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NAZARENE

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH" -John 17:17

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*holiness*

## The Proportion of Power

General Superintendent Williamson

**C**HRISt GAVE His disciples a great assignment. They were commanded to go into all the world and preach the gospel to every creature. They were few in number. They were "unlearned and ignorant men." Their means of transportation and communication were limited. It seemed to be an impossible undertaking.

Christ gave to those men of the first century an enduement commensurate with the task He outlined for them. He said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). They were empowered by the spiritual energy which they received through the Holy Spirit working mightily in them and through them. To an all but unbelievable extent they did what Christ had given them to do in their generation. Certain it is that three continents heard them proclaim the gospel as the power of God unto salvation to everyone that believed.

Thus we conclude that the power

received by the Church is in proportion to what is undertaken for God. It requires no power to do nothing. To do only what our human ability and resources can accomplish demands no supernatural enduement. To undertake a little more than we can do alone may be a step of faith that will be rewarded in a token reinforcement from God. But to go "all out" to do the impossible means that all the resources of an infinite and omnipotent God are available for our aid. We have power in proportion to what we undertake to do for God. Only a fool would race the motor of his automobile at top speed for an hour with his car standing at the curb. God is too wise to waste His energy on an idle Christian or a church which does not accept the challenge to give the gospel to all the world.

Obedience to the divine command is a testimony of our faith. "All things are possible to him that believeth" (Mark 9:23).

September 10, 1951

## TELEGRAMS

Lakeland, Florida—Rev. Harold Elzey, our young, aggressive pastor of Oak Villa Church, Jacksonville, Florida, drowned Tuesday, August 21. Please pray for the family.—JOHN L. KNIGHT, *Superintendent of the Florida District.*

Temple, Texas—Just closed (August 25) thirty-eighth annual assembly of San Antonio District. Reports indicated it was one of the best in district's history; outstanding achievements in Sunday school; 105 increase in membership; 3 new churches; \$21,659 given for General Budget, which is almost 10 per cent. Rev. Hadley Hall, who has been our good district superintendent for the past seven years and under whose leadership the district has enjoyed its most outstanding period of growth, declined to let the assembly consider his name, stating he had accepted the call to the Southeast Church in Charleston, West Virginia. Rev. Ponder Gilliland hilariously elected with overwhelming vote as new district superintendent. We pledge our support and co-operation to our new leader, feeling God directed us to him. Dr. G. B. Williamson did a grand job of conducting the assembly; again and again he stirred and challenged our hearts. We can never be the same after hearing his message and sitting under his ministry. We expect to go forward and make great progress under our new leader.—SPURGEON LYNN, *Reporter.*

## NEWS IN BRIEF

Congratulations to Rev. and Mrs. John J. Diaz, for years missionaries in the Cape Verde Islands, who on August 20 celebrated their fiftieth wedding anniversary. Their address now is 2518 East 15th Street, Oakland, California.

Reading of the flood disaster in the Midwest, Rev. Clark Lewis and Nazarenes of Nome, Alaska, sent an offering of upwards of fifty dollars to Superintendent Jarrette Aycock to help the flood-stricken churches in the Kansas City area.

Evangelists Harold L. and Lottie-mae Kennedy have left the field to accept the call to pastor the church in Portland, Indiana.

Profesor Harry and Ruth Huff have resigned as ministers of music at the Broadway Church in Louisville, to accept the position of ministers of music at the First Church in Newport, Kentucky.

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## HERALD OF HOLINESS

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Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

# TELEGRAM

August 23, 1951

Nazarene Publishing House  
2923 Troost Ave.  
Kansas City, Mo.

Western Ohio sets new record  
53,850 Special HERALDS ordered  
—*Assembly Representative.*

## Thoughts from a Farmer's Son:

By Spencer Johnson\*

### "CHORES"

ON A FARM, chore time is that time of the morning and evening when the general work about the place is done. It usually consists in feeding and caring for the stock, and in supplying the house with water, coal, and kindling wood.

There were two outstanding characteristics about the chore work. One was that, though at the time we were unconscious of it, it kept us physically fit during the long winter months. The other was that the chores had to be done daily. There was no doing them up for a week or a month at a time; each day the process must be repeated.

There is something in the life of a spiritual Christian that resembles these two characteristics. Whether one is aware of it or not, daily prayer and meditation upon the Word of God are the means by which the Christian keeps spiritually fit, and grows in grace. As in any kind of growth, little progress can be noted in a short period of time. Take a retrospective view of six months or a year, and the value of a constant prayer life may be seen.

The greatest things in life are not the big, outstanding moments. The most important things in life consist of what many people call the little things—little yearnings and longings, little words and deeds of kindness, and our attitudes and reactions in the times when we are seen by God alone. These things make the preparation in our lives for the seemingly great moments of opportunity when they come. The reason for the failure of so many in the crisis moments of life is that they have failed in consistent spiritual living during what seemed to be the ordinary run of events.

This devotion to God must be a daily participation. Like the heavenly manna upon which the children

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\*Evangelist, Bethany, Oklahoma

# Those Who Know Should Speak

General Superintendent Young

*Ask them which heard me . . . they know*  
(John 18:21).

**B**OTH THE urge and the authority for the Crusade for Souls lie ultimately in the mandate of the Word of God, and in the contagion of our own personal experience with God. It was so in Jesus' day and it is true in ours also.

The weakness of the disciples' witness before Pentecost is apparent at the scenes of Calvary, and yet we should remind ourselves that even prior to Calvary Jesus sent them out by twos on more than one occasion. At the crisis of the Cross, however, they all forsook Him and fled. Isaiah's words were literally fulfilled as he wrote: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3). What an opportunity was missed in that day of trial for those who knew Him best to witness for Him! You will recall the accusations that were laid upon Him, and the false witnesses who perjured their souls by repeating the lies that they had been told to tell.

But what of the defense? Look at the available witnesses who knew the truth and had experienced His power. Among them was a woman who had been sick for twelve years and had spent her money on doctors, all to no avail. Then one day she came where Jesus was and with the reach of faith she touched the hem of His garment, and instantly she was healed. What a witness she might have been at His trial, considering the true nature of His ministry and power! Then, too, think of the lepers He healed. I read where on one occasion He healed ten of them simultaneously. What if even one of those out of the ten could have taken the stand and testified on His behalf? He might have told his personal story of the slow death that was eating upon him through the disease of leprosy, but how at the words of the Master he went to show himself to the priest and as he went he was cleansed. Besides these two there were hundreds more who had been helped and healed.

Then what of those whose disease was inner, and deep, and beyond the skill of earthly physicians? Their disease was that of sin. Among them we observe Mary Magdalene, out of whom He cast seven devils; and if seven be the perfect number, in this case it might mean that Mary Magdalene had all the devils she could hold (surely there were some men who were that full, too). But Jesus cast them out, every one, and she was restored to peace and purity. Numbered among those who were delivered from

themselves was Zacchaeus, the publican. His inner heart had been stamped hard by the heel of his own graft and greed, until the thunders of Sinai's mount through the Mosaic law no longer made an impression; neither did the legalism of Phariseism nor the ritualism of Judaism seem to touch his life.

But when Jesus came, redemptive power through the love of the Man of Galilee, the Son of God, was made operative. No wonder, then, that at His trial when Jesus was accosted by the high priest concerning His disciples and His teaching He replied, "Ask them which heard me . . . they know." This very same Jesus is now taken up from us and is at the right hand of the Father, making intercession for us, but the world is still asking about Him. They are saying:

Was He just an ordinary man, the son of Mary, or was He the Child of the Holy Spirit? Was He simply a religious genius, whose philosophy has not yet been unexcelled? Or was He what He claimed to be, the Son of God with power? What does His death signify? Does it simply illustrate the depravity of mankind and afford another illustration of man's inhumanity to man? Or is it true that there are redemptive purpose and redemptive power in that Cross? Can man pray today in Jesus' name and find deliverance? Is there a release of new power outside of ourselves when we pray in simple faith through that name?

The world is still asking about Him by their gropings and by their fears, by their wars and by their indulgences. It is my conviction today that Jesus is answering the world's dilemma even as He did the high priest's query. He is saying, "Ask them which heard me, . . . they know." O Nazarenes of the twentieth century, of this closing quadrennium, have you heard and do you know? And if you know, why not speak?

The speaking or witness of our church must be found first of all in our redeemed lives, for the basis of the Christian's witness does not lie in a "gift of gab," but it lies in our holy lives through the power of His cross. Again, we must witness by exerting a personal influence in our own lives daily upon all with whom we come in contact. I was thrilled last year while in Scotland to learn a story from a dear old lady concerning my own mother's witness in Glasgow, Scotland, while we lived there as a family. This lady who told me the story pointed out that her husband was a drunkard and therefore spent much of his good wages on strong drink rather than on food and clothes. The dear sister told me, with tears streaming down her cheeks, that again and again

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# We Have Just Begun

Roy F. Smee\*

*And they continued stedfastly.* These words described the persistency of those early Christians following the Day of Pentecost, at which time they were "filled with the Holy Ghost" (Acts 2:4), "baptized with the Holy Ghost" (Acts 1:5), and their hearts were purified by faith (Acts 15:9). They had just come through one of the greatest emotional cataclysms ever experienced in human history. A new dispensation had been ushered in, and they were the first to receive the "promise of the Father."

No wonder they acted with such exultation. Yes, their emotions were so stirred that they were accused of being drunken; but this was not a passing thing. For anyone to assert that emotional religion is a sign of inconstancy indicates that he is not familiar with the brand these early Christians received on the Day of Pentecost. "They continued stedfastly."

The purifying process of the baptism of the Holy Ghost had just cleansed them from the parasite of inbred sin, and now the Spirit fully possessed them, empowering them for service. That disposition which caused them to envy one another for first place had been changed. Their divided affections were cleansed and now their love had been made perfect. The man-fearing spirit that only a few days before caused them to "follow afar off" and deny their Lord had been destroyed. Now they were bold, and declared in the teeth of their enemies that this Jesus whom they (the enemies) had crucified was raised from the dead, and it was by His promise as also that of the prophet Joel that these things came to pass. Yes, theirs was an emotional religion, but that did not make for instability.

They continued steadfastly to maintain the "doctrine," to foster "fellowship," and to "pray." They showed unselfish love for one another even to the dividing and sharing of possessions. They continued daily "with one accord." They were faithful in attending church "in the temple." But their religion was such that they could not be satisfied merely to testify on the street and in the throng, but they went from "house to house." No wonder they had "gladness and singleness of heart, praising God." And note also they had "favour with all the people." And the revival continued, for "the Lord added to the church daily such as should be saved" (Acts 2:41-47).

Three years of the Crusade for Souls have passed. Special emphasis has been put upon personal visitation evangelism; a large number of

our churches have organized regular weekly visitation efforts. Wherever the pastor, by setting the example, and exercising leadership ability, has succeeded in enlisting even a minimum number of the members of his church to do regular, systematic calling, the results have been most encouraging. We can fill our empty pews if we will. With hungry hearts in our services, our altars soon will be wet with the tears of penitent souls. Our Nazarene laymen engaged in this work will keep blessed in their own hearts; they will not have to be worked over at every revival. One will not backslide trying to win a soul to Christ. Yes, brother, it works wherever it is worked.

A study of the statistics of the past three years may become quite revealing. I have studied the general over-all picture of the records. I am safe in saying that 70 per cent of the gains in church membership have been made by less than 30 per cent of our churches; and this 30 per cent includes our churches which have persisted in a systematic visitation program. What could happen if every Church of the Nazarene in the world became enthusiastic crusaders for souls!

It has been charged that heart holiness is an emotional experience and therefore in the Church of the Nazarene our emotions play such an important part that we will not follow through with this Crusade for Souls. Who wants a religion without emotion? Yes, the experience of heart holiness usually creates emotional expression; but the emotion is the effect, not the cause. The baptism with the Holy Ghost is the cause, and this grace did more for those early Christians than merely to stir their emotions. It was the enabling grace. They received "power" to become "witnesses." And after the first rush of emotion had subsided, "they continued stedfastly."

It seems to me that this sanctifying grace should do for us today somewhat the same as it did for the Early Church. I believe it does. Thank God for the sense of security, the soul rest, the abounding joy that the sanctified Christian knows. But we thank God also for the stability, strength, and courage that invigorate the souls of those who have this experience.

We have just begun! In a recent meeting of the Crusade for Souls Commission, groundwork was laid for the projection of the visitation evangelism program into the coming quadrennium. We propose that the principles of the Crusade for Souls should be built into the warp and woof of our church, until generations to come will say, "They continued stedfastly."

\*General Secretary, Home Missions and Evangelism

## Those Who Know Should Speak

(Continued from page 3)

my mother used to share her homemade scones with their family when they were destitute through the loss entailed by strong drink. It is this informal and friendly helpfulness that is the approach of the soul winner.

