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holiness

Comfort from the Clouds

(This is the first of seven articles found by Mrs. O. J. Nease among Dr. Nease's papers. The others will be published during the coming months.)

The bow shall be seen in the cloud (Genesis 9: 14); see also Romans 8: 28-34.

CLOUDS ARE as much a part of the physical universe as is the sunshine. The favors of a day are not to be computed simply upon the basis of its sunshine. Clouds are essential as relief from the burning ray, as the conveyors of refreshing rain, as materials to complete the landscape of the sky.

To some, clouds but betoken the storm: the storm with its hurricane winds, its blinding lightning, its deafening thunder, its torrential rains, its darkened skies. Noah brought from his deluge experience merely the memory of its destructiveness; little wonder, for all around was strewn the ghastly evidence. When God asked him to undertake the task of rebuilding, he demurred until the Maker of the storm threw a rainbow

across His shoulders, and declared that hereafter "the bow shall be seen in the cloud." It is the token that God is in the conflict of winds as well as in the peaceful days. He rides the storms, having harnessed them to His bidding, and drapes His chariot with the rainbow to assure the world that He still is in control.

"Wars and rumours of wars" is the threatening storm cloud of our day. What holds it for us other than sacrifice and suffering, separations and uncertainties, tears and heartaches?

Let us remember that God is astride this ominous cloud. Look you carefully, for the sun-ray of promise shows the bow of victory across His shoulders. God is still in the world working out the destinies of men. Wrath and bloodshed will pass. The circumstances that drive us to the shelter of His care are blessings indeed!—*By the late GENERAL SUPER-INTENDENT ORVAL J. NEASE.*

NEWS IN BRIEF

Dr. Oscar F. Reed has resigned as pastor of the church in Malden, Massachusetts, to accept the call to pastor First Church in Calgary, Alberta, Canada.

Rev. Kenneth L. Akins has resigned as pastor at Orbisonia, Pennsylvania, to accept the work of the pastorate at Indian Head, Maryland.

From September 17 through 28, Miss Mary Latham of the Department of Church Schools toured the Central Ohio District in the interest of Sunday-school work. The district was covered in ten zone rallies, at Scioto-ville, McArthur, Chillicothe, South Zanesville, Newark, Columbus, Shelby, Lakewood, Sandusky, and Cardington, Ohio.

Rev. J. L. Woolman has resigned as pastor of the church at Chickasha, Oklahoma, and is entering the evangelistic field.

Evangelist Art. W. Fee has left the field to accept the pastorate of the church in Livingston, Montana.

Word has been received from Superintendent C. H. Strickland, Union of South Africa, that Rev. J. Joubert, pastor at Pretoria North, has been suddenly stricken seriously, and there is no hope unless God undertakes. He requests special prayer for his recovery.

Mrs. B. D. Sutton wishes to express sincere thanks on behalf of herself and daughter Lois for all the kind words of sympathy, prayers, and the many letters, cards, and telegrams received in the weeks following the death of her husband, Rev. B. D. Sutton, on May 25; it is impossible for her to acknowledge them all personally.

Within recent weeks Dr. Erwin G. Benson, field secretary for the Department of Church Schools, spoke at the Tennessee District Church Schools Convention, had a short tour on the Florida District, had services and a Christian Service Training class with the church at Clarksville, Tennessee; also services at Jefferson City, Missouri; First Church Columbus and First Church Atlanta, Georgia.

To have joy and peace in our Christian life, we must obey God as He speaks to us through His Word, the Bible. Jesus said, "If ye love me, keep my commandments."—Selected.

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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

General Superintendents,
Church of the Nazarene

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copies of the annual special issue of the HERALD OF HOLINESS have been ordered to date, September 18, 1951.

Already the one-million goal is past, as orders continue to come in from the district assemblies. Latest tabulations give the lead in number ordered back to Eastern Michigan District, with the impressive figure of 50,000. Every district has done well.

Those whose orders have been received or changed since the last published list are:

Western Ohio	49,850
Kansas City	43,050
Abilene	36,750
Chicago Central	28,350
East Tennessee	18,900
Indianapolis	17,125
Louisiana	16,330
Houston	14,600
San Antonio	10,030

Last week it was my privilege to be in the Abilene District Assembly. I was particularly touched and challenged by the report and testimony of Rev. Marshall Stewart, a young pastor who was later ordained in the assembly. Marshall, who is a veteran of World War II and is serving his first pastorate, in Colorado City, Texas, has been told by physicians that he has no more than three months to live. After giving a fine report and a glowing testimony, he went on to state: "I do not ask for your sympathy; I want that the will of God be done. I intend to go back to Colorado City and knock on every door of that town and place in every home the HERALD OF HOLINESS." It seemed significant to me that one who had been given so brief a time in which to work should consider that his efforts would be most effective in distributing the HERALD OF HOLINESS. I am sure he had thought the matter through, and I believe his conclusion was good.

Perhaps God shall see fit to touch this capable young man with His healing hand. Dr. G. B. Williamson and the entire assembly prayed for him. We pray also that it may be so.

THAINE SANFORD,
Sales Promotion Manager

Holiness and Heaven

By Mendell Taylor*



HOLINESS IS THE prerequisite for heaven. Sin is absolutely boycotted in the city of God; it is quarantined against carnality or any of its despicable brood. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a

lie" (Rev. 21:27). So holiness is the only passport which will place us inside the moral boundary of God's personal presence.

Holiness gives us the basis for perpetuating our mystical unity with God. Opposites may attract in some spheres of life, but in the spiritual realm that which is similar produces affinity. Identity comes by likeness. Fusion of the divine life into our natures comes as a product of having all that is foreign and alien to God removed from our hearts. We cannot assimilate the divine life unless our lives contain those qualities which are akin to that which is implanted. The only way our hearts can be knit to the heart of God is for us to love what He loves, desire what He desires, and will what He wills. If life is lived on that level during the here and now, this relationship will be perpetuated during the hereafter.

Holiness is the basic equipment in preparing us for God's tomorrow. Conversion gives us the right to go to heaven; holiness gives us the fitness for heaven. Conversion gives us peace with God; holiness gives us the peace of God, and this peace is not interrupted by the incident of death. Conversion restores us to favor with God; holiness restores the image of His likeness, and that which is like Him has survival value. Conversion causes us to be born of the Spirit; holiness gives us the baptism with the Spirit, and that which is filled with the Spirit will abide eternally with the Spirit. So holiness gives us the essential assets which qualify us for living forever with God.

Holiness provides an adequacy for every phase of the existence of the soul. This experience enables us to mobilize our resources under a united command; it organizes the whole of life about a dependable center; it provides an empowerment for effective and fruitful service. These benefits enable us to live life at its highest and most rewarding level. But this life is only the career of the soul in the body. This part of the soul's career is terminated by death; then after death come judgment and eternity. However, if we possess those qualities which accompany the experience of holiness, then we are properly pre-

pared to live. If we are properly prepared to live, we are also properly prepared to die; if we are properly prepared to live; we are also properly prepared for the Judgment; if we are properly prepared to live, we are also properly prepared for eternity. So holiness underwrites the security of the soul in all of its experiences and emergencies.

God's plans for the soul transcend the limitations of our earthly duration. Since He made the soul in His own image and likeness, that means that He has endowed it with capacities which cannot be realized in the short term of years that we are allotted in the material world. Because if the limitations of the body, its tendencies to become tired, or be impaired by ill health, or be handicapped by lack of time, we can only touch the fringes of all that God has created for the soul's enjoyment. We can only pick up a few shells on the shores of time and listen to the calls which beckon us on to a full understanding of truth and knowledge. We are tantalized by the fact that we can only see through a glass darkly now, but we yearn for the time to come when all limitations will be removed. Therefore, God has planned an eternity to bring out all that He has planted in the soul.

Everyone who partakes of the nature of God will participate in His eternal purposes. Since holiness of heart depends upon an injection of the divine nature, and is a projection of divine life into us, that ties us intimately to the life of God in all of its eternal sweep. Since God never designs anything that is cheap and uninteresting, then His eternal program will be characterized by thrilling adventures and dazzling surprises. God has constructed heaven to provide an appropriate environment for working out His ultimate goals. Since the holy heart is the dwelling place of God at the present, then a holy heaven will be the homeland for perpetuating this eternal partnership.

As the heart is made pure when God abides in His fullness, so the atmosphere of heaven is pure, since that is the place of God's habitation. "Only the pure in heart" would feel at home in this environment. In this perfect setting, the surroundings are so pure that the day never dies, the colors never fade, and the flowers never wilt. Those who breathe this atmosphere will be young and energetic forever; they will love and learn, grow and glow as friends of God for an eternity.

Since we have been like Him down here, we shall look upon His face up there, and His name shall be inscribed in our foreheads, and we shall be known as the "Knights of the Branded Brow." Once He brands us as His possession, then we shall reign with Him forever and forever.



*Professor of Church History, Nazarene Theological Seminary, Kansas City, Mo.

Our Teaching

As to Entire Sanctification

By Edward K. Hardy*

THIS ARTICLE is dedicated to the average reader, who may not be acquainted with our teaching as to entire sanctification; and for those who, though of our number, may not be too sure of the vital aspects we hold as essential to the experience. With this thought before us, we will endeavor to write as if we are presenting the matter to those who do not know the teaching of the Church of the Nazarene on entire sanctification.

SANCTIFICATION PROVIDED IN THE ATONEMENT

Entire sanctification, we believe, is provided by the blood of Jesus Christ, our Saviour. Jesus died and shed His blood in order to save us from all sin. Sanctification, we hold, is a definite and final act of God in the economy of grace to cleanse the moral nature of man from sin.

Sanctification is subsequent to regeneration. That is, we understand the Word to teach that after the repentant believer has been regenerated, or born again, there is yet a second crisis experience needed to complete the cleansing of his nature from all sin. The time element between the two experiences is problematical. That is, it all depends on the light—knowledge, understanding—of the believer as to his privileges in Christ Jesus.

Sanctification is wrought by the Holy Spirit. Jesus provided it in the Atonement, but it is through the ministry of the Holy Spirit that all the provisions of the Atonement are brought to the individual. As in regeneration, so the Holy Spirit does work in sanctification.

Sanctification is witnessed to by the Holy Spirit. His Spirit bears witness with our spirits that we are sanctified. How do we know we are saved—accepted of God—adopted into the family of God? The Holy Spirit bears witness that we are received of God. This is how we know. In the same manner, the Holy Spirit witnesses to the work of sanctification.

SANCTIFICATION—ITS WORK AND NATURE

Sanctification is designed in the economy of God's grace to deliver the believer from original sin, or depravity, or the carnal nature. These terms are synonymous. We believe that original sin, or carnality, is that corruption of the nature of all the offspring of Adam, and is inclined to evil, and that continually. Regeneration deals with sins committed against God. Sanctification deals with the evil condition that causes us to sin in the first place. Sanctification is the act of God by which believers are made free from original sin.

*Pastor, First Church, Nashville, Tenn.

Sanctification brings the believer into a state of entire devotion to God. Carnality or original sin is the last remains or taint of sin in the moral nature of man. With this condition eradicated, there remains no condition or situation to keep God from completely possessing His child. Thus we believe that sanctification makes possible the most intimate relationship with God this side of heaven.

Sanctification empowers the believer for life and service. This power is twofold. It is power to live daily a life that is entirely devoted to God. It is power to take up the various tasks God may ask of us as His children, and perform them, regardless of circumstances. The fullness of this twofold power is for every believer, but is realized only in the sanctified life.

SANCTIFICATION AN EXPERIENCE FOR EVERY BELIEVER

Sanctification is provided, as stated in another place, by the blood of Jesus. As Jesus died that all sinners might be saved, or regenerated, so He died that all believers might be sanctified. Sanctification, however, as seen before, is an experience only for the believer. This is true because only the believer qualifies. It is a gift God has for His own.

Though this be true, yet the believer must take the initiative in receiving the blessing. As one must seek, confess, repent before he can be saved, so the believer must seek, confess, and consecrate his all to God. Entire consecration of all is the one thing the believer must do before he can be sanctified. Consecration means the giving of our total self to God for time and eternity: a yielding of self so completely to Him that He fully possesses without reservation.

Standing upon his total consecration to God, the believer can now look to God and believe Him for his sanctification. Faith is the next step for the believer; faith to believe that God will fulfill His promise. At this point, many fail. The reason is that they have a notion that sanctification somehow demands a different kind of faith or a different quality of faith. No, my friend, the simple, childlike faith that brought your salvation will bring your sanctification. When faith takes hold, then the experience is received instantaneously.

