

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 2, 1954

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A Prayer for Those Who Mourn*

OUR Heavenly Father, today we must go to the house of mourning, for one of our fellow laborers has recently gone to his long home. Go with us, we pray, and make our meeting place indeed the house of God—even the house of blessing to all who gather there.

Thou knowest how human we are, how frail. These separations hurt by their seeming finality. They catch us unprepared even when life's allotted span has been lived. Give us healing for our sorrow and strength for this day. Remember especially the immediate family whose wound and loss is keenest and deepest. Comfort her who has lost her life partner. The love of the years makes her loss the greater. Remember her in her loneliness when others seem to forget.

Forbid that our mourning should be pagan after the fashion of the world's mourning. Show us our hope in Jesus Christ. We ask not for the return of him who has gone to be Thy guest. In submission and humility we bow before Thy kindly provi-

*Written by Dr. Samuel Young, general superintendent, on the occasion of the death of Dr. E. O. Chalfant.

dences. Help us to see the wisdom of Thy hand through our tears. May the suddenness of this loss remind us "to number our days, that we may apply our hearts unto wisdom." Give us this day a fresh grip on things eternal and a light hold on things temporal. May some things that looked important yesterday appear trifling today. Show us life in true perspective, and teach us how to live for two worlds and not for one only. Make this a searching day for saint and sinner alike, and may some careless ones become concerned about the true values that last. Let the world's clamor and din fade away, and may the voice of Thy truth sound clear.

Take us again to the empty tomb, and let the Gardener who appeared to Mary be our Revelator too. May we hear the note of victory today because He has conquered death. Keep us on the highway of holiness by the power of that love that is stronger than death. When Thou art done with us here, gather us all to that land where partings are unknown and where Thou dost wipe away our tears. In Jesus' worthy name, we pray. Amen.

"Jesus saith . . . I am the way, the truth, and the life" (John 14:6).

TELEGRAMS

Lexington, Kentucky—Organized new church Sunday (May 16) at Butchel, Kentucky, with twenty-one charter members; Rev. Jessie Ramer called as pastor. Good opportunity; suburban to Louisville, new industrial center.—L. T. WELLS, Superintendent of Kentucky District.

Mineral Wells, Texas—Rev. Orville W. Jenkins, esteemed for his efficient and devoted leadership for more than four years as superintendent of Abilene District, re-elected with overwhelming vote in assembly in session May 12 to 14, at Mineral Wells. Spirit of assembly at high tide under preaching and leadership of Dr. D. I. Vanderpool.—C. B. DICKERMAN, Reporter.

Santa Cruz, California—Forty-ninth assembly of the Northern California District, with Dr. Samuel Young presiding, one of victory. Dr. George Coulter received overwhelming vote of confidence for superintendent, receiving 359 out of 365 votes. Eight new churches organized during this year; \$81,756.00 on General Budget; \$111,502.00 on general interests; \$1,238,587.00 for all purposes; 506 gain in membership. District moving forward.—J. PAUL ALEXANDER, Reporter.

Trenton, Ontario—Canada Central concludes great assembly May 14 at Hamilton. Rev. T. E. Martin unanimously re-elected district superintendent; increases in membership and in all departments. Three churches organized, more in prospect. Officers and department heads re-elected. Dr. Hardy C. Powers at his best. Harmony prevails; enlarged program at district center.—H. V. MUXWORTHY, Reporter.

NEWS IN BRIEF

THANKS: We wish to thank all our many friends throughout the church for their tender expressions of sympathy by telegrams, letters, floral tributes, and other expressions of love and kindness to us in the loss of husband and father. His triumphant home-going sheds a radiance of glory across the dark hours of sorrow and separation. God is sustaining us and abundantly fulfilling His word, "My grace is sufficient for thee."—Mrs. E. O. Chalfant and family.

Pastor Stanford E. Ernest sends word from Elmira, New York: "First Church recently closed the most outstanding meeting of its history, with Rev. Chester Plummer and the Lacy Colored Trio as the special workers.

During the two-week revival we reached hundreds of people who had not been attending our church. Finances came easily, and many seekers sought and found the Lord. A revival spirit is on."

Rev. Eugene Twining has resigned as pastor of the church in Eastland, Texas, to accept the call to pastor the church in Texarkana, Arkansas.

Pastor Amil Petersen sends word from Prince Albert, Saskatchewan: "The Berryhills have closed an outstanding revival with our church. It was climaxed with the best, old-fashioned revival scene this pastor has seen in a long time. We greatly appreciate the all-round, efficient work of Brother and Sister Noble Berryhill."

After nearly three years as pastor of the church in Victoria, Rev. E. Fleming Parmer has resigned to accept the call to pastor the church at San Benito, Texas.

Rev. Roy E. and Myrtle M. Tabor of 314 N. Highland Street, Chanute, Kansas, (P.O. Box 17) will celebrate their golden wedding anniversary on June 12. Their ministry covers a period of more than thirty-seven years as pastors, evangelists, and Sunday-school workers, most of which was on the Kansas and Kansas City districts. On account of failing health, they are now retired from active work, but their concern for souls has increased rather than diminished.

With a world bent on destroying itself, yea, with signs of ultimate doom wherever you may look, it behooves us to remember to whom we belong and what really is our mission on this earth.—ROBERT F. WOODS.

HERALD OF HOLINESS

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Recipe for Greatness:

DO NOT try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and do good to men.

It is harder to plod on in obscurity, acting thus, than to stand on high places of the field, within the view of all, and do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition, and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—Submitted by Percy Turner (taken from one of the writings of F. B. Meyer).

THE MASTER'S TOUCH

By Dolores S. Douglas*

I WANDERED aimlessly in the warm, spring evening, when my eyes were drawn to the beauty of the sunset. The sky was drenched in an assortment of colors that would have been a vision of delight to an artist.

The changing shades were so countless, a brush could not catch them all. Nowhere on a palette could there be such warming loveliness as I saw splashed across the sky. The feathery clouds had a sheen of pearl with crimson woven in and out. A carpet of azure unfurled itself around a golden border.

Delicate peach was softly blended with a wisp of vivid red. The changing patterns were streaked with silver lace, and I marveled at the pearl-white clouds, rippled with scarlet blush.

I stood there humbly, alone, speechless for words to express the loveliness I saw in the heavens. It was truly a prism of splendor. God, the greatest Artist of all times, had painted a panorama of unsurpassable beauty.

*St. Petersburg, Florida

Missionary "Travelog"—

Solid Progress in Italy

General Superintendent Benner

THIS report comes from Rome, a great city of rich, historical background, and capital of a nation of 47,000,000 people. In Rome, Florence, Genoa, and other Italian cities, Mrs. Benner and I have seen much of the interesting and the beautiful. But nothing in this great country has stirred our hearts so much as our contact with our loyal, sacrificial Italian Nazarenes.

The message of scriptural holiness results in experiences which are amazingly similar in all groups. And as we worshiped together, the spiritual singing, the fervent praying and response to the prayer, hands raised in testimony to the truth of the songs, choruses repeated by the initiative of lay worshipers, together with the evidences of happy Christian friendliness and freedom, made us feel that these precious people had caught the true Nazarene spirit and were a vital part of the Church of the Nazarene.

Rev. Alfredo Del Rosso, district superintendent, is furnishing wise, spiritual, and competent leadership. In the whole program, Sister Del Rosso assists loyally and effectively. Rev. and Mrs. Earl Morgan are serving with devotion and zeal. While they have been on the field less than two years, they are making their influence felt in an increasing measure. The political and religious circumstances under which our work is carried on are extremely difficult, and there are many pressures and problems. But God has helped wonderfully thus far. We must pray earnestly for these who serve our church in Italy.

One of the major problems has been that of the lack of literature and music. Already our leaders have begun solving this problem. Brother Del Rosso has published a songbook of songs translated from *Glorious Gospel Hymns*. Brother Morgan has written an excellent small book on *Sanctification by Faith*, which has been translated and is being used to great profit by our people and others. Training in Nazarene Theological Seminary has given Brother Morgan the background and material for this type of work, so that both he and the Seminary are to be complimented on this significant contribution to the permanence of our work in Italy. An abridged translation of the *Manual* has been made by Brother Del Rosso, and it is hoped that this may be published soon.

The service in Florence was held in the hall of the Salvation Army, since our group has had no place adequate for such a public service. However, within the next two weeks the Del Rossos and the Morgans will move into a new building which will provide the two apartments and a large room for the church services. This is an excellent property, and the building is splendidly constructed. We believe this development will

be of major importance to our work in Florence, which is the headquarters of the Church of the Nazarene in Italy.

Recently two new preaching points have been established: Castellammare Stabia, in the south; and Ancona, on the Adriatic coast. Both of these give good promise for the future.

To me, the outlook for Nazarenes in Italy was epitomized in the singing of a choir organized recently in Florence by Brother Morgan. Fourteen splendid young Italian Nazarenes sang with ability and fervor, and the song was "Holiness unto the Lord."

And I cannot forget the words of Brother Del Rosso: "As never before, God is confirming in my heart the conviction that the Church of the Nazarene is in Italy by divine direction." Pray for Italy, and for these who bear the burden of our work in this beautiful but needy land.



As the Father hath loved Me
so have I loved you:
continue ye in My love.
JOHN 15:9

Bible Training College in Trinidad

General Superintendent Vanderpool

REV. Ray Miller and wife have charge of the Bible Training College. They are assisted by Brother Sayes, who has been there but a short time. This training school not only serves Trinidad in training preachers but also serves Barbados and British Guiana.

Seven have graduated from the three-year course. By running classes through the summer, observing only a few holidays, and making training intensive, this work is being finished in two years.

The college and headquarters grounds and equipment include thirty-six acres of plantation, twelve or fifteen acres being in cultivation. The boys are given work in caring for the cocoa, nutmeg, coffee, banana, and breadfruit trees. The girls are engaged in the kitchen, dining room, and laundry work. Thus each student is enabled to work part time on the plantation. Returns from the plantation help to cut down expenses of the school. The administration building has some rooms which are used for a girls' dormitory, also dining hall, kitchen, chapel, and classrooms. There are two small dormitories for boys and two cottages for married students. The missionary home and headquarters office overlook the plantation and college building. Two springs on the place give abundance of water.

A splendid tabernacle seating about three hundred had just been finished. It is located

on the headquarters ground near the school building and will be used for school and district functions. The local church will also use it for church and Sunday school.

Tuesday afternoon it was my privilege to have the first service in the tabernacle. After the message amid the happy Amens of our people, I dedicated the entire headquarters and college grounds together with the building including the new tabernacle.

I conducted two chapel services in the Bible Training College and was thrilled by the hearty response that came from the twenty-five students in attendance.

Tuesday night I preached to about two hundred people who had gathered for the first evangelistic service in the tabernacle. Over twenty were forward for prayer. The carpenter who has been working on the church and tabernacle for several months was beautifully converted.

The Bible Training College will prove to be of tremendous value.

Are We Always Consistent?

By Gunnell M. Jordan*

I AM neither an economist nor a logician, but while hanging out the family wash this morning, these thoughts kept puncturing my thinking and finally pushed themselves from there onto paper. Thus the following:

Under our economic setup each family needs one or more cars. But if God has so prospered us that we can have more than the plain, average run of car (the basic necessity); and if we are so wealthy that we can pay from \$300.00 to \$3,000.00 more for our cars just for comfort, convenience, and aesthetic satisfaction (and many of us do); if we can fit them with expensive radios, chrome trappings, and gold monograms (just to be simply illustrative); then, by the same token, we can also give to God and missions the amount over and above the basic necessity, whether by monthly payment or one inclusive check.

What would happen to our Easter and Thanksgiving offerings if every Nazarene who has bought a new car did that? But many of us reverse that principle. We have just bought a car heavily loaded with accessories; therefore, we cannot give too freely to the Easter offering. Consequently, our over-all per capita giving will be less than a miserly five dollars. Yet, we claim consistency in the stewardship of our possessions.

If God has so blessed us materially that this year we have been able to buy bigger and better homes, larger and clearer televisions and radios, plushier rugs, more and better suits, etc. (and many of us have been so blessed); if we have been able to have these for "self," then we are able also to give an amount equal to these "ex-

tras" or "better than's" for God. Would that be consistent with our worshipful singing of "Take my silver and my gold, not a mite would I withhold"?

If, beyond that, God has so honored and trusted us that our income tax returns run into impressive totals (and more Nazarenes are being yearly thus entrusted), why couldn't our colleges and Seminary be partially endowed? Other colleges and seminaries are being endowed by people who profess less than we. Though no Bible exegete, it would appear that the tenor of the Scriptures promises blessing and reward only for gifts and sacrifices made in life. After all, the dead can make no sacrifices and merit no credit. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). This is no plea that we get or make less—just that we give more.