But a sense of urgency must seize us. There are only nine months left to this quadrennium. The harvesttime of this period will soon be over. O Nazarenes, laymen and ministers alike, let us give God our time and our talents, as well as our money. Let our total resources in interest and prayer, in doing that extra thing, be available to God and His kingdom. What if the unexplored assets of our church in thousands of lay workers could be organized and harnessed for the Crusade for Souls even now, while yet nine months remain? The call of God, the prayer of lost souls, and this the day of our opportunity, alike demand that the *Crusade must go on!* We must not fail Him who died for us. We who have heard must speak!

## Regional Conferences

**R**EGIONAL CONFERENCES on Visitation Evangelism are being held this year in our educational zones, especially for pastors, evangelists, and ministerial students. These conferences, sponsored by the Commission on the Mid-Century Crusade for Souls, have the enthusiastic endorsement of our general superintendents. Three seminar classes, "Visitation Evangelism Techniques," "Soul-Winning Evangelism," and "Organizing the Church for Evangelism," have made these two-day meetings something new in preachers' meetings. The presence of a general superintendent as the principal speaker for the general sessions has brought to those who have attended inspiration and burden for the tasks and opportunities of this day.

Two of the conferences are yet to be held: the Southern Zone at Bethany, Oklahoma, October 9-11; and the Southwest Zone at Pasadena, California, November 6-8.

These conferences, from the testimony of many ministers, have been of much blessing and help. However, the area represented at each has been so large that many pastors have found it impossible to be present. Every pastor must be stirred with the responsibility of winning souls for Christ and then should have the opportunity of sharing with others the best methods for realizing this goal. Plans are now being laid that will make it possible for every district, through its preachers' meeting or a similar conference, to make the benefits available to all our ministers. In sharing and learning together, pastors will find more zeal and knowledge for their task.—A. P. B.

## "Hounds of Heaven"

Roy F. Stevens\*

**A**BOUT TEN CENTURIES ago, Bernard De Menthon, a patron saint, built a hospice at the summit of Jupiter Mountain, in the Swiss Alps. There the Rome-bound pilgrims could find food, rest, and rejuvenation of spirit, which sped them on their pilgrimage refreshed.

More and more travelers sought the shelter of this mountain sanctuary. Soon after the establishment of this hospice the greathearted and sad-eyed dogs, for which the hospice is still renowned, made their appearance. In the bitter cold of winter they roamed across deep snow, over crags and into valleys, seeking lost and numbed travelers. Countless lives were saved by the courage, resourcefulness, and gentleness of these St. Bernard dogs—thus this hospice was named St. Bernard. These "Hounds of Heaven" still patrol the Alps, ready to answer a call from those in distress.

As I read this account, I thought of the followers of Christ who go out into the "highways and byways," seeking men and women, boys and girls, who are lost in sin, inviting them to Christ and the church, where they can get rest, food, and shelter for their sin-diseased souls. No work of mercy in the church is opposed more by the devil than personal evangelism. Yet no activity in the church brings greater dividends in eternity, and results in more souls being saved. It is said that over 75 per cent of all those won to Christ and the Church are the direct result of personal solicitation.

One day my telephone rang. I answered the call. It was a Christian businessman who in his business had met a couple in distress. They needed help; they were desperately in need of the Lord and the church. This businessman told the couple about our church, and what Christ could do for them. He suggested that his pastor call on them. I visited them and found a home torn apart by the ravages of sin. I found a man and woman in mental confusion—what little faith they had was warped and useless. I reasoned with them about Christ. I told them salvation was real. I prayed with them.

The next week I sent a team from the personal workers' group ("hounds of heaven") to call on them. They found the couple, who responded to help. The next Sunday the couple attended the church services; the following Sunday they knelt at the altar—both husband and wife were saved, and two weeks later were sanctified. Within two months after the call for help, they were safely in the fold . . . another home was won for Christ!

\*Pastor, First Church, Washington, D.C.



# B E F O R E T H E S T O R M B R E A K S

Ponder W. Gilliland\*

Photo: Courtesy of John Deere Plow Co.

**T**HE WHEAT FIELDS across Kansas were ready for the harvest. The crop was good and I knew I would have no difficulty getting work during school vacation near Pratt, Kansas. I asked a farmer for a job and he in turn asked, "Do you know anything about running a combine?" I replied, "Sure."

He took me out to the machinery yard and, pointing to a twenty-foot Baldwin combine, asked, "Did you ever run one of these?" Frankly, my experience with a combine had been on a small five-foot Allis-Chalmers, where one man did all the work as he drove the tractor. It was a mere toy compared to this one. I replied, "No, sir. The only kind I ever worked with was a small Allis-Chalmers, and it was a plaything beside this. I don't know a thing about these big ones."

I had visions of my job vanishing; but to my surprise he said: "Good! You are the man I want. If you don't know how to run it, then you will be willing to do it my way. I know how I want it done, and I will train you that way. The job is yours."

I never knew days could be so long and nights so short. We worked each night until the wheat was too wet to cut. We would go to the house and eat about eleven o'clock, and go to bed. It seemed just a few minutes until he would call, "It's time to stand up!" So between four and five o'clock we were out getting the equipment ready for another day. My boss would tell me each morning: "This good weather will not last long. The rain may come any day; then much of the wheat will be wasted. We must work early and late to get in all that we can before the storm breaks."

The days passed with slow steps. The nights winged their way. Finally, there was only a narrow strip, some fifty feet wide, left the length of that great field. It would take only a short time the next day to finish.

But that night the storm came and with it a fierce, driving rain. Since much of the wheat was already bent to the ground, the rain beat

it into the ground. The harvest was obviously over.

Two days later the farmer drove me to the city, where I was to start for home again. As we drove by the field, and saw the narrow strip of wasted wheat, he said: "Well, we didn't get it all. There are a lot of bushels there, representing a lot of dollars. However, I don't feel so bad about it, for we did our very best, and we got all we possibly could before the storm came. You can't worry too much about the rest when you know you have done your best."

\* \* \*

It was 1948. God led the Church of the Nazarene out to the open fields. He pointed at a needy world and said, "The fields are white unto harvest." He pointed to some big machinery, and on it we saw the name "Mid-Century Crusade for Souls." He asked, "Do you know how to run that?" As we looked, we were forced to say, "Master, we have operated our little machines of evangelism, but all we have ever done looks like toys in comparison to this plan. We don't know much about it."

God was pleased, for in reality we did not know much. He seemed to feel that, since we did not know all the answers, we would be willing to depend upon Him and work at it His way.

The approach of the storm cannot be ignored. None knows the fury with which it may soon break. Are we working as we should to reach souls before its blast is felt? We cannot win all of them. But we can win some through this great method, the Mid-Century Crusade for Souls. When the harvest is all past, and it is time for us to go home, will we hear Him say, "Well done —you did your very best"?

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*Thou shalt not receive a false report (Exodus 23:1, marg.).*

If we all would refuse to hear and listen to a rumor or false statement, in the language of another, "It would die a-bornin."—EARLE F. WILDE.

\*Pastor, First Church, Calgary, Alberta

# Fanning Revival Fires

Charles T. Lampman

**I**T HAS EVER pleased God to use the humble gospel tract in the accomplishment of His great purpose of drawing men to himself. Hudson Taylor, founder of the China Inland Mission, was brought to Christ when, as a boy, he read a tract. George Muller, founder of the famed Bristol orphanages, found time to circulate millions of gospel tracts. Canon J. C. Ryle wrote a gospel tract that was translated into Spanish, causing 63,000 persons to renounce Romanism. John Wesley organized 160 tract distributors in 1757, whose printed messages literally reformed the Lord's day habits of the entire city of London.

Almost every mission field in the world was opened by missionaries who first used tracts to win the heathen to Christ Jesus. Every phase of the great Protestant Reformation in Europe was preceded by an immense tract effort that "turned the world upside down."

It is almost impossible today to locate a family that is not being reached more or less regularly with printed matter setting forth the doctrine of the rationalists, ritualists, spiritualists, socialists, Millennial Dawnists, and a dozen other "ists" and "isms." What a challenge this presents to Christians who have in their keeping the only solution to the world's needs! Today, more than ever before, we should be telling forth the good news—Jesus saves! Such vignettes of tract history should drive us to even greater effort in our leaflet evangelism. God *did*, God *does*, God *will* use gospel tracts to accomplish His purpose. Let us purpose in our hearts not to fail Him!

Many preachers, teachers, and missionaries honored and revered among evangelicals, unite in praising effective tract distribution.

Dr. R. A. Torrey declared on more than one occasion: "Comparatively few Christians realize the importance of tract work. I had been a Christian a good many years, and a minister of the gospel several years, before it entered my head that tracts were of much value in Christian work. I had somehow grown up with the notion that tracts were all rubbish, and therefore I did not take the trouble to read them, and far less did I take the trouble to circulate them; but I found out that I was entirely wrong. Tract work has some great advantages over other forms of Christian work."

A. C. Dixon adds: "Evangelization is simply bringing the truths of the gospel in contact with the people. This is our part, the rest is with God. . . . A tract is sometimes more powerful than the living voice. It comes with a quiet, persuasive power. It has no repulsive manner. It persistently presents its claims and makes no angry reply."

Underlying every great revival in the history of the Christian Church is the widespread use of gospel tracts. A great revival was brought into being by Wycliffe in England in the fourteenth century. He wrote tracts, had them reproduced by hand, and sent his "evangelical men" out into the villages well prepared with powerful gospel messages. God moved and a mighty revival broke out.

Jerome of Prague, one of Wycliffe's pupils, when he returned to Bohemia, took with him some of Wycliffe's tracts and showed them to John Huss. Huss had hundreds more of them reproduced by hand. God worked again, and Bohemia threw off the shackles of Rome.

The Wesleyan revival in the sixteenth century also owes much of its success to the dissemination of gospel tracts. John Wesley and his brother Charles wrote many tracts, which were widely distributed. Soon all England was ablaze with revival fires.

The United States has had several visitations of Holy Ghost revival, periods of deep moving of the Spirit of God among His people, renewing their love, cleansing their lives, and giving them a passion and power for winning souls. The Great Awakening (1735-50) which swept the colonies from Maine to Georgia in the days of Jonathan Edwards and George Whitefield was preceded by an avalanche of gospel tract distribution. The second great American revival, referred to as the Awakening of 1800, was also preceded by a deluge of tract distribution efforts on the part of a host of laymen. In the great revival of 1857-58 tracts were once again used in great numbers.

The spreading of revival fires today can be attributed, in part at least, to the widespread diffusion of the gospel message. America is reaping from the rich sowing done in recent decades. Multiplied millions of soul-saving leaflets have been put into circulation. I have seen these bright witnesses in every city and hamlet in America through which I have passed. Many people have told me they were converted through reading a gospel tract. I am convinced that tracts have a direct bearing on today's great wave of revival fire.

God has sent in the past, God still can send, and God may even now be sending us another great revival. Let us be zealous in fanning the fires of revival and help make our desire a reality.

For those who have a desire to see the revival flames now burning spread still further throughout our great country, here are three considerations.

### 1. Use tracts carefully.

For the purposes of evangelism, a good tract should have at least four characteristics.

First, it should most clearly state a case.

Second, it should be modest in spirit.

Third, it should be readable in style, written in the language of the present day.

Fourth, it should be urgent in appeal.

### 2. Use tracts effectively.

Excellent advice in this matter comes from George Muller, a most active tract user, who urges: "In every tract or copy of the Holy Scriptures which we give, first, we should as much as possible ask God's blessing. Second, we should expect God's blessing upon our labors and confidently expect it. Third, we should labor on in this service, prayerfully and believingly labor on as if everything depended on our labors, while in reality we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless by His Holy Spirit our efforts for the sake of the Lord Jesus."

### 3. Use tracts intelligently.

When you give the milkman, baker, or errand boy an occasional tract, or, for that matter, your employer or fellow employee, you cannot well be irritable or lose your temper with them, or be slack in your work afterward. Your act has put you on a pedestal in their eyes. Beware lest they discover that the image has feet of clay.

As you distribute your tracts, never hesitate to add a word of personal testimony. Concerning this the believer will do well to follow the advice of Charles H. Spurgeon, who pleaded:

"A tract is a useful thing, but a living word is better. Your eye and face and voice will all help. Do not be so cowardly as to give a piece of paper only, where your own speech would be so much better. I charge you, attend to this, for Jesus' sake."

Tract distributors who go out after the lost to present Christ sincerely and intelligently will always find a congregation on the streets and lanes of the city. And among them are souls in whom the Spirit is working conviction of sin and creating a sense of need—seeking souls like Lydia in Philippi (Acts 16:14) and Dionysius of Athens (Acts 17:34)—who are well worth the labor expended to reach them and to win them to Christ.

There is a good deal of such work being done today which receives no mention in "reports" and gets little recognition in "official" circles; but the Lord notes it, and we shall hear His full estimate of it in a day yet to come. Let us labor for His "Well done, thou good and faithful servant."—Abridged and reprinted from *Moody Monthly*. Used by permission.

