

Herald of Holiness

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July 25, 1956

The vital issue in becoming or remaining a Christian often turns on one's sense of values. Jesus himself pointed out that the things that are seen are temporal, but the things that are unseen are spiritual or eternal. He also reminded us to make deposits in the bank above—where the moths and rust do not corrupt and where the thieves cannot break through and steal.

I have been thinking again of late about Judas' ill-advised bargain. What motivated him in his crime? How could a man commit such

A Bad Bargain

General Superintendent Young

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

—Mark 8:36-37

folly? The Master had warned him so clearly and yet so gently. But he proceeded like a villain to betray the Son of Man with a kiss and receive as his total reward thirty pieces of silver.

A famous English bishop used to say that the world was much like a large store window in which some mischievous sprite had entered at night and had changed the price tags all around, until the items of small consequence carried fabulous prices, while the valuable goods were tagged at give-away figures.

Perhaps it was Judas' love of money that perverted his view and made him a thief. John thus identifies him and writes: ". . . and had the bag, and bare [took away] what was put therein." This same Judas scorned the gift of love by Mary of Bethany when she poured the precious spikenard over the Master's feet. His cutting summary was: "This must be worth three hundred pence—what waste!"

At the last, when the crisis came, Judas made an opportunist's date with destiny. Perhaps his inner frustration was at heart a clash with the way of the Cross. Not much material gain or glory in Jesus' way. Swiftly, but with premeditation, Judas crossed over to the other side, for Jesus seemed doomed. His opposition could not be appeased, and they were in league with the prevailing government.

After the fatal kiss, the scene changes. The money that had looked so good begins to burn. Judas is stung by remorse and self-reproach. He even tries to undo his bargain and offers to return the tainted gift, but the opposition now replies, "See thou to that." In anguish of spirit, he flings the silver to the ground and rushes out to his untimely end. The Bible story ends in tragedy, for Judas dies a suicide.

Robert Browning's lines summarize Judas' folly:

*Just for a handful of silver he left us,
Just for a riband to stick in his coat.*

LATE NEWS

Telegrams . . .

Alabama District Assembly at Millport has given District Superintendent C. E. Shumake an overwhelming vote for a three-year term. Reports indicate splendid increases in membership and finance; great spirit of unity and vision for future advance in evidence. Dr. G. B. Williamson presides with characteristic grace and efficiency; his messages were challenging and encouraging.—C. W. Elkins, Reporter.

Huntington, Indiana—General Superintendent Hugh C. Benner guided Northeastern Indiana fourteenth assembly efficiently, and inspired all with his messages. Dr. Paul Updike re-elected superintendent for thirteenth year with nearly unanimous vote. Total district giving \$950,000.00; General Budget giving \$111,000.00; district membership at all-time high of 8,163; church schools average 10,030. Mrs. Paul Updike re-elected N.F.M.S. president with excellent vote. Plans are in making for a new tabernacle by next year. Faith, optimism, and unity prevailed throughout the district. Prospects are good for greatest year yet.—R. T. Morris, Reporter.

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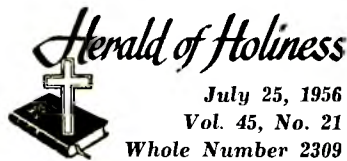
Mrs. R. L. Morgan of 3216 E. State Ave., Des Moines, Iowa, writes: "We wish to thank all our friends who sent cards for our fifty-seventh wedding anniversary; also, thanks to all who sent 'get well' greetings to my husband, Rev. R. L. Morgan. Your prayers and remembrances have been consoling during this long period of illness."

## HAVE FAITH IN GOD!

By F. W. Davis

*In the darkest hours of midnight,  
In the hardest testing time,  
Christ, our Lord, is always near us  
And His comfort we will find.  
And His comfort we will find.  
Do not falter, friend, but trust Him,  
For our loving Master said—  
"I will not forsake, nor leave thee,  
But will bless thy heart instead."*

*Life has many disappointments,  
Sorrows, too, so hard to bear;  
But He trod the way before us—  
He will every burden share.  
He will every burden share.  
Just keep looking up to Jesus;  
Don't forget to watch and pray.  
For no shadows will be yonder,  
In God's great eternal day!*



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## FAITH

By BERTHA R. HUDELSON

*Faith is like a flower—  
Beautiful and frail,  
But if gently nurtured  
Will weather well each gale.*

*Faith is like a boulder,  
Carved by God's strong hand,  
Which withstands the onslaught  
Of storms throughout the land.*

*Faith possesses power  
To light a steady flame  
Within the souls of those who  
Believe and love His name.*

## Every Home Should Have One!

By LOIS M. MARMON  
Bellefontaine, Ohio

A father, mother, and several small children were looking over a counter of cheap toys. While the children were making their selection the father's attention was attracted by a shelf of books nearby—secular novels and a few copies of the Bible.

Picking out one of the novels, the father began leafing through it. The mother, noticing the Bibles, said, "There, Daddy, is what we need!" The father scarcely raised his eyes. The children made their purchases of flimsy toys, the father bought his cheap novel—the mother, with a wistful parting glance at the copies of the Bible, said as they left the store: "We should have bought a copy. Every home ought to have a copy of the Bible!"

It is with a sickening feeling one realizes in this land of ours so richly blessed of God that there are homes—many of which would not think of being without modern gadgets and appliances—without a copy of the Bible!

It is sad to know that little children are being reared with only tawdry, quickly broken toys to prepare them for life. Although each day brings us nearer to the day of our death and eternal life, there are adults who are satisfied with but the husks that a cheap novel has to offer. Like the rich young ruler of Jesus' day, and the mother mentioned above, many realize their lack and their need of God and His Word in their lives and homes, and yet they do nothing about it.

Yes, every home needs a Bible. It needs a Bible that is read, studied, lived—a part of the daily life—the "everlasting arms" in our journey through this life and guiding us to the next. With the Bible available to point us to God and the life everlasting, why should we neglect so great a salvation?

# TRUE SECURITY

By **W. T. Purkiser**

President, Pasadena College, Pasadena, California

God has provided perfect security for every one of His trusting children. It is a security that is real and absolute, and which perfectly vindicates the promises of His holy Word. It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). It is a security which saves and keeps the trusting soul from sin.

The search for security is a legitimate desire of every human heart. But it cannot be found in a life marred by sin and spiritual defeat. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Pet. 3:12). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (II Chron. 15:2).

True security depends upon a complete repudiation of false security with its self-confidence and softness toward sin. The path of true security involves two simple but fundamental acts of divine grace. The first is the regenerating work of the divine Spirit, by which the "power of canceled sin" is broken, and by virtue of which "sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

The second is to "follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of [*margin*, fall back from] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. 12:14-16).

Throughout the New Testament, the preserving power of the Holy Spirit is closely related to His work of sanctification. In His great high priestly prayer in John 17, Jesus prays "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify

them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word" (vv. 15-20).

Likewise, Paul writes in I Thess. 5:23-24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

It is through "sanctification of the Spirit" (I Pet. 1:2) that believers are cleansed of inner sin, and thereby assured complete victory over outer sin, and a witness which is powerful because consistent. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25-26). "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

God's security program, therefore, works from within through the dynamic of the sanctifying Spirit. It is internal security.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3-4).

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

A pure heart, issuing in a clean life and a consecrated service, is the completely adequate security provided for the children of God.



# Why the Assembly (1908) Was Great\*

The official beginning of our church is dated from this assembly

Language will fail me in this undertaking, words are inadequate for the occasion, tongue cannot express, our vocabulary is too limited, our comprehension too insignificant, time and space too short, and we are totally unable to communicate unto your intelligence the magnificent scope, the sweeping extent, the far-reaching effects, and those profound issues which were involved in this remarkable gathering. We shall only touch and speak of its most prominent and important features and factors.

*First*, it was great from the representative standpoint. There were men and women of deep spirituality, broad minds, highly cultured, and prominent in the intellectual advancements of our land, noted in the mighty reform and spiritual movements of this age, and persons of great hearts and minds who graced the bars and platforms of this great assembly. There were reformers, educators, church leaders, clergymen, lay members, preachers, teachers, evangelists, Christian workers, and all the noble, legitimate avocations of life represented in this mighty host.

*Second*, it was great from a geographical point. There were men and women from the four points of the compass. This was no sectional or special classified delegation of some peculiar distinction, but they came from the North, South, East and West. From cultured Boston, from good old, solid, strong, healthy North, from the mighty, thrifty, moving, aggressive West, and from the wide-awake, stirring, sunny South. From Nova Scotia to the balmy Bay of California, from the Great Lakes to the placid Gulf, from the thundering Atlantic to the rolling Pacific.