If we have time to read two newspapers a day, keep up with current magazines, and subscribe to sundry book clubs; by the same disposition of time, we also have time to read whole books of the Bible at a sitting, missionary books, all the church periodical holiness publications, and other mentally stimulating material. As an example, I ask a Christian, "Aren't Dr. White's editorials logical? Doesn't *Conflicting Concepts of Holiness* give an adequate approach to the subject? Didn't Mrs. Chapman's article grip you?" To which he replies, "Haven't read them yet—no time." Yet in the next breath he can quote every baseball and football score, name players and positions in many leagues in the country, and give minute details of the life of the current athletic, political, or television hero. To say this is just an occasional response is the year's understatement. *Consistency?*

If we can drag our children to stores, tramping for hours; if they can stay up listening to radio programs; if they can visit Aunt Sylvia until midnight; then we can take them to church and prayer meetings, conventions, and revivals (as they did in days of yore); then we can fill the too often empty pews, currently represented by just a family delegate.

If we have time to spend hours on the phone in pleasant visiting, idle chitchat, passing judgments or airing opinions; then we also have hours of time to call Sunday-school absentees, church delinquents, write cards, make contacts, or have a longer devotional period.

If we have time for all the social and fellowship activities connected with our home, college, or church; if we have time for all the round of showers, teas, luncheons, and reunions (many of which are legitimate); then we also have time for visitation and the Crusade for Souls Now emphasis; we also have time for prayer, carrying a burden, and intercession. If not—could our consistency be called into question?

As above stated, I am no logician nor economist—but I am convicted!

*Pastor's Wife, North Hollywood, Calif.

Sing! Christian, Sing!

By M. E. Perkins*

THE first three verses of Psalms 92 give us the Psalmist's appraisal of religious singing: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

The subject of songs or singing is an interesting one. All will agree that there is power in songs, and yet it is hard to analyze the strange, strong influence that songs and singing produce on the heart and mind. No doubt all of us have experienced the sudden change that is brought over a congregation when someone begins to sing. The audience feels and acts differently. New sets of emotions seem to be stirred; thoughts move on a higher plane; visions of a purer, nobler life fill the mind and swell the soul; a better man exists for a few moments, if not for all time.

National anthems and songs of one's homeland have a peculiar way of stirring and moving those who love their country. In addition to this type of song, there are some which have a message of friendship, love, and the home life. These songs contribute their influence in the formation of individual character, and cannot be heard without one's feeling the stirring power of them. Think of the songs your mother sang as you grew up in the home. These wrought abiding impressions for good on your heart and life, and to hear them today takes your thoughts back to your childhood days. Precious indeed were these experiences, and I am sure that you join me in thanking the Lord for the deep, abiding impressions for good that were stamped upon our lives.

The message and the melody of religious songs seem to have a penetrating effect upon the human mind and soul. As a lad I remember hearing my aunt tell of a man who drank a great deal and was not as good to his wife as he should have been. When her burdens were so heavy that it seemed impossible to carry them longer, she would begin to sing:

*"I must tell Jesus! I must tell Jesus!
I cannot bear my burdens alone.
I must tell Jesus! I must tell Jesus!
Jesus can help me, Jesus alone."*

The husband was so moved with the song that he asked her not to sing it again. She replied that if he would do better, be a Christian, and go to church with her, there would be no need for her to sing it. The husband agreed with his wife, and the result was that through the stimulating, penetrating power of this great song he was made a better man, the burdens of his wife were made lighter, and their home became happy.

I think I understand why God has laid His hand upon sacred music, and equipped His chil-

Sanctuary

By Enola Chamberlin

*Most days I am content; the morning dew
Becomes as diamonds strewn beneath the sun.
Hot breakfasts, greetings, early talks are fun;
And where clouds part, the sky is cheery blue.
I like the homey work that I must do;
The shopping, simple errands I must run.
I like to feel my tasks are fully done,
My love-sweet chores complete each day for you.*

*But comes an hour when everything goes wrong,
When even cloudless skies are not serene,
When minutes stumble in a weary plod
Until I take my tears, my throat-caught song,
And all the things that vex my heart, and lean
In faith and trust against the arm of God.*

dren with talent and voices to make it a mighty force for the spreading of the gospel. At midnight Paul and Silas sang in the prison, and they found comfort for themselves, while the prisoners and the jailer realized a conviction for sin which perhaps could not have been produced by any other means.

It is said of Rev. John Hyde, the great missionary to India, who became known as "Praying Hyde" because of his unusual prayer life, that he and his missionary party became discouraged with a certain village. For years the people had refused to yield their hearts and lives to the Lord. Brother Hyde and his group of workers felt that they would be justified in leaving the village, never to return with the gospel again. They decided to leave early the next morning.

That night one of the group had an impression that the Lord would be pleased for them to go into the village and sing the gospel. This they did, and they were so blessed as they sang that they continued singing until after midnight. The next morning while they were preparing to leave, a young native came running to them from the village and begged them not to leave. He said the council of the village was meeting and the question to be decided was whether or not they would yield their hearts to Jesus and serve Him.

The missionary and his helpers gladly waited and soon the same young man came running to them again with the news that they had all decided to follow the Lord and His teaching. After about fifteen heads of families had been baptized, the same young man who had brought the message said to Brother Hyde, "This is the result of your singing last night."

Yes, there is power in religious singing. Therefore, let us sing enthusiastically, and with the glory upon us, the songs of Zion, for they give praise to the Lover of our souls; they create a real desire in the hearts of those who are lost to be saved—to live for Jesus and have the joy of which our songs speak.

*Pastor, First Church, Jasper, Alabama

David spoke of "songs in the night." Let us sing heartily, joyously, and with the anointing of the Spirit. It may be that burdens, trials, temptations, and grief have caused clouds to settle down around some precious souls, and have brought the night upon them. It may be that even now someone is listening for your song of hope and encouragement. Therefore, sing, ye children of the Lord; sing the songs of Zion! Sing praises unto Him, and glorify His name! Lift up your heads and hearts with joyous songs and the King of Glory will come in! Sing, that ye might reach some wandering one who stumbles on in the darkness of sin! Throw out to him the lifeline of victory, blessing, and salvation in song. Yes, sing on; sing often; sing with a heart's desire to help someone lift his heavy load of burdens.

What could be more interesting to the guilty soul than to hear the redeemed of the Lord sing:

*"Down at the Cross, where my Saviour died,
Down where for cleansing from sin I cried,
There to my heart was the Blood applied.
Glory to His name!"*

The singing of religious songs, the hymns of the Church, has the message of the gospel of salvation for those who are lost in sin, and the message of comfort and encouragement for the children of God who are weighted down with the burdens and cares of this earthly life. May the blessings of the Lord be upon His people as we enter wholeheartedly into the important, sacred, joyous business of religious singing.

BUILDERS

By Ovella Satre Shafer

*He didn't use hammer, or chisel, or pick;
He didn't use plaster, mortar, or brick;
He didn't use nails, or wallboard, or lath
As daily his neighbors observed his true path—
Yet he was a builder!*

*He built as he called for the Sunday school;
He molded men's living the "Golden Rule";
He fashioned the practice of prayer before
eating;
He built as he carried his Bible to "meeting"—
Yes, he was a builder!*

*He built in class-teaching of buxom boys;
He molded their thinking on Christian joys;
In their giving they helped erect mission
stations
And formed their opinions about native
rations—
Thus he kept building.*

*A builder of treasures not made with hands;
A builder of "kinsfolk" for heavenly lands;
A builder of faith, of hope—lasting love,
Rich in heart happiness with treasures
"above"—
Are you a builder?*

Little Things to Think About:

FORGETTING

By Viola E. Hodge*

But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).

THE Apostle Paul very often used the figure of the Olympic games, so popular at that time, to illustrate his messages and convey some spiritual truth, and doubtless such was in his mind in the above scripture. But it might be helpful to us if, for the moment, we would change that figure and see instead a traveler on the road of life; the climb is mostly uphill and often steep, but he is using every ounce of energy to get where he is going with all possible speed—his goal, a radiant high peak in the distance. He is "traveling light," having left everything behind that would not help him on his way, and he refuses to be turned from his purpose by any consideration whatever.

In view of such seeming singleness of mind, then, how amazed we would be to see him falter and begin looking back on the things he had passed, sometimes stooping to pick up some object, turning it over and over in his hands, and occasionally stooping to take up some heavy burden, carrying it along with him and continually looking over the way he had come! Such behavior wouldn't make sense, would it?

Yet many Christians on their upward climb to the mount of God are tempted to act in very much that same way. For instance, that unpleasant happening that wasn't your fault and you can't do anything about—instead of continually mulling it over in your mind, follow Paul's injunction: "Forgetting those things which are behind." Just keep going and don't look back!

Those failures that you made and grieved so over (and who hasn't?)—just leave them there beside the road; it won't do you any good to lug the heavy things along and you can't do much "reaching forth" with such burdens dragging you back. After you have seen the mistake and God has smiled His forgiveness, just take the lesson and leave the grief behind.

And slights and unkindnesses and wrongs—you are bound to find them and they can keep you busy going back to look them over if you will, but Paul says, "Forget!"

Misunderstanding, too; if you have done all you can to right it, leave it back there with the Lord and He'll take care of it. But if you haven't done more than your part to clear it up and make it right, then you will just keep finding it there in front of you to stumble over until you

*Long Beach, California

and God make it right together. Only then can you leave it behind and press on to that so glorious goal. When we gain that, everything we have had to do or suffer down here will seem too trivial to mention. So let's forget those things which lie behind, and press on.

Perspective Is Relative

By E. E. Wordsworth*

Where there is no vision, the people perish
(Prov. 29:18).

REV. Will Huff used to tell of a boy who lived with his parents by a small creek. It was his constant boast that the creek was the greatest body of water ever known. Here he waded, swam, fished, played with his fellows, and enjoyed the thrills of life. But one day his father said to him, "I am going to take you to see a great river." The promise was kept, and when the boy beheld the mighty, flowing stream he declared it fully eclipsed the creek, and now his boasting was changed.

On another day the father said, "I am going to take you to a great lake." The boy could not conceive of anything bigger than the river, until the morning his eyes almost bulged out of his head as he saw the lake, and he was made to exclaim that this body of water was much larger than the river. Again, another day the father took his boy to the ocean, and when the boy beheld this vast expanse of the mighty deep, the small creek, the larger river, and even the lake were comparatively small in his sight. He had seen the ocean and his perspective was enlarged.

A district superintendent said to me one day: "That preacher is a good man, but I am afraid he thinks in small terms. He will never accomplish very much." What was his trouble? Only a creek perspective. A church board sat in session and decided it was premature to launch a big church program, though they were in the heart of a great city population. Several decades have passed by and that church is still about the same size and there have been others take the field. Why? Only a creek or perhaps, at best, a river vision.

You can put a penny to the eye and blot out the sun. A tiny particle can change the operation of a compass. Blinders on a horse will narrow his vision. "There are none so blind as those who will not see."

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17:16). How big is your vision?

*Pastor, Goldendale, Wash.

A Fitting March

IT IS with something of a militant and triumphant mood, as well as with the challenge of faith, that the Nazarene Foreign Missionary Society desires to celebrate its fortieth anniversary of service for world missions on Sunday, June 20. The general plan is to have a Hallelujah March Offering in every church in our connection on that day, for the proceeds are to go to meet the foundational costs in opening up a new Nazarene mission field in New Guinea. The whole program has the blessing and endorsement of the N.F.M.S. Council, the Department of Foreign Missions, the General Board, and the Board of General Superintendents. We want all to participate on the scheduled day, if possible. If schedules conflict, let the offering be taken a week or two earlier. Let every pastor boost the project; for, while the offering is a special and cannot be credited to the General Budget as such, it may be counted on the 10-per-cent-for-missions program.

May shouts of praise be heard in the Nazarene camp around the world on June 20 because the walls of heathen darkness are crumbling before the entrance of the gospel light. Let New Guinea know that Nazarenes care, for they are celebrating their years of service by a new and enlarged field of endeavor. Tell the needy of New Guinea that we are coming—soon!

—GENERAL SUPERINTENDENT YOUNG

Room Beneath His Wings

By Ruth Williams Crooks

*When the heart is crushed,
And the song is hushed,
And the day no healing brings,
There's a sure retreat
From the searing heat—
He makes room beneath His wings!*

*When the brow is white
From the lengthened night,
And when disappointment stings,
There's a sure defense
In the darkness dense—
He makes room beneath His wings!*

*When the heavy gale
Strains the cables frail,
And when lost the treasured things,
Look! His anchor holds,
And His plan unfolds—
He's made room beneath His wings!*

Let's Look at Our Colleges

By Curtis Smith*

THE world-wide confusion today can be traced in part to the failure of education. When General Giraud diagnosed the fall of France, among the seven causes, he listed an educational system that had gone completely secular and taught the negation of everything spiritual. Modern education has probably done well with the "how," but failed in the "why." Secular education has taken no reckonings from the eternal, and our universities are full of starved students, spiritually lean, gaunt, wistfully confused. Yes, secularism has in recent years become increasingly evident in education, and this has caused the students' ability to grasp spiritual truths to be utterly paralyzed. It is not that these students will not accept religious stimulus and truth; they cannot.

