

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

April 23, 1952

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The Resourcefulness of Love

General Superintendent Young

The blackness of man's moral despair and the depth of his sinful depravity are best seen in the light of God's redemptive provision for our deliverance. It was His only begotten Son that God gave, to die on the cross for our sins. His death was no moral necessity; rather, it was prompted by redemptive love. Such love—so full, so free, so adequate!

The language of redemption is always in the superlative degree. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). He was the Lamb of God who took away the sin of the world. He was also our unchangeable, eternal High Priest. Glorious provision!

Divine forgiveness and assurance overwhelms the penitent heart. The Father, seeing the prodigal afar off, runs to meet him. He answers the wanderer's plea for a servant's place with the kiss of forgiveness, the feast of the fatted calf, and the proffer of the best robe. Herein is love's extravagance. Full sonship is restored

and all heaven rejoices. Oh, matchless grace!

The Holy Spirit's work of redemption proffers the same generous, unfathomed love. He comes as a Gift—the promise of the Father. He rewards the simple, childlike faith that receives when it asks and finds when it seeks. Our assurance of this Gift lies in the nature of God himself as Heavenly Father. He provides; we receive. Again the provision and invitation are universal—all needy souls may come and receive. Herein lies the abundant life!

Even at the close of mortal life's short day the unmeasured provision of God's love is overwhelming. "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 power of unconquerable love brought our Saviour again from the dead and assures us of the home of many mansions. Soon that love will bring Him back again to receive us unto himself. Oh, blessed reunion!

"Even so, come, Lord Jesus."

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

NEWS IN BRIEF

Pastor Ernest Moore sends word from San Antonio, Texas: "Hatfield Church just closed greatest revival in its history. Rev. Ward B. Chandler, pastor of Houston Oakwood Church, mightily used of God to bring Holy Ghost revival. Sixty seekers at the altar, and a class of new people being prepared for membership. We give God praise."

Dr. C. Warren Jones reports: "This finds us in the republic of Haiti, with Rev. and Mrs. Paul Orjala. Port-au-Prince is a city of 125,000 people. Our stay here is limited, but we will be in two services. Our work is new but we are laying a foundation and planning to do something for this needy people. Our people should pray much for these faithful missionaries. They are confronted with many problems, but they are putting up a courageous and winning fight. We leave tomorrow for Puerto Rico. Mrs. Jones is a good traveler. Pray for us in our efforts to encourage our missionaries and get the gospel to the people."

Evangelist T. O. Weatherby is leaving the field to accept the pastorate of the church in Vale, Oregon.

Rev. Ellen Doke of the Doke-Ogden Evangelistic Party writes that they have accepted the pastorate of the home mission church at Kenmare, North Dakota.

Rev. C. Wm. Morrison has resigned as pastor of the church in Saint Albans, West Virginia, to accept the call to pastor the Tuley Road Church in Hamilton, Ohio.

Pastor L. A. Richardson sends word from Seminole, Oklahoma: "In March we had the greatest revival in the history of this church. The Holy Ghost came; each service was marked with shouts of victory. Several men were saved for whom the church had prayed for years. Evangelist H. D. Burson was mightily used of God; his congenial spirit and anointed ministry won the hearts of the people in this, his second, meeting with us. Day meetings were times of intercession and victory; much fasting, and some all nights of prayer. Sixty-nine seekers were at the altar, with a fine class received into membership. Brother Burson is returning for a future date."

Rev. Ralph E. Shafer has resigned as pastor of the church at Boone, Iowa, to accept the call to pastor the church in Liberal, Kansas.

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You Promote the **GOSPEL**
When You Promote the **HERALD**

ANNOUNCING—

Higher costs have necessitated a raise in the subscription price of the "Herald of Holiness." In order to keep the large distribution (the subscription list is now at an all-time high), the increase has been held to a minimum—only 25c a year. This will make the year's subscription rate \$1.50 effective May 1, 1952.

To avoid delay and needless writing be sure to include \$1.50 with every subscription after this date.

Thank you.

NAZARENE PUBLISHING HOUSE

From Jamestown, North Dakota—
"Just this line to say that we are in our HERALD OF HOLINESS campaign. We are confident that we shall make our quota, as has been the case the last few years.

"I thought you might be interested to know a little plan we are using to get the Special Issue out to more people. Our zone, consisting of six churches, sponsors the 'Showers of Blessing' radio program. Instead of using the spot announcement at the close to tell who is sponsoring the program, we are offering free copies of this HERALD to all who write in. We feel this is helpful to the radio program, the HERALD OF HOLINESS, and the local churches."

A. E. GERDES

District N.Y.P.S. President

Five churches in Nebraska, where Rev. Whitcomb Harding is district superintendent, were given gift certificates for outstanding work in their HERALD OF HOLINESS campaign. They are: Ainsworth, Farnam, Grand Island, Litchfield, and Valentine.

The Albany District with a quota of 1,350 has already secured over 2,000 subscriptions to the HERALD OF HOLINESS according to a letter from the district superintendent, Rev. Renard D. Smith. This is an exceptionally fine record and we want to commend them. Rev. L. S. Boardman has acted as campaign manager.

Christian Simplicity and Modesty

General Superintendent Williamson

MODESTY and simplicity in dress and behavior are ideals to which the church has always been committed. The Word of God speaks out clearly on these subjects. There is no set of rules, however, to govern the practice of Christians in these matters. Warnings and admonitions are given in general terms. The particulars are to be worked out as the conscience of the individual and the group is awakened and guided by the Spirit of God in harmony with the Word.

Our *Manual*, which is an expression of the group conscience, follows closely the pattern contained in the Bible. It quotes its exact language without subtraction or amplification.

It was believed by those who wrote our General Rules that a conscience enlightened by God's Word and quickened by regenerating grace would dictate right conduct in this and every other realm. It is, therefore, the duty of preachers of the Word, both pastors and evangelists, as well as superintendents, to bring the truth of God's Word to bear upon the conscience of every member of the church and all who desire to join it. Faithful and scriptural preaching in harmony with the Bible and the *Manual* is necessary. This should not be done more constantly than the prominence of the subject in the Holy Scriptures would indicate. It cannot be omitted in a sound ministry of Bible holiness. Such preaching, with candid private counseling, should eliminate all necessity for legal proceedings regarding those things.

It has been made clear that the wearing of jewelry which is costly or an indulgence in pride is to be excluded from the practice of members of the Church of the Nazarene. This, however, does not apply to the wedding band since it is not costly, neither is it an indulgence of pride. It is a recognized symbol of the marriage vow. In other countries and in certain areas of our own, absence of this symbol on the third finger of the left hand of a woman in company with a man would cause suspicion and condemnation of the character of both of them. We are an international church. What is necessary in one place as a sign of moral integrity cannot be considered worldly anywhere. The only possible position is that stated above.

Therefore, the wearing of the wedding band cannot rightly be made an issue in the church. It should be left to the conscience of the individual. No church or district has the right to discriminate against persons who choose to use the accepted symbol of marriage. On the other hand, any whose conscience condemns its use are at liberty to govern themselves accordingly.

In the interests of harmony and uniformity all our preachers and laymen should live according to

this interpretation throughout the denomination. In no sense is this to be taken as a defense for the wearing of costly, ornamental jewelry or the indulgence of extravagance or pride in dress. Indeed, it is a reiteration of the position of the church on the entire subject in harmony with its practice from the beginning.

Back to the Revival Business

By C. Warren Jones*

WE MUST be careful or we will substitute something that is *good* for a *revival!* We have reached a day when we are putting on educational programs, constructing church buildings and parsonages, and raising money. All of these are good in their place; but we can do all of these things, and do them well, and yet fail in our task. As good as these things are, they are *not a substitute for a revival.*

A revival is more than just having a meeting. If we have a revival we will have a meeting, but we can have a meeting and not come within a hundred miles of having a revival. We have had too many meetings but we have not had too many revivals. The tragedy is that some people seem to be satisfied if they can just have a special meeting. But the fact is, special meetings are not satisfying, and especially is this true with spiritual people. God save the church from going through the routine of a mere meeting. We can have meetings without God, but we cannot have a revival without the presence of the Holy Ghost.

Again, it is easier to have a meeting than it is to have a revival, and that is probably the reason why we have more of the former. Secure a minister and have some special singing seasoned with a little music and coax a handful of people to come, and you have a meeting. As a rule, meetings are expensive. Time, effort, and money are spent, and so often nothing is seen in the way of spiritual and lasting results. What a farce! You label it a revival meeting, but the *revival* element has been lacking.

Revivals depend upon God, the pastor, the evangelist, and the people. At this writing, we refrain from discussing the first three. Let us look at the relationship of the people (Christians) to the revival, or *Back to the Revival Business by the Church.*

You can have a good pastor and a successful meeting, with outsiders attending, and not have a revival. We know that God works through individuals, but we also know that He works through the church. It is a difficult task for good workers to have a revival when the church shows but little interest and fails to get under the burden. Immediately following Pentecost, the Early Church had a revival. It did not come

*Nazarene Elder, Kansas City, Mo.

solely because they had great preaching, but because the entire church wanted, longed for, and got under a burden for a revival.

How different it is today! In many holiness churches, 75 per cent of the revival stir is seen on the two Sundays of a ten-day meeting. The Sunday morning crowds are good, the evening crowds not so good, and at the week-night services only a small per cent of the members are present. Where are the laymen? Sixty per cent of them are at home listening to the radio or taking in a TV program. They have worked so hard during the past week that their old bodies cannot stand the strain of week-night services. They will do well to rest up a little so as to be able to get out next Sunday! They are so sorry they are obliged to work so hard. But on Sunday morning they will stand and witness to the fact that they are filled with the Holy Ghost.

It looks as though God's holiness has been revamped or modernized. Holiness didn't work that way in Jerusalem nineteen hundred years ago, or even fifty years ago when the Church of the Nazarene had its beginning. Those early Nazarenes majored on revivals. They could stand three services on Sunday and every night during the week.

Holiness didn't work that way with my mother, who went to heaven two years ago at the age of eighty-seven. She kept up a home until the very last, and did her own work. When the revival was on, the pastor and evangelist could count on her for every service. As sure as the church door was opened she was there. On the last Sunday of March, 1949, she taught her large Bible class on Sunday morning, and was at both worship services; went to prayer meeting on Wednesday evening, went to the missionary service on Thursday—took sick on Friday, and went to heaven on Saturday. Mother enjoyed the blessing of holiness, and it worked!

God has not changed. Holiness is a marvelous and beautiful experience. Revivals are the nat-

ural outgrowth of holiness in the hearts and lives of His people. We can still have revivals, but our laymen must stand by God and swing back to the revival business.

The "Herald's" Heritage

By Don Owens*

DR. P. F. BRESEE used to say, "A heathen is a Nazarene who doesn't take the HERALD OF HOLINESS." That was his way of saying that every Nazarene home should make a large place for the official organ of the Church of the Nazarene. Certainly the ministry of the printed page is a vital one among religious people of all times.

Have you ever wondered how we got our present-day HERALD? The family tree of this paper has been vitally connected with the growth of the church since its beginning.

Near the close of the nineteenth century, a spontaneous movement for the spread and conservation of scriptural holiness developed in various parts of the United States. Small associations were organized for the purpose of fellowship with those of like faith. The distinguishing tenet of these groups was their emphasis upon the scriptural fact that the atonement of Jesus Christ saves from all sin—as to transgressions in regeneration, the first blessing, and as to the sin principle in entire sanctification, the second blessing. These organizations finally culminated in the Church of the Nazarene.

In the very beginning of this spontaneous movement, the power of the printed page was recognized. The various groups began to publish some regular paper for the purpose of advocating the doctrine of entire sanctification. They found that it was also valuable in supporting a movement for organized holiness. Here is a brief account of the more important ones which were key factors in the development and growth of the Church of the Nazarene.

Beulah Christian. 1888—1915.

In September, 1888, F. A. Hillery began the publication of a monthly religious paper known as the *Beulah Items*. This small paper was a strong advocate of scriptural holiness under the banner of the People's Evangelical Church. This group formed a union with other independent holiness churches on February 25, 1890, to become the Central Evangelical Holiness Association. The *Beulah Items* continued to be published until April, 1892, when it merged with the *Bible Christian* to become the *Beulah Christian*. When the Central Evangelical Holiness Association united with the Association of Pentecostal Churches of America, the *Beulah Christian* was adopted as the official paper, a paper designed "to disseminate scriptural holiness among the people."

