



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 16, 1954

JE 19'54

"The Promise of My Father"

General Superintendent Benner

LIBRARY
Ulvet Nazarene College
KANKAKEE, ILL.

"The promise of my Father"—what a beautiful phrase! This special token of the love of our Heavenly Father, this climax of God's redemptive provision for this life, is the blessed Holy Spirit, coming to cleanse the nature, and abide in the heart, of the Christian believer.

There are those who argue that the Holy Spirit comes in His fullness at the time of conversion. But such a position is untenable logically, theologically, and experientially. The promise is to children: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" God is too wise to pour out His Spirit upon sinners. But today, as on the Day of Pentecost, to those who have been regenerated and who will seek Him with a complete consecration and unwavering faith, the Holy Spirit will come in sanctifying, empowering fullness.

This is the basis for fully effective Christian service. Only as the Holy Spirit fills and controls our lives can we be effective for God. Tragic today is the attempt of large numbers of pro-

fessing Christians to do the work of God without this Pentecostal blessing. We need all possible aids in our endeavors for God, but no other equipment can compensate for the lack of the abiding presence of the Holy Spirit. It is only by the Spirit that divine truth becomes vital. It is only through the ministry of the Spirit that Christ is revealed, the Word of God illuminated, the hearts of men convicted, and their spiritual needs supplied.

Let us honor and exalt the ministry of the Holy Spirit. Let us so open our hearts to His powerful presence that we shall genuinely "be filled with the Spirit," veritably possessed by Him, and fully committed to His leadership.

"The promise of my Father" is not a subordinate, optional matter; it is a vital and essential part of the full will of God. May we enter into the wonderful provisions of this promise, rejoice in this experience, and continue ever more zealously in our divinely appointed mission of "spreading scriptural holiness over these lands."

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

TELEGRAMS

Phoenix, Arizona—Rev. M. L. Mann re-elected as district superintendent for tenth year with only one dissenting vote. District united under his leadership. New Phoenix church to be organized in June; 322 members received by profession of faith; net gain 168; Sunday-school attendance 3,437 and 76 new N.Y.P.S. members.—*HAROLD BUCKNER, Reporter.*

Kankakee, Illinois—We have recently purchased a choice church building at Davis and Wesley Streets in Evanston, Illinois, the home of Northwestern University and several other colleges and seminaries. We will call on your friends and relatives who live in the area if you provide names and addresses; send to the writer, 716 S. Greenwood, Kankakee, Illinois.—*MARK R. MOORE, Superintendent of Chicago Central District.*

NEWS IN BRIEF

Rev. Mabel R. Manning, retired Nazarene elder, sends word: "I wish to thank the many friends for their wonderful letters of love and sympathy, and the many floral tributes sent in memory of my friend, Miss Lottie M. Furbush. I miss her so very much and need the prayers of God's people for guidance in the days to come, as well as for my health. We had lived together for the past forty-four years."

Rev. J. H. White of Roxana, Illinois, has accepted the call to pastor First Church in Lincoln, Nebraska; beginning his work there on Sunday, June 13.

Rev. R. A. Noakes has accepted a call to pastor the Emmanuel Church of the Nazarene in Phoenix, Arizona.

Rev. Clarence Griffin has resigned as pastor at Kuna, to accept the call to pastor the Franklin Road Church in Nampa, Idaho.

Pastor Nicholas A. Hull sends word from San Diego, California: "Last year University Avenue Church had 81 new members, 41 by profession of faith; this year (just closed) we have 106 new members, 70 by profession of faith. We attribute this gain largely to the visitation evangelism program that operates in our local church."

Of the sixty-four graduates from Nazarene Theological Seminary, class of '54, six are accepting pastorates in California: David Alexander to Crescent City; Harold Bonner to Anaheim; Keith Grimm to Auburn; Paul Simpson to Walnut Creek; Rob Staples

to Bakersfield; and Melvin Wright to Riverbank. Eight are accepting pastorates in Texas: Wayne Black to San Angelo; W. W. Brazelton to Bay City; Wayman Davis to Austin; Bud Garber to Alice; Jarrell Garsee to Corpus Christi; Don Horton to San Antonio; Marselle Knight to Tyler; and Jack Pischel to O'Donnell. David Cubie goes to Corbin, Kentucky, as pastor; Joe Dickens to Unity, Oregon; Ed. Eichenberger to Geneva, Ohio; Russell Hood to Duluth, Minnesota; Berge Najarian to Ocala, Florida; Bill Russell to Omaha, Nebraska; Leo Chance to Springfield, Missouri; Gene Pool to Gaston, Indiana; and George Privett to Atlanta, Georgia. Leonard J. Deakins has accepted work as educational director in the College Church, Nampa, Idaho; Harvey Doud will remain at Edwardsville, Kansas, where he has been serving the past year; Elvin Ernest will remain at Fairmount Church, Kansas City, Moody Schoonover at Centerview, Phil Williams at Richmond, and Keith Bottles at Canaan Hill Church, Lawson, Missouri; Billy Lakey at Buffalo, and Carl Pratt at McCune, Kansas; and Glen Terry at Falls City, Nebraska. Roy Darden is going into the chaplaincy, and Jack Fowler to work with the Indians in the Chil-Chin-Bito Nazarene Mission in Kayenta, Arizona.

Pastor J. F. Hamm sends word from Hot Springs, Arkansas: "First Church had a record attendance of 548 in Sunday school on Memorial Day. The best we can ascertain, we had more in Sunday school than any church in Arkansas. In the spring evangelistic crusade we have averaged 371 for the ten weeks' climb, with one week to go. This is well above the goal that the district set for our church."

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
D. I. VANDERPOOL
HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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

GLEANINGS

From the Office Editor's Desk

"I have been a member of the Church of the Nazarene for seventeen years, and have taken the HERALD OF HOLINESS ever since I joined the church. I enjoy reading the HERALD. It's the best religious paper, and I receive much spiritual help and many times get blessed in my home."—*A Subscriber in Wisconsin.*

"Please accept my thanks for all the HERALD OF HOLINESS means to me. I truthfully can say it is the finest, the most spiritual church paper I've ever seen. It is to me an outstanding blessing. The past year I had it sent to several friends."—*An Ohio Reader.*

"I certainly do love the HERALD OF HOLINESS and get so much pleasure out of reading it."—*A Subscriber in Michigan.*

"Please find enclosed \$1.50 for the HERALD . . . we can't afford to be without our wonderful paper. My mother (ninety-eight years old) thinks it is the best Christian paper she ever read and she has been reading Christian literature for over sixty years. We surely love the HERALD and it brings us much help and strength as we read it."—*A Subscriber in Michigan.*

"Although I am a member of another church I certainly think your magazine [HERALD] is one of the best. There was one poem in a recent issue that was such a blessing to me that I feel it was worth the price of the whole year's subscription. I gave it to our preacher and he liked it so well that he based a sermon on it and read it to the congregation twice."—*A Subscriber in Kansas.*

"Mr. . . . has been converted two years and is on fire for God. The church in which he was converted had never given him any light on the use of tobacco. One day in the HERALD he read in the Question Box where someone had asked if a person could be a Christian and use tobacco, and the answer given put him under conviction. He opened his Bible and his eyes fell on the words, 'One thing thou lackest'—from that time to this he has not used tobacco or had any desire for it. I am writing to let you know what the HERALD did for this home."—*A Subscriber in Kansas.*

"I have surely appreciated the Question Box and the many articles in the HERALD."—*A Subscriber in Washington.*

Let Us Tell It Again!

By John L. Knight*

JUST recently we have observed the Easter season with its message of hope and cheer. As always, my heart was blessed and my soul refreshed as I listened to the pastor's sermon and the songs of triumph! With a new and reverent appreciation for the meaning of Easter, I came away feeling more than ever that we have the message for the nations of earth. Let us tell it again, *and again!*

I

We believe that "Christ died for our sins according to the scriptures" (I Cor. 15:3). Jesus Christ is the only way to God (John 14:6). Therefore, with Paul, I am "determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

Ours is a message of forgiveness and cleansing! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Let no one refuse to believe simply because he does not understand. Jesus, speaking of the new birth, said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Our message is more than an explanation; it is a glorious proclamation. Let us tell it far and near. Christ died to save sinners and to sanctify believers (Rom. 5:8; Heb. 13:12).

II

We believe that Christ "was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:4). This is our message! "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Glorious resurrection! Christ is alive forevermore! This means victory for all who die in the Lord. It means comfort for all who have stood by the open grave. Hear Christ say: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Wondrous news to whosoever will!

Let us tell it to earth's millions who have never heard. Tell it again to those who have heard, but may have wandered far away from the fold of God. Tell to the indifferent ones! Tell to the faithful! Tell it everywhere! Tell it often! Tell it simply! Tell it triumphantly! Tell it again, *and again!*

This is our message! This is our faith! This is our hope! Christ died for our sins according to the Scriptures. He arose. He lives. He pardons. He purifies. He is coming again.

There is triumph for the Christian! Let us tell it again, *and again!*

*Superintendent of Florida District



As the Father hath loved Me
so have I loved you:
continue ye in My love.
JOHN 15:9

Holiness and Love

By Edward L. Dowd*

God's purpose in creating men is deeply joined to His own nature. He made men for the purpose of an everlasting fellowship in holiness and love.

The awful departure of men from God's purpose for them had its beginning at Eden's gate, and that departure continues today. But the restoration of men to holiness and love has become possible through the atoning death of Jesus on the cross of Calvary. The full restoration is accomplished by the Holy Spirit's baptism in entire sanctification. The fullness of holiness brings the fullness of love.

When we speak of an experience of heart holiness which brings a man into perfect love, we are thinking of divine and supernatural grace, not human goodness. We are thinking of a new inner creation, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). With deepest humility of heart the Christian may rise to witness to a holy heart, full of love. He may so witness because he knows what change "grace hath wrought" in his "lowly station," as Haldor Lillenas phrased it.

The sanctified believer recognizes the love which accompanies holiness as twofold. First, he feels it working in his heart as perfect love to God, confessing with St. John, "We love him, because he first loved us" (I John 4:19). Second, he senses a new relationship toward all men. The love which attends heart purity reaches to his neighbor in such a new manner that he loves him as he would his own soul! "If we love one another," wrote the Apostle of Love, "God dwelleth in us, and his love is perfected in us" (I John 4:12).

Perfect love, fruit of the Spirit, gives the believer boldness toward the day of judgment. Why did the followers of John Wesley "die well"? It was because carnal wrath had been transformed by God's Spirit to holy joy, casting out fear of death and the Judgment. They died well because they had lived in love, at one with God.

Whereas the inward evidence of holiness in the believer burns as a consuming fire of love

*Pastor, Newport, Oregon

to God, the outward evidence issues in love to men. He is not deceived about his love to God because of this practical evidence in human situations. "If a man say, I love God, and hateth his brother," the scripture warns, "he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:21.) As he walks in love toward men even in persecution and hatred, he may become tested and taunted by the neighbors he would love. Then is the amazing grace of the Sermon on the Mount and I Corinthians thirteen become effective in his soul. He can enter into Christ's suffering and shame with rejoicing.

A society of such redeemed men, sanctified wholly, filled with divine love, is the Church of the living God, the pillar and ground of the truth. Declaring this Kingdom of holiness and love to be the Church He would build, Jesus asserted that the very gates of hell would not prevail against its power (Matt. 16:18). The Church, so composed in personnel, is the bride of Christ, for which He shall return to earth, and which shall forever inhabit with Him the eternal heavens in holiness and love.

WE NEED THE HOLY GHOST!

By Clyde W. Rather*

OH, how we need the Holy Ghost! We need the sweetness of His love; we need the gentleness of His peace; we need the compassion of His sympathy; we need the purifying of His fire; we need the girdings of His strength; we need the anointings of His power; we need to be baptized with himself.

Get somewhere where you will be stripped of every other thought and care; shut yourself in with Him alone; lock the door and bar out all the human; stop in the hurry and scurry of your busy life. None of it is so important as the work of the Holy Ghost in your heart and life.

If things go wrong, let them go wrong until you get right, and your being right will go a great way in making them right. Wait for His coming. Let your waiting ripen into a longing expectancy. Do not be satisfied until you feel the thrill of His power upon you. Seek for the conscious burning of the dross in your heart. Get enraptured with the purity of the Master, and yield yourself for entire cleansing. Get that purity which must precede peace.

When you know the Holy Ghost, His power, His fellowship, His peace, His joy, there will come into your life such a satisfaction, such a rest, such a yearning for others to be saved, that all other matters will become small in comparison to this eternal reality. Dear reader, if the blessed Holy Ghost does not abide in your heart just now, will you not seek until He comes to abide?

*Pastor, El Centro, Calif.

MY CHOICE

By Ila R. Monday

*I crave no falseness of a cake-sweet world,
No apple pie of promised earthly dreams,
No saccharin of laughter's empty sound,
Or frosting-coated sawdust of moonbeams.*

*But set the Bread of Life before me now,
And let the sweetness of the Master's voice
Pour honey of the rock into my heart—
And I will feast, and revel in my choice!*

The Demands of Love

By Alfred Davis*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

THERE are various kinds and degrees of love in the world; and the greater the love, the greater are its demands. It is our purpose here to reveal some of the demands of God's love as found in John 3:16.

Love demands that we love the unlovable. God loved the world—which refers to people in this instance, all of whom are sinners. "For all have sinned, and come short of the glory of God" (Rom. 3:23). Thus God was loving His enemies, which are the most unlovable people.

