

AG 11 '50

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# Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZARENI

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

## Why Will Ye Die?

By Stephen S. White

A SHIP was at sea. All on board were happy and thoughtless; the waters were calm and serene; and land and home were not far away. Before the distance from port was half covered, a cloud began to gather ahead of the ship. As the cloud grew larger and blacker, the speed of the ship was increased. Thus the captain hoped to reach port before the storm broke. Soon, however, he realized that the race was hopeless—the ship would have to meet the storm at sea.

The lightning flashes were now coming in quick and terrible succession across the ever-darkening bosom of the oncoming cloud. The explosive thunderings followed one another with increasing rapidity.

Suddenly, there was a moment of silence; and then the winds swept down upon them. Before long the waves were dashing high; and the ship seemed to stand first on one end and then on the other. By this time every member of the crew was in his place, and all on board were serious.

The struggle between the storm and the ship was not prolonged. The fury of the wind and waves soon dashed the ship against a rock, and it fell to pieces. Those on board were left to the mercy of the angry waves. One man, especially, caught my eyes. He seemed to be struggling to reach the shore. Once he came quite near, only to be thrown back again. This occurred several times, and then a life line was thrown to him from the shore. In what seemed to be a last mighty effort, the swimmer brought himself within reach of the life line, only to refuse it, drift into the turbulent waters, and perish.

You ask, "Oh, why did this man spurn life and die?" I wonder too. And yet, was his action any different from those who turn down Christ? He is God's great Life Line; and at some time that Life Line comes within reach of every man. God said to Israel: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11).

July 31, 1950

## TELEGRAMS

**Kankakee, Illinois**—Olivet Nazarene College oversubscribes Seminary quota by more than \$500. Dr. Harold Reed and Dr. Lloyd Byron loyally supported Professor Strickler in raising offering. Seminary subscriptions now amount to \$8,400 on \$7,000 allotment. Chicago Central District one hundred per cent back of this \$300,000 offering for a home for the Seminary.—E. O. CHALFANT, Superintendent of Chicago Central District.

**Duncan, Oklahoma**—Two new churches organized on the Southwest Oklahoma District; Grand Boulevard Church, Oklahoma City, S.W. 23rd Street, off to a fine start with 14 charter members, 68 in Sunday school, Charles Ottoway appointed pastor; salary, \$25 per week. A fine new church building built before church started. Organized Jernigan Church of the Nazarene, 31st and Hammond Streets, south of Warr Acres; charter membership 48, and 95 in Sunday school; Leo Lawrence appointed pastor; salary, \$50 per week. Walls up for a fine church building. Almost self-supporting from beginning.—W. T. JOHNSON, District Superintendent.

**Duncan, Oklahoma**—On July 14 closed Oklahoma City Holiness Convention, sponsored by the twelve Oklahoma City churches; services held at First Church. God-anointed preaching by Raymond Browning, Glenn Griffith, Elbert Dodd, great blessing to all; over 100 seekers at the altar. Truly, we can never be the same. To God be the glory.—W. T. JOHNSON, Superintendent of Southwest Oklahoma District.

**Columbus, Ohio**—Central Ohio District is in (July 20) a great District Assembly. Dr. Harvey S. Galloway re-elected district superintendent with overwhelming vote on nominating ballot; 8,119 members reported with 410 net gain for the year; \$59,371 given for foreign missions. Dr. Samuel Young, general superintendent, loved and appreciated by all on his first visit as presiding general superintendent. Harmony prevails throughout the district.—CARL L. WOOTEN, Reporter.

The word "perfection" is scriptural. To be a perfect Christian is to love the Lord our God with all our heart, soul, mind, and strength. Faith is the condition and cause by which this grace is obtained.—Selected.

## THE CRUSADE ISSUE

"Before our revival campaign last fall," a pastor in Texas told me, "we loaded our callers with copies of the special HERALD OF HOLINESS and covered the community with them. The response was excellent and we had a good meeting. I want to order plenty of copies this year."

Featuring heartfelt religion, the September special issue will be particularly useful in revival preparation. The evangelistic messages will bring conviction and hope to many who do not know Christ as personal Saviour. The beautiful two-color cover, dominated by Sallman's "Head of Christ," is attractive and eye-catching.

At three cents a copy, you can find no better advertising for your church. People will read this paper, and its message is convincing. Have you ordered sufficient copies for all your fall needs?—ALPIN P. BOWES.

## NEWS IN BRIEF

Evangelist W. A. Carter has accepted the call to pastor First Church in Anderson, Indiana.

San Angelo, Texas, First Church in the midst of the greatest revival in its twenty-two year history, with  
(Continued on page 18)

## HERALD OF HOLINESS

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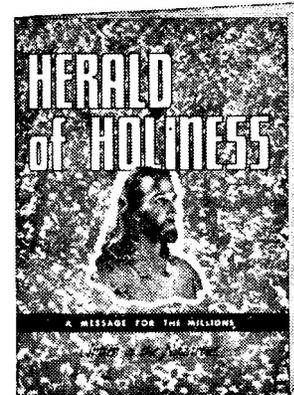
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Church of the Nazarene

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



Above is pictured the front cover page to the special issue of the HERALD OF HOLINESS.

**Michigan:** Pastors enthusiastically respond with orders for 25,600 copies of the special issue.

**Colorado District:** Pastors ordered 12,350 copies of the special issue.

**Akron District:** September 1-30 is the date set for the HERALD OF HOLINESS campaign, the goal to be 5,000 subscriptions. Rev. Robert Shoff is the campaign manager; Rev. Carl Hanks, district N.Y.P.S. president.

OVER THE TOP!

## 1950 CAMPAIGN REPORTS

	Members	Subs.
Cardington, Ohio	99	105
Chesterhill, Ohio	14	12
Chillicothe, Ohio	68	98
Circleville, Ohio	74	95
Columbus, First, Ohio	481	342
Coshocton, Ohio	271	275
Crestline, Ohio	22	20
Dresden, Ohio	27	30
Fostoria, Ohio	140	144
Fredericktown, Ohio	27	58
Columbus, Belows Ave., Ohio	119	125
Columbus, Fairwood Ave., Ohio	12	32
Columbus, Morse Road, Ohio	27	34
Columbus, Parsons Ave., Ohio	142	134

THAINE F. SANFORD,  
Sales Promotion Manager

You Promote the GOSPEL  
When You Promote the HERALD

# H O L I N E S S

By John A. Vance\*

**G**OD IS HOLY; He inhabits a holy heaven. Everything that is in heaven is holy, and everybody who goes to heaven will have to be made holy before he can enter into heaven.

God created man holy so he could enjoy the association of heavenly beings in a holy heaven. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Since God is holy, just, pure, and upright, He could not create man purely for a selfish motive. He is pleased to have man on a spiritual plane with himself so that he can enjoy the things of God. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4-5).

We see by this that God has a plan, a purpose, a blueprint, so to speak, for man. He predestinated or purposed the kind of creature He would make; then He made man according to His plan. The Trinity in heaven said, "Let us make man in our image, after our likeness" (Gen. 1:26). Then Moses was inspired to tell us that "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

This did not apply to the outward appearance of man, but to the inner man, which after all is the real man. We read in St. John 4:24, "God is a Spirit." Also, He is holy. So then God's image is uprightness, holiness. "Lo, this only have I found, that God hath made man upright" (Eccles. 7:29).

It was the heart or spirit of man that was made holy and upright, or in God's image; we are so inclined to see only the outside! "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). In Hebrews 1:1-3, speaking of Christ, the Son of God, we read: ". . . his Son, whom he hath appointed heir . . . who being the brightness of his glory, and the express image of his person . . ." Again, we read, ". . . the new man [meaning Christ], which is renewed in knowledge after the image of him that created him" (Col. 3:10); and in Ephesians 4:24, ". . . put on the new man, which after God is created in righteousness and true holiness."

Man was created in the same moral image, that he could live holy as God does. God's command to man is, "Be ye holy; for I am holy" (1 Peter 1:16). "As he is," said the Apostle John,

"so are we in this world" (1 John 4:17). God's way for man is the way of holiness.

God is holy, and cannot look on evil with pleasure; so He made man holy. But since man fell by transgression, in order to be holy he must be remade or re-created. In 1 Peter 1:15, we read, "Be ye holy in all manner of conversation." Moffatt's translation reads, "You must be holy in all your conduct."

Since no one can get to heaven with any stain of sin or guilt on the soul, it is very important how we live. God's Word says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14); and again, "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" with God. So then it is important that we live pure, holy, upright, dependable lives every day and hour of our lives. God has granted unto us power and ability by His grace, after being "delivered out of the hand of our enemies," that we might live a life of "holiness and righteousness before him, all the days of our life" (see Luke 1:68-75).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

To be redeemed from all iniquity, and purified, means to be (first) regenerated, born again, or converted. This experience frees us from the guilt of all actual sins; then later, by walking in the light of His Word and seeing the need of a deeper work of grace, we "present" our "bodies

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## In God's Morning!

By Loraine M. Ripper

*The bells ring out a glad new day;  
The dawn appears—the shadows flee away;  
The morning breaks, dispelling earth's dark  
night;  
God's glory floods the world with light—  
Joy cometh in God's morning!*

*The weeping of the night is o'er;  
The tears of sorrow fall no more;  
A radiance lights yon eastern sky;  
Upon the promise just rely—  
Joy cometh in God's morning!*

*Ring out, glad bells, and tell the story  
Of jewel-set tears exchanged for glory;  
Rejoice, O earth, and haste the tidings,  
God's love the same—in Him abiding—  
Joy cometh in the morning!*

\*Escondido, California

a living sacrifice" on the altar, and receive that experience of perfected holiness which cleanses us from the depraved or Adamic nature. Thus we are sanctified wholly, and the whole man, "spirit and soul and body," is "preserved blameless" (see I Thess. 5:23).

It is not enough just to live good outward moral lives—that's good as far as it goes, but it doesn't go far enough. God demands that we live holy and spotless in word, thought, and deed all the days of our lives.

## The Prophets of God

By Raymond Browning\*

**J**OHN THE BAPTIST was a true prophet of God. As such he had certain characteristics—he was a man sent from God, a preacher of repentance, and a preacher of the fiery, cleansing baptism with the Holy Spirit. We need John the Baptists today, men who are God-sent, preachers of repentance, and preachers of the purging Holy Spirit baptism.

The true prophets of God will be men "sent from God." They will bear the aroma of heaven. They may not be smooth, nor polished, nor brilliant, nor cultured. Their clothing may be plain, their manners a bit rough, and their method of approach may not be cautious or diplomatic. The solemn fact is that a mighty warfare is now raging between the forces of good and evil, and in hours of conflict we have no time for the little niceties and conventionalities of peace. There just isn't any nice way to bayonet an enemy, bomb a city, or blow up a battleship.

John dressed shabbily, lived meagerly, and boldly challenged wickedness in high places. There was a stamp of divinity upon him so unmistakable that poor people loved him and believed him to be a prophet. The multitudes turned out from the crowded cities to listen to his preaching; the Roman soldiers respected him and asked his advice; the Jews in wonder sent priests and Levites to interview him; and even cruel, blood-thirsty Herod "feared John, knowing that he was a just man and an holy . . ."

Whether our preachers and laymen are college men or not, whether they are of brilliant intellect or plain, sincere, sensible everyday folks, they must have this distinctive mark that the Sanhedrin saw on Peter and John, which is recorded as follows: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). "Had been with Jesus"—that's the secret, that's the mark, and that is the stamp of Heaven's credentials; for this there is no substitute.

Another mark of the modern prophets of God will be the preaching of repentance. Again will

Laymen are represented in the special Crusade issue of the *Herald of Holiness*. Read "Heartfelt Religion in the Home," by Mr. A. L. Shingler, in the September 11 issue.

be heard the cry, "Repent ye: for the kingdom of heaven is at hand." Men have lost their horror of sin. They forget that sin is that organized power that would dethrone God and depopulate heaven if it could. It cannot be tamed, denatured, nor subdued. No terms of peace ever can be made between a holy God and an implacable devil. God's only plan for sin is its destruction, for we read that Jesus came to "destroy the works of the devil." People everywhere need to hear the trumpet blown, and to hear those solemn words of Jesus, "Except ye repent, ye shall all likewise perish."

