

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 30, 1952

LIBRARY

Olivet Nazarene College

KANSAS CITY, ILL.

## The Past Should Be Our Prophet

### General Superintendent Powers

**S**AUL and his army stood paralyzed with fear in the presence of Goliath. They saw a shrewd soldier, well versed in the art of warfare. They saw a mighty giant, whose height was "six cubits and a span," whose staff was "like a weaver's beam," whose coat of mail weighed "five thousand shekels of brass," and his spear's head weighed "six hundred shekels of iron."

While Saul doubted his ability to cope with the Philistine, David recounted some of his own experiences as a shepherd lad—"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

David's standard of measurement was not material, but moral. He saw, not a shrewd soldier, a mighty giant with bulging muscles and terrifying armor, but an "uncircumcised Philistine . . . [who] hath defied the armies of the living God." He recognized that the *forms* of danger vary—a

lion, a bear, a Philistine—but the DELIVERING POWER remains the same!

God is the same! The effectual fervent prayer of a righteous man is still a force to be reckoned with.

And so David moved out into battle under the inspiration of great memories, in a deeply religious spirit, not for personal glory, but for the glory of the living God. His past was his prophet, promising victory for the future.

The Thirteenth General Assembly has just closed. The set goals for the quadrennium are challenging indeed, but they must now be translated into terms of spiritual achievement. We doubt not that there will be ingenious and determined spiritual opposition. But let us move into battle inspired by the memories of the past and convinced that the same spiritual formula of prayer, faith, and hard work which brought victory to Wesley, Bresee, Williams, Chapman, and others will prevail today. God has not changed!

---

**"Be not drunk with wine, . . . but be filled with the Spirit."—Eph. 5:18.**

---

## TELEGRAMS

*Mitchell, South Dakota*—Just closed most glorious assembly with Dr. Hugh C. Benner presiding in gracious and capable fashion. Rev. W. H. Davis of Henryetta, Oklahoma, hilariously elected district superintendent. Nine per cent gain in membership; \$6,700.00 raised for home missions this past year, and over \$7,000.00 for general interests. South Dakota marches on to victory.—W. H. DEITZ, reporting.

*Red Deer, Alberta, Canada*—Canada West District Assembly graciously blessed and inspired with ministry of General Superintendent Vanderpool. District superintendent's report indicated increase in all departments. Dr. Edward Lawlor re-elected as superintendent with only two negative votes. Great home-mission service; people gave and pledged \$7,100.00. Blessings outpoured in first service of camp meeting.—DOROTHY THOMPSON, Reporter.

## NEWS IN BRIEF

Rev. Harold W. Meadows has resigned as pastor of the church at Oshkosh, Wisconsin, to accept the work of the church in Harrisonburg, Virginia.

Rev. C. A. McClain, Jr., has resigned as pastor of the church in Van Nuys, to accept the call to the church in Alhambra, California.

Mrs. C. S. Bradford, mother of Margretta A. Way, pastor's wife of Wilmington, Delaware, died July 11. This leaves Sister Way bereft of both parents within six months, and the prayers of her friends will be appreciated.

Rev. Lyle K. Potter has resigned the work of district promotional secretary of the Los Angeles District to accept the call to pastor the church in Van Nuys, California.

Evangelist J. H. Parker is leaving the field to accept the call to pastor the church in Bridgeton, New Jersey.

Philip Cabot, a famous American banker, was converted at fifty. He testified: "I tried to live without faith in God, and was forced to admit my failure. I said the guiding hand of a living God might be useful for a weaker soul but I could get along without God. The result in my case was disease of the body and a shriveling up of soul."—Selected.

## IN THIS ISSUE

### By-products of Salvation

B. V. Seals

### Epistle to the Philippians

H. Orton Wiley

### Healing for Our Faults

Elbert Dodd

### Speaking of Our Music

Haldor Lillenas

### Human Scrutiny

Albert Schneider

### Cleanse the Camp

Mildred McAnally Hamblin

### Think on These Things

F. Lincicome

### A Problem of Books

Edwin R. Anderson

### Editorials

Stephen S. White

---

---

## HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*  
VELMA I. KNIGHT, *Office Editor*

### Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,  
Church of the Nazarene

Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.



## Our Rose of Sharon

By Louis McCurdy\*

*I AM the rose of Sharon* (Song of Sol. 2:1).

THIS ROSE of Sharon in Palestine is our narcissus, or the autumn crocus of Palestine. There they blossom in the late fall and continue to bloom in the winter season, while rain is plentiful, the skies cloudy, and the weather chilly.

Jesus, the Rose of Sharon, blooms in hearts that would otherwise be dark and cloudy. He brightens up those hearts. During the winter, in some parts of the country, it is depressing to see nothing but leaden skies and to hear the rain pelting on the roof day after day with tiresome monotony. But Jesus blooms in my heart as the Rose of Sharon. He is never monotonous, never tiresome. He is as the sunshine in dreary weather, but as a refreshing shower on a hot summer's day. He is as refreshing as a cloud that passes over the face of a scorching sun for a fleeting moment. The changes that He sends our way are always welcome, they are never monotonous.

The rose of Sharon is fragrant, while the stench of sin is offensive. Jesus in our hearts brings us the refreshing fragrance of the myrrh, the aloe, and the cassia, which speak of His tenderness, His sacrifice, and His eternal nature. He gives our senses a treat from the rose gardens of the land of Canaan. He sends the heavenly breezes our way to offset the garlic and the onions of the land of Egypt. Christ's fragrance wafted earthward turns our attention towards heaven. It strengthens our desire to move on up when our life's work is ended here. It makes us more determined to stay close to Him who anoints us with His heavenly perfume.

The blossoms of this rose of Sharon were very beautiful, and were in high demand at the bazaars in Palestine. They are still but a faint earthly picture of the Christ robed in all His beauty. For He is more lovely than any earthly simile can picture Him. Soon we shall see Him as He is, and then He will surpass our highest expectations and our most cherished dreams.

\*Pastor, Bowden, Alberta

# By-products of Salvation

By B. V. Seals\*

*Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:17).*

**T**HE NIGHT I sat on the back bench of a brush arbor revival and looked down the long aisle to the altar and thought of going and giving my heart to God, I counted the cost, and I think I counted it fairly accurately, no doubt guided by the faithful, clear-cut preaching of the evangelist.

There were a great number of worldly young people sitting on the bench with me. I looked down the row and searched their faces for someone who was also interested, but not one seemed to be interested. I figured it would cost me them and their friendship; and it did, for most of them did not yield to God.

I thought of the restitution I would have to make; I knew I would have to go and see a lot of people I didn't want to see. I knew I would have to make a complete surrender of all my own ambitions and seek first the kingdom of Heaven. Even then I thought probably I would have to be a preacher or a missionary and live a life of sacrifice and self-denial.

I was the youngest of six boys in the family and all unsaved. I knew I would have to break with them. My father, also, was unsaved, and I dreaded what it might do for us, for we had been real pals. So, on one side of the ledger I put down these and other things I figured it would cost me to go with God and be a Christian.

Then I looked at the other side of the ledger and tried to think what I would get in return. About all I could think of was that I would escape hell and make it to heaven, and I decided it would pay me to keep out of hell and make it to heaven, regardless of the cost.

I started that night and I never have regretted it. I have made a few more entries on the side of the ledger of what it has cost me, but not many. But on the other side, I have been continually putting down things I did not originally anticipate—benefits and blessings clear beyond anything I had hoped for; friends I never would have known had I not first known Christ.

It's worth all it costs to go to heaven, the crowd we have to associate with on the way; bonds of fellowship in the church, stronger than death. There never has been a dark night or deep valley to go through but that some good friend has been there to care and to pray. There never has been a furnace of fiery trial so hot but that one like unto the Son of God has walked with me. Oh, the many indescribable benefits of religion! Oh, the many by-products of salvation!

Tonight, as memory looks back across the years and I think of all the accumulated benefits and

blessings that have come to my life from Calvary, my heart is filled with gratitude and praise. And, as anticipation reaches into the future, and I think of other and greater blessings yet to come beyond the vale of tears and the border of worlds in the passing of time, out where the hills never will be billowed with graves and our hearts broken with grief, or where we never will be blinded with tears, I know that "every good gift," whether it be simple or eternal, "cometh down from the Father of lights." It does pay to serve Jesus, whatever the cost, and I would be a true soldier and die at my post!



## Epistle to the Philippians

By H. Orton Wiley

### X. The Exalted Christ

*Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11).*

**I**N CONTRAST with the twofold humiliation pointed out in the previous verses, there is here a twofold exaltation: first, "at the name of Jesus every knee should bow"; and second, "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The "name" as here used is not so much an appellation as an honor bestowed, and signifies His majesty as an object of worship and praise. Again, these two acts must be regarded in a twofold manner—either as acts of homage or of worship.

(1) This scripture is first of all a prophecy that in the process of time all must pay homage to the exalted Christ (Isa. 45:23). Three spheres are mentioned—heaven, earth, and hell. There are no exceptions. Saints and angels in heaven, men on earth, and the wicked in hell—all must bow in submission to Jesus Christ. But this is

\*Superintendent of Washington Pacific District

not all; "every tongue" must "confess that Jesus Christ is Lord, to the glory of God the Father." There is of course no reference here to universal salvation. It is solely a matter of the subjugation of all persons and things to the lordly rule of Jesus Christ. When the term reconciliation is used, only things in heaven and earth are mentioned. There is no reference to the underworld (Col. 1:20).

What assurance is thus given to the Christian! However dark world conditions may now appear, the time will come "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (II Thess. 1:7-10). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

(2) But this scripture also conveys the idea of spiritual worship as a preparation for the great day of the Lord. To bend the knee is not only to render homage, but also spiritual worship. Hence, St. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14-15). Whenever and wherever prayer is made, it must be offered in the name of Jesus and in dependence upon His mediation and intercession.

There must be confession also—the acknowledgment of Jesus Christ as Lord. Some never get beyond the idea of prayer. They have no bold, honest avowal of convictions deeply cherished as to the person and work of Christ. Especially is there no praise of joyful acknowledgment. Further still, when our tongues "confess that Jesus Christ is Lord," our words and acts, our principles and

habits, our aims and motives must all show that we own His dominion and are His faithful subjects. "The acknowledgment which is frank and emphatic ought to be consistent also and harmonious."

## Healing for Our Faults

By Elbert Dodd\*

*Confess your faults one to another, and pray one for another, that ye may be healed (James 5:16).*

JAMES here has reference to the healing of the body, but without doubt he also gives the prescription for the healing of faults and faultfinding. A fault is a defect, a lack, or anything that impairs excellence. Although they are the result of the fall of man, faults are not sins. All sin springs from without or within, while a fault has its source in the infirmities of the human nature. All men, regardless of salvation, have human faults. One may have a heart filled with perfect love and yet possess many faults.

Naturally, it is much easier for us to see the faults of our brethren than it is to see our own. Herein there is great danger. For, in dwelling on the faults of others and in continuous criticism, we become hard and critical in spirit and finally lose God out of our lives. Though human faults are not sins, they can grow into sin; therefore, we must get rid of our faults lest they wreck us spiritually. Homes have been wrecked because the husband or wife would not correct personal faults. Churches have suffered trouble and been almost wrecked because a pastor or his wife had the personal fault of talking too much or being too bossy. Since faults are dangerous and finally grow, if neglected, into the disease of sin, we should want to know how to be healed, if there is healing for them.

James tells us, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14-15).

But in the case of faults there is a different approach. To be healed of our faults we must first see, not the other fellow's, but our own; then we must be big enough to confess them. It takes a person with a big soul to confess his faults, but this is the only way to be healed of them. When we come clean and confess our faults, then we can claim God's promise.

It is a wise exhortation, "Confess your faults one to another, and pray one for another, that ye may be healed." Thank God! There is healing for our faults if we are willing to pay the price.

\*Superintendent of Louisiana District

---

---

## NO ONE BUT JESUS!

By F. W. Davis

*No one but Jesus can lighten the load  
That you face daily in life's weary road—*

*Don't fail to trust Him each hour of the day,  
For all through the shadows He'll show you the way.*

*No one but Jesus can fill you with joy,  
And give you a peace the world can't destroy;  
No one but Him can give such relief  
When your heart's heavy and broken with grief.*

*No one but Jesus can bless you in pain,  
And send you the sunshine after the rain.  
No one but Him can save a lost soul  
And give him an entrance to the City of Gold!*

# Speaking of Our Music

By Haldor Lillenas\*

## "Gospel Boogie Woogie"

**N**O, IT was not a tap dancing performance! A bit late in arriving, I entered the vestry and heard voices and instrumental music, but more distinctly, the tramping of feet, as the people instinctively fell into the rhythm of the tempo of the music. Where was this, you inquire? At the Church of the Nazarene, location not named.

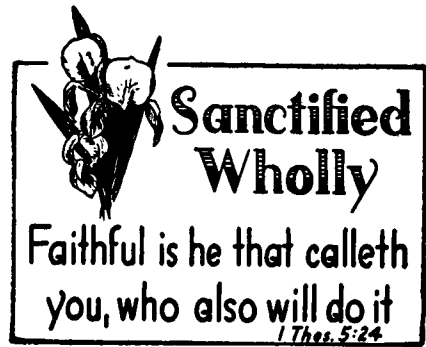
Apparently the music of our church, and that of many other denominations as well, is being greatly influenced by the modern trend of the radio music which has been in vogue for many years. Before the day of radio, and more recently television, hillbilly singing was heard largely in the hills from whence it came and seemed to be welcomed only by those whose musical tastes required such music. Now the musical trend seems to be drifting more and more to the poorest type of music. Many of these songs are of a low grade, from a literary, theological, and musical standpoint.