*Bethany-Peniel College, Bethany, Okla.

God's Promises

By Olive Hinton Kerby

*God's promises will never fail
Though doubts and fears assail.
His love surrounds us like a wall;
He holds our hands lest we should fall.*

*He sets a cloud of fire alight
To guide us through the stormy night;
A cloudy pillar through the day.
To guide us on the unknown way.*

*The arching rainbow set aflame
With sunset color through the rain
Still tells us that His word is sure,
His mercy ever will endure!*

Nazarene Messenger. 1898—1911.

The Church of the Nazarene in the West did not have a regular church paper for two years, but in 1898 they began to publish a monthly, four-page paper called the *Nazarene*. Dr. P. F. Bresee and J. P. Widney were the editors. Later in the year the *Nazarene* was changed to an eight-page paper and the subscription price was placed at fifty cents. In October, 1898, Dr. Bresee became the sole editor, and in July, 1899, the paper was changed to an eight-page weekly. At this time, J. P. Coleman and E. H. Catterlin became associate editors. The title of this paper was changed to *Nazarene Messenger* in 1900, and continued to be published until 1911.

Texas Holiness Advocate. 1900—1911.

The *Texas Holiness Advocate*, later the *Pentecostal Advocate*, was started in 1900 and was in a sense the organ of the Texas Holiness Association. At first, C. M. Keith and C. A. McConnell were in charge. Later, C. A. McConnell became the sole editor of this paper and his son, Will T. McConnell, was associated with him in this work. Dr. A. M. Hills, Bud Robinson, Dr. E. P. Ellyson, and many other leaders in the holiness movement in Texas and the South wrote for this paper. It came to have quite a wide circulation as a weekly holiness journal and continued to be published until 1911.

The Holiness Evangel. 1906—1911.

The Holiness Church of Christ, a full-salvation group in the Southwest, published the *Holiness Evangel*. It was a consolidation of the *Highways and Hedges* published at Pilot Point, Texas, and the *Missionary Evangel* published at Greenville, Texas. The editor was C. B. Jernigan. This publication also continued until 1911.

HERALD OF HOLINESS. 1912—

The Board of Publication created by the 1911 General Assembly purchased all holdings of the Nazarene Publishing House located at Los Angeles, California, and the Pentecostal Advocate Publishing Company located at Peniel, Texas. The equipment of these printing establishments was moved to Kansas City, Missouri, where the first issue of the HERALD OF HOLINESS, new official church paper, appeared under the date of April 17, 1912. Dr. B. F. Haynes was the editor in chief and C. A. McConnell the office editor. This is the current official organ of the Church of the Nazarene, published weekly under the direction of an editor elected quadrennially by the General Assembly of the Church of the Nazarene.

During the intervening forty years, the HERALD has enjoyed a marvelous growth, with the current subscription rate over 100,000. These papers have been characterized by the purpose that is expressed in the slogan of the Nazarene Publishing House, "The full gospel to the whole world by the printed page."

The Gracious Command

By Grace Noll Crowell

*"Remember the sabbath day," the Master said,
"To keep it holy." Holy unto the Lord!
Who keeps this good commandment shall be led
In the ways of righteousness, and his reward
Will shine like bright new silver in the sun
When his brief earthly pilgrimage is done.*

*Six days for labor, and the seventh for rest.
God knows the limitations of mankind,
As a loving parent knows well what is best
For his dear children; so we too shall find
New strength, new wisdom in the grave command
Etched out in stone by God's own powerful hand.*

*"Remember the sabbath day," a command, a plea,
Called down the centuries to you and me.*

"Keep the Glory Down"

By Mark R. Moore*

SLOGANS or brief quotations have made various contributions to the religious life as well as to the political, social, business, and educational life of our society. They not only appeal to the interest, centralize thought, focus attention, stimulate activity, but also express the attitude of the originator. Such was the case of Dr. P. F. Bresee's expression, "Keep the glory down." With Dr. Bresee it was not a matter of popular policy to cry, "Keep the glory down," but rather was an expression of his own inner condition and what he felt was the great need of the church.

Rev. E. A. Girvin wrote of him: "The fire of God seemed to burn through his being as he proclaimed with all his might the glorious message of full salvation. . . . As we listened with rapt attention to the fervent appeals of this 'regnant man,' we felt that his great soul was ablaze with the love of God shed abroad in his heart by the Holy Ghost."

Our early leader realized that proper singing was often used to "keep the glory down." He urged the people to greater congregational singing rather than for a few paid singers "up on the shelf," as he expressed it, to do all the singing for the people. Miss Clemie Gay, who for many years was associated with Dr. Bresee in First Church in Los Angeles, wrote: "He felt it was necessary to the spiritual uplift of the meeting that everyone take part in the singing; and he often told the people to sing whether they could keep the tune or not. He said that as each person took a part in the prayerful song, or the outburst of praise, and was thereby blessed in his own heart, so the meeting took on new power, and the Holy Ghost could get

*Superintendent of Northwest Oklahoma District

an opportunity to work on hearts, as otherwise He could not."

There is no better way of understanding the heart of a person than to know him through his prayer life; and with Dr. Bresee, his prayers are expressions of his urgent heart pleas. He continually prayed for God to come upon all with His glory. In one recorded prayer, we read: "Lord, make this the best hour that we ever saw. Let the heavens open upon us in richest benedictions. Let the glory of the Lord fall upon every heart this morning, and may we rejoice together in the covenants of Thy love. . . . Let the chariots of Thy glory swing down here this morning and the messages of God be like heaven to our hearts. . . . I pray God to bless our dear brother, the pastor. Put upon him the anointing of God. Let Heaven break loose around him this morning. Give him a depth of unction, and a breath of spiritual power greater than anything that he has ever known. Sweep upon him, Oh, Thou Shekinah of God, this morning until he will not know himself."

Dr. Bresee saw the need of the Church of the Nazarene, and he interpreted that need, "Keep the glory down." It is still our need today. For Dr. Bresee glibly to cry, "Keep the glory down," without having his soul, mind, heart, and body saturated with the glory of God would have been mere folly. Even so with us. As we prescribe the remedy for our need to be found in "Keep the glory down," "Have an old-fashioned revival," "Soul winning through visitation evangelism," "World-wide evangelism," and "All out for souls," may we be sure that in our own hearts, souls, minds, and lives we have the "glory down," a revival within, our own visitation evangelism program, a burden for world-wide missions, and a passion for souls. If we do not, our words without life will ring as a sounding brass, be a mockery to God, and a stumbling block to many. But, if we live as we preach, teach, and believe, we can yet turn many to righteousness and keep an atmosphere conducive to great spiritual growth.

DEATH

By A. M. Quick

*I know of death His hands will make for me
A refuge free from fears and vague alarms,
Strong and enfolding like a mother's arms
To shelter safely, hold me tenderly;
A resting place where I may gladly flee
At evening when the day has lost its charms,
When night descends and sun no longer warms,
And there find comfort and tranquillity.*

*So in the eventide, O soul of mine,
When purple shadows veil the setting sun
And all the pageant of the day is done,
When dark hands reach for this frail form of thine,
Lie still, lie still, and let no mourner weep.
The Father giveth His beloved sleep!*

Thinking About Missions

By J. B. Deisenroth*

IT WOULD be profitable to think more about missions; to read more to stimulate thinking concerning missionaries, their people, their difficulties, their accomplishments. Such thinking will result in our minds being occupied in constructive activity that will make us more understanding persons, more considerate, more tolerant. Such thinking might well take our minds from thoughts of other matters which are detrimental to the development of Christian personality. Perhaps we have not been thinking at all. We might be surprised if we knew how many people can place their minds in neutral and stare into space for extended periods of time without a thought entering the mind. If such a practice became a habit, one could become pretty dull.

Thinking about missions could not fail to stimulate one to pray for missions. God has built His whole relationship with man on the basis of prayer. The Bible is the *Word* and therein we find the way of life, but the companion of the Book is personal communion with God. The Holy Spirit indwelling our hearts does as naturally resort to prayer as the lungs do to drawing in the breath. Not necessarily long, protracted prayer with closed eyes, on bended knees, behind closet doors, but as occasion affords also that spontaneous lifting of the soul to heaven and the expressed or unexpressed worship, devotion, petition, or praise which passes from the spirit of man to the Spirit of God. Who will say that a brief prayer sincerely breathed in your heart for a missionary, a native worker, a staff, or a project across the seas is not recorded by the Heavenly Father and angels dispatched in response? It has been so in many instances, and only because of our failure to have simple faith is there not more evidence of such divine manifestation.

If one is thinking and praying about missions, he will not have much difficulty in arranging to make contributions of money in accordance with his means. His heart is warm and his pocketbook is open. It is the person who has had no thought about, nor prayer for, missions who is cold when the matter of an offering for missions is presented, and he misses a blessing and dividends in heaven. I firmly believe that eternity will find us all rejoicing over every dollar we gave to the Kingdom. The other things which seemed so important during our span of life here will pale into insignificance. Money invested in earthly things can bring only temporary and limited benefit, while that which is invested in the kingdom of God pays dividends forever.

Think, for instance, about the girl of whom Fairy Chism speaks. In her scant heathen garb she hid behind the bush in fear and uncertainty

*Business Manager, Pasadena College, Pasadena, Calif.

when the missionaries first came to her community—unlearned, crude, a raw heathen. Contrast the closing years of her life as she ministered to her people with grace and blessing, her beaming smile and kindly words bringing hope to the hopeless and courage to the downcast. How much would you say such a transformation was worth? A few dollars of someone's money, a few days of someone's life! No—it is of inestimable value—more than the value of all the gold buried at Fort Knox, more than all the treasure of all the nations.

Think of the joy of having part with others by prayer and with our funds for the great cause of missions. Is a Japanese lad saved? Our prayers had some part in that victory. Is an African girl treated in our hospital and brought to Christ? We share in that achievement. Does a Moslem bow at our mission altar and become a Christian and a minister of the gospel? Whatever he accomplishes for God is *our* ministry, in some measure. Is a Guatemalan native preacher presenting the truth with unction and seeing souls saved? We have given and prayed; his work is our work. Praise God for the privilege of being associated with a great church that is telling the *Good News* around the world!



—GENERAL STEWARDSHIP COMMITTEE

This Date Important!

April 30 is the deadline! This closes our general church fiscal year. Because this is General Assembly year, it is important that Easter Offering gifts reach our General Treasurer before the deadline. Pastors and church treasurers—will you help us? Thank you for your co-operation!

You Can't Afford Not to Tithe

(2) By Leslie Parrott*

IF YOU WANT to see God work financial miracles, then you can't afford not to tithe.

"And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully" (II Chronicles 31: 10-13).

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3: 9-10).

If we pay our tithe faithfully, God is obligated to work a miracle if necessary to see that our bills are paid. This is true of the individual, and it's true of the church. I've seen my father test and prove this truth in more than one difficult situation. It works. If you want to see God perform financial miracles, then you can't afford not to tithe.

*Pastor, Kelso, Washington

Popularity will lose its glamour amidst the population of hell.—H. T. BEYER.

What God Hath Wrought!

By Julia R. Gibson*

WHEN a revival of the holiness movement near the close of the nineteenth century swept the East, it caught me in its tide. On September 20, 1895, Christ, the Son of God, saved me. Later, the blessed Holy Ghost sanctified me wholly. Wonderful grace of God! Blessed experiences to my soul! My boast is in the Lord for His wonderful keeping power from that day to this.

As I look back over the past, many of those who were then pioneers stand out in bold relief. Our own highly esteemed Dr. H. F. Reynolds, the man who embodied his Saviour more than any other man I ever have known; a man clothed with humility and grace, a burning passion in his heart for a lost world, going around carrying a small black bag with a few dollars in it to finance that vision and passion!

Then there were "the three wise men from the East" who went to the Chicago convention as delegates—Revs. J. N. Short, A. B. Riggs, and H. N. Brown.

Rev. John Short of Cambridge, Massachusetts, was tall and erect in physique, dignified in manner, with fine, clear-cut features. He was very intellectual and deeply spiritual. Once when I was teaching at Eastern Nazarene College, Brother Short was ill and asked me to fill his pulpit on Sunday at both services. I considered the privilege one of the greatest compliments that

*Retired elder and missionary, Flushing, N.Y.

ever was paid me, for he was known to be very particular as to who should fill his pulpit.

