

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



October 10, 1956

The Transfiguration is the crowning glory of the revelation of God in the Christ incarnate. Only three of the twelve were witnesses. The others, like almost all who love and serve Him, must be included in the benediction. "Blessed are they that have *not seen*, and yet have believed."

It is obvious that it was while Jesus was praying that "his coun-

Jesus Was Transfigured Before Them

General Superintendent Williamson

**O Vision all surpassing,
Filling the heavenly
height,
The Lamb, once slain,
transfigured
In the throne-rainbow's
light!
There for the endless ages
All glorified is He,
And His eternal glory
Shall ours forever be.**

George Rawson

tenance was altered, and his raiment was white and glistening." Only through voluntary communion with God is the human nature transformed and the personality transfigured because of inward, God-imparted holiness. It is inescapable that this light was not shining down from heaven, but shining from within, as the curtain of the tabernacle of flesh was parted for a moment to reveal the hidden majesty and holiness of God Almighty, eternal and transcendent. Holiness is hidden glory. Glory is holiness on display.

Passing years did not dim the splendor of that hour. In his old age John wrote, "We beheld his glory, the glory as of the only begotten of the Father." Peter exultantly cried, "We . . . were eyewitnesses of his majesty. . . . when we were with him in the holy mount."

As part of the revelation Moses and Elijah, in recognizable form, appeared to talk with Jesus about His decease. In the midst of this preview of Christ's eternal kingdom there is the reminder that the path to ultimate victory passes through the valley of suffering, cross-bearing, and death. The overshadowing cloud disappeared and with it went Moses and Elijah. Then the men whose faith had been reassured by the voice of God as well as the vision they had seen "saw no man, save Jesus only." Moses, the lawgiver, is gone. Christ, the end of the law, remains. Elijah, the prophet, has again joined "the spirits of just men made perfect." Jesus, the fulfillment of all the prophets had spoken, abides forever.

Christ is with His people in these high moments of unutterable vision. He is also with them where the glory has departed. With their "Eternal Contemporary" men triumph in life's dead-level monotones, baffling crises, and ascend to lofty mountains to behold again His ineffable glory.

LATE NEWS

Cushing, Oklahoma—The North-east Oklahoma District is closing (Sept. 21) one of the best district assemblies and conventions in the history of the district. The spirit of fellowship and unity, and the anointing and blessing of God certainly have been upon both the convention and the assembly. The ministry of our presiding general superintendent, Dr. Hardy C. Powers, has been appreciated. Dr. I. C. Mathis was re-elected district superintendent with a great vote of confidence; then on recommendation of the Advisory Board and the district department heads, he was extended a three-year call with a wonderful vote. The Nazarenes of Northeast Oklahoma certainly appreciate Dr. and Mrs. Mathis and Dixie Lee.—H. Sanders, Reporter.

Charlotte, North Carolina—Sixteenth annual North Carolina Assembly a time of blessing and victory. Dr. Lloyd B. Byron re-elected district superintendent on first ballot by commanding majority. Challenged under the ministry of Dr. Samuel Young. General Budget for coming year increased 35 per cent, and a new high of \$5,800.00 for home missions underwritten; 7 per cent gain in church membership, 256 new Nazarenes. North Carolina forging ahead under God.—Byron E. LeJeune, Reporter.

On October 23, Mr. and Mrs. A. M. Parker of Penticton, British Columbia, will celebrate their golden wedding anniversary. They are the parents of Rev. Fred Parker of Kansas City, editor of *Conquest*; and Miss Bertha Parker, Nazarene missionary in Swaziland, South Africa. All their family are in the Church of the Nazarene.

Rev. Donald R. Padgett and wife have resigned as pastors of the church at Cates, to accept an appointment to the church at Lawrenceburg, Indiana.

Rev. "Bill" Varian writes: "After more than four wonderful years at the Zion Church in Pontiac, we have resigned and are now in the beginning of our work in Howell, Michigan. The people here are very gracious to us and we thank God for the Church of the Nazarene."

Pastor W. T. Dougharty sends word from Tampa, Florida: "Sulphur Springs Church enjoyed a good revival, September 5 to 16, with the pastor as the evangelist the first week, and Dr. John L. Knight, district superintendent, preaching the second week. Over 50 seekers, 8 adults joined the church, and 6 were

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baptized. The week-night services averaged close to 100, with an average of 30 in the week-day services; 201 in Sunday school on the closing Sunday, with an average of 180 for the first three Sundays in September."

Rev. A. Gordon Rice writes that after serving the church in Malden, Missouri, for three years, he has resigned to enter the field of full-time evangelism.

After pastoring the church at Goodlettsville, Tennessee, for nearly four years, Rev. E. Stanley Hammond has resigned to accept the work of the church at Waynesville, North Carolina.

CRIB

. . . and CROSS . . . and CROWN

By JESSIE WHITESIDE FINKS

The crib of Christ abases me.

*I must go down to Bethlehem,
Bow low in true humility
To worship Him!*

*The cross of Christ challenges me
To bear with patience my own cross
Without complaint—and faithfully:
Nor count it loss!*

*The crown of thorns which pierced His
brow*

*I oft must feel as I press on,
To know that in the present—now—
I am His own.*

*A crown, laid up, then mine shall be
If crib and cross and crown I've
known—*

*A crown of immortality,
Inscribed, "My Own!"*

TO PREACH IS TO REACH . . . EACH!

By ROBERT A. MORAN

Pastor, Rock Springs, Wyoming

Note the glowing words in Acts 8:4, "They . . . went every where preaching the word."

Out of the morass of imperialism of the Roman day, when sixty millions were slaves to the Empire, when every concept of God and morality was devastatingly pushed aside, amphitheatres and gladiators with the finality of human sacrifices were allowed for the sake of a degenerate society—in this pit of imperialistic passion these words proclaim the "fulness of the gospel"—"They . . . went every where preaching the word."

In spite of the fact that they were just through with the lamentable task of laying a man "full of faith and of the Holy Ghost" to rest, that warrior of the Cross, Stephen—they "went every where preaching the word."

May this divine, impassioned plea of Pentecostal zeal and labor come upon us in this day when we are not slaves to an empire, when we have available the mass mediums of propagating the gospel, when money is at hand for this task, when men are adequately trained with a God-anointed purpose; may we too go "every where preaching the word." For, in essence, that is our privilege. To preach, is to reach—each!

"She Hath Done What She Could"

On His way to the Cross, the anointing of the Master took place at Bethany. Replying to those who criticized this gracious act, as one of extravagance and a waste of money that might have been given to the poor, the Master replied:

"Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:6-9).

Jesus commended her act by saying that she had done all that she could, and it was a beautiful thing, because done through love for her Lord. It brings joy to the Lord and inspiration to others when His followers do likewise today.

An Englishwoman who wanted to send the gospel to those who were without it, heard of David Livingstone's great work in Africa and sent him a contribution of thirty pounds (about \$150.00 then), and Livingstone used the money to employ a helper. It was this helper who saved the life of Livingstone when he was attacked by a lion. Though his arm was disabled by the wound, his life was spared for many years of service in the Dark Continent because a Christian woman "did what she could" to support the cause of missions.

Let us bear in mind that both the gift and the spirit of the giver count when one strives to be a true co-worker with his Master; and it is often the case that the "spirit" of the giver accomplishes more than the gift itself. Here is a case in point:

Booker T. Washington related this incident which occurred during the early days of Tuskegee Institute. "I recall," he says, "one old colored woman, about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags, but they were clean. She said: 'Mr. Washin'ton,

God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but,' she added, 'I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men and better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys and gals.'

The three impressive incidents mentioned above have an exemplary value that is immeasurable. Jesus urged His followers to lead exemplary lives—such lives as, if followed, would bring blessings to others by inspiring them to live consistently: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Paul emphasized the importance of living exemplary lives, and it was a source of joy to him that he could commend the Thessalonian Christians for their "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." So consistent were their lives that they became "ensamples to all that believe in Macedonia and Achaia."

Three beautiful acts:

"She hath done what she could"—to express her love and devotion to her Saviour, who called it "a good work," and published it to the world: "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

"She hath done what she could"—to send the gospel to the Dark Continent. Not able of herself to support a missionary, she could support a "helper," who saved the life of a missionary and prolonged his ministry for many years.

"She hath done what she could"—this poor colored woman, who was deeply concerned for the education of her race. The story of her gift for this cause—though it was only six eggs—has touched the hearts of multitudes and moved them to greater devotion to the cause of education for her race.

By H. H. SMITH, Ashland, Virginia

"A Little Farther"

By **Donald E. Snow, Pastor**
First Church, Dayton, Ohio

Jesus "went a little farther." Mark says, "He went forward a little," while Luke writes, He went "from them about a stone's cast."

Jesus Christ was facing the supreme test of His life. The fate of the whole world was in the balance, and if Jesus Christ had failed here, He would never have given us a life's record without a defeat. Now we can always refer to Him as the Master in every situation. The experience of Jesus in the Garden of Gethsemane gives us an example of unflinching and unswerving desire to fulfill the will of His Heavenly Father, regardless of the personal cost. This Gethsemane means "oil press," and truly it was here the most pressing burden ever heaped upon any man came upon the Man of Galilee.

It seems that in between the lines we find written the purpose of this brief prayer which Jesus offered: for it seemed *a must* in His life. Jesus realized that one of the great benefits of prayer (to any man) was needed by Him; the divine inspiration that comes by calling upon our Heavenly Father. Ordinary favor and blessing were not enough; the unusual task and demand which He faced required special help from another world. The problems of our present day are so difficult and the demands so great that the people who are able to meet life's problems victoriously are those who find a place of prayer where they can meet God, and thus gain spiritual strength for the present-day burdens and duties. Religiously, we are in need of the extraordinary presence of God to meet every situation in life.

God is able to bring a great victory out of seeming defeat. Only grace can sustain us and only Jesus Christ can change the order of events. Find a place of prayer; it may be a garden, a bedroom, in the church, or out on the farm—but, remember, you can meet God if you draw nigh to Him.

Of all the religions of the world, there is but one Gethsemane, and that belongs to Christianity. We cannot choose to go with Christ to Gethsemane; we qualify as His disciples and He chooses us. Those who went with Him did not realize the full impact of this experience. Sometimes we do not know all the way our Saviour leads us,

but one thing is certain: if He leads us, there will be purpose, plan, and promise for us.

