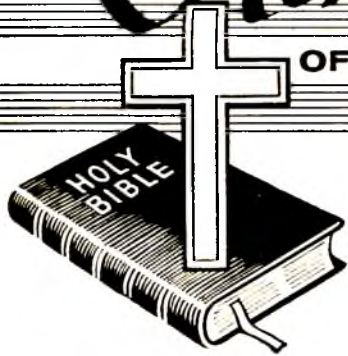


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



September 12, 1956

How easy it is to bow Jesus Christ out of our lives because of the rigors and all-inclusiveness of His demands! But this is a marginal view, for Jesus' way of life is life at its best and the easy way in the end. He demands that we become yokefellows with Him if we would find His serenity and peace. The moral equivalent of His cross is inescapable in our lives, too. Even life's so-called accidents do not become our master when He is in control. He insists, "My yoke is easy."

It is only when we are fully submitted to Him that the way of the cross does not become irksome. This deliverance involves the

Bend to the Yoke

General Superintendent Young

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

—Matt. 11:28-30

crisis beyond conversion, called entire sanctification—an experience that is comparable to, but different from, conversion. Herein lies the struggle, for we are prone to want our own way. Our prayers often take a turn contrary to Jesus. We pray, "Nevertheless, not *Thy* will, but *mine* be done." At last we must face the hour when we say, "No"—*an eternal No*—to self, and a comparable "Yes"—*a supreme Yes*—to the will of God. In this way lies our peace.

It is this new way of life that delivers us from much that afflicts men. It cures us of the wounds of vanity and the pains of self-torturing frustration. Even when others seem deliberately to block our way, we can keep surrendered to the Higher Will. We may conclude: Perhaps God is trying to show us a better way out of the losses and disappointments of life. Our burdens become light when they are properly distributed over a well-made yoke. It is an easy yolk because it is made by Him for us; and it is dual. He, our Yokefellow, says, "Learn of me."

This experience is more than a once-for-all crisis; it is a day-by-day affair. As we learn of Him, we follow Him in life's unfolding pattern. This commitment of self affords a corrective to the feverish haste of self-planning and the crushing weight of selfish competition. Our daily joy is not based on the absence of burdens (an occasional experience), but upon the relative ease with which we bear our burdens (life's ordinary load). We become servants to all, even as He did, so that self-seeking and place preference have no part in our plans. Our happiness is constant because it lies in the daily path of service and duty. "If any man serve me, let him follow me" (John 12:26). It does pay to serve Jesus "each day."

LATE NEWS

Telegrams . . .

Houston, Texas—Rev. R. Raymond McClung elected district superintendent of the Houston District. Good gains were made along all lines. The district assembly was marked by the presence of God, and all enjoyed the ministry of General Superintendent Powers. The Houston District is on the march forward in the Golden Anniversary Crusade.—W. M. Lynch, Secretary.

Indianapolis, Indiana—The great Indianapolis District Assembly now (August 23) in progress by an excellent vote re-elected Rev. Luther Cantwell district superintendent for the fourth consecutive year. Mrs. Cantwell was re-elected district president in the preceding N.F.M.S. convention—Mary Bane, Reporter.

Rev. and Mrs. Ross R. Cribbis have accepted the pastorate of the church in Brantford, Ontario, Canada Central District; assumed their new duties on September 9. Mr. Cribbis is a graduate of Nazarene Theological Seminary, 1956.

After almost four years of service as pastor of First Church in Mobile, Alabama, Rev. C. W. Elkins has resigned to accept the pastorate of Eastside Church in Phoenix, Arizona.

Evangelist C. E. Royse writes that he is leaving the field to accept the pastorate of the church in St. Croix Falls, Wisconsin.

After six successful years as pastor of Grace Church in Detroit, Michigan, Rev. Charles A. Hoos has resigned and is entering the evangelistic field.

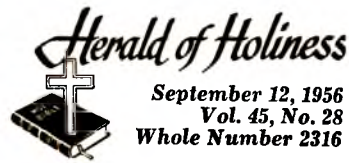
EVERY DAY!

By William E. Corey

Every day from the highest hill
I'll tell of my Saviour and how He fills
My life with love and joy so sweet,
With peace and comfort, makes it
complete.

Every day from the lowest place,
I'll tell of my Saviour's wonderful
grace;
He gave me life that I might not die,
Grace that will keep and satisfy.

Every day wherever I go
Others to Jesus I'll try to show
The way of life, the best I can,
That they may inherit the Promised
Land!



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God Runs a Beauty Parlor, W. Everett Henry
"A Family Affair," Pauline E. Spray

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Safe with Thee

By Enola Chamberlin

Over the hill and the hollow,
Over the land and the sea,
Dear Master, let me follow,
Let me follow Thee.

Let me go with your going,
Accept you as Helper and Friend.
Let me help with your sowing,
Your gathering to the end.

For yours is the power and the wonder,
For glory that still is to be;
And though the worlds fall asunder,
I know I am safe with Thee.

Gleanings

from the
Office Editor's Desk

An item from the report of the Pittsburgh District Assembly: "Rev. Paul Andree has served the church at Monongahela for thirty-one years. Rev. E. E. Johnson the Sharon church for twenty-seven years, and Rev. B. H. Mead the Oil City church for twenty-four years" (all in Pennsylvania).

"I believe that the HERALD OF HOLINESS has been a strong factor in helping build a solid Christian foundation for my life while I was serving in the armed forces. Please send me the HERALD now with a bill for a two-year subscription."—Vermont.

"I have been a Nazarene for over twenty years and enjoy the HERALD very much. May I say too that the new two-tone print adds to the paper."—Illinois.

"We owe a debt of gratitude to the Lord for the blessed spiritual help in the HERALD OF HOLINESS."—Ohio

"I am not a Nazarene . . . but after a friend sent me the HERALD OF HOLINESS for one year, I would like to have it for another year."—Ohio.

"Five years ago a sister-in-law had the HERALD OF HOLINESS sent to our home; at that time we were all in sin. Now my husband, two daughters, and myself are saved, sanctified, and members of the Church of the Nazarene, and one of our daughters is attending a Nazarene college. Please renew our subscription, and also we want to send the paper to a friend."—Texas.

"I wonder how many readers of this wonderful paper [HERALD OF HOLINESS] pass it along to others who as a rule love to read it. I pass mine along that others might read it also."—Oklahoma.

LIVE LIKE A KING

. . . *What King?*

By **Edward L. Dowd**

Assistant Pastor, First Church, Chicago, Illinois

Should our world stand for another thousand years, the middle of the twentieth century may well go down in history as "the age of envy." Ours is the generation of the success-wish. Men crave today to be ahead of their fellows, to stand at the head of the team, at the chairman's seat at the executive table. Humility is today's lost virtue, truth its lost goal, kindness its lost art, and service its lost life.

From all quarters the amplified call goes up to "climb, climb, climb," irrespective of rootage, growth, seasoning, or inward strength. Altogether forgotten is the joy of solitary hours, of simple pleasures and humble fellowship. On all sides men are incited to live like kings, relishing the excitements of their five senses. As a recent quipster put it to a night-loving crowd, "Who wants happiness? You can't buy money with it!" A new twist, indeed! But the gold-crested limousine age is here, and surely everyone wants to step into line at the pay end of the jack pot.

In this age of sudden success and whirling wealth every man is urged to think in terms of spiraling personal riches and prestige. If he cannot get on a handout radio or television program, or win a trip to Hawaiian beaches, he may still dream the dream of grandeur. A recent cigarette advertisement on the slick back of a prominent magazine, hawking its king-size filter-tip model, portrayed a view of persons in elegant and sophisticated dress. The caption began, "You'll want to tell everyone . . ." For a cultural criterion we are offered less than the most superficial objects. "Tell everyone" of your heights in the brackets of human existence by means of your highway-hugging foreign car, your hound with the unpronounceable name, and your imported binoculars. Be exclusive, seclusive, unique. Live like a king! Follow the latest news of the ex-kings of earth, the sensualists, the gay party playboys in bright striped shirts and wrinkled

trousers if you would feel regal, romantic, and real.

You may tune into the world of words blaring out its line of propaganda most any day, and it will go about like this: "Swing with the season, the style, the scoop. Christmas is over now, the seals are sold, the tree brittle, the tinsel tarnished, the gifts scuffed. Put that sentiment back into the box and forget it until next year, for it's only a chain-store promotion idea for big sales in December, anyway. Come on, the world is whirling, so step on it!"

With keen insight the American poet, T. S. Eliot, defined the surface-thinking of our times in his poem, "The Hollow Men." We who are the "hollow men," the "stuffed men," he says, are "leaning together, headpiece filled with straw. Alas"¹ Yes, we may have the most polished shell in which to live, shiny and bright, but within that shell there is nothing to live for. "Shape without form, shade without color, paralyzed force, gesture without motion," is Eliot's description of life today on our planet. Not poets alone, but from schoolteacher and businessman, plumber and politician come the ringing confessions that life with all its gadgets still fails to hold much meaning or worth. Seventeen thousand Americans per year testify to the vanity of existence here by forcing themselves out of it—through suicide!

So when we hear the cry go up, "Live like a king!" we must ask, *What king?* If the cry calls us to follow the silly meanderings of the abdicating kings of this world, we cannot comply. Some of us have heard another King, One who said He would give a true and lasting Kingdom to men who come to Him empty-handed enough to receive it. We have heard Him say, "Believe me, unless you change your whole outlook and become like little children, you will never enter the Kingdom of Heaven. It is the man who can be as humble as this little child who is 'greatest' in the

¹Quoted from T. S. Eliot's "The Hollow Men," *Chief Modern Poets of England and America*, New York: The Macmillan Co., 1914, p. 384.

SOME SEEDS HAD BEEN SOWN



I was calling on Wednesday afternoon. There were a few folk in this block who needed an invitation to prayer meeting that night.

A door opened in response to my knock. A mistake had been made, for the gentleman that I expected to see did not live there any more. As I turned to leave, the door began to close. Seeing the occupant's puzzled look, I explained, "Sorry to have bothered you. I'm just the minister here."

"Oh," he replied. "What denomination?"

"Nazarene."

"I used to be a Nazarene."

Then I learned that as a young man he had been saved in the Church of the Nazarene. Once he had experienced the saving power of Christ in his life. Over the years, sin had entered, however; and now he was backslidden, but hungry for soul.

Then I met his lovely wife and four children. As a teen-ager in a Church of the Nazarene in another part of the country the seeds of the gospel had been sown in her heart. Although not now a Christian, she knew what it meant to be one.

