

Herald of Holiness

OFFICIAL ORGAN · CHURCH OF THE NAZARENE

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Be ye holy; for I am holy
(I Peter 1:16)

"O God, Strengthen My Hands!"

By General Superintendent Young

O God, strengthen my hands! Thus Nehemiah, the servant of God, prayed in the day of great adversity. An exile himself, beloved Jerusalem in ruins, he felt the call of God to rebuild its walls. But as the task neared completion, pressure of opposition by his enemies mounted. Even many of his workers were growing weary and fearful. Then Nehemiah burst forth with this brief but eloquent prayer.

The entire difficult venture of reclamation had been punctuated with prayer throughout. "So I prayed to the God of heaven" was the key to its beginning. God had answered. Whereas Nehemiah began with nothing but a need and a burden, he now had secured materials and men and influence sufficient almost to complete his original assignment. His own king, Artaxerxes, had been a great benefactor in the undertaking. But these enemies, so inescapably crafty, and resourceful! Upon his efforts they had heaped scorn and ridicule and, when that method failed, had turned to intrigue and appeals to compromise. Then they had declared open conflict. When false friends proposed that Nehemiah flee to the Temple to save his own life, he countered with courage and some dignity. "Should such a man as I flee?"

With such a leader could this venture end in less than ultimate victory? The record concludes, "So the wall was finished . . . fifty and two days."

Today I would make Nehemiah's prayer my own. "O God, Heavenly Father, this day strengthen my hands. Enable me to face up to my assignment with courage and not with fear. Thou hast delivered my soul from sin; now strengthen my hands for this holy warfare. Give me the resourcefulness of love, the patience of devotion, the persistence of fidelity. Let me not run from the difficult or disagreeable in the pathway of service. May life's little accommodations never rob me of the true inner ethic of holiness. In the conflict, save me from becoming a snob in my spirit. Give me zeal to pursue Thy will, but let me not be wanting in charity. Make strong my hands this day for the sake of Him who loved me and gave himself for me. Amen!"

August 7, 1950

THE CONTENTS Of the Special Issue

THE DATE for the special issue of the **HERALD OF HOLINESS** is September 11. In order to help our readers to better see the value of this issue, an outline of its contents is given below:

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Regeneration .. Norman R. Oke
The Witness of the Spirit J. Glenn Gould
Is Holiness Possible? Howard Sweeten
A Religion of Miracle-Working Power E. E. Zachary
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Heartfelt Religion in the Home A. L. Shingler
Youth Meets the Master Albert F. Harper
Holiness in Heathen Lands Remiss Rehfeldt
"Whosoever Will" Lawrence B. Hicks
The Church as Dispenser of Vital Religion .. C. B. Strang
Regular Departments: The Home Circle; The Nazarene Young People's Society; The Question Box; Religious News and Comments; The Sunday-School Lesson; and Church News.

This issue will also have a complete church directory, along with information concerning our radio programs and some general statistics about our church.

Many thousands of copies of this special issue have been ordered. Has your church sent in its order yet?—STEPHEN S. WHITE.

I Believe the Bible!

I believe the Bible! In it I have read many things. Some of these I have tried in my own life and found to be true. For example, the Bible tells me that if I come to Christ I shall be saved from sin and have peace of soul—and that is exactly what happened to me when I came to Him. The Bible never has told me anything that I have found to be untrue.—C. B. McCaull, Pastor at Dothan, Alabama.

TELEGRAM

Beacon, New York—Under sponsorship of Pastor Curtis Withrow and East Rockaway Church, and with William Fisher and Wilfred Winget, evangelists, we organized new church of twenty charter members in Valley Stream; Rev. A. P. Cubie, pastor.—OSCAR J. FINCH, Superintendent of New York District.

NEWS IN BRIEF

Rev. Hiram P. Huff has resigned as pastor of the church in Poteau, Oklahoma, to accept a call to the Lakeview Church, Overland Park, Kansas.

Rev. E. Paul Ridings has resigned as pastor at Crescent, Oklahoma, to enter the evangelistic field.

Rev. Roy Lewis has resigned as pastor of the church at Albany, Indiana, to enter the field of evangelism, effective August 14.

Dr. Mendell Taylor, general N.Y.P. S. president, was special speaker for the Northwest District young people's camp and institute, July 24 to 28, at Pinelaw Camp.

Rev. Eugene L. Stowe has resigned as pastor of First Church, Oakland, California, to accept a call to the church in Salem, Oregon.

Leave it to Satan to try to put grease on our pathway; but look to the Lord Jesus Christ to give us grace to keep our steps from slipping!—R. J. W.

HERALD OF HOLINESS

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150,000 HERALDS in 1950
NOW, EVERYONE, BOOST!

LAST WEEK I was in the Pittsburgh District Assembly. Among the many fine accomplishments of this district I noted that their subscription list to the **HERALD OF HOLINESS** is exceptional. According to the goal adopted by the General Board of a list equal to two-thirds the membership they should have 3,431 subscriptions. They have 4,225! Commendations, Pittsburgh District. R. Beverly Acheson is N.Y.P.S. president and R. F. Heinlein is the district superintendent.

It has been my privilege to attend several assemblies. I have noted with keen interest the emphasis being given the **HERALD OF HOLINESS**. Wherever it has received attention, results are evident. It is amazing how its subscription list parallels the aggressiveness and spirit of a district. Enough so that one assumes that where a proportionately large number receive the **HERALD OF HOLINESS** they are aggressive, or that an aggressive, enthusiastic group want the **HERALD OF HOLINESS**.

It is wonderful how superintendents and pastors are rallying to the year's program of "150,000 HERALDS in 1950." More and more districts are going "over the top."

Pittsburgh District

Orders 32,000 Special "Heralds"

The Pittsburgh District hit the high mark for orders for the special issue. Pastors asked for 32,000 to be sent to their churches. This should mean 32,000 contacts for the cause of Christ and the church. It should make a real impact in that area. May God make it so, is our earnest prayer.

Orders coming from other districts this week are: Albany District, 6,425; Nebraska District, 3,545.

OVER THE TOP

Taken from 1950 Campaign Reports
Members Subs.

Columbus, Warren,		
Ohio	434	360
Fulton, Ohio	18	30
Galena, Ohio	32	24

THAINE F. SANFORD,
Sales Promotion Manager

You Promote the GOSPEL
When You Promote the HERALD

What Must I Do to Be Saved?

By General Superintendent Nease

THE WORDS "lost" and "saved" are vital words in the Christian vocabulary, for the experiences of being lost and being saved are personal experiences. To be lost, in the Christian sense, is to be separated from that which gives security, meaning, and companionship to life. A sense of lostness is a necessary prerequisite to salvation. The song of our yesterdays has it correctly—

*All the fitness He requireth
Is to feel your need of Him.*

This sense of need was called by the fathers "awakening," and is focalized by the Holy Spirit in answer to the prayers of Christian people. Theology talks about "prevenient grace"—a universal influence that doubtless comes to all men, quickening the conscience, illuminating the mind, revealing the enormity of sin and the foreboding of coming judgment. It is a preparatory grace that enables all men to come to repentance if they will.

Nobody is saved against his will. Conviction or awakening is the work of God's Spirit alone. Christians may pray conviction on a community or on an individual. The individual or the community may resist the Spirit's free operation and not be saved; they cannot help being convicted. Jesus said, "No man can come to me, except the Father which hath sent me draw him"; and again, "That was the true Light, which lighteth every man that cometh into the world." Men are saved because the "antecedent" grace of God seeks them out and presents salvation to them. They have the power to reject or accept it.

The story is told of a Boston preacher who dined with his brother—a brother for whose salvation he was greatly exercised. The conversation about the table concerned itself with sin and its consequences. The meal had not progressed far until the unsaved brother pushed his chair from the table and declared with earnest tone, "O my God, if what you say is true, I am lost, lost." The minister with equal seriousness was heard to say, "Thank God, thank God!" The aroused man turned to his brother and quickly enquired, "Do you thank God that I am lost?" "No," was the reply, "not thankful that you are lost, but thank God that you have found it out. There is hope for you now."

The awakening grace of God is not to lead men to despair, but it is to lead them to repentance and salvation. Sam Jones is quoted as saying that what God wants is for men to "quit their meanness." A sorrow for sin that is sufficiently intense that one abhors sin as against God; a deep sense of personal responsibility, of guilt, for sin and an appeal for pardon, and a

resolve to be done with the sins that brought personal guilt and divine disfavor—that is what God wants.

I find myself in hearty agreement with Charles Ewing Brown when he writes, "There is nothing that illuminates the problems of religion like contemplation of the relation of man to God as that of person to person." Sin grieves and alienates, and must be corrected by repentance upon man's part and by pardon upon God's part.

We are saved by faith, that is true; but repentance (sorrow for our sin) is an essential part of faith. It is repentance to the Person against whom we have sinned. Faith that saves is trust in that Person to whom repentance has been made, and faith that He is able and willing to forgive. We have heard Dr. P. F. Bresee say that there comes a moment when the quality of trust becomes "an appropriating faith." It is true because God says it is true! More than trust in a doctrine or a promise, it is faith in the Person who has promised.

The Book of God is resplendent with parallels of this truth. The man with the withered hand came face to face with the Christ in the synagogue on the Sabbath. "Stretch forth thine hand," said the Master to him. What an apparently impossible situation! How often had the man tried to stretch forth that "helpless hand"! How many times had he attempted to rub life into those benumbed fingers! The words of power were spoken that inspired the will to do in the heart of the impotent. The man exercised the will to do, and Christ gave the power to do.

The leper confronted Christ at the conclusion of the Sermon on the Mount. "Lord, if thou wilt, thou canst make me clean." Jesus recognized the reach of faith and answered it with the reach of power. "I will; be thou clean." And the record reads, "And immediately his leprosy was cleansed."

The prodigal son, far from home, his money gone, forsaken of friends—"He came to himself"—the awakening. Following his awakening comes the deep resolve for pardon and restoration. "I will arise and go to my father, and will say unto him, Father, I have sinned"—the repentance. "But when he was yet a great way off, his father saw him, and had compassion"—the forgiveness.

There is a way back to God!

Have you ordered enough copies of the special "Crusade" issue of the *Herald of Holiness* for use during your fall revival?

THE TWO CHURCHES*

Philadelphia and the Synagogue of Satan (Rev.3:7-11)

By W. M. Tidwell*

IN THE SECOND and third chapters of the Book of Revelation we have a description of the *seven churches*; seven is the number of perfection in the Bible. These represent the entire church period from Pentecost, the birth of the New Testament Church, to the rapturing of the Bride, just before the great Tribulation. If we study church history, we find that these seven churches give a graphic description of the Church. We have the Ephesian Period, when the Church began to lose her first love, and the *last*, or Laodicean Period, when the Church was rich in silver and gold, but poor spiritually, and Christ was on the *outside* and had turned to the individual: "If any man hear my voice" Also the seven churches represent the various types of Christians in all periods of the Church. Also, we find something against every one of these churches except one—Philadelphia.

I

Philadelphia—what is it? The matter that gave us such great concern for many years was why something against all the seven churches except Philadelphia. Nothing against Smyrna except synagogue of Satan identified with it. Philadelphia, no identification. For many years we sought in vain among the commentaries to find this answer. Finally, after much prayer and study, we believe we have the answer. What is the church of Philadelphia?

This church, not so large numerically, is that redeemed number of God's true saints *wherever found*. In every denomination, or not in any denomination—if born again and redeemed by the Blood, with their names in the Lamb's Book of Life—they are members of the Philadelphian church. They have passed through the strait gate and are traveling in the narrow way. They have not simply "joined" something, but they have been translated from the kingdom of Satan into the kingdom of God's Son. The way in which they travel is narrow and unpopular but, thank God, it leads to heaven. They are God's "little flock"; they are sent forth as sheep among wolves; they are to be hated as was their Master. Nevertheless, they are blessed and honored of God.

II

But what is the "synagogue of Satan"? We think the Bible is perfectly clear here. It is "Christendom"—the *professed Church*; there is a vast difference between the *true* and the *professed Church*. There are, it is stated, now some-

thing over 600,000 in Christendom. Christendom includes Greek Catholicism, Roman Catholicism, and Protestantism, which is largely apostate. The synagogue of Satan is the wide-gate and the broad-way church (described in Matt. 7:13), where "many there be which go in thereat"; that is, they just joined. We enter Philadelphia by birth, the broad-way church by "joining." The synagogue of Satan is the harlot of Revelation 17:3-4. John said, "And I saw a woman sit upon a scarlet coloured beast [the beast carried her] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls [maybe that explains why so many now have such a hankering for decking themselves], having a golden cup in her hand full of abominations."

The synagogue of Satan is Babel: "confusion." In Genesis 11:1-8 we have an account of the origin of Babel—Babylon. These rebels came to the land of Shinar and dwelt there; they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." A lot of *us* there! It was a gigantic, godless scheme. Then God said, "Let us [the holy Trinity] go down, and there confound [confuse] their language." The result was that they could not understand one another, "and they left off to build the city."