Some years ago on one of our Eastern railroad lines, a passenger train stalled on the track. While repairs were being made, a flagman was sent back to halt an oncoming train; but it happened that the dye in his flag had faded and the flag, instead of being red, was a sickly white. The engineer on the approaching train saw the flagman, but did not understand the signal and ran on and crashed into the train ahead. Men, women, and children died because the proper color was out of the flag.

Today, there are men in pulpits preaching pale, anemic discourses on philosophy, history, ethics, economics, literature, and so-called religious themes, while a generation of men and women deluded by the devil and intoxicated with pleasure are rushing by the millions down to hell—and so few voices are lifted in warning! Children of God are needed who will wave the crimson banner and shout aloud the scripture, "Without shedding of blood is no remission." Preachers are needed who will point an accusing finger at the adulterous, even those in high places, and say to them as John said to King Herod, "It is not lawful for thee to have thy brother's wife." It will take preaching like that to bring to the multitudes that deep, pungent, Sinai, judgment day, Pentecostal conviction that is going to make them begin to weep and to cry aloud, "Men and brethren, what shall we do?"

No man wants to be saved until he finds out that he is lost, and he never will believe that he is lost until he is faced with the fact that he has broken God's commandments. Then he will see that in the sight of Heaven he is a transgressor, and conscience will smite him with a burning lash. Then the Holy Ghost will reveal to him his moral bankruptcy, and not until then will he feel the need of a mighty Saviour. But then, praise the Lord, we can tell him,

*There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.*

The final mark of the God-sent man who will bear the John-the-Baptist spirit and power will

\*Pastor, Asheville, North Carolina

be his preaching of that fiery baptism that purges the human heart from all the defilement of sin. It seems so strange that people generally fail to see that John preached two baptisms—the one by water, and the other by fire. He plainly said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

To those people who had confessed and forsaken their sins, who wanted to be citizens of the kingdom of Heaven, and who were baptized by John as a testimony of the sincerity of their faith, John now emphatically declared that they have further need of a baptism, not of water, but of fire, which will penetrate and cleanse from all inner defilement. The illustration he used is that of a threshing floor where the wheat is beaten out, but the chaff is burned up. Thus we learn that the baptism with fire destroys nothing in us that is good, but rather removes what is unfit, unclean, extraneous, and unworthy.

This is that baptism which Jesus told His followers would come to them on the Day of Pentecost and give to them power to be martyr-witnesses in Jerusalem (that is, before your home folks), and in all Judea (among your friends and neighbors), and in Samaria (among the wretched outcasts), and unto the uttermost parts of the earth (among the pitiful heathen who as yet have never heard the name of Jesus). This is that baptism which took the weak and vacillating Peter and made him as unflinching as Gibraltar, until he did not murmur when the enemies of the Cross crucified him head downward.

This is that baptism which took the ambitious sons of Zebedee, and prepared James for the sword of Herod's executioner and John for his long banishment to the dreary isle of Patmos. This is that baptism that made Paul the greatest example of redeemed manhood that Christianity ever has produced, let him write much of the glorious New Testament, and then, while the Roman executioner was whetting the beheading ax, caused him to shout, "I have fought a good fight, I have finished my course, I have kept the faith."

Best of all, this is that baptism which the apostles and elders of the early Christian Church declared had fallen not only upon the Jews, but also upon the despised Gentiles, "And God . . . put no difference between us and them, purifying their hearts by faith." That is the mighty secret—"purifying their hearts by faith." This is the purpose of the fiery baptism; it purifies the fountain of man's nature. It does not give man a perfect head, but a clean heart, the kind of heart Charles Wesley sang about in that lovely hymn—

*Oh, for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels Thy blood,  
So freely spilt for me!*



## "For They Shall See God"

By M. R. Korody\*

**I**N A RECENT testimony meeting, we heard one of our members recount the beauties of her trip over the Alcan Highway. She had come during the late summer months, when things were green and the temperature mild. I listened as she told how she had seen God's handiwork everywhere; and that after seeing the grandeur of this country, she was closer to God, and felt she never would be the same.

I thought of our own experience in coming to Alaska; we had come just before the "break-up." On the way we encountered snow, sleet, mud, and frost boils. The children became ill, and once we were stalled all night thirty-three miles from the closest station, with a glacier on one side and a perpendicular mountain on the other. The car was sunk down to the hub-caps on a frost boil; there was a hole in the gas tank, and all the fuel was gone. This was not a pleasant situation, with the temperature at the freezing point, and four children to keep warm.

We prayed a prayer of faith, and were reminded that our mission was of God. We saw God's hand in this venture, and our courage was renewed. After being pulled out with a caterpillar tractor, and towed the next thirty-three miles to the closest lodge, we could see why God had allowed this. Several times along the way the huge truck pulling our dead-motored car became mired so badly it took help to pull both of us out. We knew then that we never could have made it under our own power.

As I heard the good sister's testimony, the words of our Lord came to me, "Blessed are the pure in heart: for they shall see God." We see God in the beauties of nature, in all the higher things of life; yes, even the worldly must face facts and admit that only God can do this. To His children, God is a Deliverer, and the beautiful is just what we would expect from our Father. There is nothing so beautiful as the confidence of the saints in trusting in the precious blood of Christ for the daily needs of both soul and body.

The pure in heart see God on the mountaintop, in the glory of His manifestations; also, they see God in the valley with the icy chill of death at hand.

\*Pastor, Anchorage, Alaska

# The Sinfulness of Indifference

By B. V. Seals\*

*Nevertheless I have somewhat against thee, because thou hast left thy first love (Revelation 2:4).*

**T**HE SINFULNESS of indifference is a very subtle thing. Had the church at Ephesus been guilty of some outbroken sin, it would have been easy for them to discover their need and perhaps correct it; but since it was that their love had grown cold, it brought forth the divine accusation. All of us have heard people admit in their testimonies that they had seen better days, which is just another way of saying they didn't love the Lord as they once did. I wonder what the Lord thinks when He hears us admit that we do not love Him as we used to, when really we ought to love Him more every day.

The sinfulness of indifference is obvious; first, because it *violates the command of God*. The first commandment is, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind." To do anything less than that is to violate the command of God. To be halfhearted in our religion is to miss it entirely. If religion is worth anything, it is worth everything.

Again, indifference *violates our obligation to God*. No one can be a Christian and ignore his obligations. I am not thinking now of the monthly bills (telephone, lights, etc.)—you have to pay these, or the service will be cut off. I am thinking of moral obligations that children have to their parents, that Nazarenes have to the church, and that all Christians have to God; obligations you could dodge except for your sense of moral obligation. When we are indifferent, we violate our obligation to God, for we owe Him everything. We are His by the right of creation; He made us.

\*Superintendent of Washington Pacific District

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## A Willing Mind

By Fred Scott Shepard

*If there be first a willing mind, it is accepted according to that a man hath (II Cor. 8:12).*

A will to learn, a will to do;  
A will to fight each battle through;  
A will to be courageous, strong;  
A will to do no other wrong;  
A will to tread life's rugged road;  
A will to share another's load;  
A will to seek; a will to pray;  
A will to serve, as best one may;  
A will to be sincere and true;  
A will the Father's will to do;  
Such willingness acceptance gains,  
And life's due recompense obtains.

We are His by the right of redemption; He bought us. We are His by right of preservation; in Him we live and move and have our being. We belong to God in three ways. We have an obligation to God because of His ownership of us; and to be indifferent violates that obligation to God.

When we are indifferent about the salvation of others and about things of eternal value, we cast contempt upon God. When the Lord Jesus talked about going to heaven, He said, "If thy right eye offend thee, pluck it out," and, "If thy right hand offend thee, cut it off,"—that is, get to heaven at any cost. His teaching was that it would pay us to miss hell and make it to heaven at any cost. And yet when we are indifferent as to the lost about us, we make it appear that, if we are right, God must have been overanxious when He gave heaven's brightest Jewel to redeem the most undeserving.

When we are indifferent, we *violate all of our covenant vows to God which we made in our consecration*; not only so, but indifference renders all of our religious service hypocritical. For a person to preach, or sing, or testify, and claim with his lips to love God with all of his heart, when he really doesn't, makes our religious services hypocritical even to the point that at times it is obvious—and God always knows it.

Were I to come home from a trip and tell my wife I had been thinking of her all the time I was gone, that every day my every thought was of her; then start unpacking a suitcase full of things I had bought for myself, and away down at the bottom pull out a little 98c gift I had bought for her, telling her I loved her with all my heart, do you think I'd fool her? So when we have time and money for everything, every kind of gadget on earth, every kind of convenience, and no time, no money, for God's cause or kingdom, do you think we can fool the Lord and make Him think we love Him with all our hearts?

Indifference leads to idolatrous attachment to the things of this world. If we love Christ as we should, the things of this world will look cheap.

Finally, *indifference is sinful because it is inexcusable*. We may have faults which we cannot help; but no one needs to be weak at the point of love, for it is not based upon our talents, but upon our devotion. We are told in the Bible that if we draw nigh unto God, He will draw nigh to us; so every man can be as religious as he wants to be. As someone has said, "We are actually what we would like to be." If we love Christ as we should, that will solve many of our problems. We will want to go to church twice on Sunday; we will want to go to prayer meeting; we'll be anxious to pay our tithes for the support of the church and the salvation of the lost. "Uncle Bud" Robinson said that when the church backslides, it is then that we write great books of rules and discipline; but when we love God with all of our hearts, we don't require much discipline.

Let's each of us take inventory: Do we love Christ as we did at one time? Are we as thrilled in His service as ever? Would we go as far across town on a dark, stormy night to pray for some hungry soul as we did at one time? If you find yourself lacking in love for Christ and need a motive for loving Him, I would say, "Behold His condescension, His humiliation, His blood and sweat in the garden, His groans on the cross, His undying love for thee." And, when we think of how much He loved us and how little we love Him, shame and confusion should cover our faces.

Happy is that man who when stripped of all false refuge and of all temporal blessings, even as Job was, who when hidden in God's sanctuary and shut up as it were face to face with the Lord, can say, "Lord, thou knowest all things; thou knowest that I love thee." If we can say that, and know that God knows it, then ten thousand accusing voices from the very caverns of hell cannot defeat our testimony. God grant that each of us may be able truthfully to say, "Lord, thou knowest all things; thou knowest that I love thee."

## Sequel to That

### "Herald Subscription"

By E. Wayne Stahl\*

SOME TIME AGO I furnished to this paper an account of how a white man living in a certain mission territory received as a gift from a friend a year's subscription to the HERALD OF HOLINESS. As a result, as I detailed, he gave to the Nazarene work a fine brick church which he had built for the natives some time before. He is a sanctified man, although not a member of the church founded by Dr. P. F. Bresee. I called my article "A HERALD Subscription Brings Enormous Dividends."

A Nazarene missionary living in that part of the world furnished me with additional facts about this munificently-minded man. It seems that when I wrote the former offering "the half was not told me." I could almost say, in the language of one of Shakespeare's characters, "Greater is behind."

The missionary who read the aforesaid article informs me that, besides having turned over the brick church to the Church of the Nazarene, the brother subsequently gave to the missionary work of this denomination sixty acres of land. "Glory to God! Hallelujah!"

But back of this, the Lord's doing, and indeed marvelous in our eyes, is a story of answered prayer. When the sanctified brother first hoped to donate the land, he encountered difficulties. It was the property of his mother. She was expecting to divide her real estate among her four children while she lived.

\*Nazarene Elder, Lowell, Mass.

**Do you have any children from unchurched homes in your Sunday school? Get acquainted with the parents and leave them a copy of the special Crusade issue (September 11) of the Herald of Holiness.**

When Brother X mentioned to her how fine it would be if sixty acres could be given to the Nazarene missionary work, the Lord made her willing to agree to such an arrangement. Brother X's two saved sisters also were willing; but the remaining child, a brother, was not a Christian, and it was doubtful if he would give his consent. Much prayer was offered that the Lord would work on his heart; and not in vain (see Proverbs 21:1).

There came a day when Brother X and his brother were riding together in a truck, and the matter of giving the land to the mission work was brought up. The unsaved one said, "If the land would be the means of saving one soul, it would be worth it, that donation." So the sixty acres was nearer to becoming a Nazarene possession.

Is this not "a marvelous thing" from a person who did not profess religion? This is what prayer does! Let us hope that the brother himself gets saved. Truly, then he would realize it was "worth it."