Jesus left eight of the disciples outside the garden's gate and took three of them inside the garden. We all remember them—Peter, James, and John—for they belonged to the "inner circle"; not because Jesus particularly favored them, but rather because they pressed their way up close to Him, and would not be satisfied with a nominal relationship. We can be as close in fellowship to Christ as we purpose to be, provided we are determined to reach that goal of Christian experience.

As you walk out to the Garden of Gethsemane, you will see Jesus going a little farther from where the disciples stopped to pray—the distance of a stone's cast, but yet it was far enough to give us a full view of the Saviour's purpose in that terrible hour. He walked about five steps beyond where He left the disciples, and each of these steps has a striking significance.

First, He went far enough beyond the disciples that He stayed awake, while they slept. If we, as Christ's followers, are to spiritually succeed, we must go farther toward Christ and for His cause than the average professor of religion. We note in the Parable of the Ten Virgins: "While the bridegroom tarried, they all slumbered and slept" (they "all dozed and nodded"—literal translation). We are in the day of religious dozing and nodding.

Jesus took the *second* step and went "far enough" to learn the will of His Heavenly Father and submit to it. The safest and most enjoyable place to be is in the will of God, and to live there, always assured of peace of mind and contentment of soul.

The *third* step of Jesus continues forward, facing His test and readiness to meet the challenge. He went far enough to see a vision of a lost world and to agonize over it. What if Jesus had not been so earnest in prayer and so deeply concerned! The whole scene of Calvary would have been surrounded by a fatalistic attitude. We cannot give ourselves to earnest prayer without its resulting in some changes within our own selves.

Jesus' *fourth* step was going forward far enough to drink the cup of complete consecration, even down to the bitter dregs. On two occasions, His prayer was, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." On the last occasion, He said: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." When the consecration is complete, it brings the will of man into adjustment with the will of God, and whenever this is experienced there will come a deep, settled peace of God, assuring us of God's favor.

Jesus was rewarded in making this prayer, for the last, or *fifth*, step we see Him take. He went far enough that the angels ministered unto Him.

"And there appeared an angel unto him from heaven, strengthening him." The strength that comes from heaven will always provide us with courage to meet the demands made upon us. God has promised that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"I can do all things through Christ which strengtheneth me." As Jesus comes from the place

of prayer, He speaks as a Victor: "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going." And there is reason for us to go a "little farther"; that we might be better Christians, more faithful servants, and greater examples of all that this great Lord and Saviour Jesus Christ expects us to be. There is left for all of us a portion of work to do. Rise, let us be going to do more for Christ and souls, more than ever before!

Many times I have thanked God for . . .

MY UNFINISHED ATTIC!

By Norman R. Oke, Book Editor, Nazarene Publishing House

"One other thing you will like about this house—it has an unfinished attic." Such were the words of the lady who showed us the house. We bought it, and partly because it had an unfinished attic. Ah! what a challenge; what adventure; a home's last frontier—*an unfinished attic!* A place to dream, and plan, and build; a do-it-yourself paradise!

That was eight years ago. Uncounted times since have I thanked God that I bought a home with an unfinished attic. In utter fairness I would not reflect on those of my friends who have purchased nice, neat homes with every nook and cranny perfected; but sometime (I dare you!) buy a home where imagination can still beckon your urge to personalized carpentry.

Now back to my own attic: Up to its bare, open-raftered dinginess I climbed. Hammer and saw, square and nails, chisel and plane—these my companions in labor. Ceilings had to be fitted, partitions planned, studding erected, wallboard nailed on—and woven through it all was a painful story of trial and error, wrong measurements and spoiled boards, threats to give up and call in a professional carpenter. Mix in a full portion of long, sweaty hours, dusty face, and skinned knuckles! Those are the ingredients of a handy man's fun in an unfinished attic.

But the weary months dragged by. Finally we pasted on the beautiful, clean, all-covering wallpaper and waxed the floors; there in all its shiny grandeur—*our finished attic!* Our dingy attic was now two bedrooms and a den. But even as I bubbled over at my accomplishment, my "craftsmanship," I was almost wishing that I had another unfinished attic—another last frontier: for a man, like a nation, faces a tragic crisis when the last frontier is conquered.

However, when such thoughts crowd in and threaten to swamp me, I say out loud to my soul, "I still have an unfinished attic in my soul"—and, don't we all? Frontiers of the spirit that beckon the adventurer. Never in the long development of the soul will the last nail be driven or the last window hung; always there are new, fresh pages of blueprint waiting to be thumbed and finished. So, soul of mine, grab that hammer and saw, chisel and plane. Climb the stairs once again; dream and plan and pray and build. You and God check those blueprints. Lots to be done—astoundingly much! Now roll up those sleeves, for it is sweaty work. Plumb up those attitudes; partition off those prejudices; plane off some of those personal idiosyncrasies.

Talk about an unfinished attic! I really have one upstairs in my soul—don't you? Let's push back that frontier as long as life lasts and the warm pulse of spiritual ambition beats.

Paul said the same thing, but much more sublimely: "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Work on that unfinished attic, Paul is saying. And big, robust, old Peter chimes in, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; . . ." (II Pet. 1:5-6). When I get that far I have enough to keep me busy for a long time.

So, face it, Christian friend, you are a house with an "unfinished attic." Read your Bible (God's blueprint for soul expansion); grab your tools and off to work!

I have always been glad I bought a house with *an unfinished attic!*

The New Testament Pattern

By Evangelist "Bill" Flygare, San Gabriel, California

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever (Ps. 23:6).

There are moments when the Christian soul is very near to God. There is an indescribable splendor, spotless and lovely, that holds us in utter fascination; for then we are aware of the links of love that bind us to heaven.

The beauty and truth of this blessedness drive into the heart of the active soul winner and bring the blessed assurance of the acme of reward, the serenity of the temporal life, and the promise of the unshadowed depths of eternal holiness.

If we are included in this classification—and every born-again Christian should be—we yearn to work for the Master, we cry out for a deeper burden, we strive to become more fruitful, and we seek to spend more and more time in prayer and the study of God's Word. Now there are many who say, "If God wanted us all to be apostles, He would have made provisions for us in the Bible." Well, actually, the Book of Acts has not been finished. This book, that leaves Paul in his hired house, has room for every Christian to write in his own particular chapters on God's ledger of life.

And we have a definite pattern to follow. The Book of Acts does not leave the preaching and evangelistic work to the preachers and evangelists. Preaching, witnessing, and testifying are, rather, the task of the personal worker, especially typified by Philip in his successful ministry in Samaria. And though this book is plainly a history of the Lord's workers, it is also a testimony of Holy Ghost power and guidance.

As the Holy Ghost led and guided the Early Church and the personal worker, so also can the soul winner of today be guided and inspired. Preaching the good news of truth and simple faith, we, even as Paul, can spread the grand tidings of redemption, the enduring brotherhood, and the riches of the Father's grace.

The marvelous truth of this work is that as we work at giving out the good news, pray and seek in His Word for divine truth, then pour out the blessing to others, we ourselves become illumined by the indwelling Light and radiate the reality of a sanctified life. If we are to continue in this pattern we must faithfully follow up all converts, visit and revisit them, work with them, pray with

them, even (as Paul) correspond with them. If we can remember the prime requisite of the New Testament pattern, "Teach others to teach others," multiplication of souls will be the result.

We are a part of the team—the Word, the Holy Ghost, and the human instrument. In dealing with sinners we must use our wits, asking guidance when we run into obstacles. But God wants us to use judgment and common sense, and He rejoices when we bring the unbeliever to his knees, so that He can take over and pierce the agnostic armor. We are collaborators with God.

It is also evident that God wants us to take full advantage of our capabilities. We are all blessed with certain talents. Our ministry for Him will be more fruitful if we take advantage of these talents. In our thinking process we know our own talents; we know our own capabilities, our likes and dislikes. Let's take them to God, spread them out, and wait for Him to show us how He can use us more fully as soul winners. Then we can know definitely the direction in which our ministry lies. Some of us will be led to work with children, some with the poor, others with the wealthy. A few will be led to jail work, others to hospitals and shut-ins. However, there is nothing to stop us from witnessing or testifying at any time or any place—you will find nothing negative about this subject in the Scriptures. Nowhere does it tell us not to witness; nowhere does it tell us to witness to one and not to another.

I pray with all my heart that this message will be a convicting one. I pray that, even though you are witnessing some, you will put your all on the altar to be a soul winner. Come to God with something more than the mere vaporings of your

STEWARDSHIP

Quote

**"A Christian can read his Bible, study books on the subject for a lifetime, but he will never know how to lead others to Christ until he tries."
—W. J. Werning, in "Investing Your Life."**

imaginations. Find a real communion with God, tarrying and waiting for the answer, confident that the answer will come. Thus we become soul winners with God's own sanction, in a workman-like manner, being certain of our call, having no need to be ashamed.

Some of us never will be any "great shakes" as a preacher; some of us will fall far short of the glamour of the modern evangelist; some of us never will have the administrative ability of the large institutional director—but all of us may be a part of that great army called "soul winners" with brothers and sisters in Christ all over the world working with us, reaping where we have sown and sowing where we can reap.

The fruit of the righteous is a tree of life; and he that winneth souls is wise (Prov. 11:30).

Tithes and Offerings

By **L. A. Bean**
Chanute, Kansas

Is it a sin to withhold tithes and offerings from the church? I once made this statement: "If I withhold tithes and offerings from the church I am saying by my actions, so far as I am concerned, our churches and schools can close their doors, and all our missionaries can be called home, in short, the whole church can cease to operate—for really that is what would happen if everyone would take that attitude."

I would not take the position that every non-tither is a sinner, for I have known new converts who did not tithe but gave glowing testimonies and their countenances were aglow with the Shekinah glory. But new converts must walk in the light if they keep God's smile of approval on their lives, for the Scriptures plainly teach that the tithes belong to God. We read in Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (3:8-9). Now that is some of the strongest language we can find in the whole Bible. Robbing our fellow man is one of the major sins of our day,

Eyes of Faith

By **Enola Chamberlin**

*I behold my God in darkness
As well as in the light;
I behold Him when days are gloomy
The same as when they're bright.*

*I behold Him when others deny Him
And call Him a mind-conjured wraith;
I behold Him everywhere, always—
For I see with the eyes of faith!*

but isn't it worse to rob our best Friend? For when we rob Him we are also robbing the poor of the gospel.

Someone may ask, "Does that scripture apply to us today?" Why not? We are living in the most enlightened age of all history. The people who lived at the time of Christ's appearance were walking in darkness, according to Isa. 9:2. Since God used such strong language in speaking to those people, what can we—the children of light—expect?