III

The time of the existence of Philadelphia and the synagogue of Satan. As already suggested, each, in some sense, has existed from the days of Smyrna, and thus continues this *very day*. Right now, at this very hour, we have them both. We have Philadelphia, God's "little flock"—that number who have been washed in the blood of the Lamb, that nucleus of separated ones *wherever found*. And the "Lord knoweth them that are his"; they are the apple of His eye.

But coexistent, and side by side, with Philadelphia is that giant monstrosity, the synagogue of Satan, that throng of baptized worldlings. They have "joined," they have passed through the wide gate, and are traveling in the broad way. They have never forsaken sin, they have never repented. They dance, they go to the theater, and are highly in favor of all kinds of social entertainment in the church, or that sponsored by it, which is all the same. Of course they have a crowd. Jesus said, "Many there be which go in thereat." It is populous, popular, an easy way, but it leads to hell. Philadelphia must not get her eyes on this godless throng, lest she seek to *imitate* them and lose God.

*A fuller discussion of this subject has been put out in pamphlet form, and may be ordered direct from the author.

While some reference has been made to this, just here it would be wise to call a little further attention to the devil's *methods* of seeking to Satan-synagogue-ize Philadelphia. We think the most subtle method of the devil is to turn Philadelphia away from her God-given mission of salvation and preparing the Bride for the return of Christ (Acts 15:14-17), to *world betterment* and *reformation*. Reformation may be good, but it is not the mission of the Church. Jesus was not a social reformer, and would not be drawn into it. Slavery, with all its horrible and abominable tentacles, existed in the days of Paul; yet he never organized an anti-slavery society, but stuck to the God-given mission of salvation.

IV

Final Results: Here we have encouragement. Praise the Lord! Philadelphia will weather the gale. Denominations may become fully organically Satan-synagogue-ized; congregations may become Satan-synagogue-ized. But little, clean, holy, separate Philadelphia will make it through. The great feast was made and the invitation was given, and some *would not come*; others made *light of it*, and still others were *hostile* and slew the servants. But after all, we read, "The wedding was furnished with guests." If some will not, others will. If one denomination will not go with God, He will set her aside and get another. If some individuals will not, some will. Yes, "The wedding was furnished with guests." Thank the Lord! There will not be a vacant seat in heaven!

In Revelation 17:1-6 and in Revelation 12:1, we have the two churches, Philadelphia and the synagogue of Satan, *contrasted*; both are symbolized by a *woman*—synagogue of Satan, Babylon, by a harlot; Philadelphia, by a true woman. Babylon is in the wilderness, sin, confusion. Babylon sat upon the beast with seven heads and ten horns; the beast is the Antichrist. The seven heads are the *seven world kingdoms of all time*—not Rome only; the old Egyptian, the Assyrian, the Babylonian, the Medo-Persian, the Grecian, the Roman, and the Antichrist kingdom. The ten horns of the beast are the ten kings that shall reign for "one hour," that is, a short time, seven years, with the beast (Rev. 17:8-11).

But while Babylon was in the wilderness carried by the beast, the good woman, Philadelphia, was in the heavens. Babylon was *decked* and *arrayed* with earthly clothing, harlot's attire, purple and scarlet color, gold, precious stones, and pearls. The true Church was not *decked*, but *clothed*; not only clothed, but clothed with the sun, *heavenly* attire. Babylon was carried by the world; the good woman had the moon, the empress of night, and darkness under her feet. Babylon is ultimately hated by the powers that carried her, and is burned with fire (Rev. 17:16-17). This is the ultimate doom of Babylon and the synagogue of Satan.

*Evangelist, Chattanooga, Tennessee

Now a final glance at the rich *reward* of Philadelphia, as found in Revelation 3:7-12. There is a *sixfold honor* given her: (1) An open door, "I have set before thee an open door." (2) God will make the synagogue of Satan to know that He loved Philadelphia. "I will make them of the synagogue of Satan . . . come and worship before thy feet, and to know that I have loved thee." (3) Keep them from the Great Tribulation; be raptured just before it begins. "I also will keep thee from the hour of temptation" (the Great Tribulation). (4) Make them a pillar, a monument in the temple of God; set them like a monument in the temple, the New Jerusalem. (5) Write on them; in some way inscribe, so as to be visible. "I will write upon him the name of my God, and the name of the city of my God . . . and I will write upon him my new name." Marvelous! (6) To remain eternally with God. "And he shall go no more out." Blessed sixfold honor!

Glorious privilege to be identified with Philadelphia! God forbid that we should be swept off our feet by the clamorings for the methods of the synagogue of Satan, whether by friend or foe; but may we be satisfied with Philadelphia and her service, and one day pull in on the "Old Ship of Zion." She has landed many a thousand, and can land as many more. I say, "Praise the Lord for Philadelphia!"

CARPENTER

By Charles Hastings Smith

*He is nothing but a carpenter,
Poor, unlearned, and green;
Yet He claims to be a prophet
This Laborer, this Nazarene.*

*He is nothing but a peasant,
Despised, outcast, obscure;
Yet He preaches of a Kingdom
Eternal and secure.*

*He is nothing but a beggar—
No home, no food, no bed;
Even so He testifieth—
With no place to lay His head.*

*He is nothing but a criminal,
Crucified—dead—a joke;
Forgotten are His works of magic—
Deader still the words He spoke.*

* * * * *

*But the centuries prove Him different,
For today where men now trod
They sing of Him, the world's Redeemer—
Risen Saviour—incarnate God!*

The Need for Mass Evangelism

By Mildred Bangs Wynkoop*

AMONG OTHER methods of winning men to Jesus Christ that have been effective and honored by the Holy Spirit, mass evangelism has always stood high and perhaps foremost. There is a sound reason for this, psychologically as well as otherwise. As long as man is the human creature that he is with the laws of his mind as they are, mass evangelism will not become outdated. This type of meeting is absolutely vital to the spiritual life of any church for the reasons given below as well as the ones commonly stressed.

A few people are able to find a place of crisis in the solitude of their own homes or closets. By far the greater majority, by test, cannot or do not. By the very nature of the spiritual crisis, with its tremendous personality change, a strong, wholesome emotional appeal is almost essential. Men are moved, effectively, less often by will alone than by strong desire. That is one of the functions of emotion. Modern advertising is based upon this same truth, and the whole current amusement business would fold up were it not for the bright lights and clever "ballyhoo" that is able to draw great crowds of people together and to make them feel that they are in the one place where it is important to be. The dimly lit church with its mournful music, its fear of "enthusiasm," and its old-fashioned methods is missing its divinely appointed means of reaching a lost world, and allowing the enemy of souls to accomplish his devastation in the very area of human life that God intended should be the one in which He could reach the heart.

The social aspects of the revival are, also, very important, and arise out of the above truth. Christian life is as much a social function as marriage. It cannot survive in secret. The mass meeting makes public each profession of faith. It lifts the tone of the entire community, even when but few people actually are saved. This element of the revival cannot be ignored. Out of the public, intense, frankly religious event comes a community consciousness of the Christian ideal that can come in no other way, be the members of the church ever so spiritual without it. There is a measure of influence out of any church, but the full measure is never reached until the public and special aspect of revival is openly pressed.

If God had not created a special order of evangelists, and verified the permanency of that order by calling individuals clearly to that specific task and uniquely equipping them for that particular work and honoring them with a peculiar blessing, the church could safely dispense with the revival and substitute other means of building the work of the Lord. But the fact remains,

*Nazarene Elder, Oregon Pacific District

Are YOU Saved?

that the pastor who ignores the evangelist holds his church to a lower plane than God intends. The need for revival is not only built into the very nature of man but is a *divine order* that no church dare defy. History proves the truth of this statement. Every church which has so done, for reasons ever so valid, as they may think, has in a very few years lost the fire of any kind of evangelism and has eventually died as far as any spiritual life is concerned. God's work is molded in the intense heat of revival and cannot maintain its glow without it.

The criticism is not valid that says that frequent times of revival dull the sense of expectancy and eagerness and so harden the people. This may seem to be true with a few individuals who consistently resist the light of God. It has yet to be proved that the revival meeting has been the cause of it. It is my observation that such folks are hardened equally as much by the ordinary services of the church, or rather by their own reaction to them. Having been born in a frankly evangelistic church and having spent a number of years in the ministry of it both in the pastorate and evangelistic field, I feel qualified to make the statement that frequent revivals, intelligently planned, are the greatest means of maintaining interest and vital spiritual life of any plan. The only folk who object to them are the ones who are nearly, if not altogether, spiritually dead.

The pastor can be his own evangelist to a certain point only. His function is to feed and build and encourage and sustain the people. His ministry must not be barren; but it must not, at the same time, fail in this peculiar ministry. The problem of "sag" or "cycles" (a term which I prefer) is largely solved by the alternating ministry of the pastor and evangelist, each functioning in his peculiar calling. All human life runs in cycles. The so-called *sag* is in reality an emotional thing. Actually, if a pastor makes intelligent use of these times (and it is surprising how uniform these times are in a congregation), he can eliminate the "sag" aspect by using that part of the cycle to teach and build and "strengthen the stakes." The people will not be discouraged in these times but actually encouraged, which is the proper reaction, and the possible one if leadership is right.

For these basic reasons I believe frequent mass revivals are beneficial and absolutely vital to the spiritual life of the church and to the spread of the gospel of Christ.

"Hope Thou in God!"

By Melza H. Brown*

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God (Psalms 42:11).

THE PSALMIST writes out of his heart. The psalms are not theories, but actual experiences. The author of the psalms is not afraid to confess his failures and sins, nor does he try to cover up his human frailties. He is big enough to be honest, and too big to be deceitful. It is always refreshing to find an individual who will be both frank and honest, and talk to you right out of his heart.

Thanks be unto God for the writings of the Psalmist. He has helped numberless people through the trying experiences of life, because he tells how he went through those same experiences and how he found the way out with victory.

Here in this forty-second psalm, David confesses that he suffered two of the greatest trials of human life: a depressed spirit, and a soul disquieted or fearful. The greatest suffering possible to man is not of the body, but rather of the soul. This soul suffering may have a very definite relationship to the physical man, but it goes far beyond the limitations of the flesh.

There is a deep, dark depression of spirit that shakes the soul to its foundations, and brings the individual to such a sense of despair and helplessness that many have ended life rather than longer endure the fearful agonies of soul. Job experienced this terrible darkness and cursed his day, and wondered why he died not at his birth. Elijah expressed the despair of his soul in the words, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

But all these men came through their hour of trial and found help and encouragement from the Lord. I appreciate the fact that these men of old went through these trials of soul, for they are of help to us today when we find our souls troubled and disquieted.

David said to his soul, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." God is the only hope of the soul, and He is the only One who can give soul health. Just as God brought David through the time of soul trouble, He can also bring you through your hour of trial; so "hope thou in God."

Often we wonder why God doesn't help us sooner, why the delay when we are in such desperate need of divine aid. God's order is always best. He has promised to be with us in trouble;

and, although we may feel forsaken of God, yet He is ever present and changeth not. His promise always is, "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

It may be necessary for us to suffer a while, and through that suffering God will teach us the lessons we need. Thus in the tomorrows we shall be able to comfort others in their time of distress.

God's desire is always for our best, but the enlargement of our human sympathy is made possible only by the increase of our human suffering. I am confident that all of us who have lived the Christian life for a considerable time can testify with the Psalmist, "Thou hast enlarged me when I was in distress."

Let me conclude by repeating the text, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

"Gangplank Consecration"

By W. R. Lanpher*

AGAINST THE background of the busy Embarcadero of San Francisco's water front, we recently said "good-by" to the Bealses sailing for India on the Dutch ship "Rake," and the Eckels sailing for Japan on the "China Transport."

Although the two ships sailed a few days apart, the last minute events were similar. Tired longshoremen, hurrying to get last minute freight aboard; great floodlights turned on the "China Transport," so men would work in the night; a last prayer together with immediate families and a few close friends in the small staterooms which were to be home for a few weeks. Relatives and friends trooping down the gangplank to wait on the pier, with eyes trained above to watch our veteran missionaries at the rail.

Then the one thing that makes it seem so final: The one remaining tie with the U.S.A., the gangplank, is raised up from the pier below and, with a blast of whistles, the ship moves slowly into the bay. It was "good-by" and separation for several years from homeland and loved ones.

We expect, and our missionaries quietly demonstrate, "gangplank consecration." But is there not a consecration as deep and as strong for us who remain at home? As I stood waving to my representatives to India and Japan, it was good for me to examine my consecration. Surely God expects as much from us in the depth of our consecration as He does from our missionaries. God help us as pastors, Sunday-school teachers, laymen, pray-ers, and pay-ers, to match the "gangplank consecration" of our missionaries!

*Pastor, First Church, Nampa, Idaho

*Pastor, First Church, San Francisco, Calif.

Christ in the Shadows

By M. J. Flowers*

(Scripture: John 20:11-18; text: v. 14)

*Standing somewhere in the shadows
You'll find Jesus!
He's the Friend who always
Cares and understands!#*

MARY STOOD at the tomb that first Easter morning—the tomb which held the end of her hopes and ideals of righteousness. It was the first one of the days which we so easily pass over or give a shallow interpretation of because the facts are so readily accepted in our day. Mary was facing the first one alone and without the benefit of our knowledge and conviction. Jesus was dead! About her was the feeling that all was hopeless! The Voice which had brought such comfort and peace was stilled! The great Teacher was no more!