## New Gospel Leaflets

WITH THE co-operation of the Nazarene Publishing House, the Commission on the Mid-Century Crusade for Souls has made available each fall a new evangelistic leaflet for door-to-door distribution, community enrollments, and individual tract use.

*What About My Life?* is the new salvation tract for this fall. We feel that it is a splendid addition to our tract supply and pray that many will be led to Christ through reading it. Every church should order a supply of this leaflet, and many Nazarenes will want to get some for their own use.

We are glad to announce two tracts in entirely new fields which may now be secured from the Nazarene Publishing House. *Yes, I Became a Protestant!* is a tract for use among Roman Catholics. Written by Dr. Edward Lawlor, district superintendent of the Canada West District, it is logical, simple, and scriptural.

*God Guides the Sincere* is for use among Jewish people. It is the personal experience of Rev. Alexander Wachtel, a graduate of Nazarene Theological Seminary and called to be a missionary to Israeli, and traces the awakening faith of an orthodox Jew in response to the call of Christ.

In addition to these gospel leaflets, the Crusade Commission has prepared a tract for distribution among our own people. It is entitled *Is It Nothing to You?* You will be stirred by its message. Free copies are being sent to all pastors. There will be a few extra copies for churches that do not receive enough to supply their need. Be sure to read *Is It Nothing to You?*—A. P. B.

## What Is Visitation Evangelism?

Visitation evangelism is a program of year-round, every-member evangelism, with the purpose of reaching the unsaved in the community of the church. It is flexible, but inclusive, so that every church, whatever its age or size and whatever the size and constituency of the community, may use it effectively to win souls. In fact, experience shows that wherever it is worked it works.

There are four important phases of visitation evangelism as promoted in our church: (1) literature distribution, (2) community enrollment, (3) friendship visitation, and (4) personal soul winning. Nearly every church can engage in all of these. It may not use all of them at the same time nor all the time, but over a period of a year it will do something definitely on each of them.

Visitation evangelism is not a substitute for prayer. It will fail without it. It is not a substitute for a revival campaign. It is an aid to revival. Visitation evangelism is the opportunity of our day. Let us not fail God and the church by ignoring it!—A. P. B.

# Think on These Things:

By F. Lincicome\*

**Y**OU MUST NOT fail to discern between the gift of the Holy Spirit and the gifts of the Spirit. This distinction is very plain in the Epistles to the Corinthians. The Holy Spirit is the gift of the Father to believers; but, on the other hand, the various gifts of the Spirit are distributed and imparted by the Holy Spirit himself to various believers.

The gift of the Spirit is one, but the gifts of the Spirit are nine, as mentioned in the twelfth chapter of First Corinthians. The gift of the Spirit is to abide forever, but the various gifts of the Spirit are temporary, and may be given at one time and held back at another time. Paul says that these gifts will, sooner or later, pass away, for there will be no need of them in the glorified saints. There is only one Holy Spirit, and that Holy Spirit is given to each believer; but the gifts of the Spirit are different and multiplied, and all of these gifts never are given to any one believer.

The baptism of the Holy Spirit does give the graces of the Spirit, but not the gifts of the Holy Spirit. The gifts are not essential to our salvation, but the graces are. The graces are to abide, but the gifts are to pass away; the gifts are for time, but the graces are for eternity.

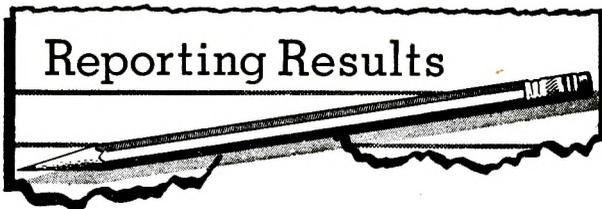
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Christianity is more than an insurance policy, payable at death. It pays big dividends in this life. Peter says that the one who forsakes all will receive one-hundred-fold in this life, and then life everlasting. It would make no essential difference to me if death ended it all; if life has no future, nevertheless it has a present. Wipe out the idea of heaven at the end of our earthly career, and I will take the Christian way, for it works out best in this life.

Immortality or no immortality, the Christian way of living is the most sensible life. The joy and peace, contentment, satisfaction, and the rest that Christianity gives are compensation enough for the little sacrifice the Christian is called on to make. There is more joy to the square inch in the Christian life than there is to the square mile outside of Christ.

"Christianity is not a joy killer, as many seem to think; it is a joy creator." Salvation is an asset in every way. There is not a solitary interest it does not promote. It promotes industry, economy, contentment, and happiness. So you see that Christianity (salvation) is more than an admittance ticket into heaven; it is more than a fire escape from hell! It is righteousness, peace, and joy!

\*Evangelist, Gary, Indiana



While pastor at Ashland, Kentucky, Rev. Harold Daniels wrote:

*Our Board voted unanimously to adopt the 10 per cent life-line plan. This did not hurt our special offerings in the least. In fact, our Thanksgiving and Easter Offerings were both above previous years. . . .*

*Our weekly offerings have been running nearly \$100 a week ahead of last year . . . but best of all, in January of this year God visited us with an old-fashioned revival.*

There you have a testimony of God's blessing on a church that gives at least one-tenth of its monthly income to the work of world evangelism through the General Budget. Many pastors are writing in and telling us how God is blessing the church as the result of this systematic method of giving to God's cause.

Pastor Daniels concludes by saying:

*I believe God blesses the church that tithes, just as He will bless the individual that practices tithing.*

GENERAL STEWARDSHIP COMMITTEE

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## Near to the Lord

(Psalms 73:28)

By Fred Scott Shepard

*It is good for me to draw near to the Lord,  
For my soul by His presence is blest.  
I bring Him my burdens, my doubts, and my  
cares;  
And, coming to Him, I find rest.*

*It is good for me to draw near to the Lord,  
For His presence doth gladden my heart.  
I find consolation and peace day by day,  
Which blessings unending impart.*

*It is good for me to draw near to the Lord,  
For His presence my joys will increase.  
He sanctifies pleasure and pain to my good—  
His love and His care never cease.*

*It is good for me to draw near to the Lord,  
For His presence speaks ever of love,  
Which gladdens and brightens the pathway I  
tread,  
A foretaste of heaven above.*

# The Divine Harmonizer

By Ben Lemaster\*

**M**AX KRUEL, one of the outstanding organists of Methodism, was invited to give a concert on the organ located in the Wanamaker department store in Philadelphia. Without a doubt this is the most famous instrument of its kind in the world. It is the world's largest organ. Standing thirty-five feet high, it has 445 stops, 950 controls, and 35,000 pipes; it is ten organs in one.

The day Mr. Kruel was to be presented in concert he made his way fearfully to the entrance of the store and stood trembling. He was not permitted to practice beforehand, and as a result he had never seen the organ. As he made his way into the store he saw his name on various announcements, and the thought ran more keenly through his mind, This recital has to be perfect, but will it be? I've never seen the organ. On being escorted to the balcony, Mr. Kruel received his first glimpse of the huge instrument which in a few moments he was to play. The sight dazed him for an instant. There before him were 35,000 pipes, 950 controls, 435 stops that could render hundreds of combinations.

As the organist seated himself at the console, he gave a swift glance at the stops, pulled the ones he knew and could find, breathed a prayer, and began to play. It so happened, the first selections were relatively simple and so were played without much difficulty. Max was relieved; but not for long, for an awareness crept into his consciousness that the next group of selections demanded a combination of stops that he did not know how to get. Time was slipping rapidly by. In a moment he must play again.

When all seemed lost and the concert loomed up as a dreadful failure, Max looked off into the organ loft and there stood a man who looked to be the third assistant janitor. Max spoke and the man answered in a kindly voice, seeming to sense the predicament. It was time to play, and out of desperation he asked the insignificant bystander if he knew anything about the organ. Like a hand that reaches out of a boat to a drowning man, the voice came back, "I ought to, I designed it."

With a knowing walk Mr. Till took his place in front of the stops and quickly asked what combinations were desired. "A harp," was the reply. Mr. Till came back with these comforting words, "You can have a harp, a flute, a grand piano, or any combination you desire." The result was a successful concert with a request by the management for the organist to remain and play all afternoon.

When Mr. Kruel walked out of the store that night he was, in his own words, "on top of the

world"; and as he left he thought to himself, My concert was a success, but it would not have been if the designer had not appeared. Mr. Till made the difference.

God is the Designer of our lives, and He knows the correct combinations of each of our personalities. It is only as we surrender our all, and by surrender ask Him to manipulate the controls, that our lives will result in harmony. When we set the stops in our own lives, the result can never be more than a single-instrument melody, rendering, for the most part, notes that are discordant with God's intended score for our lives. But when God through the Holy Spirit sits at the consoles of our hearts, the result is a glorious symphony, free of discord, full of harmony!

## EPHESIANS (Art. XVIII)

By H. Orton Wiley

### Walking Worthy of the Vocation

*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love (4:1-2).*

**M**ACKNIGHT's paraphrase of this text is excellent: "Now I, who am a prisoner for preaching the doctrine of the Lord concerning you Gentiles, beseech you, by the authority I have acquired through suffering for you, to walk suitably to the honorable appellations by which you are called, with greatest humility and meekness, and with longsuffering, support one another under the miseries of life, by doing every good office in your power to each other, from a principle of unfeigned love."

There are three Sonships of Christ implied in these and the verses immediately following: (1) the incarnate Sonship; (2) the resurrection Sonship; and (3) the eternal Sonship. In these three aspects of Christ, St. Paul finds the pattern for Christian living. *First*, the life of Christ on earth is the pattern of holy living; *second*, His resurrection is the pattern of unity in the Church; and *third*, His ascension and mediatorial position are the pattern of His power. Holiness, unity, and power are, then, the characteristics of those who walk worthy of the Christian calling—not merely holiness and power; but holiness, unity, and power. All of these are brought together in the following single verse, "One God and Father of all, who is above all, and through all, and in you all" (4:6).

We may say, therefore, that God is *in us* as a sanctifying Spirit, purifying the heart and dwelling within it; He is *through us* as a charismatic or gift-bestowing Spirit, binding the body into one and setting each member in his proper place

\*Pastor, Redwood Falls, Minnesota

in the body; and He is *above* or *upon* us as an anointing or empowering Spirit. The first is holiness; the second, unity; and the third, power.

St. Paul's description of holy living is patterned after the incarnate Sonship—or Christ's life in the flesh. We are to walk as He walked. St. Peter states this beautifully when he says, "He left his footsteps for a copy" (see I Peter 2:21). The Greek words which the Apostle uses to describe the life of holiness are significant.

1. *Lowliness or humility.* The Greek term conveys the idea of a low estimate of one's self, and a consequent disposition to be low, unnoticed, and unpraised. It stands opposed not only to self-complacency and conceit, but also to self-exaltation or the setting of one's self up to attract the honor of men. It is found in the injunction, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16).

2. *Meekness or gentleness.* The Greek word means mildness or gentleness, which, united with strength, is one of the finest attributes of human nature. The Psalmist wrote, "Thy gentleness hath made me great" (Psalms 18:35); and St. Paul refers to "the meekness and gentleness of Christ" (II Cor. 10:1). Meekness is that uncomplaining, unresisting disposition which enables one to bear the faults or injuries of others without irritation or resentment. It is the disposition of which the "lamb . . . before her shearers is dumb" is the emblem.

3. *Long-suffering or patience.* This is the disposition which leads to the suppression of indignation and to a desire to defer punishment. The three virtues—humility, meekness, and long-suffering—are all illustrated in forbearance.

Wescott says: "Humility is a thankful sense of dependence upon God as opposed to pride and self-confidence. Meekness is a consideration for others even under provocation, as opposed to self-assertion. Long-suffering has regard to a different kind of trial which comes from the mysteriousness of the ways of Providence and the unreasonableness of man. Long-suffering supports us when we are disappointed in not finding the results for which we naturally looked. The three graces are found in Colossians 3:12."

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"Argument, appeal, and personal influence have been the human instrumentalities made use of for the salvation of men. These, energized by divine influences, have often been successful in awakening men. These are some of the ways God uses in saving men, and are consistent with man's free moral agency and his highest good. Thus the commission, 'As ye go, preach.' No one can become a real worker with Christ until he becomes a partaker of His spirit of sympathy for the obstinate sinner."—P. F. BRESEE.

## TO THE BATTLE!

By W. R. Lanpher\*

**M**ANY VOICES cry out for help in this our day. We may pine to have lived in an earlier day, or stupidly wait for things to get better—all in vain; this is our day!

We have excellent plans and proved methods; we have admitted difficulties and calculated risks. But most of all, we have unlimited opportunities and the promise of God that He will be with us when we move out in line with our calling and heritage of a New Testament Church, empowered by the Holy Spirit.

We need to match our fine slogans by equally fine bits of spiritual heroism, or else as fine slogans as "The Mid-Century Crusade for Souls" and "All Out for Souls" can become vain shibboleths among us with no connotation of the necessary travail of soul and the corresponding winning of men. Our own salvation and the salvation of others demand that our plans be welded together with sanctified personalities that will not only dream, and approve, but also *act*.

