

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 3, 1954

## Wheat in the Wagon

General Superintendent Vanderpool

AS A BOY, I well remember my father's chief concern at thrashing time. It was not the make or color of the thrashing machine, how quietly the machine ran, or how much noise it made, how much wind was turned on, nor the speed of the machine, neither was it the size of the straw pile, but always it was how much wheat poured into the grain wagon. Today farmers, ranchers, and businessmen are pondering the big question—How much wheat in the granary? How much corn in the crib? How many bales of cotton in the warehouse? What is the *net profit* from all investments? The harvest is past, the summer is now ended, and, whether good or bad, the record stands.

The same is true with our church. The assemblies are finished. The ink on the statistical charts is dry. It's too late to change it. What have we done? How many people were converted? How many were sanctified? What was our net gain in church membership? These are vital ques-

tions. How much wheat did we get in the wagon?

Beautiful churches, overpaid budgets, nice carpets, new organs, church pews, public address systems, and neon signs are instruments used in the Crusade for Souls. Did we get adequate returns on our investments? If not, shall we face another year without doing something about it? By proper reflection, let us locate ourselves. We must organize our forces, intensify our efforts, plow a little deeper, choose and treat our seed with greater caution.

We must irrigate some fields with our tears, tighten up the fences to keep out destructive herds. We must take care lest in trying to kill the weeds we destroy the wheat. Perhaps we could plant more acres if we gave this task our best. There are many homes in every community that are a challenge to our efforts. By love, tears, prayers, and gospel preaching we must go after the lost and win them to Christ, that we may have more *wheat in the wagon* at harvesttime.

"Follow peace . . . and holiness, without which no man shall see the Lord" (Heb. 12:14).

## TELEGRAM

Kankakee, Illinois—Olivet Nazarene College and College Church experiencing outstanding revival. Dr. G. B. Williamson and Song Evangelist Jack Bierce greatly used of the Lord. Altar the scene of wonderful victories. College and church both experiencing wonderful year. Construction started on new church.—L. GUY NEES, *Pastor*.

## NEWS IN BRIEF

Dr. Hardy C. Powers, general superintendent, is scheduled to depart from Seattle, Washington, on Friday, November 5, on a foreign visitation trip covering the following fields: Hawaii, New Zealand, Australia, New Guinea, and India. Mrs. Powers' health continues to improve, and the doctor in charge has O.K.'d Dr. Powers' extended trip. Continued prayer is requested for the permanent recovery of Mrs. Powers and for divine strength and protection for Dr. Powers on this strenuous journey.—SAMUEL YOUNG, *Secretary*, Board of General Superintendents.

Pastor E. L. Bohannon of Everett, Washington, writes: "Rev. John Frazier of Everett, is in the General Hospital here and would like for his many friends to remember him in prayer. Brother Frazier pastored for many years on the Northwest and Washington Pacific districts; for the past few years he has been pastor of the First Friends Church in Everett. He suffered a severe heart attack."

Mr. and Mrs. Homer Little will celebrate their Golden Wedding Anniversary on November 17. For twenty-seven years they lived in Cedar Rapids, Iowa, where they were members of First Church of the Nazarene; they are now living in Oregon, members of the Church of the Nazarene in Eugene. They have three sons—Hobart D. of Eugene, Paul D. of Grimes, Iowa; and Kenneth L. of Folcroft, Pennsylvania; two daughters, Mrs. Lloyd Hayes of Blue Lake, California; and Mrs. Irvin Kemp of Marion, Iowa; also twelve grandchildren and one great-grandson. Open house will be held for them at the home of their daughter, Mrs. Irvin Kemp, Route 3, Marion, Iowa, on November 21.

Pastor Roy Wells sends word from Owensboro, Kentucky: "Greatest revival in many years closed October 17, with Evangelist C. B. Fugett. Messages anointed of God; large crowds every night; altar and seats lined with seekers last night, and fifteen members received into church. We are enjoying pastoring these fine

people and are moving forward for God."

Rev. Paul J. Stewart has resigned as pastor of the church in Union, Missouri, to accept the work of First Church in Jasper, Alabama.

## "Good Morning—Ben!"

"Good morning, Ben," "Hi, John!" For the last twenty-five years an unbroken friendship has existed between Ben Welch and me. Every Sunday morning when we meet to shake hands, there is a real sense of warmth that exists between us and rightfully so, for we have practiced the scripture in being our brother's keeper.

When my father was called as pastor of the Seattle Central Church, Ben was the teacher of the high-school age Sunday-school class of which I became a member. Ben's godly life and leadership in the church contributed greatly to my reclamation. A few years later Ben's children were in my Sunday-school class and I felt a real joy to have a part in helping them to become established in the church. Now a few more years have passed and Ben's children are teaching my children in Sunday school.

Is there any wonder that there is a peculiar warmth between Ben and me as we meet on Sunday? I am sure that a similar story to this could be told in many of our churches. What a wonderful fellowship we enjoy in our church when we make our contribution to the souls around us!

Satan tells us that when we are saved it will be a lonely way. How untrue! Thank the Lord for Christian fellowship.

—JOHN E. WORDSWORTH,  
*Nazarene Layman in  
Seattle, Washington*

## HERALD OF HOLINESS

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## SAINTHOOD

By C. B. McCaull\*

TO MOST of us a *saint* is someone "out of this world." The term is seldom used publicly now except by the Catholic church to signify one who has been canonized, or honored, for a life of deep devotion and service.

No one ever calls himself a saint. Once an ardent young man addressed a minister of our denomination as "St. \_\_\_\_\_." The preacher was horrified. "But aren't you sanctified?" insisted the young man.

Webster defines "saint" as one "sanctified or consecrated; a holy or godly person." Cruden's concordance lists ninety verses in which the term is used in the Bible, and most of these refer—not to celestial beings—but to men "subject to like passions as we are."

"And it came to pass as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda" (Acts 9:32). The writer in giving us these words offers no excuse for thus describing them as holy and godly men. To him it is a natural term, consistent with the term Christian.

Saints? Which dwelt at Lydda? Who were they? What had they done to deserve such a lofty title? Why should they have been so canonized? No record is made of their eloquent sermons! No hospitals stand as monuments to their charity! From all appearances they were of the regular run, praying, fasting, working, testifying, giving. Yet the Bible brands them as saints. Maybe God expects all His children to be so designated.

This does not mean the holiness people should publicly claim the title and address one another in such a way. Rather, the affixation should be written in the hearts of those we meet from day to day. Let others use the word for us.

But herein lies a comfort to those who foster the doctrine of entire sanctification, and herein lies a challenge to those who profess the name Christian.

*Is there something about me that might cause someone to think of the word saint?*

\*Pastor, Granby, Missouri

*In the shadow of thy wings will I make my refuge, until these calamities be overpast (Ps. 57:1).*

Hiding from trouble is no indication of weakness nor cowardice if it is sought, in the Lord, during the hour of danger.—EARLE F. WILDE.

# Prayer IS Grease!

By John W. May\*

**T**HE African cart sways and bumps its way down the path, and with each revolution of the wheels is the characteristic "squeak." A little grease is the remedy for the situation. According to Rev. O. Stockwell, Nazarene missionary to Portuguese East Africa, the African Christian uses this as an illustration and says, "Prayer is grease." We would do well to imitate and utilize this African saying.

Prayer-grease will take away the *squeak of criticism*. The absence of one letter and the insertion of another makes the difference between two characteristic words—*squeak* and *squawk*. An evidence of machinery that is running dry, they indicate a pathetic condition in respect to religious machinery (to put it crudely). Actually we have no time to *squeak* when we are *praying*. If one's heart is in the effort and endeavor of the spiritual warfare he cannot squeak and pray at the same time. Criticism is an attitude derived from a slowing down or stopping in our work, or working from faulty motives. He that is tempted to criticize may use prayer-grease to take the squeak out.

A twofold condition will result from the absence of grease in machinery. It will burn out or cohere and become stationary. This part of our illustration aptly fits the work of the Kingdom. Smooth running and working together is a result of praying together. A lack of prayer will create heat perhaps, but not the fervency of spirituality. The group may burn with carnal fire or, by working against each other, may cause the work to become stationary and fail. Praying in agreement will cause the individual member to work in agreement and harmony with the others; with each "cog" in the machinery running smoothly with the others. This concept also has been propagated for family life for "the family that prays together stays together."

Prayer-grease will remedy monotony, and weariness because of sameness and drudgery. When the camp meeting or revival is over and the workers gone, the church must still keep the wheels of progress rolling. Conservation, propagation, and conquest are emblazoned on her banners. In the so-called routine services of the church one may be tempted to grow weary in well-doing. One has said in essence that we may grow weary *in* but must not grow weary of well-doing. The successes and high lights of any revival or camp meeting are the result of careful planning and faithful serving during the "regular" workings of the church along with plenty of prayer-grease. Real growth and service is enjoyed by the trials, burdens, activities, and endeavors of well-doing in season and out of season.

Loyalty to the church to which he belongs is indicative of the truly saved and sanctified in-

dividual—and a good Nazarene. Sermon tasting, church roaming, going hither and yon, is indicative of a person who cannot or will not stand responsibility. It is remarkable that in the business world some people can work at the same job for years and proudly display ten- or twenty-year pins or twenty-five year watches but cannot show any evidence of a consecutive service in the church. Only as one settles down to work regularly and consecutively in the church, using plenty of prayer-grease in respect to the challenges of the church, will he grow to be a stalwart for the Lord and fill his niche in furthering the kingdom of God. The routine services of a church may not be as spectacular as the special services but they are just as satisfying and rewarding when harvesttime comes.

Prayer-grease will remedy a tight and binding situation and cause the machinery and program to run smoothly in that it brings the personalities involved into an active and good relationship. "We are labourers together with God" (I Cor. 3:9).

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We are workers together with God. He calls the missionaries, and we provide the money for them to go. Remember the Thanksgiving Offering.

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## Partakers of the Divine Nature

By Harold M. Daniels\*

*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same (Heb. 2:14).*

*Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Pet. 1:4).*

**A**TREMENDOUS price was paid by the Godhead when Jesus stepped into the realm of human living. The Creator became as one of the created. The Infinite came to abide in the domain of the finite. The Eternal confined himself in a life regulated by time. God's only begotten Son, the eternal, infinite Creator, was born a helpless infant, dependent upon human care. Deity was imprisoned in a human body. In His deity, He was eternal and unchanged, but in His humanity, He was "made in the likeness of men." His deity made Him no less human and His humanity made Him no less deity. It was a tremendous cost to the Godhead when Jesus came to earth and partook of our nature.

He became a partaker of human nature that we might become partakers of His divine nature. Praise the Lord, we may be "partakers of the divine nature," possessors of the Spirit

\*Pastor, Elk River Church, Charleston, West Virginia

\*Pastor, Philomath, Oregon

of Christ. He, taking upon himself human nature, and being obedient unto a human death, enabled us to possess His Spirit, and His life—eternal life. The baptism with the Holy Spirit cleanses our lives of the inner struggles and conflicts caused by the foe of sin, making us partakers of the divine nature. Thank God, Jesus shared our human nature, that we may possess His nature in our hearts.

## It Comes with Freedom

By W. Everett Henry\*

**I**F LIFE may be likened to a coin, freedom is one side of it and responsibility the other. No one can be free and not be responsible for what he does. When freedom begins, responsibility begins; with every enlargement of freedom comes also an enlargement of responsibility. We may wish it were otherwise, but the wish is vain.

As long as Jimmie is a baby in his mother's arms, he has, comparatively speaking, no freedom and no responsibility. A few years later he is playing with a neighbor boy, and he suddenly becomes angry. The other boy runs for home. Jimmie angrily flings at him the ball they have been playing with. The ball narrowly misses the boy and breaks a basement window. The tinkle of the broken glass wipes the furious look from Jimmie's face and the anger from his heart. There is such an upheaval inside him as he has never felt before. With tears streaming, he rushes to his mother, crying, "Mamma, I broke a window."

He has come into a much larger freedom and suddenly finds himself responsible for the use of that freedom.

Years later, Jimmie, now Jim, enters college. He likes people and is popular. He is invited to many social affairs. He is asked to help in many activities. He had gotten through high school easily without learning to study hard. At the end of the first semester his grades are low. During the second semester still more calls are made on his time. At the end of the year he has failed in so much of his work that he cannot go on with his class.

Too humiliated for words, he realizes again that his larger freedom has brought with it increased responsibility. Others made it easy for him to neglect his studies; but his, and his alone, was the responsibility for failure.

The responsibility accompanying our relations to others is real, stern, and inescapable. Failure to meet the demands of this social freedom is always humiliating; it is often disastrous. Its consequences are evident not only to the individual himself, but to all who know him. The responsibility accompanying freedom reaches its climax, however, in the realm of the spirit. But

in this realm the results of failure to use one's freedom wisely are not so easily seen. They are largely hidden beyond the veil of time, becoming clearly evident only in eternity.

In the majestic narrative of the creation in the first chapter of Genesis, man stands at the apex. On that last day of the creative process God said, "Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him" (Gen. 1:26-27).

