



Sword of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 24, 1952

A Sunday Morning Prayer

General Superintendent Young

O God, our Heavenly Father, I must face another Sunday morning congregation in an hour or so. I need Thy help and undergirding. Illuminate my mind to understand the inner meaning of Thy Word, and show me how to dispense that truth in fitting portions so that those who hear may want to partake. I am far from home today, but these people are well known to Thee. They are needy, hungry-hearted, and some are heavy laden.

Thy Word is a Lamp; make it a Light to us today. Give me a sure word, untainted by speculation or closet-room philosophy, for these men and women are troubled and vexed by suffering and sin. Help me to make Thy Word plain today, so that children will understand and old folks will not go away disappointed. Help me to challenge strong men and women with a word that is timeless and eternal.

Give me an assuring word. Some will be there who have lost their way. Give me that redemptive word that will bring them back, penitent. Per-

haps a little mother is fighting overwhelming odds. Her home is broken and she is laboring night and day to raise her children for God and holiness. Master, do not let me fail her. Give me Thy Shepherd's understanding heart. Let my words be reliable and sure.

On the edge of the city there may be a new-made grave where, this past week, a member of this congregation has been laid away. My words will not do for those who mourn; my own experience of salvation is not enough. Then some are bearing burdens and losses that seem worse than even death itself. They have prayed long for deliverance but their desire has not come. May they not find my words brassy or frivolous. Give me the understanding of Thy love.

In sincere humility and personal need I bend my knees, but I lift my hands in prayer and faith. Go with me this morning as I stand behind Thy sacred desk to face this congregation. Help me to win some soul today. For Jesus' sake. Amen.

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"Rejoice evermore. Pray without ceasing."—I Thessalonians 5:16-17

TELEGRAMS

Turlock, California—Northern California District N.Y.P.S. closes another great institute and convention. Rev. Paul Martin re-elected president. Speaker Mark R. Moore given great response. \$12,215.00 paid to home missions; increase of \$3,000.00 over last year; societies pledge \$15,000.00 for coming year. Quadrennial general theme adopted by convention at district youth banquet serving 550.—**WILLIAM A. WELCH, Reporter.**

Peoria, Illinois—Peoria Holiness Convention just closed; great crowds; altar lined with seekers. Dr. E. O. Chalfant, and Rev. Morris Chalfant from Africa, wonderfully used of God—**LYLE E. ECKLEY, Superintendent of Northwestern Illinois District.**

Nampa, Idaho—Rev. John Friesen, former assistant pastor of Nampa First Church, died suddenly on the morning of September 10.—**RAYMOND C. KRATZER.**

NEWS IN BRIEF

Miss Mabel Hanson, age 67, died of a stroke on September 9, while visiting relatives in Chicago, Ill. She began work at the Nazarene Publishing House in 1912, and was one of the employees for more than thirty years. She retired in 1948 and made her home in Kansas City.

The seventh National Sunday-School Convention will meet in Portland, Oregon, October 1 to 4. Dr. A. S. London will conduct a workshop on "Evangelism in the Sunday School" on Thursday afternoon, October 2, and also will address the convention on Thursday evening.

Rev. Eugene Stowe, pastor of First Church, Salem, Oregon, has accepted a call to pastor the College Church of the Nazarene in Nampa, Idaho.

Raymond and Bobbie Johnson, song evangelists of New Castle, Indiana, have accepted the call to be ministers of music at First Church of the Nazarene in Columbia, South Carolina, where Rev. C. E. McCracken is the pastor.

There is now a Church of the Nazarene in Newport, Rhode Island, the seat of the U.S. War College and Naval Base. The pastor, Rev. Harvey J. S. Blaney, will be happy to have the names of any Nazarene young men who may be stationed there, or any others he might contact. The church and pastor will do their best to pro-

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Pull Those Shades

And Turn Off Your Lights

Do your neighbors know that you are a member of the Church of the Nazarene? Then what kind of impression do you think you are making if they see your lights on on Sunday evening, or if they see you at some place of amusement?

Your neighbors, no doubt, would assume that your church has discontinued the Sunday evening services, or they might conclude from your actions that the service was not important enough to warrant your attendance; thus why should they consider attending? There is the possibility also that they might doubt your sincerity in your profession of your love for Christ and the church.

May the Holy Spirit prick the conscience of every Nazarene who stays away from church on Sunday evening without a bona fide reason.—**I. F. Younger, Superintendent of Idaho-Oregon District.**

Wait for the "Go" Sign

By Clyde W. Rather*

The meek will he guide in judgment: and the meek will he teach his way (Ps. 25:9; read also Acts 16:1-12).

"Don't overdrive your headlights," is the warning of traffic experts. At night the range of vision is shorter. When our speed is greater than thirty-five or forty miles an hour, and an unexpected obstruction looms up suddenly, we cannot stop in time.

"Don't overdrive your headlights," is also a law of Christian character. Desire, impulse, emotion, cocksureness, impatience, and sheer ignorance betray us into perilous haste. We speed on without the soul's green light. We resign from office, we start on the trip, we spend the money, we make the criticism—and do our praying afterward. Occasionally we check ourselves: we tear up the letter, we cancel the engagement, we turn back before we reach the corner. Sometimes we come to our senses too late—we hit the obstruction, the damage is done!

Jesus waited for thirty years, until the Spirit whispered, "Now start." Paul sat down at Troas and waited; and after a while God's light flashed, "Go!"—then on he went to Macedonia. "The meek will he guide."

God would save us from the folly and disaster of vagrant impulses. He would teach us to tarry, when to start, when to walk, when to run, when to fly, when to stop. He can make us sensitive to His signals.

*Pastor, Coolidge, Arizona

God—the Governor— And the Hurricane

By R. B. Oliver*

Where is the Lord God of Elijah? (II Kings 2:14.)

ARIZONA was in the throes of a drought that had gripped the Southwest for ten years. The situation was exceedingly crucial and a crisis was reached in the spring and summer of 1951. Farmers, cattlemen, and cities and towns were threatened with disaster because of the acute water shortage.

In the high plain country north of the Mogollon (pronounced muggy own) Rim, comprising almost one-half of the state, cattlemen were compelled to haul water to their thirsty cattle on the vast range in tank trucks, since the water holes and the artificial ponds had dried up. The drought was so severe that the cattlemen complained to the Fish and Game Department that thirst-starved deer in many sections were drinking half of the water hauled to the cattle.

A national magazine carried an article on the drought with pictures showing its seriousness. One of the pictures showed a man in the center of one of the dried-up watering places, with his hand and arm thrust into one of the cracks in the parched ground almost to his elbow. Carcasses of animals dead from thirst were shown. Arizona was really dry!

In the rich valley of the lower part of the state, where more good cotton is grown per acre than in any other part of the nation, the situation was also acute. Irrigation reservoirs were either dry or at dangerously low levels. Underground water tables were falling, threatening domestic needs of towns and cities. Into this serious situation came a new dilemma. Into the state came outside capital and farmers seeking a cut of \$400.00 an acre cotton. The new deep wells, sunk to water the vast acreage of new land broken out by the fortune seekers, threatened to deplete the remaining underground water and leave rural and urban areas alike to the mercy of the dry skies.

What Arizona needed was a modern Elijah!

The church circles of the state were elated over their new Christian governor, Howard J. Pyle, reared in a parsonage and known throughout the state for his high Christian ideals. For years he has written and narrated the broadcasting of the "Nation's Easter Sunrise Service" from the south rim of Grand Canyon over one of the major radio networks. His Christmas messages broadcast to the people of his state over a state network are masterpieces attained in few pulpits.

An organization of associated church women of the state had made the governor a subject of regular special prayer and invited communicants of every faith to join them in holding up the arms

*Tucson, Arizona



of their beloved executive, who is fast attaining national stature. Said the president of this church women's group in her appeal, as announced by the state press: "There is no telling how far or how high our beloved governor may go with the church women of the state holding him up in prayer."

Early in the summer Governor Pyle had called a special meeting of business, agricultural, civic, and other leaders of the state, to convene in Phoenix in August to consider the water situation of the state. At this meeting the governor officiated personally. In the headline, front-page story reporting the important meeting, the *Arizona Republic*, which has state-wide circulation, carried one very significant sentence, which is the crux of this article. That sentence was this: "Governor Pyle considered the water situation so critical that he opened the meeting with prayer." That was all.

And here is the significance of that lone sentence in reporting the conclave: The governor did not call in a minister, a priest, or some high-ranking church official to lead the important gathering in prayer. Instead, with the drought slowly strangling the life of the state, and realizing that the only relief had to come from a sky that had for ten years been unusually unyielding, the governor of the state of Arizona, after solemnizing the conclave of prominent citizens from all over the state with the seriousness of the situation, had them stand with reverently bowed heads, then officially as governor humbly but eloquently implored Almighty God for divine aid in the crisis and direction in the deliberations. In doing so he recognized his dependence and the dependence of his state upon the God of Abraham, Isaac, and Jacob; the miracle-working Lord God of Elijah!

"Where is the Lord God of Elijah?" What happened?

This took place on Tuesday. At that time the press and radio of the nation were devoting much attention to two separate hurricanes in the Caribbean, thousands of miles away. The U.S. Air Force was keeping close check on them so as to warn the residents of Florida or the eastern seaboard in case they should head for those sections in their elliptical swing before racing away to spend themselves in the Atlantic. The air force reported one of the hurricanes was behaving in

an unusual manner. Instead of describing an arc, as is usually the case, this storm struck a beeline west. Crossing the Gulf of Mexico, it struck land near Tampico and headed on across Mexico, where it lost its high winds over the mountains. It picked up a new load of moisture from the Pacific Ocean and then headed north towards Arizona, as if it knew just where it was going. On Sunday, just five days after Governor Pyle stood asking Almighty God for aid, the storm struck Arizona.

So taken unaware were the weather boys, by the storm's suddenly crossing into Arizona from western Mexico, their only report prior to and during the three-day respite from the drought was: "Scattered showers." But showers hardly described what happened. By Wednesday the storm had deposited from three to over seven inches of God-sent, soil-soaking, life-giving rain south of the Rim, and up to four inches north of this great defile.

Where is the Lord God of Elijah? He is still in business! The question is: "Where are the Elijahs?"

From all over the state came happy reports of: "The best rain in ten years!" Some said the best in their section in twelve years. Streams began to run and stock tanks were filled and overflowed. Reservoirs began to fill. Salt River Reservoir, so vital to the crops of the Valley of the Sun, jumped from a low of 8,000 acre feet, in three days, to 120,000 feet, and before the next irrigation season was reported to have approximated a half million acre feet. The whole state was reported soaked with the miraculous storm with the fringe lapping over onto the edges of the surrounding states. God had once again honored His promise to hear from heaven when His people, who are called by His name, humble themselves and call upon Him.

What an example by a high government official! What an example for today when dishonesty, chicanery, and corruption and everything but righteousness are running rampant in high places in our federal government! What a contrast from government officials who would not permit a single session to be opened with prayer at the organization of the United Nations at San Francisco, for fear it would offend atheistic, communistic Russia and her dupes! What an example for those same derelict government officials to call upon the Lord God of Elijah to rescue us, and the rest of the world, from the precarious position in which we now find ourselves!

That the prayers of the Christian women of Arizona are prevailing in the behalf of their governor also, and the prophecy that he could go far with them holding him up in prayer is being fulfilled, is evidenced in the fact that in less than one year he has received national recognition and has become in demand as a speaker. He was honored at the Republican convention by being the only one to share in the evening with former president Herbert Hoover as guest speaker. Gov-

ernor Pyle's speech on "What Is Right for America" has received a great deal of national comment.

Lord God of Elijah, give us many more such leaders!

Thoughts from a Farmer's Son

COMPENSATION

By Spencer Johnson*

THE MIDNIGHT hour is past; sleep has taken wings and flown away. Alone in my hotel room my heart overflows in the presence of God. Tonight the service was good—the people came, God came and gave victory around the altar. As I came to my room my heart was burdened with the thought of the multitudes who, rejecting the overtures of mercy, continue on the way to an eternal hell. I have brought my burden to the Lord and His glory fills the room. Tears of joy flow as I think of His goodness to me in saving my soul, in sanctifying me wholly, and permitting me to work with this great crowd called Nazarenes.