The Mid-Century Crusade for Souls is a privilege and a joy. It becomes a duty only when we fail to embrace it as our own.

We are like an infantry outfit, crouching in our holes, all agreeing that it would be a fine thing to take the objective ahead, and each of us willing for the other to do it. This is not the time for us to wonder what the squad at our left or right is doing; this is the time for each of us as individuals and as churches to stop giving mere "lip service" to the Mid-Century Crusade for Souls and start implementing our cautious nods of approval with genuine self-inspection and personal assuming of responsibility.

The bugle already has sounded, *Advance!*

The Man with the drawn sword is our Captain. No retreat is being contemplated.

No orderly withdrawal is in the offing.

Let us rise in the courage that our cause is right, and therefore the necessary might will be provided. Let us not dissipate our heritage and compromise our future by being content with coining slogans, writing papers, and attending conventions.

We are made for battle, equipped for battle, destined for battle.

The *time is now*, and the *Crusade is ours!*

\*Pastor, First Church, San Francisco, Calif.

• • •  
*After the doings of the land of Egypt, wherein ye dwelt, shall ye not do (Lev. 18:3).*

Being compelled to live our lives in a world surrounded by sin and sinners offers no excuse for any Christian to yield to the temptation to live as they live or do what they do.—EARLE F. WILDE.

# A Crusade for Soul's Test

# E D I T O

**T**HE MID-CENTURY CRUSADE for Souls is more than three years old. Much prayer and effort has been put into it by our leaders and by some of the rank and file of our people. Dr. Roy F. Smee, general secretary for home missions and evangelism, and his secretary, Rev. Alpin P. Bowes, have labored wisely and untiringly in behalf of this phase of the work of our church. God has helped us, and we thank Him for what has been accomplished. However, each of us individually needs to check up on what he has done toward promoting the Crusade for Souls. In order to do this, let's answer the following questions:

1. Have you prayed definitely for the Crusade for Souls?
2. How many of the Christian Service Training courses which have as their purpose the preparation of workers for the Crusade for Souls have you attended?
3. Have you been active in the Crusade for Souls by distributing literature, by helping in a community enrollment or survey, by friendship visitation which carried you into needy homes to encourage Sunday-school and church attendance and Christian living, or by soul-winning visitation—calling on people in their homes for the definite purpose of getting them to accept Christ?
4. Have you attended every service of the revival meetings in your local church, including week nights as well as Sunday, except when providentially hindered?
5. Have you given some time to visitation evangelism during the revival meetings in your church?
6. Have you given any offerings—money above your tithes—for the establishment of new churches on the district to which your church belongs?
7. Have you stopped during the past three years and meditated upon the urgency of the Crusade for Souls in the light of a world which is skirting the edge of destruction?
8. Have you paused to consider your obligation to the Crusade for Souls in the light of Christ's death on the cross and His ever-present command to evangelize the sinner wherever he may be found?
9. Have you worked at the Crusade for Souls as you would have if you really believed that Jesus might come soon?
10. Are you willing to meet God at the Judgment today on the basis of the record which you have made in behalf of the Crusade for Souls?
11. Have you honestly and sincerely tried to co-operate with the general church, your district, and your local church in their plans and activities for forwarding the Crusade for Souls?

Stephen S.

12. If your grade on the above test is low, will you seek God's forgiveness and then pledge Him on your knees that you will do better from now on?

## Two Old-time Conversions

**A**S ONE OF OUR pastors received a recently converted man into the Church of the Nazarene he stopped long enough to say that the man measured up to the rules and regulations of our church. When the pastor had questioned the man a few days before about our standards, he answered that he had given up all of his bad habits when he got under conviction. Under such circumstances, it is no surprise that the man was saved in the old-time way one Sunday, sanctified the next Sunday, and joined the Church of the Nazarene with his wife and her mother on the third Sunday. Besides, he was already going out after his unsaved friends to get them to come to Christ. The pastor, who was with him on one of these occasions, remarked that he said but little, for the new convert was doing an excellent job by himself in talking to his friends about salvation. Thank God, there are still old-time conversions.

**T**HE CASE of this man turned my thought to the jailer who was so wonderfully converted in Philippi many years ago (Acts 16:25-34). Three stages in the jailer's conversion impress me in connection with this account—fear, faith, and fellowship. The fear of the jailer is indicated by these words: "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" (vv. 29-30.)

There was natural fear on the part of the jailer—earthquakes are likely to frighten people. In fact, any great disaster often sends people to their knees. And here there was the added fear that the prisoners had fled, since all of the doors of the prison were opened and the bands of the prisoners were loosened. It was natural, therefore, for the jailer to think that all of the prisoners had escaped and that, according to the law, his life would be forfeited for theirs. The jailer was

# I A L S

e, Editor

so scared that he was almost beside himself—he drew his sword and was starting to kill himself when Paul cried “with a loud voice, saying, Do thyself no harm: for we are all here” (16:28).

The jailer was not only troubled with natural fear, but also with the fear which goes with conviction for sin, the fear of a condemned sinner. He was afflicted with the same type of emotion which took hold upon some of the listeners on the Day of Pentecost. It is described thus: “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37.) Something other than the earthquake and its results was working on the jailer. He knew that Paul and Silas were beaten with many stripes and he may have seen it done. He no doubt was also aware of the fiery hatred of the masters of the divining damsel, the magistrates, and the multitude against Paul and Silas which made their arrest, whipping, and imprisonment possible; and he himself had cast them into the inner prison and had made their feet fast in the stocks.

But this was not all. He saw the way Paul and Silas took all of this punishment, and further, we have reason to believe that he—as well as the prisoners—listened in on the prayers and songs of praise which went up from the hearts and lips of Paul and Silas at the midnight hour. Add to all of this the earthquake and the inevitable conclusion that this was a supernatural event brought about by the presence of Paul and Silas in the jail, and it is not difficult to believe that the jailer’s fear was more than natural. It was undoubtedly of divine origin and had in it a conviction of sin, of righteousness, and of judgment. Thus the earthquake which shook the prison doors open and burst asunder the bands of the prisoners brought an earthquake of natural and supernatural fear to the jailer which shook him to his knees before Paul and Silas.

**T**HIS BRINGS US to the second stage in the jailer’s conversion—faith. Conviction is necessary in order that the sinner may be brought to his knees, to the realization of his great need, but it does not save. Fear is not enough if one would come to God

**Faith**

and have his sins forgiven. Fear—the most pungent conviction—can be ignored by free moral agents. The result is that the sinner goes on in his sins in spite of all that God has done in order to get him to take the path of right. From fear and the terrors of conviction the sinner must move on to faith if he would be freed from the guilt of his actual transgressions and know the glorious joy of salvation. Thank God, this step was taken by the jailer. In answer to his question, “Sirs, what must I do to be saved?” Paul and Silas answered, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).

But how do we know that the jailer exercised faith? Because he was baptized: and in the New Testament order of things, belief, or faith, always precedes baptism. Baptism is only the outward sign of the inward faith. This is clearly taught in Acts 8:35-38, where Philip deals with the Ethiopian eunuch. Here are the words of this passage: “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” There is also another proof of the jailer’s faith; verse 34, the last verse of the passage which we are studying, closes with these words: “. . . believing in God with all his house.” This statement, of course, refers to the jailer.

Another fact should be pointed out in this connection. The faith that the jailer had was more than just an intellectual assent to the truth that Jesus was the Son of God. It was a belief which carried with it trust, commitment, and transformation. This is suggested by the further teaching which Paul gave to the jailer and to the others who were there. He did not stop just with telling him to believe on the Lord Jesus Christ. We read in verse 32, “And they spake unto him the word of the Lord, and to all that were in his house.” The steps in getting saved were no doubt explained fully. Another ground for holding that there was a change of heart as well as a change in thinking is found in the next verse, where we have these words, “And he took them the same hour of the night, and washed their stripes.”

**F**EAR, FAITH, and fellowship suggest stages in the conversion of the jailer. Fear and faith already have been studied; now we come to the fellowship. Fellowship is one of the great words of the New Testament, and no man can come into a real knowledge of Jesus Christ without

**Fellowship**

having fellowship with Him. This wonderful truth is set forth in Revelation 3:20, where Jesus says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Bible's most significant symbol of fellowship is eating together, sitting together around the same table. What Jesus is really saying here is that if any man will hear His voice and open the door of his heart He will come in and fellowship with him.

Fellowship was the climax of the jailer's experience of conversion. It is described in verse 34 as follows: "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." This fellowship which begins with conversion

continues with increasing meaning and blessing as long as we walk in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The conversion I referred to in the introduction was of the old-time kind, and so was that of the jailer. This was true of his conversion, not because of when it happened, but rather because of how it happened. "Old-time" when applied to conversion is qualitative, and not temporal, in character. It is marked by a radical change within and without which is preceded by a supernatural fear, or pungent conviction, and a faith which grips the heart as well as the head; thus fellowship with Christ begins.

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Hungry for the Gospel

**A**RRIVED SAFELY in the islands and have called the assembly to meet at Praia.

This island, Sal, has no church of any denomination and I have never seen people so hungry for a message. We had a wonderful time explaining to them the way of salvation. They are begging for a Church of the Nazarene just the way starving people beg for a piece of bread or money to buy food. There is no Roman Catholic priest here, and the door is wide open for the Nazarenes.—EVERETTE HOWARD, *Cape Verde Islands.*

### Broadcasting Salvation

I have just returned from a trip which to me seemed to open some possibilities in which I believe you too will be interested. We have recently entered into an arrangement with one of our Bible school boys, who four months ago graduated from the Pan American Agricultural School, that he might accompany me fifteen days out of each month in visitation work. He endeavors to instruct the people in making better use of their land and also serves as interpreter for me among the Kekchi and Pocomchi Indians (whose language he speaks), while I try to take advantage of the interest awakened in this work to preach to the people by the use of the public address system and wire recorder, which make it possible to use hymns and messages of our workers in the language of the Indians. Our recent two-day trip was to sound out plantation owners regarding this agricultural work and to form a definite itinerary for the next quarter's visit.

We went first to Campur, a coffee plantation where approximately five hundred people in the market heard an hour's program of gospel message and music. From there I went to a coffee plantation which has no evangelicals and where the people are strongly Catholic. There we played at the closing of work to forty or fifty people. There the owner of the plantation called my attention to an Indian woman who wept as she heard the story of the crucifixion of Jesus. "How beautiful it is!" he said. I left the speakers mounted on the car roof and played as I drove back toward Campur. From every native hut the people stood forth and listened attentively. One Indian woman with her little daughter rushed to the roadside and as the car approached reverently crossed herself three times.

We had supper, and that night preached in the newly constructed chapel at Campur. The Indian boy interpreter gave the Indians the message as I gave it in Spanish, and five hungry hearts came and wept and prayed at the altar.

The next morning we drove down a steep mountain trail to another coffee plantation. Here at noon the men were away, and there were few to hear, but we gave them the message anyway, the scripture with hymns in Kekchi about the crucifixion of our Lord Jesus. There were perhaps twenty Indians near by, but it is impossible to tell how many were hearing around about. We had driven over six miles down around the curving mountain road to reach the plantation, and when we returned to the fork in the road called El Pajal, we were told there that our music

from the plantation had been heard swelling up the mountainside to that point six highway miles away. How many people living in their ranchos on the mountainside heard the songs and messages only the last great day will reveal, but I got a thrill out of it that I wanted to communicate to you.

I appreciate the arrangement that allows me liberty to travel in this work. I have divided the district into three zones, hoping to be able to reach each individual place regularly and quarterly, holding to a previously arranged itinerary. It is a bigger order than I had believed, and means I'll need much prayer and help from the Lord.

After leaving El Pajal, we drove to a large plantation where we had arranged to hold a conference on soil conservation with the Indians. The manager of this government-owned plantation gave us a half hour before closing time. Nearly two hundred men listened to the talk by our Indian companion, and then I gave them a message especially arranged for such occasions and preached at our recent Indian camp meeting at San Juan Chamelco. They listened attentively to the end, and the Lord held off the rain until we had finished. From there we came on toward Coban and had a similar service at the home of one of our faithful believer families before returning to Coban a little before midnight last night.

A conservative estimate of the number of people (practically all of them unsaved) who heard the messages would be seven hundred, not to mention those who listened from a distance. Notwithstanding the fact that the apparatus carries a long distance, it is not offensive close at hand.—RUSSELL W. BIRCHARD, *Guatemala.*

## Joy in Preparation

Carmen Canda and Victor Gonzales, two of our most promising young students, have both said in recent days that they were happy in our Bible school preparing for the days to come when they will be able to go forth and preach the message of Christ. Young people so often want to get out and do it all "now," but these two boys look at this time in their lives as being worth while, a time of putting all of their energy into learning all that they can, so that they will be worth something in God's kingdom someday.