Now this being created in God's image, is capable of great development and glorious achievements. It has always been God's purpose and desire to bring out these possibilities. All through the centuries He has been working toward this end. "At sundry times and in divers manners" (Heb. 1:1) He made known to men His will, and He is able to do for men "exceeding abundantly above all" (Eph. 3:20) that they can think. To show the unimaginable greatness of His love for men, He went even to the limit of divine compassion and sent His only Son to live among men. Our Lord came to show by His life what kind of being a man should be, and by His death and resurrection to assure every man that eternal life is his for the asking.

What is eternal life? It is the life that is hid with Christ in God. It holds the promise of peace "like a river," and of joy "unspeakable and full of glory." It leads on to a glorious culmination when the redeemed shall stand in God's presence, when we shall see our Lord and be "like him." Surely the words of the poet are true:

*Couldst thou in vision see  
Thyself the man God meant,  
Thou never more couldst be  
The man thou art—content.*

Through the centuries man has become "the glory and scandal of the universe." Being created in the image of God, man had spiritual freedom. He could accept God's will for himself, or he could reject it. So it continues to this day. Every man decides for himself which "way his soul shall go." We can choose to live with God and so receive rich spiritual blessings in time and eternity. We can shut God out of our life here and be shut out from God's presence hereafter.

At some point in his life each of us must decide whether he will obey God or disobey Him. The choice cannot be escaped; and responsibility for the choice belongs to the individual who makes it. No one else can possibly assume that responsibility however much he may wish to do so. At no other point in life do we face such a soul-searching, soul-determining responsibility—but it belongs with spiritual freedom.

It is the crowning glory of a man to choose God and the divine will for his life. The most terrible calamity that can happen to a human soul is to choose to disregard God and His will and to go the way of his own choosing.

\*McMinnville, Oregon

# THANKS-GIVING

By A. B. Mackey\*



**M**Y INTERPRETATION of Thanks-giving has been the giving of thanks by words; but more and more, I am convinced that the best part of Thanksgiving is giving of the best we have, as an expression of gratitude to God for what He has given us, for what He gives to us, and what He will give to us.

The happiest people are those who give to those who are less fortunate than they; and in my opinion, the most unhappy people are those who feel they earn all they get and owe nothing to anyone else.

The founders of our United States of America felt the need of a day of Thanksgiving. I am confident that that type of spirit has had a part in making our nation a great nation. Also, it is evident that the founders of the Church of the Nazarene used some of the same kind of wisdom when they promoted *Thanks-giving* for the cause of foreign missions. I am confident that this spirit will enable us to make the Church of the Nazarene a great and world-wide church.

\*President, Trevecca Nazarene College, Nashville, Tennessee

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Let us give in our time of plenty as we said we would when we were in need. Remember the Thanksgiving Offering!

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## Consecration

By Granville S. Rogers\*

*"In the year that king Uzziah died . . ." (Isa. 6:1).*

**M**ost Bible scholars agree that Isaiah had a state of grace comparable with regeneration in this Christian era when he came to this "second crisis" in his relationship with the Lord. This "second crisis" seems to have pivoted around the passing of Isaiah's personal and much admired king, Uzziah. The scripture says of Uzziah that "he did that which was right in the sight of the Lord" (II Chron. 26:4). Why would a good king such as Uzziah have to be removed before Isaiah could see the Lord "sitting on a throne, high and lifted up"? How did this fit into the picture of Isaiah's getting sanctified? It was indicative of the scope of his consecration. Even the good must not stand between one and God's best. In this light there are two scriptural facts we need to note.

*Things which are below the level of scriptural good cannot be consecrated, but must be forsaken!*

\*Pastor, Oakwood Church, Houston, Texas

Those things which are below the level of scriptural good will immediately, or eventually break one's relationship with the Lord.

Things which are known sins, things which are undoubtedly wrong, will instantly bring one into total spiritual darkness. One cannot practice known wrongs and retain a Christian standing. It is feared that many people have come to think that they can toy with things which they know are not right, yet retain God's favor. But I John 3:4, 6, 8, and 9, use such expressions as "for sin is the transgression of the law," and "whosoever abideth in him sinneth not," and "he that committeth sin is [present tense—not 'will be' or 'may be,' but *is*] of the devil." Finally John says in verse nine, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, [and remain a Christian] because he is born of God."

The Scriptures teach that questionable things cannot be consecrated, but must be forsaken. Actually, one who is doing questionable things is too far from God's altar to be able to put even his good things on the altar to be sanctified. He must forsake the questionable things to be able to consecrate his good things. If a thing is in doubt of being good, God must be given the benefit of the doubt; and the thing must be left alone. Paul says in I Thess. 5:22-23, "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." To abstain is to "hold aloof from, to have nothing to do with." You really cannot bring your questionable things to God's altar—they must be put in your garbage of refusals. They belong there anyway. If you are living in the realm of the questionable, you cannot come for consecration to God's altar. You must come out into the open, into the realm of the scriptural good to consecrate.

The Scriptures teach that things which hinder must be laid aside. How close this comes to us! Things which *hinder!* Anything which dampens, which dulls, which dims, which drags, must go! Things which hinder cannot be consecrated, but must be laid aside. Paul, in his letter to the Hebrews, says, "Let us lay aside every weight" (Heb. 12:1). You know the figure of the runner with weights on his body. Paul says that these must be laid aside. This means *every weight*. The slow pace some have come to keeping because of weights! Some are now at a dead stop. No, friends, weights cannot be brought to God's altar for consecration. They must go onto the junk heap where they were found. Things which are below the level of scriptural good cannot be consecrated; they must be forsaken!

*Only the good that an individual has—things which are clearly scripturally good—can be consecrated before he can be sanctified!* "If his offering be . . . without blemish . . . a sweet savour unto the Lord" (Lev. 1:10, 13). God will accept only the best. Anything short of the good will of the individual will keep him from having God's best. That which has flaw or blemish cannot be given in consecration.

## Gratitude Giving

By E. Wayne Stahl

*"Let us give thankfully," this I was reading  
In our church paper ('twas published last  
year);*

*Written by one who was earnestly pleading  
For a large giving to a work that is dear—  
Truly unspeakably dear—to God and our Father.  
Great is the cause for which writer was he—  
Missions he wrote for, whose goal is to gather  
Heathendom's millions to Calvary's tree!*

*When we "give thankfully," then our donation  
Eloquent money is proving to God,  
Speaking deep gratitude for our salvation,  
Won by Immanuel's own precious blood.  
Give then with sacrifice, saved from perdition's  
Darkness and woe through His sacrifice  
made.*

*Giving thus gladly to the great work of Missions  
We a small part of love's debt to the Saviour  
have paid.*

Perhaps someone says that sanctification does not work—that it does not stand up under the stress and strain of living. If this seems experientially true for him, he should look carefully at his sacrifice to see if it has blemish. His sheep may have a blind eye; it may be lame; it may have an ugly scar. It is sure that if his sacrifice is without fault, the fire will fall, and continue to burn as long as the offering is kept without fault upon God's altar.

What are the good things an individual must consecrate in order to become sanctified?

One must first present his body as a "living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). It is remarkable how much fuss people make over their bodies. Worth, chemically, but little, yet people withhold them from the Lord. One's arms, hands, feet, eyes, ears, etc.—one's entire body must be placed upon the altar before the fire will fall. Then, how easy it is to follow scriptural instructions as to its care, when it is actually one of God's living sacrifices. I Timothy 2:10 will not seem unreasonable to him, those who urge his compliance with the Scriptures will not be accused of trying to place him in a strait jacket. The way will not seem too straight and narrow. He will not feel unduly limited in the least concerning his body.

One's earthly possessions must be given in consecration. His money will be given entirely to the Lord; his one-tenth must be brought into the storehouse, and the other nine-tenths must be spent with the realization that he is merely God's steward. Then, the only cross is the amount he must spend on himself. He seeks to narrow the margin on that which he spends on himself, so as to increase the amount he may give to God. All earthly possessions must be willfully submitted to God's direction.

Perhaps the most difficult part of anyone's consecration is that of getting his inner self on the altar of God. Almost anyone can suffer physically, and anyone can give liberally of his money, but to scripturally *deny himself is the real cross*. He is near a complete consecration when he is willing to let the "hidden man" become exposed to the cutting criticisms of a cold world. When self is so completely on the altar that we can measure up to Him "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:23), we are at the point to which Isaiah came when "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:6-7).

*Have you examined your consecration lately?*

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**Selfish, luxurious living can never be harmonized with the life of the Spirit-filled Christian. Remember the Thanksgiving Offering!**

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## The Fountain of Youth

By George Privett, Jr.\*

A FEW WEEKS ago I drank from the cool, sparkling fountain of youth. I found this fountain amid the dusty sands of South Georgia. Over two hundred young people gathered for youth camp and institute. Dr. L. J. Du Bois served as speaker, interpreting the "unsearchable riches of Christ" in language understandable and challenging to youth. Beginning the first night, God established a beachhead on the shore of many hearts. By the end of the week, the flag of the Cross was uppermost in the life of most of the campers.

Ponce de Leon sought vainly for the fountain of youth. He could have adequately slaked his thirst at a holiness youth camp. There they were—with their bright faces, ready smiles, mischievous glances and gay laughter. There they were—with their love of singing, serious attention to truth, sincere resolutions to aspire, and their wholehearted response to fair play. Their teeming company comprised a fountain of ceaseless life, energy, and activity.

But what lifted this group above that of an ordinary mob was Jesus Christ who is the true Fountain of Youth. He is the source of all that is worthwhile and beautiful. Therefore, we happily sing with the poet:

(Robert Robinson)

*Come, Thou Fount of every blessing,  
Tune my heart to sing Thy grace,  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.  
Teach me some melodious sonnet,*

\*Pastor, Riverside Church, Atlanta, Georgia

*Sung by flaming tongues above,  
Praise the mount! I'm fixed upon it,  
Mount of God's unchanging love.*

The other week I drank from the cool, sparkling fountain of youth.

## Thinking and Making Haste

By A. O. Hendricks\*

**I** THOUGHT on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments" (Ps. 119:59-60).

The Psalmist thought on his ways. Satan rushes people along. He does not want us to think on our ways. One half-hour of honest, serious reflection would help many people to do better. How many of us take time regularly for reading the Bible, family prayer, and meditation? Life's golden opportunities pass away so soon. Are we really earnest, conscientious, obedient children of God? Young lady, are you reverent, modest, and chaste? Young man, are you good and clean in your habits of life? Middle-aged, you are nearing eternity—are you making eternal investments? If not, why not? Stop and think.

Reflection showed the Psalmist that he was beginning to slip, so he said, "I turned my feet unto thy testimonies." He put will into his feet; the will is the king on the throne. We can if we will! William Lee was a western desperado, but he met Jesus and became a flaming preacher of the gospel. Saul was a persecutor of the early Christians, but Jesus met him on the Damascus road, and he became the Apostle Paul. Jerry McAuley was just out of Sing Sing Prison when he met Jesus and became the great soul winner of the slums. Sam Jones was a drunkard, but Jesus transformed him into a flaming evangelist who won multitudes to Christ.

The Psalmist said, "I made haste, and delayed not to keep thy commandments." He was not slow about turning; as soon as he sensed his danger, he acted. Extreme deliberation may mean suicide. Do not delay, but act quickly, or you may lose your soul. No time for delay. No one knows when our frail bark may go down. "Twill not be long, it may be soon." We should urge our children and young people to seek the Lord early, or they may never be saved. Most people who are Christians were saved before they were twenty-one years of age. The Psalmist said, "I made haste, and delayed not to keep thy commandments." Let us follow his example.

\*Retired Nazarene Elder, Pasadena, California



*They were filled, and their heart was exalted;  
therefore have they forgotten me (Hos. 13:6).*

Poverty, hunger, and want, in many lives, has proved to be a trio of unrecognizable blessings.  
—EARLE F. WILDE.

## DIVIDENDS OF GIVING

### A Serviceman Reports

"The day I was en route from our camp to Seoul I was feeling very low. As I glanced out the window of our military bus I saw a small chapel with a simple sign 'Church of the Nazarene.' When I saw this bit of home and Christ represented there on a knoll in Korea it made me want to sing and shout God's praises. I believe now more than ever that every effort of the church has meaning and that the effort for foreign missions is the greatest of all."

Your Thanksgiving Offering dollars have helped to make these bits of home and Christ possible for our servicemen around the world.

### GIVE MORE IN '54

THANKSGIVING OFFERING—NOVEMBER 21

## Crime Comic Books

By Erwin G. Benson\*

**S**EVERAL years ago I attended the funeral of a twelve-year-old boy who had died hanging to a tree by a rope. The neighbors said that he and his playmates had been imitating what they had seen in comic books.

The influence of the comic books has been steadily increasing until men of responsibility and authority are calling for action. These men are concluding what church leaders have contended for a long time—the bulk of comic books are unfit to be seen and ought to be prohibited by law if necessary.

The most shocking and influential book on this subject is *Seduction of the Innocent* by Dr. Fredric Werthman. This is a recent, complete, detailed report of the findings of this famed psychiatrist on the pernicious influence of comic books on the youth of today.