Also, there were many from states, countries, and local cities of the earth in attendance to this body.

*Third*, it was great from an ecclesiastical standpoint. There were preachers, workers, educators, and reformers from various churches and Christian bodies who came here, and who had banded themselves as one man into this New Order of Things which God has raised up; and the time would fail me in this connection for an elaborate statement telling who the people are, where they came from; churches they were formerly members and ministers of. But suffice it to say, that this body of excellent men and women beautifully represent the great army of holiness people up and down the world

who will stand together, rally to the cause of definite holiness, and will unite in this great host of organized holiness which is the only way to properly conserve and wisely promote the work of holiness.

*Fourth*, it was great in the value and extent of work done. The need of closer united, cemented and organized work of holiness in ways and forms which the opposers and outsiders cannot thwart and impede. The heartfelt cry and need of all the holiness churches and people up and down the lands who were opposed, peeled, scattered, and hindered, might come together into one great body and stand loyally by their cause, their Lord, by their people, and by their convictions.

At this gathering the union of the Holiness Church of Christ and the Pentecostal Church of the Nazarene was fully, sweetly, and triumphantly consummated. What a scene! Such shouts of joy! What rejoicing among that great host! One of the greatest demonstrations that our eyes have ever gazed upon took place just after the marriage of the two churches mentioned!

*Fifth*, it was glorious from a spiritual view. What preaching and unfolding of the doctrines of the Bible. Such thunderings from Mt. Sinai! Such pathetic descriptions of silent, sacred, solemn Calvary! Oh, what flames, rivers, fountains, and mighty currents came from "The Upper Room!" Such preachers as Dr. Bresee, Revs. Reynolds, Norberry, Williams, Riggs, Davis, Hosley, Hoople, Dearn, LaFountaine, Short, and others whose names fail my memory just now! What a throng of warriors and reapers as these represent!

Ah, the singing! How sweet, inspiring, and ennobling! I hear it yet. There was I. G. Martin to lead that great choir, and such a volume of holy song did roll out on that sunny, balmy air!

*Sixth*, it was glorious from the latitude of work under the direction of this wonderful movement. There were many missionaries present from so many fields from foreign shores. This work is making marvelous strides, and it is assuming such proportions as will do greater and more systematic work than ever before. This was one—yes, the greatest represented, delegated body of organized holiness in all history.

Great hearts, sound minds, mighty spirits, heroic souls, and useful lives are in this host to push and promote the cause of the holy Nazarene.

*Seventh*, it was remarkable for its sound, cool, sane, and smooth business deliberations. Dr. Bresee presided with ability, grace and favor. He can dis-

\*Allie Irick, "Why the Assembly Was Great," in "Nazarene Messenger," October 29, 1908

patch more work in less time and in tenderness and love than any man, doubtless, of our day. All the brethren and holy sisters did loyal, faithful work in their various allotted tasks.

Perfect harmony and Christian love and grace prevailed throughout this entire assemblage. The union was deep, sacred, sweet, close, real, thorough, fitting, satisfying, and eternally sealed by the Holy Ghost.

*Eighth*, it was more than glorious for the work of salvation in all the services. The power of God increased, the tides rose, conviction seized the throngs that attended, and salvation rolled in upon us from on high.

*Ninth*, this was a great meeting from the standpoint of reports from the general superintendents, district superintendents, pastors, deaconesses, evangelists, and the host of workers who thrilled the audiences with their success in the gathering in of hundreds of souls this year. The reports from the foreign fields were thrilling, and stimulating, to the host to press on and hasten "the evangelization of the world in this generation."

We love the brethren and sisters who came from afar and added strength and beauty to our great work in this fair southland. God bless and keep them every one; and may we all work, live, and ever be ready for "The Meeting in the Air."

## The 1956 General Assembly Was a Great Assembly

By Emma (Mrs. Allie) Irick

Pastor, Lufkin, Texas

The Fourteenth General Assembly, held in Kansas City, was great for several reasons.

*First*, let me preface my subject by saying the foundation for this great gathering was laid by prevailing prayer for days, weeks, and even months by our Nazarene family before the assembly convened on June 17. The burden of intercession was that God would lead in everything that would be done, and by His presence and glory this would be the greatest General Assembly in our history.

*Second*, it was great because of the vast crowd that attended—more than 12,000 from all parts of the world. They filled the arena of the Municipal Auditorium and took Communion at the close of the Sabbath morning message by Dr. Samuel Young. This was great in that Communion was served in twelve minutes to this multitude.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." What a thrill it was to look upon this, the largest crowd of holiness people ever to meet together!

*Third*, it was great because of the sweet spirit of unity that prevailed. I have attended General Assemblies since 1908, to this one in 1956, but I have never seen a more beautiful spirit of unity and brotherly love manifested by *all* leaders and laymen.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like . . . ointment upon the head, . . . as the dew of Hermon, . . . that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

This was vividly demonstrated by the wonderful vote cast for our five great general superintendents who have led us on during this past quadrennium. Thank God, we are a united people!

*Fourth*, the assembly was great because of the prevailing spirit of aggressive, forward vision. Truly, our achievements have been gratifying, but the entire church feels the onward march and the battle cry, "Forward still; 'tis Jehovah's will."

The reports from all departments will reveal we have come a long way in 48 years, but there is still much land ahead to be possessed, and goals have been set high; we gladly accept the challenge of our general superintendents and our general leaders.

*Fifth*, this General Assembly was great because the church still recognizes the early heritage of our forefathers, and the restating of our original pattern given to us in the mount. Holiness is our theme, once and forever. Our third generation of general superintendents are as true to God and holiness as our founders were 48 years ago. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

*Sixth*, this assembly was great for the keynote messages given by our beloved "Generals" on Love, Fellowship, Passion, Devotion, Vision, and Task. We cannot fail if we faithfully carry out the task set before us, with love to God and man.

*Seventh*, the music of this assembly was the greatest ever, as the song leaders and choirs of our various colleges thrilled our hearts with music and holy song. Truly, it was akin to heaven!

The educational service revealed the phenomenal

growth and advancement made by our colleges and Seminary leaders. For this we are grateful to God and these sacrificial men and women.

*Eighth*, the assembly was planned from the missionary point of view. Never have we seen so many missionaries from thirty nations around the world—over one hundred God-called, blessed, and anointed missionaries and national workers—all peoples of the earth, black, white, red, and brown, all one in the Holy Ghost program of evangelizing the world with "Holiness unto the Lord." They came from every clime—from "Greenland's icy mountains," from India's burning sands, from the great continents to the isles of the sea. Yes, ours is a world vision and also a world task.

*Ninth*, last, but not least, the one supreme reason why the assembly was great was the manifest presence of God in *all* the deliberations, the worship services, business sessions, and special departmental services. The glory of the Lord still abides with His people.

I close with the key verse from our founder, Dr. Phineas F. Bresee, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Yes, the 1956 Fourteenth General Assembly was great!

## BE NOT AFRAID!

By Katherine Bevis

Houston, Texas

A famous old English inn located in the little town of Bray, on the peaceful river Thames, has these words on the mantel over the fireplace in the lobby: "Fear knocked at the door; faith answered; no one was there."

There is an old Spanish legend which tells of a hypothetical castle in a forest near Saragossa. All mishaps and misfortunes were attributed to the mysterious lord of this castle, called "Fear-Fortress," which represented that terrible obstacle which is conjured up by fear. According to this legend, this "Fear-Fortress" disappeared into thin air as it was approached by a stout heart and a clear conscience.

In Matt. 28:10 we read these words: "Be not afraid." These were among the first words spoken by Jesus Christ after His resurrection. The Master spoke them to the two women who had previously sought Him at the empty sepulcher. Jesus knew that fear must be removed before mankind can either hear His words or understand His works. Fear is faith going in the wrong direction.

There is an old Scottish proverb which says:

## Thumbnail Sketch

### Samuel Bhujbal

*Speaking about outstanding persons at the General Assembly, one could not overlook Rev. Samuel Bhujbal, district superintendent of our India District. A bright red turban was his perpetual headgear wound intricately but attractively on his head. A matching reddish tie and brown suit presented an ensemble of color that highlighted the swarthy, clean-cut features of this man from India. As one looked at him he saw the tight lips of the administrator, the solid jaw of a leader, and yet a sense of Oriental relaxation as he took in the entire scene as though he felt very much at home. He should have felt at home, for he is a product of Nazarene foreign missions from boyhood—the type of foreign missions delegate to make the entire church proud of our foreign mission enterprise.*

By Norman R. Oke

"There is no medicine for fear." And, truly, there is no material medication for it. The only remedy for it is a simple, complete trust in that One who can destroy fear, that One who plants our feet in the right direction—in the true path, faith; that path which will lead us to the "house not made with hands, eternal in the heavens."