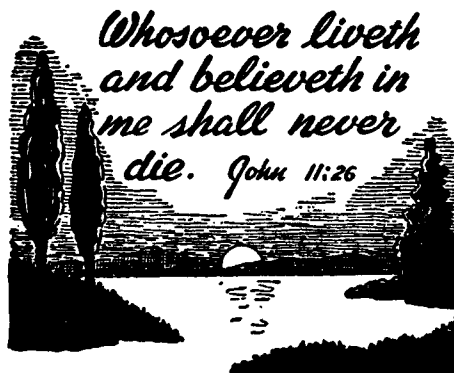
These tax-supported institutions are growing and are becoming more and more increased competition for small denominational colleges. In one year alone fifteen church colleges in the South closed their doors. These colleges were having a hard struggle to obtain sufficient funds to meet rising costs and to make essential improvements and additions to their plants. The cost of running a college has soared to nearly double that of ten years ago. They fought an exhausting struggle to balance their budget, but lost; the church was seriously weakened by their loss.

No organization has benefited from the church-related college as has the church. At least 90 per cent of its professional leadership comes from this source. This fact alone reveals the absolute dependence of the church on its own educational institutions.

History shows that by far the majority of colleges first organized in this nation were sponsored by the church. Always the basic function of these institutions, as intended by the founders, was to preserve and propagate the doctrinal values and spiritual objectives to which the denomination itself was committed.

History also shows that whenever a church has drifted doctrinally, and shifted its spiritual emphasis, or significantly altered its methods and standards, almost invariably that change has been spearheaded by its educational institutions. Many of the church colleges lost their "sense of mission" in the early part of this century, and the spiritual dearth within many of the major denominations is a direct result of the loss of spiritual life within their colleges.

These are only a few of the reasons why I believe the particular point in the church's life that seems to me crucial for the future is the church college. It would therefore seem to me that above every cause Christian education would be first. It is basic to all and that is why the indifference of many of our people to our educa-



tional institutions is something of a mystery. The only hope for our great church is an aroused interest and support of our colleges in order to prevent the catastrophe that has happened in many denominations. There is no doubt about it, we must honestly face the truth—our holiness colleges are imperiled. The responsible place of the Nazarene college in the life of the church in these critical days needs only intelligent thought to make it crystal-clear.

Behind our holiness colleges and undergirding them through long, lean, sometimes discouraging years one discovers generous leadership and financial support of devoted Nazarene laymen and ministers. However, our church as a whole has not been awake to the fact that now is a critical time and that it must in a larger way undergird its colleges. There are tremendous issues at stake. With limited resources, funds, and equipment our colleges have succeeded to an amazing degree, but today our needs are great.

This is the time for those who represent our colleges to stand on the housetops and declare our needs. It is also time for us to renew our strength and guarantee our product. I am convinced that God has helped our colleges to keep their "sense of mission" as holiness colleges, and that we fully realize that our source of sustenance is our relationship to the church and our dependence on the districts.

It is my firm conviction that the Nazarene college is the church's most effective instrument for propagation of Bible holiness. Holiness education ought to be the highest type of education. It should be characterized by the best in scholarship, equipment, and faculty; but in it all we must be boldly and unapologetically a holiness college. Our hope is to keep alive in the hearts of our administration, faculty, and students the ideals, doctrines, and standards of the church of which we are a part. I believe we are doing exactly this and this is our main mission.

There are at least six things that we as Nazarenes can do to help secure the future of our colleges:

1. Every Nazarene youth should consider going to a Nazarene college.

2. Every Nazarene should seek to interest worthy young people in attending the college his church supports. If you discover a promising boy or girl in your church who cannot attend

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college without financial aid, arrange with other church members for this youth to get a Christian education.

3. Every church should continue to support the college by paying its educational budget in order to meet the running expenses of the college. Also it will be necessary at times for the churches to provide additional money so urgently needed to maintain the present property and to build much-needed buildings.

4. Every Nazarene should consider making a bequest to his church college and thus plan to perpetuate his influence into the tomorrows of his church.

5. If you attended a Nazarene college, support its alumni program and fund.

6. Above all, every Nazarene should include the Nazarene educational institution in his prayers: praying that holiness will be kept at the heart of education, that holiness will keep its rightful place in the curriculum of our college, that a holiness atmosphere will pervade the whole campus of our college, and that we shall be true to the commission of our church to conserve, maintain, advocate, and promulgate the great Bible doctrine of sanctification as a second work of divine grace wrought in the heart of the believer subsequent to regeneration.

MY BEST INVESTMENT

By Ruth Williams Crooks*

THE door into eternity opened suddenly and unexpectedly for my sainted husband, Mr. Don H. Crooks, last May. A host of shocked and grieving people, both in and out of the Nazarene world, will always miss him and thank God that their paths crossed.

As the hundreds of telegrams and letters and floral tributes poured in, two incidents burned their way into my stunned consciousness. I believe they are worth passing on.

One night we had returned from a revival service. The preaching was close—very close—and searching. My husband said: "Let's pray and thank God there is nothing to pray about. Long ago I made everything right with God and man. There is nothing between!" What a heritage for his loved ones!

Shortly thereafter one Sunday morning we were entering the beautiful church in Topeka that he had had such a large part in building. I remarked about his lavish giving and he told me the amount he had given down through the years, and then said, "But that is the best investment I ever made."

And in the light of subsequent events, isn't it so! Why don't we all begin to build for eternity, today!

*Topeka, Kansas

Peace in Quietness

By Katherine Bevis*

"They that wait upon the Lord shall renew their strength . . ." (Isa. 40:31). Just what does it mean to "wait on God"? It means to "think," to "meditate," to "be still, and know that I am God" (Ps. 46:10). We need to wait on the Lord, that He may be able to speak to us, and in our quiet waiting we shall be able to hear His voice.

It was H. G. Wells who said: "Until a man has found God he begins at no beginning and works to no end."

Norman Vincent Peale tells of his first visit to the Grand Canyon. He was very anxious to see all of the beauties he had heard of this work of God; he didn't want to miss one thing. He went to an old man who had spent much time at the canyon, and inquired of him which trip he should take in order to see the most of the canyon's wonders.

The old man answered him in this wise: "If you really want to see the canyon, don't take any trips." Dr. Peale was bewildered at the answer until the wise old man explained: "You should come out early in the morning and take a seat on the rim. Just sit there and watch the morning pass into noontime and the noontime into afternoon, with the ever-changing colors gleaming across the great canyon."

The old man paused for a moment, then continued: "Sir, then get you a quick supper and return to watch the purple twilight come over the vast abyss. For if you run around, you will merely wear yourself out and miss all the beauty around you."

As we learn how to "wait on the Lord," we become properly conditioned; our minds are confident and we realize more and more the truth in the words of the poet, Elizabeth Cheney, when she says:

*Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush around and worry so."*

*Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no Heavenly Father,
Such as cares for you and me."*

*Houston, Texas

To that person who is given to natural generosity, it is sometimes easier to extend favors or gifts to others than it is for them to receive them. However, it is well to remember, there may be occasions when it is quite as important that one accept favors or gifts graciously as it is to grant them generously.—MARY SANDERS.

Crying for Distance

By Daniel Stafford*

*And I said, Oh that I had wings like a dove!
for then would I fly away, and be at rest (Ps.
55: 6).*

THIS is the cry of the Psalmist David when he was being compassed by his enemies on every side. No doubt, seeing a dove fly overhead, he felt that if only he had wings he could fly away and be at rest.

David is not the last person who has been pressed by circumstances, problems, and enemies, and has felt he would like to get away from it all. In fact, there seems to be a spirit of unrest among many today. The grass seems greener across the fence, and many are crying for distance. How refreshing it is to find both pastor and people who are satisfied!

With such a spirit of moving to and fro and a general unrest on every hand, it would be well for us to notice three things about distance.

Distance never changes character. If one's own nature has got him into trouble, distance will not change his nature. The nature that gets one into trouble in one place is sure to do the same wherever he may go. Only the cleansing blood of Jesus Christ can change the nature of man.

If Satan has got one into trouble, distance will not change Satan's nature. The same old devil that fought you here is certain to be waiting to fight you there.

If one can't get along with people, distance will not change the situation. People are people wherever one may go. The same thing that keeps one from getting along with people here is sure to keep him from getting along with them there. Only a change in the individual himself will ever change the situation.

Distance doesn't bring to one God's protection. When the storm breaks in all of its fury, or the problem rises in all of its perplexities, or the enemy comes in all of his force, one does not need to put distance between him and trouble in order for God to protect him. God is a present Help in the time of trouble.

When Daniel was being hurled into the lions' den, many of those supposed to be wise would have said, "If only Daniel could be snatched away from the den, he could be saved." But distance was not what Daniel needed—he needed a God that could enter the den with him and lock the lions' jaws. Daniel had such a God.

When the three Hebrew children were being cast into the fiery furnace, many would have said, "The only hope for them is to be taken far from the furnace." But distance was not what the three Hebrew children needed, either. They needed a God who could walk among the flames with them and allow them to come out without the smell

of smoke on their garments. The three Hebrew children had such a God.

David found in later life that there was a God who could meet one's need right at the point of need. We hear him saying: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:1, 2). And again we hear him exclaim, "The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1.)

Distance will one day give us eternal rest. If we will live faithfully for God, one day He will take us so far from this earth that the former things will not be remembered. We will go to a land of eternal rest. We will go to a land where the sea around the throne will be made of glass. This is a promise of eternal rest and peace. No angry winds or raging waves shall ever come to that sea. All will be calm, eternally calm, throughout eternity.

If we expect to go to this fair land of rest, we should get very weary in this land. God does not propose that we should grow weary in fighting our own battles or carrying our own burdens. God wants to fight our battles and carry our burdens. God wants each one of us to engage himself in the glorious business of winning others to Him. If we would all become actively engaged in winning others to Christ, we would not have as much time to look at and long for the grass across the fence. And surely, if we will become weary in faithful labor for God and His kingdom, He will put enough distance between us and sickness, sorrow, disappointments, death, and sin that they shall never enter our eternal home.

We then can praise Him throughout eternity; and no one will ever cry for distance there, because there we will be at rest.

Keep Me Steadfast

By Nelle S. Feuss

*Jesus, lead me lest I stray
From the straight and narrow way;
Blessings send on me today,
And keep me steadfast!*

*When I have been criticized,
Torn asunder, and despised;
By my friends e'en ostracized—
Oh, keep me steadfast!*

*Lead me when the battle long
Wages 'tween the right and wrong;
Lest I falter, make me strong,
And keep me steadfast!*

*Keep me steadfast; keep me true;
Peaceful paths I would pursue
Till this earthly life is through—
Lord, keep me steadfast!*

*Evangelist, Vivian, Louisiana

"When You Need a Story"*

(Addressed to parents and workers with children)

If YOU are a parent or someone who works with children, then the "YOU" in this caption means YOU. For when, in your responsibility to and work with children, do you not need a good story?

Normal kiddies have an avid interest in stories; their imagination feeds on them; they are carried away in verbal excursions into fields known and strange; their concepts—so vital in later life—are largely formed by stories. So don't neglect this important factor—children's nurture.

*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Don't skimp this necessary element in their spiritual diet. Buy every book of good stories you can find. You'll never have too many. And no price you pay for them will be excessive. Returns on the investment will be rewarding.

But now to this particular volume of stories—you may have a score or more books in this category, but you will still find use for, and highly value, this one. One reason is that these stories are not grist for a mercenary mill. They were tested by the author in her own home with one or more of her four children. Several have been published in children's story papers. Elizabeth Jones is more than a "theory" storyteller. She knows the art thereof, and has the skill which is inherent talent combined with "trial and error" performance.

Now don't you want the book? And it has 128 pages and it sells for only \$1.50.

FOREIGN MISSIONS

Missionary News

Miss Mabel Skinner arrived in England, April 23, 1954. She has retired after thirty-four years of missionary service in Africa.

Miss Sylvia Oiness arrived in the States on May 4, and Rev. and Mrs. Eric Courtney Smith and their daughter Frances, on April 1, for furlough.

Prayer Request From India

I have just seen another couple off as they start for their new work. This year eight couples leave the Bible school and will take their responsibilities in the villages, bringing Christ to India. This young couple will have a long trip to get to their little church. They will take two buses and then change to the ever available and stand-by transportation of India, the oxcart. There will be a ride of six miles and then they will come to their village. There are only three families of Christians in the church which they have gone to serve. During the rains the village is isolated from the outside world.

As this couple boarded the bus at the Bible school compound, the students gathered around to see them off. One of the teachers led in a farewell prayer, while the bus passengers looked on. My heart joined in the prayer that God would so fill this young couple that they would be a blaze of fire in the village to which they are going.

It will not be easy. This is an old church which has had little growth over the years. It offers a big challenge.

REMISSE REHFELDT Secretary

More than ever before, the task of bringing Christ to India rests on the Indian men themselves. But to do this work, they must not only be able to preach; they must be full, full of the Holy Ghost and power. You may share in this prayer partnership, that this may be true.

After I said, "Salaam," and saw the bus move away I came back to my room, bowed my head, and prayed for this couple again. They have been under our care and guidance for four years, but now, in a new way, they are in the hands of God.

You, too, I trust, will pray much for this couple, and for the other eight Bible school couples who are leaving us to work on the spiritual battle fronts of India.—EARL G. LEE.

Argentine-Uruguay District Assembly

For months we looked forward to our twenty-second annual assembly with much anticipation, knowing we were to be honored with the presence of our general superintendent, Dr. G. B. Williamson.