Some seem to have the idea that because Jesus and the apostles had so little to say with regard to tithes and offerings we are under no obligation to keep that commandment. Let me say as emphatically as I know how that that idea came from Satan rather than from God. Satan is forever trying to defeat God's plan and purpose, and he knows if he can persuade you and me to withhold our support he will have accomplished his purpose.

There are two reasons why Jesus and the Early Church had so little to say on the subject of tithing. In the first place, the preaching of Malachi was so strong and effective that when Jesus came on the scene the Jews were strict tithers. In the second place, Jesus knew that the tithes would be inadequate to finance His program of world-wide evangelism He was about to launch. So He introduced a new plan that would harmonize with the first and second commandment and His life of self-denial and sacrifice. Oh, what a change would come over the world if all professing Christians would grasp the full meaning of these two great commandments and really obey them: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . and . . . thy neighbour as thyself!"

Jesus taught that if we love anyone (even those nearest and dearest to us) more than we love Him, we are not worthy of Him. If I would use the tithe to satisfy the carnal desires of myself or loved ones, I would commit sin. There is only one

No new slippers but . . .

Money for MISSIONS

By *Ruth R. Dickinson*
Washington, Indiana

I looked down at the lovely beige slippers. They fitted perfectly, and I wanted them badly. All summer I had hoped to be able to get them, and now they were marked down from \$7.95 to only \$1.88.

I could tell by the look the saleslady gave me that she wondered why it was taking me so long to decide. She didn't know that the Holy Spirit and I were carrying on a conversation.

He whispered, "Do you really *need* them?"

I answered, "No, I don't really *need* them. I do have shoes; some of mine are secondhand and could fit much better."

My never-failing Guide persisted, "But do you *need* them?"

I thanked the saleslady for her trouble and left without the beautiful beige slippers.

On my way home I passed another store where there was a tremendous reduction in purses. I

looked at my shabby old one and went in. I really did *need* one. I looked over the purses and my ever-close Friend whispered, "Can you *get along* without one?"

I whispered without an argument this time, "Yes, I can get along."

As I walked home with only a new hair net, I didn't even look down my nose. I rejoiced within, for I was practicing what I had been preaching all year to the missionary society. How often I had pleaded: "There are so many little things we can do without, things we'll never miss, that we might have more to give to missions. Let's give beyond what the church expects of us, so that God can bless us for our giving."

I finished the last chapter of the study book this afternoon, and how glad I am that the Spirit walked with me through the stores among the sale counters and brought me home with a good conscience! I have no guilty feeling today for having spent money for shoes and purse that I did not need while millions still are crying, "Come over into Nigeria, Rhodesia, etc., etc., and help us."

My faithful Guide was only helping me to answer my own prayer. All year I have been asking the Father, "Lord, help me, like Paul, to 'be content' and do without the things I do not need, that I'll be able to do more to spread the gospel around the world."

place to put the tithes and that is into the church.

To keep the first two commandments we must be fully and completely consecrated to God, and that includes time, talents, material possessions, loved ones, and friends—in fact, all that we have or ever expect to have; all that we are and ever expect to be is His for time and eternity. No one ever taught more forcefully the importance of giving liberally and wholeheartedly to the cause of building God's kingdom than did Jesus Christ.

We read in Luke 14:33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Jesus said to one man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). Jesus also points out that a man is a fool that layeth up treasures for himself and is not rich toward God (Luke 12:20-21).

In the Parable of the Talents (Matt. 25:14-30), Jesus teaches us that what we have is not our own but that we are merely stewards of a small portion with which God has seen fit to trust us, and the way we invest it will determine our reward and destiny.

Now I don't want to leave the impression that everyone in business for himself will have to sell out and give the proceeds to the cause of Christ in order to be a follower of His; but, whether in business for ourselves, or laborers, we must dedicate our all to the Lord and spend no more on ourselves than is essential or glorifying to God. Let's not try to maintain a standard of living on a level with the world, for we are citizens of two countries and we owe our first allegiance to Christ; but we must also pay tribute to Uncle Sam. Remember, the more we deny ourselves here for the cause of Christ, the greater will be our reward in heaven.

The progress of the church is greatly curtailed because of insufficient funds and we are short on funds because we are lacking in love. God loved the world so much that He gave His best. Can we do less? I am sure that many of us need to be awakened to our responsibility along this line; and if we have received new light, may God help each of us to walk in the light, for God's Word says: "This is the condemnation, that light is come . . . and men loved darkness rather than light, because their deeds were evil" (John 3:19).

FAMILY ALTAR

By Christine White

*When dusk was softly falling,
The children gathered 'round,
With Bible on the father's lap:
And there was not a sound,
As silent meditation
Held each heart in thrall,
Searching secret chambers,
Knowing God sees all.*

*Then Father read the Scriptures,
And Mother led in prayer;
The children sweetly followed,
As angels hovered there,
Benediction over,
We rose up from our knees,
Thankful for a Christian home
And sacred memories.*

NEWS in PICTURE



ORDINATION CLASS at the Kansas City District Assembly, September 7. The candidates are as follows (left to right): Russell W. Brunt, H. Ralph Davis, Paul E. Hagemeier, E. Dale McClafin, Fred M. Moon, and Robert L. Ozment. Dr. Samuel Young is handing elder's orders to Robert L. Ozment with Dr. Jarrette Aycock, district superintendent, looking on.

“Jesus, It's Jimmie!”

By J. M. Yarbrough, Pastor, Oak Lawn, Illinois

From statements frequently heard one is justified in believing that the major individual quest of this age is *security*.

Nearly everyone seems to be seeking for that station or position in life that will yield the most in stable income and the most in leisure and secure living. After a few years of faltering changes, most of America's youth are falling into the pattern of life that seems to offer the most in *security*.

There appears to be an unending effort, on man's part, to prove himself sufficient for all the exigencies of life. But the sagest of all sages says that all men are traveling to the Judgment. This sage source makes specific and unequivocal commitments for man to the general effect that he cannot guarantee to himself one hour beyond God's allotment of time to him, that he is a transient here, and is without the least semblance of certainty as to a continuing city in this land.

Over against this earthly concept of man and this short-range earthliness I would place a little story which I read recently. A priest noticed during an extended interval that a young man came to the altar daily and knelt briefly to pray. He seemed in such a hurry that he could stay for only a few seconds each time; yet always he seemed so composed and so comforted as he went away.

One day the priest made it his business to station

himself so that he could not miss the youth as he would finish and leave. Thus the padre accosted him and inquired as to why he came if he had so short a time to stay. His explanation was that he came during his lunch hour and, though the distance was great, he felt that he could not afford to miss the experience and the blessing of his few fleeting moments of prayer.

So the next inquiry of the priest was, “What can you say in so short a time?” The young man replied, “I simply say, ‘Jesus, it's Jimmie!’”

The priest reported that a few weeks later he was called to a hospital room and as soon as he entered he sensed an “other worldly” Presence. The young communicant lay dying. But a greater than the priest was there. The Presence was so real that it was almost as if an audible voice seemed to be saying, “Jimmie, it's Jesus!”

Who has *security*? We who hurry to and fro, and seem to be ever reaching out for earth's values and resources? Or he who learns at the quiet altar to place his trust and confidence in something (Someone) that reaches beyond this life? Surely it is the latter who lays hold on promises that are steadfast, promises that neither the fickle, changeful tides of earthly life nor the fires of eternity can destroy! **THINK ON THIS!**

Diary of a Small Town

. . . OCTOBER

By
**DOROTHY
BOONE
KIDNEY**

Yarmouth, Maine

Autumn has come to our small town. We are lost in a maze of tempera paints—wandering over a huge artist's palette! All of nature is having a color jubilee and we are giddy with fall. We are walking under the tall elms trailing their yellow streamers, climbing brown hills, polka-dotted with orange flowers, going to sleep under fall skies spiked with clear, crystal stars, walking over ordinary ground which has become a colorful afghan of leaves.

My own Mayberry Lane is a crimson gypsy scarf, and my feet on the leaf-strewn sidewalk are crackling red and orange songs!

If this breath-taking fall day is merely earth—oh, what will heaven be? For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

The Art of HOMEMAKING

By *Julia W. Wolfe, New York City*



Do you realize that homemaking is an exquisite art? Let us hope and pray that we are in no danger of losing it; we have lost so many of the fine old things. When people live in an apartment nearly all the days of the year; in a shack or trailer or in a furnished room at the beach for a few weeks in summer; change their residence every few years; or spend most of their recreation in getting as far away from home as possible in an automobile, home seems like a vanishing memory. People come into your living room and say, "What a beautiful *house* you have!" They know nothing about your *home*.

A home is not merely a house; it is an atmosphere, a feeling. It is a place full of beloved associations, where you can wear old clothes, and think old thoughts, and hear familiar voices without hearing them. You can be happy in a home; and also be comfortably unhappy, be unpleasant even at times, and know that those who love you and you love them will think no worse of you.

Luxury cannot make a home; nor can books, or pictures, or rugs, or "drapes." A cat, a dog, a

canary, two geraniums, a Bible, a rocking chair—all these can make some of the loveliest homes in the world. At the same time, a home is not necessarily happy because it is the house of poverty, as some would have us to believe.

The art of creating home atmosphere is wholly the art of woman, and she has none more charming. Mere cleaning or dusting will never do, or mere tidiness and neatness—sometimes these things work the other way. The love of good taste and beauty will not do it; good cooking will not do it, although it is a big help. Even being gay, merry, and kind yourself is not quite enough, although it helps you more than the cooking.

Success in homemaking, as in everything, requires that you shall feel a real joy in your work. If it is a drag, if it is an irksome duty, if your mind is a thousand miles outside the home, then you cannot make a successful home; home will not be what it should be. Not that the homemaker should think of nothing but pots and pans and dustcloths; that is neither desirable nor possible. But the woman whose first pleasure is to create that beautiful thing—a home—will be a precious and permanent influence, not only to herself and to her family, but to all her household, to all her guests, and to the entire community in which she lives.