Although this obstacle had been so wonderfully surmounted, there remained another. Brother X's mother had married again. The stepfather, while he did not own the land which it was hoped would be given to the mission work, would, by the laws of the country, have to sign the papers of transfer. This he refused to do. It looked as if the whole affair was at a standstill.

But Brother X and others interested were not going to admit defeat. They appointed January 17 and 18, 1948, as days of fasting and prayer that the stepfather's attitude might be changed. And God fulfilled the exceeding great and precious promise of Matthew 18:19. Soon the stubborn one yielded and signed the necessary papers. Today, a Nazarene mission home is on that sixty acres!

*O thou that hearest prayer, unto thee shall all flesh come (Psalms 65:2).*

The missionary who wrote me all these details, in his holy hilarity and glad triumphing in God over these various things—the brick church, the sixty acres, and the mission home on it—concluded his account with these words (yes, he typed them in capitals!): *All through one subscription to the HERALD OF HOLINESS!*

His stirring story brings before my mind's eye a lad of long ago. In his hand is his lunch—composed, as one has expressed it, of five crackers and two sardines. But that boy, hungry as he probably was, turned over the food to the Master—and thousands were fed!

It was only a dollar bill in the hand of a lady here in America, a lady far from affluent; in fact, in a state of real indigence. But she turned the

money over to the Lord in the form of a subscription to the HERALD; and as a consequence, untold thousands of famishing pagans will be fed with the "Manna of Heaven."

My heart almost breaks with rejoicing when I think how God Almighty can bring to pass stupendous results with small means, as He did in the way I have recounted, in the continent where the "sunny fountains roll down their golden sands."

"What is that in thine hand?" \$1.25? Use it to have the HERALD sent to someone. The God who "doest wonders" can make history repeat itself.

*Addendum:* I have reason to believe that many readers of this paper are wanting to know who the lady was, sending the subscription that eventuated so gloriously. Her name is Mrs. Daniel M. (Faith Sanders) MacDonald. She sojourned in America at the time; now she and her husband are victoriously lifting the white banners of Immanuel amid paganism's black night.

## A Prayer for Lasting Fame!

OUR Heavenly Father, we think of the words of the late William Jennings Bryan, when he said: "Fame is a vapor; popularity an accident; those who cheer you today may curse you tomorrow. Only one thing endures—Christian character."

We know that, at best, fame lives only for the generation in which it was gained. Solomon, with all of his glory, was forced to admit that all was vanity and vexation of spirit.

We remember when but a few brief years ago—not since the beginning of time has another single human being had as much power, or the facilities for enforcing it, as did Adolf Hitler—all the world was a-tremble at one man's feet. Yet he died in a flame of gasoline (as reported), and his name is but a stench in the nostrils of the millions of earth.

We pray, our Father, save us from greed and graft, from seeking popularity, from an unholy desire to have the praise of men; for as the late Dr. J. B. Chapman said: "We have need of but little here, and that not very long." Life is short—help us to make the most of it.

We think of Mussolini, who antedated Mr. Hitler, and saw his visions of world greatness usurped by the Fuehrer. But soon he was left hanging, head down, in a market place, cursed and reviled; and when his body was taken down, it was kicked around as a football, and spit upon like a dirty dog on the street. He went "from a palace to a pauper's grave."

We pray, our Father, make us of real service to a broken, bleeding, suffering world, for we know that only in this way is lasting fame gained.—A. S. LONDON.

## Are You Building a Church?

By Mrs. LASSIE R. MANLEY\*

THE PAST is final! Each day that passes brings eternity one day nearer and leaves us one day less to work in the great harvest of souls. To those who are doing their best for the Lord, there need never be any regrets for opportunities lost. But to that "slothful servant" may come the dreadful and final verdict of the great Judge when He commands His angels, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

There are many building programs under way in the various churches—but *have you, as an individual builder, started such a project?*

It is the duty of every child of God to build at least one temple. I am not speaking of brick and mortar, wood and steel, being erected into an edifice that will house a multitude of people (for that is but a building made of stubble and straw that will burn in that day in which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"); but I am speaking of a building that will last through eternity, a building fitly framed together to become the habitation of the true and living God.

Some of you may have talents enough to build one such temple yearly; some, perhaps more than that; while others may be able to build only one such temple in a lifetime. But within the heart of every church builder must be the same intense desire that, whether you build one or twenty, each will stand the test of fire in the day of judgment.

There are unlimited materials to be found in every city, town, and hamlet, not forgetting the virgin forest of the "highways and byways," where any interested builder may begin to erect his temple. The builder, of course, must first have the right foundation on which to build, safely enthroned within the temple of his own heart, before he can expect to erect a building of permanence; and that foundation is Jesus Christ the righteous, who will become the Chief Cornerstone. "For other foundation can no man lay than that is laid, which is Jesus Christ."

The material you need to build your temple may be found in your own home. Many times we have a tendency to overlook this nearest source of supply, and wear ourselves out running here and there, when we should be building right under our own home roof.

I suspect the reason we overlook this "home material" many times (which may be an unbelieving husband or wife, father or mother, son or daughter, or any others who might come into the light of our "lighted candle") is because we fail to bear the fruits of the Spirit in our every-

\*Goodlettsville, Tennessee

day living. If we are to help those with whom we live daily, we must "be partakers of the divine nature," which is faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. Above all, we must be patient and long-suffering, exhorting and persuading with understanding and love.

Others may find the material with which they are able to build in those coming to their homes daily—the milkman, the postman, the paper boy, or the woman who does the laundry. Still others may find their material in the form of their banker, their doctor, their pharmacist or their grocer.

The zealous Christian will not be long in finding the material with which to start his building, for "the fields are white." Hungry hearts may be found on every hand if we will keep our eyes open and our hearts attune to God in constant prayer.

But there is one great reminder to which I would direct the attention of every builder: Your job is not finished when you have succeeded in getting your material before the altar in true repentance. No, indeed! Your young convert is only the framework. It is your duty to stand by until your temple is finished and inhabited by the Purchaser. This will come about when the Spirit of promise, the earnest of their inheritance, which is the Holy Ghost, moves into the empty building. He will then take over and lead them on unto the end. This climax to your building program may take longer in some instances, depending upon the depth of the spirituality of your subject. So let us not be easily discouraged; for Jesus said a good builder always finishes his "tower," lest it mock him, saying, "This man began to build, and was not able to finish."

One of the master builders of all is the mother who, by taking each little life of fleshly clay, patiently and lovingly molds it into a temple for the Spirit of God to indwell, and thus she builds the church of tomorrow. How blessed is this builder, and how great is her reward!

Likewise also is the teacher-builder who, when he looks upon a child, or a young man or young woman, sees not what color he is, or what poor environment has made him, but what he can become if he can be made to see "the kingdom of God," which Jesus said is within the heart.

Let each of us ask ourselves this question, Have I done my best in this Mid-Century Crusade for Souls? We pass this way but once—the record of each day is final; there is no going back.

Will the church, or temple, you are building stand the fire test?

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*When he giveth quietness, who then can make trouble? (Job 34:29).*

A quiet, contented, and satisfied Christian sheds trouble as easily as a duck sheds water.

—E. F. WILDE

## Spurning and Burning!

By R. A. Kerby\*

—HERE IS such a tremendous difference in the application of the words communion and Communism that we have been slow to realize that essentially, as words, they are very closely related in that they both indicate a participation or sharing of values.

The Orient is literally and spiritually burning today because its teeming millions have believed the lying promise of atheistic Communism that the material values of earth will soon be the portion of those who enlist under the banners of the hammer and sickle. As if this were not enough to sicken the soul, here in the Occident we are largely spurning God's genuine and sincere offer of participation in eternal and spiritual values through the communion of the Holy Ghost!

These are the two factors which have produced the terrible conditions with which we are presently faced. The Orient is burning, the Occident is *spurning*, while the great heart of God is *yearning* over a world in the mortal throes of its final and fatal sickness. How far God will allow Communism to go we cannot say. However, if He deals with nations today as He did with chosen Israel, we are safe in saying that the burning will continue parallel with the spurning! In this view then perhaps the clash between the Oriental and the Occidental is not accidental.

With these extreme conditions abroad in the world, we can but say that it will be the part of great wisdom on the part of each sincerely to embrace God's wondrous offer of spiritual and eternal values through the atoning death of His Son and the continuing communion of His Spirit. When the affairs of this troubled world are finally and eternally settled, it will then be seen that only those who were pardoned and cleansed from the *spurning* will have escaped the *burning*!

\*Canon City, Colorado

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## Do Ye Not Remember?

By Mary Billings

*"And do ye not remember," Jesus asked*

*Of His disciples, "the great multitude?"*

*Five loaves I brake—five thousand men had food.*

*Four thousand persons—and seven fishes small,  
And yet there was abundance for them all."*

*And do ye not remember, careworn ones,*

*That Jesus fed the hungry in a land—*

*A wild land—by the Galilean Sea?*

*"How is it that ye do not understand?"*

*He knows your need, and breaketh bread for thee!*

## Important Destination!

*(The story of a little tract,  
based on a true experience)*

By Alice Hansche Mortenson

**O**H DEAR, oh dear, oh dear!" said the little tract, as it was pushed even deeper into the nice brown purse of its owner. "Now I know I'll never be used at all. She'll just keep pushing me around until my edges are all frayed and worn. Then someday when she empties her purse, if she ever does, I'll be discarded as rubbish and my wonderful message will be lost."

Thus the little tract complained as the owner of the purse drove along a country road in Wisconsin, far, far away from the print shop where the little tract was printed and from which it went so bravely to win someone for Christ.

"I didn't mind that first trip across the country so much, even if I was all sealed up in an envelope without a chance to do anyone a bit of good; for then I was carried by Uncle Sam, and I felt that I was under sealed orders, going to an important destination. I could hardly wait until I got there; never dreamed I'd just be stuffed into this old purse and forgotten! At first I was hopeful every time she opened the purse, thinking that now my great moment had come. But she always reached in for something else—a handkerchief, a coin, a pencil, a bankbook, or some other useless thing—and snapped the purse

shut again as if she were telling me to be quiet. She did mention me sometimes, saying that she must give me to someone; but it always seemed to be too early or too late, or else she would forget or be afraid she might offend someone and be embarrassed. Isn't that strange? I wonder why she sent for me at all! I feel so useless here, and her purse is so cluttered! I just wish that something would happen to get me out of here. I don't like it at all!"

Suddenly the brown purse was opened in a big hurry and the owner reached for a handkerchief to catch a big sneeze. She did it in such haste that she upset the purse; and away flew the little tract right out of the open car window, carried by a gust of wind onto a near-by farm lawn, where it lay hopefully for a while, thinking that someone would surely see it and pick it up. The wind did move it about some; and a little mouse peeked around a blade of grass and nibbled at its edges, then went away because it did not taste like cheese. A dog also came and sniffed at it, but that was all.

Then it began to rain! "Oh my, now what will I do?" said the little tract. "I don't even know if I'm waterproof. Oh, I do pray that someone will find me, so that I can be used just once before the rain blots out my wonderful message." It rained for some time, but the little tract kept waiting; and after a while the rain stopped and the farmer opened the back door and walked to the barn. "If only he would walk this way!" thought the little tract. The farmer got in his car and drove away. He came quite close to the little tract, but did not give it even a passing glance. His mind was on other things.

The little tract grew very tired there, waiting in the wet; but toward evening a woman opened the front door and walked down the path toward the road. The little tract caught its breath and prayed, "Let her see me! Let her see me! Let her see me!" And sure enough, she walked straight over to the little tract and picked it up. But even then the little tract did not know what might happen. Perhaps it would still be thrown away. But no! When the woman took it into the house she spread it carefully in a nice, warm place to dry. That took quite a while; but the little tract did not mind in the least, for it was so comfortable and so happy.

"Now, at last," it thought, "someone will read my message." It is true that the paper was rather wrinkled now and the print not quite so bright, but the words were still clear. When it was dry, the woman took the tract in her hand again and read the wonderful words, the beautiful words, that pointed the way to Christ. She had been to church many times, but never had heard anything like this before. It told her how to be born again! So, kneeling there beside her davenport, she gave her heart to Jesus. Not long afterward, her husband and three children found the Saviour too. Her husband now is rejoicing in heaven. Truly, the little tract reached its "important destination!"