When is sanctification attainable? At the moment the believer is aware of two great facts—first, when he realizes Jesus has provided his sanctification on the Cross; and, second, when he desperately realizes his need of being cleansed from all sin. When these two facts are seen, then the next step is to make his entire consecration to God. When he knows beyond a shadow of a doubt this is done, all he needs now is to believe God in simple faith, and the glorious experience of entire sanctification will instantaneously become a reality. "For this is the will of God, even your sanctification."

What "The Blessing" Means to Me

By J. W. Ellis*

THE DEEPEST LONGINGS of the human heart are crowded into the one word—happiness. Like the unceasing tossing of the sea, your soul and mine crave to be happy. This desire knows no limitations; it is confined to no race, creed, or color. Its universality touches life everywhere. From the king who abdicated his throne to the heathen mother who tosses her baby to the crocodiles, the desire for happiness presses the soul.

From my earliest recollections until I was nearly twenty-three years of age, my life was a burden, a tax, a puzzle, a headache, a chain, a bit of breath jammed into a body.

But one day from the shadows stepped I, from the grave I arose (being dead in trespasses and sins); I plodded through the crowded streets of Jerusalem and pushed through the city gate, and sobbed my way up Calvary's hill. Then I fell in deep penance at the foot of the Cross, and looked heavenward into the face of the incomparable Christ, who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Then it was that the "pursuit of happiness" ended in glorious triumph! For He who came to take away the sin of the world bore my sin away!

The song of my soul is that, hid with Christ in God, life is lovely—life is at its best! Not burdensome, but beautiful; not a tax, but a talent; not a puzzle, but a prize; not a headache, but a heartbeat; not a chain, but a conveyance; not a bit of breath, but a bit of God! Hurrah for life, and hallelujah for Christ!

To know Christ in all of His fullness is to be saved to the uttermost; not only to be "born of the Spirit," but also to be "filled with the Spirit."

Therefore, to me, the blessing of holiness means that happiness—in all of its rich meaning—is not a mere pursuit, but a glorious reality!

Jesus had much to say about happiness. He spoke with authority because He spoke from personal experience. His kind of happiness depended not on possession, for He had no place to lay His head; it depended not on fame, for though the crowds followed Him they killed Him; it depended not on immunity from pain, for He wore a crown of thorns; it depended not on greener pastures, for in the next city awaited Calvary! His kind of happiness was like a cool spring deep inside the earth that nothing could disturb.

One day up in northern Galilee great numbers of people pressed in around Him. They had

*Pastor, St. Paul's Church of the Nazarene, Kansas City, Mo.



brought their sick folks, their lunatics, and those filled with devils, and He healed them all. But He wanted to talk to them, to reveal to them His secret of life—His secret of happiness. In order to be seen and heard by everyone, He ascended a knoll and, being tired, sat down. His disciples sat around Him and the multitudes below Him.

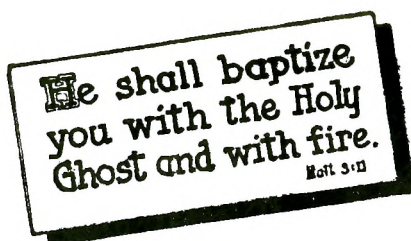
And, there, from the very depth of His soul, He taught them a new way of life. His first word was "Happy." In the King James Version it reads, "Blessed"; but, translated, it means "Happy." In fact, His first nine sentences opened with that precious word. In revealing the secret of His own life to those gathered about Him, he gave nine principles upon which He operated, principles that undergird the abundantly happy life. It is a life that is not dependent upon possessions, fame, adventure, or environment, but a way of life whose foundation lies in a trust in, a walk after, and a dependence on God.

His "happy" list included the poor in spirit, those who mourn, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted, and the reviled. If those in that list are to have "life," sin must be purged from the soul, and in its place there must be the fullness of the Spirit!

Jesus Christ is not the pursuit of happiness—He is its realization. To know Him is to experience life in its deepest significance.

For years I had a desire to grasp something solid, inwardly to stand on reality. But just the opposite was tragically true. My world consisted of shattered hopes; all that I touched burst like a pierced bubble. In my mind, frustration blocked me; in my heart, a vacuum mocked me; and before my eyes, a dead-end street stopped me. Gaining my feet I would meander off in further quest of that which proved so elusive—happiness. Again, a burst bubble, a shattered hope. The process was so repetitive that life became unwanted.

Then Jesus came! The blessing of holiness means to me the glorious realization of the happiness that Jesus and His way of life bring to a soul.



Steps to Holiness

By Arthur W. Gould*

IN CERTAIN RESPECTS, individual seeking requires individual prerequisites, and personal attainments are based upon meeting personal conditions. Nevertheless, there are some things vitally fundamental to all who would enjoy sanctification of heart—of the whole man. The question is, How may we obtain this experience?

First, one must be truly justified.

This means more than having turned over a "new leaf," "feeling better," or "accepting a form of religion." If one is not clear in his justification, he is likely to think he is sanctified when he isn't. There have been those who, in a back-slidden state, have sought a clean heart and when finally becoming the recipients of grace have proceeded to believe and testify to being sanctified, when in reality their status was that of justification. Such, when they have detected evidences of carnality, have been prone to claim for others what they themselves were unable to obtain.

Recently the writer found several seeking at his altar who could not, even though earnestly seeking, find heart purity. When asked why they did not receive, the answer was, "I do not know. I have sought for a long time, but have not received." After close questioning, the writer asked, "Have you been sinning—breaking God's known law?" The answer was, "Yes, preacher, I have been sinning. But I have been informed that such sins would of themselves fall off after a while when I became stronger."

The writer was not reticent to inform such seekers that if they had knowingly sinned they were, in the sight of God, sinners, and had no right to ask or expect holiness of heart. With this instruction, the seekers proceeded to ask God for forgiveness, and in a few minutes received pardon; and, later in the meeting, sought and obtained heart holiness.

It is important to know that we are in divine favor, sins forgiven and justified freely, in order that we may seek and find holiness of heart.

Second, there must be a sincere desire for "the blessing."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). A sure sign of the "new birth" is a genuine hunger and thirst after holiness. This is the result of perfect conformity to the will of

God. Adam Clarke said, "When a soul is awakened to a sense of its wants and begins to hunger and thirst after righteousness, or holiness, which is its proper food, we know that it must be purified by the Holy Spirit, and be made a partaker of that living bread, or perish everlastingly." Such inward conviction causes the soul to reach out beyond itself for help, and makes one willing to accept all conditions.

Third, there must be a willingness to search one's heart and to acknowledge one's need.

When Isaiah saw the Lord high and lifted up, and His glory filling the Temple, he compared himself with God's majesty and purity and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:6). The sight of the display of divine holiness caused the prophet to stand in awe. The fire he sees will not cleanse, but consume.

The sinner is convicted by the realization of God's broken law, while the conviction for holiness comes to one when he envisions God's majestic purity. Conviction for holiness comes when one senses his inability to stand in the presence of a holy God. The sinner confesses his sins; the unbeliever, his uncleanness or depravity. When a sinner confesses all his sins, he is forgiven; when a believer, a justified person, confesses his uncleanness, and believes, the holy fire touches him, and burns out inbred sin.

Fourth, there must be a full and entire consecration.

This means unreserved devotement of ourselves to God, thus bringing body, soul, talents, possessions, reputation, and all there is of us to God. One who comes to God for pardon has little, if any, true conception of what consecration means. Some who never have heard of holiness, but who were truly converted and realized that something existed within contrary to the goodness of God, have prayed for its removal and have received the experience of heart holiness. They have received the experience, not so much because they were acquainted with the word, the terminology, but because they were conscious of an inner need, and with all honesty they sought deliverance.

When first coming for pardon, one is dead in trespasses and sins and must, of course, bring dead powers. Such a one has nothing to consecrate, being a felon; he is under sentence of death, awaiting the executioner. It is either free pardon or endless doom.

A man who was found guilty of a crime of first degree murder was sentenced to death. He requested his attorney to bring him paper and pen, that he might make out his will. When informed that he could not make out a will due to his being considered by the state as good as dead, he wept. This is man's condition when he

*Evangelist, Kankakee, Illinois

comes to Christ for pardon—condemned already. His only hope is for a free pardon, through Christ. word” (Acts 8:4). Those laymen went crusading because they had clean, warm hearts, filled with the Spirit.

However, the one who is pardoned, justified, stands before God as though he never had committed a sin; he has been made alive from the dead, and is now ready to make a *living* sacrifice. He can now say, “Here I give my all to Thee . . . wholly Thine—forevermore.” Although he is confronted with restrictions, God-given convictions, and a view of the negative side of Christian living, yet the positive reality of a holy life and the assurance of assistance from a holy God cause him to abandon himself entirely, in truehearted consecration, to One who will make qualitatively holy as He is holy.

Such consecration includes all our faculties, sensibilities, and will—hands, feet, ears, eyes, tongue, heart, reputation, ambitions, talents, time, possessions, family, service, and last of all that (sometimes great) unknown bundle. All I am, all I have, *all* is Thine. That is true consecration.

Fifth, one must believe that God is able to do it, and do it now.

One must believe that God is able, and willing, and that He will do it now; that He *doeth* it now. The scripture does not say, “Believe that you have,” but, “Believe that ye receive . . . and ye shall have.” Definite seeking results in definite finding; definite finding results in a realization that the work is done!

HOLINESS

And the Crusade for Souls

By Otto Stucki*

DOWN OUR WAY the Crusade for Souls is working wonders in every church that is giving it reasonable attention. More souls converted and sanctified; more people joining the church; deeper spirituality; much increased attendance in Sunday school; better attended and more fruitful revivals; a larger proportion of church members active—this is the fruit of the “Crusade” in our churches where it has been taken seriously.

The experience of heart holiness conditions one to take part in the Crusade for Souls. At least such an experience did prepare Isaiah for a similar crusade. Chapter six in Isaiah gives us the story. In his vision of God, the prophet saw also his own deep need of heart cleansing. In answer to his cry, the sanctifying fire from the altar purified and filled his heart—glorious experience for Isaiah, and for us! But the point of emphasis is the birth of a crusade. In response to, “Whom shall I send, and who will go for us?” we hear a prompt enlistment, “Here am I; send me.” The same is true of the disciples in the Early Church; “They . . . went every where preaching the

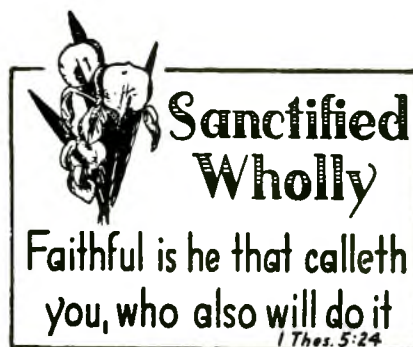
On the same basis, a sanctified people today will produce a crusade for souls. It can’t be otherwise, for love will express itself. We all know by experience that the new convert eagerly seeks expression of his peace and joy; equally, the recently sanctified are glad to tell it. It’s natural to do so. And in our prayer meetings, churches, revivals, and camps, we do tell it to all who are there. Let us reassure ourselves of the value of our testimony meetings; they are most profitable to those who testify and those who hear.

Expression of our faith in and fellowship with God strengthens that experience and encourages others. Let our songs of praise and our shouts of victory, or tears of joy and peace, ever characterize our services. These are all natural expressions of the blessing of heart holiness. Indeed, a holy heart is at home in a crusading atmosphere. Holiness conditions us to participate in the Crusade for Souls.

However, that statement of truth also needs turning around. The Crusade for Souls, as promoted among us these days, will provide an adequate channel for the continued expression of heart holiness directed toward those outside our group. Our Christian experience must be shared beyond our own group. The lost would hear it too. The prejudiced against the church often respond to it at home. The “Crusade” channels our testimony toward the lost outside our own group. It provides a channel for regular and continued expression of what Christ and the church mean to us. It also provides the opportunity to testify with a purpose, namely, the winning of souls to Christ and the church.

Our present regular church organization provides specific Christian service for many of our people. But it never can provide definite assignments for all of our church members. The Crusade for Souls makes up this gap of inactivity in our ranks. Rightly promoted, it can enlist the last individual in our churches—none need be left out. The “Crusade” as suggested, with its adaptability to variation as dictated by local needs, can convert our churches into an army of holy crusaders for the salvation of souls.