Fortunately the congregational singing among Christian people has not as yet been seriously affected by this trend. We still sing a solid type of hymns and gospel songs. It is true that many of these songs are being supplanted by the use of a great number of unrelated choruses which may have their place if properly used. But up to the present there is fortunately a feeling among Christian people that there can be no substitute for the well-written, theologically correct, and musically excellent, solid hymns and gospel songs of the Church.

The dangerous trend toward the light and trashy, half-gospel, half-jazz type of songs is to be found among the special singers of today. Unfortunately, the entertainment-loving public has encouraged this trend. Some years ago, I attended one of our large camp meetings. It was an afternoon service. A well-known and highly gifted men's quartet sang a number; the people cheered loudly. Another number was given, more cheering—the atmosphere seemed to be that of a concert. Finally, announcements were made, and this was followed by a gospel soloist who earnestly sang with the Spirit and the understanding, thus creating a spirit of worship which permitted the messenger of God to begin his sermon with some hope of having a sympathetic hearing.

I am aware of the fact that musical tastes differ. We are not pleading for a type of singing that goes far above the heads of the general public. There are those who are genuinely helped by the singing of persons who have very ordinary and untrained voices. A singer must use the type of songs he can best sing, but surely there are songs of a worth-while character which can be

\*Nazarene Elder, Pasadena, Calif.



sung by those of very ordinary attainments, songs that will edify the saints and bring conviction to sinners.

Regardless of what gifts and graces a singer may possess, am I not correct in saying that a gospel singer should not sing to entertain the public? We are not commissioned to sing so as to tickle the fancy of the public, nor to present the gospel in a "cute" or catchy manner. Our task is to present the glorious gospel of our risen Lord through the magic means of sacred song. What you say in your song will be remembered much longer than that which is declared through the preaching ministry. Therefore, how great is your responsibility, how wonderful your opportunity! Should we waste such golden moments in singing songs that carry but a questionable message, much less numbers which border on the ridiculous? Truly it is our task to bless the saints, but can there be any lasting blessings derived from songs that carry a questionable content?

What can be the mental or spiritual reaction to a statement like, "I'm sometimes up, I'm sometimes down, comin' for to carry me home," or, "On the Jericho road there's room for just two," or, "If heaven's not my home then, Lord, what will I do?" or "Deep river, Lord, I want to cross over into campground"? Gone seem to be the days when you hear a gospel soloist sing with a burdened heart such soul-stirring appeals as, "Where will you spend eternity?" "To be lost in the night," "Eternity is calling you," or, "I dreamed that the great judgment morning . . ." May I make a plea for a return to a better type gospel singing, a reevaluation of the treasures you hold in your hand, a new appreciation of the opportunities you have as a gospel singer to bring the powerful message of the Cross to the hearts of saved and unsaved alike.

The question naturally arises, What type songs should we sing in order to best bring about the desired results? This must be answered by each singer for himself. The song must first grip the singer, it must become a part of him, he must feel the message with his heart and soul, and the melody must be of the type that fits his voice. This, I believe, is more important than a display of talent or training.

The matter of tempo and rhythm needs to be carefully considered. The song may be very simple but if sung reverently, and soulfully, it can be the means of great blessing. If sung in the

proper tempo, a tempo suited to sacred music, it can lead souls into the very presence of God. That same number can be sung to a syncopated or other improper rhythm or exaggerated speed, and instead of being instrumental in producing a spirit of worship, it can appeal to the natural rhythmic instincts of all people and soon may be heard the tapping of feet and those who have formerly been habitués of the dance floor will in all probability have vivid memories of such days.

By this I mean to say that there are certain rhythmic effects that appeal, not to the spiritual, but to the sensual. We all know that it is necessary to have rhythm in all music, otherwise it could not be performed; but, brothers and sisters, let us avoid the use of exaggerated tempos that remind us of the jazz orchestras, and that bring into our services the malarial miasmas of the world. Let us, in the words of Paul, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

If we must sing about "a little prayer wheel turning" or "the roundup in the skies," or "I just got to heaven and I can't sit down," or if we must use the weird harmonies and, in many instances, meaningless words of some of the Negro spirituals, may it not be best to set these aside for use in social gatherings or in meetings dedicated purely to entertainment!

In conclusion, may I urge all who have the high calling and the exalted privilege of singing the gospel to select from the vast store of God-inspired songs such as will edify the saints, awaken sinners to their deep needs, and bring glory to that "name which is above every name." I may be as a "voice of one crying in the wilderness" to which scant heed will be paid, but with all my heart and soul I plead with our beloved gospel singers everywhere to sing the gospel.

Paul's exhortation to Timothy may not be out of place, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

---

---

## Our Reward

*The purest peace and blissful love  
Are our reward of God above,  
For heeding Christ with love unpriced  
And keeping bodies sacrificed,  
Until we dwell in love with Him  
As neighbors of the seraphim!*

—JOHN E. BELL

## Human Scrutiny

By Albert Schneider\*

SOME TIME ago, I sat in a courtroom witnessing a civil trial. The evidence was given, the jury charged, and after deliberation they entered with a verdict of not guilty for the defendants. To this, the judge replied, "There is coming a day when this case will be tried before the great Supreme Judge of all the earth. At that time I think the verdict will be different."

I thought seriously how many decisions in the light of the human, will be reversed in the light of the divine. The Apostle Paul says, "I, however, am very little concerned at undergoing your scrutiny, or that of any human tribunal; in fact, I do not even scrutinize myself. Though I am not conscious of any fault, yet I am not thereby acquitted; but He who scrutinizes me is the Lord. Therefore form no premature judgements, but wait until the Lord comes. He will both bring to light the secrets of darkness and will disclose the motives that have been in people's hearts; and then each man's praise will come to him from God" (Weymouth's Trans., I Cor. 4:3-5).

We judge on the visible alone, but God looks at the invisible. "Man looketh on the outward appearance, but the Lord looketh on the heart." We are only too frequently guilty of what the Apostle calls "premature judgements" or pre-judging. The available surface facts are often deceiving.

Paul was not affected by undergoing human scrutiny. He said he was not even sufficient to scrutinize himself. Our own judgments are too often colored by our own conceptions. His own consciousness did not reveal to him any unfaithfulness. Would I could say that! Yet he said, "I am not thereby acquitted."

In the mint at Washington, D.C., is a wonderful scales. It will weigh one postage stamp; yea, it will weigh the lead used to write your name and address upon it. God's scales are even more perfect, for they weigh motive, intent, and purpose.

The Apostle gave good advice when he told us to let judgment await the coming of the Lord. "He will both bring to light the secrets of darkness and will disclose the motives that have been in people's hearts; and then each man's praise will come to him from God." How often, to my later sorrow, have I taken sides or issue, only to find later revelations or more complete knowledge showing a tragic miscarriage of judgment!

My prayer is: "O God, Thou who knowest all things in their true light, help me with sincere effort, pure motive, and honest purpose to press forward. Help me to be a faithful steward. So fill my heart with divine love that the inevitable and inescapable decisions may be tempered with mercy and compassion. Amen."

\*Pastor, First Church, Vincennes, Ind.

# Cleanse the Camp

By Mildred McAnally Hamblin\*

**V**ICTORY! Morale was high! Had not the walls of Jericho fallen at the shout and a trumpet blast, and the city been taken easily? And now the children of Israel turned to the city of Ai, the key to central Canaan, even as Jericho was the key to Canaan itself. Men were sent up to look over the prospects. The report was encouraging, "Let not all the people go up; . . . for they are but few" (Josh. 7:3). It looked easy, so Joshua sent up "about three thousand men"; the rest awaited their return.

But, lo! What happened? The Israelites were routed! They were running, and had lost about thirty-six men. Poor Joshua; he knew not what had happened. He rent his clothing and, throwing himself face down before the ark of the Lord, cried, "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, . . . to destroy us?" (v. 7.)

God heard Joshua's cry and spoke to him, "Israel hath sinned." God revealed to Joshua that one of their number had taken "of the accursed thing." The next day in the casting of lots, it was further revealed that Achan had taken one garment, two hundred shekels of silver, and a wedge of gold worth fifty shekels from the accursed city of Jericho. God had commanded that all the property be burned and the gold, silver, and brass be put in the treasury of the Lord.

Achan had disobeyed. He had stolen from God when God had given, or was giving, them a country rich in resources. He had taken the thing God commanded to be burned. One man among thousands of people had taken a few hundred shekels' worth out of the riches of Jericho. One sinful man had caused an army of about three thousand men to fail in a comparatively easy task.

Even so, one little sin in your life may rob you of victory and finally send your soul to hell. God forbid!

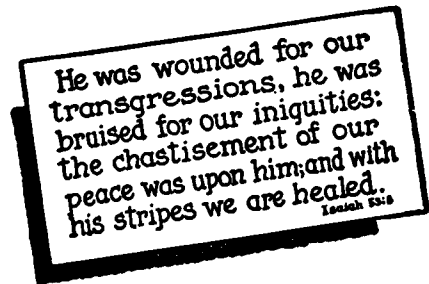
What happened to Achan? He was taken, with all of his possessions and family, *out* of the camp of Israel and stoned to death and burned. The camp had to be cleansed. Even so must every sin be cleansed from your heart and life if you are to be victorious. Israel was then able to take the city of Ai.

It is to be noted here also that the people had gone up against Ai the first time without specific directions from God. Now God gave them a plan of strategy by which, when they followed it, they took the city easily, and God gave His obedient children the spoil and the cattle.

Often we are tempted to say, "Oh, well, it's just a little thing. It won't hurt." But with God there is no such thing as a "little sin." Sin is sin. Because of one man's single sin, the whole

human race was plunged into sin in Adam, and the Son of God had to become "obedient unto death, even the death of the cross" (Phil. 2:8).

Achan had to be purged from the camp of Israel, and each one of us must be purged from every sin through the shed blood of Jesus Christ. We cannot be victorious with one little sin in our lives any more than the army of Israel could be victorious with one sinner (or sinful deed) in their ranks. Let's watch those "little sins," and God will reward us even as He rewarded the obedient children of Israel.



He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.  
Isaiah 53:5

## This Question of Forgiveness

By A. S. London\*

"How often should a man forgive a person who wrongs him?" is the gist of the question which Peter asks Jesus. "Not . . . seven times: but, Until seventy times seven," is Jesus' reply. Forgiveness is more of an attitude than it is a number of acts. "Seventy times seven" in Oriental metaphor meant "always."

Jesus implies that God, the One most wronged of all, eternally forgives and without reservation. If we are to be like Christ, we cannot forgive less. If we cannot forgive those who have injured us, then God is not able to forgive us. "Atonement" from God means "at-one-ment" with our fellow men.

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Mr. T. Z. Koo, the noted leader of China, said years ago that the thing that converted him from Confucianism to Christianity was Jesus' attitude on the cross toward His enemies. He said, "To hear a Man offer forgiveness toward those who had done their worst, who had crucified Him, won me to the Christian faith." Jesus was a living Example of His teaching about forgiveness.

The person who forgives an enemy brings help both to the enemy and to the one who forgives. Trying to get even with a person is one of the best ways to destroy your own soul and wreck your physical health. The great economist, Dr. Irving Fisher, once said that out of five thousand men and women who had failed in business, one-half of the failures were traceable to personality failures. Back of these failures were men and women

\*Cedar Springs, Michigan

\*Sunday-School Evangelist, Oklahoma City, Okla.

whose lives were eaten by hatred and revenge. Energy released in one's life by forgiveness and love toward his fellow men often starts the individual on the road to success.

Hatred and ill will release toxic poisons in the blood stream. It is death to the highest in life to hold a grudge or seek to get revenge on one who has wronged you.

The American Medical Association came out with a statement some time ago that was thought-provoking. "Fifty per cent of man's illness is caused by wrong mental-spiritual attitudes."

War is caused by hate. We can never expect to stop war, and have nations to live in peace, until the people in these nations forgive one another.

*If I myself see every fault  
In kin and friend,  
The world may never see the day  
When war will end.*

Christian forgiveness is basic. God forgives as we forgive. This question of holding grudges, of feeding people on "cold shoulder," and trying to "get even" with someone, and at the same time professing to know Christ, does not harmonize with the teachings of the Bible.

How often should a man forgive? *Always!*

## Think on These Things

By F. Lincicome\*

JESUS advised, Sit down and count the cost. Count means to think, which is something not many people do. Someone said, "Only 5 per cent of the people think. Ten per cent of the people think they think, while 85 per cent of the people would rather die than think." It might be well to ask people who are sworn into the office of president, governor, or senator, instead of the customary oath, "Do you solemnly promise to think?" There is nothing very dramatic about the one word think; but if you were to start tracing most bad situations back to their beginnings, you would find that somebody didn't think nearly enough.

They did not think long enough in making a choice of a life companion. Hot, scalding tears are chasing each other down over thin cheeks of many a young lady because she did not think. A young lady met a young man at a dance hall for the first time. In four weeks he proposed and in three months they were married, only for her to wake to the fact that she had married a libertine, a gambler, and a drunkard.

When Jesus said, Count the cost, He told us to begin nothing without considering what the end might be. For just as the oak is in the acorn, just as the fire is in the match, just as the sin is in the thought, and just as the harvest is in the seed, just so the end is inherent in your beginning. Guard your beginning, and the end

\*Evangelist, Gary, Indiana

will have no dread. Let the first overdraft be avoided, and there won't be any bankruptcy; let the first game never be played, and there will be no gambler; let the first drink never be taken, and there will be no drunkards.

There is on record many a dishonest transaction, defeated candidate, miserable divorce case, untimely death, financial failure, unhappy backslider, all because the people didn't sit down and count the cost, because they didn't think, or because they leaped before they looked. There are people in every one of the sixty-two state prisons from the senate, from the city council, from the countinghouse, from the judicial benches, from the pulpits, and from all walks of life because they did not think. There are millions on the broad road that leads to utter banishment from God, heaven, happiness, and loved ones, who would not be there very long if only they would sit down and count the cost of what it is going to mean to be lost, hopelessly lost, irreparably lost, and eternally lost. Lost to happiness, lost to loved ones, and lost to heaven!