Rich Harvest

By Gladys Niece Templeton

*October brings the pageantry of fall,
Cloaked in her tawny colors rare;
Trailing flaming reds of every hue
Over fields and meadows . . . autumn fair.
Be brave, dear heart, and trust anew,
Even as the years slip to their close—
Rich harvest, our reward, God's promise true!*

Thee and Me

By ILA R. MONDAY

*I met Thee and I gave up all my sins,
Too dark to measure, plumbless as the sea;
And Thou didst take them all and leave me clean,
And none knew then—save only Thee and me.*

*Today a stranger stood outside my door.
And I, who used to turn away a plea,
Could not but seek to help him in Thy name;
And knew the strength that flowed from Thee
to me—*

*Oh, I would meet Thee when my sun goes down,
When darkness spreads, and senses swiftly flee,
To be borne safely in Thy precious arms
To where there'll be no parting—Thee and me!*

“Real Joy”

By Erden R. Craven

Elder, Northeast Oklahoma District

Lying on my bed in the hospital room, I was restless and suddenly I turned on the radio. A most beautiful song came over the ether waves: “Do you want joy, real joy? Let Jesus come into your heart.”

My mind at once started to reminisce—over my past life of sin, remorse, and finally joy. My thoughts gathered up the fragments of a life that I used to think was joy: “Sin with all its pleasure, soon passed away—no joy”; my mind recalled the sadness of death experienced in the family; no joy in that. Then there were disappointments as to friends and loved ones—no joy in that.

But suddenly I remembered the day I was saved, that wonderful day when Christ came into my heart. Joy, real joy flooded my soul. Yes, the song was true: “If you want joy, real joy . . . let Jesus come into your heart.”

Disappointments, though harsh, are easier to take with this joy of Christ in your heart. Death, though stinging, can be accepted with Christ in your heart. Sin and its awful past are no longer experienced now that Christ is your Saviour.

I almost forgot myself, there in the hospital, as the strains of the song sank deeper in my thinking; and I found myself saying, “Praise the Lord!” because of the Christ who died for me. Yes, I found joy. Do you want joy, real joy? Then “let Jesus come into your heart.” He will be with you in life, in death, and at the Judgment.

*We are glad our trip
to the General Assembly was—*

A Family Affair

By Pauline E. Spray

Sparta, Michigan

We headed our faithful Ford toward the East and home. As we drove along the winding, tree-lined highway, our minds moved in reflection to the past few days and the great privilege that had been ours to visit the Fourteenth General Assembly of the Church of the Nazarene.

“Sybil, what did you enjoy most about the assembly?” I turned and asked our thirteen-year-old daughter.

“The number of people,” was her quick reply. “The huge building and all the Nazarenes—that is what I am going to tell the ‘kids’ about when I get home.”

Daddy was questioned next.

He answered, “I was impressed by the efficiency with which the elements of Communion were distributed to so many people in so short a time. That is one of the many things which impressed me.”

Sue Anne was curled up on the back seat already asleep, so I waited until she awoke to ask our ten-year-old her impressions.

A little later on she unhesitatingly responded, “I liked the music and the choir the best.”

The efficiency with which the services were conducted, the manifestation of the presence of the Holy Spirit, the fellowship and renewed acquaintances of Nazarenes from all over the world, the messages, the music, and the thrill of being in such a mass of people of like faith, all have left us with lasting memories. But one of the greatest thrills to me was the privilege of seeing our national workers and missionaries.

For several months I had prayed regularly for Samuel Bhujbal of India. How wonderful it was to meet him personally and shake hands with this gem of God's grace!

As parents, we were delighted to be able to take our children with us to this magnificent convention. It is our hope that the impressions they received there will remain indelibly imprinted upon their young minds and help to establish them in the church of our choice.

Yes, it was great—making our visit to the General Assembly “a family affair.”

Where Are We Going?

I am not a pessimist, but I wonder sometimes where we as a people are going. I would feel much safer about our final triumph and leadership in the world if I could feel better about our devotion to God and real, honest-to-goodness principles. Some facts which have come to my attention recently have increased my doubts. Upton Sinclair's recent book, *The Cup of Fury*, which is being talked about so much, says: "I put before the public this tragic record of a half-century of genius, twisted and tortured by drink, and I ask that it be read with one fact always in the back of the reader's mind: three out of four of today's college students are drinkers." It is those last words that disturb me. What can we expect of a nation where its future leaders are drinkers, and many of them destined to become drunkards? Let's not persuade ourselves that all is well in a society where this prevails. We go along in our happy-go-lucky way talking about a revival of religion—and I am not against all the good that is being done, or all the signs of good that appear on the horizon—but God forbid that we should let these things blind us to the facts, facts which in spite of everything, if continued, will undermine the stability of our national life.

This is not all. Recently a friend wrote thus to me: "Pray for us as we labor for the lost in the slums of the nation's capital. More liquor, cigarettes, and aspirin tablets are sold here than in any other city of the United States." What an uncomplimentary record! We appreciate every move that our national leaders have made in the direction of religion, but how much will their efforts amount to in the face of a population that is fast becoming drunkards?

What is true of Washington, D.C., is not exceptional, as far as the cities of our country are concerned. I am afraid they are becoming cities dominated by liquor, cigarettes, and aspirin tablets; and such domination doesn't point to spiritual and moral triumphs.

I want to put alongside these two sets of facts one of the headlines of the *Kansas City Star* this morning. Here is the story: A car was stopped, the driver's license was taken, and he was placed under arrest. While the arresting policeman turned aside for a moment, the driver and his companion (he was a father with a wife and several children, and his companion was a divorcee) made off in the car. The policeman took up the chase, and at times the man, the policeman said, was making as much as 110 miles per hour. Finally, the car went off the road, crashed into a tree, and both occupants were killed. The policeman had to stop so suddenly that his car skidded and turned over, though he was not hurt. That was *drink in action*:

a policeman trying to run down a drunken driver. Such as this is happening every day. Anyone who doubts it needs only to read the daily papers.

Connect with these facts two thoughts from a recent article. It was dealing with the causes of juvenile delinquency. Many things had been mentioned, but the real causes were reduced to two. First, the excessive materialism of our society and culture. Let me say that again, "the excessive materialism of our society and culture." Everywhere there are people who are madly chasing materialistic values—things. Advertisements are such as to indicate that you are living behind the times if you don't have the most up-to-date car, the best kind of washing machine, and a thousand other things. We are made to feel we are "back num-

Editorials

bers" if we don't have them. We are rearing our children and our young people in this kind of atmosphere. God and religion are secondary. Things stand first. Every boy and girl wants to keep up with those about him in the achievement of physical comforts. Oftentimes they are made fun of if they fall behind. All of this harmonizes with the emphasis upon drink, and the satisfaction of physical appetites at any cost. The second underlying cause of juvenile delinquency given was that today's adolescents spend their entire lives under the threatening cloud of war. They don't feel that they have any future, therefore they care little about what they do. They say: "Let's go all out to get things, and to satisfy physical appetites, for who knows whether or not we'll be here tomorrow, or the next day, or next year? Life is uncertain in a world which constantly faces the threat of war, so why live for anything except material satisfaction?"

The facts which I have mentioned are not pleasant, but we should face them, face them as they are. No amount of shutting our eyes to them will help in the least. Only God can help us, as we follow His leadership and center our wills in His will. Real religion, heartfelt religion, personality-transforming religion, was never needed more than it is today. "Seek ye first the kingdom of God, and his righteousness"—spiritual values should never be overshadowed.

"A Censorious Spirit"

About a year ago a good friend of mine sent me a long article on the subject "A Censorious Spirit." It was by George D. Watson. I have read parts of the article a number of times; it is very good indeed. All I want to do now is to give you

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
October 21:

You Can Be Free from Sin

SCRIPTURE: Matt. 5:8; Rom. 3:23; 6:1-7:6; I John 1:9 (Printed: I John 1:9; Rom. 3:23; 6:1-2, 6-15; Matt. 5:8)

GOLDEN TEXT: *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin* (I John 1:7).

God gave us a wonderful world in which to live. Its only tragedy is sin, and death, which came as a consequence of sin.

When Jesus was to be born, the angel said His name was significant. It meant that He had come to "save his people from their sins." If, as some would tell us, there is no such thing as grace whereby we may live free from the necessity of sinning, then the purpose of Jesus was left unfulfilled and Calvary was a failure. But thank God, Jesus finished the work He came to do. Men can be saved from the guilt of past sins and from the power of present sin. They can not only be forgiven but they can be sanctified also and brought into a state of full devotion to God, so that they can resist the devil.

Many sincere people who teach "sinning religion" do so because of a wrong definition of sin. Nothing is more fundamental than a clear-cut, scriptural definition of sin if we are to maintain the Bible position on the plan of salvation. If you place blunders, mistakes, human limitations, shortcomings, and imperfections in the same category with intentional sin, then of course everybody sins. No one is perfect in the *absolute sense*. But it is not only contrary to scripture, it is also contrary to reason to put human limitations in the same classification as conscious sin.

There are four Bible definitions of sin:

First, "Sin is the transgression of the law" (I John 3:4). Sin is breaking a commandment. It is doing what I know God has forbidden. This involves conscious and voluntary action. I know I should not do it. I know God has forbidden it—but I go on and do it anyway.

The *second* definition is, "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). This is the

positive and affirmative side which is the counterpart of the first definition. A person must distinguish between the fact of overwhelming need and his own personal responsibility in the light of that need. Opportunity and ability must be taken into consideration. We must do our "reasonable best," as Dr. Hugh C. Benner expresses it. To do less than my reasonable best to carry out my Christian duties is sin.

The *third* Bible definition of sin is found in Romans: "Hast thou faith? . . . whatsoever is not of faith is sin" (14:22-23). The context clearly indicates that there are differences in the individual conscience. What is wrong to one

man may not be wrong to another. However, every man must clear himself with his own conscience. If you cannot do what you consider doing without violating your own conscience, then to you that is sin.

The *fourth* definition is found in I John: "All unrighteousness is sin" (5:17). Unholy motives, tempers, and passions are displeasing to God. In Galatians five the writer gives a long list of "the works of the flesh" and ends the catalogue with this statement, "They which do such things shall not inherit the kingdom of God" (Gal. 5:21).

Where sin abounded, grace did much more abound (Rom. 5:20).



Foreign Missions

REMISS REHFELDT, Secretary

Prayer Requests

Mrs. C. S. Jenkins, veteran missionary to Africa, suffered a heart attack recently. She has been ordered to rest for a considerable time. Brother and Sister Jenkins will deeply appreciate your prayers. They have recently returned to Africa for their last term before retirement.

Mrs. C. Warren Jones has been hospitalized following a sudden illness which doctors feel may have been caused by a blood clot. She is recovering, but needs your prayers.