Holiness conditions the heart to participate in the Crusade for Souls. The Crusade for Souls



*Superintendent of Alabama District

offers everyone an adequate channel for the continued expression of heart holiness. It remains for all of us—ministers and laymen—to recognize and harness to the full the implications of these truths. Many churches are doing it with glorious results; others are making a good start; all must join it unto glorious victory!

EPHESIANS (Art. XXI)

By H. Orton Wiley

The Chart and the Compass

ST. PAUL has spoken of Christ's gift of a spiritual ministry with its several offices of apostle, prophet, evangelist, pastor, and teacher, and he now turns his attention to the proper functioning of this ministry. His instructions may well be considered under the figure of a surveyor's chart and compass. The chart, he has told us, is holiness, unity, and power. He now tells us how this is to be made actual in the life of the Church. He tells us where the lines are to be laid and the cuts and fills made.

Those reared on the farms well know how the "lands" are laid out in plowing and planting seasons. We set stakes to which white flags were tied so that they could be seen across the field, and then drove to those stakes, resetting each stake as we reached it for the return line. Before reaching the last stake, however, it was necessary to pick out a tree or some other object as a "floating goal" in order to finish out the furrow. In this way, farmers who were experienced could make a straight furrow across the field—although some of us were not so good at it.

Now St. Paul tells us that the stakes to which we must drive are these: (1) "edifying of the body of Christ"; (2) "the measure of the stature of the fulness of Christ"; (3) the headship of Christ; and (4) the "floating goal"—edifying itself in love.

But the apostle is not only concerned that we lay straight lines horizontally; he also wants proper levels from the perpendicular viewpoint. He not only wants the crooks *in* and *out* removed, but those *up* and *down* also. Hence he not only tells us how to drive to straight lines, but also how to cut and fill to the proper levels at each stake. His instructions should be carefully studied as setting forth the divine plan for spiritual growth and development.

1. The first stake: "*the edifying of the body of Christ*" (4:12). In order to attain this level there must be (1) "the perfecting of the saints"; (2) "for the work of the ministry"; and (3) the ultimate purpose being "the edifying of the body of Christ."

2. The second stake: "*the measure of the stature of the fulness of Christ*" (4:13). This is to be attained (1) "in the unity of the faith";

(2) through "the knowledge of the Son of God"; and (3) the goal—"the measure of the stature of the fulness of Christ."

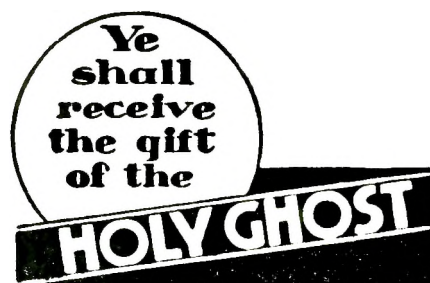
3. The third stake: *the headship of Christ* (4:15). This is to be accomplished by (1) "speaking the truth in love"; (2) growing "up into him in all things"; and (3) the supreme purpose being the headship of Christ in the corporate body.

4. The floating goal: "*the edifying of itself in love*" (4:16). This is a fundamental principle which is always applicable. We never make a mistake when we are guided by love as the principle of edification in the Church.

It will be observed that the first level is concerned with the building up of the individual Christian in holiness—the groundwork of preparation for service in any phase of the ministry. The second level is concerned with the unity of the corporate body in preparation for further advance. This is accomplished through the unity of the faith and by an increasing knowledge of the Son of God. The third level has reference to the functioning of the corporate body once it has been formed by the merging of properly prepared individuals in an adequately prepared organization.

Since the above has reference to an increasing maturity in the things of God, the apostle pauses in verse 14 to point out the characteristics of childhood—natural and spiritual. They are instability, indecision, and credulity. They are overcome in the physical realm by growth towards maturity, and this is equally true in the spiritual life. James tells us that the double-minded man is unstable, and the cleansing from the carnal mind gives the true foundation for growth. Peter says that after we have suffered a while we shall be established, strengthened, and settled. St. Paul is very terse in his instructions—childishness in the young though sanctified Christian is cured by maturity. Hence, St. Paul says, "Grow up."

The apostle closes this section by another reference to the physical body. As the body grows simply because each part properly develops, and as the body is able to function normally because the joints are supple and strong, so the spiritual body makes increase only as each member contributes the full measure of his part. As in the physical realm the proportion of functional diseases is far greater than the organic, so it is in the spiritual realm; our trouble is in the "joints."



God's Greatest Glory

By John D. Lewis*

THE CROSS—what preceded it and what proceeded from it—gives God the greatest glory and the world the greatest good. It is all of grace—the grace of our Lord Jesus Christ, who was rich in equality with God, but who made himself poor by bearing our iniquities, and was bruised by them; yet makes us rich toward God eternally by His unprecedented poverty.

He represented us on the cross of Calvary in order that we, according to divine purpose, may be presented without fault before Him some happy day perfect in a "Paradise Regained." What a privileged people we are if we are redeemed and ready for heavenly realms above!

Let us consider some aspects of "The Old Rugged Cross"—its implications and applications: the Cross, which speaks of the finest hour, fatal to Satan, blessedly fruitful to the Christian. Let us now look at the cross of Christ—the Cross voluntarily, visibly, vicariously, viatically, veritably, vitally, virtually, and victoriously.

The Cross from the *voluntary* standpoint: No one could take Christ's life from Him without His consent. We come to this world to live; He came to die—to lay down His life of His own free will. He was not compelled even by His Father to come into this world which was condemned because of sin. No! but He was constrained by love. He came of His own accord to redeem us, according to the teaching of His Word (John 10:17-18). He gave himself *willingly*, joyfully, humbly, lovingly, completely, and without complaint.

The Cross *visibly*: We notice in the outward aspect of the Cross the violence of vile men who out of the envy of their evil nature reviled the Saviour. There were the scorn, the spitting, and the smiting. There were the rugged tree, the nails, the thorns, the spear.

*Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood.
Hallelujah! what a Saviour!*

The Cross *vicariously*: "Christ died for the ungodly." "Christ died for us." "The . . . brother . . . for whom Christ died." "Christ died for our sins." "The Son of God, who . . . gave himself for me." He "gave himself a ransom for all." "Our Lord Jesus Christ, who died for us." All these are scriptural quotations. Christ took our place, our penalty, our punishment. Let us apply to ourselves that which is implied in this vicarious suffering and sacrifice. He "loved me, and gave himself for me." He was wounded *for our* transgressions, and by our trans-

gressions. Have you ever said, "Thank You, Lord"?

The Cross *viatically*: "I am the way." The way to the holiest was opened—consecrated—by His own precious blood. We had all gone out of the way; we had all turned to our own way. There is no way back except through Christ and Him crucified. We must go home by the way of the Cross. "There's no other way but this." There are other ways that seem right in man's eyes; but those ways, we are told, end in death. We may express the truth thus: I know the Lord has made a way for me. If I live a holy life, shun the wrong and do the right—then I know the Lord has made a way for me—"the way of the Cross."

The Cross *verily* or *veritably*: "I am the truth." It was because He bore witness to the truth that our Lord was crucified. He is the Truth that sets us free. The Cross reveals God in the true light—His wisdom, His love, and His power. Truth was really on the scaffold that day. They say it always has been there; but remember, my friend, it will not always be there—because truth on the scaffold is truth on the way to universal and everlasting sovereignty. But wrong on the throne is wrong on the way to a most thorough and final overthrow! Praise God forever!

The Cross *vitality*: "I am the life." There is life for a look (or in a look) at the Crucified One. There is life at this moment for thee. Jesus gave His life for us in order that He may give life to us. His life before the Cross could not save us, though it was so absolutely sacred and so completely consecrated. It was that life laid

By the Light of the World

By Jean L. Phillips

*If I would light the lamp of any other,
Then I must have a clear, strong blaze in mine;
No feeble spark that, smoldering, fails to shine
Can strike a flame to guide my pilgrim brother.
The darkness falls. The traveler seeks a sign.
Light of the World, I light my lamp from Thine.*

*Light of the World, these earth-lights are de-
ceiving;
They glitter, but have no steady, piercing glow.
Only the light Thou kindest can throw
That steady beam, our gropings all relieving,
And make the way so plain and good to know
That fearlessly we onward, upward go!*

*Light of the World, Thy light, oh, give us ever.
Help us to keep our lamps all trimmed and
bright.
Help us to carry always Thy splendid light,
That nothing our hand-to-hand with Thee may
sever,
As on we labor through life's darkening night.
Who guides by Thee guides surely and aright!*

*Pastor, Port Glasgow, Scotland

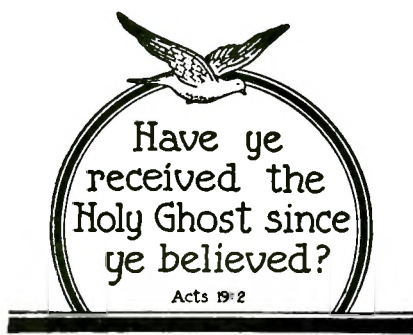
down in a death infinitely meritorious, and raised again in such glorious triumph over the king of terrors and the terror of kings, that makes it possible for us to be saved and sanctified. We are saved by His life—a life laid down, but raised again by the power of the eternal Spirit, by whom He offered himself to God a sufficient and satisfactory Sacrifice for our sins.

The Cross *virtually*: Christ died not only that we might live, but He died that we might die also. Actually now, we, on the ground of the finished work of Calvary, may reckon ourselves to be dead indeed unto sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). This in addition to the vicarious nature of the Cross is what virtually happened on Calvary. He not only put sin away in respect to its penalty; but also Christ our Lord, at the present moment, as the result of the Cross, removes the very presence of sin from the fully consecrated soul. This virtue flows from the Cross by way of Pentecost.

The Cross *victoriously*: Now, even though we may have access to God and acceptance with God, through the blood of the Cross; even though we may be sanctified and find some success in our service for Him; yet there is something more we need. The finished work of Christ on Calvary furnishes us with the sufficient supply for that need also—victory over all the power of the enemy.

Of those warriors of old, we read that "they overcame . . . by the blood of the Lamb." The Cross conquers in all conflicts, though it may not seem so sometimes.

Napoleon once, when conferring with his confederates concerning the plan of a certain campaign, said, "Gentlemen, were it not for that red spot [a spot representing the British Isles on the map], I could conquer the world." Now Apollyon says, as he plans his campaigns with his infernal confederates, "Gentlemen (?), were it not for that red spot [Calvary], I could conquer the world!" This is the victory that overcometh the world—faith in the crucified but risen, glorified, and coming Christ! VICTORY!



WHERE IS GOD?

By H. M. von Stein*

THE OTHER DAY Bud (my saddle horse) and I traveled beyond the last trail into an area of mountain wilderness through which no trail ever had been made. It took us a good part of the day, and we crossed two major canyons. Our objective was that last job of the season before snow flies—replenishing the larder. In less than an hour after we arrived, a fat, four-point buck was securely lashed to the saddle and we were ready for the long homeward journey back to camp—afoot for me. It would be well into the night and we would still be fifty miles from town.

Tired, drenched with sweat from the task of lifting the heavy buck to the slippery saddle, and filled with that humble satisfaction that comes from a job completed, I sat down on a rock to rest. God had blessed me this day and, while there was nobody around to question my childishness, I thanked Him for that buck. I thanked Him for this faithful horse who had carried so many fat bucks and bear—as well as my children and all of us—on his strong back. I thanked Him for the good day, and eyes to see, and ears to hear the roar of the wind in the lodgepole pines, and for the sweet odor of a hundred thousand acres of Christmas trees without a man-track in them but mine.

I wished, as I have wished many times, that I could see God, the way you can see anybody, so I could thank Him. Sure, He sees us, but—have you never wondered, even once, where God is?

I sat there on a rock that was heaved up when Crater Lake exploded—whenever that was—and felt the inimitable sense of wilderness; and it would have been a nice place for even God to be. It (the wilderness) makes me think and feel about God, but He isn't there. If He were, a man could go out into the mountains and find God; but you don't find God in the wilderness unless you are acquainted with Him before you start.