The entire assembly was marked with a note of victory. Gains have been made during the past year. New preaching points have been established and a new church organized in northern Argentina, which was our home-missions project. The progress made in church buildings during the year also pointed to the fact that we are growing and God has blessed and is blessing.

The district choir, as well as a number of quartets under the direction of Mrs. Veneta Johnston, were a real blessing, and showed much work on the part of the director, who has gone to the different churches during the year and trained the young people for this occasion.

Dr. Williamson's messages inspired and enlightened both missionaries and nationals. His efficient and kindly direction of the business made everything move along smoothly and in a way that inspired all who were present. He set high goals for us, and we shall do our best to reach them.

In the closing services five young men were ordained. There was a great crowd present and the glory of God came upon us all as we witnessed this moving service. Thank God for these who have prepared for the work and are doing a great task now.

We appreciate our district superintendent, Dr. John Cochran, who works hard and unselfishly for the advancement of the work on this district. We look forward to another year under his direction and feel confident that God will give us another year of advancement in His vineyard.—MRS. O. K. PERKINSON, Reporter.

HOW IS YOUR FAITH?

Sometimes we smother faith through fear. We count the cost of following Christ and it looms large; but if we put beside that total the cost of not following Him, it vanishes. God gave us spiritual eyes to see.

AS WE said in a telegram to Mrs. Chalfant and the family, we have lost a true friend, the church an outstanding leader, and they a devoted husband and father. I met Dr. Chalfant during my first regular pastorate in the Church of the Nazarene. It was at Olivet, Illinois, where our Olivet Nazarene College was then located. Of course I came to know Dr. Chalfant much more intimately after going to teach at Olivet Nazarene College in 1945. He was an A-1 friend of mine while I was there. Since my coming to Kansas City, he has been most kind to me, both while I was teaching full time in the Seminary and also since I have been editor of the *HERALD OF HOLINESS*. I have received many letters from him in which he manifested his unfailing interest in my work and his friendship for me. Mrs. White and I have had the best of fellowship with Mrs. Chalfant and the family as well as with Dr. Chalfant. Yes, Dr. E. O. Chalfant was a true friend to us.

He was an outstanding leader in our church; there isn't any doubt about this. The record of the positions which he held proves that. He could not have filled these positions as long as he did if he hadn't had some unusual qualities of leadership.

Dr. Chalfant could hold steady under severe pressure. I just happened to be in a church meeting once where he was presiding. I was not in any way a participant in what went on. However, Dr. Chalfant had insisted that I attend the gathering. It was a meeting in which the people expressed themselves very freely about the leadership the church had had and the pastor who had been nominated for the future. It was a long session, one in which feelings ran high, and some unkind things were said. Dr. Chalfant, as district superintendent, didn't rush anybody; he gave all a chance to speak their minds and let them take as much time as they wanted. He didn't lose control of himself or the meeting. I'm sure not all that was said was agreeable nor fair to him. Neither was it fair to the pastor who had been there nor to the one who was to come; nevertheless, Dr. Chalfant held steady and carried on without the least flare-up on his part. I know enough about leadership to know that not everybody could have done what he did that afternoon. He manifested one of the great essentials of leadership, that is, the ability to preside with poise over a gathering where there were plenty of problems and feelings were not held in check. This is just one of the many instances which might be given from his life that would bring out the same or other characteristics of leadership. Dr. Chalfant was an outstanding leader in the Church of the Nazarene.

Certainly, he was a devoted husband and father. I know this because of the constant interest he showed in his wife and children. Necessarily he had to be away from them a great deal, but he was tremendously concerned for their welfare,

and kept them on his mind and in his heart day by day. He prayed for them, advised them, and provided for them as only a devoted husband and father could have.

The Church of the Nazarene and all who knew him are poorer because of his departure, and yet richer because of the fact that he lived among us. God bless his memory to the good of all of us. May we continue to pray that God will sustain his loved ones in this time of need.

John the Baptist, a Doubter

(Matthew Eleven)

THAT'S hard to believe! Here's a man who was given the special privilege of being the forerunner of Jesus. In other words, he had the high honor of introducing the Master to men. More than that, he baptized Jesus and saw the dove descend upon Him, and heard the voice from heaven say, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Also, it was he who said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), and declared, "He must increase, but I must decrease." Further, he didn't seem to be the least disturbed when the great multitudes who had followed him deserted him and went after the Christ.

This is the same John the Baptist who in Matthew eleven becomes a doubter. We know this to be the fact from these words: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" (Matt. 11:2-3.) These doubts were brought on by an acute case of the "blues." John's spirit was low; he had been overtaken by a fit of despondency or melancholy. However, before you criticize him too severely, remember what had happened to him. He had been thrown into prison by one of the most wicked rulers of that day. Jesus had done nothing about it, in spite of the fact that John had been so faithful and loyal to Him. Added to this was the fact that John had a suspicion his trouble was not going to end just with a jail sentence—at least I'm inclined to think that this was the case. He, perhaps, had a premonition that the headsman's ax was waiting for him and would soon be administered. Fierce east winds certainly had blown his way. Most of us under like circumstances would have become discouraged and might have been afflicted with doubts or despondency.

When one thinks of John's triumphant past,

it is not easy to understand how his confusion could have arisen; but when the full significance of his imprisonment is taken into consideration, it is not difficult to imagine this possibility. He was a frustrated man without much hope from the standpoint of this world, and the Person in whom he had placed all his faith had not done the least thing to help him.

Was John a backslider because he allowed himself to doubt and become despondent? Not necessarily. A chronic doubter becomes a backslider, but I would not want to classify every person as a backslider who is temporarily overtaken with doubt or afflicted for a time with the "blues." No, I wouldn't say that John the Baptist at this time was a backslider. He was certainly in danger of backsliding, but I don't believe he did. Why? Chiefly because he did something about his doubts and melancholy. He didn't sit around and do nothing. He sent two of his disciples over to see Jesus, and said, "Art thou he that should come, or do we look for another?"

If you are doubting, are tempted to doubt, or have been overtaken by a fit of despondency, you'd better do something about it. You should call on Jesus, begin to pray, and get help quickly. That is exactly what John did. I believe that was what saved him from backsliding. Jesus answered the question raised by John's two disciples, and said: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (Matt. 11:4-6). Jesus didn't go to the prison to see John, He didn't open the gates of the prison house and deliver him, but He did send to John a very significant message. In this message He didn't say that He was the Son of God; He simply told these disciples of John to go back and tell the Baptist what they had heard and seen. The Master's works proved His deity. So far as we know, when John the Baptist received these words he was lifted out of his despondency and went in triumph to a martyr's death. He was convinced that the Christ he had introduced to men was the Messiah; he was not offended in Him.

Yes, John the Baptist had his problems, but he overcame them through the power of the living Christ. In the following verses (beginning with Matt. 11:7), Jesus pays one of the greatest tributes to John the Baptist that ever were paid to anyone. There we become convinced that John the Baptist was "John the Strong"—but more about this later.

My First Visit to Rest Cottage

IT WAS my privilege to be the special speaker at the annual meeting of the Board of Directors of Rest Cottage at Pilot Point, Texas, on May 4. I was born and reared in Texas, and have known of Pilot Point and its work all my life. I have known members of the Roberts family since I was in Peniel College in my teen years; nevertheless, this was my first visit to Rest Cottage. I marvel that I have known of its activities and been acquainted with its workers so long and yet in the providences of God had never actually visited the home before. I was thrilled to get to be there this time and to enjoy the fellowship of the directors, the workers, and all the members of the Rest Cottage family.

At noon we sat down to what would have been called a banquet anywhere else. All of the food was home prepared, and most of it was home grown. The butter and whipped cream reminded me of the kind we used to have when I was a boy and we had our own cows. This home, which has been going continuously now for fifty years, has done incalculable good for the kingdom of God and society.

Brother and Sister John Roberts, with their faithful assistants, are carrying on in a wonderful way, and God is blessing their efforts. I had a chance to see the buildings and the land which is owned by Rest Cottage, and of course, finally, by the Church of the Nazarene. I wish I had some way of making the people throughout the Church of the Nazarene realize how much good is being done by Rest Cottage.

More than one hundred girls and their babies were taken care of during the past year. I was amazed when I read in the financial report the small amount of money which had been spent for foodstuffs. With their farm and workers, they raise almost enough food to take care of their big family.

Most of the members of the board were present, and the various reports were presented. Dr. B. F. Neely was chairman, and Rev. Mrs. Emma Irick secretary. The business was dispatched with ease and without unnecessary delays. Dr. and Mrs. Neely had to leave soon after the noon meal on account of the sickness of Dr. Neely's sister, and the afternoon session was presided over by Rev. Orville W. Jenkins, who is vice-chairman. Rev. John and Grace Roberts were re-elected superintendents and managers of Rest Cottage, and their son and daughter-in-law, Rev. John Ed and Mildred Roberts, were elected assistant superintendants and managers. John Ed and Mildred have been assisting with the work during the past year, and are proving to be very capable in helping Brother and Sister Roberts with their many tasks. Mr. and Mrs. James Dennis are to be commended for their work in raising funds for the home; also all of the other workers at Rest Cottage are of the highest type, and the church has a right to be thankful to God for them

and their extraordinary services. The same officers of the board were re-elected for another year.

District superintendents present and serving on the board are: Rev. Paul H. Garrett, Dallas; Rev. R. C. Gunstream, New Mexico; Rev. Orville W. Jenkins, Abilene; Rev. V. H. Lewis, Houston. Other members are: Mrs. Dell Aycock, Professor James P. McGraw, Rev. J. Walter Hall, and Rev. H. F. Crews, along with one other who has stood by this work for many years, Brother E. H. Dodson, of the Abilene District. He has been an outstanding layman on that district for years. He is not well, but in the providence of God was permitted to attend most of the sessions of the annual meeting. He gave the kind of speech about the "great West" and his experiences as

a cowboy that only a man with his experience could have made. Most of all, he is a servant of God, and has known what it is to follow Christ for many years. God bless him!

As a visitor, I had the privilege of sitting in on all of the sessions of the board and learning about the work of this institution. Rev. Geren Roberts, pastor of our First Church in Minneapolis, Minnesota (the son of Brother and Sister John Roberts), was also present with his wife and family. It was a delightful privilege to meet and fellowship with him and his family again, as well as with other friends of many years' standing. God bless Rest Cottage! It is an institution of the Church of the Nazarene and is rendering a maximum of service with a minimum of expense. Let's not forget it!

THE QUESTION BOX

Q. Will you please explain the difference between the kingdom of God and kingdom of heaven?

A. For all practical purposes, you may think of the kingdom of heaven and the kingdom of God as synonymous. The former is used only in Matthew, where it is found some thirty times. Kingdom of God appears four times in Matthew, but is the customary phrase in Mark and Luke. John speaks of kingdom of God twice (3:3, 5). Some writers would make the words eternal life as found in John synonymous with kingdom of God, or kingdom of heaven. Jesus himself seems to use all three of these phrases synonymously in Matt. 19:16-26. The usual reason given for Matthew's use of the phrase, kingdom of heaven, is its strong Jewish character. The Jews had great reverence for the term God and avoided taking it on their lips wherever possible. Because of this, Matthew is thought to have employed the word heaven instead of God, and called His kingdom, kingdom of heaven instead of kingdom of God.

Q. What is the relation of the kingdom of God to the Church?

A. The phrase, the kingdom of God, is found many times in the Gospels. It was often on the lips of Jesus. On the other hand, the word church appears only in two or three places in the Gospels. In the Epistles the situation as to the kingdom of God and the Church is almost reversed—the latter is found many times and the former comparatively few. Some authorities would identify the kingdom of God and the Church. Another

Conducted by
STEPHEN S. WHITE

group tends to identify the kingdom of God with the visible Church only—at least in some places where it is used. This would mean that the kingdom of God refers to "all who profess to be united to Christ." Then there are those who would identify the kingdom of God only with the invisible Church, which has been defined as those "who are really united to Christ." Again, the kingdom of God is thought of as the end, while the Church is the means through which this end is to be achieved. In any case, we must all agree that there is much in common between the kingdom of God and the Church, with the former referring more to the spontaneous rule of God in the heart and the latter to the expression of this rule in some form of organization.

Q. What should be done with the bread and wine left from the communion service? It doesn't seem right just to use it in any other way, so this is what I do. I wrap the bread in paper and burn it like I would an old flag or an old Bible. Someone else has said to feed it to the birds.

A. We must be careful that we do not worship any mere thing. The bread and wine are only things which symbolize certain truths. The main idea to keep in mind is the sacredness of that which they symbolize, and not give too much attention to the things themselves. However, it is not out of place to give a certain sacredness to that which has to do with the worship of God, especially in this day

and time when for so many people nothing seems to be sacred any more. Therefore, I would say that what you do with the leftover bread is all right, and I would not rule out feeding it to the birds. This would give to it a service which I am sure Jesus would not object to—especially if it were done with the thought of helping the birds which He cared for.

Q. In John 17, Jesus prays for His disciples to be sanctified in order that they may be one; and they are to be one in order that the world may believe. He doesn't pray for His disciples to be sanctified in order that they may be freed from carnality, or inbred sin. In fact, in I Cor. 3:3-4 the sanctified are described as still being carnal. What do you say?