Mary was very much like human beings today—she saw nothing beyond what sight could reveal. She saw the empty tomb and thought that the body of the Master had been removed elsewhere. She had forgotten Jesus' message of the restored temple; she thought only of her grief and despair. She was fully enslaved to material reality so-called, those things which pass away. Mary was much like modern men and women—earth-bound materialists who lack faith in Jesus Christ, who holds the key to all truth in His power!

The shadows of life: How we tremble at the mists that crowd themselves about us and make us to believe in them! Are they real? Yes, we would be very foolish to declare that death does not cast a shadow of sorrow over us. We would be unwise to say that the devil does not spread doubts and fears in our lives. When we have labored and given our all for some great cause only to see it fall around us, or when we are heartbroken at the indifference of professing Christians, who of us can say he does not feel a sense of hopelessness and futility? Yes, the shadows do come, beloved; but, praise the Lord, they are *only* shadows—the seeming reality of nothingness, a trick of the devil to get us to give up our heritage among the saints.

Why do we fear the shadows so much? Is it because we have been taught to fear the dark? After we have given the subject some consideration, we find that the only difference between day and night is the absence of sunlight. Is it because the unknown has lost its appeal to present-day man, who needs only to search out a book, a chart, or a graph to tell him how to get through life? These things smack of this present world. The faith which we as Christians must exercise tells us not to be alarmed at those things which seem to be. The faith which I hold

today tells me not to look at the shadows, but to look *into* the shadows; for in them we may find Jesus, even as Mary did on that morning long ago!

In the shadows of that early morning, Mary learned that feelings were no proper guide to the reality of a resurrection of hope, faith, assurance, and the never-fading joy of a truly born-again soul. May we be more like Mary and look *into* rather than *at* the shadows which may surround our limited understanding.

Shadows contain hope! In the shadows of life, Jesus waits only to be recognized and accepted. He may be unknown and unrecognized, but He is there! Mary found that to be so, and we likewise may find Him in our particular shadows, whatever they may be.

Many of us would not find Jesus Christ were it not for the shadows which force themselves upon us; and it is only as we allow the tempter of our souls to use them that shadows will defeat us. Circumstances press us to our knees; sickness, death, adversity, a sense of uselessness in any cause for righteousness make us to feel the shadows of the Styx around us. In our blind groping for deliverance from sin, or whatever the cause behind the shadow, we are moved to use the words of Mary of old and say, "Where is he?"

When we sense our need, hope comes, for He deigns to draw near and speak our name—"Mary." When Jesus steps forth from the shadows and reveals himself, all thought of the shadows is gone and in its place stands revealed in all His matchless beauty and power the unveiled Christ! With Him is the victory over sin and death and hell! The shadows are gone, and in their stead remains the glory of His revealed presence.

Hope is not for a certain few, but for *who-soever* will look more earnestly into the shadows, praying that the shadows of life might never again hold the fears they once did, because the Light of the World holds forth in them! Shadows are only as we allow them to be. True reality erases that which only seems to be. We may be defeated by the shadows, or we may take them as opportunities for spiritual growth, as we will. Let us look unto Jesus, pleading for a revelation that will conquer defeatism, or anything which may lead to such an attitude.

We'll find Jesus standing somewhere in the shadows; and when we do, He will speak our name, and we shall know that all is well!

Oh, glorious day when the shadows flee away, and Jesus stands revealed in His saving and sanctifying fullness! Some sweet day, all shadows past, He shall be revealed in all His glory! Then shall we know as we are known. In that day the shadows will be gone, the brightness of the Triune Godhead dispelling them forevermore! *Praise ye the Lord!*

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*Pastor, Fayetteville, West Virginia

The Magnetism of Jesus' Words

By Emily Butler

THROUGHOUT the years the words of Shakespeare have lived upon the lips of people. We have made our own the most attractive of his words. This is true of other poets who have pictured in words the loveliness of natural life. We have been drawn toward them by the sheer force of the beautiful.

We listen irresistibly today to those who weave words into charming phrases, or read eagerly what has been written in glowing and sparkling style.

Preserved for us through the long years are God's words of wondrous melody, beauty, and truth, which have in them a magnetism no man's pen can hope to attain.

The words which fell from the lips of Jesus Christ have the magnetism of all the world could furnish with the added glory of divine origin. We can never forget the divinity of Jesus, nor that His divinity must needs add a degree of magnetism which outweighs all other attributes. Nevertheless, we try in our finite way to grasp the infinite magnetism of His words because of the weight of truth hidden there.

Ponder over His words:

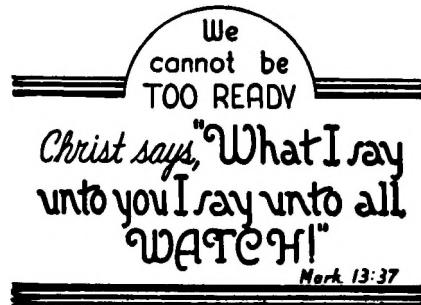
"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." "I am the true vine, and my Father is the husbandman." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15).

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:1-3, 27).

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25-26).

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28-29).



"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14).

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

There could be no more beautiful words for our ears than these, for they speak to the soul with a magnetism which we cannot escape! How all-knowing and far-seeing is our God, who has kept for us throughout the long ages such words to feed our souls with their beauty and truth!

What One Bible Accomplished

By Esther Miller Payler

ONE BIBLE left by a colporteur in a small village in eastern Poland demonstrates what the Word of God can do when it is used. The man who received it was converted through reading it. He passed it on. Each one who read it passed it on, until two hundred came to believe in Jesus as their Saviour.

Years afterward when the colporteur returned, he was amazed at the response. When he asked that verses of scripture be recited for him, one of the men inquired politely: "Did you mean verses, chapters, or books?"

"Are there people here who can recite chapters and books of the Bible?" asked the colporteur in surprise.

The answer came: "One knows all the Psalms; thirteen know the Gospels of Matthew and Luke; two know parts of Genesis; and one knows Isaiah." And so the report went on until it was shown that between the two hundred believers they had memorized practically the whole Bible.

The villagers explained, "We had to memorize the precious words; for if this Bible were lost or taken away, where could we get another?"

Passed from person to person, the Bible was so worn its print was hardly legible. But what mattered that? The Bible was in these people's hearts.

Perhaps their example will help us to appreciate the Bible more, and try to store more of its preciousness in our hearts and memories until it becomes a part of us.

WHY PRAY?

By Milton Harrington*

PRAYER IS the gift and privilege of all. Where—as often we need preparation and training to become efficient preachers and personal workers, the gift of prayer is at the disposal of every soul who ever has entered this world. Men can train other men to become great preachers and orators, but only Jesus Christ can teach men to pray. *But why pray?*

Prayer brings faith in God: Faith is the victory that overcomes the world. Where there is no prayer—no faith. Praying will stop a man from sinning, or sin will stop a man from praying. It is sin that is the ruination of faith. It was Job who said, “Though he slay me, yet will I trust in him” (Job 13:15). Only through constant communion with God was Job able to say this.

Prayer dispels weakness: Hear the boast of Paul, “I can do all things through Christ which strengtheneth me” (Phil. 4:13). Without prayer there is no strength for the work of righteousness. “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31). “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:31). When you feel you are about to let go—*pray*. Satan fears the strength of the praying man.

Prayer moves the heart of man: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matt. 5:44). After the death of McCheyne, the most devout and fervid of Scotland’s sons, a minister called to see his manse and pulpit. The old sexton took him reverently into the library and bade him sit down at his desk. “Now,” he said, “put your elbows on the desk and your face between your hands, and bow your head. Now let the tears flow. That was the way my pastor studied.” Then the sexton took him to the church and made him stand at the pulpit, open the Bible, and again put his face between his hands and bow his head. “Now,” he said again, “let the tears flow. That was the way my pastor preached and prayed.” His praying moved his own heart.

Prayer moves the heart of God: “Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken . . . And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul

before the Lord . . . Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him” (1 Sam. 1:13-17).

The Christians in Jerusalem called a prayer meeting in one of the homes in behalf of Peter, who was in prison; they prayed until the heart of God was moved, and Peter was delivered (Acts 12:1-19).

God is moved over your sins—your prayer can move Him to forgive them. Your praying never will move God any more than it moves you. Read about Hezekiah’s prayer for longer life (Isaiah 38:1-5), and see how greatly moved he was when his praying moved God to answer.

The Holy Ghost

In Aggressive Christianity

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).

But ye shall receive power, after that the Holy Ghost is come upon you (Acts 1:8).

IT MUST be manifest, I think, to every spiritual and thoughtful Christian that there is a great want somewhere in connection with the preaching of the gospel and the instrumentalities of the church at large. That there are blessed green spots in the wilderness is quite true. But when we find how few and far between these green spots are, and what a tide of lamentation as to the deadness of Christian churches, we cannot help feeling there is a great want somewhere. It is almost universally admitted that, with the great amount of human effort, there has not been a corresponding result. Numbers of ministers admit the same thing; they say: “Yes, it is a sad fact. I think I preach the truth. I pray about it. I am anxious for results. But, alas, the conversions are few and far between; and, in the mass of instances, superficial.” Now it behooves us to ask before God, Where is the lack? What is the want?

I love the Word and regard it as the standard of all faith and practice, and our guide to live by, but it is not enough of itself. The great want is not the truth, for there never was so much preaching of the truth, or such a wide dissemination of the Word of God; yet, comparatively, where are the results? We should not only ask, Are people converted? but, What are they converted to? What sort of saints are they? You had better let a man alone in his sins than make him believe he is a Christian when he is not. I will never pander to things as they are for fear of the persecution which follows trying to put them right.

Thousands of sermons are preached in perfect keeping with the Word of God, yet they will be

*Pastor, Melrose, New Mexico

Starting a home mission campaign? Use the special "Crusade" issue (September 11) of the *Herald of Holiness* to attract the people and give them the vitality of the doctrines and faith of the Church of the Nazarene.

perfect failures, and nobody will know it better than they who preach them. Now what is the reason? There are the unconverted; they come to be operated upon Sunday after Sunday, like a door on its hinges, but they do not get enough power to lift them into salvation. What is the matter? God is not changed. Human hearts are not changed. The gospel is the same power it ever was. Now I almost unhesitatingly assert that the great want is *power*. And I want to remark that this power is as distinct and definite and separate a gift of God as was this Book, as was the Son, or any other gift which He has given us. It is distinctly recognized as a distinct and definite gift accompanying the efforts of those who live on the conditions on which God can give it to them.

THE SECRET OF INSPIRED SERVICE

It is the power of the Holy Spirit of God in the soul of the speaker, accompanying His Word, making it pierce to the dividing asunder of soul and spirit, "until ye be endued with"—not the truth, not faith, but "power." I find people who go to work trusting in their own efforts. Numbers of people have come to me, who have been at work in churches, confessing they had seen little result. They say, "Do you think I ought to go on?" Go on assuredly, most decidedly, but seek a fresh inspiration.

Now this is how I account for the want of results—the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost. I would rather have a little child with the power of the Holy Ghost come to help, bless, and benefit my soul than I would to have the most learned divine in the Kingdom without it. For it is "not by might, nor by power, but by my spirit." When you have learned that, you will be made; when you have experienced it, you will lay hold on God. It is not by any kind of might, or intellect, or learning, or eloquence, or position, or influence; it is not by any sort of man's power, but by "my spirit," saith the Lord of hosts. Here is the secret of the Church's failure. She is like Israel of old. She hath forgotten the God of Israel, in whom her strength is. If you will read the history of the Church from the beginning, you will find that just to the degree that the Church has increased in the material she has decreased in the spiritual.

THE TRANSFORMING BAPTISM

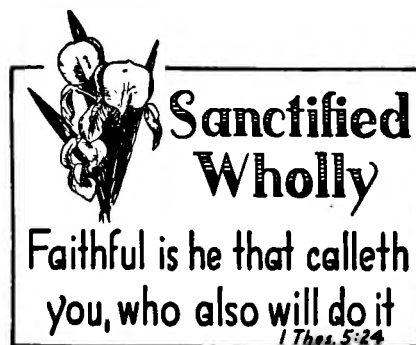
We poor, helpless creatures put some trust in the creature; but when God makes us realize our own nothingness and inability, and gives us hold of Him, with the grasp of despair, then we will begin to be of some use, and never until

then. It is God who worketh in us and by us. Although Paul could have preached with enticing words of man's wisdom, he eschewed this as he would the devil. Take the Bible with you on your knees before the Lord—now, Lord, show me the meaning of this. There will come light which will reveal it. Can we have this power equally with the early disciples? We equally need it; we are very much like them, and they were very much like us before Pentecost.

Jesus said to Mary, "Go . . . tell my disciples and Peter." Mary, perhaps, would have left Peter out, after his shameful denial of the Lord; and for fear of this Jesus said, "And Peter." Whether you have denied Him once or thrice, or with oaths, if you will only come and comply with the conditions, He will heal you and baptize you with power. Oh, what they were before Pentecost, and what they were after! Poor Peter, who could not stand the questioning of a servant, and what a valiant soldier he afterwards became for the Lord Jesus Christ! Now this baptism will transform you as it did the disciples; it will make you all prophets and prophetesses.