The wilderness is full of cruelty and harshness. The little birds and beasts so many people think are "cute" are vicious, selfish, and utterly without any humanistic attributes. People are so ignorant about the wilderness. They would be shocked to see a mother bear eat her young if she gets hungry, and the idea of a "gallant" buck taking any risk for the sake of his family is all foolishness. He *never* fails to let the doe go first into the clearing (and the fawns), while he watches. If anything shows up, he is gone with a crash of his noble shins through the tamarack and a rattle of his lordly antlers among the alders! People could learn a lot about the wilderness if they would stay long enough and learn to be quiet, but they won't. Most people have no conception of quiet.

*Medford, Oregon

There is a presence about the wilderness to be found nowhere else. When a human being comes into a wild area, that moment the sense of utter wilderness is disturbed. It is never the same again. Once a trail is cut through a primitive area, the wilderness retreats; and when a road comes, the wilderness is gone—even if it is only a narrow, winding logging road.

If one is not accustomed to the sense of wilderness, it is vaguely frightening. Could this sense—this presence—be something of God?

Perhaps it is! Certainly it is in the utterly primitive that the working of the finger of God is observable. He is still full-time “Boss” here of all that goes on. There is no one else. I had a childish ambition when I was very young that sometime when I went to heaven—if I did—God might give me a job of taking care of some of the more remote wilderness areas. Now that I am mature, I am not so sure it was a childish ambition. Surely, angels look after the wilderness. There is something here that could not come by chance, or just turning loose some laws and a lot of material.

I think (this is just me now) that the human attributes of ambition, the eternal desire to be accomplishing something, is part of our likeness to God. I think He made us that much like himself, with other attributes, because our God is an achieving God. He is doing things all the time, and His greatest delight is in doing things with and for mankind.

It is hard, sometimes, to see why He would be like that, as “ornery” as mankind is; but if you sit on a rock in a wilderness and look at it from there, it isn’t so hard to grasp. Man hasn’t been here very long; he won’t be here much longer, either. Out of him, God is creating a new creature—the first one He ever made that can come to Him or stay away, just as it pleases. The ones that choose to come to Him, God will make into something beyond human understanding now; the others, who go their own way, will end up in endless destruction.

And while I sat there on my rock, there came to me that spiritual ecstasy a man knows when he knows God. I knew, then, where God is. He is in the experience of himself. The question is not, “Where is God?” but “Where am I?” “Where are you?”

Yes, the wilderness is a mighty nice place to be in if you know your way around; but it is not necessary to go there to find God, to experience Him. And there are places where God is *not*—emphatically! He is not in the heart of the man who says he believes, but who neglects and refuses to continue and *enlarge* his spiritual experience.

Come on, Bud, it is sixty miles home! And when we get to the Rogue, it will be pitch-dark and you will have to pack both me and this buck across that rushing torrent!

Little Things to Think About:

By Viola E. Hodge*

Not unto Ourselves

. . . . he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again we are ambassadors for Christ (II Cor. 5:15, 20).

AS CHRIST gave himself for us, so must we, if we are followers of Him, also give ourselves for others. No, not on a literal cross and in the shedding of blood (unless, of course, we are required to be martyrs for our faith), but in an everyday, little-by-little giving of our love and thoughtfulness, our prayers, our time, our talents, our chief interests—*our all*—in an “all out” effort to turn to righteousness those whose lives touch ours.

And it is amazing how many times even a housewife, a busy mother of little children, a student, or a worker will have opportunities to present Christ if that desire is paramount in his life. The Holy Spirit sees to it that we do have opportunities; and as we seize them it becomes easier and more natural to speak of Christ and His love and power.

Then too, we give ourselves as we take part in the duties and activities of church life. Anything that contributes to the beauty and effectiveness of the service is done for God and is truly “giving ourselves.” Often it means self-denial to attend choir and orchestra practice; but that preparation is necessary for the beauty of our worship, and those who so serve bless and are blessed. The same is true of those who teach little children, prepare special programs, and carry out the routine activities of the church. It means the giving of one’s self—putting the needs of others and the work of the Kingdom in the first place in our lives; only thus can we truly be called “Christians”—Christed-ones.

*Long Beach, California

TEACH ME

By Pearl B. McKinney

*So teach me to number my days
That I may be useful to Thee;
So lead and direct all my ways
That others may see Thee in me.*

*So teach me to bridle my tongue
That only Thy words I may speak;
Thy praise in my heart shall be sung,
While others earth’s pleasures may seek.*

*Oh, teach me Thy way, blessed Lord;
My life is submitted to Thee.
Thy will and my will in accord
Bring heaven-like joy to me!*

On Entire Sanctification

HERE IN THIS country when we nominate a president we draw up a platform for him to run on; and the different provisions of that platform are called planks. In harmony with this custom, I am presenting a ten-plank platform on entire sanctification, with the hope that every unsanctified Christian who reads it will become a candidate for this experience of grace at once. In this issue, I'll just present the ten planks in the platform, in order that the reader may get an over-all picture of this truth. Later, I shall discuss each one of these planks separately, giving the scriptural and other grounds for its truth.

1. The experience of entire sanctification frees the human heart from inborn sin and exalts it to God in supreme love.

2. It does not make a God out of the person who gets it. After one is sanctified, he is still subject to mistakes and still within reach of temptation and sin, even though he is definitely strengthened in his fight against conscious sinning.

3. The experience of entire sanctification is not just a novelty. The possibility of men's getting it is just as old as the possibility of being saved.

4. It is not fanaticism to get this experience. This blessed experience is not something abnormal. In fact, no one can normally live the Christian life until he gets this experience.

5. This experience is a second work of grace. First, we are saved and then we are sanctified wholly. This is always the order.

6. Entire sanctification is a divine work of grace. While certain conditions have to be met by those who obtain it, the experience itself is a gift of God.

7. It comes instantaneously. It may take some time for a saved person to get to the place where he is willing to consecrate his all to God, or to put his all on the altar of God; but when once this is done, and he believes, the cleansing fire falls.

8. This experience of divine grace is primarily a living grace. This does not deny the fact that it is also a dying grace. No person is really ready to live until he is ready to die, and no person is ready to die until he is ready to live from the standpoint of divine grace.

9. This second blessing is both a privilege and a duty. It is a glorious privilege, but this is not all. It is an experience which we must get if we would be ready to meet God in peace.

10. Christian friend, you must seek this experience definitely if you get it. It will never take you unawares and force itself upon you. You will never get it accidentally. If ever it be-

comes your glorious possession, it will be because you intentionally and consciously seek it. Why not do this very thing now?

The Infinite Worth of One Soul

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not

much better than they? . . . And why take ye

thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.) Here Jesus is promising those who follow God food and raiment, on the basis that their value is far above that of the birds of the air and the flowers of the field, that are cared for by their Heavenly Father.

"How much then is a man better than a sheep?" (Matt. 12:12.) On this ground Jesus defended himself for healing a man's withered hand on the Sabbath. If sheep may be lifted out of ditches on the Sabbath, men may surely be helped out of emergencies on the Sabbath, for they are of much greater worth than sheep. Jesus never seemed to lose an opportunity to emphasize the superior value of even one human soul.

THE MASTER never hesitated to bring some of His greatest messages to a single individual. It was to the Samaritan woman at the well that

He gave His sermon on the living water, and to Nicodemus that He preached on the new birth, or the birth from above. Only the infinite worth of one soul would justify Jesus in doing this.

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) In these words Jesus specifically teaches

RIALS

ite, Editor

that one soul is of infinite worth. It is difficult for us to comprehend material, much less spiritual, values. The estimated material losses in the recent Missouri-Kansas floods are now being placed at about two billion dollars. Few individuals have any conception of what one billion dollars means. Nevertheless, two billion dollars is a small sum compared with the total wealth of Missouri and Kansas; and the wealth of these two states is small in comparison with the material values possessed by the whole United States. Again, the wealth of the United States is insignificant when placed beside the wealth of all the nations of the world. And yet, one soul is worth more than the whole world.

BUT THE FINAL measure of the worth of a soul is found in the Cross—the price God was willing to pay in order to provide salvation for an immortal soul. In the

The Cross as a Measure Cross we find an omnipotent God doing His best, all that He could, in order to rescue man from sin and hell. Such a thought—God, an all-powerful God, going to the limit of himself—staggeres the human imagination. Surely, the Cross declares that one soul is of infinite worth! “What is a man profited, if he shall gain the whole world, and lose his own soul?”

It is no surprise that Jesus said, “If thine eye offend thee, pluck it out” (Matt. 18:9); and the same is true of your hand, or foot. One had better get to heaven and save this soul of infinite worth, even if he has to enter there blind, maimed, or halt. In the same vein of thought is the admonition to “fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matt. 10:28).

This present temporal existence is not to be compared with the value of the inner man, or soul. The latter is of such infinite worth that it must be kept in touch with God, even if the former must be sacrificed completely. Man was made for God, and can realize his infinite capacities only in Him. Stevens rightly says that the forfeiting of one soul is an unspeakable calamity. This is one reason why God keeps on loving and working with even the worst of sinners.

What's Wrong with Our Country?

WHAT IS WRONG with our country? Here are some of the answers which are given: high taxes, isolationism, internationalism, inflation, Truman, Dean Acheson, Communists in government, the Jews, the war in Korea, gambling, immorality in government, the increasing use of narcotics, unreasonable spending at home, unreasonable spending abroad, the fair deal, immorality in basketball and other sports, the welfare state, government control, Congress, the Democratic party, or the obstructionism of the Republican party. This list could be increased by those who are keeping up with current events and the charges and countercharges which are being made on every hand. But, my friend, none of these ills, whether real or imaginary, is the final source of our troubles. The ultimate cause of the mess that we are in is the individual citizen of the United States.

First, there are those who either ignore God or purposely make no place for Him in their lives. They completely forget that there is no enduring foundation for right conduct except true religion, a genuine respect for and devotion to the living God. Added to these are those who profess religion outwardly but inwardly do not possess it. They do not accept the implications of vital religion for their everyday living. In other words, they do not live righteously.

Third, there is a growing tendency among those who are Christians—sometimes even those who give every other evidence of being sanctified wholly—to let their own thinking provide the final authority for right and wrong in what is supposed to be Christian conduct. When stated in its most glaring form, this means that even some of the most religious people hold that they are a law unto themselves as to conduct. They join the Church of the Nazarene and solemnly pledge publicly to keep the rules of the church and immediately begin to ignore them because, as they say, “I don’t agree with them.” Although they have promised before God and man that they will keep them, they proceed at once to make them merely a scrap of paper.

These people take a similar attitude toward all of their vows to the church. They promised to attend the church services, but that is a dead letter. When they go is wholly up to them. They pledged to support the church, and while they admit that their church and the Bible teach tithing and the giving of offerings, still they tell us that it is strictly their business as to what they give.

This is not all. The same is often true with this group as to government. Any regulation that the government has made which they do not personally sanction, they feel that they can break with impunity. Any way they can beat any kind of tax—especially an income tax—or any law that their government has made which they are

against is perfectly legitimate action on their part. Socrates, the ancient Greek philosopher, who had no Bible and knew nothing of Christ, had a far higher sense of his obligation to be subject to the higher powers than this. He refused to flee and escape an unjust condemnation to death because in so doing he would show disrespect for the laws of his country. Thus, as he rightly reasoned, he would help to create disregard for these laws on the part of others. He had more respect for law and government than some sanctified people I have known.

It is this extreme individualism, this determina-

tion to do as we please and live as we want to live regardless of promises or pledges to God and man, that is the root of the ills which plague us on every hand. It is this devilish self-will, or selfishness, which so many of us have even though we profess and sometimes seem to have every Christian experience, that is the source of the hell that there is about us. God help us to rise up in the power of His grace and the little moral strength we have left and begin to respect law and order and the promises and pledges which we have made and the obligations we have assumed.

The Young People's Society

L. J. Du Bois, Secretary

Respect for Others

IRREVERENCE, particularly in church services, is accompanied by a disrespect for others, an attitude which should not be in evidence among those of the Christian fellowship. Irreverence is selfishness, thoughtlessness, and a disregard for the rights of others. Irreverence cannot crawl within its shell and claim exemption from responsibility to others, for each individual is in a real sense a vital part of his community. In the church, as everywhere else, one person has no right to personal license to act so that the others are offended, annoyed, or denied the rights which are theirs.

Some may feel that they have the right to whisper, cut up, and disturb the service, or run in and out at the least whim, but they do not have such a right. Anything which disturbs, distracts, or annoys those who are trying to get something out of the service is out of place. To disregard the rights of others is to disrespect them. It is amazing that some people trained to be courteous and kind in their casual contacts with others seem to forget that training when they become a part of a group. But there should be no such letdown of respect and Christian courtesy; they should be maintained at all times and should reflect themselves in a reverence in the house of God.