The book is much too long to review here but Dr. Werthman flatly states that comic books: (1) are an invitation to illiteracy; (2) create an atmosphere of cruelty and deceit; (3) stimulate unwholesome fantasies; (4) suggest criminal or sexually abnormal ideas; (5) create a readiness for temptation, and (6) suggest forms a delinquent impulse may take and supply details of technique.

In addition he has found that comic books harm the development of reading from the lowest level of the most elementary learning to the highest level of the appreciation of good literature.

His findings are based upon a thorough study of comic books themselves as well as clinical studies of children in trouble. He makes a dis-

\*Field Secretary, Department of Church Schools

inction between comic books and newspaper comic strips which are required to observe standards of good taste.

The most significant statement in his book is this: "The most subtle and pervading effect of crime comics on children can be summarized in a single phrase: moral disarmament."

In an interview reported in the September 17, 1954, *U.S. News and World Report*, Richard Clendenen, executive director of the Senate Subcommittee on Juvenile Delinquency, says, "As a minimum, the crime and horror comic books can have a definite contributing effect for the youngster who is highly vulnerable to juvenile delinquency." He is also investigating the effect of television programs which feature crime and violence.

*What can we do about this problem?*

First of all, we can help our own children to realize the degrading content of comic books. Parental prohibition isn't enough. Dr. Werthman found that children read them even though their parents forbid them to do so. The problem must be solved by a frank facing of the reasons for avoiding such books.

In the next place, we can urge action by local and state authorities and then give them moral support. The list of cities taking action is growing as is the list of stores banning them voluntarily.

The Fort Worth, Texas, city council recently outlawed crime and horror-filled comic books. The Independence, Missouri, city council recently approved an ordinance which would have the effect of removing crime comic books from stands. Three large Texas chain stores have banned "sex, crime, and horror comic books and other questionable literature" from their shelves.

Also, we can help our children to appreciate good books. They can be provided with literature suitable to their age. They can be encouraged

to use the public libraries. They can be urged to read their Sunday-school and church literature. Above all, parents can become pals to them.

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All true Christians are Christians with a world vision. Therefore, the Thanksgiving Offering gives them another opportunity to realize this ideal and responsibility.

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## If You Like It, Say So!

By Lois M. Marmon\*

IT HAS been brought home to me quite forcibly in the past few months what failure to speak up and commend the good has meant.

The first instance had to do with the reading of the Bible each day over a local radio station. As a special feature from Thanksgiving to Christmas on one of the programs, each morning the announcer read the Bible selection for the day from the list published by the American Bible Society. As the days approached Christmas Day, and while I was listening to the Bible reading, the thought came to me: What a fine thing it would be if a selection from the Bible were read each day throughout the year! And so, I wrote the announcer with my suggestion. I had the list of readings for the coming year as prepared by the Bible Society and I enclosed it with my letter.

In a few days it was announced over this program that a letter had been received suggesting that the Bible readings be continued for the coming year; and, while it had been the program's plan to read only the selection from Thanksgiving until Christmas, yet if enough of their listeners desired to have the readings continued and would write in and say so, the Bible reading would continue. More than enough requests were received to warrant the program's continuing the readings. Just a little time, a little bit of effort to write and say so, and something good and fine continues!

A second instance of speaking up for the good turned out to be one of not speaking up soon enough. A city newspaper, to commemorate the sesquicentennial year of our state, had issued a fine calendar showing pictures of places of historical interest in the state, and under the date for each day printed dates, or other special items of historical significance that had happened on that day in the state's history. We, in our home, had enjoyed the fine calendar so much that on the last day of the old year, while removing the calendar and wishing I had one like it for the coming year to hang in its place, the thought came to me, Wouldn't it be fine if the newspaper would publish such a calendar every year? Our state is so rich in historical places and events

\*Bellefontaine, Ohio

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## LOVE AT HER BEST

By Wm. James Robinson

*Love wears the robes of truest innocence,  
And will not soil them with a taint of spite;  
But will show every one great deference,  
And treat as nothing every kind of slight.*

*She lives above the sordid things of earth  
That she may leave no kindly deed undone;  
Yearning to fill all hearts with holy mirth,  
And to end strife before it has begun.*

*Her heart abounds with joy if she can serve  
One who has done, or plans to do, her  
wrong.*

*Nor will she from this holy purpose swerve  
Until her enemy joins her in song.*

*The heart that fully yields to love's control  
Will wear unconsciously an aureole!*



that it has an almost inexhaustible supply for such a calendar.

I wrote the editor of the newspaper with my suggestion. In a few days I received a gracious reply from him. He said that my letter had been passed all around the editorial office and its suggestion for another calendar was being seriously considered for a year hence; but that it was too late for publishing one for the new year just beginning—my letter was the first one they had received complimenting the calendar and suggesting that it be continued! I happened to know of a number of folks who had also enjoyed the calendar the past year in their homes. If only they too had written to the editor and said so! And if only I had not written in too late! Here we had enjoyed and appreciated a good thing all year long, 365 days, and waited until the last day of the year to say so!

I recently saw a list of magazines—two lists, in fact; one list of those magazines that do not carry beer, wine, or liquor ads, and the other list of those that do. While looking at the list of the ones that do not carry the liquor ads and noting the ones that we take in our home, I thought, Wouldn't it be a good thing if all the people who subscribe to those magazines and are glad they do not carry liquor advertising would write in to the editors and say so? *I wonder if failure to praise the good does not help make way for the evil?* If the editors knew that their policy is appreciated by enough of their readers, they might not be tempted to listen to the powerful liquor interests and the big sums of money which would be paid for carrying such advertising. How many of us take magazines that do not carry liquor ads? Have you written to the editor to commend him on the absence of such ads?

(Concluded on page 10)

## STEWARDSHIP--

### Planned, Intelligent Service

By Lewis T. Corlett\*



STEWARDSHIP is a voluntary acceptance of responsibility to God. It is the recognition of moral obligation to God in return for what He is and what He has done. From one angle or viewpoint it is intelligent, systematic reciprocation of the love of God. The child of God appreciates the Heavenly Father and the breadth of His work so much that he has a yearning to assist the Lord in every phase of divine activity. Thus, the true church member has a deep concern for all the operations of the church—local, district, and general.

The Thanksgiving Offering is one of the avenues whereby the church member can plan to respond to divine challenge, human need, and present opportunities. The special offering stimulates good people to think wisely, pray earnestly, and give generously for the work beyond the local situation. The world is needy, the times chaotic and the opportunities many, so there is a great responsibility for each Christian to bear now.

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*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (Eph. 6:11).*

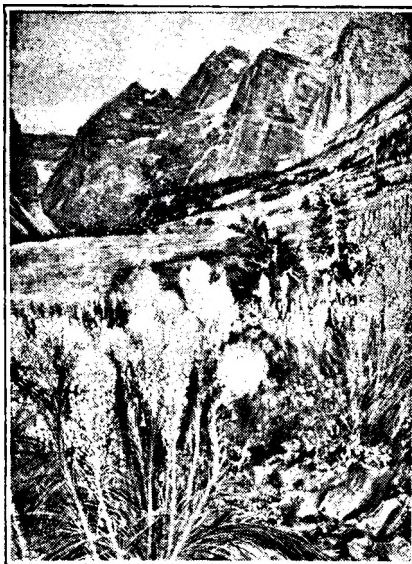
## Of Mountains and Men

By Kathryn Blackburn Peck

*I watched the sunrise touch the peaks*

*Of mountain tops today,  
Dispelling all the purple mists  
And rolling clouds away,  
Until each summit wore a crown  
Of golden sunbeams rare,  
And all my soul awoke to praise  
And found its voice in prayer.*

*Sometimes when storms in fury  
hurl  
Their lightnings through the  
sky,  
And darkness draws a winding-  
sheet  
About the summits high,*



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*I lift my heart in confidence,  
For well I understand  
That God ordains both storm  
and sun—  
All things are in His hand.*

*And no less sure am I of this:  
A purpose guides me, too,  
Which circumscribes my words  
and acts;*

*Though outward signs be few,  
I still can confidently trust  
The dear Hand leading on  
Through nights when storms ob-  
scure my way,  
To praise and golden dawn!*

## WHITE NARCISSUS

By Genevieve Thompson

*I have a white narcissus upon my window sill,  
A pure and lovely spirit of the spring.  
And though old winter's fingers come tapping at  
the pane,  
He cannot touch or mar the lovely thing.*

*I set it in the window and every passer-by  
Can see its beauty in the winter's gloom;  
But no one sees its fragrance that fills my day  
with joy,  
For who can see a heavenly perfume?*

*So is the Lord's dear presence, enshrined within  
the heart.*

*Like my narcissus in its yellow bowl,  
He dwells inside the window and others see the  
shine,  
But cannot know the fragrance in that soul.*

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### If You Like It, Say So!

(Continued from page 9)

We read and hear much deploring filth in magazines and the vile books that are on our newsstands. It is with sorrow that I say I'm afraid some of the church people (I cannot use the term "Christian" here) help support and encourage the publication of such by their purchase of magazines and books that come in this class. But how many Christian people who would not think of having anything to do with such publications contribute to them in an indirect way—by failing to support and praise the good; by neglecting to make publishers and editors aware that the good is desired above the evil? By making it worth-while and profitable for the good to be published is one way to help. Failing to purchase good books and magazines gives way for the undesirable. Failure to write to the editors and praise the good articles and stories makes way for lesser ones. Failure to comment on the good in a radio program oftentimes means that it will be discontinued, and something else will take its place. Neglecting to express appreciation and approval soon enough means something fine is not made available.

*Christian people have a grave responsibility along these lines.* St. Paul said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). If I may, I would like to add an admonition to Paul's words—let the person or persons responsible for the "true," for the "honest," the "just," the "pure," the "lovely," that of "good report," know about your appreciation. If there is anything worthy of praise, do not withhold your praise. Let's not keep our thoughts to ourselves. When we find something worthy of praise, let's tell folks so!

## COURTESY

By W. Shelburne Brown\*

**T**HE first positive rule among the special rules of the Church of the Nazarene is the one that is probably forgotten the most often—"Be courteous to all men."

The Christian finds a double cause for maintaining a courteous spirit at all times. The mores of good society demand a common courtesy that is extended to all men. Because Christianity involves the highest type of relationship toward others, and because it demands the strictest kind of gentility, the one who knows the Lord should be noted above all as one who is courteous in word and in act.

But the folk who take the Christlike way find an even more basic cause for courtesy. It is found in the love of God that is shed abroad in the heart by the coming of Christ. Because He loves everyone regardless of race or creed or social status, so we too, with the spirit of Christ, find that love radiating out through our lives, extending to every soul without reference to race or creed.

It is disturbing to think that the lack of courtesy on the part of the Christian world may have more to do with the present tense world situation than we are anxious to admit. Every time we have treated one of another race in a condescending manner; every time we have referred to some adult gentleman of another race as "boy," we have added to the fuel which now smolders around the world, foreshadowing a conflagration. It is the conflagration that Edwin Markham prophesied,

*When this dumb thing shall rise to judge the  
world  
After the silence of centuries.*

But this matter of courtesy has many sides. Courtesy has much to say concerning our church worship. Courtesy demands that we do not carry on a continuing conversation during church service, thus stealing another's opportunity to worship. This Christian grace also demands that we be careful not to walk out during an altar call just because it is a minute or two past the usual time of leaving. Courtesy would indicate the need to be reverent during prayer, with fast-closed eyes, both for our own sake and for the sake of others. These and many other infractions of courteous habits are all too frequent.

But the courtesy of the Christian must be extended into the community to include the worker at the gas station, the clerk behind the counter, the waitress in the cafe. It is amazing how otherwise genteel persons can allow themselves to be abusive to the clerk in the store who is neither responsible for the offending condition, nor in a position to defend himself nor remedy the condition. No one ever becomes important enough that he or she may be discourteous to anyone.

\*Superintendent of Los Angeles District

There may be, there probably shall be, some in our community that we cannot win for our church. Whether ever able to influence them

profoundly or not, as Christians we should be always well reported for our courteous living both by those without and within the church.

## THE QUESTION BOX

*Q. What proof do we have that sin does not reside in the will?*

A. I judge from the question that the questioner would be inclined to doubt that there is any such thing as depravity, or the sin nature, as a state, or condition, of fallen humanity. Either that or he is stating the position of someone else whom he is wanting to help. I would answer by saying that there are many passages in the Bible which seem to teach that there is sin as an act and sin as an inbeing. The carnal mind, which Paul speaks of in Rom. 8:7, does not seem to come under an act of will. Also, he talks about the "sin that dwelleth in me," in Rom. 7:17. In fact, most of Romans 7 points to a state, or condition, of sin rather than an act which proceeds from the will. Further, there is much discussion of the "flesh" as over against the "spirit" in Paul's writings. The flesh is not an act, but a state. It is also true that all of the outstanding historic creeds of the Christian Church, without exception, differentiate between sin as an act and sin as a heart condition. Then take the definition of free will itself—"the power of contrary choice" or "the power to choose uncoerced any motive within consciousness." If the will itself is evil, there certainly could be no freedom of choice, no "power of contrary choice" or "power to choose uncoerced any motive in consciousness." If sin is universal, as both the Bible and human experience teach, then it would seem much more logical to explain this universality of sinning by believing in a state of sin as a part of man's fallen condition than by holding that the will of man is in itself sinful, and thereby destroy man's freedom.

