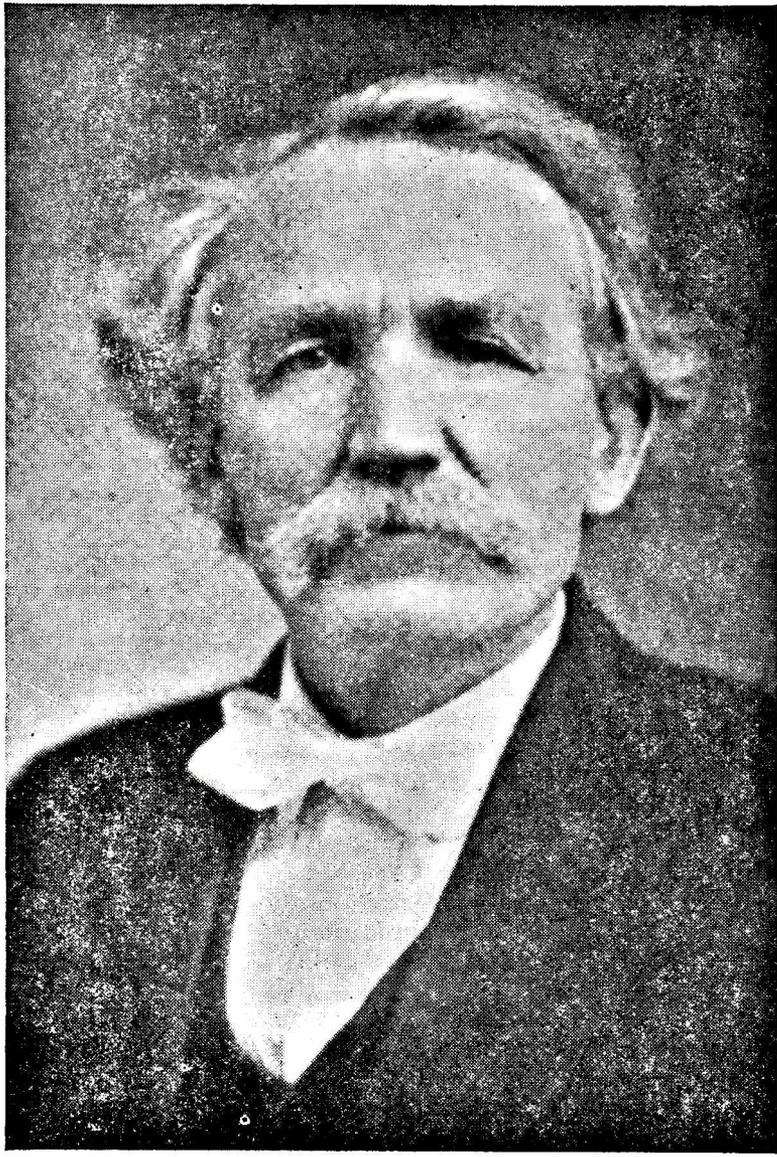




Official Organ

Church of the Nazarene

HERALD OF HOLINESS



1861

J. O. McClurkan

1914

July 16, 1951

TELEGRAMS

Minneapolis, Minnesota—The Minnesota District re-elected Rev. Arthur C. Morgan for district superintendent with a unanimous 119 votes at the recent assembly. Reported increase in property valuation \$108,000. The unity of the people, the great leadership of Dr. Samuel Young, and the outpouring of God's Spirit made this one of the best assemblies ever held.—**DAVID J. SULLIVAN, Reporter.**

Dayton, Ohio—Organized church at West Union, Ohio; this is the fourteenth for this quadrennium. Rev. Frank Roddy was the evangelist, with Rev. C. R. Meyer, zone home-mission chairman, in charge.—**W. E. ALBEA, Superintendent of Western Ohio District.**

NEWS IN BRIEF

Rev. C. Neal Hutchinson has resigned as pastor of First Church, Cumberland, Maryland, and accepted the call to pastor the First Church in New Bedford, Massachusetts.

Dr. Hugh C. Benner, president of the Nazarene Theological Seminary, was the fraternal delegate for the Church of the Nazarene at the general conference of the Wesleyan Methodist Church, held on the district campgrounds at Fairmount, Indiana. Dr. Benner was in the conference on Friday, June 29, as the guest of Dr. Roy S. Nicholson, president of the conference.

Rev. Oliver Morgan has resigned as pastor of the Edgewood Church in Indianapolis to accept the pastorate of the church at Greenfield, Indiana.

Rev. L. L. Van Houten has resigned as pastor at Vicksburg to accept a call to the church in Clarksdale, Mississippi.

Miss Irene Imbler, after three years in the office of the Nazarene Theological Seminary, at Kansas City, a graduate with the class of May in '50, is now entering the field of evangelism.

Rev. F. N. DeBoard has resigned as pastor of the church in Baraboo, Wisconsin, to accept the call to the church in Neosho, Missouri.

Mr. Harper Cole has resigned as director of religious education at Kansas City First Church to accept a position as head of the bookkeeping department in the office of Mr. John Stockton, general church treasurer.

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I Went Visiting

Mrs. Nettie Miller
FOR MORE than six years I have lived in a tourist city in the far South. When I left the North I knew I was coming for a definite stay. Accordingly, I brought my church letter and soon became an active member of the local church, the zone, and the district.

Shortly after this, the church called a young man as pastor. He was just out of college and seminary, with little experience in the pastorate; but God gave him wisdom to keep his members happy and so busy they have little time or inclination to roam from the church fold.

However, recently I was invited to attend a youth service in a popular and aggressive downtown church; as no service was held in my church that evening, I was glad to go.

My first observation was the lack of persons under forty years of age. The singing was good, and the pastor preached a good sermon. At the close, three hundred souls filed out past me; no one spoke or smiled a greeting. No one but the pastor shook the hand of anyone.

Soon after a smaller church of the same denomination was in an evangelistic campaign. A friend invited me to attend a service and I was glad to go. An inspiring song service was followed by a testimony meeting; a number of young people testified to the saving power of God in their lives. The evangelist preached a good sermon, and I felt that I would seldom hear a better one in my own church. Five young people knelt penitently at the altar of prayer; I am sure some were converted.

After dismissal, the pastor and wife (with whom I am well acquainted) and two friends of my own denomination were the only ones who smiled or shook hands, or gave me a chance to smile or speak to them. All the handshakes, the pat on the shoulder, and the smiles (and they were lavish) were reserved for their own people whom they knew.

That night upon retiring, I prayed: "Dear Lord, help me to go back to my beloved Zion and speak to more people, shake the hand of more tourists and visitors who come to my church than I've ever done before, that no one shall feel lonely or neglected or strange in my church." God knew I meant that prayer, and He is helping me to do just that very thing. Let us all improve ourselves by others' failures along this line!

No sacrifice is burdensome when love is involved.—**H. BEYER.**

HERALD OF HOLINESS

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GUEST EDITORIAL:

General Superintendent Vanderpool

A Stirred Spirit



And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God (Haggai 1:14).

JUDAH had lapsed into a state of ease and indifference concerning God's house and spiritual things. This was evidenced by their absorbing interests in their own ceiled houses, while God's house was neglected and deserted.

Their procrastination toward God's interests reacted upon them until their own ways became a snare. The law of seedtime and harvest failed. Their cribs, bins, and oil vats were empty. They ate but were not satisfied. They clothed themselves but were not warm. Their earned wages disappeared in the night. Their expectations vanished when God blew upon them. Their spirits were down, choked and smothered by selfishness and neglect. Even life became a burden.

Haggai, God's anointed prophet, moved into this picture and lifted his voice like a trumpet. He rebuked Judah for her sins and selfishness. He called for them to consider their ways. This rugged preacher awakened Judah from her spiritual stupor; governor, priest, and people alike pledged obedience to God. Then God manifested himself to them, stirred up their spirit, lifted up their heads, and showed them a new day.

When their spirits were stirred they turned from their ceiled houses and selfish interests and came together in the house of the Lord, there to work and worship and thus honor God with their love and labor.

We face the severe fact that hell's quartet—lukewarmness, worldly-mindedness, indifference, and procrastination—are at work today spreading germs of creeping paralysis and sleeping sickness. Our church is not immune to these perils. That we had several hundred churches during the past year which made no gain in church membership or Sunday-school attendance is proof that the mystery of iniquity doth already work.

The answer to our situation today is a *stirred spirit*; nothing else will suffice.

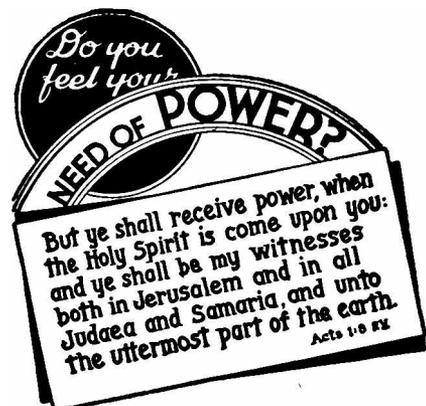
The pastor with a *stirred spirit* will not be satisfied with empty pews or barren altars. That *stirred spirit* will drive him to the highways and hedges to compel the people to come in. That same *stirred spirit* will crowd him to the place of prayer, where at midday, midnight, and/or early morning he will pour out his heart in prevailing prayer. A *stirred spirit* will inspire him to continued efforts until God comes in power and the lukewarm in his church are made fervent in spirit, the prodigals come home to God, and the church altars are lined with earnest seekers after God.

The church with a *stirred spirit* will not complain about modest budgets, but will bring in the tithes and make offerings sufficient to carry on a God-ordained program.

No one with a stirred spirit can stand on the side line and do nothing or say nothing when God's cause needs a champion.

A *stirred spirit* drove David to meet and conquer the mighty Goliath. A *stirred spirit* enabled Nehemiah to build the walls of Jerusalem in the face of all odds. It was a *stirred spirit* that sent Zerubbabel, Joshua, and the people into the house of God to work. A *stirred spirit* made Paul cry out to the superstitious on Mars' Hill. A *stirred spirit* drove Schmelzenbach to Swaziland and Winans to the Aguaruna Indians! It was a *stirred spirit* that made Dr. R. T. Williams hear the tramping feet of dying millions, made Dr. J. B. Chapman cry from the deep of his heart, "All out for souls! All out for souls!" and made Dr. J. G. Morrison cry again and again, "Can't you do a little bit more!"

Our only hope is a *stirred spirit*! Not mechanics, but dynamics—not better organization, better ritual, better buildings, finer choirs or more money, but men and women—preachers and laymen—with *Christ-stirred spirits*. This alone will assure the church of members with open purses, wet eyes, calloused knees, and, at last, give the church a great ingathering of souls!



Rev. J. O. McClurkan

"He believed in God; and he loved humanity," said Dr. C. E. Hardy. "He had a message from God," wrote Dr. John L. Brasher. "What the Hebrews had as a nation, Brother McClurkan had as a man—the genius for spirituality." Thus spoke Professor R. E. Smith, president of Ruskin College.

Founder of the Pentecostal Mission and Trevecca College, Rev. J. O. McClurkan pioneered the organization and expansion of the holiness movement in a dozen states, and in five foreign countries.

Born of Cumberland Presbyterian parents in 1861 in Houston County, Tennessee, and passing away at Nashville in 1914, James O. McClurkan literally gave his all to God and to the cause of holiness missionary activity.

Under the influence of his itinerant preacher father and of his devout, praying mother, James pondered the "things of the Lord" and at the age of twelve prayed through at the altar during the annual revival and found Jesus as his Saviour. At nineteen he joined the presbytery and began preaching on the circuit, under his father's guidance. Marrying when twenty-one, he moved to Texas, still working, preaching, and teaching.

After several years, Brother McClurkan served for a time a Cumberland Presbyterian congregation at San Jose, California. During his pastorate there, he was sanctified under the ministry of Dr. Beverly Carradine. Ill health soon compelled him to resign this growing work at San Jose. Then, after some months of evangelizing, he finally settled in Nashville and began to preach holiness. Hundreds of people were brought into full salvation by a glorious revival tide.

Growing more and more conscious of Nashville's becoming a holiness center and of his God-ordained responsibility to lead the people associated with him, Brother McClurkan called a meeting of the holiness people of Tennessee at Nashville, July 18, 1898. This convention organized the "Pentecostal Alliance" to conserve and expand the work of holiness evangelism.

At the 1901 Pentecostal Alliance Convention, upon Brother McClurkan's recommendation, the name of the organization was changed to "Pentecostal Mission." Instead of sending missionaries to foreign fields who were trained in other schools, he organized the Pentecostal Bible Training School (renamed Trevecca College in 1910), that holiness missionaries, evangelists, and pastors might be educated to carry on the rapidly expanding work.

By 1907, the Pentecostal Mission leader and those associated with him had extended the work into almost every Southern state. It was during that year that Rev. J. O. McClurkan corresponded with Dr. P. F. Bresee concerning the union of

the Pentecostal Mission with the Church of the Nazarene. From that time until the union took place in 1915, this question was prominent in the minds of Brother McClurkan and his people. It was for this reason that the Pentecostal Mission invited the Third Nazarene General Assembly to meet at Nashville in 1911. Though the union was not effected then, the foundation was laid for union later on.

The cause of missions seemed to tower above all others in the mind of the founder. Between forty and fifty missionaries were sent out by the Pentecostal Mission between 1898 and 1915; at one time it was supporting about thirty missionaries in China, India, Cuba, Central and South America.

Few ministers have lived more closely to the hearts of all classes of people than Brother McClurkan. This humanitarian spirit led to the setting up of Trevecca Hospital with an efficient staff of Nashville physicians, under the direction of Dr. C. E. Hardy; the establishing of the Door of Hope, a rescue home for unfortunate girls by Mrs. Burgess, soon succeeded by Rev. J. L. Roby; and of the Pentecostal Training Home for Girls, a children's orphanage, by Mr. and Mrs. Tim H. Moore.