Love demands that we love that worth loving. Using the same clause, "For God so loved the world," we recall that Jesus implied in one place in particular that each soul is worth more than the whole world, therefore worth loving. For, He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Love demands that we give. God so loved that He gave. It is the nature of love to give—give of itself, give of its time, give of its talents, give of its substance. Someone has said that the best definition of Christianity is, "Give, give, give."

Love demands that we give our best. God loved so much that He gave His Son. If you want to know how much you love, ask yourself the question, How much do I give of myself and my possessions? It's a searching question, but one we need to ask, since God wants our best and will settle for no less.

Finally, *love demands that we give our best for the highest purpose.* It is not enough to give our best, but it must be given for the highest purpose. God gave His Son that we might have everlasting life. For what are you giving yourself? If you wish to follow God's example, do all things for His glory.

*Pastor, Philipsburg, Pennsylvania

Cloudburst! Danger ahead, and
A mother on her knees in—

The Cycle of Prayer

By Ralph L. Morris*

THE LONG train, carrying hundreds of passengers, hurtled through the rain-drenched night like a projectile from a mammoth cannon. Suddenly, as the engineer, George Swallow, strained his eyes to see the track ahead through the storm, a swinging red light came into view. Instantly the engineer grabbed the brake lever of the great locomotive and "pinching her down a bit" slowed the giant of the steel rails until, like some monster from mythology, the great train, with hissing steam, ground to a stop. As George looked ahead, his heart seemed to miss a beat as he saw in the white piercing beam of the headlight a raging torrent of black, muddy water. One hundred and fifty feet across the angry waters he could see the steel rails twisting down into the dark chasm. The bridge over the gulley was gone, washed away by this river, which was now at least forty feet deep. He had stopped the train with its cargo of human life just one hundred feet from certain disaster. He had made this run on the old Chicago and Alton line many hundreds of times, but this was the closest call he had experienced.

While he thus meditated, with his hand still on the brake lever, the gangman, with the red lantern in his hand, climbed into the cab and quickly told him of the cloudburst a few miles up the gulley and the resulting flash flood which had turned such gulleys into rivers in moments.

The fireman, who had remained silent, suddenly asked: "But how did you know about this bridge being out in time to warn us?"

"That's a story I'll tell you later," replied the gangman.

However, it remained for the gang foreman, an Irishman by the name of Pat, to tell what happened. After the train had been backed into a siding near a small town and arrangements made for rerouting the passengers and other details taken care of, Mr. Swallow and Pat had a chat together over some hot coffee in the small snack bar.

Pat said: "George, the strangest thing happened tonight. The boys and I were sound asleep when I was awakened in the act of getting out of bed. As my feet touched the floor, I realized a real storm was brewing. I roused the boys and told them to get dressed and get the motor car on the track. As the storm increased in tempo and the rain became a steady roar upon the roof, the boys complained, but I insisted, for I felt peculiarly impressed to do so. I told the boys that 'that man Swallow' would be coming along soon like 'greased lightning' and trestles numbers 1, 2, and 3 had better be checked. I reminded them

of the danger of washouts from cloudbursts and flash floods at this time of year. By this time the boys were wide awake and, realizing the urgency of the situation, hurried out into the storm. We found bridges numbers 1 and 2 intact and safe, but when we came to bridge number 3 we saw it was gone. We didn't have much time. I sent one of the boys back down the track to warn you and it was close—well, you know how close."

A few days later Mr. Swallow received a letter from his elderly mother in Pittsburgh, Pennsylvania, and then he knew the full story, for in the letter the mother wrote: "Son, were you in any danger last Tuesday? I was heavily burdened for you and prayed all morning. Noon came, but I fasted and prayed. All afternoon the burden continued. I fasted again that evening and prayed on until about 9:00 p.m., when I felt the burden was so heavy I could hardly stand it. Then, suddenly the burden lifted and the glory of God flooded my soul. With tears of joy I praised God, for I knew my prayers for you were answered and that all was well. Please write me and let me know how you are."

As George finished the letter, he thought back to that Tuesday night's experience and recalled that it was just 9:00 p.m. when he had brought that train to a stop one hundred feet from certain death and disaster. The tears flowed freely as he breathed a prayer of thanksgiving to God for a praying, Christian mother and for answered prayer.

A true story—yes, because Mr. Swallow, the engineer, stood talking with me near my home in London, Ohio, a number of years ago, and related this experience to me. As he told me the story, tears of thankfulness and gladness again filled his eyes.

Here is an example of "the cycle of prayer." The Heavenly Father, who knows all things and

Morning Watch

By Jean L. Phillips

*The sunrise flames across the lake
And flecks with crimson fields of snow.
An edge of gold its bright beams make
On slaty clouds all drifting slow.
The blue of sky it turns to green
As grasses at the call of May.
A blaze like bonfire lights between
The hillside trees as comes the day.*

*But warmer than the waking light,
More beautiful than breaking day,
My Father's presence thrusts the night
From off my heart—away—away!
Oh, precious hour as morning breaks,
When hushed the earth and light still dim!
He comes and with His pure love makes
An hour a heaven, enshrined in Him.*

*Pastor, First Church, Toronto, Ontario

the future, placed a burden of concern for her son upon that mother's heart. She prayed and on wings of faith her prayer ascended unto the throne of grace as sweet incense before the Lord. God heard her prayer, answered the cry of her soul, and miles away an angel, commissioned by the Almighty, awakened Pat, the Irish gangman, impressing upon him the urgency of the situation. Thus, a train hurtling through the inky blackness of a storm-swept night was stopped, tragedy averted, and a son's life spared.

The Bible and experience reveal that this "cycle of prayer" is in the workable plan of the Almighty. God still moves the hearts of those who are called by His name and burdens them to pray—calls by His Spirit to do so. Oh, how many victories have been won, revivals swept through communities, children saved, parents brought to the light, homes united, and disasters averted because one or two or more have felt the great burden of prayer sweep in upon them! They have obeyed the voice of the Holy Spirit and wrestled with God in prayer until they "prayed through" and God was pleased to answer their cries and worked a miracle to do so.

Yes, the "cycle of prayer" still works. But the question that confronts me is this: "Are we walking close to Him—living daily to please Him, so that when He speaks to us, burdens us to pray, presents that certain need to us, we will obey His voice and really pray?" What if George Swallow's mother had said: "Lord, I don't have time today to give myself to prayer. I have so many things to do. I'll pray a half hour and then leave it with God." But, no, she recognized the voice of the Holy Spirit. With faith in Him who had never failed her and with white-hot earnestness, she gave herself to prayer and God was pleased.

Right here lies the crux of the whole matter. God still uses human instrumentality as channels of blessing. He does not come upon machinery, but upon individual's who are holy channels of faith and prayer. Does not the Bible declare: "The effectual fervent prayer of a righteous man [woman] availeth much" (Jas. 5:16)? Does not the wise man say in Prov. 15:8, "The prayer of the upright is his delight"?

And the Psalmist adds, "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). John then speaks: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence [boldness] toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:20-22). And then the Son of God declares: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

After years of experience in the field of evangelism and the pastorate in other denominations and our own beloved church, I am persuaded

that the leanness of soul, the failure of "results" which we would like to see in our churches, stems from the fact that while we feel the need, hear the call of God, see the terrible urgency of present conditions in the world, and are moved by the Holy Spirit to give ourselves to prayer, we excuse ourselves, refuse to "pay the price," or try to salve our conscience with a few hurried moments of prayer. Thus, removing the human factor in this "cycle of prayer," we block God's desire and plan and victory for us or our church—the overcoming of circumstances beyond our control, and the salvation of precious souls. Whereas, if we would only answer the call of God, obey the voice of the Holy Spirit, and give ourselves to prayer under the pressing need and burden which He lays upon our hearts, and take our place in the "cycle of prayer," the power of God would be released upon the situation.

Prayer to the prophets of old, the Early Church, and to His prayer warriors today was, and is, more than a means of soul culture, more than a reflex action upon themselves, more than a subjective influence. It was, and is, a channel enabling God to accomplish that which otherwise would never be done. This kind of prayer, of course, may mean nights of waiting upon God. It may mean being awakened at the midnight hour to pray. It may mean fasting and much prayer. But it will pay eternal dividends. Emerson once said: "The Gulf Stream will flow through a straw if it is turned in the right direction." Is your life a channel? Can God depend on you in His "cycle of prayer"?

What Is Your Church?

By Pearl Burnside McKinney

*There's more to churches, worth the name,
Than tall and stately spires,
Or solemn rows of polished pews,
Or songs from well-trained choirs.*

*On Sunday morning, any church
Is just as warm or cold
As hearts that come to share its joys
And blessings manifold.*

*The church itself lives in the hearts
Of members, day by day;
The loudest words a church can speak
Are words its members say.*

*The pastor may expound the Word,
And some would say that he
Is all the voice a church could need,
And all that others see.*

*But out beyond the pastor's voice,
The members are in view;
Your neighbors' picture of your church
Is what they see in you!*

Let's Go for a Walk

By Norman R. Oke*

ARE you busy? Take off a few minutes and let's go for a walk—or at least chat awhile about this business of walking. I'll tell you what brought all this on. The other day I heard a blustering, bragging chap remark, "Brother, I tell you the kind of fellow I am. My feet are both flat on the ground." The decided nod of his head closed the sentence with a thunderous finality. Feet both flat on the ground—not a bad idea, I guess; but it clung to my mind like the morning mists to the mountains. And it started the train of thinking that now asks you to look again at the common-as-dirt, taken-for-granted boon of walking.

You see, you can't keep both feet flat on the ground and walk at the same time. Try it sometime! At best you have a silly shuffle, creating more friction than progress. In walking, one foot is always in the air, while the other is always solidly on the ground; that is the genius of walking. Keep both feet on the ground (as claimed by my breezy friend) and you have static stability. Attempt to keep both feet in the air and you have the ingredients for tragedy. You see, it is the secure foot that makes possible the adventuring foot; it is the adventuring foot that gives value to the anchored foot—a nice blend of things, and the Lord ordained it thus.

However, this is more than a treatise on walking. Here are a few related ideas that drifted in through the window as I aired my mind with this whole philosophy of walking.

The foot on the ground represents the realist—grim, steady, a stranger to dreams. The moving foot pictures the idealist—eyes atwinkle, painting the future with beautiful pastels. These are not antagonists; these are the feet of progress. Blend engineering with imagination and you have imaginativeering. *Let's go for a walk.*

But here again, the grounded foot depicts the deep-seated yearning for security. A home, a job, savings—nothing wicked about those longings—God implanted them in us, and we believe He has such natural desires himself. But in the extreme this attitude says, "I want my money in the bank. Don't talk to me about investment." Or, "Sure we will build a new church, but not till the cash is in the bank."

The outstretched foot suggests the venturer, the man of faith, the one who delights in walking out to the edge of the Jordan while the waters are still running bankful. His attitude, in the extreme, untempered by caution, may bring on unfounded debt, impossible financial predicaments. But when both move along together, brother, what a team! The former alone would kill progress, smother faith, and eventually discourage prayer. The latter might incline to throw

to the winds the lessons of the past and the cautions of the wise. But blend them together and *let's go for a walk.*

Classified yourself? Which are you, the grounded-foot type or the outstretching-foot type? Thank God, you need not be totally one or the other. If, by nature, you incline one way or the other, then cultivate the other in the garden of your own soul. Get your other foot moving, brother, and *let's go for a walk.*

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58).

OF WHAT

Can the Intercessor Be Sure?

By Richard S. Taylor*

CAN AN intercessor be sure that every soul for whom he prays will be saved if he prays enough? The answer is no. He can be sure that as he prays the Holy Spirit mightily strives. But still the sinner may stubbornly and persistently resist, for he is a free moral agent, and no amount of prayer will rob him of his right to make the final decision. If God should so influence a man as to set aside his moral freedom, He would have something less than a man left. The surrender thus brought about would be without ethical merit or value, for it would not be voluntary.

Stephen charged the Jews with perpetual striving against the Holy Ghost (Acts 7:51). Here is recognized a tug and pull between the great God and little man—with God losing. Either admit that or say that God is just fooling in His striving. Such an intimation, seriously advanced, would be blasphemous.

Rather than be guilty of such folly, it is far better to acknowledge that when God created a free moral agent He voluntarily placed certain restraints upon the exercise of His own omnipotence, and brought into existence a being who could, if he chose, finally and eternally resist his Creator.

Prayer cannot cancel this arrangement, but it can remove other secondary obstacles, and enable God so to work all around a man's will that the probability of his voluntary yielding is greatly increased.

This is not to deny that God may share with the praying soul the divine foreknowledge that a certain person will be saved. This is what happens when an intercessor "prays through" for a loved one. When genuine (rather than mere self-persuasion engendered by intense desire), the experience is a divine revelation of what will happen, given as a merciful relief to a bleeding

*Director of Christian Service Training, Kansas City, Mo.

*Principal, Nazarene Bible College, Sydney, Australia

heart; it does not imply that if the believer but pray in that fashion always he can unfailingly cause it to happen in every case.

Though it is wise to recognize the enormous part prayer plays as one factor in a soul's salvation, it is unwise to exaggerate it so that the sinner is relieved of the final responsibility for his own destiny. Any philosophy of prayer is false which in its final analysis places the ultimate responsibility for a soul on either God or the intercessor—indeed, on any other person or factor than the free and decisive choice of the sinner himself.