## We're for Everybody!

The Church of the Nazarene has a high standard; its requirements for membership might exclude some—yet it is against no man.

Its motives are pure; its ministry is sanctified, consecrated to the purpose of building God's kingdom. It is holy in ambition; it is dedicated to service, "seeketh not her own."

It fights only sin. In carrying on the battle uncompromisingly, it might seem to be opposed to certain individuals and groups; but in reality, it seeks only the salvation of men and the defeat of Satan.

A true Nazarene gives sacrificially, prays earnestly for everyone, and would lay down his life for the eternal welfare of anyone. He simply loves God with all his heart, and his neighbor as himself.

So, how can anybody be against the Church of the Nazarene?—C. B. McCaull, pastor at Dothan, Alabama.

## Bring Your Burdens

By John W. May\*

A FEW NIGHTS ago I heard a pastor invite his congregation to a prayer service, saying, "Bring your burdens." How great a privilege it is to take our burdens to Christ! There is no problem too great for Him; no life so tangled that He is not able to unravel its perplexities and straighten out its cares. The great Burden-bearer is able for every test. There is no burden of sin, actual or inbred, so heavy that Christ cannot roll the burden away and fill the soul with His glorious light and liberty.

A young woman testified of her coming to Christ, "I did not give up a thing, but I lost a lot of burdens." Too many are more willing to try to carry their burdens than to lose them. Our attitude toward such burdens may be either a feeling that we must *give them up* as something desired and loved, or *give them over* to Christ thankfully as something undesirable and unlovely.

*O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer.*

However, there are burdens that must be borne; burdens that are God's will for us. It is here that we find Him able to give us grace. He did not remove the thorn in Paul's flesh, but did promise, "My grace is sufficient for thee." There are those who lie upon beds of affliction, others that have great mental problems, others tempted sore, who have not been immediately delivered from these burdens but find their spiritual strength increasing because of them and the

\*Evangelist, Du Bois, Pa.

realization that God gives grace to bear them. They find they are better Christians because of them. Truly we would be lopsided Christians had we sunshine all the time or rain incessantly. In the great wisdom of God He gives both the sunshine and the rain. And in the midst of all our burdens we may know the keeping power of Christ. Paul said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8-9).

Burdens are the price of spiritual victory. Without a burden there cannot possibly be a real victory over an individual or a collective problem. Souls are not saved by chance. Men give their hearts to God because other men carry a burden for them. It is the result of a soul-burden that puts romance into the work of God. It is always so that "as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

Let us bring our burdens to Christ. We can expect Him to lift some, give us grace to carry others, and certainly give spiritual victory and reward for bearing them. It is glorious to know that one day, "It won't be long and it may be soon," we shall lay down the cross and receive a crown that fadeth not away.

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*I have trusted also in the Lord; therefore I shall not slide* (Psalms 26:1).

Trusting in God keeps us from sliding, slipping, and falling as we trudge the rugged highway to heaven.

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*There is a friend that sticketh closer than a brother* (Proverbs 18:24).

A true friend is one who never gets in your way, unless and until he discovers you are going the wrong way.—E. F. WILDE.

## J E W E L S

By Grace Noll Crowell

*Then they that feared the Lord  
Spoke often of His grace,  
His mercy, and His power,  
And, meeting face to face,  
The Lord's dear name was ever  
Upon their lips—His Word  
Was honored, and He listened,  
He hearkened, and He heard!*

*"And they shall be My jewels,"  
God said, "that day when I  
Make up My rare collection  
And set it in the sky;  
These rare and living jewels  
That are on fire for Me  
Will glow with radiant splendor  
Throughout eternity!"*

# A Primer on Entire Sanctification

# EDIT

## Perversions of This Truth

Stephen

**E**NTIRE SANCTIFICATION is a much-abused, misunderstood, and misrepresented Christian doctrine. This condition is sometimes due to people who belong to the holiness movement and really have the experience of entire sanctification. They have the blessing, but either are unable to explain it adequately or else describe it in an unwise way as they testify. Moreover, there are those who profess this second blessing but do not possess it and, therefore, witness to it without living it. Naturally, such people bring reproach upon the cause which this teaching represents.

The greatest reason for misunderstanding and misrepresentation as to the doctrine of entire sanctification results from certain fanatical sects which often call themselves holiness people. They might be classified as Holy Rollers, Holy Jumpers, Holy Kissers, and Holy Tonguers. Such groups as these come into existence from time to time and either call themselves by these names or are so described by others. Their names usually indicate certain teachings which they emphasize, or certain tests, or signs, which they hold should always accompany the baptism with the Holy Spirit.

For the Holy Rollers the sign that you have the baptism with the Holy Spirit is that you roll a certain way, while in the true holiness movement, if you get the baptism with the Holy Spirit unto entire sanctification, you will not roll at all. Jumping is the sign that you have the blessing, with the Holy Jumpers. With the orthodox holiness movement, there is no special objection to jumping, but the emphasis isn't there. We are far more interested in how straight you walk after you hit the ground than in how many feet you jump. The Holy Kissers make much of the holy kiss, even between the brethren and sisters, as a sign of a high state of grace. The holiness movement, as such, has never sanctioned such action. In fact, we hold that if you really have the blessing of entire sanctification there will not be any kissing between the brethren and the sisters.

I remember holding a meeting several years ago with a very timid man. He told me of an experience which he had some years before. He was called to hold a meeting for a group of people. He thought that they belonged to regular holiness bands, and so he accepted. When he arrived in the city, he took a streetcar out to the address where he was supposed to stay. As he started up the walk to the home which was to be his stopping place, a woman opened the door and started to meet him with these words: "I greet thee with an holy kiss." He replied: "I guess not," and with these words he went back to the station and caught a train for home. These

extreme, fanatical groups are not so numerous as they were twenty-five or thirty-five years ago—for which we gratefully thank God. They are confused with those who hold to the Wesleyan doctrine of entire sanctification, and thus hinder its progress.

## Making the Supreme Sacrifice

**J**UST LAST EVENING General Douglas MacArthur reported that the known dead in the Korean War, thus far, were forty-two. At least this number of our men have already made the supreme sacrifice in this war.

All honor to our men who made the supreme sacrifice in the first and second world wars; and the same must be said about those who have died and will die in the present conflict. Still, it may be doubted that dying for one's country—as great as that is—is the supreme sacrifice. To die for one's Christ must rank higher; and yet this is not the supreme sacrifice. To walk up to the block and in one outstanding moment have one's head cut off for Christ is not even the supreme sacrifice. Beyond and above this is the sacrifice a person makes when he places all on the altar of God and then lives on that level across the years. This is the supreme sacrifice, and demands more moral courage than any other challenge offered to man.

This last-mentioned type of sacrifice is the kind which Paul exhorts us to in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here he calls on his brethren, all Christians, to make what is truly the supreme sacrifice.

Some preachers seize on the word bodies in this verse, and have much to say about putting our bodies on the altar of sacrifice. It is all right to preach such a sermon on this text, but it does not give the whole of this truth from Paul. This is really a figure of speech where a part stands for the whole. When the herdsman talks about so many head of sheep, he does not mean just their heads; he refers to all of them, as well as just their heads. So it is here. Paul is talking about the whole man—body, soul, and spirit. He is exhorting the Christian to place himself completely—body, soul, and spirit—upon the altar of sacrifice and service. To do so, my Christian friend, will bring the sanctifying blessing of God and joy unspeakable and full of glory within.

# RIALS

White, Editor

## What Do You See?

**WHAT DO YOU SEE?** Many people would answer thus: "I see what is there, or what is out before me." But this is often not the case. Two men can pass exactly the same way and not see the same things. Most of the time we see what we want to see; and what we want to see is determined largely by what we are. This means that what we see is generally a revelation of what we are. Since this is true, the majority of us need to pray for God to have mercy upon us, because often we see very little that is worth while.

**REPRESENTATIVES** of the twelve tribes of Israel were sent to spy out the land of Canaan. They all went over the same territory, but two of them gave a different report from the other ten. The latter said: "We be not able to go up against the people; for they are stronger than we" (Num. 13:31). Then they set forth the basis for this discouraging report in these words: "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all of the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:32-33).

What a different report was brought back by Joshua and Caleb! "And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not" (Num. 14:7-9). Caleb and Joshua had a living faith in the God of their fathers, and they saw what the ten spies had no vision for.

**ELISHA'S** servant had to have something done to him before he could see what the prophet saw. Here is the account: "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.

And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6:15-17). What men see is a revelation of what men are!

**ISAIAH SAW GOD** high and lifted up. The account of this vision is given in the sixth chapter of Isaiah. We are in the habit of emphasizing the revelation which Isaiah got of himself when he saw God; and this we should do. Still, we should not forget that he had this vision of God. He needed some help from God, all right, but the fact that he had the vision proves that he was in vital touch with God; and this was not true of many who lived in that day. Yes, he saw God high and lifted up because he was different from many who lived at that time. His vision of God was in this way a revelation of what he was, and it also brought to him a revelation of what he was not.

In a different sense, Moses had an abiding vision of God. The Scripture says of him that he forsook Egypt, "not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:27). He also saw by the eye of faith the reward which was to come. "He had respect unto the recompence of the reward" (Heb. 11:26). Moses exceeded the people of Israel whom he led in vision because he was different from the most of them in heart touch with God.

**PAUL'S EYES** were open to the unseen and the eternal because he had the spirit of the Eternal One in his heart. This triumphant note is sounded forth in these words: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:16-18).

Purity of heart brings the climactic vision of God. Christ had this in mind when He said: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). The doctrine of entire sanctification is not just a doctrine; it is a truth which, if experienced, will bring an enlarged conception of the holy God.

But let me come back to you and me. What do you see, or what do I see? Do we see God high and lifted up? Do we see Him as Isaiah must have seen Him after the inner obstacle of

sin had been removed? Do we feel His kingly presence and know that He is at hand? Nothing will so steady us in these trying and dangerous times as a full-orbed vision of God. Do we see the land of endless day and know that someday we shall sit by the river of life and feed on the fruit of the tree of life if we are true to the end? Yes, my friend, there is a heaven to be gained and a hell to be shunned. Do we see lost men—sinners, men without God—as they march

on the broad way toward hell? Have we ever heard the tramp, tramp, tramp of the multitudes down this road to endless despair until we could not sleep or eat? Are we so shallow in our experience of God that the Holy Spirit never intercedes through us for a hell-bound world with groanings which cannot be uttered? God help us for our lack of concern for lost souls! "Where there is no vision, the people perish" (Prov. 29: 18).

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## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** *Is a person who is taken into the church by letter to be received publicly, and must the consent of the church board be secured in order for him to be taken in?*

**A.** The church board has nothing directly to do with taking members into the church. The church membership committee, which is provided by the church board, acts in an advisory capacity to the pastor when a person is taken into the Church of the Nazarene for the first time. A person who transfers from one Church of the Nazarene to another does not come under this rule, for he is already a member of the Church of the Nazarene in good standing. He is just transferring from one Church of the Nazarene to another, and should be taken in as soon as possible. This reception of a member by transfer is usually done publicly, although it may not always be. Thus, neither the church board nor the church membership committee has anything to do with receiving members who come into a church by transfer.

**Q.** *Do the members of the pastor's family automatically become members of the church to which he belongs? Are the members of the pastor's family supposed to be taken in publicly, and does the board have the right to pass on their coming into the church?*

**A.** On page 81, paragraph 79, the 1948 Manual says: "The pastor shall automatically become a member of the local church of which he is pastor; or, in case of more than one local church on his charge, of the church of his choice." The members of the pastor's family are not mentioned, and, therefore, do not automatically become members of the church of which he is pastor. The members of his family come in by transfer if they are already members; and, of course, in that case, neither the church board nor the

church membership committee has anything to do with their coming into the church. Their coming into the church would be exactly on the same basis as that of any others who might be received by letters of transfer. Certainly, we should give them the same rights that others have.

**Q.** *When a person from twelve to forty-one years of age joins the Church of the Nazarene, does he automatically become a member of the Nazarene Young People's Society?*

**A.** No. Joining the church does not make one a member of the N.Y.P.S., even though he is within the age limits for that society. However, I hope that all who do join the Church of the Nazarene who are within the age limits do become members of the N.Y.P.S. It is an organization which they need, and it will certainly be a blessing to them.