I love Him above every earthly joy, thing, or friend. He has fully captured my heart and won the complete adoration of my soul. He is my Captain who wins for me the battle. He is Bread to my hungry soul and Water to my thirsting spirit. He is my Strong Tower in the hour of danger. He has healed the broken heart and brought deliverance to the captive. He compensates for all that might seem like sacrifice. Though I am away from my family and alone, yet He is with me. I am poor, but I am rich; I am weak, but through Him I am strong.

The sorrows of a lost world are upon my heart, yet the joy of heaven abides. There have been trials and temptations, but His grace has made me more than conqueror. Wonderful Lord! How shall I express what I feel in my heart toward Him? Though I am unworthy, He dwells in this temple of clay. How can it be? The universe and the eternities cannot compass Him, yet He abides in me! Glory! Glory!

Joy like sea billows roll as I contemplate His goodness to the children of men! I feel like shouting, but I would awake the people in the rooms about me. There is no joy on earth like His joy; no other fellowship is so sweet. He has brought the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

My all is completely in His hands. Every talent, every drop of blood, and every ounce of strength are at His disposal. I have enlisted for life in His service. I do not ask to choose the place or conditions. Where He bids, I will go. Nor do I ask to understand all that He does with me, only to know that I am in His will. I would require of material things only that which is nec-

*Evangelist, Bethany, Oklahoma

essary in the furthering of His kingdom. It matters not that I am poor in things if I can be rich in grace. It is of small import whether men despise or praise me if it will redound to the glory of God. Eternity alone will suffice to extol His merits and sing His praise. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Freedom from Fear

By Wm. N. Harrington*

SATAN, the enemy of our souls, ever attempts to weaken the faith of the Christian by fear. He is a master metaphysician who knows the deadening, crippling effect of fear, the archenemy of the Christian faith; and faith is the taproot, so to speak, of help. If he should succeed in getting us to fear, in short order he will put an end to our trusting, and block every blessing basic to successful holy living. Poor Job in his day learned by experience the awful affects of fear and left us this sorrowful testimony: "I feared a fear, and it came upon me" (Job 3:25, marg.).

The Psalmist David relates in the thirty-fourth psalm of the man whom the Lord delivered from all his fears. Then he "cried, and the Lord heard him, and saved him out of all his troubles." This is indeed the ground of successful, happy, holy living. We must get rid of the fear if we would get rid of the trouble. There is no more meaningful and soul-stimulating promise in the entire Word of God than this one. "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1:33).

John the Beloved said, "Fear hath torment"; and, believe it or not, it casts a shadow as black as the substance and has power to create evil before it comes and, in fact, to make it out of nothing. Deliverance in the final analysis is actually deliverance from all the chief ills of life, for the simple reason only a very small portion of the things we dread ever actually come to pass.

Satan is the author of fear. Were we to stop sufficiently long enough to think a wee bit we would see that everything "Old Nick" says is grounded in falsehood. He is the father of lies. Even his fears are falsehoods and his terrors ought rather to be to us encouragements. The Apostle Paul gives us a comforting boost. "In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God" (Phil. 1:28). The very fears and foes are a token of your salvation and their discomfiture. When Satan tells you that something dreadful is going to happen to you, you may confidently look into his ugly face and tell him, without batting an eyelid, he is a liar. Instead of ill, goodness and mercy shall follow you all the days of your life and you will dwell in

the "house of the Lord" forever. Then you turn to your blessed Lord and Christ and say, "What time I am afraid, I will trust in thee." "Unload on Him all your cares" (I Pet. 5:7, French); "Hurling all your care upon Him" (Greek).

Every fear is a distrust, and trust is the only remedy for fear. How graciously and tenderly God comforts our fears! How meaningfully and sweetly He says, "Fear not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). And yet again with tender thoughtfulness, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Not only does He say it once, but He keeps holding our right hand and repeating such promises. When the thought of our unworthiness sweeps over us, He adds, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."

Our precious Christ has condensed it all into one sweet monogram of eternal and everlasting comfort. In His message to the disciples on the dark, lonesome waters of Galilee, He said, "It is I; be not afraid." He does not say, "It will be a grand day if it does not rain," or, "It is all over," or, "It is morning," or, "The storm has given place to the calm"; but He does say, "It is I; be not afraid." He is the antidote to fear; He is the only remedy for trouble; He is the sum and substance of our deliverance.

Therefore, we ought to rise above all fear. Look to Jesus in your hour of doubt and fear, fix your eyes upon Him, and you will find that the things of earth grow strangely dim in the light of His glory and grace. Abide in Him always. Be content with Him. Under all circumstances, cling closely to Him and breathe out the simple prayer, in faith, believing:

*When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.*

Somebody Touched Heaven for Me

By F. W. Davis

*Once I was lost and away from my Lord,
Groping in sin and despair,
'Til someone who loved me, and thought of my
soul,
Reached up and touched heaven in prayer.*

*I felt the call of His Spirit one night—
I felt the guilt of my sin.
Then weeping my way to the old rugged Cross,
I let the dear Saviour come in.*

*What a wonderful joy then flooded my soul!
I was so happy and free—
For Jesus had come and answered the prayer
Of the one who touched heaven for me.*

Epistle to the Philippians

By H. Orton Wiley

XV. The Excellency of the Knowledge of Christ

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (Phil. 3:10).

THE Apostle Paul suffered the loss of all things for what he terms "the excellency of the knowledge of Christ Jesus my Lord" (3:8a). On the Damascus road he had met the glorified Christ, whose light above that of the sun shone round about him. There too he had heard the words, "Saul, Saul, why persecutest thou me?" This heavenly vision had changed the whole tenor of his life, and now that he had come to know the Christ he indicated those things in which he desired a deeper fellowship. This verse is in some sense a recapitulation of chapters 1 to 3 summed up in a great climax.

That I may know him. Whether or not St. Paul had seen Christ in the flesh cannot be determined with accuracy, but the spiritual Christ within him had revealed the incarnate Christ as the great pattern of his life. Three things concerning the incarnate Christ are manifest: (1) The aim of His life was *helpfulness*. He came not "to be ministered unto, but to minister, and to give his life a ransom for many." (2) His test of the quality of an action was *love*—as witness His words to the woman who anointed Him with the precious ointment from the broken alabaster box. (3) The principle of His life was *faith*. He himself relied wholly upon the care of His Heavenly Father, and the religion which He founded is one of faith in God and confidence in man.

And the power of his resurrection. What was the meaning of the resurrection to St. Paul? What is its meaning to us? (1) It was the seal of Christ's own personal triumph as the Captain of our salvation. He overcame death, the last enemy, and came forth from the tomb crying, "Behold I am alive for evermore, Amen; and have the keys of hell and of death." (2) It is the ground of His intercessory presence. Having received of the Father the promise of the Holy Spirit, He sent the Comforter to dwell in the hearts of His people and to lead them into all truth. Pentecost was the great inauguration day of the Holy Spirit.

And the fellowship of his sufferings. As Jesus "suffered without the gate" to sanctify His people, St. Paul gladly went outside the camp bearing His reproach. To suffer with Christ he esteemed a privilege, a great boon, "For unto us it is given . . . not only to believe on his name, but also to suffer for his sake" (1:29). As Christ suffered

and died to atone for the sins of the world, St. Paul desired to suffer that he might proclaim this glorious gospel of full salvation.

Being made conformable unto his death. This marks the climax of this great passage of scripture. St. Paul not only desired to suffer for Christ's sake but, if God so willed it, to die on the cross as did his Lord. His love, therefore, not only issued in suffering, but he would have this suffering find its ultimate issue on the cross. This was denied him, for tradition tells us he was beheaded outside the walls of Rome.

I have esteemed the words of his mouth more than my necessary food (Job 23:12).

The words of God offer every one of us permanent spiritual blessings, while food that satisfies the physical hunger is at best only temporary.
—EARLE F. WILDE.

A Tither's Triumph

By Allen A. Bennett*

GOD PROMISES great blessings to the tither, but these are not based on the act of tithing alone. In tithing as well as in other Christian exercises, inward motives must be taken into account, for God's blessings are according to the purposes of the heart. Samuel, the prophet, declared, "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7b). I fear for the one who gives with ulterior motives of selfish gain or "grandstand" giving, which Christ mentions and condemns (Matt. 6:1-4).

It is refreshing to meet people who tithe, not only out of duty, but also from inner springs of love for God and His service. One such person who is a member of our church works in a lumber mill. He testifies by word and example to the rest of the crew. It became known that this Christian was a tither and one of the crew approached him and said, "I didn't know you were that crazy."

Time went on and income taxes became due. The man who did not tithe had wasted the tenth that rightfully belonged to the Lord and bemoaned the fact that he had to pay income tax. Then it was friend Christian's glad privilege to inform him that, not only did he not have to pay income tax, but that he had received money back from the government that had been withheld from his wages, and all because he had paid his tithe. The nontither has more children than our church member and should have had more deductions, but he did not pay his tithe.

When this good saved and sanctified layman told this story in testimony meeting for the glory of God, our hearts rejoiced, for here was another tither's triumph. I think his sanity has been well confirmed at the lumber mill.

*Pastor, Kalama, Wash.

THANKS FOR WHAT!

By Edward Lawlor*

I HAD invited him to church. He was a farmer in a small prairie town of western Canada. It was during the drought days of the thirties. He hesitated as he looked out toward his parched fields. I pressed my case: "Come next Sunday. It's Thanksgiving Sunday. Come and give thanks." He turned to me with a frown and waved his hands toward the fields, dry and dusty, saying, "Give thanks for what?" His tone was harsh; his spirit seemed crushed. He didn't think he should have a "Thanksgiving Day" but rather a "Wailing Day." I reminded him that day, as I have reminded my own heart so many times:

Thanksgiving is not a planned affair. We, in Canada, cannot just look at the calendar in October and say, "Behold, this is the season of thanksgiving," nor can we be thankful only after the drought or after the depression has passed. What if the Pilgrim fathers had decided to wait until all had crops and everything was good to have thanksgiving? The writer in Sacred Writ had it right when he said: "It is a good thing to give thanks unto the Lord"—but, thanks for what?

Thanks for the ordered universe in which we live. Thanks for life which, though bringing us many grievances, we still cling to as long as we can. Thanks for friends and all good people. Thanks for our land where freedom reigns. Thanks for our church and our Sunday school. Thanks for our homes and all we love.

THANKS FOR WHAT? Thanks for God, who is our Father; the blessed Son of God, who is our Saviour; the glorious Holy Ghost, who has become the Holy Guest of our hearts and lives. *Thanks for what?* Ah, the challenge of Thanksgiving to Canadian Nazarenes this October is to "think and you will thank."

How better can Nazarenes thank than to support the great, world-wide missionary program of their church? I appeal to every member and friend of the Church of the Nazarene in Canada to have a share in this great, annual Thanksgiving Offering of our church. The needs of our world were never greater. Confusion and chaos create in men around the world a hunger for the Bread of Life. The future of our church was never brighter even though the demands were never greater.

We dare not turn back. We dare not stop in our tracks. We must press the battle with everything we have to "girdle the globe with salvation, with holiness unto the Lord." God beckons the Church of the Nazarene to grasp every opportunity to wage a world-wide, relentless warfare against the enemy of His kingdom. To this work the entire Church of the Nazarene has been called. Our Canadian Nazarenes must not fail God. What we will do for a lost world during the remaining months of 1952 will depend, in a large measure, upon what we GIVE IN THE THANKSGIVING OFFERING THIS OCTOBER.

To us, it is not "Thanks for What?" but, to us, it is always "THINK AND YOU WILL THANK!"

*Superintendent of Canada West District,
and Member of the General Board

How Much I Owe!

By R. W. Jackson*

How much owest thou my lord? (Luke 16:5.)

THE GOOD things of this life are not without their cost. And we owe God for all that we are, and for all that we have to enjoy.

We are warmed in the winter by the finest of coal, yet seldom think of the men who crouch in damp mines and blast and dig with calloused hands and aching backs. We are clothed with the warmest of wool, but do not think of the sheep who sacrifices warmth and beauty so that we may have it. Autumn leaves fall, and old plants die that the ground may be enriched for tomorrow. So it is with material things.

The songs we sing that bring such joy and inspiration were often forged on sorrow's anvil, heated white with pain. The pens that wrote the Bible were often dipped in red, and many a martyr sealed his testimony with his blood. Homes are what they are because of the unremitting sacrifice of mothers and the toil of faithful

(Concluded on page 9)

*Pastor, Walla Walla, Wash.