Sit down and think. "Think" hangs in every FBI office. Too bad it doesn't go with every executive office! The old precept, "Look before you leap," is always wholesome. Many a person is in a condition of embarrassment because he did not look.

\* \* \* \*

Most of the trouble in our churches is caused by people who are not big enough to see anything beyond their own private opinions. Some churches have been split wide open by little people who are more determined to save their face than they are to save the world.

Just what is your size? Stand up and let us see how big you are. "Your size is determined by the way you take criticism." The moment the little person is criticized he flies to his own defense. He shows resentment.

Your size is determined by how many people you like and do not like. The big man's life is too short to feel anything but good will toward all people. The big man will go the second mile and will turn the other cheek. The little man turns his head and bites his tongue while his heart skips a beat or two. The big man returns good for evil.

Your size is determined by how you take your defeats and failures and misfortunes. The little man looks around to see if he can find someone to blame for his failure. Christ is looking for big men—oh, not for seven-footers or three-hundred-pounders, for the size of a big man is not determined from the standpoint of weight. "The real test of a big man is not how he acts when all goes well, but how he 'reacts' when all goes wrong."

---

Men ought to regulate their lives by the gospel thermostat.—HENRY T. BEYER.



## GOD'S VOICE

By Arthur H. Townsend\*

**A**FTER Jesus had constrained His disciples to get into a ship, He sent the multitude away, and went up into a mountain to pray (Matt. 14: 22-23). When night came down, the ship was tossed by wind and waves; then Jesus came to His disciples in the fourth watch, walking on the water (Matt. 14: 23-25).

The disciples feared the wind and waves. They feared the "spirit" which walked toward them. So great was their fear that they cried out (Matt. 14: 26). Jesus said, "Be of good cheer; it is I; be not afraid" (Matt. 14: 27). Their faith began to rise, their fear to go. Whenever faith rises in the heart and life, fear departs. Fear is not faith. Faith puts fear to flight. We need faith to believe. Peter is an example. When faith began to rise in Peter's heart, he said, "Lord, if it be thou, bid me come unto thee on the water" (Matt. 14: 28). Jesus said, "Come," and Peter walked toward the Christ on the water.

When Peter heard the Lord's voice, he was inspired to believe. At first, he was in a quandary. He wasn't sure. Jesus spoke again. Peter began to lose his fears. Faith began to mount. He stepped out upon the water and commenced to walk toward the Christ. With faith in his heart, he did the impossible. Then he looked at the boisterous elements; he lost faith, and began to sink (Matt. 14: 30). "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. 14: 31).

Faith is not worked up. It is not a thing of the emotions. We are informed that "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). Peter heard the Lord's voice. The Eternal Word was speaking. Faith welled up in Peter's heart. Although they had entered the fourth watch—a fit setting for ghosts—Peter cast aside his fears. There was a great change in his heart—fear gave place to faith; he believed.

Can we hear God's voice today? I believe so. In fact, I know so. Each raindrop that falls on your house-roof, each gentle breeze blowing through the treetops, each roaring hurricane or thunderclap is God's voice speaking to your heart. God speaks through nature. He also speaks to us through His Word—the Bible. God's Spirit speaks to the inner man. In so many ways, by so many means, God speaks. He spoke yesterday; He speaks today; and He will speak tomorrow. We should give heed to the voice of God.

David, the Psalmist, said, "To day if ye will hear his voice, harden not your heart" (Ps. 95: 7-8). Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3: 20).

\*Prince George, B.C., Canada

## God's Good Way

By George H. Talbert

*The way I take is sometimes dark and drear  
And I can see no light to guide my way;  
My brook dries up and I am left alone  
To try to keep the hounds of doubt at bay.*

*But when I stand and wait and trust my Lord,  
He opens up the way and takes me through  
To blessed, sweet deliverance and makes  
The great calamity to show His grace anew.*

*And when the storm subsides and all is still,  
I hear within its calm a soft voice say,  
"Well done, good servant of thy Lord;  
Thou broughtest faith to needy men today!"*

---

---

## A Problem of Books

By Edwin R. Anderson\*

**I**T WAS my pleasure the other week to have lunch with a gentleman who is quite prominent in the book-world. He has written several books himself, and he is at the present time serving as a reviewer on one of the larger metropolitan newspapers. Quite naturally, the talk drifted around to books.

I still remember the dazed expression and the slow shake of the head! "I simply can't understand what has happened to the book business this past year. There just does not seem to be any kind of explanation for what has taken place." Obviously something was quite wrong according to his way of thinking. He continued, "Do you know what type of books have filled the *best seller* lists for almost the whole of the past year? Would you believe it?" He hurried on without waiting for my opinion, "Well, it has been books about religion! Yes, sir, about religion! There have been more books centering around that subject this year than in any other single year that I can ever remember. But here now is the thing that I simply can't understand . . ." and he leaned over. "I am, as you know, a book reviewer. I have read several of these religious books. And do you know, would you believe it, the amazing thing is that almost none of them could stand on any kind of test of literary merit! In fact, two of them are so badly written they would never pass a grade school grammar examination! But people are buying them up, and reading them . . . bad grammar, worse merit, and all . . ."

And my only reason for reporting all of this is to lead up to that closing remark of my book friend. He said it almost to himself, as if it were a mental opinion he dared not share—"Bad as these books are from almost every angle, they seem to be feeding some kind of hidden hunger; they seem to be appeasing some kind of inner

\*Waterbury, Conn.

agony. And it seems to be very important to these readers. If only we could put our finger on it . . . !”

I leave my friend at this point. But it is a point of serious spiritual consequence, and I would join you here, dear reader. Did you note those two phrases, “hidden hunger” and “inner agony”? I can think of no better, clearer, sharper definition of a heart that is seeking to find rest in a restless place; seeking food where there is nothing save desert; seeking assurance in a weary place where everything is haunted by the grim ghosts of uncertainty, fear, doubt, and dismay. In short, here is a good definition of a person without a saving relationship with the Lord Jesus Christ.

“Hidden hunger” . . . “inner agony” . . . did you know that, hundreds of years ago, the same verdict was rendered by another, and recorded in the Word of God? “The wicked are like the troubled sea, when it cannot rest, . . . There is no peace, saith my God, to the wicked” (Isa. 57:20-21). “No rest” . . . yes, that is to be written over the heart of every one who is dominated by sin rather than delivered by the Sin-Bearer; under the curse instead of being under the Cross. True “rest” must be spelled with a capital R; for true rest is a Person, the Giver of the rest which is needed for the hunger, ache, and longing of the soul.

It is the tragedy of the day that while men are realizing that something is wrong, they are only wading into worse wrong, by not heeding nor turning to the great “right” of “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). And did not this true Rest identify himself as “the way, the truth, and the life” (John 14:6)?

Well, my poor book friend simply couldn’t understand it. To him, it was just a question

of “literary merit.” But, reader, you understand it quite differently, do you not? It is the basic, bedrock business of the starved soul sold under sin, that surely needs to see so great salvation served by so strong a Saviour.

I remember the close of that lunch hour. As we arose, I leaned over and said, “Sir, I should like to give you a Book to review . . . all by and for yourself. I want you to read it with honest mind and open heart. If you will do that, I will guarantee that your every question will come square against the clearest answer. And, sir, in all this world of books, this Book that I should like to give you is the only Book that really counts, in the long and final run.”

And with that, I handed him a Gospel of John. He smiled thinly . . . but took it. Meanwhile, I am praying for him. And I am praying for you as well, dear reader . . . you with that “hidden hunger” . . . you with that “inner agony” . . . you who have been away from Him for so long. I say in the words of the Lord, “Come now, and let us reason together” (Isa. 1:18). In that way you really “put your finger on it” for good!

## Through Thick and Thin

By E. D. Leavell\*

**I**T IS SAID of pilots that “it is in thick, not in clear, weather that airmanship is proved.” The man who takes his plane off and flies around the field may do well enough on sunny days, but if he can navigate through the storm and bring his craft in safely he has proved his skill as an airman.

The same is true also for the man who will live for God. God expects us to be more than “fair-weather pilots.” It is in the “thick-weather” experiences of life that He would prove our ability to live for Him, to be true to Him, and to be Christian. We may do well as Christians when surrounded by Christian friends and ideal circumstances, but it is only when we have been subjected to the test that the depth of our experience is proved.

I have heard some say, “I could be a Christian—a good Christian—if my situation were different.” Such folks elaborate on the difficult family situation, the adverse companions at work and play, the poor, irreligious town in which they live, and the multitude of temptations that beset them. They declare that if these things were different they could be Christian. This is the common complaint of “fair-weather” Christians who fail to realize that God expects all of us to be able to stand the test regardless of time, place, position, and circumstance.

Friend, when you long for an easier situation than you have at the present, remember, “It is in thick, not in clear, weather that airmanship [yes, and your Christianity] is proved!”

\*Terra Bella, California

---

---

## The Beauty That Lives Forever

By Lloyd M. Hearn

*Some beauty lives for ages,  
In a long long-loved parade;  
Some beauty dies with each dying sun;  
And some shall never fade.*

*Some beauty crowns the mighty,  
For all the world to praise;  
While some adorns the humble heart,  
Untouched by glory’s blaze.*

*Some beauty dies for the many,  
Yet lives for the seeing few;  
For beauty will live the longest  
In hearts that are good and true.*

*And the beauty that lives forever,  
Grows young through eternity,  
Is the beauty that lifts me heavenward,  
And lets God live in me!*

# What Is False Holiness?

By Fannie Erb\*

**W**OULD GOD use the term "true holiness" if there were no false holiness? In Ephesians 4:24, we read, "And that ye put on the new man, which after God is created in righteousness and true holiness."

False holiness is anarchy against God. Unbelief is bad enough, ignorance and indifference are fearful in results, but false holiness is worst of all in doing damage to God's kingdom here on earth. It professes to be the real, claims to be doing all to the glory of God, while at the same time it tears down, obstructs, and brings ruination to the cause of God wherever possible.

Such people have the profession, but not the life; the shell, but not the kernel; the boldness and the zeal, but not the love; the form, but not the power. They want the power and victory of the truly sanctified, but without paying the price; therefore, they must put down the real, or it will expose them. Just as jealous, cruel Cain killed his innocent brother, these false holiness folks persecute and put down the true. This false holiness put Jesus on the cross, and is an enemy to all righteousness.

Such false professors refuse to suffer for Jesus' sake—to pull for God, or fight on His side. They are unwilling to wait for their kingship and reign with Christ in the eternities, but they must have their little kingdom here and now. The only heaven they will ever know, like a sinner, is here in this world, unless they repent and get right with God. That is the reason that there is so much wirepulling, carnal striving for place and position, earthly power and glory, even in our holiness churches.

Just as the world hates imitations, counterfeits, and false representations, so God hates false holiness. Such folks profess the highest, and live the lowest—for no one can go lower than hatred of God and His people. Such folks are a stench in the nostrils of God. They have the foam, but not the cream; the glitter, but not the gold; the form, but not the glory, and are empty, hard, and cold.

The enemy does not fight and oppose these folk as he does the real, and they are able to put things over—making their weeds, hay, and stubble loom high on the horizon. They make good progress and thus deceive their thousands, as many people are looking for an easy way to heaven, not realizing the false way is the way of eternal death.

These are the folk that believe they are rich and increased with goods, and have need of nothing; but they do not know that they are "wretched, and miserable, and poor, and blind, and naked." But there is a way out, if they are willing to pay the price; for "gold tried in fire" is still on the market of heaven, and only those who value

heaven cheap at any price will ever get there, and these are the true holiness folk. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

## GOD, GIVE US MEN!

By Walter F. Isenhour\*

*God, give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready  
hands.*

*Men whom the lust of office does not kill;*

*Men whom the spoils of office cannot buy;*

*Men who possess opinions and a will;*

*Men who have honor; men who will not lie;*

*Men who can stand before a demagogue*

*And damn his treacherous flatteries without  
winking!*

*Tall men, sun-crowned, who live above the fog*

*In public duty and in private thinking.*

**T**HE AUTHOR of this verse certainly penned a truth that no honest man can gainsay. How the world needs men of honesty, men of purity, men of faith, men of principle—yes, men of God! We need men who will not sell out for money, for popularity, for fame, or for power. Indeed, we need men "whom the lust of office does not kill," "who live above the fog in public duty and in private thinking."

May we pray, "God, give us men." Men who are born again; men who are cleansed through and through by the blood of Christ—yes, sanctified men. God, give us men who hate sin and the devil; men who love their fellows to the extent that they will not do them any harm, but have a holy desire to do them all the good they can.

No honest, honorable man will live merely to "feather his own nest," gratify his lusts, and gather to himself all that he can of this world and hoard it away for his selfish use. Good men, godly men, don't live merely for themselves, but for others. Men of noble principle don't work themselves into office, into business, into leadership, into responsibility, into power, that they may "lord it over" their fellow men. They don't make a nation drunk for money; don't curse their country with bad literature for money; don't corrupt the minds of our youth with lustful, ungodly, wicked art and moral-wrecking, life-wrecking, soul-damning movie scenes for money.

How we need men of unspotted character, unspotted soul, to fill our pulpits, write our books, edit our papers, teach our schools, fill our offices, make our inventions, compose our poetry, paint our pictures, write our laws, build our homes, lead our nations, and win the lost unto God! Yes, God, give us men, manly men, loyal men, prayerful men, godly men. The nations of earth are perishing for the lack of them.

\*Aurora, Oregon

\*Taylorsville, North Carolina

## The Quadrennial Address Again

**I**N THE HERALD OF HOLINESS for July 16, the Quadrennial Address was published in its entirety. I hope every reader of our paper carefully perused this significant message to the Thirteenth General Assembly. If you haven't found time to do it yet, hunt up that issue and do it now. It will fill you with thanksgiving for what God enabled us to do during the past quadrennium and stir you with faith and vision for the future.

