



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

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Hope for the Agitated

General Superintendent Benner

IT WAS a dark day for the disciples of Jesus. The forces of hatred and bitterness were closing in on the Master. All the bright hopes of earlier days were being blotted out by the lowering clouds of rejection and evil intent. The Miracle Worker seemed to have no miracle left by which control of the situation might be restored. The disciples were tense and fearful.

But at this nadir-point of experience, Jesus gave to them this strange and apparently illogical exhortation: "Let not your heart be troubled" (or "agitated"). In these simple words was the reminder that the circumstances which seemed so hopeless did not represent the total picture. The added words, "Believe in me," were the basis for hope, assurance, and inner serenity, in the face of turmoil and peril.

There is much in our day to tempt the Christian to be agitated, and to

reflect the strain, unrest, and anxiety of worldly living. And Satan is quick to utilize this agitation of spirit to his advantage, for he knows that the agitated heart is fearful, lacking in adequate perspective, and is easily turned into a critical, cynical heart. But Christ is challenging His followers to share and reflect His calmness, peace, serenity, and victory. Horizontally—on the human level—there may be much to discourage; but vertically—in the divine direction—there is "everlasting consolation and good hope through grace."

Entire sanctification does not make one oblivious to surroundings, but abiding faith in God and a full commitment of all to Him will take the strain and worry out of our lives. As Oswald Chambers, in *My Utmost for His Highest*, has said so well: "Suppose God is the God you know Him to be when you are nearest to Him—what an impertinence worry is!"

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"—John 17:17

TELEGRAMS

Sapulpa, Oklahoma—Northeast Oklahoma District Assembly closed in tide of victory; faith, fire, and fellowship characterized the gathering. Dr. I. C. Mathis enthusiastically re-elected with overwhelming vote; love offering almost \$1,000.00 for district superintendent. Wonderful district spirit prevails; advancing in all departments; General Budget overpaid more than \$4,700.00. Dr. D. I. Vanderpool at his best.—S. W. NESMITH, *District Secretary*.

Marion, Indiana—Northeastern Indiana closed great home-mission tour today (Sept. 21). Went "over the top" underwriting \$12,000.00 budget. Rev. E. D. Simpson, superintendent of Missouri District, special worker, gave God-inspired, challenging messages. Wonderful response from pastors and people.—PAUL UPDIKE, *District Superintendent*.

Hot Springs, Arkansas—Just closed most glorious assembly at Little Rock with Dr. Hardy C. Powers presiding in gracious and capable fashion. The Arkansas District formed two separate districts at the forty-fifth annual assembly. The formation of two districts was authorized by the General Assembly last June. Rev. W. H. Johnson was elected on first ballot for the North, and Rev. W. L. French on the third ballot for the South. Magnanimous spirit prevailed with love and unity throughout.—J. F. HAMM, *Reporter*.

El Reno, Oklahoma—Southwest Oklahoma District Assembly just closed at El Reno. Ministry of Dr. G. B. Williamson, presiding general superintendent, and Rev. John Logan of London, England, the very best. Rev. W. T. Johnson re-elected by wonderful vote. District responded with love offering for Johnsons of \$670.00. Superintendent's report reveals great gain and progress on district. Assembly opened by telegram from Dr. John Stockton stating the General Budget overpaid \$10,300.00; total giving to missions \$43,869.00; total to general interests, \$50,896.00; grand total all purposes, \$592,982.00. Order placed for 16,000 copies of special **HERALD**. God's anointing upon each session. Wonderful spirit of harmony in assembly and on district.—EARL C. DARDEN, *Reporter*.

NEWS IN BRIEF

After seven years as pastor of the church at Raleigh, North Carolina, Rev. Reeford L. Chaney has resigned to accept the appointment of the De-

partment of Home Missions to the Kailua Church in Hawaii; he will sail from San Francisco on October 21.

Rev. R. E. Bebout has resigned as pastor of the church in Grover City, California, to accept the church in Grand Coulee, Washington.

After serving the church at Laurens, South Carolina, for four years, Rev. Hugh Slater has resigned to accept a unanimous call to pastor the church in Sparta, Tennessee.

Dr. Erwin G. Benson, field representative for the Department of Church Schools, will be the special speaker in a series of zone rallies on the Southwest Indiana District, October 27 through 31, speaking in five different churches.

Rev. V. B. Pershing has resigned as pastor of the St. Clairsville church to accept a call to pastor the church at Lebanon, Pennsylvania.

Rev. L. E. Tucker has resigned as pastor of Central Church in Tulsa, Oklahoma, to accept a call to pastor First Church in San Antonio, Texas.

Word has been received from Mary N. Wilson of Tacoma, Washington: "First Church closed a gracious, old-fashioned revival on September 14 with Dr. Howard W. Jerrett as evangelist. The Holy Spirit dealt faithfully, and through prayer, fasting, confessions, and repentance many were reclaimed, saved, and sanctified.

(Continued on page 17)

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

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If We Only Knew

By Dorothy W. Madden*

DR. HALDOR LILLENAS has a poem, "If We Only Knew," which is liked so very much by a great number of people. If we could just take the wonderful advice given in it and apply it, I'm sure ours would be a much happier life.

I know of a man who used to feel the businessmen of his town were all grafters, after nothing but the dollar, never thinking of the good will of the people.

After several years of living in this same place he went into business for himself; before too long he found the other fellows much like himself, interested in one another. He also learned that all were not rich men; but fellow citizens, struggling to make their business go and trying sincerely to serve the public. Of course there are always a few exceptions, but they are few.

Many a person you meet walking down the street is hiding tears and a broken heart under that grim expression, and is hungry for a friendly smile and handshake. If by a smile and a kind word spoken we can put a spot of sunshine into someone's day, let's not be selfish or feel it's effort wasted. We will find that people who are just people will become friends, and our friends become much friendlier when we try to understand.

*If when you meet a friend today,
A smile with him you'd share.
'Twould make you feel right cheerful
And, too, he'd know you care.*

*Hutchinson, Kansas

My Prayer

By Edna Hamilton

Abide with me, dear God.

Help me to understand

All of Your fond desires.

Please take me by the hand.

Show me what path to go

Your service to fulfill;

For always, precious Lord,

I want to do Your will!

Epistle to the Philippians

By H. Orton Wiley

XVII. The Two Aspects of Perfection

Not as though I had already attained, either were already perfect (Phil. 3:12a). Let us therefore, as many as be perfect, be thus minded (Phil. 3:15a).

THE TWO aspects of perfection mentioned in this chapter have been the source of much confused thought and false doctrine. Frequently the first text is quoted by the opponents of Christian perfection, and the second conveniently ignored. There is no conflict here. Both these words root down into the fundamental meaning of the Greek word translated "perfect." In its simplest form, this word means to complete, and therefore to perfect. If one leaves his home for a distant city and arrives safely, he is said to complete or perfect his journey. If property is purchased and the papers properly executed, the transaction is completed or perfected.

Resurrection Perfection. When therefore St. Paul says that he has not yet attained, either is already perfect, he is speaking of a resurrection perfection. He is still in the race, and striving for the prize which comes only at the end of the earthly journey. This journey of life has not been completed, hence he is not perfected. Only when he stands before God in the righteousness of faith and receives the prize of a glorified body like that of his Lord will he, or any others, be able to claim this resurrection perfection.

Christian Perfection. Christian perfection is not Adamic perfection, nor angelic perfection, much less the absolute perfection that belongs to God only. St. Paul is speaking of Christian perfection only. When a child passes his twenty-first birthday, he enters into legal manhood or, as we say, has attained his majority. The journey from childhood to manhood is completed and he therefore becomes "full grown" or the "perfect," and this is exactly the term St. Paul uses.

A child does not stop growing when he reaches his twenty-first birthday—he becomes a citizen at that time by covenant, not by growth. So also a person becomes a Christian by the "new birth" and is a child under the covenant until the time appointed by the Father, when he enters into the fullness of the new covenant. At this time the law of God is written in his heart and mind by the Holy Spirit, and he is then said to "be full grown" or "the perfect." He does not cease growing in grace, but rather grows more rapidly when the inner contradictions of his nature are removed. He becomes "full grown" or "perfect," not by growth, but by covenant. This is Christian perfection.

What is meant by the time appointed of the Father (Gal. 4:1-2)? Most certainly it is not the *new birth*, for this is the beginning of the Christian life. No, the time appointed of the Father

is the moment of the baptism with the Holy Spirit, which purifies the heart and fills it with divine love. This is God's prescribed manner for His children by the new birth, to enter into the fullness of the new covenant and thus become "full grown" or "the perfect." It is to such that St. Paul speaks when he says, "Let us therefore, as many as be perfect, be thus minded" (3:15a), and so run the Christian race that at the end of life's journey we may be perfected with a resurrection perfection.

What then is Christian perfection? In its last analysis, it is a heart purified from sin and filled with divine love. There is nothing higher on earth or in heaven than divine love. Jesus declared that the greatest of the commandments was to love the Lord God with all the heart, soul, mind, and strength. St. Paul says that love is the fulfilling of the law; and that the end of the commandment is charity out of a pure heart and a good conscience and faith unfeigned. Love may be compatible with a thousand mistakes and infirmities. Therefore those who cast slurs upon the "perfectionists" only thereby display their ignorance of this great scriptural truth. "Rightly understood," Mr. Wesley said, "one would need to clothe it with a bear-skin, before even the dogs would wool it."

God or Gadgets?

By Donald S. Metz*

RECENTLY a nationally known evangelist held a widely advertised meeting in a large Mid-western city. Almost one hundred churches supported the campaign. In the same building a manufacturer displayed the latest household inventions and building designs. Although the price of admission to the display was fifty cents and the meeting was free, long lines waited to enter the display pavilion while the evangelist preached to a half-filled auditorium.

They preferred gadgets to God! They were more concerned about human inventions than divine invitations. They passed up a title to a mansion in the sky to inspect the latest designs of houses that would disappear in a short time. Labor-saving devices were of more interest than soul-saving sermons. Ease of body aroused more response than rest for the soul.

Gadgets are useful—but God is indispensable. When people prefer the immediately useful to the eternally indispensable they reveal a fundamental lack of insight into the realities of life. If we were compelled to, we could get along without gadgets. We can never get along without God. A nation is doomed when it feels that gadgets are more important than God.

A person's money usually follows his interests. Men and women mortgage their futures to buy gadgets. People work like slaves on a treadmill—to buy gadgets. Shoppers fray their nerves and

*Associate Professor of Religion, Bethany-Peniel College, Bethany, Okla.

exhaust their bodies—to carry home more and more gadgets. And, all the while, God receives little attention, and less money.

A nation that persistently neglects God for heart that feels no compassion, with cellophane heart that feels no compassion, with cellophane eyes that see no evil, with plastic ears that can't hear God's voice, and with limbs of steel that know no mercy.

God is more important than gadgets! God can save a man from sin and streamline him for heaven. God can fill a man with holy love until he is a marvel of harmony and efficiency. God can lighten loads and lengthen days. God can smooth rough places and fill in the valleys. God can give peace and joy and contentment.

We appreciate gadgets in the proper place, but God is always the main interest of the Christian.

Babel or Pentecost?

By Burton Cummings*

AT BABEL the people disobeyed God. At Pentecost the people obeyed God.

Babel marked a united expression of self-will. Pentecost was a united fulfillment of God's will.

At Babel men acted apart from God. At Pentecost, men were united with God.

At Babel, men were filled with selfish ambition. At Pentecost men were filled with the Holy Spirit.

Babel was an expression of human ability. Pentecost was an expression of divine power.

At Babel, God gave His judgment. At Pentecost, God gave the fullness of His blessing.

At Babel, men spoke in unknown languages. At Pentecost, men spoke in known languages.

At Babel, there were confusion, misunderstanding, disunity, and restricted endeavor. At Pentecost, there were harmony, understanding, unity, and unrestricted endeavor.

The human trend is toward Babel. The divine pull is toward Pentecost.

Babel is popular. Pentecost is blessed.

The responsibility of those who labor in the church is to do all that they do in the Spirit. Human talent may entertain but it cannot sanctify. In our pentecostal dispensation, no amount of ability or polish can substitute for the sanctifying Spirit in God's people.

Jesus instructed His followers to tarry for the Holy Spirit before attempting to carry out the Great Commission. The principle of Babel must be destroyed from the hearts of those who labor for Him. He wants sanctified personality in the labor of His kingdom.

Each step taken by the sons and daughters of God should be definitely toward or in the light and experience of Pentecost. Only thus shall we escape the human trend toward Babel. Our only safeguard against the social gospel pull of the world and carnality is a Holy Ghost baptized church.

*Pastor, Cloverdale, Indiana



Religious Decision

By Carl Bangs*

Choose you this day whom ye will serve (Josh. 24:15).

WHEN THE aged Joshua had gathered all the tribes of Israel to the dramatic conclave at Shechem, he called on the people to make a decision regarding their religious loyalty. It was a typical religious decision. As Joshua recounted the dealings of God to His people, the decision involved a remembrance of the past. As the people chose their course for the days to come, the decision involved a commitment with respect to the future. It was the sort of decision which must be made by everyone who is faced with the issue of God's requirements for him.

Three aspects of the decision made that day seem to be essential to all true religious commitment.

First, it was a *public* decision. All the tribes, the elders, the heads, the judges, the officers, and all the people were gathered before each other and "before God" (Josh. 24:1). Such an issue as confronted them could not be faced in cowardly isolation. Public confession of faith was demanded. And when the decision had been made, the people said to one another, "We are witnesses" (Josh. 24:22).