Rev. A. B. Riggs of Lowell, Massachusetts, was also an imposing figure, a man filled with the Holy Ghost. As a young Christian I stood rather in awe of him until I learned, from one of his personal friends, that he usually ate pie before retiring. At that a great deal of my awe, but none of my respect, vanished.

Rev. H. N. Brown, small in stature, mighty in intellect, reminded me of St. Paul, always busy about his Father's business.

In my opinion, the outstanding characteristics of these men of God, and of many others of those days, were:

(1) A deep, full, sincere consecration to Christ and the progress of His kingdom; self, time, talents, and money were all His.

(2) A complete dependence upon God, the Holy Ghost, the great Executive of the Godhead, in carrying this out. We had no headquarters, no general superintendents, no publishing house, *only God plus!*

(3) They used to call it stick-to-itiveness. Never give up! Our leaders demonstrated this in their pastorates; some organized their churches and pastored them until death did them part.

(4) They were men and women of strong convictions, with courage to stand for them and grace to savor them.

The Results:

God-given revivals. Men and women conscious of sin and willing to acknowledge it. In the town where I was converted the entire city was stirred; our church was crowded night after night, "and great grace was upon them all."

We had a small monthly paper called the *Beulah Christian*. Rev. F. A. Hillery, of Providence, was the editor and printer. It was a joy to us then, but there is no comparison between it and the **HERALD OF HOLINESS**. The **HERALD** is a deeply spiritual paper which we can put into the hands of anyone—young or old, saint or sinner, intellectual or otherwise, and feel that his needs will be met. God grant that it may be used always to the salvation of souls and His glory. And may the mantle of those men of old filled with the Holy Ghost never grow worn or torn, faded or stained, until we as a church drop it to meet Him in the air!

Proof of God

By Mary Alice Holden

How do I know that God is real,

Who did for me His love reveal?

Because He fills me with His love

And gives me joy from heaven above.

And he who says that God is not,

He but admits his earth-bound lot.

Making the Home Christian

By E. E. Wordsworth*

GOD HAS given to humanity three sacred institutions, namely, the home, the church, the state. They stand or fall together. As goes the home, so goes the church; as goes the church, so goes the state. Genuine Christlike character in the home ultimately reflects itself in all the walks of life, and influences for good every phase of human life—school, society, church, state, civilization, business, politics, government, and world conditions. It is the very center of everything and the most sacred spot on earth. The home problem is the greatest problem facing us today. It should be the earnest endeavor of every parent to make the home genuinely Christian. May we suggest how this can be done.

First, *the parents must love God with all their hearts*. The basis of a Christian home is in recognizing the Lord God and in loving Him sincerely and devotedly. When parents live for money, stocks, bonds, houses, riches, cars, and pleasures, their lives are eaten up by their selfishness and covetousness and there can be no real Christianity in their characters and home life. Joshua, the leader of Israel into the Land of Promise, said, "As for me and my house, we will serve the Lord." This man of God had a fixedness of purpose. His aim was to serve God and put his family under religious influence and guidance. The Christian home must be kept free from everything that corrupts and contaminates. Keep the home entirely free from gambling, card playing, intoxicating liquor, and all kinds of vice.

Second, *the family altar should be recognized*. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. 10:25). J. Edgar Hoover of the FBI says, "Families that pray together stay together." These are words of great wisdom.

There should be a set time when parents and children are gathered together in the morning or evening, or both, in every household, and we would suggest that each member be allowed to take part more or less frequently. We would suggest brevity for the most part, perhaps not more than ten minutes as a rule. For some it is convenient to adjourn to the living room after the meal, others right at the table before members of the family get to stirring around. We have found the latter very satisfactory on many occasions.

Third, *there should be Christian teaching in the home*. Parents who rule with the rod alone make their children rebellious, and yet the rod has its place. A good mother who reared seven noble Christian sons, with not a black sheep in the fold, was asked how she did it. She replied, "Prayer and hickory." There must be prayer.

*Pastor, South Tacoma, Wash.

hickory, training, teaching of the Word of God, and consistent godly example. The young must be taught to hate evil, fear God, love righteousness and the church and Sunday school, and to know the Scriptures. Teaching builds character and develops true manliness and womanliness in the child.

Fourth, *there should be love in the home*. Bickering, fussing, quarreling, and fighting are definitely unchristian. A mean husband, a nagging wife, and disobedient children in the home despoil it, curse it, damn it. There should be kindness, mutual understanding, counsel, bigheartedness, and the touch of romance. Love will tie the home together, solve the problems, and advance its peace, joy, and security. Love is unselfish, kind, thoughtful, practical, considerate, and forgiving. Like a beautiful, sweet rose, it gives its fragrance and blessing wherever it goes or abides.

Our Day of Opportunity

For Starting Nazarene Sunday Schools

By E. O. Chalfant*

SEVENTY MILLION of our people are unchurched. Thirty-six million of our youth are not receiving any kind of religious instruction. This is our day. God has called us to the Kingdom for such a time as this.

A sister denomination is out to start 5,000 branch Sunday schools in one month. A Western church has started 34 branch schools throughout the city where it is located. Why can't we have every strong Church of the Nazarene get busy and start a branch school in some neglected part of its town or city?

We have the workers. They are dying with the "dry rot" with nothing to do in the average church. There is enough latent talent and unused gifts in the average Sunday school to sink it. Inactivity brings stagnation and death.

We have the money. Any local church of average strength could easily finance a proposition to rent a building, put on a canvass, visit, call a prayer meeting, set an hour, and get going for a new school, under the leadership of the local pastor, superintendent, and appointed workers.

We have the singers, the pianists, and gifted workers, who are doing nothing in the local church to advance the cause of Christ. They pay their tithes, nurse a doctrine, pet a theory, warm a bench, and let the unchurched go by.

It is my honest thought that any Church of the Nazarene of average strength in any city could have a thriving branch Sunday school going in a few months if we had the interest in human beings that God intends us to have. It is either do or die. For God's sake, do something about it!

The Sage of Happy Hollow Sez:

Have you ever sat down to Sunday dinner where the parson was chewed to bits? Often other leaders in the church provide bones for contention. How can a pastor help his flock if he is devoured? The most helpless victims on such occasions are the children who listen; they are driven to despise the minister and the way of life he represents. It is better to invite Jesus to break bread than to serve the preacher on a platter of steak!

Two Are Better than Ten!

By Earl C. Wolf*

AS THEY stood on the banks of Jordan, the trophies of Canaan were in view. The vision glorious was before them as they beheld the long stretches of the land toward which they had been traveling and toward which God had been leading. They waited only for a report from an investigating committee.

The committee returned and reported! The majority report was adopted as given by the ten. The minority report was scorned as submitted by the two. The people assumed that majorities are always right and a safe guide to follow without questioning. The vision splendid faded and thirty-eight years were spent in wanderings. Doubt eclipsed faith and issued in disaster and death and a generation was buried in the barren wilderness. Faithlessness is folly. No great prize was ever grasped by an unbelieving hand.

God's minorities are mighty. Through insignificant minorities God has been able to influence vast majorities. While a despicable world laughed, Noah built the ark. Eleven brothers voted against Joseph and sold him into slavery, but he saved a nation from starvation. With lamps and pitchers Gideon's immortal three hundred marched victoriously against the Midianites. Elijah stood alone against the prophets of Baal, but God answered by fire and consumed his sacrifice. Ridiculed by his brothers and cursed by Goliath, David with stones and sling was the savior of his people from their foes. The one hundred and twenty of the Upper Room invaded the world of their day for Christ. Martin Luther withstood a powerful and corrupt church, nailed his theses to the cathedral door, and led in the great Reformation. At Aldersgate, John Wesley became a minority leader who was used of God to reach a vast majority. God is in need of some mighty minorities as implements in His hand for the task of saving a lost world.

Can you give the names of those on that investigating committee that persuaded Israel not to cross over Jordan and possess the land that God had promised to them? No, the names of

*Superintendent, Chicago Central District

*Pastor, Oxford, Pennsylvania

that pernicious majority, though recorded, seem to be buried like the people who perished in the wilderness. The names of that despised minority, Joshua and Caleb, are known today by even the boys and girls of the Sunday school. They were right in their affirmation, "We are well able to overcome it."

God's minorities are better than man's majorities. Two are better than ten.

The Ten magnified the difficulties.
The Two recognized the possibilities.
The Ten looked at human inadequacy.
The Two beheld a divine sufficiency.
The Ten were men of the sword.
The Two were men of the Spirit.
The Ten saw only giants.
The Two saw also God!

Back Door Blunderers

By Edwin R. Anderson*

I HAD NOT seen Harvey in quite a long time, and it was a pleasant surprise when he "just dropped in for a spell" the other afternoon. We were about the same age, and had grown up together as boyhood chums back there in Hillcrest. Also, we had parted at about the same time to seek our way and fortune in the "Big City" to the south.

"Was back in the old home town, Ed, 'bout a month ago," he said; "had a sort of hankering to get back and see how things were getting along." He paused for a smile. "And it seems that things are getting along even if we did move out and settle for the 'Big Place.'"

I laughed, and asked about places that we both knew. And then it came about that he told me the incident. Not very much, you understand, as far as being unusual or out-of-the-way; but it did strike me, even as he told it, as bearing a good deal of significant spiritual truth. And for that reason, I am passing it along to you.

Harvey had looked up suddenly, with a flash of thought. "Oh, yes, Ed, there was something a bit different. Happened a couple of days before I paid the visit. Remember Sherman's Market over on Pleasant?" He paused, waiting my nod of recognition. "Well, it seems like some young thief had tried to break in. That's right! And it appears that he tried it by sneaking around the back way. And that's where all the trouble fell on him!"

"How is that?" I queried.

He leaned closer. "Well, it seems that a few days before that the town had dug a deep ditch across the back of the market—laying in some kind of pipe. And of course, being late at night, dark and all that, the thief did not see it, sneaking

around back there. And first thing he knew he had tripped, falling right into it—and fell so hard that he broke a leg doing it. When I left town, he was still in the hospital, with plenty of time to think over his mistake of sneaking around some back way."

As I have said, there was nothing out-of-the-way in that. Alas! but it happens over and over again: a thief sneaking around the back, getting into unexpected trouble. But I should like to suggest that here is a parable of an ageless and significant truth, and suggested in the very words of the Lord Jesus Christ himself. Remember what He said? "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). And again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers" (John 10:7-8). So there were "back-way blunderers" when He was on earth, too, only of a more serious kind, bent on more subtle thievery! And with His clear, penetrating word, the Lord Jesus revealed and ripped the mask from the "back-way religionists" of His day.

And He reveals and rips the mask from the descendants of this "unholy tribe of the back way," even to this very day. The Lord Jesus Christ is the Door. But for many, that seems too plain, too simple, too direct. Nothing is left for the flash of the flesh, the rounds of ritual, and the weary weavings of worldly worship. But then, it is well to remember that all who "climbeth up some other way," in this serious matter, will suffer far more than physical injury. For in rejecting the divine testimony of "I am the way, the truth, and the life" (John 14:6), they suffer the inevitable "blackness of darkness for ever" (Jude, v. 13). For after all, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

It is a pity. It is a peril. Alas! We have many such "back-way climbers" today. May I ask you this question, reader, Are you one of them? Is your soul being seduced by the supposed merits of "Satan's back-way," where fancy hides folly, where everything fills the eye, but alas! empties the soul? Yes, the door of salvation is very plain; but, reader, there are power and pardon and provision in that precious plainness; and many are rejoicing, having found that to be gloriously and graciously true and real. "Come now, and let us reason together, saith the Lord" (Isa. 1:18), concerning this great truth. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). And remember—we must be saved!

Jesus enjoyed visiting in the humble home of Martha and Mary and their brother Lazarus. Would He enjoy coming to my home if He were on earth today?

*Waterbury, Connecticut

Think on These Things

By F. Lincicome*

A SPIRITUAL Christian is a Spirit-filled Christian. True spirituality is a sevenfold manifestation of the Spirit in and through the one whom He fills. It is a divine output of the life, rather than a mere cessation of things which are called worldly. True spirituality does not consist in what one does not do, but rather in what he does. Spirituality is not a pious pose. It is not a "Thou shalt not"; it is a "Thou shalt." It is not suppression, but expression. It is not holding in self, but living out Christ. The unregenerate would not be saved if he would cease sinning; he would not be born of God. The Christian would not be spiritual if he would abstain from worldliness; he would possess none of the manifestations of the Spirit. How misleading is the theory that to be spiritual one must abandon play, diversion, and helpful amusements! It is to be regretted that there are those who in blindness are emphasizing the negative, the "Thou shalt not's." The impression is created that spirituality is opposed to joy. "Christianity is not a joy-killer; it is a joy-creator."