A. First, I would say that any dictionary—Greek or English—defines sanctification as meaning both to consecrate and to free, or cleanse, from sin. Jesus prayed that His disciples might be consecrated and cleansed from sin in order that they might be one, that the world might believe. Sometimes the term sanctify is used in the New Testament for initial sanctification, or regeneration—the new birth (I Cor. 3:3-4), but usually it has to do with sanctification as entire sanctification (I Thess. 5:23). In this use it means chiefly in the New Testament—cleansing from inbred sin. This significance is undoubtedly involved in John 17:17.

God loves honesty and sincerity. These are twin jewels which attest the veracity of one's testimony.—
ERNEST E. GROSSE.

HOME MISSIONS and EVANGELISM

New Churches

District Superintendent V. H. Lewis organized the Lake Forest Church in Houston, Texas, on April 11 with twenty-three charter members. Rev. John Ferguson is the pastor. This new church on the Houston District has a beautiful chapel in a ranch-style building that later can be remodeled into a parsonage, following plans developed by the Division of Church Extension.

District Superintendent George Coulter organized the Brentwood Church in Bakersfield, California, on Easter Sunday with eighteen charter members. The church has a new building in a new residential area of Bakersfield. This is the eleventh new church on the Northern California District during the quadrennium.

News from the South African District

Our pastors in the South African District recently attended the annual preachers' meeting at Potchefstroom, where the Bible college is located. As our entire work there is not yet six years old, the churches are small in membership, and so far not capable of full self-support. This makes a heavy financial load in the budget for South Africa from General Home Missions and it was necessary to make some reductions in the asking budget from each of the overseas home-mission areas when these budgets were approved by the General Board in January of this year.

This situation was brought before the pastors in the preachers' meeting and Brother MacLachlan, our pastor at Vereeniging, told how the Lord had helped him to get his church self-supporting. Brother MacLachlan prayed for the Church of the Nazarene to come to South Africa for eight years and the financial progress of his church is a similar story of faith and trust in God. The blessings of God were poured out upon these pastors and they began spontaneously to pledge reductions in their funds from the district for pastoral support until \$1,400.00 had been pledged for the year. This was an act of real faith and a spirit of sacrifice, and we are sure that God's blessings will rest upon them and their local church-

es will make up this difference to the pastors before the year is over.

I recently read the report of Rev. Cyril J. Pass, president of the Nazarene Bible College in South Africa, at the close of the first term. The school opened in January with seven students. Brother Pass is giving skillful and consecrated leadership in this new project. The scholastic standards of the school are high and at the same time careful attention is given to making this a genuine holiness college.

Perhaps the greatest problem to be hurdled in establishing this new school was the fact that it is bilingual. In order to enter, students must be able to understand both the English and Afrikaans languages, for some classes are given in one and some in the other language. A special burden was imposed upon the faculty, for lecture notes were mimeographed in all classes in both languages. This meant not only an office task of duplicating, but also the problem of careful translation into the second language.

We thank God for the leadership in this school and believe that it is the key to the future growth and advance of the Church of the Nazarene throughout the Union of South Africa and perhaps the evangelization northward into other sections of the continent.

Our pastors in South Africa are home-missionary minded. We now have sixteen organized churches on the district but do not have additional pastors for other churches that could be organized. While such pastors are being found or trained through the Bible college, the work has not stopped. Preaching missions and new Sunday schools sponsored by the existing churches have been started in seventeen other places. For example, Rev. Stafford Finmore, who pastors a small church in Durban, has the whole province of Natal on his heart. The Durban circuit which he has helped to establish now includes Durban Central, Durban North, Pi net own, Pietermaritzburg, Lady-smith, and Newcastle. Rev. J. J. Coetzee, pastor at Vryburg in the upper Cape, has established a regular preaching program in four other places throughout his area.

ROY F. SMEE, Secretary

We have just received this interesting account from Rev. Floyd J. Perkins, pastor at Lourenco Marques:

"God has been helping us here in Lourenco Marques. Some ten months ago I met a man in a shop and invited him to church. He came and accepted the Lord that night, although it was several weeks before he made a public testimony. A few months later he moved away some fifty miles. Soon he began to call on us, asking when we were going to start a church in his house. I kept putting him off, and telling him that I didn't see how we could start another church now. However, I visited them twice during the intervening months. He and his family were so insistent that finally we felt we had to do something. So we set the last Sunday in February for a trial service. The devil fought in every way, and that very day he almost defeated us; however, we went and had eighteen hungry souls present. Not one outside of this man's family had ever heard a gospel message before and he and his family had attended our services here in Lourenco Marques for only three months. God so definitely put His approval upon the service that we have been going back once a month. In between he invites a few neighbors in to read the Bible. Yesterday we had twenty present and three more would have come but their car broke down on the way."

Missionary societies and other church groups that would be interested in seeing pictures of our work in South Africa in full color may rent the South African slide set of sixty-two beautiful glass-mounted slides from the Department of Home Missions and Evangelism. Young people's societies will be particularly interested in the shorter set giving pictures of the Bible colleges in South Africa and Australia. Write for a request form today.

After the children have forgotten the kindly ministrations of a mother that took such toll of her time and strength, they still will keep sacred the memory of that handclasp with God that was the secret of her beautiful life.—W. W. CLAY.



The Young People's Society

L. J. DU BOIS, Secretary

Diary of a Council Member

By William A. Welch*

(Tuesday, January 5, 1954, 11:30 p.m.
Room 412, Beverly Hotel)

I HAVE the feeling that something significant occurred tonight. The evening session (of the General N.Y. P.S. Council meeting) came to grips with the key problem of the entire N.Y.P.S. structure—the local society.

Snatches of comment: . . . We have succeeded in adequately organizing the general and the district work of the N.Y.P.S. but most local work is not adequate from the standpoint of (1) effective organization (2) helpful and consistent programs . . . It is good that we have good general and district organization but, unfortunately, that is not where the work is done. To succeed in supervisory activities we must succeed in the local societies . . . Cleveland's estimate of the function of government seems to be the assumption—though not the deliberate assumption—of the district and the general offices . . . "While the *N.Y.P.S. Council Representative, Pasadena Zone

people should patriotically and cheerfully support their government, its functions do not include the support of the people." This concept should be changed. Since we exist only because of the local societies, we must exist to serve. We must turn the accumulated skill of the district and the general organizations and bring it to bear upon the problems of the local society . . . we must forcefully reject the tendency to become self-sufficient on the district and the general level to the exclusion of the only agency by which our work is done—the local society. . . .

. . . One of the first steps should be frank admission of the fact that our young people do not know enough about their church. We have evidence that this is widespread, being noted in the experience of each area representative . . . We should support the evangelism program of the church by training our young people to know how to speak effectively about their church. . . .

. . . We should mercilessly examine our work to see if it is in line with our stated objectives. And we must take steps to check every trend away from the constitutional statements:

" . . . build up members in Christian experience and in holy character. . . . Instruct them in the doctrine of the church. . . . bring about the salvation of other young people . . . "

In subsequent meetings the decision was reached that we must enter a training program through the agencies of the N.Y.P.S. The details of method are not significant in this account except, perhaps, to say that they were not left in the "rarefied atmosphere of idealism."

The effect of the discussions and the decisions upon the council members may be expressed in the following incident included in a letter to my wife: One of the council members came into my hotel room tonight. He was crying. So blessed he couldn't keep still. He walked back and forth and cried and laughed. He kept repeating, "This it it!"

I feel like the youth work of the church came of age tonight.

THE HOME CIRCLE

You Must Pull Together—

Dear Ethel and Jim:

It has come to my ears that you two are planning to be married in the next few weeks. I know you are happy in your planning, for you have worked together and planned together for quite some time. There is no more beautiful human relationship than that of husband and wife—that is, when there are mutual love and understanding.

Sometimes those whom we watch walk to the altar and to whom we listen as they take their vows soon lose their way as far as their marriage is concerned. It is not infrequent to find one or the other of a young married couple seeking the companionship of others instead of desiring always to be with their loved one. In a short time the couple are no longer thought of as lovers and mates, but merely as "hitched." Their difficulties all were caused from not learning to pull together.

Conducted by GRACE RAMQUIST

Right now, if either of you would think for a few moments, you could name some couple who you believe are ideally mated. Perhaps they have been married for twenty, thirty, or even fifty years; still you know, without their ever telling you, that they are more important to each other now than they were when they took their vows at the altar. That is the couple you two are sure you will be like. And it is possible for any two to reach such a goal, if they are willing to work at the job.

Have you ever noticed a team of horses pulling side by side? If the team is a well-mated one, they pull together. Sometimes one slips a little, but the other pulls a little steadier until both are back on solid ground once again. They do not constantly look at each other; they do not tell the folks around them that they are equally yoked together, but those who stand

around watching them work are often heard to say, "That is a perfect team. See how one helps the other."

Well, Ethel and Jim, you are going to be teamed together. This does not mean it will always be easy to pull together. You must learn the weaknesses of the other and the strong points, too. You must each learn to pull a little harder when the going is rough for the other. You must never let up on your share of the pulling either. Oh, there will be easy places, so then you can walk side by side enjoying the relief from problems and pains and sorrows. There will be those in your life, you know.

Right now, Ethel, Jim is the most important man in your life. You try to please him today. Continue to do so. You tell him you love him, you apologize for hurting him, you explain your oddities and strange actions to him today—keep on doing that. You must always belong to each other.

Jim, Ethel is the most beautiful girl in the world to you. She will stay

beautiful as long as you treat her beautifully. She needs to know that she is important to you and that giving her happiness is your desire every day of the year. Today you tell her you love her. You use many means for doing this. You give her flowers, candy, and gifts. You tell her most, however, by wanting to be with her every moment possible and wanting her beside you whether you are in a car, in church, or on the street. You are proud of her. Never, Jim, even in jesting, refer to her as "the old woman" or use any such title, for she is always to be your lady. Somehow when an uncomplimentary name is given anyone, it tends to break down one's opinion of himself as well as other people's opinions of him.

What is yours, Jim, will be Ethel's. Your money is her money; your house is her house; your car is her car; your plans and ambitions are hers as well; and vice versa, Ethel. What you build together will never fall, unless you allow it to.

Each of you, as far as is possible, will always know where the other one is. Not because of any doubt—oh, no, but because you both want to protect each other. Perfect trust is grown from roots such as these. Never harbor doubt. Bring it right out into the open immediately.

A man is made strong and courageous by a faithful and sympathetic wife. A wife remains the queen of the home as long as her husband is loyal and true. Never a breath of scandal touches the lives of two entirely devoted to each other, whose minds are stayed on God, and who work not as individuals but as a team. Their aims are the same and gradually their personalities interweave so that it is difficult to tell which one was originally like what.

It is said that there is a minister in the state of Iowa who has performed the ceremonies for many hundreds of young couples in the Little Brown Church near Nashua. As each couple walks from the altar toward the church entrance, after the ceremony is over, the minister walks with them. In the entryway, there is an old bell rope hanging from the belfry. The minister takes the rope in his hand and gives it to the young bride.

"Before you go, the bride has the honor of ringing the church bell," the minister says. The young bride takes the rope and pulls away at it with all her strength. But she cannot ring the bell, for her strength is never equal to the task. After she has tried her best, the minister turns to the young bride-

groom, "Lend a hand and help," he advises.

Pulling together, the couple always manage to ring the bell. The minister then earnestly says, "As you go through life, never forget that as long as you pull together, you can ring the bell."

It is good to see a woman faithfully attending church although her husband refuses to go with her. We are always happy when a man steps out all alone and takes his place in the church. But, when the man and his wife come together, pray together, sing together, worship together, then we know a Christian home is in the making.

My dear Ethel and Jim, start pulling together from the beginning and never—no, never—allow differences to serve as barriers to your sympathetic understanding of each other. When you feel an unforgiving spirit, remember well, you love your wife or your husband and only by complete understanding can a true team do the best work in setting up a Christian home. God bless you and all other young couples who are teaming up this summer. I will pray that God will give you courage, grit, understanding, and sympathy.

Lovingly yours,

GRACE RAMQUIST

NEWS of the Churches



Miami, Florida—Grace Church closed the greatest revival in my ministry on April 18. It was a real joy to have Rev. E. E. Michael and the Singing Smiths as workers. Brother Michael is indeed a great holiness preacher, and the Singing Smiths are godly singers. We have received twenty-four members into the church this year; also built a three-bedroom parsonage valued at \$14,000.00, at a cost of \$8,000.00.—R. P. Hennigan, Pastor.

Prescott, Arkansas—First Church recently closed a splendid revival with Rev. and Mrs. C. M. Whitley as evangelists. Their sincere ministry in song and sermon was beneficial to Christians and sinners alike. A shouting victory was claimed during the last week of the meeting when a hardened individual, who was thought to be an impossible case, sought and found the Lord. The faith of the people was greatly strengthened and it is felt that the church is on the threshold of good things in the future. At the invitation of various members of the church, 235 new people attended the services. One lady alone brought 109 new people by personal invitation; another brought 86. Rev. Harold R. Morgan is the pastor.—Reporter.