Changes of Address

Rev. and Mrs. Howard Grantz, Peru, should now be addressed at

Chota de Cajamarca
Peru, South America

After September 28, Rev. and Mrs. J. W. Pattee will be at:

Church of the Nazarene
Zamora Street
Iloilo City, Philippine Islands

Trinidad

Vacation Bible Schools

We have just finished four weeks of vacation Bible schools. In all there were nineteen schools over the district: four one-week schools and fifteen two-week ones. The Lord truly blessed, and I saw many, many boys and girls pray for Jesus to come into their hearts. While not all of them understood, yet there were numbers who did, and I believe lasting good has been done. How I wish they might all be saved before they grow up in the sins of their parents!

You might be interested to know that our workers unanimously voted to take as our V.B.S. project an offering for the purpose of starting a Sunday school in Formosa.

Australian Government Official Approval

has been received for sending used clothing to New Guinea but—YOU MUST FOLLOW INSTRUCTIONS FOR PREPARATION. See below.

1. ALL USED CLOTHING for New Guinea must be FUMIGATED IN THE PRESENCE OF AN OFFICIAL OF THE DEPARTMENT OF PUBLIC HEALTH. Also, a CERTIFICATE of fumigation must be prepared and SENT WITH THE PARCEL.

2. Notification of the date of shipment MUST be sent to the Knoxes immediately, as soon as the clothing is shipped.

3. CLOTHING NEEDED: Children's clothing and ladies' dresses, especially.

NOTE: NO shoes; NO skirts; NO blouses, please. Men's clothing (other than shoes) can be used also.

PLEASE FOLLOW THESE INSTRUCTIONS CAREFULLY. Failure to do so will create a serious problem for the Knoxes and may bar them from receiving ANY used clothing at all.

I am glad to report that the Lord gives me victory in my soul; He is blessing me as I labor here. More and more I feel as though Trinidad is MY place. I thank Him for the privilege of being here.—RUTH SAXTON, Trinidad.

Thank You

We, the Pope family, have safely arrived in England and we want to say a very big "Thank you and God bless you" to everyone who made our stay

in the U.S.A. such a momentous one. *Never* can we forget our six months in the States. Everybody was so kind and sympathetic.

To the folk in Bethany who so generously and warmly took us in and made us feel one of them; to the Foreign Missions office for their many forms of assistance; to the district presidents and the district superintendents who arranged our tours and often accompanied us from church to church; to the pastors who so warmly and heartedly gave of their time and gasoline to take us on to the next assignment; and to the many faithful people everywhere who received us into their homes, and

assured us of their prayers and interest—to all of these, and to everyone who came to hear our message, we want to give our sincere thanks and pray God's blessing upon each one.

Of the General Assembly what can we say? Truly we saw the Church of the Nazarene in all her strength and beauty and we praise God for the privilege of being in such a family as this. We go back to Africa more determined than ever to do all in our power to win souls for Jesus.

Dear friends in America—thank you and God bless you, and please continue to pray for the Popes.—G. H. POPE, *Africa*.



WRITE THE PRESIDENT NOW

The Parris Island affair which sent six innocent marine recruits to a watery grave has been tried and Sergeant McKeon has been sentenced. However, the liquor that caused an otherwise good soldier and a naturally decent sort of chap to force his platoon on this fatal march is still available, as it was for Sergeant McKeon.

Our Washington source informs us that now is the time to write directly to the President, the White House, Washington, D.C., stating that the Parris Island affair clearly indicates that liquor is not under control on military establishments, and request his assistance to have it banned from military establishments. The parents of the dead boys suggested a thorough inquiry should be made because they knew drinking had been going on there before and the officers knew it. Let us help these parents and others by using our influence this election year to get action on this issue.

WRITE NOW OR YOU WILL FORGET.

Remember, Good Intentions Will Not Get the Job Done.

**Kenneth S. Rice, Secretary
COMMITTEE ON PUBLIC MORALS**

Religious News & Comments

By A. K. BRACKEN

Home-Run King

Until recently the views of Mickey Mantle were, apparently perhaps, less than casual. Then his wife, Merlyn, was given "an assignment to model brief shorts." Mickey made "a family decision." Merlyn did not appear for the show. (*Christian Life*)

America's Greatest Weapon

At an informal dinner at the White House, given to seventeen male guests, the conversation had long dwelt on world affairs. President Eisenhower, who had been a very attentive listener, said, "My friends, the biggest weapon that America has is not the atomic bomb nor the H-bomb . . . It is the moral and spiritual strength of 160 million Americans. . . . That is the weapon that America's enemies really fear." If only we could add to this the dynamic faith of the truly "born-again" believers, we would be near to unbeatable.

Christian Foreign Missions

There are both check and challenge to the forces of Christian foreign missionary work in the world. Protestant missions are at a standstill in China. In Egypt and the Middle East the work is carried on with great difficulty and at times at hazards. South Africa has its serious handicaps. Recently, in India, the state government of Madhya Pradesh appointed a committee to "probe Christian missionary activities." The committee recommends that "all foreign missionaries engaged in proselyting" be withdrawn from the country and the properties, now registered in the name of foreign bodies, be transferred to national churches or to an international holding group.

Vodka Diplomacy

Will there ever be an all-out atomic war? How rational are our diplomats? Does it depend on their ability to think rationally and to act soberly? It is reported that "Vodka binges" in Moscow are causing some real wonder. Soon after the air force chief of the United States returned from his visit to Russia "it leaked out that his hosts of the Kremlin gave 'massive Vodka parties,'" at which leaders became beastly drunk. (*Christian Herald*) Bad, bad Russians! In this connection it might also be noted that, in the United States, the liquor allowance for our own State Department diplomatic parties has been upped from one-half million dollars to one million dollars in the last four years. If Russia's top diplomats give "massive Vodka parties" to visiting diplomats and our State Department gives a double dose of whisky, wines, and the like to her visitors, what hope have we of that rational and sober thinking that is our guarantee of security against atomic war?

Pious Air Transport

After much prodding and under threat of legislative action, the Air Transportation Association offers the following solution to the tragic problem of drunkenness on airplanes: No airplane will advertise liquor service; only two drinks will be served to a customer; no drink will contain more than 1.6 ounces of alcoholic drinks. It is said that in late July the Senate killed a bill to ban drinking on airplanes. Such drunkenness as is described in some instances is nothing short of moral madness and should be stopped by an upright Congress.

Folklore Versus Christ

Christian Economics calls attention to a bulletin sent to school principals of a certain school system by the superintendent of schools, advising the principals to change their Christmas programs so as to de-emphasize the religious element and to place the emphasis on "folklore." As a nation we may well be thankful that a majority of public school superintendents would not support such a move. Congress has recently emphasized the motto "In God We Trust," and has changed the pledge to the American flag to read, "one nation, under God," to the great approval of the mass of the American people. Our nation is still Christian and believes in the Christ of Christmas. Then let us all be vigilant lest someday we awake to say, "They have taken away my Lord, and I know not where they have laid him."

ROY F. SMEE, *Secretary*

Training with Investments

The other day, in playing with my five-year-old daughter, I quoted:

The big silver dollar and the little red cent,

Strolling along together they went. Rolling along the smooth sidewalk,

The dollar remarked, for dollars do talk,

"You poor little cent, you cheap little mite,

I'm bigger than you and twice as bright.

I'm worth more than you a hundredfold; And written on me in letters bold

Are the words taken from the Apostles' Creed,

'In God we trust,' which all men read."

"I know," said the cent, "I'm a cheap little mite,

And I know I'm not big, and I know I'm not bright,

And yet," said the cent with a meek little sigh.

"You don't go to church as often as I."

She listened with eyes big and mouth open, and at the end I asked, "Why do you suppose the cent claimed to go to church more than the dollar?"

Without hesitation she said, "Why, because dollars go to the bank."

When she was tucked into bed, I asked myself how she ever got the impression that dollars went to the bank instead of to church. I then recalled that a few days before I had suggested to her that she continue to put her allowance in her "piggy bank," and when she had ten dollars, I would take her to the bank, so she could open a savings account.

As I meditated on this I wondered if, in my interest and effort to teach my daughter to be thrifty and saving, I was creating an appetite for material and temporal values that would inveigh against her interest in spiritual values. I then had an inspiring thought: Why not teach her to be thrifty and saving by putting her money in the General Church Loan Fund to be used by the Division of Church Extension to build new Nazarene churches? Her interest in the kingdom of God and spiritual values will be heightened because of her investment; and at the same time, she would draw 3½ per cent interest on money she left in for five years or more. This is more than she would get in a savings account at the bank and I could commend her on making eternal investments.

I then thought of the thousands of Nazarene dollars gathering dust and a

little interest in banks around the country that could be used by the General Church Loan Fund to build churches—Nazarene churches that would be gathering in lost souls.

I am determined that my five-year-old will learn through her own investment that dollars go to church. Won't you join me for the spiritual welfare of your child?

KENNETH S. RICE

Editor's note: We appreciate this splendid suggestion from Rev. Kenneth S.



Conducted by GRACE RAMQUIST

A Tale That Is Told

For the most part, the last two weeks I have spent in attending district assemblies. The first week I was a delegate and the second a "helper" of my husband in distributing Christian literature.

In the second assembly, held in Duncan, Oklahoma, it was a great pleasure to meet friends of long standing. Some of these friends I had not seen for several years. One special friend I had not seen for almost thirty years. Ida Henson's hair had turned a bit gray, but her smile and spirit were the same as when we were in high school together. It was such a joy to sit beside her during the assembly sessions. We had much in common although we had been apart so many years. She is now a preacher's wife.

One of the old friends I met was Clara. We did not get to visit very much, but it took only a few moments to bring us up to date on family matters. Her mother and mine were good friends in those years now long past. They each had large families, although the mother of Clara had four more children than did my mother.

While we were in Duncan, one of Clara's sisters died—in California. Clara had seen this sister in July, at which time all ten of the children met together. Each was well and strong as far as anyone knew. Yet here in September, just two months later, the oldest sister left this world. This was the first break in the children of the family.

Rice, director of Christian Service Training. The General Church Loan Fund is built by the savings deposits of our people, and recently climbed to more than \$200,000.00. Adequate safeguards have been provided by the General Board through a ceiling on the amount of money that can be borrowed and through a reserve trust fund to take care of any contingencies.

The Church Extension office is not set up like a bank. In order to keep down the expenses of operating, so that the maximum amount of interest may be paid to depositors, notes are issued for any amount of \$100.00 or more. So hold the children's dollars until they equal at least \$100.00 and then send them in for a General Church Loan Fund note. Write for any additional information.

