

The Temerity of Faith

General Superintendent Young

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KANKAKEE, ILL.

TWO AGAINST two million they stood and declared their faith before the seething mob. The two were among the party of twelve scouts that had explored Canaan, the land of promise, for forty days. The majority report was negative: a great country, they acknowledged, but its inhabitants outnumber us; and besides, they are mostly giants. At first the intrepid pair silenced the multitude by their challenge, "Let us go up at once, and possess it; for we are well able to overcome it." Then the situation hung in balance. Still the two pleaded, "Rebel not," and, "Fear them not." But the verdict of the crowd was death by stoning for these who had counseled obedience to the will of God.

Then God made His presence manifest and spoke judgment through the veteran leader, Moses. Only Caleb and Joshua would enter this promised land, but the unbelieving adults would themselves die in wilderness wanderings that would last for forty years.

Centuries have passed. Three young Hebrews are in the land of exile. Their ruler has commanded that at a given signal all must bow

before his super-idol and acknowledge his heathen gods. But they would not budge. In rage the king ordered increased heat to the fiery furnace that was to receive the defiant three. Then he gave them another chance, but calmly they replied, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, . . . we will not serve thy gods, nor worship the golden image which thou hast set up." Then followed judgment, swift and inevitable. Even the soldiers who cast them in were themselves consumed by the scorching flames. Then the miracle occurred. The form of a Fourth, like unto the Son of God, was seen walking with them in the midst of the fire. They were preserved and delivered. Even their hair was un-singed by the ordeal, and their garments were without the smell of fire. Only the bands that bound them were burned off. Their faith had won.

*Oh, for a faith that will not shrink,
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!*

"This is the will of God, even your sanctification" (1 Thess. 4:3).

TELEGRAM

Louisville, Kentucky—Forty-sixth annual assembly of Kentucky District reveals gains along all lines. Dr. Hardy C. Powers presided with usual grace and efficiency. Dr. L. T. Wells finished twenty-eight years as superintendent, Mrs. Wells twenty-seven years as missionary president. Love offering of \$1,500.00 presented to Dr. Wells in appreciation for his work. Rev. D. D. Lewis elected as district superintendent for the coming year.—DENNIS E. WYRICK, Reporter.

NEWS IN BRIEF

Rev. Wallace W. Roseboro writes that he has moved from Harrington to Selah, Washington, to accept the appointment by Dr. E. E. Zachary, district superintendent, to the new home-mission work.

Mr. and Mrs. L. B. McAllen celebrated their golden wedding anniversary on August 21. They have been members of the Church of the Nazarene at New Castle, Pennsylvania, since 1924. Both they and their son, Rev. Lawrence J. McAllen, were converted in their home church; their son is a well-known evangelist.

In the recent Preferential Primary in Texas, Judge R. L. (Rob) Helms won the Democratic nomination for the office of justice of the peace over his two opponents in the first primary for the Hillsboro Precinct. Judge Helms held this office for eight years, 1930 to 1938. He is an outstanding Nazarene layman, a member of the church thirty-two years, teacher of the men's Sunday-school class twenty-two years, and chairman of the board of stewards thirty-one years, in the Church of the Nazarene, Hillsboro, Texas.

Word has been received from Rev. Bertrand F. Peterson, secretary of the Oregon Pacific District: "On July 15, Rev. D. C. Stout, while on his way to camp meeting, stopped at a store en route, where he fell and suffered a fractured hip. He was hospitalized, where he is at present recovering. Those who have known him in his pastoral and evangelistic labors may write him at his home address, 9004 N. Oswego Ave., Portland, Oregon. Prayer is requested for his recovery."

**DID YOU READ
YOUR BIBLE TODAY?**

ARE YOU

A Showman or a Saint?

By E. E. Wordsworth*

THE Duke of Windsor wrote an engaging book, *A King's Story*, in which the royal author tells some amusing incidents. He tells of a prime minister who changed hats along a parade route.

The Duke (then Prince of Wales), with a prime minister, was visiting one of the colonies of the British Commonwealth. The prime minister was wearing a silk hat, but he brought along with him a hatbox and kept it at his feet in the car, even though the box subjected the Prince to some discomfort. As the great parade entered a poorer section of the city, the prime minister ducked his head, slipped off his tall silk hat, and pulled an old felt hat out of the hatbox. He placed it on his head at an awkward angle, winked at the Prince, and said, "A silk hat in this section might cost me the election."

The Pharisees made long prayers on the street corners to be seen and heard of men, while their hearts were far from God. Jesus, with unusual severity, denounces their hypocrisies, their ostentatious phylacteries, their love of pre-eminence, place-seeking, and pretended prayers, whilst covetously defrauding the widow. By their tradition they made God's Word of none effect. They could strain out gnats, swallow camels, and be painfully punctilious about legal trifles and casuistries, whilst reckless about truth, righteousness, and the fear of Almighty God; cleansing the exterior man whilst full of iniquity within, like "whited sepulchres." They were religious showmen, but devoid of inner purity and righteousness.

*Pastor, Goldendale, Wash.

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Are you a truly genuine saint or a religious actor? It is well, occasionally, to examine our motivations and the inner life.

Dear "Shut-in"—

By Katherine Bevis*

AN EMINENT writer has said: "Probably no class of God's children holds more power within their reach than the great army of Christian people known as 'shut-ins.'"

The writer went on to say that this power is many times sadly dissipated because of a sense of frustration and discouragement. Many times the "shut-in" feels useless, when he should be gloriously victorious. There is one thing a "shut-in" can do, and that is pray.

Our word "worship" is derived from two Anglo-Saxon words which mean worth-shape. The original users of the word were trying to say that when a man bows before the great I AM, he assumes a worthy shape.

It is through prayer that the soul goes in quest of its counterpart. It is through prayer that we are enabled to see the eternal in the temporal, the permanent beyond the transient, and the invisible through the visible.

Prayer gives us a sense of proportion and values. It helps us to see that which is little as little, and that which is big as big.

Many of God's saints are more powerful and effective Christians when God permits them to be "shut-ins." Sometimes they are shut in for the greatest work of all of life—prayer.

Shut-ins, please do not let God and us down! Pray! Pray! PRAY!

*Houston, Texas

Comfort in Psalms 91

By Mrs. W. G. Escott

*Dwelling in the presence,
Underneath His wings,
Oh, what sweet contentment
Christ my Saviour brings!*

*Constantly abiding,
Sheltered in His care,
Resting on His promises,
Joys of heaven I'll share.*

*Foes cannot defeat me,
Fears shall not alarm;
Angels round about me
Shield me from all harm.*

*Just because He loves me
And in Him I rest,
God will never fail me;
I'm forever blest!*

The Fullness of the Blessing

By Donald H. Strong*

THE NATURAL heart of any man, unchanged and unholy, is full of sin. Speaking of it, the Scriptures say, "It is all full of lies and robbery" (Nah. 3:1); "Within ye are full of hypocrisy and iniquity" (Matt. 23:28); "Full of all subtilty and all mischief" (Acts 13:10); you are "full of dead men's bones, and of all uncleanness" (Matt. 23:27). All of this is surely a dismal and horrifying picture, but it is a true portrait of someone you know well, and of yourself except for the grace of God. The natural heart, full of its sin, is the slimy pool from which rise all sin and strife. This evil heart, so full of sin yet so empty of goodness, spawns each day a million little devils and out of its emptiness come the cruel, evil, and selfish deeds of the life.

But alongside this black and discouraging picture I want to place another. It is the picture of the life in which the fullness of the blessing exists—the life of victory which God has planned for every child of His. The Apostle Paul describes this life when he says, in substance: "Whenever I am able to come and visit with you in Rome, I am positive that I will come to you in the fullness of the blessing" (Rom. 15:29). Is it not a wonderful thing to have such a Christian experience that you can be sure how you will react tomorrow?

God has planned well and His design is perfect. His plan calls for richness, completeness, fulfillment, fullness. "The fulness of the blessing" is an old-fashioned term used to describe an old-fashioned experience which all of us need and can have.

The first mark of full salvation is *fullness of joy*. I am glad the day is past when a sour and gloomy disposition was regarded as a mark of good religion. "In thy presence is fulness of joy" (Ps. 16:11). I am come "that your joy might be full" (John 15:11). There is no other source on earth that can give the abiding joy to be found in a life of spiritual victory. The joyful, satisfied soul is utterly unresponsive to the enticements of the world or the deceitful subtleties of false teachers.

But the principal mark of the "fulness of the blessing" experience is being *filled with the Holy Spirit*. Paul exhorts us to be filled with the Spirit, and Jesus many times spoke of the Comforter who was to come. So it is that every sincere Christian makes his earnest prayer, "Emptied of self and filled with Thee, Spirit of God, abide with me." There are many people who have been emptied of their sinful ways, and that at least is good; but they have not been filled with the Spirit, so they are of small use either to the Church or to the world. The world is full of

those whose lives are full of sin, but the Church is full of those whose lives are empty of the indwelling, empowering, cleansing, abiding presence of the eternal Spirit.

The Christian who is filled with the Spirit makes no boast, and calls no attention to himself on any score. The work of the Father is planning, the work of the Son is obedience, and the work of the Spirit is to efface himself while honoring the Father and the Son, and this is still the work of the Holy Spirit in the Christian's heart.

We need not live weak, empty, and futile lives. We can be joyful and victorious, abiding in the fullness of the blessing.

*Emptied of self and filled with Thee,
Spirit of God, abide with me;
Help me to die to self and sin;
Spirit divine, come in, come in.*

Synonyms of Sanctification

By John W. May*

III. POWER

JESUS directed that the disciples tarry until they were "endued with power from on high." We are power-conscious today. We are familiar with such terms as candle power, horsepower, and the power of the atom. These are powers outside of ourselves. We may become familiar with and possessors of a power even greater, the "power from on high."

There is power to *work*. Life is made up of crises and corresponding successes or defeats. God has not promised escape from crises. He will be with us and give us power to handle them. The power of the Holy Spirit upon man is capable of meeting every crisis. Here is power for success in the work of the Lord. The powers that be are small and weak in comparison with the power of the Holy Spirit. These powers move earthly obstacles; the holy power moves the soul. These are temporal; it is heavenly and eternal. These satisfy for a time; this satisfies continually.

There is power to *witness*. To witness for the Lord is not merely to participate in a testimony meeting. Sometimes the testimony and the life do not correspond. Witnessing is an everyday job. People watch us whether we are conscious of it or not. This holy power witnesses in every part of our life. The sanctified have no distinctive uniform to identify them, but their spiritual robe is no less real. Their bearing, business dealings, activities, everyday life, brand them for what they are.

There is power to *win*. The battle is not concluded until there is a winner. The engagements

*Pastor, East Rockaway, New York

*Pastor, Marmet, West Virginia

in the battle of life may be many and varied, but through the power of the Holy Spirit we will win. We may have the evidence of this power in victory over vacillation, grace over greed, power over passivity, triumph over temptation and testing, love over lust and looseness, and freedom over fetters.

Rest IN THE LORD

"Commit thy way unto the Lord,
trust also in Him, and He shall
bring it to pass."

Reading the Redwoods

By C. P. Lanpher*

IT WAS recently our privilege to visit the Muir Forest in California and see the marvelous creative power of our God in the age and immensity of these giant trees that have stood and developed down across the centuries of time.

The giant tree in the Muir Forest is not the largest tree in the West, but the largest one in these woods. This tree is 246 feet tall, 17 feet in diameter, and, according to its age rings, has been growing here for 1,800 years. For eighteen centuries it has withstood storm and tempest and even the menace of fire. They say there is an asbestos composition in the bark that will not burn easily. The tree looked as if it might stand for another eighteen centuries.

As I viewed these mighty giants of the forest, I thought that God not only believes in antiquity, but God majors in perpetuity. Death is an intruder in God's domain; it got into this world through complicity with one of God's creations. God's first choice is not death, and His ultimatum for it is extinction. As God's child, I may triumph over it and one day be housed in a mansion where death can never come and menace me or redeemed humanity.

St. Paul, in his Epistle to the Philippian church, stated that death would assist him with gain to begin his residence in a world where death could never intrude. God not only sounds His voice in inspired revelation, but the voice of nature, in marvelous harmony with the Bible, brings the same encouragement. Death to the apostle was in no sense a matter of fear or trepidation, but merely a matter of transition, a vehicle which would carry God's saints to a country where crepe never hangs on the door and funeral processions are unknown. I am making all my plans to take up my residence in that country. This is not a dream, but a growing urge that flourishes in the breast of every sanctified soul.

*Retired Nazarene Elder, Wollaston, Mass.

No Water Wings

By Ruth Buckner*

"I can tell him how to swim in five minutes, but he will never swim until he lets go," remarked the swimming instructor after observing my husband's attempts to teach our five-year-old son to swim.