**I**HAVE NOT been able to get away from this important pronouncement and, therefore, call your attention especially to some of its outstanding features. In its opening paragraphs it

### The Church—Christ's Creation

deals with the Christian Church as a whole, emphasizing the fact that the Christian Church is Christ's creation. He brought it into existence and is continuing its progress. Accordingly, He said, "I will build *my* church." "The Christian Church has been in the past and continues to be in the present preserved and promoted primarily by the divine life and energy within itself. Although man has been the instrument used, the power and life has been of God." In this lies the secret of the Church's preservation and promotion in the face of many and terrible foes. Of the perpetuation and growth of the Church it can be truly said, "It was 'not by might, nor by power, but by my spirit, saith the Lord of hosts.'"

**F**ROM A brief discussion of the Christian Church as a whole the Quadrennial Address moves on to a few words about the men who had to do with

### Church of the Nazarene— Founders and Early Leaders

the founding and early leadership of the Church of the Nazarene. Every member of the Church of the Nazarene ought to read and reread what happened to these men, the momentous change which took place in them that laid the foundation for our church. This mighty transformation is described thus:

"Probably few, if any, of these men realized the full significance of their strategic position or the role in which divine Providence had cast them, but they were men with a message which had found its genesis within as an appeaseless soul hunger which no husks of theology nor empty ritualism could satisfy. It set them to seeking God; it stirred the depths of their being; it would not be quieted; it revealed sin in them; it brought them face to face with the eternal law and its awful penalties. They were pierced by the arrows of the Almighty; they were torn by the terrors of the Lord and driven by the fears of the wrath to come, until in desperation they turned to the shadow of that great Rock in a weary land and found God in gloriously pardoning mercy and unquestioned reality. From that initial experience of grace, they went on to perfection. They

## EDITORIALS

mourned the presence of the carnal nature within; they agonized for deliverance from the principle which is not subject to the law of God, neither indeed can be. Their prayer was: 'Let me die, let me die.' And there on the cross of a Christian consecration and midst the fires of a purging Pentecost, they did die to sin and self and were filled with all of the fullness of God.

"Now they found that, whereas before they could not rest for fear, remorse, and soul-hunger, now they could not rest for soul-joy. They must proclaim the glad tidings. Their message burned on their lips and burned into the souls of their hearers and made the hungry multitudes eager to hear them again and again. Theirs was the voice of joyful experience. Of course, it was a message of wrath, for they had felt the woe of sin. Of course, it was a message of mercy, for they had found an abundant pardon. Of course, it was a message of holiness, for the cleansing stream they had beheld, plunged and shouted, 'It cleanseth me.' Of course, it was a message of joy, for their souls exulted in God. It was both the law and the gospel melted into one flaming evangel. It found fuel, as someone has said, 'corded and hungry of combustion,' in every human breast. It struck a responsive cord in every awakened soul which found an echo in every other as if some celestial current had been suddenly and for the first time started. It drew the half-frightened, sorrowful multitudes toward God until they touched the hem of His garment and were healed."

Nazarenes everywhere should study these two paragraphs which so fittingly describe the experiences and messages which characterized those who pioneered the gospel of holiness in the Church of the Nazarene. This will help us to contend for the same spirit in our experiences and messages. Without it we cannot continue to promote the cause of full salvation as represented by our church.

**T**HE Quadrennial Address has some statistics in it which vividly set forth the progress the Church of the Nazarene has made during the last four years. In

### Progress During 1948-52

the home field—European South Africa, Hawaii, Alaska, Australia, the British Isles, Canada, and the United States—there has been a net gain in membership of 33,199. This is a percentage increase of 15.87, the best that we have had since the 1936-40 quadrennium. This raises our membership in the home field to 242,476; and when we add to this our membership in the foreign field, we now have a total worldwide membership of 275,964.

Also, there has been a net gain during the quadrennium of 473 churches, which is nearly

# Stephen S. White

double the net increase of the 1944-48 quadrennium. Now we have a total of 3,789 churches in the home field; and when the churches in the foreign field are added, this is brought up to the grand total of 4,338 fully organized churches.

The record in foreign missions for the quadrennium is summarized thus: The total of \$4,765,404.04 has been invested in this cause. Eighty-three missionaries have been appointed, and most of them are already serving on their appointed fields. There are also 1,006 native workers. Multiplied thousands have sought pardon and purity at Nazarene altars in the foreign fields, and our church membership there is now 29,798.

Our giving for the quadrennium has been as follows: "We have given to local interests, including buildings and improvements, in round numbers, eighty-two and one-half million dollars. We have given to all district interests six and one-half million dollars, and to all of the general interests of the church we have given a total of approximately nine million dollars, which brings the grand total for the four-year period to over ninety-seven million dollars. The average per capita giving for the quadrennium was \$105.94. The greatest percentage of increase has been in our giving to general interests."

The Nazarene Young People's Society has shown a "splendid growth the past four years with a net increase in membership of 12,708 and a percentage increase of 19.3 per cent, which exceeds the percentage increase of church membership for the denomination."

In the Sunday schools "we now have an enrollment in round numbers of one-half million, which is an increase of 100,000, with an average weekly attendance of 325,000, which represents an increase of 73,000. Last Easter Sunday marked a record-breaking weekly attendance of 514,000."

"The Woman's Foreign Missionary Society has shown a net gain of 268 societies and 11,718 members, making a total of 2,999 societies and 82,822 members. The Church Missionary Society has shown an increase of 246 societies and 7,273 members, which is the total both in number of societies and membership at present. Total money raised by both groups has amounted to the handsome sum of \$3,992,901.45."

The Nazarene Publishing House reached an all-time high of \$6,260,000.00 in sales, and an annual all-time high this year of \$1,817,000.00. This great institution of the church is sending out "hundreds of thousands of books, periodicals, tracts, and other literature, plus a great volume of material from our music department, to tell the 'tidings round' of a God mighty to save, and strong to deliver. This 'big business of winning men,' as represented by our Publishing House, has by far the greatest mail volume of any busi-

ness, corporation, or organization in greater Kansas City."

Our colleges are moving ahead in every respect. During the quadrennium which has just closed their total annual enrollment has averaged 4,623, and during the four years they have graduated 2,223 students. Along with this the "physical equipment has been substantially improved on every campus, and this has been done without plunging the schools into paralyzing debt. Faculties have been improved and definite steps taken for a fuller accreditation."

Of the progress of the Nazarene Theological Seminary, the Quadrennial Address has this to say: "The school is just now completing seven years of history; remarkable history it has been—I think unequaled in the history of such institutions in their beginning years. Our highest annual enrollment has been 204, and we have graduated to date 204 with a Bachelor of Divinity degree."

The Nazarene radio programs are now being heard over 368 stations in 16 different countries. Thus the work of the Church of the Nazarene is being made known around the world.

**T**HUS FAR the Quadrennial Address has been retrospective, giving a bird's-eye view of the progress which our church has made during the 1948-52 quadrennium. Then

**Looking Within** it pauses for a brief time of introspection. Here it recognizes

the terrible power of evil today. It does not ignore the difficulties which confront those who would battle for the kingdom of God. Nevertheless, there is a note of optimism in this section. In spite of the forces of evil which threaten us on every hand, God is still on the throne and our church continues to recognize Him and the vision which He gave to our founding fathers. Our people have not backslidden. By the help of God we can and will continue to go forward.

**T**HE THIRD section of this report is prospective. In it some important goals are set for us as a church. Thank God for leaders who have vision,

**Goals for 1952-56** who believe that our church ought to go somewhere worth while during

the next four years. People and organizations that reach desirable objectives do so because they make plans and set goals. God has little use for a church which has no foresight or purpose as to the future. It is a sin for a church to seek growth at any cost, or at the expense of its standards, but it is also a sin to fail to advance. The Christian Church can continue to live only by conquest; and what is true of the Christian Church as a whole is true also of that part of it which is known as the Church of the Nazarene.

The membership goal is 75,000 new members—15,000 during each of the first two years and 20,000 during each of the last two years of the quadrennium. Along with this increase in membership

we must unite our efforts to organize one thousand new churches by the close of the next quadrennium. During this four-year period we must set ten million dollars as our goal for world evangelism.

How are we to achieve these ends? By means of a continued emphasis upon vital spirituality through all of the agencies of our church—missions, home and foreign; education, our seminary and our colleges; the Nazarene Publishing House with its wide dissemination of the written gospel; the Department of Church Schools with its many and varied activities; the Nazarene Young People's Society; Servicemen's Commission; radio; and the Crusade for Souls, with its constant demand for

revivals through mass evangelism and personal work.

We thank God for what He has helped us to do in the past, but we must no longer look backward, even for thanksgiving. We must turn our faces steadfastly toward the future, for there is much yet to be done. We must begin at once to realize the goals set before us by our leaders as God has inspired their faith and vision. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

---

---

## The Young People's Society

*L. J. Du Bois, Secretary*

### "Thy Speech Bewrayeth Thee"

**W**E HAVE been thinking during the past few weeks about purity of mind. We have discussed what it means to have a pure mind and what it takes to maintain a pure mind.

We admit that it is possible for a Christian to have impure thoughts and no one else ever find it out, but such is usually not the case. What one thinks will eventually come out in his speech. Impure talk is the result of an impure mind. It is hardly possible for one to contend that his mind is clean if his conversation is unclean. Not only will provincial accent mark one's nationality, as was the case with Peter, but the content and the flavor of his speech will mark one's spirituality.

But most of those who are called in question because of improper speech counter with some such excuse as "I did not realize that it was wrong." Perhaps that is so. Perhaps we have not discussed sufficiently this matter of the relationship of impure speech to impure minds and hearts. In that event it is time we did, for there is no point at which the world watches the Christian's life more than that of his talk.

James (James 3:1-18) warned us that the tongue is a powerful member of the body. Indeed it is. It is capable not only of sounding forth in testimony and praise to the grace of God and in influencing the unsaved to Christ; it is also capable of denying our Lord and undermining the whole Christian testimony of a church or a community. It is wholly inconsistent that there should come from the mouth of the man or woman of God

both praises and curses. "My brethren, these things ought not so to be" (James 3:10).

And so, let each of us give his speech a good analysis. Is it that which would be to the glory of God? Are there habits of talk which we have developed which are questionable? Then let us change those habits that our speech will rightly reflect the spiritual testimony which we claim.

### Prayer Tower Requests

*August 3-9 Cape Verde Islands*

God is moving mightily through the ministry of our missionaries and native pastors. Pray for Brother and Sister Earl Mosteller as they take up the

work again after returning from furlough; for Lydia Wilke, Rev. Clifford Gay, and Rev. and Mrs. Ernest Eades, already on the field; and for the new missionaries, Rev. and Mrs. Elton Wood, as they take up the work. Let us pray for the fifty-seven churches and preaching points and pray that in these days many souls will be brought to Christ.

*August 10-16 Guatemala*

In Guatemala our missionaries work through many obstacles to present the gospel to the Indian-Spanish-speaking population, and among the greatest obstacles are those of Satan. Let us remember to pray that God will constantly keep His hand upon our workers and particularly grant them physical strength. Pray for the school at Coban, our fourteen missionaries, forty-two native workers, and particularly the new missionaries, Rev. and Mrs. James Hudson, who have just arrived on the field.

---

---

## Home Missions and Evangelism

*Roy F. Smee, Secretary*

### New Churches

**A**T THE close of the quadrennium, a number of churches were organized that boosted our total to 736 for the four years, but we have not yet had opportunity to report them. They are as follows:

The Camden Avenue Church in Tucson on the Arizona District, organized by District Superintendent M. L. Mann.

The Waterloo church in Central Ohio District, organized by District Superintendent Harvey S. Galloway.

The Mansfield church on the Kansas City District, located in Wright County, Missouri, organized by District Superintendent Jarrette Aycock.

The Niles church on the Michigan District, organized by District Superintendent Orville L. Maish.

The Gothenburg church in Nebraska, organized by District Superintendent Whitcomb Harding.

The Reidsville church in North Carolina, organized by District Superintendent C. E. Shumake.

The Mountain View Church in Hamilton, Ontario, organized by District Superintendent T. E. Martin.

The Gould church in Southwest Oklahoma, organized by District Superintendent W. T. Johnson.

District Superintendent Paul H. Garrett organized the South Oak Cliff

Church on the Dallas District to begin the new quadrennium. There were thirty-nine charter members. Rev. J. E. Moore is the pastor.

Also on the Dallas District there were eleven members as the charter opened for the Garland, Texas, church. Rev. Lawrence R. Alexander is the pastor. They have purchased lots and plan to build as soon as possible.

South Carolina also has a new church since the General Assembly. On June 29 there were ten charter members for the church at Newberry, organized by District Superintendent W. R. Cloer. The "Showers of Blessing" radio program helped to launch this church. Then Rev. Darrell Jauch was sent into the town for three weeks, followed by five weeks of revival with the Bob Jones trio, Rev. J. P. Jernigan, Rev. Harold Liner, and L. V. Davis, and the district superintendent. Rev. Max Jones has been appointed pastor and the new church is buying a church building.

On July 6, District Superintendent W. D. McGraw, Jr., organized a church at Grand Ronde, on the Oregon Pacific District, with eleven charter members. They have averaged forty-one in Sunday-school attendance for the past six weeks. Rev. J. E. Burkett is supplying as pastor for the time being.

### How One Church Grew

The story of First Church in Tyler, Texas, is the story of church growth and home missions. When Rev. Floyd P. Smith went to Tyler as pastor, there were 76 active members on a much larger church roll, and the Sunday school was averaging about 112. In spite of some difficulties, the church has had a steady growth. The Sunday school soon grew to 150. Then a new church was organized in Tyler, and First Church helped by giving 35 Sunday-school members. Shortly after this the big foundry shut down, throwing eight families out of work and making it difficult to meet the monthly payments on the loan on the new church building. Before the foundry reopened, six of these families had moved elsewhere.