In 1914, Brother McClurkan relocated Trevecca College on a beautiful fifteen-acre campus facing the Gallatin Road. Visiting the new Trevecca campus with Dr. C. E. Hardy, he viewed for the last time the boys' dormitory which he was rushing to completion before the beginning of the fall term. But he was not present on that opening day. While the students from many states enrolled at Trevecca College on September 16, the college founder and president closed his "God-crowned" ministry on this earth and matriculated in the University of Heaven.

J. O. McClurkan was a great preacher—unique, original, and dynamic; he was a great missionary—"he was a world citizen, with sympathies as broad as humanity's needs"; he was a great soul winner—prayerful, prevailing, and princely in the public service and in his personal touch; "as a school administrator, he ruled by high moral character and nobility of soul"; as a writer—timely, strong, and deeply spiritual, his editorials were unsurpassed by few; as a pastor—understanding and patient, he moved among his flock with a sincere heart, full of divine love.

Rev. J. O. McClurkan's Spirit-filled ministry bequeathed the many congregations and properties (both at home and on its mission fields abroad) of the Pentecostal Mission, which united with our denomination on February 13, 1915. "By this act, a body of considerable size and influence," wrote General Superintendent Bresee, "came into organic union with the Pentecostal Church of the Nazarene, bringing with them a missionary force of considerable strength." The *Living Water* paper was to open its columns to the solicitation of missionary funds. Trevecca College gradual-

ly came under the supervision and control of the church.

Truly this man, "sent from God," made a sizable and sacred contribution to the holiness movement in general and to the Church of the Nazarene in particular.

—PROFESSOR M. E. REDFORD,
Trevecca Nazarene College,
Nashville, Tennessee

When We Can't Pray Through

By James Whitworth*

WE LIKE to use the phrase "pray through." It describes a rich experience that is hard to forget. When one really prays through, this becomes the norm for his prayer life. Prayer does not seem like prayer unless it gets clear through.

This concept of praying through, however, is often misunderstood. Contrary to popular opinion, the Bible says very little about this type of praying. Other than a few examples of men who have prayed through, there is almost nothing said of it in the Bible. No specific commands can be found to seek this special kind of answer to prayer. Everywhere faith is emphasized as the vital factor in prayer. The response from God is not so important as the attitude of faith.

On the other hand, there are clear examples of godly men who did not get their prayers through in the usual sense of the word. Their faith is commended because they did not give up when the heavens appeared to be closed. Faith does not depend upon the immediate witness that prayer will be answered. Faith is victorious in the face of defeat. Life, though, is very barren when there are no refreshing showers. God may withhold the sun for a time to permit the development of rugged faith, but the blessings are bound to come in due time.

The insistence on an immediate assurance of the answer to prayer in a time like this may defeat the purpose of God. It is not for man to know the *why* of every trial. It is his to believe that God will work it out for the best. The highest type of faith implies complete submission to the will of God. Such resignation may delay for a time the emotional sensation associated with praying through, but it is sure to follow. After all, the ecstatic feeling is less important than the faith that claims the promise. The rest of faith can be had under any condition.

It does no good for the righteous person to chastise himself when clouds gather about the prayer life. If one is truly holy, they indicate the rage of an infuriated Satan. The rest of faith is sure to carry one through every such storm. The answer to prayer will come even though delayed.

*Nazarene Minister, Montgomery, Illinois

EPHESIANS (Art. XII)

By H. Orton Wiley*

In the Ages to Come

IN THIS brief section (2:1-10), the Apostle describes the sinful condition of mankind and follows it with a summary of the redemptive privileges in Christ, both in this life and in the ages to come.

The sinful state of the natural man: St. Paul sums up the condition of the unconverted man as follows. (1) He walks according to the course of this world, or partakes of the spirit of the age. (2) He is impelled by a spirit of disobedience which the Apostle attributes directly to Satan as "the prince of the power of the air." And (3) he manifests this spirit of disobedience in the fulfillment of lusts or inordinate desires, both of the flesh and of the mind. In this natural state, both Jews and Gentiles are "children of wrath," or as it is sometimes translated, "liable to punishment." Seeking to be like the world and thus escape the reproach of Christ, drinking in of the spirit of the times, and the seeking to fulfill selfish desires for ease and affluence are infallible signs of the natural or unconverted man.

The normal standard of Christian experience: This the Apostle declares is (1) being quickened into life or *regeneration*; and (2) "being raised . . . up together," or *entire sanctification*. This latter implies something more than the forgiveness of trespasses and sins; it carries with it the thought of a death to inbred sin, or the carnal mind, and a resurrection into a newness of life cleansed from all sin.

St. Paul deals particularly with this subject in his Epistle to the Romans where he asks the

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SONG TO THE LORD

By Bessie Saunders Spencer

*The sheer blue dawn has crossed the sky
And tissue clouds are white and high,
Above where yellow moths weave by.
"This is the day . . . the Lord hath made."*

*I see His touch upon the hill,
Where lupines fringe the crystal spill
In fluted shadow's purple frill—
"This is the day . . . the Lord hath made."*

*And in these hours, with plume and lace
Drawn up across earth's golden face,
My God has offered saving grace—
"This is the day . . . the Lord hath made."*

question, "Shall we continue in sin [that is, inbred sin or inherited depravity], that grace may abound [that is, to repress it as some teach]?" His answer is, "God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. 6:1-2.) There is to be a crucifixion of the old man, that the body of sin may be destroyed, and a spiritual raising up into a resurrection life where we "sit together in heavenly places in Christ Jesus" (Eph. 2:6). Clearly then, the Apostle teaches a second work of grace in which Christians are exhorted to reckon themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). This subject is treated more fully by the Apostle in a later chapter.

In the ages to come: The Apostle teaches that the gracious work of salvation is not limited to the present life and is only partially comprehended. Here we see through a glass darkly, but then "face to face." So astonishing is the change from wrath to the wealth of God's mercy; so marvelous the deliverance from the carnal mind, which is not subject to the law of God; so glorious the sitting together in heavenly places with Christ, that it will take the ages to come to "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7). How many ages are to come? We do not know, but as one has so aptly said, "The more the better!"

Think on These Things

By Evangelist F. Lincicome*

MANY sincere souls are kept in constant bondage because they cannot discern between things that differ, because they never have been taught to discriminate between "evil thoughts" and thoughts about evil. So long as we are in the world, and so long as we have five senses coming in contact with a world abounding with evil, Satan will be sure to use these as avenues of temptation.

The devil has met many people at the threshold of their sanctified experiences and driven them back into the wilderness because after they were sanctified they had thoughts about evil. They had supposed now that they had a pure heart they never would have any more thoughts about evil. But not so! If we could not have any thoughts about evil, then we never could have any temptations; for temptation, in its first stage, comes through our thought life. If you never thought wrong, you never would do wrong. Evil thinking always precedes evil practicing.

Sanctification does cleanse the mind; but after it has been cleansed, it becomes your task to keep your thoughts within certain bounds. Your

mind will still go out on excursions after you have been sanctified. You will still have wandering thoughts. There will be times when the devil will take you down into the cellar and basement of your nature and put your thoughts on something that is not nice—but you don't have to leave it there! You have a will, and now your mind is under the control of a sanctified will; so, at once, by the use of your will, you can take your mind off the bad thought and transfer it to something sweet and clean. And, by the way, that is the way we fight temptation. We don't fight temptation by *direct fight*; we fight it by *flight*.

We must learn to discern the difference between evil thoughts and thoughts about evil. An evil thought springs from evil existing in the heart, but a thought about evil is a suggestion flashed upon the mind by what we see or hear, or by the law of association, or by the enemy of our souls. Those who have been made pure in heart have no evil within, consequently no "evil thoughts" will be registered.

"Temptation, in its first stage, is presented to the intellect; thence it is transmitted to the sensibilities, in which region it operates upon the sense, appetites, passions or emotions." A critical stage of temptation is now reached. In the case of those whose hearts have been made pure there is no inward sympathy for that bad thought. If you find something in the heart that cherishes that impure thought, something in you that feeds on it and wants to entertain it, then you had better hurry to Pentecost and have it burned out. If you do not, sooner or later, it will push your will into action and cause you to do the thing that will disgrace you and bring reproach upon the One you love.

One of the best evidences that you have a pure heart is that when "thoughts of evil" come to you, you have something in you that will repulse them. You have a sign up over the door of your pure heart, "No admittance." You can say, "I could not hinder you from coming to the door of my heart, but I can keep you from coming in." There is nothing inside of you that desires or cherishes such thoughts.

So guard your thoughts, for every holy person who falls from grace starts with his thinking. We think ourselves away from God. It was by the operation of the natural laws of the mind that angels fell. It was by the operation of the natural laws of the mind that Adam and Eve fell; they did not have any carnality to cause their fall. So guard your thinking, for it is much easier to let a wrong thought get into your heart than it is to get it out, once it is there.

Yea, and all that will live godly in Christ Jesus shall suffer persecution (II Timothy 3:12).

Persecution and opposition—the universal badge of discipleship!—EARLE F. WILDE.

*Gary, Indiana

Thought Control and the Forward Gaze

Article Four in a series of five on "Mental Hygiene and the Christian Life"

By Paul T. Culbertson*

IN THE previous article of this series, attention was directed to three challenging principles of mental and emotional health which are found in the Holy Bible. These were: (1) provide a sound basis for good psychological health through proper attention to physical well-being; (2) avoid self-deception through objective self-knowledge; and (3) find rich and full development of personality by losing yourself in full personal dedication to the Lord Jesus Christ and wholehearted commitment to the extension of His kingdom among men. In this article we wish to consider two additional principles of sound mental hygiene which are also set forth in Holy Writ.

First, *maintain wholesome, constructive, positive thought-content.* The classical passage in this connection is the well-known statement of the Apostle Paul: "Furthermore, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is kindly spoken, whatever is lofty, and whatever is praiseworthy, put your mind on these" (Phil. 4:8, *Verkuyl*).

Good mental health is characterized by a balanced degree of thought control. The ideal use of such control is wisely stated by St. Paul. In effect, he says: "Think positively rather than negatively; think about the true, the honorable, the just, and the pure rather than the false, the dishonorable, the unjust, and the impure; think about the lovely, the gracious, the excellent, and the praiseworthy rather than the unlovely, the rude, the mean, and the unpraiseworthy."

Paul's words remind us of two oft-quoted statements from the Book of Proverbs: "Keep thy heart with all diligence; for out of it are the issues of life" (4:23); and "As he thinketh in his heart, so is he" (23:7). The word heart is used with somewhat varied meanings in the Scriptures. Usually it seems to refer to the focal point of man's conscious life, but at other times it apparently refers to something deeper in man's personality. The unusual expression, "thinketh in his heart," almost suggests a view which is held by certain "depth" psychologists today. They insist that we do not "think thoughts" but rather we "think with thoughts." Such writers emphasize the part played in human experience by the so-called "unconscious mind." They declare that many of our thoughts come surging up out of the depths of our minds unannounced, unexpected, and unbidden.

Whatever our opinion may be about this hypothetical "unconscious mind," the practical consequences are the same: sound mental health is promoted as we fill and refill our minds with thoughts that are positive, pure, true, and lovely. Practically, this means that each of us should give some time every day to the reading of some sublime portion of God's Word, or to the memorization of some grand old hymn of the Church, or to the contemplation of some elevating and inspiring literary masterpiece.

Many people have found genuine help in repeating again and again some great affirmation of the Word of God, such as: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3); or, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7); or, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Some believe that such affirmations are especially valuable just before retiring at night. Indeed, if there is an unconscious aspect of our minds which never sleeps, then it may well be that Brother Lawrence was right when he declared "the saints go forward even in their sleep."

Another principle of mental hygiene found in the Scriptures is suggested by St. Paul's statement: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). These statements were not primarily intended to set forth a precept of mental hygiene, yet one seems to be clearly suggested. It is this: *Cultivate the habit of looking forward rather than backward.*

Retrospection is not a liability if used with discretion. An occasional review of the past constitutes commendable mental hygiene if the purpose is to profit from errors made, or take courage from the evidence that God has been our help in times of need. But the habit of looking backward rather than forward and upward is sure to handicap one's spiritual and psychological development. Let us note three illustrations of this:

Occasionally we find a sincere Christian whose life is clouded by some "shadow of the past." Possibly he has greatly wronged another and, while God has forgiven, he cannot "forgive himself." Or perhaps a person has been the recipient

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of a great injury and the wound remains in the memory to cast a shadow in the life. Such shadows tend to thwart personal development and limit one's effectiveness in serving Christ and others. Thank God, the gospel offers a healing word for the shadows of the past!

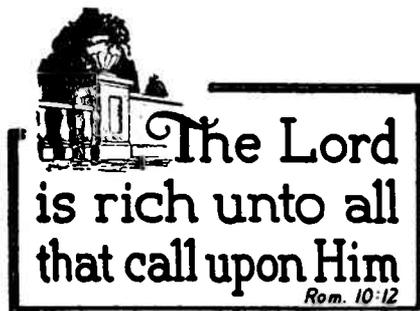
A second unfortunate result of habitually looking backward is found in the development of a feeling of self-satisfaction and complacency because of the achievements won or honors bestowed in the past. St. Paul seemed to recognize this danger in the passage from which our key verse was taken (see Phil. 3:4-6). But he was determined to count all such apparent advantages as nothing in order to face forward toward the Christian's goal.

A third consequence of habitually looking toward the past is the development of an inflexible conservatism which tends to regard all change as inherently evil, or at least undesirable. This is not to say that there are not certain unchanging truths which are eternally valid. There are! But we must remember that methods and means can and should often be altered in order to promote progress. A certain discriminating flexibility and adaptability is usually a sign of good mental health.