What do we mean by spirituality? It certainly is not emotion. Emotion is a part of it but emo-

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tion is not the essence of salvation; it is merely incidental, or a by-product. It is not peculiarity. God's people are a peculiar people, but we are not God's people merely on the grounds of our peculiarity, our plain attire; and belonging to a holiness church does not make us spiritual. There is something wrong with a Christian life if the only virtues you can point to are negative virtues.

There are different kinds of church members, but only one kind of Christian—the normal Christian. There is the subnormal church member. He is often referred to as the conservative. He does not want any emotion or any excitement in his religion, but he likes and demands it at the show, the baseball or football game. In fact, he would feel like demanding a refund on his ticket if there were no emotion and excitement displayed. But in religion, it is different. The services in his church must be quiet, lifeless, and undisturbing.

There is the second class of church members—they are known as the abnormal. They live on their emotions and feelings. If their church does not satisfy their abnormal desires, they will leave it and go to another church.

The third class are known as the normal Christians. They are the "salt of the earth," "the light of the world." No person can have a more noble ambition than that of being a normal Christian. It is the highest possible attainment in this life.

The Young People's Society

L. J. Du Bois, Secretary

Clean Minds

CONSIDERABLE has been said on the subject of "clean hearts," and well there should be. It is scriptural, very practical, and certainly the focal point of ethical religion. We should not say less about it nor should we minimize it as a fundamental in Christian experience.

However, we must keep in mind that a clean heart is not possible without a clean mind. The two are so closely related that what enters one enters the other. It is not possible to say, "I am clean morally and spiritually," and at the same time nourish thoughts that are unclean.

Spirituality touches the entire person. Salvation will clean one up physically; it will rid him of unclean habits and vile practices. But it performs a similar work in the mind. Impurity, vulgarity, profanity, and sensuality do not belong in the Christian mind.

The issue is so important, particularly because of the very contrary atmosphere in which we live, that I

want to center the comments in this column for the next few months around it.

E.N.C. Regional Conference

Between fifty and sixty district N.Y.P.S. leaders from the Eastern Educational Zone met in Toronto, Ontario, March 30 to April 1, for the annual Regional Conference. Rev. Earl Wolf, representative on the General Council, was in charge of the program. Your General N.Y.P.S. Secretary had the privilege of being present. Rev. Guy Nees, pastor at St. Clair, and Roy Hall, district president of Ontario, entertained us royally. The

IT IS WRITTEN

By Clara S. Hoff

*The lovely violet
Writes in color,
And everyone knows her
By her violet dress;
Like her we also write
In words, and deeds, and actions.
So may we write each day
To glorify the Master!*

rich fellowship, the sharing of experiences and ideas, and the blessings of God made the hours spent together profitable. The group meets next spring in Youngstown, Ohio, on the Akron District.

Prayer Tower Requests

April 20-26

Christians in War Areas

Only bits of information are coming through regarding the status of national Christians in the war areas of the world. But those who are still alive are living on the prayers of the home church. Let us pray for the Christians in Korea and China.

April 27—May 3

South Africa Bible College

One of the urgent needs in the South African (European) district is for a Bible college in which preachers and Christian workers may be trained. Let us pray that God will lead in the making of plans and will solve this need. We should begin to pray even now for the general N.Y.P.S. project for Youth Week, 1953, which will be an offering for establishing such Bible schools. One-half of the amount raised will go for this South Africa college.

Hate Sin—Love the Right Supremely

THERE IS just one thing which I shall say in this chapel talk.* It is, "Hate sin, or love the right supremely." In doing this you will walk in the footsteps of Christ and of all the great Christians—those who have really and truly done their Heavenly Father's will.

RIGHT must be placed above academic standing. High grades are desirable, and the student should do the best he can to get them, as long as he doesn't yield to

**Above Academic
And Social Standing** temptation to cheat or do anything shady. It is never a disgrace to make a low grade if that is the best that you could do. It is far more honorable to obtain a "C," "D," or even an "F," than it is to sin in order to secure a higher grade. You must hate sin above everything else if you would be a Christian. Right must be the absolute monarch of your life.

Only a few days ago I had a former student ask me if two young men who were in my classes with him ever confessed that they cheated. I told him that I thought one of them had, but I was quite certain that the other person had not. Since thinking it over, I am not at all sure that either of these young men ever confessed to cheating in my classes. I can't say that they did, and they may not have—this young man could have been mistaken, although he declared that he knew what he was talking about. If those two young men did cheat, they did not hate sin then as they should have, and today they do not hate it as they claim they do or they would have confessed this breach of the right. Right must be the sole king of the Christian's life.

Right must be placed above social standing. Social standing is a boon to be desired; but if one has to get it by compromise, or sinning, he pays too high a price for it. The common people heard Jesus gladly, but the people of rank did not flock to His banner. To have done so would have lost them their standing in society. Most of you may not meet this temptation because you belong to the common people. However, if your desire to step up to a higher social level should lead you into conflict with your ideal of righteousness, turn your back upon it as you would on a rattlesnake. Social position in itself is not wrong; but if getting it means sinning, you must spurn it as you would a draught of deadly poison.

I believe that Saul would have become Paul without being knocked down on the road to Damascus if it had not been that he knew following Christ and His despised sect would mean the giving up of most, if not all, of his social stand-

* Given as a chapel talk at the Nazarene Theological Seminary, February, 1952

EDITORIALS

ing. Thank God, he finally turned and declared: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). From then on, he never yielded to sin in order to retain or obtain social standing. He hated sin above everything else. He was supremely loyal to Christ.

RIGHT must be above possessions. This does not mean that it is sinful to make money or to be wealthy. It does indicate, however, that if there ever is the least clash between your **Above Possessions** Christ and the wealth you have or that you are striving to amass, there will be no question as to where your loyalty will be. You will love God and hate possessions. This is the truth which Matthew 6:24-33 emphasizes:

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why be anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (The Revised Standard Version).

The trouble with the rich young ruler was that he wanted riches more than he wanted Christ. The Master saw the situation at a glance. He read the young man's heart and said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich" (Luke 18:22-23). Christ, and not money, must be our God; and we must hate anything which would cause us to change this order.

Stephen S. White

IF WE HATE SIN with a perfect hatred, right will stand above position. Position is good—not wrong in itself, but right must always take precedence over it. I mean by this that if a position has to be secured or held by any deviation from the path of righteousness it demands too much of him who would follow Christ. There can be no compromise with sin at this point!

Recently we have been shocked by the corruption in politics and government. The reason for this rotten condition can be traced largely to the greed that men have for the honor and money which go with position. It has caused men and women to disregard the principles of righteousness.

Only a few days ago I read of the remarkable cleanup in our government which President Rutherford B. Hayes brought to pass during his administration. He followed the administration of Grant, and found plenty of corruption that needed to be cleansed. His biographer, after mentioning several of Hayes's outstanding reforms, added one which is very significant for us today. It was that he brought back into public life standards of morality which had been conspicuously absent. This, as his biographer also says, made his renomination for a second term impossible. But Hayes did not seem to be disturbed by this in the least. He was that type of public man which does what he thinks is right regardless of what the consequences may be to himself. We have far too few of such men in public life today. You must never permit your desire for office to cause you to compromise with sin in any way. The right must always be final and absolute in one's life if he would walk with the lowly Nazarene.

FRIENDS and loved ones are gifts from God; and many of us find no conflict between them and our devotion to God and the right. However, this is not always the case. Often across the years I have seen those struggling at the altar over friends they would have to forsake if they went with Christ and stood for righteousness. These friends loved sin and the ways of the world and were not sympathetic with the new way of life which the seekers contemplated. But Christ is a jealous Master, and there can finally be no hesitancy on the part of those who would go with Him as to the supremacy of His position in their lives. God and righteousness are first, and friends must be secondary.

What is true of friends is just as true of loved

ones—even the closest relatives. Jesus substantiates my statement here by some almost unbelievable words. They undoubtedly teach that our loyalty to our kinsfolk must be forfeited at once if our devotion to God is threatened by it. Listen to His demands: "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9: 59-62). Interpret these words in the best possible light, and still they imply that being a Christian is such urgent business that it will brook no competition with our duty to our loved ones.

And this is not all. Jesus gives us other teachings along this line which seem so harsh that they all but take our breath. They tell us in words which cannot be misunderstood that no rivalry between Him and our nearest kinsfolk, no interference with our love for Him by our love for any of our loved ones, will be tolerated. Here is what the Master says:

"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, . . . he cannot be my disciple" (Luke 14: 25-26). "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10: 34-38). Let us not sin by allowing our closest relatives to hinder us in our wholehearted service of Jesus Christ.

NOT ONLY must we hate sin to such an extent that right will surpass in value academic standing, social standing, possessions, position, friends, and loved ones, but also life itself.

Above Life Itself Someone has rightly said that a man would better lose his physical life than commit one sin. In this soft, sentimental age, many of us are much concerned about people dying physically, but we seem to be little disturbed about the spiritual death which has taken hold of so many in our day. There is at least one thing worse than dying physically, and that is sinning. We must place right above life itself.

In the passage above, quoted from Luke, where Jesus talks about what one should hate if he would go with Him, I omitted one subject

of hate which He mentioned. It is found in the latter part of Luke 14:26, and reads thus: "and hate not . . . his own life also, he cannot be my disciple." This same truth is implied in Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

According to Jesus' teaching, then, I say to you: "He that hateth not academic standing, social

standing, possessions, position, friends, loved ones, yea—even life itself, is not worthy to be Jesus' disciple." What the Master really means by such drastic precept is that we must love these things less. In other words, they must never be permitted to rival our love for and service to Him and the right—we must never allow ourselves to become so interested in one of them that we would deviate from the right in the least in order to advance it.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Some of us have had a discussion as to the meaning of "Amen," and would like to know just what you think the meaning of the word is. Just how should it be used? Is it correct to use it as "That is true," in boosting someone in preaching? What I mean is like this: Suppose a preacher is making a statement, such as, "If you continue on in sin until your dying day, or if you pay no attention to God, you will be lost." Is it correct to say "Amen," meaning, "That's true"?

A. "Amen" is used as a means of sanctioning what has been said, and it is perfectly proper to use it with reference to anything which has been said, provided it is true, regardless of whether it has to do with that which is good or bad. Webster's Unabridged Dictionary defines it thus: "So is it; so shall it be; so be it;—used in solemn ratification as an expression of faith, a creed, prayer, blessing, curse, or the like." This definition accords with that given for "Amen" in one of the most recently revised dictionaries of the Bible.

Q. A relative of mine has recently become involved with the Jehovah's Witnesses. He has written several questions which I find hard to answer in the way that would help him to see the true light. The following are the three questions which he asked. Can you help me on them? (1) If when a man dies he goes immediately to heaven or hell, how do you explain John 3:13 and Acts 2:29, 34? (2) In the Hebrew scriptures, or the Old Testament, why is the word "sheol" translated 31 times hell, 31 times grave, and 3 times pit? (3) If hell is a place of everlasting fire, or torment, how do you explain Matthew 10:28, where it says destroy, and not torment forever?

A. Now for your first question: It is not easy to answer a group of people

who are so blinded that they will take a word or even a verse completely out of its context and attempt to base a whole doctrine, or view, on it. If they are so confused intentionally or unintentionally that they cannot see the error of such a procedure, it is almost impossible to get them to see the light. However, any reputable Bible scholar who reads John 3:13 and Acts 2:29, 34 in their context realizes at once that all of these scriptures have to do with the authority of Jesus as over against any other person who has ever walked on earth. Jesus Christ is in a class far above that of Moses or David, as great as they were. He is the Heavenly One, the Divine One. He is related to God as no one else ever has been or ever will be. No other person has both come from heaven and ascended to heaven. Therefore, His message is authoritative and final. The marginal references in connection with John 3:13 prove this beyond any doubt. Especially is this true of the marginal reference—John 6:33-62. These scriptures are not given to teach anything as to man's future life. If a person wants to set forth the Bible teaching along this line, why not use scriptures which really deal with it and not some passages which were not given for that purpose at all? Here is the teaching again: The heavenly and the divine alone can reveal the heavenly and the divine, or God; and since Jesus only of those who have walked on earth is heavenly and divine, He only is the Revealer of the Heavenly One, or God.