By all means we should keep praying, with boldness, perseverance, and faith. For even though we may not always be certain in every case that this or that one will be saved, we can be sure that God is answering by striving, and that our friends and loved ones are far more apt to be saved with our prayers than without them.

When Do You Wind Your Watch?

By Mel-Thomas Rothwell*

ABERNATHY'S watch lost time each day. It was annoying to have to "spike" it up sometime during the day, so Abernathy took the watch to a repairman.

"This watch loses a little each day," he informed the begoggled repairman, who took the timepiece without comment and began to peer into its quickly exposed interior.

After an interval of silence the repairman shifted his penetrating gaze from the wheels and springs of the watch to its owner. "This watch is mechanically perfect," was the almost casual, but unmistakably expert, remark of the small-wheels mechanic. Abernathy was sure that perfect watches did not lose time daily, but he only swallowed a bit hard and said nothing.

"When do you wind your watch, Abernathy?" the watch-master asked slowly. "I wind it once a day," was the anemic reply. Abernathy felt as uncertain of his voice as he did his answer. "I mean what time of day, morning or night?" the repairman asked. "Well, I have followed a long practice of winding my watch just before I go to bed each night; then I never forget," Abernathy replied. "That's your trouble; you begin the day on a weak spring," the watch-doctor charged. "If you wind your watch in the morning and begin the day on a strong spring your watch will not lose time," was the repairman's final remark as he handed the watch back to Abernathy.

As Abernathy strode out of the jeweler's shop, he turned the instructions over thoughtfully in his mind. "Wind your watch in the morning, and begin the day on a strong spring," the watch repairman had said. "That's logical; I'll try it," Abernathy said to himself.

*Professor of Philosophy, Eastern Nazarene College

"Begin the day on a strong spring." That expression troubled Abernathy's mind as he walked the few blocks to his home. It seemed to apply, not only to his watch, but also to his religious experience. Abernathy was conscious during the day of periods of spiritual weakness, when it seemed he slowed up and lost time for Christ and the Kingdom. It was not so much a question of irregular behavior, but that he changed pace and noticed a sustained loss in his life. The repairman's words re-echoed in his heart: "Begin the day on a strong spring."

That afternoon Abernathy talked it over with his good wife, Becky. "You know, dear," he began, "we seldom take time in the morning to read God's Word and talk to Him. Too often we rise late and I have to rush off to work, and we begin the day run down spiritually. I am now convinced that our periods of fainting along the way are directly traceable to the failure to 'begin the day on a strong spring.' If you agree, I will set the clock half an hour earlier, so we can read the Bible and pray before we begin our day. Then we will have spiritual strength and vigor to carry us through the day without changing pace and losing time."

As he finished, Becky touched her eyes with her handkerchief. "Abernathy, I have had it in mind for weeks," his faithful helpmate said softly. "I hesitated to say anything, for I knew that you work hard and that you need your rest in the morning. But I know your suggestion is right, for, although I stay at home, I too sense a loss of time during the day somehow. When the family was home we always had morning reading and prayer. Since the children have married and gone, I guess we have just become careless."

To which Abernathy replied with deep concern: "I need my rest, Becky. You are right. But the world needs my help; I must not fail

God's Gift

By Enola Chamberlin

*As solid as it is, yet gold may fail,
And leave us empty-handed in our need.
Pride's bastions fall before a taloned gale;
Grief cuts our hearts as sickles fell a reed.
Our bodies can become as helpless things,
Our eyes unseeing stare into the sun,
Pain give to us her hourly christenings,
And all of joy seem over with and done.*

*But God is still at work upon the earth,
Still calling forth the light from out the dark;
Let him who doubts watch miracles of birth;
Watch life's quick flame leap from a tiny spark.
And God still holds this gift for mortal men:
The strength through faith for them to start again.*

at any cost! A weak, failing servant is a poor servant. I cannot serve God in my poor, weak way. From now on we will begin the day on a strong spiritual spring, a reserve for the day's tests and trials."

Shake Hands All Around

By Earl C. Wolf*

ARE YOU doing your part to create and maintain a warm, friendly atmosphere in your church? Are you aware that in order to witness effectively to your community there must be developed a rich fellowship within the church?

Shake hands all around! Often it may not be possible and practical to do this literally, but surely in spirit and in principle. Do not knowingly contribute to the erection of artificial and superficial barriers between members of the fellowship. Always be a peacemaker and never add fuel to the fires of controversy, should such exist. The spirit that fosters factions and starts schisms within the fellowship of the church should always be taboo among people who are vitally Christian.

What we are is a determining factor in what we will become. When the worship service lacks life and tone, the church does not attract. When the quality of the fellowship within is as cold as ice, people who hunger and thirst for spiritual help are repelled. The atmosphere of a funeral parlor is characteristic of its fundamental purpose. The spirit of a church must express its high purpose of giving spiritual guidance and life to men hungry and thirsty for God.

In an interesting book, *The Pattern of a Church*, Bishop Fred Pierce Corson says that there were four characteristics of Methodism which gave it a distinguishing identity:

1. Interest in people—resulting in a friendly and cordial attitude.
2. Genius of organization.
3. High standard of achievement.
4. Emphasis on quality.

All of these characteristics are worthy of our consideration. The first, however, reminds us that those who are Wesleyan in doctrinal heritage should ever be a friendly, cordial people. A Christlike interest in people will help us to create a rich fellowship with a warmth that will melt the ice of prejudice and opposition and make our witness effective.

Spirit as well as numbers is important in the building of a church. Opportunity is knocking everywhere—almost beating the door down. Only the Holy Spirit can save us from the "little foxes," the tragic trifles and damaging differences. Live in the Spirit and do your part to make your church the rich fellowship that it ought to be. Shake hands all around!

*Pastor, Oxford, Pennsylvania

Good news

The 10 per cent program for *world evangelism* is growing. More and more Nazarenes are seeing that our regular giving through the General Budget ought to take care of our monthly needs on world mission fields. Then our Easter and Thanksgiving offerings can represent our "plus" giving for expansion and the meeting of emergencies.

When is my church a 10 per cent church?" Some have asked. There are three general sources from which money comes to support *world evangelism* in the Church of the Nazarene: (1) the General Budget, (2) Alabaster giving, (3) approved missionary specials (home and foreign). Add the money your church receives from these channels. If the amount equals 10 per cent of the total giving of your church for all purposes, *then you are a 10 per cent church*. This same principle applies to the giving of a district.

Do not confuse the giving to "general interests" which appears in the statistical column as equivalent to the 10 per cent program. For this includes certain special items and "other benevolences" which do not contribute to our world-mission program directly. Only the three channels mentioned above are the sources from which to base your 10 per cent giving.

It is significant that the list of churches is growing who pay a tithe each month of their total income to the General Budget. They report an enthusiastic response from the people where this plan is consistently followed.

—GENERAL STEWARDSHIP COMMITTEE

Give, and it shall be given unto you (Luke 6:38).

Income without outgo is impossible in business, friendship, or religion.

Your gold and silver is cankered; and the rust of them shall be a witness against you (Jas. 5:3).

Riches used for self alone and never put to any real good will curse, rot, and finally testify against us in the day of judgment.—EARLE F. WILDE.

Did you know that a major crime is—

Committed Every Fifteen Seconds?

By A. S. London*

YESTERDAY I sat with one thousand people in a special meeting called by Governor Murray of Oklahoma, for the purpose of dealing with the mounting crime rate of our state and nation. We heard from leading men of the nation that crime, formerly regarded as something to be ashamed of, is now a reason for pride among countless boys and girls who are making a large contribution to the criminal annals of our country.

Young people who get into trouble today are, on the average, three years younger than a few years ago. Housebreakers of a few years ago were around sixteen and seventeen years of age. Now the average age is thirteen, fourteen, and fifteen. Sex offenses have increased and figure in the majority of misdemeanors. A major crime is committed every fifteen seconds. Murder and manslaughter occur every forty minutes, rape every twenty-nine minutes, a robbery every eight minutes, a burglary every minute, and an automobile theft every two minutes.

Rural crime increased 9 per cent in 1953 over 1952. Murder increased 7 per cent over the previous year. Crimes against property increased 5 per cent; \$225,000,000.00 worth of property was stolen last year.

Judge Vaught of Oklahoma stated that the crime bill costs the taxpayers more than our whole educational system of our nation. More than two million major crimes were committed in our nation in 1953. More than one million boys and girls annually have a police record.

Dr. Gregory Zilboorg, chairman of the United Nations Commission of Criminology, urged treating young criminals to find out what caused them to commit the crimes. He went on to say that a crime wave always follows war.

Judge Edgar Vaught said that he had handled 15,000 cases since he has been on the Federal bench. He has placed 3,500 young first offenders on probation, and fewer than 8 per cent have violated their probation rules. He says: "I have saved 92 per cent, and I think that is a good record."

Dirty movies, dirty literature, the liquor traffic, dance halls—all must share in the awful crime wave that has struck our nation. You can't turn 15,000,000 dirty magazines loose in this country every month without paying an awful penalty among youth who read the filthy, suggestive, indecent pages.

Senator Copeland of the state of New York said, "If I had my way, I would put every boy and girl in the nation in a Sunday-school class in order to stop crime." Out of the six million criminals listed in our nation, only one-half of

1 per cent came out of Sunday-school classes at the time of their arrests.

May God awaken the church people of our nation to the fearful import of this time is our prayer.

His Will Be Done

By Ora I. Claress

*I have seen glory in a dear saint's face,
A touch from God, a cloud of golden light;
I have stood silent in His holy place,
Transfigured by His mercy and His might.
His blood has washed away my sins and fears;
I have the peace of those who in Him rest
Forgiven. When He saw my earnest tears
He bade me come and lean upon His breast;
So by His grace I feel His keeping power
And kneel with Mary at His blessed feet.
His watchful eyes are o'er me every hour
As from His Word I sip on honey sweet.
Then should I fear defeat or some veiled ill,
Come life or death, I know it is His will.*

A Candle Lighted

By Justa Lee Allen*

SOME of the finest characters are, to begin with, like lamps without a light: their possibilities are there but, until they are lighted, their presence is not noticeable in the dark. And, like the lamp, the individual's greatest value depends upon contacting the spark which sets it aglow.

Such were the character and experience of Joseph Scriven, a boy born in Dublin, Ireland, and living in Canada from the time he was twenty-five years of age until his death. He was by nature a quiet, unpretentious sort of lad. No one, least of all himself, ever supposed he would be known far into the future as the author of one of the most useful of all modern hymns.

Like most young men, he met and fell in love with a lovely, young woman. They were very devoted. But he still was an unlighted lamp in the darkness: unnoticed and of limited value, so far as his worth to others was concerned, until, on the even of their wedding day, the girl who was to have been his bride was accidentally drowned.

Joseph Scriven suffered his loss deeply—so deeply that none but divine aid could help him. Instead of growing bitter and dwelling upon his own loss, he first consecrated himself—his time, service, and money—to Jesus Christ and His cause. Then he began looking for others about him who needed friendly help. He did his work humbly and quietly. It is said that no person

*Sunday-School Evangelist, Oklahoma City, Okla.

*Tallahassee, Florida

was ever too lowly to merit his services, providing he could render them without observation or remuneration. In this way he led a humble, but useful, life until his death in the year 1886.

It was because of his humble nature that no one knew he was the author of the widely useful hymn: "What a Friend We Have in Jesus," until some time after his death. The hymn was first attributed to Dr. Bonar, a well-known hymn writer of Scotland, until Dr. Bonar denied its authorship. After that it was marked: "Author Unknown."

Finally, after his death, word got around that Joseph Scriven was the author. Investigation took place, and several letters were received from close friends of Mr. Scriven, one being from James

Sackville, saying that about the year 1885 he had sent one copy of the hymn to his mother in Ireland, and had handed a second copy to his own mother.

It is supposed that the copy sent to his mother in Ireland got into some paper and eventually crossed the ocean to America, where it was first published in 1875.

Because Joseph Scriven chose, in his hour of darkness, to link his life with that of his powerful, divine Friend, both he and the great hymn he wrote as a result became as lamps—bright and polished—to light up dark paths for others. The words of William Shakespeare describe him well: "How far that little candle throws its beams! So shines a good deed in a naughty world."

FOREIGN MISSIONS

GOOD NEWS

"Mary Harper has been wonderfully healed and is back in language school. It was a great experience to see God work immediately in her regard.—EARL LEE, *India*.

SADNESS

Miss Bagley, Africa, received word in February of the drowning of her brother in Australia.

Report on Mexico

Excerpts from a Mexican newspaper account of the crisis in Mexico for which we recently requested urgent prayer:

"A riot involving more than forty wounded occurred yesterday . . .

"According to information obtained, it is known that several days ago some ministers nicknamed 'Hallelujahs' went to that colony and found several members of their denomination.

"They organized several meetings and asked the people to insist in inviting their neighbors to these services. This is where the difficulty began because there were some who became enraged upon being invited. That is how the riot started.

"Many individuals were held as those presumed responsible for the riot."

Our Mexican superintendent adds: "On May 6, it was decided to grant temporary freedom to thirteen prisoners who are to appear at a hearing on Monday, May 10.

"The wounded are better.

"Thank you for your prayers."

On May 13 came further word stating that through the efforts of Christian friends the situation was

REMISS REHFELDT Secretary

greatly improved and they had every hope of having the protection that they are entitled to as Mexican citizens, according to the law.

Continue to pray for our Christians in Mexico that God will help them to hold true, and that He will continue to send out the blessed message of salvation.