Soon the husband and wife were kneeling side by side in the living room. Within a few minutes they both prayed through to glorious victory. He was at prayer meeting that night and testified.

Thank God that the seeds which had been sown brought forth good fruit!

By Don Jenkins

Student, Nazarene Theological Seminary,
and pastor at Sunflower, Kansas

Kingdom of Heaven" (Matt. 18:2-3, Phillips' Trans.).²

"One thing thou lackest," we hear Jesus Christ warn the wealthiest, fortune-seeking young man of earth. "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21).

The kingdom of—Heaven? A living king, who does not go crazy over his power, and lose it? Then there is hope, hope that all men are not lost in the whirl of surface treasure and sensual, present thrills? Yes, there is such a Kingdom, and such a King. Listen to Him: "How happy are you who own nothing, for the Kingdom of God is yours! How happy are you who are hungry now, for you will be satisfied! How happy are you who weep now, for you are going to laugh! How happy are you when men hate you and turn you out of their company; when they slander you and loathe all you stand for because you are loyal to the Son of Man. Be glad when that happens and jump for joy—your reward in Heaven is magnificent. For that is exactly how their fathers treated the prophets" (Luke 6:20-23, Phillips' Trans.).²

What a Kingdom this is! It's a Kingdom to come—one for poor men, for hungry men, for weeping and hated men. A Kingdom with magnificent reward for the poor, weeping, hungry men who prove faithful to the King of the kingdom of Heaven, the Son of Man! To live like a king of heaven would be earth's greatest joy, and lead to life's true meaning.

To live like this King is to live by faith. He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. . . . Follow me" (Luke 9:58-59). Such faith is the renouncing of things of earth for the things of heaven. It means turning from the natural to the spiritual. To have such faith is to believe the King; for He says, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

To live like this King is to live for His kingdom. That is what drew men about the Master. He lived for the Kingdom. He described its program of advance, then laid down His life in death to give that Kingdom power to live and grow mighty in the earth. He spoke to men who craved His kingdom: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-28).

²J. B. Phillips, *The Gospels*. New York, The Macmillan Co., 1953.

Jesus dramatized this truth continually through His bodily life, portraying the truth that a grain of wheat must fall into the ground and die if it would serve. *He* took the towel and basin of water, washing the feet of the disciples. *He* pointed to the broken bread and the crushed grapes, saying, "This is my body . . . given for you: . . . my blood, . . . shed for you" (Luke 22:19-20). *He* took the cross to Calvary's barren crest, dying to save men from their own destruction.

A Successful Businessman

Applies His

Christian Faith

To Daily Work



Begin the week right and it will end right is the firm belief of John

B. Turner, vice-president of Orange State Oil Company, Miami, Florida; and Mr. Turner puts into everyday practice the fundamental principles of his Christian faith.

"We believe the right way to begin the week is by holding a short devotional service," he said. "We do this every Monday morning in my office. It's not compulsory; the employees come when they want to. Sometimes someone reads from the Bible or comments upon a story he or she has read. Then again someone may read an inspirational poem and lead in prayer. The employees always conduct the service themselves."

In addition to his duties as head of the oil company, Mr. Turner is active in church affairs and heads more than one civic enterprise. He spends much time working with Boy Scouts, and says that perhaps his interest in religious and civic affairs stems from his Boy Scout days. At any rate, he has pledged on his honor to do his best for God and country, a pledge he abides by every day of the week.

When asked about his philosophy of life he said, "I would like to be rich in friends." Pointing to a plaque on the wall back of his desk, he said, "This is my real philosophy of life." Printed in bold letters was the old proverb: "I had no shoes and complained—until I met a man who had no feet."

By Elizabeth W. Sudlow, Miami, Florida

In our age the cross of Christ is still the symbol of kingly living. That archenemy of the Cross, Satan, would have men think the symbol of kingly living is the gold-initialed checkbook; but the word is written from the King's own lips, ". . . Be on your guard against covetousness in any shape or form. For a man's real life is nothing to do with how much he possesses" (Luke 12:15, Phillips).²

To live like this King is to prefer postponed to present reward. How can the missionary, the minister, the church school teacher, the sacrificing lay churchman live so frugally and yet maintain so radiant and joyous an attitude? It is because he is living for his King, and he is following his King. Saul (Paul) of Tarsus gives the answer: "Let this mind be in you, which was also in Christ Jesus: who, . . . humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8). Those who live like their King of heaven willingly undergo the worst pain and suffering, if only He is pleased. Their joy is His approval of their service. Rewards? They do not expect them in this world, where men indulge in flattery for advantage. They choose to await their rewards for the next life, for Jesus said, ". . . great is your reward in heaven."

In the midst of an expanding economy and increased wealth the disciple of Christ must beware of covetousness. To live like his King he will discipline earthly claims upon his income, so that the Kingdom may prosper and expand throughout the earth. But more than this, he will serve the needy about him to the point of his own deprivation of those things the world holds dear. He is living for the coming Kingdom and the returning King, and he cannot become enamored by the fleeting toys of worldly play. His King has given the order which has won his heart—"Go ye into all the world, and preach the gospel to every creature"; "And, lo, I am with you always, even unto the end of the world" (Mark 16:15 and Matt. 28:20).

In an age when man's proneness to look "on the outward appearance" seems to be increasing, the follower of heaven's King must beware of the leaven of modernity, which is superficiality. He must respond to the challenge Christ, his King, presents to him by living for the eternal and ultimate riches, where moth and rust cannot consume nor thieves break in to steal. A deepening love to his Sovereign will create in him a growing likeness to his King, who forsook His heavenly riches and became poor so as to bring men His riches. It is the "poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him" (Jas. 2:5), who shall shine as the stars in the firmament of heaven when this world has passed away, and the lusts for it are cold and forgotten.

NO CHURCH EDIFICE

By MONT HURST, Dallas, Texas

It is rather difficult to contemplate the awful conditions that would exist if there were no church buildings in which to worship. It staggers the imagination to think of a land with no churches. Yet there are many such lands. What would you do on Sunday? You should know the answer. Sincere, Spirit-filled Christians would instantly band together, meeting in homes or in rural hiding places, to worship our Lord.

But what of those who could not find others of like faith and fellowship? They would learn a great deal more of how God may be worshiped alone. They would find that the holy atmosphere and conveniences of an edifice are not vital to the worship of God, as nice and appropriate as they are. But you would have to learn to worship God alone; you would have no Sunday service, no mid-week prayer meeting to look forward to.

People behind the iron curtain and the bamboo curtain do not have churches in which to gather for freedom in worship. They cannot even band themselves together to hold cottage services. They worship in some cellar, cave, or other spot where they are hidden from the enemy, or sit silently in their homes and engage in silent worship, so that traitors or eavesdroppers cannot betray them. They have had to learn to worship God by a method which is completely stripped of any conveniences, helps, or accessories which we enjoy in our glorious freedom. Could you derive joy in such a type of worship? If not, more sessions in the closet, alone with God, are needed.

Real worship of God begins with a knowledge of His reality, the sonship of Christ, and the presence of the Holy Spirit. It is a real privilege and soul-satisfying experience to worship God in an edifice where the Holy Spirit abides in the hearts and souls of those present. The whole atmosphere is charged with holy power. The lovely music of the organ, songs of the choir, singing of the congregation, prayers, testimonies, comfortable seats, pulpit arrangements, and conveniences are all wonderful assets, all marvelous. But there is an ever-present danger of these detracting from the all-important reason for gathering. They lend a beautiful frame to the picture of the gospel, and do honor to God and Christ and the Holy Spirit. But some people so admire the frame that they

do not get the full and glorious view of the picture it contains!

But God also can be worshiped on the bare prairie where a soul may find himself all alone. God can be worshiped in the wilderness, in caves, in the middle of the ocean on a freighter, in an isolated shack, in a death cell, on a lonely hospital bed, at work, driving your car, and by simply going to your bedroom, closing the door, sitting down, and reading His Word in quietness and in meditation. To be absolutely alone with God is to feel His presence in a way that cannot be realized otherwise. We must also learn the value of this. It can be the time when He speaks more definitely and clearly than at any other time or under any other conditions.

If all the churches were closed, would all professed Christians look forward to Sunday as a day of worship? Or would they use it as an excuse to go out for a day's picnic, to the golf course, or to

SEPTEMBER— Crowns the Earth!

*September spreads a feast
Of lovely things:
Lush fruits and ample stores
Fit for kings.
While I look out upon
This tiny plot,
My heart brims with the blessings
God has wrought.*

*September crowns the earth
Most bountifully,
With jewels of more worth
Than man can see;
Than princes, shahs, and kings
Could e'er possess—
And cloaks my soul with joy
And peacefulness!*

By Gladys Niece Templeton

some other pleasure? Many people do this despite the fact that their names are on the church roster and their particular church is open for services Sunday morning and night. Would the Lord's day be the same to all church members if no edifice were available in which to worship Him?

The people first called Christians did not have an edifice in which to worship; but they had the glorious presence of the Holy Ghost in all His power and loveliness and they worshiped in a way that would put many of us to shame. It will pay us to realize that right where we sit or stand is the place for an ever-present church—a church where we are the sole communicant! It is a plain case of "God and I." Each of us is a portable, walking church; that is, we are if we live up to what we profess to be. The real church is where the Holy Spirit abides.

No church edifice? There's always one which

is so convenient that we have but to pause and think of the indwelling of the Holy Spirit within us. God in His church! God within us through the abiding of the Holy Spirit! Each of us as pastor of his personal church. We preach sermons to ourselves on subjects vital to our spiritual health. We pray, we hum a hymn, we testify to God, we make a mental note that we must be more devout, witness more, give more (after paying tithes), and we enjoy a complete service in our personal church. It is wonderful! Praise His name forever! "Whom God possesseth, in nothing is wanting." Our church is always open, twenty-four hours a day, and we shall not want as He leads us beside the still waters. The real church is completely indestructible; that is why we must have this additional church in which to worship.

Is *your* personal church edifice in a good state of repair and always open for worship services?

"Faint Not, Fight On . . .

For Tomorrow Brings the Song!"

During a naval battle of our Revolutionary War, between two ships, the American vessel was badly damaged, several guns put out of action, and many of the crew killed or wounded. The ships were lashed together. The captain of the enemy ship called, "Have you struck your colors?" To this John Paul Jones, the American commander, replied, "I have not yet begun to fight!" His indomitable courage and determination won him the victory.