When we enter the church we ought to do so with a sense of our debt to all others who enter the sanctuary of worship. We ought to sense the profound obligation that is ours to help create an atmosphere in which all present may worship God. Within the group, we as individuals have no rights which violate the principle of reverence and decorum. We have no personal rights except that right to see that all others have the oppor-

tunity to worship without disturbance. Irreverence shows disrespect for the minister, the singers, and all who are taking part in the service and all who wish to listen.

News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: Albany, A. B. Sampson; Georgia, H. W. Mingleborff; Houston, James C. Hester; Indianapolis, Charles Brouhard; Iowa, Aleck Ulmet; Kansas, Edward Hurn; Ne-

braska, L. C. Schwanz; and Southwest Indiana, Buford Blair.

Prayer Tower Requests

September 30—October 6 *Peru*

Our 12 missionaries and 28 national workers in Peru, led by Rev. Oscar Burchfield, who is superintendent of the field, are doing a magnificent job. Let us pray for the 19 churches and 24 outposts.

October 7-13

Spiritual Life of Our Youth

There is one desire for our young people around the world, and that is that in the face of the varied pressures of this day we might be spiritual. Let us begin by praying for ourselves, for our own society, and then for all of our youth everywhere.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will this present war in Korea keep on until Jesus comes, and our boys continue to be sent over to be slaughtered?

A. I cannot answer this question, and no one else can. However, I hope and pray that the war in Korea will end soon. In the meantime, let us hold steady and pray for one another and the boys over there and the nations of the earth. God is still on the throne and, in the long run, no harm can come to him who follows God. Even physical death cannot hurt us if we are walking with the King of Kings.

Q. Please explain Revelation 20:6.

A. This verse reads thus: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This verse has to do with the righteous dead, who will come forth from the grave when Jesus descends for His waiting Bride, accord-

ing to the premillennialists. Then, according to their view, these righteous dead, who have been resurrected and have participated in the Rapture, will descend to the earth with Jesus and reign with Him a thousand years. These will have no part, thank God, in the second death, which is defined in Revelation 20:14.

Q. I truly want to know why we have to teach or preach a religion that cannot save to the uttermost when we truly repent. Why does the blood of Jesus only partly do the job? I realize that we need the baptism with the Holy Spirit, but why hold that its main purpose is to cleanse the heart from sin? Do you think that anyone born of God still has the devil enthroned in his heart?

A. Let's begin with your last question, and answer it in the negative. A person who has been born again does not have the devil enthroned in his heart. However, this does not mean that he has been cleansed from the sin nature, or the carnal mind. It is still there after he has repented, or

been saved, but it is not enthroned in his heart, or dominating his life. The Christ spirit dominates his life after he is saved; but the spirit of the devil, or sin nature, is still in his heart ready to seize the throne at the first opportunity. Therefore, the saved person needs to go on as soon as possible and get sanctified in order to stabilize his life by getting rid of this sin nature, which ever seeks to cause him to backslide. Of course, the sanctified individual can backslide, but he certainly is not so likely to backslide as the person who is just saved.

The Holy Spirit is the active Agent in this cleansing, and this objective is achieved through the baptism with the Holy Spirit.

When one repents and is saved, he is freed from the guilt of his actual sins and is quickened into the newness of spiritual life. This is not a halfway work—all sins are forgiven and contact with God is established.

As far as I know, there is no Christian church which claims that we are cleansed from this inborn sin when we are saved, or at the time of the first blessing. They do not all agree with us as to when the cleansing comes, but they surely do not accept the position that it becomes ours when we are converted.

Q. *Can you tell me where in the Bible I can find the following scripture, "The things I once loved, I now hate, and the things I once hated, I now love"?*

A. No, I cannot tell you where this statement is found, for it is not in the Bible. I believe I have been guilty of quoting it as scripture, but it is not. These words might be associated with Matthew 6:24, or Luke 16:12. They also might be somewhat connected with II Corinthians 5:17; Hebrews 1:9; Psalms 97:10; or Amos 5:15.

Q. *Do teen-agers who are members of the church have a right to vote on everything which is brought before the church—such as building a new church, etc.?*

A. As I understand it, all members of the church over twelve years of age have the right to vote on all matters of business which may be brought before the church.

Q. *When the Bible says that the lion and the lamb will lie down together, does it mean that there will come a time when sinners and saints will join in one great reign of peace together?*

A. No! Where sin is there can be no final peace. There can be abiding peace only where there are righteousness and the righteous.

Home Missions and Evangelism

Roy J. Smee, Secretary

A Consecrated Layman

WE HAVE JUST received a letter from a pastor whose church has secured a short-term loan from the Department of Church Extension. It is in a building program and has a much larger first mortgage with a local bank. The church can easily handle the payments on the first mortgage, but Church Extension loans have to be repaid within a year.

Recently a good layman came to the pastor and told him he was concerned about the Church Extension loan. He is a farmer and his crop this year is the best he has ever had. He handed the pastor a check for \$2,500 to be applied on the loan and told him he hoped he could pay off the rest of the loan this winter.

Thank God for consecrated laymen who believe in the Church of the Nazarene and its message and program. Thousands of them are one hundred per cent behind the church and will sacrifice to see it go forward. They are boasting and giving to the local church. They are loyal to the district program and the promotion of home missions. They are interested in missions and are glad when the Thanksgiving and Easter offerings come around. They want their church to be a 10 per cent church. May God give us many more such laymen.

Nazarene Laymen In Australia

The Church of the Nazarene is progressing in Australia, where only a few years ago there was not a single Nazarene. Here are some testimonies of these good laymen.

"With the R.A.A.F. in 1946 just after the invasion of Tarakan, I heard a missionary preach the gospel—the first time it seemed. I became conscious that Jesus lives. After the seeking period that followed, by repentance and faith, the gracious witness that I was God's child, with the remission of sins, was mine.

"About six months after arrival home, a Christian brother (now an elder in the Church of the Nazarene) showed me from the Scriptures what I had been longing for—that Christ Jesus might live in me in sanctifying grace.

"At that time I went on a gospel trek by bicycle from Brisbane to Sydney, but greater than my burden for service was my thirst for a 'clean heart.' Anti-holiness literature and well-meaning warnings against 'sinless perfection' were given. How-

ever, I knew that nothing short of a purifying baptism, that would give Christ pre-eminence and the possession of my every affection, would suffice. After much heart-searching, weary struggling, and failure, I found the blessing and the Blessor through faith that embraced the promises. Hallelujah!

"I felt led to unite with the Church of the Nazarene, but was turned aside and prejudiced against the work. The way opened for me to assist in pioneer missionary work; but, taking ill, found myself back at the place I had been some years before. I confess I do not know all about God's past leadings, but this I know—God swept away all prejudice and sent a sweet confirmation of His will to my heart. Now I have been received into membership. I praise God for the blessings and guidance, and for the love, the message, and fellowship with the people called Nazarenes."—DES. TRINDALL, Campsie, N.S.W.

"From early childhood I attended Sunday school and church, but cannot ever remember hearing the gospel preached there. But the Lord sought and found me.

"The prayers and faithful witness of two of His servants who came to our home were responsible, indirectly, for my seeing my need of a personal Saviour. Later through Providence I was led into Christian fellowship where I was greatly helped.

"Then I came in contact with the Church of the Nazarene. Here I was challenged by the message of scriptural holiness. Immediately, a battle began within my heart. Although in good experience, and with the assurance of sins forgiven, and being free from worldly desires, there was the consciousness that I lacked the victory which my Lord demanded of me. I doubted His power to sanctify me wholly. As the battle raged within, I realized that I was not fighting against man or a denomination, but against God himself, and this was not a happy thought. I had ever prayed that I would be kept in His will and in the place of blessing. This continued until I made my complete consecration to Him and trusted Him to sanctify me wholly.

"When this took place God blessed my soul in a wonderful way and the dreadful conflict at once ceased. I now relaxed in the love of God.

"I have been serving the Lord in

the Church of the Nazarene for over three years and I am thrilled to be associated with those who preach the saving and sanctifying power of the

gospel. I testify to the fact that God's sanctifying grace has met the deepest need of my heart."—**STELLA M. CLARKE, Manly, Brisbane, Q.**

would fail.—**ESTHER L. CRAIN, Nicaragua.**

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

A Twenty-five per Cent Church!

ACCORDING to our records, we were a "25 per cent" church this past year. Of the \$21,024 paid out for all purposes by the entire church, including all departments, we sent to Kansas City for general interests \$5,465. We reported 130 members this year.—**NELSON G. MINK, Lansdale, Pa.**

Navajo Camp Meeting

Camp-meeting time in Navajoland was again a time of spiritual refreshing. From our six missions in the Navajo area our people gathered at Ramah, New Mexico, from August 8 to 15. Tents and Indian campfires were to be seen in all directions around the mission station. Saddle horses and covered wagons added to the picture.

Rev. Amos Komah, one of our Indian preachers, led the morning prayer service about sunrise each morning. The mission building was nearly always quite well filled for this service. A Christian Service Training class was conducted by Rev. Charles Scrivner from Winslow, and Mrs. Scrivner conducted children's meeting. We were happy to have two of our own Navajo couples do the preaching in the morning services. Rev. and Mrs. Decker Yazzie from the Low Mountain Mission and Rev. and Mrs. Robert Pino from Ramah did the preaching in these services. In the afternoons Mrs. Komah conducted W.F.M.S. meetings, and the group from Twin Butte Mission was in charge of young people's services. In our big evangelistic service each evening Rev. Edward Mierras of Altadena, California, brought the messages. There were great altar services

with many new Indians finding Christ as their Saviour.

It was a privilege to have Rev. and Mrs. D. Swarth with us during the camp. Under their leadership the work of the Church of the Nazarene is making good progress in our Navajo Indian field.—**G. H. PEARSON, American Indian.**

Report from Nicaragua

We recently enjoyed a good revival here in the Bible school. There were real confession and asking pardon, and the students show that they have new spiritual life. We have begun weekly prayer and fasting services that promise to be a real blessing.

From our position here on the lake front, we are viewing nightly the eruption of our volcano. Last night there were literally rivers of fire rolling down the sides, and the flames shot up quite high—an awe-inspiring sight, to say the least. There is a constant rumbling in the distance, like thunder, and the ground and buildings are frequently shaken. A student in my minor prophets class said that this is a good time to preach, reminding the people that God might send destruction by means of the volcano.

We have a native district evangelist who is holding services in each of our churches. God is blessing him and using him in an unusual way. Of course we're glad for these good results, as our greatest need here is for a revival. If the people at home will join with us in prayer, I'm sure that God will continue to give us a revival.

We covet the prayers of our Nazarenes at home, for without them we

High Cost of Living

The Lord has been good to us and given us many victories these past months. We praise Him!

I am at an outstation today. I came here Monday on church business, and today and tomorrow we are having classes with groups of girls. The remainder of the week will be spent with outstation girls in two other outstations. We have these classes monthly, and we hope to have a tent meeting for the girls in November if it is possible to buy corn. Just now it is impossible. I gave around \$10 for one sack of meal and had to return the sack. It seems a famine is upon us, but it may not be so bad as the one in 1938, when many people died for want of food. We hope that it shall not be so severe as that one.

This is camp-meeting season, but we do not yet know if we shall be able to get corn for these meetings. The storekeepers say that mealies are going to be shipped in soon.

We just closed our yearly meeting, and the blessings of the Lord were upon it.—**MARY M. COOPER, Portuguese East Africa.**

Consecrated Feet!

Ruth Gama, who was Rev. Harmon Schmelzenbach's first convert, has proved a special inspiration to me. In the past four weeks she has called on sixty-nine kraals. Since our kraals are far apart, that means a lot of hill climbing and a lot of walking—and she is a woman past seventy years old! Oh, for consecrated feet like hers! She puts the rest of us to shame. It is no wonder that she brings heaven and earth together when she testifies or prays.—**LOIS JANE DRAKE, Africa.**

Workers at Witbank

Here in Witbank the work goes forward. As a result of the increase in allotment for native workers, we are able to put two more men into full-time work at the beginning of May. Both of these men have been carrying the responsibility of the church work along with their regular work hours during this past year. It is always an inspiration to the missionary to see these men so willing to work for the cause. One national works full time for one of the coal mines. Early Sunday morning he rides his bicycle the twenty miles to Middleburg, holds service, and calls among the people. Oftentimes he has one or two services on the return trip. On his own initiative he cares for further work about fifteen miles from Witbank. The other new worker labors many hours of

PAUL

A boastful man, from people proud, arrogant, fierce, and cruel—
Yet God had plans for such an one, and struck him from his mule.