During the second week of school this year don Juan Espinoza, our native evangelist, held revival services in the school. During the morning services the Lord came on the scene, and there was a beautiful spirit permeating the atmosphere. Many of our students sought a deeper life in Christ—and truly we believe that Christ did reach down His hand and touch the hearts and lives of some of our students, leaving lasting results.

Are you remembering in prayer our young students in our Bible schools the world over? Do you pray for them? They face the temptations and trials that young people in the United States face and some that would be peculiar to them. Most of our students have lived in damp, roughly-boarded houses with dirt floors, no windows, and many inconveniences all of their lives. It is quite an adjustment to make, living in dormitories, where everything is clean, where old habits have to be broken. The transformation after a few months is wonderful to see. If they could raise the standard of living for their own people, it would be a great blessing. None of our students come from wealthy homes. But those that do attend testify to being redeemed by the blood of the Lamb, and many have calls to the service of the Lord.

None of our young people have had an outstanding education. They come from the small towns in the jungles or from Managua or Granada. They must be taught cleanliness, sometimes the three R's, how to study, living with others, up to the profound subject of theology. Learning to sing in four parts is quite an accomplishment, but they can testify through song, too. Most of all, they are learning those things which will make them deeper Christians and better examples of the Christian life.

What a glad day it will be when our first group of graduates will be sent out into our churches to preach the unsearchable riches of Christ!—  
EVELYN RAGAENS, Nicaragua.

# THE QUESTION BOX

Conducted by Stephen S. White

**Q.** *When a Christian with an urgent needs asks God to supply that need, is it wrong to remind God that he has kept His commandments, such as tithing, keeping the Sabbath, etc.? I know that at our best we are unprofitable servants, but God does promise His blessings to those who obey Him. Some say that we cannot claim our own good works, but how can we expect God to keep His promises in our behalf if we have not met the conditions?*

**A.** We cannot claim salvation on the basis of good works, but it seems to me that we certainly can claim God's promises somewhat on the basis of the lives we live. I do not see how a person who is careless about his living can come to God for His special blessings with any degree of confidence. Of course, in coming to God our attitude never should be boastful, and it should always be with a readiness to receive any light as to any unconscious shortcomings.

**Q.** *Why do so many Nazarene preachers teach that it is the baptism with the Holy Spirit which cleanses in the work of entire sanctification? Never once did Christ tell His disciples to go to the Upper Room to be sanctified wholly; it was always to wait for the promise of the Father—the Comforter's coming.*

**A.** Someone has said that the Holy Spirit is called the Holy Spirit because His chief function in relation to man is to make him holy. The Holy Spirit could not baptize a Christian with himself without at the same time cleansing him from all sin. Further, Christ says in John 14:16 that He will pray the Father to give His disciples the Comforter, or Holy Spirit, and I believe that this prayer was prayed in John 17 and answered in Acts 2, where the disciples were baptized with the Holy Spirit. The following scriptures will help you to see that entire sanctification and the baptism with the Holy Spirit occur at the same time: Rom. 15:16; II Thess. 2:13-14; Matt. 3:11-12; and Acts 15:8-9.

**Q.** *If you know that someone has stolen something and you don't tell it, is it wrong?*

**A.** No. It is not our business to go out and tell about the sins that we know others have committed. We are not duty bound to expose the sins of others. On the other hand, we

should not lie in order to shield the sin of others. If you know that someone has stolen something and the proper authorities question you about it, I believe that you should tell the truth and not lie about the theft. We must not deliberately shield the wrongdoer, but at the same time we must not make it our business to go about exposing the wrongdoer to every Tom, Dick, and Harry. God has not called us to confess the other fellow's sins.

**Q.** *There are some people who teach that the disciples were sanctified before the Day of Pentecost—sometime between the resurrection and the ascension of Jesus Christ. Have you ever heard of this teaching?*

**A.** I think that I have heard of this teaching before, but I do not find one thing in the Bible to substantiate it.

**Q.** *I heard a Nazarene preacher say from the pulpit that John Wesley taught that the baptism with the Holy Spirit and entire sanctification are the same or at least occur at the same time. Will you please give the statement where John Wesley says that it was the baptism with the Holy Spirit that did the cleansing?*

**A.** In the first place, we must remember that John Wesley's teaching as to entire sanctification, or the second blessing, was not exactly the same as that of the present-day holiness churches. In fact, I think that our teaching today is more Biblical than his. Still, Wesley did connect the Holy Spirit very definitely with entire sanctification, although I do not recall just now that he specifically connected the baptism with the Holy Spirit with entire sanctification. However, I very definitely believe that he implied such a connection.

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*One thing thou lackest* (Mark 10:21).

If we will sift to the bottom to find a reason for the excuse offered by a sinner for not becoming a Christian, we will always discover one sin that will not be confessed and forsaken.—EARLE F. WILDE.

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*Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world* (James 1:27).

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 23—

The Christian as a World Citizen

Scripture: Isa. 65:17-25; Acts 17:24-28; Rom. 10:12;

Rev. 21:1-8 (Printed, Isa. 65:17-25; Acts 17:24-28)

**GOLDEN TEXT:** *Have we not all one father? hath not one God created us?* (Malachi 2:10.)

Yes, surely—we all believe in a millennium, all right, a day when all will dwell together in peace and tranquillity, as serene as a June morning. That is the way Isaiah pictures it in chapter sixty-five. But there is a vast difference between our views as to the development of that millennial reign. Some teach that the gospel program now in operation, with human promotion, will eventually result in the Age of Gold. This theory does not seem to have sufficient scriptural

backing, and lacks in foundation in history. The recent decades have seen our dreams of gold crumble into powder and people cry out, "O Lord, how long!"

It did seem, about fifty years ago, that man was doing well in building a world of peace and good will. Then, as science piled up its wonders, there was a growing feeling that it might not be necessary to have Deity at all to bring in the millennium—why, General Motors and General Electric were almost able to bring it in. An age of scientific wonder, comforts, and conveniences—not the Age of

Gold, but the age of gadgets was truly breaking upon us.

Then came the horrible debacle of science gone mad: World War II burst over the world, and we saw humanity more beastly than the pagans of the middle centuries. What was wrong with the dream of a golden age? Just this—men who live in mansions with several baths, with two Cadillacs in the garage, wearing spun-glass clothing, eating a scientifically balanced diet, still have pagan hearts and are more moronic than millennial, without salvation.

We still look for a millennium; but more and more people agree that, instead of human hands carrying it out, it must come by the personal return of Jesus Christ, who will set up His kingdom *with power and great glory*. When He comes, and only when He comes, dare we dream of a global community of peace. *Even so, come, Lord Jesus!*

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.

## THE HOME CIRCLE

Conducted by Grace Ramquist

### My Opinion of Me!

**I**F YOU ASK ME, "How right are you?" about almost any subject of the day, my answer would probably be, "I am right." Most of us believe that what we say is right and what we do is correct and how we do 'most anything is the very best way to do it. But that does not mean that others agree with us.

In a car driven by a young girl, I heard another youthful driver telling her of her mistakes. I heard these and other remarks: "You didn't slow down enough on that curve"; "You are ruining the gears with all that noise"; "Watch out, there's a car back there; you nearly backed into it"; "Don't you know how to step on the brakes?" It had not been long since the young man had been driving the same car.

"Say, young fellow," I asked, "are you such a perfect driver? I cannot remember hearing anyone yell at you."

"No wonder," was his prompt reply, "I am a perfect driver. I never drive too fast. I never back out into the street in front of another car. You can't find a thing wrong with my driving."

"That's your opinion, remember," was my only reply. But even as I heard the young man's opinion of himself, I realized that he was only speaking as most people would speak if they were faced with their own actions. If they told what they really thought of themselves, no doubt each would say, "I am perfect." Their saying so would not make it true. In the opinion of others they would fall short, even as the young man's driving fell short.

It is easy to find mistakes others make, but it would be much better to find the mistakes we ourselves make rather than continually to search out the faults of others. It is our opinion against their opinion about themselves.

If there had been no faultfinding in the car that day, there would have been no ill feeling. As soon as the opinion was expressed of perfection in the one and extreme imperfection in the other, faults in other lines began to pop up. The next time that young man drives, his driving will be scrutinized carefully. If he makes one bad turn, he will be reminded of it. If he drives a wee bit too fast at an intersection, he will be told of it.

But then, you know, "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

### OKLAHOMA DWELLERS:

#### My Mother's Purse

I had never owned a purse in my life. My father bought two purses while on one of his trips and gave them to my mother and to my older sister. It was soon after these gifts were made that a famous singer came to Oklahoma City. Mother thought it would be a nice thing for my sister and me to go with the music teachers of the college to hear this world-famous lady sing.

When the evening of the gala day arrived, I discovered that my sister was going to carry her new purse. I mentioned the fact before my mother, hinting as best I could.

"Do you have anything to carry in a purse?" Mother asked me.

"Just my new handkerchief," I answered. "But, oh, how wonderful it would be to carry a real purse on my arm!"

Mother could not stand to have me disappointed on the wonderful occasion, so she said: "You may carry my purse, Grace. Do be careful! Remember your father gave it to me, and I have not yet had an occasion on which to carry it."

# NEWS OF THE CHURCHES

"Oh, I'll be as careful as can be I'll remember it all the time."

And I truly meant to. Off we went to catch the interurban.

The purse and I arrived safe and sound at the large auditorium. I caressed it often during the wonderful singing. I felt so grown-up and felt sure that everyone about me said, "That girl must be at least sixteen years of age." And sixteen was the most wonderful age a girl could be—in those days, that is!

When the concert was over, each one in the crowd (which was large) was anxious to be on his way home. The people shoved one another; and, not being accustomed to carrying anything, I soon forgot the purse in my excitement to get out of the crowd. As we walked into an open space, my sister exclaimed in a dismayed voice, "Grace, where is Mother's purse?"

Imagine my horror when upon glancing at my arm I discovered no purse. Mother's new purse! I had had it but a few moments before. I had forgotten to remember! The purse was gone!

All the way home I kept saying to myself, "Why did I forget the purse even for a moment? Who could have taken my purse? Why did I take it in the first place? I had nothing important in it, not even a tiny penny. Why, oh why?"

So few of us are contented with what we have. We always want to carry and own what someone else has. We think we will take care of what we borrow. We feel sure we will not let go of such precious things.

If I had been content to appear my own age and so go without an adult's purse, I would have had nothing to regret and my evening would have been remembered as a happy one. My mother did not scold me, for she knew at once that I was brokenhearted. I did all I could within my powers to make amends. But I never did feel I quite made it up to Mother. Why couldn't I have been content with such things as I had?

"God is holy; and He commands men to be holy. He cannot look upon sin with the least degree of allowance. He has paid the infinite price of the blood of the slain Lamb that men might be holy."—*Selected.*

*Be careful for nothing* (Phil. 4:6).

Paying attention to every little tormenting thing, every trial, and every annoying trouble, will soon make life unbearable.—EARLE F. WILDE.

Pastor Ralph E. Shafer, of Boone, Iowa, writes: "I wish to thank all our wonderful Nazarene people (general superintendent, district superintendent, evangelists, pastors, and laymen), also our many friends, for their great kindness to me in recent months. Was in the hospital for surgery last October, then again in July of this year for spinal surgery, and again for a blood clot. I am so grateful for the prayers, the love offerings, the cards and words of encouragement. God bless every one of you. I would appreciate your continued prayers as I must return soon to the hospital for more surgery."

The Doke-Ogden Evangelistic Party report: "In August we had a good, two-week meeting with one of the missions in the city of Duluth. God moved upon hearts, and some young people were helped. We have an open date, December 12 to 23, we'd like to slate with some church in Iowa or Illinois. Write us, 123 W. Third Street, Duluth 6, Minnesota."

Pastor C. C. Whittington reports: "The Erick, Oklahoma, church had a good revival in August with Rev. and Mrs. Glen Abl of Nyssa, Oregon, as the special workers. God blessed and gave good results, with the attendance the best we have had for several years."

Evangelist John Shoemaker writes: "The Lord has given me a very fine year in the field of evangelism. In the nineteen meetings conducted, we have seen hundreds of souls at the altar of prayer, with more than 250 uniting with the church. My slate for the fall is filled, and I am now making up my slate for the winter and spring of 1952. I am prepared to carry the complete program for the meeting. I do thank God for His rich blessings. Write me, 723½ N. Bushnell, Alhambra, California."