The greatest general of all times, perhaps, in the army in which I am serving, the army of the Lord of Hosts, once said that he was "perplexed, but not in despair; . . . cast down, but not destroyed." In spite of being hard pressed, the Apostle Paul won a great victory and finished the war successfully. And when he was old and about to be "mustered out" and decorated for bravery, he said: "I have fought a good fight—I have finished my active service—I have been true to my military oath. 'Henceforth there is laid up for me a crown of righteousness.'" "

In our army, hard fighting is the rule, not the exception. Often we are outnumbered, to all outward appearances. But we have hidden resources not apparent to the casual observer; and we have the greatest Commander of them all! He keeps in touch with every part of the far-flung battle line. Moreover, He sends help wherever and whenever any soldier calls for it. Nevertheless, it takes all there is of a person to be a good soldier in the Grand Old Army of Jehovah. It's no place for a fainthearted or a halfhearted man.

By ROY A. WILKINSON

Nazarene Layman, Brawley, California

Recently, Satan attacked in force in our sector. It looked for a while as if God's army (our part of it) might be overwhelmed. Satan's imps howled and screeched and roared and tried hard to cause us to run. I'll admit that things looked bad for a time. But our Commander had His eye upon us! As some men dropped in the ranks and others seemed to hesitate, He called out above the noise of battle, "Close ranks! Steady!" A little later He passed the word down the line: "Look well to your armor. Be sure your sword is sharp. Be vigilant. And above all, *stand fast!* Don't give ground. Reinforcements are on the way!"

You can't imagine how that encouraged us. I know I'm not as skillful a swordsman as some. My past performances have at times been mediocre. I have suffered a few wounds; but by God's help I intend to stand. And when the battle is over, if you don't find me still in the ranks, look over the battlefield. Perhaps you'll find what is left of me there. I don't say it boastfully, for "let him that thinketh he standeth take heed lest he fall." I remember that even Simon Peter fled, frightened, on one occasion. But I do have every confidence in the armor and the weapons that have been issued to us; and I have implicit trust in our great Commander. He knows what He is doing. He didn't tell me that I must fight the whole battle. He stationed me where I now am, and His orders to me are, "Don't run. Just stand and fight!" By His grace I shall obey!

The DUAL NATURE of Sin

Sin, the universal malady of the human heart, is twofold. There is sin inherited and there are sins committed; sinful nature and sinful conduct; sin that stems from the tragedy in Eden, and sins resulting from willful transgression of the known law of God. One is the cause, the other the effect. One is the germ, the other the fever. One is the root, the other the branches. The Psalmist said: "I acknowledge my transgressions: and my sin is ever before me" (51:3). From childhood we have sung:

*Rock of Ages, cleft for me,
Let me hide myself in Thee. . . .
Be of sin the double cure,
Save from wrath AND make me pure.*

This thought runs through the Scriptures like a thread. There are passages relating to sin that mean action, transgression; other passages referring to sin mean condition, pollution. Notice: "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18); then, "I was shapen in iniquity" (Ps. 51:5). The first refers to action, conduct; the other to something that cannot be action or conduct. It is something with which the writer was cursed before he was formed or had the power of choice. This is the cause of man's waywardness.

Every bean winds around the bean pole the same way; it cannot be trained the opposite way. The reason is that the germ of life in the heart of the bean is formed in a twist, develops in a twist, and comes out in a twist. We find, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3). Our moral nature, at birth, is in a twist.

We note, again, *two manifestations*. "He was manifested to take away our sins" (I John 3:5); again, "The Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). "Our sins" is one thing; "the works of the devil" is something else.

***Sanctification does not destroy human nature but purifies it, taking out the "bear," the "snapping turtle," and the "peacock."*—Maud M. Burns,**

Two divine requirements: "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). A sinner confesses his sins; a Christian walks in the light. A sinner confesses his sins that he may receive forgiveness; a Christian walks in the light that he may be cleansed from carnality, or all sin.

Two rests: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29). The first is a rest given; the second a rest found. The first is a rest received by the sinner giving up the world and coming to Jesus. The second is a soul rest from the battle with carnality, given the Christian when he yokes up with Jesus in consecration.

Life and death: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). Then in Rom. 6:6 we read: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." One text speaks of life, the other of death. In one we are born of God; in the other the body of sin is crucified.

Two exhortations: "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works" (Heb. 6:1). In the first text we are exhorted to repent, that our sins may be blotted out; in the second, we are exhorted to leave repentance, that we may reach Christian perfection.

Two offerings: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5:25-26). God loved the world; Christ also loved the Church. God loved the world and gave His Son that they might have

life. Christ also loved the Church and gave himself for it, that He might sanctify it.

Two prayers: "Forgive them" (Luke 23:34). "Sanctify them" (John 17:17). Here are two sentences very much alike, expressing prayers uttered by the Master. The subject of both sentences is Deity, addressed. The object in both sentences is the pronoun "them." The predicate in both sentences is a transitive verb in the active voice. They are very much alike; the only difference is the way in which the verbs are spelled. One is spelled f-o-r-g-i-v-e, while the other is spelled s-a-n-c-t-i-f-y. Do they mean the same thing? Any fifth-grader knows they do not.

The difference in meaning may be seen by examining the antecedents, seeing to whom the pronouns refer. In the first prayer, Jesus is on the cross, and in the other He is in the upper room in Jerusalem. In the prayer mentioned first Jesus is surrounded by gamblers, murderers, and the rabble. In the second prayer He is surrounded by the eleven apostles—the very best men of that day. For gamblers, murderers, and the rabble, He asked forgiveness. For the best men to be found in that day, of whom He said earlier in His prayer, "None of them is lost" (John 17:12), and, "They are not of the world, even as I am not of the world" (v. 16). He asked that they might be sanctified. Sinners need to be forgiven; and people who are not of the world and are not lost need to be sanctified.

NEWS in PICTURE



CENTRAL OHIO CAMP, located at Columbus, Ohio, was started in 1924 as a project of the Ohio District. The present grounds were purchased in 1926 and the buildings of the present camp and equipment started. The thirty-third annual camp meeting was concluded recently—one of the greatest held on these grounds. Attendance during the day meetings was from 250 to 400; evening attendance during the week from 1,500 to 2,000; with Sunday attendance from 2,500 to 4,000. Often at the close of the service, the great altar, more than 120 feet in length, was lined with seeking souls. Central Ohio District Camp continues to be one of the great old-fashioned camp meetings of the nation.

THE HIRELING

By **ROY A. BETTCHER**

Pastor, First Church, Chattanooga, Tennessee

"The hireling fleeth, because he is an hireling" (John 10:13). At first glance this saying of Christ's seems very trite, yet a more careful study will show that it enunciates a profound principle—a man does what he does because he is what he is. There is ever a rigid consistency between character and conduct.

A man is not a drunkard because he drinks, but he drinks because he is a drunkard. The liar lies because he is a liar; he is a liar before he tells a lie. A man is not a thief because he robs a bank; he robs the bank because he is a thief. When the testing time comes, each man reveals what he is by what he does. Conduct conforms to character as the stream does to the fountain. "The hireling fleeth, because he is an hireling." This is a philosophical explanation of the fugitive's deed. It was the flight which demonstrated the man.

The same principle holds good on the other side. The Christian lives the Christian life because he is a Christian; he does not become a Christian by what he does. A man must be a Christian before he can live a Christian life. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Christian profession is no adequate test, nor is an orthodox creed. Demons have a creed, and it causes them to tremble, but it will not deliver them from hell. It is by our fruit that we are known; it is the deeds which make manifest the heart.

The-hireling-fleeth-because-he-is-an-hireling character is revealed by our conduct in the crises of life. When is it that the hireling fleeth? It is when he seeth "the wolf" coming. Ah! it is the wolf that discovers the hireling! You might never have known that he was an hireling had not the wolf come. Very suggestive is this figure. It has passed into our common speech, as when poverty and starvation is represented by "the wolf at the door." It suggests a crisis of trial or fierce testing. St. Paul made use of this simile when addressing the Ephe-

The Importance of Little Things

By MARY A. BISHOP

Los Angeles, California

Many years ago a transatlantic liner was wrecked near the Irish coast and sank. No apparent reason could be found. The owner of the ship sent divers down to the wreckage to try to find out the cause.

The compass was brought to the surface and inside the compass box was found the point of a knife blade. It had evidently broken off when some sailor was cleaning the compass. It was only a little thing, but it threw the ship off its course and wrecked the vessel.

There are many "little sins" (?) such as lying, stealing, bad words, hating, disobedience, wanting your own way, and many other things—things which may seem small to a boy or a girl—but they can change the course of life, and a wrecked life is the result.

Note again what Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

sian elders: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

This is all very searching. How do YOU act when you see "the wolf" coming? Are you terror-stricken? Or does approaching danger, temptation, or trial cast you back the more upon the Lord? Let us lean upon the everlasting arm, in times of testing, and not only prove the Christ, but also prove ourselves!

Tranquillity

By Jessie W. Finks

Why are you so fearful—O ye of little faith?

*He who calmed the raging sea
Can calm the storm within the breast.*

But you must ask . . .

Believe . . . and trust . . .

Then rest!



Trapped by Artificial Light

By G. M. FIELD, Pastor, Iowa City, Iowa

The majestic Mississippi River attracts its share of tourists, and more than its share of bugs at certain times of the year. Some people have told of shoveling up bushels of dead caddis flies that accumulated under street lights. Indeed, one's skepticism diminishes after he has spent a summer near the river.

Our Chamber of Commerce decided to do something about the bugs. Some experimental light traps were loaned to the city by the U.S. Department of Agriculture. Functioning at night, these light traps resemble an oversized vacuum cleaner standing on end with a bright light near the top, at the mouth—and a powerful motor.

But the thought has come to me that light traps are not a modern invention; Satan has been using them from the beginning.

When the light of the glorious gospel of Christ does not shine, the world is dipped in darkness. But there is something within man that instinctively reaches out for the light. The only true Light is Jesus, the Sun of Righteousness, the Light of the World, and the Light of Life. However, the devil has manufactured many artificial lights. Some of the artificial lights with which the devil decorates the trap doors to hell are:

1. The glittering, blinding lights that attract people into places of questionable amusement, and "relaxation."

2. The cold, artificial light from those groups that imitate religion—secret, oath-bound groups which claim to be based on humanitarian principles and brotherhood.

3. The synthetic light which appears to be like that of the sun—which emanates from false religions and unscriptural and extra-scriptural leanings.