Corvuso, Minnesota—Our recent revival was one of the best in the history of the church; mighty conviction was present from the first service. Evangelist E. M. Glover led the people in praying and fasting. Our morning prayer meetings were times when the windows of heaven opened upon the praying people, and victory came on the third night. Brother Glover preached the old-fashioned gospel under the anointing of the Holy Spirit, and the entire church was blessed and helped. Our faith is increased and we are expecting even greater things from God.—W. J. Geselle, Pastor.

Melfort, Saskatchewan, Canada—A Good Friday service was held here on April 16, when a goodly number of members and friends gathered for a communion service. On Easter Sunday morning we had a record attendance of 120 in Sunday school, and for the morning service the church was filled to capacity. We appreciated the families who came twenty miles in a truck to attend the service, some of them riding in the back of the truck. The Spirit of the Lord was manifest in the good testimony meeting. We received 13 members into the church. The entire offering went to foreign missions and we were greatly

encouraged as we received over \$300.00. The evening service was filled with the presence of the Lord, and there was a good altar service in which several people received definite spiritual help.—Mrs. A. Weis, Reporter.

Decatur, Illinois—Oak Grove Church closed a revival with Evangelists Jack and Ruby Carter in April, with seekers praying through and members added to the church. Brother Carter preached the old-line gospel. Mrs. Carter conducted the song service and helped in every way she could to make their ministry a blessing. This was their second meeting here, and our people enjoyed them very much. Our church is two and one-half years old—not large but solid. We have several new converts who have become firmly grounded in the Lord and in the doctrines of the church. They are pillars upon which God and the church can rely to carry the load. Our people are planning to start a new church building this summer. A lot, 184 x 390 feet, was purchased for \$3,300.00. Through the sacrificial giving of members and friends, we were able to pay cash for the lot and have a nice amount left in our building fund.—Leslie Wooten, Pastor.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for June 13: Amos Denounces Intemperance

Scripture: Amos 2:6-12; 4:1-2; 6 (Printed, Amos 2:11-12; 4:1-2; 6:1-7)

GOLDEN TEXT: *Let us walk honestly, as in the day; not in rioting and drunkenness (Rom. 13:13).*

One of the ever-pressing temptations that come to vital spiritual religion is to be concerned only for personal morality. When we turn to the Old Testament prophets and writers such as Amos, we sense immediately the impact of their concern for the welfare of the entire nation. We have allowed an overemphasis of the social implications of the gospel to frighten us too much. How slow has been the evangelical church in coming to grips with social questions! No matter how we recognize the necessity for personal morality, we dare not neglect the social needs. There is only one gospel and that is the gospel of Christ with its glorious personal experience issuing forth into social consequences.

This man with his troubled soul could not rest at ease while Zion slept in wickedness. It is astounding to study the charges made by Amos and

grasp how little man has basically changed in spite of his conquest in the world of things. How familiar sound the accusations of this prophet: perverted justice, a complete lack of integrity, until the smallest bribe would induce the judge to give up the poor to his oppressors! When any nation collects a license fee for an industry as destructive as the alcohol interests, it too must be charged with perverted justice.

Second, the poor were so oppressed and in such bondage and misery that they sought for the dust to cover their heads in their sorrow. Is there any more oppressive factor to crush the very body and soul in despair than the liquor traffic? No philanthropic gifts can compensate for such degradation.

Amos' third charge dealt with the immorality of his people. So low had the nation fallen that prostitution had become part of the filthy worship of idols. The first virtue to fall at the hands of liquor is always that of modesty, and when modesty is re-

moved it is just a short step to the vilest immorality. Liquor is no friend of decency.

The fourth charge made by this fearless lay prophet was the profaning of the sacred: "They drink the wine of the condemned in the house of their god" (Amos 2:8). Wherever the liquor traffic exists unchecked, in any of its forms, nothing—not even the temple—is sacred.

May God help us to be brave enough to take our stand on this issue. May we be too proud of our Christian heritage to lend our influence directly or indirectly to that which impoverishes the bodies, weakens the minds, and destroys the souls of men. To say, "I do not drink," is both fine and noble, but it does not go far enough. We must launch a never-dying crusade to protect our fellow man from the ravages of this demon.

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

Louisville, Kentucky—Lynnhurst Church recently closed a wonderful revival with Rev. C. E. McCracken as evangelist. He is a great and powerful preacher. Our altar was filled night after night with earnest seekers finding God in saving and sanctifying power. We received a very fine group into the church on the last Sunday, for which we thank God. Our church is blessed of the Lord and is growing in every way. We praise God for the wonderful people who are standing by with their prayers and material help. Both pastor and people are happy in this new work. We had 112 in Sunday school the last Sunday of the revival.—Robert Altman, Pastor.

Pineville, North Carolina.—For almost two years now we have labored at First Church. Our people have a nice church building and modern parsonage. The parsonage has been equipped with an electric hot-water heater, range, and refrigerator, and a nice dining room suite. Within a few months now our property will be free of debt. With our faithful membership the groundwork of a strong church has been laid, and the years ahead will extend our position and influence in this section. Revivals

have been held by capable preachers—Sammy Martin, Ernest Sullivan, Harry Crump; and we recently closed a very gracious meeting with Rev. C. B. Fugett. Each campaign has proved a blessing to the church and people of the town. Under the God-directed leadership of our district superintendent, Dr. Lloyd B. Byron, we move ahead to help reap the harvest of souls, promote the work of God, and build the Church of the Nazarene in North Carolina.—V. J. Shetler, Pastor.

Paris, Illinois—We recently closed one of the best revivals we ever had, with Rev. R. V. Jackson, evangelist. This was our third revival with the Jacksons. Their daughter, Vivian, and son, Charles, with various musical instruments, added much inspiration to the services. We had forty or fifty seekers at the altar. On Sunday night the Holy Spirit came down on the service and the altar was filled with people praying and weeping their way through to victory. Our people were under a heavy burden and stood by loyalty with their prayers. We are looking forward to another meeting with the Jacksons in the future. Rev. Charles D. Young is our regular pastor.—Church Secretary.

Bakersfield, California—Rose Dale Church recently closed a good revival with Evangelist R. F. Lindley and wife. The Lord blessed in a wonderful way and several people prayed through and shouted the victory in the old-fashioned way. Mrs. Lindley had charge of the junior services, which were well attended. We have called the Lindleys to return for another meeting.—Eugene Denny, Pastor.

Mineral City, Ohio—We recently closed one of the most outstanding revivals in the eight years of our ministry here, with Rev. W. M. Tidwell as evangelist. I don't think I have ever met a more godly man anywhere. He preached with unction and power that could come only from God and a pure heart. He is against all worldliness. We extended him a return call when he has an open date. Rev. Earl Williamson and wife did a great job of leading in song and special singing. God met with us in every service, and there was hardly a barren altar. The revival closed with a wonderful spirit. We are returning for another year with an almost unanimous recall.—Floyd E. Williams, Pastor.

Watertown, New York—We soon will have completed four years of service for the Lord in Watertown. This country that has seen many mighty revivals in years gone by has not yielded easily to the work of our church. In a revival in November we were blessed with well-lined altars under the ministry of Rev. and Mrs. A. E. Miller. Many of those who bowed at our altar are now growing in grace. The blessing of the revival with the Millers was rekindled under the dramatic Biblical preaching of Rev. Floyd Bradley in our revival the last of March. Though not as many people knelt at the altar, there was a noticeable change in the attitude of many of our people toward the work of the Lord. We feel definitely that the future of the work here is brighter than ever before, thanks to these two men of God and the prayers of God's people. Finances have always been a problem with the church, but at the close of this assembly year we can report the best financial year in the history of the church, and that in the face of many humanly discouraging factors. To God be the praise.—Paul Andrews, Pastor.

Clinton, Illinois—It was indeed a pleasure to have Evangelist Lum Jones and Douglas Slack as workers in our revival, April 20 to May 2. The anointing and blessing of God was on the evangelistic party and the church. The real break came Sunday night and twelve seekers made their way to the altar; all claimed victory. This was one of the fine revivals of our nine years' pastorate here. We are leaving Clinton at the close of this fiscal year. Rev. J. L. Longnecker has been called by the church and will take over about the first of August. I am leaving a united church and one of the finest people in our denomination. These nine years have been blessed of God with advancement and increase along all lines. To Him be all the glory. My prayer is that God shall lead this wonderful people and new pastor on to greater achievements and victories.—G. Edward Gallup, Pastor.

Evangelist E. M. Glover reports: "On March 21 we closed a very fine meeting with the Methodist church at Roper, Kansas, with Revs. J. C. and Mrs. Walker as their fine pastors. The church stood by us while God helped us to preach the old-fashioned gospel. From there we went to Cosmos, Minnesota, for a ten-day meeting with our Nazarene brethren and their fine pastor and wife, Rev. and Mrs. W. J. Geselle. They are very fine young people with whom to work. They have a good group of praying people; we had wonderful morning prayer meetings. God honored with many victories. It was truly an old-fashioned Nazarene atmosphere. The pastor and people were pleased with the outcome of the meeting. I now have some open time. Write me at my new address, Chautauqua, Kansas."

Evangelists Jack and Ruby Carter write: "We have two open dates we would like to slate with any church needing our services as preacher and singers. They are October 27 to November 7, and November 10 to 21. Write us at 609 N. Mueller Street, Bethany, Oklahoma."

El Monte, California—We recently closed one of the best revivals it has been our privilege to have in a long time. Under the able direction of our evangelist, Dr. Henry B. Wallin, and our beloved pastor, Rev. William L. McKee, God saw fit to pour out His Spirit from night to night. Dr. Wal-

lin's messages were convicting and inspiring. This revival came as a direct result of prayer. For several months the El Monte church has been having Sunday evening prayer meetings with twenty to fifty men and women praying for revival. We are closing one of the best years in the history of this great church. Every department of the church and Sunday school has shown a definite increase. We are in a building program at the present time, with a three-story educational unit nearing completion. Our new sanctuary will be started in the near future. God is blessing our church and we are moving on to certain victory.—Reporter.



Here is the life story of one of the leaders in the Church of the Nazarene, one whose name is synonymous with hard work, unquestioning faith, and a Christ-like spirit.

Although Dr. Chalfant has gone to receive his reward for Kingdom building, his spirit lives on in many ways, one being—

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Rev. Everette O. Chalfant, D.D.

OBITUARY

Everette Otis Chalfant, son of Phin and Phoebe Shaw Chalfant, was born March 22, 1882, near Muncie, Indiana, of rugged French Huguenot stock. In the pioneer, rough-hewn log cabin in which he was born, each day began with reading from the big family Bible, followed by prayers, and each day closed with the same. His parents were sanctified when he was four years old. While a student in college, Everette was converted in a college revival, and when twenty years old he was sanctified wholly in the country church near his home. On Sunday evening of September 15, 1902, God sanctified him wholly and the blessing held from that day to the day of his coronation. Completing his junior college work, he felt the call to the ministry and spent several fruitful years as an evangelist. Later he resumed his college work at Kingswood College (Kentucky), where he graduated with the degrees of Bachelor of Arts and Bachelor of Science. He was united in marriage to Eliza Watts on September 8, 1915.

In 1916 he joined the Church of the Nazarene and was ordained to the ministry by Dr. R. T. Williams. That same year he accepted the pastorate of the First Church of the Nazarene, Muncie; three years later he was called to pastor West Side Church in Indianapolis. In 1922 he was elected superintendent of the Chicago Central District, which became the center of his life and labors for the next thirty years. During his lifetime he organized some 250 churches, and assisted in home-mission campaigns and tours throughout the entire church. Under his leadership, the work on Chicago Central District expanded until in 1936 it was necessary to divide the district; the district continued to increase until in 1944 another division was necessary. Dr. Chalfant started more than 300 young men in the active ministry; he delivered more than 12,500 sermons; and more than 25,000 persons were converted through his ministry as pastor, evangelist, and district superintendent. Approximately 15,000 were received into church membership through his labors, and he raised more than \$15,000,000.00 for churches, home and foreign missions, and Olivet College. In 1940 the degree of Doctor of Divinity was conferred upon him by Olivet College.

He served for twenty years as a member of the General Board, and was board chairman for several years. He was a delegate to nine quadrennial General Assemblies, and was a member of many boards and commissions of the general church. For the past six years he served as secretary on the commission for relocation of the publishing house, and general headquarters of the Church of the Nazarene. Although being retired (as district superintendent) since 1952, his work in the church had not slowed



down. He had carried on extensive evangelistic work, and during the past year had made a trip to Alaska on church business, and had toured many of the districts in the States.

Above all, he was a preacher of holiness. His preaching was simple, rugged, direct, and uncompromising. His was the clarion blast of a silver trumpet calling people to duty and a dyed-in-the-wool holiness that all could understand. He took a genuine interest in the community. Among his friends are numbered business and professional men, farmers, and citizens in all walks of life. His message to them was equally direct and simple. Dr. Chalfant lived a full life without growing old. In one of his Bibles he wrote on New Year's Day, 1950: "No man is yet old when he takes an active interest in life and (seeks) more of God."