Second, it was a *personal* decision. "Choose you this day whom . . ." The decision was made by each responsible individual and involved his own life and the outreach of his influence. Joshua himself could not make this decision for the people. Each person had to say, "As for me and my house, we will serve the Lord" (Josh. 24:15).

It was a personal decision also in that a personal God was the object of choice. Joshua was not calling upon the people to adopt a program, to support a government, to understand a scientific world-view, or to accept a philosophy. He was insisting that they choose God. The emphasis was not so much on making up their minds as on making up their hearts.

Third, it was a *present* decision. "Choose you this day . . ." The very nature of the moment of decision is that it cannot be postponed. No decisions are made yesterday or tomorrow. They are all made "this day." A decision to postpone acceptance of God is a decision to reject God.

*Chicago, Illinois

The Israelites decided to serve God at once, and "Joshua made a covenant with the people that day" (Josh. 24:25).

In the light of this, it seems that it is sound evangelism which calls people to a public decision which is a personal transaction consummated here and now.

LIKE JESUS

By Edwin R. Anderson*

DR. A. J. GORDON, that saintly Boston preacher, was quite fond of relating the story of the greatest compliment which he ever received. It is a satisfying and searching bit of telling!

He was standing on one of the streets of Boston one bright afternoon, gazing through the window of one of the shops, intent upon the articles set out for display. How long he stood there he did not know, but he became conscious of an insistent tug upon his trouser leg. Turning, he looked down upon a bright little girl, gazing upon him with a look almost to the point of adoration.

His heart went out to her, and he stooped down. "Yes, my dear? And what can I do for you?"

She just stood there looking at him, for the long, long moment, until he almost became embarrassed. Then she spoke at last, to ask a question. But what a question! Dr. Gordon used to repeat it with a soft smile and remark, "That was the greatest compliment which I ever received." For the little girl, gazing deep into his soft, warm eyes, wished to know,

"Mister, are you Jesus?"

Now then, that is something, after all! To be "mistaken" for the Lord Jesus Christ, because of the resemblance in some way or another. Surely there could be no higher compliment paid to any Christian. And more than that, it is but the mark of our business here on earth to manifest and magnify the Lord Jesus Christ; as we sing (and alas! so easily at times!), "Let the beauty of Jesus be seen in me."

For myself, I have long been troubled over that story, convicted of my own failure and lack in the light of the clear, underlying teaching. Over and over, I found myself asking the question, "How does a Christian get to look like the Lord Jesus Christ? How is one to so live and move as to make Him known, clearly and distinctly?" For after all, this is our main Christian business on earth; how are we to attend to it?

I made it a matter of special prayer. I studied the Word for light. And then one evening the Lord answered it, revealed the heart of it, and from a totally unexpected source—which is the way the Lord often works it, to best "drive home" a precious point.

I had been invited to attend a golden wedding anniversary party of some dear friends. It was

*Waterbury, Conn.

a gala evening, and a host of friends were gathered to "wish them well." I remember so well standing off to one side with a friend, gazing at the charming, graceful couple who had traveled the road together in such sweet fashion, as they sat there together at the head of the room. Then my friend made what we would usually call a "chance" remark, but which for me came as a direct message of answer from the Lord!

"Look at them sitting there together," he said in a soft voice. "Why, they have been living so long together that they have gotten to look like each other!"

A "chance" remark—and yet, that was the answer, the secret. Loving each other, so fully, so deeply, sharing with each other to fullest measure, living for each other, for all and through all—little wonder that through the years they had grown to resemble each other!

And that is the way we may best magnify and manifest the Lord Jesus Christ, make Him known, and come to share in the "great compliment." To walk in sweet communion and intimate fellowship with himself, to seek nothing apart from His will, to desire nothing apart from His praise, to search for nothing apart from His Word, to aspire to nothing apart from His pleasure, to have everything for life and living moved and melted and molded according to the precious pattern of "Jesus only"—that is the "secret." Only it is not a "secret," for the Holy Spirit is ever trying to sink those truths into the deep places of our hearts. Isn't that so very true?

After all, beloved, "For to me to live is Christ" (Phil. 1:21), so that fully and deeply "I may know him" (Phil. 3:10), with everything tuned to "Not I, but Christ" (Gal. 2:20).

After the Rain

By L. M. Hearn

*God gave us rain last night!
Here in this drifting, thirsting sea of sand,
His children glimpse again the light
That falls from Heaven's hand.
As if new life were theirs, they stand—
Because it rained last night!*

*Because it rained last night,
The desert face may leave this parched plain.
A Power whose mystic might
No evil can restrain
Stirs barren earth to bring forth fruit again—
After the rain last night!*

*Our Father blesses still
With saving shower and pentecostal flame;
And all anew today I thrill,
Praising His precious name—
As I remember how His Spirit came,
My thirsting soul to fill!*

HELL—

"If I Make My Bed in Hell"

(Psalms 139:8)

By Mark F. Smith*

A PLUMBING fixture advertisement in a recent magazine headlined the words, "Modern . . . Yet Time-tested." Those words, so expressive of the merits of good bathroom plumbing fixtures, are also deeply expressive of God's Word, from which we take our text. "Time-tested—yet modern." Look to Psalms 139 and verse eight for this statement of seven words. "If I make my bed in hell." A bed is a place of rest and mercy. We have a hospital in our city called Mercy Hospital. Each bed is evidence of the truthfulness of that name, "Mercy Hospital."

But, says the Psalmist, if I make my bed in hell, I shall be surprised to find no mercy in that region. This is the world of mercy. Think how much mercy our government has shown through Lend-Lease and its many other foreign aid programs, and even in war there is mercy for prisoners and enemy wounded. Mercy is found in our courtrooms, in our community organizations, and in the attitudes of our friends and relatives.

But if I reject sweet Mercy now, she will one day step down from the throne of favor and I shall then be compelled to meet the rigors of divine law without the benefit of mercy. II Thessalonians 1:9 tells of those who are punished with everlasting destruction from the presence of the Lord. Dr. Robertson of the Baptist Seminary in Louisville, Kentucky, says the word everlasting used here is the strongest word known for length of time, and the word destruction carries with it the fullness of justice without mercy.

The communistic political elimination machine when purging political figures forbids any words to be spoken by the family or friends as to what has happened. There is no stone or marker in

*Pastor, First Church, Hutchinson, Kansas

God, Make Me Humble

By Ila R. Monday

*If I be rich or basking in fame's sun,
May I still note Thy good things—every one:
A bubbling spring, a plant's green seeking hand,
A soft wind-song to hear—and understand.*

*May I not get discouragement or too proud
To see Thy sun shines bright behind each cloud.
Nor overlook one red-washed autumn tree,
Whose beauty will remind the touch of Thee.*

*May I be ever ready to confess:
I owe to Thee all things of happiness.*

the cemetery, only silence; a blank of darkness follows. Here is the rule of no mercy.

But in addition to the fact that there will be no mercy for him who shall make his bed in hell, let me add that there are no friends or friendships there. Persons have said to me—"All my relatives and friends are going to hell; why shouldn't I go along with them? We will have a good time together in hell." But let me remind you that the devil will be your host in hell. Those who go to hell go there as unwelcome guests. Hell was originally made for the devil and his angels and not for fallen mankind. Man goes there, but unwelcomed even by the devil. No friends in hell! My neighbor, you are very fortunate to have one true friend in this world. The folks that go to hell will not be the kind that make good friends. Its inmates will curse those who promoted their damnation. There will be weeping and gnashing of teeth and torment.

But I hasten to suggest one more startling fact in regard to those who shall continue to sin and make their bed in hell. There will be no comfort. Here is a bed that provides no comfort, for there the worm dieth not and the fire is not quenched; and the smoke of their torment ascends up forever and ever and they have no rest day nor night. To rectify the sins of this life is like trying to fill a huge sieve with water.

I saw a magazine picture of a jeep that had struck a land mine in Korea. It was partly destroyed and three men stood dazed and wounded. One young GI driver was violently weeping because one of his buddies had been killed. One of the other fellows was trying to comfort him. Even in war there is comfort. Here the mother comforts the child, the pastor the sorrowing, and time helps soothe the hurts of life. But there will be none of this solace for the soul in hell.

Think seriously, my friend, and "choose you this day whom ye will serve."

One hot August day, Caesar paused at the Rubicon River line between Gaul and Italy. He had conquered Gaul; now the question was, Could he overcome Italy and Rome? After some thought he spoke the famous words, "The die is cast," and he crossed the river and conquered and ruled Italy.

Alexander the Great, who conquered the world, gave as the key to his success, "I did it by not wavering."

Joshua, the leader who took Israel from the wilderness into the Promised Land, said to the nation, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." The time for decision is limited. But, realizing the sorrows of those who make their bed in hell, the decision ought to be more easily and quickly made.

When a boat leaves for Europe the time comes when all who wish to go must get aboard. That time has come with some of you precious ones today in regard to your soul's salvation. Get on the gospel ship today!

The foolish virgins were more interested in when the bridegroom would come than they were in their personal fitness for his coming. Pilate neglected his duty and crucified Christ.

Polycarp, when led to the stake, was asked once more to retract his faith. His answer was, "Seventy and eight years have I served Him and He has never forsaken me yet. I shall not retract now."

When they call the roll of those who love the Lord, will they count you among them? My friend, it is no secret what God can do.

Recently we drove out into the country looking for a family. We stopped at a farmhouse for direction. The two-story house that stood among a considerable grove of trees looked unoccupied. Between the trees were piles of old iron and rusting farm machines. The weeds had grown up year after year through the rusting machines. The rows of sheds and buildings were neglected and in sympathy with the weather-worn house surrounded by sprawling hedge and weeds. A manure spreader and tractor had set for days between the barn and house, adding its penetrating odors to the deep barnyard. The driveway was not much of a lane but we drove in and stopped. I stepped from the car and followed a winding path to where a man was hammering some pipes. I found a nice man, who gave me directions cheerfully.

As we drove away, I said to Mrs. Smith, "I'd like to buy that farm just for the privilege of cleaning it up." Unsaved friend, I'd like to see you come to Jesus and pray through to a genuine Christian experience just to see God clean you up. Think of what beauty there could be! That house painted white, with sloping green lawn to the road, with a hedge neatly trimmed, a fenced-in yard where children could play with a tricycle and wagon! I'd like to take away all that junk, the accumulation of the years. Sad stories some of it would tell if it could speak! The weeds would go too! The barnyard smell would be exchanged for sanitation and the smell of fresh hay. My friend, there is no secret what God can do.

All an unsaved soul has to do to make its bed in hell is to go on as you now are. Choose this day whom you will serve. "Cast the die." Cross over to victory. Do not waver. The time for decision is limited. It is now!



"Preach all the four winds. . . . Preach the North Wind of God's righteous judgments—that the way of the transgressor is hard, and the wages of sin is death. Preach the East Wind of God's affliction, that whom He loveth He chasteneth and scourgeth. . . . Preach the South Wind of temptation and danger . . . But most of all preach the West Wind . . . You're never really preaching until you're preaching the West Wind of God's mercy and pity and forgiveness."—CLARENCE MACARTNEY.

Give God a Chance

By Frances B. Erickson

*If you have tried the world with all its pleasures,
And yet your heart seems hungering inside;
If all the things you thought that you would
treasure*

*Have somehow left you still unsatisfied;
If you are burdened down with dark misgivings,
And life itself has lost its sweet romance;
Don't struggle on disheartened—feebly living.
Yield your life to Christ! Give God a chance!*

*If you have failed to walk with perfect triumph
Over sin and all its subtle snares,
And feel that you must live in dread compliance
To selfish lusts that drive you to despair;
Then, weary one, in Christ is hope and victory.
He will with peace and power your life enhance.
If you would know the wonder of a soul set free,
Surrender all to Him! Give God a chance!*

The Silence of Heaven

By A. M. Quick*

*. . . there was silence in heaven about the space
of half an hour (Rev. 8:1).*

God's judgments are sure; but always He moves slowly, very slowly, in order to extend His mercy to the utmost limit. Whatever may be the prophetic significance of this half-hour of silence, it surely indicates a brief respite for the inhabitants of the earth from the fearful events which sin has brought upon them. God gives another space in which to repent.

The gospel has always been a savor of life unto life or of death unto death. The very nature of the salvation offered has drawn sharp the line of demarcation between good and evil, and established standards that demand loyalty or cause opposition. The Prince of Peace has shown the only way of peace, and strife and trouble are the natural result of its rejection. Who shall say that even the terrors described in Revelation 6:12-14 and in II Peter 3:7-10 may not result from the acts of man himself, who has laid hold of powers which, because of his alienation from God, he is unable to control?

The terrible thing is that in the cry that goes up from the people of the earth there is plenty of fear—but no repentance. They do not want to cast themselves at the feet of Christ; they want to be hid from His presence (Rev. 6:15-16). And yet the mercy of God is extended a little more, for this is the silence of anxious, tender waiting: the Father waiting for the prodigal's return.

Silence—all heaven pauses in breathless wonder at man's hardness of heart and the unutterable patience and mercy of God. Silence—the

*Nazarene Elder, Galt, Ontario

call has been made, the altar is open, Christ is waiting. Silence is sometimes more vocal than sound, and this silence throbs with the heartbeats of the Man of Calvary.

Silence for half an hour—but look, already the angels put the trumpets to their lips, and in a moment the trumpet judgments will beat upon us. Silence for this moment—but, lo, an angel stands on the sea and on the land and lifts his right hand toward heaven and in the name of the Eternal Creator declares that there shall be no further delay but in the sounding of the seventh trumpet the mystery of God shall be finished. Silence now—but in another moment the thunders of doom, the vials of wrath! God does not wait forever, and like the hand of destiny the hand of the clock moves forward, relentlessly, surely, inevitably to the half-hour.