The devil uses many types of light traps and he doesn't care which light we follow—so long as we do not follow the true Light which leads to heaven's portals. The cold-light trap of reason and humanitarianism, and the blinding-light trap of extra-scriptural intensity are equally effective for him; he simply matches the trap to the personality type.

Any light which does not shine from the *Word of God* is assuredly one of the lures to one of the devil's traps—there is a terrific suction even on the outer fringes of false light!

There is a way which seemeth right unto a man, but the end thereof are the ways of death (Prov. 14:12).

Counterblast PRAYER

Prayer is fellowship with God—the expression of need, the confession of trust, the voicing of thanksgiving, and the petition for forgiveness. *Prayer* can be rightly called “the anchor of the soul.”

A cartoon entitled “Counterblast—Prayer” appeared recently in a newspaper. In the background was an awe-inspiring, mushroom-shaped cloud of smoke rising from an atom-bomb blast. In the foreground were two hands folded in prayer. The artist was saying that men must match the power of the atom by turning to the power of prayer to guide and control men’s lives.

As never before, wholesale destruction now hangs over our heads. Men now have the means to destroy entire cities in a single blast. Christians need to pray—to pray without ceasing that God will take charge of this powerful atom, or civilization as we know it will be destroyed. Surely the very thought of atomic warfare should cause Christians to turn to prayer that God will rule men’s hearts and save us from such awful destruction.

Lord Nothington in 1765 confessed, after the gout had caught up with him, “If I had

known that these legs of mine were to carry a Lord Chancellor, I would have taken better care of them.”

How many times some similar confession would be made if we were to be honest! If we had known we were to face such an emergency, if we had known we were so near a crisis in our life, we would have *prayed more*.

Christians need to *keep prayed up!*

He who lives without prayer, he who lives with little prayer, he who seldom looks up to Heaven for fresh influence from on high—he will be the one whose heart will become dry and barren.

Lord Alfred Tennyson left us these words on prayer:

*More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and
day. . . .*

Yes, we are living in perilous days—we need to keep *prayed up* in order to be prepared for what lies out ahead.

There are two ways of beginning the day—with prayer or without it. *Which way* shall it be for you?

By Katherine Bevis, Houston, Texas

DO YOU KNOW HIM?

By B. V. Seals

Superintendent, Washington Pacific District

We have had a revelation of God through Jesus Christ. We never really knew what God was like until we met Jesus; until then we had distorted ideas of God. But when Christ came and calloused His hands with carpenter’s tools and busied himself fixing the window of a fisherman’s shack, when we saw Him as a Good Samaritan and overheard His conversation with the woman at the well; when we saw Him heal the sick, raise the dead, and forgive all kinds of sinners; when we saw Him graft a man’s ear back on that had so recently been pruned by Peter, then we say, “Behold, what power and pity!”

We have had a revelation of God through Christ. We now know what God is like, for we have seen Christ, and Christ told Philip, “He that hath seen

me hath seen the Father” (John 14:9). Now we need a revelation of Christ through the Church to the world. Can you say to the people of the world, “If you have seen me, you have seen Christ”? Will people who have met and seen you get the right notion about Christ?

I saw a good man under pressure recently. Perhaps the better you are, the harder you try, the more severe the disappointment when people hate you. But this man bore it all with such patience and poise, and kept so sweet and calm that I could not but think, That is just the way Christ would have acted under similar circumstances. I know now what Christ is like, for I saw one of His followers demonstrate the spirit of Christ.

It is by the grace of God that we are what we are. May we be able to say with the Apostle Paul: “. . . I live; yet not I, but Christ.” May the Lord help us to give to the world the right conception of Christ and Christianity!

A Time of Refreshing from the Lord

How long has it been since the Lord, through the Holy Ghost, broke in on a Sunday service, or prayer meeting, and changed the whole order of things? We still have such times in our churches, but not so often as we should. A brief description of such a service in one of our churches was sent in last year. The writer said: "It seemed that the whole side of the sanctuary was lit with a radiant, glorious light. Faces were set aglow with the holy radiance even before the service began. The prayers offered were indescribable because of the Holy Spirit's presence and leadership. . . . One of the members was promised by God that morning, as he went to the prayer room before going to worship, an outpouring of the Spirit. A layman who lived several miles away felt the presence of a Higher Power as he did the usual morning chores. It was marvelous to hear him tell in the service how he said yes that morning; and in return he was especially anointed. The singing in that service was interrupted by shouts, and the piano ceased its strains in order to let the Holy Spirit have His right of way. The whole church was in one accord that morning; it floated on spiritual clouds into the realms above. While all of this was taking place in the hearts of the Christians, others were running to the altar to repent and be saved or to be sanctified.

"Some got down between the seats and began to pray for loved ones to be saved. Others knelt where they were and began to repent. The devil didn't come to church that day. One of the saints while thanking God especially for the victories which had been won, said, in part—

*'When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun.'*

The children witnessed an unusual scene that day. One small boy said, as a lady got up to testify, that the whole church lit up with a holy light. Sinners and Christians alike said they never had seen anything like it. It is needless to add that the attendance increased for the night service.

"You may wonder what our pastor used as his text—there was no text. The Holy Spirit had charge of the service that morning. The effects of that day continued to be felt in the services that followed. We thank God, the Ruler of the universe, for that wonderful service, which no doubt God put on record. The great need today is to follow the admonition, *Quench not the Spirit.*"

We need more times like this in our churches. I have no sympathy with those who would try to work up something of the kind. I think every preacher should prepare carefully for every serv-

ice. But he should be ashamed of himself if he goes the rounds year by year and God never breaks in and changes the order of things. I used to say when I was a pastor (and I still believe it) that if such as this didn't happen at least once or twice a year, I would feel that there was something wrong with me or my church, or perhaps with both of us. The old-time, Holy Ghost experience of entire sanctification is going to run clear over once in a while and break so out of bounds that the Holy Spirit himself will take over the service.

In facing a new quadrennium, we want God's special blessing and visitation. We want to make progress, to see people saved and sanctified, to add to our Sunday schools and to our church mem-

Editorials

bership. These desires are good ones; a believing church ought to forge ahead. But remember, our church will not realize its goals through man-made efforts alone, however good they may be. We must get God on the scene; and if we do, once in a while He'll break in and change the whole order of things. God pity the church which never has had the kind of service that our brother described in his letter!

That Word "Trinity"

Tertullian was the first theologian to use the word "Trinity." He was the earliest thinker to find a term that would properly describe the nature of the Christian God. He was first to say that tri-personality, or trinity, or triunity, characterizes the one God as He is in himself. He taught this view in antagonism to Monarchianism, "which rejected the idea of a diversity of persons as immanent in God. The Father, Son, and Holy Ghost are of one substance; they are susceptible of number without division. The Son is from the essence of the Father, proceeding from Him, not by emanation as the Gnostics taught, yet by self-projection. . . . The Son or Logos is eternal since the Logos is the reason and word of God. The Father projected the Son as the root the tree, and the fountain the river, and the sun the ray. But there is no separation."

Some say that Tertullian was wrong on certain other teaching as to the Godhead. That's right; he didn't get the whole truth, but he did take one very important step in formulating the New Testament doctrine of God. In this he deserves to be commended. It is no recommendation to

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
September 23:

A Vision of the Church Victorious

SCRIPTURE: Rev. 7:9-17; 11:15-19a
(Printed: Rev. 7:9-17)

GOLDEN TEXT: *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever* (Rev. 11:15).

Sometimes Christians are inclined to get an inferiority complex, and feel that they are a relatively unimportant minority in a big world where great forces are at work. Actually we are in the very center of the biggest thing that has ever happened in human history, and we are a part of the eternal redemptive purposes of God, which will ultimately triumph. Do not get discouraged because things are against you. Just remember the War of the Ages is not over. God is not through yet.

It is well to recall that, while as yet no star traversed its course, no sun threw its flood of light and energy, no world whirled in space, and no man had come to be, there was God. He had a purpose when He created man, and He had a plan to bring that purpose into fulfillment. God has never deviated from that purpose, and He has never had to change His plan. He has been moving step by step through all human history toward a well-defined goal. When the world has finished its destiny, and the sun and stars have burned to cinders, God will have a company of people who have been saved out of the world who will dwell with Him forever in perfect love and fellowship.

Jesus Christ, the Son of God, is the center of His world-embracing redemptive plan. It is He who has His nail-scarred heel on the serpent's head. The spiritual struggle which is a part of the Church's experience now is just the old serpent writhing. But his head is caught under an omnipotent heel from which he can never extricate himself. The Cross was Satan's master stroke in his effort to humiliate and destroy the Nazarene, but Jesus accepted it and made it His throne. It is the Lamb and the blood of the Lamb that are the theme of heaven's "Hallelujah Chorus."

Heaven will be a big place—it will

have to be to accommodate the people. "A great multitude, which no man could number"—that is a crowd! I have heard some people talk, and it sounded as if nobody much was going to get there; but from John's description, heaven is going to be a success. I know what Jesus said about "strait is the gate, and narrow is the way," but there are some overlooked facts on the other side. The devil got only one-third of the angels, so two-thirds of the angels will still be a part of heaven. Then through the long centuries, and even in many lands today, there is a very high infant mortality—more than one-half in some countries;

all the babies will be in heaven. Add to this the mentally incompetent, and those who have lived and died in such darkness that they never have come to accountability, and you have more than one-half of the race. Of course we know about the millions of the Blood-washed, coming up from every tribe and nation of the world. No wonder the crowd was shouting, and no wonder their voices were as the sound of many waters!

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



Foreign Missions

Opening Service at St. Vincent

The two thousand people who attended the opening service in our new St. Vincent church in the Cape Verde Islands either sang or enthusiastically hummed:

*Praise be to Abraham's God,
The eternal and powerful Father,
God of love, Great Jehovah,
Creator of heaven and earth.*

Several hundred more people listened from the outside through the large, steel-framed windows. Still others turned away because they could not get close enough to hear.

A twenty-four-voice trained choir sang under the direction of Margaret Wood. Rev. J. Elton Wood, director of the Bible school, brought the opening message.

Among other dignitaries who attended was the president of the City Council.

Our young people's group and the Sunday school are already overflowing. The average weekly Sunday-school attendance, once standing at eight hundred, has climbed to over one thousand.

Without altar calls there have been conversions daily—even at the close of missionary and young people's prayer meetings. "Praise be to Abraham's God!"