Isn't this a picture of our Nazarene people of today? We've been told how to be saved so many times, and yet so many seekers do not seem to be saved a day or two after the altar service is over. Do you think they ever really swam? Picture the altar scene—two young ladies kneeling side by side; in dress there is no major difference; in hair style much similarity; they both pray; they both cry and both are dealt with by the same people. After a short interval of prayer, crying, talking, singing, and silence, they nod their heads up and down, thus witnessing to the fact that they are saved. They then arise and both state upon request that they are saved from their sins, but—two days later only one still wears the sweet smile of victory; the other is sullen and unwilling to talk about the things of God. What is the difference? They both knew what it took to be saved but one swam and the other did not. I believe we are safe in a great majority of these cases in stating that the one girl never swam. She went through the motions, but when the time came to *let go and let God have His way*, she just continued the motions.

The cry of every altar worker's heart should be for the seekers to go deep; let's not let them quit too soon. Physical birth in hard cases takes more than one day of travail; should we be content only to labor an hour or two in spiritual birth? Our young people of today can do no differently from those of another decade or half-century ago; they must all face God squarely, determine His price, and then either accept or reject.

Let's not put too much emphasis on lack of faith being their stumbling block when all it really is, is a lack of being willing to let go and swim. Most first-time swimmers are elated over their new-found ability, and I believe new Christians will have some means of expression without too much persuasion when they've made it through the deep waters on their own.

The spiritual depth of our church will come from the swimmers; if we do not have good ones and permit those to pass who can only go a stroke or two, we will begin to be a church of shallow pools and in turn will attract only those interested in wading. May God help us to encourage our seekers to plunge in, let go, and build their spiritual selves by a complete surrender to the will of God. After the initial swim, may we be on hand to give added encouragement to the new convert for the longer swims ahead.

*Peoria, Arizona

The BIBLE Takes Over

By W. Everett Henry*

THE BIBLE took over in Madagascar in 1835. The first missionaries reached the island in 1818. Emphasis was immediately laid on putting the Scriptures into the language of the natives. In twelve years three thousand copies of the New Testament had been printed and distributed to the people. Superstition, idolatry, and immorality prevailed in the island, and the fact that the New Testament strongly condemned these things soon created a great stir.

But the printing presses were kept busy. By 1835, eighteen thousand New Testaments had been distributed, as well as some copies of the Psalms and other portions of the Old Testament. Preparations were well advanced toward the printing of the whole Bible. Two hundred of the natives had professed faith in Christ, and hundreds of others were seeking the truth and regularly attending the worship services.

Then the blow fell. The queen forbade the Christians to come together for worship. She ordered the return of all copies of the Scriptures to the missionaries. Finally she drove all the missionaries from the island. Before they left, in desperate haste seventy copies of the whole Bible were completed and left with the native Christians—only seventy.

These first oppressive orders by the queen were followed by bitter persecution of the Christians. Some were tortured to death, others burned at the stake. This terrible persecution continued for twenty-five years. It is estimated that ten thousand people suffered through these seemingly endless years.

But the churches were not destroyed. Without the missionaries, the Scriptures alone became the source of strength and guidance for the infant church. Those seventy copies of the whole Bible and other portions of the Sacred Writings were prized even above life itself. They were concealed in caves; they were buried in the earth; they were read secretly under the cloak of night; they were memorized and thus passed on from one to another. And as God had promised, His Word did not fail in that for which it was sent. Despite the bitter persecution the church grew.

Eight years after the persecuting queen died, the London Missionary Society found it had under its oversight 621 churches with a total membership of 10,000, and more than 150,000 others were in attendance at worship Sunday after Sunday. How splendidly the Bible had carried on!

Shortly after Haile Selassie I opened the door to missionary activity in Ethiopia, the Sudan Interior Mission made plans to reach two pagan tribes in the southern part of the country. These two tribes were neighbors and had a total

population of more than a million and one-half. The tribes spoke different languages not yet reduced to writing, were constantly warring with one another, and it was considered dangerous for any foreign missionary to venture among them.

After much difficulty, two teams of missionaries finally made a small beginning, one among the Kambatta and the other among the Wallamo. Progress was painfully slow. Gradually the people began to have confidence in the missionaries and to listen to their teaching. By 1936 about fifty converts had been gathered into three congregations, some schools had been established, and a small hospital built.

Then came the Italian invasion. In May of 1936 Mussolini proclaimed conquered Ethiopia the Fascist Empire of Abyssinia. The Lateran Treaty, an alliance between the fascists and the Vatican, permitted only the Roman Catholic church under the Italian flag, so the missionaries were forced out of Ethiopia. All escaped but two, who laid down their lives for the gospel.

Those few Christians, those few tiny, struggling churches were left with only a few copies of the Gospel of John in their own tongue and still fewer copies of the whole Bible in the official language of the government. Could they possibly carry on under the heel of the Roman government? Could such babes in Christ manage to survive such a period of awful testing—especially without any help or guidance from outside?

When missionaries were allowed to return seven years later, they expected at the best to find a few score believers. They were met by thousands! The Bible had taken over again. The few churches of seven years before had grown to nearly two hundred, and the number of believers to approximately twenty thousand. Fascist whips and bullets had only driven the believers closer to the Lord and out into ever-widening areas.

Men learned to read that they might study the Word of God. The few Bibles they had were laboriously and painstakingly copied. Scripture portions were committed to memory and thus passed on to others. With only the New Testament to guide them, they had worked out patterns of church government almost remarkably alike in both tribes. Each church was responsible,



*McMinnville, Oregon

not only for its local work, but also for its share of the missionary budget of the whole group. Among the leaders of the churches were farmers, district chiefs, ex-witch doctors, and even one notorious criminal.

Anxiously, these days, Christian people are asking, What is happening behind the bamboo curtain? Will the Christian groups of China be able to survive the Communist terror? Is it too much to hope that in China, also, the Bible will take over?

GOD'S BEAUTY

By W. E. Burd

*God in His power formed beautiful worlds
And swung them out into space:
The beauty of the heavens, the sun, moon, and
stars,
Each one stationed there in its place.*

*The beautiful earth was made by His hands,
With its valleys and high, lofty hills,
The flowers, the beautiful song of the birds,
And the music of laughing rills.*

*He must have loved beauty above all else,
For all around us beauty is rife;
But most pleasing of all in the sight of our God
Is the beauty of a Spirit-filled life.*

Seven Woes of Backsliding

By J. C. Collins*

THERE are three well-known ways we may attempt to solve the problem of backsliding. Like some, we may try to wrest the Scriptures to prove that backsliding is an impossibility. Or, like others, we may endeavor to lower the requirements of Christian discipleship in precept and practice until the backslider will feel "at home" in the midst of the church. The third way I mention is to admit that backsliding is a real problem; let the Scriptures be the continuing standard of faith and practice; cause our lives to meet the divine conditions through prayer and obedience in all things until this disease, a blight of the ages, may be healed. Restoring the backslider is a noble work of faith and love on the part of God's people (see Gal. 6:1-2).

1. When the backslider tramples underfoot the Blood of the everlasting covenant, he opens afresh the wounds of his Lord and Saviour. "Does Jesus care?" we sing to comfort the bereaved. "Oh, yes, He cares, I know He cares." No true Christian doubts this to be true. But, is Jesus untouched and unharmed when one of His little ones falls by the wayside? Certainly not.

*Pastor, Oakland City, Ind.

Might it not help if, before a child of God takes one step in the wrong direction, he should seriously consider what this wrong step will mean to his Saviour in terms of suffering?

2. The church also suffers when a member of the household of God casts away his confidence. Oh, that backsliders only knew the tears they have caused the church! "How many warm-overs did you have this time?" has been hurled at the church too many times already. Onlookers and outsiders say they cannot quite understand why it is that a person who seems to find such joy and victory at an altar of prayer can turn his back upon it all so soon. Is it any wonder that the devil puts so many stumbling blocks in the way of young converts? A fallen Christian is a terrible blow at the Church of Jesus Christ.

3. The tendency to backslide may become ingrained as an evil habit. All of us are creatures of habit. Every morning I must put my left shoe on first, that is, if I want the day to start right. Have you ever noticed a late-comer walk down the aisle to his favorite pew, and finding it already occupied, look as if to say, "What do you mean, sitting in my pew?" I knew a man once whom I believe had formed the habit of backsliding. Every revival would find him at the altar; we could always count on at least one seeker. We also came to expect him to hold out ten days to two weeks. Surrender to defeat will leave its mark until surrender and defeat can become the habit of life. The opposite is just as true too. "Each vict'ry will help you some other to win."

4. Backsliding undermines self-respect and confidence in one's self. It is a bitter experience to lose confidence in a cherished friend. It is still more bitter for a person to lose confidence in himself. Much of the long, drawn-out battle of the backslider at an altar of prayer is to regain confidence in himself. There is an "underconfidence" as well as an "overconfidence" that spells defeat. To make it through to heaven, a Christian must believe in himself.

5. Backsliding may cast a stumbling block before the saints. Why is it that we hear a deep sigh from that faithful, soul-burdened saint when someone goes to the altar again and again? I pray for two things relative to our problem at this point. One is that my own life will give no occasion for temptation to God's people, especially in this matter. Also, I pray that the patience of the saints will never become exhausted with those who find it difficult to become established. Victorious, stalwart Christians can be found today who once trod this wearisome path.

6. Backsliding is devastating to Christian influence. A good name and influence may be destroyed in a moment of folly. God can restore to His favor the moment right conditions are met, but a lifetime influence is not too easily regained. Man looks on the outside. This is why I should give much concern that my outward holiness conforms to my inward holiness. Others may fall if I fall. I may be restored, but those who

fall with me may be lost forever. A good name and a right influence over never-dying souls is too precious to sell for a mess of pottage.

7. A backslidden heart becomes possessed with the devil as it has never been before. Read carefully Matt. 12: 43-45 and II Pet. 2: 20-22. Perhaps these scriptures help explain why it is that most backsliders never come back. Where are all the people who have been at our altars? Many have been led away captive by the devil. God grant that we may look to the example of Abraham when he brought back Lot from captivity, to challenge and inspire our faith to go out in the strength of our Lord to bring back the wayward. Our God is able.

I confess to you, I fear backsliding as I would leprosy. I pray God that I shall never fall; but if I should, may I have the honesty to admit it, and the courage to return at once to my soul's rest at all costs. I want to face this problem of backsliding as Jesus looked at it, and ever have the same love and compassion with which He looked upon Peter. God grant that I may never abuse, neglect, or cease to strive to restore the backslider to his rightful place in the Father's love and mercy.

The Call of God

By Wilda Wylie

IT WILL always be a mystery why our great and powerful God should call man with all his sinfulness, or need man with all his weakness, to fulfill His divine purposes down here upon this war-torn, sin-wrecked world—but so it is.

The call is universal because we read, "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3: 9). The call comes to the lost, to the foolish, to all sinners, and to the spiritually ill.

The call is also to the individual. ". . . he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 11-12).

Specialized Christian service requires a broken heart and a contrite spirit because we can do nothing without the presence of God, and "the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34: 18). The world is full of broken hearts, but not of contrite spirits. Far too often Christ is not allowed to be the "Balm of Gilead" to the soul.

Also, the Lord requires certain peculiarities in His people; and to be thought peculiar is equivalent to being anathema to many who name the name of Christ as Saviour. The Lord's people are peculiar in that they are twice-bought and twice-born—twice-bought, once by His creative

power and once by His redemptive power; twice-born, once by natural birth and once by spiritual birth. Jesus says, "Except a man be born again, he cannot see the kingdom of God" (John 3: 3), much less give acceptable service to the King.

Again, the called of God is peculiar in that not only his mind and heart belong to God, but his body as well. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price" (I Cor. 6: 19-20)—the precious blood of Christ on Calvary. "Therefore glorify God in your body and in your spirit, which are God's."

The words of the hymn, "I am happy in the service of the King," can be a definite reality, but are they? Just to know that "all things work together for good to them that love God, to them who are the called according to his purpose," (Rom. 8: 28) brings peace and quiet poise amid the feverish turmoil of our day. Just "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ," (Phil. 1: 6) gives stability of mind, heart, and purpose when the enemy's accusations of unworthiness and inability flood the soul. Christ is our great Qualifier for service. "I will make you to become . . .," says our Lord. All He needs is first a willing mind and then a heart and life emptied of self and personal ambitions.

Obedience to our Lord's commands in word and deed is the divine prescription for personal happiness, and who of us does not wish to be happy?

"If ye know these things," says Jesus, "happy are ye if ye do them" (John 13: 17).