Autumn Leaves and Folks

By Viola Perry Wanger

*As I walked under a maple tree
A gay leaf fluttered down to me.
It was as yellow as shining gold.
It had known sunshine and the cold
Of the bright, sweet, crystal April rain;
The swelling bud and the ripening grain.
It had known music and the song
Of robin and thrush the summer long.*

*Now it was drifting gently down
To hide from the winter's snowy crown.
Yellow as gold it came to me,
From the very top of the maple tree.*

*I looked at the leaf and thought again
How like it was to the lives of men.
They must know sunshine and shower and
storm,
And music too when the heart grows warm;
And then they must lay them down to rest,
With a calm good night, on the Father's breast.*

It's Different Inside

By Donald S. Metz*

AT FIRST sight the Tabernacle in the wilderness was crude and homely. There was nothing attractive about it. It was covered on the outside with the most common material. The traveler from afar was puzzled at the joy and pride of the Jews in this unattractive center of life and worship.

But it was different inside! Within was the magnificent veil—an extremely thick curtain of blue, scarlet, and purple. Inside was the breathtaking beauty of vessels and decorations of gold, silver, and precious stones. It is estimated that the gold used to decorate the interior was worth \$750,000.00. One golden candlestick was valued at \$28,875.00. In addition to the gold, silver and precious stones were used in abundance, bringing the total cost to at least \$1,500,000.00. The common exterior hid a scene of splendor.

So it is with the Christian experience. To the observer who sees only the outside, the Christian life may seem drab and commonplace. To those seeking for flashing splendor and earthly pomp, the Christian life is dull and colorless. They are puzzled at the intense satisfaction and beauty claimed by the Christian.

But it's different inside! Inside the Christian experience God gives the happy convert garments of royal scarlet and purple with which to clothe his soul. Inside God refines the character until it is pure gold. Within God adorns the devout heart with the priceless jewels of peace and contentment. From within one knows the unsurpassed joy of fellowship with the living God.

And within we have an additional glory that the Tabernacle of old never had. We have Christ

with His radiance and winsomeness. He is the Jewel of unestimable worth to be seen within. When a person views the perfection of Christ, feels the warmth of Christ, knows the power of Christ, and realizes the majesty of Christ, he is forever enraptured by the unspeakable beauty of the Christian life.

Obscure Sainthood

By Leo C. Davis*

That was the true Light, which lighteth every man that cometh into the world (John 1:9).

TODAY I listened to a story told by a grown daughter concerning the faithfulness of God and the love of her mother. The mother, long since gone to her reward, has left to the world nine children, all Christians save one, and the eight are members of the Church of the Nazarene, faithful and consistent.

No, the mother did not attend a Nazarene church or Sunday school. In fact, she was not privileged to attend any church whatsoever, for there was no church to attend. Her attendance at church was limited to occasional revivals held in the old schoolhouse by some preacher who happened to pass through the country. She never heard the preaching of a sermon on holiness. She would walk six miles to such occasional schoolhouse meetings.

The Holy Spirit worked, however. Early in her married life she touched Christ in her own home. Thereafter for thirty years while rearing her family, she walked with God against the desire of her husband, who constantly persecuted, whipped, and otherwise made life unbearable. Her children grew up believing in their mother's religion.

Her summertime place of prayer was at the roots of an old beech tree two hundred yards away from her house. In winter it was in the old chicken house or smokehouse. She would heat a stove lid and remove it to her place of prayer to keep her feet warm. With covering thrown across her shoulders, she would wait upon God. This practice was kept up daily for a period of thirty years, until death. Fasting was also a part of her religious program, practicing such as God would impress her. It was a common experience for the children to hear Mother shouting and praising the Lord.

After years rolled around one of the daughters, married and removed to a distant city, returned home to tell Mother of the wonderful experience of sanctification she had received in the Church of the Nazarene, where she had become a member. She took most of the day telling Mother of her wonderful experience while Mother drank in every word.

At the close of the visit the old mother related how years before God had given her a special

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'Til the Children Are In!

By Frances B. Erickson

*I remember the nights when my mother, so dear,
Patiently waited our footsteps to hear—*

*Though she always knew where we had been,
Father would try to persuade her to sleep,
But she would reply, as her vigil she'd keep,
"I can't rest 'til the children are in!"*

*The years have passed swiftly—my children are
grown*

*And no longer dependent—their choices their
own.*

*So, God, keep their lives free from sin;
For this be my vow: "If they stumble or roam,
I shall pray 'til their footsteps I hear wending
Home—*

I won't rest 'til the children are in!"

*Superintendent of Southwest Indiana District

visitation of the Holy Spirit. On this occasion as she sought the Lord she became conscious, she said, "that she had gone as far as she could go." (Is not this the language of an entirely consecrated soul?) She had leaped over the fence and run down the hill shouting the victory. Yet she had no name or label for her special experience until now, as her daughter related her own experience. True, it was that of entire sanctification. "That was the true Light, which lighteth every man that cometh into the world." With no pastor, with no church to attend, with nothing but a hungry heart and a desire to do the will of God, this mother for thirty years lived a devout life, even pressing into a sanctified experience.

Further, out of this devotion there sprang home training and discipline. To this day there is not a daughter caught in the mills of the divorce court. They were taught to hate divorce. Scissors never touched the hair of these grown daughters. They were instructed by a mother with a daily place of prayer under the old beech tree, and in the old hen house with a stove lid under her feet to keep her warm, that nature itself teaches us that long hair is a glory to a woman. These daughters did not grow up to think that it was in keeping with decency to be out in an automobile at all hours of the night in company with young men. Prayer, fasting, the Word of God and (according to the grown daughter's story that I heard her relate today) a rather large apple tree limb were the weapons used by this old-time mother to rear her nine children into modest womanhood, useful Nazarenes, and exemplary citizens of our land.

In addition, if this mother with positively no religious advantages could rise to such heights, what ought we do when we have such advantages?

The pastor of the daughter who told me this story today states that the daughter is one of the best saints he ever met and that her voice is heard in her prayer room each Sunday evening preceding the Sunday night service, that God would visit the church during that service.

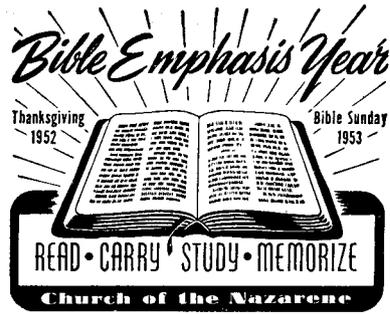
How Much I Owe!

(Continued from page 7)

fathers. The country that we have is ours because the Pilgrims braved the perils of oceans deep and pressed on undaunted, in a wild, unamed wilderness, to plant our modern cities.

Heaven is ours only because One was willing to give His life that we might live. He left His city that He might walk awhile amidst the squalor of our own, and tell us of a better way to live—Gethsemane, Calvary, holiness, heaven.

"How much owest thou my lord?"



Nazarenes and the Bible

THERE ARE some things that are unfailingly associated with Nazarene churches; one of these is the public altar. Wherever there is a Church of the Nazarene (even if there be no name on the front), go in and look, and you will see a public altar. That is typically Nazarene. Yes, and so is a hearty and friendly atmosphere—where invitations are always in order and strangers always welcome.

But let me ask very frankly, Is the Bible typically a Nazarene Book? In all of our churches and in all services is it plainly evident? Is the Bible prominently displayed anywhere? Do most of our people carry their Bibles to Sunday school and church? Is it possible that a visitor could attend all the services on Sunday in a Church of the Nazarene and see only one Bible—the one used by the minister? Have others made the Bible a symbol of their church and its message, while we have tried to compensate with more revivals, better giving per capita, and more fervent prayers?

These questions are merely suggestive. All of this would not be true in any one Church of the Nazarene; but we fear all these would be true in some places. So, during BIBLE-EMPHASIS YEAR let's put the Bible back in its central place. Give it the spotlight again. As our slogan suggests, *Read, Carry, Study and Memorize the Bible*. By so doing may it be truthfully said when this BIBLE-EMPHASIS YEAR is over, "My, how Nazarenes love their Bibles!"

GENERAL STEWARDSHIP COMMITTEE

Beyond Our Control

By Harold C. Gould*

I WAS introduced as the speaker on a radio program of morning devotions. My listeners heard my greeting followed by a brief silence and then the voice of the announcer: "Due to circumstances beyond our control the scheduled program will not be heard . . ."

"Circumstances beyond our control"—are we not all beset by these every day of our lives? Things that we cannot avoid, conditions that exist, incidents occurring that we are powerless to control? We find ourselves at the mercy of

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influences and powers in the world that are beyond our human ability to cope with. We do not overlook the fact that many of the influences and powers that play on our life are subject to our control; but we speak of higher influences, those not subject to our will or our powers of choice. The gambler calls them "chance"; some label them "fate"; others blame them on God.

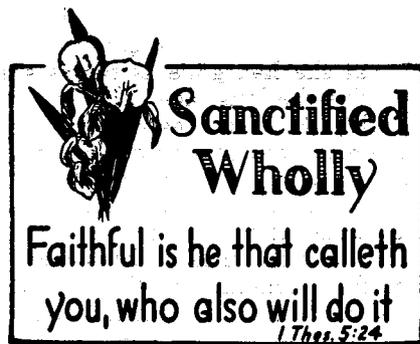
How many times we hear the trite saying, "All of life is a gamble!" This is a philosophy which springs up because of the influence of which we speak, and which is false. It is true that to altogether too many people life is a gamble, but it need not be so. The gambler pits his stakes against another's, and then hopes desperately that he, by chance, will be fortunate enough to win. Perhaps a large majority of the people of earth live their life on that level. They pit their souls against worldly success and pleasures and hope desperately that things will come out all right. To such, life is a gamble.

However, I'm glad that we do not have to leave our future hopes or our present life to chance. I'm glad that we need not be helpless victims of circumstances over which we have no control. I'm glad that there is One who is able to overcome all circumstances; One who knows my present and my future, and who thus takes all the chances out of living for me. I'm glad that "my Heavenly Father watches over me."

"All these things are going to come into my life; I don't know what it's all about; I don't know where it will lead me." How weak, how indefinite, how ridiculous sayings like these sound alongside such statements as, "We know that all things work together for good"; "I can do all things"; "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him"! Here is the voice of security. Here's the statement of a man who knows where he's going and what's ahead of him. His future is secure and his present is sure.

What gives a man an assurance like that? Here's the secret—no, it isn't a secret either—it's a key to life. The Apostle Paul knew that all things "work together for good to them that love God," and he knew that he loved God. Paul had been called of God and, more than that, he had answered! "I can do all things . . ."—not alone, but "through Christ which strengtheneth me." He was a great man, a strong character, but he knew his own limitations. He knew that he was susceptible to circumstances beyond his control, so he claimed the resources of heaven. "I know whom I have believed, and am persuaded [confident, positive, convinced] that he is able to keep that which I have committed unto him against that day."

What had Paul committed to Christ? Everything! His life! Past, present, future! He was convinced that it was the only way of saving his life. He knew that he would be kept during the present and for the future because Christ is able!



Hallelujah! It was as though Paul had said: "All that I have of value is my soul, my life. That is my only treasure. I want to be sure that it is secure. I'm going to set up a trust fund for myself in the bank of heaven." We know a man who was left a fortune—in trust. He could collect the interest periodically and when he reached a certain age the principal became his. Paul had put all he had in the bank of heaven. He collected the interest as long as he lived; at death he collected the principal—eternal life.

Paul had tried and tested this way of life and had found that nothing "shall be able to separate us from the love of God"—which makes an experience like this possible. He said that this experience holds good even in tribulation, distress, persecution, famine, nakedness, peril, or the sword. He even goes farther than that and says that "we are more than conquerors" in all of these things—through Jesus Christ.

Is this leaving things to chance? Is this making life a gamble? Is this being prey to circumstances beyond our control? Is not this the better life? If God be for us, who can be against us? If He is for us, circumstances don't matter! He knows our way and He goes before.

O friend, if you have not found this Jesus real and precious to your soul, if you have not found the stability for your life that is in Christ Jesus, won't you open your heart to Him—right now? Won't you say, "Come into my heart, Lord Jesus; there is room in my heart for thee"?

True prayer is more than words and thoughts; if it is to be real fellowship with the Father, it must grow out of a life that is dedicated to Him, seeking to be obedient to His will in all things. He will always hear and answer our partial prayers—our petitions in time of need, our requests on behalf of others, our often unspoken but deeply felt appeals for the help that He alone can give. In this fact we rejoice and for it we give Him our heartfelt thanks. But the beauty and glory and power of prayer in all its richer and higher meaning is for those who live always as in His presence. In the words of the poet, "He prayeth best who loveth best."—*Christian Observer*.