The American artist Rockwell Brank has contributed a beautiful, sixteen-foot oil painting which he made on the wall back of the baptistry.

As yet the church is not completely furnished; there are benches lacking in classrooms and in the main auditorium. Sometimes there are as many as thirty-five standing in a single Sunday-school class.

It will probably be five or six years before we can complete the work on the church and fully furnish it. We covet your prayers for this church, both for the financial burden the local members

REMISS REHFELDT, *Secretary*

are assuming and most of all for God's continued blessing and presence in the daily salvation of the lost.—EARL MOSTEL-
LER.

Looking Toward Nyasaland

When the commission visited Nyasaland last year to look over the situation and the possibilities of opening work there, much prayerful consideration of the facts discovered led us to feel that God would have us apply for a site at Chipoka for our first mission station.

Chipoka is a small native and Indian settlement near the southern end of Lake Nyasa, and it is served by both the lake passenger boat and the railroad. It is the only place in Nyasaland served by both boat and rail and is strategic, since people from all over northern Nyasaland, Tanganyika and other parts of East Africa are continually passing through this little port. The local population is strongly Mohammedan but the transient population is of all types. I believe that it presents one of the finest opportunities for evangelization that there is in Nyasaland.

There are no missionaries in the area, probably because it is so difficult to work among the Mohammedans and because formerly the missionaries have chosen to live in the mountains, where it is cool, and not so feverish as it is down on the lake shore. We feel that Chipoka presents a tremendous challenge.

In addition to the burden for Chipoka, God placed a great concern upon our hearts for the Namweras area of south-eastern Nyasaland. This is another heavily populated, strongly Mohammedan area of which missions have shied clear, with the exception of the Roman Catholic church, which is doing a little work, and the Universities Mission, which is medical and educational but

professedly not interested in evangelism. It is a virgin field for us and sadly in need of the gospel.

We have now applied to the district commissioner at Dedza, Nyasaland, for a grant of land at Chipoka.

We want to register as a church in order to obtain the standing we should have were European work to be started.

It is a good thing even in the light of the work in the Bantu church, for Nyasaland is a progressive country. The

people are intelligent. With the exception of a few white officials in the background, Nyasaland folk run their own country—post offices, railway, customs, immigration—almost everything.—W. C. ESSELSTYN, *Africa*.



the HOME CIRCLE

Conducted by GRACE RAMQUIST

An Arrangement of:

The Ministry Of Christian Art

By Sylvia E. Peterson
(continued)

The deep silence of the night hung like a heavy curtain about the room. It was penetrated only by the restless tossing of a weary man devoid of sleep. Wave upon wave of thoughts flowed through his mind—thoughts of an unfinished task and of many hours of fruitless effort. For about a month Warner Sallman had been faced with an assignment which to him was very special. He was to design the cover page for the February issue of the *Covenant Companion*, a denominational magazine. As chief illustrator of this publication, he had prepared many drawings without difficulty, but this time he was in a dilemma. How could he best present a real challenge to young people in the "Christian Life" number? Until midnight he had attempted sketch after sketch, but none of these satisfied him. Tomorrow was the deadline and he was not prepared to meet it. Perhaps a new day would bring fresh inspiration, he thought; so he went to bed, but not to sleep.

The clock was nearing two when suddenly and vividly there appeared to his mind's eye a picture. How clear it was! Impelled by this revelation he hastened out of bed, sat down at his board, and made a three-inch thumbnail sketch of what he had envisaged. Extremely happy and completely convinced that this revelation was from God, he fell into a deep and peaceful sleep. So it was that in the quiet hours of that early January night in 1924 Warner Sallman created the picture the "Head of Christ," which is known and loved the world over.

After its first appearance in the *Covenant Companion* requests began to come in for additional copies until the entire edition was gone. At the insistence of some of his friends, the artist had one thousand copies printed. It took almost ten years for him to dispose of these, for, strange as it may seem, the picture did not gain wide recogni-

tion at once. This did not come until about 1933, when Dr. John Timothy Stone, then president of McCormick Theological Seminary, suggested to his senior class that they make a search for a picture which to them was the most accurate representation of the Christ. After a period of three months they brought in their selections found in art shops and galleries. Included in the group were many of the old masterpieces. But on the first vote the picture receiving first place was not one of these, but one by an unknown artist. It was Warner Sallman's charcoal drawing of the "Head of Christ."

Following this manifested interest, one of America's largest church supply houses took on the distribution of Sallman's prints in the charcoal edition. With the mounting interest came also an ever-growing need for color reproductions rather than the one-color, charcoal handling of this now popular conception of Christ. Late in 1940, when this need had increased to considerable proportions, Mr. Sallman was at work painting this "Head of Christ" in oils. Upon its completion immediate arrangements were made for publication of this beautiful subject. The first quantity was published and copyrighted in 1911 by Kriebel and Bates. Many editions have been printed since then and the reproductions have gone to all parts of the world.

Due to the enthusiastic acceptance of the facial features of Sallman's "Head

of Christ," a demand grew for more pictures by Sallman showing Christ in various settings. Thus a new series of religious paintings began to come from the hand and heart of this devout Christian artist. In addition to the "Head of Christ," this series to date includes eighteen masterpieces from the brush of this now world-famous Christian artist.

"Since my recovery to health," says the artist, "I feel I have been living on borrowed time." Sensing keenly his obligation to dedicate this time to God and his fellow men, he has, in a spirit of humility and gratitude, filled the years with consecrated service. Uniquely significant is the contribution he has made to the world in his depictions of the Christ, placing Sallman among the eminent painters of religious art. All of Sallman's art bespeaks not only an artistic ability but a great soul and a beautiful Christian character. Genuine friendliness, true humility, a deep concern for his fellow men, and a vital interest in the progress of the kingdom of God are outstanding traits which he possesses. In his denomination as well as in his church he has held positions of leadership. His willingness to serve and his gracious spirit have won for him countless friends.

"A doctor, a preacher, an artist." Were these only boyhood dreams? No, rather childhood dreams come true, for is it amiss to say he became all three? Voices from near and far give testimony of the fact that his pictures are being used in a great healing ministry to wounded and broken hearts and lives, and are preaching unforgettable sermons to needy men and women. They know no barriers of age, status, language, or race. They shall ever live on as a glowing and irrefutable evidence of what God can do through one life wholly dedicated to Him.



ROY F. SMEE, *Secretary*

The Savings Bank of the Church

Who are the people who send in savings deposits to the General Church Loan Fund? Most of them are Nazarenes such as are found in any of our churches. Some of them are older people who have a little money set aside for a "rainy day." For many of these, the savings are

an insurance against an unforeseen emergency, and many have stipulated that if they do not need the money before their death, it is to become a permanent part of the General Church Loan Fund, building churches until Jesus comes.

Some who send in savings are young couples. The savings deposit is their way of making an investment that will earn

Double Returns...



CLIPPING COUPONS on your savings deposit in the General Church Loan Fund means *spiritual returns* in new converts because another church has been able to erect a desperately needed building, and *financial returns* in interest compounded semiannually.

Put your savings to work for the Lord

For information write: **The Division of Church Extension**
6401 The Paseo, Box 6076
Kansas City 10, Missouri

them interest while their money is laid away for some future need. The money may, for example, be a means of building an educational fund for their children.

Many who send in deposits have only from \$100.00 to \$500.00 that they can spare, but they want their small savings to be working for the Lord through the church. They feel, as we do, that there is no better place to put their savings.

Some who have sent in money have larger amounts at their disposal. They are sold on the program of the church and want their money to work for God. They have sent in \$10,000.00 or \$20,000.00, having convinced themselves that their money is safe and the fund is well administered.

One question arises in the minds of many who have thought about sending in a deposit: "What if something should happen and I should need my money on short notice?" They have hesitated to send in a deposit because it must be for a certain number of years. Some have provided for this by making a loan for one year and leaving the money in the fund when the year is up. In this way, their money is available at any time after the first year on thirty days' notice. The interest (3 per cent) is not as large as on a five-year note (3½ per cent), but they are assured of getting their money back at any time. Others have not seen a need for the money in less than five years, and the assurance of the Division of Church Extension that we will do our best to return their deposit as soon as possible in the event of a genuine emergency has been satisfactory.

If you have thought about sending in a deposit but not done anything about it, why not write the Division of Church Extension now and send your check for your first loan? The General Board has authorized the Division to borrow \$500,000.00 above the amount received so far, and \$100,000.00 of this is needed now for church building loans.

If you have already made a loan to the fund, perhaps you are able to add to it at this time. Or it may be that you can interest some of your friends in sending in a deposit. Your encouragement to them along this line will be a favor both to them and to us. You do not know how your money that is deposited in a bank is used, but you know that every cent deposited with the General Church Loan Fund is helping to build places for worship, evangelism, and Sunday school.

The Spirit Of Sacrificial Home Missions Still Lives

In the report from District Superintendent Paul Garrett of the organization of a new church at Dawson, Texas, Dr. Garrett says: "The credit for the church must go to the determination of a pastor who felt the Lord laid this small community on his heart. He works on the side and has saved all of the salary he makes over \$40.00 a week to apply on the building."

Please note that there is a difference between preaching and working on the side, and working and preaching on the side. The fellow who works and preaches on the side will always be preaching on the side, if at all; while the fellow who preaches and works on the side can expect to always have a place to preach, and usually his working will soon turn into full-time preaching.

Life's Little Things

By Christine White

*I sing of all the happy things
That life in its rich bounty brings:
The crusty loaf of fresh-baked bread,
Stout roof-tree high above my head,
The leaping loveliness of fire,*

You and your
Morals



**Now Is the Time
For All Christians to Act!**

Many of the newspapers and radio stations have sold out to the liquor industry, soul and body. Not only do they deal with them; they have joined them.

The most flagrant example of this—and nothing can be worse—is the speech of Robert C. Kitner, president of ABC (American Broadcasting Company), before the U.S. Brewers Foundation convention in Los Angeles in 1954.

Mr. Kitner told the convention he would not have accepted their invitation to speak if "ABC was not a willing servant of the beer industry." Note—"a willing servant."

Then he added, "It is our privilege to sell you—it is not just your ability to buy."

Many newspapers and radio stations will not even sell space or time to temperance organizations to oppose the liquor industry. That is why we must go to congress to protect our homes and our children against this diabolical advertising coming into our homes picturing wrong as right, poison as food, sin as salvation, and destruction as distinction.