We must have such trust in God that we shall be able to say with the Psalmist: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Ps. 91:1-2).

The Bible records that the Apostle Peter, accompanied by John, found at one of the gates leading to the Temple a man who had been lame from birth. Peter healed him, and at once the people gathered around them, amazed and questioning. Peter patiently told them that the healing had not been brought about by human means or in some unknown manner, but by the power of Christ that they had so lately denied in His works. He explained: "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16).

It was Orison Swett Marden who said: "Faith never fails! It is a miracle worker. It looks beyond all boundaries, transcends all limitations, penetrates all obstacles, and sees the goal." Therefore, *Be not afraid!*



# A CONSECRATED OFFERING

By E. W. Lawrence

London, England

## Rom. 12:1

Have you ever really considered the cost to God of your soul's redemption? Ye were "redeemed," says Peter, "with the precious blood of Christ." It cost God the very lifeblood of His beloved Son.

In I Cor. 6:19-20, Paul turns a new note: "*Ye are not your own . . . ye are bought with a price: therefore glorify God in your body.*" New Testament consecration implies a full acceptance of that word. And again, in Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Paul says that this is our "reasonable service"—in effect, just what God expects from those whom He has redeemed at such a cost.

In her consecration hymn, "Take my life . . .," Miss Havergal spends five and one-half stanzas in witnessing to the things surrendered to the Lord: moments, days, voice, talents, silver and gold, and so forth. It is not till she gets to the end of the hymn that she comes to the real beginning of the matter. "Take myself." Only then is she sealed for the Master's use. "Ever, only, all for Thee."

So many of us are prepared to give a tithe even of all that we possess, to surrender our time, talents, gifts, and graces, to give up even our children and loved ones for, say, foreign missionary service; but we fail in the one great thing. We hold back our own selves. And it is the "myself" that God demands more than all. "Present your bodies a living sacrifice," He says.

It is to be presented *as a living sacrifice*, remember, in contrast to the dead animals offered on the Levitical altars. The presentation must be made today, while we have our health and strength, while we are in the full vigor of life. So many of God's people wait until they're dead before they relinquish their hold on their possessions, leaving their money and estates in the form of legacies.

What was known as the "burnt offering" in the Levitical economy was a purely voluntary affair. "He shall offer it of his own voluntary [free] will at the door of the tabernacle" (Lev. 1:3). Be that as it may, Paul says the sacrifice Christ demands from us should be as "reasonable service." It should be the natural outcome of our experience of saving grace. In any case, we have nothing of which to pride ourselves, not even when the sacri-

fice has been made. It is only what God expects of us.

There is an instantaneous aspect in the giving of the sacrifice, a moment when the gift is placed upon the altar and the fire descends and accepts it. This therefore can be both timed and dated. The apostolic call to present the body as a living sacrifice is given in the Greek aorist imperative tense. It is an instantaneous affair.

Both Levitical and Christian burnt offerings are to be given completely. Having been placed upon the altar, they must then be kept there. Not only an instantaneous consecration, but a moment-by-moment dedication is implied. Our utmost for the Highest, *and all the time*, as Oswald Chambers would have expressed it.

Miss Havergal penned her hymn, "Take my life, . . .," as a result of a very personal experience in her own life. From I John 1:7 she had seen the full power of the cleansing Blood. Not only did it deal with the sins that were past; the Blood also provided a full cleansing from the incubus of inbred sin. It provided heart purity.

This happened twenty or so years after her conversion, and she was converted in her fifteenth year. "It was on Advent Sunday, December 2, 1873, when I first saw the blessedness of true consecration," she wrote in her journal. "I saw it as a flash of electric light; and what you see you never unsee. There must be a full surrender before there can be full blessedness, for God admits you by one into the other. I just utterly yielded myself to Him, and entirely trusted Him to keep me."

She placed her offering on the altar. It arose as a sweet-smelling savor to Christ. And the way in which the Spirit of God took her in hand, and led her out into all the fullness of His will, is an outward evidence of the acceptance of her burnt offering.

Having been placed upon the altar, cleansed and made holy as her life was through the Spirit's indwelling and the virtue of the cleansing Blood, she then kept the offering there. She modified her hymn by altering one word. "Keep my life and let it be consecrated, Lord, to Thee." Keep . . . keep . . . keep! Kept for the Master's use.

The placing of our whole spirit, soul, and body on the altar implies also a complete repudiation of the old way of living. Salem rather than Sodom



must henceforth be our abiding place. Abraham rather than Lot must be the one whose faith we follow. Any sacrifice Lot had ever made he threw to the wind, for Sodom and its earthly riches beckoned. He discovered this to his loss in later years. Abraham chose the better part: for he placed himself—body, soul, and spirit—on the altar, and stopped right there.

“Yield [present] yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God,” says Paul, in Rom. 6:13.

“Present your bodies a living sacrifice.” Francis W. Dixon says that there in Rom. 12:1, *a request was made* (“I beseech you therefore, . . . that ye . . .”), *a reason was given* (because we are brethren, and God expects it), and *a result was promised* (in verse 2, the promise of separation from the world and transformation into His likeness).

II Chronicles 29 tells how Hezekiah rededicated the Temple and reinstated the burnt offering. There had to be no restrictions and no reservations. A high standard of conduct was also demanded. It implied a complete and unconditional surrender to God, to Christ’s sovereign lordship. So many present-day consecrations are comparable to the Versailles Treaty of 1919, when Germany merely signed an armistice with the then Allied powers. She still harbored the spirit of revenge, that rose to fruition under the later Hitler regime. Only at the end of World War II did Germany make an unconditional surrender.

Here is the testimony of Dr. Hudson Taylor. “Well do I remember the occasion how in the gladness of my heart I besought Him to give me

some work for Him, as an outlet for my love and gratitude: some self-denying service, no matter what it might be . . . Well do I remember as in unreserved consecration I put myself, my life, my friends, my all upon the altar; the deep solemnity that came over my soul followed the assurance that my offering was accepted. The presence of God became unutterably real and blessed, and well I remember stretching myself out on the ground and lying there in unspeakable awe and unspeakable joy. For what service I was accepted I knew not, but a deep consciousness that I was not my own took possession of me, which has never been effaced.”

Consecration itself will not lead one into the blessing of entire sanctification. Neither will consecration *and* faith be the means of our sanctification. Entire sanctification, the blessing of heart purity and the Spirit’s indwelling fullness, is received and entered into *by faith alone*, based upon consciousness of need. The Bible teaches that plainly, and says that we “receive the promise of the Spirit through faith.”

While Thomas Cook, first principal of Cliff College, England, knew the joys of consecration before he was sanctified, while he’d written, “Sacred to Jesus,” over every department of his life, it was not until he saw the way of faith and then plunged in faith that he crossed over and entered into the Canaan-land of perfect love.

Consecration, we maintain, should follow one’s entrance of sanctification as a natural consequence. It should be “*the glad and happy result and outcome of the blessing*,” as Mr. A. Paget Wilkes once expressed it.

## THE MIGHTY “MO” in HARBOR

By EVANGELIST E. D. WOLFE

Not long ago while conducting a revival in our church at Bremerton, Washington, I had the privilege of going aboard the mighty battleship “Missouri,” with a length of 888 feet, 108 feet wide, and 418,000 square feet of deck space. It carries nine 16/50” caliber guns mounted in three triple gun turrets, twenty 5/38” caliber guns mounted in ten twin mounts, eighty 40-mm. guns mounted in twenty quadruple mounts. I saw the plaque indicating the spot where General MacArthur and the Japanese representatives signed the instrument of the Japanese surrender.

As we came down the gangplank and looked back on the mighty “Mo” lying there at anchor, we were reminded of the words of Mr. F. A. Shedd, “A ship in harbor is safe; but that’s not what ships were built for.” Our government did not build and equip this mighty ship simply to lie here at anchor

in this harbor, but to go out and expose herself to the elements of the sea, and the opposing forces of freedom.

So it is with every true child of God. Jesus did not save and sanctify you and me that we might live shielded lives but that we might expose ourselves to the opposing forces of evil. This conflict cannot be avoided; it is real and earnest, often fierce. But in the midst of the struggle comes the voice of the Holy Spirit saying, “Be not overcome of evil, but overcome evil with good.”