Greatness Is No Accident

By Edith Carey*

CROWDS fill halls, gather at airfields and railway stations to get a glimpse of earth's great ones. But they are those who have reached the top of greatness, successful climbers of the ladder of accomplishment. Often the greatest greatness is out of sight of the world and is not discovered for years, possibly not until the great one is gone from this life. Perhaps some of the greatest will not be heard of until their greatness is proclaimed from the Judgment throne.

Great deeds are only duties well done. Esther was just an orphan Jewish maiden who caught the fancy of a king and became his queen; but being his queen did not mean the liberties and powers we associate with royalty. Instead she was shut in the women's apartment away from contact with the outside, including her relatives, except as she sent messages by a eunuch. She even remained out of sight of the king unless it were his whim to send for her. How could she be great in that prison-like place?

But there came a day when she held a key position in the land. Then her greatness showed. She did not know she was doing a great thing. She saw her own danger, also the need of her people, and the one act of hers that might help them. Then the inner, hidden greatness appeared as in the obscurity of her apartment she made the decision to take the daring step of appealing to the king. Today Esther is known throughout the Christian world, and her heroic act is celebrated wherever there are Jewish people.

The Bible tells of others who in times of stress showed greatness, and history names others. William Carey was a great missionary who opened the door for others to follow to preach the gospel, and who gave to many the Bible in their own language. But his greatness was already there within his soul when as a shoemaker preacher he said: "Expect great things from God, attempt great things for God." Had he not been what he was then, he never could have descended into the "gold mine" of India to "dig" amidst all the discouragements and difficulties until he brought forth the treasures deep in India's dark depths.

There are Livingstone, Moffat, Luther, Wesley, many who have lived, or are yet living. Not great because in some emergency they met the issue, faced it squarely, and brought things to pass, but the greatness was already developed within them to become apparent when greatness was needed.

We may never be called to do a heroic deed which the world will applaud. Yet we cannot tell what use the Lord will make of us if by His grace we develop a greatness within that pre-

*Johnson, Vermont

pare us if the question should come, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Now, before the years have carried us beyond usefulness, is the time to store up within the unseen greatness of soul that God can call forth for service. What if we fail to have it when He needs us? "His power can make you what you ought to be."

Dedicated Homes

By E. E. Wordsworth*

What man is there that hath built a new house, and hath not dedicated it? (Deut. 20:5.)

IT WAS a sacred custom in Israel to dedicate a new home with prayer, praise, and thanksgiving to Almighty God. This was done in order to secure the divine presence and blessing, for no pious or sensible man could presume to dwell safely in his house if it were not under the immediate protection of God. It was a festive occasion with the singing of psalms and the employment of musical instruments. Neighbors and friends were invited to attend and with one accord God was praised. This was appropriate ceremonialism anointed of God.

There is also peculiar significance to the blood being placed on the doorposts and lintels of the houses in Egypt on that first Passover night. Not on the roof, the wall, the gate, but the doors and lintels, the place of entrance and exit. Thus it properly should always be.

We would not be a stickler for the ceremony of home dedication, but for the principle involved in this teaching, and the sacred practice of daily, consistent dedication to God of our homes. Are our homes in these modern days truly dedicated to God? If not, why not?

A dedicated home, in the Christian sense, will be a Christ-centered home; a home of love and unity and delightful fellowship in the Lord; a praying home; a Bible-reading home; a home radiant with the presence of the adorable Trinity. Beware of subversive influences that, like termites, would destroy the foundations of the home structure. Constant vigilance is necessary, and kindly consideration mixed with firmness and understanding, love and authority, if the sacred precincts of the home life are to be kept "from the snare of the fowler, and from the noisome pestilence," and the ways of the world. With Joshua let us determine that, "as for me and my house, we will serve the Lord."

*Pastor, South Tacoma, Wash.

Thou shalt be missed, because thy seat will be empty (I Sam. 20:18).

The empty chair in the home, once occupied by the godly, will forever remain mute evidence of that one's influence.—EARLE F. WILDE.

MR. NAZARENE

A Sense of Mission and A Sense of the Divine Presence

THIS IS the fourth and last discussion on Mr. Nazarene. In the first article in this series I considered two natural gifts—intelligence and the

A Review common, or human, touch. No one can be Mr. Nazarene, or the ideal member of the Church of the Nazarene, unless he has at least average intelligence and the common touch. He must be above the moron and really love people and living in this world.

The second discussion dealt with two supernatural gifts—conversion and entire sanctification. It is not enough to be saved from one's actual transgressions, or be born again; he who would be Mr. Nazarene must also be sanctified—cleansed from the sin nature within as a second definite work of grace wrought in the heart by the baptism with the Holy Spirit. One can become a member of the Church of the Nazarene without this second experience, but he could not be the ideal Nazarene without it. Our church, above everything else, is a holiness church.

In the third installment I presented two natural relationships—membership in the Church of the Nazarene first, and then the fact that this person who has his name actually down on some local membership roll in the Church of the Nazarene must be a Nazarene in spirit as well as in name. It is necessary that you join a Church of the Nazarene if you would be Mr. Nazarene—walk right up and take your stand from this standpoint, but this is not enough. If you would be the ideal Nazarene, you must join the whole church and believe in all of its program—local, district, and general. Further, you must give this entire program of the Church of the Nazarene, not halfhearted, but wholehearted, support; you are a Nazarene indeed and in truth.

NOW WE come to the fourth and last consideration as to Mr. Nazarene. He must have, in addition to all that we have outlined above, a sense of mission and a sense of the Divine Presence, or a vital God-consciousness. I call these two supernatural relationships. Let's now consider each of them in some detail.

God-Consciousness—Christ and Paul
Christ had a sense of mission, a sense of being sent for a specific purpose. This sense of mission was always with Him. This could be proved by almost every word which fell from His lips. Here are a few of the most important verses or passages: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). In contrast to the thief that comes to steal, kill, and destroy, Jesus says of himself: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). In His answer to Pi-

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late's question, "Art thou a king then?" Jesus replied: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). Again He says: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Finally, the Master declares: "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). Jesus lived and wrought with a sense of mission; He knew that He had been sent by the Father to achieve a certain objective.

Paul was imbued with a sense of mission. The best places to find out about Paul's sense of mission are in the ninth chapter of Acts, the twenty-sixth chapter of Acts, and the opening chapter of Galatians. In Acts 9 you should read the first twenty-two verses where Saul's conversion, his mission, his baptism with the Holy Spirit, and a brief outline of his first years of service are given. Then in Acts 26:12-19, his specific mission is set forth more fully. He was especially called to preach the gospel to the Gentiles, and the divine source of this mission is emphasized in Galatians 1:11-17. Paul not only knew that God had sent him but he also knew what God had sent him to do. This consciousness was with him throughout his life.

THE READERS of this series will remember that I am using Esther Carson Winans as the ideal Nazarene in this series. She had a sense of mission which dominated her life from the time that she was four and one-half years old. In

Esther Carson Winans And Laymen

the *Letters of Esther Carson Winans*, by Carol Gish, her account of the first appearance of this sense of mission is given in these words: "About two weeks after that [the time of her conversion], as I was playing on the floor with my blocks, there came a new conviction to my heart. I told Mamma: 'God says for Essie to go across the ocean and tell the people there about Jesus!' and I wanted to pack up at once and go. My mother gently showed me how I needed to learn to read His Book, and know much more about Him, so that I could truly teach and preach the good news. From that day on, that was my strongest motive to study. I was then about four and a half years old." This sense of mission finally culminated in two objectives—carrying the gospel to the Aguaruna Indians and the reducing of the spoken Aguaruna to a written language. God permitted her to live long enough to achieve both of these goals. She was Mrs. Nazarene in the sense that she had a sense of mission.

Stephen S. White

It is easy to think of preachers and missionaries as living with a sense of divine appointment. We expect them to have a commission from God. But we must remember that what is true of those who are called to special types of Christian service is true in a sense of all followers of Christ. Laymen as well as ministers are called of God to be soul winners. Following Pentecost, all Christians made it their business to witness for Christ everywhere they went as well as in the public meeting place. The church historians of our day are emphasizing the fact that in the Early Church the chief agents in the spread of Christianity were not those who made a profession of it or even those who gave a major portion of their time to it. Instead, this work was carried on largely by those who would be called laymen today. Every Christian felt called to be a soul winner, and with that sense of mission went forth to bring men to Christ. The Church of today cannot hope to increase as it did in its early years until it catches this vision again. Certainly, no member of the Church of the Nazarene can claim to be an ideal Nazarene if he does not feel this sense of mission, this call to evangelize the lost wherever he finds them. He must be a crusader for souls all of the time and everywhere!

THE LAST essential for him who would be Mr. Nazarene is a sense of the presence of God. We ought to live with a consciousness of God's reality and nearness. In other

The Divine Presence words, there ought to be a constant other-worldliness about our lives. Such an attitude does not mean that we must withdraw from this world and be a monk in a monastery or an ascetic who refuses to enjoy the legitimate things of this world, such as food, flowers, and play.

We hear much today about the secular and secularism as antireligious and sinful. However, the secular is only irreligious, or sinful, when so much time is given to it that we do not have sufficient time for that which is specifically religious or when we fail to do it as unto the Lord. Even the secular can become holy if we do it for the glory of God and do not permit it to crowd out of our lives that which is specifically religious. Dishes can be washed and groceries sold as unto the Lord. In the same way, one can play and eat a good beefsteak. I say all of this in order to call attention to the fact that a person can be other-worldly at the very same time that he is this-worldly. A God-consciousness and the realization of the eternal can permeate every part of our lives; and this is the way it should be if we would be ideal Nazarenes.

Adam walked and talked with God before he fell, and yet he lived in a beautiful world and no

doubt enjoyed it immensely. Christ loved men and nature, but this did not prevent Him from being in constant touch with the Father in heaven. Paul was never alone—Christ was his ever-present Companion, and along with this he showed a special interest in athletics, as well as in people of every variety.

In the first article in this series I called attention to Esther Carson Winans' interest in people and beautiful things. She cared for this present world which had been created by her Heavenly Father. From one standpoint she was this-worldly, and yet she was one of the most other-worldly persons I have ever read about. She once wrote: "Death has no terrors for us, to whom heaven is more real than earth." Heaven and God were never far away from Esther Carson Winans. In her letters she reminds us of the second coming of Jesus and has much to say about the reunion over there. Here she has known much of separation from loved ones and friends, but that will soon come to an end and then she will be reunited with them. She had a constant sense of the presence of God, as all ideal Nazarenes should have.

Facing Death—a Confession

I READ a story about a letter from a father, a physician, to a son. The latter was in the navy and did not receive the letter until about three weeks after it had been mailed. The letter opened with the news that the father probably would be dead by the time the son read it. It also stated that the father would be going a little younger than he should according to the insurance tables, and confessed that he did not feel ready.

After reading the letter through, the son cabled home to learn about his father's condition. The next morning he received an answer—his dad had been dead three days.

The father admitted in the letter that he made plenty of money in his profession. In addition, he had a pleasant time with all of the opportunity he wanted for reading and playing golf. Nevertheless, he felt that he had not used his talents and training as he should. He had quite a drawing toward research at first, but after marrying he thought he should establish himself financially and then turn to research. But he never gave himself to research. His work had been second-rate in character and not in the class with that of his father, who was a physician.

From the first years of his career, he had an idea he thought would bear fruit in the treatment of cancer. It would have taken several years of steady and persistent research without the abundant remuneration which he received for his general practice in a wealthy section of the city where he lived. But when death suddenly stared him in the face, he realized that it was too late to do anything about the cancer project, too late for him even to pass on his idea to others. Thus he had failed to bless society as his father had. He had followed the ways of plenty and ease, and now in

this last letter to his son he urged him not to make the same mistake.