All we can know at this moment is that the mercy of God is still extended; we may still take refuge with Him and escape the terrors of the great day of His wrath. But how soon, how terribly soon the last half-hour may pass—and with it eternally pass our last opportunity of salvation!

Escape to Him! Escape for your lives! Tarry not!



Charity Gambling:

What's Wrong with It?

By J. Kenneth Grider*

GAMBLING is the endeavor to get something for nothing, to get much for only a little. According to the New York Supreme Court, it obtains "when it is determined by chance what and how much he who pays money has for it." Of gambling the *Hastings Encyclopedia* states, "It is an attempt to get property without paying the price for it. It is a kind of robbery by mutual consent, just as dueling is murder by mutual agreement."

Charity gambling is that type of chance-taking in which the sponsor's proceeds go to the support of charity or religious organizations. When the practice appears in its most presentable garb, and has attached to it this word "charity," some followers of the Master find themselves tempted to make a "donation." Even charity gambling,

however, should be vigorously opposed by Christians, for at least four reasons.

First, because *it is a form of stealing*. It breaks the eighth commandment because in the practice one takes, hopes to take, or puts himself in line to take, what he has not earned and that for which he has not paid a just price. This is one reason why civil laws so often prohibit it, and it is an important reason why most Protestant churches oppose it.

Second, because *if charity causes are worthy, right-thinking persons will support them without the gambling incentive*. If the causes are necessary, and nonsectarian, they should be operated by taxation. But if they are not actually necessary, yet are nevertheless worthy projects, there is surely enough altruism in a sufficient percentage of the public to give the project as much support as it deserves.

Third, because *it adds to the problems which charity and religious organizations seek to combat*. These institutions combat poverty, but charity gambling enhances it since most people lose when they gamble. These organizations set out to foster ideal home life; yet many families are shattered because of excesses in gambling, which excesses so frequently originate in charity camouflages. And these institutions, particularly the religious ones, oppose crime; yet much crime is caused by regular gambling, the taste for which has been created, oftentimes, by the more socially approved charity type. United States District Attorney Youngs said, "Two-fifths of the crime committed in Brooklyn every year can be attributed to the race tracks."

Fourth, because *charity gambling is a wrong means, even though some might say there are attached to it good ends*. The good ends, if there are any, are two in number: the money taken by the charity or religious organization, and that received by the state—when the practice is legalized. But the means to those ends are wrong. And no objective, however worthy, justifies wrong means of obtaining it. Even although Jesse James, for example, gave money to a poor widow when her mortgage was due, the robbing of a bank was a wrong means of obtaining it. The Wise Man said, "Better is a little with righteousness than great revenues without right" (Prov. 16:8). And Saint Paul exhorted, "Provide things honest in the sight of all men" (Rom. 12:17).

For these reasons, among many others, the person who endeavors to follow Jesus Christ in this modern day refuses to subject himself to the gambling craze which is so prevalent in most communities.

A Chinese businessman when examined for baptism said, "I've studied all China's religions and found they did not satisfy. Then I heard the Gospel and read the Bible. These 'religions' were as small lamps that flicker and go out—but now I've found the Sun!"—*Christian Digest*.

*Associate Professor of Theology, Pasadena College, Pasadena, Calif.

Not the Staff,

But the Spirit!

By L. Lee Gaines*

IN SECOND KINGS, the fourth chapter, we find one of the most fascinating stories of the Old Testament. A mother who had spared herself no labor or expense to provide for the needs of Elisha, God's prophet, had come with great haste to the abode of the prophet and had fallen at his feet. Gehazi, the servant of the prophet, was proceeding to drive her away, but the prophet restrained him, stating that she was in deep trouble of some kind which God had not yet revealed to him.

When the mother was able to speak, she stated that her little son, who had been given her of God in answer to the prayers of Elisha, was at home dead. Whereupon the prophet gave to Gehazi his staff, with a command to hasten to the couch of the dead child and to lay this staff upon his body. The command was obeyed by the servant, but there was no movement or voice from the child. He lay still and silent in death. Confused and confounded, the servant hastened back to tell all to his master.

With this situation, the prophet hastened to the chamber of the dead child himself, and upon his arrival he went in and closed the door and cast his body "upon the child, and put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: . . . and the child opened his eyes," and the prophet returned him to the mother—alive. What a story!

But do we not have here a practical lesson for us today as Nazarene pastors and lay members? If so, would it not be something like this? We all go strong for revival campaigns, for good singers and good preachers. We need revivals; good singers and good preachers are surely valuable assets for great revivals. But too many of our revival campaigns do not result in the quickening of the sinners of our communities as they should. We see no sign of spiritual life or turning to God in repentance. Is it possible that we are depending upon these means as Elisha depended upon his staff? Is it possible that we have tried to escape the giving of the warmth of our God-inspired love and life for the salvation of souls? Have we tried to escape the travail of soul-agonizing prayer, of fasting and prayer for the lost? Have we tried to save ourselves and our lives in this soul-saving work for the winning of the lost? There are no physical births without travail and labor.

There is no royal road to revivals. Oh, for that spirit of Moses, "Blot me . . . out"! Or of Samuel, "God forbid that I should sin . . . in ceasing to

pray for you"! Or of Paul, "I could wish that myself were accursed from Christ for . . . my kinsmen"! Oh, for the spirit of Jeremiah when he cried, "Oh that my head were waters, and mine eyes a fountain of tears!" Oh, to be among those whom God can depend upon to stand in the gap, to make up the hedge! Oh, that we may be able to pray in the Spirit with groanings which cannot be uttered with human words! Such praying will give life to the singing of the singers, and new life and power to the preaching of the evangelist, and will surely be honored of God and rewarded with Holy Ghost revivals.

And let us not be weary in well doing: for in due season we shall reap, if we faint not (Gal. 6:9).

The moment we succumb to the temptation to cease doing good to others is the moment we cease to be on the receiving end of the blessings of God.—EARLE F. WILDE.

The Tears of Jesus

By Peter Wiseman*

SUCH A statement as this may provoke the scorn of the skeptic, but Christianity has it, nevertheless—Jesus Christ, the Son of God, in tears. "He beheld the city, and wept over it." There are tears that are natural; for all humanity has wept. As helpless babes we came into this world weeping; amidst weeping friends we pass out, and in the interval, tears and triumphs. There are tears that are divine, for the God-Man wept—not so much perhaps God as man, but it was the God-Man who wept.

There are tears of oppression as revealed in the weeping babe on the waters of the Nile (Exod. 2:6); tears of bereavement, as revealed in the sorrowing widow (Luke 7:13), also in the question, "Where have ye laid him?" Tears of sympathy, as seen in the shortest verse in the Bible (John 11:35), "Jesus wept"; tears of repentance, "Peter went out, and wept bitterly" (Luke 22:62); tears in a lost world, tears of punishment, "weeping and gnashing of teeth" (Matt. 8:12); tears of intercession and agony, "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7), and in the garden of agony in earnest prayer when His sweat became as great drops of blood falling down to the ground (Luke 22:44)!

What caused the tears of Jesus Christ? It may be said in answer that Jesus wept over sin and its consequences. Lazarus was dead, and Jerusalem about to be destroyed because of her sin. He wept over a religious yet godless people. Religious observances as usual in Jerusalem, but no room for the Christ! He wept over human folly.

*Pastor, Belton, Texas

*Evangelist, Nyack, New York

Between His sobbings and sighs, He exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Human folly in failing to gather up the present moments, using the opportunities and privileges, and as a result they pass out of our reach, gone, and spiritual blindness sets in! "Now they are hid from thine eyes." He wept over mammonism and social impurity. His Father's house had been made a house of merchandise; the city, the pride of Israel, had become impure. He wept over rebellion and ingratitude, "How often would I have gathered thy children together, as a hen doth gather her brood . . . and ye would not!"

There is a great revelation in the tears of Jesus Christ. The tears of Jesus reveal His humanity, for there are no tears in paradise. They reveal His sympathy in human sorrow. He wept at the graveside and over a doomed city. They reveal the estimate that He places on time in the light of eternity. "I must work the works of him that sent me, while it is day." The tears of Jesus reveal His willingness to help humanity, "How often would I . . . ye would not!" The tears of Jesus reveal the price of human redemption. They reveal the utter helplessness of the almighty Christ in the face of human rebellion.

What of our tears? Is not our Lord and Saviour Jesus Christ looking for tears of contrition? The scripture reads, "A broken and a contrite heart, O God, thou wilt not despise." Does He not look for tears of sorrow? We are to "weep with them that weep." The poor old world is in a state of deep sorrow, even though we do not fully realize this in America! Thousands upon thousands, yea, hundreds of thousands, have fallen, not counting the homeless, starving, and dying, this hour! What about our tears, our sympathy, our prayers, and help?

Christ is looking for tears of love-service. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Christ looks for tears of deep concern, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). "Weep not for me," said the Master, "but weep for yourselves, and for your children." "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary" (Ezek. 9:4-6).

There is an eloquence in tears that is irresistible. Whether it is the God-Man weeping or a child of the human race, tears speak of a heart-felt concern, a heart condition too deep for words.

Words Are Important

By Alice W. Norton*

Lying lips are abomination to the Lord: but they that deal truly are his delight (Prov. 12:22).

DID YOU ever notice how quickly people cringe at the mention of falsehood? Just the name of someone who carelessly handles the truth makes the nerves in our backbones tighten. I don't like it, you don't like it, the world as a whole doesn't like it—and yet we go on permitting it just as though it met with our joyous approval.

Of course, no one of us can stop the lying lips of the whole country, but there is a possibility of our helping those about us and speaking truthfully ourselves. For instance, we might begin with keeping our promises.

Have you ever thought of your promise as a serious or sacred thing, or do you make promises with never a thought ahead, and break them with just the same amount of consideration, never thinking for a moment that a sudden change of mind might inconvenience somebody else? Do you just make a promise and forget it? Some people use promises as suspension bridges, to meet any emergency; and when the emergency is passed, the promise is forgotten.

It's a great mistake to place no value whatsoever on your word, and a great injury to youth to develop into maturity on such a foundation. Making of our promises is a serious thought and, developing ourselves with our word as our bond, we soon establish ourselves before the world in which we live.

I like to think of promises as Lincoln did. When he made a promise it immediately became a sacred thing with him—a thing that was made forever and not to be lightly treated. You remember how, in visiting one of his closest friends, the best wine in the cellar was brought out and set before him; graciously, he declined it.

"I promised my mother," said Lincoln, "when I was a very young man, that I would never touch intoxicating liquors."

"But you are a man of maturity now," said the friend. "Surely you can drink what you choose now."

"Perhaps so," replied Lincoln, "but a promise made is forever, and one made to a mother is doubly sacred."

A broken promise is not a lie by any means, but it is good ground for lying lips to develop in, so be careful of your promises. Promises are the foundation of truthfulness, and if we make the foundation firm and true it will be easier to keep the everflowing stream of language clean and pure.

"Lying lips are abomination to the Lord: but they that deal truly are his delight." Therefore, be careful of your promises, make of your word a sacred thing, and keep your lips free from falsehood.

*Nashville, Tennessee

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Prayer Request

MRS. RAY MILLER left New York City on September 19 on the S.S. "Uruguay" for Trinidad. She is returning to her missionary duties in Trinidad, feeling much improved in health. We should like to request prayer that God will continue to lay His hand of healing upon her during the next few weeks.

Back in India

These have been wonderful days when God has been very precious, and I am so happy to be on my way back to India. The other morning when I was praying, Jesus placed His hand on my head and once more charged me with, "Go, preach the gospel." The burden has been very heavy for souls in India, especially to know that Brother and Sister Beals had to come home. The enemy is putting up a terrific battle, but I believe that if we hold on and believe God, He has much for us. God wants to get to us in an unusual way.—JEAN DARLING, *India*.

Praying for a Revival

Please do remember us in prayer. We are concerned about having a real revival in the Bible school. There is already a good spirit of prayer and a readiness to seek the Lord, but we want a real holy fire and definite finding. Also we want to see a revival in the Baguio church. As I wrote, the Baguio church never has had a series of revival services, but we would like to see it. We may have to wait a couple months or more until the rainy season moderates, but we do want special meetings.—J. W. PATTEE, *Philippine Islands*.

Giving Thanks

On September 14 we went to a Kekchi Indian church to attend the Sunday school and the morning service. Most of the people do not understand Spanish. The pastor is a consecrated young man who is leading many to Christ. There were 228 in Sunday school!

We arrived early, but soon family after family began to come into the church. The men sat on the right-hand side of the church and the women on the left. The women brought the offerings and placed them on the altar—ears of corn, chicken and turkey eggs, squash, and many other vegetables. A cash offering was taken later. Perhaps you will recall the incident about which I wrote last year. At that time two new converts held a special service in their home

during which they burned their wooden gods. This aroused the enemy so much that the Nazarene chapel was set on fire. I noticed that this couple came to church this morning and laid an offering of eggs, corn, and vegetables on the altar. Their faces were shining with a light that shows that they still have the victory over sin and the devil. How I wish you could have heard them as they prayed in Kekchi all at the same time as they gathered around the altar!—LAWRENCE BRYANT, *Guatemala*.