But how shall we avoid the habit of the retrospective gaze? Shall we merely say to ourselves, "Go to, now, get hold of yourself and look steadfastly forward"? No, the secret is found in getting our attention so fixed on "the prize" that the forward look will focus all of our powers toward the attainment of that objective.

It often has been asserted that the ideal Christian can and will grow old gracefully. It has been my good fortune to know many wonderful older Christians. Without exception, these admirable, saintly men and women have caught the vision which challenged the Apostle Paul. They have maintained a forward-looking, progressive outlook on life. They have kept their gaze riveted on the Captain of their salvation; and, forgetting those things which are behind, they are reaching forth unto the things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus. Let each of us be numbered in their noble company!

(To be concluded)



The Potter Divine

By Harvey J. S. Blaney*

THE PATTERN of God's dealing with men and nations is seen in Jeremiah's story of the potter and the clay. First, God seeks to work His original design; then He breaks the vessel which man by sin has marred; and last, He seeks to make another vessel to replace the one thus marred.

God's original design for Judah had been ruined. Taken as a young bride from Egypt, God had wedded her to himself by holy covenant at Sinai, and had been as both husband and father to her. But like Hosea's Gomer, she had gone after other lovers, worshiping idols even in the Temple, until the prophet likens her to a full bottle, full of pride and disobedience, a people drunk with its own excesses. God had given her over to her own choices until sin had become deeply ingrained, "written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars" (Jer. 17:1).

How often had God pleaded, how often had He warned, but to no avail! Now there is only one thing to do, destroy the vessel and make another. Into the Valley of Hinnom goes the prophet to break a bottle before the elders of the people, signifying that the time is near when God will break Judah—which He did by the Babylonians a few years later.

But God's punishments are always tempered with mercy. He destroys only that which is marred: He breaks in order to make anew! And our prophet, as others before him, saw the new Israel which arose out of the captivity, never to go into idolatry again.

But he saw more than that! He saw clear through his own dispensation out into ours, seeing the spiritual Israel, with whom God would make a new covenant. Unlike the old law that was written on tables of stone, He proclaims, "I will put my law in their inward parts, and write it in their hearts."

Marred by sin, drunk with sin, sin-etched in heart and mind, man's only hope is to be broken before God; and that place of breaking is the Rock, Christ Jesus. Broken because marred; broken in order to be made anew! Broken in order to destroy the old and be made new creatures in Christ! The unbelieving may call the God of the Old Testament vindictive and tyrannical, and the New Testament way of salvation a humiliating and unnecessary experience. But when a man sees himself as he is, a sinner, a mutilated specimen of God's original design, and sincerely longs for reclamation, then he realizes there can be no other way. And when he submits to the processes of God's redeeming power,

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he too will know what Paul meant when he testified, "I am crucified with Christ: nevertheless I live."

And in every respect the new is better than the old. God cannot be outdone. So abundantly does God match sin with grace that Paul had to contend with those who thought that they had to sin in order for grace to abound. But out of a heart of love, God still breaks the sinner and transforms him through the merits of Jesus' blood and the wonder-working power of the Holy Spirit!

Second-Blessing Holiness

By Harold J. Wood*

THE TERM "second blessing" is not scriptural in the sense that it is actually so worded; but that can be said of many doctrinal terms, and there should be no objection so long as it stands for an equivalent of Biblical truth. John Wesley, who was the originator of the term and gave it its prominent place as a descriptive term, used to say, "The second blessing properly so called."

Other terms equal in Biblical teaching, and many times as lacking in scriptural precision, are "the fullness of the blessing," "the Canaan-land experience," and others. These all appear plain and forceful to the one who has experienced this second blessing, but oftentimes hidden and vague to the one who has not.

Some scoff at the idea of the second blessing, saying, "Why, I have had hundreds of blessings since I became a Christian." By so doing they seek to discredit the fact of the second-blessing experience but they also unwittingly discredit the force and meaning of the first blessing, which brought them into right relationship with God, namely, regeneration, the first blessing properly so called.

This great experience of full salvation that takes one out of sin, and then takes sin in its inbeing and principle out of man, involves two definite crisis experiences in its operation that are unique in every sense of the word. They can be properly called the "first" and "second" blessing. So, whether we call entire sanctification a second blessing or not, that is what it is; it is distinct from regeneration and subsequent to it.

The second blessing as a second work of grace is twofold in its aspect. First, it is *negative*: a purifying process, an eradication of the sin principle from the heart of the believer. Paul stated it thus, "Now being made free from sin" (Rom. 6: 22); it is freedom from the indwelling principle of sin. It is a purifying of the heart, as Peter stated (in making comparison of what happened in the home of Cornelius, when they were bap-

tized with the Holy Ghost, with what happened to the disciples on the Day of Pentecost): "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8-9). This purifying blessing enables one to love God with all his heart, mind, soul, and strength, and his neighbor as himself.

Not only is the second blessing negative in its aspect, but also it is *positive*—the indwelling presence of God, the Holy Ghost enthroned within. In the true sense, the body becomes the "temple of the Holy Ghost." The positive aspect of the second blessing is that the recipients have power; for Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." Those who have this second blessing can say with Paul, "For to me to live is Christ, and to die is gain." This second blessing gives power to live and witness effectively for Christ, and also grace to meet our need in the dying hour. John Wesley said, "Our people die well."

This second blessing that involves the abiding presence of the Holy Ghost unveils and reveals the Christ to us, until it can be properly said of us, "Christ in you, the hope of glory."

The second blessing is properly so called because it is a crisis experience subsequent to the first blessing, namely, regeneration. One can no more grow into the second blessing than he could into the first; but after the second blessing is realized, one will grow and mature more rapidly in the Christian graces.

Still Let Me Sing!

By L. M. Hearn

*Oh, let me sing!
God's love makes melodies within my heart:
And though I never learned the singer's art,
I cannot stop the swelling songs that start,
And I must sing!*

*The words I write
Were written first upon my inmost soul:
A Cross has shown to me a crown of gold,
As I have seen God's saving grace unfold
Through day and night!*

*How can I love,
Yet still in silence stand before my King?
Oh, more and more His praises let me sing!
Though spent and weak, my waning breath shall
wing
In song above!*

*So all along
Life's road—the little while I have to stay—
As Thou art walking with me in the way,
Still let me sing, through every shining day,
Salvation's song!*

*Pastor, Hillsdale, Michigan

Treasures in Heaven

By Arthur H. Townsend*

JESUS said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21).

When Christ Jesus instructed His disciples, He exhorted them to lay up treasures in heaven. I do not believe that He was so emphatic and outspoken in His instructions because He desired His followers to have *great reward* in heaven. He realized that "where your treasure is, there will your heart be also" (Matt. 6:21).

True, we shall receive reward. The Scriptures plainly reveal that rewards are certain. We read, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Jesus said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). There will be rewards for the righteous and unrighteous, for the saved and unsaved, for the saint and sinner (Rev. 20:11-15; I Cor. 3:8).

However, when Jesus Christ taught His followers—men of Israel—He referred to the Gentile nations. He indicted the Gentiles, saying, "After all these things do the Gentiles seek" (Matt. 6:32). He realized that the Gentiles were seeking earthly treasures; their hearts were "wrapped up" in carnal desires and self-seeking!

*Prince George, B.C., Canada

"This One Thing I Do"

(Philippians 3:13)

By A. M. Quick

*"This one thing I do," the great apostle said,
Wrapping past gain in one brief paragraph,
Digging its grave, writing its epitaph—
All gain of birthright, place, and record read,
All that the world esteemed he counted dead—
Leaving it in the limbo of the past
Forevermore forgotten. Thus he cast
All else behind, and fixed his gaze ahead
On that which lay before him; for the voice
Of Christ tugged at his heart and called him on,
Upward and heavenward. His the finer choice
Of that which must endure when earth is gone.
Eager and free, he raced toward the skies,
The Master's presence, and the heavenly prize!*

The situation is identical today. Gentiles are laying up treasures on earth. When was there a time-period in the history of the Gentile nations that we have not thought more of treasures on earth than in heaven? How much more so today! Everybody and everything (almost) is controlled by the dollar. Our affections are centered on earthly, carnal things; we mind earthly treasures!

People lie, deceive, cheat, and steal to obtain the "almighty" dollar. Character, integrity, honesty, and self-respect are exchanged for tinkling silver and glittering gold. Souls are bartered daily on the devil's auction mart; bootleggers, white-slave dealers, gamblers, and confidence men ply their nefarious trades. And we, who call ourselves Christians, who are followers of Christ's teachings, should be careful that we are not ensnared and engulfed with this lust for gold.

If one is a businessman or in a place of responsibility, he cannot afford to practice deceit or falsehood to obtain a desired end. If we exchange character on the devil's "business mart"—exchange it for the "almighty" dollar—we will rue the day; if not in this world, of a surety in the next.

Every person who works at a legitimate job should do his work without complaining and should obey instructions and orders from his employer or manager. We read, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ" (Eph. 6:5); and again, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:22-23). But one need never stoop to do "dirty work" for the boss or manager; never sell your soul for your job.

I am acquainted with a young woman of integrity who, in depression times, refused to do certain typing for her boss. He gave her a burlesqued parody of the twenty-third psalm. He was very adamant and commanded that she type it without delay or take the consequences. The young woman was not afraid to lose her job; she refused to do the typing, consequences or no consequences. She would not exchange her soul for the "almighty" dollar. That's Christian character manifested.

There are ungodly men who think that Christians can be intimidated and browbeaten into line. They think that the Christian will bow to their ungodly desires—bow to their image of gold. But the true Christian never will bow before the shrine of the dollar. Although it may mean the loss of everything, or death itself, the sanctified Christian will stand unmoved.

The three Hebrew children refused to bow. (How that image of gold glittered in the sunlight!) But they little cared. Then they were

cast into the fiery furnace; and we read, "And he [Nebuchadnezzar] commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace" (Dan. 3:20). But there appeared One, who was the Son of God, "walking in the midst of the fire" with them

(Dan. 3:25). "If God be for us, who can be against us?"

May it never be said of God's people that we exchange our integrity, our sincerity, our virtue, our character for the "almighty" dollar! May it never be said of us, "After all these things do the *Christians* seek!"

Home Missions and Evangelism

Roy J. Smee, Secretary

The Evangelistic Church

WHEN is a church evangelistic? One of the studies for pastors in the regional conferences on Visitation Evangelism now being conducted across the country concerns this question. We would all agree that two or three revival campaigns a year do not necessarily make a church evangelistic; nor does evangelistic preaching by the pastor constitute the evangelistic church. Every organization must make its contribution towards the definite

goal of winning people to Christ and establishing them in Christian living.

The evangelistic church should be reflected in part by its ability to secure new members by profession of faith, for new Christians and the children of church families should be brought into the fellowship of the church.

The churches in the list below have been successful in this aspect of evangelism. This is by no means the sole criterion of evangelism, but we wish to commend them for their gains. Each of these churches gained thirty or more members last year, according to the 1950 statistics, by profession of faith and from other denominations. This does not reflect their net gain or loss, but only their ability to win new people. This should be the objective of every church as a mark of true evangelism.

District	Church	Membership	District	Church	Membership
Akron	*Cuyahoga Falls	32	Minnesota	Minneapolis First	238
"	Warren First	336	Mississippi	McComb	147
Alabama	Lanett	215	"	Sunflower	106
Arizona	Phoenix East	234	Missouri	Esther-Flat River	150
"	Tucson First	231	"	St. Louis First	408
Arkansas	Conway	236	New England	*Farmington Falls	29
"	Hot Springs First	203	"	Rockland	74
"	Little Rock First	526	New Mexico	Albuquerque First	150
"	North Little Rock	250	"	El Paso First	144
"	*Round Mountain	42	North Carolina	Archdale	45
British Isles	*London	52	"	Burlington	133
Canada West	Calgary First	431	"	Hendersonville First	54
Central Ohio	Columbus Bellows	176	"	Swannanoa	42
"	Columbus Warren Avenue	400	"	*Thomasville	32
"	*Fulton	48	Northeastern Indiana	Muncie Five Points	233
"	Marion	266	"	Muncie North Walnut	142
"	Portsmouth First	255	"	Yorktown	113
"	*Rutland	39	Northern California	Hanford	112
Chicago Central	Chicago First	700	Northwest	Spokane First	490
Dallas	Dallas First	262	"	Walla Walla	391
"	Marshall	160	"	Yakima	504
Eastern Michigan	Detroit First	827	Northwest Indiana	Plymouth	54
"	Flint First	461	Northwest Oklahoma	Blackwell	151
Eastern Oklahoma	Shawnee	182	"	Stillwater	135
East Tennessee	Chattanooga First	483	Oregon Pacific	Medford	292
"	*Warren's Chapel	53	Pittsburgh	*Titusville	79
Idaho-Oregon	Nampa First	700	South Carolina	Charleston Naval Base	91
Illinois	Champaign	258	"	Chester	59
Iowa	Iowa City	101	"	Columbia First	268
"	Shenandoah	59	"	Fort Mill	100
"	*Tabor	60	"	Sumter First	145
Kansas	Garden City	99	"	Sumter Calvary	62
"	Wichita First	400	Southwest Indiana	Bloomington First	240
Kansas City	Coffeyville First	195	"	*Terre Haute Southside	59
"	Pittsburg	256	Tennessee	Nashville Woodbine	114
Kentucky	Louisville Broadway	230	Virginia	*Portlock	35
"	Maysville	158	"	Roanoke First	230
"	Somerset	87	Washington-Philadelphia	St. Clairsville	51
Los Angeles	Los Angeles First	721	Western Ohio	Dayton Central	175
"	*Los Angeles Chinese	62	"	Dayton Edgemont	292
Louisiana	Riverside	98	"	Dayton Maryland Avenue	147
Michigan	Grand Rapids First	225	West Virginia	Charleston South East	228
"	Muskegon	156			

*New church organized during the year

The Foundations of Democracy

EDITO

Stephen S.