We need it because our work is essentially the same. The great thing to be done by this power of God is to subdue the naturally rebellious heart of man. That is a superhuman work. You may enlighten a man's intellect, civilize his manners, reform his habits, make him a respectable, honest, industrious member of society without the power of God; but you cannot transform his soul. All the sham conversions, all the people whose lives and opinions have been changed by anything short of this power, will be wood, hay, stubble. It is the prerogative of the Spirit of God. Therefore we want this Spirit to do this work. You set yourself to subdue that soul to obedience!—without the Spirit of God. Oh, no! you want that Spirit.

And what is our work? To go and subjugate the world to Jesus—everybody we can influence—and make them realize that He is their lawful King and Lawgiver. Dare any of us think of it without this equipment of power? Can we have it?—we are of no use without it. This is the reason of the effeteness of so much professed Christianity; there is no Holy Ghost in it. We want to be able to go to the deaf with the voice of God, and make him to hear. This is what we want.—CATHERINE BOOTH, in the *Gospel Banner*.



A Light in the World

JESUS SAID: "I am the light of the world." He also said to His disciples: "Ye are the light of the world." General Evangeline Booth was certainly one of Jesus' lights. As far as its presence in physical form is concerned, this light went out July 17.

General Booth was born in 1865, the year her father organized the Salvation Army. As a girl in her teens, she took up the battle against sin in the Salvation Army, and her enlistment was for life. From youth to old age, her light shone forth with unusual brilliance.

Commander Eva, as she was called in the United States, was a fighter. At twenty-three, she became head of all of the activities of the Salvation Army in London. Her enemies protested against the street rallies of the Salvation Army, and Miss Booth took the matter to the courts and finally won out. The House of Lords granted her full freedom to conduct her evangelistic meetings. This is just one incident which indicates that Commander Eva did not hesitate to go to battle for the right, even against great odds. Her will to win for the right was a shining light throughout her outstanding career.

The beautiful light of mercy radiated from this woman's life. She hated sin, but loved the sinner, and never lost hope for him. One of her many famous sayings was: "A man may be down, but he's never out." As a girl, she lived by choice among the poor of London's slums. Her desire always was to lift up the fallen and care for the dying.

Commander Eva's light of mercy manifested itself in social work. In many and varied ways she visited the fatherless and widows in their affliction. She established libraries, schools, hospitals, industrial homes, a convict-redemption program for prisoners released from jail; and in the first world war she led the Salvation Army into many undertakings for the servicemen and their families. Her religious light was practical; it went forth in many lands to help meet the needs and heal the ills of mankind.

Above everything else, Commander Eva was an evangelist. She never permitted anything else to take precedence over getting people to God. Along with all of her social work, she realized that there was a deeper need in the heart of man. Men must meet God, not only in conversion, but also in sanctification. In the last analysis, this was the only hope for a sinful race. She was a preacher of the gospel of Jesus Christ, and she did not hesitate to preach it on the street, as well as elsewhere.

Commander Eva was a born leader. She was head of the Salvation Army in the United States for thirty years and then became international commander in 1934. She retired from this last position in 1939. General Evangeline Booth has

EDIT

Stephen

left us, but the light which shined forth from her life will continue to minister to this sinful world for many years to come.

Your Valuables, Not Your Trash

IT IS INTERESTING what some people want to consecrate. They claim to get saved and then seem eager to get sanctified. They also give some evidence of being willing to place their all on the altar; but they start out by dedicating their tobacco to God, or their lodges, or some other similar possession or habit. They fail to realize that God does not want our trash or sins; He wants our valuables. First, we must get rid of our sins, for they separate us from God, and then come and present to Him our gifts and ourselves. These are valuables, and can be used for God's glory.

THE FIRST STEP in consecration is to give up one's financial riches. He who would present his all to God must lay his money on the altar. It is not easy to go down in your "jeans," get your pocketbook out, place it on God's altar, and take your hands off completely. I have seen more than one person struggle over this requirement. It is said that the barbarians who rushed down on the Roman Empire many years ago often held their right, or fighting, hand out of the water when they were baptized and professed Christianity. They were ready to break with many other things, but not with their right to fight. So it is with many when it comes to consecrating their money to God. Nevertheless, there can be no hesitation here if you want the blessing of entire sanctification.

A lot of people talk about tithing and the giving of offerings. This every Christian should do, but the sanctified man has gone beyond this. He has laid all of his financial riches on the altar. He, too, should tithe and give offerings, but such action is only a constant reminder to God and himself that all that he has is God's, and any time the Owner needs it, all that He has to do is to ask for it.

Some years ago, one of our schools was about to be lost to our church. At a Sunday afternoon

RIALS

ite, Editor

service, an offering was taken to save the institution, and a man arose and pledged his home—all that he had. He was a man with a family, and some remonstrated with him about it; but he said that home was already God's, and on that occasion God only called on him as His steward actually to turn it over to Him. This is not fancy or fanaticism; it is in line with the teaching of the Bible and of the holiness movement. I am ready to admit that this was an exception. God does not often call on His steward to transfer to Him all that he possesses in the way of houses and lands; but that is His prerogative, and every sanctified man knows it.

THE CHRISTIAN who would give his all to God must consecrate his family riches. In other words, he must place his loved ones on the altar. As we used to say in the early days of the holiness movement, he must die out to his kinfolks. This does not mean that he will necessarily break with them, but it does mean that he will not allow his love for them to interfere with his relation to and service of God. God will be first from then on, and not even his relatives will be allowed to enter into rivalry with God for his affections.

In Oklahoma, some years ago, I stayed in a home where the wife had broken with the faith of her father and mother. When she finally was saved, sanctified, and joined the Church of the Nazarene, her parents wrote that she was disinherited, and also that they never wanted to see her again. This was not pleasant for her, but she did not change her course. Already she had put her parents and all of her other loved ones on the altar. This meant that, if it came to the place where it was God or her parents, there would be no question as to which she would choose. Not many who have consecrated their all have their consecration challenged in this way, but they are ready for it to be and know beforehand what course they would take. It means just this, my friend, to go all of the way with God.

CONSECRATION also means that we must die out to our friends. It must be settled forever that they will not be permitted to limit or disturb our obligation to God.

Social Riches This may or may not demand a complete break with them. It may or may not bring their scorn upon us; but, whatever their attitude, we have already

made up our minds where our loyalty belongs and where it shall be directed.

The last bridge to be burned by one young man was his teen-age friends. Most of them were moral young people; but few, if any, were saved—much less sanctified. It was not easy for the young Christian to die out to their friendship and the fact that they might make fun of his determination to go all of the way with God. At the last, he placed them all on the altar, and thus died out to what they might think, say, or do. Soon the victory was his; the refining fire of God's love went through his soul, and he went on his way rejoicing. Yes, all that one has—financial, family, and social riches—must be laid at the feet of Jesus if we would make a complete consecration.

I Got a Shock!

MY CRUSADING spirit got on the move the other day. I started out to find a grocery store in our section of Kansas City which did not sell intoxicating liquors. I ran on to two. No doubt it was my dumbness or lack of sophistication as to such matters which made me think that all stores where liquor is not sold are owned by hotheaded prohibitionists. However, such is not the case, as I discovered. When I asked if they sold liquor, they answered in the negative and began immediately to apologize for what they undoubtedly considered a serious shortcoming on their part. At the first store I was told that the drugstore next door sold liquor, and if they started it, it would only mean that neither of them would make anything. Nothing but regret characterized their attitude. Evidently they had not been moved by any conviction against selling the stuff. At the second store the situation was no better. Their excuse was that one not only had to pay the usual license, but he had to give a handout of a thousand dollars or more to those in charge of this part of the state government in order to get it. I do not vouch for the truth of what they said; I am only passing on their statements. I came back home shocked and wiser. What is our world coming to? I must confess that I cannot feel especially obligated to trade with either of these stores. Do not get me wrong; I do not say that all grocery stores where liquor is not sold are like these; but, so far, they are all that I have found in our part of Kansas City.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? (Romans 6:16).

To see a six-foot, two-hundred-pound man mastered by a two-inch one-eighth-ounce cigarette appears to be so silly, if it were not such a tragedy.—E. F. WILDE.

Home Missions and Evangelism

Roy F. Smee, Secretary

New Church in England

SUPERINTENDENT George Frame reports the organization of a new church in Portsmouth, England, on July 2. Twenty-seven members signed the charter roll, and others are expected to join in the near future. The Sunday school is averaging about 120. They have purchased a brick and slate building, in very good condition, which seats 250 people. Portsmouth is a famous naval base on the southern coast of England, across the channel from France. It is a city of 200,000.

The British Isles District is definitely on the move. They made a splendid gain of 11 per cent in membership during the past year. There is the possibility of another new church in London in a good residential section. A student team from Hurlet Nazarene College has been holding a tent campaign in Derbyshire, with good results. Three mansees were purchased in July across the district. Belfast is laying the foundation for their new building, and others are going ahead with plans. May God bless the Nazarenes in the British Isles.

Attention—G.I. Student Preacher

A splendid opportunity is open for a G.I. student preacher interested in pastoring a district-sponsored home missionary church while attending a state university. If interested, write to Rev. W. H. Deitz, superintendent of the South Dakota District, P.O. Box 703, Mitchell, South Dakota.

CENTRAL OHIO

It was my privilege to preach in a great home missionary service during the assembly of the Central Ohio District. The spirit of the assembly was most encouraging. At the close of the service, the assembly adopted a partial report of the Ways and Means Committee which set up an adequate home missionary budget that equaled one-half of the district budget. The move was to relieve, in part, the dependence upon district tours for home missionary finances. The report was adopted without a dissenting voice, and a number of the pastors voluntarily increased their allotments.

It is no wonder that Central Ohio Nazarenes are willing to support home missions to such a liberal extent. They have a vivid picture as to what the home missionary dollar will do in their own district. Under

the superb leadership of Dr. H. S. Galloway during the six and one-half years he has been district superintendent, they have invested \$24,168 in home missions, and in return they have twenty-one new churches added to the district during that time. These churches have a membership of 569 and own property valued at \$88,960. This last year these twenty-one churches—the youngest a few

days old and the oldest only six years old—paid back into the channels of the church over \$43,000 for all purposes. Think of it! Where else can you invest a little over \$24,000 over a six-year period and realize such numerical and financial returns? Only in home missions is this possible. All our future advance, at home and abroad, depends to a large extent on home missions. This group of Central Ohio churches paid into the General Budget almost \$1,900 this past year. So even foreign missionary advance depends on home missions.

Yes, home missions pay!

THE QUESTION BOX

Conducted by Stephen S. White

Q. *What do you think of a Christian who asks the board of a Church of the Nazarene to recommend him for a license to take over a store which sells beer and wine to carry out?*

A. In the first place, I do not believe that he is a Christian. Second, I think he has a lot of "brass" to call on anybody from the Church of the Nazarene to recommend him for such a business. Third, I am sure that no board of a Church of the Nazarene would recommend a man for a license to run a beer and wine store. The Church of the Nazarene is against the liquor business, first, last, and all of the time.

Q. *I heard a Bible teacher say one time that she thought that during the tribulation the unsaved would be given a chance to repent. Please tell me what the purpose of the tribulation is, and if children will still be born into the world during that time, and what will become of them?*

A. I am not in any sense an expert on the time of tribulation. It is generally thought of as a time of seven years between Jesus' coming for His bride and His return to establish His kingdom upon this earth. The last half of the seven years is thought of as the Great Tribulation. Even the best students of this period disagree as to just what will take place during the tribulation. Therefore, I cannot hope to give the final word about it. However, I would say, first of all, that I believe that children will be born then. Second, some men who are thought of as quite reliable in their thinking on these matters believe that some will be saved during the tribulation. They base their belief largely on Revelation 7:14. Still,

they do not believe that those who have rejected Christ during the Gospel Age will likely come to Him then. Those who are converted will be from the Jews and those from the far parts of the earth who have never before heard of Jesus.

The writer of this question says that she is worried about her family's being ready to meet God, and that it would be a comfort to her if she thought that they might have a chance to get to God during the tribulation. As to this, I would say that I do not believe that the tribulation will come soon enough to give any of our immediate families a chance. This means that all of us who have loved ones who are unsaved should be burdened for them now, and do everything that we can to reach them for God.

Q. *Do you think that it is wise to have altar calls and long pulls after every service, both Sunday morning and evening? I do think that the altar ought always to be open for someone who is hungry, but I am wondering about continuous pulling at people to get them to the altar.*

A. I do not believe that any fixed rule can be laid down for every situation. Further, I do not think that there is a tendency to overdo altar calls in most of our churches today. Nevertheless, I have never been able to see the value of a long altar call at the close of every service when, as a rule, there is no response. It seems to me that such a procedure tends to drive people away and at the same time make the altar call too common. Still, we must always remember that the chief thing is to get men to accept God, and that no two men will ever do it in exactly the same way. David's sling and stone

killed the giant, Goliath, in spite of the fact that some were skeptical as to the method used. I have lived long enough to find out that one leader can follow another who has been very successful and be just as successful as his predecessor, even though he employs an almost altogether different set of methods.