How many other human beings have been in the same predicament when the hour of death has come and they have stood on the threshold of eternity! They failed both God and humanity, and were not ready to face the judgment and eternity. They knew that they were not prepared to die and meet God, and the sad fact is that they realized,

as this physician did, that they were to blame for their failure. They allowed their desire for pleasure and ease to temporarily sidetrack their purpose. Then they continued this policy of delay and procrastination until it was too late for them to do what they knew from the first they should have done. Will you be in this class when you face death? "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

THE QUESTION BOX

Conducted by Stephen S. White

Q. *What do the Nazarene people feel is a sanctified experience, and what effect should it have on one's life?*

A. We all agree in holding that it is a second religious crisis which is wrought in the heart by the Holy Spirit on the ground of consecration and faith. This means that this experience comes after conversion, the first religious crisis. However, this is probably not just what you want in answer to your question. You likely want to know what kind of consciousness this experience of entire sanctification brings to the soul. Well, that differs with different individuals, if I can judge rightly from their testimonies. One person will feel a new inrush of power, strength, boldness, or fearlessness; another, of love for God and man that is without alloy; a third, of peace that passeth all understanding; a fourth, of joy unspeakable and full of glory; and finally a fifth, of cleanness, purity, or freedom from sin. These are the most representative states of consciousness which immediately follow the crisis experience of entire sanctification. No doubt all who receive entire sanctification get all of these results, but one phase usually dominates the others, and therefore the recipient describes the experience in terms of it. I would expect this variety to manifest itself in the heart in this experience because what an individual God gives to individual persons could not be regimented, that is, reveal itself in the conscious heart in exactly the same way in each case. That which happens in the depth of the nature of the persons involved is the same but its manifestations in consciousness are different.

Now as to the effect that this experience should have on the life of the individual who obtains it. First of all, I would say that it makes victory over acts of sin easier. Thus it raises the level of one's life in the sense that there is more of the spirit of triumph

in all of its activities for the Lord. This means that we will do the right more joyfully than we did before. Following Christ will become less of a duty and more of a delight. The keeping of the commandments will not be a burden, or a yoke, but a pleasure. Work for the kingdom of God through the church to which we belong will be more constant, consistent, and gladsome. We will be more steadfastly and boldly devoted to Christ and the right and more aggressive in forwarding the kingdom of God. Always, the comparison here is that between a person's own life as sanctified in contrast to what it was when he was saved. This we must be sure to remember.

Q. *Can anyone, regardless of what he has done or said, go to the Lord and repent and be saved?*

A. No. A person can ignore an alarm clock so long that he fails completely to hear it when it goes off. In other words, he has done some things which make it impossible for him to respond to the sound of the alarm clock. Likewise, a sinner can so reject the light of God until he fails to recognize its presence; and no one can answer to the call of that of which he is unconscious, or ignorant. Thus a sinner cannot go to the Lord and repent and be saved regardless of what he has done. Of course, this state is the culmination of a long and gradual process, and I don't believe anyone has reached it who worries about having reached it. The person who sleeps while the alarm clock is ringing doesn't worry about it because he doesn't know about it. This is true, even though sleeping through the call of the alarm clock might be ever so disastrous to him. On the other hand, if he were awakened by the alarm clock but did not heed it, he might be disturbed about it, but he wouldn't have committed the unpardonable sin of sleeping through its ringing. Still, every time he heard and disregarded it, he

would be laying the foundation for that time when it would sound and he would remain totally unconscious of it. Likewise, the sinner by ignoring the voice of God arrives at that state which he has built up himself where he has done some things which have made it utterly impossible for him to come to the Lord. He has, little by little, shut himself off from the ability to hear God's alarm clock, or the sound of His loving and merciful call.

Some Bible scholars would identify this fixed state of heedlessness to God's call with the unpardonable sin, and some would hold that this unpardonable sin is the same as the sin against the Holy Spirit, or blasphemy against the Holy Spirit. I would be inclined to agree with those who take these positions, but I would insist again that those who have committed this sin are not the people who are worried about having committed it.

Q. *What do you think of a publishing house which is supposed to send out good, clean, holiness literature wrapping a communion set I ordered in newspaper funnies? Personally, I don't approve of it.*

A. I would have been so interested in the communion set that I probably wouldn't have noticed what it was wrapped in. Besides, I hear from so many people who face problems which are so much more serious than yours—death, sorrow, sickness, and broken homes—that I do not feel inclined to think much about your question.

● ● ●
Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).

In God's Word we have the promise of a solution of all our spiritual, mental, physical, financial, moral, domestic, and personal problems.—EARLE F. WILDF.

Home Missions and Evangelism

Roy J. Smee, Secretary

New Churches

ON JULY 31 a new church was organized at Moose Jaw, Saskatchewan, by District Superintendent Edward Lawlor. Evangelist N. M. Israelson, who started several churches during the past quadrennium, held a home-mission campaign that resulted in this new organization, the first on the Canada West District for the new quadrennium.

District Superintendent Victor E. Gray of the East Tennessee District organized a new church at Manchester, Tennessee. Two nearby pastors, Rev. Ansel Forsythe and Rev. Winfred Hill, are sponsoring and helping the new church.

District Superintendent L. T. Wells has organized a new church at Burkesville, Kentucky. Rev. Glenn Thrasher has been appointed pastor. The church is looking for a lot and plans to build soon.

On August 24 a new church was organized by District Superintendent Elbert Dodd at Cameron, Louisiana, with ten charter members.

District Superintendent I. C. Mathis has organized two new churches on the Northeast Oklahoma District. The Bresee church at Tulsa had eleven charter members and has been averaging more than forty in Sunday-school attendance. They are paying most of their pastor's salary and recently gave \$1,850.00 in cash and pledges towards a building. At present they are worshipping in a tent.

At Fairfax there were twelve charter members. This is a town of 2,800 population, the center of a large ranching section.

District Superintendent W. E. Albea has organized a new church at Williamsburg, on the Western Ohio District. Some people from other churches at Williamsburg prayed through to definite victory in our church at nearby Bethel. They began to hold prayer meetings and Rev. Robert Sumners was sent in to hold a home-mission campaign. A genuine revival resulted and a church was organized with a beginning charter membership of seventeen. A fine church building is being deeded to the Church of the Nazarene. They are having over sixty in Sunday school, and are enthusiastic over the prospects for a good growth.

A Fourth Church in Tucson

A few weeks ago a picture of some of the new members won through visitation evangelism in Tucson First Church was printed in this column. Growth of this sort usually involves home missions before very long, and the good people of Tucson First Church soon felt the need of a fourth church in that city of over 100,000 population. The district bought a lot and built a chapel and First Church, led by their pastor, Rev. J. Erben Moore, Jr., paid for most of the home-mission campaign and gave the new church twenty-three fine members, about forty Sunday-school members, a piano, and a pounding for the new minister. The new church (Camden Avenue) now has a membership of thirty and is averaging about fifty in Sunday-school attendance.

Brother Moore writes: "Our Sunday school has increased by nineteen per Sunday and our offerings have come back to approximately what they were before we gave these members for the organization of a new church. These people went to this new area because they felt led by the Lord. They were some of the best members we had, but God is blessing them, as well as our own church. Home missions do pay."

A few years ago this sort of spirit was unusual, but now it is being duplicated on many districts. I have never seen more home missionary spirit and vision than is evident everywhere today. Many of our district superintendents have written encouraging letters, accepting the quota of new churches for this quadrennium as suggested by the Board of General Superintendents, and a number of them have already laid plans to reach their goal in two or three years. These are the days of our greatest opportunities.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 5:

Jesus' Preparation for Public Ministry

Scripture: Matthew 3 and 4 (Printed, Matt. 3:16—4:11, 17)

GOLDEN TEXT: *Lo, I come to do thy will, O God* (Heb. 10:7).

Go anywhere in the Gospel of Matthew and you feel yourself in the presence of royalty, and indeed you are always surrounded with the majesty and dignity that go with kings' courts. For Matthew presents Jesus as the King, and kingliness is seen at every turn of the road. Nowhere is this more apparent than in the temptation scene. Satan is plotting to get Jesus to stoop to perform some unkingly act, and thus disqualify himself as the Messiah.

Satan wanted Jesus to make bread out of stones. Now kings don't make bread; they provide bread. Jesus reminded Satan of this by saying that He already had the Bread of Life, which was the real sustenance of life. God's will and God's Word were to Him of final importance, not physical bread. The King refused to stoop.

Then Jesus was tempted to cast himself down from the pinnacle of the Temple. Jesus answered that kings don't prove their ability to reign by their success at circus stunts. Rather, kings are chosen for their ability to be kingly in the routine of

life—in the long, hard miles of plain duty. Jesus used spectacular means at other times for the promotion of the gospel; but He used them, He did not let them use Him. So again, the King refused to stoop.

As a final thrust Satan suggested that Jesus kneel and receive the kingdoms of the earth and their glory at a bargain price. Well, Jesus was interested in kingdoms all right and He also had a vital interest in glory (John 17:5, 24). But as the true King, Jesus was going to earn His kingdom and purchase the glory at the full price. Christ was not bribed by short cuts to kingdoms. Expedients did not dazzle Him one whit. He would have a kingdom someday, but it would be the "kingdom of heaven," and the glory would be that of One who had conquered sin, hell and the grave. So again the King refused to stoop.

In mighty triumph Jesus strode back from the wilderness and announced that each may have a kingdom and each come into final glory if he refuses to stoop to temptation. Stand up straight and be a king!

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.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Bible School Opens

ON MONDAY, August 4, we opened the Bible school with thirty fine young people, over half of them high-school graduates and some with some college education. We have some more students to come, which will probably bring our enrollment to around forty. The Lord has set His approval upon the school with outpourings of His Spirit in our chapel services.—LILLIAN PATTEE, *Philippine Islands.*

Ready for Service

The coming of the Gollihers right at assembly time was especially appreciated by those of us in Peru. Everyone fell in love with them right away. The very day of their arrival he preached at the evening service of the assembly. This time he preached through an interpreter, but he drifted into Spanish now and then. The three following services he (at night) brought the message in Spanish. His experience with the Mexican people of California has helped him to make himself understood to a surprising degree. Our native brethren were overjoyed that a missionary could preach to them so quickly.—IRA TAYLOR, *Peru.*

Sunday-School Convention

At the present time (August 27) I am in Tokyo on business as well as to attend the first Sunday-school convention since the war. This includes all the district. There are about one hundred here, and what a great joy it is to see these young people together from the south, north, east, and west! From the most northern church to the most southern church is forty-three hours by train. The Lord is blessing and we are looking for better Sunday schools during the coming year.—DOYLE SHEPHERD, *Japan.*

Sowing and Reaping

We had a very good camp meeting at the end of June. God blessed in all of the services and many prayed through to blessed, Blood-bought victory. A number of the students from the Bible school were present, and God wonderfully used them. As a result of their bright testimonies and inspiring messages, ten of our young people signified their willingness to answer God's call for their lives, and some are planning to enter Bible school soon to prepare them-

selves for the work God has called them to do.

The dispensary is as busy as ever. There are always plenty of sick people who need our care. For the year ending April 30, we were able to give 14,238 treatments in the outpatient department, and to care for 154 inpatients. This has given us many opportunities of presenting Christ to our patients.—JESSIE RENNIE, *Transvaal, Africa.*

Compound Meetings

This coming week end, August 31, will be a time of blessing. It is our compound quarterly meeting. Brother

Penn, the district president of our Men's Missionary Movement, will be with us and preach. Then we will baptize around fifty men and receive them into full membership.

It is now warmer weather, and I am getting a loud-speaker arrangement ready for summer work among the compounds. This should be a very fruitful ministry. There are upwards of 300,000 of these native miners who have come from all over east and south Africa, representing many different tribes. There is little evangelistic work being done among them. We feel the responsibility. We have tracts in seven of the languages, and it would burden you to see how eager the men are for them. I generally stand at the gate and give them out and invite them to the room or hall where the meeting is to be held.—C. S. JENKINS, *Transvaal.*

The Young People's Society

L. J. Du Bois, Secretary

The Idle Mind

THE BIBLE speaks about the danger of "idle words." Usually we define these as talk which is used to fill in time, the idle chatter which goes on when there is really nothing to say, words which are used merely to make conversation. Of course, all of us would recognize that a certain amount of this is necessary, such as passing the time of day with a neighbor or the casual conversation when one is left with time on his hands in the presence of a stranger.

But the Bible meaning of the term is deeper than this. No doubt it is directed to those who could be making valuable use of conversation but who instead choose to "yakity-yak." It becomes talk which is about things instead of ideas, talk about people instead of about things. It centers in clothes and cars, the conduct of others and the latest achievements of ourselves. It is that talk which follows the psychological sequence of thought, from one thing to another, and which is prefaced with some such statement, "Oh, that reminds me . . ." or, "Oh, say, have you heard . . . ?" It is talk which is unrelated to the bringing of two persons together and which is usually uncontrolled. It is identified with gossip or leads directly to gossip.