Still, if a person insists on being very literalistic and in taking these verses completely out of their context, I would inform him, as one Bible scholar has, that no one but Jesus has ascended to heaven, that is, gone to heaven by His own power. All others who have entered into heaven or the heavenly state have not ascended there; they have gone there through

the power of another and not that of their own.

Next we consider your second question: "In the Hebrew scriptures, or the Old Testament, why is the word *sheol* translated 31 times hell, 31 times grave, and 3 times pit?" In whatever way it may be translated in the King James Version, *sheol*—the Hebrew word—always means the same—the unseen world, the world of the dead, but never the world of the non-existent. As one writer says in talking about *sheol*, "Death puts an end to the existence of no person."

And your third question: "If hell is a place of everlasting fire, or torment, how do you explain Matthew 10:28, where it says destroy, and not torment forever?" First, why present this one scripture and overlook many which clearly teach that those who die in sin are punished everlastingly and consciously, such as Matthew 25:41, 46; Mark 9:43, 48; Revelation 20:10? Further, destroy, or destruction, does not mean annihilation in the Bible. In II Thessalonians 1:9 it tells about a destruction for the wicked and then goes on and describes it not as annihilation but as a punishment which consists in being excluded from "the face of the Lord, and from the glory of his might." Finally, Matthew 10:28 is the wrong verse to choose if one would prove annihilation, for it says, "rather fear him who can destroy both body and soul in hell"; and the Greek term translated hell here is *gehenna*, which always has the thought of everlasting punishment in it. Therefore, destroy could not mean annihilation in this connection.

A famous professor of Shakespeare at Harvard requires all of his students to memorize a minimum of eight hundred lines a year. His classes are always filled and his students rise to the challenge. How many Christians last year hid away eight hundred lines of the Word in their hearts?

God demands the best there is in the least of us.—H. T. BEYER.

Home Missions and Evangelism

Roy J. Smee, Secretary

East Tennessee Tour

IT WAS MY privilege to be on the East Tennessee District as guest speaker for the District Preachers' Meeting, March 10-12. The meeting was at Tullahoma with Pastor Forsythe and his fine people. It was an inspiration to feel the throb of enthusiasm which characterizes that district under the able leadership of Rev. Victor Gray. The atmosphere of the services was most wholesome. There was a note of victory in every service. New goals were set and new enthusiasm was generated.

The leadership of Brother Gray is appreciated by East Tennessee Nazarenes and real progress is being made. Few districts will show a better record in home-mission endeavor than will be shown by this district during this quadrennium. I expect that they will show the organization of not less than twenty-five healthy new churches for the four years ending next June.

Following the Preachers' Meeting I toured the district with Brother Gray and Brother and Sister Lawwill. Brother Lawwill is district N.Y.P.S. president, and was promoting *HERALD OF HOLINESS* subscriptions. Every evidence indicates that they will exceed their quota in subscriptions. My part in the tour was to raise money for much-needed improvements on their district campgrounds. God is giving this district a vision for a great camp meeting and district center. The response was most encouraging.

The hearts of the pastors and people are knit to their very devoted and able district superintendent. The district is united for a great crusade in winning the lost to Christ.

New Churches

District Superintendent A. E. Sanner has organized two more churches on the Los Angeles District. At Azusa there were fifteen charter members on March 16, and a Sunday school of sixty-five. They expect to occupy their new building on Easter Sunday. At present they are worshipping in a cottage. Their property is worth \$30,000.00. Rev. E. E. Mieras is the pastor.

On March 23 the South San Gabriel church was organized with twenty-two members and over one hundred in Sunday school. They have purchased property from another denomination for \$20,000.00, including chapel, Sunday-school annex, another small an-

nex, and parsonage. Rev. W. I. DeBoard is the pastor.

These bring the total number of new churches on the Los Angeles District to nine for the quadrennium. There are nineteen new churches in the two districts in southern California.

District Superintendent E. E. Grosse organized a new church at Milton, Pennsylvania, on March 30 with seventeen charter members. They are purchasing a lot on which the churches of the zone are placing a temporary tabernacle. While worshipping in the tabernacle, they will be building a basement unit of their church building. Rev. Ellis Phillips has been appointed pastor. This is the tenth new church on the Washington-Philadelphia District this quadrennium.

Visitation Evangelism Suggestions

The greatest problem in maintaining a program of visitation evangelism is to keep following up the prospects systematically and regularly. It is easy to work up temporary enthusiasm for visitation, but

results come in the month-in and month-out follow-up.

Sometimes the over-all task seems so large that everyone gives up, unless the church is fortunate enough to have someone who will act as visitation secretary and spend time each week in taking care of the records and details. Few churches have such a person or can afford to hire someone. This is not the fault of the system, for it has been made as simple as possible. The fact is that any system of keeping track of visitors, absentees, and prospects involves a certain amount of book work.

There is no one method for solving this problem. Each church must face it in the best way suited to its particular circumstances. Wichita First Church has found the best way to handle the follow-up is through Sunday-school classes. This breaks the total task down into smaller units, more easily handled. Each class is responsible for following up those for whom it is responsible. Of course there still must be a co-ordinating visitation committee or secretary, but they have made an outstanding record in visitation results, and for the past two years have been on the list of churches gaining thirty or more members by profession of faith and from other denominations. They have been able to keep their visitation program going by this method. Rev. Galal Gough, the pastor, has actively led in visitation evangelism.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

A Ten-per-Cent Recruit

LAST TUESDAY night our church board voted to join the 10-percent giving plan to the General Budget. Last church year our church gave 11 per cent, and the giving this year has been more than ever without the lifeline plan, so this should be the highest year we have ever had.—*HAROLD BUCKNER, Pastor, Oakdale, California.*

Boosting the "Other Sheep"

You might be glad to know that we have a little missionary daughter. She hopes to be a missionary to Cape Verde (she really already is), but she isn't waiting until then. In the *Other Sheep* contest here our eight-year-old Kathleen tied for first place with forty-eight subscriptions—the majority not Nazarenes and new subscriptions. She rang doorbells and made phone calls and got results.—*MRS. EARL MOSTELLER, Cape Verde Islands.*

An Outpost In the Isle of Pines

I have just returned from a week's meeting in the Isle of Pines, a beautiful island located in the Caribbean Sea just thirty-five minutes from Havana by plane. I preached in a church formerly connected with a holiness group no longer working in the Isle of Pines, a church largely made up of English-speaking colored people. These fine folk have chosen to come into the Church of the Nazarene, and they are led by their faithful pastor, Rev. Alfred Egers.

During the six-day meeting the Lord gave us six converts and one lady was sanctified, six new members joined the church, and two were baptized.

The Isle of Pines is noted for a number of good things. It is reported to have the finest mahogany and ebony wood in the world. Cuba's best clay for making beautiful ceramics comes

from there. It has at least five kinds of excellent marble. An American firm has joined with Cuba in developing a gold and tungsten mine. Its soil produces grapefruit as sweet as oranges. It is also the location made famous by Stevenson's *Treasure Island*. And its people are very friendly.

May God richly bless the new Nazarenes on the Isle of Pines!—LYLE PRESCOTT, *Cuba*.

Destruction to "The Doll House"

On the evening of January 30 my little home here at Endingeni, called by many "The Doll House," was struck by lightning and in a short time was almost completely destroyed by fire. My native girl and I had gone to the girls' hostel about six-thirty for our prayer and fasting service. When it was over, we stayed there because there was such a bad storm going on. The lightning was about the most intense that I have ever seen. At about eight o'clock my nurse came running up through the storm to tell us that my house was burning inside. I cannot express the feeling that filled my heart while I ran to call some girls to help us. Two things were uppermost in my mind: my Bible and the dispensary money for the month. All of the missionaries and the few girls we had aroused took courage and went into the house to save my things. God gave extra strength and courage to us that night and we were able to carry everything to safety. When everything was moved completely away from the house, the roof fell in and then the fire burned with fury.

Miss Irene Jester and Miss Lois Drake have been very kind in this time and have given me a lovely room in their home while mine is being rebuilt.

I'm glad that when I consecrated my life to Him, I also consecrated "time and friends and earthly store"; and when I see my things marked as they are I just thank God that He has allowed me to have them a little while longer.—ESTHER M. THOMAS, *Swaziland*.

Gains at Stegi

At the present we are laying the foundation for the Fitch Memorial Church here on the main station [Stegi, Swaziland], and will start with the brickwork as soon as sufficient brick can be made and several other small buildings finished. This new church building will be another answer to our prayers, for our old building has long been outgrown.

Our day school enrollment is around

two hundred and fifty at present. Because the beginners' class was already filled, some children who wanted to enroll for the first time had to be turned away. The most encouraging thing to us, though, is the fine enroll-

ment and staff in the Bible school. May the Lord continue to call these people into Christian service, let them get an education, and return them to minister unto their own people.—JOHN WISE, *Swaziland*.

THE HOME CIRCLE

Conducted by Grace Ramquist

Our Homes—

THE DAY which we as a nation have set aside as Mother's Day is drawing near. Most of a mother's life is spent in the home; and the attitudes which she displays have more to do with the spirit found in that home than has anything else. Because of this, I would like to quote from Dr. Daniel March's book *Home Life in the Bible*.

"I think we should have more quiet, naturalness and simplicity in our domestic life. We must have, especially in cities and large towns, less art and more comfort in our houses; less parade in the parlor and better cooking in the kitchen; less anxiety about what the outside world says of us and more care about what we say to each other in the family circle; less display of mere politeness and courtesy to company, and more substance of kindness and cheerfulness and delicacy of feeling to the members of our household. The best part of the house, and the best of everything in it, must be for the use and health and comfort of those who live in it. Outside friends and guests must be drawn to our homes, not by great suppers and grand entertainments, but by the kind hearts and good manners of those who give the invitation.

"We are defeated in our attempts to make home cheerful and happy because we pay too much and we work too hard. We task and weary ourselves so much in the endeavor to collect the materials for enjoyment that they can give us little pleasure when they are collected. It does not take much to make children contented and happy in their own home, provided parents take the lead in simple habits, gentle manners and cheerful dispositions. It takes but very little to make grown people love their homes, provided they look for its chief ornament and greatest charm in themselves, and not in things that can be bought or borrowed. The rare and costly ornaments of our houses give us most pain and least pleasure. It flatters our pride to be able to say that we have something that very few or nobody else can have, but our

peace and comfort and joy must come from the most simple and common blessings of life."

And I want you to remember that Dr. March wrote these words in 1862. How well their warnings fit into our lives today, in 1952! What kind of homes are we establishing?

A Gift for Mother

By Mary Sanders

"Is this all you're going to give your mother for Mother's Day?" exclaimed Marie Phillips, laughing heartily.

She held high a small object made of pink satin, stuffed with cotton, and trimmed lavishly with purple lace. The stitches were none too even, and a few dark spots, caused by the sudden painful contact with a sharp, troublesome needle by inexperienced fingers, were discernible. These tiny blood stains, however, had been vigorously rubbed with a damp cloth in an effort to conceal them.

At Marie's words, Doris Taylor's face flushed crimson. "O Marie," she exclaimed, "please don't make fun of the pincushion I made. I didn't have the money to buy Mother a present, and—and, I did work so hard to make her something she would like! Don't you think it's at all pretty?" By then Doris was close to tears.

Hurriedly Marie handed back the pincushion, "Oh, don't be a baby and cry about it. I suppose it's all right—only, you see, I'm buying my mother an orchid corsage."

"But they cost so much," sighed Doris.

"Sure," replied Marie, "but you see I've been saving a little money out of my weekly allowance for the past few weeks."

"Yes, but I don't get an allowance. Oh, it's not that Mother wouldn't love to give me one if only she could," the little girl hastened to explain.

"Oh, let's forget about it," Marie interrupted crossly. Somehow she was beginning to feel a little uncomfortable, knowing as she did that Doris' mother was a widow and did sewing for different ones in the neighborhood, including her mother. Without saying any more both girls turned toward home.

It was Mother's Day. Mrs. Phillips held a beautiful orchid corsage. "It's beautiful, my dear," she said. "Thank you so much, Marie."