TESTIMONY

By Grace Noll Crowell

*The Psalmist lifted his voice on the air,
Ready his Lord God to extol:
"Come and hear, and I will declare
What He hath done for my soul."*

*A testimony to ring out clear
As long as the Word of God shall last,
Which will be forever—"O men, draw near,"
A voice sounds out of the past.*

*And shall we not join the singer of old
In praise of the Lord for His staying power
That has held us before, and that still will hold
Through every darkened hour?*

*Surely it pleases our God when we
Declare His goodness from sun to sun.
Let us cry out, that men may see
And hear what the Lord hath done.*

IN MYSTERIOUS WAYS

By Pearl Burnside McKinney

Doubt not that the Master will answer your prayer,

*When to His blest throne you would raise
Some poor, needy soul, who is missing the goal;
God moves in mysterious ways.*

*Our God will not force any soul to be saved,
Not though the whole world for him prays;
But woo him He will, with a voice that is still.
God moves in mysterious ways.*

*Your prayer He will answer with wisdom divine.
Include in it something of praise;
Then haste to pursue any task you can do.
God moves in mysterious ways.*

Dehydrated Religion

By R. C. Boynton*

THERE is a type of religious experience which we find too much in evidence today—a dehydrated, powder-dry, lifeless, spiritless kind, lacking in genuine, spontaneous overflow and blessing. The reason is that Satan has a dehydration plant. He is doing a tremendous business these days. He tries especially hard to persuade saints of God, ministers and laymen alike, to tour his plant. Don't do it; he will put you in the process! The process of dehydration is one by which the moisture is extracted from a food so that it is left dry, and thus it can be preserved. This is done by exerting great pressure. In the devil's plant he uses the pressures of problems, burdens, needless worries and cares, intricacies of building programs, trying experiences in life, busy schedules, hurried prayer, and the like to drain the dew of the Holy Spirit's presence from the life and heart of the child of God and leave him dry and blessingless.

Biologically it is a certain something called turgid pressure (the moisture pressure from within against the cell walls) which makes lettuce crisp and delicious, tomatoes full and tantalizing, and makes the orange abound with juice. Without this hydrostatic pressure these fruits become wilted, limp, and tasteless. My experience overseas proved to me that dehydrated foods were far from a pleasing substitute for the real thing, fresh from God's vines.

And yet, spiritually, I wonder how many are in the devil's dehydration plant, or worse yet, how many have already become a finished product, "preserved," but tasteless, dry, and barren, and lacking in that distinctive flavor of the second-blessing experience. How many are wilted and limp from life's demands; how many

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are there whose glowing experience has evaporated, who are withering in the heat of the noon-day sun?

There is a noticeable loss of the old-fashioned overflow. I am not thinking of fleshly, fanatical foolishness—but genuine, spontaneous, joyfully exuberant victory—contagious and precious to all. That was the thing in the beginning which gripped my heart with a desire for holiness. When that precious, godly, holy-living little saint of God used to kick up her heel and say, "I wish you had what I've got," my heart would do a double somersault toward the blessing and cry out, "O Lord, that's just what I want!" And best of all, she lived straight, too.

This early morning hour, I have been soaking in the heavenly moisture of the Holy Spirit's all-pervading presence. I have felt my spiritual turgid pressure rising. What blessing, what enjoyment there is to life! There is a holy radiance, a warm, vibrant atmosphere, a satisfying portion, a bright and blessed optimism, a faith that makes us feel like running through a troop and leaping over a wall when we wait before Him. Was this not the concern of our early founder, who cried, "Keep the glory down!?" It's the glory, pure, holy, enthusiastic, and radiant, which will attract and bless. Yes, and it was the Master who said, "He that believeth on me . . . out of his belly shall flow rivers of living water" (John 7:38).

We Must Go Down to Go Up

By Mont Hurst*

THE SIMPLICITY of genuine salvation and living faith and their tremendous benefits are illustrated in so many ways that the Christian is always in danger of losing the perfect application of them. A seed must first be planted down in the earth before it can grow upward. Flowing springs come up from beneath the surface of the ground. Drillers dig down to cause oil to come up. And we must constantly go down on our knees before we can get our souls and hearts up into the realm of God's presence. *We must go down to go up.* Jesus had to come down to earth before He could die on the cross, be resurrected, and ascend into heaven. Limited results in prayer are caused by unfulfilled responsibilities to God.

Today the world is seething with unrest, turmoil, and uncertainty. Men stand on the horizon of time and try to gaze through the clouds into the future. Their perspective is all out of focus. Dr. David M. Dawson rightly said, "If the world is ever to again get on its feet the church [Christians] will have to again get on its knees." As we scurry about in the rapidly maturing fourth watch, it is so very evident that there is a definite lack of power in the bulk of so-called Christianity,

*Dallas, Texas

and in far too many people who are called Christians.

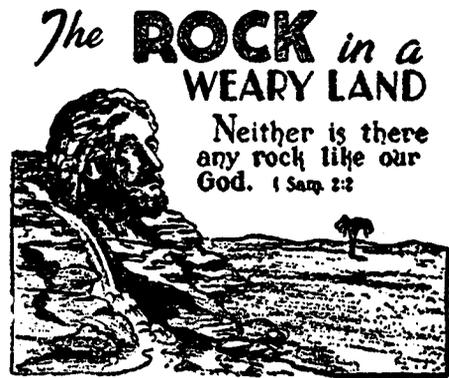
Those believers who were first called Christians at Antioch knew what it was to go down daily on their knees in order to go up into the very presence of Almighty God. The disciples were already fervent in their preaching and missionary work and their daily supply of power came from much prayer. They had learned of the means whereby Jesus had such great power. They knew of the great value of His hours of meditation and prayer, alone in the forests and on the mountaintops. They knew that, if He had to get down on His knees in order to go up for power and direction, they must also emulate Him.

What would transpire if all professing Christians in this land of ours should spend one hour out of each twenty-four in earnest prayer on bended knees? Have you ever tried praying for one hour by the clock? Too many of us think we devote sufficient time for prayer each day, but to get a faint idea of how Jesus and those early Christians prayed, just time yourself in prayer for one hour. It will seem like an eternity! But you will experience such a revelation as to what sustained prayer is that the period will become a blessed milestone in your march up Zion's hill.

Prayer on bended knees is one of the signs of humility. God will not heal our land until we humble ourselves. He says in II Chron. 7:14: "If my people, which are called by my name [Christians], shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." If only the professed Christians of this nation would believe those forty words, the world would be won to Christ shortly! Think of the power of united prayer by all as prescribed in the above passage.

America must go down on her knees before she can go up out of the mire in which she is presently floundering around. God has all these hundreds of years provided the simple remedy for personal and national ills. So far, aside from the remnant of genuine, steadfast, praying believers, America has gone on ignoring God's way, devising other man-made plans, the so-called brotherhood-of-man activities, the false fatherhood-of-God program, social action, recreation, good works, and allowing sin to run rampant.

America has faith in her greatness, her accomplishments, her great institutions, her power, her wealth, and her resources. But transcending all these, America must have faith in God. The only way it can be had is to go down on her knees. After that, she shall go up to the heights established by our founding fathers, whose main purpose in life was to worship God and proclaim the gospel as given by Jesus Christ of Nazareth, the Man who went down into the depths of hell in order that true Christians might go up to the place He has prepared for those who love Him.



For Peace of Mind

By Mike Courtney*

As I WAS driving into a certain city recently, I was confronted with a signboard which read, "For peace of mind investigate the _____ religion." An imposing sign indeed! That sign started me thinking about peace of mind and some of its meaning.

While we Nazarenes would not agree with the advertisement of the sign, we do believe in one's having peace of mind. The question naturally follows: How may we have peace of mind and what are its results?

Tranquillity of soul certainly cannot be found by drowning oneself in sin and evil. There is no rest for those who live in sin. Peace cannot come by relying upon one's own righteousness, for our righteousness is as filthy rags in the sight of God. Rest will be ours when we cease to war against the will of God. It is the will of God that we be saved and sanctified. When we come to the end of ourselves and surrender to God, peace of mind will be ours. Again, peace may be ours when we determine in our hearts to be what God wants us to be. Quiet calmness always comes to the completely surrendered heart.

What are the results of this peace of mind? Inwardly, this rest produces a serene dependence upon the power and providence of God. As one said, "I have trembled on the Rock many times, but I have never felt the Rock tremble." Knowing that our God is able to deliver in every circumstance of life should be a staff and stay for every true Christian.

Outwardly, this tranquillity of soul should be a guiding force for others. Associating closely with one who lost his sight in war, I have been inspired and convicted by a peace and confidence which this friend has demonstrated time and time again. His assurance of God's direction leads me to say that inward peace should guide and direct others to the Fountain of Peace.

Yes, for peace of mind consult the Psychiatrist of the skies, the Prince of Peace, Jesus Christ, the Son of God.

*Pastor, Cleburne, Texas

A DARING ROBBERY

By Clyde W. Rather*

Will a man rob God? Yet ye have robbed me (Mal. 3:8).

CAUGHT and charged in the very act! Yet I stammer my defense: "Wherein have we robbed thee?" "In tithes and offerings."

Man might withhold from his fellow man that which was his right, and it not be considered a very strange thing. But for a man to rob God, the prophet seems to imply, is one of the most atrocious of crimes. And yet how prevalent is this sin, even on the part of multitudes of professing Christians; and how careless, indifferent, and selfish they are in reference to it!

"Yet ye have robbed me." By the way the verdict is rendered, I know that my light-fingered lifting of the little things which belong to Him indicates a more grievous crime. For if I rob Him of my thoughts, my worship, my testimony, my love, my life, I can do no other than rob Him of the gifts that might multiply the effectiveness of these things by scattering them abroad in many ways to the uttermost parts of the earth.

Tithes and offerings given to His cause are but a symbol of my life already given. Gifts withheld, niggardly offerings, often tell of the deeper withholding of my life, which, if given to the full, could be only a part payment on an unpayable debt.

If the "windows of heaven" were locked to God's ancient people because of this sin, how much more will He refuse to pour out a blessing upon the church in this age which is guilty of the same, only under so much greater light! Beloved, we hold the key to the windows of heaven—better produce the key and have the windows opened, and the sentence suspended.

*Pastor, El Centro, Calif.

Keep Holding the Ropes

By F. W. Davis

*Millions are dying and sinking in sin;
The tide is rising so high—
Hopes have vanished with courage all gone,
While clouds o'ershadow their sky.
But, oh, if we will keep holding the ropes
And pulling on heaven in prayer,
Someone may rise from the tide of distress,
And a soul be saved from despair.*

*A friend you love, who lives at your door,
May be drifting too far from the light—
To be lost forever, in the regions of hell,
And sink in eternity's night.
Keep holding the ropes, and trusting in God,
For the life and salvation of men.
He'll never forsake us, or turn from our prayers,
And His truth shall endure to the end.*

Red Deer, Alberta, Canada, Camp Meeting

IT WAS my privilege in July to be one of the workers in the Canada West District camp meeting at Red Deer, Alberta, Canada. More important than anything else about this camp meeting is the fact that God met with us. After the first night there were seekers and happy finders in every night service. Also, there were those who were definitely helped in several of the morning preaching services. A holiness camp meeting isn't a camp meeting unless people get saved and sanctified.

Rev. Gene Phillips, superintendent of the Iowa District, and the writer were the preachers in this camp meeting. God honored the ministry of Brother Phillips as he earnestly preached the old-time gospel of holiness. Mrs. Phillips and Ronnie, their youngest son, were with Brother Phillips.

The attendance at the camp meeting was excellent. The people were there, and it was a joy to preach to them. The Canadian Nazarenes make good listeners. They like to hear the old-time gospel preached and sung.

Professor Paul Qualls had charge of the singing. He certainly won his way into the hearts of us all. His singing made an unusual contribution to the camp meeting. He was ably assisted in this work by his wife at the piano and Mrs. Donald R. Keith at the organ. Professor Roger Taylor, head of the music department of Canadian Nazarene College, directed the special singing of the choir. His work in this field was A-1 and especially blessed of the Lord.

The Canada West District is large in the territory it covers. Therefore, it can't bring its people together very often. Due to this fact, they combine the camp meeting with several other district gatherings. I arrived in Red Deer on Friday and was there for the closing session of the annual district assembly. General Superintendent Hardy C. Powers was presiding, and it was a pleasure to get to be with him again. On Saturday the district N.Y.P.S. had its yearly meeting. The president of this organization, Rev. Dwayne W. Hildie, pastor of our First Church at Edmonton, had charge of its meetings. The writer spoke to this group in the morning, and also had the privilege of attending its banquet in the dining hall of Canadian Nazarene College.

The first service of the camp meeting was on Friday night. On Sunday afternoon there was a home-mission rally under the direction of Dr. Edward Lawlor, the district superintendent. Monday the District Nazarene Foreign Missionary Society, under the leadership of Mrs. Edward Lawlor, had its annual meeting. This group had charge of the morning and afternoon services of the camp meeting on Monday, and Miss Joyce Blair was the special speaker. Dr. Erwin G. Benson was present during the camp meeting and taught two classes in Christian Service Training each day. It was great to have Dr. and Mrs. Benson on the grounds and in the services, as well

as to have Dr. Benson's teaching. With the young people's meeting each evening, conducted several times by the Musical Mickels, the children's services twice a day under the direction of Rev. and Mrs. Ted Parrott, and all of the other activities, you can see that we had a full program.