A RECENT writer has called attention to four Christian convictions which have provided the necessary background, or foundation, for all democracies. These are: first, every person is of infinite worth; second, man is not his own master; third, duties are more important than rights; and fourth, spiritual welfare is of more account than material security and comfort. Some might tell us that the Greek democracies existed before the Christian era and could not have built on these principles. But we must remember, as this authority indicates, that the Greek democracies were founded on slave labor, and were not true democracies.

Another writer has recently traced the democracy of the United States to the Calvinistic and non-Calvinistic phases of Puritan Protestantism. The representative government which these two groups emphasized in the government of their churches was easily carried over into their political organizations. Thus Anglo-American Evangelicalism, "which gradually embraced all the denominations of Puritan Protestantism, became 'the silent partner of the American democratic faith of the 19th century, the reservoir of its moral energies.' This was the religious faith which had most to do with the freeing of the slaves, the widening of the franchise, popular education, the limitation of commercial alcoholism, and the establishment of churches abroad which would become the chief hope of democracy for the future of those lands."

That there is a vital relation between true Christianity and a genuine democracy cannot be logically denied by those who will give themselves to a careful study of these two movements. Our founding fathers came to America seeking religious liberty, and in developing it they laid the foundation for political freedom, or democracy. One cannot finally be severed from the other. Our forefathers knew this and were ready to die for religious and political freedom. Yea, many of them did die for these twin freedoms, and there were no apologies for the same. They felt so strongly about the matter that they preferred to die rather than to live in bondage. Of the eighteen wives and mothers who came over on the "Mayflower," only four survived the first year. The dangers and hardships in this new land were so many that most of these women—as well as many of the men and children—could not withstand them. At the end of the first year, about every other one had fallen by death; but there was no turning back. Religious freedom—faith in God and the right to worship according to the dictates of their own consciences—came first, and on this was erected the democratic political structure of our nation.

Professor Brunner and the "Invisible Foundations"

SINCE writing the article, "The Foundations of Democracy," I have read a significant discussion on the same general theme. It was written by Professor Emil Brunner, one of the world's greatest thinkers in the field of religion, and appeared recently in the summer number of *Religion in Life* under the title, "Critic or Apologist of Civilization." There are certain points of emphasis in Professor Brunner's article which I shall now briefly call to your attention.

Professor Brunner speaks of the "invisible foundations" of our present world civilization in contrast to its "visible surface." He also describes this distinction as "a fundamental attitude toward life as a whole" in contrast to its "visible features." Further, the "visible surface," or "visible features," are the inevitable result, or expression, of the "invisible foundations," or "the fundamental attitude toward life as a whole."

One type of the invisible foundation, or fundamental attitude toward life as a whole, is described in the following terms, or phrases: secularism, a lack of religious concern and belief, a shortage of religious interest, the rapid waning of the third dimension—the depth of life. According to Professor Brunner, this is an outstanding characteristic of our present-day civilization. Thus modern men are trying to build a civilization on a nonreligious, secular, atheistic, godless basis.

Paralleling this form of the invisible foundation as its visible surface, or visible features, is totalitarianism, of which Russian Communism is the best example. This totalitarianism is the inevitable effect of the secular, or godless, invisible foundation. The latter is bound to be followed by the former and is anything but a desirable form of government.

Brunner does not agree with the French thinker Comte, who claimed that the process of history began with religion and was to move on finally to a nonreligious humanism, a beautiful end for civilization. He rather agrees with Constant's view, the French-Swiss thinker whose outline of history starts with religion and then passes through humanism to bestiality, a secular or godless state.

RIALS

te, Editor

The other type of the invisible foundation, or the fundamental attitude toward life as a whole, is religion, of which Professor Brunner would say that Christianity is the best example, and I would hold that it is the only true example. On the side of logical, or necessary, effect—the visible surface or visible features, of this form of the invisible foundation, or fundamental attitude toward life as a whole, is democracy. In other words, only true religion, or Christianity, can lay the proper foundation for a democratic government. Thus, the one enemy of democracy is secularism, atheism, godlessness, a humanism which makes no place for God. Such an invisible foundation supplants, or makes possible, the invisible foundation, Christianity, upon which alone a true democracy can be built.

Professor Brunner does not believe that there ever has been such a thing as a Christian civilization, but he would no doubt hold that it has been approached in certain sections of the world. It is in those parts of the world where a Christian civilization has been somewhat attained that democracy has reached its highest development. Professor Brunner would also disagree with those who claim that the Christian influence is greater in our time than ever before. He believes that in the world as a whole there is going on now a constant decrease of religious concern and belief. Secularism is a world-wide tendency and is Christianity's greatest enemy today. Even in Japan, Ceylon, India, Pakistan, and other countries visited by Professor Brunner, the worst foe of Christianity is not Buddhism nor Islam nor Hinduism but secularism—"the more and more complete absence of religious interest."

Finally, any man who stands for democracy and yet would destroy supernatural religion is cutting off the limb upon which he is sitting. But if we would save what democracy we have, we should do everything that we can to stem the tide of secularism and godlessness which is sweeping in upon us from every side.

"God Bless America!"

CHRIST'S recorded prayers are few in number and for the most part very brief. They give no suggestion as to how He prayed as a boy or as He grew into manhood. Likewise, we do not know how He prayed later for His mother; His

other loved ones; His disciples—especially Peter and Judas; and His close friends—Mary, Martha, and Lazarus. Nevertheless, we can judge somewhat of the intensity of His prayer life for these individuals by the glimpses which He gave us of His general concern for those about Him.

He provided for His mother's care while He hung on the cross; He wept at the grave of Lazarus; He saw the multitudes as sheep without a shepherd; and as He looked over Jerusalem near the close of His public ministry, He cried out: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings . . ." (Matt. 23:37). Then there are His parables of the lost sheep, the lost coin, and the lost son, which so vividly symbolize His love for the sinner. Surely He must have prayed with unexcelled earnestness and compassion for all who were on His prayer list.

But I am thinking now of how Jesus would pray for America if He were here today. What would He say to His Father as He calls on Him to bless America? What depth of soul passion would move Him as He intercedes for our country in this hour of its peril? I do not believe that anyone could describe His agony of soul. It would be akin to His experience in Gethsemane. With a boundless feeling of concern He would pour out His soul to the Father for a people who stand near the brink of destruction. He would pray for our government with its leaders, our homes, our churches, and our schools. He would pray for our boys on the battlefield and for their fathers and mothers with their burdened hearts. He would call on His Father to humble all of us in this time of crisis and turn us back to righteousness. "God bless and help America," would be His all-consuming and heart-breaking cry.

But Jesus is praying for America today. His vicarious ministry which climaxed on the Cross is still going on as He intercedes for us at the right hand of the Father. Moreover, this present vocation of the Master is not limited to one nation; it encircles the globe. His passion continues as He presents the needs of all of the peoples of the earth to the Father. He cries: "God bless the world as it moves on the broad road, which leads to hell." He is doing all He can to check its downward pace.

 *Calvary*
covers it all!

The blood of Jesus
Christ...cleanseth
us from all sin.



BOOKS IN REVIEW

(Any of these books may be ordered through
our own Nazarene Publishing House)

The Field Is the World, by Russell V. De Long. Beacon Hill Press. Price, \$1.00

Circle the world, in nearly every known method of transportation, with a man who has trained himself to observe carefully and feel deeply both the joy and sadness of the masses wherever he goes. Dr. DeLong carries a fine sense of evangelistic urgency, and he added fuel to the fires that he found around the globe, as people pleaded for "revival now!"

No book, so brief, could give all the information you would like to have about the many spots visited, but a lot of historical and current material is packed into the one hundred plus pages. The chapter entitled "The Worst Day of My Life" will do something to you inside. Maybe you will thank God you were born in the Western Hemisphere, maybe you will weep silently; but almost surely you will dig deeper when the next missionary offering is taken.

The Central Idea of Christianity, by Jesse T. Peck (abridged by D. Shelby Corlett). Beacon Hill Press. Price, \$1.25

Here is a "must" book for every person who even faintly espouses the cause of full salvation. If loyalties have been weak, this will reinforce them; if already there is a sound belief in God's full grace, this will bring rejoicing and a pleasure deep and refreshing.

The author draws clear lines between sanctification and entire sanctification, and this is not out of place in our day. Both the experience and the terms are painted in clear outline. All who preach or even attempt to live the life of holiness will find solid food in this book. The scriptural and the reasonable grounds for entire sanctification are ably presented; and throughout there is a warm urgency that will make any reader yearn for the cleansing of Pentecost if it is not already his portion. You may gather what I mean from the section headings in chapter five: The Conviction Produced, The Resolution Formed, The Feeling Necessary, the Confession Required, The Consecration Made, The Faith Exercised, The Prayer Offered, The Evidence Received, The Responsibility Taken.

You will not be disappointed if you whet your appetite for this book.

In the Shadow of the Big Horns, by G. Franklin Allee. Beacon Hill Press. Price, \$1.50

Have you ever longed for a vacation in the high Rockies? Not until you have seen the Rocky Mountains at their rugged best have you really seen mountains at all. Tucked away in a lush, green valley, rimmed with snow-capped peaks that "shoulder out the sky," is the setting for a story

that will give some thrilling moments and start some tears chasing down your cheeks.

Spend your days with a big-framed rancher who walks with God though his hands are calloused and his face is wind-tanned. See a boy who can pray and ride a horse as though born in the saddle. Cheer while a soul-warming preacher rides a bucking bronc to the last feeble jump. Watch as a sin-hardened youth moves ever closer to Calvary. And you will not soon forget the beautiful girl who loves Christ a little better than she does the beckoning life of a sun-soaked Wyoming ranch. The ending of the story may be predicted in advance; still it makes pleasing and wholesome reading.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 29: Christian Social Life

Scripture: Romans 12:1-2; I Corinthians 8; I John 2:15-17

(Printed, Romans 12:1-2; I Corinthians 8)

GOLDEN TEXT: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (I Cor. 3:16.)*

In writing to the Corinthians, Paul speaks much of the Holy Spirit as our Indweller. Twice he says that our bodies are the *temples* of the Holy Ghost (I Cor. 3:16 and 6:19); and twice he refers to our bodies as the *tabernacles* of the Holy Spirit. And in this contrasting expression we find some worth-while meditations.

We are to be useful to the Holy Spirit. In speaking of the practical aspect, Paul uses the term *tabernacle*; for in the history of God's people the *Tabernacle* was the place of worship which was transient and temporary. It was so constructed that it was primarily practical and beauty was secondary. During the days of the wilderness wanderings a sanctuary was necessary that would stand the scuff of much moving and one which could be transported and erected again quickly. The *Tabernacle* was God's answer. And when the Holy Spirit comes to our lives He wants us to be useful to Deity in the promotion of the gospel. The Holy Ghost wants to use our eyes, our feet, our hands, our minds. We are not to become mystics who sit silently and impassively in contemplation; we are to rub elbows with the "scrambling mul-

titudes" and fit into the run of life. Yes, the Holy Spirit wants us to be His tabernacles.

And, also, *we are to be ornamental for the Holy Ghost.* The Holy Spirit wants us to be His temple. Now the Temple was a thing of sparkling beauty. No expense was spared in making it awe-inspiring and really "out of this world." It was to be a permanent spot of worship. To such a temple, man would hardly bring anything but his very best; for a "sloppy" offering on such an altar would be unthinkable. The eyes of the nation turned with pride toward Zion with its magnificent Temple.

When God purges our hearts by the fiery baptism with the Holy Ghost it is a terribly costly operation, and no expense is spared by Deity in making it a thing worthy of His presence. So as we consider the inner heart sanctuary where each one of us knows moments of indescribable glory, truly we refer to ourselves as *temples* of the Holy Ghost.

Let us remember always that God wants our hands and also our hearts—both *tabernacles* and *temples* for His dwelling!

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

Religious News and Comments

Edited by Delbert R. Gish

AMONG the unique towns of America is one of ten thousand in East Tennessee named Harriman that has never been afflicted with liquor traffic. From its founding in 1890 all land sold has had this restriction imposed: Each title-deed "shall contain a proviso forbidding the use of the property, or any buildings thereon, for the purpose of making, storing, or selling intoxicating beverages." The town also organized under the motto: "Prohibition, Peace, and Prosperity." It is too late for most American towns to be founded under such a charter, but not too late for any of them to legislate prohibition and obtain its benefits. Whether prohibition assures prosperity or not, it does promote peace, which we so earnestly desire.

Many of our most prominent scientists are religious-minded, a fact which was less generally true a quarter century and more ago. For example, Dr. William G. Pollard, who is executive director of the Oak Ridge Institute of Nuclear Studies, is also studying hard in preparation for the Episcopal ministry. Like many another modern scientist, Dr. Pollard is much concerned about the failure of mankind to control the new sources of energy for good. He is forty years old and has been an Episcopalian all his life.

Monsignor Fulton J. Sheen is well known to thousands of Americans through his radio addresses and books. Among the most popular of the latter is *Peace of Soul*. He has been instrumental in winning many notable persons to the Catholic faith. Now, at fifty-six, he has been made a member of the United States hierarchy of Catholic bishops and archbishops. His new duties will include assisting Cardinal Spellman in the work of the New York diocese.

The new National Council of Churches has appointed Reverend Charles B. (Chuck) Templeton (thirty-six years old), of Toronto, to serve as full-time evangelist for the Council. Reverend Templeton is known to many Nazarenes. In 1946 he made a two-month preaching tour of Europe with Billy Graham.