Suddenly, however, the happy expression on the mother's face gave place to one of hurt disappointment. Marie did not notice as she putingly said, "It sure took a lot of my allowance to get it for you. Otherwise, I might have bought that lovely dress I saw in the window last week." Then she added, "It looks to me like after I sacrificed to get the beautiful orchid corsage for you that—well—that you might at least get me the dress I've been wanting so much—"

She turned to see what impression her words were having upon her mother, only to find to her surprise that her mother had left the room. And on an end table the beautiful orchid corsage lay.

It was Mother's Day. Mrs. Taylor stood holding a pink object which had been lavishly trimmed with purple lace. Her little daughter, was explaining. "It's not a very good present, Mother. I did so want to get you something 'specially nice. Marie thought it wasn't nice at all. She got her mother a lovely orchid corsage.

Why, Mother, you're crying. Don't you like the present at all?"

Kneeling quickly, the mother held her small daughter close in her arms. "My dearest, you don't know how precious your gift is to me. Of course, I love every stitch in it! Don't you mind what Marie said." Then, as though she had a sudden insight into the Phillips home, she continued, "I'm sure Marie's mother is not nearly so happy over her gift as I am with mine. You have given so unselfishly, dear. I'm sure that God, like mothers, treasures most those simple gifts prompted only by love, with no thought of reward."

NEWS OF THE CHURCHES

Evangelist J. T. Myers writes: "I am to be in Sharon, Pennsylvania, October 1 to 12, and have two open dates following that—October 15 to 26 and October 29 to November 2. I would be glad to contact two other churches while I am out that way. Write me, 502 Lafayette St., Danville, Illinois."

Pittsfield, Illinois—Our church recently experienced a stirring revival with Dr. Howard W. Jerrett as the evangelist. God's blessing was felt in each service, and we sincerely appreciated the ministry of Dr. Jerrett. On the closing Sunday a fine group was added to the church membership. A love offering for the pastor's wife received an enthusiastic response.—Richard A. Bushey, Pastor.

New Lothrop, Michigan—We are happy to be able to serve the Church of the Nazarene in this community where we have been well received both by the church and the people of the community. The church recently gave us a unanimous call for the third time. We have a wonderful people to serve. Every department of the church is advancing. The board voted to modernize the basement into a young people's auditorium and six Sunday-school rooms. The work has already begun and we are looking forward to a steady progress in building the kingdom of God. God has blessed us and made these the richest years of our preaching ministry.—R. D. Bredholt, Pastor.

Evangelists Jack and Ruby Carter report: "Our first revival for the new year opened at Carrizo Springs, Texas, with Pastor L. S. Redwine and his good church. The Lord gave wonderful victory with a number of seekers receiving help. Our next campaign was a youth revival at Lamar, Colorado, with Pastor Harry Moyer and his good church. This proved to be one of the best revivals of our ministry; numbers of times the altar overflowed with hungry seekers. The next scene of battle was Olivet, Illinois,

with Pastor George Williams and his faithful Nazarenes. This was a time of refreshing from the hand of God, and numbers of people received definite victory at the altar of prayer. The next campaign was with Pastor J. P. Foster and his good people at Mt. Vernon, Illinois, where the Lord gave a gracious revival of old-time power. It was a joy to see heads of families bow at the altar of prayer and others who received help spiritually. In Lincoln, Illinois, with Pastor J. L. Longnecker and his good crowd of Nazarenes, we had a real time of victory with many seekers and happy finders and the church being helped in a good way. At the present time, we are in a good revival at Albion, Nebraska, with Pastor Harry Lawyer and his faithful group of Nazarenes; souls are seeking and finding God in the old-time way. Our next revival will be with the East Waco, Texas, church with Rev. M. S. Burkhart. We have three open dates left in the year 1952. To any church needing our services as preacher and singers, we shall be glad to give any of the following dates: July 2 to 13, July 16 to 27, November 26 to December 7. Address us in care of the Nazarene Publishing House."

Evangelist John Shoemaker writes: "God is blessing my ministry with souls and glorious victory. I have an open date, May 6 to 13, and would be glad to go anywhere, but would prefer the Midwest or West. I carry both the musical and preaching program. Write me, 723½ N. Bushnell, Alhambra, California."

Fairfield, Iowa—Rev. Mark Campbell, veteran pastor and builder of many churches, gave Fairfield his closing pastoral term, a gracious and effective ministry extending from 1947 until he accepted retirement relations at the district assembly last August. Rev. Ronald Kelley then accepted the pastorate, and he has won the people's hearts. These seven months have shown a spirited and confident growth

in all departments. In October, a Thursday night visitation program was inaugurated which has played its part in bringing the Sunday-school attendance up from an average of sixty-four in August to an average of ninety-eight for February. Capitalizing on Youth Week for evangelism, we secured a team of ministerial students from Olivet College: John Jarnagan as evangelist and Paul White as singer. Despite the stormy weather, we experienced victory. God was here and people were saved and sanctified. Fairfield presents a real challenge to our church with its holiness message. We are counting on a continued victorious ministry under the capable and devoted leadership of Rev. Ronald Kelley.—Mrs. George Baker, Reporter.

Niagara Falls, New York—We closed a revival campaign on January 13. We had Rev. and Mrs. Kenneth Masterman as singers and musicians. They are "tops" and labor under the blessing of God. Rev. John R. Donley was the good evangelist; God blesses his ministry with earnest seekers. We had a good harvest of souls, and broke all previous attendance records in Sunday school with 278 present. We received eleven new members into the church. We praise God for the victories He has given.—Paul S. Gilmore, Pastor.

Vassar, Michigan—March 6 marked the closing of an outstanding revival at our church. Evangelist George Grimm was mightily used of God. He is a Spirit-filled man and preaches under the mighty unction of the Holy Spirit. Rev. and Mrs. Alvin Richards were the singers in the second week, and Rev. Mr. King took charge of the singing and music in the third week. All did a marvelous job. The church was packed night after night, and over one hundred seekers were at the altar during the meeting. It was a time of old-time revival fire, reaching out into other churches, and there was great depth to the results. We are beginning our fifth year with our Vassar church. God has given us some wonderful revivals, but this we feel has been the greatest.—Wade W. Roberts, Pastor.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 4: God's Warning Against Profane Living

Scripture: Exodus 20:7; Matt. 5:33-37; 23:16-22; Mark 7:5-8; Luke 6:46; 11:1-4 (Printed, Exod. 20:7; Matt. 5:33-37; 23:16-22)

GOLDEN TEXT: *Thou shalt not take the name of the Lord thy God in vain* (Exodus 20:7).

There is something wondrously rewarding about reverence, even as there is something deadly and poisonous about irreverence. In our lesson today we are concerning ourselves with God's warning against profanity, and it is to be understood that there is a profanity of living as well as of lips; and both are to be equally avoided.

The first meaning that springs into our minds relative to profanity is the use of profane language, and that was certainly high in God's thoughts when

the Ten Commandments were given. It has been said that a person's conversation soon reveals the depth of his reverence. Swearing is conversation's cesspool; it is the slime and refuse left on the beach when the great tide of reverence moves out of a life. Yes, it is wrong to curse and swear; but let us remind ourselves that it also may be wrong for us to use sacred expressions glibly and casually. It is doubtful if a deeply reverent person would carelessly use such an expression as "For heaven's sake." To us, heaven is the abode of God and all our loved ones who are "with the Lord." And closely akin to this, maybe even worse, is the habit

of some Christians of using the divine name with a recklessness that is not appropriate. Because we ministers use the Lord's name in the pulpit freely it gives us no license, out of the pulpit, to glibly use such expressions as "My Lord!" It really is a sign of inner irreverence.

And then there is profanity of life. Esau was called a "profane person" (Heb. 12:16). And it didn't have reference to his words, but to his attitudes toward sacred things. Younger Christians have been shocked somewhat by certain older saints who, during prayer, stand erect with unbowed heads and with eyes wide open. It is a totally unnecessary cause of stumbling and is a sign of irreverence. And among some young people a carelessness toward the sanctuary, the songbooks, laughing or chatting while the Bible is being read, have become means of spiritual deterioration.

Irreverence of life or lip takes a heavy toll: let's guard our lives at this point.

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

Worthington, Kentucky—First Church recently closed a very successful revival for the young people. The crowds were fine and there were several fine altar services. Everyone who came was helped. Our workers were Rev. Mae Oakley and Mrs. Maud Maynard. The Spirit of the Lord was in each service in a marvelous way. On March 24, we had 153 in Sunday school. We are in a building program and soon will have our Sunday-school rooms completed. We had our recall and the vote was unanimous for a three-year call. The church is going ahead under the leadership of our pastor and his wife, Rev. and Mrs. Jesse Oakley. The Lord meets with us in the services, and all the people seem to be in harmony and love.—Mrs. Edw. Shope, Reporter.

Evangelist Joe Bishop writes that he has an open date, April 30 to May 11. Write him, Box 47, Yukon, Oklahoma.

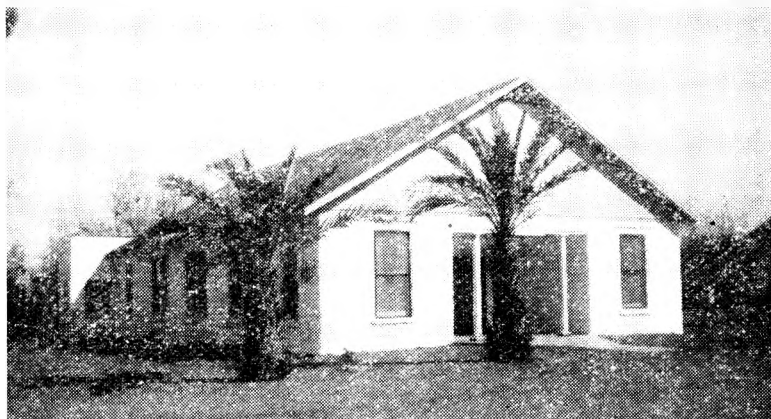
Calgary, Alberta, Canada—First Church recently closed a very wonderful Youth Week with Rev. Paul Mangum of Tillamook, Oregon, as the guest speaker. Fifty young people knelt at the altar in five services and fifty more dedicated their lives to whatever service in the Kingdom the Lord provided for them. The Youth Week opened with Ben Kaechele, David Parton, and Ronald Borden giving a composite sermon, with 18 at the altar. On Monday night, 65 teenagers between the ages of thirteen and seventeen met for their dinner and fellowship; 175 attended the

N.Y.P.S. banquet on Tuesday night. The subsequent services featuring two college choirs, the Sunrise Gospel Radio Group, and the Janz Quartet brought wonderful attendance with people turned away the last Sunday night, as over 700 packed the auditorium and additional rooms. Brother Mangum's depth of spirit, ease of delivery, and Spirit-filled messages were a genuine challenge and lift to the entire church. Good leadership is developing a fine youth group in the church. Under the ministry of my predecessors, Calgary has made a place for herself as one of the great evangelical centers of western Canada. Weather permitting, the auditorium is filled every service. We will have organized three additional churches in the community this quadrennium, which does not seem to cut into either attendance or resources. The church recently voted to enter into an expansion program and extended the pastor a three-year call. Western Canada presents a great challenge for the church, also a responsibility for Dr. Edward Lawlor, our fine district superintendent. Calgary First has averaged 510 the first three Sundays of the Sunday-school emphasis program under excellent leadership. The church gives over 50 per cent of its income to benevolences, including foreign missions, home missions, and education. Mrs. Reed and I enjoyed a profitable ministry in Malden, Massachusetts. We could not have asked for a finer congregation and a more sympathetic community. The unity of the church and the kindness of the constituency, including a wonderful group of ministers on the

New England District, left an indelible impression upon our hearts. We shall never forget their courtesies.—Oscar F. Reed, Pastor.

New Lexington, Ohio—On March 23 our church closed the greatest revival in its history with Rev. Billy and Helen Smith as the evangelists. Brother Smith preached the old-time gospel with the anointing of the Holy Spirit and conviction prevailed in each service, resulting in 82 seekers at the altar. Mrs. Helen Smith carried a real burden, and did a wonderful work with the children and young people. We had daily prayer meetings at the church with souls praying through to definite victory. One night 40 young people dedicated their lives to God for special service. We had two great healing services and definite testimonies of the healing power of God. One lady who hadn't been able to kneel for six years was healed and able to kneel; two were healed so they could see clearly, and many others testified that they had been touched by God. On the last Sunday we had a record attendance of 104 in Sunday school. A love offering of \$100.00 was pledged by the church to send the pastor and his wife to General Assembly. We have served these good people for four years and have one more year on a three-year call. A wonderful spirit of unity and love prevails in the church. We thank God for the Church of the Nazarene and we appreciate our good leaders.—Elbert R. Speckien, Pastor.