THE YEARS GO BY . . .

It is hard for any of us to realize that we are growing old. While Clara's brothers and sisters were meeting in their family reunion in July, they arranged to have their pictures taken. Imagine their surprise when looking at these pictures they discovered that the Blacks were no longer children. All had grown up and some showed that they had passed the half-century mark. The years had crept up on them slowly but surely. They were no longer members of the younger group but had reached the ages where they were the middle-agers in most gatherings of church and state.

LIKENESSES . . .

During the first assembly, held in Kansas City, it was my duty to work with the Memoirs Committee. While looking for appropriate scripture verses, our committee came upon Psalms 90, in which are these words, "We spend our years as a tale that is told." In thinking how a tale is told, a Christian's life seemed to especially fit these words. A tale begins, it grows slowly, it builds up to a climax, and sometimes it ends immediately after the climax, while at other times it takes quite a while to come to the conclusion.

Some of the members of our district departed this life soon after the climax was reached; others lived a number of years after the climax, bringing their lives to beautiful conclusions; still others died near the beginning of their story. They had all spent their years. They

"A moral code of conduct based on divine love is a part of the reward of those baptized with the Holy Ghost. Christian conduct, then, is not a duty but a romance because of the higher law of love operating within the Christian."—Selected.

the Question box

Conducted by STEPHEN S. WHITE, Editor

What are sins of the spirit?

Envy, jealousy, unholy ambition, etc. or misusing any function of the body, as over against overeating, overworking, which are sins of the flesh.

were born; they grew through childhood (for the most part), some pleasantly, some unhappily; they chose their life-work—some chose well, others chose poorly; they, more often than not, suffered sorrows, hopelessness, happiness, the giving of new life, the struggles of making a living; having reached the climax of their years, they had gently accepted what came their way. Some slowly reached the end of the story—a story of a Christian life.

The psalm reads on: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow."

Clara's sister did not reach her threescore years and ten, yet she lived a full life and a Christian life. The tale ended rather abruptly for her.

We know not who will be called next. Sometimes even as we feel we have reached the place where we can live as we should live, we discover our time has come.

As I heard the secretaries of the Memoirs Committees read their reports to the assemblies, I listened to the many names of those who but a few short days before had been members of the districts. Not only did many depart this world from the Kansas City District and the Southwest Oklahoma District, but all over our church many have finished their lives here on earth during the past twelve months.

THE DREAD OF DEATH . . .

Many people dread death even as they slowly but surely face it. All of us suffer when we lose our loved ones. My heart wept within me as I realized that in Oklahoma, as well as in all parts of our Zion, loved ones had left their friends and Christian brethren.

SO TEACH US . . .

The twelfth verse in Psalms 90 is: "So teach us to number our days, that we may apply our hearts unto wisdom." With our eyes wide open, we should plan to do good. We should plan to live a life which will be finished properly and have a happy ending. We begin, we grow, we live fully, we soften in spirit toward our fellow men, we lead men and women to the feet of Jesus, we do our best in all things, knowing full well that the end of our story may come at any time.

Pray with me: "So teach us to number our days, that we may apply our hearts unto wisdom." Amen.

My question deals with restitution. A naval store which I worked in during the war used tickets which were bought. When we handed these to the waitress to tear our part out, she pretended to, but usually took but a small portion of it. Then there were a few times when I myself would take a box of candy or a magazine and not pay for it. Now if I should pay for these things and thus make restitution, how should I do it? I do not know whom to pay. It seems that the Lord doesn't hold this against me, for He answers my prayers and gives His witness within. However, when I read in the Bible about restitution, I decided that I had better find a way and a place to make these things right.

The store must have been owned by the government. This means that you should send this money which you stole to the United States Government. Confess what you did and make restitution. Also, explain how you did it, so that the money can be returned to the right place. Further, do not pay any attention to how you feel as to getting your prayers answered. It's amazing how many things people have written me that they have done against the teachings of the Bible and yet claim that it

must not have been wrong because the Lord was still blessing them and answering their prayers. A man and a woman were living together without marriage, and yet they were sure it was all right because God was still blessing them and hearing their prayers—that was in one of the most enlightened and Christian countries in the world. Further, they had been raised in the church. They were completely wrong; God never sanctions sin.

Please explain I John 1:8 and 10.

If you read these verses in their context, they are easy to understand. Beginning with the fifth verse we have these words: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:5-7). What do these verses say? They tell us that the great message which John brings to us is that God is light and there is in Him no darkness (sin) at all. Therefore, if we say that we have fellowship with Him and still walk in darkness (sin), we are liars ("we lie, and do not the truth"). In other words, we can't have fellowship with a holy, or sinless, God. Then John goes on to say: "But [italics mine] if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all [italics mine] sin."

Then in the eighth verse, which you ask about, John hastens to say: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This is a pretty strong statement. A second time John in this chapter calls some people liars. Who are they? They are the folks who claim that they do not have any sin nature, or were not born in sin, and, therefore, do not need any

cleansing from sin—that experience of grace which John has just said in the seventh verse they can have. There were people in that day—and have been some since—who claimed that they did not need cleansing from sin because they were born holy and were still holy. Don't read the eighth verse without connecting it directly with the seventh. The eighth verse does not deny the possibility of cleansing but rather the claim that some made that they did not need the cleansing.

The tenth verse is explained in the same way, that is, in connection with the verse which precedes it—the ninth verse, which reads as follows: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But since there were some who held that they had not sinned, had not committed any sins to be confessed and forgiven, John added the tenth verse: "If we say that we have not sinned, we make him a liar, and his word is not in us." Here John goes a step further and says that we make God a liar if we say that we have not sinned and, therefore, need no forgiveness. There is divine judgment in this first chapter of John for those who claim that they do not need to be saved and sanctified. But it nowhere and in no sense teaches that a person cannot be saved from sinning or cleansed from sin. Its one purpose is to teach that a sinner can be saved from sinning and have the sin nature cleansed.



Bristol, Tennessee—On September 2 our church closed what many said was one of the best revivals the church has had, with Rev. and Mrs. C. H. Phipps as evangelist and singers. Many souls found definite victory at the altar of prayer, and the entire church was blessed and encouraged to go forward for God. Brother and Sister Phipps were anointed and used of God in their singing and in his preaching. God was truly present in the services. On the closing Sunday the people gave their pastor a nice love offering. We enjoy serving the Lord with this good group of loyal Nazarenes; God is blessing and the church is experiencing good, substantial growth in every department.—WESLEY CAMPBELL, *Pastor*.

Evangelist J. E. Smith reports: "After giving up our work at First Church in Riverside, California, where we had been pastor for eleven years, Wife and I spent three months visiting with friends and loved ones in the East. I preached at Tarrant City, Alabama; also at our First Church in Tuscaloosa, where we had pastored for seven years; then at Cape Girardeau, and also in Sikeston, Missouri. I enjoyed my work with these splendid pastors and people, and

preached to good crowds. My next meeting will be October 9 to 21 in Buchanan, Michigan, with Pastor Weaver. I have some open time and will be glad to go anywhere and believe God to give us revivals. Write me, 621 Del Mar Avenue, Chula Vista, California."

Bloomington, Indiana—These are good days in First Church, on this great district with a great and good leader in the person of Superintendent Leo C. Davis. Closing our third year with this church, we have seen a gain in average Sunday-school attendance each year, this year reaching 317. We are now erecting a large Sunday-school annex, 50 x 90 feet, three stories, which will give us 13,500 added square feet of floor space for some much-needed auditoriums. We have received 40 members during the past year, and raised over \$32,000.00 for all purposes; and were a "13 per cent" church. Recently had a good revival with Rev. Miss Fairy Chism, and are now in a meeting with Rev. Gene Phillips and Miss Helen Greenlee as the special workers. If you have friends attending the Indiana University here, write and give us their names.—GRANT M. BARTON, *Pastor*.

Chester, Pennsylvania—First Church is glad to report that our Sunday school has kept a good average attendance through the summer months. Also, we are happy that Mrs. Clara Holloway is able to be back with us after surgery. Rev. Charles E. Holloway is our good pastor, and the work is moving forward.—WENDELL BASNE, *Reporter*.

Evangelist E. D. Wolfe writes: "I will be closing a meeting in Indiana on October 28; then have an open date, October 31 to November 11, which I'd like to slate there or en route to the West Coast. Write me, 820 Edina Avenue, Salem, Oregon."

Gadsden, Alabama—The East Gadsden Church recently enjoyed an outstanding revival with Rev. Joel ("Buddy") Danner as the evangelist. About forty seekers bowed at the altar seeking God, and ten united with the church in the closing service. Brother Danner is one of God's sincere ministers and won his way into the hearts of our people. He was given a call to return for another meeting next March. We thank God for His blessings upon our church.—ELBERT WATSON, *Pastor*.



by BERTHA MUNRO

"Nor Charged God Foolishly"

Monday:

One of humanity's most persistent needs would seem to be a scapegoat. We have to have someone to lay the "big blame" on, and we try to use God that way. I read the other day of a man who admitted he never thought of God except when he wanted to complain of something that had happened to him. This is scarcely God's function. (Job 1:21-22.)

Tuesday:

"Why doesn't God stop wars?" is a favorite charge. God never started a war; and men won't give up their "right"

to start wars, or to keep them going once they are started. (Not yet.) Do some thinking before you assign blame, and be sure the blame lights in the right spot. Is any of it yours? (Jas. 4:1.)

Wednesday:

"Why did it have to be *our* baby that is blind?" "Why did polio strike in *our* house?" Another way of saying, "Why can't we be God's petted ones? Why couldn't He treat the other fellow mean instead of me?" Which doesn't sound so good! (Luke 10:27, last.)

Thursday:

"Why did God let my mother die?" "Why don't I have an easier life?" Do you mean you claim the right to be merely happy? That is a grave mistake. "God did not create us in order to make us happy." Why not? He knew there is something better than happiness. "He created us with enormous capacities, and put us into a world packed with problems, in the hope that we might grow great."* (II Cor. 12:9.)

Friday:

A physician said to me, of a sunny old lady who had little to be sunny about: "When people grow old they are either very sour or very sweet; which, depends on their lifelong attitude to their circumstances." That is, whether they have lived to blame God, or to thank Him—thank Him for

the tear unshed.

The grave unmade, the dart unsped.

*And for the gift to which [their] eyes Were blind—the blessing in disguise.***

And thank Him for this, that "no good man can be harmed by a bad man." (Ps. 34:1.)