First Church, San Jose, California—On last February 21, about 2:00 a.m. we were informed that our church was on fire. By the time we arrived at the church, the fire was under control, but the contents of the main auditorium were nearly all ruined, the windows broken, the walls black, and plaster badly cracked. Fortunately we had sufficient insurance to care for all the building repairs, and some on the contents. Our people were not discouraged, and immediately we raised nearly two thousand dollars to add to our insurance, and completely revamped the auditorium. The front of the auditorium was altered, new carpets were put down, floor refinished, grand piano purchased, and beautiful mahogany pews and pulpit stand and new lighting fixtures installed. Both the interior and ex-

terior walls have been painted, and window draperies placed attractively. A nursery room has been built and equipped with a P.A. system. San Jose First looks like a new church. On June 24 a dedication service was held, with Dr. D. I. Vanderpool bringing the message, and our district superintendent, Rev. George Coulter, preaching in the morning. During the period of alterations, we worshiped in our basement parlor. God has been good to us and, in spite of the handicaps of remodeling, we have had a very good average attendance in Sunday school and church services. The Lord is giving us good altar services in the regular church services. We are serving this wonderful people for the eighth year, and our hearts are encouraged to believe God for a great year.—A. C. Augsburg, Pastor.

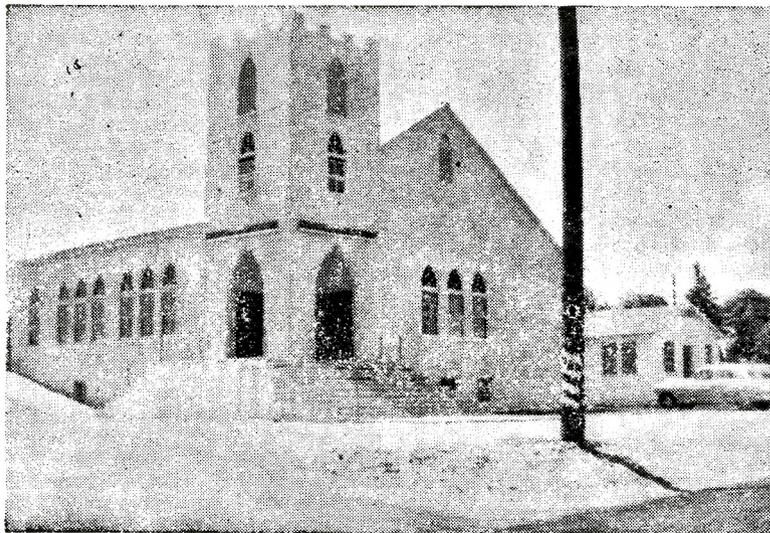
Pastor Kenneth J. Grandy reports: "Feeling it the will of the Lord, we have accepted the call to our church in Sidney, and resigned as pastor at Spencerville, Ohio. While in Spencerville, the church has had a 28 per cent gain in membership, and an 80 per cent gain in average Sunday-school attendance. We truly enjoyed our stay in Spencerville, and the people were wonderful to us. They had poundings on us, also gave me a tailor-made suit and an Underwood typewriter for birthday gifts."

Grand Saline, Texas—The work at Nazarene Chapel is moving forward. In August we had a revival with Evangelist Thomas Hayes, and Rev. and Mrs. Charles Little in charge of the music and singing. God gave us a good meeting. Brother Hayes is a great worker for God and souls, and we appreciated the ministry of these fine folks with us. God helped the church to move forward during this meeting, with most of the church and some friends pledging to pay their tithes and stand by the church and our good pastors, Rev. and Mrs. John Burch. We give God all the praise.—Mrs. R. V. Monk, Reporter.

Berne, Indiana—Mt. Hope Church has had the most extraordinary week-end meeting I ever have witnessed. Rev. Claude Lykins was the evangelist, and Mr. and Mrs. Sherman Gilispie were the singers. The meeting started on Wednesday night; but on Monday afternoon, six cars started pushing their way to every home within four miles of the church. About 250 personal contacts were made in less than three days. The results were outstanding: large crowds attended the services; one entire family was reclaimed, others renewed their vows to God, and we tied the Sunday-school record (108 was the record). God is in our midst.—Doyle S. Hofferbert, Pastor.

Pictured here is the Shafter church, dedicated on April 30, 1950, by District Superintendent George Coulter. We were appointed as pastor on March 17, 1942, the day the church was organized by Dr. Roy F. Smee. The war years making it impossible for us to obtain a permit to build, we worshiped in a store, a tent, and finally a small building moved eighty miles and later converted into the present parsonage. Construction on the building was begun in May of 1948. The congregation worshiped in the basement, when it was finished, until completion of the superstructure in March of 1950. Situated in a fine location, the building is 45 x 70 feet, with a full basement; the finest of materials were used in the finishing. Valued conservatively at \$42,000, the church was built for \$28,000. During the nine and one-half years, the church has acquired this property and a parsonage valued at \$5,500, with an indebtedness of around \$11,000. We thank God for calling us here—we have seen what God can do with a group of loyal, consecrated people. There are some finishing touches to be put on the building, and the town

## Shafter, California



presents a great challenge. We are now leaving Shafter to accept a call to the Merced church.—Orval L. Seago, Pastor.

Brother Kenneth J. Harris, song evangelist and chalk artist, writes: "I will be in a meeting at Reidtown, Tennessee, October 2 to 14, and have an open date immediately following. Will be happy to slate this time (October 16 to 28) with any church desiring my services. Write me, 1229 Elm Street, Huntington, Indiana."

Evangelists Harold S. and Flossie Richardson report: "At this writing we are in a meeting with Rev. Robert James and his people at our Sugar Grove Church near Pennville, Indiana. God is blessing and answering prayer. Seven years ago we resigned our pastorate at North Walnut Street Church, Muncie, to enter the field of evangelism. During these seven years we have seen thousands bow at the altar of prayer and find help for their souls; hundreds have joined the church, and many have answered the call to Christian service. For all of this we give God the praise. We have two open dates before Christmas—November 6 to 18, and November 20 to December 2; also we still have some good dates for 1952. We carry the full program for the meeting: Mrs. Richardson leads the singing, makes Scene-o-felt pictures, and plays the accordion; we sing special songs and preach. Will go where the Lord may lead for freewill offerings and entertainment. Write us, Route 4, Muncie, Indiana."

Divine grace is God's willingness plus God's ability. The sinner is saved by grace. The Christian believer is sanctified by grace. The saint is kept by grace.—HUGH C. BENNER.

### Southwest Indiana District Young People's Convention

The third annual N.Y.P.S. convention of the Southwest Indiana District convened July 3 and 4 at Princeton, Indiana. This most colorful convention was characterized by the presence of the Lord and the substantial increase numerically and financially.

President Buford Blair, loved and appreciated by the district, graciously presided; and, as usual, it was a real joy to have our district superintendent, Rev. Leo C. Davis, present throughout the convention. Rev. Guthrie Hughes, host pastor, and his fine people made us feel welcome, extending to us every courtesy.

Our spirits were thrilled and our vision broadened to do more for God and the Kingdom after listening to the challenging and stirring messages of Dr. L. J. Du Bois as our guest speaker.

In the business sessions, all committees reported, resolutions were given and accepted, and local society presidents gave their reports. Also delegates were elected for the General N.Y.P.S. Convention. Time after time shouts of victory were heard in the business sessions, the essay contest, and the musical contest.

A high light was the report of President Blair, which showed a gain of 10 new societies, and \$3,600 more raised this year than last, also an increase of 464 active members. We all praise God for His blessings. District Superintendent Davis conducted the election, with Brother Blair re-elected with an almost unanimous vote. He was given a love offering of fifty dollars.

The HERALD OF HOLINESS campaign supervised by Rev. Hubert King

proved a great blessing, and we were happy to go beyond our quota. An award was presented to Miss Virginia Lee for securing the most individual subscriptions.

God placed His final approval on the convention as Dr. Du Bois again "rang the bell" as he spoke to us concerning the value of the Holy Ghost in our lives. Two fine young men responded to the invitation to the altar and sought and found the blessing of heart holiness. The convention closed with a deep consciousness of the great tasks upon each of us for the new year.

REPORTER

### Thoughts from a Farmer's Son

(Continued from page 2)

of Israel fed, the grace of God cannot be had in a weekly or monthly supply. Each day is a new day which holds new problems and temptations as well as opportunities.

One must meet God every day and receive a fresh anointing and a full supply of God's unfailing grace. Every day, as the Christian is driven by the manifold needs and duties of life, he should tarry in His presence. What a privilege it is to come boldly to the throne of grace in the hour of need! The greatest problem in the Christian life is not in braving the unknown tomorrows, but in keeping our hearts and minds in an attitude that God can bless us now. Therefore, let us "walk worthy of the Lord" today!

## Western Ohio District Assembly

The presence of the Lord characterized the entire eighth assembly of the Western Ohio District, held in Dayton, August 22 to 24. Dr. Hardy C. Powers, our presiding officer, not only efficiently guided the sessions through the heavy schedule of business, but also led us to heights of spiritual blessing with his practical, inspiring, devotional messages.

Dr. W. E. Albea was again re-elected district superintendent by an overwhelming majority. The district plans to send the Albeas to Hawaii on a missionary-vacation trip.

Dr. Albea's report revealed: six churches organized this year, at Batavia, Leipsic, Deshler, Brookville, Lebanon, and West Union; this makes fourteen churches during the quadrennium. Twenty churches reached or exceeded the 10-per-cent membership increase. The district membership now stands at 8,806, a net gain of 402 over last year. The Sunday school showed a net increase of 394 in average weekly attendance. The amount paid for all purposes was \$893,493 with \$56,605 given to the General Budget. The Olivet Nazarene College budgets were paid in full. The district is credited with 5,807 HERALDS and more than 1,100 Conquests.

Mrs. W. E. Albea was unanimously re-elected as the district W.F.M.S. president, in their convention immediately preceding the assembly.

Rev. Alpin Bowes ably represented our publishing house and received orders for 53,850 copies of the coming special issue of the HERALD.

The Dayton pastors, with Rev. G. B. Breese, acting host, entertained the assembly well.

The sessions closed on Friday with an impressive service, as William Applegate, John Wasson, Delbert Hough, and Gerald Barnes were ordained as elders.

PAUL G. BASSETT, Reporter

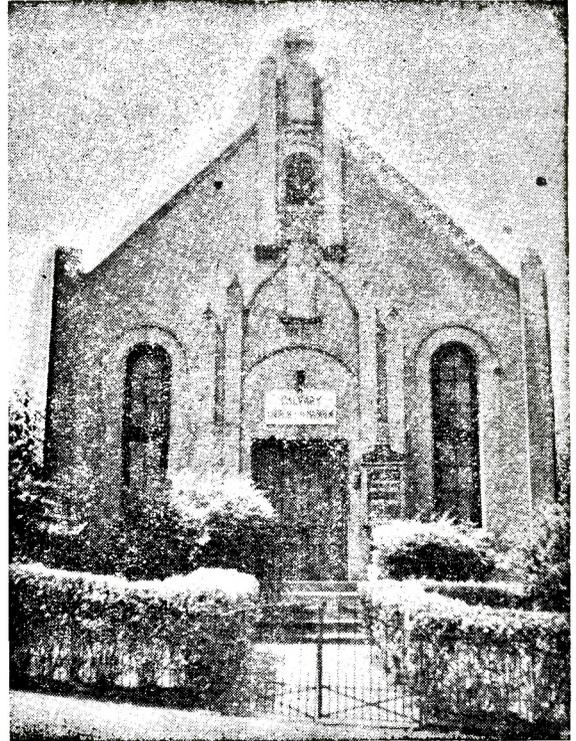
## Wisconsin District Assembly and Camp Meeting

Wisconsin District has just closed one of the greatest assemblies and camp meetings (held simultaneously) of its history. The attendance was good, the spirit was fervent, the preaching was superb, and the results were wonderful, with people earnestly seeking and gloriously finding God.

Dr. D. I. Vanderpool presided over the assembly with tenderness, understanding, and efficiency. His preaching, both in the assembly and also in the camp meeting, was God-anointed and soul-feeding. He put real heart into us to go out and believe God for greater things, and to attempt greater things for God. He made us to feel that the one great essential is to have God on us and in us until we go to our tasks from a divinely inwrought urgency. We

## Calvary Church, Cincinnati, Ohio

In October of 1948 we accepted a call to the Main Street Church in Cincinnati, believing that God was leading. We found a faithful, loyal group, worshipping in a store building for which they were paying \$85 per month rent. The people received us graciously and have given us good co-operation. Much credit is due our predecessor, Rev. C. H. Roberts, for the work he did with the Main Street Church. Being crowded for space, and also pressed by a landlord who threatened to put us out or raise the rent, the church went to prayer, asking God to give us a place for worship. In answer to faith and prayer, God marvelously opened the way. With only a few thousand dollars, we were led to a man who granted us a loan to buy a church located about seven blocks from where we were worshipping. The church was bought, furnished with pews, chairs, and pipe organ. Also, next door is a nice, seven-room parsonage, with a three-car garage across the street. It was a great day for this people when we marched from the rented store building to the



newly purchased church. On July 9, 1950, District Superintendent W. E. Albea dedicated the church. Since moving, the name of the church has been changed to Calvary Church of the Nazarene. God has blessed this faithful people, and finances are being met. Believing our work to be completed here, we have accepted a call to our church in Urbana, Ohio. —R. E. Bush, Pastor.

shall not soon get away from the blessing he was to us.