The Reynolds Tobacco Company of Winston-Salem, North Carolina, has installed a small chapel in

one of its office buildings where troubled employees may go to counsel with a minister and to pray. About eighteen months ago the company hired the minister as a move to help its employees, and under the minister's direction has now built the chapel just off the minister's office. It is said to be much used and to afford a great deal of spiritual comfort to troubled employees. We wonder whether it is a cause of any leaving the company's employ!

The recent eighty-third convention of the National Holiness Association was one of the very best both from the standpoint of attendance and spirit. For four straight nights the convention meetings nearly filled the huge auditorium in Flint, Michigan, where it met. During the preceding week Tommy Dorsey drew only about four hundred fans, it was reported. It is good that religion is still news.

The convention re-elected Reverend Paul F. Elliott, of Indianapolis, as president. The N.H.A. claims more than one million members through its member churches. These are Wesleyan Methodist, Salvation Army, Free Methodist, Evangelical United Brethren, Pilgrim Holiness, Mennonite, Evangelical Methodist Church, and Church of the Nazarene.

Plans were made for a "mobilize to evangelize" campaign. The thought is that a "flying squadron" of musicians and ministers would visit various American cities in a huge and strenuous revival effort.

In some areas of Christian endeavor Protestant groups are strangely lacking. Catholics far outstripped us in answering MacArthur's call for missionaries to Japan. Here is another instance: Edward H. McGrath, commissioner of the Boston airport, sent out inquiries to Protestant and Jewish representatives as to whether they were interested in chapel facilities at the airport. He received no reply. Now the airport is establishing a Roman Catholic chapel.

THE QUESTION BOX

Conducted by Stephen S. White

Q. You seem to imply, at least at times, by your answers to questions on the Second Coming that our church as a whole subscribes to the premillennial view. Is this the case?

A. No, this is not the case. While our church believes very strongly in the Second Coming, it does not officially take any stand as to a specific view, or theory, of the coming of Jesus. The Church of the Nazarene, as well as the holiness movement, has always had some postmillennialists in it and probably some nilmillennialists, but the majority of its people have been premillennialists. I am a premillennialist, and am always glad to answer questions which have to do with this view, but I do not want to leave the impression that it is the official view of the Church of the Nazarene. Insofar as I have done this, I have overstepped my intention, and will try not to do it again.

Q. Some writers say that the earth will be desolate, meaning, I presume, without life, during the one thousand years of the millennium. This doesn't seem consistent with Isaiah 65:25, where it declares that "the wolf and the lamb shall feed together." What do you think about this?

A. There are a number of passages in the Old Testament which seem to teach that the earth will be especially fruitful during the millennium and that there will be a new order of things in the animal world—between the wild beasts and the domesticated animals. Such teachings cannot be harmonized with the idea that the earth will be desolate during this period.

Q. Is it a sin to play a friendly game of cards with friends?

A. It would certainly be a sin for me to play a regular game of playing cards. I can't take part in any game which has as bad associations as this game has. It has been used too much in gambling for me to allow myself to engage in it at all.

Q. What do you think "modernism" consists of?

A. Modernism, or liberalism, as it is sometimes called, has to do with theology. It is the name that those of us who are fundamentalists or conservatives apply to those who have deviated from the old-time, or traditional, views as to the doctrines of the Christian religion. For instance,

those who do not believe in the full inspiration or final authority of the Bible would be called modernists. Again, those who do not accept the full deity of Jesus Christ, that is, do not accept Him as the Son of God in a unique sense—the only uncreated Son of God—would be classed as modernists. Strictly speaking, modernism does not have to do with practice, or action; it deals with theory, beliefs, doctrine, or theology. Deviations from conduct which is looked upon as proper for Christians would be worldliness, while devia-

tions from traditional beliefs, theology, or doctrine would be modernism.

Q. Is it a form of "modernism" to provide a place of recreation and a place for socials for the young people of the church? The group of young people in our church is too large for our small homes to take care of them.

A. Modernism, as I have indicated in the previous question, has to do with doctrine, and not with ethics or behavior. Your question should be stated thus: "Is it a form of worldli-

ness to provide a place . . . ?" First of all, we must remember that all recreational and social life must be secondary to the spiritual life of the church. Second, since this is the case, whether it would be worldly or not would depend largely upon where you provide this place, how you provide it, and how much time, interest, and money you give to it. And third, no church has any right to provide for the recreational and social life of its young people except insofar as its spiritual life is thereby directly or indirectly enhanced.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

In the Shadows

"They are standing in the shadows," said Mrs. Louise Chapman as she spoke to a group of missionaries on her recent visit to Guatemala. She was speaking of those who are without Christ. When I heard those words, God gave me a burden for those who are walking in the shadows of sin here in Guatemala. I could see them groping on the downward road to destruction without our Christ. Among them were the well-dressed, stumbling along in the dark without knowing their great danger. Then I saw the poor Indians who have walked miles and miles over well-beaten paths with their bit to sell at the markets. Many of them walk hours in processions with their idols, trying to satisfy their poor hungry hearts. They were groping in the darkness of sin, even though they had a form of religion. Oh, the darkness of sin!

With this burden and vision we saw our great responsibility in helping them to know the Light of the World—Jesus. We must do all we can for them while we have the opportunity. In these months of prayer won't you please remember Guatemala and those who are staggering in the shadows of sin?—MAYME ALEXANDER, *Guatemala*.

Nazarene Gospel Broadcast in Peru

A Nazarene-sponsored broadcast was heard over Radio OA-1-XA in Chiclayo, Peru, for the first time in February. Earlier attempts to get the gospel on the air had resulted in failure when the enemies of the Lord had put pressure on the authorities to stop the program.

We recently signed a year's contract for a fifteen-minute program every Friday night. These programs have been on the air for a month now and are being well received. In

the broadcast an announcement of the church program is given and an invitation to the services. We are entering homes in this way that cannot be entered by other means, and they are hearing the gospel, many of them for the first time. Pray that many shall find the Lord and get acquainted with the Church of the Nazarene through these gospel broadcast efforts in Chiclayo, Peru. The station is short wave and is heard in all parts of Peru and many of the neighboring countries of South America, and we believe that God will give results through the ministry of His Spirit if we are faithful in prayer.—O. K. BURCHFIELD, *Peru*.

Our Never-forgotten Days

We, the brethren of Benque Viejo, were very happy to have our general president, Mrs. Louise Chapman, with us. We also thank the Lord that through His loving-kindness and tender mercies He sent her from a far and unknown land to British Honduras. Her stay with us is one that we will never forget. She did a wonderful work in our country, and the beautiful messages that she gave us will always re-echo in our hearts.

I am eighteen years of age. On March 4 at the beginning of our service conducted by Mrs. Chapman, a sermon was preached about a young girl who prayed to get sanctified. At that moment my tears fell, and I too wished that I could get sanctified the way that young girl did. At the close of that meeting I heard the voice of the Holy Spirit calling. I could not resist that soft and tender voice. Right away I surrendered myself to the Saviour. After a moment of sincere prayer, I felt as if I had been lifted up from this earth and was looking into the face of God. I knew then what had taken place. The Lord

heard my prayers and sanctified me the way that young girl in Africa had been sanctified. Amen!

May this testimony of mine reach to others. I would like young people as well as grownups to receive this experience. How wonderful are the works of God and His grace towards us! I have consecrated my life to God to work for Him and to be a brave soldier. Thanks be to God for this saving and sanctifying power.—WINNIE IONIE MCKOY, *National Worker in British Honduras*.

A Good Year!

We had a very successful Bible school year. This summer we have three teams out doing special evangelistic work on the district. One group has been trained in vacation Bible school work and is visiting several of the churches and conducting schools. They are getting a fine response from the people.—EARL G. LEE, *India*.

An African Nazarene

You will be glad to hear that God has sent us a native worker, our first Christian helper here—someone to bridge the gap between the black and the white. She is Jane Nyalungu, one of those second generation Nazarenes. She comes from the little outstation which Louise Long started on the Acornhoek District. Her father, now aged and suffering with disease, was one of the first preachers who worked with Harmon Schmelzenbach and H. A. Shirley in the Eastern Transvaal. It is said that he used to walk and go by horseback one hundred fifty miles to the preachers' meeting each quarter, but in 1935 it was necessary for him to retire because of his health.

Jane herself is a consecrated Christian with a rich experience. On her first Sunday here she told how God had called her to Naboomspruit while she was listening to a missionary lesson on the new work in Africa. She speaks the Zulu, Shangaan, and Sotho languages and is a great blessing to us. She teaches school for the Lord.

Were she teaching for the government she could receive a salary twice that which she receives here. She is responsible for giving the eighty-five boys and girls a Bible lesson each day along with teaching them to read and write. On Sundays she teaches a

children's class in the Sunday school on the main station, and on Tuesdays and Saturdays she teaches the Sunday-school lesson preceding the preaching service at Singlewood and Rooival. These places are more than thirty miles from the station in oppo-

site directions, so it is not possible to be in each place on Sunday. This young lady has been a great blessing to us. She is helping us with the language and carries a burden for the people.—WESLEY AND BILLIE ANN MEEK, Africa.

THE HOME CIRCLE

Conducted by Grace Ramquist

I Like His Spirit

HAVE YOU ever wondered why you liked a certain person or some special service better than another? Often there are great differences, yet sometimes it is difficult to say just what they are.

Little Mark Reighard, a four-year-old in our church, was going along in the car for a ride with his father, who was bent on carrying on some business. The radio was turned on. After a bit the program changed from a musical one to the report of a ball game. The announcer eagerly called the plays! When Mr. Reighard suddenly realized the change of program, he leaned over and flicked the radio off.

"Why, we don't want to listen to that," he said.

"Don't turn it off, Daddy," said Mark. "I like that man's spirit. Didn't you hear what a good spirit he had?"

The four-year-old could not understand the plays of the game, he knew not the rules, but he did know when he heard a good announcer who was enthusiastic about his work. Even a child could catch the spirit.

Many of us fail to win others to the Lord because of our poor spirit. We may complain too much; we may look on the dark side of life; we may be critical; we may not care whether we put ourselves into what we do and say, thinking it will not matter. But by our spirit we will draw or not draw others to us and to Christ.

There is one thing about it, whenever Christ walked everyone was drawn to Him. His spirit was beautiful! Even the children followed Him. In a paraphrase, we might say, "By their spirits ye shall know them." You will know if they are active Christians or if they have lost interest in the lives of those about them.

What about you? Would a child hearing you tell of your Christ and your Christian experience say, "Don't turn it off, Daddy, I like that man's spirit"?

The Old Hermit's Advice

By Mary Sanders

"All right then, I just won't play any more if you won't play like I want to!" exclaimed Margie sullenly, as she threw down the mallet with which she had been playing croquet with her friend Ruth.

She waited a moment for the quick reply which customarily followed such a remark of hers. But this time she waited in vain for the words, "All right, Margie, we'll play it the way you want—but 'tisn't fair—that's all." This time, however, her willful remark was met by silence from the other girl.

"You'll be sorry, Ruth, 'cause I'll go 'way up to the old shack on the hill and you may never see me any more either."

Still the other girl did not answer; so there was nothing left for Margie to do but start toward the distant shack upon the hill. How she did long to hear Ruth's voice calling her back; for she, like all the other children of the neighborhood, had a strange fear of the mysterious cabin. It was said that the cabin was occupied by an old hermit, a strange old man with a long gray beard and flowing white hair that reached to his shoulders. A few there were who claimed to have seen the aged man, but his cabin was strictly shunned by all the children.

Margie had found that whenever she threatened to run away to the old shack her little playmate would grant her wishes, no matter how unfair they happened to be. She could hardly believe now that the other girl would actually let her go much farther without calling her. She listened intently but heard no call from Ruth.

Her steps grew slower and slower as she neared the dreaded cabin. She rounded the trunk of a giant tree and suddenly stopped dead-still. She found herself face to face with the old hermit with the long gray beard and the flowing white hair. Never before in all her life had she been so

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frightened. The old man stared down at her.

Speechless at first, words finally tumbled from the girl's white lips. "My friend wouldn't play croquet like I wanted her to, so I ran away up here to make her feel sorry."

Her words failed her as the old man continued to gaze down at her.

After what seemed ages, the old man spoke in a thin, trembly voice, "So you, too, are trying to bend the will of others to suit your own selfish whims, eh?"

"I—I—don't understand," stammered Margie bewilderedly.

"Listen to me, little girl, and take the advice of an old man who has learned his lesson too late to profit much by it."

Suddenly Margie felt frightened no longer.

"You see, I was like you when I was a small child," the old man continued, "always demanding that games be played my way or refusing to play. As I grew older I became more demanding and finally discovered I was alone and friendless."

As Margie turned to leave, the old man wearily added, "Now do be a good girl and take my advice. Go back to your little friend and try just once to play the game her way. You'll find the surest way to earn true friendship is simply living as Jesus taught, 'Do unto others as you would they should do unto you.'"

"My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11-12).

NEWS OF THE CHURCHES

Grand Saline, Texas—The church was helped in many ways by our revival with Evangelist W. E. Boggs and wife, which closed on June 3. Twenty-three sought God at the altar of prayer, and a class of five was added to the church membership. Finances for the meeting came easily, and a nice love offering was given to the pastor and family. We greatly appreciated the ministry of Brother and Sister Boggs. He is an able and outstanding preacher of the gospel, and the people enjoyed the pictures and singing of Mrs. Boggs.—J. W. McGuffey, Pastor.