REV. WESLEY HARMON of *Trinidad* wrote recently: "We would appreciate it if a notice could be published asking that good Christian literature, either fiction or nonfiction, be sent to us.

"Other religious groups hound our church people every day to buy or accept their literature, and many times our people will take what is offered simply because there is nothing else to read.

"We have a good supply of *HERALDS*, and other periodicals, but we need a supply of good used books with a sound Christian message."

NOTE: Do not send schoolbooks. Do not send Sunday-school quarterlies, or other church periodicals—he has plenty. Good books on holiness, devotional books, books of Christian stories that uphold Nazarene standards would be acceptable.

May we suggest that you write Brother Harmon first, telling him what you have and asking him if he wants your books. This will save you and him money.

His address is:

Rev. Wesley Harmon
Box 444
Port of Spain, Trinidad, B.W.I.

When writing him, give title of book, author, and indicate what the contents are, so that if he is not familiar with the book he can better judge if he wants to receive it.

Mark packages "Used Printed Matter"—if you receive an okay to send it. **DO NOT SEND ANY BOOKS TO HEADQUARTERS.** We are not equipped to handle them and will have to return them to the sender.

Would You Be Like Christ?

By Alline Swann

*Would you be like Christ?
Then flinch not when massed misunderstanding
Like a flinged dart
Rends apart
Your heart.*

*For He walked the ways
Of aloneness amid man's mixed misgivings:
The Creator's Son—
Mission done—
Alone.*

*Would you be like Christ?
When earth-bound, His mind was far
above the babble
Like a citadel
Outside life's shell—
Heav'n's spell.*

*Raise yourself to Christ
With your elevating will, and in His
love enrobed
You'll find kinship
With His kingship
Divine.*

Jesus Compliments John the Baptist

(Matt. 11:7-15)

Editorials

JESUS never complimented any other man as highly as He did John the Baptist. If you doubt this, read Matt. 11: 7-15. As I told you last week, John was so low in spirits, as recorded in the first six verses of Matthew eleven, that for a time he was troubled as to whether Jesus was really the Messiah. No doubt this was rather a passing experience. It must have been, for Jesus immediately follows these verses with an unusual commendation of John.

No Vacillator Or Playboy

John the Baptist was not a weakling, a reed shaken by the wind; he was not given to an up-and-down experience, unstableness, or vacillation. For Jesus said: "What went ye out into the wilderness to see? A reed shaken with the wind?" Neither was he a playboy. "But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses." John did not live in wealth and extravagance; he was not given to one round of easy living after another. He did not worship parlor life or parlor clothes. Again I say, John the Baptist, according to Jesus, was no playboy. Almost anything else you could say would better describe him than that. So much for the negative picture, where we are told briefly what John was not.

A Prophet Plus

Let's move now from this to the positive view of him which Jesus gives. "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." Jesus did not mean to declare here that John the Baptist was not a prophet. He meant to say that he was a super-prophet, he was an unusual prophet, a prophet who stood above the average man in this important group. What were the prophets of the Old Testament noted for, anyway? Courage, boldness—they didn't hesitate to face kings and queens and tell them about their sins. They were God's messengers to those who were headed in the wrong direction. They came to forewarn of judgment, and to do it regardless of what the cost might be to themselves. Was John the Baptist in this class? Certainly, he was. Turn to the third chapter of Matthew with me and read there of John and his work:

"In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and

all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:1-10). Perhaps no bolder words were ever uttered by a man than these given here, beginning especially with verse seven and reading through the tenth. John met the Pharisees and Sadducees face to face and told them what their shortcomings were, and also that judgment was on their track if they didn't repent. They wanted to go with the crowd and be baptized, but there had been no change in their hearts. John the Baptist realized that, and told them exactly the danger they were in.

John the Baptist was a prophet. Further, why was John the Baptist in prison? Because he had dared to face the ruler of his day and tell him that he was living in sin—he was living in adultery with his brother's wife. The result was that the woman saw to it that John was thrust into prison. Jesus compliments John the Baptist by calling him not only a prophet but by speaking of him as "more than a prophet."

The Climactic Compliments

This was not all Jesus had to say about this great man. He tells us also that "among them that are born of women there hath not risen a greater than John the Baptist." The prophetic spirit had come to its climax—at least, officially—in him who had been the forerunner of Jesus Christ. The other prophets had foretold His coming, but John had the privilege of seeing Him and of introducing Him to men.

Some have had difficulty understanding Jesus' words when He said, "Notwithstanding he that is least in the kingdom of heaven is greater than he." From the standpoint of the new covenant, John was lowly indeed. He introduced the new covenant, but he himself was still a part of the old covenant; and from that viewpoint, he was the least in the kingdom of God, the creation of the new covenant.

The final compliment Jesus pays to John the Baptist in these verses places him in the category with Elijah—"This is Elias, which was for to

come." By these words He doesn't mean that Elijah himself had come back, but rather that the bold, fearless spirit of Elijah dwelt in the heart of John the Baptist. It would have been difficult for Jesus to have said anything that would have honored John the Baptist more than to declare that he was Elijah come back to earth. Certainly, anyone who reads of Elijah's work and then of John the Baptist's activities among men cannot fail to see the similarity between them.

We must admit that at least once questions arose in John's mind, but that does not give us a permanent picture of him—this prophet of God and forerunner of Jesus Christ. In the long run, he was not "John the Doubter," or "John the Weakling"; he was "John the Strong."

The Teleological Structure Of Wesley's Theology

HAROLD LINDSTROM in his book, *Wesley and Sanctification*, speaks of the teleological structure of Wesley's theology. In other words, he calls our attention to the fact that all of Wesley's theology is built around one purpose; all that Wesley believes moves about that objective. Before we can understand this, we must get Wesley's view of life. In one of his sermons he says, "To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way: for this very end He came from heaven."

Wesley's philosophy of life was certainly an other-worldly one. He believed that this life was brief and would soon be over, and that a never-ending eternity lies beyond it. Our sole business in this world is to prepare ourselves for that future. God has made it possible for us to get ready for that through the death of His Son, and there is but one thing for us to do here and now, and that is to make this preparation.

In view of this truth, what is the one thing that man must drive toward in order to attain to the glorification which should be his in the next world? This goal is freedom from sin. God is holy, heaven is holy, and man must be holy if he would enter into that glorified state which

may be his in the world to come. Man must be perfect, filled with love, freed and cleansed from sin, if he is to meet the condition for glorification in the hereafter.

Again, did Lindstrom mean that the teleological structure of Wesley's theology emphasized the fact that everything, the whole structure of Wesley's beliefs, was determined by man's need to be holy? Yes, we must move toward that as our objective, in spite of everything else, if we would dwell forever in heaven with God. Another way of stating the same truth is that entire sanctification was no more nor less for Wesley than the climax of a movement which is involved in all the Bible's teaching as to salvation. One must aim for and obtain holiness if he would see God at last in peace.

Here are some quotations from Wesley which Lindstrom gives that prove Wesley's theology has this teleological structure: "But our choicest zeal should be reserved for love itself—the end of the commandment, the fulfilling of the law. The Church, the ordinances, outward works of every kind, yea, all other tempers, are inferior to this, and rise in value only as they approach nearer and nearer to it. Here then is the great object of Christian zeal. Let every true believer in Christ apply, with all fervency of spirit, to the God and Father of our Lord Jesus Christ, that his heart may be more and more enlarged in love to God and to all mankind. This one thing let him do: let him press on to this prize of our high calling of God in Christ Jesus."

Again: "Love is the end, the sole end, of every dispensation of God, from the beginning of the world to the consummation of all things." Finally: "Faith, then, was originally designed of God to re-establish the law of love. Therefore, in speaking thus, we are not under-valuing it, or robbing it of its due praise; but, on the contrary, showing its real worth, exalting it in its just proportion; and giving it that very place which the wisdom of God assigned it from the beginning. It is the grand means of restoring that holy love wherein man was originally created. It follows that, although faith is of no value in itself, (as neither is any other means whatsoever,) yet as it leads to that end, the establishing anew the law of love in our hearts; and as, in the present state of things, it is the only means under heaven for effecting it; it is on that account an unspeakable blessing to man, and of unspeakable value before God."

At this point, Wesley is in line with the teaching of Christ. The Son of God declared that all the law and the prophets are summarized in this principle, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Perfect love, which may be achieved in the heart in this present life by the grace of Jesus Christ, is the purpose of all of Wesley's teachings from the standpoint of theology.

HOME MISSIONS and EVANGELISM

How Is Your Fire Insurance?

ROY F. SMEE, Secretary

A FEW months ago we read the following notice in the Dallas District Newsletter. "The fire that destroyed the Sherman church building must have broken out about ten o'clock on Wednesday after prayer meeting. When it was first discovered, the blaze was going some distance into the air above the building, so there was little chance of saving anything of much value. Only partial walls are standing. Buildings and contents were destroyed. The pastor lost all his books, sermon outlines, songbooks, etc., with no insurance to cover the loss. The church had some \$10,000.00 in insurance coverage, but not nearly enough to replace the building and contents by any means. They are worshiping in the city hall for the present. Pray for them as they face a big task of rebuilding."

This sad story is repeated many times during the year as churches are damaged or destroyed by fire. It would be difficult to prevent all fires and that is the reason our churches carry fire insurance. However, there are scores of churches that have not examined their insurance for several years. Values have inflated, or additions have been added to the church without increasing the insurance, so that the coverage is entirely inadequate to take care of any substantial loss. In other instances the churches have endeavored to save a few dollars on insurance premiums, only to find that they have lost thousands of dollars through this false economy when fire has struck.

In examining our insurance policies it is also well to make sure that equipment, books, carpets, pastor's property in the building, musical instruments, etc., are

DEPARTMENT	HAZARD	PREVENTION	PROTECTION	
			Extinguisher*	Location**
Heating plant	Ignition of exposed woodwork	Insulate exposed woodwork	A	1
	Disposal of ashes	Metal cans	A	1
	Fuel oil spills	Good housekeeping	B	2
Chimneys and flues	Defective pipes and flues	Replacement	A	1
	Soot accumulations	Annual cleaning	A	1
	Ignition of exposed woodwork	Insulate exposed woodwork	A	1
Electric wiring— organ, motor, etc.	Improper extension or alteration of wiring	Approved installation by competent electricians	C	1
	Overfusing, arcing, sparking, etc.	Approved equipment plus proper maintenance	C	1
Candles, open flames	Presence of combustible material	Caution: use only in closed areas free from people	A	2
Decorations	Accidental ignition	Flameproofing: use of non- flammable material	A	1
Kitchen	Heating equipment, ranges, ovens, etc.	Approved insulation of floors and woodwork	A	1
	Grease in hoods and flues	Frequent cleaning; approved construction	B	1
	Grease in ovens or on stoves Blower system	Reasonable care Approved installation	B C	1 1
Storage	Presence of combustible material	Good housekeeping: adequate ventilation	A	1
Cleaning and polishing materials	Flammable liquids	Storage in fire-resistant locker or cabinet	B	1
Oily or paint-soaked rags or waste	Spontaneous ignition	Immediate disposal: self-closing metal cans	B	1
Wastepaper and refuse	Combustible material	Good housekeeping	A	1

*Classification of fires and types of extinguishers recommended for each:

Class A—Fires in ordinary combustible materials, such as wood, paper, textiles, etc. Soda-acid, foam, loaded stream, and anti-freeze solution extinguishers recommended. The vaporizing liquid extinguisher also can be used effectively when there are no air currents to dispel the extinguishing vapors.

Class B—Fires in flammable liquids, greases, etc. Foam, vaporizing liquid, carbon dioxide, and loaded stream extinguishers recommended.

Class C—Fires in live electrical equipment. Vaporizing liquid, carbon dioxide extinguishers recommended.

**Distribution and location of extinguishing units:

1. One extinguishing unit for each 2,500 square feet of floor space and within 50 feet of travel distance from any point.
2. One extinguishing unit directly at the point of hazard.

A complete form that can be used by local churches in fire prevention inspection can be secured by writing to the Division of Church Extension, Box 527, Kansas City 41, Missouri.

fully covered. The church board should make sure that policy renewals are promptly taken care of. The church should consider insurance against storm damage in any areas where this is likely to occur. Malicious mischief and vandalism insurance can be added to insurance policy at a very small cost. In some parts of the country vandalism has become a very serious problem with churches. Public liability insurance protects the church against damage suits for injuries to the public, and workmen's compensation insurance protects the pastor, janitor, and

other employees of the church in the event of injury, so that the church will not have to stand such expense. Burglary insurance can be secured very reasonably to cover loss through stolen (not embezzled) funds from any of the treasuries of the church.

The best protection from fire in our church properties is by prevention. The accompanying check chart prepared by Safety Research Institute for *Church Management* will assist churches in caring for fire prevention inspection. Such inspection should be made twice a year.

THE QUESTION BOX

Q. There are those who refer to Rom. 8:34 and Heb. 7:25, where the intercession of Christ is spoken of; and believers in eternal security base their arguments for the same on these two verses by claiming that the prayers of Christ are always answered. Can you refute this line of reasoning?

A. Only a few of the prayers of Jesus have been recorded—at least this is the claim that most Bible scholars would make. Therefore, any judgment on the matter of eternal security on the basis of the actual prayers of Jesus which we have would not be final. Besides, prayer doesn't have to be spoken in order to be real. One of the best definitions of prayer that I have ever heard is given in these words: "Spiritual pressure against God through Christ." By this I mean that Jesus' very concern for lost men was a prayer. His concern for Jerusalem as expressed in Matt. 23:37-38 implied a prayer and yet it wasn't answered, as He himself declares. He said, "Father, forgive them," on the cross but that didn't mean that His crucifiers were freed from the guilt of their sins unless they repented, and we have reason to believe that many of them didn't. His prayer wasn't answered.