Dr. C. A. Gibson was re-elected as district superintendent with an almost unanimous vote. A love offering was taken for Dr. and Mrs. Gibson, to which they graciously responded as Dr. Gibson outlined plans for the year ahead. His report revealed good progress over the district.

Dr. W. M. Tidwell was the camp-meeting evangelist; his messages were strong, old-fashioned, anointed, and God-honored. While he preached, emphasizing the rugged truths of the Bible, the people responded readily with amens and shouts, and many seekers responded to the invitation. There was earnest seeking and praying at the altar, followed by joyous, radiant finding. Truly, God was in our midst and glory crowned the mercy seat.

After what our hearts have felt, our eyes have seen, and our ears have heard, we have a deepened conviction that our people desire and love old-fashioned, God-anointed preach-

ing; and it is still effective in bringing the sinner and the unsanctified to Christ, as well as blessing the saint. As a people, we shall not soon forget this year's camp, and may we never lose the vision it gave us.

E. E. YOUNG, Reporter

## Chicago Central District Daily Vacation Bible Schools

We have had daily vacation Bible schools in practically every church on the district and, as usual, they proved a great blessing. It is rather remarkable as well as commendable the great amount of evangelism that is being put into the daily vacation Bible school program.

Quite recently I was connected with Rev. E. W. Larrabee and the Hoopes-ton church in a holiness emphasis continuing over four Sundays. Mrs. Lela Watson, evangelist, and special workers, Mrs. Geneva Holstein and Miss Faith Austin, together with the writer, were associated in this campaign. From June 3 through 17, a service for children was held in the

forenoon at the Greater Hoopeston Mission, with choruses and Bible instruction, closing with an evangelistic appeal. In the afternoon a similar service was held at the main church. In these services the boys and girls were taught "the way of salvation," and many bowed at the altar of prayer, giving their young lives to Jesus. A great evangelistic service was held each night with appreciative crowds and many receiving spiritual help and victory. This particular program continued two full weeks, closing in a great mass meeting on Sunday afternoon, June 17, with Evangelist Lela Watson bringing the message.

This program was immediately followed by a one-week holiness convention with the writer as special worker and a paper presented each night by some pastor of the surrounding zone. On Friday night the meeting was sponsored by the zone, with Dr. Harold W. Reed, president of Olivet Nazarene College, bringing the message on holiness, and a paper by Rev. S. A. Smith, pastor of Kankakee First Church.

While there were daily vacation Bible schools in practically all the churches on the zone, yet all the churches and pastors co-operated in this convention. This four-Sunday holiness emphasis on the Danville-Hoopeston Zone tied in with our denominational emphasis on holiness in the Sunday-school department. Daily

vacation Bible school work, holiness, and evangelism always go well together. Let us continue to push holiness in all departments of our beloved church; this is what God raised up the Church of the Nazarene for.

This whole program was easily financed and the workers were well paid. Everyone enjoyed this holiness emphasis by the zone. Also, we say thanks to Dr. A. F. Harper and the Sunday-school department for their splendid emphasis on this great Bible doctrine.

E. O. CHALFANT,  
District Superintendent

### Northeastern Indiana Camp

The Northeastern Indiana camp closed in a demonstration of God's great glory and power. We had a good break over the first Sunday, and then the last Sunday came with outpoured blessings clear "out of this world." Crowds filled the tabernacle in the afternoon and evening services, with a great group outside crowding the doors and windows.

The closing service broke as a "splash over" from the afternoon meeting during the congregational singing. Souls began to rush to the altar and a stream of souls continued for about an hour without a break. It was necessary to keep reminding workers to keep the aisles open, so seekers could get to the front. Truth

seemed to grip, telling convicted souls that God was there for them.

Someone estimated the number of seekers (who could not be counted in the demonstration of salvation grace), and said there must have been around one hundred. They prayed through outside the tabernacle as well as in: on the porch of the dormitory, by the tables in the yard, and on the sidewalk running alongside the building. One woman testified that she could not get inside because of the crowd, but felt that God came through the wall and intervened.

We had a wonderful corps of workers: Rev. A. B. Carey, Rev. J. A. McNatt, Rev. D. K. Wachtel, Professor John E. Moore, and Rev. Earl Mosteller (over the first Sunday); the Manns with their children's services; and a host of pray-ers and personal workers. We had wonderful co-operation from pastors and people. Many camped on the grounds. The night services were exceptional in their attendance, with no less than fifteen hundred people in the Sunday afternoon and evening services. God came, and we praise Him!

PAUL UPDIKE,  
District Superintendent

### Washington-Philadelphia District Assembly

Under the able and inspiring leadership of Dr. D. I. Vanderpool, the forty-fourth annual assembly of the Washington-Philadelphia District was held at the district campgrounds, North East, Maryland, August 1 to 3.

Rev. E. E. Grosse was re-elected as district superintendent on the first ballot by a nearly unanimous vote. Following his re-election, he was given a love offering of \$227 by the assembly. The district is working unitedly in support of this princely leader.

Statistics show a net gain in church membership of 299; the Sunday school reached the record enrollment of 12,692, the N.Y.P.S. of 2,338, and the W.F.M.S. of 2,979. The grand total raised for all purposes was \$708,583. Three new churches were organized during the year.

The high light of the assembly was the impressive service in which Joseph Biscoe, Luke Brinker, Harold Berrian, Paul Moore, Rocco Cerrato, Robert Jones, and Richard Smith were ordained as elders. This was one of the finest groups to be ordained here in recent years.

With an aggressive home-mission program being inaugurated, and a spirit of harmony prevailing, the future is promising and challenging to this district in the heart of the East. Best of all, God is with us.

REPORTER

"Do not be misled by any teaching which robs Christ of His deity and gives Him an inferior place. There is no salvation in such an incomplete belief in Christ. 'If ye believe not that I am he [that is, God], ye shall die in your sins.'"—Selected.

## SEVEN PETITIONS in JESUS' PRAYER

JOHN 17

**1**  
GLORIFICATION

Glorify Thy Son, that Thy Son also may glorify Thee.

**2**  
RESTORATION

Glorify Thou Me with thine own self with the glory which I had with Thee before the world was.

**3**  
PRESERVATION

Keep through Thine own name those whom Thou hast given Me.

**4**  
SANCTIFICATION

Sanctify them through Thy truth: Thy Word is truth.

**5**  
UNIFICATION

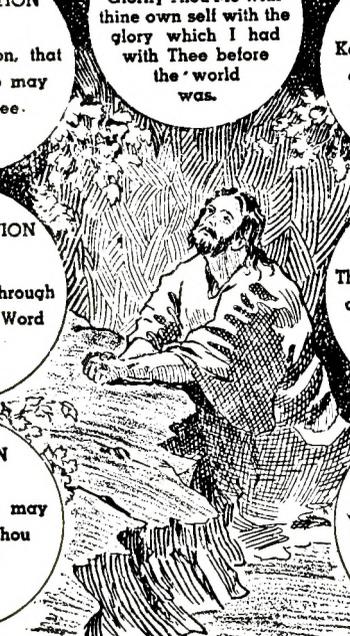
That they all may be one; as Thou, Father, art in Me, and I in Thee.

**6**  
SALVATION

That the world may believe that Thou hast sent Me.

**7**  
CONSUMMATION

I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.



11.

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## Boys' and Girls' Camps Northern California District

"Forty-two dozen biscuits, a case of eggs, a half side of bacon for breakfast; 110 pounds of potatoes, 10 gallons of gravy, 75 pounds of roast, 24 loaves of bread for dinner . . ." may sound like food for an army; but that is what was consumed one day, or rather two meals of one day, during the boys and girls' camp season at Beulah Park, where the Northern California District holds boys' and girls' camps each summer. Some campers traveled as far as 450 miles to get to camp, but they got there—733 campers in the four camps at Beulah Park; and with them came a staff of 127 counselors, crafts instructors, cooks, and other camp workers, to make a total enrollment of 860 people in camp.

Shouts of fun and frolic were not the only sounds of noise in camp, either. For in each camp God met with us, and boys and girls prayed joyously through to real victory to such extent that reports of revivals in home churches, unsaved parents finding God, and Sunday-school increases are coming back to us each week.

A second camp series was held this year again in the Redwood Empire zone of the Northern California District. Here on a beautiful little stream in virgin timber territory, under the capable leadership of Paul Skiles, youth minister of the Eureka church, and Rev. Barret Kirby, pastor of the Eureka church, two more camps were held. The first week of camping enrolled 100 boys, and the second week's camp enrolled 95 girls. These camps have proved to be a real blessing to the churches of that part of the district which could not be easily served by the camps at Beulah Park, due to distances and road conditions involved in transportation.

These 1951 camps mark the fourteenth year of boys' and girls' camps here on the Northern California District. They have grown from an original beginning of an enrollment of less than one hundred in 1937 to this, our greatest enrollment, of nearly eleven hundred. Already the district is reaping the reward of its efforts in this field of youth evangelism, through outstanding young people in leadership in our churches who date the beginnings of their Christian experience to a week in camp some years ago.

This season represents the eighth year of my service as district director of the boys and girls' club-and-camp program of this district. In these last eight years it has been my privilege to plan camps for between five and six thousand boys and girls. We are finding the boys and girls' club program of Trailblazers, Pathfinders, Indian Maidens, and Indian Braves of vital importance in keeping the boys and girls we contact through the summer camps. God is blessing my ministry, and I feel it to be a privi-

lege to serve God and the church in this capacity.

WAYNE HILDE, *Youth Director,*  
Northern California District

## Illinois District Assembly

The Illinois District Assembly was held at Nazarene Acres, near Springfield, August 1 to 3. Dr. Hardy C. Powers presided with great efficiency, and his wonderful messages blessed and inspired the assembly.

The district showed increases numerically, financially, and spiritually. The Sunday-school enrollment reached a high of nearly thirteen thousand. Financial records showed that \$45,031 was paid on the General Budget and general specials, that a total of \$595,608 was given for all purposes, and that the property valuation (churches and parsonages) had increased to about \$1,376,000. Good revivals were reported on the district; and home-mission work is progressing nicely, with several prospective churches in the making.

Rev. W. S. Purinton, district superintendent, gave a most excellent report, after which he was re-elected on the first ballot by a nearly unanimous vote. As an expression of love and appreciation for Brother and Sister Purinton, their able spiritual leadership, and their faithful sacrificial labors, the district gave them a love offering of \$500.

Plans were endorsed for building a district parsonage, for which over \$6,000 was pledged on a down payment. According to plans, the parsonage will be ready for Brother and Sister Purinton in December.

Rev. Thaine F. Sanford, representing our publishing house, sold a number of books, and took orders for 40,000 copies of the special issue of the *HERALD OF HOLINESS*. Olivet Nazarene College was represented by President Harold W. Reed, Rev. Charles Ide, and a college quartet.

In an impressive service conducted by Dr. Powers on Friday morning, Paul Huddle, Leonard Chapman, J. R. Faver, and Marshal Gregory were ordained as elders.

The W.F.M.S. convention, on Monday afternoon and Tuesday preceding the assembly, re-elected Mrs. Helen Britton as district president by an almost unanimous vote. Miss Neva Flood, missionary from Nicaragua, brought inspiring and informative messages. Efficient leadership, good co-operation, and a fine spiritual atmosphere characterized the convention.

The district camp was held in connection with the assembly; it began on Monday, July 30, and closed on Sunday, August 5. Sunday was district day at the campground and capacity crowds were in attendance. The special workers were Rev. V. H. Lewis, camp evangelist, and Rev. W. W. Tink, evangelist and music director. The Tink family also assisted in the special music. God blessed the ministry of all these workers, hearts

were helped and encouraged, and a number of souls sought and found definite victory in the Lord. The children's services were in charge of Rev. Don F. Zimmerlee.

The blessing of God is on the district in a gracious way, and a wonderful spirit prevails.

GEORGE H. D. READER, *Reporter*

## Northwestern Illinois District Assembly

The third annual assembly of the Northwestern Illinois District convened August 13 through 15 at First Church, Peoria, with Rev. Ernest Rice as host pastor. Organization was a high mark of the entire assembly supplemented by spontaneous seasons of refreshing as the Spirit led.

Dr. Samuel Young presided with exactness and dignity, abetted by a ready wit and a deeply spiritual tone. His anointed ministry challenged and inspired every pastor and layman to attain to higher heights of accomplishment in the new assembly year.

Rev. Lyle E. Eckley was re-elected to the district superintendency on the nominating ballot by a nearly unanimous vote. His report revealed outstanding gains in every department, but especially notable was the progress made in the home missionary effort where his labors have been blessed by the establishment of dependable, growing enterprises for God and the church. This outstanding leader was commended audibly by Dr. Young for his excellent work in this relatively new district, and all acknowledged his progressive leadership.

Rev. Charles Ide and the Viking Quartet presented the work of our Olivet Nazarene College in a fine way. Dr. S. T. Ludwig ably represented the Nazarene Publishing House.