Malden, Massachusetts—First Church closed the assembly year with an excellent revival that stirred the church, contacted a number of new people, and found a fine group at the altar seeking God for saving and sanctifying grace. The evangelist was Rev. B. Jerry McClain, of Pasadena, California. His powerful and urgent messages were a credit to the gospel, and his winning way captivated our constituency and made many friends for the church. God has given the church an excellent year. Though the religious and racial pressures of Boston make the progress of the church necessarily deliberate at times, God has given the congregation the heart of the community in one of the finer evangelistic programs of the north shore. All departments reveal a net gain, with over \$3,000 increase in gross giving, and over \$6,000 given to benevolences. Over 225 knelt at the altars of our evangelists and under the ministry of the

pastor in other campaigns. Malden returned its pastor with the finest vote in years, is united in spirit and objective, has made definite spiritual progress as a church, and is progressively getting under the load of visitation evangelism and missionary perspective. One of the most encouraging aspects of the program is the Sunday evening services, in which the ministry to our people and guests with a special summer preaching emphasis has paid off in souls and members. We are thankful for a generous and friendly people.—Oscar F. Reed, Pastor.

Chattanooga, Tennessee—Recently, First Church enjoyed a wonderful and profitable revival with Evangelist Sammy Sparks. The Holy Ghost honored the simple, straightforward preaching of His servant, and conviction was deep throughout the entire meeting. One of the greatest altar services in the history of First Church came on the second Sunday night, with over one hundred seeking help from God in that one service. Old-fashioned shouting, praying, and restitution were the order of the day. The attendance was splendid in every service. In all, we rejoice over this great work of God's grace in our midst. The singing was directed by Brother Carl Thompson, who also sang throughout the meeting, assisted by local talent. Over two hundred people found help from God at the altar during this meeting. We greatly appreciated the ministry of Brother Sparks; he was a real blessing to our church.—Lawrence B. Hicks, Pastor.

Evangelist Dewey Mounts writes: "The Lord has been blessing me in the field of evangelism, and at present I am in a home-mission meeting at Orland Park, Illinois. Permit has been issued to convert the building which housed Barney's Tavern into a church. The congregation is now occupying rooms back of the tavern, and are anxious to complete the remodeling of the building for their work."

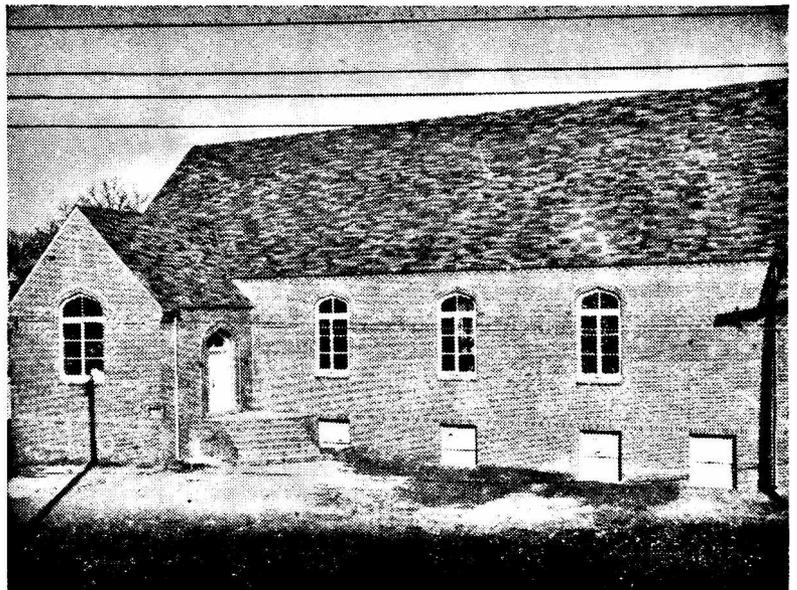
Winchester, Indiana—In June our church had a daily vacation Bible school under the leadership of Mrs. Carl Greek. The total enrollment was 184, with a daily average attendance of 123. An outstanding feature of the Bible school was that our pastor, Rev. Walter Greek, gave an evangelistic message on the last morning, and 22 children accepted Christ as their Saviour. That night the children gave a public program, with a large number of parents and friends present. Mrs. Greek did fine work with the school. Rev. and Mrs. Carl Greek plan to take a pastorate soon at Angola, Indiana.—Reporter.

Gospport, Indiana—From June 10 to 24 we had a good meeting with Evangelist Roy Bettcher; I do not see how it could have been any better. This church was organized last March 4, and during this meeting there were a number of seekers at the altar. Rev. and Mrs. Harold Small, of Stinesville, did the special singing with the anointing of God upon them. We are now in a building program for a new church; the foundation is in, and we are ready to go up with the main auditorium—30 x 60 feet, with tile, trimmed in stone.—Clyde E. Sciscoe, Pastor.

Montgomery, Alabama

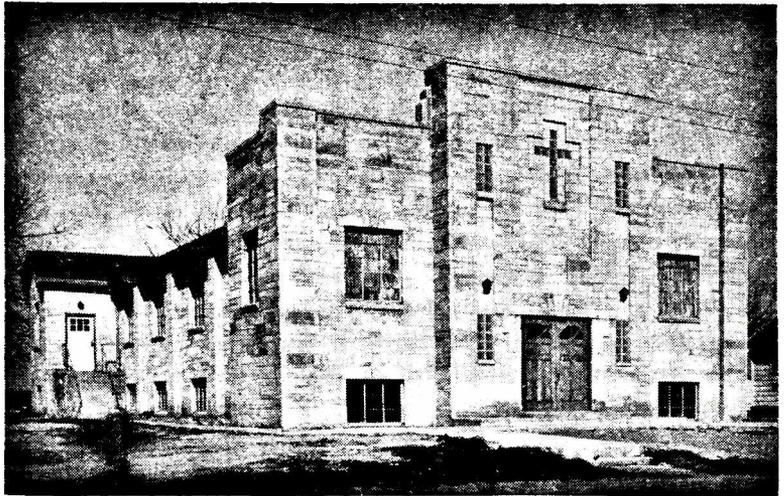
Our Montgomery Nazarenes are happy over their recently completed church structure. Seating 400, a complete basement, masonry and steel construction, the building is valued at \$50,000. The congregation also owns a nice parsonage on the same plot, but facing the opposite street. Many good pastors have contributed to this work. However, Rev. Virgil S. Rushing, who served the church two terms, led the congregation in building the basement during his first term as pastor; after an absence of two years, he returned and completed the superstructure. Our capital city now has an adequate building for more rapid progress. The good laymen of Montgomery are worthy of commendation for their labors and faithfulness in carrying out a progressive program. Rev. and Mrs. V. S. Rushing recently entered the field of evangelism; Rev. E. E. Phillips, the new pastor, is carrying on the work.

—OTTO STUCKI,
District Superintendent



Union Chapel Church, Clay City, Indiana

Our church was burned completely in March of 1950; and the beautiful church pictured here was dedicated on May 29, 1951, by Dr. Samuel Young. He brought a wonderful message, and God blessed and lifted all of us. Our beautiful new church is valued at around \$75,000, and the debt is only \$14,000. We have a wonderful people here who love God and His cause with all their hearts. Dr. Young gave our church a great boost in this community. This is one of the best rural churches in the nation; our people are great givers and stand back of the entire program. We will pay at least \$1,000 for General Budget this year. We thank God for all His blessings. At this writing we are in a good revival with Evangelists J. Lester and Edna M. Seel.—Glen Cantrell, Pastor.



Evangelist C. T. Corbett writes that he has a good camp or tent meeting date open, August 15 to 26. Write him, Box 215, Kankakee, Illinois.

Moberly, Missouri—In June we had a good revival with Rev. J. W. Burgess as the evangelist, and James and Rosemary Green as the singers. Our people enjoyed Brother Burgess' old-fashioned gospel preaching, and appreciated his wonderful spirit. Brother and Sister Green did a fine job with the music. Many souls sought and received definite help from God, and the church was lifted. A love offering of fifty dollars was given the pastor and family. Recently the pastor was given a ten-dollar-per-week raise in salary, with all utilities paid. We praise God for His blessings, and for the privilege of serving this fine, loyal people.—J. H. Wilson, Pastor.

Enid, Oklahoma—Maine Street Church has had a good year, with some progress made, and our Sunday school will show a nice increase over last year; also we are reaching some new young people. In June we had a fine vacation Bible school, with Mrs. O. C. Walker as supervisor. There was an enrollment of eighty-six, with a daily average attendance of sixty-three, and we were able to reach some new children. We had a fine corps of workers who worked hard. Also, in June we had a very fine meeting with Rev. Mrs. Frankie Choplin as the evangelist. It has been a long time since this pastor has seen an evangelist preach with the anointing of the Spirit as did Sister Choplin. People came to the altar, prayed through, confessed their sins, and asked others to forgive them. This is a new church and we have had many difficulties to break down prejudice; but despite all this we had fine attendance and the crowds increased. About thirty seekers bowed at the altar, and a father and mother

and daughter were added to the church membership. New people were reached and some sought God at the altar—some who had never been in the Church of the Nazarene before. Mrs. Ione Pruitt, one of our good members, had charge of the music, with Mrs. Sybil Petty as pianist; also Rev. C. K. Pugh assisted with the music. Most of our budgets are paid for the year, and we will show a gain in membership for the year. Sister Looman has been sick a great deal this year, went through a severe operation, and has had the second attack since the operation; we ask your prayers that God may bring her

out. We will soon begin the second year on our three-year call.—E. L. Looman, Pastor.

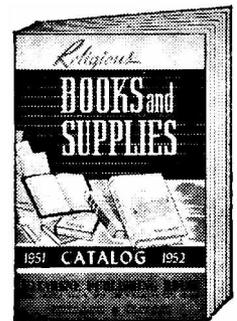
Albion, Nebraska—We had a good revival, May 15 to 27, with Evangelist W. F. Miller. Some of the members said it was the best revival in many years. We had good attendance, finances came easily, and six new members were added to the church. Many new contacts were made, and our attendance is on the increase, for which we thank God. The church extended a unanimous call to Brother Miller to return for a meeting in May of '53.—Harry Lawyer, Pastor.



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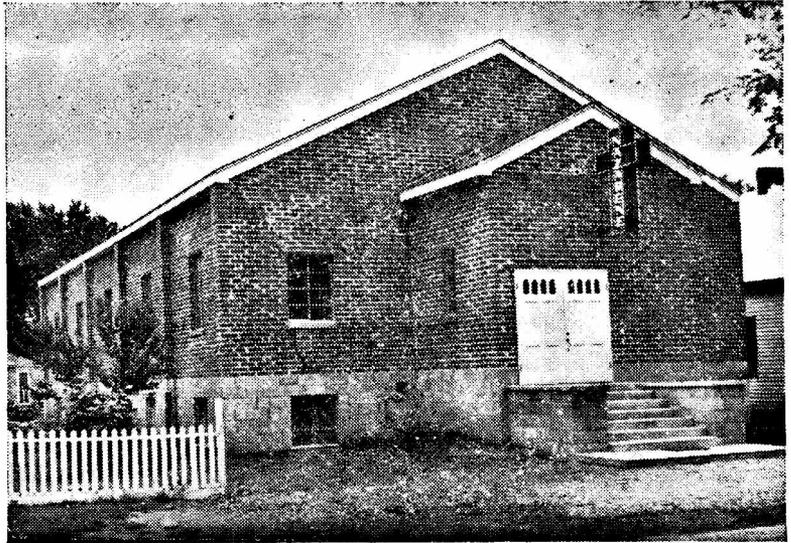
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Maysville, Kentucky

June 3 was a great day for Maysville Nazarenes, as it marked the opening of our new church building. Dr. L. T. Wells, district superintendent, was in charge; Mrs. Wells was also present. Brother Wells brought a great message amidst shouts and praises of victory. The church was filled; some four hundred people present, and twenty-two visiting preachers. We have a beautiful building, constructed of Brickcreeper brick; the building is 38 x 72 feet, with annex which has entrance to the basement and the main auditorium. The basement has six large Sunday-school rooms, also a young people's auditorium. The building program was planned and led by our pastor, Rev. E. L. Bryant, with the labor almost entirely donated by the men of the church. The women helped in many ways, including the purchase of a beautiful electric neon sign for the front of the church. The building has been valued at \$40,000. Brother Wells raised \$2,600 in cash and pledges. Recently we had a good revival with the Holso Evangelistic



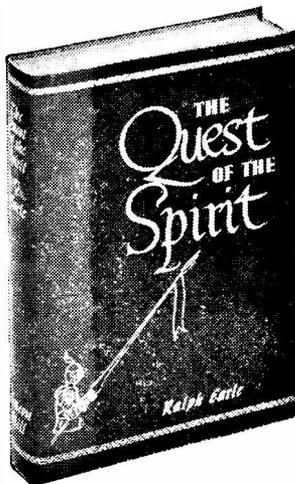
Party, and are now in our daily vacation Bible school. Our Sunday school is running some over the two-

hundred mark. We have a great group of Nazarenes and give God praise for all His blessings.—Reporter.

Kankakee, Illinois—First Church is on the march. Recently we had a fine personal-soul-winning campaign with Mrs. Eva Gardner; also we have

had a good meeting with Evangelists J. H. and Maggie Crawford, and during this same time, Mrs. Jeannette Wienecke directed our splendid va-

cation Bible school. Our congregation has purchased the house next door to the church for a parsonage, newly decorated the church throughout, and installed lovely new elm pews and pulpit furniture. The five Nazarene churches in this area are winning a place for our work in this great center of industry. The spirit of our people is good, and we are looking up.—Sylvester A. Smith, Pastor.