And such talk arises because this is all that fills the minds of the persons who engage in it. Idle talk is the evidence of an idle mind; and such a mind is unbecoming to a Christian. Surely a person who has

the sense of values which the Christian has, who sees the worth of truth and of other personalities as he does, could cultivate a mind which is occupied with thoughts higher and nobler than those which give birth to idle talk.

News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: John B. Nielson, New England; Jerald D. Johnson, Northwest; S. Roy G. Hall, Ontario; and Orval J. Nease, Jr., Southern California.

Prayer Tower Requests

September 28—October 4

For a Revival

As we approach this season of the year when revival campaigns are planned in so many of our churches, we must remember that prayer is an essential if there are to be revivals. Let us pray for our own pastor and our own church and for its plans in this regard for the fall. Let us pray that we as young people shall fill the place God would have us fill in our church. Let us pray that God will help us win some person to Christ before Christmas.

October 5-11

Australia

Our general superintendent in charge, Dr. G. B. Williamson, and the district superintendent, Rev. A. A. E. Berg, have announced plans for the opening of a Bible college in Aus-

(Concluded on page 17)

THE HOME CIRCLE

Conducted by Grace Ramquist

What I Must Do for Myself—

MY MOTHER had seven children, six of whom lived to adulthood. The family traveled a great deal during the years when all were at home. We lived in many different homes, ate at many different tables, played with many new children, ate in many restaurants.

During the youthful days of the six children, one came down with diphtheria—no one else in the family contracted the disease. Another took scarlet fever—no one else of the six took it. In fact, except for mumps, I cannot remember a single time in the lives of the six children when a disease spread from one to another.

The above unusual fact did not come about accidentally. Early as a preacher's wife, my mother learned that her children must be taught good health rules. These following rules she carefully instilled into each of us:

Never, before carefully washing it, drink from a glass someone has used.

Never use anyone else's comb.

Never bite off some other child's food, even when he has candy, ice cream, or fruit.

Never wear anyone else's clothing.

Always wash carefully before eating or before touching your mouth or face.

Then, Mother was careful to keep a bottle of carbolic acid around. Whenever any one of the children had been playing with someone who had a cold or any other disease, she would get out the big washtub (we had no running water in any house until after half the children were adults), count out a certain number of drops of carbolic acid, and with much hot water (almost too hot to bear), and lots of soap, he was given a bath! When one of the family came down with a disease or seemed to be developing a sickness, unexplained, that one was placed in a private room into which no one except Mother ever went until after the sickness had passed or until all unknown symptoms were gone.

These health rules saved our family many doctor bills, many anxious moments, and no doubt helped develop stronger bodies than the children would otherwise have had.

The rules also had a by-product for which I have been thankful many times. I learned by those rules that, although Mother taught us the rules by which she thought we should live, yet we each had to live by them our-

selves and watch out for them ourselves. We could be given the rules, but unless we followed them in private they were of no use to us. I could know to wash my hands, but if I got in a hurry and forgot, I could carry some treacherous disease to my mouth and to my eyes and to my nose, which I need not have carried had I followed the rules.

I was taught also the rules of Christian living. I was told what was right and what was wrong. I was taught what I should do at all times, but it was up to me to make the rules work. Just because I was born to Christian parents did not mean I was a Christian. I had to become a Christian myself; I had to put the rules into practice when no one was there to remind me. You, too, must not depend upon others to guide you and remind you of what you should do or not do. It is up to you to put the rules you know into constant use.

Curious Facts About the Bible

These curious facts about the Bible were ascertained, it is stated, by a convict sentenced to a long term of solitary confinement: The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word *and* occurs 46,277 times. The word *Lord* occurs 1,855 times. The word *reverend* occurs but once, which is in the ninth verse of the one hundred eleventh psalm. The middle verse is the eighth verse of the one hundred eighteenth psalm.

The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter J. The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles. The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are alike. The longest verse is the ninth verse of the eighth chapter of Esther. The shortest verse is the thirty-fifth of the eleventh chapter of St. John. The eighth, fifteenth, twenty-first, and thirty-first verses of the one hundred seventh psalm are alike. Each verse of the one hundred thirty-sixth psalm ends alike. There are not words or names of more than six syllables.—*Curiosities of the Bible.*

And if you are trying to read the Bible through in one year try this formula:

81 verses on weekdays
112 verses on Sundays.

After all, there are only 31,173 verses in all!

Prayer Tower Requests (Continued from page 16)

tralia this fall. Rev. Richard Taylor is going from the States to assist in this work. Let us pray for this new endeavor. There will be many problems incident to getting the school launched. Let us pray also for the offering for this project, which is the 1952-53 financial project of the N.Y.P.S., to be taken during Youth Week, 1953. Let us pray for all of our work in Australia.

It is Christ's desire and purpose that every one of His followers should be a spring of living water, freely flowing and giving out the water of life all the time to others; not intermittently, but continually.—*Exchange.*

CATHEDRALS

By A. M. Quick

*These be thy cathedrals
Let not thy heart forget,
That tower o'er the passing years
And stir the memory yet:*

*A humble room in Aldersgate
Where Wesley found the Lord,
And London's black old foundry
Where he proclaimed the Word;*

*A sail-loft in the newer York
Where brave souls knelt to pray,
And then went forth with God to
make
The wilderness a way;*

*Full many a rude log cabin
And many a humble home
Where was no Gothic window
Nor heaven-arching dome,*

*But where in awful splendor
The great Shekinah burned,
When there upon the Sabbath day
Our sires their footsteps turned.*

*Yea, these be thy cathedrals
Which shine above the years:
Shrines of thy heart's devotions,
Thy tenderest joys and tears!*

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

vide a church home for such young men. Write Brother Blaney, c/o Eastern Nazarene College, Wollaston 70, Massachusetts. (Incidentally, this new church has voted to become a "10-per-cent" church for missions.)

Evangelist A. G. Weiss has left the field to accept the pastorate of the church in Monticello, Iowa.

Rev. Lyle Akers of the Nazarene Theological Seminary has accepted a call to pastor the church in Mountain Grove, Missouri.

Rev. L. H. Newcomb has resigned as pastor of the church in Moss Bluff, Louisiana, to re-enter the evangelistic field.

Rev. B. Jerry McClain has resigned the pastorate of Central Church, Pasadena, California, to accept the call to the Broadway Church in Louisville, Kentucky.

Rev. David Sharp, pastor at Shawnee, Oklahoma, has resigned to accept a call to pastor Central Church in Pasadena, California.

Rev. V. J. Shetler has resigned as pastor of the church in Brunswick, Georgia, to accept a call to pastor the church in Pineville, North Carolina.

Rev. J. Reyndal Russell has resigned the pastorate of Williams Memorial Church in Lubbock to accept a call to the church at Perryton, Texas.

Evangelists Jack and Ruby Carter report: "During the assembly year just closed we conducted twenty-three revivals and traveled and worked in sixteen states and in Old Mexico. We saw many seekers and happy finders at the altar of prayer. It was our happy privilege to work with some of our best churches and pastors. Since our assembly on the Northwest Oklahoma District, we have been in the Downtown Church at New Orleans, Louisiana, with Pastor Rev. C. E. Bordelon. This was our third revival here, with the blessings of the Lord upon us, sixty-one seekers at the altar in six nights, and four people joining the church. In Meridian, Mississippi, where we were for six nights at the Oakland Heights Church with Pastor S. P. Garrett, we had a real good revival with God's special blessings upon us. We are now in the beginning of a very fine revival in Ann Arbor, Michigan, with Pastor

Dean Starr and his good people. We have open time for revivals in January and February of '53. We would like to slate with any church needing our services as preacher and singers. Address us in care of the Nazarene Publishing House."

Evangelist C. C. and Flora Chatfield write: "Due to some changes in our slate, we have some time available from November 24 until January 18 which we could give to churches between Oklahoma and California. Address us through the Publishing House, or direct by General Delivery, per our slate."

Evangelist Andrew Johnson writes: "I am glad to report four good camp meetings for the past summer, and I have a good fall slate. I do solicit your prayers. I would like to tour in California in evangelistic work during January of 1953. Write me, Wilmore, Kentucky."

Paxton, Illinois—This church has witnessed the workings of God among a few, hard-working, faithful, trusting people. Our church building was erected (with a membership of ten adults) in the past twelve months following total loss by fire of the previous structure. We now have only an \$1,800.00 debt on a \$15,000.00 building on a corner lot, and own an extra adjoining lot for parsonage site. We recently closed a most profitable revival meeting with Gerald Green, student body president of Olivet Nazarene College. His preaching was powerful and timely and anointed by the Holy Spirit. The church caught a new vision and the Sunday-school attendance record was broken with great enthusiasm, and 55 present on the closing Sunday. Paxton is a county seat town of nearly 4,000 population, only ten miles from Chanute Air Force Base. We would very much appreciate the names and addresses of your friends or relatives who may be stationed at Chanute and live in Paxton or nearby—Raymond C. Barr, Pastor.

Ontario, California—God honored the ministry of Evangelist Sammy Sparks in an eight-day meeting, August 24 to 31, with over two hundred seekers. Gracious outpourings of God's Spirit and a large number of "first-timers" marked the greatest revival campaign in our history.—Orval J. Nease, Pastor.

Vilonia, Arkansas—Knapp Memorial Church recently closed a revival with Rev. C. L. Milburn as evangelist and Mrs. Milburn as singer and children's worker. There were twenty-one definite victories, six were baptized, and six added to the church. God is greatly blessing our church.—Sylvester Gwatney, Pastor.

Rev. I. W. White writes that he is now in the evangelistic field, and has open time, October 1 to 14. Write him, 614 E. Minnesota St., Indianapolis, Indiana.

New Boston, Ohio—All previous records of attendance were broken in our vacation Bible school which was conducted the last two weeks of August. The enrollment was 230, with an average attendance of 158. The evangelistic service on the last Thursday of the school resulted in sixty Primary and Junior boys and girls seeking the Lord for salvation at the altar. Many of them became happy Christians.—Mrs. J. E. Hanson, Director.

Evangelists Gene and Wanda Smith write that they have some open time in December, also in January and February of '53. They will go anywhere, but would be glad to slate this time in the South. God is blessing in their meetings. Write them, Box 599, Independence, Kansas.

Enid, Oklahoma—A large number of members, friends, and visitors of the East Maine Street Church attended the farewell service on Sunday evening, August 24, for their pastors, Rev. and Mrs. E. L. Looman. The service consisted of a stirring song service, heart-warming testimonies, special music, reading, and a timely message by Brother Looman on Second Corinthians 13:11. In a few moments a love offering of some fifty dollars was raised for Brother and Sister Looman. Rev. Charlie K. Pugh read an original poem in appreciation of the work of Brother and Sister Looman. Our prayers go with them as they close their four years of work with Enid Maine Street Church, and take up their new work in Guthrie, Oklahoma.—Reporter.

Evangelist C. M. Whitley and wife, preacher and singer, write that they have an open date, October 22 to November 2, also some open time for '53. Write them, 824 Wewoka Ave., Wewoka, Oklahoma.

Collbran, Colorado—We are praising God, who heard and answered prayer by giving us a real revival here. The godly ministry of Rev. and Mrs. W. E. Carlton certainly brought forth fruit. There were seventy-five seekers, many of whom were saved for the first time. The Sunday-school record was broken on the last Sunday, and twelve new members joined the church. Over five hundred contacts were made during the two weeks. A large percentage of those attending the revival were non-Nazarenes. The pastor's salary was raised and a love offering was taken for them. Above all, we were definitely conscious of God's sweet presence in all of the services. The people are encouraged, and

a prayer of thanksgiving rises from our hearts each time we think of the wonderful things God has done.—Lois True, Pastor.

Evangelist Arthur W. Gould writes that he has open time for July and August of '53, and would be glad to give this time for camps, tent meetings, or church revivals. He both preaches and sings. Write him, % the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Youth Camp & Institute Southwest Oklahoma District

The Southwest Oklahoma District Youth Camp and Institute was held at Lake Murray Organized Camp No. 1 at Ardmore, Oklahoma, again this year, July 28 to August 2. The enrollment exceeded three hundred and fifty. It was an outstanding camp in every respect. The camp was under the direction of our efficient district president, Rev. J. Louis Emmert. Our district superintendent, Rev. W. T. Johnson, preached the opening message on Monday night to an enthusiastic audience. Rev. Joe Bean was a great blessing as song evangelist.