Q. Does Acts 1:25 mean that Judas fell only from the ministry and apostleship, or does it also imply that he fell from his spiritual status?

A. I think that it refers particularly to the fact that he fell from his ministry and apostleship, but implies that his fall from his ministry and

apostleship was based on his backsliding, or defection from God in his heart. The last part of the verse means that he is going to a place that his sinful, backslidden nature will be at home in, or has fitted him for. It was his break with God which caused him to turn away from his ministry and apostleship.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

The Training School

WE WANT to report that we feel the C. Warren Jones Indian Bible and Training School is an outstanding success. Our young people who attended for just one year have really proved that it pays in great dividends. They are working like troopers helping fix up the mission and grounds. They spend their evenings going many times several miles, praying, singing, and testifying. We can certainly see the effects of it, for many are coming from hogans where they have their prayer meetings and are seeking God. There seems to be more conviction for sin than we have ever seen before here among the Navajos.—*THE WALLINGS, American Indian District.*

And from Gazaland Sister Grose writes: "God has visited us! I spoke to you of the revival that was to be held among the workmen. God blessed those services. The workmen's wives began to come to the services, and when the altar was opened practically all began to seek. Last Sunday we had two closing services. Around fifty were at the altar that day. I wish you could have heard them pray. They were not cut and dried, as people sometimes pray who have been going to church for years. Their testimonies thrilled our hearts as they told of their past lives and of how they were now going to be Christians. Yesterday, Wednesday, prayer-meeting day, the altar was lined about four deep. Practically all were praying again, some for strength, others because of demon things in their kraals. Today one of the workmen said that his wife wanted him to call the witch doctor to do some smelling out but that he refused, for he wanted to be a Christian. We need wisdom and a vision to see their needs and to help them become established."—*W. C. ESSELSTYN, Superintendent, Africa.*

The Word

The American Bible Society has adopted a budget of \$3,146,000—\$800,000 more than last year—in an effort to speed world-wide distribution of the Scriptures. A large part will be used for Scriptures for Japan. Plans also call for sending 209,000 Bibles, 300,000 Testaments, and 2,000 Scriptures for the blind into Germany's western zone.—*Moody Monthly.*

We are getting settled into the work more and more, until it seems now that we never were away. Mr. Mischke, who is in charge of the district here, is starting the regular fall revivals this week, which means that he will be away and out on the district most of the time from now until the last of June. I will be with him part of the time; but since I teach some classes in the high school here, I cannot be away always. Our hearts are so burdened for a real outpouring from heaven, and we believe God is going to hear and help us. Just last week we had our regular quarterly meeting with the national workers, and several times a real spirit of praise or prayer came upon the entire congregation. Hearts were melted and broken up, and a real burden for the lost all 'round about us came upon the workers. We felt that this was a wonderful beginning for some real revivals in the churches over the district.—*MRS. VELMA MISCHKE, Africa.*

CUBA

South of the Gulf Stream, where flying fish play,
There lies a long island that is sunny and gay.
Its beaches are creamy, its waters deep blue;
Its moonlight is dreamy, and hurricanes few.
Its hills with hardwood and minerals abound;
Pure rivers leap up from its fruitful ground.

In colorful valley and wide, verdant plain
Feeds the great Brahma, and grows sugar cane.

All nature sings anthems, but not so the men.
They're seeking for pleasure in channels of sin.
There's baseball in autumn, and carnival in spring;
Winter and summer frivolity's on wing.*

Their religion costs nothing for heart nor for head;
Their creed, though ancient, holds a faith that is dead.

Its practice is formal; its power is of men;

It gains its converts by weapon or pen.

The black men bow over snail shells and blood;

The white bribe dead saints with a paper rosebud.

Nanigos cut the heart from a stolen child

And dance by a drum till devotees are wild.

Cathedral processions at Easter time
Move piously churchward, then gorge rum and wine!

Though palms wave softly and beauty paints skies,

Man blind in evil calls out as he dies.
All through the night of spiritual dark.

The Christian hears weeping when stopping to hark.

Back in the mountains or down by the sea

The fearful, the repentant are calling to me.

And I, who know Jesus and have life from above,

Must tell of His pardon, must tell of His love!

Don't tempt me with home or say talent is lost—

There are souls to save at whatever cost!

LYLE PRESCOTT, *Cuba*

How often do we find ourselves complaining about some condition that, even though the opportunity afforded itself, we would exert but small effort to change!—*MARY SANDERS.*

Religious News and Comments

Edited by Delbert R. Gish

SOME NON-CATHOLIC denominations (e.g., Episcopal and Presbyterian) are now taking an aggressive instead of a defensive attitude on the question of mixed marriages of their young people with Roman Catholics. With the Catholics it has been standard practice to demand that Protestants who marry Catholics shall renounce their own faith and vow to bring up their children as Catholics. These Protestant denominations are incorporating rules and resolutions into their disciplines which counteract and vigorously oppose the Catholic practice. It would not seem out of line for Protestant churches to insist that if their members marry Catholics there should be a promise to raise the children as Protestants. Perhaps this kind of counteraction will serve to deter mixed marriages, which are seldom completely happy.

Fifty-five per cent of the school population of New York City is in parochial schools, according to a report.

From a meeting of scientists in Paris comes the opinion that smoking is the cause of the tremendous increase in lung cancer. Each year 20,000 Americans die of this disease. It is said that most men with lung cancer have smoked at least twenty years.

Most of the readers of this column will have noticed from their newspapers the announcement of the death of General Evangeline Booth of the Salvation Army at the age of eighty-four. She began in London at the age of fifteen to do religious work in the slums of East London. Later she was a leader in the United States for thirty years. In 1934 she was made international commander, and retired in 1939. She was universally respected, and such men as General Pershing, David Lloyd George, and President Wilson paid tribute to her during her lifetime.

New York State Supreme Court Justice Anthony J. De Giovanna gave an important decision concerning the released-time religious program in his state. On June 19 he ruled that this program is legal and had "never meant freedom from religion, but freedom of religion." He pointed out

that "to permit restraint upon state and local educational agencies which are lawfully authorized to grant released time to our young citizens who wish to take religious instruction would constitute a suppression of this right of religious freedom." In a few well-chosen words the judge has aptly expressed a principle that many forget.

Dr. Roy L. Smith, national publishing agent of the Methodist church, has made the estimate that perhaps ten times more religious material than ever before is being used by secular newspapers and magazines at the present time. He said "that 500 American dailies are using some kind of definite religious material."

The first Sunday service of the Kansas City Evangelistic Crusade was attended by more than 12,000 people, and an estimated 3,000 were unable to get into the auditorium.

One of the great stories of the last war was that of the conversion of Jacob DeShazer, one of Doolittle's raiders who was captured and placed in a Japanese prison camp. There he read the Bible and became a Christian, and since the war has returned to the Orient as a missionary. But the story goes on, just as it always has. After the war, Mitsio Fuchida, the chief commander of the air armada which struck Pearl Harbor, settled down in Japan as a

farmer. He had had twenty-five years of service in the Japanese navy. DeShazer's pamphlet, "I Was a War Prisoner in Japan," fell into Fuchida's hands. Through it he was converted and has become an earnest Christian.

The Resourcefulness of Jesus—

By Peter Wiseman

Jesus . . . took the loaves (Luke 9).

IT IS TRULY wonderful the little things that Jesus took and used to great account, the marvelous lessons He gave us through the use of such little things: the miracle of great power through the "loaves," the path to true greatness through the "child," the lesson of humility through the "towel," the cost of our redemption through the "cup."

The use of little things in a great spirit for a great purpose is within the reach of all. God has placed at our disposal that which will enrich human life, if we will "catch the vision," and help ourselves to grace in order to use such for Him.

The disciples would send the multitude away hungry, but Jesus said, "Make them sit down"—"Give ye them to eat." The disciples said, "We have no more but five loaves and two fishes." However, they did what Jesus told them to do, and He did the rest.

We begin our study of the text by considering—

Jesus took five loaves to meet the need of a multitude of people. He took five little things to do a big thing. Our modern way usually is to take some big things to do a little thing, and often the thing done has to be "redone" to be of any use. "Not many mighty, not many noble, are called"; rather "the weak things . . . to confound the things which are mighty: . . . things which are despised, hath God chosen, . . . that no flesh should glory in his presence" (I Cor. 1:26-31).

There is not only a supply in God to meet every human need, but also there is an abundance of supply. We begin drawing on that supply by faith and obedience, and as long as we exercise faith and obedience the supply is there. It never runs out! He took what was at hand and wrought the miracle with it. It is not what we have not, but what we have that counts! We should use what we have to get or reach what we have not. "Little is much if God is in it," and when in His hands and blessed by Him, the end is surely not yet!

CHARACTER

By Sam L. Miller

*Not what you wish or hope to be,
Not what thy friends may think of thee,
But what thy God doth in thee see,
That is character!*

*More precious far than wealth or gold,
Or pomp, or power, or fame untold,
Upon the books of God enscribed
Is found your character.*

*For wealth and gold will soon decay,
And pomp and fame soon pass away;
But now and through that judgment day
Will stand your character.*

*And there your record you shall see,
Through time and all eternity!*

NEWS OF THE CHURCHES

Dr. C. Warren Jones writes: "Mrs. Jones and I have been here at the Nazarene Indian School (Lindrith, New Mexico) for four weeks; have preached once each Sunday and worked hard getting things ready for the opening of the school early in September. The teachers and helpers this coming year will be Rev. and Mrs. A. H. Eggleston, Rev. and Mrs. R. U. Metzgar, and Mr. and Mrs. Wilbur Sheeler. We are delighted to be able to get these fine people. Brother Eggleston is to be the principal. If any of our people want to get in touch with the school, write to Nazarene Indian School, Lindrith, New Mexico. We are now leaving for Tucson, Arizona; the board of First Church has asked us to supply the pulpit for seven Sundays while a change in pastors is being effected. Beginning September 17, we will be in the Midwest and East for two months of deputation work."

Rev. Roy R. Lewis reports: "After five full, fruitful years as pastor of our church at Albany, Indiana, I am resigning to enter the work of full-time evangelism. In 1945, I left South Gate, California, to conduct a revival at Alexandria, Indiana, at the close of which God definitely led us to pastor our Albany church. Since our coming here, God has given us a complete new church and a seven-room parsonage; membership has grown from 22 to 73, and the Sunday school from an average of 30 to 110. It has been a real joy to work with this people and our fellow pastors. During this past year, with the permission of our church, we conducted revival meetings at Southside, Muncie; Geneva, Hopewell, and Luray, Indiana; also a one-week meeting at South Gate, California. God has providentially opened the door for us to enter the field of evangelism, and we have resigned as of August 15. If you desire our services, write us, Route 1, Albany, Indiana."

Leverett Brothers, evangelists, write that, due to a cancellation because a pastor is moving, they have an open date, September 27 to October 8. They would prefer to slate this time in the central states. Write them at Lamar, Missouri.

Evangelist Donna E. Key writes: "After serving as missionary evangelist for more than fourteen months, I, with Rev. Miss Helen E. Kelsea, who is a very accomplished preacher, singer, and musician, am returning to the field of evangelism. Miss Kelsea is well known in holiness circles, having been superintendent of Peniel Mission in Los Angeles, California, for three years. More than one year ago, the Lord led me to this great field of mission work. Peniel Mission is more than a mission—it is a great

holiness evangelistic center from which hundreds of substantial converts and church leaders have come. It is a fruitful field. We pray with more than one thousand souls each year, many of whom are serving God very capably in their respective fields. At present Miss Kelsea and I are in revival work in Portland; the Lord willing, we go from here to New Mexico. We are glad to inform our friends everywhere that we plan to give our time to evangelism in the churches. If you need workers for youth revivals, holiness conventions, church revivals, or week-end conventions, write us at 3300 N.E. Holman, Portland 11, Oregon. Revivals are our hope in this world crisis!"

Daily Prayer

By Margaret N. Smith

*God help me to remember this,
When I am tempted to forget,
That every trial I must face
Is one that Christ before me met.*

*Let me remember, as I walk
Along life's road from day to day,
That Christ was here before me
And His footsteps light the way.*

*And no matter what my burden,
I shall never suffer loss;
For His grace is all-sufficient—
Oh, there's glory in the Cross!*

Evangelist N. B. Herrell writes that he has an open date, August 7 to 18, also September 1 to 13. Write him % Nazarene Publishing House, Box 527, Kansas City 10, Mo.

Evangelist Lum Jones writes: "I have an open date, October 3 to 15; will be in Oregon, so would like to slate this time anywhere in the Northwest, or back in Colorado, since I'll be in Wyoming later. Write me, 630 West 9th St., Ada, Oklahoma."

Evangelist W. L. Williams and wife report: "God has been blessing and giving us some good revivals in our Nazarene churches. We have enjoyed working with our good pastors and their people. We have some open time for this summer and a few fall dates open. Write us, 3836 North 14th St., Phoenix, Arizona."