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By Ralph Earle

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San Benito, Texas—During May, First Church enjoyed a good revival with Evangelist C. L. Henbest and wife. His messages were helpful in every way, and there are no finer people than the Henbests. Recently we closed the best vacation Bible school this church ever has had, with the highest enrollment and average attendance; Mrs. Don Messer was the superintendent. Our Sunday school has made the highest average attendance during this church year of its history. We have a good superintendent, and a faithful and able corps of teachers. Recently the church purchased a nice, six-room parsonage. We have accepted a call to continue as pastor of the church for another year.—L. Lee Gaines, Pastor.

N.Y.P.S. Convention New England District

The New England District N.Y.P.S. convention convened in Portland, Maine, First Church, with Rev. D. Ward Albright and his fine people as the hosts.

We were privileged to enjoy Rev. B. Jerry McClain of Central Church, Pasadena, California, as the speaker. His enthusiastic and sincere presentation of the gospel was both refreshing and fruitful. Many young people

found God in saving and sanctifying power under his ministry.

The convention was well attended, and the blessing of God was upon the services. Reports revealed that the New England District N.Y.P.S. is advancing in every line of endeavor. Well over \$2,000 was raised during the year by the Founders' Club for Stoneham, Massachusetts, and Leeds, Maine, under the direction of Dr. Oscar F. Reed, Founders' Club chairman.

Newly elected officers for the year include: Rev. William Taylor, president; Rev. Neal McClain, vice-president; Rev. Arthur Hughes, secretary; Rev. George Wolf, treasurer; Mrs. Austin Wright, teen-age supervisor; Mrs. Dorothy Kidney, Junior supervisor; and Robert Bradley and Margaret Albright, teen-age representatives on the district council.

Rev. and Mrs. Armand Doll, new missionaries to Portuguese East Africa, and retiring secretary of the district, were with us, as was also our spiritual district leader, Rev. J. C. Albright.

REPORTER

South Dakota District Assembly

The twelfth annual South Dakota District assembly met at Mitchell, June 20 and 21, with Rev. Edgar A. Kincaid as the entertaining pastor.

Preceding the assembly, the district N.Y.P.S. convention was held on Monday, and the W.F.M.S. convention on Tuesday. At the closing service of the missionary convention, Tuesday evening, Dr. Samuel Young brought a thrilling message on his missionary tour of the Cape Verde Islands.

The assembly opened officially on Wednesday morning, with Dr. Young presiding. His morning messages were of great spiritual enrichment. A deep-felt spirit of devotion and Christian fellowship was enjoyed by all. God's blessing was on the services.

Report of the district superintendent, Rev. W. H. Deitz, was given on Thursday morning, followed by his almost unanimous re-election, indicating the unity which exists on our district. Brother Deitz is much loved, and deserves the support of pastors and people.

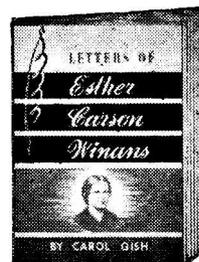
Among the visitors present was Rev. Earl Mosteller, missionary from Cape Verde Islands; he had been the speaker in the W.F.M.S. convention. Also we were happy to have Dr. L. T. Corlett, president of Northwest Nazarene College, who spoke to us of the college and its needs; and Mr. Elvin Hicks, who represented our publishing house interests.

We were privileged to have as the special speaker Dr. Paul S. Rees. His evening messages brought out overflow crowds. His message on scriptural holiness was clear and convincing; also he brought a stirring and constructive message on everyone's responsibility to the building of a larger and better Sunday school.

(Continued on next page)

1951-52 W.F.M.S.

STUDY AND READING COURSE



Study Book

And Many Believed

By Grace Ramquist—This book presents the story of Nazarene missions in six Latin American countries: Guatemala, Nicaragua, Peru, Bolivia, Argentina, and British Honduras. Also covered is the work of our church in Italy. It gives geographical and historical backgrounds as well as sketches of missionaries laboring in each field. **75c**

Reading Books

The Field Is the World

By Russell V. DeLong—We can't all visit our mission stations around the world but we can read Dr. DeLong's firsthand account of his recent visit to them. **\$1.00**

Letters of Esther Carson Winans

By Mrs. Carol Gish—No vividly pictured narrative of missionary endeavor nor interesting missionary biography could surpass this volume on foreign field evangelism. **\$1.00**

A Sower Went Forth

By Helen Temple—Soul-stirring stories of missionaries, their work, and their spiritual conquests in the Latin American fields. **75c**

How Great Is the Darkness

Three books in one, giving the stories of missionary activities and missionary workers in Guatemala, Nicaragua, and British Honduras. **\$1.25**

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By Basil Miller—Here are stories of how God answered the cry of need for finances, food, physical healing, soul saving, open doors, triumph over opposition, and the numerous other obstacles to the success of missionary endeavor. **50c**

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World Missions

By Martha L. Moennich—A graphic account of the sacrificial labors of missionaries throughout the world and the crying need for further world-wide missionary endeavor are the emphases in this heart-stirring volume. **\$2.00**

The above list is the complete Missionary Study Course for this year. All credit card orders are to be sent to your district superintendent of study. District superintendents of study will order credit cards from our general W.F.M.S. secretary, 2923 Troost Ave., Kansas City, Missouri.

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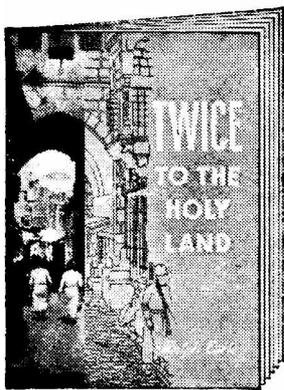
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Toronto 9, Ontario

South Dakota District Assembly (Continued from page 21)

On Thursday afternoon Dr. Young conducted a very impressive ordination service, with the following receiving elder's orders: Frederick A. Drown, C. W. Schardain, Wesley W. Hoeckle, and Robert W. Manley.

As a whole, this was one of the best assemblies we have attended. Pastors and laymen intend to work together in full co-operation and faithfulness under the leadership of God for greater achievements in South Dakota.

REPORTER



TWICE To the Holy Land

By Ralph Earle

Most of us will never make it to Palestine in our lifetime—but all of us can go by way of Dr. Earle's vivid testimony of his trips.

You will see London, Paris, Rome, Athens, and Cairo while on your way to the land where Jesus lived.

When there you will travel up the Jericho Road and stop at the Good Samaritan Inn, spend Christmas Eve in Bethlehem, attend the service in the Church of the Nativity, stand on the hillside and sing Christmas carols in the moonlight with the shepherds, kneel in the Garden of Gethsemane, and visit the Church of the Holy Sepulchre, which stands on the traditional spot of the crucifixion and resurrection of our Lord.

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Minnesota District Assembly

The twelfth annual assembly of the Minnesota District was held at Minneapolis First Church, June 27 and 28, with Dr. Samuel Young presiding with efficiency and spiritual leadership. His messages were original and deeply challenging, and his wise counseling and beautiful spirit were of lasting blessing to all who were present. An atmosphere of unity and enthusiasm characterized all the services.

Each day was climaxed with a great message by Dr. R. H. Cantrell, president of Bethany-Peniel College, the convention speaker. The visit of Dr. and Mrs. Cantrell to our district was a blessing to old and new friends alike.

Dr. L. T. Corlett, president, brought a report of victory from Northwest Nazarene College, and presented a real challenge to meet our obligation to the college in these days of international crisis with more students and needed funds. It was an added pleasure to have Mrs. Corlett as a visitor.

Rev. Arthur C. Morgan's fifth annual report as district superintendent was received with a rising vote of acclaim. Not only had the year brought many victories in hard places, but the sacrificial spirit of Brother Morgan and his family has been an inspiration to every layman and pastor on the district. Brother Morgan received a unanimous 119 votes for re-election as district superintendent, an enthusiastic expression of the people's confidence in him; and each delegation shared in a love offering for him.

Pastoral reports showed an outstanding expansion in church property this year: St. Paul First Church has moved into a fine plant, recently purchased; Minneapolis First Church bought and is now occupying a church doubling its space and usefulness; Canby purchased its present church building; Rochester is heroically going ahead with a new plant valued at \$80,000, which will be a real blessing to the many visiting the Mayo Clinic there; Osseo is working to complete a church valued at \$30,000; and Olivia is building a \$20,000 church. Unique in the picture is the adding of four fine parsonages to the district: South Robert Street Church in St. Paul completed a new parsonage; the pastors at North St. Paul and Redwood Falls are now moving into just-completed homes; and Corvuso has a parsonage nearing completion. Total giving for the district was \$220,369—an increase over last year of \$24,218.

One fine feature of the assembly was the Sunday-school convention. Rev. J. Paul Alexander, church schools chairman, has done a remarkable job of organizing and promoting a spiritual program during the year, and records show a healthy increase over the district.

Minnesota District is proud of the fine work done by the W.F.M.S., and Mrs. Opal Morgan was unanimously

re-elected as president. Encouraging gains were reported in every department. Miss Mary Scott, a real favorite here in Minnesota, was the speaker for the convention; she is the general W.F.M.S. secretary.

We appreciate the fine service rendered by Mr. Elvin Hicks, representing the Nazarene Publishing House; and we congratulate Rev. Wm. Clay and the people of Minneapolis First Church on their new building and thank them for every courtesy extended to us.

On the closing night, F. J. Duke was ordained as elder in a service conducted by Dr. Young. The Holy Spirit was very real, and the whole atmosphere was a fitting climax to the assembly. Minnesota Nazarenes are encouraged in the Lord, and their one aim is to do more for Christ.

D. J. SULLIVAN, Reporter

DEATHS

REV. EDWARD M. HUTCHENS was born in Lynn, Indiana, October 2, 1873, and died June 15, 1951, in Pasadena, California. In 1907 he was united in marriage to Helen Grew; to this union were born five boys and three girls. When a young man of eighteen years of age, he was deeply convicted of sin while attending a revival; after he had wept and prayed earnestly for forgiveness, the Lord lifted the burden and gave him peace. While on his way to the evening service, he was baptized with the Holy Ghost and fire, and was the first to testify in the evening service, telling of the joy that flooded his soul. As a small boy he had felt the call of God to preach, and soon after his conversion and sanctification he began working in revivals—singing, praying, and exhorting. God gave him hundreds of boys and girls as well as men and women born into the Kingdom. After pursuing studies in Earlham College and Cleveland Bible College, he was recorded as a minister in the Friends church in 1901. After pastoring Friends churches in Ohio and California for ten years, he was received into the Church of the Nazarene by Dr. John W. Goodwin in 1907, and granted elder's orders by the Southern California District Assembly in August of 1908.

His pastoral ministry covered a period of forty-nine years, ten in the Friends church and thirty-nine in the Church of the Nazarene in southern California. He organized two Nazarene churches; also two Independent Holiness churches united with the Church of the Nazarene where he was pastor, bringing with them their membership and church property. He served two terms as pastor of the Church of the Nazarene in Ontario, Santa Ana, Riverside, and North Long Beach, California. While serving as pastor in San Diego, he was assistant superintendent of the Helping Hand Home, where he saw many boys and men redeemed from sin. At the conclusion of forty-nine years of successful pastoral ministry, he was granted retirement relation at the Southern California District Assembly in June of 1949, but continued to serve as an assistant and visiting pastor until God called him home.

He is survived by his faithful companion, who has labored by his side in his long and fruitful ministry; five sons, Raymond, Wallace, Warren, Joel, and Herbert; three daughters, Mrs. Martha Kenney, Mrs. Florence Guerry, and Mrs. Mary Corser, all of California; also a brother, Vern, of Indiana, and a sister, Mrs. Viola Dempsey, of Ohio. Funeral service was held in the Breeze Avenue Church with his pastor, Rev. Wayne Jenkins, officiating, assisted by Dr. A. E. Sanner, Dr. R. J. Plumb, Rev. Fred W. Fetters, and Rev. Charles Griffin.

REV. BENJAMIN DELMAR SUTTON was born in Hardinsburg, Kentucky, on May 28, 1891, and died on May 25, 1951, in Olivet, Illinois. Orphaned at an early age, he lived with foster parents until he was sixteen years old. He then was employed by Dr. J. W. Hughes, as a day laborer for Kingswood College. Under the influence of Christian surroundings, and directly through the interest of Rev. E. O. Chalfant, he was converted, and made his decision to heed the call of God into the work of the ministry. After attending Kingswood College for several years, he entered the ministry as an evangelistic singer and preacher. He was united in marriage to Margaret Eickemeyer; to this union was born one daughter. During his forty years of active ministry he held several pastorates, including the Methodist churches at Macksburg and Beaconfield, Iowa. Early

in his ministry he became affiliated with the Church of the Nazarene; and was ordained in 1922, at Dexter, Missouri, by Dr. J. W. Goodwin. He served as assistant pastor of Kansas City First Church, pastor of Stanton Avenue Church in Cincinnati, Ohio; First Church at Fort Worth, Texas; and First Church in Tulsa, Oklahoma. However, the major portion of his life was spent in the field of evangelism; two years was spent as a member of an evangelistic party, with Dr. J. B. Chapman. He gave unstintingly of his life for the Kingdom, and many hundreds throughout the United States have felt the warmth of his smile and have heard him sing his testimony of "Amazing Grace." He is survived by his wife, Margaret; his daughter, Loyce Walker; also one brother and one sister. Funeral service was conducted in the Church of the Nazarene at Olivet, Illinois, in charge of the pastor, Rev. George Williams, with the sermon by Rev. W. S. Purinton, district superintendent. Also assisting in the service were Rev. A. Nutt and Rev. G. H. Harmon. Interment was at Sunset Memorial Park in Danville.