Rev. Victor Gray, superintendent of the East Tennessee District, was the evangelist and preached Tuesday through Friday. His messages were blessed of God and resulted in many young people seeking and finding God in pardon and purity. The Bethany-Peniel College male quartet, together with Rev. Curtis Smith, field representative for the college, were on the campground for two days. Their messages in song and their influence were a great means to encourage youth to be Christian and get a Christian education. Most of all things that made the camp outstanding was the fact that the blessed Holy Spirit hovered over the entire camp in manifest presence.

The convention on Tuesday was a great success with Rev. J. Louis Emmert, district president, presiding. Reports showed good gains in 'most every phase of the work. The special district project for this year was the purchase of two new district tents. The tents were purchased and used for the first time at camp this year.

Rev. J. Louis Emmert has served as district president for almost four years. He has worked hard for the promotion of youth work on the district and God has blessed his efforts. However, this year he was succeeded by Rev. Joe Bean, Jr., pastor at Frederick, Oklahoma. The district expressed appreciation to Brother Emmert for his faithful service in the form of a \$200.00 love offering.

We have a great crowd of youth and with the leadership of our president, Rev. Joe Bean, and the wise counsel of our district superintendent, Rev. W. T. Johnson, we expect the year of 1952-53 to be even greater than any heretofore.

EARL C. DARDEN,
District Secretary

ANNOUNCEMENT

Due to the vacancy created by the resignation of Rev. Mark R. Moore, Rev. J. T. Gassett has been appointed superintendent of the Northwest Oklahoma District, effective September 15, 1952. This appointment has been made by the unanimous vote of the Board of General Superintendents and with the unanimous approval of the District Advisory Board.

SAMUEL YOUNG,
General Superintendent

Chicago Central District Assembly

An unbroken tenure of thirty years as superintendent of the Chicago Central District ended for Dr. E. O. Chalfant when he officially retired at his own request at the Wednesday evening service of the district assembly in session at Olivet Nazarene College on August 21.

The following morning Rev. Mark R. Moore, superintendent of the Northwest Oklahoma District, was named as his successor. The appointment was made by the presiding general superintendent, Dr. G. B. Williamson. After full discussion in the opening session the assembly by a substantial majority ballot vote requested Dr. Williamson to appoint the new district superintendent. In consenting to do so he stated that he would consult the district advisory board and all members of the Board of General Superintendents concerning the matter. The announcement of the selection of Rev. Mark Moore was received by the assembly with enthusiastic approval and wholehearted pledges of support. On every hand it was felt that the will of the Lord had been found.

Dr. Chalfant is turning over to Brother Moore a well-organized district of 70 churches, 30 of which have been established in the past four years. The present membership is 4,161, a gain of 189 during the year. The Sunday-school enrollment is 8,363 with an average attendance of 4,837. The N.Y.P.S. membership is 1,440, and the N.F.M.S. is 1,381. A total of \$56,515.00 was raised for the General Budget and foreign missions; \$43,076.00 was paid into the district interests, and \$12,307.00 to Olivet Nazarene College. The total raised for all purposes during the year was \$621,092.00.

Dr. Chalfant read his final report to the assembly at a seven-thirty session that had been set aside as "Chalfant Night." The report was a resume of his thirty years as district superintendent. Dr. Williamson spoke words of deep appreciation on behalf of the present Board of General Superintendents and also of the former members of the Board who have passed on to the more excellent glory. Dr. Chalfant has personally known all the general superintendents of the Church

of the Nazarene "from Brees to Benner." "All of them," said Dr. Williamson, "held him in highest esteem, and sought his counsel so often and valued it so highly that we may designate him most acceptably as 'Counselor to the General Superintendents.'"

Others who spoke of Dr. Chalfant's ministry were Dr. S. T. Ludwig, representing the General Headquarters staff and the Publishing House; Dr. Harold W. Reed for his services to the college, having been a member of the Board of Trustees for thirty-five years; Dr. C. A. Gibson on behalf of the district superintendents of the church; Rev. C. B. Armes, Dr. Lloyd B. Byron, Rev. Wilford Vanderpool, Mrs. George Mitcham, and Ray Knighton represented local and district interests. Dr. C. B. Strang presented Dr. and Mrs. Chalfant a symbolic golden key representing the transfer of the home where they now live to them as a gift from the district. Many other gifts were presented to them. The entire Chalfant family was present and on the platform for the service.

The *Kankakee Daily Journal* devoted a whole page to an article and pictures in reporting about "Chalfant Night." In addition, space was given daily to the activities of the N.Y.P.S. and W.F.M.S. conventions, and the district assembly.

The assembly closed with an impressive ordination service. Those ordained were George P. Psaute, Frank Hawthorne, and John Theodore Holstein.

J. F. LEIST, Reporter

Oregon Pacific District N.Y.P.S. Camp & Institute

The week of August 25 to 29 was a high point in the life of more than one hundred thirty Nazarene young people on the Oregon Pacific District, for this was "Camp and Institute Week." This was the fifth institute to be held at White Branch Camp, high in the Cascade Mountains of western Oregon. A full schedule of classes in vital Christian subjects was directed by Assistant Director Walter Watson with over two hundred Christian Service Training credits given. District Superintendent W. D. McGraw, Jr., conducted his annual Pastors' Clinic and added much to the program of the institute by his genial presence and participation in all the activities.

Rev. Ponder Gilliland, general N.Y.P.S. president, was the chapel and campfire speaker. His anointed messages resulted in a great tide of spiritual victory. When the camp closed on Friday night, every young person present testified to being in an experience of grace.

At a specially called District Council meeting our district president, Rev. Eugene Stowe, tendered his resignation, having accepted a call to the College Church, Nampa, Idaho. Rev. Robert Hempel, district N.Y.P.S. secretary, was elected to the presidency. Under his capable leadership the work promises to go forward to new heights of success.

REPORTER

**Northwestern Illinois
District Assembly**

The fourth annual assembly of the Northwestern Illinois District, which convened August 13 and 14 at the Central Christian Church in Peoria, brought a vital challenge to people and pastors. This new assembly year promises to be the best year in the short existence of the district. Dr. G. B. Williamson presided in his customary poised and graceful manner. His messages were charged with unction and energy sent from above. He reminded us anew of the essential tenets of the church and forcefully pressed upon us the charge and obligation of the *Crusade for Souls Now*.

District delegates expressed their confidence in and appreciation for the able and tireless efforts of District Superintendent Lyle E. Eckley by re-electing him by a nearly unanimous vote. Notable was the overpaying of the General Budget of \$21,000.00. Brother Eckley's report revealed the fact that there were gains evident in almost every department. His zeal and devotion to the task of winning souls and sincere burden for home missionary endeavors were acknowledged and gratefully expressed through a love offering.

In the pre-assembly conventions, Rev. H. C. Hatton was re-elected district young people's president; and Mrs. Lyle E. Eckley was elected as

district Nazarene missionary society president to replace Mrs. Arthur Nutt, who resigned because of ill health.

Rev. Arthur Nutt was again chosen to be district secretary, and Rev. J. W. Brown was elected as the district treasurer. Olivet College was ably represented by Rev. Charles Ide and the Viking Quartet.

The Northwestern Illinois District is aware of the tremendous task which is still undone. With renewed determination and purpose we go "to the work," that we may be faithful to "Know God, Be Strong, and Do Exploits."

RICHARD C. BOYNTON, Reporter

**Alabama District
Youth Camp & Institute**

The Alabama District Youth Camp and Institute met August 18 to 21, at the beautiful campgrounds of the district, located at Millport, Alabama. This was acclaimed by many as one of the very best. The enrollment was unusually high, with services blessed of God, and the classroom instruction unexcelled. The new district N.Y.P.S. president, Rev. T. A. Shirley, presided over the services with efficiency and ease. Rev. Otto Stucki, district superintendent, was present and added much to the camp success by his wise counsel and Christian spirit. Brother Stucki is honored and loved as a man of God and a wonderful Christian brother.

Eight different courses were offered for Christian Service Training credit, with Rev. E. Phillips, our congenial and versatile dean, planning a most excellent program. The classroom instruction was profitable indeed and a sincere tribute is paid to the teaching staff. The thinking of our young people was directed in proper spiritual channels.

The camp evangelist, Rev. H. E. Darnell, brought some excellent evangelistic messages, straight from a burdened heart. The results were most encouraging as a host of young people, from all parts of the district, wept their way to God and victory. We sincerely believe that a number of our youth find God in the atmosphere of a youth camp that would be difficult to reach for Christ in regular services at home. This, of course, constitutes the real purpose for such occasions.

We cannot close without saying a hearty "Thank you" to Rev. M. H. Stocks, director of the afternoon and evening "Fun and Fellowship" period, and to Rev. J. C. Kelley, our amiable cook and dining-hall director.

Alabama dedicates itself to a continued interest in youth evangelism and every available means to win and establish them in Christian grace. Our new district superintendent, Rev. C. E. Shumake, is a friend of young people and will doubtless prove to be a genuine blessing in this worthy enterprise.

H. C. THOMAS,
N.Y.P.S. Secretary

ORDER NOW!

The Thirteenth General Assembly Journal

Delegates and visitors to the Thirteenth General Assembly of the Church of the Nazarene held recently in Kansas City have been asking about copies of the General Assembly proceedings. These will be available about November 1, and will give the official day-by-day record of the General Assembly in its thirteenth session.

Included in the volume will be the Quadrennial Report of the Board of General Superintendents, reports of the various departments of the General Board, reports of the general officers, and various surveys of interest to our people.

All delegates will certainly want a copy for their personal use and many visitors who attended the session will appreciate having this copy in their home. It will greatly assist the Publishing House in knowing how many copies to print, if you will send your order immediately. Please fill in the order blank and return to the Nazarene Publishing House.

—S. T. Ludwig, General Church Secretary

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Northwestern Illinois District Boys' and Girls' Camp

The annual Boys' and Girls' Camp of the Northwestern Illinois District was held August 4 through 8 at Lena, Illinois, with 114 campers, plus the staff. The Holy Spirit, from the outset, pervaded the grounds and brought



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a thrilling awareness of His almighty presence. Our program, we believe, is a spiritual one. The Word of God in letter and doctrine was implanted in young minds through well-planned memory work, much to the credit of our class supervisor, Mrs. Ilah Downs.

At every invitation boys and girls thronged the tabernacle altar. The glory of God filled His temple. Thursday evening God came in such sweetness that the altar was opened after a blessed song service and prayer, and perhaps fifty or more children came to Jesus. Many remarked that it was reminiscent of the best camp meetings they had ever attended. Staff prayer meetings were times of refreshing from the presence of the Lord. The Holy One walked our camp area. Mrs. Ilah Downs was also the evening speaker, and the fresh anointing upon her adeptness at dealing with young hearts was responsible for much that was accomplished.

The director sincerely and humbly ascribes to the Divine Trinity all the glory and praise. His heart is grateful to the excellent staff, which worked in perfect unity of spirit and selfless devotion to the task.

RICHARD C. BOYNTON, *Camp Director*

Annual N.Y.P.S. Convention Southwest Indiana District

The fourth annual young people's convention of the Southwest Indiana District was held at First Church, Columbus, Indiana, July 3 and 4. Rev. Leo C. Davis, district superintendent, gave the opening message.

Local society reports were given by the presidents; many showed remarkable accomplishments achieved during the past year. Delegates to the recent General N.Y.P.S. Convention gave interesting reports of the proceedings of the various sessions.

Dr. Wayne Gardner and the Ambassador Quartet, as representatives of Olivet Nazarene College, were a great inspiration to the convention with their Spirit-filled songs and personal greetings from the college.

The principal speaker for the convention was Dr. Ralph Earle, professor of Biblical literature at the Nazarene Theological Seminary, who constantly kept the congregation "spellbound" with his inspired messages.

As special order of the day, Rev. Buford Blair, district president, gave his report on Friday. Having expressed a desire for non-re-election, the first ballot did not bring an election. However, as a final report of the election, Brother Blair was again elected to begin his fifth term of office in this capacity. A love offering was presented to him in appreciation for his faithful services to the district.

An amendment was made to the bylaws, whereby the District Council was given power to appoint a repre-

sentative to serve as District Lamp-lighter, and Rev. Morris Scutt was appointed to promote the work of the Lamplighters on a district basis.

One of the main high lights of the convention was the teen-age talent contest, consisting of vocal, instrumental, and reading contests. During the vocal contest, God's presence filled the auditorium, with shouts of victory and praise to God, such as never before had been experienced in our conventions.