Though often separated from his family by his work and calls of the church, he loved them passionately. His three children were ever on his heart, with their companions, and his grandchildren. He is survived by his wife; a son, Frederick of Detroit, Michigan; a son, Morris, pastor of the Church of the Nazarene in Bartlesville, Oklahoma; a daughter, Mrs. Betty Jean Winget (whose husband is attending Nazarene Theological Seminary), and six grandchildren; also a brother, Memphis Joe Chalfant, of New Castle, Indiana. (Excerpts from the loving and beautiful tribute presented by Dr. and Mrs. J. F. Leist, friends of the Chalfant family for many years.)

Funeral Service

The funeral service was held at two o'clock, April 26, in Howe Chapel of Olivet Nazarene College, Kankakee,

Illinois, with the pastor, Rev. L. Guy Nees, in charge. The obituary was read by Dr. J. F. Leist, with scripture and prayer, also telegrams and communications read by Brother Nees. A message from the general church was given by Dr. Samuel Young. Among other things he said:

"Dr. Chalfant was a devoted Christian. The background of his devotion to God was in his own praying and reading of God's Word. Also, he was a man of a full and compassionate heart. The whole spirit of his ministry was to give a man another chance, to go the second and the third mile for someone in need. He was a keen student, a rugged thinker to the last. He read widely and in many areas which required penetration, study, and concentration. It was this that kept his mind alive. No man gave more advice that was received than E. O. Chalfant. He was right so often that when as general superintendents we disagreed with him we went back and thought through our position to be sure we were right. He was a world Christian; he carried all peoples on his heart. His interest in the world program of the Church of the Nazarene was for friendship reasons. He grasped the thought that the gospel was for all men. His view as a world Christian had its roots in his understanding of humanity's needs and in his faith in the power of the gospel to meet that need. He was also a world Christian because he felt that the Church of the Nazarene was a world movement."

This was followed by a message from the Chicago Central District by Superintendent Mark R. Moore, and from Olivet Nazarene College by President Harold W. Reed, who said in part: "Dr. Chalfant loved Olivet Nazarene College and gave it full support across the years in time, money, energy, personal promotion, and personal sacrifice. He gave of his best to Olivet. He was a friend to the presidents, faculty members, and students of the college. He loved the young people and they loved him. Dr. Chalfant gave thirty-seven years to Olivet as a member of the board of trustees, and much of Olivet's success is due in part to his untiring efforts in its behalf."

We quote a few statements from the memorial sermon by Dr. Hardy C. Powers: "Dr. Chalfant, in whose memory we are gathered today, was a wonderful example of those who, in the difficult hours of life, turn to God for help, inspiration, courage, and direction. He never faltered because he received his inspiration and encouragement from his faith in God, a faith for which nothing was impossible. No obstacle could stop him because his faith laid hold on the omnipotence of God. It was not just E. O. Chalfant; it was God working through him. Hence, his faith was strong, and he faced the problems, difficulties, and obstacles which confronted him with a holy courage in his efforts to express his love in his service for Jesus Christ. The horizons

of his faith took in more than the brief span of years about which we have heard this afternoon. They took in eternity. E. O. Chalfant's faith in God was great even in the midst of storm! He knew the God he loved would overrule and override, and I think he never questioned that God cared. He believed that, when he couldn't see and understand, in some way God would work it out and bring victory to His name and to His cause . . . I have awakened at four or five o'clock in the morning in our hotel room and heard him as he talked to God as a man with his friend. I have heard him pray in times of stress in the church and I have heard him pour out his heart in behalf of Olivet College, times without number. I have heard him plead with God for the preacher who was struggling, and for the church that was about to fall apart. I have heard him pray for my family as he prayed for the members of the families of all of the general superintendents. I have often heard him in those sacred moments when he mentioned the names of his own family. I can almost hear him now, 'Bless Mamma, and Freddie, and Morris, and Betty Jean.' . . . And in every capacity as a father, as a church administrator, as an evangelist, as a friend, as a brother, in all of the dark hours of his life, Dr. E. O. Chalfant turned to God for the help that only God could give. As I think of him, I would say with Wesley:

*'O happy soul, thy work is done.
Thy fight is fought, thy course is run,
And thou art now at rest.
Thou here wast perfected in love;
Thou now art joined to those above,
And numbered with the blest.'*"

The special music was furnished by Professor Daniel Liddell, a male quartet, and the Orpheus Choir. Benediction was pronounced by Rev. E. W. Martin, pastor of First Church, Detroit. Three ministers and three laymen served as active pallbearers; and 116 preachers and district superintendents served as honorary pallbearers. Eighty preachers were present who had served under Dr. Chalfant's leadership.

TRIBUTES*

We are deeply grieved by the passing of your beloved husband and father. No one outside your family will miss him more than we will. He has been to us a loyal friend, a wise counselor, and a never-failing inspiration. His personal interest in us has always amazed and humbled us. Our Christian love and prayers are yours constantly.—Dr. and Mrs. G. B. Williamson and family.

(*We could not begin to print all the telegrams, cards, and letters which were received by the family, but are glad to print the number given here.—EDITOR.)

Shocked by the sudden passing of Dr. Chalfant. Be assured of our sympathy, love, and prayers. Our church has lost a loyal, vigorous leader, and we have lost a valued friend. May God give you all great comfort and strength.—Dr. and Mrs. Hugh C. Benner.

News of home-going of Dr. Chalfant came as a great shock to us all. We extend prayers and deepest sympathy to you in your great loss. We shall always remember him as a good soldier and a great friend.—Dr. and Mrs. D. I. Vanderpool.

In this time of deep bereavement I want you to know that you and the children are in our thoughts and prayers. Our entire family feel we have lost a genuine friend. Am sure God's sustaining grace will be yours, and that as your day so shall your strength be.—Mrs. Hardy C. Powers.

We are greatly moved by the sudden home-going of your esteemed husband. During a long and useful ministry he was devoted to God, loyal to his church, and valiant for truth. His clarion call to holy evangelism will be long remembered in the Church of the Nazarene. His passion for souls and his vision for home missionary work will be an abiding inspiration to all of us. Our prayers are with you and the family.—Headquarters Executives.

Our prayers and deepest sympathy are with you and the family at this time of sorrow. Dr. Chalfant's youthful spirit and his burden for the youth of our church will long be felt in our N.Y.P.S.—General N.Y.P.S. Council, L. J. Du Bois, Secretary.

The members and friends of the National Holiness Association now in session at Detroit, Michigan, were shocked to hear of the sudden passing of Dr. E. O. Chalfant. Please accept this sincere expression of deepest sympathy. May the God of comfort be with you.—Dr. H. M. Couchenour, President.

I owe much in my personal ministry to the inspiring example and wise counsel of your esteemed husband and father. Mrs. Ludwig joins me in expressing our love and sympathy to all the family.—S. T. Ludwig, General Church Secretary.

Accept our sympathy in this hour of sorrow. May you and the children find sustaining grace and courage for today and the tomorrows.—Dr. and Mrs. T. W. Willingham.

You have our love and prayers in your bereavement.—Dr. and Mrs. C. Warren Jones.

Shocked to hear of Dr. Chalfant's home-going. Our hearts are saddened at the passing of another of God's rugged and courageous soldiers. Two old friends are together now for all

eternity. By experience we know God's grace is sufficient.—Mrs. R. T. Williams, Sr., and Rev. and Mrs. R. T. Williams, Jr., and Staff.

Our sympathy and prayers are with you in your sorrow. We feel that we have lost a sincere friend and brother. We loved him for his kind heart and generous spirit. The Church of the Nazarene has suffered a great loss in his home-going.—Mrs. H. V. Miller, and Rev. and Mrs. J. J. Ross.

One of the truly great men of our church has gone in the passing of Dr. E. O. Chalfant. How we shall miss him! You have our love, sympathy, and prayers.—Dr. and Mrs. A. K. Bracken.

Deepest sympathy to you and family in the sudden loss of your loved one. Dr. Chalfant was a great Christian warrior, and has now won his greatest victory. We loved and appreciated him as a friend of many years.—Dr. and Mrs. A. E. Sanner.

Our deepest sympathy to each of you in the loss of your beloved husband and father. His unimpeachable Christian life lives on.—Al and Grace Ramquist.

Dr. Chalfant was unique in character, holy in heart, clean in living, plain of speech, a lover of church, family, and friends. He filled his niche, accomplished his task, and left the world better than he found it. May the Christ whom he loved so deeply sustain you.—Dr. and Mrs. A. S. London.

This message of sympathy assures you of our prayers in this time of sorrow. The outstanding contribution Brother Chalfant has made to our church and Christ's kingdom will live on. A welcome home is his today by God's grace.—Rev. and Mrs. J. W. Short.

Our hearts go out to you and family in the sudden passing of Dr. Chalfant. He was a great Christian and leader. All of us at the Seminary are praying for all of you.—Lewis T. Corlett, President of Nazarene Theological Seminary.

The faculty and students of Bethany-Peniel College join in expressing deep sorrow at the passing of your husband and father. You have our sympathy and prayers. The church has lost a unique and stalwart leader. He has entered into a rich reward for faithful and abundant labors.—Roy H. Cantrell, President.

Sincere sympathy and prayers in this time of sorrow. May the Lord sustain and comfort you.—A. E. Airhart, President, Canadian Nazarene College.

The Church of the Nazarene has lost a strong advocate of holiness in the passing of Dr. Chalfant. The faculty

and student body of Eastern Nazarene College join me in extending sympathy and prayers.—Edward S. Mann, President.

Sympathy and prayers in your bereavement. One of the church's great warriors has fallen in battle. Many shall rise up to call him blessed. He was a warm personal friend.—Northwest Nazarene College, John E. Riley, President.

The many friends at Pasadena College are grieved to hear of your loss. Dr. Chalfant lived for the church and the heart of our great church missed a beat at his passing.—W. T. Purkiser, President.

Trevecca College faculty and students join in prayer for you and the children. Dr. Chalfant was a great friend of the Nazarene colleges.—A. B. Mackey, President.

From the District Superintendents

The sad news of Dr. Chalfant's passing is received with a deep sense of profound loss. His leadership and influence throughout the church will be keenly missed. His devotion to Christ and the church lingers as a benediction.—C. E. Shumake, Alabama.

You have our sympathy and prayers in the loss of your beloved companion and father. The church has lost a great leader, and many of us have lost a good friend and counselor.—Renard D. Smith, Albany.

Although my acquaintance with Dr. Chalfant was brief, I felt the impact of his Spirit-filled personality on my own life. His exemplary service for the Master, and in our own beloved Zion, has made a tremendous contribution to the lives of many people. Our sympathy and prayers are with you.—A. A. E. Berg, Australia.

It was my joy to know Dr. Chalfant very well and we have been honored by having him as a guest in our home. The Church of the Nazarene will long remember him and the important place he has filled in it for so long. Our prayers are with you.—Paul H. Garrett, Dallas.

Deepest sympathy to you and family in the loss of your husband and father.—D. S. Somerville, Eastern Kentucky.

Pastors and people of our district extend sympathy to you and the family in this hour of your grievous loss. A great leader has fallen; he will be greatly missed.—W. M. McGuire, Eastern Michigan.

Florida shares with the entire denomination in the great loss of your honored husband and father. His life made a tremendous impact upon the

church. We shall miss him greatly. I have lost a personal friend. You have our love and prayers.—John L. Knight, Florida.

The passing of Dr. Chalfant came as a tremendous shock to me and the district. We have lost a real friend, and the denomination one of its truly great leaders. Our sympathy and prayers are with you.—Mack Anderson, Georgia.

We have lost a great and good friend. Love, sympathy, and prayers.—Cecil Knippers, Hawaii.

Our church has suffered a great loss in the passing of your husband and our close friend. Be assured of our prayers and deepest sympathy.—I. F. Younger, Idaho-Oregon.

Our church has lost a real minister, the world a true Christian, and I have lost a friend, but heaven has gained a saint. The prayers and sympathy of the entire district are with you.—Luther Cantwell, Indianapolis.

Sorry to hear of Dr. Chalfant's home-going. We extend our deepest sympathy.—L. T. Wells, Kentucky.

Through the death of our beloved Brother Chalfant we have sustained a great loss. Our sympathies are with you.—Orville L. Maish, Michigan.

We send our sympathy and prayers. Dr. Chalfant's life and ministry were a blessing to us.—Otto Stucki, Mississippi.

Our entire district loved Dr. Chalfant, and the wonderful contribution that he has made to Missouri and the whole church is much appreciated. Our prayers and sympathy are with you.—E. D. Simpson, Missouri.

We share your sorrow, for we have lost a friend. All love and sympathy to you and yours.—Raymond B. Sherwood, Nevada-Utah.

Our district mourns the loss of Dr. Chalfant, and assures you and the family of our prayers and sympathy.—J. C. Albright, New England.

Our deepest sympathy and sincere prayers are yours in the loss of your husband and father. He was a devoted Christian and invested his entire life with burning zeal for the cause of Christ and the building of the Church of the Nazarene.—I. C. Mathis, Northeast Oklahoma.

We are shocked and grieved by the sudden homegoing of our dear brother in Christ. Our loss is heaven's gain. May God bless your family.—J. W. Hendrickson, North Arkansas.

We extend deepest sympathy to you and the family. The church to which he was devoted will miss him.—Arthur C. Morgan, Northwest Indiana.