Dr. Edward Lawlor, superintendent of the Canada West District of the Church of the Nazarene, had general charge of all of the activities. To him more than to any other human instrumentality goes the credit for the success of the camp meeting. He is one of the most dynamic leaders in our church and gives himself unstintingly to the task which God and the church have set before him. He was ably assisted by Rev. George MacDonald, pastor of our church in Red Deer, president of the camp-meeting board, and camp manager.

I know of no place where the workers are taken better care of than they are at the Red Deer camp meeting. They slept, fed, and paid us well!

Canadian Nazarene College is located in Red Deer, and it was my privilege to see President and Mrs. Arnold Airhart, Professor and Mrs. Bernard Seaman, and Professor and Mrs. Leo Steininger again. During the camp meeting, I also met many others whom I had known before, among them Dr. Charles E. Thomson, one of the pioneers of our work in Canada; Dr. Oscar F. Reed, pastor of First Church of the Nazarene in Calgary; and Rev. and Mrs. Dwight L. Deeks, of Toronto, Ontario. Mr. Deeks, manager of the branch store of the Nazarene Publishing House in Toronto, had charge of the bookstore for the camp meeting.

The weather was ideal; the nights were quite cool and the days were just right—not too hot or cold. It was a delight to spend two weeks on air-conditioned trains or in Canada while the temperature in Kansas City was anywhere from 100 to 112 degrees. This was one of the worst two weeks from the standpoint of heat that Kansas City ever has had.—THE EDITOR.

FOREIGN MISSIONS

Change of Address

Rev. and Mrs. Ernest Eades have moved to Caixa Postal 5, Praia, Cape Verde Islands. Please use this for their mailing address.

Prayer Requests

"We know that you will pray with us that the visa may be granted and that we may find our place of service in Mozambique. We would appreciate it if you would ask the people to pray definitely about this matter."—Clifford Church, Portugal.

(Editor's note: Rev. and Mrs. Clifford Church are now in Portugal, at Estrada Nacional 38-1°, Carcavelos, Portugal, where they will be studying the Portuguese language for a time before returning to Africa. They want us to join them in prayer that their visas to Portuguese East Africa will be granted to them.)

Please pray for Rev. Adrian Rosa, in the Philippines, who is suffering from overstrain and is much in need of God's touch upon his body.

At Witbank

A while ago I wrote to ask for prayer for our tent meetings here at Witbank. The dear Lord truly gave us a wonderful time of blessing. Brother Hetrick gave the Word with power day by day and souls found blessing. I think every afternoon there were from 250 to 300 young people and children even through pouring rain.

REMISS REHFELDT Secretary

They sat listening attentively to the Word of God, and then came again in the evening. We had a short service for them before the adult service. After their service the young folk went home so quietly that the service which followed was hushed with the presence of God. We pray that many souls will be the outcome of these services.

Already we are having more at our Sunday school on Sunday mornings and our Wednesday afternoon children's service.

The work around the Witbank area is extensive and growing. We feel sometimes very small for the great work that must be done. Pray that the Lord will call more native workers for this corner of His vineyard.

Tomorrow we go out to have a service in a wee house where we have between twenty and thirty children and about fifteen grownups and hardly room to stand if all of them come.

So we go on sowing beside all waters with the promise that we shall reap if we faint not.

Last Sunday at Middleburg two young folk came out for prayer—a young man and his young lady. It was good to see both wanting to go on with God. The Amandabele woman who came out and brought her charms and bracelets is continuing with God. Her husband is drinking heavily and we need to pray especially for him. Many of our Christian women have a real battle for Christ in their homes. Of late, young boys and girls are taking it into their heads to run away from home. How the enemy fights! We do thank God that He is able and does answer prayer.

Pray with us for revival both among the natives, the colored folk, and the Europeans. Here in Africa as in every country, men and women need Jesus.—IRENE HAPGOOD STRICKLAND, Transvaal, Africa.

FAITH IN TRIAL

*Father, I come to Thee today
In Jesus' precious name.
Help me unceasingly to pray,
And Thy great Word proclaim.*

*I claim Christ's conquest on the Cross
Subduing Satan's power,
That Thy cause may not suffer loss
In this dark, trying hour.*

*Thou art my Refuge and my Strength;
From Satan's power defend;
Throughout this conflict's breadth and
length
On Thee I do depend.*

*My way to Thee I do commit,
Claiming Thy promise still
That, as I constantly submit,
Thou wilt Thy plan fulfill.*

—M. E. H.

*Follow peace with all men, and
holiness, without which no man shall
see the Lord (Heb. 12:14).*

THERE was a fire in a shabby, neglected flat building in a crowded section of Chicago; five families were living in the space intended for three. When Squad 3—one of the nation's busiest fire companies—arrived, the flames blocked both front and rear stairways. A woman with an infant in her arms cried out that there were three of her children in the third-floor flat. Redheaded Johnny Windle, thirty-one years of age, entered a third-floor window from which black smoke was pouring. He was unable to see, there was no sound from the children, and the only way he could find them was by touch. At last the six-year-old girl was located, carried to the window, and handed to another fireman on the ladder. Johnny gasped for a little fresh air, went back into the room, and reached a two-year-old boy. He was almost past going longer, and he faced a more difficult task than before, but he went back for the third child, who was on the floor by her crib. The fireman got the third and last child to the window, handed her to the fireman on the ladder, and then had to be helped down the ladder himself. However, he soon recovered and did his part in putting out the fire. The children were given hospital treatment, and before long they were back to normal.

Johnny Windle was a peacetime hero. He rescued three children from a smoking inferno at the risk of his own life. He did it because it was part of his duty, a part of his life; he had been trained to do that kind of work, and it was only a matter of habit for him to go into the flat and bring those children to safety.

But more important than bringing these children from a burning building is answering the call to "Rescue the Perishing"—those who are on the brink of hell. Jesus died to make their rescue possible. He gave His all in order to place them within reach of heaven, but He needs my help and yours to actually bring them out of the fire.

Rescue the perishing; duty demands it.

Strength for thy labor the Lord will provide.

Back to the narrow way patiently win them;

Tell the poor wand'rer a Saviour has died.

Rescue the perishing; care for the dying.

Jesus is merciful; Jesus will save.

We must reach out through our prayers, through our invitations, our calls, and our tears to snatch the wicked as brands from the burning.

"It's Old—It's No Good"?

TWENTY or twenty-five years ago there was a very evident tendency toward doing away with the recognized terminology in religion. People didn't want to talk any more about sin, forgiveness, conversion, the new birth, or sanctification. Those terms, they said, were old and

threadbare, no good; they should be thrown out. They began to introduce a lot of new terms, more psychological than theological. They felt sure, they told us in the classroom, that they would revolutionize the world; all they needed to bring on a great revival, to make all men accept Christianity, was a new set of terms.

Strange as it may seem, within the last ten years there has been a definite change in that tendency. Quite a few theologians have awakened to the fact that they didn't create a heaven on earth by throwing overboard all of the old terminology. They found out that their new words didn't have the "magic" they thought they would have. We should always remember that a term is not to be judged of no value just because it is old; we should also remember that the old is not necessarily sinful. It is easy for the young to discard the ways of the old and to see them as fruitless and meaningless.

What I have said about religious terminology will also apply, as I have somewhat indicated, to the whole field of religion. Take methods, for instance. There are those who would get rid of them just because they are old. Their age makes them ineffective and sinful. The mourners' bench, some will tell us, has served its day; but there are plenty of us who still doubt that this is the case. Sometimes they tell us that we can't do home-mission work as we used to. Well, I am not a specialist in home-mission work—far from it, and I'm inclined to think that times have changed in some respects in this connection; but I wouldn't want to say there are not exceptions to the rule, even here. Let's be sure if we banish a method that we do it on the basis of a lack of real value, not on the basis of its age. We are not on the right track when we say, "It's old, therefore it's no good or sinful."

"It's New—It's No Good"?

PERHAPS worse than the tendency to affirm that a thing's sinful because it is old is the inclination to declare that it is no good or sinful because it's new. Oftentimes the old are more intolerant toward the new than the young are toward the old. We who are older must remember that just because a thing is new it need not be worthless or sinful. In my lifetime—and I'm not as old as a lot of people—there have been tremendous changes. My childhood days go back to the wood cookstove, the kerosene lamp, the horse and buggy, the phoneless home, and any number of two or three dozen other inventions which have come in since the beginning of this century; and I think I can safely say that not one of these in-

ventions has been accepted at first by all the people. There have always been those among the older folks who said, "This is worthless," or maybe even more than that, they said, "It is wrong." They have associated worthlessness and wrongness with newness. But let me say again, as I said above, that a thing isn't worthless or wrong just because it is old, and neither is it worthless or wrong just because it is new.

Here and there you will find those in the different occupations who still refuse to keep step with progress and try to compete with a world filled with inventions by using old-fashioned methods and machinery. These instances are exceptional, but still they are with us. What's the trouble? These people just refuse to admit that the new ever can be better than the old, in any sense. I would say that the most successful person today in any line of human activity is the person who refuses to bow down and worship either the old or the new, who recognizes that there may be good in that which is old, or there may be bad; likewise he recognizes there may be good in that which is new, or there may be bad. Such a person faces the situation as it is, does his best to make the changes that ought to be made, and does it without complaint, without being foolish, and at the same time refuses to make changes that should not be made.

In the ultimate sense, God is not only the God of the old, neither is He merely the God of the new; He is the God of both the old and the new. He is the God who believes in holding on to that which has value, however old it may be, and also the God who believes that there must be progress among men. He himself does not make progress, but His creatures do, and that fact must be recognized among them. Once again, then, I say, my friend, please remember that a thing, method, or term, is not worthless or sinful just because it is old; neither is it worthless or sinful just because it's new. The radio, automobile, and telephone, for instance, increase man's possibilities for evil; they also increase his potentialities for good. They are merely instruments, and may be used either to forward that which is sinful or that which is righteous and holy.

Nevertheless, there have been those, good people, older people, who, when these inventions first appeared, absolutely refused to admit that they could serve any good purpose. If they lived long enough, they had to change their minds; some of them, however, didn't live long enough.

There will be those among our older people who will not like this kind of talk, but we must face the facts whether we like them or not. On the other side of the picture, there are young people who need to remember that moral princi-

ples never change, right and wrong are eternal, as eternal as God himself. Those who think they can deal in a fast and loose way with the great moral principles of the Bible, the great rights and wrongs of God, just because they are old are misled by the worst kind of delusion that can ever come to a person. Even though there is much change in the world, we must remember that there are some realms of life, of being and existence, in which there is no change. God is immutable, and His truth is immutable, and His righteousness is immutable. These facts I must recognize above everything else.

Again, I would emphasize the fact mentioned above, that a thing, a method, or a term, is not of value, or even sinful or evil, because it is old. Certainly, principles are not in that category; they do not change. Likewise, changes in methods, terminology, and changes brought about by this wonderful era of progress—even though they do open avenues for sin such as the world never has known before—are not many of them wrong in themselves. However old we may be, we ought to have judgment enough to recognize this fact and not be like those who, across the years, have steadily rejected an invention, or work of progress, and the blessings which would have come with it. Thus they forced God to wait until a new generation grew up before He could mete out to mankind the blessings scheduled to come to them through those new inventions. Let's keep our eyes open, our minds active, our hearts clean, and refuse to let the devil get us out of touch with the values of the past or the achievements of the present.

"One Small Candle"

A FEW DAYS ago I heard a speaker make this statement: "All the darkness in the world cannot hide the light of one small candle." In other words, the wrong, however prevalent it may be, cannot keep the smallest bit of righteousness from having its influence. Jesus said, "A city that is set on an hill cannot be hid." In that statement He was not so much emphasizing the fact that righteousness must have a favored position in order to be felt or seen, but rather that it has only to exist in order to be influential. Light that is in a deep valley, surrounded by precipitous mountains, cannot be hid, for "all the darkness in the world cannot hide the light of one small candle."

You may say, "I'm not much of a light for Jesus, I have but little candle power, my talents are few and far between." I beg you not to be discouraged. Bear in mind the fact that it doesn't matter how filled with sin your community may be, if you are really lighted up of Heaven, your light—however small it may be—will tell for Christ. "A city that is set on an hill cannot be hid"; a city that is set in a valley cannot be hid; a city that is enshrouded in dense darkness can-

not be hid; a city that seemingly is small and insignificant cannot be hid. The word "city" stands for light, for Jesus began this message with these words, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14). Don't let anyone despise your littleness; if it is a littleness that is lighted up of Heaven, it will count for something in this dark world of sin. Don't let anyone disparage your few talents, for if those talents are dedicated to Christ, they will have value in spite of everything.