Two Recent Events

On August 26 we began our first postwar Sunday-school teachers' institute—a four-day instructional and evangelistic gathering in Tokyo. More than a hundred teachers attended from all four islands. God gave us several outstanding victories and brought everyone closer together in understanding and in unity of pur-

pose. The most interesting session was a late afternoon discussion gathering when teachers brought their problems and their methods which had proved especially effective, for discussion. They were surely frank and open with both fields. Now we are looking forward to the possibility of making the institute an annual part of the national program.

School reconvened on September 11. During the summer vacation the students were sent out to different churches for practical work. God had given us a revival among the student body prior to vacation, so they were able to carry a real testimony out with them of a present overflowing victory in Jesus Christ. The Lord really used them to the salvation of lost souls. We understand that there are around fifty new young people from our own church who plan to apply for entrance as freshmen to school next fall. That, of course, is more than our present facilities will accommodate, but God is answering our prayers that He will call forth workers, and we are trusting Him to guide and supply as we walk with Him daily.—HARRISON DAVIS, *Japan*.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *What is the difference between sins and mistakes?*

A. A sin as contrasted with a mistake is a willful transgression of a known law of God, a deliberate deviation in choice or deed from what one believes to be right. Sin in this sense is strictly a personal matter, and the guilty is held responsible for it. A mistake is a nonintentional deviation in choice or deed from the right, or the perfect law or plan of God. Sin in this sense is not a personal matter, and the guilty is not held responsible for it so long as he is a follower of Christ and his purpose is to do the will of God. It must be understood, however, that in both instances the blood of Jesus Christ must atone for the deviations from the right, that is, for the mistakes as well as for the sins. The Old Testament would put mistakes in the class of sins of ignorance. The difference between mistakes and sins may be illustrated thus: Here's a recently saved Christian, and he is very zealous for his Lord. A revival meeting is on and he becomes especially burdened for a certain sinner. One night the sinner is there and is under deep conviction. The young Christian goes to him during the altar service but makes a very unwise approach. He is

doing the best he knows, but his best this time is not very good. As a result, the sinner leaves the church service instead of going to the altar and never returns to the meetings. He is not under such conviction again for years. Thus the inexperienced Christian made a mistake and definitely thwarted the work of God. He committed a sin of ignorance. On the other hand, a sin would be committed if a Christian, because he took exception to something the evangelist said, deliberately persuaded a sinner friend, who was under conviction, not to come back to the revival services any more. In the first case, just as much wrong was done to the kingdom of God as in the second, but the first would be only a mistake, while the latter would be a sin. One was definitely unintentional, while the other was not. To put it in still another way, a mistake is unintentionally choosing or acting in such a way as to break the law of God or hinder the work of His kingdom, while sinning is intentionally choosing or acting in such a way as to break a law of God or hinder the work of His kingdom. The difference between a mistake and a sin is always determined from within, and not from

(Continued on page 17)

A Significant Occasion

Dr. Lewis T. Corlett Installed as President Of Nazarene Theological Seminary

THE INSTALLATION of Dr. Lewis T. Corlett as president of Nazarene Theological Seminary on Friday evening, September 19, 1952, was a significant service. The outstanding addresses by General Superintendent G. B. Williamson and Dr. Corlett, the formal induction service, the special music, the presence of many distinguished guests, General Superintendent Hugh C. Benner's direction of the entire service, and God's manifest presence, all combined to make it a momentous occasion.

But it is not my purpose to give a detailed report of that meeting. That will no doubt appear elsewhere in the *HERALD OF HOLINESS*. I am thinking now of the purpose of this occasion, not in terms of what happened then, but rather from the standpoint that it marked the close of the first epoch in the history of the seminary and the beginning of the second.

During the first period of seven years, Dr. Benner was president. His administration was of the highest order, although the obstacles were all but insurmountable. Dr. Benner set the standards and charted the course of Nazarene Theological Seminary during these formative years. It was all-important that our first full-time graduate institution of learning start right, especially since it was to train many of our preachers, the leaders of our church in the future. Any fumbling at this point would have been disastrous for our church. But God helped Dr. Benner, and his leadership was wise, forceful, and spiritual, so that the seminary has combined scholarship with a mighty evangelistic spirit, culture and refinement with an old-time revival emphasis. Also, it has been closely tied to the church and its glorious mission of full salvation. I feel that few, if any, of us realize just how much these beginning years have meant to our seminary and our church. It should be added that the growth of the seminary during this first period of its history has been phenomenal—in this respect as well as in many others it has gone far beyond our fondest hopes.

And now Dr. Corlett steps into the presidency, and the second period in the history of Nazarene Theological Seminary begins. There are problems and difficulties still to be faced, but we believe that the God who has helped thus far will continue to give us His aid. Further, Dr. Corlett has a well-laid foundation upon which to build. He also comes to the leadership of the seminary with a wide knowledge of the work and needs of our church. He has an old-time Nazarene background and training and has served the church in many capacities—as pastor, college teacher, college administrator, and college president. With a new building for housing our seminary in prospect, the largest enrollment that we ever have had, the

EDITORIALS

backing of the church and its leaders, the presence and blessing of God, we look forward to the second stage in the development of Nazarene Theological Seminary with faith and optimism.

A Ten-Plank Platform On Entire Sanctification

Plank Four

Not Fanaticism,

But the Normal Christian Experience

THREE PLANKS in the ten-plank platform on entire sanctification have already been discussed. In the *HERALD OF HOLINESS* for October 1, 1951, I presented the ten planks. Next I considered plank number one in detail under the caption "A Clean Heart: Not an Empty Heart." This appeared in the issue of October 15, 1951. It was followed by a discussion of the second plank in the *HERALD* for November 28, 1951; my subject then was "Not God, but Like God." Then in the *HERALD* for February 20, 1952, I presented the third plank. My emphasis in this article was that the experience of entire sanctification is not a novelty, but as old as conversion in God's plan. Now I come back to this theme again and offer as the fourth plank in the platform this topic, "Not Fanaticism, but the Normal Christian Experience."

SOME HOLD that the teaching that entire sanctification is an experience attainable in this life is fanaticism. I suppose they mean by this that the experience which people get or claim to get when they are sanctified wholly makes fanatics of them. Let's examine this charge.

What is fanaticism? According to the dictionary, it is an irrational zeal on some subject, such as religion. In other words, it is a zeal without knowledge. Paul charges the Israelites with this, as follows: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3). Paul knew what he was talking about, for he was acquainted with this type of zeal himself. In fact, before his conversion on the road to

Fanaticism As Irrational Zeal

Stephen S. White

Damascus he was guilty of it. This is proved by the description given of him when he began his journey to Damascus. Here are those significant words: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem" (Acts 9:1-2). Paul certainly had a zeal, but it was without knowledge. Please notice that according to this meaning of fanaticism it is not identified with zeal, but rather with an irrational zeal, a zeal without knowledge. Paul had plenty of zeal after he was saved, but it was not a zeal without knowledge.

BUT WHAT is zeal without knowledge? It is zeal for that which is false, that which is not truth. People are fanatics who get high blood pressure over the devil's lie that there is no

Irrational Zeal Explained

such thing as everlasting punishment, that Saturday is the Christian's day of worship, that only those who speak in tongues have received the Holy Spirit's baptism, that no one will get to heaven except those who belong to a certain church or are baptized by a certain mode, and many other eccentricities which the devil has foisted upon some who claim to be followers of Christ. Those who are zealous in forwarding false doctrines are fanatics—they have a zeal without knowledge.

Another manifestation of fanaticism as a zeal without knowledge is found in those persons who are consumed with the determination to fight for that which is minor, or secondary, as if it were of major importance. That is illustrated in the Jerusalem Conference (Acts 15), where there were those who were ready to split the Church rather than permit anyone to be recognized as a Christian who was not circumcised. God overruled this fanaticism and saw to it that the infant Church was not wrecked.

There are those in the Christian Church today who insist on making the minor and secondary of major importance. They are militant in their position and thus may rightly be called fanatics. It is either accept their view or else be counted out of the Kingdom. But some may say that there are no minors for those who are in the Christian way. To hold this is to take the position that there can be no differences in outward dress or behavior among Christians. Such a claim, if carried to its logical conclusion, would bring a regimentation more rigid than that which applies to the soldier on duty. Anyway, he who heatedly

demands that the minor, or secondary, teachings as to the Christian life are of major significance is a fanatic. In order to be sure that I am not misunderstood at this point, I would say that the essentials of the doctrine of entire sanctification are that you must be saved when you seek it, then you place all on the altar, and finally you must believe that God does now sanctify by the baptism with the Holy Spirit.

Another phase of the definition of fanaticism is that it is an excessive enthusiasm. However, this does not give a full picture of fanaticism without the thought of irrational zeal. The excessive enthusiasm is inner and emotional, while zeal is not complete without energetic action. Therefore, fanaticism is excessive enthusiasm, or zeal, which leads to energetic, or fiery, action in behalf of that for which we have the excessive enthusiasm, or zeal. And it should be added that this action is irrational, or without knowledge.

NOW THAT we have the meaning of fanaticism before us, let's see if we can classify the experience of entire sanctification as fanaticism.

Entire Sanctification Not Fanaticism

What does it mean to get sanctified wholly? It means that our hearts

have been made perfect in love, exalted in supreme love to God and man. Jesus set up this standard when the lawyer questioned Him. This account is given in Matt. 22: 34-40, and reads thus: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In this passage we are given the two great commandments, and upon the two of them together all of the law and the prophets hang. No one, then, who stands for an experience which perfects the heart in love—the central teaching concerning Christian experience according to Christ himself—could be accused of advocating a false doctrine or a truth which is of minor importance. In this instance, error is not put forward as truth, and neither can it be charged that an attempt has been made to make a minor teaching of the Bible of major significance.

It is not only not fanaticism to obtain the blessing of entire sanctification, or perfect love, but it is the normal thing for the man who has been saved to do. Nothing so brings the Christian into normal relationship with God and man as this experience does. To emphasize this truth in another way, let me say that such an experience restores the moral image of God in man, and thus in this respect brings man back to the state

of holiness, or freedom from sin within, which he was in when he was first created. If there is anything which means normalcy in Christian experience, it is the blessing of perfect love. It casts out fear and makes it possible for human personality which has been blighted by sin to rise to the place in this present world where it

possesses the highest type of integration. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:17-18).

Home Missions and Evangelism

Roy J. Smee, Secretary

Dedication of New Building in Hawaii

"On Sunday morning, September 7, we had the privilege of speaking for the opening service in our new church building in Hilo. This work was started last January with a Sunday school conducted in one of the public school buildings. During the latter part of February a nice corner lot was purchased and work on the building was begun immediately. The building has redwood siding, ceiled inside with Masonite, and with concrete floors. The main auditorium will seat around 125. There is another small assembly room, and four extra Sunday-school rooms and two rest rooms. This building is situated on the lot which has a 220-foot frontage, so that as much expansion as will be necessary can be made in the future.

"Reuben and Mary Jo Welch have done a magnificent job with the work in Hilo, having done much of this construction work with their own hands and the majority of the balance with donated help. Through their efforts we had an attendance for the opening service of ninety-eight. Mr. Haraguchi, a building contractor in Hilo, gave many hours on the building in the evenings. One of our navy men, Paul Miller, has been very faithful and has spent much time on this project. Mr. Chung Hoon, a fine Nazarene layman, donated many

hours on the construction. We also want to express our appreciation for the extra financial help that came from the Eastside Phoenix, Arizona, Church, Mr. Doice Schults of Mesa, Arizona, Mr. Speier of Northern California, and others.

"The need is tremendous and the challenge is great for home missions in Hawaii. Please pray that God may help us to plant Nazarene churches within reach of every one of the half million souls in these Islands."—**Cecil Knippers**, District Superintendent.

Opening in New Zealand

Rev. and Mrs. R. E. Griffith spent a number of months evangelizing in New Zealand in 1951 and early 1952. Following the General Assembly, New Zealand was added to the overseas fields of the Department of Home Missions and Evangelism, and the Griffiths have been appointed to open the work of our church there. They have returned to Auckland and have found and purchased a good lot for a future church building. They have also been able to secure the house on the adjoining lot to use as parsonage.

Beginning a holiness work in a new country is not an easy task, and already there is opposition to a "new church." But the need is evident

throughout the country, and there are many who are hungry for an experience that will save from all sin. Let us back the Griffiths with our prayers in their behalf. As the seasons are opposite in the Southern Hemisphere, spring has just started in New Zealand. Brother Griffith is hoping to hold a tent meeting on the new property. Any who wish to write may address him at C.P.O. Box 2912, Auckland, New Zealand.

Sailing

Rev. and Mrs. A. J. Gunter and family sailed from Los Angeles on August 25 for Hawaii. Brother Gunter is the new pastor for the Makiki Church in Honolulu.

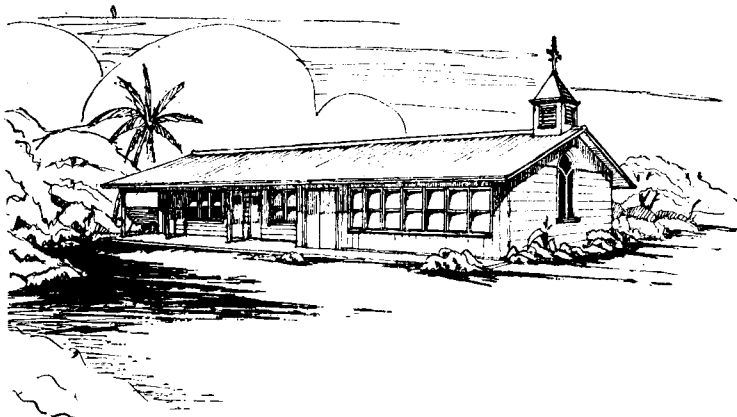
Rev. and Mrs. Floyd J. Perkins sailed from New York on the "African Endeavor" on September 10 for Durban, South Africa. After a brief stay in the Union of South Africa, they will go on to Lourenco Marques, where Brother Perkins will pastor the only church of our South African European District that is located in Portuguese East Africa. They were scheduled to arrive at Durban on October 4.