Rev. V. B. Atteberry writes: "As we look back upon the assembly year drawing to a close we give thanks and praise to God for His presence, leadership, and blessing in our work here in Gladewater, Texas. Our people have stood by faithfully with their prayers, support, and encouragement. We have enjoyed the work of the pastorate, and the outlook for the church here is good. We have resigned the work as of assembly time, and after September 1 we will be open for revival work anywhere. We shall be glad to work in week-end meetings or holiness conventions and/or revivals. The standards and work of our church are our delight, and it will be a joy to work for God and the church any place. We want to help carry forward the full program of the church. Address me, P.O. Box 533, Gladewater, Texas."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 20: John, Preacher of Repentance

Scripture: Luke 3:7-20

GOLDEN TEXT—Bring forth therefore fruits worthy of repentance (Luke 3:8).

John preached repentance as a means to an end, and not as an end in itself. Men must repent, that they might be baptized with the Holy Ghost and with fire. That is the message of Luke 3:16.

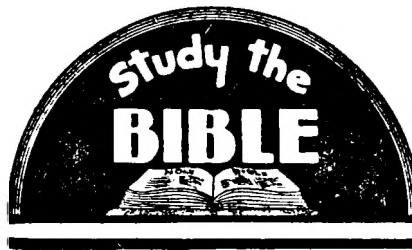
Without a doubt the best-known and most-loved verse in the Bible is John 3:16. Childish lips prattle it and mature saints feed on it. It is a great bit of scripture: some call it "the gospel in a nutshell." But Luke 3:16 deserves some attention too. To us as holiness people it should be committed to memory, for it is "the

full gospel in a nutshell." It suggests a better baptism than that of John; a burning flame reaches up through the tears of repentance. Luke 3:16 is John 3:16 plus Pentecost. It is a symbol of what this Christian era needs desperately. Forgiveness must not be emphasized less, but neither must it be allowed to eclipse the utter need for heart-cleansing. Don't neglect John 3:16, but put Luke 3:16 on your scriptural *must* list. In days of tension we need the presence of the Spirit to keep dispositions on an even keel.

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

Rev. E. Paul Ridings writes: "After serving as pastor of our church at Crescent, Oklahoma, for nineteen months, we have resigned to enter the evangelistic field. Just recently we labored in two home mission campaigns on the Northwest Oklahoma District; at the close of the campaigns, churches were organized. In both campaigns Brother Bruce Wade of Dallas, Texas, assisted us as song evangelist. I surely appreciated his good spirit and able singing, which is blessed of God. Ordinarily, I will be traveling alone; but when and where dates can be satisfactorily arranged, Brother Wade may be secured to work with me. Write me, 708 N. College, Bethany, Oklahoma."

Evangelists Ira and Naomi Fowler report: "As we come to the close of our assembly year, our hearts rejoice in the thought that this has been the most blessed and victorious year of our ministry. During the year we have preached in 20 revivals, have seen 600 souls seek God in His saving and sanctifying grace, and more than 100 of these are now Nazarenes. Many others have sought God for healing, and some hard cases received the touch of the Great Physician. We have one date open for this fall, November 28 to December 10. We carry a complete program of preaching, singing, music, and our own gospel poems. If interested in this open date, or dates for next year, write us at Hollywood, Maryland."

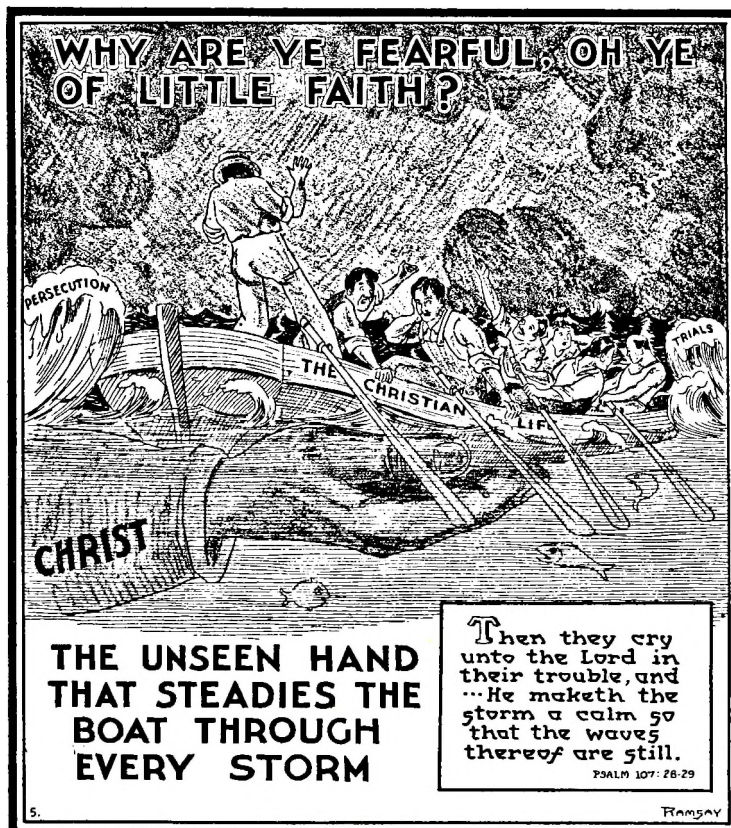


Revs. N. A. and Myrtle Malmberg report: "Last year it was our privilege to work with the good people of Garfield, Washington. We rejoice with God for a seed-sowing time which we feel will bring forth fruit. The people of the community received us very graciously. Two revivals, with lasting good for the church, were conducted by Rev. T. P. Dunn and Rev. R. L. Hobza, with Miss Neva Newell as song evangelist in each meeting. The workers were greatly loved and appreciated. God has given Garfield a good church building, and plans were made for the church to be redecorated on the outside this summer. God has wonderfully touched our bodies and led us back into the Indian work. We have been appointed to serve the church as missionaries to the North American Indians in Valley Center, California, under the good leadership of Superintendent D. Swarth. It was not easy to leave the Northwest District, for Superintendent E. E.

Zachary is a wonderful man of God. His beautiful spirit of love and kindness will never be forgotten. A fine spirit prevails on the Northwest District. We are so happy to be among our Indians again; there are many wonderful people for whom Christ died among the Mission Indians in these mountains near San Diego. God is blessing as we visit among and preach to these Indian people. Please pray for them and for us."

Lula, Oklahoma—This church had been without a pastor for almost one year when we came last March. Through the faithfulness of Sister Cora Smith, the Sunday school had been kept going; and on our first Sunday, we had twenty-five present. Recently we had a two-week revival with Rev. Cleon Powell, our pastor at Stonewall, as the evangelist. He preached with the unction and power of God, hearts were stirred, and the presence of the Lord was felt in the services. Sixteen souls prayed through to victory at the altar, and the meeting closed with a great altar service on Sunday night, July 16. Nine fine young people were received into church membership. On the closing Sunday we had eighty-nine in Sunday school. We thank God for His blessings.—R. G. Hoggatt, Pastor.

Evangelist Robert S. Bradley reports: "We are happy to report the many victories the Lord has given us during the year. In displaying our life-size painting of the Last Supper, we place emphasis upon Jesus Christ, our unleavened Bread, the wine of Calvary for the remission of sins, and the eradication of sin from the heart as a second definite work of grace. The Holy Ghost is honoring our ministry, blessing the saints, and giving us many precious souls for pardon and cleansing. We had gracious meetings at Columbia City, Indiana, with Pastor Brace and good people; at Payne, Ohio, with Brother Reed and his people; at Punta Gordo, Florida, with Sister Snyder and her group of faithful folks; and at Fort Myers, where we also assisted in their building-completion campaign. Brother Henry Cooper is the good pastor, who also assisted us in other meetings in the Fort Myers area. Had a good meeting with Brother Elbert Labenski at Uleta, where our fine folks have completed a very beautiful church; also at Hialeah, Florida, where Brother John Maurice is doing a fine work. Here we assisted in the building campaign. Before we left, these Hialeah Nazarenes had purchased three lots and had started building. I preached twice at Miami Beach Hebrew Mission. It is said there are now over thirty-one thousand Christian Jews. Several have found Christ in our Miami Beach efforts. At Murray Hill Church, Jacksonville, we had a splendid meeting with Pastor James Hamilton; also assisted in their building campaign. More recently we have had some fine meetings with our good folks at Churubusco, Indiana, with Pastor Mar-



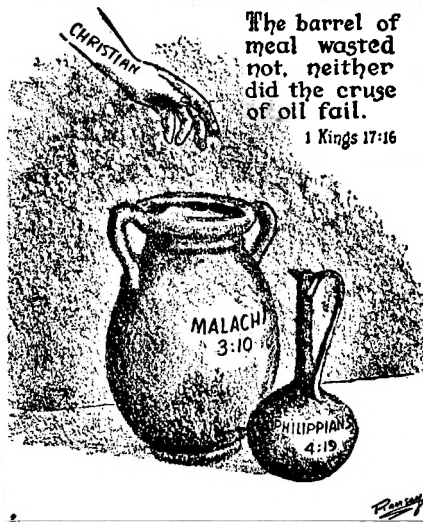
tin (they have recently completed a lovely church building); at Waterloo with Brother Kelly; at Riverhaven Church, Fort Wayne, with Brother A. Speckien; and at Huntington, Indiana, where Rev. I. F. Younger is pastor. Here the Sunday school has outgrown the capacity of this very large edifice with its numerous rooms, and they are now erecting a large annex. We appreciate your prayers. Mrs. Bradley was very graciously received in presenting her observations in our Cuban mission field, and boosting our N.Y.P.S. work."

Evangelists J. H. and Maggie Crawford report: "After returning from California and the West in the spring, we conducted a revival at Virden, Illinois, closing with good results on Easter Sunday; the pastor is Rev. R. H. Starr. Following this we held three other revivals on the Illinois District; at Pana, with Pastor Paul Lee; at Taylorville with Rev. R. W. Meier; and at Edwardsville with Pastor Howard McDonough. In all three we enjoyed most blessed fellowship with pastor and people, and God honored His Word and gave a number of souls praying through to definite victory for pardon and heart purity. Two outstanding results in these meetings were so many middle-aged people praying through to God for the first time, and a seventy-two-year-old brother who was sanctified. His shouts of victory brought the real break we had been praying for. Our last revival was at Harrison, Arkansas, with pastor B. N. Wire. Brother and Sister Wire have done a wonderful work there in the last five years—a new church established, built the largest parsonage on the district, and finished a very beautiful basement. They have an outstanding group of young people who met at the church from six to seven o'clock every morning for prayer for two weeks preceding the meeting, also throughout the meeting. We had sixty seekers at the altar, most of whom prayed through. We attribute the success of the meeting to these praying people. At this writing we are in the beginning of a home mission campaign in Litchfield, Illinois, with a tent; it is being sponsored by the zone and the district. Rev. R. W. Meier and others have labored faithfully to get everything ready for the campaign. Mr. and Mrs. Robert Beaty are in charge of the music. This is our thirty-second home mission campaign for the Church of the Nazarene, out of which thirty churches have been organized—we expect another one here. Owing to a cancellation in Arizona, our slate is changed, and we have open dates from the last week in October until the middle of December. Write us, Springdale, Arkansas."

They shall be abundantly satisfied (Psalms 36:8).

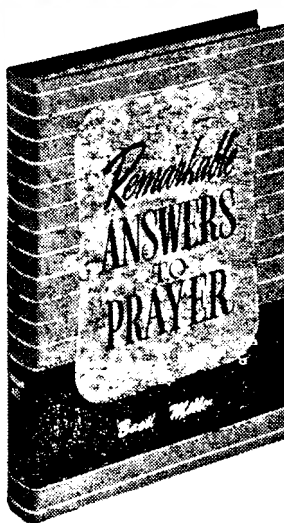
A satisfied, contented, and cheerful Christian is a glory to God, and a source of consternation to the devil.

JUST LAY HOLD.



Pastor L. B. Hoff reports from Prince Albert, Sask., Canada: "This church reports victory all along the line for the past assembly year, climaxing in the salvation of more than forty souls and the organization of a new rural point at Tweedsmuir, with thirteen members. Three Sunday schools have been functioning, and we are now entering upon our third year of radio broadcasting over 5,000-watt station CKBI with the 'Showers of Blessing' program. We were among the '10-per-centers' in gains this past year, and were able to report the highest averages in the Sunday-school average attendance in the church's history. The recently concluded revival meeting with the W. W. Tink Evangelistic Party was a fitting climax to a good, though severely testing year of service in this city of some seventeen thousand population. Brother Tink, Mrs. Tink, and daughter Joy sang with God's anointing upon them, and the 10:00 a.m. weekday messages, as well as the regular evening services, were greatly used of God in bringing souls

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into the Kingdom. More than thirty folks were at the altar seeking help, and the entire church was melted and moved closer to God in this ten-day campaign. Although more than five hundred miles from our district center, this church had some twenty delegates and visitors at our 1950 assembly at Red Deer, Alberta. We are solidly back of our able district superintendent, Dr. Edward Lawlor, and our general church program. At present we are sponsoring our second annual boys' and girls' Bible camp at near-by Anglin Lake. We have accepted the call for another year, and we are now engaged in the building of a long-required and much-desired parsonage. This project is made possible through the gift of lumber from the Tweedsmuir rural church people, district assistance, local co-operation, and a long-term loan. We bow our hearts in gratitude to God for a year of grace and blessing, and the sweet spirit of co-operation manifest in both local and rural churches and in the work of the Sunday schools."