In the dust he knelt and saw the Christ of Calvary—

And from that crisis hour his life held victory.

A little man, from a little group, despised, rejected, mocked—
Yet God had plans for such an one, and through him nations rocked!

A yielded man, with humble mien, beaten, tortured, scorned—

But God used this very one, his death by Christians mourned.

This valiant man was staunch and true, whose name now leads them all—
He followed through the Master's plan, this mighty warrior, **PAUL!**

—**MARIAN L. KNORR**

(Concluded on page 18)

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 14: Jacob Receives the Promise

Scripture: Genesis 28:10; 33:17 (Printed, Gen. 28:10-22)

GOLDEN TEXT: *Behold I am with thee, and will keep thee in all places whither thou goest* (Gen. 28:15).

GOD BLESS THE DREAMERS

Oh, I know there are distant-eyed visionaries who have not so much as an ounce of practical sense. They envision castles while their own back steps are sadly in need of repair. I know an architect who can plan great skyscrapers, yet lets his doors hang on one hinge. But because you know some people like that don't mark all the dreamers off your list. For I insist that there is little, if any, progress, material or spiritual, without a dreamer—someone who sees trees where now is barren waste, who sees re-

vivals where now lie heaps of spiritual rubble.

Jacob was a good example of a man who mixed sound common sense with his visions. His eyes looked up into the heavens, from whence he saw creatures of beauty coming down to earth; yet all the while Jacob's feet were solidly on the earth. So, since he was a safe and sane leader, God entrusted him with a promise that was staggering in its proportions. You can always trust dreamers who know how to fix their own broken porches and sagging doors. I heard a speaker once plead for *imagineers*, and I listened with careful intent. She wanted "engineers with imagination," so she dubbed them *imagineers*. That was

Jacob for you: he saw farther up than others and at the same time he donned overalls to bring his dream into actuality. I know he went about the thing with common sense, and to prove his sincerity he offered to give God one-tenth of all his increase. A willingness to tithe conscientiously usually is the sign that a man has good balance even though he may dream visions of grandeur. Just remember that all ladders that reach to heaven must have their feet on the earth. But the trouble with most ladders is that they are left lying flat on the earth. Get the top of your ladder up, stretch it higher and higher, until the top is lost in the clouds. As long as the bottom is solidly on the ground, you are safe.

God bless the dreamers; and God bless Jacob, who was the father of all those who dream!

Lesson commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

NEWS OF THE CHURCHES

Rev. Clark Lewis and wife write from Alaska: "We feel that it was under the leading of God that Dr. Hardy C. Powers sent us to Ketchikan to open another new Alaska Church of the Nazarene. In one short week God helped us to find temporary living quarters, although the town is crowded. The folks who subleased us their home are Nazarenes, and eager to help us start the work here. If you have friends or relatives here, send us their names and addresses. There is no other holiness church in this city of more than ten thousand people. Pray for us. Write us, % General Delivery, Ketchikan, Alaska."

Evangelist L. L. Vaughn and wife write: "We will be on the West Coast for revivals this fall and winter, beginning in East Los Angeles on October 22. We have an open date, November 20 to December 2, which we'd like to slate with some pastor. Write us, % 3105 Via Corona, Montebello, California."

Lake Charles, Louisiana—In August, First Church had a revival with Evangelist C. L. Henbest and wife. They are among the best, and God graciously blessed their labors in our midst with scenes of salvation around the altar, night after night. Sister Henbest is a fine children's worker. Brother W. A. Blount was in charge of the music, and God blessed his ministry of song. We have just completed the construction of a beautiful auditorium that will comfortably seat

550 people; this was a real need for our growing congregation. It has been a joy to work with our Nazarenes on the Louisiana District for the past eight years. We love and appreciate District Superintendent Elbert Dodd; he is a man of God and a congenial leader with whom to work. Our assembly was one of the best we ever attended; fine spirit of harmony and co-operation.—Paul Pitts, Pastor.

Payne, Ohio—In August our church had a twelve-day revival with Evangelists Robert and Louise Sumner as special workers. The Lord blessed from the very first, the attendance was good, and the music and singing of the Sumners was greatly appreciated. New contacts were made for the church, several souls found the Lord in salvation and heart purity, and the whole church was strengthened. A fine love offering was given to the pastor. Brother Sumner is a great revivalist, carries a burden, and preaches God's Word with power.—F. J. Reed, Pastor.

East Brewton, Alabama—Within recent months this church has had two outstanding revivals. Evangelist Joseph Bierce was the human leader in the first one. He preached with the anointing of the Holy Spirit, and his sermons on holiness were inspiring and uplifting to the church. This meeting really conditioned the church for the next revival. Two weeks later we had Sandra Cox, eleven-year-old evangelist, with us for a week end. She is outstanding,

and preaches with the inspiration and blessing of the Holy Spirit. The meeting took on such proportions that it continued another full week. So great were the crowds, and so manifest the presence of the Lord, that this meeting exceeded anything the church and town had seen for many years. On September 2, closing day of the meeting, we had 203 in Sunday school, exceeding all records for years. Sunday night the church was filled to capacity (about four hundred inside) and many standing outside. God gave about fifty seekers in the ten days, and both church and community were stirred. We are now planning for a new church building in the near future.—Amos T. Eby, Pastor.

The Bonnie Camp Meeting, near Mount Vernon, Illinois, was held this year, August 16 to 26. This was the fifty-ninth year for the camp, and the crowds were outstanding. Several nights around twenty-five hundred or more people were present, and on the last day the great tabernacle could not seat the people. The workers were Rev. Holland B. London, Rev. Harold Loman, preachers, with Professor and Mrs. Byron Crouse in charge of the music and young people's work. These workers were unanimously called to return in 1954. Many of the old-timers said this was the greatest camp meeting Bonnie has had in twenty years. The spiritual tide was high, and many times the preachers were shouted down as the glory of God came on the people during the singing. God gave the largest number of seekers we have had in many years.—W. T. Lawson, Secretary.

One year ago last June we accepted a unanimous call to Nyssa church. This has been the best of our fifteen years in the ministry. While Nyssa is not among the larger churches of the movement, yet it is a great church made up of some of the finest folks you could find anywhere. The former pastor is a great Sunday-school worker, and he had laid a good foundation for us to build upon. Our Sunday school increased 11 per cent in average attendance for the assembly year, with the high day being Easter Sunday—all records were broken with 342 present. We had a gain of 14 per cent in church membership for the year, paid all budgets, and went over the top with the General Budget by paying 10 per cent for General Budget interests. The church had a basement parsonage; and we have been able to build a beautiful, spacious, brick parsonage, modern in every way. Also, we remodeled the church sanctuary and basement, and bought a grand piano for the church. We were blessed with a gracious revival with

Nazarene Parsonage, Nyssa, Oregon



District Superintendent J. A. McNatt and Goldie Coonrod as the special workers. Many were blessed, and several prayed through to God for pardon or heart purity. The church raised the pastor's salary to \$65 per week, plus all utilities. We appreci-

ate the district and general leaders, and are enjoying wonderful ministerial fellowship in our district and zone gatherings. We are back of our general and district program, our colleges and our Seminary.—Glen W. Abila, Pastor.

Dr. Ross E. Price reports: "During the last two weeks of August, which is vacation month at Pasadena College, it was my privilege to be with the fine Nazarenes of the Nevada-Utah District. The first young people's institute for the district was held at Ely, Nevada, and exceeded all expectations in the number enrolled. Brother Sherwood and his fine pastors are winning a group of young people to the church who will make effective leaders in the future. In spite of the fact that the camp was new and the grounds in something of a pioneer stage, everyone co-operated to make this first gathering of the young people on the district a time of inspiration and salvation. Many of these young people made permanent decisions for Christ around some old log or rough-hewn bench, with their roommates helping them to pray through to victory. Rev. Winston Ketchum, institute director, and pastor of our Salt Lake City church, had planned well and worked hard for a successful institute. It was our privilege to teach two classes and do the campfire preaching. The following week we were at Elko, where Rev. Franklin Butler is pioneering a new work for the church. It was a joy to accompany him on visits to the homes of both Indians and white folk. He has been able to interest a nice group of children and young people, and some married couples, who are standing loyally with him in the work of the church. Perhaps one of the most helpful items is their sponsorship of the 'Showers of Blessing' broadcast on radio station KELK each Sunday morning at eight-thirty. The music and preaching of this program are well received and are an asset to the local church. The ranchers and businessmen of the county are learning about the Church of the Nazarene. Satan's strongholds are being chal-

lenged with the gospel of full salvation. This was our third visit as speaker to this pioneer district. Each visit has endeared the Nazarenes of Nevada-Utah to our hearts. There are larger districts in the church, but none with a greater devotion to God or a more burning zeal for the success of the church. Most of the pastors are graduates from our own Nazarene colleges, and are manifesting a true spirit of consecration and sacrifice. We are convinced that the holiness college is making a vital contribution to the life and progress of our Zion. God bless District Superintendent Sherwood, and the colleges that have supplied him with leaders and workers on his district."

The second state-wide youth rally was held at the Columbus (Ohio) campgrounds on Labor Day. Around three thousand people of the three Ohio districts rallied to what proved to be an outstanding meeting. Services were conducted in the afternoon and evening under the efficient leadership of the district presidents: Rev. Walter Vastbinder of Western Ohio, Rev. Wm. Blue of Central Ohio, and Rev. Carl Hanks of Akron District. The music of two pianos, the violin numbers of Evangelist D. E. Patrone, the singing of two quartets (one from Olivet and the other from Eastern Nazarene College) brought inspiration and blessing in these services. Rev. Charles Ide and Rev. Kenneth Pear-sall represented O.N.C. and E.N.C. respectively, and their enthusiasm added much to the success of this great rally. Dr. Howard Hamlin was the special speaker; in both services he captured the love of our people, and challenged the devotion of our hearts for God, the church, and a lost world. We were privileged to have two of the district superintendents

with us: Dr. H. S. Galloway, Central Ohio; and Dr. W. E. Albea, Western Ohio. These men, together with Dr. O. L. Benedum, Akron District superintendent, have proved to be real supporters of the youth work of these three districts. Throughout the day the presence of God was manifested in the services, and at the close of the evening service God's seal was placed on the rally with several souls finding victory at the altar of prayer.—E. L. Jefferson, Reporter.

Evangelist C. E. Toney writes: "I will be in two meetings in Florida, sponsored by the district, October 25 to December 2, and am in need of some singers and workers to assist me. Those I had engaged have had to cancel on account of illness. Please write me at once, 823 East 39th St., Savannah, Georgia."

Evangelist M. V. Bass reports: "I thank God for His blessings upon my ministry. It was my privilege to be at our Seneca Indian Church at Red House, New York. The Lord wonderfully blessed us in that very needy field. Brother and Sister E. H. Timmer have a fine work started there, but the need is great; thousands of Indians there and nothing being done to bring them to Christ. We thank God for this open door. Pray for Brother and Sister Timmer and the work there."

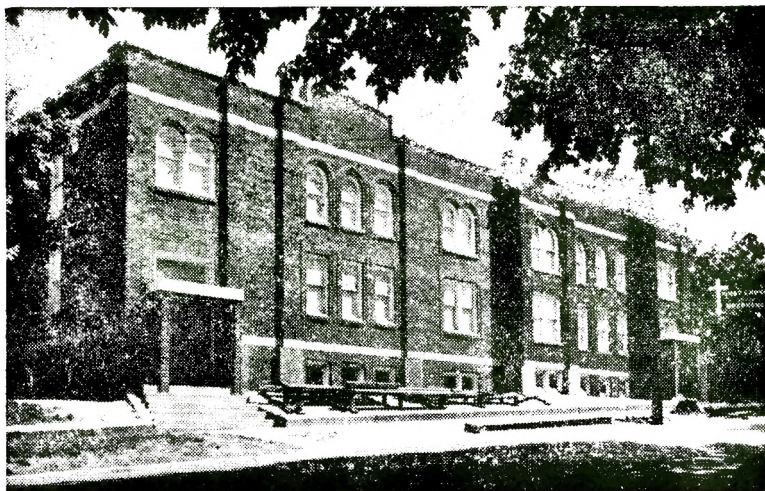
Foreign Missions

(Continued from page 16)

overtime at the carbide factory. But he still finds time to call on the people, visit the hospital, have service in some near-by coal mines, and on the farms, as well as care for the regular services.—CLIFFORD CHURCH, Africa.