*Q. What argument besides the Bible do we have that sin is an in-born state?*

A. This really has already been answered above, but I will give some more time to it. First, if the Bible teaches this truth, that's enough for those of us who accept the Bible as the final authority. No one who accepts the Bible as the infallible rule of faith and practice can knowingly differ with it and still claim to be a follower of Christ. In addition to

Conducted by  
**STEPHEN S. WHITE**

the Bible, there are the creeds of the church, which almost without exception take this position. Again, the universality of sin must be explained in some way, and I have never heard of any better way to explain it than by admitting that all men are born in a sinful state.

*Q. What about the book of Jasher, which some claim has been found? It is being advertised in certain quarters now as an important discovery and as one of the missing books of the Bible.*

A. As great a discovery as the advertisers of this book claim that it is would be headlined in the Biblical and theological quarterlies of our day if those who should know whether it is genuine or not really believed that it is. More than that, we would also be hearing about it in the secular magazines and newspapers. Whenever a book like that is found, and its genuineness has been proved to the satisfaction of the most of those who are authorities in the Biblical field, it will not lack for publicity. Over against these facts, let me say that I have not seen one mention of this book in any Biblical or theological magazine, or in any of the great secular weeklies or dailies. In addition, I have talked recently with Dr. Ralph Earle and Mr. Harvey Finley, the two teachers in the Biblical field in our Nazarene Theological Seminary, and neither of them know of any claim that this book has been discovered by any recognized conservative or liberal theological or Biblical scholar. Therefore, I shall save my money and forget about the finding of this so-called "Book of Jasher." Besides, we already have the Bible, and it gives us an infallible rule of faith and practice. Finally, I understand that some years ago another supposedly lost book of the Bible was advertised as having been found. At last the man who made the claim and was making the money off of the sale confessed that what he had said was a hoax; and he was punished for his misrepresentation as to the volume.

*Q. I ran across a statement by an ungodly person in which he quoted Deut. 14:26. I would like an explanation of this passage, starting with Deut. 14:22-26. It seems to say that you should take the tithe, convert it into money and spend it on yourself, including the buying of strong drink. Of course I do not believe this is the meaning, but I would like your comments briefly.*

A. Deut. 14: 22 and 23 call on the people of Israel to eat a tithe of their products before the Lord. The next verse gives them the right to change this tithe into money if the distance where they are to eat it is too far for them to carry a tithe of their products there. These verses provide for a feast in the presence of God made possible by this tithe—two possible plans having been suggested. It is generally thought of as a sacred meal in Jerusalem with the Levites included (see Deut. 12:5, 6, 11, 18). These times of worshipful feasting might be likened to the feasts which the early Christians had together—they were times of worship and fellowship. Many authorities take the position that the tithe here was the second tithe, and not the first, for the first had already been demanded for the Levites—Num. 18: 24-28 and Neh. 10:37-38. As to the strong drink, it was denied to the priests time and time again, but not to the general public of Israel. However, we should remember that the people of that day did not have the light we have and that the "strong drink" was not nearly so strong as it is today. Last, the truth that one tithe was set aside for the Levites, those who ministered before God, is commanded in several places, and sanctioned by Jesus. In the light of all which has been presented, it is easy for me to accept the interpretation that the tithe referred to in Deut. 14:22-26 is a second tithe, and in no way interferes with the teaching as to the tithe for those who gave themselves to the work of the Lord.

Character is turned on the lathe of time. The character we shall possess tomorrow depends upon what we do with today.—E. D. LEAVELL.

# THE GRAND CLIMAX

## I. The Highest Christian Virtue

(Matt. 11:25-30)

WE COME today to the study of the last section of the eleventh chapter of Matthew. Recently I caught a glimpse several times of snow-capped Mt. McKinley in Alaska, the highest peak on the North American Continent. In these closing verses of the eleventh chapter of Matthew, we have not one but three towering peaks of scripture truth, bringing this eleventh chapter of Matthew to a fitting climax. In fact, these verses set forth three truths which are among the most significant to be found anywhere in the Word of God.

THE FIRST truth refers to the highest Christian virtue, that is, humility. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (v. 25). Then Jesus adds, "Even so, Father: for so it seemed good in thy sight" (v. 26). He sanctions the Father's revelation that the great truths which have preceded in this chapter are revealed unto babes, rather than to the wise and prudent. This does not mean that God arbitrarily shuts the wise and the prudent off from these truths, but rather that they had shut themselves off from them. The scribes and Pharisees, the religious leaders of that day, had become so perverted that they couldn't respond to the truth which had been given. Since they could not receive it, Jesus revealed it unto babes; those who saw their lack to such an extent that they were open and ready for the revelation. They possessed humility, the highest Christian virtue. It is not only essential to the reception of salvation; it is necessary if we would make any progress in the grace of God. Only the humble can appropriate the truth divine.

THIS HIGH and holy quality of the virtue of humility is taught again and again by the Master. He says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3; 18:2-4; 20:25-28). This is the first of Jesus' wonderful beatitudes. It is the gateway into the Kingdom, and all the blessings which come with it. Certainly whatever other interpretation we may give to this verse, we cannot rule out the thought of humility. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The self-sufficient place themselves beyond the reach of help.

On another occasion we have this truth put thus by the Master: "And Jesus called a little child unto him, and set him in the midst of them,

# Editorials

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:2-4). The highest Christian virtue is humility.

The mother of Zebedee's children came asking Jesus that her two sons might sit the one on His right hand and the other on His left in His kingdom. Jesus didn't grant her request. However, He did take the opportunity at that time to give the disciples a very significant lesson on humility. Here are His words: "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-28). We find the virtue of humility perfectly manifested in the life of Jesus Christ, in the highest degree, and He wanted His disciples to follow in His footsteps. It was their supreme task to walk as He had walked, in their willingness to serve and develop the grace of humility.

PAUL WAS well versed in the Master's teaching as to humility. One of his finest passages reads: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5). This last verse, "Let this mind be in you, which was also in Christ Jesus," gives the heart of his thought in the verses quoted. Some have translated it, "Let this *spirit* be in you, which was also in Christ Jesus." What spirit? The spirit of humility. You say, "How do you know that is what he had in mind?" By what follows. For he says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Jesus Christ, who was the Son of God, humbled himself in being made flesh, in taking on a human

nature, and also in finally dying on the cross. He came from the highest and went to the lowest, from the standpoint of serving mankind. This is the greatest example of humility that the human race knows anything about, and Paul says to you and me, "Let this mind be in you, which was also in Christ Jesus," this supreme spirit of humility. The grand climax of Matthew eleven begins then with humility, the highest virtue within reach of the Christian.

*(to be concluded in the next issue)*

### **"YOU ARE THERE!"**

"You are there!" is a slogan which the Red Cross uses in the great work which it is doing. What is meant by the slogan? Just this—that if you give to the Red Cross when disaster strikes somewhere you'll be there to help, not in person, but through the gift you have made; others will be there in person to take care of the need. The work of the Red Cross is a world-wide mission to the bodies of men, and certainly all of us believe in what it is doing. If you don't join the Red Cross, my friend, you will wish you had if disaster ever comes your way.

But I am not thinking so much of the Red Cross, as it ministers to the physical needs of men, as great as that is, and as much as I am for it; I am thinking now of our Thanksgiving Offering, and the work of missions, as carried on by the Church of the Nazarene. By the gifts you make to missions it will be possible for you to be there in Africa, India, China, Japan, or elsewhere, to meet the spiritual needs of the people in those lands. The Thanksgiving Offering will mean that "you are there" to minister to those who are in moral and spiritual need. "You are there" to help men get right with God; "you are there" to deal with their souls' need. How? Through those your money will help to send and support. What a privilege of service comes to you and me through the Thanksgiving Offering!

The Good Samaritan was there—yes, in person—to help the man who had fallen among thieves. He didn't follow in the paths of the priest and the Levite, and pass by the wounded man. He was not only there in person when he first attended the wounded man; he was there the next day, because he had left money to see that he was taken care of. He was there when he was present in person, and he was there also when he wasn't present in person. Our missionaries are there in person, but we can be there also by our gifts. If you could catch a vision of the need

around the world, of the people who are without Christ, you wouldn't let anything hinder you from making the best possible offering at Thanksgiving time, you wouldn't let anything prevent you from being there to render the service that is so much needed.

*Give in the Thanksgiving Offering!*

### **Care for the Babes in Christ**

**T**HE headlines in a newspaper, "Your Child's Safety Depends on You," caught my attention. What followed was the story of an investigation which had been made as to nonfatal accidents to children. Nearly five hundred of these were studied in one city, and it was found that more than one-half of them could have been prevented. Of those in this latter group nine out of ten could have been prevented by doing two things: First, watching and supervising small children. A child under one year of age needs the constant care of an adult; he should not be left alone, even briefly, to crawl around or fall. And, even after this first year, children need supervision most of the time by an adult or an older child; and it was lack of such supervision that accounted for almost one-half of the preventable accidents. Another thing needed to eliminate these preventable accidents was the removal of dangerous objects about the house—picking up nails, broken glass, fragments, etc.; to be sure that hot liquids and poisons are kept beyond the reach of pre-school tots.

In all of this they were talking only about the nonfatal accidents; nothing was said as to the fatal ones. No doubt many of them could have been prevented by taking proper precautions—that is, watching, supervision, and the removal of dangerous objects. There's a price that has to be paid for rearing children, just from the standpoint of protecting their physical lives and health. Somebody must give hours and hours to them.

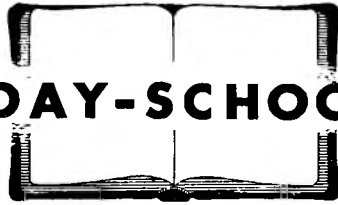
If this is true as to the physical lives of children, how much is it true of "babes in Christ"? Too often we get them saved and then leave them to themselves to sink or swim, and very often they sink. It takes a lot of care, supervision, and watching in order to keep the "babes in Christ" alive and away from accidents that may imperil their spiritual lives or greatly hinder their spiritual development. We have to keep on their track to get them saved, but if we keep them saved and developing as they should, we are also going to have to keep on their track.

It is not so easy, though, to carry out the second part, that is, the removal of dangerous objects around the home; that is, we can't exactly do something in the spiritual world that will parallel this. Spiritually speaking, our environment is full of dangerous objects; we can't remove anything like all of them. We can't keep them away from the "babes in Christ," or keep the "babes

in Christ" away from them. Oftentimes they have to work in places where there are those things which are dangerous to their spiritual lives. What can we do, then, with reference to this second need? We can warn them, as much as possible, of the dangers that beset their paths; thus they will be alerted to them, and to be alerted is to be forearmed in their resistance to them. The next best method is to strengthen them by spiritual watchfulness, and supervision,

and exercise in the things of God. Thus they will be better able to stand and overcome in spite of the dangerous objects and the terrible environment in which they may have to live.

Parents should remember that their child's safety depends on them, and the church should remember that the spiritual safety of its "babes in Christ" depends on it. Most of us need a greater realization of these facts than we have had before.



# THE SUNDAY-SCHOOL LESSON

By J. G. TAYLORSON

Topic for November 14: Different—But Courteous

Scripture: Ps. 1:1-2, 6; II Cor. 6:14-18; Col. 4:5-6; I Pet. 3:8 (Printed: same)

**GOLDEN TEXT:** *Blessed is the man that walketh not in the counsel of the ungodly (Ps. 1:1).*

There is a love for this world which is both legitimate and Christian. "God so loved the world!" No one was ever a finer friend of this world than the Father of Jesus. Here is a love which sought to give itself completely for the most unworthy; the only absolute selflessness in time—God giving himself for the world! And He knew what kind of people were in the world, too.

Here is an area of separateness in which few indeed specialize; to be able to stand in sharp contrast to a thoughtless, selfish age by our deeds of kindness and acts of courtesy. Here is an order in which all His followers could well take a refresher course periodically. As translated by J. B. Phillips, the Apostle Peter tells us in his first epistle, "To sum up, you should be all of one mind living like brothers with true love and sympathy for each other, generous and courteous at all times. Never pay back a bad turn with a bad turn or an insult with another insult, but on the contrary pay back with good. For this is your calling—to do good and one day to inherit all the goodness of God."

Much damage indeed has been inflicted by those who would carefully shun all places of questionable entertainment and the outer adorning of the flesh, but who have failed to cultivate a Christlike disposition of consideration toward others. We are called upon to be friends of men. We are to respect their rights, honor the dignity of their manhood, and serve their needs. The real blight to holiness comes from this area of living.

The characteristics as given by Peter are those which, if cultivated, would soon convince the world of our sincerity and the genuineness of the kingdom of Christ.