If our church fails to reach those outside of Christ, she cannot become a great saving force in the world, regardless of the truth we have to present to the people. It is either evangelize or fossilize!—A. S. L.

Young People's Convention West Virginia District

The tenth annual district N.Y.P.S. convention of the West Virginia District was a very wonderful meeting. The reports were encouraging, the spiritual tide high, and the young people's work is making good gains.

Rev. Clifford Keys, of Trevecca Nazarene College, was the guest speaker, and his messages were appreciated by all who heard him. We

Stewardship of Life

By N. B. Herrell

*Hark! my soul, wake up, it's dawn—
Life's responsibility calls today;
From early dawn till set of sun—
What's done in life must be done today!*

*Yesterday is but a dream;
Life's stewardship is for today;
Tomorrow's hopes but fleeting shadows—
What's done in life must be done today!*

*Today! Yes, today is mine,
My responsibility, to work or play;
To waste my time, I am made poor—
What's done in life must be done today!*

were happy to have the Trevecca College male quartet to furnish the special singing.

Rev. Giles M. Graham, district president, was re-elected for the fifth time as our able leader. He has done a fine piece of work, and is loved and appreciated by the West Virginia youth. We face the future assured of victory under the leadership of our good district superintendent, Rev. E. C. Oney, District President Giles Graham, and the district council.

A. F. HAYES, Reporter

Assembly and Camp Meeting Canada West District

The annual assembly of the Canada West District was held in Red Deer, Alberta, July 4 to 7, with Dr. Hardy C. Powers presiding. Rev. A. R. Gongwer, host pastor, and his people worked hard to care for the delegates and friends who came from all sections of the great geographical area that comprises our district.

General Superintendent Powers was especially blessed of the Lord as he ministered to us from the Word; and his kind, gracious leadership in the business sessions was much appreciated.

Dr. Edward Lawlor, our beloved district superintendent, was unanimously re-elected with a vote of 190 on the first ballot. His report showed that during the year just closed 3 new churches had been organized and the district had had a net gain of 171 in membership. Under the godly example and aggressive leadership of Doctor Lawlor, Canada West is moving ahead for God and holiness.

Rev. D. L. Deeks of the Canadian branch of the Nazarene Publishing House was present to represent the interests of the Publishing House.

On Wednesday night, Dr. E. E. Martin, president of Canadian Nazarene College, conducted a college service, at which time an offering of almost \$2,000 was raised for the current fund of the college.

Thursday night an impressive ordination service was held, with the following receiving elder's orders: Willard Airhart, Thomas Hermon, C. Ellis Terrell, David Thomas.

The annual district conventions were held in conjunction with the assembly. Dr. Albert F. Harper was the speaker for the church schools, under the direction of Rev. J. R. Spital, chairman of the district church school board. At the N.Y.P.S. convention, Rev. Arnold Airhart was re-elected as district president for another year. Dr. Mendell Taylor, general N.Y.P.S. president, was guest speaker for the young people's convention. A great missionary day was held, and in the W.F.M.S. convention Mrs. Edward Lawlor was re-elected as district president. Rev. and Mrs. J. W. Pattee, missionaries from China, thrilled great crowds with their missionary messages.

The Alberta camp meeting was held in conjunction with the assembly,

closing on Sunday, July 16. Rev. Ray Hance, superintendent of the Kansas District, was the evangelist, with Dr. Mendell Taylor of the Nazarene Theological Seminary as Bible teacher and co-worker. These men, by their godly example and dynamic Bible messages, endeared themselves to the people of the Canada West District.

During the camp, Rev. Warren Rogers, colored singer from Detroit, Michigan, sang the blessing of God down many times. Dr. Albert Harper conducted a series of Christian Service Training classes throughout the entire camp. The unity and harmony between the workers and the people made it possible for the Spirit of God to move, and not soon shall any of us forget the last Saturday morning healing service when the blessing of God was so remarkably felt.

Miss Jean Parker of Kansas City, Missouri, was the camp pianist, with Rev. and Mrs. George Hansford and Dr. E. E. Martin the children's workers. District Superintendent Lawlor was the camp director.

The camp meeting was indeed one of the best yet, with all working to make it possible for "showers of blessing" to be outpoured time and time again.

W. H. GRIFFIN, Reporter

Pittsburgh District Assembly

The forty-third Pittsburgh District Assembly convened at Alameda Park, Butler, Pennsylvania, July 19 to 21; it was preceded by the district conventions of the W.F.M.S. and the N.Y.P.S.

Dr. G. B. Williamson presided at the assembly. His great burden to advance the Kingdom by means of the "Mid-Century Crusade for Souls" was evident in every message, and its impact was felt in every business session.

Rev. R. F. Heinlein was enthusiastically re-elected as district superintendent, receiving 212 out of 217 votes cast. His report showed good gains throughout the district: membership now stands at a point 260 above that of last year; the Sunday schools showed an average increase of 673 per Sunday over 1949; and a grand total of \$32,000 was paid on the General Budget and missionary specials. Through the tireless efforts of our district superintendent and the home mission workers, 3 new churches were organized; one of these already is reporting 78 members with a Sunday school of more than 100.

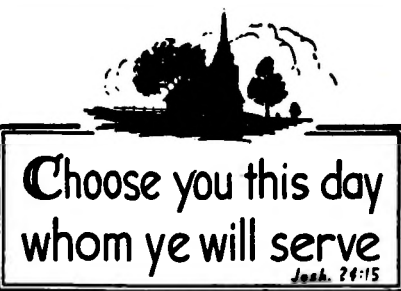
Visitors at the assembly included district superintendents, Rev. D. Swarth of the North American Indian work, Rev. V. W. Littrell of Virginia, and Rev. O. L. Benedum of Akron.

Dr. Edward S. Mann and the King's Men Quartet presented the work of Eastern Nazarene College, and the assembly voted to increase the school budget by 50 per cent. The Rev. E. E. Hale spoke briefly of the work of

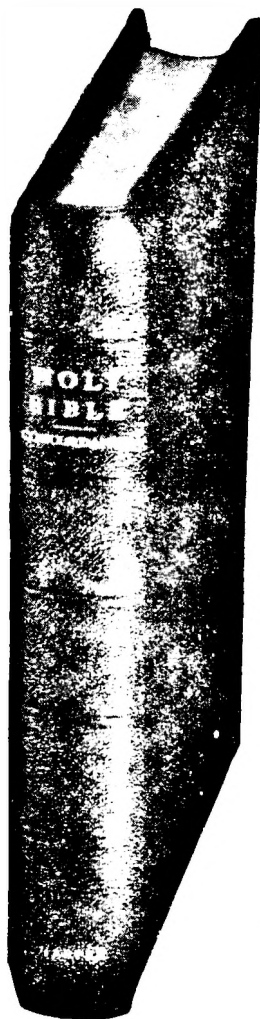
the colored Bible school at Institute, West Virginia. The pastors of the district voted to do their best to raise the E.N.C. budget within the next two months, and to organize a caravan of all the district pastors and their wives to visit the school late in September.

In an impressive ordination service, Doctor Williamson presented the following with elder's orders: Elmer H. Brewer, Luther L. Pierce, Byron B. Conner, William I. Couchenour, Charles M. Collier, and Robert E. Frederick.

A. ALAN GILMOUR, Reporter



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Specimen of Type

21st And they went into Că-pě-ră-nă-um; and straightway on the sabbath day he entered into the synagogue, and taught.

22nd And they were astonished

17, 18
1 Or, to say
that they
knew him
m Mat. 4: 23
n Luke 4: 31
o Mat. 7: 28

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Michigan District Assembly

The thirty-seventh assembly of the Michigan District met at Vicksburg, Indian Lake Campgrounds, July 11 to 13.

The W.F.M.S. convention preceded the assembly, and the ministry of Dr. Lauren Seaman, missionary from Africa, was appreciated by all present. Rev. Dortha Hayter was re-elected district president for the nineteenth year.

Dr. G. B. Williamson presided over the assembly with grace and efficiency, and the people were challenged and edified by his timely messages.

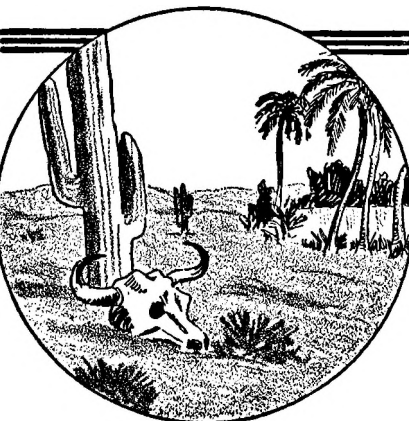
Miss Mary Latham of the Department of Church Schools, Kansas City, made a stirring appeal for better qualified church school teachers, and a greater concern for the boys and girls whom we should be serving.

The interests of Olivet Nazarene College were presented by Dr. Harold W. Reed, president; Rev. Charles Ide, field secretary; and a college quartet.

Rev. Orville Maish, our capable district superintendent, gave a good report of the achievements across the district. He was re-elected on the first ballot, and a love offering, along with a month's vacation, was given to express our appreciation for the service he has rendered.

A class of three were ordained to the ministry in an impressive service,

I will make the wilderness a pool of water, and the dry land springs of water. ISAIAH 41:18



with Dr. Williamson preaching an appropriate message.

Our hearts are filled with gratitude and praise for the blessings and attainments of the past year, and the conscious presence of the Spirit in the assembly services challenged everyone present to be at his best for the Master.

ERMA PIERCE, Reporter

Maritime District

Another assembly year has closed. In the spring we had a very fine tour with Brother Michael Varro, missionary from China. His messages were much appreciated, and we believe did much good on the district.

In June, Mrs. Louise Chapman toured the district in the interest of home missions. This was successful in every way; \$2,945 was pledged, and her messages stirred the hearts of the people. We feel we never can be the same again.

Our assembly has just closed, and as we start another year we solicit the prayers of God's people. This is a home mission district that offers great opportunities. In August we hope to open and dedicate a new church building in the town of Middleton, N.S.; this is a new venture. The workers will be Rev. and Mrs. A. F. Cone, a young couple who have given a good account of themselves in the pastorate just closed at Elmsdale, P.E.I. Pray for them as they take over this new field.

J. H. MACGREGOR,
District Superintendent

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North Dakota District Assembly

The W.F.M.S. met for its annual convention at the district campgrounds at Sawyer on the day preceding the assembly. Mrs. Harry Taplin, who has just closed another year as president, presided with efficiency and ability. The reports, given with enthusiasm, added up to a year of definite gains. Mrs. Taplin was unanimously re-elected to continue her fine work as leader. Dr. and Mrs. Lauren Seaman contributed much to the convention with their stirring reports of the work of missions in South Africa.

The forty-first annual assembly opened on June 27, with Dr. D. I. Vanderpool giving the first of his series of challenging messages. Under his capable leadership, the business sessions moved on in a spirit of harmony that was climaxed with the almost unanimous re-election of Rev. Harry F. Taplin as district superintendent. At the close of the election, Rev. and Mrs. Taplin were presented with a love offering from the assembly, after which the pastors of the district presented a special gift to Brother Taplin as a token of appreciation for their leader.

Mr. Thaine Sanford, representative from our Publishing House, added much to the assembly with his fine spirit and selling ability. Northwest Nazarene College was well represented with Mr. J. Raymond Knigh-ton, Jr.'s, report of the progress and future plans of the college, and with

the excellent singing of the King's Men.

The assembly closed with an ordination service, at which time Doctor Vanderpool presented a stirring appeal to the pastors, and conferred elder's orders on Clair Kern. The presence of God was keenly felt by all present.

After hearing how gains had been made all along the line, all returned to their homes and churches with the feeling that the Nazarenes in North Dakota are on a "Crusade for Souls."

DUANE SPRINGER, Reporter

West Virginia District Assembly

The eleventh annual assembly of the West Virginia District was held at the district campgrounds near Summersville, July 7 and 8.

The N.Y.P.S. convention opened on the evening of July 4. All those present enjoyed the stirring sermon to youth from our Trevecca Nazarene College field representative, Rev. Clifford Keys, and the songs of the college quartet, The Evangelairs. Our good district president, Rev. Giles Graham, was in charge of the business sessions, and was re-elected as president.

The W.F.M.S. convention, opening the evening of July 5, was a time of blessing, with our able president, Mrs. E. C. Oney, presiding; and under the rousing messages of Miss Dorothy Ahleman, missionary from Argentina. Sister Oney is loved and appreciated by all, and was re-elected unanimously.

The assembly convened on July 7, with Dr. Samuel Young presiding with much efficiency. His messages were so rich and blessed of the Spirit that the entire assembly was characterized by a spirit of love and fellowship. Doctor Young told us briefly of his trip to the Cape Verde Islands, and so interesting and vivid were his first-hand descriptions that our people felt personally acquainted with these neighbors and their needs.