Why not write Hon. Warren G. Magnuson at Senate Office Building, Washington, D.C., and Hon. J. Percy Priest, House Office Building, Washington, D.C., telling them of your disappointment that they did not bring the bills on "alcoholic beverage advertising in interstate commerce and over the air" out of committee when there was so much public concern about them? Encourage them to take immediate action on similar bills that are presented to the next congress.

**KENNETH S. RICE, Secretary
COMMITTEE ON PUBLIC MORALS**

*The upward finger of a spire,
Fair wheat fields with their golden sheaves,
Tall sycamores with broad green leaves,
A patriarch who loves the land,
The ancient Bible in his hand,
These are the simple, little things
That lift my heart on soaring wings!*

Servicemen's Corner



Chaplain Albert L. Gamble writes in his June report the high light of his military ministry there in Korea:

"I wish that I had the words to describe what the Lord is doing for us in this outpost of the world. God has been working so fast that it keeps us breathless to keep up with Him, and I believe we are on the verge of a real spiritual awakening on this base. I trust so. Let me see if I can give you a little insight into the happenings of June. It will have to be primarily from memory, since we are far too busy to keep many records. Our men on this base have started daily devotions in each chapel, and just outside the base in a smaller unit there are men meeting together for prayer, daily. At K-13, where I cover a detachment of men, a noonday prayer service has been started. A total of four prayer services daily are being held in my units. I wish you could hear the intensity of intercession and prayer that arises from the hearts of these men. Not only do they pray, but they get up from their knees to go out to win their buddies to Christ. I preached in the Back Home Fellowship in Seoul (a service for the GIs sponsored by the missionaries) and twelve men, five who had come from this base, came forward and prayed through to definite victory. In one of our Sunday morning services here three men came in answer to an invitation, in another two, and in an evening service three others. Men have been coming to my office inquiring the way to salvation, and everywhere on this base Christ is being exalted and lifted up by personal witness of the fellows here. Last night over forty fellows from this area were present at Back Home Fellowship. We take a big bus and load it to overflowing and the usual program is singing hymns, spirituals, and choruses all the way."

* * *

Chaplain Calvin Gerald Causey writes from Fort Jackson, South Carolina:

"I feel that the progress made this month has been very good. The experience I am gaining each day is extremely helpful. Perhaps the high light of this month's activities was when God broke into the scene at a stockade service. Eight men wept and prayed their way to God at the altar. My heart is rejoicing because of God's faithfulness to His Word, and His power to save."

NAZARENE SERVICE MEN'S COMMISSION
London W. Gilliland DIRECTOR

the Question box

Conducted by STEPHEN S. WHITE, Editor

All my life I have kept Sunday as the Sabbath. Now my husband is convinced that we are wrong. I try to explain to him, but really I can't find any place in the Bible where we have a command to keep Sunday, or change the Sabbath day from the one which the Jews kept. Can you help me along this line?

(1) I find no place in the New Testament where Christians are specifically commanded to keep the seventh day, or the Jewish Sabbath. (2) Besides, Jesus was almost constantly in conflict with the Jews about the Sabbath while He was on earth. In connection with this situation, He laid down some very fundamental principles. One was that the Son of Man is Lord also of the Sabbath, and another was that the Sabbath was made for man, and not man for the Sabbath. (3) This leads me to point three in this discussion: Jesus was not a legalist! The emphasis is not to be placed on a particular day, but rather on the spirit of the observance of one day in seven. In fact, Jesus never had any inclination to base ultimate salvation finally on any external requirement. (4) The seventh day is the Jewish Sabbath, the day of worship of those who definitely reject Christ and Christianity. As a Christian, I could not place myself with that group. (5) The resurrection of Jesus is the climactic miracle of Christianity. Without it there would never have been any Christianity. It is very fitting, then, that Sunday, the first day of the week, the day when Jesus came forth from the dead, should become the Christian's Sabbath. If anybody asks you what caused the change from Saturday to Sunday, tell him that it was the resurrection of Jesus. If anyone wants to know who actually made the change, or led the Christians to observe the first day, inform him that the Holy Spirit did it. As a Christian, I would be afraid to turn my back on the resurrection of Jesus and the leadership of

Is it right to sell books at our district assemblies?

Yes, they are religious books, which will bless those who read them. Besides, they are sold by our Nazarene Publishing House, which is owned by the church. The profit from these sales goes to the general church, and not to

In the Question Box—last question in the issue for June 13—you state that the grace of Christ atones for ignorant and unconscious sins. Could you please supply scripture to fortify this statement?

The Bible is full of passages about the shed blood of Jesus Christ atoning for our sins. Certainly all of this teaching about Jesus' death on the cross for us doesn't apply merely to our conscious, or deliberate, sins. If it does, we will all be lost, because sin of any kind will damn us forever if it is not covered by the Blood. Our uncon-

scious, or non-deliberate, sins must be covered by the Blood, as well as the willful sins. The Old Testament in looking forward to Jesus' redeeming work speaks of special provision for sins of ignorance. But a sacrifice had to be offered, or atonement made (see Leviticus 4 and Num. 15:22-29).

any person. Also, this profit is used by the church to forward the kingdom of God. I should add that these books are not sold on Sundays in the district assemblies or the local churches.

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Thought for the Day

by BERTHA MUNRO



Don't Shrink Your God!

Monday:

HIS LOVE. He gave His only Son for you. Yet more, He himself was "in Christ" reconciling; eternally the same. He is in Christ, suffering because of your sin. You have tried hard and long to be "good," but your old self was against you. Trust that yearning, holy love; now let yourself go to it. Unthinkable that He should fail to do for you the one thing He has planned through the ages!

Tuesday:

HIS POWER. Miracles possible? He made the "natural laws" now operating for our good; quite simple for Him to intervene with a higher law to meet a human need. But He is too great in spirit to work a "miracle" to make a selfish person more selfish. He is holy love in His power also.

A humorous turn, but true: "God can do anything—but fail." fail His own nature.

Wednesday:

HIS WISDOM. The wisdom of *vision*: He sees to the end of endless eternity, and purposes accordingly. The wisdom of *judgment*: He knows and discriminates essential good from evil, blessing from curse. The wisdom of *understanding*: He knows us—our needs, our motives, our potential. Understanding plus love is sympathy—the wisdom of *holy love*.

Thursday:

HIS PATIENCE. He takes long-time views and makes long-range plans, for He works for eternity. The God of hope, He is undiscourageable for the same reason. Even with you and me, He does not hurry us nor force our wills; He waits (for our good) while we are learning; His love has the skill to refashion our blunders. But in His patience there is His ceaseless *activity*:

*His wisdom ever waketh,
His sight is never dim.*

Friday:

HIS HUMILITY. He is great enough to stoop. "Though the Lord be high, yet hath he respect unto the lowly" (Ps. 138:6). Even to you and me—"Thou thinkest, Lord, of me." We can accept without shame or apology. This is the authentic measure of His out-reaching love.

Saturday:

HIS APPROACHABLENESS. Great as He is. He is hungry for our fellowship. He invites us to learn to know Him personally by coming freely into His presence with our most intimate interests. No question of the "reality" of some abstract, inscrutable Deity if we will come just as we are, obeying and trusting, ready for a two-way conversation. Love must share and be shared.

Sunday:

HIS GOODNESS. His utter faithfulness, His promise-keeping, His fairness. Without sentimentality—*tenderness* balanced by indignation, mercy by judgment, kindness by firmness—His holy love wills to make us like himself, truly good. Costly to explore the nature of God—a stretching process; more costly to shrink Him to fit our size.



By A. K. BRACKEN

SUEZ—Peace or War?

The fact of the seizure of the hundred-year-old Suez Canal by Colonel Nasser for Egypt is now a well-known fact. Its international importance was emphasized by President Eisenhower's sending our top diplomat, Secretary of State Dulles, to confer with Britain and France on the incident. "Will war eventuate?" is the \$64.00 question. The canal is owned by the Universal Suez Canal Company, which is international. The British and French are the largest shareholders. American investors hold only a small interest in it. By international agreement, consented to repeatedly by Egypt, the canal is open to all nations both in peace and in war. (It is reliably reported that England has repeatedly refused passage to enemy shipping.) Among things named by Nasser as the cause of the recent seizure are to get money to build the Aswan Dam, money for which, he says, has been withheld by the United States and

Great Britain; to enhance the prestige of Egypt; and to help extend Egypt's influence from the Atlantic to the Persian Gulf. In the very sincere desire to find a peaceful solution, the United States goes along with Britain in a call for a 21-nation conference that will seek a peaceful and just settlement. Both President Eisenhower and Secretary Dulles are committed to seek a settlement that will uphold the rights and interests of all, including Egypt. Such will to peace is significant.

Candidate

Dr. E. A. Holtwick, many years teacher of history in Greenville College (Illinois), and now candidate for the presidency on the Prohibition ticket, was recently filmed by CBS for an interview for the "Sunday Evening with Eric Sevareid" program. Also, while in New England recently, assisting in getting a place on the national ballot for the Prohibi-

tion ticket in several Eastern states, Dr. Holtwick was interviewed by the *Christian Science Monitor* and other papers of the East. In speaking of the turmoil over the oncoming elections, Dr. Holtwick said: "Someone should certainly raise his voice against the greatest evil in our land today. . . . If I understand God's dealing with man. He is not concerned whether we are in the majority; but He does want to know whether we hate evil and love righteousness, and that we act like it." Dr. Holtwick is a great man, an excellent speaker, and a Christian par excellence.

Who Also Serve

Army chaplains were founded by the Continental Congress, July 29, 1775. Salary of twenty dollars per month, equal to that of a captain, was voted them. Their duty at first was to minister to the spiritual needs of the men. In later years they were called upon to serve as schoolmasters, librarians, operators of post exchange, unit postmasters, salesmen of war bonds, supervisors of athletics and of entertainment programs. Their true ministry was thus hindered. Recently, with the creation of the office of the Chief of Chaplains, things have so changed that their ministry is entirely

in the realm of religion and morality. Plans are now in the making for greatly increasing and widening the reach of their influence. Since 1775, 279 chaplains are known to have lost their lives in the line of duty.

Convention Time

This relates to general church gatherings and not to politics (*Christian Life*). Lutheran Free church was treated to a "scathing sermon" by its president,

T. O. Burntvedt. Of the American revival, he said: "We may be in a religious revival but there is a woeful lack of conviction of sin. Without this," he continued, "it will be a shallow revival."

Christian and Missionary Alliance—announced that 102 missionaries will sail by November. Began to study a program to send out nonwhite missionaries.