Paul exhorts us, “Put on the whole armour of God, . . .” He knew that this equipment was essential if we were to be overcomers as we expose ourselves to the battles which confront us. Christ did not come to make life easy for us—He came to make us strong. Let us go forth in His name to overcome!



## Books in Review

Review of books from other publishers does not mean full approval.

Read discriminately! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

### REST FOR THE WEARY

By VANCE HAVNER (*Revell*, \$2.00)

Sit down with this book-friend for a minute and you will wish to take the entire afternoon. These are brief devotions for the harassed businessman, the hurried housewife, the man on the go. Each is built around a bit of natural beauty, and woven in are spiritual realities strong as steel, yet as tender as a spring flower. Good to carry in the pocket (it is pocket-size), good to have by the bedside or reading table.

—NORMAN R. OKE, *Book Editor*

## NEWS in PICTURE



Members of the Building Committee appointed by the Board of General Superintendents, who recently met in Kansas City to lay plans for the building of the new Publishing House. Left to right: O. J. Finch, Denver, Colorado; W. E. Albea, Dayton, Ohio; Wesley Angell, Wollaston, Massachusetts; M. Lunn, Kansas City, Missouri; Raymond McClung, Little Rock, Arkansas; and Wesley Mieras, Pasadena, California.

# The Possession of the Righteous

By HAROLD M. DANIELS

Pastor, North Hill Church, Spokane, Washington

### Rom. 5:1-11

Paul gives us a wonderful description of the life of the Christian in Rom. 5:1-11. He writes that a Christian has *peace*, for the law of God hanging over him as a sinner no longer is judgment against him, for now his life is in harmony with God and His law. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Being justified means being pardoned, acquitted. A sin still remains as a fact of human history; but so far as God is concerned, we stand before Him reconciled, as though no sin ever had been committed. Peace comes to the heart, for the hostility between the sinner and God is gone. No longer is the "judgment . . . to condemnation" upon him, for God is no longer the enemy sin had made Him to be. When we accept Christ, we sign the peace pact which God has provided for us in His Son, and peace is ours.

Paul writes that a Christian has *love*, for "the love of God is shed abroad [or is poured out] in our hearts" (Rom. 5:5). Man is undeserving of God's love. There is nothing in us to attract His love. Yet "when we were yet without strength" (Rom. 5:6), unable to live righteously in our own strength; "while we were yet sinners" (Rom. 5:8), unlovely, unlovable, ugly from the marks of sin; "when we were enemies" (Rom. 5:10), opposed to God and to righteousness, "Christ died for us."

This love, Canon Liddon wrote, is "poured out like a torrent." This love is continual. We are the objects of His tenderest affection. Charles Wesley sang, "Love divine, all love excelling." Not only do we receive it, but it flows from us as the characterizing virtue of the Christian.

Again the Apostle writes that there is *joy*: ". . . we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). The work of Christ is double. There is joy in being delivered from sin, and there is joy in the realization that Jesus is living for us now.

Dr. Godbey describes the first phase: "Since Satan captured the whole world in view of adding it to hell, our normal place under the law is condemnation—hell . . . He . . . saves us from hell by paying our penalty, and thus blockading hell with His crucified body." Paul brings out also another phase, which is for the righteous: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

Just as His death was for the sinner, so also the life which He is now living in heaven is for the righteous. He is sitting at the Father's right hand, there interceding for *us*. We shall be saved eternally as we obey Him, walking daily with Him. Because of this, Paul says, "We . . . joy in God through our Lord Jesus Christ" (Rom. 5:11).

# The Demonstration of Pentecost Power

By **CHAPLAIN JOHN T. DONNELLY**

Eglin Air Force Base, Florida

The Day of Pentecost has come. The marvelous promises have been fulfilled. The wonder-ministry, the fullness of the blessing of the indwelling Holy Spirit, has been preached for two thousand years. Are our religious thinking and experience up to date? Are we behind the spiritual times? Are we still more profoundly allied with the imperfect mood and inclination of the pre-Pentecostal day? The very pertinent question, which we may not like to face, but which we need seriously to consider, is this: *Why is there not a greater demonstration of Pentecost power in the Church today?*

Can we in the light of New Testament truth deny that spirituality is at low ebb in the Church at the present time? By spirituality we do not mean religious effusions of the human spirit; because Christianity has become popular, a "money-maker" for the secular press, radio, and jukebox. By spirituality we mean the manifestations of the work of the Holy Ghost in the individual and in the Church consistently with the revealed Word of almighty God. The blessed Holy Spirit would save sinners and sanctify saints (believers). Why is not this

distinctive work of the Holy Spirit more in evidence in the Christian Church today? Why do we hear the continued strains of the exile with its uncertain longings, its timed askings, its trembling waiting for an event which has happened, its sorrowful sighing for a gift that is already given? It is lamentable that so much of our witnessing is in the language of the wilderness.

Surely, God is not at fault. That He desires to send us His Holy Spirit is abundantly revealed in the Holy Scriptures. Let us humbly admit and penitently confess that the fault is not with our God, but with us. As in Israel of old, so also in the Christian Church, there always has been, though in fluctuating degrees, a strange contrariness in relation to the saving purposes of God. We are convicted as we remember the charge which Stephen brought against Israel: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). Who can state that this does not very concretely apply also to multitudes in the Church today? It may not be in the sense of open rebellion, but at least in the sense of reluctance to submit to the sanctifying ministry of the Holy Ghost.

Let us, as believing Christians, honestly face this further question: *Why are we so reluctant to receive in full measure the gift of the Holy Spirit?* We all desire the ultimate fruits of salvation. We pray for power to be "overcomers." We plead for total eradication of inbred sin, do we not? Or, possibly, the difficulty is that we are troubled about, and wish to escape, only the destructive consequences of sin, and do not sincerely want to give up sin itself! Does this account for the reluctance to admit the Holy Spirit in all His fullness into our hearts and lives? The carnal nature does not want to be sanctified. It does not want to be dethroned and die; but it must die. It must be crucified. The old man of sin must be put to death, that the new man of righteousness may live.

The question, therefore, reduces itself to this: *Do we really want total victory in our personal Christian lives?* Do we really want to lay hold upon the crown of life? Do we want our church to have the victory, being not only a holiness church, but a holy church? Do we deeply desire that sin-burdened souls shall be won for the kingdom of God? If so, we also desire and pray that the Holy Spirit may come upon us individually in the fullness of His saving and sanctifying power.

## Trust the Guiding Hand

By **Norman H. Arthur**

*Is there anything more comforting—  
Anywhere in God's great land—  
Than the assurance that you're resting  
On Someone's guiding hand?*

*Then when you meet perplexity  
And troubles pile up still more,  
You can turn to the guiding hand  
To steer you safe—to shore.*

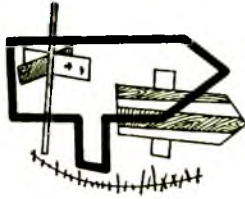
*You may man the ship for a while  
And maybe your hopes will stand;  
But if you want to know you're safe,  
Just trust the guiding hand!*

*There shall a man meet you, . . . follow him (Luke 22:10).*

**Nazarenes**

*. . . we are all*

## SIGNPOSTS!



by

**Clyde W. Rather**

Pastor, El Centro, California

One day, when walking in the pine belt of a Northwestern state, we came to triple crossroads. A land company in former years had laid out these streets, but nature and neglect had overrun them with a scrubby undergrowth. The vision of a city of bustling activity had died in infancy and the mantle of death hovered over the few remaining buildings, fast succumbing to the ravages of time and weather. There were signposts to direct us, but alas, most of them were turned—they did not tell the direction truthfully. One could easily get lost: at most, confusion was apparent.

Also, once I knew a mighty preacher, a great soul winner, until he became lost in the labyrinth of "big money." Others have followed him and they, too, are in the fog banks of spiritual blackout. There was the young Sunday-school teacher, a fine fellow with great possibilities—until one day he got mad. Then his words were not fit to follow.

We have heard members of the church pray, "Thy kingdom come. Thy will be done," and yet refuse to give to missions. Legions are those who in former years sang, "I'll live for Him who died for me," yet now the keen edge of their experience is dulled by the rocks of negligence and indifference.

The man in the scripture lesson, bearing the pitcher of water, had the power to lead or mislead the men who were assisting Jesus with a glorious service.

Mary Jones, a Welsh girl, in 1807, walked miles to get a Bible. Her intense desire and her need were the causes back of the formation of the British and Foreign Bible Society.