Q. What do you think about a man who claims to be sanctified and stands up for right principles but he doesn't believe in weeping, shouting, having visions, or prophesying under the power of the same Holy Ghost who sanctifies?

A. I am glad the man you refer to claims the second blessing and if he stands up firmly for right principles he must also have it. I couldn't go along with him in his opposition to weeping and shouting under the power of the Holy Spirit. It wouldn't hurt our church if we had more of such manifestations of the Spirit in our services. But when it comes to having visions and being given the power to foretell coming events, I cannot speak from experience. The Holy

Conducted by STEPHEN S. WHITE

Spirit has never revealed himself through me in this way. I might add that I am not here to rail on those who claim to have had such revelations, but I would decidedly disagree with those who give them much prominence or make them essential to the sanctified life.

Q. What about people who are ignorant of God's Word? They profess to be saved and some of them even testify to entire sanctification. Also, they were raised in Christian homes. In spite of all this, they have very little knowledge of the Bible. Is ignorance excused in this day of so much light? Can we ignore Bible reading and study and be clear of guilt before God? Are we responsible for the light we could have secured from the Word of God as well as that which we have obtained?

A. You have asked some very pertinent questions which ought to make a lot of us Nazarenes stop and think. Most of us ought to find more time for Bible reading and study. Sins of omission are far too common in this field!

Q. Is it possible for a man to maintain a Christian experience and work for a company which requires its salesmen to handle and give liquor to those with whom they do business?

A. As I have said before in the Question Box, life is becoming very complex. For instance, if a person handles freight or express in any form, he probably would have to handle liquor at times along with some other products which are not desirable. Therefore, we must not be too quick to pass judgment upon a person who is suddenly thrust into a situation which appears questionable. On the other hand, the time is facing us more and more when Christians are

going to have to take their stand at any cost or else lose their souls. We must refuse to permit conditions in these days to force us into compromise. From what you say in your letter, I am not sure of all that is implied in your question. However, if it means what I think it does, I could not do what this man is asked to and maintain my Christian experience.

Q. When Paul said that he became as a Jew unto the Jews and spoke of other groups or races in the same way that he might by all means save some, did he mean that he compromised with them to some extent on their religious views or did he merely refer to their living customs—dress, appearance, or manners which might have been very different from his?

A. You refer to a wonderful passage of scripture which is found in I Cor. 9:19-23. In the first of these verses, Paul tells us that he had made himself the servant of all in order that he might gain more. Then in the latter part of verse 22 and all of verse 23 we have these words: "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." I quote these words, for they help me to answer your question. Paul was all things to all men in order that he might gain more, or save some. Further, he did this for the gospel's sake. Certainly, if he had compromised with their religions he would not have won more. Besides, if he had taken on their customs, manners, and dress where such actions would have been contrary to the Christian way of life, he would have compromised and would not have been able to win more. Paul meant when he said that he was all things to all men that he showed a spirit of love, helpfulness, courtesy, and forbearance toward all men. He refused to call attention to differences in any way when no principle was involved.



The Young People's Society

L. J. DU BOIS, Secretary

Our Central Objectives

By Ponder W. Gilliland*

EVERY youth leader, local, district, and general, should frequently read the objectives and purposes of the N.Y.P.S. as stated in our constitution. Unless these purposes are kept in mind, firmly, we will likely find ourselves promoting, with notable enthusiasm, projects that have little bearing in our main task. Such projects may be altogether worthy, and needful. The danger is simply that their very worthiness often keeps us from asking, "Is this related to our true objective?"

Reading our objectives might hold a thrill, as well as a challenge, for you. Simply stated they say that we are to (1) build up our members in Christian experience and holy character, (2) instruct them in the doctrines of the church, and (3) bring about the salvation of other young people. One speaks of personal experience

*General N.Y.P.S. President

and conduct; another, of knowledge and growth; another, of evangelism.

As regarding personal experience and holiness of character we have been diligent in emphasis, and thousands of young people around the world can give vital testimony to this experience, and are living true lives. However, when we come to instruction in the Scriptures and doctrines of the church, as well as leading others to Christ, we must admit that we have been largely derelict in our duty. The tragedy is, one cannot long maintain a high standard of Christian experience and conduct if it is not built on an ever-deepening foundation in God's words. Moreover, experience and knowledge together still are not enough to insure the building of strong Christian character. Experience and knowledge must be put to work! Thus, our emphasis on evangelism.

Your General N.Y.P.S. Council, in its last meeting, faced again and again the implications of these stated objectives. It is our prayerful opinion that there is no way to improve upon our original purposes. The founders of the N.Y.P.S. were certainly guided of God in charting our course. Now, it remains for us to give diligent attention to making good on these objectives.

We will admit, all of us I am sure, that we do not know our Bibles as we should, and as we would like to know them. Such lack of knowledge is an embarrassment to us. We would like to change it. Also, we know, under God, that we should be doing more for Him in winning the lost. We refuse to shrug off this conviction. It is too vital for that!

Will you, as a Nazarene youth, join us not only in three purposes, but also in determination to pay the price necessary that we, as holiness youth may know better how to be (1) good Christians, (2) good churchmen, and (3) soul winners?

THE HOME CIRCLE

The Humility of a Christian

I'M SURE it is not unusual for Merle Stearns to give out tracts. He is a bookstore owner-manager in Huntington Park, California. During my husband's last three sales trips, I have accompanied him and so have visited the Stearns bookstore. On all three occasions, Mr. Stearns has presented me with tracts—all with the same message upon them. Three weeks ago, the last time he gave me copies of the tract, I decided I would read the words carefully and this I have done.

The title of the tract-card is "Humility." I have traced this word in the Bible and have also looked up its meaning in the dictionary. It is now my firm belief that the writer of the words bearing the message on humility had a firsthand knowledge of the Bible and also had a firsthand acquaintance with the Master. Andrew Murray, the author, was born of missionary parents in Africa.

Conducted by GRACE RAMQUIST

Before I quote the heart-searching message of the tract-card, I want to first give you the scripture passage from I Pet. 5:5: "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Let us read a part of another verse from the Psalms: "He forgetteth not the cry of the humble" (Ps. 9:12).

That gives us a background for the words of Andrew Murray.

"Humility is perfect quietness of heart. It is for me to have no trouble; never to be fretted or vexed or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness when all around and

above is trouble. It is the fruit of the Lord Jesus Christ's redemptive work on Calvary's Cross, manifest in those of His own who are definitely subjected to the Holy Spirit."

Is not this a true picture of a real Christian? Let us all examine ourselves in the light of Andrew Murray's definition of humility.

TO BOYS AND GIRLS:

Don't Fall for Just Anything

DEAR BOYS AND GIRLS:

This is a little note to tell you how much I appreciate every boy and girl who stands for what he believes and who never turns from the right. It is important for every boy and girl to have definite beliefs.

The world seems to be well filled with folks who are ready to tell others that they must be open-minded. They say, "You must listen to everything and then choose what you believe out of the entire mass of knowledge you

gain." The biggest trouble with that idea is that it isn't true. When Jesus comes into your heart, there are a great many things you believe right away. It is most important that you take your stand at all times.

When those who would try to keep you from your chosen path talk to you, then "if you don't stand for something, you may fall for anything." A person whose mind is sure about any one belief isn't very apt to fall for any theory that comes his way. But the fellow who doesn't quite know what he does believe has a hard time not believing anything that is told to him.

The old devil works through anyone he can get to listen to him.

There was once a fourteen-year-old boy who disobeyed his parents. He knew he had done wrong. Trying to get away from his guilt and his feeling of shame, he went to the home of a boy friend who was not a Chris-

tian. Once in the friend's home, the fourteen-year-old felt he had sympathetic ears. He started listing all the things his parents did not wish him to do. They did not wish him to smoke—not even one cigarette; they did not want him to drink, to dance, to play cards, or to stay out late with the gang at night. During the recital of the grievances, the boy friend's father listened in. At the close of the tale of woe, the father made answer. Yes, the old devil worked right through a father—a father who should have sided with the parents of the aggrieved boy.

"Well, Son," the boy friend's father casually commented, "I say your parents are just too hard on you. Now take me for an example. When I was a lad in school, I drank a little, smoked with the boys, and even gambled a little. You can see I have settled down now and am doing real well for myself. Your parents ought to be ashamed of themselves. They

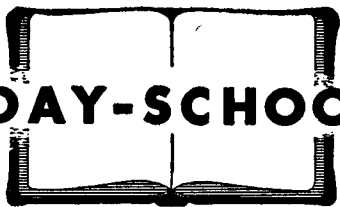
should let you have a good time, for you are young but once. You'll turn out okay."

At first, the fourteen-year-old was comforted by the words of the sympathetic man. But his training won the day for him. He suddenly realized that his boy friend's father smoked a great deal and drank some even since he had "settled down." He knew that this father was careless about many dealings he made with others. The incident somehow awakened the young boy to the fact that what ones does when he is young, he more often than not continues to do when he grows up and "settles down." What he believes and stands for as a youth, he will believe and stand for when he is grown.

My greatest joy comes when I learn of one of you standing up for the right. God bless you all.

In much love,
GRACE RAMQUIST

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for June 27: Judgment Comes to Israel

Scripture: II Kings 17 (Printed, II Kings 17:4-15, 18)

GOLDEN TEXT: *The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein* (Hos. 14:9).

Hoshea, the nineteenth and last king of Israel, presents the sorrowful picture of a man who was good, but not good enough. His goodness was only comparative, for he did that which was evil, but not as the kings of Israel before him. He did boast some worthy accomplishments, but failed to walk humbly before his God. How tragic indeed is the biography of the man who refuses to yield his heart fully and ends up yielding none! The very character of the Christian faith allows for no deviation of the heart or will from the will of God. Sacred history is tragically spotted with the failures of the halfhearted. Failing to trust God, Hoshea sought a foreign alliance with Egypt, the very power from which God had so miraculously rescued his nation. The harvest he reaped was the loss of his own land, his people, then his personal freedom as he ended his life in prison. What eloquent testimony to the tragedy of an unyielded life!

How sad indeed was the fall of Israel, a nation peculiarly God's! The heathen world had watched with increasing amazement the deliverance and protection afforded to this people by their God; now it was to see the glory of God depart and witness the utter destruction of a people who failed to walk in His light. How deadly subtle is the progression of evil! Israel did not at first reject faith in God, but became external and, contrary to the law of God, made an image of Him. Here we discover the germ of their ruin, for from worshiping the physical image of God they degenerated into offering human sacrifice to Moloch.

How sad indeed is our state when the very means of worship become the goal and the end! Here lies the deadliness of that which would cause us to worship God with anything less than a wholly devoted heart. There can be no compromise here, for the mind that would divide its devotion becomes unstable in all its ways. No lurking idol can be kept with safety—"God is a Spirit: and they that worship him must worship him in spirit

and in truth" (John 4:24). There is ever with us the threat that our very aids to worship may become an object in themselves. Hence the church, the Bible, the minister are not to be worshiped, but are merely channels to enable us to see God and serve Him. This is the tragic story of a lost nation that determined its fate by its rebellion. Its captivity was the resultant state of a power sapped by idolatry, drunkenness, waste, and licentiousness. No nation is so favored by God that it can long live with such cancerous sins. In spite of His love, patience, and continued warnings, Israel pursued her own sinful way until she brought upon herself God's fateful pronouncement: "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

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.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son (John 14:13).



Geneva, Indiana—We recently closed one of the best revivals in the history of the church. Evangelists C. H. Dobbins and wife were used of God in preaching, chalk drawing, and playing of their musical instruments, in reaching souls for Christ. The attendance was very good and there were a large number of new people at the altar who found definite victory, for which we praise God. We received eight new members into the church by profession of faith, which includes two whole families, as a direct result of the revival. The future for Geneva church looks bright and our people have taken new courage.—Verdean Owens, Pastor.

Norwood, North Carolina—We are in our third year as pastor here. The people have stood by us in a wonderful way, and God has given us twenty-eight new members. Our Sunday-school average for this assembly year is the highest it has been in several years. The pastor's salary has been raised three times, and the church is paying \$15.00 more per week than at any time in its history. We installed an automatic gas heating system in the church, and the interior was redecorated. The floors of the main auditorium were refinished, and we installed enough exhaust fans to move 22,000 cubic feet of air per minute from the main auditorium. The N.Y.P.S. has made fine progress under capable leadership; their auditorium was completely renovated and a piano added. The junior auditorium was also renovated, with nice pews installed, and a piano purchased. All improvements were done without borrowing money and all bills are paid. Including much free labor, a fair estimate of the improvements would be around \$4,000.00. God has truly been good to us and we are grateful.—R. J. Essary, Pastor.

Larimore, North Dakota—We recently closed a most gracious revival with Rev. T. H. Stanley as evangelist. With the exception of two nights there were seekers at every service, many of them new people. Some were both saved and sanctified in this campaign. The meeting was outstanding for the depth of the work accomplished in the way of confessions, restitutions, and the straightening up of past wrongs. The church was greatly strengthened by the clear-cut but tender and anointed messages of the speaker, backed up by much praying and fasting by the evangelist and church people. The working of God in our midst encourages every heart to press on for the salvation of needy souls in this community. We love Brother Stanley.—George L. Fitch, Pastor.