Most of us are so ready to glibly state what in our opinion is the church's vital need today; one wonders if we would dare inquire within our own souls how we appear in the light of compassion and kindness to our fellow man. How easy—and deadly—it is to scourge and find fault! How difficult it seems to be kind and courteous; to be good enough to say, "Neither do I condemn thee: go, and sin no more." We are not called upon to compromise with sin, nor in any way to think lightly of that which cost God His only Son. We can, however, distinguish between sin and the sinner, being merciless

toward the one, but full of compassion toward the other. I am impressed with a significant conclusion of the late Dr. J. B. Chapman; "I find that the closer I am to my Lord, the more severe I am with myself and the more patient toward others, while the farther I am from my Lord, the easier I am inclined to be on myself and the more severe on others."

There is no possible excuse for rudeness at any time, not even within the immunity of the pulpit. It is said that someone with mistaken zeal ushered into the presence of Wesley a young convert whose hand was heavily ringed. "Look at that! Look at that!" cried the scandalized one, pushing the girl's hand under the eyes of Wesley. The great man paused, his eyes well open. Then he said softly, "It's a beautiful hand." It is said that the young lady never appeared again wearing her showy rings.

As followers of our Lord, we are expected to be the most courteous citizens of our community. It is in the practice of everyday life where these virtues shine—at the bargain counter, in the home, in the pulpit, at the traffic accident or traffic jam, even in the house of God, where we sometimes sit rudely crowding the aisle, or in the crowded bus. Holiness people can well afford to practice the common courtesies of daily living. This, too, is a rule of the church—"Being courteous to all men."

It is not where we meet God that matters. It is that we do meet Him and then go forth to do His will.—NORMAN W. BLOOM.

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## THE LIFE OF FAITH

By Lyle Prescott

*How good it is to trust the Lord  
When all men's help is vain;  
How sure is wisdom from above  
When fails the human brain!*

*But these are crises helps divine  
Assured to only those  
Who walk by faith in normal times,  
Who always God's help chose.*

*For them no pleas to God unknown,  
No unaccustomed prayers;  
The path of just men often leads  
By faith to Him who cares.*

*Oh, worldly man in need of help  
That only God can give,  
Implore Him, yes, in time of need—  
But after, for Him live!*

# HOME MISSIONS and EVANGELISM

ROY F. SMEE, Secretary

## A Thought for the Day

By Bertha Munro

### New Church in Ireland

**D**R. GEORGE FRAME, superintendent of the British Isles North District, organized a new church at Lisburn, Northern Ireland, on September 28, with twenty charter members. More than thirty others have asked for membership applications, so that it appears this will be a very substantial church from the beginning. A fine parsonage and a corner lot have been purchased. It is planned to put up a simple wooden tabernacle to worship in until the church is erected. This is located in the heart of a new housing development.

Lisburn is located in Ullster, a suburb of Belfast. This is the fifth new church this quadrennium on the British Isles North District.

### A Parent Church

Out in the northwest section of Oklahoma City, lots measuring 137 x 250 feet, were donated to Oklahoma City First Church for a new home-mission project. Plans for a first unit church building were secured from the Division of Church Extension. The church planned to raise 10,000.00 during October to put into the building, which will cost about \$25,000.00. The foundations are poured and the superstructure is going up. The pastor, Rev. R. T. Williams, Jr., writes:

"Our people are thrilled about it and I believe it is going to do more to revolutionize the life of our church than any other single thing that has ever happened to us. Our men are even now talking about other locations and we are 'on the prowl' hunting for the place to start our next one soon. I believe this would absolutely start a revival in every large church in our denomination if the pastors would unselfishly seek to do this job."

Home missions is everybody's job, and it is certainly true that many of our first churches can be rejuvenated by entering into a home-mission project. Yet even the smaller churches can also help in home missions. Recently I talked to the pastor of a small, young church. It is still carrying a heavy load on its first building project. It is the only church in one suburban area of one of our great cities. All around it new housing projects are going in faster than churches can be erected. This young pastor already has his eyes on half a dozen places where we ought to have a Church of the Nazarene, and is plan-

ning to do his best, with his young church, to help start a new church each year for the next five or ten years. Let us open our eyes to the opportunities that are around us.

### The Thanksgiving Offering

On November 21 we will give expression to our devotion to the cause of world-wide evangelism in our Thanksgiving Offering. While this is a love offering, at the same time it is an absolute necessity for the carrying on of our great missionary task. Our overseas home missions share in this offering, as our young works in Alaska, Australia, the Canal Zone, Hawaii, New Zealand, and South Africa (European) open new work, build churches, support pastors, hold revivals, and establish Bible colleges for training new ministers. Our work among the Negroes and Chinese of the United States also benefits from this offering, and in these areas we are seeing some excellent growth in recent months.

The offering for missions is important, and yet this is not the only need. Our work in our overseas fields and in our home-mission fields in the United States cannot carry on successfully without our prayers. The appeal may not seem as dramatic and interesting as missionary work among primitive people, but the working of the Holy Spirit upon the hearts of people in more highly developed countries is just as necessary as it is anywhere else, and prayer is the factor that will make the difference. In every land, in every church, the great need is for revival, and revival will come only through earnest prayer. Let us remember to pray as we give in the Thanksgiving Offering.

### SOME SOLID PLANKS

*(Get them firmly under your feet; they will not give way)*

*Monday:*

"If you keep consecrated, you will not miss God's plan for your life."—F. W. Nease. That is, if you work your consecration every day. Today might be the day for unfolding another section of the road map. (Isa. 30:21.)

*Tuesday:*

"God will not waste a consecrated life." This is the reassurance I need at least once a week! Will not waste it, for He needs it. He has no other like it. (Isa. 6:8.)

*Wednesday:*

"God never takes anything from us without giving us something better." Insist on finding that "better thing." Tear off the disguise of the bitterest loss and you will find God's blessing—if you let Him make your choices. (II Cor. 4:17.)

*Thursday:*

"God is always at the other end," when we pray. Let it make all the difference, in our earnestness and our expectancy. God will take us seriously when we take Him seriously. (Ps. 34:15.)

*Friday:*

"We must be careful not to let our religion spoil our morals."—H. E. Rosenberger. "The blood of Jesus is a deterrent, not a whitewash."—E. E. Angell. Faith in Christ is no substitute for genuine rightness; for forgiveness did not come cheap. (Rom. 6:1.)

*Saturday:*

"There is always a right way." Whatever the provocation, however tangled the issues or tight the dilemma, our spirits can be lifted into light. For every evil situation there is the just and loving attitude and speech and action. (Ps. 107:7.)

*Sunday:*

"Don't fight God's battles with Satan's weapons."—S. Young. Infiltration is the deadliest method of warfare; Satan knows this even if Christians forget! But Love will work its own powerful counter-infiltration. (Rom. 12:21.)





# The Young People's Society

## Building Nazarene Churchmen

By Gene Stowe\*

WE WERE spinning along the highway on our way to a specially called meeting of the Board of Regents of a Nazarene college. The driver of the car was a sanctified businessman who was a partner in a thriving firm that employed thirty-five men. We had made this trip just two weeks before, occasioning his absence from home the better part of a week. Knowing before I asked what his answer would be, I questioned, "Gordon, isn't it quite a sacrifice for you to make these trips and be away from your business?" Without a moment's hesitation he replied, "Not on your life. You see," he went on, "I got my education at this college. I met my wife there. All that I am spiritually I owe to the Church of the Nazarene. Early in our married life, my wife and I covenanted with God that if He would give us a business where we could have liberty to take time off, we'd serve Him and the church in any capacity possible. And I'm having the time of my

life making trips like this in His service!"

Loyal, trained laymen, like my friend, are the hope of our church. How can we multiply their number? Holiness colleges are doing their part. But if we are to fulfill our mission, we must reach many who will not be reached by our schools with

### 1. *The Romance of Lay Service to God and the Church.*

The Church of the Nazarene has been eminently successful at preserving the romance of a called ministry. Larger denominations marvel at the number of our youth who annually respond to a call to the ministry or missions. This must continue. But coupled with it must be an enlarging sense of mission among our laymen. God does have a blueprint for every Christian's life. God-given responsibilities for the laity can be, yes, must be, made as challenging as those of the ministry. One of the best ways to achieve this is through

## L. J. DU BOIS, Secretary

### 2. *A Program of Training in Vital Churchmanship in the N.Y.P.S.*

To what better use could a six-week program of N.Y.P.S. services be put than a study of the role of the layman in the program of the Church of the Nazarene? Dr. Harold Reed's new book, *Your Church and You*, would make a fine text to put into the hands of every trainee. Many of our young people know little about the work of the Church of the Nazarene except what they see on the local level—most of that on their own age level. There is nothing wrong with engendering *sanctified ambition* in our Toms, Dicks, and Harrys to fill positions of responsibility in the church as they catch a vision of the challenge of *sanctified service*.

If it can be done, by God's help it must be done. Let us see to it that it is done *now*.

\*Northwest Representative  
General N.Y.P.S. Council

## FOREIGN MISSIONS

### Prayer Request

Do pray earnestly for the coming months that God will visit us with revival. Also that He will continue to bless our three evangelists, John Khoza, David Mashala, Hannibal Sebati, and our teacher, Robert Phambane, and that He will give us twelve new workers.—JAMES AND AGNES GRAHAM, *Africa*.

### New Arrival

Carol Louise Davis, seven pounds and twelve ounces, has arrived in the Harrison Davis home, Japan. She was born on October 13, 1954. Both she and her mother are doing fine. Little David, age 6, said, "I am very happy!" He had wanted a sister.—HARRISON DAVIS.

The William Peases of Canada, have plans made to leave for India November 12, unless some later change is made.

### Guanimar V.B.S. and Revival

In June we had a ten-day vacation Bible school at Guanimar, taking ad-

vantage of the evenings to have a revival. We moved down there for those days because it would have been impossible to travel back and forth every day. We prayed much for the campaign and spent much time training the workers we took with us, but the Lord answered more abundantly than we had expected. During the campaign there were one hundred seekers, fifty of whom we feel prayed through.

Most of these have remained faithful, although some are coming along slower than others. The good testimony of some of them is serving to bring others to church, and some have already expressed their desire to become Christians.

The preaching in the campaign and most of the teaching in the Bible School was done by Cuban Nazarenes. Praise the Lord that we have nationals who can help out so wonderfully with the work. With their help it was possible to have six different classes, giving a complete vacation Bible school program just as they are given in the States. Among

## REMISS REHFELDT, Secretary

the sixty-six children that came every day several made a definite decision for Christ.

This past month Brother Prescott gave us a five-day revival here in Guanimar, at the end of which ten members were taken in as probationers and twenty-six children of Christian homes were dedicated to the Lord. The Christians are now holding their own midweek prayer meeting. A navy guard was saved during the campaign and he is in charge of these prayer meetings. He gives a most wonderful testimony and his three companions at the marine post are starting to attend the services.

We have just completed a census of the town and are now making the individual cards so that we can carry on a visitation program as suggested in the books of the Crusade for Souls. We pray that this will help us reach other interested people, for in this section there is no other church at



all, neither Protestant nor Catholic. We are opening a mission at Ojo de Agua, a few miles out from Guanamar and there are already thirteen converts there.—A. B. COOLIDGE, CUBA.

#### Australia For New Guinea

The total New Guinea offering for the Australian District was 330-13-10 (a little over \$740.00). We praise

God that we doubled our goal. I've never known any special project to be received with greater enthusiasm—MRS. GRACE DAWSON, N.F.M.S. President, Australian District.

# THE HOME CIRCLE

## Searching the Scriptures—

We are told to search the Scriptures for many reasons. It is sufficient reason however, that Jesus commanded us to do so. He said, "Search the scriptures; for in them ye think ye have eternal life" (John 5:39).

No book has been searched as has the Bible; from its beginning even until the present day it has been read and reread. Enemies have searched it hoping to find errors, but it has borne the severest criticisms. Friends have searched it with needy hearts. They have found answers to all their hopes and desires.

It will reward all who search it. "It offers light for darkness, and truth for error." It kindles hope in the soul, comforting it in sorrow. It reveals the way of salvation to all who seek. Its teachings thrill the soul with joy, and lead to the precious peace which only Jesus gives. Search it, young and old. It is able to make all "wise unto salvation."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

## What Is a Bible?

Wouldn't it be terrible if the time should ever come in this country of ours where no one had ever heard of the Bible? All of us have a Bible in our homes—maybe three, maybe more.

There are American Bible Society offices located here and there over the United States. In May of 1953, a strange thing happened in the Denver, Colorado, office.

A young man, perhaps of college age, dressed in blue jeans, walked into the Bible Society office and looked around for a few moments. A clerk went up to him.

"Can I help you?" she asked the boy.

"Well, I don't know," he answered hesitatingly. "I saw your sign out there and came in to find out what a Bible is. A man on the bus told me I should read it."

## Conducted by GRACE RAMQUIST

At first the secretary could hardly believe the boy was in earnest, but it took only a few moments for her to know the boy meant what he said. He had never heard of a Bible until he was on a bus which had just taken him from his native New York to Denver. While riding across the country, he got into a conversation with an old man who told him all his beliefs. This old man was a Christian and a Bible student. When he had finished the conversation with the boy he said, "It's all in the Bible. You should read it."

The secretary at the Bible Society office gave the boy some scripture portions, showed him several different types of Bibles, then gave him the names of some churches which were near the place he was living.