However, God has blessed the church, both through home missions and active visitation. The pastor has taught the young married couples' class and seen it grow from three or four couples to an average attendance of twenty-eight. Many of these have been saved and brought into the membership of the church.

As a result of good growth, the church is now not only able to carry

its building indebtedness but has recently purchased a lovely brick par-

sonage and given the pastor an increase in salary.

## THE QUESTION BOX

Conducted by Stephen S. White

*Q. Is consecration a divine or human act?*

A. I judge that you are thinking of consecration as one phase of entire sanctification. The usual meaning given to it in this connection makes it a human act. This is in accord with the Old Testament when it calls on the people in several places to sanctify themselves. In Leviticus 11:44 we have these words: "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." Similar exhortations are given in a number of places in the Old Testament as follows: Lev. 20:7; Num. 11:18; Josh. 3:5 and 7:13; and I Sam. 16:5. Of course, these statements have to do with ceremonial sanctification rather than actual sanctification. Nevertheless, they symbolize the truth as to one phase in actual sanctification.

As we turn to the New Testament, we find Paul's great verse on consecration, and he certainly describes it as a human act. Here are his words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Occasionally consecration has been used in a different sense, but it has been so generally used as I have indicated that it seems to me to promote confusion and misunderstanding to use it otherwise than as a human act. Let's continue to follow Paul and the great majority of the writers and leaders of the modern holiness movement as to the meaning of consecration.

*Q. What do you think about preachers not paying their debts? I know of one who owes a considerable sum and is doing very little about paying it, although he has a church and is getting a good salary.*

A. Let me say first of all that I think our preachers have as clean a record for paying their debts as our laymen, and I also believe that the record for both of them is good considering the average of church members. Still, this does not excuse any of us for failing to pay our debts. And, whether we like it or not, we preachers must face the fact that failure to

pay our debts will not be forgiven by the public, whatever the cause may be. We are in the limelight, and people will be sure to find it out if we do not pay our debts; and, in spite of everything, finally it will ruin our ministry. It has often been said that there are two sins which will inevitably wreck a preacher's ministry—his carelessness as to money matters and the same as to his relation with the opposite sex. This is as true today as ever before. We should all face these two facts and recognize their truth whether we want to or not. Any preacher who takes a chance with these sins is surely foolish, even from the standpoint of his welfare in this life.

*Q. I heard someone say that God is never responsible for a person's not being healed physically. Is this the case?*

A. If I understand your question aright, I would have to answer it, "No." God has made the provision for all men to be saved. Jesus died for all, and not just a part of the human family. Through His death, the Son of Man also made it possible for all physical disease to finally be conquered. Nevertheless, the salvation of any and every man finally rests upon his choice. In the true sense, God is never responsible for a sinner's being lost. The same cannot be said, however, as to the healing of physical ailments. In some cases it is not the will of God to heal the body. Thus at times God is responsible for a person's not being healed. Some good people will not agree with this, but in disagreeing they are not following the teaching of the Bible. I say all of this although I believe very definitely in divine healing and know of many cases of divine healing. Further, I believe that not nearly so many people get healed as should, simply because they do not go to God in real faith. Still, I cannot believe that it is God's will for every sick person to be healed, and, therefore, that there are no cases where God is responsible for the lack of healing. All may be saved, but not all may be healed in this life. In heaven there will be no sickness, for we will then have our glorified bodies. Thus complete physical healing will ultimately come to all Christians through the provisions of Jesus' blood.

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## August

### Missionary Schedule

- Bevill, Dorothy 10-15 N.W. Indiana  
17-24 Little Rock, Ark.\*  
29-31 Shreveport, La.\*
- Chung, Robert  
10-24 Washington Pacific
- Cochran, John  
4-5 Missouri W.F.M.S. Conv.  
10-24 Northwest
- Hall, John 4-6 Omaha, Nebr.
- Hampton, Harold 10-24 Northwest
- Hetrick, Paul 5-10 E. Tennessee  
14-31 Florida
- Koffel, Irma  
1-4 Wash.-Phila. Assembly  
5 Virginia W.F.M.S. Conv.  
12 Wisconsin W.F.M.S. Conv.\*
- Lee, Earl  
1-10 Wash.-Phila. Assembly & Camp  
17-31 Florida
- Pitts, Joseph  
4-6 Omaha, Nebr., Convention  
17-31 Western Ohio
- Poteet, Henry 4-6 Shelbyville, Ill.
- Ragains, Louis  
4-6 Omaha, Nebr., Conv.  
10-24 Northwest
- Russell, William 10-15 Central Ohio  
17-31 Western Ohio
- Torgrimson, Phil  
4-6 Omaha, Nebr., Conv.  
11-14 Iowa Assembly  
21 Akron, Ohio
- Willox, Agnes 17-31 Western Ohio\*
- Witthoff, Evelyn  
4-6 Omaha, Nebr., Conv.  
11-12 N.W. Oklahoma Conv.

Send mail for these missionaries c/o  
Dept. of Foreign Missions, 2923 Troost,  
Box 527, Kansas City 41, Mo.

\*Tentative

### John Silvanus Penn Memorial Church

On Sunday, June 8, we dedicated the John Silvanus Penn Memorial Church at Albertville. Joseph Penn was present and preached in both morning and afternoon services. Both times there were seekers at the altar, so that was a good dedication for the building. The auditorium, which comfortably holds 150 or 200 people, was filled and God's blessing was upon the services. This building is of solid brick construction, cement plastered on the outside and neatly though plainly done up on the inside. Besides the church auditorium, there are two rooms on the rear of the building that will eventually be Sunday-school rooms but will have to be used for the present as living quarters for the pastor and his family.—W. C. ESSELSSTYN, *Transvaal*.

### Stewards of God

The North Hollywood, California, Church of the Nazarene has voted for the second year to become members of the 10 per-cent-giving plan.

At the first meeting of the church board for the new year this plan was again unanimously adopted. After comparing balances with the previous years, we found that our treasury was in better shape, and we had been blessed financially sufficiently to prove that you cannot outgive God. Just thought you would like to know.

*In the interest of foreign mission,  
/s/ MRS. GRISELDA BROWN  
Secretary Church Board*

### The Missionary Children

Since we have so many little ones, each year at council time we try to have a program, similar to our vacation Bible schools at home, the chief purpose being to help the children definitely in their spiritual life. Our "council Bible schools" have been interesting, helpful, and different each year.

Sometime during council sessions the children put on a little impromptu program. One year we had five different special solos, or duets, in five different languages—Afrikaans, Zulu, Shangaan, Sepedi, and English. That

year the theme was "Jesus, the Good Shepherd," and we had one dressed as a typical shepherd, one to explain every part of his costume, and all to say the memory work: the twenty-third psalm and part of John 10.

These children are no different from others. They are full of fun, wide-awake, and lively. I've heard that some of the children have even put little snakes or bugs in beds of the "grown-up" children.

Though full of fun, each year all of the group have testified to a definite time of salvation, and they realize that Christ is the real center in all of their lives. This year, with smaller children growing larger and new ones coming among us, we are praying again that all will know salvation from sin and be drawn closer to God. We, as missionaries and Christian workers, have a great responsibility to our own children; and no matter how busy, we must never be too busy to bring our own little ones to Jesus.—JEANNETTE HAYSE, *Transvaal*.

A. B. Earle, evangelist, held a fruitful meeting in a New York town thirty years ago. One man, a regular listener, held out to the last day, the last hour, and very last altar call. Then he ran to the altar, made a broken-hearted surrender to Christ, and found peace. He put his name in the evangelist's Bible and wrote, "All the rest of my life for Jesus!" Forty-five minutes later he suffered a heart attack and died.—*Selected*.

## Matthew's Call

*By Mrs. W. M. Franklin*

I've often thought of Matthew and the call that came to him;  
Let's just review the story lest the worth of it grow dim.

Do you see a pencil-pusher sitting there beside the gate?  
The job that he is doing is a job that causes hate.

The people pay their taxes to that pencil-pushing man,  
But not with joyful faces. 'Tis with looks of hate they scan  
The books of that collector as he crosses off their sum;  
Then waiting for another, he takes tribute as they come.

No friend has he in all the crowd, not one for him shows care;  
They wish him ill—they scorn this man—his burdens they'd not share.

Then *One* walks by and speaks in love. He says, "Come, follow Me."  
The voice is tender, loving, kind. "I'll be a Friend to thee."

So Matthew rises, leaves his job, and follows Christ, his Friend.  
The hate is gone, the greed, the lust. His life for Christ he'll spend.

"Come, follow Me," the Saviour calls to all who'll hear Him say,  
"Lay down your earthly work, my friend; come, follow Me today!"



# THE HOME CIRCLE

Conducted by Grace Ramquist

## Who Died?

A GREAT cry has been going up all over the Church and the world, a cry of, "Pray, pray, pray!" When man gets to the place where he can do no more, then his cry becomes loud and long—his cry for help from the Almighty One.

There never has been a time in history when man has needed God's help more than he needs it today. In a recent issue of the *Call to Prayer*, an article written by Mrs. Ivan Carroll, a missionary to India, came to my attention. From it I bring you a few lines which I hope will awaken you further to the need of prayer on your part and on my part.

"The wind is blowing in from the burning ghat today. The stench of flesh scorching in the flames causes me to picture a soul who now knows that it is appointed unto man once to die and after that the judgment. Another lost soul has gone into eternity.

"But our village is small. Who died? Was it the woman who came to the dispensary yesterday flushed with fever? Was it one of those four or five women who come to our homes hungry for fellowship and to hear of Christ? Was it—O God, don't let it be—that fine, young Brahmin teacher who has become so friendly, yet who is still without salvation?

"Who died? Was it someone I've never seen but might have brought to Christ had I been more burdened for souls? Was it someone with whom I've dealt when my soul was not fresh with God's presence? Was it someone for whom I've prayed much, but for whose salvation I never found time to fast? Was it someone who missed heaven by a narrow margin because I grew weary and failed to declare the full counsel of God, because I feared to risk my reputation or to hurt our friendship?

"Who died? It's too late now to reach that soul. But, thank God, most of those for whom He has burdened us still live. O prayer warriors, we need your help! We count on your prevailing prayer for these souls and for us that we may not fail."

Yes, this cry came from the heart of a missionary in India. But it could just as well come from the heart of you or me. Are we reaching all the souls we could? Are we calling upon the Heavenly Father for help, or when the funeral car drives by our door must we ask, "Who died? Was it

someone I could have reached but didn't?"

Who died yesterday and the day before? Who will die today or tomorrow who might have been brought to Christ through me? Who died?

## Never Cruel

THERE ARE dentists and doctors today who advise parents to keep candy and ice cream away from their children until they have reached the age of five or six. The reason for this advice is that sugars are known to go into and stay in the teeth, causing them to decay.

I have no fear of causing the doctors and dentist to lose business, for their advice is not followed very often. It is too "cruel." Upon hearing of the above advice, mothers often exclaim over the cruelty of keeping such delicious foods away from the children. They say, "I could never be so cruel as that."

Oh, yes, mothers and grandmothers, fathers and grandfathers often feel so sorry for the children that they allow them to eat as much as they want of

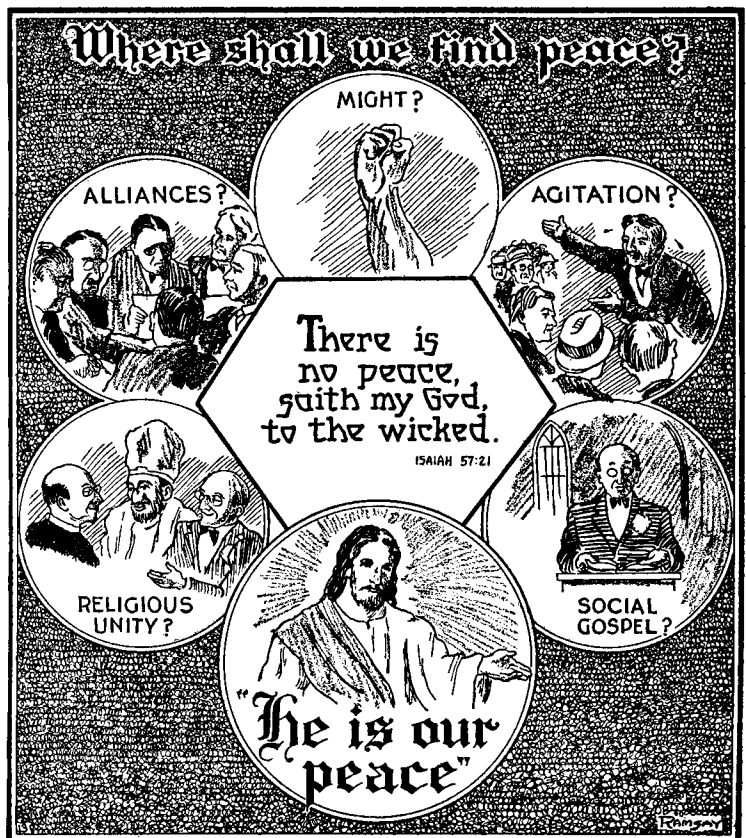
all the "best" foods available. They feel so sorry for them that they give them things which will hurt them. They even go so far as to say, "I love them so much I cannot keep sweets away from them."

I know a little girl whose parents have never been "cruel" to her. Ever since she was a baby she has been given all the candy, ice cream, and soda pop she has cared to have. Many times she has refused to eat her regular meals because she was too full of sugars.

Wait a minute—this little kindergarten child has few if any good teeth in her head today. She spends many hours each year in the dentist's chair. As the years come, it is evident she will spend more and more hours having her teeth ground, filled, and pulled.