Evangelist Marvin S. Cooper reports: "It was with great delight that Mrs. Cooper, the girls, and I spent Easter Sunday with Pastor Jones and his fine people at Seat Pleasant, Maryland. The Lord made it a real time of salvation; all records in Sunday school were broken, and at night many sought and found soul victory. We closed a ten-day meeting at Frederick, Maryland, on May 2, with William D. Mowen as pastor. It was our third meeting there, and in many ways the best. Brother Mowen and his good people are building a church and parsonage. My wife and daughters were used of the Lord in their special singing. At this writing we are at First Church, Duluth, Minnesota. The new pastor has not arrived, but already God is honoring our efforts and we are expecting mighty outpourings of His grace. District Superintendent Roy F. Stevens has matters well in hand and is building a deeply spiritual program. His pastors and their people love him and are fully co-operating in every way. Sister Stevens is meeting with excellent success as district missionary president. Our evangelistic slate will retain us on the field most of the summer. We are expecting Mrs. Cooper and the girls to join us about the middle of June. We may have some open time in the fall for those who desire our services. Write us at 1514 N. Wakefield Street, Arlington, Virginia."

Nampa, Idaho—On April 30 we closed a good year at the North Nampa Church. This was our first full year here, and God has been good to us. We have made several improvements in and around the church. We had three good revivals. We had a one-week revival with young preachers who have gone out from the church, a different one preaching each night. We had a wonderful meeting with Evangelist Paul Martin and Professor Ron Lush; there are no finer workers in the church. We had another meeting with Evangelist George Brannon and Howard Orr. This was thought by many of the older members to be one of the best revivals of the church. We received fifty-one new members into membership of the church this past year. We raised for all purposes well over \$32,000.00. We came to the end of the year with all our budgets and local obligations paid in full. The church has secured the service of Miss Emma Thiessen, a graduate of Northwest Nazarene College, as full-time director of Christian education and church secretary. Paul McNutt is our new minister of music. We appreciate the fine work of both Miss Thiessen and Mr. McNutt. We broadcast our Sunday night service and

the response is good. We have received mail from as far as five hundred miles away. We enjoy working with our good district superintendent, Rev. I. F. Younger; Dr. John Riley, president of Northwest Nazarene College; and the fine pastors and people of Nampa.—Carl L. Wooten, Pastor.

Omaha, Nebraska—South Church recently closed a good revival with Gilbert and Sylvia Anderson as evangelists. The church was helped, several people were saved, and some sanctified. On the closing Sunday of the revival we received a class of five into church membership, 3 by transfer and 2 by profession of faith. God came on the services at various times in a mighty way. On Easter Sunday we broke all previous records with 131 in Sunday school. We are looking forward to greater days.—J. Calvin Neal, Pastor.

Evangelist R. F. Lindley reports: "These are wonderful days in the evangelistic field. Since our last assembly at Little Rock, Arkansas, we have been busy. Our first revival was with Rev. Mrs. Betty Wagoner at Marion, Illinois, where God gave us victories and a nice class united with the church; then to Benton, Arkansas, with Rev. Earl Wassom, pastor, where God gave us many seekers and 14 new members. Then we went to Grace Church, Little Rock, with Rev. Bill Jeton, where we had seekers every night, and 8 persons joined the church; then to Nady, with Rev. William Willis, where the Lord gave us seekers every night. On the last night a young man answered the call to preach, and he and his wife joined the church. We then went to Jacksonville, with Pastor Emmert, where we had 60 seekers and a nice class of new members; then to Cullendale, with Rev. Miss Marie Brown and the new church there; they have a nice property. Then I went to our old home church at Friendship, Oklahoma. We enjoyed this week-end meeting with the pastor, Rev. Mrs. Pauline McNutt, and the good people. Then we went back to Little Rock, Arkansas, to our Life Line Church and Pastor Joe Holliday, where the Lord gave us 97 seekers and 20 new members. Next we went to Van, with Rev. William Willis, where the Lord gave us seekers in every service; to McGeehee, where a nice class of members joined the church; to West Helena, with Rev. Leslie C. Poe, pastor, where several people prayed through; to Cabot, with Pastor George Lampkin, where we saw some wonderful victories; then to Wichita, Kansas, West Side Church, with Pastor O. W.

Eudaley and the Merediths in charge of the singing. We had large crowds, and several people prayed through. From here we went to Mena, Arkansas, with Pastor A. R. Johnston and fine people. This was our second revival here, and we are slated for another meeting. Here I conducted a personal workers' class each evening prior to the evangelistic service. The last week of the revival over 1,100 calls were made in the interest of the Sunday school, and on the last Sunday we broke the all-time record attendance. This church was organized in 1908. From here I went to Bakersfield, California, with our Rose Dale Church and Pastor Eugene Denny. God gave us several seekers. I appreciate our pastors and good people. Anyone desiring our service, write me at P.O. Box 527, Kansas City 41, Missouri. I have a few open dates in 1955; also, two open dates in 1954—November 17 to 28, and December 1 to 12. I will go any place the door is opened, for freewill offerings and entertainment."

Hagerstown, Indiana—Recently we had two good revivals, the first in February, with Rev. Kenneth Jewell, evangelist, and singing by local talent. In April we had Evangelist Fay A. Fouse and Mrs. Lola Taylor as evangelistic singer. There were seventy-one individuals at the altar during these two revivals, and as a result a Hi-N.Y. has been organized, and a teen-age choir with fifteen or twenty young people. Our Sunday school has made a continual gain this year. We have received twenty-five new members into the church since August 31. Our pastors, Rev. and Mrs. Ora W. Sciscoe, are in their third year. The church has had a steady increase in all departments during their ministry; they have been called to serve another year. If you have friends or relatives in this locality, write our pastor at P.O. Box 149, Hagerstown, Indiana.—Mrs. Lucille Dale, Secretary.

Albia, Iowa—We recently closed the best revival in our history, with Rev. A. K. Jones as evangelist. His godly preaching of clear-cut Bible messages and the unique way in which he presents the truth grip the hearts of the people. More than thirty people bowed at the altar and four fine people united with the church. This was the evangelist's fourth meeting with this church. James Bohi was the efficient song leader and special singer; he is a wonderful man of God. On the first Sunday of the revival, at the request of the pastor, the annual recall for the pastor was held, with Brother Jones conducting the meeting. Our pastors, the Murphys, are in their seventh year and the recall was unanimous. He has never had a vote against him in almost twelve years of serving as a pastor. He is loved by his people, and this is by far the best year in Albia. Mrs. Murphy is an efficient chalk artist and has a group of some seventeen young people in her Sunday-school class.—Peggy Hope, Reporter.

Power Point, Ohio—We enjoyed one of the best revivals in recent years with Rev. D. E. Patrone as the worker. This was Brother Patrone's fourth meeting with us. His unusual musical ability and forceful preaching, anointed of God, brought conviction upon souls and resulted in many souls praying through to victory. The church was also greatly helped by his ministry. He was called to be with us again in two years. We recently closed our sixteenth year as pastor of this rural church and it proved to

be the best, with all records broken in every department. The Sunday school made a gain of thirty per week in average attendance over last year, and souls are praying through every Sunday evening, with large crowds in attendance. We are breaking ground for a new Sunday-school annex to take care of the increasing crowds that are coming. We thank the Lord for having a part in the Crusade for Souls Now, and we are glad to be a part of the great Church of the Nazarene.—H. W. Applegate, Pastor.



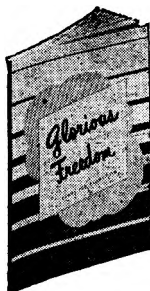
For
REVIVALS—CRUSADES
CONFERENCES—CAMP MEETINGS
"Sing Hosanna"
REVIVAL SONGBOOK

There are 98 numbers in this new, low-price book—just enough to completely satisfy the needs of any special evangelistic meeting, crusade, camp, or institute. In addition to the outstanding songs of evangelism, some of today's most useful short choruses have been included—such as

"Everybody Ought to Know" "Not My Will, but Thine" "God Bless Our Boys"
 "The Windows of Heaven Are Open" "Sing Hosanna" ("Give Me Oil in My Lamp")
 "I've Discovered the Way of Gladness"

Paper binding, 96 pages. **35c. delivered**
 12 or more. 30c each, delivery extra

OTHER SONGBOOKS FOR EVANGELISM



GLORIOUS FREEDOM—128 pages	\$35.00 a hundred
KING'S HIGHWAY SONGS—96 pages	\$30.00 a hundred
SHOWERS OF BLESSING—128 pages	\$35.00 a hundred
HYMNS OF CONQUEST—160 pages	\$40.00 a hundred
FAVORITE GOSPEL SONGS—64 pages	\$18.00 a hundred

Returnable copies are available.

Special prices on larger quantities. Write for information.

NAZARENE PUBLISHING HOUSE

Washington at Bresee
 Pasadena 7, California

2923 Troost Ave., Box 527
 Kansas City 41, Mo.

1592 Bloor St., W.
 Toronto 9, Ontario

Shawnee, Oklahoma—First Church recently enjoyed an unusual revival. The church had not made plans for a revival, but was beginning a ten-week spring evangelistic crusade. For "Kick-off Day," Amos Hann, Jr., a sophomore at Bethany-Peniel College, was engaged as speaker. God mightily came on the scene on Sunday evening, and 15 souls prayed through to victory at the altar. It was the feeling of the church that revival services should continue through the week. Good crowds attended even though no advertising had been done. There was not a barren altar service the entire week. A total of 50 people found victory during the week. On the closing Sunday 17 were baptized, and on Easter Sunday 16 new members were received into church fellowship. For the past eight months, since the district assembly, the Sunday school has averaged 216, as compared to 181 for last year.—Leon Jennings, Pastor.

Evangelist G. W. Henriksen writes: "Due to a change in schedule, I have three open dates between other camp meetings. I would like to slate them in the Western section of the country, either for camp meetings or revivals. The dates are June 16 to 27, June 30 to July 11, and July 21 to August 8. Write me at 16025 S.E. Pacific, Highway 99, E. Portland 22, Oregon."

Lynn, Indiana—We recently closed a very wonderful vacation Bible school with an enrollment of 240 and an average daily attendance of 201. Mrs. Luella Harris, a member of the local church, did a splendid job as supervisor of the school with a band of 40 workers and helpers. Fifty of the children were saved during the school. All Nazarene literature was used. The school closed with a wonderful program on the last Friday night, with the house packed to capacity.—R. E. Elzey, Pastor.

Richmond, Indiana—This is the third year of our pastorate at the St. Paul Church. It has been one of the greatest years of our ministry. All Sunday-school records were broken on Easter Sunday with 515 attending. Since October we have received 48 members into the church, 43 of them by profession of faith. The revival spirit continues, with souls being added to the church.—Earl Marvel, Pastor.

Rockford, Ohio—On May 23 we closed a three-week revival with Evangelist Cloyce Elsea, with forty-eight seekers at the altar for saving and sanctifying grace. Many said that this was one of the most heart-searching revivals in many years. Brother Elsea is a real preacher of heart holiness. A love offering of \$60.00 was given the pastor and wife for a week's vacation. The church has been lifted, and we praise God for this outstanding revival.—Rev. O. W. Bowsher, Pastor.

Evangelist Irving M. Farnsworth writes: "I have open dates after June 20, and will be available for camp or youth work, tent or home-missionary meetings, or revivals. Write me at 141 River Street, Bourbonnais, Illinois."

Rev. J. M. Gleason writes: "Our church was organized in Speed, Kansas, by District Superintendent Ray Hance on September 19, 1952, with seventeen charter members. For seventeen months we worshiped in a hall; ground was broken for a new church building in July of '53, and the first service was held in the new church on February 28, this year. On April 25 Dr. D. I. Vanderpool dedicated our new church building; his message and spirit were appreciated by all. About three hundred people were present, and over \$1,700.00 was raised on the church building. I have now resigned as pastor to re-enter the evangelistic field. Wife will travel with me in our work; we carry the whole program, singing specials and presenting musical arrangements on the piano, accordion, trombone, and electric steel guitar. Write us, % General Delivery, Speed, Kansas."

Evangelist Daniel Stafford writes: "Due to an adjustment of slate I have August 26 to September 5 open. I shall be in Ohio and Indiana in September. Write me, Box 254, Vivian, Louisiana."

Evangelist W. J. Campbell writes: "Since my resignation of our church at Cherokee, Oklahoma, in January, 1953, I have made my home in Abilene, Texas, and the Lord has wonderfully blessed us. It has been my privilege to serve the Abilene church for a few weeks as supply pastor, and God gave us a great meeting with the good pastor, Sister Poole, of Colorado City, Texas. I have also had the privilege of filling in for several of the pastors on the district during their vacations or during their absence on other occasions. I am now a commissioned evangelist on the Abilene District and I shall be glad to go anywhere to serve in any capacity, for entertainment and free-will offering. Write me, 1336 So. Sixth, Abilene, Texas."

Lomax, Illinois—It was our privilege to witness one of the best revivals we have had in years at our church. Evangelists Lloyd and Gertrude Ward were the workers, and they inspired our people on to higher heights. Scores of people from our church and visiting churches found victory. The messages were spirit-filled and met the needs of the people. Our attendance broke all records and the people are marching on. New members were brought into the church and now we are starting a branch Sunday school in a nearby community. Our pastor received a unanimous recall.—Ruth Wolfe, Secretary.