Our sympathy and prayers are with you. The life of Dr. Chalfant was an inspiration to many of us. The entire church will miss his unique and devoted ministry.—J. T. Gassett, Northwest Oklahoma.

We were shocked to learn of Brother Chalfant's passing. We praise God for his godly life and example. May God give all the bereaved an abundance of grace in your sorrow.—W. D. McGraw, Jr., Oregon Pacific.

Our district joins the entire church in prayer for you and family in this time of sorrow. It may help you to know that there are those who care, whose hearts in deepest sympathy remember you in prayer.—R. F. Heinlein, Pittsburgh.

Our deepest sympathy in this time of sorrow.—C. H. Strickland, South Africa (European).

Deepest sympathy and a feeling of mutual loss to you upon the passing of your wonderful husband. Our district feels a great loss.—R. J. Plumb, Southern California.

Our district shocked by news of your husband's death. He was truly a valiant soldier of the Cross; his works do follow him. May God be your portion and strength each step of your way.—Leo C. Davis, Southwest Indiana.

Our district offers sincere and deepest sympathy in the loss of your greatly beloved husband.—Ernest E. Grosse, Washington-Philadelphia.

So sorry to hear of the sudden home-going of your husband and my friend. Praying that God will stand by you and the children in this hour of grief.—Edward C. Oney, West Virginia.

Accept our deepest sympathy from some of his much appreciative spiritual children. Our prayers are with you.—W. E. Albea, Western Ohio.

We share your sorrow, for we have lost a dear friend. Our prayers are for you in this hour, that God will sustain.—Charles A. Gibson, Wisconsin.

Evangelist Cloyce Elsea reports: "I recently closed a good revival at Deep Run, Ohio, with Pastor Delbert Sterling. At this writing I am with Brother Orval Bowsher in Rockford, Ohio, and his good people. From here I go to Indiana, Pennsylvania, until June 6, with Brother J. Kenneth Copenhaver, pastor there in a new work. I have an open date, June 8 to 20, which I would like to slate; I also have some open dates in the fall. I will go wherever the Lord may call, for freewill offerings and entertainment. Write me at Box 18, Van Buren, Ohio."

Beaverton, Michigan—We recently closed a revival meeting with Rev. and Mrs. George Brinkman as the evangelists. God came on the scene night after night and crowned many services with souls finding Him in saving and sanctifying power. Many new families are looking to the church. A new Sunday-school record of 217 was set. The ministry of the Brinkmans is greatly appreciated by the church.—Allen Cobb, Pastor.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Harlow Reed, one of our most successful pastors, was forced to resign the church where he had served because of ill health. He resigned last December and has been resting since that time, and now is able to enter the evangelistic field. He is available for revival meetings after September 16; from now until then he has a full slate. He is having successful revivals. I heartily recommend him to our people everywhere. Address him, Hull, Illinois.—E. D. Simpson, Superintendent of Missouri District.

BORN—to Greg and Patty Larkin of Detroit, Michigan, a son, Peter, on May 12.

—to Mr. and Mrs. Vernon Hodges of Mission, Kansas, a daughter, Vicki Marie, on May 7.

—to Mr. and Mrs. Harold Tremble of Manzanola, Colorado, a daughter, Debra Sue, on May 4.

—to Lt. and Mrs. Ralph F. Ungar of Augusta, Georgia, a son, Gary Ralph, on May 1.

—to Rev. and Mrs. Wm. W. Restrck of Seaford, Delaware, a son, Douglas Pearsall, on April 19.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana for a young Nazarene mother in ill health, her husband who is drifting away from God, for a teen-age boy who needs help, for her own physical healing, and two other requests;

by a North Dakota Nazarene for a problem that is so distressing that she feels unless she can have special help from God she will not be able to go on spiritually, mentally, or physically—she does believe God can answer prayer; also for a Christian friend, that God will undertake and work out a situation in her life for His glory, that the Lord will have His way in details and plans for her life;

by a Nazarene brother in Pennsylvania for the salvation of his unsaved people, for a revival in that community, for the salvation of a certain aged man, the salvation and healing of some sick and unsaved friends, also that he may walk with God—and other important unspoken requests;

by a lady in Indiana for the healing of her body—she loves to work for the Lord but her health is failing;

by a Christian lady in Pennsylvania for a sister-in-law (a preacher's wife) who is backslidden and needs God badly, also for other members of the family who are backslidden, and three other very special requests;

by a lady in California for a man and his wife in special welfare work, that God will touch and heal their bodies.

District Assembly Information

NORTH AMERICAN INDIAN—Assembly, June 10 and 11, at Central Church of the Nazarene, Albuquerque, New Mexico. Entertaining pastor: Rev. Hugh E. Russell, 1323 Sixth Street, N.W., Albuquerque. Dr. Remiss Rehfeldt presiding.

ROCKY MOUNTAIN—Assembly, June 10 and 11, at First Church of the Nazarene, Third Avenue North at 33rd Street, Billings, Montana. Entertaining pastor: Rev. Murray J. Pallett, 444 Yellowstone Ave., Billings. Dr. D. I. Vanderpool presiding.

ALASKA—Assembly, June 16 and 17, at the Church of the Nazarene, Tenth and Noble Streets, Fairbanks, Alaska. Entertaining pastor: Rev. Robert W. Sheppard, 1006 Noble, Fairbanks, Alaska. Dr. Hardy C. Powers presiding.

NORTHWEST—Assembly, June 16 to 18, at First Church of the Nazarene, Nora and Wall Sts., Spokane, Washington. Rev. P. J. Bartram, entertaining pastor. Dr. G. B. Williamson presiding.

NEW ENGLAND—Assembly, June 22 to 25, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston, Massachusetts. Entertaining pastor: Dr.

J. Glenn Gould, 29 Dunbarton Road, Wollaston. Dr. Hugh C. Benner presiding.

NORTH DAKOTA—Assembly, June 23 and 24, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor: Rev. Robert Kinnersley, Velsa, North Dakota. Dr. G. B. Williamson presiding.

SOUTH DAKOTA—Assembly, June 23 and 24, at Church of the Nazarene, 9th and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. E. A. Kincaid, 114 East 9th, Mitchell. Dr. Hardy C. Powers presiding.

ALABAMA—Assembly, June 30 to July 1, at the District Center, Route 1, Millport, Alabama. Entertaining pastor: Rev. H. E. Benson, Route 1, Millport, Alabama. Dr. Samuel Young presiding.

NEW YORK—Assembly, July 2 and 3, at the District Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor: Rev. James Collom, 73 W. Center Street, Beacon. Dr. Hugh C. Benner presiding.

WEST VIRGINIA—Assembly, July 2 and 3, at the District Campgrounds, Summersville, West Virginia. Entertaining pastor: Rev. Chester Acton, Route 1, Persinger, W.Va. Dr. D. I. Vanderpool presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

| | |
|-----------------------|-----------------|
| North American Indian | June 11 |
| South Dakota | June 23-24 |
| Canada West | July 6-9 |
| Southwest Indiana | July 28-30 |
| Kentucky | August 4-5 |
| Wisconsin | August 11-13 |
| Northwestern Illinois | August 18-19 |
| Mississippi | September 1-3 |
| Northeast Oklahoma | September 15-16 |
| North Carolina | September 22-23 |
| South Carolina | September 29-30 |

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

Assembly Schedule

| | |
|----------------------|-----------------|
| Northwest | June 16-18 |
| North Dakota | June 23-24 |
| Northeastern Indiana | July 7-9 |
| Maritime | July 14-15 |
| Pittsburgh | July 21-23 |
| Missouri | August 4-6 |
| Virginia | August 11-12 |
| Dallas | August 18-20 |
| Indianapolis | August 25-27 |
| Southeast Oklahoma | September 22-23 |

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

Assembly Schedule

| | |
|------------------|-----------------|
| Alabama | June 30—July 1 |
| Central Ohio | July 14-16 |
| Minnesota | July 21-22 |
| Eastern Kentucky | July 28-29 |
| Illinois | August 4-6 |
| Houston | August 25-27 |
| South Arkansas | September 8-9 |
| North Arkansas | September 15-16 |
| Georgia | September 22-23 |

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

Assembly Schedule

| | |
|------------------|---------------|
| Rocky Mountain | June 10-11 |
| West Virginia | July 2-3 |
| Colorado | July 7-8 |
| Eastern Michigan | July 21-23 |
| Western Ohio | July 28-30 |
| Kansas | August 4-6 |
| Iowa | August 11-13 |
| Louisiana | September 1-3 |

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

Assembly Schedule

| | |
|-----------------------|-----------------|
| British Isles: | |
| South | June 9-13 |
| New England | June 22-25 |
| New York | July 2-3 |
| Michigan | July 14-16 |
| Northwest Oklahoma | July 28-30 |
| East Tennessee | August 4-5 |
| Chicago Central | August 11-12 |
| Northwest Indiana | August 18-20 |
| Tennessee | August 25-27 |
| Kansas City | September 8-10 |
| Southwest Oklahoma | September 15-17 |



SERVICEMEN'S CORNER

Corrected list of addresses for Nazarene chaplains as of May 10, 1954.

Ch (1st Lt) E. Drell Allen AO 2251019
Hq, 843d Engr. Avn. Bn.
APO 83, % Postmaster
New York, New York

Ch (Lt. Col.) Elbert L. Atkinson USAF
313 West Lewis Street
Canastota, New York

Lt. R. A. Berry, ChC, USN
Office of the Staff Chaplain
Military Sea Transportation Service
Pacific Area
Fort Mason, California

Chaplain (Maj) Claude L. Chilton,
AO 513312

Base Chaplain
Headquarters, 3919th Air Base Group
APO 129, % Postmaster
New York, New York

Chaplain (1st Lt) Verl L. Churchill
Box 96
Ellsworth Air Force Base, South
Dakota

Chaplain (Capt) Charles M. Crouch
0-515179
Det 5, 6003d SU, HLMR
Jolon, California

Chaplain (1st Lt) Boyd W. Davis
02264222
34th AM Bn.
Sharpe General Depot
Lathrop, California

Chaplain (Major) John T. Donnelly
7350th Base Compliment Sqdrn.
Tempelhof Air Base
APO 742, % Postmaster
New York, New York

Chaplain Albert L. Gamble (1st Lt)
USAF Pre-Flight School
Office of the School Chaplain
Lackland Air Force Base, Texas

Chaplain (Capt) John Lowell George
USAF
309th Air Base Squadron (PROV)
Office of the Chaplain
North Air Force Base, North, South
Carolina

Chaplain (1st Lt) Samuel R. Graves,
Jr. 02270609
Hq. & Hq. Btry.
496th AAA Bn.
Fort Sheridan, Illinois

(Continued on next page)

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Office of the Division Chaplain
11th Airborne Division
Fort Campbell, Kentucky

Chaplain Albert S. M. Kirkland USN
Office of the Division Chaplain
Second Marine Division, FMF
Camp Lejeune, North Carolina

Chaplain (Capt) George C. Laurie
0-553095
Hdqs. Btry. 450 AAA (AW) Bn.
APO 937, % Postmaster
Seattle, Washington

Chaplain Elvin D. Leavell
Marine Corps Air Station
El Toro (Santa Ana), California

Lt. jg Benjamin J. McClain CHC,
USNR
USS "Jason"
% Fleet Post Office
San Francisco, California

Chaplain Archel Meredith
Box 225
Wadsworth, Kansas

Chaplain Ladell H. Morgan 1st Lt.,
USAF
Hq. 1707 Air Base Wing
Palm Beach Air Force Base
West Palm Beach, Florida

Chaplain (Major) James E. Morris
1169th Eng. Combat Group
APO 358-1, % Postmaster
San Francisco, California

Chaplain (Capt) Conley D. Pate
Chapel 4, Hq. & Hq. Co.—CC"A"
5th Armored Division
Camp Chaffee, Arkansas

Chaplain (Maj) Everett D. Penrod
AO 513 057
533 Air Def. Group
Oxnard Air Force Base, California

Chaplain (Capt) Lyle W. Robinson
0931415
Office of the Division Chaplain
Hqs. 44th Infantry Division
Ft. Lewis, Washington

Chaplain (Capt) Claude A. Steele
0-445276
7th Med. Bn., 7th Inf. Div.
APO 7, % Postmaster
San Francisco, California

Chaplain Henry W. Stroman, Lt jg
(CHC)

First Marine Air Wing
Marine Aircraft Group 12, FMF
% Fleet Post Office
San Francisco, California

Chaplain (Major) Herbert J. Van
Vorce

2nd Armored Cavalry, 2nd Battalion
APO 139, % Postmaster
New York, New York

Chaplain Lt. Col. P. E. Winslow
Post Chaplain
Army Chemical Center
Edgewood, Maryland

"I am with you." Those blessed words can drive away the deepest sorrow. They can overcome the severest obstacle. They can challenge the very best which is in us for the work of Christ's kingdom around the world. May the promise—and the Presence—be real to us all!—REUBEN WELCH.

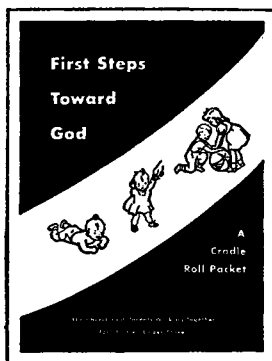
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