First Church, Princeton, Indiana

The new church pictured here was completed on last April 18, and Dr. Samuel Young was the speaker for the dedication service on August 26. It has an auditorium 90 x 50 feet, with a large balcony; it will seat 650. Also, it has seventeen Sunday-school rooms, and is one of the outstanding, modern churches of Southwest Indiana. Our Sunday school has enjoyed a good increase, from an average of 280 two years ago to 332 for this year. Our indebtedness is small and we are having an increase in membership. We are paying 10 per cent for the General Budget this year. Princeton is a great city with one of the finest groups of people we ever have served as pastor; we greatly appreciate our good Nazarenes. This is the second new church the Lord and the Nazarenes have helped us to build within three years, at a cost of over \$100,000. We believe in holiness one hundred per cent.—Guthrie Hughes, Pastor.



Fayette, Alabama—On August 19 we closed one of the greatest revivals the Shady Grove Church has had in many years. Rev. G. W. Ball was the evangelist; he is an outstanding preacher of holiness, a man of prayer, and carries a burden for souls. Shady Grove Church has not had a Sunday school for many years, but it was re-organized, and on the Sunday after the revival we had twenty-seven present.—H. E. Benson, Pastor.

Evangelist W. C. Raker writes, "In the arrangement of my slate, I have an open date in November. Write me at Smithfield, Illinois."

Pastor Elmer E. McCormick reports: "Eighteen months ago we accepted the call to pastor our church in Yarmouth, Maine. Here we found a fine group of talented workers who had a vision. While our progress hasn't been outstanding during the assembly year, we are happy to report an increase in our Sunday school from 86 last year to an average attendance of 112 this year. Church membership also shows an increase. These loyal people gave about 12 per cent of the total church income to general interests. Also, our people were instrumental in conducting evangelistic meetings and the organization of a new church at Freeport. We thank God for His blessings."

Evangelist C. C. Coolidge and wife report: "The past eight years of evangelistic work have been the best and busiest years of our lives. We have enjoyed laboring with the many pastors and people on twenty-one districts; have held special services, holiness rallies, and camp meetings in eighteen states. Besides conducting more than one hundred church revivals, where many hundreds have found God in pardoning grace and sanctifying power at our altars, we

also have done home-mission and church extension work. From these, God has given us the privilege to see many new converts pray through to victory; eight new Nazarene churches started with an average of twenty-six members for each, some with Sunday-school attendance averaging over one hundred; also new church buildings and parsonages that mark the results of many sacrifices, hours of prayer, and Christian loyalty on the part of His people. Also, appreciation is given to outside people who have donated both labor and money to see the work of God's kingdom go forward. Our goal has been reached—that of one new church for each year of evangelistic work; and we are now striving for an extra six new churches to make one for each of the six years of pastoral work before entering the evangelistic field. We have our own large gospel tent, travel and live in our Greyhound bus home, assist in church revivals, camps, or home-mission work, wherever God leads. At present we have a few open dates for the late fall and winter; prefer if possible to slate in South and West. Write us, 1755 Dover St., Denver, Colorado."

Young People's Convention Northeastern Indiana District

The ninth annual young people's convention of the Northeastern Indiana District began with a Lamplighters' League service on the evening of July 3. A combined youth rally and convention was held on July 4.

Rev. L. E. Tucker, of Peru, will again head the district organization; and Rev. J. Ray Shadowens, of Marion, was elected vice-president of the group for the new year.

Other district officers re-elected were: Miss Annabelle Reese, of Muncie, secretary; and Rev. Jesse Martin, of Churubusco, treasurer. Other officers named were: Rev. Howard Small, of Ossian, teen-age supervisor; Mrs. Lois Ross, of Elkhart, Junior su-

pervisor; Miss Phyllis Hartley, of Elkhart, teen-age council representative; and Mr. James Mitchell, of Huntington, teen-age council representative.

Several hundred delegates and visitors attended the conclave, when reports from the local societies were presented and district officers were selected. In addition, delegates were elected to the general convention to be held in Kansas City in June of '52.

Rev. Harold Daniels, of Ashland, Kentucky, challenged our youth to lives of deeper devotion and more effective service. Rev. Wilford Vanderpool, of Chicago, a member of the General Council, also presented stirring messages in the two-day convention.

MRS. RAY SHADOWENS, Reporter

Indianapolis District Assembly

The twenty-sixth annual assembly of the Indianapolis District was held August 29 to 31, at the district campgrounds near Camby, Indiana, with Dr. Samuel Young presiding. His messages were challenging, inspiring, and helpful to all. A deep-felt spirit of devotion and worship was enjoyed throughout the assembly, and God's blessings were on every service.

The district W.F.M.S. convention was held on Monday afternoon and Tuesday, preceding the assembly, with Miss Ruth Freeman as special speaker. On Tuesday evening, Dr. Young brought a thrilling message about his missionary tour to the Cape Verde Islands. Reports showed a total giving of \$36,322 this year, a gain of \$6,310 over last year. There was also an increase of 84 in membership. Mrs. J. W. Short was re-elected district president.

The report of District Superintendent J. W. Short was given on Wednesday afternoon; it showed a total giving of \$610,572, a gain of \$80,394; and a membership gain of 117. The report was followed by Brother Short's re-election on the first ballot. In-

dianapolis District deeply appreciates the leadership of Rev. and Mrs. J. W. Short, who are beginning their thirtieth year in the district superintendency.

The home missionary service on Wednesday evening will be long remembered. Dr. Young's heart-stirring message thrilled us, and made us to realize the value and responsibility of an immortal soul. Over \$5,000 was pledged, above the home missionary budget of \$5,000, to help evangelize this district.

Olivet Nazarene College was ably represented by Rev. Charles Ide, special speaker in the college service on Thursday evening. We appreciate President Harold W. Reed and the fine work of our college.

God's blessing and anointing were on the ordination service Friday morning, as Jack Fowler received elder's orders. The assembly closed Friday noon. Pastors and laymen alike returned to their various fields of labor determined to do more for God and the church.

LUTHER CANTWELL, Reporter

Annual N.Y.P.S. Convention Virginia District

The tenth annual convention of the Virginia District N.Y.P.S. was held on July 14 at the district center.

Rev. John E. Compton, pastor of Norfolk Central Church, gave a good report and was re-elected as the district president on the first ballot. Other district officers elected were: Paul R. Holt, vice-president; Catherine Miller, secretary; Raymond Carr, treasurer; Mrs. Estella Jones, teen-age supervisor; and Moody Graham, boys and girls' work.

The opening meeting of the convention was graced with the able ministry of Dr. L. J. Du Bois, general N.Y.P.S. secretary, who had just closed the camp and institute. His Christian life and character-building messages will bear fruit eternally.

A love offering was given to President Compton as a token of appreciation for his faithful work.

The N.Y.P.S., together with the district church schools department, financed the erection of a new building which serves as a dormitory, Junior

activity quarters, and a chapel to house a mission and Sunday school at the district center.

God is blessing the Virginia Nazarene youth. Pray that the youth of our district will accept the challenge of the church and age.

M. RICHARD JONES, Reporter

Northwest Indiana District Assembly

The ninth annual assembly of the Northwest Indiana District convened August 15, at the district campgrounds, Lomax, Indiana. Dr. Hardy C. Powers presided in a very gracious manner. His ministry was a great blessing to all, as well as a challenge for us to do more in the days to come.

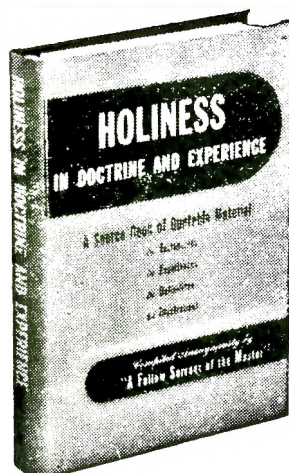
Dr. George J. Franklin was re-elected district superintendent. Reports showed gains in all departments, with four new churches organized during the year. The district has set higher budgets for the coming year, with a zeal and determination to do more for the Kingdom.

Five young men were ordained to the ministry in a very impressive service on Friday morning. Olivet Nazarene College was represented by Rev. Charles Ide and a quartet from the school.

The evening services were times of inspiration under the preaching of Rev. J. E. Williams and Dr. Russell V. DeLong.

The district looks forward to reaching higher goals and taking new territory for God in the coming year.

LESTER L. ZIMMERMAN, Reporter



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Louisiana District Assembly

The fortieth annual assembly of the Louisiana District convened September 5 and 6 at the district campgrounds at Alexandria. Dr. Samuel Young dispatched the business of the assembly with grace and efficiency. His messages were helpful and inspiring to all. We thank God for Dr. Young.

The high light of the assembly was the report of our beloved district superintendent, Rev. Elbert Dodd. His report showed he had been in labors abundant throughout the year, and with good results. New churches were organized and the general work of the district was strengthened in a very substantial way. Brother Dodd was re-elected for the fourteenth term as district superintendent, receiving 229 out of the 234 votes on the nominating ballot. Brother Dodd is loved and appreciated by pastors and laymen; he was given a generous love offering as a further token of our love and appreciation.

On Thursday night, Dr. Young conducted a beautiful ordination service with the following receiving elder's orders: Wayne Snell, Richard Thompson, Hal Joiner, Harold Buchanan, H. C. Sutton, and Mrs. Blanche Sutton. God placed His seal upon this service by manifesting His presence in a wonderful way.

Pre-assembly conventions were held on Monday and Tuesday. The N.Y.

P.S. re-elected B. M. Loftin to continue as their leader for another year, while the W.F.M.S. re-elected Mrs. Jessie Dodd. The Sunday-school convention was held on Tuesday afternoon, with Rev. Paul Pitts, church schools chairman, in charge. Rev. J. D. Saxon, superintendent of the Mississippi District, was the special speaker for the Sunday-school convention.

Among the visitors present were Dr. R. H. Cantrell, president of Bethany-Peniel College; Rev. W. T. Johnson, superintendent of the Southwest Oklahoma District; District Superintendent J. D. Saxon, of Mississippi; and Rev. Fred Parker, who capably represented our Nazarene Publishing House.

With confidence in God and the efficient leadership of the district, Louisiana Nazarenes are looking forward to a great year.

PAUL E. KING, Reporter

Los Angeles District Camp

After an absence from Southern California of ten years, we were honored by an invitation to be one of the preachers in the Pasadena camp. We had never seen the new auditorium and for immensity and utility, as well as beauty, we have nothing to compare with it in the Church of the Nazarene. Well-equipped with comfortable seats; costing \$45,000; a choir seating over 200, a seating capacity on one sloping level of 4,000, beautifully arranged and decorated; with offices, rest rooms, and classrooms available to the college, it surely is the finest for the purposes involved. It is a tribute to the indefatigable labors, vision, and faith of their faithful district superintendent, Dr. A. E. Sanner, who led the district for some nineteen years.

The Southern California District was divided this past year and a drop in camp-meeting attendance was anticipated; but those who know say that this was the largest yet. About five thousand were in attendance on the Sundays, and one can well understand that it is impossible to identify people in the back half of the auditorium.

Money came easily. Dr. Sanner raised over \$5,000 for the support of the camp, and the writer assisted in raising money to pay for the seats, on which they owed \$7,000. The leaders thought they would divide the sum in two parts and raise one-half this year and one-half next; but the Lord led otherwise. We raised \$7,100, thus liquidating the entire indebtedness, and the auditorium is entirely free from any financial encumbrance.

Best of all, the blessing of the Lord was upon the encampment. Our preaching companion, Rev. R. N. Raycroft, of Lowell, Massachusetts, is a princely man of God, well versed in the Scriptures, and he preached with the anointing of the Holy Spirit. God also blessed the writer as we endeavored to interpret the Word in the hearing of the people, and over four hundred

ANNOUNCEMENT

The Fifth Annual Conference of our colored work will open Monday evening, November 19, and close at 1:00 p.m. Wednesday, November 21, at Nazarene Bible Institute, Institute, West Virginia. All colored pastors and workers are urged to be present. All district superintendents are invited, as well as others interested in this work. For room reservations, write to Rev. E. E. Hale, Box 428, Institute, West Virginia, or Rev. R. W. Cunningham, same address.