District Superintendent E. C. Oney gave a fine report, showing progress along all lines: 4 newly organized churches, a growth of 700 per Sunday in the Sunday schools, more than \$500,000 raised during the year, and with district property running in value over \$1,500,000—an increase of more than one million dollars in ten years. Brother Oney was re-elected on the first ballot by an overwhelming vote. A love offering of \$400 was presented to our very capable leader to show our appreciation for his untiring labors.

Doctor Young conducted the ordination service, and our hearts were stirred as the charge was given and elder's orders conferred upon four men.

One of the important features of the assembly was the evening evangelistic services, which marked the beginning of our camp meeting. The messages of Dr. Samuel Young and Dr. H. C. Benner (the first two nights) started the Pentecostal flame

that hovered over the entire camp meeting. Rev. Gene Phillips and Dr. H. C. Benner were our camp-meeting evangelists, with Professor M. L. Morford as singer. It was felt by all to be the greatest camp meeting we have had; its spirit and passion will live in our hearts until Jesus comes.

PAUL M. FITCH, Reporter

DEATHS

REV. J. E. HUGHES, an elder of the Indianapolis District, died May 28, 1950, at his home in Greenfield, Indiana. He was born May 4, 1869, in Franklin County, Kentucky. He served in the field of evangelism fifty-five years, thirty years in the Methodist church and twenty-five years in the Church of the Nazarene. He united with the Church of the Nazarene in 1920, and was responsible for the organization of several churches. He is survived by his widow; one daughter, Valeria Nunley; two sons, Floyd, and Rev. Guthrie Hughes, Nazarene pastor in Princeton, Indiana. Rev. Forest Crider was assisted in the funeral by his pastor, Rev. Stephen C. Johnson, and District Superintendent J. W. Short. Interment was in Park Cemetery, Greenfield.

REV. CHARLES H. MILLER was born April 20, 1871, at Brownsville, Texas, and died June 23, 1950, in Pasadena, California. He was converted in his youth, called to the ministry, and began his work among the Mexicans in his native state. He was ordained to the ministry at Peniel, Texas, about 1907. That same year he went to Mexico as a missionary, where he was used of God to lay the foundation for what is today the work of the Church of the Nazarene in Mexico. He went to Argentina in 1914 as a missionary; and organized the first three congregations of the Nazarene work. Since returning to the States in 1927, he has worked with the Spanish-speaking people in California. He leaves a multitude of spiritual children and brethren in the faith. He was a man of convictions, faith, and action; a devoted husband and a loving father. He is survived by his wife Leona Kate, three sons, and two brothers. Funeral service was conducted by Rev. Ira L. True, from the Pasadena Mexican Church of the Nazarene.

REV. BEDFORD LAFAYETTE PATTERSON was born April 20, 1871, in McClain County, Kentucky, and died July 11, 1950, at his home in Smithville, Arkansas. Converted at the age of twelve, sanctified five years later, he began preaching almost at once, and was active until 1940; since then he has been in semi-retirement. In 1896 he was ordained by the Methodist church,



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and transferred to the Church of the Nazarene in 1917. In 1899 he married Sarah Elizabeth Niles. He has served the Church of the Nazarene well as evangelist, pastor, and district superintendent. In 1940 he and his wife moved to Smithville, Arkansas, where he died. Besides his wife, he is survived by one son, Niles L.; a daughter, Mrs. Margaret Sue Wheeler, now living in Tokyo, Japan; one brother, Rev. T. M. Patterson of Dover, Tennessee; and a sister, Mrs. Ada Boone of Erin, Tennessee. The body was brought to Henderson, Kentucky, where funeral service was conducted by Rev. H. B. Dean, Nazarene pastor; interment was in Fernwood Cemetery, Henderson.

MRS. BERTIE KARNs FERGUSON was born July 22, 1889, near Clarksville, Tennessee, and died June 29, 1950, in Los Angeles, California. Early in life she was converted, later was sanctified, and joined the Church of the Nazarene. She attended Trevecca College, and at different times she was student-teacher at both Trevecca and Bethany-Peniel colleges. Besides serving as a missionary in Japan, she also served a term as teacher of the missionaries' children in China. Returning from the mission field, she taught for several years at a Japanese relocation center. Several years ago she started work among the Mexicans in Phoenix, Arizona. In spite of many difficulties she held on, breaking new ground and making it easier for others to follow to see the harvest. Another faithful servant of God has left the Church Militant to join the Church Triumphant. Funeral service was held in Bresee Avenue Church of the Nazarene, Pasadena, with interment in Mountain View Cemetery. She is survived by her husband, Rev. Frank Ferguson.

ANNOUNCEMENTS

WEDDING BELLS

Miss Elaine Mathews of Wapakoneta, Ohio, and Mr. Donald G. Turner of Oskaloosa, Iowa, were united in marriage on June 23, at the Church of the Nazarene in Wapakoneta, with Rev. E. E. Kimball officiating.

Miss Ramona A. Curtis of Owosso, Michigan, and Gilbert C. Armstrong of Olivet Nazarene College, Kankakee, Illinois, were united in marriage on July 2, at the Church of the Nazarene in Durand, Michigan, with Rev. Gordon E. Truesdell officiating.

Miss Delores Ivester and Rev. Gerald Green, both of St. Louis, Missouri, were united in marriage on July 15, at the Lafayette Park Church of the Nazarene in St. Louis, with the pastor, Rev. A. L. Roach, officiating.

Miss Darlene Larrabee and Mr. Byron Hedgecock, both of Hoopston, Illinois, were united in marriage on July 16, in the Hoopston Church of the Nazarene, with the father of the bride, Rev. E. W. Larrabee, officiating.

BORN—to Evangelists Wesley F. and Kyle Crist, a son, on July 14, who has been named Patrick Kenneth.

—to Mr. and Mrs. Carroll Hinds of Coleman, Texas, a son, David Carroll, on July 5.

—to Mr. and Mrs. James Austin of Newberg, Oregon, a daughter, Carolyn Mae, on June 20.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio for the healing of her husband's displaced jawbone, also that his brother may be saved and his body healed;

by a lady in Maine, that their group may have a prosperous year in soul winning, especially among the young people;

by a friend in California for a young woman recently saved, that she may see the harm in worldliness and surrender her life completely to Christ;

by a Nazarene lady in Georgia, that God may definitely touch and heal her body, also that she may have a closer walk with Him.

Nazarene Camp Meetings

August 9 to 20, Missouri District Assembly and Camp Meeting, at Pine Crest Camp, Fredericktown, Missouri. Workers: General Superintendent D. I. Vanderpool, Dr. R. R. Rehfeldt, Rev. Gene Phillips, Hilman Barnard, James V. Cook. Make advance reservations through Joe Washburn, 202 Saline Street, Fredericktown.—E. D. Simpson, District Superintendent.

August 17 to 27, Akron District Camp Meeting, Sebring Campgrounds, Sebring, Ohio. Workers: Rev. Bona Fleming, Rev. Harold L. Volk, The Latham Sisters, Professor Harold E. Bomgardner. For further information write Rev. O. L. Benedum, district superintendent, Box 54, East Liverpool, Ohio.

August 18 to 27, Northwest Indiana District Camp Meeting, at the district center (Lomax); mail address, Route 1, San Pierre, Indiana. Workers: Dr. D. I. Vanderpool, Dr. L. A. Reed, Rev. Murray L. Morford. For information write the district superintendent, Rev. George J. Franklin.

August 17 to 27, East Tennessee District Camp, at Louisville Nazarene Campgrounds, Louisville, Tennessee. Workers: Rev. Glenn Griffith, Rev. L. B. Hicks, Rev. George Blanchard. For reservations write W. L. Elkins, camp director, 709 Highland Drive, Knoxville, Tennessee.

August 17 to 27, the 38th annual camp meeting of Southern California Nazarene Memorial Auditorium, Pasadena, California. Workers: Dr. Lewis T. Corlett, Rev. C. B. Cox, Rev. Bernie Smith, evangelists; Professor John E. Moore, song director; Rev. and Mrs. Albert Schocke, children's meetings; Evelyn Sanner, pianist; R. J. Plumb and A. E. Sanner, superintendents in charge.

August 28 to September 3, Scottsville Camp (Dallas District) at district campgrounds, Scottsville, Texas. Special workers: Dr. G. B. Williamson, Dr. T. M. Anderson, Rev. R. T. Williams, Jr., and Mrs. Ned Thompson. Rev. Paul H. Garrett, district superintendent. For further information, write Mrs. O. C. Hope, Scottsville, Texas.

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Africa Summer and Fall

Orval J. Nease:
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District Assembly Schedule

Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India,
Palestine, Syria Fall and Winter

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Northwest Oklahoma Aug. 16 to 18
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

District Assembly Information

VIRGINIA—Assembly, August 16, at Virginia District Campground, Dillwyn, Virginia. Entertaining pastor is District Superintendent V. W. Littrell,

1409 River View Terrace, Alexandria, Virginia. General Superintendent Williamson.

NORTHWEST OKLAHOMA—Assembly, August 16 to 18, at the Church of the Nazarene, State and Adams Street, Enid, Oklahoma. Pastor: Rev. L. S. Oliver, 314 West State, Enid, Oklahoma. General Superintendent Vanderpool.

ABILENE—Assembly, August 16 to 18, at First Methodist Church, 7th and Baltimore Street, Plainview, Texas. Pastor: Rev. J. B. Rose, 507 Raleigh, Plainview, Texas. General Superintendent Nease.

HOUSTON—Assembly, August 23 and 24, at Houston First Church of the Nazarene, Houston 7, Texas. Pastor: Rev. Harold Kiemel, 1003 Heights Blvd., Houston 8, Texas. General Superintendent Williamson.

NORTHWESTERN ILLINOIS—Assembly, August 23 and 24, at the First Methodist Church, Hamilton Boulevard and North Perry Street, Peoria, Illinois. Rev. Ernest Rice, 212 North Elmwood Street, Peoria, Illinois, is the entertaining pastor. General Superintendent Young.

NORTHWEST INDIANA—Assembly, August 23 to 25, at the District Center (Lomax); mail address, Route 1, San Pierre, Indiana. Rev. Wm. Lutton, pastor. General Superintendent Vanderpool.

SAN ANTONIO—Assembly, August 23 to 25, at the campground, Waco, Texas. Rev. Ivy Bohannon, 1926 Connor, Waco, Texas, is the entertaining pastor. General Superintendent Nease.

CHICAGO CENTRAL—Assembly, August 30 and 31, at Olivet Nazarene College, Kankakee, Illinois. Dr. Lloyd Byron, Olivet Nazarene College, Kankakee, Illinois, is the entertaining pastor. General Superintendent Young.

INDIANAPOLIS—Assembly, August 30 to September 1, at District Campground on State Road 67 one mile west of Camby, Indiana. Rev. Curtis Schock, Route 1, Camby, Indiana, is the entertaining pastor. General Superintendent Nease.

DALLAS—Assembly, August 30 to September 1, at Scottsville Camp, Scottsville, Texas. Rev. Lloyd Hail, 403 E. Burleson, Marshall, Texas, is the entertaining pastor. General Superintendent Williamson.

WESTERN OHIO—Assembly, August 30 to September 1, at the St. Paul Methodist Church, 123 South Yellow Springs Street, Springfield, Ohio. Rev. George M. Galloway, 140 South Plum Street, Springfield, Ohio, is the entertaining pastor. General Superintendent Vanderpool.

KANSAS CITY—Assembly, September 6 to 8, at Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. For information write to the district superintendent, Dr. Jarrette Aycock, Box 527, Kansas City 10, Mo. General Superintendent Young.

LOUISIANA—Assembly, September 6 to 8, at the Nazarene Campground, Highway 71, Pineville, Louisiana (5 miles north of Alexandria). Pastor: Rev. L. H. King, 106 Bolton Ave., Alexandria, La. General Superintendent Vanderpool.

ALABAMA—Assembly, September 11 to 15, at the church at 923 Graymont Avenue, Birmingham, Alabama. Pastor: Rev. Dallas Baggett, 1131 Fourth Terrace, West, Birmingham 4, Alabama. General Superintendent Young.

SOUTHWEST INDIANA—Assembly, September 13 to 15, at Bayard Park Church of the Nazarene, Blackford and Evans Ave., Evansville, Ind. Entertaining pastor—Rev. J. W. Swearingen, 808 Blackford Ave., Evansville, Ind. General Superintendent Williamson.

EAST TENNESSEE—Assembly, September 20 and 21, at Trinity Methodist Church, corner Luttrell, Derry, and Lovenia Streets, one block off N. Broadway at Lovenia Street. Entertaining pastor is Rev. W. T. Elkins, 708 Highland Drive, Knoxville 18, Tenn. General Superintendent Williamson.

SOUTHWEST OKLAHOMA—Assembly, September 20 to 22, at First Church, 901 N.W. 9th St., Oklahoma City, Okla. Entertaining pastor is Rev. R. T. Williams, Jr., 901 N.W. 9th St., Oklahoma City, Okla. General Superintendent Vanderpool.