Rev. and Mrs. Reeford L. Chaney will sail from San Francisco for Hawaii on October 21. Brother Chaney succeeds Rev. Joseph Clark as pastor of our church at Kailua. Brother Clark has returned for work at Nazarene Seminary.

Dr. and Mrs. Richard S. Taylor and son Paul will sail from Vancouver, British Columbia, for Sydney, Australia, on October 23 on the "Aorangi." Upon their arrival, November 17, Dr. Taylor will proceed with plans for the opening of a Bible college for our church in Australia.

Pray for these workers as they enter their new fields of service.

O Thou who has taught us to seek first Thy kingdom and its righteousness, teach me to say, "Thy will be done," before I say, "Give me my daily bread." Teach me to accept Thy will as the foundation of my happiness, and other things as only its superstructure. Teach me that the mandate that says to my soul, "Thy sins be forgiven thee," is a more abiding miracle than the mandate which says to my body, "Arise and walk."—**GEORGE MATHESON**.



New Church Building, Hilo, Hawaii

The Young People's Society

L. J. Du Bois, Secretary

Positive Measures Necessary

A CLEAN mind is not only the result of the grace of God but it is also the result of effort and planning on the part of the Christian. That is, positive measures must be taken if the mind is to be kept clean. We must not only keep it swept from the evil thoughts which will be thrown into it; we must think good thoughts, striving always to keep the mind filled with that which is right and holy. There are habits of the thought life just as there are habits of conduct. We must seek to cut the channels of the mind with those thoughts which are pleasing to God. This is one of the great tasks in character building.

This principle is clearly shown in Philippians 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Here we are admonished to think positively. We must not let our minds dwell upon thoughts that are low or vulgar or evil. By a positive, active selecting of the thoughts that fill the mind, we can build habits of holy thinking and in turn build the holy character which arises out of right thinking.

A holy mind is not the result of caprice or accident. It does not come automatically because one is saved and sanctified. It must be built day by day through a positive plan. Christian experience is the foundation; a mind cleansed by the Holy Spirit is the starting point. But from then on some attention must be given to keeping the mind free from evil thoughts and to filling it with good thoughts. Certainly this should receive the attention of every earnest Christian.

News of Youth

The following are recent new and re-elected district N.Y.P.S. presidents: T. A. Shirley, Alabama; Kenneth H. Dunn, Arizona; Wm. Summerscales, Canada West; A. T. Smith, Chicago Central; Marvin Powers, Colorado; Robert Altman, East Kentucky; Donald Leach, Eastern Michigan; Charles Oliver, Houston; Charles Brouhard, Indianapolis; Aleck G. Ulmet, Iowa; and Leon Jennings, Kansas.

Prayer Tower Requests

October 12-18 District Program

The district N.Y.P.S. has laid plans for the fall and winter affecting each local church and each local society. Find out what these plans are on your district and make them the subject of your prayers for this week. Real achievement in the work of the kingdom of God is not made unless all the

plans are saturated with prayer. Pray also for your district N.Y.P.S. president and the district council.

October 19-25 "Showers of Blessing"

A survey of the radio work of the Nazarene Radio League the past quadrennium is very gratifying. Our national program is now being aired on more than 350 stations and on 45 overseas outlets. The "Showers of Blessing" program is doing much to build good will for the Church of the Nazarene, to assist in establishing churches, and is bringing untold numbers definite spiritual help. Let us continue to pray for this worldwide effort of evangelism.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 19: Jesus Demands Sincerity

Scripture: Matthew 6 (Printed, Matt. 6:1-8, 16-18, 22-24)

GOLDEN TEXT: *Where your treasure is, there will your heart be also (Matt. 6:21).*

There is a refrain that runs all through the sixth chapter of Matthew, "Be what you are! Be what you are!" To illustrate the dire need of inner sincerity Jesus warned that hypocrisy brought on a midnight darkness within—a darkness that deepened and knew no dawning. Christ spoke of giving, and praying, and fasting, and showed how empty they all were when the inner motive was not pure.

Absolute sincerity is the ideal of us all; and no Christian can keep the grace of God and not keep a right motive toward God and man. But let's be honest and admit that it is a battle unceasing to keep sincere at all times. That must be why Jesus spent so much time with this particular problem in the matchless Sermon

on the Mount. He referred to murder and adultery, but one strong statement sufficed. But when it came to sincerity He hammered away upon it again and again. For insincerity is a sly and a subtle foe, one that slips in unnoticed and unannounced. At this point we all must post a double watch.

This whole matter of absolute sincerity is complex, and for the simple reason that it is based on a correct personal estimate of ourselves. We can't really be ourselves unless we know ourselves. And who will testify that he has a perfectly accurate estimate of himself? Some are inclined to value themselves too highly, and the number is legion. Whenever a person places his estimate too highly he sets out to act as though he were equal to that inflated evaluation. This results in strut and superficiality and pretense. When a person acts as though he is more spiritual, or more intelligent, or richer, than the facts warrant he gets on a strain—inner insincerity causes frustration.

Then other people insist on undervaluing themselves and their positions. Some do this, we fear, in order to avoid heavy responsibilities, but others do it as a result of an inferiority complex. Whatever the basic cause, this person sets out to belittle himself and as a result he belittles the grace of God in his life. Mock humility is a sort of insincerity that is damaging in the extreme.

So let us try honestly to estimate ourselves correctly and then set out to be what we are!

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

The Poor Lost Soul

By Edcar N. Pierce

Why should I care for the poor lost soul,

Who's traveling down life's road?

Why should I care if he die there lost,
And it seems that I've lost my load?

But why should anyone have cared for me,

When I was in that place,
Because he wanted me to see the Lord,

And view His blessed face?

So it behooves each one of us today
To pray a little more

That some poor soul might be saved,
And live with Christ on the golden shore.

THE HOME CIRCLE

Conducted by Grace Ramquist

A Touch Of What Heaven Will Be

I HAVE HEARD others speculate, and I myself have wondered, how there could possibly be a connecting link between us and those who enter the heavenly realm many years before we do. I have wondered what there would be in common when so much would have happened of which they knew nothing.

This afternoon I think I came to understand a little better. I was sitting in my husband's business car in front of the post office in Colorado Springs, Colorado, waiting for my companion to get through with an errand. As I studied the road map, for want of better reading matter, I heard a voice at my right hand say, "Do you remember me?"

I turned and looked into the face of a young man. There was something vaguely familiar about his face, but I could not remember a name which seemed to be connected with him.

"No-o-o-o," I slowly confessed. "I wish I did. Who are you?"

"I am Merritt," was the quick reply.

And then a flood of memories came over me. It had been twenty years since I had seen the young man. He was then in my high school classes and I had especially tried to help him. His mother was a dear friend of mine and also of my parents. Of course, I remembered Merritt.

Soon, as though he were still a pupil in my class, he started telling me about his wife and daughter, about his work and his last vacation. He showed me pictures of his family and, even as he knew I would be, I was interested.

There was not more than ten minutes in which we could visit. Yet it took only a few seconds until I felt that same close tie of friendship and interest which I had felt in those days when Merritt was entering his teens and I was his high school teacher. Here after twenty years, I felt that strange warmth which one feels when he has visited with a mutual friend for a long time.

As my husband and I drove away from Colorado Springs, my thoughts wandered from the scenery of the beautiful state. I thought, How could I feel I know the young man when I know not what he has done during the last twenty years?

The answer was not long coming. I knew he had lived, had had sorrow and pain, joy and gladness, trials and

easy places, for these are common to man; but the thing that was important to me was that he was in Colorado Springs. He had made the grade! He had come out triumphant! Nothing else really mattered.

And there's the link! When I meet my parents in that home above, it matters not if they preceded me from this earthly home many years; it matters not if they know not what I have been doing during those years. No, all that will matter to them and to me will be that I am there. I made the grade. I came out triumphant over all the foes of darkness. All the intervening years will be wiped out and that close love and friendship will be as strong as ever. I will be known as I was known, because the incidentals of living are not of lasting importance.

The Standpipe And the Dead Babies

Reginald, Harold, and I used to walk together to school every day. It was quite a long walk, but we had lots of fun. In the mornings the air was cool, the birds sang in the big old trees on the campus, and the little path we took curled in and out among the trees.

One morning when we had had a most pleasant walk after a good night of sleep and a good breakfast, we

were met about halfway across the campus by two little girls. You could tell by looking at them that they knew something we did not know. As they came up to us, one of them started right in.

"You know what happened over in the standpipe last night?" she asked.

Now the standpipe was in some way connected with the waterworks of our neighboring town. It was taller than any of the buildings of the whole town. It perhaps had to do with the pressure of the water as it came from the faucets, or it might have had something to do with the purification of the water. I never did know.

"No," all three of us said in one breath. "What?"

"Well-1-1-1," our little informer was enjoying her story, "this morning, when the waterworks people went out to check the standpipe, right in the top of it they found two little dead babies. One of them was a little Negro baby and the other was a little white baby."

"Oh-o-o-o!" we three exclaimed. Then one of us managed to ask, "How did they get there?"

"Oh, nobody knows. Maybe their mothers took them up there," was the answer.

"A mother wouldn't do that!" one of us indignantly retorted. "Anyway, the standpipe is covered with black paint and tar. Nobody could get there." And with that bit of skepticism we three were ready to disbelieve the whole horrible story.

"It just goes to show how ignorant you are," was the pert reply. "There is a steel, black ladder that goes all the way to the top. How do you sup-

My Experience in Psalms 139

By Russell Ellyson

Thou hast searched me and known me,

And doth understand what appeared to Thee.

Thou knowest my downittings I agree,

And my uprisings Thine eyes can see.

Thou compassest my path and my lying down,

Art acquainted with that which I have done.

There is nothing, O Lord, since the world began

But what altogether to Thee is known.

Thou besettest me behind and before,

Doth lay Thine hand on me evermore.

Such knowledge is too wonderful and high;

I cannot attain to it, tho' I try.

Whither from Thy presence can I go?
From Thy presence I cannot flee,
I know.

If up into heaven I should ascend,
Still Thou art there unto the end.

If I make my bed in the depths of hell,

I find that Thou art there as well;
If on the wings of the morning I should flee,

Or dwell in the uttermost parts of the sea,

'Tis there Thine arms will my heart enfold,

And Thy right hand mine will uphold.

If in me there is any wicked way—
Lead me in righteous paths, I pray.

pose they ever check the standpipe anyway?"

We three turned in the direction of the standpipe and, although we could not see it, yet in our minds' eyes we saw that standpipe. It stood high and black. All through school that day, those two little dead babies in the black standpipe kept coming between my paper and pencil and between my book and my eyes.

It had been many years since I had seen a black standpipe. But the other day as I was riding through the country I saw one. I saw not only a standpipe, but in my mind's eye I saw two little dead babies, a Negro one and a white one. After all these years, cold shivers ran up and down my back.

There is always danger in getting a wrong picture or story associated with something good. The standpipe was good, but never after that story has any standpipe been good to me.

Watch the way you use your words. Sometimes using a word in the wrong way causes it always to sound naughty to you. And even sometimes when you associate with someone who is always in trouble, because you associate with him you get the name of always being in trouble. I would like to think of a water standpipe as something wonderful, but my mind was polluted back there when I was in the third grade. It is important what associations you make even when you are seven!

THE QUESTION BOX

(Continued from page 11)

without. It is not the act itself which determines the difference between a mistake and a sin; it is the intention, or motive, back of the act, and this is something within. If you set out to determine whether a deed is a sin or a mistake on the basis of the deed itself, you are on the wrong road. That is the chief reason why it is impossible for me to find out whether the other fellow commits a sin or makes a mistake. That can be determined only by him or God. Of course, God always knows whether a deed is a mistake or a sin, and the individual who does it can know which it is if he will search his heart carefully. What is shut away from others is known to God and can be known by the person himself.

Q. *Could a certain act be a sin for one person and not for another?*

A. Yes. If I violate my light, my apprehension of the truth, what I believe to be right, I become a sinner. My neighbor may not have as much light as I have, and, therefore, he may be able to do or leave undone some

things that I couldn't. Sin for me depends upon my light, my apprehended truth, and not merely on the truth.

Q. *Would it be proper to hold that sin is that which is specifically spoken of as sin in the Bible, and that anything else is left to the individual for his own decision as to whether or not it is sinful?*

A. I could not agree with such a view as this. The Bible does not name all of the sins. Mainly, it lays down principles on the basis of which we are to make our own decisions. Religion is not a cut-and-dried affair

with every little turn in the road indicated. God has given us the Bible, our consciences, the Holy Spirit, and intelligence. On the basis of these, we must make our own decisions. We are not babies, but grownups, and God expects us to use our own heads and hearts. Heroin is not mentioned in the Bible, and yet we know that the use of this narcotic is sinful, for it soon wrecks the body and mind. No person can be a Christian and do that which destroys his body and mind. There are many specific sins which are not mentioned in the Bible, but we know they are sins because they violate certain principles which are set forth in the Bible.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Under the leadership of our capable pastor, Rev. Crawford Vanderpool, who came to us in July, we are trusting God for greater victories in the future."