We came here last fall from Bethany-Peniel College and found a small group of folks who wanted to see the church grow for Christ. Since last September we have redecorated the church and parsonage, inside and outside. The Lord has helped us to have a 41 per cent increase in Sunday-school attendance and a 20 per cent increase in church membership, with a good increase in attendance on both Sunday and Wednesday night. The church has given us a 15 per cent increase in salary, and stands by the program in a wonderful way. Recently we had a wonderful revival with Evangelists Alvin and Pauline Maule. Night after night the power of God was felt in the services, and many were drawn unto the Lord. Brother Maule preaches the Word with the anointing of the Spirit, and Mrs. Maule did good work with the Juniors and also in the singing. We had splendid attendance in the week-night services, and set a new record



in Sunday-school attendance. These fine people have given us a unanimous

call for another year.—Russell R. Harris, Pastor.

Los Angeles, California—The Riverside Drive Church recently closed a revival campaign with Evangelist Leila Dell Miller. It was the best meeting in the history of the church. There were seekers at the altar of prayer every night. Miss Miller is one of the very best youth evangelists in our country.—Emma French, Pastor.

Evangelists Ralph A. and Lillian Mickel write: "Because of a change in our slate we have an open date July 1 to 13, following the General Assembly. We'd like to slate this in the Midwest or North Central states, since our next meeting will be in Canada. Our evangelistic program consists of duets with accordion accompaniment, chalk pictures, several other musical instruments, and the teaching of gospel choruses. This is our fifth year in the evangelistic field. Our slate is filled until Christmas, except for this one date. Write us, Alum Bank, Pennsylvania."

St. Thomas, Ontario—We recently had a wonderful ten-day revival campaign, with Rev. T. E. Martin, superintendent of the Ontario District, as evangelist, and Rev. Earl Bray as song evangelist. It was the best revival we have had in the past three years. There were many victories, with many receiving Christ for the first time, backsliders reclaimed, and Christians sanctified. Many children found Christ in Sunday school on Decision Sunday, March 23. Two little brothers were saved in Sunday school, and their parents were wonderfully saved in the evening service. In the evening service of March 23, there were three separate altar services with souls praying through and finding victory. After this we had an anointing service. These services have drawn us all closer to Christ and we are still praising God, who hears and answers prayer.—Mrs. Helen M. Rychman, Reporter.

Bell Gardens, California—Under the leadership of Ralph L. Morris, pastor, First Church here sold its old parsonage and with the price obtained paid off an old mortgage indebtedness on the church and parsonage property of several years' standing and purchased other property for a new parsonage. About a month was spent in redecorating, relandscaping, and painting the new parsonage, located just one block west of the church. The lot is 116 x 45 feet, with a double garage; and the dwelling is a three-bedroom stucco building—all modern. The property was purchased for \$8,-

\$600.00 and since remodeling, etc., is now worth \$8,500.00. The church building is now clear of debt, for which we praise God! Open house was held on February 22, and Dr. and Mrs. R. J. Plumb, district superintendent and wife, were among the guests present. The whole property was gone over and most of the work done by friends and members of the church who donated their time. A gas range was presented to the parsonage by the Sunday school, and beautiful red satin drapes were presented by the W.F.M.S. We are forging ahead under God.—Reporter.



As Received by
T. W. Willingham, Executive Director
Nazarene Radio League

RADIO Station HCJB, Quito, Ecuador, which carries "Showers of Blessing," recently expressed appreciation for the program and sent us the following excerpts they have received recently from interested listeners.

"I would like you to know that I enjoy your programmes very much, especially the transcribed broadcast of 'Showers of Blessing.'—St. Michael, Barbados.

"The programs have been a great blessing to me. Many times when I'm sad it brings joy and gladness, espe-

cially 'Showers of Blessing.'—East Bank, Dem., British Guiana.

"On the night of the nineteenth, there was an announcement from your station that through you copies of Dr. DeLong's lectures on 'The Greatest Need of the Church' could be had from 'Showers of Blessing.' If these are still available I would be very glad if you would send me a copy."—Kingston, Jamaica, B.W.I.

"Many of your listeners including me are finding these programmes of untold help and blessing which will all be told in eternity—'Showers of Blessing.'—St. Michael, Barbados, B.W.I.

From this station we have received mail of prisoners converted; of sailors out in the ocean giving their hearts to God; blessings from Canada, British Isles, all over South America; many missionaries of ours as well as other denominations being encouraged; and one man donated a church building free of debt to the Nazarenes and they now have one of the largest Sunday schools on the entire district. Praise the Lord for short wave, a round-the-world broadcasting! Breathe a prayer for this ministry.

Sligo, Pennsylvania—On Sunday, March 23, we closed a revival meeting which was very beneficial to our church. Rev. Alired H. Armstrong was the evangelist. His straightforward, fearless preaching was along the old-fashioned line. Many friends were made for our church.—C. F. Hunt, Pastor.

Evangelist G. H. Madison writes: "These are great days in the evangelistic field. I find that God is fulfilling every promise. Due to a cancellation, I have an open date in May; I would like to fill this date in the South or Southwest. Write me, Box 537, Jasper, Alabama."

Rensselaer, Indiana—In spite of much sickness, the revival held at our church with Rev. Dwight Steinger was well attended with some definite victories at the altar. The revival climaxed with a fine, record-breaking Sunday-school rally with 231 in attendance. There were a large number of people present who had never been in the Church of the Nazarene before. Surely this has given the entire church an enlarged vision of the work which God has for us to do in this rural community. The successful rally was made possible because the people had a mind to work. The pastor and his wife brought in thirty-nine new people, another couple from eighteen miles distant brought

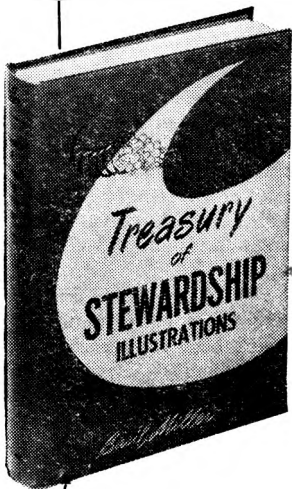
twenty-eight from their community, and the entire church co-operated to make this a great day of viewing an enlarged territory for work. The Lord has been very gracious to us during our five years of ministry with this fine people.—Kenneth L. Coil, Pastor.

Vici, Oklahoma—In February our church and also the town had the greatest revival of its history. Rev. Lester Johnston, our Nazarene missionary to Argentina, was our inspirational evangelist. During the last five days of the revival we were privileged to have the Rushing Family as song evangelists. During these nights we averaged 400 in attendance, and in the Sunday afternoon service we had almost 700 present. Since our town has only approximately 650 or 700 population, we feel that the revival fire swept the entire town and surrounding communities. All churches had to dismiss their services because their congregations were attending the Nazarene revival. Since our small church could not contain the people, the city gave us the use of the city hall and the lights without charge, the lumber company gave us material to construct our platform, the American Legion loaned us their folding chairs without charge; speakers, fuel, songbooks, and newspaper articles were all donated without charge. Finances came in from many

unknown sources. The entire population seemed to be under conviction; and as the people came into the city hall, the spirit of conviction settled upon them. This was due to much prayer and fasting before the meeting. Many souls came to the altar and were saved, reclaimed, and sanctified. People who had never attended our church services before came and fell at our altar and received definite spiritual help. Brother Johnston certainly carried a heavy burden and seemed to be especially anointed each night. Our singers had a well-balanced musical program which appealed to all, and their lives were such a blessing. Each member of the family contributed much by his personal work during the altar service. God certainly answered prayer and sent a genuine revival to Vici. The people of the church and town are still rejoicing, and the church now is making plans to build a new auditorium.—M. L. Riddle, Pastor.

Evangelist B. F. Neely reports: "Recently we were in one of the best revivals we have seen for some time with Rev. Milton Huxman, at the Bethany Church near Hutchinson, Kansas. Brother Huxman and his fine family are among our best loved people. John Whisler, the blind singer, and his seeing-eye dog, Judy, did their part well. Brother Whisler is one of the most efficient altar call singers with whom we have been associated in a ministry of many years in evangelism. The attendance was very encouraging all the way through. On the last Sunday in spite of snow and wind, both morning and evening, the seating capacity of the church was taxed to its limits. Sunday-school attendance was 255. The morning message was directed to the young people, to which they responded readily; and many of them prayed through beautifully. In all, there were 120 seekers, among whom was a family, the head of which is an outstanding singer. Our next revival was with Rev. J. D. Wadley and the Oakland Church in Topeka, Kansas. In spite of more bad weather, we had a good revival, including some heads of families who had never been saved before. The pastor received a good class into church membership on the last Sunday of the meeting. In response to a request from the district superintendent, we conducted the recall of the pastor. He was elected by a fine vote; his three-year call lacked only two votes being equal to the one-year call. Next we were with Rev. I. E. Brown, Oakley, Kansas, for the second time since December. This time it was a week's preaching on holiness, presented as a Christian Service Training course. This has been set up by the department of Christian Service Training, as a special unit, and those who attended according to requirements received certificates of credit. We are now engaged in presenting such a course of instruction in our church at Okemah, Oklahoma, where Rev. W. R. Fox is the energetic pastor."

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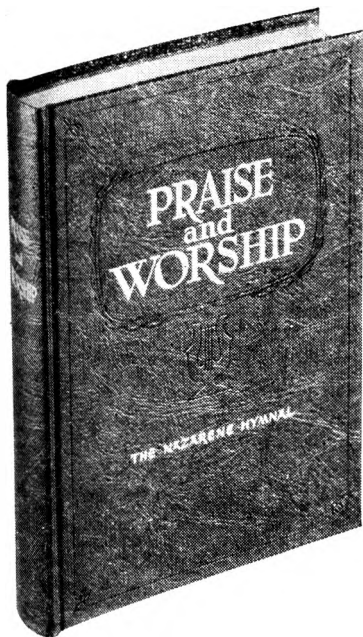
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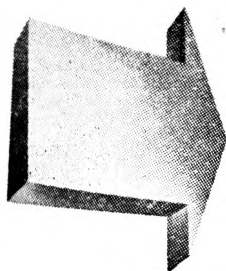
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Richmond, Indiana—God is blessing West Side Church in a wonderful way. Since the first of 1952, we have received 17 members into the church and have had over 50 seekers at our altar. The finances have increased in a remarkable way and the pastor was given a \$10.00 a week increase in salary. The last three Sundays, the Sunday-school attendance record has been broken three times with attendances of 166, 172, and 185. Richmond is a great field and a challenge to the Nazarenes here. Our Nazarenes here are co-operative in all phases of the work and their labors and prayers have made this good report possible.—Earl Marvel, Pastor.

Decatur, Illinois—East Side Church recently closed a wonderful revival with Evangelists Dorrance and Esther Nichols. They are fine workers, and God gave us over forty seekers at the altar with many seeking the Lord for the first time. Our church was organized eighteen months ago and God is greatly blessing. The last

Sunday of our revival we had 184 in Sunday school, and we are averaging close to 140 for the assembly year. We have had to double our building capacity since organization. We have a people with a mind to work and we love them very much. I believe one hundred per cent in home missions.—Charles Alstott, Pastor.

DEATHS

REV. LEVY HART of Mansfield, Illinois, a licensed minister of the Illinois District, died March 20, at the age of fifty-one years. He had been afflicted for a long time with cancer, and suffered intensely the last six months or so. In it all he was patient, and a few hours before he died said he saw into heaven, beholding Jesus and his little ones who had gone on before. He is survived by his wife and three daughters in Mansfield, and a son who only recently shipped out for overseas service. Funeral service was held in the Mansfield Church of the Nazarene, with the pastor, Rev. Charles Bauerle, in charge.

SAMUEL HARPER POLING, age fifty-two years, died at his home in Sparta, Michigan, February 23, following a sudden illness. He was born in Ohio, March 18, 1899. In 1920 he was united in marriage with Mary Woltz. He was a member of the Church of the Nazarene in Sparta. He is survived by his wife, six sons, two daughters, one brother,

and three sisters. Funeral service was conducted by Rev. W. G. Richards, with burial in Greenwood Cemetery.