Baptist General Conference—launched

"United Missions for Christ" for stepped-up advance in evangelism.

Nazarenes (Kansas City, Mo.) "Four-year goal of seven millions for missions. Approved plans for a new \$1.6 million publishing house in the city."

Southern Presbyterians (N. Carolina)—set up permanent Committee on Christianity and Health, for "a continuing concern for healing is part of our commission as Christians." "Heal the sick, cleanse the lepers" (Matt. 10:8).

NEWS of the Churches



Evangelists Naomi Meadows and Eleanore Reasoner report: "This assembly year has been a good one for us. We have had a full slate with twenty-three revivals, and have seen the faithfulness of God in saving and sanctifying power. We thank the pastors and churches who have extended calls to us. Our work has been on the Iowa, Northwestern Illinois, Northeastern Indiana, Southwest Indiana, Indianapolis, and Illinois districts. We carry the full program of preaching, singing, and children's work; also conduct day services when desired. We have some summer dates open in '57, and also some fall dates. We are interested in youth and boys' and girls' camp work. Write us, 2510 Hudson Avenue, Norwood, Ohio."

Shawmut, Alabama—Recently our church enjoyed one of the best revivals of its history. Evangelist Earl Starnes preached each night with the anointing of God. We had the greatest crowds in the history of the church, and God came on the scene and lined the altar with seekers. We give Him praise.—J. H. KING, *Pastor*.

Evangelist Harold C. Frodge reports: "Five years ago I resigned as pastor of the church at St. Paris, Ohio, to enter the field of full-time evangelism. I was not well known, but God took charge and doors of opportunity and service have constantly opened. I've conducted 107 revivals, averaging 21 per year, preaching a total of 1,908 times. Best of all, the Lord has given seekers in each place. A personal-invitation program has paid off in increased interest and attendance, amassing a total of 98,432 invitations to others. Most of my meetings have been in the Midwest, from western New York to Iowa. I've enjoyed beautiful fellowship with pastors, superintendents, laymen, camp and revival workers; also it has been a real joy and privilege to labor with many consecrated and talented singers. We have a great church—the only one I've ever known. I want to be a holy, consistent, burdened, praying, spiritual evangelist. I have some open time and will be glad to go as God may lead; write me, Box 181, St. Paris, Ohio."

Evangelist Frank B. Whittaker reports: "God has been good to me and I have been busy during my first year in the field of evangelism. I conducted twenty-one revivals, one holiness convention, spoke at two youth rallies, and saw a good number of souls seeking God at the altar; also a good number united with our church, and we saw two new churches organized. After a brief time of absence due to an ear infection, I am now in a meeting with Pastor James Baker and his good people at Freeport. I deeply appreciate the good pastors I was privileged to work with during the past year. I have some open dates in the spring of '57 and '58. Write me, 273 W. Locust Street, Newark, Ohio."

Pastors James and Ruth Ford report from Bridgeport, Indiana: "We are grateful for the many wonderful things God has done for us this year. God has been in our midst, our church is growing, and our people are on fire. Recently we had a wonderful tent meeting with local talent doing the preaching and singing; 1,534 people attended the services, of which 266 were visitors and new people. God blessed in the services, and 21 people were saved or sanctified. On the closing Sunday we had a wonderful baptismal service with shouts of victory. Our Sunday school averaged 22 over last year, and we broke our Sunday-school record twice this year; the new record is 214. By a wonderful vote on the part of our fine people we will continue here as pastor for our second year."

Evangelist Lum Jones writes: "Due to the illness of the pastor, I have had a date canceled, so have open time November 7 to 18. I will be closing a meeting in Decatur, Indiana, on November 4, and would be glad to slate this open time in that general vicinity. Write me, 630 W. Ninth Street, Ada, Oklahoma."

Walnut, Illinois—Our church closed a wonderful revival on July 8 with Rev. E. E. Kimball and wife as the evangelists. The singing and the dynamic preaching of the Kimballs will not be forgotten by our people. Brother Kimball is an excellent preacher and a great blessing to the people. Brother and Sister Kimball carry a real burden for souls. The organ the Kimballs had with them added greatly to the services. We have invited these evangelists to return next year for a tent meeting in our town.—ROBERT PRIOR, *Pastor*.

Evangelist P. P. Belew reports: "The 1956 encampment at Camp Free, at Rutherford College, North Carolina, was one of the best they have had in many years. There were fine altar services, with much of the blessing of God upon the Christians. Associated with me in the preaching was Rev. Henry Lelear, with Mr. and Mrs. B. L. Hovis in charge of the music and singing."

At the recent Northwest Oklahoma District Assembly, Rev. J. C. Henson, in giving his report, stated he had rounded out "sixty years in the ministry," and he is still actively engaged in the evangelistic field. This was his fifty-seventh time to make an annual report. Brother Henson is one of the few pioneer preachers left in that area who attended the first assembly held at Pilot Point, Texas, in 1908, when the Church of the Nazarene began. He has served as district superintendent on three districts, and also as a business manager for five of the church colleges. He now devotes his whole time to stewardship and holiness conventions and tours, and has plans to travel from coast to coast within the next year. Also, he and his wife celebrated their sixtieth wedding anniversary on August 5. His home address is 103 N. Peniel Street, Bethany, Oklahoma.

Rev. L. J. Scherrer writes: "After much prayer I feel it to be the will of the Lord and am re-entering the field of full-time evangelism. Having served as pastor for a number of years, I know some of their problems. I am now making up my slate and will be glad to go anywhere the Lord may lead. I am an elder and a commissioned evangelist on the Wisconsin District. Write me, 3030 A North 62nd Street, Milwaukee 10, Wisconsin."

Special Announcement



Your Christian Service Training Office, working with the Church Schools Department, has arranged for Christian Service Training credit to be given in connection with the fourth quarter Sunday-school lessons on "The Doctrine and Experience of Entire Sanctification." Credit will be given to those who:

1. Study the Sunday-school lessons.
2. Read the book, "Entire Sanctification Explained," by C. W. Ruth (Nazarene Publishing House, 75c).
3. Attend at least ten of the thirteen class sessions.

A FREE "Reference Guide" showing what sections of the book to read with each Sunday-school lesson will be sent to all who register their classes with the Christian Service Training office.

**KENNETH S. RICE, Director
CHRISTIAN SERVICE TRAINING**

Evangelist Joseph Bierce writes that he has the month of January (1957) open. Pastors and churches interested may write him % the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Rev. Jesse Towns writes: "After serving our Clermont (Indiana) church for more than ten years, and on the Indianapolis District since its organization, I plan now to enter the full-time evangelistic field. I am open for calls for revivals and/or holiness conventions. Write me, 4929 Ford Street, Speedway, Indiana."

Rev. N. Edward Scott writes: "I am an elder and commissioned evangelist on the Southern California District, and am entering the field with special emphasis on the teaching ministry of our Sunday school and church. For more than thirty years we have been teaching in our church and the Lord kept laying this part of the work upon our hearts till we went before Him in serious prayer, and He has made it plain this is to be our field of labor for Him. Write me, 34806 Acacia Street, Yucaipa, California."

The Musical Mitchells, who offer a full program of music, including both instrumental and vocal, for evangelistic services, youth meetings, etc., will be in the Arizona area during January (1957), and would like to slate meetings in that area, January through March. Write Lloyd and Addie Mitchell, Kersey, Pennsylvania.

Rev. Marvin J. Jones writes: "After serving many years as pastor in Oklahoma, Canada, Iowa, and Indiana, I resigned my church at Montpelier, Indiana, in July, to enter the field of full-time evangelism. I shall be glad to go anywhere the Lord may lead; my slate is filling up but I have some open time in October and November, this year, and in April of '57. I have moved to Indianapolis, so write me, 119 N. Colorado Street, Indianapolis, Indiana."

Central Ohio District Camp

God's blessings were upon the Central Ohio District camp meeting in a very marked manner this year as wave after wave of glory rolled over the services, and the great altar was lined with seekers night after night.

Dr. Harvey S. Galloway, our beloved district superintendent, presided with grace and efficiency. The preaching of Rev. Howard Sweeten and Rev. D. K. Wachtel was of the highest type and was used of God in reaching the hearts of the people. The great spirit and singing of Professor John Moore added much to the services. Rev. H. C. Little ably directed the prayer meetings of the camp; Dr. John Cotner and the Crusaders' Quartet of Olivet Nazarene College conducted outstanding youth services, which were of untold value to the youth of the district, and the Lord again used Mrs. H. C. Little as the efficient children's worker.

Wonderful improvements have been made on the campground during the past four years. A large, modern dining hall and kitchen, five youth camp dormitories (which are used as family units during camp meeting), and two motel units have been built. A new workers' cottage was completed during the past year, and beautifully furnished with solid maple furniture by the churches of the district. On the last Sunday, \$3,500.00 was underwritten to build another workers' cottage, in memory of Dr. Galloway's father, Mr. O. H. Galloway, who recently went to his reward.

Record crowds were in attendance at the camp meeting. The future looks bright for the Central Ohio District camp.—C. D. WESTHAFFER, *Secretary*

San Antonio District Boys' and Girls' Camp

The 1956 San Antonio District boys' and girls' camp, August 13 to 16, at Kerrville, Texas, was a wonderful time of victory and growth for nearly two hundred boys and girls, plus counselors, pastors, and district leaders. There were 212 registered in all, with almost

every Junior-age child claiming "victory in Jesus" at the close of the camp.

Rev. Jarrell Garsee proved to be a very able camp director, with Rev. "Uncle Joe" Tyson (to whom much of the credit for the success of the camp is due) giving several of his unsurpassed object lessons for the children during the morning chapel services. Brother Tyson's ministry will be long remembered by everyone present, with Rev. W. H. Davis, district superintendent, recommending that he be called again for next year's camp.

Other speakers during the evening campfire services included Rev. Bob Radebaugh from Temple First Church, Rev. Cliff Tazelaar from the new Odessa Central Church, and Rev. L. E. Humrich from Midland, Texas. Praise God for victory.—C. H. TAZELAAR, *Reporter*.

Minnesota District N.Y.P.S. Convention

The Minnesota N.Y.P.S. convention was held during the district camp and assembly week at Mission Farms at Medicine Lake. An excellent spirit prevailed in all the services.

Rev. Norman R. Oke, guest speaker, provided unique and challenging messages for the youth. He also was the speaker at the annual junior-senior banquet.