**Q.** *If Judas was converted, then all of the disciples were converted. But if Peter was not converted, then none of them were converted. Now tell us why Christ spoke to Peter as He did in Luke 22:32 if Peter was a converted man? Besides, being converted means a change of mind and heart has taken place—being made partakers of Christ, or the divine nature, being born of the Spirit, or being born from above. That this experience is the work of the Holy Spirit, I think all will agree. Then tell us how these things could have taken place before the Holy Ghost was given? According to John 7:37-39 and 16:7, He had not yet been given.*

**A.** Judas' conversion has been discussed twice recently, and, therefore, I shall not consider it now. Further, it is not the main problem presented to us in the question just given. It is as to Peter as described in these words: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy

brethren" (Luke 22:32). This verse gives us, not a description of what Peter was at that time, but rather of what was going to happen after he had backslidden. Weymouth, in his *New Testament in Modern Speech*, translates Luke 22:32 thus: "But I have prayed for you that your faith may not fail, and you, when at last you have come back to your true self, must strengthen your brethren." This translation of the verse is not only in harmony with the Greek in which it was written, but it also fits into the context. In Luke 22:31 we read these words: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." Satan would not be desiring to have Peter if he already had him. Also, in the thirty-third verse Peter affirms his readiness to go to prison and even to death with Jesus. And while Peter's purpose here was not so deep and abiding as he thought it was, still these words were not the words of an unconverted man.

The Holy Spirit had not yet been given in His fullness—His dispensational and baptismal function—but that does not at all mean that He was nonexistent or inactive in the world. The third Person in the Trinity, the Holy Spirit, is eternal and was active in creation. The Holy Spirit was especially active during the dispensation of the Son, that is, when the Son was on earth. He regenerated, or converted, people during that age, and perhaps even before that day. In addition, it may be noted that a few Old Testament saints probably touched the line of faith, and by faith entered into the experience of the Holy Spirit dispensation. Thus there is no reason to believe that, just because the Holy Spirit had not yet been given in His formal, dispensational, baptismal function, He could not or did not save those who came to Him in true repentance and faith. Peter and all of the other apostles, as well as others, were saved while Jesus still walked on this earth, or before the Holy Spirit was given on the Day of Pentecost.

# Home Missions and Evangelism

Roy J. Smee, Secretary

## Tour of the Northwest District

RECENTLY it was my privilege to tour the Northwest District in company with District Superintendent Zachary. I have never visited a district so unanimously back of a district superintendent and his program as are these Northwest Nazarenes. And Brother Zachary has a challenging program. I am more convinced than ever that our people—north, south, east, and west—want a program that is big enough to draw out their best in hard work, sacrifice, and devotion. They have set a goal for this assembly year of seven new churches, and indications are that they are going to get them. Brethren, it can be done!

One of the features that impressed me was the fact that all sizes of churches are enthusiastic about home missions. The newly organized churches have caught the vision and are looking out for new fields near them which need a Church of the Nazarene; while the three larger city churches at Yakima, Spokane, and Walla Walla, with their pastors, are co-operating on planting new churches in their own cities.

I was sorry to be forced to cut the tour short because of the death of Mrs. Smee's father, Mr. C. G. Morrill, but I am sure that we will hear from the Northwest District.

## New Church in Australia

Superintendent A. A. E. Berg organized a new church at Stafford, Queensland, on July 2, with nine members. Others are expected to join in the near future. There are 150 children enrolled in the Sunday school, which has an average attendance of 90. Stafford is one of the newer suburbs of Brisbane, where the Australian District headquarters are located. Rev. Harold Madder is pastor of the new church.



## More New Churches

Superintendent E. E. Grosse organized a new church at Williamsport, Pennsylvania, on June 18 with fifteen charter members. Rev. Norman Ford is the pastor. This is the fourth organization on the Washington-Philadelphia District.

On the Western Ohio District, Superintendent W. E. Albea has organized the Pleasant Valley Church in Dayton. This is the seventh new church this quadrennium.

Superintendent D. K. Wachtel organized a church at Goodlettsville, near Nashville, on July 2, with ten

charter members. This is a rapidly growing town, and there are prospects for a fine church. The Tennessee District has nineteen new churches since June 1, 1948.

**Telegram.** Organized church at Pelion, South Carolina. Two lots have been donated. Rev. Cloyd Bishop appointed pastor. Four campaigns now under way: Gunter and Hutto at Pageland, Welch and the Bowmans at Charleston, C. M. Kelly and Connie Kelly at Bamberg, Cloer and Smith at Swansea. New work at Lancaster moving. Bought nice building and have sixty in Sunday school. Home missions campaign will be held in Newberry and Leeington before assembly.—C. M. KELLY, District Superintendent. (South Carolina now has eight new churches this quadrennium.)

# FOREIGN MISSIONS

Remiss Rohfeldt, Secretary

## Prayer Request

Dr. Kenneth Stark, medical missionary stationed at Bremersdorp, South Africa, has suffered an attack of diphtheria. Pray for his recovery.

## Samuel Hynd Sails

A cable received on July 13 stated that Dr. Samuel Hynd sailed for South Africa. He will be stationed with his father and Dr. Kenneth Stark at Bremersdorp.

## African Missionaries Furloughed

Miss Della B. Boggs and Miss Elizabeth M. Cole, R.N., landed at Boston, July 11, 1950, according to a wire received by the Foreign Missions Department. Miss Boggs has completed one term of service as a teacher in the Bible Training School at Stegi, Swaziland, while Miss Cole returns after having completed fourteen years' service as a nurse at Raleigh Fitkin Memorial Hospital, Bremersdorp, Swaziland, and at the Mbuluzi Leper Colony, Mbabane, Swaziland. After the regular two-month rest period, these two fine missionaries will be engaged in deputation work, bringing the message of missions in Africa to a nationwide audience of Nazarenes.

## British Honduras Assembly

Greetings in the name of Jesus of Nazareth from the Fourth District Assembly of the British Honduras District of the Church of the Nazarene.

Although our statistical reports show splendid and remarkable prog-

ress in departments, we are especially thankful for the visible spiritual advancement as well. Many open doors have been entered and new churches have been organized; new Sunday schools have been started; six new Daily Vacation Bible Schools, making a total of fourteen in all; and we are very soon to open the new Fitkin Memorial Bible School, which has been a vision to be attained through the years since our district was organized. One thousand dollars more than last year was raised in spite of a hard year financially for the people. A total of more than \$3,000 was raised for all purposes.

We are looking forward to a year of greater accomplishment with several goals in view toward which to work.

Your interest in this mission field is greatly appreciated, and much of our progress is directly due to your prayers. We invite your further interest and prayers.—H. L. HAMPTON, British Honduras.

## Portuguese East Africa

God has indeed been with us this last year. You have probably heard rumors of the devil's fighting in this section. I dare not say much about it, but God is still on the throne and our trust is in Him. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10 has been our promise for these trying days. Continue to pray for our Af-

rican pastors and Christian people. We have been praying for a revival—maybe God will work through this persecution and pour out His Spirit upon this place. Our trust is in Him; He never fails.—LEONA YOUNGBLOOD, Africa.

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### Pray for Revival

On Sunday night before I went to bed, the Lord asked me if I believed that this would be the time that He would fulfill the promise in Isaiah 42:16. I couldn't decide, and it troubled me. Then the burden was so great and, after my praying, the Lord directed me to Rev. 14:15: "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." The battle has been great; the Satanic force is overwhelming; the burden would be unbearable if God did not take it. These days are days that I have never seen before. I feel that I must write to people, so that you can hold up our hands in prayer as we hold up the hands of our Indian people while they are all alone on the district. The victory is ahead, but the battle is fierce. Please pray and tell everyone to pray who knows how to get hold on God. We cannot afford to let Satan win and he cannot. The precious Blood flows, and God is more powerful than the enemy. I feel we must win, for there are many souls in Basim who have had light for years. I appreciate your prayers. Tell everyone to pray. The battle will be won on our knees.—JEAN DARLING, India.

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### Prayers Appreciated

The Lord has been blessing in the Bible school. Sunday two of the grade school boys who have been our greatest problems came to Harold and asked for prayer. They said they had decided that they wanted the will of the Lord in their lives. We have had a daily prayer meeting at noon, and the Spirit has blessed.

Just now we have a good deal of sickness. Within the last two weeks there have been four students operated on. Fortunately there is a wonderful doctor in town who operates without any consideration of pay. He has taken the place of a nurse, as there has been no nurse in Coban this year. There has been no case too trivial for him to take interest if we felt we needed his help. We do praise the Lord because He has such marvelous ways of supplying our needs. Sickness seems also to have touched about all of the missionary homes, so we would appreciate your prayers.—RUTH HESS, Guatemala.

# The Young People's Society

Conducted by L. J. Du Bois

### Homemade Mulligan Stew

WHEN it comes to this business of life, most people are like the restaurant diner who expects his meal to be cooked and served to him in five courses all ready to eat and enjoy. And then if something is not just right about it, he grouches to the waitress, criticizes the cook, and reports to the manager. However, life is not like that at all. Life is much more like the homemade mulligan stew. We ourselves are the cooks; we decide the ingredients and do the serving. And life does not come in clearly defined courses with time to pause and enjoy the one before the next one arrives; life is complex if not confused, with all of the factors in it mixed up together to make up "a meal in a bowl." If we as young people could but realize this, we would make better choices of what goes into life and we would try to do a little better job of serving it up.

Vision is the menu of life, determining much of what goes into our meal. Spiritual experience is the fire which cooks it to a delicious flavor or, in its absence, leaves it raw and unedible. Attitude and spirit are the flavoring, the salt, and the spice which decide its palatability. Our relationships with other people are the caldron in which it simmers.

The ingredients are many: there are home and school and work; there are sickness, sorrow, and trial; there are joys, health, and love. Some of these are good, some of them not to our first choosing; but all, according to the ancient chef of Tarsus, will "work together for good" if the cook handles them right.

But even in making stew, we must obey the laws of cooking. Laws are to help us rather than hinder us. When obeyed, they work for us; when disregarded, they work against us. Although we are the chefs for our own dishes, in reality the job was wished off on us when we knew little or nothing about it; so our success depends a lot upon our willingness to take advice from others who are specialists in preparing cuisine. Friends, pastors, teachers, and, above all, the Word and the Spirit will give us help if we will have an ear to listen.

And life can be an experience of beauty and glory with all of the intricate factors involved if we but apply ourselves and work purposefully and in harmony with the will of God.

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### NEWS

At least two new district N.Y.P.S. presidents have been elected at conventions recently: A. E. Gerdes, Jamestown, North Dakota, takes over the leadership of that district; and J. B. Rose, Plainview, Texas, takes over the reins of the Abilene District youth.

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### Prayer Tower Intercessors

July 30—August 5

Our General Leaders

Let us pray for the leaders of our church—our general superintendents and our general headquarters' leaders—that God will continue to give them physical strength, wisdom, and the guidance of the Holy Spirit in their many and varied responsibilities.

August 6-12 African Visitation

Dr. Hardy C. Powers, general superintendent, is leaving soon to visit our fields in Africa. Let us pray for his safety and pray that his visit will be blessed of God to our missionaries, the native workers, and every Nazarene.



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It is the church as a whole, and not just the preachers, that will become the evangelistic agency, if the unchurched are brought to Christ. Unless the laymen are awakened to an evangelistic passion, the spokesman has no carrying voice.—A. S. LONDON.

# THE HOME CIRCLE

Conducted by Grace Ramquist

## God Took Charge:

By Mary E. Cove

### 2. Not a Moment Too Late

"And so you refuse to obey my orders?" These words struck sharp and cruel across my shocked senses.

"No," I answered soberly, "I'm not refusing. I'm just telling you that it would be utterly impossible for me or anyone in my circumstances to do what you ask. It will be necessary for me to resign at once."

I staggered to my room, too dazed and troubled to think clearly. At once some of the nurses came to inquire about my interview.

"Have you another position? Have you money to take the long trip home?" they asked when they learned the situation.

After I answered in the negative, one after another exploded in her indignation. "This is despicable!" they exclaimed. "We will not work for a woman who will stoop to a thing like that!"