The small boy with his lunch—five loaves and two fishes—fed a multitude when those tiny loaves and fishes were touched by the hand of

the Master. Don't be weary in well-doing, for "in due season we shall reap, if we faint not." "A city that is set on an hill cannot be hid." "All the darkness in the world cannot hide the light of one small candle."

Most of us are one- or two-talent people, and not possessors of five talents; the candle power of our lights for Christ is not large. But if we do not bury the one or two talents, they will count for Christ. YOU can bury your talent, but all the darkness in the world can't bury it. All the sin in the world can't put your candle under a bushel if you determine to keep it on a candlestick!

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. Did God multiply the food that Noah took into the ark to last over one year?

A. No. The ark was large enough to provide storage for the necessary food for all of the creatures that were in it. The *International Standard Bible Encyclopaedia* says of the ark: "But calculations show that the structure described contained a space of about 3,500,000 cubic feet, and that after storing food enough to support several thousand pairs of animals, of the average size, on an ocean voyage a year, there would remain more than 50 cubic feet of space for each pair."

Q. Please explain Exod. 9:16, which reads as follows: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

A. This verse taken by itself is easily misunderstood. Let's begin back with the thirteenth verse: "And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For by now I could have stretched forth my hand and have smitten thee and thy people with pestilence; and thou wouldst have been cut off from the earth. But I did not do this, for I have raised thee up in order to show in thee my power; and that my name may be declared throughout all the earth." The last two verses in this quotation, the fifteenth and sixteenth, I have changed in order to give more clearly

the true meaning of the original Hebrew in which they were written. I make this change on the authority of more than one Bible scholar. Still, you may ask, "Wasn't that cruel on God's part just to keep a man alive for the purpose of manifesting His glory?" No, for as someone has said, God thereby only overruled the consequences of human sin in order to promote His holy purposes. Pharaoh's sins would have brought destruction upon himself before they did if God had not stepped in and prevented it. But God did this very thing in order that His name might be honored and glorified.

Q. Someone has said that the year of the Old Testament times was shorter than the New Testament or present-day year. How would you answer this?

A. Even present-day conservative Bible scholars do not agree on the chronology of the Old Testament. There are several views as to it—one of them being that the year as it was understood then was shorter than it is today. However, such a view has so many difficulties that it has but little if any value to think of the Old Testament year in this way.

Q. Is a deaconess in any way qualified to preach?

A. Certainly not, in any official way. The work of the deaconess is outlined in paragraph 92 on pages 66 and 67 of our 1952 *Manual*. Nothing is said there about preaching.

Q. I regret your praise of the poem "Trees" in the article "Night's Candles Are Burned Out," which appeared in the HERALD OF HOLINESS some time ago. The failure of this poem to give God credit for man's work, such as poems, is repugnant to me. Do you agree? Please answer in the paper.

A. I answer your question both yes and no. Of course God is the Creator and Sustainer of men, and what they do should in that sense be credited to Him. Someone has well said that when a man makes a corn crop God does 95 per cent of the work and man only 5 per cent. The same might be said from one viewpoint of anything man does. If he writes a poem, God surely has a part in it. Nevertheless, there are many things which God can do which man cannot do, even with God's assistance. Man is a creator by virtue of the gifts which God has bestowed upon him, but God is a greater Creator than man can ever be. The man who wrote the poem about trees, to which I referred in my article, was only trying to emphasize the greatness of God when compared with him or any other man. This is a truth which all of us need to remember.

Read THE BIBLE through
THIS YEAR

When we are tempted by the power of possessions, let us remember the Biblical injunction, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"
—DEAN H. WESSELS.

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ROY F. SMEE, Secretary

area. A parsonage has been purchased in which services will be held temporarily. Rev. Donald Arey has been appointed pastor. The district N.Y.P.S. has contributed \$1,500.00 towards this new church, which is one of the brightest home-mission projects ever launched on the Arizona District.

District Superintendent Victor E. Gray has organized new churches at Fall Creek Falls and Oneida, Tennessee. Ten churches have been organized this quadrennium on the East Tennessee District.

District Superintendent Gene E. Phillips organized a new church at Council Bluffs, Iowa, on July 26 with twenty-four charter members. Lots are being purchased in a good location and \$1,800.00 was raised the night the church was organized. This is one of the best prospects on the Iowa District in recent years.

District Superintendent L. T. Wells organized a new church in Lexington, Kentucky, on July 11 with forty-one charter members, following a three weeks' home-mission meeting by Rev. C. E. and Naomi McCracken. Brother McCracken has been appointed pastor and the congregation has secured a good lot and is planning to build in the near future. This is the eighth new church on the Kentucky District this quadrennium.

District Superintendent Elbert Dodd has organized two new churches on the Louisiana District. Trinity Church in South Shreveport was organized July 18 with twenty-four charter members. Rev. E. J. Crane is the pastor.

The second church is the Wheeler Community Church near Montgomery, Alabama. Rev. Melton Stewart has been appointed pastor. There are seven new churches on the Louisiana District since the General Assembly.

NEW CHURCHES

The Totem Park Church in Fairbanks, Alaska, was organized by Dr. Hardy C. Powers during the district assembly. This church, in a growing residential section near the University of Alaska, was sponsored by the churches of the district and particularly by our First Church in Fairbanks, which is the mother church of the entire district. Rev. Robert W. Sheppard, pastor of First Church in

Fairbanks, assisted the new church in securing a fine chapel and adequate parsonage and provided a nucleus for the charter membership of the church. Rev. Charles Powers, nephew of Dr. Powers, will be the pastor of this new church. This is the third new church in Alaska this quadrennium.

On July 11, District Superintendent M. L. Mann organized the Phoenix Belmont Church in a new residential

that like others He, too, had failed and this was "the third day since these things were done." They thought it was tragedy, and it was. But it was also triumph, life's supreme triumph. For He was the *Coming One!*

He was coming in the manger while the angels sang. He was coming through the Garden with His sweat
(Concluded on page 17)

THE COMING ONE

By R. W. Jackson*

THE WORLD has had its great ones, its men of literary genius and its men of rising political power. But, like all mortals, our *coming* men were found to be *going* men. They arose

*Pastor, Eastside Church, Walla Walla, Wash.

for a little season and then faded away like a falling meteor in the sky.

We read in Luke 7:19: "Art thou he that should come [Gr.—the coming man]? or look we for another?" Who then was this Coming One that John would question? It was Jesus! But after a few days more John's head was on the charger and Jesus was in the tomb. Despairing disciples thought

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for September 5: The Christian and His Work

Scripture: Col. 3:23-24; I Thess. 4:10b-11; II Thess. 3:6-13
(Printed: same)

GOLDEN TEXT: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men (Col. 3:23).*

There are some jobs in life which by their very nature and association are incompatible with Christian living. No self-protecting rationalization will permit a Christian conscience to contribute to that which is morally destructive. Apart from the above exception there is no more fruitful field of service than right on the job. It is true that some tasks are more productive in service than others, hence more desirable; nevertheless, there is a true service to render for Christ in each of our selected spheres.

"Whatsoever ye do, do it heartily, as to the Lord." We are dedicated with burning hearts to bring Christ to the world. This does not suggest that we are to become religious nuisances, parading our virtues and denouncing our fellow workers' vices. Motivated by the love of God, we are to shed the light of the gospel through the guidance of the Spirit of Truth. There is

no better approach than the one paved by careful industry. A slovenly, careless, indifferent, or lazy workman is an affront to the cause of Christ; better if his religious claims are never known!

The choosing of a vocation calls for careful thought and prayer; for once determined, whether by necessity or choice, God's servant becomes a missionary in school, business, government, labor, professions, or writing fields. He is inspired with the knowledge that the Saviour can help him to bring about the kingdom of Christ in that area. Anyone who is fired with a Christlike purpose and studies to show himself approved of God will discover ways and means to bring this about. Here are a few simple suggestions: first, love people, for the meanest man wants to be loved. Second, help them, either directly or indirectly. Third, pray for them and their families. Fourth, be friendly, for many a soul has been won to Christ simply out of human kindness; invite them to your home and then

to your church. There are obstacles, but Christian love has the faculty of finding the way through.

Remember at all times that we have "another vocation." We are in the world to bear witness of the Truth. We must keep humble and free from pretending to be what we are not. There is no substitute for consistency and uprightness.

In our major heart's desire for a revival we must enter into the ministry of work and bring a new effectiveness to a largely unexploited field—namely, the ministry of lay men and women. There is within reach of each a field that is ripe already to harvest. Our most priceless blessing in this world is the sanctifying friendship of Jesus; the chief occupation of our life ought to be showing others how to be Christ's friends. Lord, increase our workmanship until we become experts in witnessing for Thee.

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The Young People's Society

Inspiration and Blessing

AS WE consider the important matter of just how we shall conduct the N.Y.P.S. services and as we talk frequently in terms of "training" as over against "entertainment," it is important that we do not lose the spontaneous inspiration and sense of divine blessing which has so frequently characterized our services in the past. Our N.Y.P.S. has majored on an informal service in which there has been a maximum of singing and ample time for testimonies and praise. The type of service which centers on devotional themes is conducive to blessing and inspiration.

We must not lose this emphasis in our meetings. True, there will be perhaps less of it than in the past, as we center our attention on training for service. However, we must plan to maintain the maximum of inspiration at the same time we are pursuing a purposeful course of training, study, drill, and service.

But, from experience, we are made to believe that young people are inspired while they are doing, as much as when they are merely listening, if not more. There will be blessing and inspiration as they go out to hold evangelistic services or busy them-

L. J. DU BOIS, Secretary

selves in the visitation band in the local church. Then, when ample opportunity is given for the devotional emphasis in the regular meetings, a fine, balanced type of Christian life should result.

We must not err into believing that knowledge, standing alone, is the highest level of Christian education. Frequently, the key to a particular problem relating to Christian life or service comes, not when the facts are being poured out, but when the Holy Spirit moves upon the hearts of the believers. Spiritual truth needs foundation in fact and data, but it also needs to be

fired in the crucible of holy enthusiasm and blessing to be effective.

Let us not seek for less blessing and inspiration. Let us rather pray more

and expect more, so that in truth our meetings will ring again and again with the voices of praise and be melted with the tears of spiritual blessing. Let

us not be content unless we "get the glory down," so that our youth can know what it is to sense the presence of God.

NEWS of the Churches



Necedah, Wisconsin—Our church recently had a revival with Evangelist John W. Harrold. His messages were clear and earnest, unctonized by the Holy Spirit and used of God. There was a good attendance each night, and many people were helped—those of our own church and some also from the neighboring churches of Mauston and Nekoosa. We give God the praise.—Willis T. Colestock, Pastor.

The Groves Sisters, singers and chalk artist, write that they have recently moved to Florida and are now slating meetings in the Southern states. Write them, Route 1, Box 203-B, Brooksville, Florida.

Rev. Frank Roddy reports: "For the past eight months I have been doing home-mission work for the Central Ohio District in the newly developed atomic area at Lucasville, Ohio. We went to this church last December 8, and found services temporarily suspended because of a faulty heating system. We began services on December 14, and after two revival meetings we reorganized the church, and had an average attendance of fifty in Sunday school during the past six months. God has helped us to be instrumental in the organization of thirty-two churches in the past twenty-three years in the Church of the Nazarene. After August 29, I will again be giving my full time to evangelistic work. I have three fall dates open and shall be glad to slate these with any church, group of churches, or districts wishing to sponsor home-mission revivals looking toward the organization of new churches. Write me, 242 Chase Street, Marion, Ohio."

The Coming One

(Continued from page 15)

of blood and tears. He was coming up Golgotha with His cross and crown of thorns. He was coming through the land of shadows with the keys of death and hell. He was coming through the tomb now, triumphant through it all! He was going to the Father with our pardon in His hands. He was going back to heaven from the mount called Olivet. He has sent the Holy Spirit to prepare himself a bride and He is coming back to earth again, coming for His own. Are you ready for the coming of the Master?

Rev. David M. Cox reports from Waynesville, North Carolina: "Recently we closed one of the best eight-day meetings I ever have been privileged to participate in. The third week in June, after much prayer and fasting, Dr. Lloyd B. Byron came to us for eight days. He preached with the anointing of the Holy Spirit, and with such a passion for souls that no pressure was required to bring seekers to the altar. The church was stirred, and on Sunday morning they pledged to pay the pastor's salary and meet all necessary bills with tithes and offerings. Surely God blessed in these special services, and the old-fashioned preaching brought about definite conviction. On the closing Sunday night the altar was lined, and God gave some wonderful victories. Last year the average attendance for Waynesville was twenty-seven, and this year it is forty-five. After eighteen months of fruitful ministry in our third home-mission work, we are resigning here at Waynesville to accept the pastorate at Pineville, North Carolina."