*We are all signposts*, directing consciously, or otherwise, all who see us. The man with the pitcher of water did not know he was being watched. He merely turned in at the right gate—so our influence does count. Let us each pray:

"O Lord, as a signpost set upon the way by the traveled roads of life, grant that I, like a silent sentinel with arms extended, may point the way onward, yet upward, true and unerring. May life's weary travelers, lost, confused, desiring the best road home, as they stop, find the right direction and, with courage, finish their journey with gladness of heart and a well-earned rest at the close of the day. In Jesus' name we pray. Amen."

## The Greatest Sacrifice

By CLYDE EDWIN TUCK

*He knew the fragrance of the Sharon rose,  
The sheen of Syrian brooks beneath the moon,  
And beauty's ancient awe, when bright days close:  
He felt the cool lake winds at sultry noon:*

*He paused to listen to the nightingale—*

*This youthful Teacher found life sweet and good.*

*He knew His dreams, God-sent, must yet prevail—*

*The world's high purpose one vast brotherhood.*

*He faced the Cross, and His young life He gave*

*For what He deemed was best for all mankind.*

*The patient, pleading Christ still waits to save*

*Earth's stricken hosts, and all who search may find*

*The shining banner of His truth unfurled*

*Upon hope's highway to a free new world!*



## **"Concepts Are Empty Without Percepts . . ."**

Immanuel Kant gave us these words: "Concepts are empty without percepts, and percepts are blind without concepts." These terms are technical, but the truth they set forth has practical significance. By them Kant is saying that you can't separate ideas and experience; you can't do without either thought or experience. This is true, especially of religion. In the long run, there is no possible way to "junk" our beliefs and still maintain a Christian experience. On the other hand, mere beliefs are not sufficient; they must penetrate our hearts, they must take possession of us.

Someone might tell me a great deal about a piece of chocolate pie which he had eaten. He could tell me how it was made, how it looked, and how delicious its flavor was. If I were hungry, my mouth would water. I would want to taste the chocolate pie for myself. But all that might be said about a piece of chocolate pie could not take the place of eating and thus tasting it. That would be the actual perception, or experience. Concepts, or ideas, without percepts, without experience, are empty.

Further, someone might tell me what it means to be a millionaire; he might go to some length in discussing it—all the magnificent cars he owned, the beautiful palace he lived in, what he had to eat, and the musical and cultural privileges he enjoyed. He might go on and on for hours, describing to me all the good things which come with the experience of being a millionaire. But if I were a pauper, his talk wouldn't help me much in the way of knowing what it really means to be a millionaire. "Concepts are empty without percepts." But let me come into possession of a million dollars, actually live as a millionaire—then my concepts, or ideas, or thoughts, about it would no longer be empty. It is easy to see this fact, that "concepts are empty without percepts."

On the other hand, we need ideas to direct and evaluate our experiences, to help us enlarge upon them, and get their meaning more fully. He who lives only on the level of experiencing, however good the experience may be, who gives no time to interpreting and evaluating those experiences, will soon find himself blinded and unable to make his way around as he should. Concepts are empty without percepts, but percepts are blind without concepts.

One famous theologian, Dr. E. Y. Mullins, a prominent Baptist leader during the early days of this century, wrote an excellent book on systematic theology, which he called *The Christian Religion in Its Doctrinal Expression*. All through this vol-

ume he thinks of theology as the interpretation of experience. That is true; theology grows out of experience. It is also true that experience grows out of theology; the two interact with each other, and we are not safe if we leave off either of them.

I meet good men who do not really intend, I believe, to be nontheological, but they have a feeling that they can't be worried with beliefs; beliefs don't matter. All of this argument and discussion of beliefs is a waste of time. After all, it's experience that counts. If we know we have God, we don't need to worry much about trying to describe what God is, and what belief in Him signifies; the most important thing is having Him in your heart.

## Editorials

Now having God in your heart is important, but it is not enough alone. Our experiences soon go blind and we begin to feel our way around in the dark if we do not see their implications for belief. Blessed is the man who can emphasize experience without forgetting that experience is basically related to theory, theology, or beliefs, and that beliefs do matter tremendously. In contrast, blessed is the man who can know theology and battle for it, in the right sense, and yet realize that theology, or beliefs, can never take the place of salvation. They are essential to salvation, but they are not to be confused with it. "Concepts are empty without percepts, and percepts are blind without concepts."

## **Following Christ Is Supreme!**

In Matthew we have these words of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (6:33). Then Paul tells us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

In the last analysis, I don't think a person can continue to be a Christian unless he is willing to make Christ supreme, to go all the way with God. That is one reason why I believe in holiness. Sooner or later a person must go all the way with God or else not go any of the way with Him. God finally must have complete control of our lives, or He will back out of them and leave us alone. Following Christ must be made supreme in our lives!

This means that our major as well as our minor





## Cast Your Cares upon Him

By **MRS. BYRL GRIFFY**

Bourbonnais, Ill.

The Lord has seen fit to bless our home with two precious children. Every day that I live, I praise Him for this inexpressible joy—the joy of being a parent. The little boy is but a baby, but the little girl is well past two years old and is subject to the accompanying bumps and hurts that are normal for that age.

When Angela is hurt, almost without fail she turns to me for consolation. Always I am eager to console and soothe the pain if possible, for I love her so deeply.

When Timmy was a new attraction at our house, a saleslady called on us. During the lady's brief visit, Angela's feelings were hurt. Instead of dashing to me with her grief, she walked slowly to the perfectly strange lady, buried her head on the lady's shoulder, and sobbed as if her heart were breaking. Her actions said: Won't you please take me home with you? No one here loves me. I felt bad that in her grief she had felt so alone that she had turned to a complete stranger.

God has not promised us a path of ease as we follow Him and many, many times we meet with those things that wound us deeply. Some of them seem nearly more than we can bear. There are numerous ways that we can react to such circumstances. Three of them seem important to consider:

*First*, we can run to others with our painful experiences and pour out our hearts to

them. I've done this many times. They may or may not be familiar with the situation and perhaps able to help us only slightly, or not at all if they are strangers. Too many of us take this way, I fear.

*Second*, we can hide the hurt away in our hearts and utter not a word to anyone. This is not recommended procedure either. If my daughter skinned her knees in a fall, but never mentioned it or asked for first aid, it is just possible that infection would result. Many a soul has harbored a hurt in his heart until the infection of bitterness and hatred has so taken hold that his case is almost without hope. Some cases, when not submitted to the Divine Surgeon, have even proved fatal.

*Third*, and by far the best means of relief, is to heed the voice of Peter, "Casting all your care upon him: for he careth for you" (1 Pet. 5:7). How disappointed must be our Heavenly Father when we seek almost every other source of aid but His, when He waits with open arms to receive, console, and heal the broken hearts!

Brother, sister, what is your hurt today? Is it a vicious blow, received at the hand of some brother? He careth for you—cast it upon Him! Is it the bitter pain of bereavement? Tell it to Him—He cares! Is it the frustrating disappointment of thwarted plans? Confide in Him: very likely He has a better plan.

Whatever the wound, He waits to pour in the oil of healing. Cast your cares upon Him—He cares for you—and you—and especially you.



# THY KINGDOM COME:

*May This Be Our Prayer!*

We all need to be taught how to pray. Too often we pray amiss, out of harmony with the will of God, that we may satisfy our own pleasures. If we would pray acceptably, our prayers should be in harmony with the model prayer, the prayer Christ taught His disciples to pray: "Thy kingdom come. Thy will be done, as in heaven, so in earth."

The supreme desire of God is for the redemption of this world. As S. D. Gordon so well put it: "This world is God's prodigal son. The heart of God bleeds over His prodigal. He has been gone so long, and the home circle is broken. He has spent all the wealth of His thought on a plan for winning the prodigal back home."

We are workers together with God only when our wills are in harmony with His will. But we do not fully comprehend the will of God till we realize God's supreme, over-all desire for His will to be done, "as in heaven, so in earth"—for His fallen, sinful world to be lifted back to the heights of purity and perfect accord with God's high heaven—for paradise to be regained.

Prayer is not pre-eminently for the purpose of getting something from God, but rather for the promotion of His kingdom. Not as persons outside passing checks through the bank window to be

**By E. G. THEUS**

Bethany, Oklahoma

cashed; but as co-workers inside the bank, joint-heirs with our Father, Elder Brother, and Holy Spirit, for the promotion of mutual good for all concerned—harmonious partnership.