Something came over me and carefully I responded: "You must go ahead and do your work. I've stood among you these months as a Christian, and right on time the One whom I serve will make a way for me." Doubtfully and filled with fury, the nurses went back to work.

I was a Nazarene minister. It was the year 1922. Some time before the above incident, my health became threatened and I was advised to accept the work of teaching the boys and girls in a tuberculosis hospital. Of course, I often found my way to the bedside of some sick patient, and there I endeavored to cheer the heart so forlorn and sick. Then, too, the forsaken state children loved the hymns, stories, and Bible studies in my Sunday-school classes. I had been happy in this work and my health was improving. Then the kind superintendent who had been in charge was replaced by another one, who determined at once to get rid of my "religious influence." The nurses dubbed me the "little preacher" and were quite fond of me. Try as she could, the new superintendent could find nothing on which to base a plea for my removal. So, on the morning of our story, she told me that from then on I was not only to do my regular teaching, but that I must also put in long hours as a nurse on the floor of the ward where the most

advanced cases were kept. I knew nothing about nursing, and this new work would have been difficult for a strong nurse to comply with. I could only resign. But what would I do? My health was frail; I had no money nor position. The unsaved girls were watching to see what my God would do for me!

A miracle took place! When the mail arrived that day, there was a letter from Mrs. S. N. Fitkin. I could hardly believe the message which the pages bore. "For several days I have been greatly burdened for you," it read. "I could get no rest until I came to the following decision. You are to be my secretary. You must leave your position there at once. Meet me in New York."

Money for the trip was enclosed in the letter. That evening I called the nurses into my room and, when all was quiet, I read them the letter. At its close I quietly said, "You see how God takes care of His own." Tears gathered in the eyes of those about me. They knew as well as I did that God had taken charge of the situation even before I had called on Him.

## P.K.'S IN TEXAS:

### The Short Wires

Only once in the days we lived in Texas did my parents decide to "settle for good" in a house. This happened the year of the first influenza rage—the year the World War I ended.

We sold the white house and bought a house near the public school. The house was not well arranged; but after the carpenter and the painter had worked on it, it was a "good" house.

I believe we lived in the "settled-for-good house" about a year before we moved to another state. It was nice to be "settled for good," even if it was but for a year. That year I made up my mind that when I married I would choose me a town in which to live and there buy a house and then live in it until I died. I could see myself as a lovely old lady sitting around, knitting and mending and hemstitching and baking cookies for all of the neighborhood children. I wanted my house to be known as my house for always!

Sometime if you'll come around to me in private, I'll tell you how that dream came out!

Our "settled-for-good house" was on the edge of Peniel. There was

a wonderful junk yard not too far away. We children found so many perfectly good wheels which folks had thrown away! We would take pieces of strong wire—also found at the junk yard—and fasten them to the wheels; then we would see who could drive the best. The larger the wheel, the longer the wire, the more difficult it was to guide. When we wanted to go fast and cover lots of space, we would shorten our wires. The shortened wires brought the wheels up close to the drivers, and thus the closer contact made it easier to direct the wheels.

And while we are talking about guiding wheels, let's think about how our lives are guided by God. The closer we are to God, the faster we can go and the more work we can get done. Sometimes we become so big and get so far away from the guiding hands of God that we run slowly and crookedly and thus make a mess of our lives.

Let's start shortening the wires between us and God. God likes to be where He can turn us in the direction we should go without any pulling back on our part.

## "We Have Allowed It!"

"I grow sick at heart," says Roger W. Babson, business statistician and Christian leader, "when I realize how we have allowed Sunday to be stolen from us and profaned and outraged by a lot of piratical money-changers who would make the money-changers in Jesus' story look like a crowd of public benefactors."

"We" — Christians, churchmen— "have allowed it." How?

By our preoccupation with other interests, by our failure to challenge these money-changers and to teach the sacred character and proper uses of the day until many church members are now numbered among its desecraters.

This robbery of the Lord's Day must cease, its profanation end. This holy day must be recovered for the uses for which God gave it. The attacks of these godless, commercial interests must be met. Above all, the broken-down ideals and standards of Sabbath keeping and a new appreciation of the values of the day must be rebuilt in the minds and hearts of the people. This is chiefly the responsibility of the church. This responsibility can be met only as the leaders in our churches give the Sabbath its rightful place in the church's program.—R. H. MARTIN, D.D. (The National Reform Association).

# NEWS OF THE CHURCHES

## NEWS IN BRIEF

(Continued from page 2)

Evangelist Leila Dell Miller. Greatest crowds. Victories! Mighty divine visitations.—Spurgeon Lynn, Pastor.

Rev. Paul R. Thoreen has resigned as pastor at Centralia to accept the call to pastor the church in Bremerton, Washington.

Professor Joseph E. Janosky is retiring this year from a very successful thirty-year teaching career in the schools of the Church of the Nazarene. He first came to the campus of Northwest Nazarene College, Nampa, Idaho, in 1919; later for a time he served as business manager of Pasadena College, Pasadena, California, returning to the faculty of N.N.C. in 1936, where he has been active as professor of business administration. Professor Janosky has been not only a strong teacher, but also a beautiful example of the grace of God in Christian experience.

Mr. Hays Johnson, a graduate of John Fletcher College, has been secured to take the place of Professor J. E. Janosky as professor of business administration at Northwest Nazarene College, Nampa, Idaho. Mr. Johnson taught for nine years in Iowa and Minnesota, also was in the air corps for three years.

Mrs. Guy M. Curtis writes from the Clark Air Force Base in the Philippines: "In June we had a two-week session of daily vacation Bible school, which was an inspiration to many here on the Clark Air Force Base. With people of all Protestant denominations working together (I was the only Nazarene), our objective was to teach the children more about Jesus, while teaching them to respect the house of God. Our enrollment was 397, with an average of 311 attending daily; the age group was from four to sixteen years. The Lord wonderfully blessed us in that, during this rainy season, He kept the rain back until noon every day, allowing us to have our opening assembly out under the trees. There is no building in the area which is large enough to house that number. Under the guidance of the chaplain, thirty-five young people of the ages nine to sixteen made decisions for Christ. We were happy to have Rev. Joseph Pitts, our district superintendent, to visit us. We gained much knowledge and experience which we hope to use in future years as we work for the Lord among the children."

### Attention: College Men

Under present regulations the Selective Service Act provides deferment of induction for any 1 A registrant who is pursuing college work, until the end of the school year.

This means that any registrant who has not received notice of induction before September first is sure of at least one year of college under present laws.

Furthermore, requirements for Officer Candidate School in the Army now demand two years of college work. Even one year of college work will be of distinct advantage to the enlisted man or the inductee.

To our young men who are planning to enter college this fall, the best available information we have at the present time indicates that you should continue your plans to that end.

DEPARTMENT OF EDUCATION

S. T. LUDWIG,  
Executive Secretary

Dr. Erwin G. Benson, field secretary for the Department of Church Schools, reports: "I am spending the summer in the West, with the first service a zone rally at Burr Oak,

Kansas. In Colorado, a training class was held at Boulder, with services at the Denver Southside, Golden, and Yampa churches. On the Nevada-Utah District, services were held at Ogden, Provo, and Las Vegas, and with the Sunday-school convention just preceding their district assembly. In California, training classes have been held with the Upland-Ontario-Pomona churches, the Monrovia church, the Fremont Chapel in Stockton, and San Diego First Church; with services at Long Beach First, Inglewood, Ontario, East Los Angeles, Cypress, Fullerton, Santa Rosa, Pasadena Bresee Avenue, Altadena, San Luis Obispo, Santa Cruz, San Jose Westside, Alhambra, Brea, and Banning, and also two conventions with the Southwest Mexican District. The next few weeks will be spent with services at Dorris, California; Goldendale and Seattle Central, Washington; and a tour of the British Columbia and Alberta Provinces, visiting twelve of the churches, followed by services at Kalispell, Montana; Ontario, Oregon; and a training class with the Reno, Nevada, churches; and a zone rally at Prescott, Arizona."

"The Singing Smiths from the Sunny South" (Eugene and LaNora) report: "We have passed the third victorious milestone in the field of evangelism, and praise the Lord for every victory won. We have had meetings in nine states, and have enjoyed working with our fine pastors and churches. We are now traveling with our house-trailer. We have a few open dates for '51, and shall be glad to go anywhere the Lord leads. Write us, Winnsboro, South Carolina."

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 13: Ezra, Interpreter of God's Word

Scripture: Nehemiah 8:1-4, 5-6, 8, 10, 18

**GOLDEN TEXT**—*This day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength (Nehemiah 8:10).*

We all agree that scripture is important, but we don't always act that way. The very place we give to the Bible in some of our church services makes it seem unimportant. And if our people don't honor the Bible in their homes as they should, the pulpit will have to accept part of the blame. We instruct the ushers not to seat people during the reading of the scripture, and that is proper and good. But here is what happens all too often. The song service runs too long, announcements become lengthy, time is at a premium. So what is the result? The scripture reading is can-

celed or else is gone through so rapidly that it sounds like a Hindu twirling a prayer wheel. The Bible deserves a better recognition than that!

Ezra was smart. He knew that his people needed the Bible. But what's more, he knew they needed to have it read in such a manner that its truth would linger and burn into their calloused consciences. So he insisted that, regardless of the time it took, the scripture reading would be well done. In his thinking, distinctness was more important than saving time.

God bless Ezra and, Lord, keep all of us from being Bible-butchers.

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

Evangelist L. W. McCoy writes: "I recently closed a revival meeting at Lovilia, Iowa, and am now in a revival at Bussey, Iowa, with Brother Dean Brandt supplying the music with his accordion and trombone. We close here on August 5, and I have some open time. Write me, 1419 Tiffin Ave., Des Moines, Iowa."

Evangelist George H. Talbert reports: "The first six months of the year has found Mrs. Talbert and me in labors abundant, in fields far and wide, traveling fifteen thousand miles to preach in thirteen meetings on seven districts. We began the year at Raymondville, Texas, with Pastor D. J. Snyder (our ninth campaign with him); then on to New Mexico and California; back to Oklahoma and Kansas; then to Wisconsin; and at this writing we are in Curtis, Nebraska, with Rev. and Mrs. W. A. Cunningham. In all of these meetings we have been blessed of the Lord with seekers and finders; unusual demonstrations of the Spirit were witnessed in Raymondville, Texas, and at Wilmington Riverside, and Huntington Park, California. We enjoyed our labors with Brother Blackshear at Cleveland, and Brother Phipps at Davenport, Oklahoma; with our good friend, Pastor C. B. Dickerman, at Stafford, Kansas; and at Spooner, Wisconsin, with Brother Schultz. We slated return engagements with some of these churches, and were invited back to all of them. We go next to Chandler, Oklahoma, for a meeting with Brother 'Bill' Johnson; then home for some rest before going into our heavy fall slate. We give God praise for every victory, and praise Him for the Church of the Nazarene, to which we will make our twenty-first report of service this coming August. We have a good slate ahead, running into '52, but not solid; always glad to hear from anyone desiring our services. These are days of great opportunity—let us work while yet it is day. Write me, 409 East 13th St., Box 438, Abilene, Kansas."

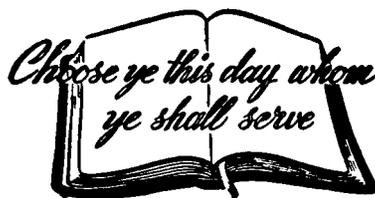
Sidney, Montana — Recently we closed what some of the old-timers claim was the best revival meeting that Sidney ever has seen. Two services daily were held in a tent owned by the local church. The preaching of Evangelist D. C. Van Slyke was outstandingly owned and blessed of God, as sinners were smitten with old-time conviction. God gave us 133 seekers at the altar, and many outstanding victories. Marvin and Shirley Miller, song evangelists, handed the music acceptably and did more than their share in fasting and praying and carrying the burden. Fairview church, with their good pastor, Rev. Raymond Friberg, joined us in these meetings, and both churches were revived and blessed. God is surely blessing in eastern Montana. Holiness rallies are being conducted once a month with eight

holiness churches co-operating; God is blessing these and giving seekers. We feel that the cause of holiness is marching on in this area, and we give God the praise. We are in our second year with this fine people.—I. Parker Maxey, Pastor.