Evangelist Allen H. Wagner writes: "Only recently I've received word of a cancellation of a revival date due to a change in pastors; the date is October 13 to 24. I shall be glad to slate this time anywhere in the Middle West or the Northwest, as I will be closing a meeting in Indiana just before this and will be in the Northwest following this date. Write me, 404 N. Kentucky Avenue, De Land, Florida."

Thaxton, Mississippi—Mount Peniel Church recently closed a good revival with Evangelist E. J. Miller. Souls sought God at the altar, persons joined the church, and the entire church received a spiritual uplift from the messages delivered. On the closing day of the revival, the balance due on all budgets, including Trevecca College and N.M.B.F., was subscribed to be paid before the books closed for the assembly year. We are encouraged to press on.—Fred Sartin, Pastor.

Rev. J. V. Langford writes: "Having completed two years in the evangelistic field, I feel definitely led of the Lord to continue in this work. I appreciate the pastors with whom I have worked and the privilege of laboring on eleven different districts. My address is 808 N. College, Bethany, Oklahoma."

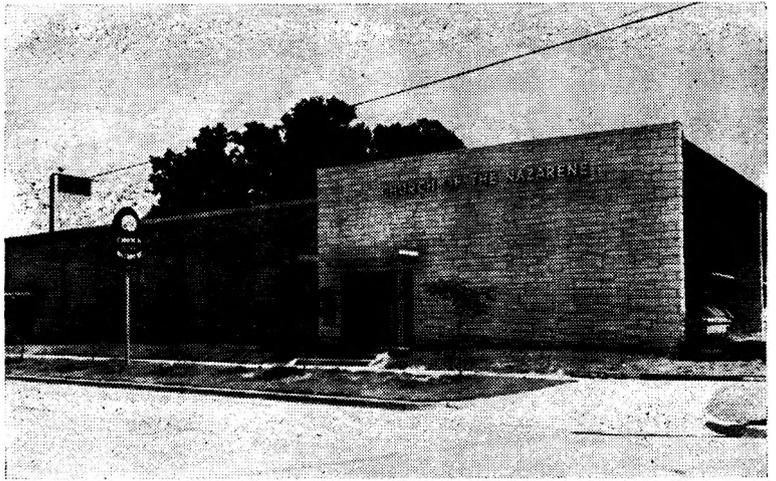
Handley, West Virginia—We praise God for the wonderful eight-day revival we had in July with Evangelists Eddie and Ann Burnem as the special workers. God met with us, gave several souls at the altar, and also the revival brought a greater spirit of love and unity to our church, thanks to the anointed ministry in sermon and song of Brother and Sister Burnem. The Burnems are excellent workers and they won the hearts of our people with their warm spirit. Sister Burnem introduced four of her recordings—they were a blessing to all of us. This church, formerly an independent tabernacle, is now fourteen months old in the Nazarene movement. The Sunday school is growing, we owe only \$8,400.00 on our fine new parsonage, and we are contacting many new people for the Church of the Nazarene. I love God today and rejoice to be in His will. Pray for the new Nazarenes at Handley.—John J. Hancock, Pastor.

Houlka, Mississippi—God blessed in our recent revival with Rev. Joel Danner as the evangelist. Members and friends fasted and prayed and God gave a real spirit of revival. We had record attendance, one entire family was saved, and five new members were added to the church. Our own faith was increased in seeing the promises of God come to pass—there had been no real revival here in several years. We leave this pastorate after three years, feeling our labors have not been in vain, and we give God the praise.—Joseph B. Shelton, Pastor.

Rev. W. E. White reports: "Our church in Griffin, Georgia, had a good revival, June 16 to 27, with Evangelist C. B. Fugett and Professor A. C. Wakefield as the special workers. Surely, no better team could be found; both were at their best in preaching and singing the old-fashioned gospel. Some souls found God at the altar, and finances came in easily. We came here in October of 1950, and God helped us to start a Sunday school and get a church organized; also we have purchased lots worth seven thousand dollars. We have received a unanimous recall, but felt our work here was finished and have resigned after nearly three years in Griffin. I will be glad to conduct revival meetings or go into home-mission work, as the Lord may lead. I thank God for the privilege of working in the Church of the Nazarene."

Lufkin, Texas

On April 13, 1953, we began wrecking the old church. The entire congregation helped, saving several thousands of dollars. They worked from 7:00 a.m. to 11:00 p.m., men, women, boys, and girls. In one week we had to move services to the county courthouse, where we worshiped until March 14, 1954, the date of the opening of the new sanctuary and educational unit. This is one of the most commodious churches in our denomination: educational unit, 70 x 32 feet, two-story with twenty-four Sunday-school rooms, foyer halls, pastor's study, superintendent's office, and rest rooms. The upper floor of the educational unit is finished in hardwood and cement with asphalt tile on the sanctuary and lower floor of the unit. The sanctuary is 90 x 60 feet at one end, joining the educational unit, and 40 feet wide at the other end, with a fifty-chair choir, baptistry, choir rooms, and two extra Sunday-school rooms. The sanctuary is pink and buff mingled brick and the educational unit is native Austin stone. The furniture for the sanctuary, light gum, is valued at \$4,600.00. A beautiful baby grand piano was given by Miss Barbara Pletcher. Value of the building is \$110,000.00, with an indebtedness of \$37,937.00 on the entire plant with furnishings. This was made possible by much prayer and sacrifice by the congregation and our many friends, and gifts from our businessmen; also the many hours of free labor of our Nazarene contractor, Brother Jack Pigg, who served without fee, and the mem-



bers who donated hundreds of hours of labor. Our Sunday school, under able leadership, had grown until we had to have three classes in the parsonage and our old auditorium would not hold our crowd. The present sanctuary will seat 533 with choir and annex auditorium. The inside finishing is very beautiful oak paneling, asbestos acoustic ceiling, plastered walls, cathedral glass windows. We were highly honored to have Dr. G. B. Williamson dedicate the church on May 2, assisted by our district superintendent, Dr. V. H. Lewis; also our mayor, Woodrow

Scott; Dr. Kirk Allen of Ministerial Alliance; and Mrs. Lahoma Pringle of Dallas. This day was the climax of our twenty-one years of pastoral work in Lufkin. I have preached in the holiness movement for forty-seven years from coast to coast and believe I serve one of the greatest churches in the entire denomination. We thank God for our wonderful, sacrificing people for making this achievement possible. Best of all, the church has grown in numbers and fruitage with a constant tide of salvation. We give God all the praise and glory.—Mrs. Emma Irick, Pastor.

Yampa, Colorado—In June we had a good revival meeting with Rev. Thomas S. Fowler and family as the special workers. God blessed, there were thirty seekers at the altar, and four people added to the church membership. During the past year the Sunday-school attendance has almost doubled.—Charles Klaffke, Pastor.

Florence, Alabama—We have just closed one of the best years in the history of this church. God blessed us with increases along every line. In spite of losing several substantial families because of working conditions and death, we were able to show an increase in membership and in finances. Every department had an increase in attendance, with the highest Sunday-school attendance in the forty-two years of the church's history. Also, we moved into second place on the district in total money raised for all purposes, with over five thousand dollars' increase over last year. With the help of our princely district superintendent, Rev. C. E. Shumake, and a legacy, we were able to reduce our building debt from fourteen thousand to six thousand dollars. Best of all, God is blessing us spiritually, with good revivals and frequent times of refreshing around the altar. We give Him all the praise.—J. E. Compton, Pastor.

Evangelist Langley Gullett reports: "I am enjoying to the fullest the blessings of the Lord in the evangelistic field. Since last reporting I have held meetings in Pennsylvania, Indiana, Kentucky, Ohio, West Virginia, and California. We recently closed a wonderful meeting at Newell, West Virginia, where we enjoyed the fellowship of the fine pastors, Rev. J. Lester and Edna Seel, and their people. On October 24 we will be closing a meeting at De Land, Florida, and would like to slate the first two weeks of November in Florida, Georgia, Tennessee, or Alabama. Write us, Route 1, Oak Hill, Ohio."

Houlka, Mississippi—In July we had a revival at Pearson's Chapel. It has been many years since we have seen such a meeting. Souls sought God for justification one night and came back the next night to seek the blessing of entire sanctification—from two to ten seekers each night, with a great outpouring in which the altar was lined with earnest seekers. Record crowds came to hear the soul-stirring messages of Evangelist Joel Danner. There was much fasting and prayer, and God gave us thirty-five new members. Truly, it was a great day for our church. Also, we had a record-breaking Sunday-school at-

tendance. We thank God for His blessings.—Joseph B. Shelton, Pastor.

Ottumwa, Iowa—We came to First Church about one year ago, and have been enjoying our ministry among these good people. They received us warmly and have given us a call for another year. Since coming we have made improvements to the extent of \$3,000.00, including a new double garage. We have had three good revival meetings: the first with Evangelist Charles Lipker; with our good district superintendent for a youth revival, in which God gave eighty-two seekers; and with Evangelist W. E. Carlton, a good holiness preacher.—Harold Henry, Pastor.

Concord, North Carolina—West Side Church recently enjoyed one of the greatest revivals in its history, with Evangelist George Woodward as the special worker. Night after night God broke in on us with real, old-fashioned conviction, and we had the privilege of seeing sixty-three precious souls pray through at the altar—most of these were new folks. Pray for us as we move into a much-needed building program.—Raymond M. Hayse, Pastor.

For we are labourers together with God . . . (I Cor. 3:9).

Our church came into existence after a tent meeting held on the Campbell School grounds in the summer of 1932, organizing with 11 charter members. Three are still members today: Mrs. Harley Drummond, Miss Dorothy Drummond, Castalia, and Mrs. Lavinia Morgan, Sandusky. Rev. Allen Wagner started the revival campaign, Rev. C. I. Deboard finished the campaign, and Dr. C. A. Gibson, then superintendent of the Ohio District, organized the church. The first pastor was Rev. W. R. Moore, followed by Rev. D. Boice, Rev. D. Maxson, Rev. M. Clay, Rev. Mr. Buckner, Rev. Mr. Hayman, Rev. J. Everett, Rev. G. Schrieber, who built the basement unit, and the present pastor, Rev. J. N. Lakin. Coming to us in August of 1949, Brother Lakin helped the church clear off the indebtedness, then start the superstructure in September, 1953, which was completed in May, 1954, and was dedicated on June 6. Dr. Harvey S. Galloway was the speaker at the dedication service, and Pro-



fessor John E. Moore was the special singer. Our present membership is 80, with a Sunday-school average of 116 for the year. The auditorium is 36 x 60 feet, seating 250. The present indebtedness is \$15,000.00, with a

property value of \$50,000.00. We are grateful to the business personnel of the city of Sandusky; our architect, Rev. George Schrieber, former pastor; and the donated labor and material of so many people.—Reporter.

Central Ohio District Camp

The Central Ohio Nazarenes gathered at their campgrounds on July 16 to begin what proved to be one of the best meetings in the thirty years of the camp's history. The anointed ministry of our evangelists—Dr. Samuel Young, Rev. Donald Snow, and Rev. Harold Volk—was guided by the Holy Spirit in each service. All those who attended received a deeper spiritual insight, which will enable them to serve the Master more efficiently in coming days.

Rev. W. W. Tink, song evangelist, added much spiritual inspiration with a full musical program, including both vocal and instrumental music, with many beautiful hymns by the choir. The orchestra, under the direction of Brother Cloyd Cook, had a wonderful representation and contributed much to each service.

Rev. J. W. Swearingen, field representative of Olivet Nazarene College, was the youth evangelist, and was assisted by the Aeolian Trio from the college in the youth work. These musicians were a great asset to the camp and a blessing to many.

For the past two years Rev. H. C. Little has been the prayer director in the camp services, and this program of increasing the prayer life during these days has proved to be of vital importance. Mrs. Little again did a wonderful job in her work of taking charge of the children's services.

The attendance at the camp has increased more rapidly than the board has been able to expand the facilities for entertainment. Prior to this year's meeting the board launched a building program which we hope will meet our needs in the coming years. There is but a few thousand dollars' indebtedness, which was incurred in the building of a new dining hall; this is being liquidated speedily. It is estimated that ten thousand different

persons attended this year's camp meeting. Night after night the tabernacle—which seats approximately 2,600—was filled to capacity, and the vast overflow on Sundays numbered several hundred.

Our district superintendent, Dr. H. S. Galloway, who is loved and appreciated by the entire district, served efficiently in directing the services. Finances of the camp came without hard pulls and we were able to pay every bill at the close of the camp. The unity among the people of Central Ohio District can be found only among people who love God supremely.