D. I. VANDERPOOL,
General Superintendent

sought God at the altar for pardon or heart purity. From the early morning prayer services until the last benediction was pronounced, God was upon the camp.

Bob and Madge Killion were unsurpassed as song leaders and twice packed the great choir section for the first time in any of the camps. With Mrs. Elwood Sanner as pianist, Madge Killion presiding at the organ, and the

orchestra and great choir, it seemed that Brother Killion outdid himself.

I would judge that Pasadena camp has now become the top preaching point of the summer camps of the holiness movement. It was a great inspiration to me to hear the shouts in the camp and to sense the presence of the Holy Spirit on such a great assembly of God's people. To meet so many of our friends of the past and renew these friendships; to see how Pasadena College has thrived under the leadership of Dr. H. Orton Wiley and Dr. W. T. Purkiser, and Mr. Bruce Deisenroth; to feel the throb of the movement in the West and to recognize that God is still leading His forces on; to meet the younger men who are filling the shoes of those who have gone to glory, and that they are keeping the fire on our church—all this thrilled our hearts to the very core. Mrs. Reed and I shall not soon forget this great camp-meeting event, nor the numerous expressions of kindness on the part of our host of friends.

Dr. A. E. Sanner is a wonderful man of God, a kind friend, a booster for the work of the Kingdom, and a wonderful "co-operator" with whom to work. It was a blessing and a pleasure to be associated with him once more. Everybody in the church ought to attend Pasadena camp at least once before he dies.

L. A. REED

What Lamp To Guide?

By Genevieve Chapin

In this story the leading characters are continually trying to help those around them to find the "Lamp to Guide."

In carrying out this desire Dr. Harmon leaves England and returns to his little home town in the United States. Here he fills a vacancy in the hospital staff and also sets up a recreational program and Bible study for the children of the town who previously have had only the pitfalls of Satan to occupy their time.

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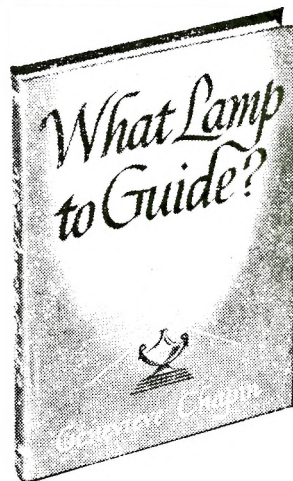
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DEATHS

REV. ASA R. BEAN was born December 23, 1884, near Little River, Kansas, and died of a heart attack, August 3, 1951, while attending the Kansas District Assembly at Hutchinson, Kansas. In September of 1906, he was united in marriage to Ethel Burke. They had planned to celebrate their forty-fifth wedding anniversary in September (1951). Graduating from Pasadena College in 1915, he returned to Kansas, where he pastored many churches, also three in Nebraska. He was ordained by Dr. J. W. Goodwin at the assembly at Newton, Kansas, in 1916. His pastoral ministry covered a period of forty years. He and his wife were attending the assembly, and were ready to go to the last morning service when he had the heart attack and died in a few minutes. He is survived by his faithful wife, who has labored by his side in his long and fruitful ministry; two sons, Ralph and Harold; one daughter, Velma Patnode; also two brothers and two sisters. Funeral service was held at the District Center tabernacle on August 5, with Rev. Ray Hance, district superintendent, officiating, assisted by Rev. E. W. Kiemei (who preached the sermon) and Rev. M. E. Walden.

REV. JOSEPH EARL MCSHANE was born January 7, 1887, at Hardy, Nebraska, and died September 2, 1951, at Los Angeles, California. He was converted in his youth, and sanctified at the Wichita camp in 1916. He moved to the Northwest and in 1920 united with the Church of the Nazarene. He organized the church at Kirkland, Washington, supervising the erecting of a building; the church had a good start under his leadership. Also he pastored at Ashland, and Newberg, Oregon; a second term at Kirkland, Washington; Camby and Snoqualmie, Oregon. He spent some time at Northwest Nazarene College, where he served as dean of men. His last pastorate was at Grace Church, Los Angeles, where he concluded a five-year pastorate in June of 1950. He exemplified by his life and spirit the high ideals of Christian holiness. He was greatly loved by the South Gate Church of the Nazarene, where he was a member at the time of his death. He leaves Mrs. Nina McShane, his companion for forty-one years; a daughter, Mrs. Jeanette Griott; one brother, Rev. Guy McShane of Los Angeles; and a half brother, Harry. Funeral service was conducted at First Church of the Nazarene, South Gate, by Rev. Carleton D. Ponsford, Rev. L. D. McNall, and his pastor, Rev. W. Herman Burton.

MRS. BERNICE YOUNG, wife of Rev. I. G. Young, pastor of First Church of the Nazarene, Rockford, Illinois, died July 16, 1951, at the hospital. She was born June 27, 1883. She was converted in 1911, sanctified one year later, and united with the Church of the Nazarene. She was united in marriage to I. G. Young in St. Louis, and to this union was born one daughter. Mrs. Young lived a beautiful Christian life. There was no limit in the way she worked for others during the past thirty years she and her husband have spent in the pastorate in the Church of the Nazarene. She is survived by her husband; one daughter, Victoria; two sisters; and two brothers. Funeral service was conducted in Rockford First Church by Rev. C. B. Armes, assisted by Rev. Lyle Eckley and Mr. Adolph Gross, with burial in Greenwood Cemetery, Rockford.

MRS. AUGUSTA S. ANDERSON was born October 26, 1863, in Sweden, and died July 14, 1951, at a nursing home in Jamestown, New York. She was converted as a child, and sanctified several years later. She was a charter member of the Church of the Nazarene in Warren, Pennsylvania. Her husband, Andrew Anderson, preceded her in death. She is survived by one daughter, Mrs. Cyrus Heald of Warren; and two sons, Milton, of Dunkirk, N.Y.; and Rev. J. Willis, who has served several terms as a missionary in India. She lived a life of faith and praise; was victorious in life and triumphant in death. Funeral service was conducted by her pastor, Rev. John Z. Andree, assisted by Rev. Carleton Jones of Lisbon, Ohio.

MRS. HAZEL BENNETT, age twenty-seven years, died August 15, after an operation in a hospital in Roswell, New Mexico. She was a faithful member of the Church of the Nazarene in Lovington, a Sunday-school teacher, and W.F.M.S. president. They moved to Roswell a little over a year ago, transferring membership to the Bethel Church of the Nazarene. She was a devout Christian and loved by all who knew her. She is survived by her husband, Ernest; a three-year-old daughter, Sharon; also her parents and one sister. Funeral service was held in the Lovington church, with her pastor, Rev. C. L. Louderback, in charge, assisted by Rev. Hugh Russell and Rev. A. B. Scudday. Burial was in Lovington cemetery.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Bob Jones and his wife (the former Miss Nadine King) are entering the field of evangelism. Bob attended Trevecca Nazarene College for a while; God is blessing their meetings. Nadine sings and does children's work. Miss Doris Tillotson, singer and accordionist, accompanies these young people. To make the program complete, Mr. Bill Jones, brother of Bob, is available to play the piano. He is a graduate of Bob Jones University, majoring in music, has just returned home from a summer of playing for various camp meetings. These young people carry a real burden for souls, are deeply spiritual, and will do any church good. You may call all four, just Bob and his wife, or three of them. It is a pleasure to recommend them to our churches. Write them, Route 1, Box 143, Scranton, South Carolina.—C. M. Kelly, Superintendent of South Carolina District.

Rev. E. W. Larrabee is entering the evangelistic field. He is a good evangelistic preacher, carries a burden for souls, and is O.K. in every way. Let's keep him busy. Write him, % Ralph Burchardt, Route 3, Rockford, Illinois.—E. O. Chalfant, Superintendent of Chicago Central District.

WEDDING BELLS

Miss Ann "Dolly" Hall of Detroit, Michigan, and Mr. Paul W. Gregory, song evangelist, of Piedmont, Missouri, were united in marriage on August 31, at the Ecorse Pilgrim church, with Rev. Charles A. Foster, officiating.

Miss Rose M. Huebner and Mr. Frank R. Sprenger, both of La Crosse, Wisconsin, were united in marriage on September 1, at the La Crosse Church of the Nazarene, with the pastor, Rev. Clifton B. Nixon, officiating.

BORN—to Rev. and Mrs. W. M. Dorrough of Tahoka, Texas, a daughter, Linda Gail, on September 11.

—to Rev. and Mrs. Paul D. Beaver of Dixon, Nebraska, a daughter, Jeanine Ann, on September 9.

—to Rev. and Mrs. J. C. Pults of Dallas, Texas, a son, Stephen J., on September 6.

—to Mr. and Mrs. A. C. Pettit of Lansing, Michigan, a son, Randall Franklin, on August 23.

—to Rev. and Mrs. L. C. Hopkins of Seward, Alaska, a daughter, Shirley Lee, on August 14.

—to Mr. and Mrs. E. Talbott Eckel of Tokyo, Japan, a son, Gary Talbott, on July 27.

SPECIAL PRAYER IS REQUESTED by a Christian mother in Missouri that her children will pray through to victory, and have believing faith that God is able to keep them from falling, also for several unspoken requests;

by a friend in Pennsylvania for a young lady who is backslidden, and in deep trouble, that she might come back to God and live for Him—at present she is heartbroken and discouraged; also for a revival in a town where a holiness work has just begun, for the salvation of young people in that place, and the salvation of her own loved ones;

by a lady in Illinois who recently lost her mother after caring for her for ten years, and now has suffered a breakdown and needs help from God;

by a Christian lady in Texas (been a Christian for thirty-three years), now very ill with leukemia; for which doctors say there is no cure, that God may spare her to her home and husband;

by a lady in Michigan for her brother and his family;

by a lady in Tennessee, that "all our family may make it to heaven."

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Assembly Schedule

Georgia October 10 and 11
Mississippi October 17 and 18



SERVICEMEN'S CORNER

HERE IS A PORTION of a letter received recently from an airman stationed in Europe. "This is to thank you for the church papers you are sending me. I enjoy reading them very much. I should say 'we' instead of 'I' because the papers are public property when they arrive here. I don't know who gave you my address, as I haven't heard from anyone for a long time and I was beginning to wonder if anyone knew where I was.

"You'll have to excuse the writing and stationery, but it's a little noisy and dirty around here to be writing letters. You said you were praying for me. Thanks for that, too. I guess all of us here need a lot of prayers. Well, I'd better be moving on. I'll have someone mail this for me. Thanks again for your interest. So long."

"I received your very welcome letter yesterday. It did my heart good to know that our people never forget us boys in service. It's wonderful to know that we have Christians behind us with their prayers.

"I have been in the navy only two and one-half months, but I already know the value of mail, especially from Christians."—GEORGE M. McCALLUM, *Great Lakes, Illinois.*

"I received your letter today concerning my literature. The tracts were sure appreciated, and on finishing them I will pass them on to my buddies that I am associated with.

"The church papers seem to carry my church closer to me, and they surely are appreciated more than words can express. I am saved and sanctified and have been for quite some time.

"I have encountered a lot of wickedness and riotous revelry in the army, but God has been by my side all the way.

"I ask an interest in your prayers, that I might be of some help in pointing my buddies to the way of the Cross."

WESLEY J. SULLIVAN

"In answer to your letter and interesting booklets, I wish to thank you all and tell you what a comfort it has brought me and my buddies here in our foxholes of this war. We wish to send you and the Church of the Nazarene our thanks for your thoughts of all the boys over here. Wish you would remember me and all of us over here in prayer."

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Sing and Shine, Little Church On the Hill

By L. M. Hearn

The little church stands at the top of a hill,
In the midst of godless town;
But the sounds of revelry are stilled
When its songs come winging down;
And the beams that shine from its windows bright
Reach out through the darkest day,
Bringing love and hope to lend their light
To the lost beside the way.

Oh, you who sing in the church on the hill,
Raise your voices, strong and clear!
For there's never a day shall pass away
But will need your song of cheer;
And keep the light in your windows bright—
With each candle in its place—
Lest the dark of night and the devil's might
Should hide the Saviour's face.

Yes, sing and shine, little church on the hill,
Till the Master comes to reign;
Till voices that evil has long kept still
Shall break into praise again;
Till the mountains leap and the lions play,
And fear is a broken rod—
Till Peace shall have her eternal day
In the glorious light of God!