"You could learn about the Bible at church and in a Sunday-school class," said the secretary.

"Well, how do you get into one of these Sunday-school classes?" the boy questioned.

"Why," the still shocked secretary replied, "you just walk in!"

"You do! Just walk in!"

Before you express your shock, how long has it been since you really read your Bible? I don't mean just reading

it for exercise, I mean reading it to learn and to develop, search it, in other words. Could you tell a stranger to the Bible enough about the grand Old Book that he would become sufficiently interested in it to go out and search for one?

## Some Names and Titles of Our Lord

There are so many names by which Christ is called in the Bible. It would be interesting to make a study of them, trying to find as many different ones as one could. He is called, Door, Elect, Foundation, I AM, Lamb, Life, Priest, Vine. Where? Have you ever found them while you were reading?

Below are listed a few names by which Christ was designated in the New Testament: Beloved Son—Matthew 3:17; Carpenter—Mark 6:3; Christ a King—Luke 23:2; The Living Bread from Heaven—John 6:51; Christ, the Son of God—Acts 9:20; Deliverer—Romans 11:26; Power of God—I Cor. 1:24; Unspeakable Gift—II Cor. 9:15; Son of God—Gal. 2:20; Saviour of the Body—Eph. 5:23; The Saviour, the Lord Jesus Christ—Phil. 3:20; First-born of every creature—Col. 1:15; Son—I Thess. 1:10; Lord Jesus Christ—II Thess. 3:6; Potentate—I Tim. 6:15; Lord Jesus Christ, Our Saviour—Titus 1:4; Christ Jesus—Phil. 6; Author of our Faith—Heb. 12:2; Lord of Glory—James 2:1; Living Stone—I Peter 2:4; Lord and Saviour Jesus Christ—II Peter 1:11; Advocate—I John 2:1; Son of the Father—II John 1:3; God—III John 11; Which is, and which was, and which is to come—Rev. 1:4.

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## DIVINE EAGERNESS

By Maggie Culver Fry

*This eagerness I know  
Makes me to sing  
And play upon my harp  
'Til joy bells ring!*

*This eagerness I know  
Makes me to be  
A tower—a power  
Through Him who died for me.*

*This eagerness I know  
Makes me to kneel,  
To rise and share with man  
The love I feel.*

*This eagerness I know  
Makes me to serve,  
And beg Thy loving grace,  
To never swerve!*

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*Those that walk in pride he is able to abase (Dan. 4:37).*

Pride not only goeth before a fall, but also is the cause of this great catastrophe.

*If ye will not believe, surely ye shall not be established (Isa. 7:9).*

It is always difficult to get our feet down spiritually so long as our mind is cursed with doubt.—E. F. WILDE.

# NEWS of the Churches



Lewisburg, Tennessee—We are experiencing some great days here at First Church. We recently closed one of the best revivals in our history with Rev. Joe Tyson, evangelist. Brother Tyson was at his best; he captured the interest of the children and young people. We had the best crowds in attendance since we have been pastor here. The closing Sunday was one of victory, breaking the Sunday-school record with 225 in attendance. The Sunday-school average of 160 for September is the highest in our history. The closing Sunday of the revival we had 57 at the altar. A great spirit of co-operation and unity is felt among our people. The new assembly year is starting off with gains in every department. The Sunday school has purchased a bus, which is already proving a great help to our Sunday school. Truly our greatest ambition is to see more people seeking God at our altars.—T. Everette Holcomb, Pastor.

Pittsburg, Texas—We recently closed an excellent revival with Rev. Mrs. Thelma Steelman as our evangelist. She seemed to be God's choice for our church for that hour. The church was strengthened and, with God's help, we were able to see eighteen bow at the altar and receive definite spiritual help. Seed was sown which we believe will bring forth fruit in the days that are ahead. Two new members were received into the church. Sister Steelman is an excellent preacher, and carries the burden for the revival through prayer. Brother Steelman's presence

was deeply appreciated. His prayers, testimonies and exhortations were an inspiration and his personal work was of real assistance.—Lloyd D. Wyett, Pastor.

Allison, Pennsylvania—We are praising God for the wonderful revival we had recently with the Rev. G. R. Anderson Evangelistic Party as our special workers. The services from the very beginning were characterized by large crowds and a deep sense of God's abiding presence. In weeks prior to the revival the emphasis was on the need of a revival, and the need of prayer, faith, and the urgency of soul winning. Brother Anderson preached with a passion and a burden for souls, and some forty seekers were the rewards of the revival effort. On the closing night the people gave a unanimous expression of their desire to have Brother Anderson return in the fall of 1955. The church has moved up the road spiritually.—G. Ackincklose, Pastor.

Mt. Erie, Illinois—After laying hold on God's promise we were able to see some of our earnest prayers answered. With Rev. A. K. Jones as evangelist, and Miss Helen Greenlee as song evangelist, we saw a number of our friends and loved ones brought to Christ. The messages of these two fine workers were so filled with the Spirit that God was with us in a wonderful way. Sinners were saved, believers sanctified, backsliders reclaimed, the church strengthened,

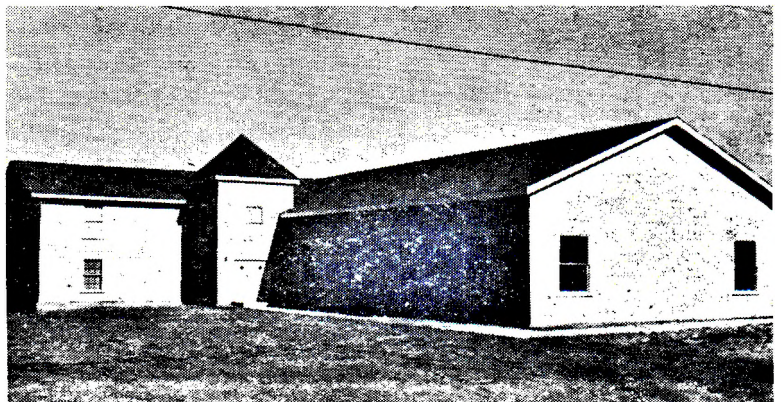
and new members added to the church. Both young and old were reached, and ten were baptized at the close of the revival. This is our seventh revival with Brother Jones and it was the best our church has had in many years. Sister Greenlee is one of the finest song evangelists and children's workers. For the past two years our church has been growing, and the spiritual condition is fine under the leadership of Rev. Florence Holtzclaw; she is remaining with us this year.—Alice Marvel, Reporter.

O'Donnell, Texas—We recently closed a revival with Rev. W. J. Campbell as the evangelist. His messages were instructive and scriptural, and our hearts were blessed as he spoke. We had good attendance, and the last Sunday morning went above any previous record since we have been here. God gave several seekers at the altar, and our people have a burden for the lost since our meeting.—Jack C. Pischel, Pastor.

Waco, Texas—I am reporting victory in the great revival Waco East Church recently closed with Evangelists A. E. and Pauline Miller. God was here in a wonderful way, and we had good crowds. Night after night souls were at the altar; we saw 50 souls find help. Brother Miller is a camp-meeting preacher; Sister Miller blessed our hearts with her chalk talks. We broke all Sunday-school records and had 132 in the last morning service, closing out with a great altar service.—M. S. Burkhart, Pastor.

August 22, 1954, marked a high day in the history of the Mineral Wells church. In the afternoon, our district superintendent, Rev. Orville W. Jenkins, in the presence of many ministers, church members, and friends, dedicated our newly completed church. The old building was sold for \$12,000.00, and four nice lots were purchased on one of the main avenues of the city for \$1,000.00. Construction was begun, erecting a new building for a growing church membership and Sunday school. The beautiful church edifice has a commodious seating capacity, auditorium 33 x 60 feet, overflow room, and balcony, with a total seating capacity of over three hundred people. The building, a two-story structure, is arranged for a fully departmentalized Sunday school, eleven classrooms, a young people's auditorium, nursery, baptistry, and pastor's study. This new location provides adequate parking and also an area to be developed into a private church park. The cost of building construction and equipment was less than \$15,000.00. Appraisers estimate the value of the property at \$35,000.00. The total indebtedness is \$4,000.00. It is an

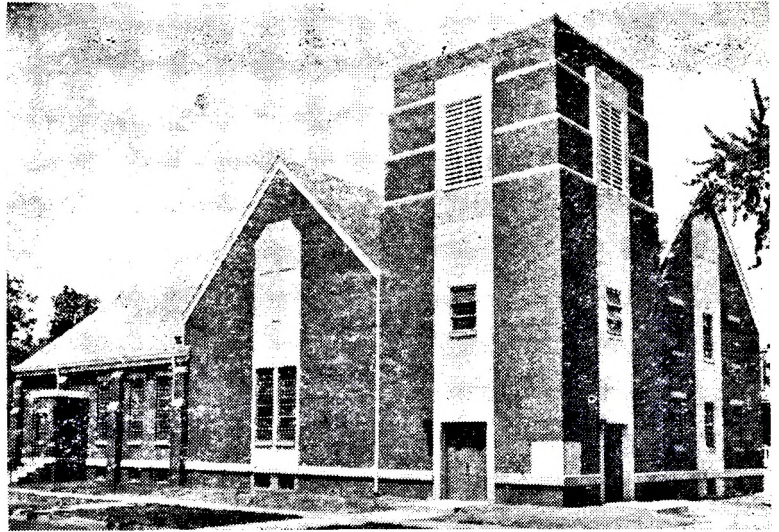
## Mineral Wells, Texas



all-frame building, celotex finish throughout, asphalt tile floor, knotty pine wainscoting, with soft pine pews. The building is a monument characteristic of this loyal and faithful people. They have assumed the re-

sponsibility of meeting the church indebtedness in regular monthly giving above their tithe. We are praying earnestly that God will give us a great harvest of souls.—J. E. Perryman, Sr. Pastor.

## Ray Street, Indianapolis, Indiana



Three years ago, in September, we came to the Ray Street Church as pastor. Since that time God has blessed our efforts in a wonderful way. It has been our privilege to receive eighty fine new people into church membership. The Sunday school has averaged 332 for the three-year period, and is now hitting the 400 mark. The giving of our people has kept pace with all the other increases, having gone from \$16,000.00 to more than \$36,000.00 per year. During our first year as pastor the Lord enabled the church to buy the house to our north and thus gave us more room on which to build, as well as additional Sunday-school space. This property was purchased for \$7,500.00, although it is worth much more than that to the church. Two years ago we began the building of our new church, seen in the picture. The entire structure is of brick with Bedford stone trim with an over-all length of 96 feet and a width of 53 feet. The spacious auditorium has a seating capacity of near five hundred and a choir loft seating thirty-six. The interior is all matched construction of beautiful light oak, including pews, pulpit furniture, altar rail, chancel, and choir screen. The walls are a light green in keeping with the woodwork and our beautiful stained-glass, all-aluminum windows. The light fixtures are custom-made cathedral lights and the amber glass gives a pleasing effect. Space forbids telling all about the beautiful study

for the pastor, finished in California redwood, and the lovely basement with its Sunday-school rooms and spacious auditorium for the children in the morning and our youth meeting at night. The building was brought to completion in July at a cost of \$93,500.00, giving us a structure conservatively valued at \$125,000.00. The joy of our wonderful people of Ray Street reached its fullest on August 22 when it was our special privilege to have with us our beloved Dr. G. B.

Williamson for our morning worship service and the dedication service in the afternoon. It was a real joy to listen to his great messages, both in the morning and afternoon. Our good district superintendent, Rev. Luther Cantwell, and his wife, were also present for the entire day. Brother Cantwell brought the night message with his usual evangelistic fervor and ten people sought help at the altar at the close of the messages.—M. W. Kemper, Pastor.

Pastor Paul E. Hess writes: "Last November we felt led of the Lord to resign as pastor of the Meridian Street Church in Nashville, in order that we might finish our college work at Trevecca. Upon graduating this past June we felt led to accept the offer to travel with a quartet in field work for our college; and on June 9, we began a twelve-weeks tour with four of the finest boys to be found anywhere. While traveling, we received a call to pastor our church in Shelbyville, Tennessee. We accepted and on the second Sunday of September, we had our first service as pastor here. We have found a wonderful group of loyal Nazarenes who have a mind to work. We desire your prayers that we might be able to reach the lost of our town for Christ."

The Richards Evangelistic Party (Rev. W. G. Richards and wife) write that they would like to contact a capable musician and singer to travel with them in the work. Write them, Box 313, Sparta, Michigan.

Berryville, Arkansas—September 19 marked the close of a gracious revival meeting with Rev. H. H. Cochran as evangelist. God came in a most unusual way in this meeting, and His presence seemed to so settle over us that two nights we had no preaching; we had precious times of victory around the altar. One lady, in particular, was saved in the morning meeting, a few nights later

was sanctified holy, and united with the church the last night of the meeting. Our church and our personal lives have been greatly strengthened and blessed under the godly ministry of Brother Cochran. Truly he is a man of God and a man of prayer. This has been the greatest revival of our entire ministry. We cannot thank God enough for all He has done for us here.—Harold L. Skoien, Pastor.