The N.Y.P.S. and the W.F.M.S. conventions preceded the assembly. Rev. Wilford Vanderpool spoke tenderly and effectively for the young people; and Rev. Robert Chung was stirring and inspirational in speaking for the missionary cause. The Sunday-school and Junior phases of church activity were presented in conjunction with the regular order of service, and all were blessed of God.

In a very beautiful and Spirit-touched evening service, to close the assembly, four pastors were ordained as elders: Robert J. Clark, J. Edward Ferguson, Willard E. Hollis, and Russell E. Smith.

Our district presses on, motivated by a passion for lost souls, under capable leadership and with faith in the enablement of the power and presence of the Holy Spirit of God.

RICHARD C. BOYNTON, *Reporter*

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalms 4:8).

## Abilene District Young People's Convention

The twenty-eighth annual young people's convention of the Abilene District was held at Leuders, Texas, August 17 and 18, during the camp meeting, and closed after a great home-mission service on Sunday afternoon with District Superintendent Orville W. Jenkins bringing the message.

Rev. J. B. Rose, district N.Y.P.S. president, presided in a fine way. Reports given showed a substantial gain in membership through the year. After a good report from the district president, he was elected for another year on the nominating ballot.

At the final service of the convention, the new officers for the year were presented and installed by District Superintendent Jenkins: Rev. J. B. Rose, president; W. M. Dorough, vice-president; E. O. Jackson, secretary; W. C. Emberton, treasurer; Mrs. J. Reynold Russell, teen-age supervisor; Chesley Lewis, boys and girls' supervisor; Billy Vaughn and Laddonna Sparks, youth representatives. A wonderful spirit prevailed throughout the convention.

BUFORD BURGNER, Reporter

## DEATHS

REV. SAMUEL RICH, retired minister and a member of the Nebraska District since 1922, died on July 19, 1951, at Hastings, Nebraska, where he was attending the annual district assembly. He had just greeted the candidates receiving ordination by Dr. G. B. Williamson; and, not feeling well, was rushed to his room. Within a few minutes he had passed into the "more excellent glory." Always an exponent of the doctrine of full salvation, his life and ministry gave evidence of a close walk with Christ. His entire ministerial life was spent on the Nebraska District, serving churches at Guide Rock, Homer, Hubbell, Broadwater, Arnold, and Lone Star. He was granted retirement relation in 1948. He is survived by his faithful wife and one son, Phillip. Funeral service was conducted in the Hastings Church of the Nazarene by his district superintendent, Rev. L. A. Ogden, assisted by Rev. T. P. Dunn and other ministers of the district. Interment was in Woodlawn cemetery near Hastings.

REV. MRS. EMMA JONES died July 21, 1951, at Wichita Falls, Texas, after an extended illness; she was confined to her bed for over two years. She was converted at an early age and united with the Methodist church. Later she came under the influence of the early holiness preachers in Texas, was sanctified wholly and called to preach. She was ordained on the Abilene District in 1919, and spent many useful years preaching the gospel. She was a wonderful woman of prayer, and a zealous preacher of entire sanctification. All during her long illness she exemplified patience and poise. The memorial service was conducted in Wichita Falls First Church, with her pastor, Rev. J. Walter Patterson, conducting the service. Interment was made in Abilene, Texas, cemetery alongside her husband.

REV. W. T. MEANS, Nazarene elder, died June 23, 1951. He was eighty-two years of age, and had been an ordained elder for thirty-nine years. His work was mostly with the new and small churches, where he served without remuneration, except the joy of knowing he was doing his bit for the kingdom of God. He was a member of the Keokuk, Iowa, Church of the Nazarene, and is survived by his wife and three sons. Funeral service was conducted from the church by the Rev. R. L. Morgan, lifelong friend of the deceased.

## ANNOUNCEMENTS

RECOMMENDATION—Rev. Raymond L. Hayes is an elder on our district, and is hereby recommended for evangelistic meetings. He loves God and the souls of men, and will do all in his might to bring about a revival in any place, large or small. Write him, % General Delivery, Hawthorne, Florida.—John L. Knight, Superintendent of Florida District.

BORN—to Mr. and Mrs. Joseph L. Slamp of Duncan, Oklahoma, a son, Ronald Joseph, on August 19.

—to Rev. and Mrs. Van M. Anderson of Princeton, West Virginia, a son, Allen Dale, on August 11.

—to Mr. and Mrs. Nolan W. Kiner of Woodland Hills, California, a son, Gregory Prescott, on August 10.

—to Mr. and Mrs. Geron Lawson Brown of Bethany, Oklahoma, a son, Geron Steve, on May 12.

### WEDDING BELLS

Miss Mary Frances Husarik and Mr. Ray Klinger were in marriage on July 6, in the Church of the Nazarene at East Gary, Indiana, with the pastor, Rev. C. C. West, officiating, assisted by Rev. Orville Klinger, father of the bridegroom.

Miss Joan Mary Mitchell of Corry, Pa., and S. A. Charles Russell Merriman (stationed at Newport, R.I., with the U.S. Navy) were united in marriage on August 10, at the Corry Church of the Nazarene, with Rev. R. R. Merriman, father of the groom, officiating.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Wyoming—they have recently separated because he is opposed to the church;

by a Christian in Oklahoma, confined to a hospital, for healing of body;

by a mother in Missouri for a very special unspoken request;

by a young woman in Texas, that God may undertake for her and her husband in a very special way along all lines;

by a Christian mother in Texas for her son in Alaska, who is unsaved.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

### Assembly Schedule

Eastern Oklahoma .....September 19 to 21

G. B. Williamson:

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

### Assembly Schedule

Arkansas .....September 19 to 21

Samuel Young:

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

### Assembly Schedule

Southwest Oklahoma .....September 19 to 21

D. I. Vanderpool:

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

### Assembly Schedule

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

ARKANSAS—Assembly, September 19 to 21, at First Baptist Church, corner Dickson and College Streets, Fayetteville, Arkansas. Entertaining pastor, Rev. J. D. Carlton, 418 Meadow St., Fayetteville. Dr. G. B. Williamson presiding.

EASTERN OKLAHOMA—Assembly, September 19 to 21, at First Methodist Church, 14th and Townsend Streets, Ada, Oklahoma. Entertaining pastor, Rev. J. E. Lansdowne, 311 N. Oak St., Ada. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 19 to 21, at Duncan, Oklahoma, in the Church of the Nazarene, Tenth and Willow Streets. Entertaining pastor, Rev. J. E. Cook, Box 727, 1213 Hickory Avenue, Duncan. Dr. Samuel Young presiding.

NORTH CAROLINA—Assembly, September 26 and 27, at Greensboro Central Church of the Nazarene, 210 E. Lee St., Greensboro, N.C. Entertaining pastor, Rev. H. C. Thomas, 711 Asheboro St., Greensboro. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA (A change)—Assembly, October 3 and 4, at First Church of the Nazarene, 401 Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. W. Ray Cloer, 401 Catawba Ave., Columbia. Dr. D. I. Vanderpool presiding.



## SERVICEMEN'S CORNER

THE FOLLOWING letters have been received in this office. We would like to share them with you.

"I received my first copies of the magazines the other day. A couple of my buddies and I have been doing a lot of reading there and have really been blessed. Several reports really fit us, and we're thankful for the spiritual food the publications afford. Thanks a lot and remember us in your prayers."

BOB MASON

"I have appreciated very much the courtesy you are extending by sending the church papers and periodicals to me. I enjoy them more than words can tell. At the present time I am attending the Kaimiki Church of the Nazarene here in Honolulu. Rev. Reuben Welch is pastor. I have found here, as at other churches in the past, a home away from home."—SCT. WM. W. SEVER.

"I would like to tell you how much I enjoy getting the literature that you send to me. In the evenings I don't have much to do but sit here on my bunk and read the HERALD OF HOLINESS and Conquest.

"The church here in Cheyenne is very friendly to the servicemen. I have felt at home since I have been at the base."—HOWARD J. GATES.

"It will be a pleasure to get some Christian reading, although I haven't had much time to read anything except my Bible. There are other Christian young men in my outfit, so you can be sure the papers will be passed on when I'm finished.

"I have hopes of getting home before school starts this fall, as I am preparing for the ministry."

CLAYTON P. WILSON

"I will be more than glad to receive such good church periodicals. I have been a member of the Church of the Nazarene for about a year. It was in the North Hollywood Church that I found Christ as my Saviour. I have been attending that church for over a year. I love the Lord Jesus Christ with all my heart and soul, and want to serve day by day and do His perfect will."

JACK E. FROST

# The Miracle of Answered Prayer

By Basil Miller

## Prayer, the Rule of Life

**SCRIPTURE FOUNDATION:** *After this manner therefore pray . . . . (Matt. 6:9); . . . . leave there thy gift before the altar, and go . . . . (Matt. 5:24).*

**T**HE MAN who prays well masters the art of living well. Prayer practiced according to the rules laid down in the Bible—*without ceasing*—early learns that his life portrays the spirit of his prayers. It is utterly impossible for a man to come into the audience room of God hours before day and dwell in the prayer atmosphere, and then walk out into the world cold, indifferent, unrighteous, without the mark of his prayers upon him. If you win in the battle of holiness and righteous living, stamp prayer upon your daily life, and you will find it easy to live your religion.

"The form of your prayer should be the rule of your life. Every petition to God is a precept to man," said Jeremy Taylor. As you build your Christian life on the lines of the Bible, you can better do it by laying a foundation in daily prayers.

### *Prayer is the mighty deliverer.*

The man who is bound by chains in his inner life, whatever they may be, finds deliverance at the mercy seat of prayer. If passion arise as an evil force, there is deliverance in prayer. *Evil flees when the saint is on his knees.* If there are voracious lust and vile iniquity, freedom from this chain lies at the mercy seat of prayer.

If your spirit cannot stand in its conflicts, there is strength in prayer. If you are fearful of man, afraid of the battle of life, or in the hour of temptation as fiery darts of iniquity are thrown from the devil's bow, prayer stalwarts you. Prayer delivers from whatever fears may entangle. Prayer puts daring courage in a Livingstone, so that he may face a lion if needs be in carrying out God's glorious work.

Recently Chinese Communists captured a group of Christians. They said, "If you will walk on the Bible, tramp on it, you can go free. If you step over the Bible, you will be shot." The Christians walked down the path on which the Bible lay. Nine out of the one hundred walked on it and went free. One small Christian girl knelt before it came her time to pace the path of death or life. When she arose there was a shining light in her eyes. Bravely, courageously, and with head held high, she took the steps down to the Bible. When she came to God's defaced Word she stepped high over it, but was shot before her feet reached the ground. All the remaining Christians, emboldened by that girl's actions, walked to the Bible, and when they came to it they too stepped high, to fall with a bullet between their shoulders as their leader had. This girl found strength even for death in prayer. So may you embolden your life in prayer.

*Prayer teaches us the manners of the heavenly Kingdom.*

Cannon Lidden outlined the high possibilities in disciplining the soul by saying, "In worship we learn the manners of a higher sphere, and fit ourselves for the companionship of saints and angels."

He who would shine as a scintillant light in the Kingdom must be burnished in the furnace of prayer. It is utterly impossible to live a saintly life without laying the foundation in long hours of prayer. If you would stamp your path as one who has been touched with the brush of heaven's glory, mark it with prayer. None lingers long at the mercy seat without the world noting his change in countenance.

When Jesus prayed, His countenance was altered. Moses remained with God in the mount of communion and prayer, and on coming back so brilliant was his face that the Israelites could not look upon it. If yours is to be transformed, alter it through mercy-seat petitions. If your face would shine, let it burst with the light of heavenly supplications. If you would walk straight paths of righteousness through the day, tutor your steps in prayer.

You will find it easy to go through the devil's fiery darts if you saturate your soul with the heavenly influence through prayer. Knee-bent seasons alone fit man for high companionships with saints and angels.

### *Do not unsay your prayers in practice.*

Matthew Henry, one of the world's greatest commentators upon the Word of God, in digging deep in the mine of God's rich truths, said, "Keep some account of your prayers, that you may not unsay them in your practice."

Prayer teaches us to thirst for eternal goodness, so that as we labor in God's vineyard we are marked with the heavenly companionship. The man who prays high in the secret closet automatically lives loftily.

Can one think of David Livingstone, John Wesley, Martin Luther, J. Hudson Taylor engaging in questionable activities? Can one conceive of Madame Guyon, should she live in our day, frequenting theaters, visiting movies, at a prize fight, on the dance floor?

It is utterly impossible to imagine the saint, who spends hours in prayer and daily lives in an atmosphere of supplication, engaging in gossip or worldly activities. Such are shunned by him who spends his time in prayer. To paraphrase Matthew Henry's saying, "The man who prays high does not unsay those prayers in the social and business courses of life."

**CREDO FOR TODAY:** *I will companionship my soul with the fellowship of the saints and angels, so that my life may be a godly precept to my fellow men.*