MILES A. SIMMONS, Reporter

N.Y.P.S. Camp and Institute Northwest Oklahoma District

One of the most outstanding N.Y.P.S. camps and institutes in the history of the Northwest Oklahoma District was held in July at Camp Fellowship, Goddard, Kansas. An enrollment of 224 was a great improvement over the previous year, and the well-organized program directed by District President James Hester was a success.

The soul-stirring and inspirational messages given by Dr. Mendell Taylor truly blessed and challenged the young people of our district. Many were saved, sanctified, and called into Christian service. Mrs. Taylor's morning devotional period was also an added feature to the camp. The girls of the Northwest Oklahoma District gained untold knowledge and spiritual help from these services.

Rev. Elmer Schmelzenbach, our missionary teacher, was a great asset to the camp. His forceful and dynamic messages will never be forgotten.

It was a joy to have some added attractions during the week. We enjoyed having Coegee and Nana

Yomomatto, a Japanese couple, take part in our stunt hour; the Plainsmen Quartet from Bethany-Peniel College helped in the services and also in the stunt hour; Rev. Curtis Smith, field representative of Bethany-Peniel College, spoke during chapel one morning; and District Superintendent J. T. Gasset was present and took an active part in every phase of the camp.

Truly, this 1954 camp and institute gave the young people of our district a greater determination to live more yielded lives and "By His Spirit" to stand, speak, and share.

REPORTER

HERE'S WHAT THEY SAY . . .

"I have been praying for the light on sanctification and had been to the altar on Sunday night. As I read about halfway through 'Save Some' on Monday, the light came and, oh, what a wonderful, wonderful blessing!

"My daughter read it on Wednesday and about halfway through was sanctified also.

"To me it is worth all the money in the world."

"Save Some"

By Jarrette Aycok

56 pages, cloth

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Western Ohio District Assembly

The eleventh annual assembly of the Western Ohio District was held at the Nazarene Center, St. Marys, July 28 to 30, with Dr. D. I. Vanderpool presiding. The assembly greatly appreciated the kind spirit and homey, forceful stories of Dr. Vanderpool.

Dr. W. E. Albea was re-elected district superintendent with a splendid majority, receiving 334 out of 341 ballots cast. His report indicated that nine churches had been organized during the year: Aberdeen, Amelia, Bellefontaine, Dayton Knollwood, Dayton Wrightview, Findlay Summit Street, Loveland, Sardinia, and Washington C.H. The district had a net gain of 547 members, making a total of 10,055 members; the Sunday school averaged 13,753, a gain of 1,196; 172 boys, 243 girls, and 227 young people were enrolled in the boys' camp, the girls' camp, and youth institute respectively. An amount of \$112,447.00 was paid on general interests; \$18,500 given to Olivet Nazarene College; with the grand total for all purposes, \$1,221,804.00. The district subscribes for 5,369 copies of *HERALD OF HOLINESS*, 6,223 copies of the *Other Sheep*, and 1,459 copies of *Conquest*.

Dr. Albea challenged the district to a continued spirit of unity and progress, urging special emphasis on the winning of the lost to Christ.

All district officers were re-elected: Mrs. W. E. Albea, N.F.M.S. president;

Howard S. Sylvia, N.Y.P.S. president; Mrs. J. W. Sherrill, Junior Society director; O. A. Singleton, chairman of the church schools board; Floyd E. Cole, district treasurer; and Paul G. Bassett, district secretary.

The assembly closed Friday noon with an impressive ordination service. James Cummings of Loveland, Robert McNeely of St. Paris, Lowell Miller of Montpelier, Newman Sheldon of Dayton, and Lawrence Watson of Pioneer, were those ordained.

Rev. Jay Budd of Celina and Rev. Robert Ellis of St. Marys were hospitable hosts to the assembly.

PAUL G. BASSETT, Reporter

Oregon Pacific District Camp Meeting

For the past thirteen years members and friends of the Oregon Pacific District have enjoyed old-fashioned camp meetings on "Yew Acres" on the outskirts of Portland, Oregon. These beautiful, well-appointed grounds, with their many fine improvements and spacious auditorium, are the property of the district.

This year, July 8 to 18, under the fine direction of Rev. W. D. McGraw, Jr., district superintendent, and the anointed ministry of our workers there were veritable Pentecostal showers. Dr. Ralph Earle and Rev. Bernie Smith preached alternately. Approximately three hundred seekers bowed at the altar. Rev. T. H. Stanley

served as prayer evangelist in charge of prayer and praise services and other prayer groups. He made a great contribution to the success of the camp. Rev. Murray Morford was in charge of the music and his solos lifted us into the heavens. Rev. and Mrs. James Kratz were in charge of the teen-age work and did outstanding work in this department.

We were privileged to have Dr. and Mrs. T. H. Jones and family and Dr. Jones's mother with us from South Africa. Dr. Jones and members of his family spoke every afternoon on our Nazarene work in Africa. We shall not soon forget those wonderful messages.

The enriching and heart-searching messages by the evangelists, the prayers and shouts of victory, the great song services, the ease and dispatch with which Brother McGraw presided and raised the financial needs from among the 2,500 people, and the shine on the faces of those 300 happy finders of peace will not soon be forgotten. We praise God for this great season of refreshing.

RALPH A. COOK, Reporter

Maritime District Assembly

The eleventh annual assembly of the Maritime District convened in Amherst, Nova Scotia, July 14 and 15, in the new Calvary Church. Rev. C. R. Teal, host pastor, attended to every detail in making our stay one to be long remembered.

Dr. G. B. Williamson presided with his usual grace, poise, and ability at all business and evangelistic services. His messages were of the highest order and were both heart-searching and soul-stirring, leaving an indelible imprint upon the lives of all who heard them.

Following the report of our highly esteemed district superintendent, Rev. J. H. MacGregor, he was given a unanimous recall, with the highest number of votes given in any of our previous assemblies. Truly the Maritimes are blessed of God to have such a godly man and his faithful wife to be our leaders for another year. Under the careful, prayerful, and wise leadership of Brother MacGregor, this district has again moved ahead and, although it has been a hard year in many respects, it has been a glorious year and the hand and blessing of God is still upon us.

Gains were reported in almost every department. Total giving increased from \$66,333.00 to \$107,229.00, a gain of \$40,896.00. The gain in membership this year brings the total number of members to 671. A new church has been organized in Dartmouth, Nova Scotia; and in Amherst, where the assembly was held, Dr. Williamson dedicated the beautiful new Calvary Church, the most beautiful church on our district. Brother Teal and his members were highly commended for their faith and efforts.

We truly thank God for His help and guidance this past year, and un-



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der capable leadership we move forward with Christ in the Crusade for Souls, for the greatest year in our history.

E. H. BREWER, Reporter

Southern California District Camp

The annual camp meeting for the Southern California District, led by Dr. R. J. Plumb, district superintendent, closed Sunday night, August 1, with a great scene of victory around the altar. It was a scene which repeated the experience of each other night during the week.

The human instruments for this great outpouring of God's blessings upon the camp were Rev. David K. Wachtel and Rev. Sammy Sparks, evangelists, and Professor Paul Qualls, singer. With the anointing of the Lord upon them, these brethren proved to be an unexcelled team for camp-meeting work. In service after service the glory and power of God came upon them and the people who filled the big tent at cool Costa Mesa by the sea.

Great crowds attended the day services, and we had a full tent almost from the opening night, with a great overflow for the closing Sunday services.

B. EDGAR JOHNSON, Reporter

Central Ohio District Assembly

The eleventh annual assembly of the Central Ohio District was held at the Columbus campground, July 13 to 16, following the district N.F.M.S. convention.

Dr. Samuel Young was the presiding officer and his unique, penetrating messages, coupled with his skill in dispatching assembly business made the three days a time of blessing to be long remembered on this great district.

On Thursday morning, Dr. Harvey S. Galloway gave his eleventh report as district superintendent. It was a thrilling account of gains, achievements, and challenging recommendations. After the report was received Dr. Galloway was re-elected with one of the finest votes ever. We love the Galloways and highly esteem their excellent leadership.

High points in the report were that there was a gain of 408 in membership, bringing the present total to 9,509; three new churches organized; over 1,000 gain in average Sunday-school attendance; a total of \$103,987.00 paid to General Budget and missions; \$20,607.00 paid to Olivet Nazarene College. Among several worthy goals for the new year is the one to increase the membership to 10,000 by next assembly. To implement a stepped-up home-missions program, the churches quickly pledged over \$13,000.00 to the Home-Missions Revolving Fund in addition to an accepted Home-Missions Budget of \$11,827.00.

Other district officers elected were Rev. R. B. Frederick, Rev. Miles A.

Simmons, Mr. John Glass, and Mr. James Oberlander, members of the district advisory board; Rev. Paul K. Hayman, district secretary; Rev. W. E. Zimmerman, district treasurer. The following received their elder's orders in an impressive ordination service on Thursday night: Robert Lee Clay, Mrs. Laura Beatrice Clay, Everett E.

Park, Leonard Rist, Robert F. Styers, and John J. Toplyn.

A fine spirit of unity prevails among the pastors and 119 churches located in the midst of this, one of the most heavily Nazarene populated states in the union. Much territory remains to be occupied yet!

PAUL K. HAYMAN, Reporter

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Pittsburgh District Assembly

The forty-seventh annual assembly of the Pittsburgh District convened at Aiameda Park Camp, the district center, with Dr. G. B. Williamson presiding.

The assembly followed the district camp meeting after a one-week interval, and the camp-meeting spirit prevailed throughout the assembly, with the shouts of glory and victory being heard.

The ministry and wise counsel of Dr. Williamson were refreshing and appreciated by everyone present. His morning messages inspired our hearts to renewed efforts for the Master and

His cause. Time after time Dr. Williamson left the way open that we might see the Shekinah of the glory of God. He also endeared himself to the district as he spoke on the standards of the church. It makes us rejoice to know that we have good, godly men such as our general superintendents to lead on and keep the standards high.

The report of our respected district superintendent, Rev. R. F. Heinlein, revealed a year that was filled with increases in every department. Two new churches were organized and many branch Sunday schools are now in operation. The church membership showed an increase of 207, and the

Sunday school had an increase of 989. The financial report showed that the Pittsburgh District is backing the full program of the church.

Following his report Brother Heinlein was re-elected with a good vote of confidence, receiving 239 out of 246 votes. He was presented with a fine love offering in appreciation of his fine, godly spirit and leadership. Brother Heinlein is truly a modern Joshua, leading from victory to victory.

The district assembly closed Friday evening. This service included the ordination. Those ordained and given elders' orders were: Alfred Phillip Davis, Robert McKinley Inland, Jr., Bert Leroy Jones, Walter Lee King, Jr., Harold Lee Roy Kohser, Russell John Long, Samuel Mackety, Eugene Warren Morford, and Wayne Parks. Also Mrs. Evalean Davis, wife of Alfred Davis, an elder in the Pilgrim Holiness church, was received and given elder's orders.

Pittsburgh District faces the new year with more determination to reach more souls now for the Master, to establish more churches, and to bridge the gap and become a 10 per cent district for the cause of missions.

E. W. MORFORD, Reporter

Sunday-School Attendance Report

District	1953	July	Percentage
<i>Southeast Zone</i>			
West Virginia	9,400	9,513	101
Alabama	6,716	7,124	106
Florida	6,013	6,235	104
Mississippi	2,454	2,548	104
Districts not reporting: Tennessee, Eastern Kentucky, South Carolina, Georgia, North Carolina, Virginia, Kentucky, East Tennessee			
<i>Eastern Zone</i>			
Washington-Philadelphia	8,857	9,391	106
Pittsburgh	7,519	7,384	98
Districts not reporting: Akron, Albany, New York, New England			
<i>British Isles-Canadian Zone</i>			
Canada West	4,507	4,607	102
Districts not reporting: Australia, British Isles South, British Isles North, Canada Central, Maritime			
<i>Southern Zone</i>			
Abilene	5,440	5,435	100
Northwest Oklahoma	5,862	5,182	88
Louisiana	4,397	4,203	95
South Arkansas	3,809	4,164	109
Northeast Oklahoma	3,829	3,917	102
Southeast Oklahoma	3,876	3,721	96
Houston	2,890	2,840	98
Nebraska	2,708	2,678	99
Districts not reporting: Kansas, Dallas, North Arkansas, Kansas City, Southwest Oklahoma, San Antonio			
<i>Southwest Zone</i>			
Arizona	3,125	3,092	99
New Mexico	2,914	2,933	101
Districts not reporting: Northern California, Los Angeles, Colorado, Southern California			
<i>Northwest Zone</i>			
Oregon Pacific	6,600	6,532	99
Northwest	6,127	6,004	98
Idaho-Oregon	5,596	5,404	97
North Dakota	1,614	1,655	103
Nevada-Utah	656	765	117
Districts not reporting: South Dakota, Alaska, Rocky Mountain, Minnesota, Washington Pacific			
<i>Central Zone</i>			
Western Ohio	12,557	12,551	100
Central Ohio	11,544	11,853	103
Northeastern Indiana	8,715	8,492	97
Wisconsin	2,238	2,275	102
Districts not reporting: Eastern Michigan, Michigan, Indianapolis, Chicago Central, Southwest Indiana, Illinois, Missouri, Iowa, Northwest Indiana, Northwestern Illinois			
Estimated average for July, 1954		353,839	
ERWIN G. BENSON, <i>Field Secretary</i> Department of Church Schools			

DEATHS

REV. J. EARL HARRIS was born at Ward, Arkansas, April 5, 1884, and died July 12, 1954, in Ward. He was a minister in the Church of the Nazarene for forty-eight years, and spent his life serving God, his church, and community. His sweet spirit was a bright spot in his home and entire community. He was always seeking ways to help his fellow men. He is survived by his wife, three daughters, two sons, thirteen grandchildren, and six great-grandchildren. Funeral service was conducted by Rev. James Tarkington and Rev. Joe Glynn Cordell, with interment in the Butleville Cemetery.