Albany, Oklahoma—Our church has had two revivals this year. The first was in March with Rev. Victor Clark as evangelist. He was no stranger to us as he pastored here for four years some time ago; and our people love and appreciate him. There were some very good services during this meeting, with souls praying through. Our fall revival closed September 5 with Rev. Paul Pumpelly as the evangelist. This was a one-week meeting but was well worth the efforts put forth. Mrs. Pumpelly was quite an asset to the meeting with her music, flannelgraph pictures, special songs, and prayers. James, the seven-year-old son, sang with her and the songs were appreciated by all who heard them. The pastor, Rev. James Stewart, led the regular song service. We have been worshipping in our new church since the first of August. Work was begun the last of April and has continued without letup until the present time. There has been a continuous looking to the Lord by pastor and people, and our hearts are lifted

to Him in gratitude for the way He has undertaken for us. Practically all the labor, and much of the building materials have been donated. We now have a church almost completed, valued at least at \$6,000.00 with only a small indebtedness. Brother Stewart is entering his fourth year with us and we are moving forward with renewed interest and courage in the advancement of God's kingdom.—Bessie Polk, Reporter.

Bloomington, Indiana—These are victorious days for First Church in this great educational center. We started the new assembly year with ten days of fasting and prayer. That seemed to jar the "windows of heaven" open a little wider, and fresh blessings began to fall. People have been seeking the Lord in the regular services and many shouts of victory have been heard in the camp. The Sunday school has increased every Sunday since July 1, over the attendance of the same period last year. During September our school averaged 319, which is an increase of 50 over last year. Recently we closed a fine revival with Rev. Roy Johnson and the Baileys as the special workers. Attendance and interest were the best we have seen in the church since our coming in July, 1953. Over 100 people were in midweek prayer meeting last Wednesday night. One of the best men in the church said, a few weeks ago, that he had seen and felt more of the glory of God on the church and in his own heart than

he had for 16 years. Last year we took the Thanksgiving offering in a bushel basket; this year we plan to use two bushel baskets. Our budgets are up-to-date, and the glory is on. If you have someone in Indiana University that you would like for us to contact we will be glad to do so.—Grant M. Barton, Pastor.

Wichita, Kansas—First Church recently closed a revival with Evangelist and Mrs. C. William Fisher. Brother Fisher was at his best as he preached night after night to large audiences. His efforts were crowned with glorious altar services and many outstanding victories. The Fishers were truly used of God in Wichita. First Church looks forward with enthusiasm to the completion of the new sanctuary now under construction. It will be one of the largest in the city with a normal seating capacity of 1,500. Over-flow provisions will give additional room for special services. With the completion of the sanctuary the church will own property amounting to \$500,000.00. The pastor, Rev. G. A. Gough, was recently extended a three-year recall with the finest vote in the history of the church. First Church looks with optimism to the future.—R. W. Babcock, Reporter.

Clare, Michigan—Our church recently closed a good revival with Evangelists Gilbert and Sylvia Anderson. God honored their message in word and song; with souls seeking God in saving and sanctifying power. The believers were greatly strengthened and encouraged. Sister Anderson's slides of her recent trip to the Holy Land were appreciated by all who attended.—Harold L. Smith, Pastor.

Evangelist E. E. Taylor reports that God has wonderfully renewed his strength since his serious illness last May. He writes, "I believe that God has recovered me in my health and strength so that I can carry this message on holiness and soul winning to as many of our churches as possible. During August and September I was at seven churches on three districts; Imperial, Ebensburg and Conemaugh on the Pittsburgh District, where Brothers McConkey, Tucker, and Fetterman are the pastors. Then with Pastor Thompson at Hesston, central Pennsylvania; Pastor Underwood at Tiltonsville, and Rev. Vera Simms in my second convention at Powhatan Point. God gave victory at all of these conventions with some eighty-five seekers at the altar for definite help, and a general response from our people to the challenge for winning souls. I was with Pastor Morgan at our First Church in East Liverpool, Ohio, for a Wednesday night service—a great service. Mrs. Taylor joined me at Hesston and Tiltonsville, and gave a missionary message at each place which was greatly appreciated. I will be working in the South through the winter months."

## "SHOWERS OF BLESSING" Stations

### In Eastern Educational Zone

WAVZ	New Haven	1260 kc.	8:00 a.m.	Sunday
<i>Connecticut</i>				
WNAV	Annapolis	1430 kc.	10:00 a.m.	Sunday
WNAV-FM	Annapolis	99.1 meg.	10:00 a.m.	Sunday
WASL	Annapolis	810 kc.	9:00 a.m.	Saturday
WFMD	Frederick	930 kc.	8:45 a.m.	Sunday
WASA	Havre de Grace	1330 kc.	1:00 p.m.	Sunday
WPTX	Lexington Park	920 kc.	8:45 a.m.	Sunday
<i>Maryland</i>				
WACE	Springfield (Chicopee)	730 kc.	8:00 a.m.	Sunday
<i>Massachusetts</i>				
WWBZ	Vineland	1360 kc.	8:45 a.m.	Sunday
<i>New Jersey</i>				
<i>New York</i>				
WHUC	Hudson	1230 kc.	2:30 p.m.	Sunday
WXRA	Kenmore	1080 kc.	8:15 a.m.	Sunday
WVOS	Liberty	1240 kc.	9:30 a.m.	Sunday
WINS	New York City	1010 kc.	8:00 a.m.	Sunday**
WKBS	Oyster Bay, L.I.	1520 kc.	4:30 p.m.	Wednesday
WIRY	Plattsburg	1340 kc.	9:45 a.m.	Sunday
WVET	Rochester	1280 kc.	2:00 p.m.	Sunday
WWNY	Watertown	790 kc.	9:15 a.m.	Sunday
<i>Ohio</i>				
WICA	Ashtabula	970 kc.	6:15 p.m.	Saturday
WICA-FM	Ashtabula	103.7 meg.	6:15 p.m.	Saturday
WCMW	Canton	1060 kc.	1:30 p.m.	Sunday
WTNS	Coshocton	1560 kc.	11:45 a.m.	Sunday
WFOB-FM	Fostoria	96.7 meg.	6:15 p.m.	Sunday
WJEH	Gallipolis	990 kc.	8:45 a.m.	Sunday
WMOH	Hamilton	1450 kc.	11:45 a.m.	Sunday
WMOH-FM	Hamilton	103.5 meg.	11:45 a.m.	Sunday
WIRO	Ironton	1230 kc.	1:15 p.m.	Sunday
WLMJ	Jackson	1280 kc.	8:15 a.m.	Sunday
WMOA	Marietta	1490 kc.	9:45 a.m.	Saturday
WMVO	Mt. Vernon	1300 kc.	7:00 a.m.	Friday
WMVO-FM	Mt. Vernon	93.7 meg.	3:00 p.m.	Sunday
WSPD	Toledo	1370 kc.	10:45 a.m.	Sunday
WSPD-FM	Toledo	101.5 meg.	10:45 a.m.	Sunday
WKOV	Wellston	1570 kc.	4:00 p.m.	Sunday
WWST	Wooster	960 kc.	9:30 a.m.	Sunday
WWST-FM	Wooster	104.5 meg.	9:30 a.m.	Sunday
<i>Pennsylvania</i>				
WRTA	Altoona	1240 kc.	6:15 p.m.	Saturday
WESB	Bradford	1490 kc.	9:45 a.m.	Saturday
WESB-FM	Bradford	97.3 meg.	9:45 a.m.	Saturday
WCDL	Carbondale	1230 kc.	1:45 p.m.	Sunday
WESA	Charleroi	940 kc.	10:00 a.m.	Sunday
WBUX	Doylestown	1570 kc.	4:15 p.m.	Sunday
WHGB	Harrisburg	1400 kc.	6:45 a.m.	Saturday
WARD	Johnstown	1490 kc.	8:15 a.m.	Sunday
WARD-FM	Johnstown	92.1 meg.	8:15 a.m.	Sunday
WMCK	McKeesport	1360 kc.	6:45 a.m.	Saturday
WMCK-FM	McKeesport	104.9 meg.	6:45 a.m.	Saturday
WHAT	Philadelphia	1340 kc.	7:15 a.m.	Sunday
WHAT-FM	Philadelphia	105.3 meg.	7:15 a.m.	Sunday
WKBI	St. Marys	1400 kc.	5:00 p.m.	Saturday
WNAE	Warren	1310 kc.	12:30 p.m.	Sunday
<i>Ontario, Canada</i>				
CFOS	Owen Sound, Ont.	1470 kc.	5:15 p.m.	Saturday
CKOX	Woodstock, Ont.	1340 kc.	6:00 p.m.	Sunday
CKOX-FM	Woodstock, Ont.	106.9 meg.	6:00 p.m.	Sunday
<i>Prince Edward Island</i>				
CJRW	Summerside, P.E.I.	1240 kc.	10:00 p.m.	Sunday
<i>Newfoundland</i>				
VOCM	St. John's, Nfd.	590 kc.		

**NEW STATIONS**

WIMO	Winder, Georgia	1300 kc.	8:30 a.m.	Sunday
WASA	Havre de Grace, Md.	1330 kc.	1:00 p.m.	Sunday
WINS	New York City, N.Y.	1010 kc.	8:00 a.m.	Sunday
WVET	Rochester, New York	1280 kc.	2:00 p.m.	Sunday
KRCO	Prineville, Oregon	690 kc.	*	
KOSA	Odessa, Texas	1230 kc.	*	

\*Consult local newspaper for exact information.  
 \*\*The New York station is the N.Y.P.S. project.

Butler, Alabama—Dick's Chapel recently closed a twelve-day revival with Rev. L. L. Wheeler as evangelist. God's blessings were upon each service as Brother Wheeler preached mightily under the anointing of the Lord. We had a good revival as the morale of the church was boosted, and at least twenty seekers found their way to our altar. Almost every seeker went through to a definite victory, and at the close of the revival six new members were received on profession of faith. God has blessed us since we accepted the pastorate here three months ago. Our average Sunday-school attendance for last month was 62, in comparison with an annual average of 33 last year. Also, the way was opened for the church to purchase a small, but suitable parsonage. God is still on the throne!—Aubrey Martin, Pastor.

**Southern California District  
 Summer Camps**

The 1954 boys' and girls' camps for Southern California District are now history. All four camps (Indian Maidens, Pathfinders, Indian Braves,

and Trailblazers) were held at Forest Home Christian Conference Grounds. A total of 426 boys and girls and a staff of 63 workers and counselors; a grand total of 489 registered in camps.

Special mention should be made of the fine work of our chaplains, Rev. William D. Howard and Rev. Don G. Leetch. Their messages and fine spirit were mightily used of the Lord. Rev. Frank C. Watkins, assistant director, was a real blessing and an excellent worker. He was always on the job, early and late, and was ready to assist in every way to see that the camp ran smoothly.

Mr. and Mrs. Counselor were Rev. Frank Tolson and Mrs. Mary Bailey, and they were on the alert, watching to assist and help every counselor with his or her problems, and to help guide every boy and girl in the right direction for Christ. Rev. Howard R. Wolf was the efficient treasurer and registrar, and took care of all the insurance for the campers.

Mr. John Cheers, Rev. and Mrs. Charles Little. Mrs. Don Leetch. Mrs. Robert Hodges, Glen Hodges, Mrs. Howard Wolf, Mrs. J. A. Wooton,

Miss Shirley Wooton were the craft workers. Mr. John Cheers and his staff saw to it that every boy and girl had something of real worth to take home. Crafts were a great asset to the camp program.

The great responsibility was with our wonderful group of counselors. They all worked very hard, and were so careful to guard, and guide every camper into a Christian experience. At the last service of dedication we had eighty-five boys and girls that placed their fagot on the fire signifying that God had called them into full-time Christian service. There were a large number that did not feel a special call for full-time service, but were ready to let God use them in any way He chose.

While the 489 attending camp had the "time of their lives" in recreation, Bible study, fellowship—something else happened. Something we prayed, planned, and expected would happen—God came in an unusual way and put His seal on the camp program. Morning after morning, in chapel services, and night after night, around the altar, in their cabins, and in the prayer chapel boys and girls gave their hearts to God. Praying, testifying, and praising God was a daily and nightly occurrence.

The summer camp program has truly become an indispensable part of the work of the Church of the Nazarene on the Southern California District. The summer camps are just as important in so far as soul saving is concerned as our great annual district camp meeting.

JESSE A. WOOTEN, Director



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### Southeast Oklahoma District Assembly

The third annual assembly of the Southeast Oklahoma District was held in Ada, Oklahoma, September 22 and 23, with Rev. R. S. Ball of Ada First

Church, and Rev. Orville Williams of Ada Arlington Church, as host pastors. They did an outstanding job of entertaining the assembly.

Dr. G. B. Williamson presided with magnificent efficiency and preached

with eloquence and unction that blessed and challenged the hearts of everyone. Dr. Williamson is highly esteemed and much appreciated by the Nazarenes of the Southeast Oklahoma District.

Rev. Glen Jones, our capable district superintendent, was re-elected on the first ballot with the best vote in the history of the district. His splendid report reflected some fine victories and gains on the district. A love offering of \$450.00 was presented to Rev. and Mrs. Jones along with a thirty-day vacation.