Saturday:

God has a single answer for our many foolish charges: "What I do thou knowest not now; but thou shalt know hereafter." Humbly—and wisely—we admit, "Now we see through a glass, darkly." Well for us if we can sing as we wait:

"His wisdom ever waketh,"

His sight is never dim,

He knows the way He taketh,

And I will walk with Him."

(I Cor. 13:12; Ps. 23:3-4.)

Sunday:

I have forgotten the name of the poem and its author. I trust I may be granted the privilege of quoting. It speaks of Job, who lost many sons and daughters:

*What can we say when sons must die!
Straining our eyes through dust,
Seeking the Source of that amazing trust.*

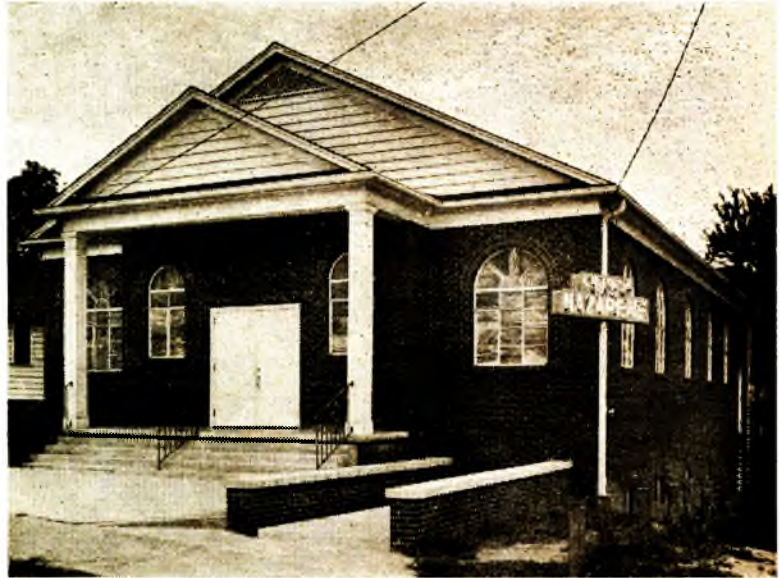
Where we know and love we do not blame. (Job 13:15; 23:10.)

*Quoted by William Greathouse in the *Bible School Journal*.

**Thanks a second time to Clarence Edwin Flynn

The 40 x 70-foot block-and-brick structure pictured here was dedicated by District Superintendent Lloyd B. Byron on last April 29. It is a monument to the sacrifice and vision of a small group of Nazarenes, and the blessing of God. Coming here four years ago, we found Dr. Raymond Browning had done a marvelous work materially and spiritually, in the basement unit of the church. God has given the church a steady increase in every way. In one year, with a membership of seventy-eight, the church raised over \$6,000.00 on the building. By the sacrifice of the people, and through the God-inspired provision of the Department of Church Extension, we now have this modest, and adequate, building, valued at \$30,000.00; also \$3,500.00 worth of fine oak furniture, and a \$1,200.00 heating system, with a total debt of less than \$10,000.00. With ninety-two members this year, the church raised \$12,800.00 and sent 9½ per cent to Kansas City for world evangelism. It has been a real joy to labor with such a splendid group; but feeling it is God's will, we are accepting a unanimous call to pastor our church in Fitzgerald, Georgia.—DOYLE C. SMITH.

First Church, Asheville, North Carolina



Pastor J. G. Wells writes from Knoxville, Tennessee: "After four full years with First Church here I am resigning to accept the pastorate at Miamisburg, Ohio. These have been wonderful years with the fine folk in Knoxville. God has blessed our efforts together and the church has been strengthened in all departments; 180 members have been added to the church, an average of 45 per year. The Sunday school has outgrown its buildings, and blueprints are now ordered for a masonry building, 40 x 68 feet, two stories, to add to the educational requirements. Finances have kept pace with other things, and our boys' and girls' camps conducted by the local church the past two summers have been times of soul winning. God has given us a large ingathering of young people. If you have friends in Miamisburg, write me, 53 Kercher Street."

Evangelist Fred Thomas writes: "God has given to us a most gracious break the first Sunday of our revival with Pastor Leo C. Johnston in Redlands, California, First Church, with thirty-two souls praying through. I have just received word of a cancellation due to the change of pastors and conflicts in date; so have an open, two-week date, February 28 to March 10 (1957); or two one-week dates, February 26 to March 3, and March 5 to 10. I will be closing in Orlando, Florida, on Sunday, February 24. Anyone interested in this time, please write me at my home address, 177 Marshall Boulevard, Elkhart, Indiana."

Evangelist C. M. Whitley and wife report: "Recently we closed our second revival with Rev. Paul Sartin at Danville, Illinois. God gave us a fine meeting. We are thankful for our good pastors and district superintendents, and appreciate working with them. We have some good dates open for the spring of '57, and will be glad to go anywhere that God may lead. Write us, c/o P.O. Box 527, Kansas City 41, Missouri."

Montgomery, Alabama—On August 24, First Church closed five nights of special Crusade-for-Souls services with Rev. Gordon Winchester as the speaker. God used Brother Winchester and his messages to encourage and inspire all our hearts; also nine seekers prayed through to victory in God at the altar. Brother Winchester has a real burden for souls. We returned to this church for the third time in July, 1954, by appointment. God has helped the church to get out of some serious financial difficulties, and we appreciate the fine crowd of loyal people here. We are now ready to go forward in the Crusade for Souls. If you have friends at Maxwell or Gunter Field Air Bases, send us their names, ranks, etc., and we'll be happy to contact them.—V. S. AND S. R. RUSHING, Pastors.

Newport, Kentucky—First Church has been enjoying the wonderful blessings of God; the Sunday school has reached its highest average in attendance—370 this year past; the balcony steps were

installed, enabling us now to seat 700 people in the main auditorium, and the building has been air-conditioned throughout. The branch Sunday school which was in operation for one full quarter has been organized into the Fort Thomas Church of the Nazarene, and now has a substantial building fund. We have a regular visitation program and souls are finding victory. We are sending a check weekly for "10 per cent" of the offerings to missions, and we have ten students enrolling in Nazarene colleges this fall. Our Sunday school is running far ahead of last year's average. We give the glory to God.—ASA H. SPARKS, Pastor.

St. Petersburg, Florida—First Church is moving along nicely with gains in all departments. During the past year we had two good revivals. The ministry of Evangelist Carl Kruse and wife was blessed of God, and the flannel-graph lessons by Sister Kruse were of special help. Our own faithful pianist, Mrs. Eliene Check, served throughout the meeting. The campaign with Evangelist C. Wesley Brough was crowned with conviction, excellent attendance, and victories in nearly every service. Harry and Stella Luce, our own members, handled the musical program, which was owned and blessed of God. Pastor Clifton B. Nixon is in his fourth year here, and his untiring efforts for souls have been rewarded with Spirit-filled services and victories at the altar. We praise God for His blessings.—NAOMI JOHNSON, Secretary.

Rev. Geoffrey A. Osborne writes: "I received evangelist's commission at our recent Southwest Indiana District Assembly. Evangelism is our calling, and Wife and I desire to obey God's will for us. We preach and sing, and will be glad to go anywhere the Lord may lead. Write us, Box 36, Kuriz, Indiana."

Evangelist Marvin L. Brown writes that he still has some open time for this fall, also has an open date, December 2 to 16; will be glad to go anywhere for freewill offering. Write him, 1309 N. Main Street, Kewanee, Illinois.

Boys' and Girls' Camp Southern California District

Rev. Orval J. Nease, camp director, gave superb leadership to our great, three-section camp. There were 526 boys and girls enrolled, with 82 counselors and 26 staff members, making a total of 634 campers, an increase of more than 150 above last year.

The children were separated into age levels, making three camps; all functioned entirely separate from each other but on the same campground and at the same time. This proved to be very successful, simplifying many problems. Assisting Rev. Orval Nease were three deans: Frank Tolson, Virgil Rayborn, and Wm. Thompson. These men produced the finest camps I have ever witnessed. Problems were few, co-operation was complete, and best of all, the presence of the Lord was everywhere in evidence throughout the camp.

The chaplains, Rev. Nicholas Hull, Rev. Tony Tosti, and Ruby Wise, were greatly used of God to win great numbers of these children to a definite Christian experience. These were the benefits justifying the great effort.

Crafts were offered in four separate interest areas to each camp, with total participation by the campers.

Preceding the camp, Director Nease had several staff meetings and planning sessions. This paid off when camp time came with well-organized, smooth operation. Enthusiasm is running high for an attendance of one thousand boys and girls in church camp in the very near future.—MARK SMITH, *Reporter*.

Northwest Indiana Young People's Convention

The convention at the Northwest Indiana campgrounds on August 11 was the climax of a most inspiring and exceedingly profitable institute. Rev. James McGraw, professor at Nazarene Theological Seminary, was the special speaker at both the institute and the convention. His timely, Spirit-anointed messages presented a challenge for greater victory, individually and collectively.

The retiring district president, Rev. Dwight Millikan, gave his annual report, which showed a year of progress. The reports of local presidents portrayed conscientious work which brought gains to their respective societies.

The special order of the day brought about the election of Rev. Robert L. Griffin as district president.

The past year was a good one for the Northwest Indiana young people's work.—DARRELL E. LUTHER, *Reporter*.

Evangelist H. W. Slayton reports: "I am now in the closing days of a meeting with our Fairfax Church in Anderson, Indiana, following which I have open time through November. I am now in the full-time evangelistic field and will be glad to go anywhere the Lord may lead, either on my home district (Northeastern Indiana) or other districts. Write me, 237 N. Fifth Street, Elwood, Indiana."

Evangelist Paul A. Madden writes: "Due to a change of pastors, I have had a cancellation, so have an open date, November 7 to 18. I will be glad to go anywhere the Lord may lead. Write me, 4210 East 14th Street, Des Moines, Iowa."

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Evangelist Daniel Stafford reports: "I am now in my fourth year in the evangelistic field, and God has kept me busy across the church. I thank Him for every precious soul that has bowed at the altar of prayer. I love God and the church. I am praying for our leaders, and desire only that I may please Him who has called me into His service. Already I am getting a good slate for 1957, but do have one open date in January and also one in February. Write me, Box 1514, Indianapolis, Indiana."