A/2c JAMES D. BANKS, age twenty-five years, of Jasper, Alabama, died July 25 after eleven months in the hospital, a victim of leukemia. He is survived by his wife, Mary; his parents, Mr. and Mrs. Ulyess Banks; and three brothers, Frank, Henry, and Neil. Funeral service was held at First Church of the Nazarene in Jasper, with Rev. M. E. Perkins officiating.

MRS. FREEDA ELIZABETH JUDY was born December 30, 1892, near Loda, and died July 17 in a hospital in Urbana, Illinois, of internal cancer. In 1912 she was united in marriage to Warner Judy, who survives. She is also survived by a brother, Carl Anderson, and a sister, Esther Kraker, both of Kouts, Indiana. Mrs. Judy was a charter member of First Church of the Nazarene in Hoopston, Illinois, and served as missionary president in this church for twenty-eight years. She lived a devout, consistent Christian life. Funeral service was held in the Hoopston church, conducted by Rev. J. D. Havener, with interment in Amity Cemetery, near Goodwine, Illinois.

MRS. CLARA LEWIS was born March 14, 1876, at Eldon, and died July 28, 1954, in Fort Dodge, Iowa. Her early life was spent in Kansas, where she was married to James A. Lewis; eight children were born to this union. Moving to Fort Dodge, in 1921 Mr. and Mrs. Lewis joined the Church of the Nazarene as charter members. Her life and testimony were a great spiritual blessing to all who knew her. Her faithful support and sincere interest were a living example of her deep concern for God's work through the church. She was clear in mind and gave personal testimony to her faith in God at the very last hour. "Grandma" Lewis, as she was dearly known, is survived by one sister, Mrs. Emma Glick, three sons, and one daughter. Funeral service was held in the Church of the Nazarene at Fort Dodge, with her pastor, Rev. M. W. Myers, in charge, assisted by Evangelist Clayton Bailey. Interment was at Boone, Iowa.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Mississippi September 1-3
Northeast Oklahoma September 15-16
North Carolina September 22-23
South Carolina September 29-30

G. B. Williamson

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Southeast Oklahoma September 22-23

Samuel Young

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

South Arkansas September 8-9
North Arkansas September 15-16
Georgia September 22-23

D. I. Vanderpool

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Louisiana September 1-3

Hugh C. Benner

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Kansas City September 8-10
Southwest Oklahoma September 15-17

District Assembly Information

LOUISIANA—Assembly, September 1 and 2, at the District Center, Pineville, Louisiana. Send all mail to Rev. Elbert Dodd, 1611 Henry St., Pineville, La. Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, September 1 to 3, at First Church, West Silas Brown St., Jackson, Miss. Entertaining pastor: Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Miss. Dr. Hardy C. Powers presiding.

SOUTH ARKANSAS—Assembly, September 8 and 9, at First Church of the Nazarene, Maryland Avenue and Battery Streets, Little Rock, Arkansas. Entertaining pastor: Rev. Meliza H. Brown, 800 Battery St., Little Rock. Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 8 to 10, at Lakeview Park, 7600 Antioch Road, Overland Park, Kansas. For information or delivery of materials, contact either Dr. R. E. Swin, secretary, or Dr. Jarrette Aycock, district superintendent. Dr. Hugh C. Benner presiding.

NORTH ARKANSAS—Assembly, September 15 and 16, at Central Church, North 9th and B St., Fort Smith, Ark. Entertaining pastor: Rev. Tullis D. Tompkins, 509 N. Greenwood, Fort Smith. Dr. Samuel Young presiding.

NORTHEAST OKLAHOMA—Assembly, September 15 and 16, at First Church of the Nazarene, corner of Jennings and Tenth, Bartlesville, Oklahoma. Entertaining pastor: Rev. Morris Chalfant, 214 W. Tenth St., Bartlesville. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 15 to 17, at First Church of the Nazarene, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining pastor: Rev. J. E. Cook, 1213 Hickory, Box 727, Duncan, Oklahoma. Dr. Hugh C. Benner presiding.

GEORGIA—Assembly, September 22 and 23, at First Church of the Nazarene, 323 N. Main St., Fitzgerald, Georgia. Entertaining pastor: Rev. James A. Forman, 411 N. Main, Fitzgerald, Georgia. Dr. Samuel Young presiding.

NORTH CAROLINA—Assembly, September 22 and 23, at Northside Church of the Nazarene, 1201 Pogram St., Charlotte, North Carolina. Entertaining pastor: Rev. J. H. Eades, 1209 Pogram, Charlotte, North Carolina. Dr. Hardy C. Powers presiding.

SOUTHEAST OKLAHOMA—Assembly, September 22 to 24, at First Baptist Church, 15th and Broadway, Ada, Oklahoma. Entertaining pastor: Rev. R. S. Ball, 311 N. Oak, Ada, Oklahoma. Dr. G. B. Williamson presiding.

SOUTH CAROLINA—Assembly, September 29 and 30, at the West Main Church of the Nazarene, 832 W. Main St., Rock Hill, South Carolina. Entertaining pastor: Rev. Mrs. Vivian H. Pressley, 717 Jones Ave., Rock Hill, South Carolina. Dr. Hardy C. Powers presiding.



SERVICEMEN'S CORNER

Chaplain Clifford Keys writes: "I was somewhat handicapped in my routine work during the first two weeks of this month because I was attending Jump School. However, I believe the time was not wasted. I have made many new contacts and the services seem to be growing. I am convinced that people are hungry for the true, full gospel, and in my counseling cases I have seen over and over again that holiness is the answer to the majority of problems. I pray that God may make me a blessing every day. I am not here just to put in time, but if I can help lead men to Christ my labors will be well spent. I take every opportunity to preach . . . most of the other chaplains here have only one service each Sunday . . . for the past two Sundays, I have had four services each Sunday . . . I love my work and pray that God will gain glory from my work."

Chaplain Samuel Graves writes from Fort Sheridan, Illinois: "I find in the army such a military-wide attempt to hold to a general, fit-all, please-everybody, stir-nobody type of religion that I am more determined than ever with the help of the Lord to preach and live an uncompromising gospel of full salvation in the love and grace of the Lord Jesus Christ. . . . My weekly Bible study is gaining in interest and attendance, for which I am thankful. Last Sunday, three boys raised their hands for prayer.

"The big problem, as always, is to take sufficient time for prayer and meditation. I feel like an old-time circuit rider except that I ride around in a military sedan instead of on a horse. Much of my time is taken up with traveling to and from the sites.

"Out of five pastors to whom I wrote concerning their boys in my battalion, only one bothered to answer the letter or contact the serviceman!"

Chaplain Charles Crouch was released from active duty late in July to become pastor of the Church of the Nazarene, Chico, California.

Chaplain Boyd Davis has also been released from active duty and has accepted the pastorate of the Church of the Nazarene, Azusa, California.

NAZARENE SERVICE MEN'S COMMISSION
Ed Dubois DIRECTOR

AUGUST 25, 1954 (603) 23

JOHN C. PERRY was born January 30, 1876, at Columbia Station, Ohio. When World War I broke out, he enlisted and served with the 35th Division, 110th Engineer Corps. He accepted Christ as his personal Saviour, later was led into the experience of holiness, and became a charter member of the Elyria Church of the Nazarene on July 4, 1930. He remained true and faithful until his death on July 5, 1954. He was a brother of Rev. A. H. Perry, of Bucyrus, Ohio, and an uncle of Rev. C. W. Perry, of California. Funeral service was conducted in the Elyria church, with the pastor, Rev. J. E. Hanson, officiating.

JOSEPH JAMES LEWIS was born in Greensburg, Ohio, September 20, 1893, and died June 22, 1954. He was converted under the ministry of Rev. J. A. Rogers in 1926. He then united with the Arlington Street Church in Akron, Ohio, where his radiant and beautiful spirit gave constant testimony of Christian grace. For many years he served his church as Sunday-school superintendent and was active in the work of the Kingdom until a week before his death. He is survived by his widow, Golda; four sons, two of whom are ministers in the Church of the Nazarene—Evangelist Howard T. Lewis of Pasadena, California, and Rev. Russell E. Lewis, pastor at Lincoln Place Church, Pittsburgh, Pennsylvania, Donald, and Charles; one daughter, Mrs. Margaret Brabham; and six grandchildren. Memorial service was held in his home church with his pastor, Rev. W. R. Thompson, and Rev. J. A. Rogers in charge. Interment was in Clinton, Ohio.

LOCKE GRANT, faithful and devout member of the church at Grand Saline, Texas, died on July 11, 1954, at the age of sixty-one years. He was converted and sanctified twenty years ago and united with this church, where he served the Lord wholeheartedly. The day of his death he attended the morning service at his church, and at evening was taken with a heart attack at his home. Brother Grant was for many years employed at the Morton salt mine here. He is survived by his companion, Mary; four sons: Austin, Harles, Chester, and Rev. Chad Grant, Nazarene pastor at Cedar Hill, Texas; and three daughters: Mrs. Ray Finger, Mrs. L. J. Beagles, and Evangeline. Funeral service was in charge of Rev. Henry T. Poteet, pastor, and Dr. Paul H. Garrett, district superintendent. Interment was in Woodside Cemetery.

ANNOUNCEMENTS

RECOMMENDATION—I have learned that Rev. Joseph Gray has re-entered the evangelistic field, where he labored successfully for a number of years. Brother Gray has been a pastor for many years and knows how to build and strengthen the work of the local church. He is a strong holiness preacher and has had unusual success in revivals, holiness conventions, and Sunday-school work. I do not hesitate to commend him to our pastors and people everywhere. Address him, 2017 62nd, Lubbock, Texas. —S. T. Ludwig, General Church Secretary.

BORN—to Rev. and Mrs. Charlie Harrison of Springfield, Illinois, a son, Donald Dean, on July 31.

—to Rev. and Mrs. Harold L. Rains of Caddo, Oklahoma, a son, Loyd Glenn, on July 29.

—to R. V. and Mary Dean of Walters, Oklahoma, a daughter, Karen Elaine, on July 24.

WEDDING BELLS

Miss Neva McClain of Plainview, and Richard A. Borchardt of Hale Center, Texas, were united in marriage on August 1, with Rev. Harold McClain, brother of the bride, officiating.

Miss Edwina Langford and Tommy Lunsford, both of Bethany, Oklahoma, were united in marriage on July 17, with Rev. J. V. Langford, father of the bride, officiating, assisted by Rev. Wm. Dorrough of Amarillo, Texas.

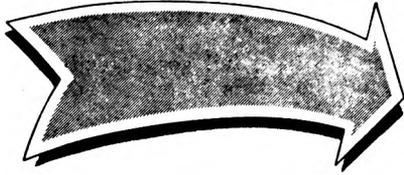
Miss Mary Elizabeth Ward and Clifford Fowler, both of Dalton, Georgia, were united in marriage on June 3, at First Church of the Nazarene in Washington, D.C., with Rev. Wm. C. Ailshouse, pastor, officiating.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Illinois, that God will overrule and undertake in bringing about a speedy adjustment and reconciliation with a friend, also that she and her family may find a good spiritual church to attend while on vacation, that her family may see the light on holiness;

by a retired Nazarene lady elder in Texas, that God will undertake in a special way in the healing of a rare tongue ailment—it is urgent, as doctors have failed to help; she has been bedridden for sixteen years, but asks only that God will touch and heal this tongue ailment.

August 25, 1954

NAZARENE THEOLOGICAL SEMINARY



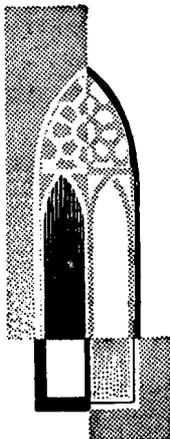
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