There's a young lad of my acquaintance who had very little candy or sweets as he grew up. He didn't miss them because he became so fond of milk, bread, meat, potatoes, salads, and fruits. He learned to always choose an apple instead of a candy bar. At the age of fifteen, he went to visit a dentist for the first time. There he learned that he had nearly perfect teeth and could look forward to few hours in the dentist's chair.

It has always seemed strange to me when someone has told me that our children and young people must try out the evils of the land before they



settle down to right living. I never have been able to understand why one should waste or destroy the beauty of pure, clean living, by first tasting of wrong.

If being cruel means refraining from the "sweets" of the world, it seems to me it would be wise for us all to be

"cruel." Careful living in childhood and youth saves pain and regrets in later life.

It is far better to have no sugary foods and have good teeth than to have all the sweets one wishes, only to spend hours of pain and suffering when one could enjoy the comfort of having his own teeth!

## The Way Of Least Resistance

By Arthur H. Townsend\*

YESTERDAY morning I drove our Sunday-school bus across the steel bridge and up the hill, out toward the airport, to pick up a bus-load of kiddies. While driving through the city and across the bridge, there was river-fog everywhere. When I got to the top of the hill, the sun was shining brightly; so I looked back and could see a curtain of fog overhanging the city and river. I thought to myself, Why do people build cities in low-lying places? How much better to build the cities on good elevation, above the low-lying land—above the fog and the smog!

Then a thought came to me, Usually, towns or cities were built near the railroad right-of-way. Because the railroad "went through" on low-lying ground, my city is located where it is. Railroads are built over "easy" ground. Surveyors and construction engineers must take the way of least resistance. They cannot build railroads up one hill and down the next. Because surveyors and construction

\*Prince George, B.C., Canada

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 10: Israel's First King

Scripture: I Samuel 9—13 (printed, I Sam. 9:1-2; 10:24-27; 13:5-7, 19-22)

**GOLDEN TEXT:** *The Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people* (I Sam. 12:22).

It is true that Saul's life closed in a tragic twilight, but he did have some highly commendable qualities which gave him strong reasons for success. Perhaps that is why we all feel so keenly the purple failure of so great a man.

God was right when choice was made of Saul to be the first king in Israel. His physical stature (9:2), his spiritual reality (10:9), and his fine sense of personal unworthiness (10:22) all combined to make him a man of mighty ability. But in today's lesson there is a quality that shows up that has not frequently been realized about Saul. Let's take a look at it! I would call this quality *Immunity to Enmity*. Read with me I Samuel 10:27, "They despised him, and brought him no presents. But he held his peace." See what I mean?—*Immunity to Enmity*.

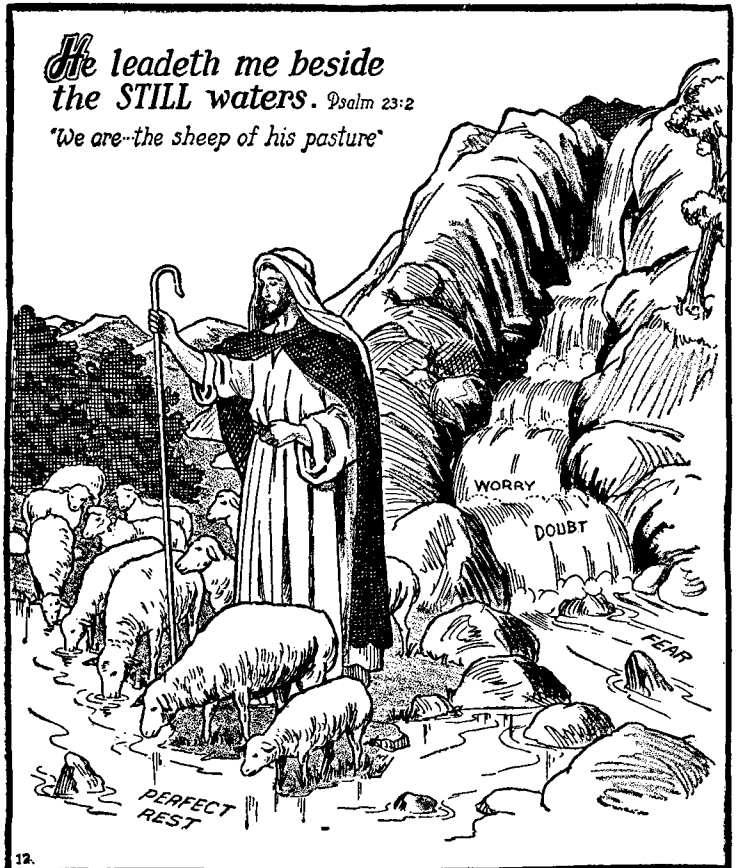
Real leadership is always eager to pick up advice from friends and opponents alike. But there does come a time in the life of every leader when he must turn deaf ears to barbed words and develop a skin as tough as that of a rhinoceros. It is interesting to note that in the margin beside the little phrase, "He held his peace," there are the words, "He was as though he had been deaf." Wise man was Saul! God had given a clear mandate and Samuel had anointed him to be king over all Israel; in fact, the majority were pleased as they could be. This petty little minority decided they would rather shoot at him than salute him. Leaders will always find that the path is beset by snipers—that is, if the leadership is vigorous. What shall a leader do? Will he let it frustrate him? Will he turn aside and use up precious time and energy in digging out the snipers? Saul seemed to

have found a good solution. Become conveniently deaf; develop an immunity to enmity; ignore the enemies, both their bitter words and their flaunted loyalties.

Remember we are commissioned to do the King's business. When petty people would halt our advance we must set our faces toward the Holy City and press on valiantly.

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

*He leadeth me beside  
the STILL waters. Psalm 23:2*  
*"We are the sheep of his pasture"*



men were compelled to take the way of least resistance, my town will always be a city of river mists and fog.

When men build railroads, there is excuse. When we build lives, however, there is little excuse. We must build our lives on high ground, above the mists and fogs of life. If we build on a low plain, others will follow our example and build foolishly, too. One

man did not, however. In the Bible we read of a man who "built his house upon the sand" (Matt. 7:26-27). It fell. But another man "built his house upon a rock" (Matt. 7:24-25). No doubt, he chose high, solid ground. He built above the mists and fogs of life. Because somebody else built on sand was no incentive for him to build there, too. No doubt, the hills he climbed to establish his dwelling were

rugged and steep. But he reached the top. His house stood firm. And the wise man dwelt in the sunshine, while others lived in the shade.

As you go through life, do not take the way of least resistance. It is a way of misty misgivings and ultimate destruction. Take the hard, rugged road and build on solid ground, with your face toward the Sun of Righteousness (Matt. 5:6).

## NEWS OF THE CHURCHES

Evangelist Joe Bishop writes that he has an open date, September 18 to 28, which he would be glad to slate anywhere. Write him, Yukon, Oklahoma.

Dr. and Mrs. A. S. London report: "We are at Roxbury, Pennsylvania, for the national Brethren in Christ Sunday-school convention. More than 700 people were enrolled, with 1,000 attending the night services. This denomination was organized 170 years ago; it has been a holiness group for the past fifty years. We found them to be a devout people, and they responded to our message with deep appreciation. Also, about four hundred copies of my book on *Sunday-School Evangelism* were sold from their bookstand. Rev. James DeWeerd, editor of the *Christian Witness*, was present for one day and gave a great ministry. It was a joy to work with their Sunday-school executive secretary, Rev. P. W. McBeth, and several of their bishops. This was a new experience for us, but interesting and educational. This makes sixteen

different denominations with which we have labored across the years. Our church has vision, leadership, and an educational program which makes our responsibility heavy in the ranks of holiness churches."

Evangelist Bertha Crowe writes: "Recently I had a very good revival with our fine pastor, Rev. Bud White, and people at Sallisaw, Oklahoma. It was a pleasure to be with this group again. Then to Coalgate, Oklahoma, for a few days, where we have some fine Nazarenes and some fine ones in the making. It was a privilege to go with Mrs. Bertie Clifford, singer, to the General Assembly, where I met

some splendid young ministers who had been converted under my ministry. I am a commissioned evangelist on the Northwest District, and am now making up my slate for fall and winter. Will be glad to go where the Lord may open the door; write me, % our publishing house."

Evangelist Lee L. Hamric reports: "At this writing I am in a meeting in Chillicothe, Texas, and God is giving good crowds and good interest. From here I go to Ropesville, Texas, and then on to Oklahoma. I shall be glad to go to Ropesville, where eighteen years ago I organized the church. God is blessing my ministry in a gracious way, and I give Him praise. I am now slating for '53, and shall be glad to go anywhere. Write me, 766 Sycamore St., Abilene, Texas."

## Sunday-School Attendance Report

	1951	June	Percentage
Northern California	12,385	12,666	102
Western Ohio	11,447	10,828	95
Central Ohio	10,294	10,778	104
Indianapolis	7,539	7,734	103
Michigan	7,445	7,654	103
Arkansas	7,299	7,513	103
Kansas	6,907	6,874	99
Tennessee	6,036	6,531	107
Oregon Pacific	5,904	5,923	100
Northwest Oklahoma	5,499	5,861	105
Florida	5,455	5,691	104
Colorado	5,573	5,631	101
Northwest	5,214	5,452	104
Chicago Central	4,899	5,260	107
Dallas	4,563	4,618	101
Georgia	4,985	4,477	109
Eastern Kentucky	4,026	4,247	105
Southeast Oklahoma	3,962	3,908	99.7
South Carolina	3,396	3,630	107
North Carolina	3,300	3,363	100
Northeast Oklahoma	3,519	3,528	100
San Antonio	3,332	3,422	102
Albany	2,815	2,842	100
Houston	2,714	2,802	103
New Mexico	2,602	2,499	96
Virginia	2,407	2,401	99
Mississippi	2,236	2,358	105
New York	1,686	1,681	99
North Dakota	1,492	1,549	103
Maritime	720	836	116

Total average attendance of districts reporting .....152,557  
 1951 average attendance of districts not reporting .....172,974  
 Total estimated average attendance for June, 1952 .....325,531  
 Gain .....3,808 or 1 %

ERWIN G. BENSON, *Field Secretary*  
 Department of Church Schools

### "Create in Me

### A Clean Heart"

By Grace Dawson

*Search me, O God, and know my heart;*

*Pierce with Thy holy gaze;*

*With eyes of fire, come, search its depths,*

*Its labyrinthine ways.*

*Oh, make me real, sincere, and true;*

*Plow deep this heart of mine,*

*That in its hidden depths may lurk Naught of deceit or pride.*

*Come Thou and cleanse the secret springs,*

*The hidden fountainhead.*

*Plunge me into the crimson stream According to Thy word.*

*Come Thou, O Mighty One, come! Cleanse!*

*Heed my heart cry to Thee.*

*Pour forth Thy healing grace until*

*Thine image Thou dost see!*

# "Showers of Blessing" Stations

## In Eastern Educational Zone

Evangelist D. C. Reynolds writes: "I am to be in Prescott, Arizona, July 18 to 28, then have some open time. Will be glad to go anywhere. Write me, 2619 N. Dewey Ave., Oklahoma City 3, Oklahoma."

Chicago Colored Work, Illinois—We are now coming to the close of our third year here, and can plainly see the hand of the Lord has been upon us. We began in a little "lean-to" shed at the corner of 109th and Vincennes. Most of the time I have spent in making contacts among our people here in Chicago—there are at least 600,000 of them. God has been with me, and I have made as high as 250 calls in one day. We have been driven from pillar to post. About one year ago, Dr. E. O. Chalfant and I sat in Grant Park—we were completely out of any place to go. Out there in the sun, we prayed earnestly for God to give us a place. For a month Dr. R. V. Layman, pastor of the Des Plaines church, and I sought earnestly for a place we could rent or buy. Finally, we located a place at 7018 Cottage Grove. Dr. Roy F. Smee, general secretary of home missions, made it possible for us to buy this property by giving us substantial help. We greatly appreciated that. We made a number of repairs on the building, inside and outside. Now the people are beginning to come, and God is giving us souls—some very fine people. Here the proposition is pretty well settled, and now we are having a good start on a second church. I thank God for old-time salvation and for good holiness atmosphere. I love the Lord and have a great appreciation for the Church of the Nazarene. J. Franklin Peoples, Pastor.

Evangelist T. J. Daggett writes: "Entering our second year in the evangelistic field, we wish to thank all the pastors and people who have made the past year possible. We have been in some seventeen or eighteen churches, and have seen more than two hundred souls pray through to definite victory. We thank the people and give praise to God. My wife and our small baby will be traveling with me now. I shall be glad to slate alone as evangelist, or bring them with me and slate as evangelist and children's worker. We have open dates, and shall be glad to go anywhere the Lord may lead. Write us, 207 E. College, Fredericktown, Missouri."

The Walker County Zone (Alabama) has had a good year, with good co-operation from all the pastors and churches. Our holiness convention with Dr. T. M. Anderson as the special worker was a great success. The quarterly zone rallies held in the different churches, have been times of spiritual help to all who came. Also, the monthly young people's zone rallies have been helpful to our young people.—Vera Woods, Secretary.