Rev. Raymond L. Merriman has accepted the call to return to First Church at Valdosta, Georgia. He finished his work at Trevecca College in June. Prior to entering school he went to Valdosta and organized the church and pastored it for three years.

The Michigan District, with Rev. O. L. Maish, superintendent, will have a missionary tour, October 5 through 26, with Rev. Earl Lee of India, Rev. Elvin Douglass of Peru, and Miss Dorothy Bevill of Africa, as the special workers. The missionaries will visit many of the churches and speak in each of the eight zone rallies.

Rev. Donald K. Ballard has resigned as pastor of the Rosemont Church in Richmond, Kentucky, and is entering the evangelistic field.

Rev. H. L. Johnston has resigned as pastor of the Auburn church to accept a call to pastor First Church in Elkhart, Indiana.

The fortieth annual Los Angeles District Camp Meeting was blessed of God in an unusual way. Rev. Howard Sweeten and Dr. Mendell Taylor were greatly used of the Lord, and hundreds of souls responded quickly and fervently to the call of the gospel. Bob and Madge Killion contributed largely to the success of the camp meeting through the ministry of music. We praise the Lord for His guiding hand and His presence in the entire district work.—Reporter.

Seymour, Indiana—Dr. D. I. Vanderpool and Professor Douglas Slack just closed a week-end meeting at First Church. God gave seekers in almost every service and some twenty-six or more in the last service. Dr. Vanderpool raised \$4,500.00 in about ten minutes in pledges for our budgets.—Leo Darnell, Pastor.

Bradford, Pennsylvania—Rev. Dorrance and Esther Nichols were the evangelists at Bolivar Run Church in a recent very wonderful revival. There were seekers in almost every service and a good spirit on all the meetings. The Nicholoses have a fine musical program and are good to work with in every way. They have their own house trailer, which simplifies the entertainment problem. This revival was not only helpful in reaching new folk, but also was a boon to the spiritual tide of the church. This four-year-old church is making fine progress.—E. O. Altic, Pastor.

Decatur, Illinois—West Side Church is happy to report that the Lord is still blessing this thirty-four-year-old church. It was seventeen years ago that Rev. G. H. Harmon began his long and fruitful ministry here, continuing until his resignation at the recent assembly. So the Harmones were here for one-half the length of time the church has been organized. During the pastorate of Brother Harmon, the church has paid off all indebtedness, done considerable redecorating and repairing, and installed a Hammond electric organ. For the entire seventeen years, the church has broadcast from 8:00 to 9:00 a.m. on Sundays over WSOY. The broadcast has made the church known to thousands of people in the city and state and given us many, many friends. For the assembly year just ended, our giving for all purposes was approximately \$27,000.00, and for many years we have exceeded 10 per cent for general purposes, besides carrying a heavy district and local budget, and contributing liberally in members and money to the new

churches. Three other churches have been organized from West Side; South Side, in 1942; East Side, 1950; and Oak Grove, 1951—but God is still supplying our needs. On Friday, August 1, the church members and friends held a farewell service for the Harmons, presenting them with a love offering of \$1,000.00 and a gift of luggage from the N.Y.P.S. Rev. Fred Reedy, formerly of First Church, San Antonio, Texas, is our new pastor. The church welcomed the Reedys with an old-fashioned “pounding,” and already they have won our hearts.—Reporter.

Evangelist Thomas Hayes writes: “Since last fall I have had nine meetings in California, one meeting at St. Louis, Missouri, and two meetings in Iowa. Some of these revivals have been outstanding, and it was wonderful how God came on the scene. We had some great altar services with people praying through in the old-fashioned way. All of these pastors were wonderful to work with; they stood by me beautifully. I thank God for every one of them. We have the

finest people on earth to work with. I have some open time after Christmas, and would prefer to slate it in southern California; also, I have some time in the early spring. I will go any place I am called. Write me, c/o our Publishing House.”

Evangelist Harry L. Mann writes that he has some open time in the late winter. Write him at his home address, Route 2, Montpelier, Indiana.

Bonham, Texas—This church recently enjoyed a good revival with Rev. Ray Davis as the evangelist. He preached with unction and his messages were soul-stirring and heart-searching. The services were well attended and several souls prayed through; some of these were people that the church had prayed for for a number of years. Brother Davis prays much and gets under the load. We begin our fourth year as pastor here with a purpose to work harder to win souls and do more to help advance God’s kingdom.—Leon Martin, Pastor.

Kansas City, Missouri—The St. Paul’s Church has had a remarkable growth since its organization under the leadership of Rev. S. Frank Moss almost six years ago. Rev. J. W. Ellis closed two years of wonderful work with us on July 6, to accept the call to First Church in Pasadena, California. Both church membership and Sunday-school attendance made wonderful progress under his outstanding preaching and leadership. Then, late in July, Rev. Jack Lee came to us as pastor, and he has continued to give the church a splendid leadership. No summer slump here—but a new record high of 211 was set in average attendance in the Sunday school for August. Sunday, September 14, was a wonderful day: 207 in Sunday school, without a special rally, the church filled for morning worship, and a class of 21 adults received into church membership. God blessed all our hearts as this fine group was received. Brother and Sister Lee are excellent workers and leaders, and we love and appreciate them. Plans are under way for the purchase of a “brand-new” parsonage, which we hope to move the pastor’s family into during October; near \$3,000.00 has been raised in cash for the down payment. The N.Y.P.S., the new N.F.M.S., the Caravan, and all departments are moving forward for God. Adding much blessing to the services is the music and special singing by a fine choir under the direction of Rev. Robert L. Sawyer.—Reporter.

Denver, Colorado—Lowell Boulevard Church, with Rev. J. E. Kanaday as pastor, is doing things for God; the Sunday school is doing fine. Pastor Kanaday is a fine worker and loved by all. We have taken in eight or ten new members this year. We thank God for such a fine pastor, and we have given him a three-year call. All Sunday-school rooms have been repainted and some lumber has been donated; tables were made for the Junior Department; and some material for blackboards is being donated. Souls are lining up for God and His service.—Othniel Amburn, Reporter.

Rome, Ohio—Last spring we had Rev. W. W. Loveless of London, Ohio, for a brief time to preach in our church. Through his rugged preaching our altar was filled with earnest seekers. We liked this fearless man of God so well we engaged him for our autumn revival, which has just closed. Again God blessed his ministry of our church. His plain, pungent, and searching messages, preached under the anointing of the Holy Spirit, probed to the depths of our hearts. Our church can never be the same, for we have a vision of new responsibilities and privileges that we must meet if we keep the smile of Heaven on us. Folks came from far and near to attend this revival. At least fourteen different pastors and evangelists attended the services, and helped pray down the power and blessings of God.—Russell D. Hughes, Pastor.

Sunday-School Attendance Report

	1951	August	Percentage
Northern California	13,111	12,303	94
Western Ohio	11,447	11,527	101
Central Ohio	10,838	10,498	97
Akron	8,936	8,976	100
So. California	8,699	8,503	98
N.E. Indiana	8,541	7,739	91
S.W. Indiana	7,945	7,517	95
Arkansas	7,299	7,270	100
Michigan	7,445	7,068	95
Pittsburgh	7,161	7,000	98
Kansas	6,907	6,660	96
Missouri	6,854	6,527	95
Alabama	6,946	6,323	91
Oregon Pacific	6,236	5,912	95
Florida	5,825	5,579	96
S.W. Oklahoma	5,612	5,520	98
Colorado	5,573	5,511	99
South Carolina	3,396	5,469	161
Northwest	5,856	5,309	91
N.W. Oklahoma	5,499	5,211	95
Idaho-Oregon	5,463	5,027	92
Dallas	4,563	4,505	99
Georgia	4,085	4,284	105
Louisiana	4,139	4,188	101
Eastern Kentucky	4,026	4,044	100
Canada West	3,885	3,446	89
Albany	2,863	2,703	94
Houston	2,714	2,568	95
New York	1,686	1,627	97
North Dakota	1,579	1,537	97
Maritime	720	792	110
South Dakota	716	745	104
Alaska	301	380	126
Total average attendance of districts reporting			182,268
1951 average attendance of districts not reporting			140,818

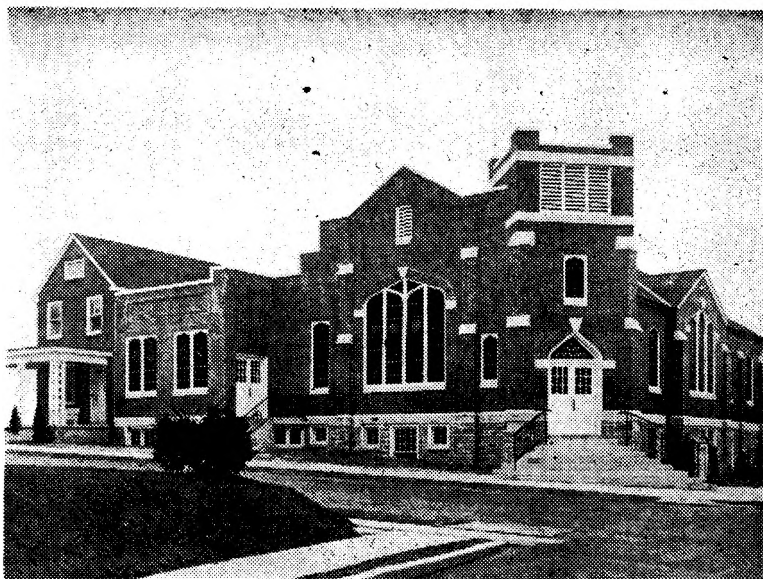
Total estimated average attendance for July, 1952 323,086

Gain of 59

ERWIN G. BENSON, Field Secretary
DEPARTMENT OF CHURCH SCHOOLS

Ephrata, Pennsylvania

The past year has been a time of victory and blessings for this church. Early in the year we dedicated the new superstructure and Sunday-school department, with repairs on the parsonage, which gives us an up-to-date modern plant. Present for the dedication and home-coming week were the former pastors, Rev. C. E. Keys, Rev. Leslie McKay, Rev. James Bell, and Rev. John Andree. Rev. E. E. Grosse, district superintendent, brought the dedicatory message to over five hundred people. The main floor consists of an auditorium, with adjoining Sunday-school rooms separated by the Modern-Fold doors, seating over four hundred people, a large pastor's study, and Sunday-school superintendent's office. A spacious parsonage joins the church. The Sunday-school department consists of an auditorium and thirteen rooms. The cost of the entire building program, bringing our plan up to date, was \$45,000.00; our present indebtedness is \$28,000.00. The Sunday-school enrollment is 306 and church membership 142. We boast, not in a beautiful building, but in Him who has helped us build a place for His glory and work.—Claude W. Jones, Pastor.



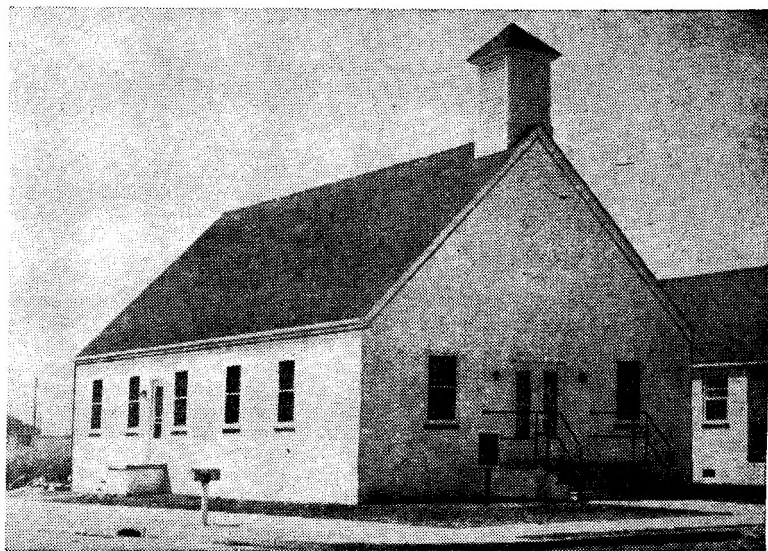
Pastor Thomas F. Gilham reports—“We have been at the Fillmore church on the Southeast Oklahoma District for nearly two years. It has been a time of advancement on all lines. This was a rural church of forty members in a community with a diminishing population, but God gave us victory and we now have fifty-six members.

The parsonage has been redecorated and made modern, and the church auditorium has been remodeled to make a very lovely sanctuary for this rural area. Many other improvements have been made on the entire property. We feel that our work is finished here and the Lord has led

us to accept a call to pastor the church at Tishomingo, Oklahoma.”

The Leverett Brothers, evangelists and singers, write that, due to a change in pastors, they have had a cancellation, so have an open date, October 29 to November 9. Write them at Lamar, Missouri.

Atlantic City, New Jersey



Atlantic City now has a new church building to worship in; it was dedicated on August 31 by our good district superintendent, Dr. E. E. Grosse. Fifteen months ago, after our faithful pastor, Rev. G. B. Schlosser, passed on to his heavenly reward, God saw fit to send us Frances Causey and her husband, Joseph, to pastor the few faithful people here. They

came with the determination that Atlantic City should have a church building of their own. After renting a hall and having to pay \$75.00 a month for nearly six years, upon the arrival of the Causeys the Lord used them to secure a hall for us free of charge near a community where there was no church of any kind. This community, Chelsea Heights, already

has seven hundred homes, and a project consisting of five hundred homes is now being built in said community. Then our pastor was able to secure two lots where there is plenty of parking space, and she and her husband prayed constantly for the Lord to make it possible to build. Just a few months later our pastor's husband providentially located a contractor, Rev. Homer C. Amos, of Ocean City, who had formerly pastored in West Virginia. The Causeys lost no time in securing his assistance in making it possible to have a church. His enthusiasm kindled our faith, and six months later we can report we have a beautiful little church and a four-room parsonage—less expense per month to the church than was paid many years for a store to worship in. The community is very pleased with the structure. God has made it possible for us to surmount so many obstacles that we know He must be with us. Our church and parsonage has been appraised at \$20,000.00 and we praise the Lord and give Him all the glory. If you have any relatives or friends at Pamona Air Base, which is only six miles from our church, write our pastor, Frances Causey, 1021 New Road, Northfield, New Jersey, where there is also a new Nazarene Sunday-school averaging thirty-four for the past five months.—Matt H. Sprague, Reporter.