CHARLES FLOROM, age fifty-six years, a lifelong resident of Frontier County, Nebraska, died at a Holdrege hospital on February 11. He found God during the last week of his life in the hospital room where he died, due to the faithful work of the local pastor. He is survived by his wife, Alpha; two children, Tommy and Martha; and five step-children; also three sisters and one brother. Funeral service was conducted from the Church of the Nazarene in Curtis, with Rev. W. A. Cunningham officiating; burial was in the Curtis cemetery.

MRS. ELIZABETH RENTSCHLER WEBER was born August 27, 1878, in Patricksburg, Indiana, and died suddenly at her home in Kelowna, B.C., Canada, on February 24, 1952. For many years she had been a faithful and devoted member of the Church of the Nazarene and took an active interest in the work just begun in Kelowna. Her husband, Mathias John Weber, preceded her in death in 1941. She is survived by one son, Fred, and one daughter, Mrs. Margaret Hunter; also two sisters and one brother.

STEPHEN PAGE was born December 24, 1877, in England, and died at his home in London, Ontario, Canada, November 30, 1951. He was a charter member of First Church of the Nazarene in London. He was always faithful in his attendance and testimony, and will be greatly missed. His wife preceded him in death about one year. He is survived by a daughter, Mrs. May Rankin, and a son, Reginald, both members of First Church in London. Funeral service was conducted by his pastor, Rev. A. E. Collins, with interment in Forest Lawn Cemetery, London.

ANNOUNCEMENTS

NOTICE—Rev. J. T. Drye and wife, and Rev. Ulus Rushing and wife, all of the "Rushing Family," are forming an evangelistic party, in June, and entering the field of evangelism. Mr. Drye does the preaching—he is a good preacher; and they are excellent singers, and equipped to carry the full program for a revival. Address them, P.O. Box 1, Coffeyville, Kansas.—Jarrette Aycock, Superintendent of Kansas City District.

RECOMMENDATION—Rev. Vernon O'Brien, Route 3, Circleville, Ohio, has recently united with the Church of the Nazarene. He has been a successful evangelist in another holiness denomination of this area. I can heartily recommend him to our churches and people everywhere.—Harvey S. Galloway, Superintendent of Central Ohio District.

WEDDING BELLS

Miss Joan Lurline Brown of Shamrock, and Mr. Curtis Wayne Steen of Wheeler, Texas, were united in marriage on February 23, at the home of the bride's parents, with the pastor, Rev. M. D. Hewitt, officiating.

Miss Frances Sevilla Cruzan and Mr. Franklin Isaac Seal, both of Houston, Texas, were united in marriage on February 23, at Woodsdale Church of the Nazarene in Houston, with the pastor, Rev. Mrs. Mary Orr Lucas, officiating.

Miss Shirley Arthur of New Hampshire, Ohio, and Mr. Carl Stiff of Nampa, Idaho, were united in marriage on March 19, at the Church of the Nazarene in New Hampshire, with Rev. Noel Whitis officiating.

Miss Esther Clyde of Auburn, Washington, and Herrold Asmussen of Sioux City, Iowa, were united in marriage on March 27, at First Church of the Nazarene in Sioux City, with Rev. R. E. Hodgson officiating.

Miss Joan Yoesel of Kansas City, Missouri, and Rev. Keith Bottles of the Nazarene Theological Seminary, were united in marriage on April 5, at the Church of the Nazarene in Falls City, Nebraska, with Rev. Paul McGrady officiating.

Rebecca Walker of Pharr and Melvin Pierce of McLean, Texas, students of Bethany-Peniel College, were united in marriage at First Church of the Nazarene in Norman, Oklahoma, with Professor Jack T. Rairdon of the college reading the vows, assisted by Rev. Raymond Hurn.

BORN—to Mr. and Mrs. Keith L. Grimm of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Alma Irene, on March 10.

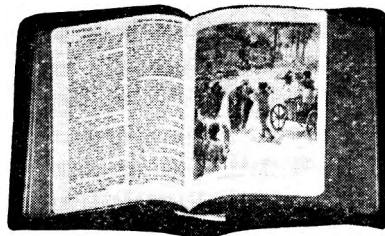
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—to Pfc. and Mrs. Thomas Waldron, Jr., of Arcadia, Florida, a son, Ronald Edward, on March 21, at Ft. Monmouth, New Jersey.

—to Song Evangelists Lloyd and Addie Mitchell of Valer, Pennsylvania, a son, Lloyd Byron, on March 23.

—to Mr. and Mrs. Kenneth H. Dunn of Phoenix, Arizona, a son, Gary Allen, on March 26.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

(Pre-General Assembly Schedule—1952)

Idaho-Oregon May 7 to 9
Northwest May 14 to 16
North Dakota June 4 and 5

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

(Pre-General Assembly Schedule—1952)

Washington Pacific May 7 and 8
Northern California May 14 to 16
Southern Mexican May 20 and 21
Southern California May 22 to 24
Los Angeles May 27 to 29

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

(Pre-General Assembly Schedule—1952)

Ontario May 7 and 8
Akron May 14 to 18
Florida May 21 to 23
Albany May 28 to 30
New England June 4 to 6

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

(Pre-General Assembly Schedule—1952)

Oregon Pacific May 14 to 16
Arizona May 29 and 30
New Mexico June 4 and 5
Rocky Mountain June 11 and 12



SERVICEMEN'S CORNER

Rev. Norman Moore, 1805 California Avenue, Wahiawa, Oahu, T.H., pastor of our church, writes: "A letter I had written last month came back today and because of it I felt I wanted to write to you. As you know, Schofield Barracks is near here. Since we have arrived back here we have contacted six or eight boys with Nazarene backgrounds stationed there.

"Take the boy to whom I wrote the letter above. He arrived and somehow we got in contact. He was able to get out to services a few times. Just before he sailed for Korea I talked to him and we went down to the church and knelt at the altar and he was reclaimed. He sailed to Japan, in three days after that was in the front lines. He wrote me and I answered. Again he wrote requesting prayers and said he still had the victory. I delayed answering for two months. Today the letter came back stamped, 'Verified Deceased.'

"I rejoice that I was able to help him back to God; some we have not been able to help. But in this time only one parent or pastor has written (to my knowledge) that their son or parishioner was here. I know there are more than we have contacted but we do not know they are there. I wish it were possible to impress our pastors and parents with the urgency of keeping contact with our boys. The possibilities are that I am the last Nazarene minister this boy saw, and held one of the last religious services that he was in; and, speaking to him, I saw him saved. Had we not known him here, it is possible the lad would not have found God.

"I trust the Lord lets us win a few more servicemen as they are en route through."

NOTE: We give all fellows (whose names we have) who are stationed in the Pacific the addresses of our Hawaiian, Alaskan, Japanese, Philippine, and Korean pastors and missionaries. However, we could render much better service if pastor or parents would notify us when fellows are stationed in Hawaii or Alaska, especially for any length of time. As you can see by this letter, time is the essence. Also, your co-operation in getting changes of address to us immediately is needed.

L. J. Du Bois

SPECIAL PRAYER IS REQUESTED by a pastor in Idaho for a friend whose wife is ill in California with cancer of the lungs, for her healing, also for the husband and two children;

by a reader of the "Herald" in Kentucky for a young mother, that God will answer prayer for the healing of her nerves;

by a Nazarene lady in Missouri, that God will touch and heal her body;

by a lady in California, that she may get back to God and get a deep and definite experience of salvation, also that her brothers and sisters may be saved;

by a Nazarene in North Dakota, that God's will may be done in a contemplated change of location in work—for physical healing—for a church problem—that God will hold certain ones steady in deep trial—that God will overrule and work out His will regarding a loved one, and that they may be able to hold steady and believe God for victory;

by a lady in Illinois, who lost her husband in New Orient disaster last December, that God will help her physically, also for the salvation of her three sons before it is too late;

by a pastor in Ohio, that his wife may be healed of cancer;

by a Christian man in Alabama for an individual to whom he is sending the "Herald," and that God may bless and use him in his work for souls;

by a lady in Massachusetts, that she might keep in the center of God's will, that the Holy Spirit will bring deep conviction upon her husband, for the salvation of her daughters, and that God will especially undertake as to the marriage of one of her daughters, and that His will may be done, also that she may know for sure what is God's will for her own life.

District Assembly Information

ALASKA—May 1 and 2, at Anchorage. Entertaining pastor, Rev. M. R. Korody, 1220 East St., Anchorage. Dr. Hardy C. Powers, presiding officer.

WASHINGTON PACIFIC—May 7 and 8, at Church of the Nazarene, E. 37th and Main St., Vancouver, Washington. Rev. Fred Vogt, entertaining pastor; 2504 East 25th, Vancouver. Dr. G. B. Williamson, presiding officer.

IDAHO-OREGON—May 7 to 9, at College Church, Dewey and Juniper Sts., Nampa, Idaho. Entertaining pastor, Rev. John E. Riley, 411 Ivy Street. Dr. Hardy C. Powers, presiding officer.

ONTARIO—May 7 to 9, at Hamilton, Ontario, Canada; church located at 92 Ottawa Street, North. Entertaining pastor, Rev. R. F. Wooten, 83 Ottawa Street, North; Hamilton. Dr. Samuel Young, presiding officer.

AKRON—May 14 to 16, at Akron Armory, High and Bowery Street, Akron, Ohio. Entertaining pastor, Rev. C. D. Taylor, 569 Schiller Ave., Akron 10, Ohio. Dr. Samuel Young, presiding officer.

OREGON PACIFIC—May 14 to 16, at Salem, Oregon; church located at 1320 Center Street. Entertaining pastor, Rev. Eugene L. Stowe, 1504 Jefferson, Salem, Oregon. Dr. D. I. Vanderpool, presiding officer.

NORTHERN CALIFORNIA—May 14 to 16, at Beulah Park Campground, 100 Beulah Park Drive, Route 4, Santa Cruz, California. Entertaining pastor, Rev. F. Arthur Anderson, 4210 Gladys Ave., Santa Cruz. Dr. G. B. Williamson, presiding officer.

NORTHWEST—May 14 to 16, at Church of the Nazarene, Clinton and Alder, Walla Walla, Washington. Entertaining pastor, Rev. J. Paul Downey, 827 Washington St., Walla Walla. Dr. Hardy C. Powers, presiding officer.

FLORIDA—May 21 to 23, at First Methodist Church, Florida Ave. at Tyler St., Tampa, Florida. Entertaining pastor, Rev. G. S. Rogers, 4618 Florida Ave. Dr. Samuel Young, presiding officer.

SOUTHERN CALIFORNIA—May 22 to 24, at San Bernardino First Church, 1671 Sierra Way. Entertaining pastor, Rev. Clyde A. Rhone, 780—21st St., San Bernardino. Dr. G. B. Williamson, presiding officer.

District Assemblies

Summer Schedule—1952

Eastern Michigan July 2 to 4
Nevada-Utah July 2 to 4
New York July 4 and 5
West Virginia July 4 and 5
Canada West July 9 and 10
Colorado July 9 and 10
South Dakota July 10 and 11
Alabama July 9 to 11
Northeastern Indiana July 9 to 11
Maritime July 16 and 17
Michigan July 16 and 17
Nebraska July 16 and 17
Central Ohio July 16 to 18
Pittsburgh July 16 to 18
Minnesota July 23 and 24
Eastern Kentucky July 30 to Aug. 1
Southwest Indiana July 30 to Aug. 1
Washington-Philadelphia July 30 to Aug. 1
Western Ohio July 30 to Aug. 1
Illinois August 6 to 8
Kansas August 6 to 8
Kentucky August 6 and 7
Missouri August 6 to 8
Virginia August 6 and 7
Iowa August 13 to 15
Northwestern Illinois August 13 and 14
Northwest Indiana August 13 to 15
Northwest Oklahoma August 13 to 15
Wisconsin August 14 and 15
Chicago August 20 and 21
Dallas August 20 to 22
San Antonio August 20 to 22
Abilene August 27 to 29
Houston August 27 to 29
Indianapolis August 27 to 29
East Tennessee September 3 and 4
Kansas City September 3 to 5
Louisiana September 3 to 5
Tennessee September 10 to 12
Arkansas September 17 to 19
Northeast Oklahoma September 17 to 19
Southwest Oklahoma September 17 to 19
North Carolina September 24 and 25
Southeast Oklahoma September 24 and 25
Georgia October 1 and 2
South Carolina October 1 and 2
Mississippi October 8 and 9

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