WAVZ	New Haven	1260 kc	8:00 a.m.	Sunday
WAVZ-FM	New Haven	95.1 meg.	8:00 a.m.	Sunday
WNLK	Norwalk	1350 kc	2:00 p.m.	Sunday
<i>Connecticut</i>				
WGUY	Bangor	1230 kc	8:30 a.m.	Sunday
WGUY-FM	Bangor	93.1 meg.	8:30 a.m.	Sunday
<i>Maine</i>				
WNAV	Annapolis	1430 kc	9:00 a.m.	Sunday
WNAV-FM	Annapolis	99.1 meg.	9:00 a.m.	Sunday
WASL	Annapolis	810 kc	9:00 a.m.	Saturday
WFMD	Frederick	930 kc	2:15 p.m.	Saturday
WFMD-FM	Frederick	99.9 meg.	2:15 p.m.	Saturday
<i>Maryland</i>				
WACE	Chicopee	730 kc	8:00 a.m.	Sunday
WACE-FM	Chicopee	100.9 meg.	8:00 a.m.	Sunday
WHAH	Haverhill	1490 kc	5:00 p.m.	Sunday
WHAH-FM	Haverhill	92.5 meg.	5:00 p.m.	Sunday
<i>Massachusetts</i>				
WOTW	Nashua	900 kc	6:45 p.m.	Sunday
WOTW-FM	Nashua	106.3 meg.	6:45 p.m.	Sunday
<i>New Hampshire</i>				
WPOE-FM	Elizabeth	96.7 meg.	7:00 p.m.	Sunday
WWBZ	Vineland	1360 kc	8:45 a.m.	Sunday
<i>New Jersey</i>				
WVBT-FM	Bristol	95.1 meg.	8:30 a.m.	Saturday
WVCV-FM	Cherry Valley	101.9 meg.	8:30 a.m.	Saturday
WCBA	Corning	1350 kc	12:15 p.m.	Sunday
WVCN-FM	Deruyter	105.1 meg.	8:30 a.m.	Saturday
WHUC	Hudson	1230 kc	2:30 p.m.	Sunday
WHCU-FM	Ithaca	97.3 meg.	8:30 a.m.	Saturday
WVOS	Liberty	1240 kc	12:15 p.m.	Sunday
WHLD-FM	Niagara Falls	98.5 meg.	8:30 a.m.	Saturday
WSLB-FM	Ogdensburg	106.1 meg.	8:30 a.m.	Saturday
WKBS	Oyster Bay, L.I.	1520 kc	6:15 p.m.	Wednesday
WHVA-FM	Poughkeepsie	104.7 meg.	8:30 a.m.	Saturday
WBCA-FM	Schenectady	101.1 meg.	5:30 p.m.	Sunday
WEVR-FM	Troy	91.3 meg.	10:15 p.m.	Thursday
WFLY-FM	Troy	92.3 meg.	8:30 a.m.	Saturday
WRUN-FM	Utica-Rome	105.7 meg.	8:30 a.m.	Saturday
WWNY-FM	Watertown	98.5 meg.	8:30 a.m.	Saturday
WWNY	Watertown	790 kc	9:00 a.m.	Sunday
WFNF-FM	Wetherfield	107.7 meg.	8:30 a.m.	Saturday
<i>New York</i>				
WAND	Canton	900 kc	1:15 p.m.	Sunday
WJER	Dover	1450 kc	8:30 a.m.	Sunday
WOHI	East Liverpool	1490 kc	9:15 a.m.	Sunday
WMOA	Marietta	1490 kc	9:45 a.m.	Saturday
<i>Ohio</i>				
WRTA	Altoona	1240 kc	6:15 p.m.	Saturday
WVAM	Altoona	1430 kc	8:15 a.m.	Sunday
WESB	Bradford	1490 kc	9:45 a.m.	Saturday
WESB-FM	Bradford	97.3 meg.	9:45 a.m.	Saturday
WESA	Charleroi	940 kc	10:00 a.m.	Sunday
WEEH-FM	Easton	98.3 meg.	4:15 p.m.	Sunday
WERC	Erie	1260 kc	*	
WERC-FM	Erie	99.9 meg.	*	
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
WCMB	Lemoine	960 kc	9:15 a.m.	Sunday
WKVA	Lewistown	920 kc	9:15 a.m.	Sunday
WLTN-FM	Lewistown	97.9 meg.	7:00 p.m.	Sunday
WHAT	Philadelphia	1340 kc	8:30 a.m.	Sunday
WHAT-FM	Philadelphia	105.3 meg.	8:30 a.m.	Sunday
WRYO	Rochester	1050 kc	9:15 a.m.	Saturday
<i>Pennsylvania</i>				

WQAN-FM	Scranton	92.3 meg.	8:30 a.m.	Saturday
WKBI	St. Marys	1400 kc	5:00 p.m.	Saturday
WLYC	Williamsport	1050 kc	9:30 a.m.	Sunday
WLYC-FM	Williamsport	105.1 meg.	9:30 a.m.	Sunday
<i>Rhode Island</i>				
WPAW	Pawtucket	1380 kc	8:45 a.m.	Sunday
WPTL-FM	Providence	91.5 meg.	3:30 p.m.	Saturday
<i>Vermont</i>				
WHWB	Rutland	1000 kc	8:30 a.m.	Sunday
WTWN	St. Johnsbury	1340 kc	9:00 a.m.	Sunday
<i>Ontario, Canada</i>				
CKOX	Woodstock	1340 kc	6:00 p.m.	Sunday
CKOX-FM	Woodstock	106.9 meg.	6:00 p.m.	Sunday
<i>Nova Scotia</i>				
CKEN	Kentville	1490 kc	9:30 a.m.	Sunday
CFAB	Windsor	1450 kc	9:30 a.m.	Sunday
<i>Prince Edward Island</i>				
CJRW	Summerside	1240 kc	8:30 p.m.	Sunday

\*Consult local paper for exact time

Shelburn, Indiana—The work here has had quite a struggle for three years. There was always a good spirit of unity, but it seemed we could not get the people to come. However, in the revival just closed, many new people attended the services, and souls were won to God. Truly, God came in old-time power, and conviction settled upon sinners as they came into the church. Several were saved and the work is going forward. Brother Glen Zent of our Spencer church, a local preacher, did a wonderful job of preaching the old-time gospel, and the Flynn Sisters from Worthington were the singers. These workers manifested a beautiful spirit, and God blessed in a great way. Plans are now being made to start building a new church soon.—Reporter.

Batavia, Ohio—In May our church had a good revival with Evangelists Ira R. and Mary B. Akers as the special workers. Brother Akers is a good preacher and preaches with the unction of the Holy Spirit. Sister Akers led the song services, did special singing, and brought a special message to the Sunday school which was appreciated by all. Brother and Sister Akers are good workers, and we appreciated their ministry with us.—Charles Keel, Pastor.

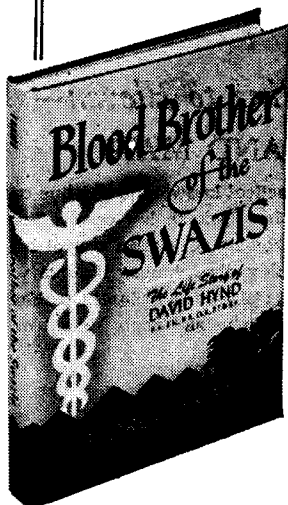
Brownfield, Texas—Recently we enjoyed one of the greatest revival meetings in the history of this church. Evangelist H. D. Burson preached to the largest congregations the church has seen in recent years, and more than forty people sought God at the altar of prayer. Brother Burson is God's man; he carries a burden for the lost and preaches with the power of the Holy Spirit upon him. Finances came easily, with the people giving a good love offering to help on the pastor's expenses to the General Assembly. The church was revived and our vision enlarged. We are now in our new church building and thank God and our good people for making this possible. Our good district super-

intendent recently dedicated the church to God. Pastor and people are encouraged.—John R. Ferguson, Sr., Pastor.

Boise, Idaho—God is richly blessing our work at Southside Church. Coming here six months ago, we found an outstanding group of Nazarenes who knew how to pray and were not afraid to sacrifice. After completing a much-needed remodeling program, our people launched a personal evangelism effort that proved its worth by increasing our average Sunday-school attendance for the six-month period by 43 per cent over the preceding six-month period. Our church is sponsoring "Showers of Blessing," also a local fifteen-minute broadcast, both of which are aiding in our work in this city. At the first board meeting of the new year, the board voted unanimously to be a "10 per cent" church, and also voted a substantial increase for the pastor. If you have friends living in Boise, or at nearby Gowen Field, write me (1308 Hale Street), and I shall be happy to contact them. We praise God for His blessings.—Ray A. Moore, Pastor.

## Life Story of David Hynd

*Missionary Doctor in South Africa*



### BLOOD BROTHER OF THE SWAZIS

By George Frame

Here is a biography of a young, promising surgeon who turned aside attractive offers in his native Scotland to accept a call to missionary service in South Africa. In this story

of a ministry paralleling that of David Livingstone, you will read how Dr. David Hynd built a hospital, a nurses' training school, and dispensaries that have won for him highest recognition of British government officials in South Africa and, twice, personal decorations and honorary degrees from Great Britain's sovereign.

You will be stirred as you read, and as you realize what can be done by one individual desiring nothing but to obey his God and to serve his fellow men in both their physical and their spiritual needs.

121 pages, cloth-board

\$1.25

### NAZARENE PUBLISHING HOUSE

Washington at Breese  
Pasadena 7, California

2923 Troost Ave., Box 527  
Kansas City 41, Missouri

1592 Bloor St., W.  
Toronto 9, Ontario

# Parents . . . .

Do Your Children Know Christ as Saviour?  
Are They Finding Their Place in the Church?  
Are They Prepared to Meet Life's Issues?

FOR HELPS ON THESE POINTS AND MANY OTHERS . . . .

## OUR "CHRISTIAN HOME" SERIES

*For Homes with Children Six to Eight—*



### TOGETHER WITH GOD

By Elizabeth B. Jones. Interwoven in this charming story of Mrs. Jones's family, consisting of three daughters and one son, are helps and suggestions for just about any problem faced by parents of children from the ages of six to eight. Every parent of Primary-age children will want this valuable book on establishing a Christian home and building Christian character into the life of each child.

159 pages, paper cover

\$1.00

*For Homes with Children Nine to Eleven—*

### IN FAVOR WITH GOD AND MAN

By Kathryn Blackburn Peck. Using the practical knowledge she has acquired in successfully bringing up her family, Mrs. Peck, in her captivating style, ably discusses such subjects as family worship, Christian use of holidays, good reading and conversation, and Sunday observance. Parents will find this book not only of absorbing interest but of lasting value in making their home more fully Christian and their children more deeply rooted and nurtured in the faith.

154 pages, paper cover

\$1.00



*For Homes with Children Twelve to Eighteen*



### YOUR TEEN-AGER AND YOU

By Audrey J. Williamson. As you read the pages of this book in which Mrs. Williamson, wife of our general superintendent and mother of three children, gives guidance to parents of adolescent young people, your hearts will be stirred with a sense of your opportunities and responsibilities. Many practical things will be pointed out that you can do to help make your home more fully Christian and to give you greater assurance that your children will follow you as you follow Christ.

96 pages, paper cover

\$1.00

**SEND FOR YOUR COPIES TODAY!**

**WRITE TO YOUR—**

## NAZARENE PUBLISHING HOUSE

Washington at Breese  
Pasadena 7, California

2923 Troost Ave., Box 527  
Kansas City 41, Missouri

1592 Bloor St., W.  
Toronto 9, Ontario

Greensboro, Indiana—Our church has had a youth week revival with Rev. Jack Sutherland as the evangelist. It was the best revival the church has had in several years. Thirty-nine souls sought God at the altar of prayer, praying through to be saved and some were sanctified. Brother Sutherland is a young man on fire for God, and preaches the old-fashioned gospel with the anointing of the Holy Spirit. Rev. James Ford is our good pastor.—Beulah Vaughn, Reporter.

Columbus, Georgia—Just prior to the General Assembly, God gave First Church a splendid revival, with Rev. L. D. Sharp as the evangelist. His strong presentation of the truth and his beautiful spirit endeared him to our people. He preached with compassion and the unction of the Spirit. A number of souls prayed through for pardon and heart purity, and the church was greatly encouraged by Brother Sharp's ministry. We give God praise for His manifestations in our midst. We will soon begin our fourth year with the good folk of First Church, and God has blessed and given victory. Many times He has broken in upon us in our regular services, giving us showers of blessing. Spiritually and financially, the church is in good standing. We will go to our assembly in October with all budgets paid or overpaid, and also will show a gain in membership. It is a privilege to work with this people and our fine district superintendent, Rev. Mack Anderson.—L. E. Humrich, Pastor.

### Rocky Mountain District Assembly

The twenty-third annual assembly of the Rocky Mountain District met June 11 and 12, at First Church, Billings, Montana. Dr. D. I. Vanderpool was the presiding officer, and his timely messages were a challenge to all.

The district superintendent, Rev. Alvin L. McQuay, reported a good year on the district with gains in every department. We were short just \$11.00 of having \$11,000.00 for the General Budget; and the Alabaster giving amounted to \$1,867.00. Brother McQuay was re-elected on the nominating ballot, receiving 109 out of the 118 votes cast.

Wednesday night found us in a home missions service and, following the challenge given by Dr. Vanderpool, the people pledged over three thousand dollars for the work of home missions on the district.

Another high light of the assembly was the ordination service on the closing night, as all were made to feel anew the high calling of the ministry. It was a service long to be remembered.

Dr. Vanderpool's messages and spirit led the way to a very fine spirit throughout the assembly, and all of

us returned to our respective places of work feeling we wanted to do more for our wonderful Saviour.

FRED A. HILLS, Reporter

### Annual N.Y.P.S. Convention Nevada-Utah District

The eighth annual N.Y.P.S. convention of the Nevada-Utah District met at the Salt Lake City church on Wednesday afternoon of July 2. Rev. Winston R. Ketchum, district president, presided with poise and dignity. He was re-elected by a wonderful vote. Rev. Raymond B. Sherwood, our district superintendent, was a real help and blessing during the convention.

Brother Ketchum presented the theme of the General N.Y.P.S. for the new quadrennium, "Not by might, nor by power, but by my spirit, saith the Lord." The message of the theme was prayerfully and thoughtfully accepted by each individual present.

In the business session a beautiful spirit of unity and co-operation was felt.

God is blessing the young people of the Nevada-Utah District, and under the leadership of His Spirit we shall go forward to conquer for Christ.