"Showers of Blessing" Stations In West Central Educational Zone

Arkansas

KVRC	Arkadelphia	1240 kc.	10:15 p.m. Sunday
KCON	Conway	1230 kc.	1:00 p.m. Sunday
KBTM	Jonesboro	1230 kc.	*
KBTM-FM	Jonesboro	101.9 meg.	*
KENA	Mena	1450 kc.	8:15 a.m. Sunday
KDRS	Paragould	1490 kc.	*
KUOA	Siloam Springs	1290 kc.	7:15 a.m. Sunday
KUOA-FM	Siloam Springs	105.7 meg.	7:15 a.m. Sunday

Kansas

KGAR	Garden City	1050 kc.	8:45 a.m. Sunday
KWGB	Goodland	730 kc.	8:00 a.m. Sunday
KVGB	Great Bend	1590 kc.	12:45 p.m. Sunday
KAYS	Hays	1400 kc.	8:15 a.m. Sunday
KWHK	Hutchinson	1190 kc.	8:45 a.m. Sunday
KCLO	Leavenworth	1410 kc.	10:15 a.m. Saturday

Louisiana

KDLA	De Ridder	1010 kc.	5:45 p.m. Monday
KWCJ	Natchitoches	1450 kc.	8:45 a.m. Sunday
WJBW	New Orleans	1230 kc.	8:15 a.m. Sunday

Missouri

WDAF	Kansas City	610 kc.	8:15 a.m. Sunday
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Nebraska

KCOW	Alliance	1400 kc.	2:15 p.m. Sunday
KOLN	Lincoln	1400 kc.	8:15 a.m. Sunday
KODY	North Platte	1240 kc.	8:15 a.m. Sunday
KOLT	Scotts Bluff	1320 kc.	8:45 a.m. Sunday

Oklahoma

KWON	Bartlesville	1400 kc.	1:30 p.m. Sunday
KWOE	Clinton	1320 kc.	9:00 a.m. Sunday
KSEO	Durant	750 kc.	7:45 a.m. Sunday
KSEO-FM	Durant	107.3 meg.	7:45 a.m. Sunday
KGYN	Guymon	1220 kc.	9:15 a.m. Sunday
KMUS	Muskogee	1380 kc.	8:15 a.m. Sunday
KMUS-FM	Muskogee	101.5 meg.	8:15 a.m. Sunday
KNOR	Norman	1400 kc.	9:15 a.m. Sunday
KOMA	Oklahoma City	1520 kc.	8:45 a.m. Sunday
KOMA-FM	Oklahoma City	94.7 meg.	8:45 a.m. Sunday
KSIW	Woodward	1450 kc.	8:00 a.m. Sunday

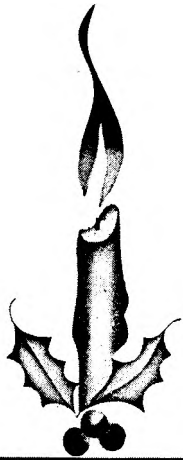
Texas

KRUN	Ballinger	1400 kc.	3:45 p.m. Sunday
KRCT	Baytown	650 kc.	10:45 a.m. Sunday
KTXC	Big Spring	1400 kc.	9:00 a.m. Sunday
KFYN	Bonham	1420 kc.	5:15 p.m. Sunday
KCTX	Childress	1510 kc.	8:15 a.m. Sunday
WTAW	College Station	1150 kc.	5:00 p.m. Tuesday
KVMC	Colorado City	1320 kc.	2:00 p.m. Sunday
KXIT	Dalhart	1410 kc.	8:15 a.m. Sunday
KRR	Dallas	1310 kc.	6:45 p.m. Sunday
KRR-FM	Dallas	101.1 meg.	6:45 p.m. Sunday
KDLK	Del Rio	1230 kc.	8:45 a.m. Sunday
KFLD	Floydada	900 kc.	3:45 p.m. Sunday
KXOL	Fort Worth	1360 kc.	6:45 p.m. Sunday
KSIJ	Gladewater	1430 kc.	*
KSOX	Harlingen	1530 kc.	7:45 a.m. Sunday
KGRI	Henderson	1000 kc.	3:15 p.m. Sunday
KHBR	Hillsboro	1560 kc.	8:00 a.m. Sunday
KPET	Lamesa	690 kc.	2:00 p.m. Sunday
KVOW	Littlefield	1490 kc.	1:30 p.m. Saturday
KFYO	Lubbock	1340 kc.	8:00 a.m. Sunday
KRBA	Lufkin	1340 kc.	*
KVKM	Monahans	1340 kc.	8:15 a.m. Sunday
KOSF	Nacogdoches	1230 kc.	3:45 p.m. Wed.
KEYE	Perryton	1400 kc.	9:00 a.m. Sunday
KOLJ	Quanah	1150 kc.	1:15 p.m. Sunday
KTAN	Sherman	1500 kc.	5:30 p.m. Sunday
KTCR	Terrell	1570 kc.	8:00 a.m. Sunday
KTLW	Texas City	920 kc.	10:30 a.m. Sunday
KWTX	Waco	1230 kc.	9:00 a.m. Sunday

* Consult local paper for exact time.

Evangelists Edward and Alma Ferguson write: "Since our last report it has been our happy privilege to work with the following pastors and churches: Rev. J. L. Trueax, Alexandria, Indiana; Rev. Roy Sheehy, Lansing, Michigan; Rev. Raymond Buckley, Beverly, Ohio; in Florida, with Rev. J. D. Benson, Avon Park; Rev. H. A. Casey, Miami (First Church); Rev. L. R. Rushton, Sanford; Rev. Henry Cooper, Orlando; and Rev. Eugene Hulsey, Jacksonville. Then with Pastor Pleas, Hampton Thomaston, Georgia; Rev. E. M. Parks, Salem, Ohio; Rev. Walter Moore, S. Zanesville, Ohio; Rev. Arthur Browen, Columbiana, Ohio; Rev. Tolis Tompkins, Malden, Missouri; Rev. R. McPherson, Wilmington (holiness camp meeting), New York; and Rev. Frank Spiker, Hurricane, West Virginia. We have enjoyed the glorious presence of the Lord in every meeting. We have an open date, December 2 to 14, following our meeting in Titusville, Florida, and another in February, 1953. Contact us at our mailing address."

Pastor L. D. Morgan reports: "In beginning my twelfth year as pastor on the Chicago Central District and my fifth year at the Danville First Church, I want to say that our today is filled with the brightness of God's promises and of Christ's provisions and of the Spirit's presence. God has given us hundreds of souls at the altar in revivals, conventions, and the regular preaching services. We have taken 96 into membership with a net increase of 48, the membership now being 396. Our First Church has one of the finest church corners in Danville, a city of 50,000 population. Ten thousand dollars' worth of improvements have been placed on the church building in the last four years. Danville has six Nazarene churches. Our First Church has one branch Sunday school at Cedar Grove and another is planned and maturing. Sunday, September 7, the first Sunday after the ending of summer vacations, our school had 314 in attendance. Last March 12 to 16 our church celebrated its fortieth anniversary with a home-coming, and all former ministers were invited to return with expense and entertainment paid. There have been ten ministers in the forty years. Some of the high lights of the anniversary were: A new four-piece pulpit set was presented to the church by the pastor's Bible Class. Two hundred ate together at the Edison School. A beautiful sixteen-page anniversary book, having twenty-three pictures of all phases of our church's work, was prepared and presented. Rev. J. W. Short, who organized the church in 1912, and Rev. W. S. Purinton, who pastored the congregation for fifteen years, were the main speakers. The great Indoor Camp in February, with audiences running up to 1,200, was a great blessing to this part of Illinois. First Church has a great corps of workers in every department and Christ Jesus is in our midst, breathing upon us."



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Rev. L. J. Dunham and wife, evangelist and singers, write: "We are now in a revival with our fine pastor and church, Rev. Leonard Bayler and Springfield, Illinois, Third Church. God is wonderfully blessing and souls are praying through to definite victory. This is our first meeting since re-entering the field, and the Lord is helping us in making up our slate. We enjoyed our work at Oregon. The Lord helped us to pay all of our budgets and pay off one-fourth of the church debt; raised around \$13,000.00. We had a fine revival with Rev. and Mrs. J. R. Faver, evangelists, with thirty-three seekers and a nice class received into the church. They are fine workers and preach with the blessing of the Lord upon them. We have some open time in February and would be glad to slate anywhere the Lord may lead. Address us. 512 Cruger Ave., Eureka, Illinois."

Youth Camp and Institute Northeast Oklahoma District

The Northeast Oklahoma District young people met for their camp and institute at the Baptist Assembly Grounds near Siloam Springs, Arkansas, July 21 through 25. About 230 registered during the four days and most of them stayed the entire period of the camp.

The camp was ably directed by Rev. Albert Neuschwanger, of Tulsa West-side Church. Under his leadership every detail received proper attention, and the camp moved smoothly under the blessings of God. Dr. I. C. Mathis, our beloved district leader, gave rich counsel and endeared himself to our youth.

Our special speaker, Rev. Paul Garrett, superintendent of the Dallas District, gave some of the finest messages to young people this writer has ever heard. The young people were gripped and stirred by these challenging messages; many received help and direction, and about one hundred

sought the Lord at the altar. There were 249 credits awarded in the institute.

We believe there are brighter days ahead for the Northeast Oklahoma District young people.

T. A. BURTON, *District President*

Northern California District Boys' and Girls' Camps

One thousand boys and girls in camp on Northern California District this summer! One thousand empty and seemingly bottomless cavities to be filled three times a day. One thousand sprains to be taped, sunburns to be anointed, cuts to be patched. But especially one thousand potential Nazarenes to be preached to, lived with, played with, prayed with, and sent back home stronger than when they came. That is the record of camping here on Northern California this summer. They were contained in six camping sessions—four of them held at Beulah Park at the District Center located at Santa Cruz, California; and two of them in the extreme northern end of the district where the Eureka church, with its powerful youth program headed by Director Paul Skiles, sponsors a branch camp.

No, it wasn't easy to have camps like this during the summer when so many of our usual staff were attending General Assembly and taking vacations. Many improvisations had to be made but, as usual, God raised up a strong staff to take care of the camps and the report is still echoing from the extremities of the district of victories won, boys and girls saved and carrying the inspiration of a week in camp home to dads and mothers to help them to get into the Kingdom.

With the two boys' camps falling coincident with General Assembly, God raised up some splendid new leadership in our camp staff. With Pastor Bernard Hertel and layman David Fraley heading the program, pastors and laymen alike joining as counselors, Mrs. Pearl Hamel and her husband giving time to all four camps as nurse and cook's helper respectively, Mrs. J. O. Kerby and her efficient staff cooking for the camps, when God's blessing settled on the camps, everything was complete indeed.

The largest camp of the six was the junior girls' camp at Beulah Park with 265 campers enrolled. Many were the problems, but many were the victories, too. The story of camps cannot be told without thought of those who sacrifice much for the cause—such sacrificial service as was rendered by Mrs. Charles Croft, who came as crafts instructor for all four camps; of Mrs. Vallow, who took her week's vacation from the hospital to come and be a nurse at camp; of pastors who drove multiplied miles to and from camp bringing campers. The full story will be told only in the tomorrows, even as the story of the camps of yesteryear is being told today—pastors and pastors' wives who date their beginnings of religious ex-

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perience to boys' or girls' camps. One of our Northern California Boys' Camp alumni writes me words of appreciation from a neighboring district, where he is now camp director.

This season ends my ninth camp season with the camps of Northern California as full-time director of camps and weekday activities for this district. They have been nine wonderful years, with each one seeming more full than the other. The measure of increase we have enjoyed in the camp and Caravan program is not ours, but belongs rightfully to the loyal corps of pastors and laymen of this district who have backed the program for youth to their fullest capacity.

DWAYNE HILDIE, *District Director*

Abilene District Annual N.Y.P.S. Convention

The annual convention of the Abilene District N.Y.P.S. convened on Monday, August 25, at First Church, Amarillo, Texas.

Due to our president's accepting a church on another district, Rev. William Dorough, vice-president, presided over the convention.

The good reports from the societies thrilled everyone and each society is looking forward to bigger and better things this year.

Brother Dorough, pastor of our Amarillo San Jacinto Church, was elected as district president.

Each society of the district pledged 50c, or more, per member per month for district home missions. Some \$7,200.00 was raised through pledges.

The young people of the Abilene District are on fire for God and are looking forward to great advancement this coming year.

Reporter

Annual N.Y.P.S. Convention Eastern Michigan District

The third annual N.Y.P.S. Convention of the Eastern Michigan District convened July 11 and 12, at Pontiac First Church, with Donald Leach presiding.