Georgia District Assembly

Calling for a "... genuine revival in every church, gains of at least 10 per cent 'across the board,' a title of the tithes for world evangelism, and a family altar in every Nazarene home . . ." Rev. Mack Anderson accepted a unanimous recall to the superintendency of the Georgia District. Following his acceptance-challenge he was given a near-unanimous three-year call.

This spirit of unity was marked throughout the forty-second assembly of the Georgia District, September 10 to 13. Dr. D. I. Vanderpool, presiding of-

ficer, and Dr. Remiss R. Rehfeldt, special conventions and assembly speaker, thrilled and challenged the Nazarenes of Georgia. "Showers of blessing" fell often as these great and gifted men of God broke and distributed the Bread of Life.

Encouraging gains were revealed in the report of our district superintendent. A total of \$28,216.00 was given for world evangelism, an increase of almost \$4,000.00 over last year; average Sunday-school attendance was 11 per cent above the previous year, along with a splendid increase in Sunday-school enrollment. Especially encouraging is the fact that during Rev. Mack Anderson's nine years as district superintendent, thirty-five new churches have been organized on the Georgia District.

This outstanding assembly reached its peak on Thursday night as Dr. D. I. Vanderpool conferred elder's orders on nine promising young ministers.

Mr. Elvin Hicks, Nazarene Publishing House representative, discharged his duties well. Rev. Melvin K. Shrout and the people of Columbus First Church were excellent hosts. Their newly air-conditioned sanctuary added much to our comfort and enjoyment.

Georgia Nazarenes embark upon a new assembly year challenged, courageous, and confident—in our conquering Christ!—WENDELL WELLMAN, *Reporter*.

Annual N.Y.P.S. Convention North Carolina District

The North Carolina District young people's convention was held at Camp Wesley on Saturday, September 8, which was without question the greatest in the history of the district. There were 283 in attendance as compared to the record of last year with 207.

All reports from local churches, zone and district levels, indicated an outstanding year in every way. A wonderful spirit of harmony prevailed and, above all else, we sensed the presence of God in our midst throughout the convention.

District President Doyle C. Smith presided in an unexcelled manner. We regretted to lose his capable leadership and splendid spirit due to his change of pastorate to another district. However, we predict continued success under the capable leadership of the president-elect, Rev. A. H. Johnson, pastor of High Point Calvary Church.

District Superintendent Lloyd B. Byron was present to give advice, lend a helping hand, and add to the fine spirit of the convention. His love and ability in working with young people are a great boost to the district N.Y.P.S. program. The young people love, admire, and respect him.

The district oratorical contest, with a winner from each zone as contestants, was held during the morning. The theme of the speeches was that of the fourth year of the past quadrennium, "By My Spirit—Serve." The winner of the contest was from the Fayetteville church.

The theme for the first year of the new quadrennium, "We are His witnesses—to obey," was stressed.—J. H. EAMES, *Reporter*.

Rev. Wilbur H. Warren writes: "I have resigned as pastor of the Peniel Church at Akron, Colorado, and am entering the field of full-time evangelism. I am ordained and commissioned by the Colorado District. Write me, G 4299 Calkins Road, Flint, Michigan."

Yosemite, Kentucky—Recently we had a wonderful revival with Rev. William Deal as the evangelist. God blessed many souls found victory at the altar of prayer, and a good class was added to the church membership.—VIRGIL ANDERSON, *Pastor*.

Rev. Howard Tripp writes: "After serving as pastor for three years at Decherd, Tennessee, I am now entering the evangelistic field. I am making up my slate and have some good winter dates (for '57) still open. Write me, 12408 Florida Avenue, Tampa, Florida."

Evangelists Dayton and Patricia Lockard write: "We have some open dates for the spring of '57. We carry the full program of music and preaching, and will be glad to go anywhere the Lord may lead. Write us, Route 2, Box 312 C, Charleston, West Virginia."

Rev. George J. Grimm, elder on the West Virginia District, writes that after serving in the pastorate for the past three years, he is re-entering the field of evangelism. He may be contacted, 513 Diamond Street, Sistersville, West Virginia.

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Mercer Island, Washington

Chaplain Reginald A. Berry, CHC, USN
USS NEREUS (As-17)
FPO, San Francisco, California

Chaplain (1st Lt.) C. Gerald Causey
3431 Area Service Unit
Station Complement
Fort Jackson, South Carolina

Chaplain (Maj.) Claude L. Chilton
37th Air Division (Defense)
Truax Field
Madison 7, Wisconsin

Chaplain Verl L. Churchill
3750 Technical Training Wing
Sheppard A.F.B.
Wichita Falls, Texas

Chaplain (Lt. Jg.) Leonard W. Dodson, Jr.
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Chaplain J. L. George
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Chaplain Samuel R. Graves, Jr. (1st Lt.)
Office of the Chaplain
Hq. 7810 A.U.
APO 21, New York, New York

Chaplain William Wyland Huffman
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FPO New York, New York

Chaplain (1st Lt.) Clifford E. Keys, Jr.
101st Airborne Division
Fort Campbell, Kentucky

Chaplain (Lt. Jg.) Albert S. M. Kirkland
CHC, USN U.S. Naval Training Center
Bainbridge, Maryland

Chaplain (Maj.) George C. Laurie
Headquarters 2nd Training Regiment
Fort Jackson, South Carolina

Chaplain (Lt. Jg.) Elvin D. Leavell
Marine Aircraft Group 11
Atsugi, Japan
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V.A. Center
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Chaplain (Maj.) James E. Morris
(temporary address)
The Command and General Staff School
Fort Leavenworth, Kansas

Chaplain (Capt.) Conley D. Pate
775th F.A. Bn.
APO 751, New York, New York

Chaplain (Maj.) Everett D. Penrod
27th Air Division (Def)
Box 2
Norton A.F.B., California

Chaplain (Capt.) Lyle W. Robinson
Port of Whittier
APO 987 Seattle, Washington

Chaplain Henry W. Stroman (Lt. Jg.)
Chaplain's Office, Naval Air Station
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Chaplain (Maj.) Herbert J. Van Vorce
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Evangelist Fay A. Fouse writes: "I have had a cancellation due to a change of pastors: therefore have an open date, October 24 to November 4. Will be glad to go anywhere. Write me, 635 Western Avenue, Winchester, Indiana."

Evangelists Billy and Helen Smith report: "We are nearing the close of another year of evangelism in the Church of the Nazarene. We have been used of the Lord as being the evangelists where eight new churches have been organized. We have seen many souls bow at the altar, seeking God to be saved, sanctified wholly, and some to have their bodies healed. We thank God for the guidance and help of the Holy Spirit. We have an open date in November. We both preach; 'Billy' is a soloist and song leader. We spend three months of the year (January to April 1) in Florida. We shall be glad to slate this time in young people's revivals or week-end meetings. Write us, 816 McKinley Avenue, Cambridge, Ohio."

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. C. H. Dooley is a commissioned evangelist in our district. He is a gentleman in every respect, a strong preacher, and is unusually gifted in the fine art of winning souls for Christ. He has conducted many of the best revivals on our district

during the last two years. He has not only won many for Christ, but also has helped the pastor in getting substantial groups to unite with the church in almost every one of his more than thirty revivals conducted for us. I commend him to our people everywhere. Address him, 2012 Boulevard Street, Greensboro, North Carolina.—Mack Anderson, Superintendent of Georgia District.

Miss Peggy Baker, 329 East "E" Street, Hutchinson, Kansas, is a commissioned song evangelist on our district, and is available for revivals. She is a very fine song leader and soloist. Pastors with whom she has worked speak highly of her ability as a song evangelist.—Ray Hance, Superintendent of Kansas District.

I am happy to recommend Rev. Hubert W. Slayton, 237 N. Fifth Street, Elwood, Indiana, to our pastors and people. Brother Slayton is an elder and commissioned evangelist on our district. He has had considerable experience in the field, is a thorough Bible student and preacher of the Word, and presses the matter of holiness evangelism. Those needing his services may write him at the address given.—Paul Updike, Superintendent of Northeastern Indiana District.

WEDDING BELLS

Miss Ruth Ella Fike of Pasadena, California, and Mr. Harold Lloyd Quarles of Attalla, Alabama, were united in marriage on August 24, at the Church of the Nazarene in Alabama City, Alabama, with Rev. Frederick F. Fike, brother of the bride, officiating.

Miss Marilyn D. Lake of Burlington and Mr. Leland D. Watkins of Danville, Iowa, were united in marriage on July 19, at First Church of the Nazarene in Burlington, with Rev. George M. Lake, father of the bride, officiating, assisted by Rev. H. E. Hegstrom, local pastor.

BORN—to Rev. and Mrs. Jack Scharn of Osawatimie, Kansas, a daughter, Janice Joy, on September 15.

—to Rev. and Mrs. Stanley Miller of Veedersburg, Indiana, a daughter, Melanie Ruth, on September 9.

—to Mr. and Mrs. Kermit Blair Tolbard of Schuylkill Haven, Pennsylvania, a son, Kermit Blair II, on September 5.

—to Mr. and Mrs. Thomas Ricketts of Cressona, Pennsylvania, a daughter, Debbie Bernice, on August 27.

—to Rev. and Mrs. T. H. Brasch of Parkdale, Oregon, a son, James Lewis, on August 31.

—to Ernest and Vesta Walden of Waco, Texas, a daughter, Judy Arlene, on August 25.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for an experience of entire sanctification, and a problem that has been hindering establishment in it;

by a Nazarene lady in Oklahoma that she may be sanctified wholly, and that she may be able to pray in public and work for the Lord;

by a subscriber in Ohio for healing of his wife, also for the Lord's guidance in an important matter; by a Christian lady in Pennsylvania for an elderly man confused by a false teaching, that she may be able to witness faithfully to him and help him; for her father-in-law, quite old and down with a fractured hip, and unsaved; also prayers for herself, since she suffers with arthritis of the spine;

by a reader in Ohio for spiritual victory and physical healing;

by a Nazarene lady in Colorado for her brother in Illinois who is sick and must undergo an operation, that the Lord will especially undertake for him;

by a Nazarene mother in Idaho for her son and wife who are under conviction, that God may overcome so the enemy will not blind them to the true way;

by a subscriber in Ohio for a revival planned in the church in that place—that it may begin in her own heart;

by a Christian lady "for us as we labor for the lost in the slums of the nation's capital."

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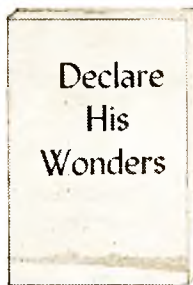


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