San Bruno, California—June 4 was the closing day of a revival with Evangelist A. W. Fee, and God came to us in a great way. As a result of much prayer preceding and during the meetings, God came and manifested His presence in a mighty way. Brother Fee is a most earnest and sincere preacher of the truth of God, and gives unstintingly of his time and efforts. A fine class of seven adults was added to the church membership. Visitors are attending our services; there is good interest, and a fine spirit of unity. God has given us real spiritual leadership in our pastor, Rev. John F. Howarth; he and his devoted wife are working hard and leading the church on to victory. Each department is making steady gains.—James A. Randolph, Reporter.

Mrs. Esther M. Dyer, musical evangelist, writes: "I have some dates open for revival meetings in the Southern States where I will be working. I play the piano-accordion, cow bells, sleigh bells, chimes, vibrascope, solovox, and piano. I shall be glad to reply to inquiries immediately, also give references. Write me, R.D. 1, Box 584, Mohnton, Pennsylvania."

Bellaire, Ohio—This church is making progress under the definite leadership of the Holy Spirit. Our spring revival with Evangelist J. Lester Seel and family was a real revival, with good crowds and 125 people seeking God; women as well as men were delivered from liquor and tobacco. We have just closed a tent meeting in which the faithful ministry of Rev. R. J. Smeltzer was a great blessing. We are having the best attendance this year of the twenty-year history of this church. Our Junior Society draws 150 children from all churches in the city, and our vacation Bible school was the largest in the city, with 174 enrolled. We have added 41 members in two and one-half years, and last year our church gave 22 per cent of its total income to foreign missions. The church takes good care of its pastor, and has many devoted members who love God and the church. We own our bus, and have a building fund for future enlargement. A good spirit prevails.—Donald H. Strong, Pastor.



1950  
• SEMINARY ADVANCE YEAR •

\$300,000  
For Seminary Buildings

## Indianapolis First Church Leads Off On Indianapolis District

Under the leadership of Rev. E. C. Martin, pastor, Indianapolis First Church has contributed \$1,600 to the Seminary building project. As might be expected, this great church is advancing along all lines, and the blessing of God is on the people.

On July 4<sup>th</sup> at the Indianapolis District Y.P.S. Convention, Rev. J. W. Short, beloved veteran district superintendent, called all his pastors to meet with President Benner. At the close of this conference the pastors voted unanimously and enthusiastically to support the Seminary Campaign.

To District Superintendent Short and his loyal pastors, our heartfelt thanks!

Marseilles, Illinois—Recently our church enjoyed a good revival with the A. C. Rowland Evangelistic Party. The spirited singing, music, and preaching were enjoyed by all. A good number of young people were saved and sanctified, as well as some older folks. The ministry of the Rowlands was greatly appreciated by our church.—Henry Hartberg, Jr., Pastor.

Pastor O. V. Mewbuorn reports: "We are coming to the close of one of the best years of our ministry. On last December 25, I preached the farewell sermon at our Douglas Road Church, Toledo, Ohio, where I had served those fine loyal people for three years. During that time, with the help of the Lord and the good people, we were able to erect a beautiful church 40 x 76 feet, with a stone finish on the outside and hardwood floors and birch finish inside. For the first five months of this year at Lockland, Ohio, we have had an increase of twenty-six per Sunday over last year in our Sunday school. We have been wonderfully received by the fine folks of Lockland church. We have one of the nicest church buildings on the district, and a loyal group of Nazarenes who are one hundred per cent back of the program. We conducted our own revival, with music under the direction of Rex Baker, our minister of music. God gave us thirty-six people at the altar, with some old-time victories. People are seeking and finding God in



our regular Sunday evening services. Our people have extended to us a call to serve another year."

#### Missouri District Annual N.Y.P.S. Institute

The annual institute of the Missouri District N.Y.P.S. convened at Pine Crest Camp, Fredericktown, Missouri, June 19 to 23. More than two hundred people were registered, and the different zones of the district were well represented.

The institute was under the direction of Mr. James V. Cook, minister of music at St. Louis First Church. In his usual efficient way, Brother Cook inspired co-operation with his leadership.

It was our good fortune to have Rev. Ray Hance, superintendent of the Kansas District, as the special speaker. His fervent and timely messages were rewarded as scores of young people were converted, sanctified, or convinced of calls to special service. We were all blessed and challenged.

Ten courses were offered for credit in Christian Service Training, and

President Joseph Washburn, institute dean, had the curriculum varied and interesting.

The young people of Missouri appreciate the leadership and interest of Rev. and Mrs. E. D. Simpson, our good district superintendent and wife.

DOIL F. FELTS, *Secretary*

#### Nevada-Utah District Assembly and Camp Meeting

The sixth annual assembly and camp meeting of the Nevada-Utah District convened in Lee's Canyon at the Clarke County Recreation Camp near Las Vegas, Nevada, June 28, with Dr. Hardy C. Powers presiding. He endeared himself to us again and again with his powerful, Spirit-filled messages, and his masterful, yet gentle and considerate, manner in the dispatch of the assembly business.

The assembly was preceded by the W.F.M.S. and N.Y.P.S. conventions. Mrs. Raymond B. Sherwood, wife of our beloved district superintendent, was unanimously elected to succeed herself as the district W.F.M.S. president; Mrs. Ralph Erb was re-elected as the district N.Y.P.S. president. Both are greatly beloved by their respective organizations. Dr. Erwin G. Benson was presented by the district church school board, and both he and his fine messages were enthusiastically received.

Rev. and Mrs. Wayne Butchart were in charge of the music for the assembly and camp, and made a fine contribution to the spirit of each. Dr. Ross Price of Pasadena, California, blessed everyone with his

heart-searching, scriptural preaching during the camp.

Morale is high and determination is great on this home-mission district. Pastors' reports were enthusiastic, and full of expectation and faith. Some good gains were reported.

The high point of the assembly was the report and unanimous reelection of our beloved superintendent, Rev. Raymond B. Sherwood. Sister Sherwood was called to the front and they were presented with a beautiful set of silverware in token of affection for them, also in honor of their twenty-fifth wedding anniversary. Superintendent Sherwood's report was encouraging: fine new church organized at Elko, Nevada, with twenty-four charter members; new mission opened at Ely, Nevada, with twenty-four out to Sunday school in a snowstorm on Easter Sunday, and prospects for an organization soon; gains in all departments, with tremendous strides being made in church buildings—nine in the last three years, three having living quarters in connection with the buildings, besides a new, three-bedroom parsonage at Sparks, Nevada, and net increase in valuation of \$135,000 in the past three years. Prospects are bright for the opening of three new Sunday schools in the near future.

Among the visitors at the assembly were Mrs. Powers, wife of our presiding officer, and their three daughters; Rev. and Mrs. Tom Betzer, daughter and son-in-law of Brother and Sister Sherwood; Ed Speakes, our very fine representative from our Publishing House; and Rev. Guy Sharp and the King's Karolers from our Northwest Nazarene College.

HAROLD L. LEWIS, *Reporter*

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#### Central Ohio District Boys' and Girls' Camps

We had two very fine camps this year; the boys' camp was June 26 to July 1, and there were 76 enrolled. This was a good increase over last year. The boys played hard, and enjoyed the times of craft. The chapel services and campfire services were times of inspiration. We thank God for His blessings. All but three boys left camp with a Christian experience.

The girls' camp was July 3 to 8; there were 96 girls enrolled. This was double the number that attended last year. God's presence was manifest in an unusual way during this camp. On Thursday night as one of the counselors was having devotions with her group after campfire, she began to ask them of their personal need. Soon a real prayer meeting broke out, and before it was over every girl in the group had found victory. On Friday night a similar thing happened in other groups. Needless to say, with such a spirit in camp, the chapel services were crowned with victory. When camp ended on Saturday, every girl in camp was saved, and all but one were sanctified. Only eternity will reveal what was accomplished.

The counselors, craft workers, athletic directors, chaplains, and all other workers in both camps were "tops." The food was excellent, and the dining room was managed efficiently. Surely God blessed our camps in an unusual way, and we wish to give Him the praise.

WARREN ROOD, *District Director*

### Colorado District Assembly

The forty-second annual assembly of the Colorado District convened at the district center in Denver, July 5 and 6, with God's manifest blessing evidenced in unusual measure throughout.

Dr. G. B. Williamson presided with the unmistakable anointing of the Spirit upon him. His messages brought us to a more complete realization of the urgency of the hour, and caused us to feel more keenly the need of manifesting the true Spirit of Christ in all of life. Mrs. Williamson was wondrously used of God in our midst, for the blessing of the Lord fell upon the assembly in a manner never to be forgotten while Mrs. Williamson was reading for us.

When the board of tellers reported that on the first ballot Rev. C. B. Cox (who served the Colorado District as superintendent by appointment for the past year) had been elected by a near unanimous vote to serve another year, the spontaneous burst of applause and shouts of praise left no doubt that the Colorado Nazarenes have the utmost of confidence in this splendid leader. The eleven revival meetings held on the district by our good superintendent figured large in the good gains made in church membership and in the Sunday school. Brother Cox has laid a good foundation for real advancement in the realm of home missions. The deep love that the people feel for Brother and Sister Cox was expressed in tangible form by a good love offering and a raise in salary.

Rev. C. W. Henderson, pastor at Grand Junction, and a newcomer to Colorado District, brought a soul-stirring message the first night of the assembly.

On Thursday evening, Dr. Williamson conducted an ordination service, with the following ordained as elders: R. W. Carpenter, M. G. Carpenter, C. Levi Louderback, Bert Edwards, L. Wayne States, and Marvin Jagers. Also, Laurence Gifford was received as an elder from the Pilgrim Holiness Church, and granted elder's orders.

The work of the district church schools has had a most fruitful year under the direction of Rev. James S. Barr; and the W.F.M.S., under the direction of Mrs. Mae Mylander, has carried the district to new heights in General Budget giving.

Colorado District faces the new assembly year with the feeling and faith that this is to be the greatest year, under God, that we have known.

Mrs. J. E. LANSLOWNE, *Reporter*

### Eastern Michigan Young People's Convention

The first annual convention of the Eastern Michigan District N.Y.P.S. convened at Pontiac First Church, June 9 and 10. Rev. L. Guy Nees, pastor of St. Clair Church in Toronto, Ontario, was the convention speaker. His messages were used by the Holy Spirit to bless and inspire the youth of our district.

The reports gave clear indication that God had used our president, Don Leach, to lead us through a year of progress. The appreciation for Brother Leach was expressed by giving him a very good vote. The convention re-elected Curtis Walker as vice-president, and Munroe Baker as treasurer. Mary McNulty was elected as secretary; Mrs. Wayne E. Welton, as Hi-N.Y. supervisor; Frances Johnson and Joyce Schultz, as high-school-age representatives on the district council.

Each of the five zones sent their winner of the Bible Quiz contest, which was based on the Book of Acts. On the last afternoon the district contest was held, with interest and enthusiasm running high. Frances Johnson, of Port Huron, was declared the winner.

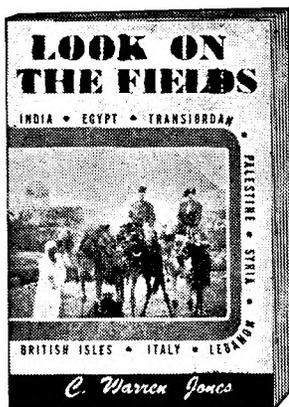
Laura Chick, of Flushing, was awarded the annual Olivet College scholarship of the district.

STANLEY NORTON, *Reporter*

### Wisconsin District

We are closing what is in many respects the best year of this district's history. The only way this district is small is in the number of Nazarenes. We have a people who go "all out" to support the work and workers, a people who will pray for the blessings of the Lord upon the

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different departments of the church, and a people who are loyal to their leaders.

We have the honor of being the first to pay the Olivet Nazarene College budgets in full—both expansion and educational. Also, our crowd have, by individual pledges, underwritten the entire Seminary budget, and oversubscribed it by nearly five hundred dollars.

Our new church at Hampton Avenue, Milwaukee, is moving on with consistent advance, and before this gets into print we hope to have another church organized. Four more are in the making, and the openings are coming faster than we can find the funds and the men. This question of men is most important. We can use good, co-operative men in hard fields—if such are to be had. We have yet to find a place in Wisconsin where we cannot win if we can have a good man to go into the field and stay through some hardships and thus prove what our gospel will do. The results are most satisfying.