"The Lord's Prayer," the prayer Christ taught His disciples to pray, will someday be answered; the prodigal will come home; the fatted calf will be killed and the feast will be on. What a day! "A new heaven and a new earth" may not be far away. Therefore let us pray for the unveiling of Christ to the teeming millions of earth, a sweeping world revival, and for the soon coming of our Lord and King to take over His kingdom. Then, and not until then, will all the ills of earth be cured and the children of a redeemed earth be at ease in a jewel-bedecked, harmonious, heavenly home, never again to know the discord and the pangs of living in a heart-rending, sin-cursed world.

The coming of Christ's kingdom, when His will shall be done in all the earth as it is done in heaven, should be the supreme desire and the keynote of all our praying. Grant us this petition, Lord, we pray!

Are YOU on it?

## THE ROAD TO HEAVEN

**By ARTHUR W. FISHER**

Local Nazarene Preacher, Taylorville, Illinois

THIS IS WRITTEN IN THE HOPE THAT ALL of us may walk the Christian road in this life and finally meet in heaven: and also written to trace the steps that lead us there, as shown in the Bible.

The *first* step toward heaven is for us to *admit that we are sinners*, lost, without God, without hope except in Christ. Until we learn we are sinners we will never try to become anything else. If we do not see that we are lost, we will make no effort to find the right path. If we do not realize that we are away from God, we are not likely to seek Him. We will make no progress until we see ourselves as Paul did when he wrote, "All have sinned." That word "all" means you, means me, and everyone else on earth.

The *second* step is to *repent of those sins* in prayer in the name of Jesus Christ, who shed His blood and died on the cross to atone for our sins. There is a change that comes when our sins are washed away. We feel, think, and live differently. Let no one, regardless of who or what he may claim to be, tell you that repentance is out of date, or that it is only for drunkards, harlots, and such people. Repentance is an all-important step toward salvation. A certain group of folks once came to be baptized by John the Baptist—but they had not repented. John told them, "Bring forth . . . fruits meet for repentance." They were not fit to be baptized until they had repented.

Often people join the church, but go right on

living the same old life. Why? They have not repented. Repentance means that we are sorry for our sins, sorry enough to ask forgiveness of God for them, and to ask individuals to forgive us if we have wronged them; sorry enough to straighten up our back dealings with folks; sorry enough to promise the Lord that with His help we will do our best to live clean, godly lives from now on. Jesus told the sinful woman, "Go, and sin no more."

For the *third* step we must *use faith by believing that God has forgiven* our sins just as we prayed that He would. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Believe on the Lord Jesus Christ, and thou shalt be saved."

The *fourth* step is *to be baptized*. The Bible teaches "the baptism of repentance for the remission of sins." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Water baptism is a vital step, but to be baptized without repenting is to start as a dry sinner and end up as a wet one! Many have been baptized without having their hearts changed. They are still not right with God. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Finally, we should *affiliate ourselves with some good church*, get into the work, and help others to find Christ. Join a church that stresses salvation more than anything else, a church that insists on repentance and faith before baptism, before receiving you into membership.

Let us examine these steps. Have we tried to bypass one or two of them? Let's not settle for a bargain in religion and get a cheap, shoddy article. Let us pay the full price of repentance and faith.

## Forgetting Those Things

By Pearl Burnside McKinney

*Some days I have labored with little success  
When easier paths would my journey digress;  
When heaven, it seemed, was a far-distant land—  
Forgetting those things, I will hold to His hand.*

*My service for Jesus seems little and weak  
When some worthy servant the Master would seek.  
Though there have been times I have failed in  
a test—  
Forgetting those things, I will give Him my best.*

*My load has been heavy with burdens to bear;  
At times only faith kept my soul from despair.  
Though long is the way, and though rugged and  
dark—  
Forgetting those things, I will press toward the  
mark!*

## " . . . Neither Be Thou Dismayed"

By CLARA VERNER

Buckeye, Arizona

HOW STARTLED THAT WIDOW MUST have been when the prophet of God hailed her, requesting a morsel of bread with the water she was to bring him! She, of all people, to give! Surely, if the prophet must be fed, there were those about there more able than she to provide for his needs! Almost we can hear the whisper of the God of Joshua repeating the famous injunction, "Fear not, neither be thou dismayed."

How amazed must have been the little boy on the hillside that sunny afternoon, after a long, tired day of listening to the fascinating words of the Galilean, when someone noticed his poor little lunch and asked him to donate it to the Master! What kind of friend or what leader was there to express words of comfort when he saw his last bite of food donated to a church offering? Doubtless in the eyes of the Great Teacher lay the answer to his woes: "Fear not, neither be thou dismayed."

The warfare of Christianity always has been a contest between Christ and self. Christ says, "Take up the cross"—Deny yourself—"Follow me." Self quotes: "Be diligent in *business*; you reap what you *sow*—not what you give away! A more *convenient* season . . ."

As the well driller keeps on digging, keeps on slushing, keeps on casting off hindrances, so must the Christian keep on loosening up the viselike grip on his human security, until he has struck an artesian flow of good, clear grace, free of self. Then, and only then, can he render unto God his last morsel—and not be dismayed.

Just as the barrel of meal did not waste, nor the cruse of oil fail; just as the eddying pool supplied by a running stream is never empty although the water flows *out* continuously; just so is the life of the Christian ever enriched and ever improved as he gives, and gives, and keeps on giving.

When the calls of the church multiply until you feel yourself pulled to pieces when you try to choose the most important ones, as you weigh your puny income; then you look at the bills you *must* pay to keep your name as an honest citizen, and then at the few things you'd like to do by way of giving to family and friends—on your own—*stop!* Look to the Master for guidance. "Be still, and know that I am God," says He. "Give, and it shall be given unto you; . . . pressed down, and shaken together, and running over . . ." Look up to His gently smiling eyes and hear Him whisper, "Be not afraid, neither be thou dismayed."



# Foreign Missions

REMISS REHFELDT, *Secretary*

## Missionaries Appointed June, 1956

Rev. and Mrs. Stanley Wilson—*General Appointment*

Miss Elizabeth Elverd—*British Honduras*

Miss Mary Wallace—*Nicaragua*

Miss Virginia Benedict—*General Appointment*

## Problems in British Honduras

God is moving in our midst and in spite of the trials we are encouraged to press the battle by His Spirit. Yesterday we went to Corozal to make plans for building our chapel there. We were able to rent a house just across the street from where the church will build, and there Brother and Sister Fowler will live while he builds the church.

Arriving home, we learned that the building we rented in Sta. Elena had been burned to the ground at about

eleven o'clock Friday morning, the eleventh. Vacation Bible school was in session and the fire began in the roof. A passer-by said he had heard two men planning the fire, before it happened. This makes two church buildings burned in less than two months. We are sorry to lose our buildings, but we are glad the devil isn't satisfied with our work. I had the privilege of being in Sta. Elena for service on Tuesday night, the first of May, and we had seventeen at the altar. There were seventy-seven children enrolled in the vacation Bible school, but the religious leader in the town caused trouble and the number dropped to about fifty.

This same faction is trying to keep us from rebuilding in Arenal, where we lost our other church. It is all in God's hands and we are doing our best to find and follow His will.

One of our national pastors is holding special services in Mullins River and reports that anti-evangelical forces are making much trouble there also, but he is hoping for many eternal victories.

God has blessed us and our people in a special way in these trials. Our

people are leaning on Jesus and learning to love those who bring sorrow and difficulty to us. We believe that if we can just keep sweet the Lord will bring great blessing for the Kingdom from these losses.—RONALD BISHOP, *British Honduras*.

*PRAY for the Nazarenes and the work in British Honduras. God can use this wave of persecution to bring souls to the Kingdom and glory to His name.*

## African Christians Walk in the Light

We had a very blessed time here during our camp meeting which was held this spring. Five class members were baptized and received into membership; and one couple over sixty years of age, with a grown family, were married before they were baptized. They had never been married by a Christian or legal ceremony and wanted to put everything right before they were baptized.

It caused some amusement to the unconverted folk present, but it was a fine testimony to them of our Christian principles and morals, as these people here have almost no moral standards at all.

We who work among these people feel the constant need of praying and living in close contact with the Lord.

Thank God for our Christians in the church. They have certainly come a long way when you compare them with those who do not know Christ.—ABIGAIL HEWSON, *Transvaal, Africa*.



by BERTHA MUNRO

## They Said—I Thought

### Monday:

"I'm consecrated, all right, but I'm not going to let anyone take advantage of my consecration," he said. No, I didn't believe he really meant it. But I thought, Does real consecration define its own limits? (Or has it limits?) Consecration to God leaves the definition to God.

### Tuesday:

"A lovely personality"—look closely and you will always find unselfishness there," she said. She probably was right, I thought. Greed is wolfish, ugly; charm and cleverness are for the short run. There is no lasting beauty but the beauty of holiness.