On the last night of the convention a gift of Samsonite luggage was presented to the district secretary as a gift of appreciation for services rendered, and also a going-away gift; and the following awards were presented by the district treasurer, Rev. Paul T. Byrns: winners in the essay contest, winners in the teen-age talent contests, *Herald of Holiness* drive, Junior Society contests, and also the certificates presented to the presidents of local societies who had attained the "Honor Rating."

Truly, God was there; His presence was keenly felt throughout the convention, and souls who bowed at an altar of prayer testified to definite victory.

PEGGY CANADAY, *Secretary*

Boys' and Girls' Camp Nebraska District

The third annual boys' and girls' camp was held August 4 to 9, at the district center, Hastings. There were 131 boys and girls who attended—a good increase over last year.

The girls were very capably directed by Mrs. C. W. Perry, assisted by a conscientious and sacrificial corps of counselors. The various counselors and other staff members for both the boys and girls gave generously of their time and energies in living with the children during the camp. It was the testimony of everyone on the staff of the camp that there is probably no more strenuous work but also no more fruitful work in the service of the Master.

God used Rev. Mrs. Maridel Harding in our campfire services to call boys and girls to bow at an altar giving their hearts to Jesus. Mrs. Gerald Worcester and Miss Rutha McCulley also saw children give their hearts to Jesus in the morning chapel services. To the best of our knowledge, all except one left the camp with a definite experience.

Dr. Remiss Rehfeldt and seven returned missionaries were in a special convention in the Hastings church during one day of the camp, and the children were thrilled to hear the missionaries speak and show their pictures.

We are more than ever convinced that the boys' and girls' work is of

the utmost importance, for it is not only a soul-saving agency but also the means of a God-directed life of service for each child who finds Jesus as his Saviour.

NOBLE V. HUNT, Camp Director

DEATHS

REV. HAROLD GRIMES GARDNER, pastor for the past six years of First Church, Sacramento, California, died very unexpectedly on August 22, while at Fallen Leaf Lake, where he was spending his annual vacation. Death came as the result of a heart attack. At the peak of his ministry, and with his church enjoying the best year of its ministry, his passing seemed untimely. But his family and church bow to the unquestioned wisdom of God, crushed but determined to carry on the ambitious program which he had outlined and was expecting to pursue upon his return from his vacation.

He was born November 19, 1903, in Philadelphia, Pennsylvania, moving to New York in his youth. He was graduated from Eastern Nazarene College in 1929, where he also taught for a while. His ministry included pastorates in New York, Chicago, Miami, and Dodge City, Kansas. In 1943 he entered the U.S. Army and served as a transport chaplain in the South Pacific area. During his army service he was stationed in Australia, New Guinea, the Philippine Islands and Italy. At the time of his death he was assistant division chaplain of the 49th Division of the California National Guard and held the rank of major. He was well accepted by the ministers of Sacramento, among whom he served as president of the Ministerial Association in the year just ending.

In 1929 he was united in marriage with Florence Fordham, who became his devoted helpmate. Beside his wife, he is survived by three sons: Robert W., who is studying for the ministry in Pasadena College; Dale W. and Harold G., Jr., of the home; and a sister, Mrs. Carol Young. Funeral service was conducted by Dr. George Coulter, district superintendent, and the overflow crowd present bespoke the high regard in which he was held by his church and community. Many of his ministerial brethren from over the district gathered to pay their last respects to him as a beloved fellow pastor. Interment was made in East Lawn Cemetery, Sacramento, where the National Guard conducted military rites in the committal service.

MRS. SARAH PARK SMITH of East Douglas, Massachusetts, died on Saturday, July 26, while attending Douglas camp meeting. She was born in Philadelphia, Pennsylvania, in the year of 1869. She was a member of the Church of the Nazarene in Worcester, Massachusetts. She is survived by two daughters, Mrs. Pearl Jodrey, Mrs. Alberta Mutti; two sons, Leonard and Albert; also one brother, Wm. T. Sharp. Funeral service was conducted by her pastor, Rev. C. I. Willwerth, assisted by Rev. Irvin Temple and Rev. Arthur Hughes.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. C. E. Belton has been pastor of the North Sid: Church in Ottumwa, Iowa, for the past three years, and is now entering full-time evangelistic work. He had a call to return to his church for another year, but for some time has felt a call to enter the field of evangelism. He has had considerable experience as an evangelist, and is capable of holding any church a good meeting. As his district superintendent now for four years, I do not hesitate to recommend him to any church needing a good evangelist. Address him, % Gen. Del., Oskaloosa, Iowa.—Gene Phillips, Superintendent of Iowa District.

It gives me great pleasure to recommend Rev. Bruce Foley, 786 Shropshire Ave., Lexington, Kentucky, as a good young evangelist. He is a good preacher and carries a burden for the lost; a former Trevecca College student, and has had some pastoral experience. Write and give him a call.—L. T. Wells, Superintendent of Kentucky District.

Rev. E. T. Hadwin of 1897 Hall St., Holt, Michigan, is entering the evangelistic field. He is one of the most promising of the younger men in this part of the country. He loves God, his spirit is tender, his messages are pungent and fragrant, he carries a burden for the souls of men; he will do his part to precipitate a revival wherever he goes. He preaches a rugged gospel. Once he becomes known he will need no recommendations. Book him now. I present

him to you without any mental reservation.—W. M. McGuire, Superintendent of Eastern Michigan District.

Rev. Robert Hodgson has been for three years pastor of First Church in Sioux City, Iowa. Although he has a call to return as pastor to First Church, he is giving up the pastorate to enter evangelistic work. He already has had several years in evangelistic work, and is worthy of a call to any of our churches. Do not hesitate to call him to your church, for he is a strong preacher and has a very definite holiness ministry. You will like his preaching and his personality; he will do any church good. Address him, % Gen. Del., Bethany, Oklahoma.—Gene Phillips, Superintendent of Iowa District.

NOTICE—The thirty-seventh annual session of the Brooklyn Holiness Convention (an auxiliary of the N.H.A.) will be held Friday, October 31, to Sunday, November 9, inclusive, at the Swedish Evangelical Pilgrim Church, 413 Atlantic Ave., Brooklyn, New York. The engaged evangelist is Rev. Harry J. Felter, and the music will be under the direction of Rev. Wm. Schafer; services daily at 2:30 and 7:45 p.m. Monday night, November 3, will be Salvation Army night, with Commissioner Ernest I. Pugmire as guest speaker. For further information write Rev. Clifton T. Matthews, 53 Nassau Ave., Freeport, New York.

BORN—to Rev. and Mrs. J. E. Perryman, Jr., of Nazarene Theological Seminary, Kansas City, Missouri, a son, Gary Paul, on August 22.

—to Mr. and Mrs. Eugene Zimmerman of Carlsbad, New Mexico, a daughter, Wilma Eulene, on August 9.

SPECIAL PRAYER IS REQUESTED by a brother in Washington, that every registered voter, especially in California, will vote on a very important issue coming up;

by a sister in Indiana, that God may undertake for a very severe physical condition—she believes God does answer prayer;

by a lady in West Virginia, that "God will bless our home-mission effort in the Cumberland area" in the anointing of His messenger and the salvation and sanctification of many souls;

by a mother in Indiana, physically ill and may have to undergo surgery, that God may undertake in the salvation of her two children—she is so ill it is hard for her to have the necessary faith—also for another heavy burden on her heart;

by a lady in Texas for herself and her family;

by a lady in Indiana, a widow, whose only son has been called into the service, and she greatly needs his help at home, that God may undertake in the entire situation.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

ASSEMBLY SCHEDULE

South CarolinaOctober 1 and 2

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

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

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

ASSEMBLY SCHEDULE

GeorgiaOctober 1 and 2
MississippiOctober 8 and 9

District Assembly Information

SOUTH CAROLINA—Assembly, October 1 and 2, at First Church of the Nazarene, corner of Tyron St. and Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. C. E. McCracken, 401 Catawba Avenue. Dr. G. B. Williamson presiding.

GEORGIA—Assembly, October 1 and 2, at First Baptist Church, North Broad Street, Thomasville, Georgia. Entertaining pastor, Rev. Hugh R. Mincey, 407 N. Hansel St., Thomasville. Dr. Hugh C. Benner presiding.

MISSISSIPPI—Assembly, October 8 and 9, at the Church of the Nazarene, 21st and Pennsylvania Ave., McComb, Mississippi. Entertaining pastor, Rev. C. B. Carleton, 906 Witterman St., McComb. Dr. Hugh C. Benner presiding.



SERVICEMEN'S CORNER

FELLOWS stationed at Ft. Bragg—The new pastor of Fayetteville Church of the Nazarene, Rev. Rupert Cravens, wishes to extend an invitation to attend the services. The church is located at 1900 Ft. Bragg Road, Fayetteville, North Carolina.

"Greetings from Alaska. God has been blessing our services from time to time. We have a Tuesday morning prayer meeting. Of course it isn't easy all the time for us to get to the places where we meet; but somehow with God's help there is always transportation.

"This morning our pastor, Brother Korody, left for Kansas City. We had twelve in our prayer group and as the plane was supposed to leave the ground at ten-thirty we went to our knees in prayer, praying God would give them a safe trip, and that God would be in the General Assembly.

"We have the most wonderful group of Christian young people; but what blesses our hearts is the young servicemen living for Jesus. Thank God for young men and women who will take a stand for God no matter what their friends say.

"God has really blessed our services every Sunday night. Souls are finding help at our altar."

WILLIAM E. ROACH

"I am glad to see that someone sent you my change of address. I intended to send this in myself, but everything took place so fast I didn't have time. I just got into port on my other ship only to find out I had orders to come to this present one. I had only seventy-two hours off, and here I am back at sea again.

"In case you are interested, we are off the coast of Labrador at present. We cannot move because of ice all around us. If we have good weather we expect to head out to sea, and go up to Queenland. Our final stop will be inside the Arctic Circle by August 1.

"We don't expect to get off the ship until our return. That is why mail and reading material is helpful when we can get it.

"Of course I don't get to church now, as this ship isn't large enough to rate a chaplain; so a little religious literature from you helps a lot. Of course it does not take the place of church but it is the next best thing to read a sermon on Sunday morning, or any other day for that matter."

NORMAN F. WAHL

September 24, 1952

Life in a Nazarene Parsonage

By Paul Martin*

Whatever You Write on the Heart of a Child, No Water Will Wash It Away

IT'S NOT that my parents did not argue, discuss, and debate. They did; often the discussion was heated and prolonged. It is fairly easy to understand how this could be, since there were two preachers ordained and three in the making. To make matters even more confused at times, we were encouraged to speak frankly on all subjects, not to let our age, lack of experience, or spiritual depth hinder our part in the discussion, though respect and reverence for God and parents was kept inviolate.

And there were embarrassing experiences, shocking demonstrations, disappointing behavior, and plenty of thrills, that could have caused strain, tension, and distress around the parsonage. Father's votes were far from unanimous at times. Many an earnest board member opposed Mother's preaching. A district superintendent urged Father to curb Mother's ministry, and a general superintendent came to see about it. At the table, an atomic sneeze that escaped my brother caused me to be blown upon the floor, right in front of the General.

Then there was the time a dancer from a vaudeville house came to ask a favor of Dad and Mother. Since they were away—visiting in the parish, of course—an older brother begged her to give "her routine." How the house rocked with this and that, and all the world seemed to tremble! I laughed until Father came home, and Mother too. For, when Mother beheld the desolation, she fell to her knees and began to "shell the

woods" with all her might. Poor Father didn't know whether to pray with Mother, cry with Sister, run like Brother, laugh with me, or sit down and sweetly smile!

But through the toils of life in the parsonage, in the church, and in the board, I somehow was led to believe that all the people in every church were the best people in the world—that this was the most wonderful life that could be lived; that God was in heaven, and His throne was as close as our place of prayer. For every difficult time was squarely met with a reserve of understanding and love. Father had not forgotten how to ask forgiveness and apologize; Mother would not let us sleep until all wrongs of the day were right, and all hearts were clear. I think they must have known that long, unforgiven sessions of bitter argument will harm a child more than poor food, or lack of sunshine; that the loss of security and love and understanding means more than the loss of the toothbrush or exposure to cold.

*I came to her side and softly said,
"Have you a pillow to lay my head?
I'm tired, and lonely, and sad . . .
And didn't mean to be naughty and
bad."*

*She thought I was soon sound asleep;
She covered my tummy, tucked in
my feet,
And smiled at Father across the way.
"He's just like you, when he acts
this way."*

*Pastor, Porterville, Calif.