Nazarene Theological Seminary

is now in its new building. The Seminary Staff and students wish to thank everyone who has made a contribution to build and equip the building. There are still a number of needs to be provided for. Now WE NEED

6 more persons to give \$500.00 to memorialize a group of three windows in the Seminary Chapel. A plaque will be placed underneath the windows, giving the name of person honored and name of donor if desired.

30 more people to give \$100.00 each to pay for the pews in the Seminary Chapel. A plaque will be placed in the foyer of the Chapel with the names of the donors or any name they wish to have placed there. Pews are now installed and the money is needed.

MANY OTHERS to give any amount to assist in purchasing classroom furniture and equipment.

We invite all persons to join us in prayer that God will influence individuals to donate the money needed to complete the furnishing of the building.

For details—

LEWIS T. CORLETT, *President*
Nazarene Theological Seminary
P.O. Box 527
Kansas City 41, Missouri

Leverett Brothers, evangelists, write: "Our date of September 15 to 26 has been canceled because the pastor is entering the evangelistic field. We prefer to slate this time with some church in the West or Midwest. Write us, 706 N. Broadway, Lamar, Missouri."

Evangelist Lillian Robinson writes, "I have some open dates for vacation Bible schools or revivals. Write me at my new address, 506 S.E. First Ave., Perryton, Texas."

Bettendorf, Iowa—On February 22, 1953, we came here to pastor a home-mission church. It looked as if we were going to lose the church, when we lost a large number of people, but by the help of the Lord we began to preach holiness, fast, pray, and call. Our Sunday school continually grew. When we came the Sunday-school average was 57, and now with the large loss of numbers we still average 56. We deeply appreciate the Iowa District in the way they have stood by us. Our task was made easier by the labors of the following evangelists: Jim and Janet Crider; Clem Kruse and Harold Keeney, neighboring pastors who conducted special meetings for us; Rev. A. J. Meadows; Rev. and Mrs. Robert Swanson; Miss Helen Greenlee; and Miss Lottie Phillips. We feel that it has been the will of the Lord for us

to have spent the past fifteen months in the pastorate and will be re-entering the field of evangelism in September. We have some open dates in the spring and summer of '55. We carry the full program of preaching, singing, and children's work. Wherever it is desired we conduct day meetings to bring about old-fashioned revivals. —Naomi Meadows and Eleanor Reasoner, Copastors.

Evangelist H. H. Hooker writes: "I have an open date, July 14 to 25. Since this date is between the Franklin, Pennsylvania, camp meeting and the Mooers, New York, camp meeting, I would like to slate this date with some church on the New England District, or anywhere from Indiana east. Write me, P.O. Box 11, Gardendale, Alabama."

Trevecca Nazarene College

It has been my privilege to spend several days on the campus of Trevecca Nazarene College, Nashville, Tennessee. Everywhere I saw splendid evidence of the solid progress which has been going on for a number of years under the able leadership of Dr. A. B. Mackey, president.

In spite of the fire which destroyed the cafeteria and rendered the girls' dormitory useless for the remainder of the year, I found a spirit of unity and optimism both among students and faculty that speaks well for the future of the institution. A splendid new cafeteria is being erected, which will be in partial use by commencement time. Extensive repairs and modernization will be made on the girls' dormitory this summer.

The new Fine Arts Building is beautiful in design and serves a most useful purpose on the campus. Thus is provided for Trevecca Nazarene College students who study in the fine arts the finest facilities in building and equipment that I have seen anywhere in the church.

Trevecca's Board of Trustees is forward looking and standing by President Mackey in planning a strong academic and spiritual program for our growing work in the Southeast.

S. T. LUDWIG,
Department of Education

Northern California District Assembly

The forty-ninth annual assembly of the Northern California District was one of blessing and inspiration, with gains reported in every department. Dr. Samuel Young presided with grace and efficiency, and his messages were challenging and uplifting.

Dr. George Coulter, district superintendent, gave a wonderful report of progress and, among many things, reported that eight churches have been organized during the year. Dr. Coulter was re-elected for his seventh year, receiving 359 votes out of 365 votes cast.

Department heads elected were Mrs. F. Arthur Anderson, N.F.M.S. president; Rev. Barrett Kirby, N.Y.P.S. president, to fill the unexpired term

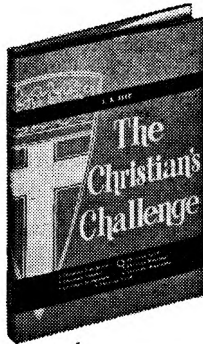
of Rev. Wilson Lanpher; Rev. Frank Watkins, chairman of the church school board; and Mr. Paul Skiles, director of youth activities.

Reports to the assembly showed a net gain in church membership of 506, bringing the total membership to 9,841. The Sunday-school average attendance was 14,260, a gain of 493; \$81,-

765.00 was given for General Budget, and \$111,520.00 was given for all general interests. Home-mission giving exceeded \$30,000.00, and the total for all purposes was \$1,238,587.00.

Northern Californians are planning to make the fiftieth year of the district's existence the greatest ever.

J. PAUL ALEXANDER, Reporter



NEW!

THERE IS A REASON
WHY YOU SHOULD HAVE—

THE CHRISTIAN'S CHALLENGE

By LOUIS A. REED, Past Professor of Preaching and
Practics, Nazarene Theological Seminary

MINISTERS

*for the opportunity of having
some choice sermons by a gifted preacher.*

LAYMEN

for the personal uplift, especially from the message "The Lord Doth Go Before Thee."

YOUTH

*for the wise counsel from the
two talks "If I Were Eighteen Again" and
"Pentecostal Possibilities of Youth."*

... these alone make this selection of thirteen outstanding sermons by Dr. Reed a book well worth securing. Following an introduction by Dr. S. S. White is a beautifully expressed tribute to this saintly Christian by his son, Oscar F. Reed.

Whether a minister, a layman, or a young person, you will want to read this book. You will be glad you did.

96 pages, cloth

\$1.25

NAZARENE PUBLISHING HOUSE

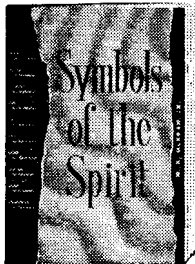
Washington at Bresee
Pasadena 7, California

2923 Troost Avenue, Box 527
Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

Three District Superintendents Write—

Symbols of the Spirit



By W. D. McGraw,
Oregon Pacific District

A most unusual series of messages depicting the Holy Spirit as Water, Fire, Oil, Teacher, Comforter, etc. It is a book that touches the most practical aspects of Christian living.

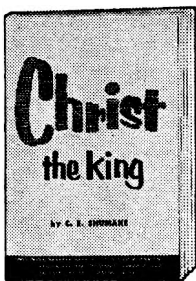
32 pages, paper

25c

Christ the King

By C. E. Shumake,
Alabama District

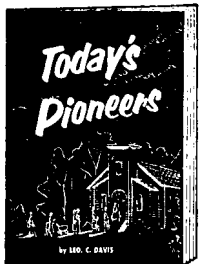
Twenty-eight Christ-exalting meditations emphasizing such phases of Christ's unique position or work as King, Seeker, Keeper, Counselor, etc. Your mind will be enriched and your heart blessed.



64 pages, paper

75c

Today's Pioneers



By Leo C. Davis,
Southwest Indiana District

Here is proof that home missions pay! Thrilling stories of modern miracles and amazing answers to prayer that have taken place when a few get a vision. A challenge to each reader!

48 pages, paper

35c

Nazarene Publishing House

2923 Troost Avenue, Box 527
Kansas City 41, Missouri

Washington at Bresee
Pasadena 7, California

1592 Bloor St., W.
Toronto 9, Ontario

Nazarene Theological Seminary Commencement

Immediately prior to the beginning of the commencement season, the Whitsell Bible Reading Award for excellency in the public oral reading of scripture was made, and William Anderson became the eighth first-place winner. The Seminary is grateful to Dr. Fay M. Whitsell of Chicago for providing this award. On Sunday afternoon, May 16, at the First Church of the Nazarene in Kansas City, Missouri, President Lewis T. Corlett opened commencement week with his baccalaureate address, "God's Eternal Purpose and the Church." In the regular evening service of First Church, Rob L. Staples, of the graduating class, preached the Mabes Award sermon on the subject "What Does Life Mean, Anyway?"

The annual all-Seminary banquet took place on Monday evening at the Town House Hotel with about four hundred persons present. Rev. William Greathouse, of Clarkesville and Nashville, Tennessee, pastor and college professor, moved the crowd with his challenging address. Ten o'clock Tuesday morning was the time for the final chapel service of the year. Students, relatives of students, and friends gathered in the new building to see awards given and achievements recognized. Tears flowed freely as seniors and others recounted the blessings of God upon them, and gave thanks for the new building and for the influences that had helped to mold their lives.

In its annual business session the Alumni Association of Nazarene Theological Seminary chose Rev. Norman Oke, director of Christian Service Training for the Church of the Nazarene, as its president. The association also voted to raise \$2,500.00 for an organ for the new chapel, thus continuing its record of concrete acts of service to the Seminary.

From two to four o'clock on Tuesday afternoon, seniors, their immediate relatives, and out-of-town guests were entertained at a faculty tea. At eight in the evening, at First Church, came the crowning event of the year. Dr. Harold Reed, president of Olivet Nazarene College, Kankakee, Illinois, gave the commencement address, speaking on the "The Immortality of the Soul." Following the address Dr. Corlett conferred degrees on sixty-four seniors, the largest class thus far graduated by the Seminary. Dean Mendell Taylor announced honors, stating that nine men were graduating *magna cum laude* and eleven *cum laude*. This class will go to all parts of the country to serve the church, into the pastorate, in religious education, in evangelism and missionary labors. Those who have had a part in their training believe that they are as completely devoted to God and His kingdom as any group that can be found.

Albany District Convention-Assembly

May 2 through 6 the Albany District enjoyed one of the best convention-assemblies of its seventeen years as an organization. Mrs. Louise Chapman's messages gave a missionary flavor to the entire session. Dr. Samuel Young conducted the assembly business with patience, humor, and efficiency. His morning messages brought a benediction for the whole day. His evening messages were searching and challenging. Especially timely was his charge to the four candidates during the ordination service.

A message full of originality and sparkling truth by Superintendent Ted Martin, of Canada Central District, was a great boon to the home-missions emphasis of the assembly. Rev. E. E. Hale presented a description of our denomination's work at Institute, West Virginia. The assembly was brought up to date on happenings at Eastern Nazarene College by Dr. Edward Mann, president.

The statistical report indicated gains in church membership, Sunday-school enrollment and average attendance, N.Y.P.S. and N.F.M.S. membership. There was an increase of \$38,931.00 paid for all purposes.

Following a report of progress and blessing, Rev. Renard D. Smith was re-elected district superintendent with the strongest vote of his nine. Secretary Morris E. Wilson was re-elected, and Mr. Paul Wells of Schenectady was elected treasurer.

Pastor Arthur Fallon and the Binghamton church gave the assembly "hospitality . . . without grudging." The spirit of unity and love is stronger as Albany District enters its eighteenth assembly year.

HOMER M. SMITH, Reporter

Minnesota District N.Y.P.S. Convention

Young people came from far and near in Minnesota to attend our District N.Y.P.S. Convention, held May 14 and 15 at St. Paul First Church, with Rev. H. B. Hughes serving so graciously as host pastor.

Rev. Ben D. Lemaster, president, presided in a very able manner, and our good district superintendent, Rev. Roy F. Stevens, proved once again to be of great assistance. Our guest speaker was Rev. Mark Moore, superintendent of Chicago Central District, who endeared himself to the hearts of our young people. His messages were timely, challenging, inspirational, and heart-searching. His ministry among us will continue to reap results until Jesus comes.

This proved to be one of the best conventions in the history of the N.Y.P.S. in Minnesota. The deliberations, reports, messages, banquet, and music contest were very inspirational and sent all home with a greater determination to do God's will.

We look forward to a great year in the N.Y.P.S. by the help of God and under the capable leadership of our president, Rev. Ben D. Lemaster.

JOHN T. SAPP, Reporter

REPORTER

DEATHS

REV. GORDON GEORGE EDWARDS was born in 1869 in Prince Edward Island, and died May 5, 1954, in his eighty-fourth year in a hospital in Wareham, Massachusetts, after a brief illness. He was converted in his own home in 1904, later sanctified wholly and called of God to preach the gospel. He was ordained in 1913, in Haverhill, Massachusetts, by Dr. H. F. Reynolds. A forceful and versatile preacher, he labored in holiness camp meeting, and in both Nazarene and Evangelical churches, holding fruitful pastorates in Onset and East Wareham, Massachusetts; Carterville, Illinois; and Providence, Rhode Island. Always a man of prayer, there was of late a growing mellowness in his praying that was good to hear. He is survived by his widow, Nellie Edwards; a son, Harold; daughter-in-law; and one brother. He will also be missed by many friends, especially in Wareham, his home town for many years, where he was highly esteemed. Funeral service was conducted by Rev. T. M. Brown and Rev. D. E. Cramer, with interment in Center Cemetery, Wareham.

REV. L. MC CORD TAYLOR, retired elder on the Kansas District, was born March 18, 1896, at Harrison, Arkansas, and died March 14, 1954, in a hospital in Arkansas City, Kansas. He was ordained to the ministry in the Church of the Nazarene by Dr. J. B. Chapman and spent twenty-eight years in the ministry, pastoring churches in Oklahoma and Kansas, and also spending some time in the evangelistic field. He is survived by his widow, Mrs. Neelie Taylor; and one daughter, Mrs. Marvin Lumley, of Purcell, Oklahoma. Funeral service was conducted in the Church of the Nazarene in Arkansas City, with Rev. J. F. Yarbrough, pastor, officiating. Interment was in Memorial Cemetery, Newkirk, Oklahoma.