### Wednesday:

"I'd rather stand for what I believe even if I lose," one of our ace debaters was speaking.

"For you'll win in the end," said a faculty member.

"For I've won already," he said.

I knew he had hold of reality. True to truth, you cannot lose; truth cannot be defeated.

### Thursday:

"When we differ with a person on an issue that we know is crucial, is it an opportunity offered us to learn to 'move men through God by prayer alone' (Hudson Taylor's 'secret')?" She asked me, but "did not stay for an answer." I thought, Arguing only makes your opponent surer of his ground. Why not pray first?

### Friday:

"My glass is small, but it is my own." I heard in imagination the generations of French children repeating their country's adage. Yes, I thought, my own to fill with praise and loving service, my own to make uniquely beautiful for God.

### Saturday:

"To be content, be not content." A wise man said this is the secret of success. I thought of my pastor's sermon on constantly advancing individual spiritual frontiers. I thought of Dr. Powers' warning that we could even settle down to be "adjusted to failure." I thought, and I prayed.

### Sunday:

"The rejection of reality," Freud said, "is at the same time a secession from the human community." We can't run away and be sane. "The religion that is real must be one that can be lived in the midst of life's realities . . . and one that everybody can have," said a writer in the *American Scholar*. And I thought, with E. Stanley Jones, "It works!"



## The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
August 5:

### A Call to Christian Living (Temperance)

SCRIPTURE: I Pet. 1:13-4:11; II Peter 1  
(Printed: I Pet. 1:13-23; 4:1-5)

GOLDEN TEXT: *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (I Pet. 1:13).*

Holiness implies a high standard of moral living. It is surprising how many of the great classic holiness texts of the New Testament are highlighted against a background of immorality. For instance, "For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thess. 4:3). Every Christian needs the experience of heart holiness to eradicate the carnal mind, which is the abnormal in his nature; but following this he must recognize the importance of disciplined living, so as to keep under control his natural appetites and desires. Just that a person is sanctified does not mean that he has ceased to be human. Great tragedy has resulted from a failure to recognize this truth.

The imagination is stronger than the will. This can be illustrated by walking an eight-inch steel beam. If it lay on the ground you could walk it easily. If it were extended across the street between the twelfth-story windows of two tall buildings, you would be helpless to walk it. It might be perfectly solid but your imagination of falling would overcome your will to concentrate, and you would panic. This is a good place to insert portions of that resolution passed by the 1952 General Assembly, on public morals:

"Since we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of the home through various avenues such as current literature, radio, and the more modern medium of television, it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly . . .

"We deplore the low moral tone of much current literature, comic magazines, articles and pictures of some

magazines, and the contents of many books. We likewise deplore the sensuous appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood type of movies or shows of the vaudeville level.

"We suggest that the standard given to John Wesley by his mother, namely, 'Whatever weakens your reason, im-

pairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin,' form the basis for this teaching of discrimination."

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## HOME MISSIONS & EVANGELISM



ROY F. SMEE, Secretary



Pastors join in wrecking building to salvage lumber for new church and parsonage. On the roof, left to right, are: Rev. George Devore of Naches, Robert Condon of Yakima First Church, Wallace Roseboro of Selah, J. Paul Downey of Yakima First Church, Paul Hayden of Wide Hollow, Ralph Cook of Yakima Bethel, and Merl Bozarth of Union Gap. At far right with a board in hand is Rev. Cecil Knippers, district superintendent of Hawaii, who was evangelist for a meeting at Yakima First Church at the time.—*Yakima Republic* photo by Holly Hollenbeck.

### Every Church Help Start a Church

Nazarene pastors of the Yakima, Washington, area on the Northwest District donned old clothes one day last May and assisted in tearing down the old Potlatch Lumberyard building, which had been purchased, with the property on which it was located, for a new church and parsonage in Naches. The church had been officially organized a year before, the third church started out of Yakima First Church in two and one-half years. Its story is another miracle of home missions, but it would never have occurred if this home missionary interest had not been

present in Yakima First Church. The co-operation of the other churches and pastors helps to bring a new spirit to all of these churches, as they share in making a new church possible.

This spirit of home missions will bring blessings to all of our churches if each church will help start a new church this quadrennium. What a difference this is from the home missionary church that starts out without any co-operation from the other Nazarene churches of the area, or sometimes without any welcome or notice except a warning from the pastor to leave his members alone! Revival cannot come to a church that is selfishly or blindly trying to hold on to everything it has. The pastor and congregation fail to

see that as they share with others they gain themselves. In helping to start another church, the parent church gains far more than it gives. The spirit of many home-missions pastors has almost been broken as they have experienced the indifference of nearby Nazarenes who should have given them encouragement. Such an attitude should never be found among us. When we help one, we are helping all; and there is more for all of us to do, working hand in hand in the spirit of sharing and helpfulness, than we can possibly accomplish. Let our competition be with the forces of evil, rather than with each other.

If we are to reach our goal of 1,000 new churches this quadrennium, all of our churches must get a new understanding of *what a missionary spirit will do for the parent church*, as well as for the church being organized. We thank God that home missions is catching fire throughout our church. Wherever I go, I find increasing interest. Let us make it unanimous this quadrennium.

And at the beginning we should say that we are not out just to start 1,000 churches. If that were our only object and highest motive, no ultimate good could come from such a goal. Our districts have made phenomenal progress with the help of the Lord, but the goal and the drive are in accord with our

quadrennial slogan—"Heritage, Vision, and Task." Realizing our glorious heritage and getting a vision of all that is yet to be accomplished for God, the goal helps us to put our task in a tangible form in our work for Him. It is therefore a spiritual undertaking, and because it is, we may look to God to help us reach our goal.

### Corrections

The final tally on churches organized during the 1952-56 quadrennium appeared in the July 11 issue of the *HERALD OF HOLINESS*. Two corrections, however, are necessary for reports which came in during the General Assembly.

District Superintendent C. D. Taylor organized a new church at Windham, Ohio, on June 10. This brought the total number organized during the quadrennium to fourteen for the Akron District.

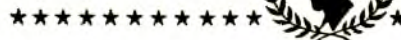
District Superintendent W. M. McGuire organized a new church recently at Garden City, Michigan, bringing the total for the Eastern Michigan District to ten for the quadrennium.

These two corrections make the total number of new churches for the quadrennium 677, including the churches added to the Church of the Nazarene through the merger with the International Holiness Mission and the Calvary Holiness church in the British Isles.

### News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: C. R. Moore, Florida; and Donald Arcey, Arizona.

## Servicemen's Corner



We have a new church at Kingsville, Texas, which can serve the naval base there. The pastor is B. J. Garber. The church is located at Third and Henrietta.

\* \* \*

Chaplain Albert Gamble writes the following report:

"The work here continues to be wonderful and challenging. Every Thursday night we take several vehicles into the service provided by the missionaries of the Seoul area. Last week two men were gloriously saved as they came back from the service, when one of our fine Christian fellows talked to them. I was not on the vehicle but both of them came in to see me the next day with radiant testimonies. These are the bright spots in the work here! There are many other conditions that are terrible in the moral and spiritual realms, conditions that I do not know the answer to. I am praying to know them and for a revival among our men in the military here in Korea."

\* \* \*

"I am getting out of the air force soon, so I won't be able to get the wonderful literature free any more. That is the reason I am writing this letter, so that you might discontinue sending them to me. I will subscribe to them after I get home, for I wouldn't want to miss any of them.

"I want you to know that the *HERALD*, the *Conquest*, and the daily devotional book, *Come Ye Apart*, have truly been a blessing to me. I have been drawn closer to the Lord and feel better able to witness for Him because of the wonderful literature that you send to us servicemen. It makes me feel like there are those who do care about the young men of the church who are striving to live for Him in the service.

"Untold numbers of blessings are mine tonight because of what the Lord has done for me. He saved, sanctified, and even now satisfies my soul's need. He has been so good to me. When I stumble and am about to fall, He reaches down in love and grace and helps me up and gives me strength to carry on for Him. I am happy to be in the service of a King. It is truly a privilege to be able to serve Him who did so much for me. I want to be always found in the center of His will. If He wants me for Christian service somewhere, I am ready to go."—HERBERT C. KENYON.



### The Meaning of a Command

It is not difficult for us today to sense the significance of a command. While we may have moved away from that type of discipline in the home and in the school to a more persuasive pattern of social control, we are acquainted with it, since so many of our young people are going into military service.