REV. ROSE ELLEN CONROW, age seventy-three, retired minister, died June 1, at her home in Lovilia, Iowa. She was the daughter of Carlisle and Susannah Stout, born in Lucas County, Iowa. She was married to William S. Ogden on March 24, 1904. To this union were born two sons, one dying in infancy. Mr. Ogden died in 1908. In 1911 she was married to James A. Conrow; to this union was born one son. Converted in young womanhood, she felt a divine call to preach. As long as her strength permitted, she engaged in active ministerial service. In 1918, she was one of five persons who incorporated the Lovilia Holiness Mission; for twenty years she was its superintendent and full-time pastor. When the local group affiliated with the Church of the Nazarene in 1940, she transferred her ministerial relation and remained a member of the local church and the Iowa District of the Church of the Nazarene. She was an able expositor of the Holy Scriptures, and was loved and respected for her convictions of truth. She is survived by two sons, Rev. L. A. Ogden, superintendent of the Nebraska District, and Everett Loren; also a brother, Ralph Stout. Funeral service was conducted by the Rev. Floyd Murphy, of Albia, with burial in the Woodlawn cemetery.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Ivy Bohannon, pastor of our Waco First Church, plans to enter the evangelistic field at the close of our district assembly, the last week of August. Brother Bohannon has successfully pastored two of our best churches; he is a man of prayer with a humble spirit. His many years in the pastorate has qualified him to understand the problems of a pastor and the needs of a church. The pull to evangelism has been burning in his heart for some time. With the burden for souls and the concern for revivals that he has, I am sure God will bless and give him victory in this new field of labor. Mrs. Bohannon will travel with him and conduct children's services. Address him, 1926 Connor Ave., Waco, Texas.—Hadley Hall, Superintendent of San Antonio District.

Rev. Douglas Roach, pastor of our church at Carrizo Springs, is resigning to enter the evangelistic field. Brother Roach has done good work in the pastorate but feels the pull to the evangelistic field. He is a fine young man with an evangelistic zeal and a passion for souls. I believe the Lord will use him and bless his ministry in this field of labor. At present, address him, Carrizo Springs, Texas.—Hadley Hall, Superintendent of San Antonio District.

WEDDING BELLS

Miss Joanne Lois Purkiser and Mr. Darrel K. Gumm were united in marriage at Breese Chapel, Pasadena, California, on June 22, with Dr. W. T. Purkiser, father of the bride, officiating, assisted by Rev. J. F. Ransom.

Miss Leatrice Cummings of Malden, Massachusetts, and Rev. William L. Parks of Salem, Ohio, were united in marriage on June 8, at Everett Church of the Nazarene, Everett, Mass., with Rev. E. M. Parks, father of the groom, officiating, assisted by Rev. Richard S. Taylor.

Miss Barbara Anne Watkins of Riverside, California, and Cpl. William E. Hommel of Tacoma, Washington, were united in marriage on June 24, in First Church of the Nazarene, Riverside, with the pastor of the church, Rev. J. E. Smith, officiating.

Miss Phyllis Lucille Stemen of West Jefferson and Mr. George Edward Davis of Melburn, Ohio, were united in marriage on June 20, at the Nazarene parsonage of Montpelier, Ohio, with the pastor, Rev. Orville W. Bowsher, officiating.

ATTENTION— Canadian Customers

The Foreign Exchange Control Board has withdrawn Permit NS 759; therefore do not send remittances to Mrs. A. D. Prescott, Red Deer, Alberta.

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M. LUNN, Manager

Miss Essie McIlain and Mr. John R. Wilbur were united in marriage on June 17, in the Nazarene parsonage at Clarksdale, Mississippi, with the pastor, Rev. L. L. Van Houten, officiating.

Miss Norma Jean Rutledge and Mr. Billy White were united in marriage in June, in the Nazarene parsonage at Clarksdale, Mississippi, with the pastor, Rev. L. L. Van Houten, officiating.

Miss Joan Halford of Abernathy, Texas, was united in marriage to Mr. Floyd Myatt, in June, at the home of the bride's parents, with Rev. Charles Montandon, Nazarene pastor at Abernathy, officiating.

BORN—to Rev. and Mrs. Edwin E. Whipple of Utica, Ohio, twin daughters, Mary Ann and Martha Ann, on May 19.

—to Rev. and Mrs. Max E. Rincker of Madison, Illinois, a son, Samuel Eugene, on June 23.

—to Rev. and Mrs. J. A. Wright of Ashland, Wisconsin, a son, Mark Lowell, on April 19.

SPECIAL PRAYER IS REQUESTED by a lady in Missouri for a friend; by a friend in Oklahoma for a young man condemned to die; by a lady in Illinois for a veteran of World War II in a psychiatric hospital, that God may undertake for him in a special way.

Nazarene Camp Meetings

July 23 through 29, Southern California District Camp, at Costa Mesa, Calif., on the campus of the Southern California Bible College. Workers: Dr. Russell V. DeLong, Rev. C. Wm. Fisher, and the Latham Sisters. For information, write Rev. Clive Williams, P.O. Box 384, Costa Mesa, Calif.

July 23 through 29, Missouri District Nazarene camp, at Pine Crest Camp, Fredericktown, Missouri. Workers: Dr. L. A. Reed and Rev. Wm. M. Tidwell, preachers; Professor John E. Moore, singer; Professor James V. Cook, pianist; Rev. E. D. Simpson, district superintendent. For information, write Mrs. J. C. Washburn, Fredericktown, Mo.

July 30 through August 5, Florida District Camp, at Suwannee River Campgrounds; three miles north of White Springs, on U.S. Hi-way 41. Workers: Rev. and Mrs. E. D. Simpson, Rev. Sammy Sparks, and Mrs. Inez Marlin, children's workers. For information, write Mrs. C. R. Moore, Box 1049, Lake Worth, Florida.

July 30 through August 5, Illinois District Camp, at Nazarene Acres, 15 miles east of Springfield, 4 miles south of Mechanicsburg, or 2 miles north of Buckhart, Ill. Workers: Dr. Hardy C. Powers, Rev. V. H. Lewis, Rev. Walter W. Tink. For information write Rev. W. S. Purinton, district superintendent, Box 72, Springfield, Ill. (Time of service, 7:00 p.m., C.S.T.)

August 3 to 12, Washington-Philadelphia District Camp, North East, Maryland (Highway 40). Workers: Dr. H. C. Benner, Rev. Paul Stewart, evangelists; Professor and Mrs. Gilbert Rushford, singers; Dr. O. J. Finch, youth speaker; Mrs. Fred Bertolet, organist. District Superintendent E. E. Grosse director. For information write the camp manager, Rev. Boyd Long.



SERVICEMEN'S CORNER

IN ADDITION to mailing free literature to our men in service, the Nazarene Service Men's Commission attempts to keep in as close touch with our men as possible. This is accomplished by letters from this office and through contacts made by the post pastors and the chaplains. These excerpts are representative of comments from the pastors and the servicemen.

"Two letters came which both haunted and thrilled me. Rather, I should say one came, and the other failed to come. Many servicemen are in our regular services, but I will long remember these two.

"Rudolph Edwards was a Catholic boy. A friend gave me his name, so I mailed him the church 'News Letter' for about six weeks. He was in the service one Sunday morning with an eager and open heart. The next Sunday morning he was converted. Four weeks later a letter of testimony and praise came from Japan. No other letter came.

"Pfc. Terrell Strickland was converted, sanctified, and called to preach. He was thrilled when the church gave him a local preacher's license. Just a few months later, Terrell shipped out. After short intervening weeks, he made the jump in Korea. Then the letter came—missing in action. No other information these several months. "I often thank God that Terrell, with his red hair and impulsive nature, was converted before he made that 'last jump.'

"Friends, pray for the boys. Pray for the chaplains. Pray for the post pastors. These churches around the camps are going to be the last stop before the 'last jump' and last 'medic's errand' for some of our Nazarene boys. God help us to help them."

HARLEY DUNCAN, pastor
Fayetteville, North Carolina

"May God bless you and the commission you direct. Thank you for your concern for my salvation, and for your sending literature. God directed me to this Las Vegas Church of the Nazarene and brought me to my knees for Christ. The Church of the Nazarene is the only church in my ten years of seeking Christ that helped bring me to Him. I'm saved and sanctified and peace is mine.

"I cannot tell you what it means to know that there are still Christians who are going out to save and help servicemen."

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August 8 to 15, Central Zone North American Indian District Camp, at the Ramah Navajo Mission, Ramah, New Mexico. Rev. J. C. Dobson is the evangelist. For information write, Rev. D. Swarth, P.O. Box 668, Encinitas, California.

August 16 to 26, Los Angeles District Camp Meeting, in the Nazarene Memorial Auditorium, Pasadena, Calif. Workers: Dr. L. A. Reed and Rev. R. N. Raycroft, evangelists; Bob and Madge Killion, singers; Evelyn Sanner, pianist; Shelburne and Lois Brown, children's meetings; Lyle and Lois Potter, youth meetings. For information write the district superintendent, Dr. A. E. Sanner, 1373 Bresee Ave., Pasadena 7, Calif.

August 16 to 26, Akron District Nazarene Camp, at Sebring Campgrounds, Sebring, Ohio. Workers: Dr. Russell V. DeLong, Dr. Mell Rothwell, evangelists; Rev. A. W. Gould, song evangelist; Rev. Trafon Williams and wife, young people's and children's workers. For information write the district superintendent, Rev. O. L. Benedum, Box 54, East Liverpool, Ohio.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 to 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

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Assembly Schedule

Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

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Assembly Schedule

Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

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

Assembly Schedule

Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

District Assembly Information

KANSAS—Assembly, August 1 to 3, at the Kansas District Nazarene Center, 16th and Plum, Hutchinson, Kansas. Entertaining pastor, Rev. Mark F. Smith, 500 N. Plum, Hutchinson. Dr. G. B. Williamson presiding.

WASHINGTON-PHILADELPHIA—Assembly, August 1 to 3, at Leslie Campgrounds, North East, Maryland. Entertaining pastor, Rev. Monroe Hand, North East, Maryland. Dr. D. I. Vanderpool presiding.

ILLINOIS—Assembly, August 1 to 3, at Nazarene Acres, Route 1, Dawson, Illinois (15 miles east of Springfield, or 4 miles south of Mechanicsburg, Ill.). Entertaining pastor, Rev. Frank Watkin, 924 W. Edwards St., Springfield, Ill. Dr. Hardy C. Powers presiding.

VIRGINIA—Assembly, August 8 and 9, at Virginia District Campgrounds, Dillwyn, Virginia. The district superintendent, Rev. V. W. Littrell, 1409 Riverview Terrace, Alexandria, Va., will be the entertaining pastor. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 8 to 10, at Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa. Dr. G. B. Williamson presiding.

MISSOURI—Assembly, August 8 to 10, at the district center, Pine Crest Camp (5 miles south of Fredericktown on Federal Hi-way 67). Entertaining pastor, Rev. J. C. Washburn, 206 S. Saline St., Fredericktown. Dr. Hardy C. Powers presiding.

KENTUCKY—Assembly, August 8 to 10, in the Epworth Methodist Church, 1015 N. Limestone St., Lexington, Kentucky. Entertaining pastor, Rev. L. W. Conway, 525 Shelby St., Lexington. Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 15 and 16, at First Church, 501 Linn St., Peoria, Illinois. Entertaining pastor, Rev. Ernest Rice, 212 N. Elmwood St., Peoria. Dr. Samuel Young presiding.

NORTHWEST INDIANA—Assembly, August 15 to 17, at the district campgrounds, San Pierre, Indiana (about three miles north and one mile east of San Pierre). The district superintendent, Dr. George J. Franklin, P.O. Box 350, Valparaiso, Ind., will be the entertaining pastor. Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—Assembly, August 15 to 17, at First Church, Bethany, Oklahoma. Entertaining pastor, Rev. E. S. Phillips, Box 76, Bethany, Oklahoma. Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 16 and 17, at the Methodist Campgrounds, Byron, Wis. (P.O. Oakfield, Wis.). Send all materials to Dr. C. A. Gibson, % Campgrounds, if near assembly time; or to his home address, 201 North 73rd, Milwaukee 13, Wis. Dr. D. I. Vanderpool presiding.

DALLAS—Assembly, August 22 to 24, at Scottsville Campground, Scottsville, Texas (nine miles east of Marshall, Texas). Entertaining pastor, Rev. Elbert Labensky, 403 Burleson, Marshall, Texas. Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, August 22 to 24, at First Church, 1418 W. Woodlawn, San Antonio, Texas. Entertaining pastor, Rev. Fred Reedy, 1737 W. Mistletoe, San Antonio. Dr. G. B. Williamson presiding.

SOUTHWEST INDIANA—Assembly, August 22 to 24, at the auditorium on the Indiana University Campus, Bloomington, Indiana. Entertaining pastor, Rev. Franklin Moore, 731 W. Howe St., Bloomington. Dr. Samuel Young presiding.

CHICAGO CENTRAL—Assembly, August 29 and 30, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd B. Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. Hardy C. Powers, presiding.

HOUSTON—Assembly, August 29 to 31, at Houston First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston. Dr. D. I. Vanderpool presiding.

INDIANAPOLIS—Assembly, August 29 to 31, at the district campgrounds, Camby, Indiana (State Road 67 to Camby, then one mile west). Entertaining pastor, Rev. Curtis Shook, R.F.D., Camby, Indiana. Dr. Samuel Young presiding.

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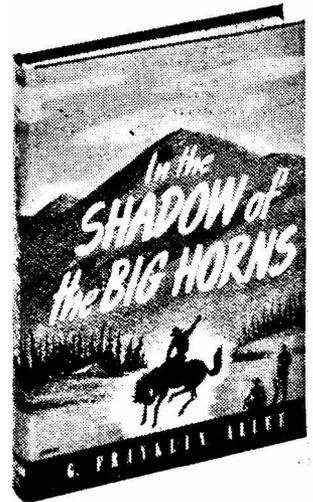
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