Rev. David K. Ehrlin was elected to head the district N.Y.P.S. for the coming year. He presented an aggressive "Gold Star" program and outlined the calendar of emphasis.

The convention climaxed with a "teen-spiration" service, combining outstanding musical talent with inspirational testimonies by some of the teenagers and young laymen of the district. The newly inaugurated scholarship to Northwest Nazarene College was presented to Carol Moses. With such a start we look forward to a year of blessing and progress.—DAVID J. SULLIVAN, *Reporter*.

Northwestern Illinois District N.Y.P.S. Convention

The Northwestern Illinois District N.Y.P.S. convention was held Monday, August 13, at Bradley Hall, Peoria, with Rev. H. C. Hatton, district president, presiding. We had some very fine reports, and God visited each of our services in a wonderful way.

Rev. H. C. Hatton, who so efficiently served as district president for the past eight years, requested that his name be not considered for re-election. Rev. Riley Laymon was elected as the new president.

Dr. Wm. Greathouse, dean of religion of Trevecca Nazarene College, was the special speaker for the day. He presented some very inspiring messages and encouraging thoughts. Miss Helen Greenlee, as special singer, was an inspiration to all present.

As the young people sang "Must Jesus Bear the Cross Alone?" at the close of the convention, God's presence was very near and real, and each returned to his home more determined than ever to carry his cross for Jesus Christ, our Lord and Saviour.—JEANNE RICE, *Reporter*.

DEATHS

MRS. MARY WHIPPLE NORTON, of Upland, California, died March 28, 1956, at the age of eighty-five years. She was a native of Rochester, Pennsylvania, coming to California and Upland in 1896. She had been outstanding in community and church work until her retirement in recent years. She was one of the organizers and a charter member of the local Church of the Nazarene; it was organized in her home in 1904. She served as an ordained elder for many years, and also as a Sunday-school teacher. She is survived by her husband, Rev. Foster J. Norton. Funeral service was conducted by Rev. Wm. E. Thompson and Rev. W. H. Burton, with interment in the Bellevue Cemetery.

MRS. CARRIE MAY WADDLE, age seventy-five years, died May 19, 1956, at her home in Dallas, Texas. She was born September 18, 1880, and while still young gave her heart and life to God. In 1896 she was married to Rev. G. E. Waddle and together they worked faithfully, pastoring Nazarene churches for forty years, in Arkansas, Tennessee, Texas, Massachusetts, California, and Washington. Mr. Waddle died in 1948. Mrs. Waddle gave her home the priceless heritage of a Christian mother; to her churches, a loyal pastor's wife; and to her many friends, she leaves an inspiring example of steady Christian living. She is survived by seven sons and one daughter: S. M. and D. T. of Dallas; J. P. and George of San Diego; Howard of Boston; D. M. of Los Angeles; Scott of Albuquerque; and Mrs. Ruth Osborn of Dallas. Funeral service was held in Dallas, with Rev. Robert G. Nielson and Rev. Clyde E. Ammons officiating; burial was in Laurel Land Cemetery.

MRS. IDA ALICE WORTHAM was born in Navarro County, Texas, April 4, 1887, and died June 25, 1956, at Mineral Wells, Texas. She was a charter member of the Church of the Nazarene in Mineral Wells, and died in the triumph of a living faith. She will be remembered for her sweet spirit and true faithfulness to her church. Funeral service was conducted by her former pastor, Rev. J. E. Perryman, Sr.

JAMES O. PARK, of Chillicothe, Ohio, died May 16, 1956, of a heart attack, at the age of sixty-five years. He was very active in the Church of the Nazarene, having served as Sunday-school superin-

tendent for over twenty years. He was faithful in attendance and was held in high esteem by all who knew him. He is survived by his wife, five daughters, and three sons. Funeral service was conducted in the Chillicothe church, by his pastor, Rev. Dwight Boice, with interment in Greenlawn Cemetery.

HENRY R. WEEKS was born March 9, 1879, and died suddenly of a heart attack on May 24, 1956, at his home near Cincinnati, Ohio. Coming from Kentucky in 1925, he joined the Cincinnati Central Church of the Nazarene and later became a charter member of the Stanton Avenue Church of the Nazarene. He spent most of his last years in the South Bend, Indiana, area, and was a member of Mishawaka First Church when he died. His first wife, and the mother of his children, died in 1938. He is survived by his second wife, Bessie Coffey Weeks; six daughters, Estha Bullock, Gertie Lambert, Aidria Humphrey, Eltie Whitmer, Eloise Stirsman, and August Hillyer; and four sons, Lester, Chesley, William, and James, Nazarene pastor of First Church, Ft. Wayne, Indiana. Burial was at Friendship Chapel near Greenville, Kentucky, where services were conducted by a nephew, Rev. Bryan Wice.

MRS. MINA MAY HAWK was born April 8, 1883, near Beattie, Kansas, and died July 14, 1956, in Peabody, Kansas. She was a most loyal member of the Peabody Church of the Nazarene; consecrated, sanctified, and a faithful worker in all the activities of the church. She had been president of the missionary society for twenty years; also served as a Sunday-school teacher for at least twenty years, and served as a member of the church board until about two years ago. Her attitudes were always indicative of one having a genuine Christian experience. She is survived by her husband, Willis B. Hawk; and two daughters, Mrs. Raymond Seene and Mrs. Edward Girk.

MRS. BESSIE ALLGAR LANKFORD, widow of Howard Lankford of West Redding, Connecticut, died June 12, 1956, of a heart attack. She was a faithful member of the Church of the Nazarene in Danbury, Connecticut, and had filled many of the offices in the church, being treasurer at the time of her death. Her life and testimony were a great blessing to all who knew her. She is survived by two brothers and an uncle. Funeral service was in charge of her pastor, Rev. Ralph Hyson, with burial in New Jersey.

ANNOUNCEMENTS

RECOMMENDATIONS

This is to let our people know that Rev. T. T. Liddell, who has been successfully pastoring our Arlington Calvary Church, is resigning his pastorate and entering the evangelistic field. Brother Liddell is a strong evangelistic preacher, and also a beautiful singer. Our churches and camps will be fortunate indeed to slate him for meetings. I fully commend him to the confidence of all of our people. Write him % our publishing house, P.O. Box 527, Kansas City 41, Mo.—V. W. Littrell, Superintendent of Virginia District.

I take pleasure in recommending Rev. L. J. Scherrer, 3030 A North 62nd St., Milwaukee, Wisconsin, as evangelist. He was for years engaged in the work of evangelism, and is re-entering this field as of September 15. I feel sure that those who may call him will be blessed by his message and spirit. Keep him busy.—Charles A. Gibson, Superintendent of Wisconsin District.

This is to announce to our people that Rev. E. G. Wright is resigning his pastorate at Sangersville and is entering the evangelistic field. Brother Wright is a licensed minister of this district and was formerly in the evangelistic field. He and Mrs. Wright sing together, and he is an effective preacher of the old-school type. They should be kept busy. Address them, R.F.D. 1, Bridgewater, Virginia.—V. W. Littrell, Superintendent of Virginia District.

WEDDING BELLS—Miss Robbie Duffee of Bethany, Oklahoma, and Mr. Bill M. Campbell of Edinburg, Texas, were united in marriage on August 6, at Bethany First Church of the Nazarene, with Rev. W. J. Campbell, father of the groom, officiating, assisted by the local pastor, Dr. E. S. Phillips.

SPECIAL PRAYER IS REQUESTED for a lady in Texas, a mother who loves God and the church, that God might touch and heal her body—medical science can do nothing; for a Christian woman in Michigan, living alone and so very lonely, and sick in body, that God will hold her steady and help her to be true and faithful, and make a way when there seems to be no way for her;

Continued on page 24

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For where your treasure is,
There will your heart be also.
Matthew 6:21

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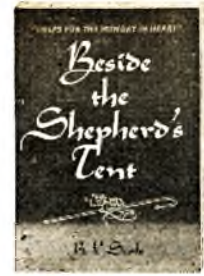
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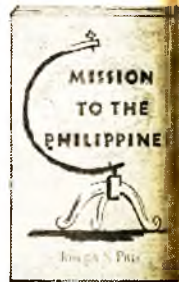
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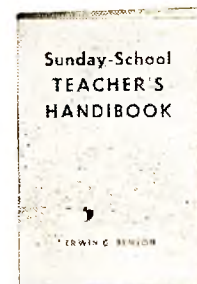
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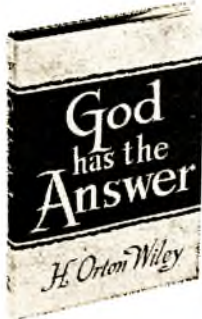
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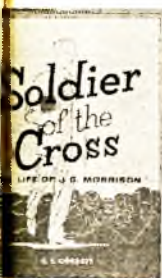
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Continued from page 22

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by a Christian mother in Kansas, sending the "Herald" to her four sons, that they may read it and see the light of salvation and find God in saving grace;

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DISTRICT ASSEMBLY INFORMATION

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NORTH CAROLINA—Assembly, September 19 and 20, at First Church, 11 N. Ann St., Asheville, North Carolina. Entertaining pastor, Rev. Doyle C. Smith, 53 Baker Place, Asheville. Send mail and other items relating to the assembly to Rev. Doyle C. Smith at address given. Dr. Samuel Young presiding.

SOUTHEAST OKLAHOMA—Assembly, September 19 and 20, at Church of the Nazarene, 317 S. Oak, Holdenville, Oklahoma. Entertaining pastor, Rev. Nolan Culbertson, 317 S. Oak, Holdenville. Send mail and other items relating to the assembly to Rev. Nolan Culbertson at address given. Dr. Hugh C. Benner presiding.

NORTHEAST OKLAHOMA—Assembly, September 20 and 21, at Church of the Nazarene, Harrison and Maple Sts., Cushing, Oklahoma. Entertaining pastor, Rev. S. W. Nesmith, 116 E. Maple, Cushing, Oklahoma. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hardy C. Powers presiding.

SOUTH CAROLINA—Assembly, September 26 and 27, at First Church of the Nazarene, 715 Helm Ave., Charleston Heights, South Carolina. Entertaining pastor, Rev. W. B. Welch, 3972 Frederick St., Charleston Heights. Send mail and other items relating to the assembly to Rev. W. B. Welch at address given. Dr. Samuel Young presiding.

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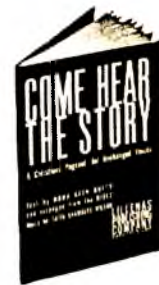
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