Our building program has been greatly extended this year, and some churches have made good numerical gains. In all, victory is ours in Wisconsin.

CHARLES A. GIBSON,  
District Superintendent

### THE OPEN DOOR.



Who knoweth whether thou art come to the kingdom for such a time as this? *Esther 4:14*

#### Mississippi District N.Y.P.S. Camp and Institute

The Mississippi District camp and institute was held June 12 to 16, at Percy Quinn State Park, McComb. God gave us the greatest camp and institute ever held on our district.

We were privileged to have as guest speaker Rev. Victor E. Gray, super-

intendent of the East Tennessee District. We so much appreciated his humble spirit, and his timely, God-given messages. The unusual happened in nearly every service, with people praying through in the old-fashioned way. God gave us a glorious time of victory.

This has been our greatest year under the leadership of District President Roel Nabors. With God's help, the guidance of our new president, Rev. B. W. Downing, and the co-operation of our people, both young and old, we trust God for even more victories during this year.

MRS. FRANK W. COWART, Reporter

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

The Nevada-Utah District N.Y.P.S. convention was held June 27 at the Clark County Recreational Camp in Lee's Canyon near Las Vegas, Nevada.

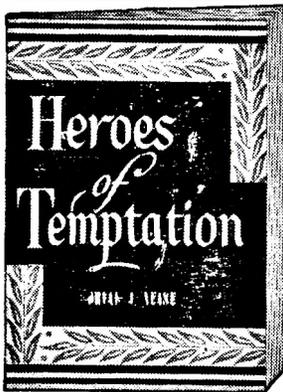
Good reports were given of the year's work, and worthy of special note was the report of a live and active society in the Elko, Nevada, church, organized two months ago.

Mrs. Barbara Erb, district president, was re-elected.

In the midst of the business of the convention, the Spirit of the Lord came and blessed hearts, and testimonies and songs of victory sounded in the camp.

Plans were made for a greater effort in building the Kingdom during the coming year.

JAMES LARUE, Reporter



## HEROES OF TEMPTATION

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Admonition and inspiration for Christians of all ages are to be found in this masterful message by General Superintendent Nease. It is particularly valuable for young people. It will prove of inestimable worth for new converts.

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#### DEATHS

REV. BELLE SNYDER MARTIN, retired Nazarene elder, died June 19, 1950, at the age of 85 years. Born at Evansville, Indiana, in youth she surrendered her heart and life to God's service, and for sixty-six years lived a beautiful, consistent Christian life. She was a charter member of First Church of the Nazarene in Evansville, and at the time of her death was a member of First Church in Indianapolis, Indiana. She entered the ministry and was ordained in 1920. In addition to home missionary work, she served as pastor at Westville, Illinois, and at Bainbridge, Indiana. Also, she was author of the booklet, "She Hath Done What She Could." Her life was one of prayer and devotion to God, her family, and the needy around her. Her husband preceded her in death. She is survived by two sons and two daughters (one of whom is Rev. Pansy S. Morgan, Nazarene elder), also one sister. Funeral service was held in First Church, Indianapolis, with Rev. and Mrs. E. E. Turner in charge, assisted by her pastor and her grandson, Rev. Melvin Snyder.

H. FLOYD MILES was born March 30, 1886, near Paxton, Nebraska, and died June 24, 1950, at Montrose, Colorado. He was the son of a Methodist minister and in early life studied voice. He united with the Church of the Nazarene in 1926, serving his church in many capacities, but especially as song evangelist and soloist. He is survived by his wife; one daughter, Mrs. Ray Neisler; one sister and one brother. Funeral service was held in the Montrose Church of the Nazarene, with the pastor, Rev. Frank Stinette, officiating; burial was in Montrose.

MRS. NORA ELLA MURPHY, one of the old-timers around the Waco, Texas, holiness campgrounds, and for thirty-two years a member of First Church of the Nazarene of Waco, died suddenly on May 19, 1950, at the age of 74 years. She is survived by two children, Mrs. Joe M. Tyson and Hal D. Murphy. Funeral services were held in First Church, with the pastor, Rev. Ivy Bohannon, officiating, assisted by Rev. Lee P. Phillips.

CLARENCE GRANT MORRILL was born at Belmont, Maine, November 10, 1868, and died at Stockton, California, on June 17, 1950. He was converted in 1895, and later sanctified. At the age of twenty-two years, he moved to California, where he has resided ever since. In 1896 he was united in marriage to Alice A. Hunt. To this union were born four children. His wife died in 1935; and later he married Susie R. Adelblue. He joined the Church of the Nazarene in its earliest years, and remained a faithful member until death. He was a strong supporter of Northern California District, and was a great inspiration at all district conventions and camp meetings. He is survived by his wife; two sons, Clarence W. and Guy L.; two daughters, Mrs. Edith Smeed and Mrs. Frances Chansler; three sisters; and one brother. Funeral service was held in Stockton First Church, with District Superintendent George Coulter officiating, assisted by the pastor, Rev. Floyd W. Hawkins, Dr. H. Orton Wiley, Rev. Raymond Sherwood, and Rev. F. Arthur Anderson. Interment was in the Milton cemetery.

H. L. MERRYMAN, a charter member of the Church of the Nazarene, Bradenton, Florida, slipped away to be with Jesus on June 22, 1950. Burial was at Ellenton, Florida, at the old family grounds. The pastor, Rev. E. Wayne Elliott, was assisted by Rev. Ellis G. Blythe of Jacksonville.

JOHN H. WICKIE was born in 1861 in Hessen, Germany, and died May 3, 1950, at Muscatine, Iowa. He was converted early in life, later sanctified, and was a charter member of the Church of the Nazarene in Muscatine. He maintained a faithful witness to Christ for many years. He is survived by his wife and two sons. Funeral service was conducted by the pastor, Rev. E. T. Willis.

MRS. NOVELLA M. WINFREY, a charter member of First Church of the Nazarene, Waco, Texas, and one of the pioneers of the holiness work around Waco, died May 7, 1950, at the age of eighty-four years. Funeral service was held in Waco, with the pastor, Rev. Ivy Bohannon, officiating.

## ANNOUNCEMENTS

RECOMMENDATIONS—Rev. Daniel Bulla, 701 N. Tenth Street, La Crosse, Wisconsin, is entering the evangelistic field at the time of our assembly. He is a graduate of Olivet Bible School, is a good singer and a fine preacher. He has been successful in the field of evangelism. I hope our folks keep him busy.—Charles A. Gibson, Superintendent of Wisconsin District.

BORN—to Rev. and Mrs. Robert Clack of Lomax, Illinois, a son, Robert Joseph, Jr., on June 30.

—to Rex and Helen (Mewbuorn) Baker of Lockland, Ohio, a daughter, Charlotte Fay, on July 2.

—to Clifford and Lavada (Spaulding) Proctor of Delta, Colorado, a son, Richard Leon, on June 29.

### WEDDING BELLS

O. V. Mewbuorn, Jr., of San Diego, California, Naval Air Station, and Miss Georgia Baker of Toledo, Ohio, were united in marriage in the Douglas Road Church of the Nazarene, Toledo, on July 4, with the groom's father, Rev. O. V. Mewbuorn, officiating.

Homer Gough of Electra, Texas, and Miss Wanda Lou Lee of Joplin, Missouri, were united in marriage on June 4, at the Church of the Nazarene in Chandler, Oklahoma, with Rev. H. A. Carman of Konawa officiating.

Clinton G. Hoffpauir, Jr., of Lake Charles, Louisiana, and Miss Patricia Jo Thomas of Ponca City, Oklahoma, were united in marriage on June 6, at First Church of the Nazarene in Ponca City, with Rev. W. D. McGraw officiating.

Miss Betty Ruth Jackson, formerly of Carrizo Springs, Texas, and R. E. Beckum, of Memphis, Tenn., were united in marriage on June 24, at the Southside Church of the Nazarene in Memphis, with Rev. J. E. Beckum, father of the groom, officiating.

Miss Lula Bess Jones of Rotan, Texas, and Lawrence R. Oliver of Newton, Kansas, were united in marriage on June 3, in the home of the bride's parents in Rotan, with the father of the bride, and local pastor, Rev. Dan D. Jones, officiating.

Miss Cleada Mae Reed of Elk City, Oklahoma, and Floyd Ruben Swanzy of Dallas, Texas, were united in marriage on July 1, at the bride's grand parents, in Wheeler, Texas, with Rev. Susie Eagan Glover officiating.

William Bell of West Somerville and Miss Aldeen Marshall of Melrose, Massachusetts, were united in marriage on July 9, at the Melrose Church of the Nazarene, with the pastor, Rev. Richard E. Howard, officiating.

Willard Hammonds and Miss Jeanne Schmidt of Corpus Christi, Texas, were united in marriage on June 22, at First Church of the Nazarene, with their pastor, Rev. Mrs. Pearl Keeton, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in California, for the salvation of her husband—both are past eighty years of age;

by a lady in Missouri for her unsaved husband—because of his sins their home is about to be broken up and his soul lost;

by a lady in Oklahoma for the mission in that place;

by a Nazarene mother in North Dakota that her son, now home on furlough, may be saved before he goes overseas;

by a Nazarene sister in Missouri for help spiritually, physically, and financially; also for a good sister who is very ill with cancer of the lungs—but they still believe God is able;

by a young married woman in Texas, that God may very definitely undertake as to her husband's work, that both of them may do the right thing;

by a burdened Nazarene young woman in Washington, D.C., for the salvation of her nineteen-year-old brother before he goes into the U.S. service—he seems not interested at all;

by a sister in Idaho, that God may strengthen her eyes so she may be able to read more;

by a brother in Louisiana, that God may restore his health if it be His will; also for the healing of his wife, who is nearly blind and afflicted with throat disease.

## Nazarene Camp Meetings

August 4 to 13, Northeastern Indiana District Camp Meeting, at campgrounds, Marion (East 38th Street Extended), Indiana. Workers: Rev. D. E. Snow, Rev. A. B. Carey, Dr. Edward Lawlor, and Song Evangelists Paul and Mae Qualls. For information write Box 469, Marion, Indiana. Dr. Paul Updike, district superintendent.

August 4 to 13, Western Ohio District Camp Meeting, Nazarene Center, St. Marys, Ohio (2½ miles west of St. Marys on Route 29). Workers: Rev. J. E. Williams, and Song Evangelist W. Eudell Milby. Rev. W. E. Albee, district superintendent, director. For information write Rev. O. A. Singleton, secretary, 1121 Irving Ave., Dayton 9, Ohio.

August 7 to 13, Illinois District Camp Meeting, at Nazarene Acres, located 12 miles east of Springfield, Illinois. Workers: Dr. G. B. Williamson, Dr. R. V. DeLong, Rev. Arthur W. Gould. For information write Rev. W. S. Purinton, district superintendent, Box 72, Springfield, Illinois.



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## District Assembly Information

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.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule  
Africa ..... Summer and Fall

Orval J. Nease:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule  
Kentucky ..... August 9 to 11  
Ablene ..... 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  
Illinois ..... August 9 to 11  
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  
Iowa ..... August 9 to 11  
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  
Missouri ..... Aug. 9 to 11  
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

KENTUCKY—Assembly, August 9 to 11, at Kentucky District Campgrounds, Summersville, Kentucky. Pastor: Rev. J. B. Root, Summersville, Kentucky. General Superintendent Nease.

ILLINOIS—Assembly, August 9 to 11, at Nazarene Acres, Route 1, Dawson, Illinois—twelve miles east of Springfield, Illinois. Pastor: Rev. Frank Watkin, 924 West Edwards, Springfield, Illinois. General Superintendent Williamson.

IOWA—Assembly, August 9 to 11, at the Nazarene Campground, Route 1, two miles out of West Des Moines, Iowa, on highway 60. Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa, entertaining pastor. General Superintendent Young.

MISSOURI—Assembly, August 9 to 11, at Pinecrest Camp, U.S. Hi-way 67, Fredericktown, Missouri. Pastor: Rev. J. C. Washburn, 202 Saline St., Fredericktown, Mo. General Superintendent Vanderpool.

VIRGINIA—Assembly, August 16, at Virginia District Campground, Dillwyn, Virginia. Entertaining pastor is District Superintendent V. W. Littrell, 1409 Riverview 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, 46 Waugh Drive, 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.