MILDRED GIBSON, Reporter

### DEATHS

REV. FRANK P. CASSIDY, age seventy, died June 27, 1952, at Lexington, Kentucky. He founded the First Church of the Nazarene at Lexington. He had been an ordained elder since 1924. Faithfully he served as pastor and evangelist, being especially noted for his fearless gospel revival sermons. His ready wit, godly life, and preaching ministry have left an indelible impression upon thousands to whom he ministered. His home-going was a triumphant one. His passing leaves a gap in the ranks of the church in his section of the country, but his desire was that younger men take up the torch and fill his place in the promulgation of the gospel of salvation and sanctification as a second definite work of grace. He is survived by his wife, Mrs. Lula L. Cassidy; three sons, 1st Lt. Kenneth M., Bernard, and Frank D.; three daughters, Mrs. R. C. Tapp, Mrs. George B. Hilen, and Mrs. B. E. Kendall; and three sisters, Mrs. Laura Dinsmore, Mrs. Virgie Perkins, and Mrs. W. F. Ruddell.

REV. JOHN CRIDER was born July 11, 1885, in Holmes County, Ohio. In 1906 he was married to Miss Myrtle Bell Ebersole. He was converted early in life, and later joined the Church of the Nazarene in Mt. Vernon, Ohio; this church was organized around his humble mission work. Called to the ministry, he began his pastoral work in 1923, serving at Look, Fresno, and a two-point circuit, West Lafayette, Ohio; five years at Walbridge, Ohio; and in joint labors with another, the East Broadway Church of the Nazarene in Toledo resulted. Served as pastor at Xenia for four years, and again in joint labors helped in the organization of the church at Wilmington, Ohio; later serving as pastor at Cooperdale and Piqua, Ohio. He was ordained as an elder in 1934. His preaching bore out his active knowledge of the Bible. Converted at the age of twenty-seven, he never backslid. He is survived by his wife; two daughters, Mrs. Jessie Cain and Mrs. Myrtle A. Wright; one son, John L., Jr.; and two brothers, Joseph and Walter. Funeral service was held in his home church, Troy, Ohio, with Rev. James B. Bullock bringing the message, assisted in the service by his pastor.

MRS. C. E. BRADFORD of West Union, Ohio, died July 11, 1952, at a hospital in Portsmouth, Ohio. Converted early in childhood, she had given unstintingly of her physical and spiritual strength to anyone who had a need. Her husband, C. S. Bradford, died on January 24 of this year, leaving Mrs. Margaret A. Way, pastor's wife of Wilmington, Delaware, to mourn their passing. Both Brother and Sister Bradford were faithful and loyal members of the church, having united with Cleveland First Church in 1924. During her illness, Sister Bradford gave a wonderful testimony of God's grace to neighbors, doctors, and nurses.



### SERVICEMEN'S CORNER

GEORGE SAUCIER, associate pastor and teacher at El Paso, Texas, First Church, writes: "We have an outstanding group of servicemen here at First Church in El Paso, Texas, of whom we are proud. The group is from the Crusader Sunday-school class and is representative of both the air force from Biggs Air Force Base and the army from Fort Bliss. The class has been having around twenty-six servicemen each Sunday. The majority of men are not Nazarene fellows, but buddies of Nazarene boys. One member brings between six and ten fellows each Sunday in his car.

"Many have become Christians for their first time and many have been reclaimed and sanctified. Of the class, some have definitely answered the Lord's call to His work, and plan to enter college after the service.

"The church and the pastor, Rev. Harold W. Morris, have co-operated beautifully with the class in providing things that a fellow desires while away from home. Every serviceman who enters the church is usually invited out into some member's home, thus making his time in the service here in El Paso a little more pleasant. People have opened up their homes for parties and fellowship gatherings. The men's group of the church invites them out to eat with them often.

"I thank God for the privilege of working with our servicemen, for there you can reach a man more readily. He is away from home, has more time to think, and needs an anchor in Jesus.

"We appreciate the Servicemen's Commission in helping us work with the fellows and contacting new ones."

"Will write you a few lines to let you know I got your letter and the papers. Sure was glad to get them. There are some times when we are not firing too much and I have time to sit down and read them. I don't know what I would have done at times if it hadn't been for the Lord. He has been with me all the way. The foxholes don't get too deep to pray in, and He is always there to help in time of need."—LEO H. BURNETT.

"So far your letter, that I received a couple of weeks ago, was the first word I've had since I left Texas. I sure hope that the HERALD OF HOLINESS, Conquest, and Come Ye Apart hurry and catch up with me, as I surely miss them."—SAMUEL A. MANN, Korea.

Forwarding & Return  
Postage Pledged  
**HERALD OF HOLINESS**  
Box 527  
Kansas City 41, Missouri

**ANNOUNCEMENTS**

**WEDDING BELLS**—Miss Dorothy L. Ellwanger of Cincinnati, and Rev. Robert L. Sawyer of Akron, Ohio, were united in marriage on June 17, at First Church of the Nazarene in Kansas City, Missouri, with Dr. Hugh C. Benner and Rev. C. Wm. Ellwanger, brother of the bride, officiating.

**BORN**—to Rev. and Mrs. J. V. Taylor of Colfax, Louisiana, twins, Robert Dean and Roberta Dianne, on June 22.

—to Rev. and Mrs. Floyd J. Neufeld of Alva, Oklahoma, a daughter, DeJuana Clarice, on June 17.

—to Rev. and Mrs. J. R. McCaulla of Gibsonburg, Ohio, a son, Kenneth Floyd, on July 7.

—to Rev. and Mrs. V. J. Shetler of Brunswick, Georgia, a son, Curtis Barrett, on July 2.

**SPECIAL PRAYER IS REQUESTED** by a Nazarene lady in Michigan for the salvation of her husband, also that God may talk to her father's heart, and that God may touch her body as she nears the desperation point and needs special help from God, as she has three children;  
by a Christian brother in Washington, that he may be a channel of blessing for God; also for a lady missionary, that God may touch her voice;  
by a minister in Texas, that if it be His will God may heal him of stomach trouble, so he may continue his work for the Lord;  
by a brother in Pennsylvania for a real revival in a certain city, for the salvation of a man who drinks; for two persons who need to be sanctified wholly.

**Nazarene Camp Meetings**

**Northern California District Camp Meeting**, July 31 to August 10, at Beulah Park, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Rev. Howard W. Sweeten, Rev. C. Wm. Fisher, Dr. H. Orton Willey, preachers; Bob and Madge Killion and Charles Higgins, musicians and singers; Paul and Monica Martin, youth activities and people's meetings; Rev. T. H. Stanley, prayer meeting director. Dr. George Coulter, district superintendent. Camping facilities, rooms, meals, all available on the grounds. For further information, write to Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California.

**Northeastern Indiana District Camp**, August 1 to 10 at the district campground, Marion, Indiana (East 38th St. Ext.). Workers: Dr. R. V. DeLong, Dr. Mendell Taylor, Boyce and Catherine Pierce. For information write the district superintendent, Dr. Paul Updike, 123 North "D" St., Marion, Indiana.

**Washington-Philadelphia District Camp**, August 1 to 10, at North East, Maryland. Evangelists, Dr. L. A. Reed, Rev. Donald Snow; singer, Professor Paul Qualls; young people's speaker, Rev. Timothy Smith; child evangelist, Mrs. Wm. Snyder; organist, Mrs. Fred Bertolet. Rev. E. E. Grosse, district superintendent. For information write Rev. Boyd Long, camp manager.

**Akron District Camp**, August 14 to 24, Sebring Campgrounds, Sebring, Ohio. Workers: Rev. Paul J. Stewart and Rev. George P. Woodward, evangelists; Professor Ronald J. Lush, song evangelist; Rev. Thomas Younce and wife, young people's and children's workers. For information write the district superintendent, Rev. O. L. Benedum, Box 54, East Liverpool, Ohio.

**Inter-Mountain Nazarene Camp Meeting**, August 14 to 24, Nampa, Idaho. Dr. Edward Lawlor and Rev. Bernie Smith, evangelists. For information relative to board and room, contact Rev. Wesley Johnson, % Northwest Nazarene College, Nampa, Idaho.

**District Assembly Information**

**VIRGINIA**—Assembly, August 6 and 7, at the Nazarene Campgrounds, Dillwyn, Virginia. Entertaining pastor, Rev. V. W. Littrell (Dist. Supt.), 1409 River View Terrace, Alexandria, Virginia. Dr. Samuel Young presiding.

**KENTUCKY**—Assembly, August 6 and 7, at First Church of the Nazarene, 24 and Howard Sts., Louisville, Kentucky. Entertaining pastor, Rev. A. J. Frank, 2335 Date St., Louisville. Dr. G. B. Williamson presiding.

**KANSAS**—Assembly, August 6 to 8, at First Church of the Nazarene, 211 E. Fourth, Hutchinson, Kansas. Entertaining pastor, Rev. Mark Smith, 500 N. Plum, Hutchinson. Dr. Hardy C. Powers presiding.

**MISSOURI**—Assembly, August 6 to 8, at Pinecrest Camp, Fredericktown, Missouri. Entertaining pastor, Rev. A. L. Roach, 202 Saline St., Fredericktown. Dr. Hugh C. Benner presiding.

**ILLINOIS**—Assembly, August 6 to 8, at the District Campgrounds, Nazarene Acres, R.R. 7, Dawson, Illinois (15 miles east of Springfield). Entertaining pastor, Rev. Frank H. Watkin, 924 W. Edwards, Springfield. Dr. D. I. Vanderpool presiding.

**NORTHWESTERN ILLINOIS**—Assembly, August 13 and 14, at Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor, Rev. Ernest Rice, 212 N. Elmwood St., Peoria, Illinois. Dr. G. B. Williamson presiding.

**IOWA**—Assembly, August 13 to 15, at the District Campground, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. Hardy C. Powers presiding.

**NORTHWEST OKLAHOMA**—August 13 to 15, at the Bethany College Church, 119 N.W. Main, Bethany, Oklahoma. Entertaining pastor, Rev. E. S. Phillips, 119 N.W. Main, P.O. Box 76, Bethany, Oklahoma. Dr. Samuel Young presiding.

**NORTHWEST INDIANA**—Assembly, August 13 to 15, at the District Center, Route 1, San Pierre, Indiana. Mail should be sent to Dr. George J. Franklin, District Superintendent, % the District Center. Dr. D. I. Vanderpool presiding.

**WISCONSIN**—Assembly, August 14 and 15, at Camp Byron (Methodist Camp), P.O. Oakfield, Wisconsin. Entertaining pastor will be Dr. C. A. Gibson (Dist. Supt.), % Camp Byron, P.O., Oakfield, Wisconsin. Dr. Hugh C. Benner presiding.

**CHICAGO CENTRAL**—Assembly, August 20 and 21, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. G. B. Williamson presiding.

**SAN ANTONIO**—Assembly, August 20 to 22, at First Church of the Nazarene, 1418 W. Woodlawn St., San Antonio, Texas. Entertaining pastor, Rev. Fred W. Reedy, 1737 W. Mistletoe, San Antonio, Texas. Dr. Samuel Young presiding.

**DALLAS**—Assembly, August 20 to 22, at the Scottsville Campgrounds, Scottsville, Texas. Entertaining pastor, Rev. Elbert Labenske, 403 E. Burselon, Marshall, Texas. Dr. Hardy C. Powers presiding.

**HOUSTON**—Assembly, August 27 to 29, at Houston First Church, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Hugh C. Benner presiding.

**INDIANAPOLIS**—Assembly, August 27 to 29, at the District Campground, Camby, Indiana. Entertaining pastor, Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. D. I. Vanderpool presiding.

**ABILENE**—Assembly, August 27 to 29, at Amarillo First Church, 1924 Polk, Amarillo, Texas. Entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Hardy C. Powers presiding.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

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

**ASSEMBLY SCHEDULE**

Kansas	..... August 6 to 8
Iowa	..... August 13 to 15
Dallas	..... August 20 to 22
Abilene	..... August 27 to 29
Louisiana	..... September 3 to 5
Arkansas	..... September 17 to 19

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

**ASSEMBLY SCHEDULE**

Kentucky	..... August 6 and 7
Northwestern Illinois	..... August 13 and 14
Chicago Central	..... August 20 and 21
Southwest Oklahoma	..... September 17 to 19
North Carolina	..... September 24 and 25
South Carolina	..... October 1 and 2

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

**ASSEMBLY SCHEDULE**

Virginia	..... August 6 and 7
Northwest Oklahoma	..... August 13 to 15
San Antonio	..... August 20 to 22
East Tennessee	..... September 3 and 4
Tennessee	..... September 10 to 12

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

**ASSEMBLY SCHEDULE**

Illinois	..... August 6 to 8
Northwest Indiana	..... August 13 to 15
Indianapolis	..... August 27 to 29
Kansas City	..... September 3 to 5
Northeast Oklahoma	..... September 17 to 19
Southeast Oklahoma	..... September 24 and 25

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

**ASSEMBLY SCHEDULE**

Missouri	..... August 6 to 8
Wisconsin	..... August 14 and 15
Houston	..... August 27 to 29
Georgia	..... October 1 and 2
Mississippi	..... October 8 and 9

*Songs by* **JOHN E. MOORE**

**WIDELY KNOWN SONG EVANGELIST**

- No. 322 "The Coronation Day" 25c  
(They'll never crown Jesus till I get there)
- No. 323 "It Was Love and Not the Nails" 25c  
"Nobody Could but Jesus"

You have heard "Brother John" sing these unusual songs of redemption. Now you may have them for your own use as solos, mixed quartets, or choir numbers.

Order by number.

**NAZARENE PUBLISHING HOUSE**

Washington at Bresee  
Pasadena 7, California

**2923 Troost Ave., Box 527**  
**Kansas City 41, Missouri**

Toronto 9, Ontario  
1592 Bloor St., W.