While the district reports several churches as paying 10 per cent and more on the General Budget, it was recommended by the Ways and Means Committee and adopted by the assembly that all the churches pay 10 per cent of all monies raised and expended on the General Budget for the ensuing year.

A very impressive ordination service was conducted by Dr. Williamson, as Lee R. Bowman received elder's orders.

The district N.Y.P.S. convention preceded the district assembly. Rev. Bill Butcher, of Harrah, was elected district N.Y.P.S. president. Rev. Paul Mangum was the special speaker.

The district N.F.M.S. convention, preceding the assembly, was directed by Mrs. L. A. Richardson, who was elected district president. Dr. Remiss Rehfeldt, foreign missionary executive secretary, was the special speaker. His messages were instructive, informative, and very challenging.

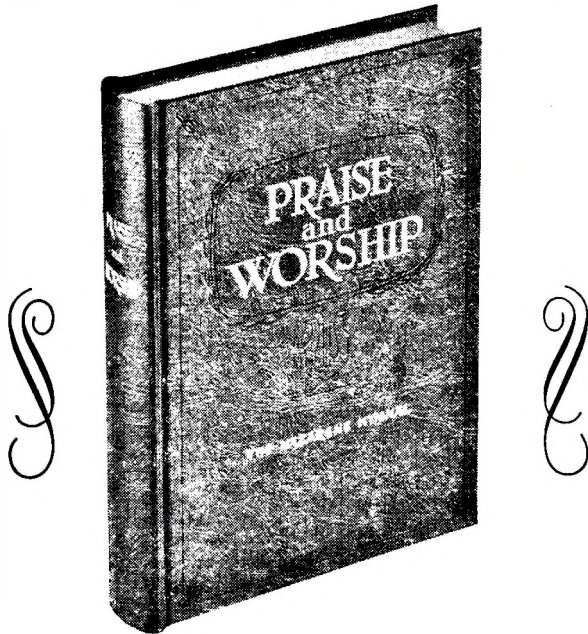
Elected to the Advisory Board were Rev. Harold C. Harcourt, Rev. W. H. Deitz, Lenard Stubbs, and Monroe Parker. Harold Harcourt was elected district secretary; Orville Williams, district treasurer; W. H. Deitz, Church School Board chairman. Southeast Oklahoma District is on the march.

W. H. DEITZ, Reporter

### DEATHS

REV. RAYMOND W. VISSCHER was born in Rensselaer, New York, November 28, 1888, and died at a hospital in Crawfordsville, Indiana, September 29, 1954. He was the son of Albertus and Lamerina Walters Visscher. On June 2, 1914, he was married to Augusta J. Bract of Albany, New York. One son, Arlington Walters, was born to them. Brother Visscher received his theological training at Eastern Bible Institute, New York State, and Eastern Nazarene College, Wollaston, Massachusetts. Coming from another holiness body, Brother and Sister Visscher united with the Church of the Nazarene in 1921. Their first pastorate was Plattsburg, New York; most of the years of their ministry were in New York State. Brother Visscher served as district treasurer on the New York District for many years. Later he succeeded Rev. L. S. Tracy in acting as missionary agent in New York, assisting missionaries in and out of the port of New York. Two years ago Brother Visscher moved to Indiana and worked on the Northwest Indiana District. At the time of his death he was pastoring a Methodist church at Darlington, his church membership being with the Crawfordsville Church of the Nazarene. Funeral services were held at Darlington, Indiana, and also at Raymertown, where interment was made in the Raymertown Cemetery. Brother Visscher's life and ministry were characterized by integrity, a fine sense of honesty, and a congenial spirit which made the love of God seem very real.

REV. EDWARD F. ROBINSON, retired Nazarene elder, was born December 7, 1890, at Dardanelle, Arkansas, and died October 6, 1954, at Perryton, Texas. He was united in marriage to Lillian Lorena Adcock in 1913. Brother Robinson was converted at the age of 18, entered the ministry in 1927, and pastored the Methodist church of Weed, New Mexico. In 1931, he united with the Church of the Nazarene;



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and in the years that followed pastored the churches at Hedley, Clarendon, Perryton, Pampa, Vernon, Dumas, Burkburnett, Seagraves, Wheeler, and McLean, all on the Abilene District. He was a devoted preacher of holiness, and only a serious heart ailment caused him to give up the active ministry in May of this year. He was assistant teacher of the Bible class and had assisted his pastor on the Sunday preceding his death in serving the communion. In driving home from church that morning, he was fatally stricken. He is survived by his wife (also a Nazarene elder), two daughters, Mrs. J. H. Ferguson, and Mrs. Ernest Ferguson; two brothers, Rev. Charley B. Robinson, a Presbyterian minister of Hot Springs, Arkansas, and J. Louis; and a sister, Mrs. Nelle R. Patrick. Funeral service was held in the church at Perryton, with Rev. J. Reynald Russell, his pastor, in charge, assisted by Rev. Herbert Land, pastor at Pampa, Texas. Interment was in the Ochiltree Cemetery at Perryton.

**REV. OREN MAPLE** was born February 11, 1878, and died September 26, 1954. Brother Maple had always been active in church and Sunday-school work. He had served as superintendent of his community Sunday school for many years. In 1921 he joined the Church of the Nazarene at Wray, Colorado. In 1928 he entered the ministry and became pastor of the church at Burlington, Colorado. Later he served as pastor at Holyoke, Florence, Fowler, Longmont, and Stratton, all in Colorado. Since his retirement as an active pastor he had enjoyed serving as a supply minister wherever he was called. He is survived by his companion of more than fifty-one years, Elizabeth; three brothers, Roy of Eckley, Colorado; Ray of Indianapolis, Indiana; and Glen of South Bend, Indiana; two sisters, Myrtia Hahn of Wabash, Indiana; and Nora Ogle of Logansport, Indiana; besides a host of friends. Funeral service was held at Burlington on September 29, with Rev. J. B. Miller of Denver, in charge. Another service and burial occurred at Brook Indiana, on October 1, with Rev. Clyde Dawson of Indianapolis, in charge.

**S. P. NASH** was born at Rockwall, Texas, July 30, 1888, the son of J. S. and Nettie Martha Nash, and died September 15, 1954. His early years were spent in the vicinity of Greenville, Texas, later attending Texas Holiness University at Peniel, Texas. After teaching school a number of years, he entered the mercantile business and operated stores at Wichita and Anthony, Kansas. He came to Winfield, Kansas, in 1933. In 1912 he was united in marriage to Grace Young. Besides his wife he is survived by two daughters, Mrs. Ruth Kiemel of Honolulu, Hawaii, wife of Rev. Harold Kiemel, pastor of First Church, Honolulu; Mrs. Betty Knight, wife of Rev. Marselle Knight, pastor of Grace Church, Tyler, Texas; one son, Rev. Forrest Nash, pastor of First Church, Topeka, Kansas; also six brothers, and one sister. Mr. Nash accepted Christ in his youth and was affiliated with the early holiness groups before the organization of the Church of the Nazarene, later uniting with Nazarene churches—West Side, Wichita, and at Anthony, Kansas. Later he was a member at Winfield, Kansas, until the time of his death. During his years as a member of the Church of the Nazarene, he had served as Sunday-school superintendent, teacher, chorister, board member, and church treasurer. He was respected in the community by his business associates; loved and appreciated in the church for his consistent devotion and labors for the Master, and was a kind and loving husband and father in the home. Funeral services were conducted by the Rev. Richard F. McBrien and Clifton Norell, with interment in Highland Cemetery, Winfield, Kansas.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Norman McCoy is a splendid young man who has suffered blindness and has overcome his handicap in becoming a very splendid singer of gospel songs. He is a member of our Goodwin Memorial Church in Anderson, and has sung for us in our district gatherings and local revivals. Norman has a very splendid spirit, pleasing personality and well-groomed appearance. He carries a passion for souls, has trained himself well, and desires to be used in the Kingdom for the salvation of the lost. I can recommend him highly as a very wonderful blind singer, a young man who loves God with all his heart.—Paul Updike, superintendent of Northeastern Indiana District.

This is to recommend Dr. James Whitworth to our people everywhere. He has resigned as pastor of our church at Pineville to enter the field of full-time evangelism. His messages are Bible-centered with variety and adaptation to local needs. While he specializes in preaching from the Old Testament and preparing expository sermons, he has a series of messages which will meet the demands of the local situation. Address him, Box 401-A, John's Hill Road, Cold Springs, Kentucky.—D. S. Somerville, superintendent of Eastern Kentucky District.

## ANNOUNCEMENT

After consulting with the Board of General Superintendents (in the absence of Dr. D. I. Vanderpool), I am appointing Rev. Crawford Vanderpool of First Church, Tacoma, Washington, as district superintendent of the South Dakota District Church of the Nazarene effective October 1, 1954.

—HARDY C. POWERS  
General Superintendent

Rev. E. C. Martin, pastor of the Glendora church, and former pastor of First Church in Minneapolis, Minnesota, plans to enter the evangelistic field in January of 1955. I heartily recommend this man to all of our churches. He is an excellent preacher and a wonderful singer. Any pastor would do well to give him a call.—W. Shelburne Brown, superintendent of Los Angeles District.

This is to announce that Rev. H. C. Emmert has resigned his pastorate at Ardmore, Oklahoma, effective November 7, and will be giving his full time to the evangelistic work. Brother Emmert has had a number of years' experience as pastor in our church, and is now our district N.Y.P.S. president. He is a good evangelistic preacher and carries a burden for souls. I recommend him for revivals, camps, and for young people's work. His mailing address will be, 405 N. Redmond, Bethany, Oklahoma.—W. T. Johnson, superintendent of Southwest Oklahoma District.

**WEDDING BELLS**—Miss Aleda M. Watts of Ellenburg Depot, and A/2c Carlos Arnold of Plattsburg, New York, were united in marriage on August 21, in the Altona Church of the Nazarene, with the pastor, Rev. Hanford H. Williams, officiating, assisted by Rev. Merwyn Gray of Plattsburg.

**BORN**—to Rev. and Mrs. Dean H. Wessels of Coffeyville, Kansas, a son, Mark Stephen, on October 15.

—to Rev. and Mrs. Bill P. Russell of Omaha, Nebraska, a daughter, Jane Suzanne, on October 10.

—to Rev. and Mrs. R. M. Brunner of Chippewa Falls, Wisconsin, a daughter, Cheryl Kaye, on September 29.

—to Wm. H. (Bill) and Faye Anderson of Nazarene Theological Seminary, Kansas City, Missouri, a son, William Edward, on August 28.

**SPECIAL PRAYER IS REQUESTED** by a lady in Illinois for her niece, a blue baby with an oversized artery leading to her lungs, that God will spare her if it is His will—the baby is only five months old and twice God has spared her life when there seemed no hope—also that God will give the family sustaining grace;

by a lady in Missouri for four homes—young couples, liquor causing the trouble;

by a lady in Indiana for a friend who is very sick, and needs help both spiritually and physically, that God will raise her up if it be His will as the family needs her so much—also for a friend to be restored that he may be able to work and care for his family—and a special unspoken request;

by a lady in California that God will touch and heal her body—He is the only one who can help—also for healing of a daughter, and for a loved one in a mental hospital.

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## SERVICEMEN'S CORNER

**STUDY** of the character guidance and youth programs of the U.S. Air Force were the high lights of the conference of staff chaplains of all major Air Force commands, held in Washington, D.C., October 4 to 6.

More than fifty staff chaplains attended the three-day conference, which was headed by Major General Charles I. Carpenter, chief of Air Force chaplains.

"Emphasis at this year's sessions," Chaplain Carpenter said, "was laid upon a broader understanding of the character guidance and youth programs, at overseas and domestic bases.

"We have always had a deep concern for the care and guidance of the children of Air Force personnel. In our discussions, we found that there are many excellent programs in effect. Our purpose in the panel discussion was to evaluate the existing programs so that the best of them may be welded together in designing an Air Force-wide youth program."

Among the other panel and discussion topics were "The Chaplain and Community Relations," "Preaching Missions," "Staff Visitations," and various aspects of the chaplain personnel and equipment fields.

At the dinner also, General White announced the adoption of "Lord, Guard and Guide the Men who Fly" as the official Air Force hymn. The words are as follows:

### LORD, GUARD AND GUIDE

#### THE MEN WHO FLY\*

*Lord, guard and guide the men who fly*

*Thro' the great spaces of the sky.*

*Be with them traversing the air*

*In darkening storms or sunshine fair.*

*Thou who doth keep with tender might*

*The balanced birds in all their flight,*

*Thou of the tempered winds, be near,*

*That, having Thee, they know no fear.*

*Control their minds with instinct fit,*

*What time, adventuring, they quit*

*The firm security of land;*

*Grant steadfast eye and skillful hand.*

*Aloft in solitudes of space,*

*Uphold them with Thy saving grace.*

*O God, protect the men that fly*

*Thro' lonely ways beneath the sky.*

\*Official hymn adopted by the Air Force, October 6, 1954. Words written by Mary Hamilton in 1915.

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*St. Louis* DIRECTOR

November 3, 1954

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