The special speaker for the convention was Rev. Dean Starr, pastor of the Ann Arbor church. He brought some wonderful and challenging messages on the responsibility each one of us has to be a soul winner.

Donald Leach was re-elected as district president, with a fine vote of confidence, and was given a standing vote of appreciation. Other officers elected were: vice-president, Ray Williams; treasurer, Monroe Baker; secretary, Mary McNulty; supervisor of High School Department, Kathlene Welton; director of Boys' and Girls' Work, Fonda Dickerson; and teen-age representatives, Dale Welton and Ronnie Huff.

There were some very inspirational reports of the General Convention which were a blessing to each one of us.

God's blessing was upon the convention and we are expecting to do great things, with His help, in this coming year.

MARY McNULTY, *Reporter*

Eastern Nazarene College

We are happy to report that the home-coming and opening convention of Eastern Nazarene College, Wollaston, Massachusetts, held September 11 to 14, with Dr. Howard Hamlin, a Nazarene surgeon from Chicago, as the special speaker, was a real source of inspiration and blessing to the college. For the returning students and faculty members, it served as a home-coming, while for the new students it was the opening convention of the college year.

All appreciated the straightforward preaching of Dr. Hamlin on stewardship and Christian living, especially since the messages were delivered by a layman. It is our prayer that the tone of the convention may characterize the entire school year.

KENNETH PEARSALL, *Reporter*

Hawaii District

Summer Camp & Institute

The third annual Summer Camp and Institute of the Hawaii District convened at Camp Kokokahi, August 11 through 16. District Superintendent Cecil Knippers was director and Rev. Norman L. Moore acted as camp manager.

In the morning sessions Rev. Leo Steininger conducted a Bible class in "Holiness in the Book of Romans." Brother Moore held a class in the "Beatitudes," and Reuben Welch had charge of the chapel hour. Along with these classes a complete morning children's program was conducted. The afternoons were given to recreation and fellowship.

We were fortunate to have Rev. and Mrs. Adrian Rosa and Miss Winifred Vine with us for the camp period. They were delayed in Honolulu harbor for ship repairs on their way to the Philippines as our newly appointed missionaries. Brother Rosa preached each night at the evangelistic service. Night after night we saw the altar lined with seekers under the unusually anointed ministry of Brother Rosa. The camp was a spiritual feast to everyone who attended.

On the closing night Brother Knippers gave a splendid climaxing message on practical Christian living. We feel that God has given us this year the very best camp of our short Hawaii District history.

REUBEN WELCH, *Reporter*

Akron District Camp

One of our best camp meetings was enjoyed this year by the large crowds in attendance. The camp was held on the Sebring Campgrounds, Sebring, Ohio, August 14 to 24, with Rev. Paul Stewart and Rev. George P. Woodward as the evangelists. The ministry of these brethren was greatly appreciated by all our people and blessed of the Lord.

From service to service, seekers were found at the long altar seeking God. A number of times the front seats had to be used to accommodate those seeking the Lord—nearly 600 seekers were at the altar during the ten days.

(Concluded on next page)



SERVICEMEN'S CORNER

ALVIN E. Wilson writes from Korea: "I am that boy that you are sending papers to. I would like to get all of them if I could. There is something that I would like to ask the members of the Nazarene churches. I would like to request that you and the rest of the church members say a few prayers for me and the rest of the boys over here in Korea. We need them. Almost no one over here is right with God, and I hate to think where I would go if a projectile would hit me. I know I'm not right with God. You see, I was saved and sanctified in a little church in Terrell, Texas, for about one year; then I backslid and I have had nothing but heartaches since."

"I know what is wrong with me, I need God's helping hand and so do the rest of the boys over here. I want you to pray that all of us will be coming home soon and that this mess will be fixed before anybody else loses his life over here."

"I received your letter telling me of the church papers and will be very glad to receive them. Being a boy who was in church every chance I got, I sure miss being able to attend as I once did. I am very glad that I have a church that is a praying church, and will be very happy when I can get back into the States and to church."

"I just got off work from the ward. We have around thirty-five or thirty-six patients on our ward and of course all need prayer. I let my light shine as one boy who is a Christian. The Japanese people are very fine but there is a great field for Christian work."—DAVID E. HOLLINGER.

"I received your letter asking if I'd like to continue to receive the *HERALD OF HOLINESS, Conquest, and Come Ye Apart*. Yes, I do wish to receive these periodicals, as they have been a great blessing to me thus far and I'm sure there are greater things ahead. I especially missed my *HERALD* when I first came in service, and one of my friends back home had these periodicals sent to me."

"I'm so glad that, after four years and two months of Christian life, I can still say, 'I know it's real,' and just as wonderful as the first day I believed. I'm also glad to say, 'God's grace is sufficient,' regardless of how far from your friends and loved ones you may be. I'm determined to stand true and be a shining light."—THOMAS C. ENLOE.

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The preaching and illustrated drawings of the messages of Brother Woodward worked in perfectly with the splendid ministry of Brother Stewart. The people eagerly looked forward to the preaching of each message of the Lord's servants. We have never enjoyed greater harmony among workers. It was truly wonderful!

The children's and young people's services were in charge of Rev. Thomas and Naomi Younce of Fulton, New York. The musical program was in charge of Rev. Bernard Younce, wife, and daughter Berylie, together with Rev. and Mrs. Thomas Younce. Brother Leland Davis and Miss Younce presided at the pianos. The work of the Younces was appreciated by all present, also the playing of Leland Davis.

We all left the campgrounds happy in the Lord and encouraged to press the work of the church. Many engaged rooms for next year before returning home. To God be all the glory!

O. L. BENEDUM,
District Superintendent

East Tennessee Assembly

Dr. Samuel Young opened the East Tennessee Assembly on Wednesday morning, September 3, and concluded it with the ordination service on Thursday evening. Rev. Victor E. Gray was enthusiastically received by the assembly when Dr. Young announced his re-election by an excellent vote on the first ballot. A liberal love offering followed.

The district superintendent's report revealed a year of good progress. Four new churches have been organized, \$34,000.00 spent for buildings and improvements, nearly \$30,000.00 paid on indebtedness, a total of \$305,752.00 given for all purposes, a total membership of 3,224 reached by the end of the year, and a total of over \$14,000.00 raised for the General Budget.

Brother Gray reported the greatest camp meeting in the history of our campground. Rev. John Logan of London, England, and Rev. W. T. Johnson, district superintendent of Southwest Oklahoma, were the special workers. A successful young people's institute was conducted in conjunction with the camp. Buildings and improvements were effected on the camp property valued at \$30,000.00; chief among these is the forty-room Victor E. Gray Dormitory.

The messages of Dr. Samuel Young fell from anointed lips upon receptive hearts. Even the business sessions were times of blessing and inspiration. The joy of the Lord and the help of the Holy Spirit gave this assembly a tone of harmony and blessing that shall be remembered. Those attending this session feel deeply grateful to Dr. Young for his efficiency in conducting the business, for the contri-

bution of his personality, for the depth of his devoted spirit, and the challenge of his practical messages.

K. W. PHILLIPS, Reporter

DEATHS

REV. NEAHARD ANTON MALMBERG was born January 10, 1893, in Sweden, and came to the United States when he was fifteen years of age; he settled in Oakes, North Dakota. He was converted in 1924, sanctified a short time later, and, heeding the call to preach the gospel, he went to Northwest Nazarene College, where he graduated in 1929. He pastored the following churches: three years at Ellendale, and two years at Van Hook, North Dakota; three years at Ritzville, Washington, where he organized the Church of the Nazarene, and bought a church building and parsonage; two years at St. Maries and nearly seven years at Troy, Idaho; one year at Garfield, Washington; and six years in the American Indian work. At Cache, Oklahoma, he built a six-room parsonage, and assisted a great deal at Emerson, Oklahoma; at Lindrith, New Mexico, he helped to erect the school dormitory; and at Mesa, Arizona, he built a church, etc. He died August 30, at the age of fifty-nine years, after an illness of almost a year. His life was one of sacrificial service for his Lord and the Church of the Nazarene, which he loved. He was a man of faith, and his intense love for the American Indians caused him to continue his work after his strength was gone. He is survived by his wife, Myrtle, of Nampa; one son, Harry; three brothers; and one sister. Funeral service was held at First Church of the Nazarene in Nampa.

REV. JOHN HENRY OWENS was born September 17, 1886, in Liberal, Missouri, and died August 15, 1952, after many weeks of illness in a hospital in Los Angeles, California. In 1905 he was united in marriage to Anna Nunn, at Neosho, Missouri. To this union ten children were born, three of whom preceded their father in death. He was converted early in life, soon after called to preach, working for years with the Independent Holiness church. About 1932 he came into the Church of the Nazarene, and was ordained in 1939 by Dr. J. W. Goodwin. He was active in the church as long as health permitted, serving congregations in Arizona and New Mexico. He was a typical pioneer preacher, loved his Christ and his many friends, and the world is better because of the influence of his godly life. His wife and large family tenderly laid him in Inglewood Cemetery. May God best the memory of Brother J. H. Owens.—R. W. Hertenstein, Pastor.

EUGENE T. BERRY, SR., age fifty-six, died September 2, 1952. This man of God was a charter member of First Church of the Nazarene in Chicago, Illinois. He is survived by his wife, Mrs. Marian Berry; two sons, Don and Eugene T., Jr.; one daughter, Marilyn; and his mother, Mrs. Emma Berry. He was buried from First Church, Chicago, with his pastor, Dr. C. B. Strang, Dr. Hugh C. Benner, general superintendent, and Rev. H. Dale Mitchell, officiating.

FRED O. McNABB, a member of First Church of the Nazarene, Coffeyville, Kansas, died May 3, 1952, at the age of seventy years, after suffering for years with his heart. He was converted at the age of eighteen, and lived a consecrated Christian life in the midst of trials and tests. He loved God's Word, prayer, and the Church of the Nazarene. He did his best to give the gospel to the lost. He is survived by his wife, one son, and one daughter; also three brothers and four sisters. One sister preceded him in death. Interment was made in Fairview Cemetery, Coffeyville.

MRS. J. A. COLLIER was born April 16, 1875, and died July 8, 1952, at Norman, Oklahoma. She was a member of Grace Church of the Nazarene in Norman at the time of her death. Her husband, Rev. J. A. Collier, died in 1937. Rev. and Mrs. Collier were pioneers in the holiness movement in Texas, and came into the Church of the Nazarene in 1908 when the Holiness Church of Christ united with the Church of the Nazarene at Pilot Point, Texas. Rev. and Mrs. Collier organized the First Church of the Nazarene at Norman, and Mrs. Collier pastored this church for one year. Brother and Sister Collier spent most of their active years in the ministry in the evangelistic field, traveling over most of the South and Southwest, and were instrumental in

organizing many new churches. She is survived by four children: Thomas, Sam, Odle, and Lillian; six children preceded her in death. Funeral service was conducted by Rev. C. H. Carroll and Rev. Victory Clark, in Grace Church at Norman, with interment in the I.O.O.F. Cemetery in Norman.

ANNOUNCEMENTS

NOTICES

Nebraska District Preachers' Meeting, November 17 to 19, at Sidney, Nebraska. Dr. Hugh C. Benner, special speaker; Rev. C. B. Johnson, entertaining pastor.—Whitcomb Harding, District Superintendent.

Holiness Convention, October 29 through November 2, at Rockford, Illinois, First Church; night services will be held in the Masonic Cathedral nearby. Services three times each day. Convention sponsored by the Northwest Illinois District. Rev. Lyle E. Eckley, superintendent. Special workers: Dr. E. O. Chalfant, Rev. Gene Phillips, and the Lacy Trio. Entertaining pastor, Rev. W. W. Tink.

RECOMMENDATION

Rev. George Schriber, until recently pastor of one of our churches in Zanesville, Ohio, has resigned his church to give his full time to the work of evangelism, and as consultant in the securing of plans for new churches and in selecting and securing materials for the same. During his few years in the pastorate on our district he has drawn plans for and assisted in the building of a large number of churches on our district, and in the surrounding districts. Prior to his work in the pastorate, he was in the field of evangelism. I can heartily recommend him to our churches for service in either or both of these fields.—Harvey S. Galloway, Superintendent of Central Ohio District.

WEDDING BELLS

Miss Ellen Pritchett and Mr. Chester Smith, Jr., of Baltimore, Maryland, were united in marriage on August 23, in First Church of the Nazarene, with Rev. C. A. Smith, father of the groom, officiating.

Miss Nellie Mae Moore of Nampa, Idaho, and Mr. John Stanley Sever of Miami, Florida, were united in marriage on July 11, at the College Church of the Nazarene in Nampa, with Dr. T. E. Mangum, Sr., officiating.

BORN—to Rev. and Mrs. Floyd Everhart of Ness City, Kansas, a son, James Lloyd, on September 16.

—to Cpl. and Mrs. Bernard J. Cook of Lainsburg, Michigan, a son, Bernard Lee, on September 16.

—to Rev. and Mrs. J. E. Childress of Greenfield, Indiana, a daughter, Joyce Kay, on August 26.

SPECIAL PRAYER IS REQUESTED by a lady in California "that I'll do the Lord's will concerning my life";

by a brokenhearted mother in Iowa for her unsaved loved ones, especially one son and wife, both of whom drink, and her husband, who also drinks—the children seem to have taken the way of their father; also that she may be true and all that God wants her to be;

by a Christian mother in North Dakota that God will get to the hearts of an unsaved family, hardened in sin for many years, and that God may have His way in a very urgent unspoken request;

by a lady in California that her husband may get back to the Lord soon, also for her own physical and spiritual needs.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

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

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

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