REV. HOWARD A. PARK, elder on the Albany District and pastor at Schenectady, New York, died March 28, 1954. He was converted in 1913, and sanctified the next year. In 1916 he joined the Church of the Nazarene. Feeling the call to preach, he took his family to Nampa, Idaho, where he attended our college, graduating in 1923, and was ordained by Dr. H. F. Reynolds. In 1924 Brother Park was appointed pastor of the newly organized church at Binghamton, New York. Most of his ministerial life was spent on the New York and Albany districts, where, in addition to the church at Binghamton, he served at Butler, Pennsylvania; Potsdam, Elmira, Auburn, Watkins Glen, Carthage, Brooktondale, Ogdensburg, and Schenectady, New York; at Elmira he served for eleven years. Much of his work was with home-mission churches, where he often secured property, built and remodeled buildings. Every church he served was enriched by his loving, Spirit-filled ministry. Besides his wife, Winifred Park, he is survived by three sons, Ross, of Warwick, Rhode Island; William, of San Lorenzo, California; and Edward, of Tonawanda, Pennsylvania.

MISS LOTTIE M. FURBUSH, age seventy-nine, for forty-four years associated with Rev. Mabel R. Manning in evangelistic and missionary work, died recently in Nahant, Massachusetts, after a brief illness. Born in Lynn, she had lived in Nahant for sixty-one years. To thousands of children by whom she was loved, she was known as "Aunt Lottie." She traveled throughout the United States and Canada with Evangelist Mabel Manning conducting children's meetings and singing. She was a member of First Church of the Nazarene, Lynn, and played a prominent part in the erection of the church in Jackman, Maine. She was also associated with churches in Beverly, Burlington, Vermont, and Lisbon Falls, Maine. She is survived by five sisters: Mrs. Effie Hall, Mrs. Shirley Annis, Mrs. Grace Anderson, Mrs. Zelma Farnsworth, and Miss Ann Furbush; also two brothers, Albourne F. and Russell. Funeral service was conducted by Dr. J. Glenn Gould, assisted by Rev. G. H. Keeler, with interment in Pine Grove Cemetery.

REV. JEROME ROSS HUFFMAN was born in Kokomo, Indiana, December 25, 1876, and died in Riverside, California, May 11, 1954. He had been an invalid for twenty-three months, always with a glowing testimony. He longed to be with his Master, whom he so faithfully loved and served for more than fifty years. He is survived by one sister, Edith Huffman; a brother, Harry; his wife, Carrie E.; two daughters, Mrs. Marie Mynch and Mrs. Cordia Nelligan; one son, Wilbur. Funeral services were conducted by his pastor, Rev. H. E. Burton, of the Arlington Avenue Church, assisted by Rev. H. H. Cochran. Interment was in Olivewood Cemetery, Riverside.

GEORGE W. HARDCASTLE was born on January 25, 1876, in Milan County Texas, and died on February 8, 1954, at his home in Ireland, Texas. Mr. Hardcastle was converted about fifty-two years

ago in a revival meeting conducted by Brother Theodgill in Milan County. He had been a very loyal and devoted member of the Church of the Nazarene all these years, and a faithful member of the Goldthwaite church for two years. He is survived by his wife and two children. His happy, victorious life in the Lord was a blessing to all who knew him.



SERVICEMEN'S CORNER

CHAPLAIN Charles Crouch writes: "This month brings to a close twenty and one-half months of overseas service—one of the best periods of my ministry. It has been my privilege to make friends of scores of fine Christians from many denominations. The Okinawa Youth for Christ 'GI Gospel Hour' increased my faith in the youth of our Christian churches and in their ability to work for God when presented with an adequate challenge. At no other time in my military experience have I witnessed a better response to the gospel message. Returning to the States, I can do nothing but thank God for the privilege of serving Him on Okinawa."

Chaplain Clifford Keys writes from Fort Campbell, Kentucky: "What a thrill to really help these men! Many of them come into my office like a dog with his tail between his legs—they admit they have done wrong and are ready for advice. It isn't hard to get many of these men on their knees. Even these big, husky paratroopers have to break down and cry, and ask God to help them. Times like these more than repay for the extra hours I have been putting in."

Rev. L. C. Brown writes from Waukegan, Illinois: "I am pleased to report that I have been able in the last month to contact some twenty of our boys that are in boot camp.

"The chaplains show me every courtesy in dealing with our boys. When the boys come in they fill out a card in regards to their religious affiliation and the Nazarene boys' cards are turned over to me.

"I do not have the same contact with those who are in school on the main side, but we always write them when you send us their names."

Brother Brown has done an admirable job for a number of years of contacting Nazarene fellows at the Great Lakes Naval Training Station. Let's help him and other post pastors help our fellows by getting names and addresses in promptly to the Nazarene Servicemen's Commission.

This is my commandment, That ye love one another, as I have loved you (John 15:12).

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend to our people Rev. Ray Dake, 3104 Winbourne St., Baton Rouge, Louisiana, as an evangelist. Brother Dake has been pastor at Baton Rouge Grace Church for several years, and a member of the Louisiana District all of his ministerial life. He feels definitely led to the field of evangelism. He carries a burden, is a strong preacher, and God blesses his ministry with souls. He is a soul winner, and will help the local church. I hope our people will keep him busy.—Elbert Dodd, Superintendent of Louisiana District.

Rev. Hoye Harvey, our pastor at Ruston, has announced his plans to enter the evangelistic field. He feels led of God to do this. Brother Harvey is a young man, with a burning message; he preaches with the anointing, and with tenderness. God blesses his ministry with souls. He has pastored on the Louisiana District, is a good humble man, and I can wholeheartedly recommend him to our churches. Address him, 511 E. Texas Street, Ruston, Louisiana.—Elbert Dodd, Superintendent of Louisiana District.

BORN—to Rev. Gene and Lois Van Note of Turlock, California, a daughter, Susan Lynn, on May 16.

—to Rev. and Mrs. Buddy Burton of Woodbine, Tennessee, a daughter, Martha Jane, on May 15.

—to Rev. and Mrs. John H. Chambers of James-town, New York, a daughter, Deborah Rose, on May 6.

WEDDING BELLS

Miss Dorothy Devore of Wellington and Mr. Duane Sears of Smith Center, Kansas, were united in marriage on May 23 at the Wellington Church of the Nazarene, with Rev. Wayne Devore, brother of the bride, officiating, assisted by Rev. Theima Warkentin.

Dorothy Burns and Rev. Lawrence Aspen, both of Portage, Wisconsin, were united in marriage on May 22, with Rev. Kenneth Burton, brother of the bride, of Janesville, officiating.

Mr. Ronald L. Spencer and Miss Catherine M. Asmusen, both employees of the Nazarene Publishing House, were united in marriage on May 7, at First Church of the Nazarene in Kansas City, with Rev. Floyd Flemming officiating, assisted by Dr. A. Milton Smith.

SPECIAL PRAYER IS REQUESTED by a retired Nazarene lady preacher that God may undertake and help her in the matter of a home;

by a Christian wife and mother in North Dakota for her backslidden husband, and the one who has led him astray, also for her son—the whole family needs prayer;

by an aged couple in Missouri that God may undertake in the salvation of a son, and in the matter of a home for them—the need is urgent;

by a Nazarene brother in Pennsylvania for the sanctification of a man who has sought the blessing for years, and for a revival in that place;

by a lady in Texas for two unsaved brothers, that they may seek and find God soon;

by a man in Oregon for his wife, who has left the home, also for the salvation of other loved ones before it is too late;

by a lady in Kentucky that she may be healed, that her husband may find work, and that God may supply their needs—they have two small children.

Nazarene Camp Meetings

July 2 through 11. West Virginia District Camp, at Summersville, West Virginia. Workers: Rev. Glenn Griffith, Rev. Lawrence Hicks, and Professor John E. Moore. For information write, Rev. H. H. Hendershot, 2610 New York Avenue, Parkersburg, West Virginia. Rev. Edward C. Oney, district superintendent.

July 26 to August 1. Southern California District Camp, Costa Mesa, California. Workers: Rev. David K. Wachtel, Rev. Sammy Sparks, and Professor Paul M. Qalls. For information write, Rev. Clive Williams, Box 384, Costa Mesa, California. Dr. R. J. Plumb, district superintendent.

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

June 16, 1954

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

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

Assembly Schedule

North Dakota	June 23-24
Northeastern Indiana	July 7-9
Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

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

Assembly Schedule

Alabama	June 30—July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

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

Assembly Schedule

West Virginia	July 2-3
Colorado	July 7-8

Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

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

Assembly Schedule

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

District Assembly Information

NEW ENGLAND—Assembly, June 22 to 25, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston, Massachusetts. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston. Dr. Hugh C. Benner presiding.

NORTH DAKOTA—Assembly, June 23 and 24, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor: Rev. Robert Kinnersley, Velva, North Dakota. Dr. G. B. Williamson presiding.

SOUTH DAKOTA—Assembly, June 23 and 24, at Church of the Nazarene, 9th and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. E. A. Kincaid, 114 East 9th, Mitchell. Dr. Hardy C. Powers presiding.

ALABAMA—Assembly, June 30 to July 1, at the District Center, Route 1, Millport, Alabama. Entertaining pastor: Rev. H. E. Benson, Route 1, Millport, Alabama. Dr. Samuel Young presiding.

NEW YORK—Assembly, July 2 and 3, at the District Campgrounds, Grovovill Park, Beacon, New York. Entertaining pastor: Rev. James Collom, 73 W. Center Street, Beacon. Dr. Hugh C. Benner presiding.

WEST VIRGINIA—Assembly, July 2 and 3, at the District Campgrounds, Summersville, West Virginia. Entertaining pastor: Rev. Chester Acton, Route 1, Persinger, W.Va. Dr. D. I. Vanderpool presiding.

CANADA WEST—Assembly, July 6 to 9, at the Red Deer Church of the Nazarene, 4802 Ross Street, Red Deer, Alberta, Canada. Entertaining pastor: Rev. D. George MacDonald, 4806 50th Street. Dr. Hardy C. Powers presiding.

COLORADO—Assembly, July 7 and 8, at the District Center, 1755 Dover Street, Lakewood, Colorado. Entertaining pastor: Rev. Henry T. Leppard, Box 7672, Lakewood. Dr. D. I. Vanderpool presiding.

NORTHEASTERN INDIANA—Assembly, July 7 to 9, at the District Center, Marion, Indiana. Entertaining pastor: Rev. J. R. Shadowns, 1016 W. Fifth Street, Marion. Dr. G. B. Williamson presiding.

CENTRAL OHIO—Assembly, July 14 to 16, at the Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus. Dr. Samuel Young presiding.

MICHIGAN—Assembly, July 14 to 16, at Nazarene Assembly Park (Indian Lake), Vicksburg, Michigan. Entertaining pastor: Rev. Vernon L. Ward, Route 2, Vicksburg. Dr. Hugh C. Benner presiding.

MINNESOTA—Assembly, July 21 and 22, at Minneapolis First Church of the Nazarene, 7th Street at 12th Avenue. Entertaining pastor: Rev. Geren Roberts, 5005 Columbus Avenue South, Minneapolis, Minnesota. Dr. Samuel Young presiding.

EASTERN MICHIGAN—Assembly, July 21 to 23, at First Church of the Nazarene, Wood and Lyons Streets, Flint, Michigan. Entertaining pastor: Rev. Leslie Parrott, 310 W. Wood St., Flint. Dr. D. I. Vanderpool presiding.

PITTSBURGH—Assembly, July 21 to 23, at the Alameda Park Nazarene Camp, Butler, Pennsylvania. Entertaining pastor: Rev. Paul R. O'Brien, 201 1/2 Rear Fifth Avenue, Butler, Pennsylvania. Dr. G. B. Williamson presiding.

HELP YOURSELF by reading

God Makes a Difference

By Samuel Young, General Superintendent,
 Church of the Nazarene

Dr. Young has given us a book containing valuable help for everyone, a book with profound insight into that practical side of living the Christian life.

Each of these inspirational sketches, fifty-two examples that God does make a difference, has a personal touch—a touch that goes direct to "our" particular problem . . .

- Our God**
- Our Need**
- Our Commitment**
- Our Redemption**

- Our Devotion**
- Our Testing**
- Our Service**
- Our Prayer**

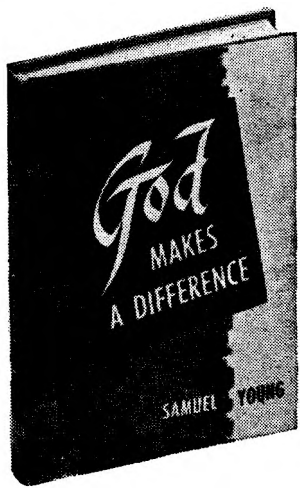
This is a book which everyone is wanting. Do you have yours? It will captivate your reading interest, stimulate your thinking, grip you very being!

NAZARENE PUBLISHING HOUSE

Washington at Bresee
 Pasadena 7, California

2923 Troost Avenue, Box 527
 Kansas City 41, Missouri

1592 Bloor St., W.
 Toronto 9, Ontario



130 pages, paper

\$1.25