In the military the command is basic. "This is an order" rings out in every circle, beginning with the commander in chief and going on down to the chief of staff, to area commanders, to commanding officers, to officers of the day, to the captain, to the sergeant, and finally to the private. It seems hard. It seems at times that such rigid discipline is unnecessary. But in reality, in an emergency or war, without the command the military machine would fall apart, helpless and ineffective.

So many of us come to think of religion as an easygoing, voluntary, take-it-or-leave-it scheme of life that we do not see the sterner, more disciplined side of it. But the Christian way is a warfare. It is in the center of the battle of the centuries between God and

Satan. In fact, today there is not much battle going on except where the militant Church crosses swords with the world. And in this warfare the commands of our Captain are strategic and vital. Without the command our system, too, will break down.

We have heard the story coming out of the war when an officer gave orders to the leader of a platoon to take a certain bridge. The conversation which followed is significant.

"I'll try, sir," the corporal answered.

"I didn't tell you to try, corporal," the officer replied. "I told you to take it."

"I'll do it or die, sir," the soldier replied.

"I didn't tell you to do it or die," the officer snapped, "I told you to take it."

"Yes, sir!"

And he took it.

Let us in the work of Christ hear His command to be witnesses. He has not called us to defeat. He has not summoned us up in order to swell the list of martyrs. He wants us to tell others of what we know about Him. He wants us to witness. Let us hear the command and obey.

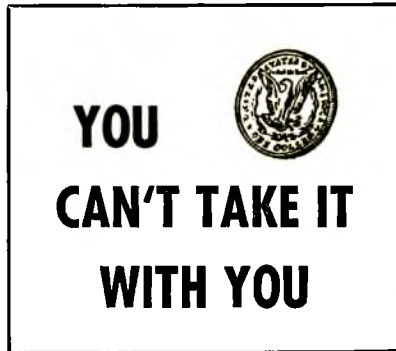
**NAZARENE SERVICE MEN'S COMMISSION**  
*L. J. DuBois* DIRECTOR



## SONG IN THE NIGHT

By MAGGIE CULVER FRY

Splashes of sunshine in the night  
Give joy today; keep memories bright...  
Rejoice! Rejoice! At every loss!  
He's nearer than that heavy cross!



The exchange of heaven is not based upon the dollar nor upon the pound. No matter how much or how little we are able to accumulate here on earth, we will not be able to take it with us when this life is over.

Sometimes we spend our energies in Christian service while we are living and forget that, as stewards of our possessions, we have a responsibility to see that these possessions are used for Christian purposes after we are gone. Don't postpone making a will and be sure that will includes the church.

For example, you can designate that a certain part of your estate shall go to the General Board of the Church of the Nazarene for the Division of Church Extension. Such a bequest, when received, will go into the General Church Loan Fund and continue without depreciation to build churches until Jesus comes.

clip and mail

**I am interested in leaving a bequest to the General Board for the Division of Church Extension. Please send additional information and suggested forms to use.**

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Send to:

**John Stockton**  
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# the Question box

Conducted by STEPHEN S. WHITE, Editor

**In your editorial of December 28, 1955, under the heading "Ten Aspects of Entire Sanctification. X. The Infilling of the Holy Ghost Sanctifies," you state: "Jesus had an infinite and all-powerful personality; that we do not have. He could carry out His volitions and decisions in a way that no finite being could ever carry them out, even though that finite being might be filled with the Holy Ghost." If this thought were applied to temptation, would you agree with Augustine when, in referring to Christ, he says (Enchiridion xii: 40), "In his assumption of human nature, grace came to be natural to that nature, allowing no power to sin"?**

No. Some good men would go along with Augustine at this point, but I would not. A man might have the will to do the right and still not do it because of his lack of judgment. In other words, he might aim at the right and yet miss it. Not so with Christ; whenever He aimed at the right He hit it. This does not mean that He could not have aimed at or willed the wrong. He

was a free moral agent, He wasn't a machine. Thank God, however, He always both aimed at the right and hit it, or chose and achieved it. He lived above sin in motive and deed; not because He had to, but because He chose to. A Christian lives above sin in motive, but not always in deed. God judges him by his motive.

**Is it safe and sensible and Christian to allow our children to watch the "gun" stories on TV, then let them copy what they see in play?**

No!

**Please explain I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I like to attend high school football, basketball, and baseball games once in a while. Are these worldly? Or does the above scripture refer to sins of the flesh like adultery, anger, pride, self-righteousness, jealousy, drunkenness, etc., which the Bible mentions?**

First, I give you one definition for worldliness: Anything which causes a person to deviate from the path of duty in the service of the Lord. Certainly, what you name as the sins of the flesh would do this. Other things which might in themselves be good

would be sinful or worldly for you if they were allowed to cause you to deviate from the path of duty in the service of God. The games which you mention certainly would do this if you allowed them to interfere with your loyalty to Christ.

**In the Question Box for May 16, your answer regarding the unsanctified person getting to heaven I found to be excellent. There was another answer, however, that left a question mark. In your answer concerning the Holy Spirit entering the heart you say, "The Holy Spirit comes into the heart when we are saved, or regenerated, but He doesn't come in His fullness until we are sanctified wholly." I ask you, What about John 14:16-17 and Rom. 8:9-11?**

When we are saved we are born of the Spirit, and when we are sanctified we are baptized with Him. He is the Agent of both regeneration and entire sanctification. As the passage in John which you refer to states, the converted man knows the Holy Spirit—He is with the converted man, but not in him. That is one way of saying that the saved man has the Spirit, but he does not have Him in His fullness. Likewise, the passage in Romans is talking about the indwelling Spirit, the abiding,

sanctifying Spirit, and not just the regenerating Spirit. The Holy Spirit is the active, or efficient, Agent in all stages of the work of salvation. This is true even of conviction. You can't crowd the Holy Spirit out of anything which has to do with the actual work of salvation. This fact does not in any way militate against the claim that the baptism with the Holy Ghost brings the fullness of His presence—His abiding, or indwelling, presence.

**In Gen. 4:15 we are told that a mark was set upon Cain by the Lord. What was his mark?**

Most Bible scholars believe that this was not a visible brand, or mark, placed upon Cain's forehead by God. But rather, since it was to protect him, it

was a "wild ferocity of aspect, that rendered him an object of universal horror and avoidance."





Rev. J. E. Smith writes: "Because of ill health I resigned as pastor of our First Church, Riverside, California, on June 10. At our recent assembly I received evangelist's commission, and after some needed rest, Wife and I will be glad to accept calls anywhere for revival meetings. We enjoyed our work with the fine folk in Riverside for eleven years, and had accepted a recall for another year; but it is important that I get well in body. Will be glad to go anywhere and work for souls. Write us, 621 Del Mar Avenue, Chula Vista, California."

Meldrim, Georgia—In June our church had a successful vacation Bible school and revival, with Rev. O. C. Mingleorff as director of the school and evangelist in the evening services. There was an average attendance of fifty-four in the school, with eighty present for Sunday school on the closing Sunday; this was the best attendance we have had in several years. Brother Mingleorff is a wonderful worker with the young folks. His beautiful spirit and splendid preaching resulted in some forty seekers at the altar. We thank God for Brother Mingleorff's ministry with us.—W. O. HAND, *Pastor*.

Columbus, Ohio—The Frank Road Church was founded in late August of 1955 by Rev. and Mrs. Loran Strahm, under the guidance of God, and six weeks later, on September 25, met for organization. In less than eight months we moved into our new chapel. God has blessed us with a group of people who know how to pray, and to work. Being a new church the quota was ten HERALD OF HOLINESS subscriptions to be secured by our N.Y.P.S.—we secured forty-eight, and thereby received the beautiful (percentage) trophy. We thank God for His help and blessings, and press forward to do more for Him.—WANDA L. TAGG, *Reporter*.

West Columbia, South Carolina—Coming to First Church in October of 1954, we found some faithful Nazarenes. We have had an increase in every department, with thirteen members received on profession of faith since our district assembly. God has helped us to remodel the church, and purchase new pulpit furniture and pews. On June 17 we closed a wonderful vacation Bible school with Rev. and Mrs. Howard Haynes of Georgetown as special workers; the average attendance was 107. Brother Haynes preached with the anointing of God, and Sister Haynes is a wonderful singer and children's worker. We greatly appreciated their ministry with us. Our church is encouraged, and we are enjoying our work on the South Carolina District under the leadership of Superintendent D. W. Thaxton.—P. D. MONTGOMERY, *Pastor*.

Tennile, Georgia—Recently our church had a very successful revival with Rev. C. H. Dooley as the evangelist. Brother Dooley is being used of God: he preaches with the unction and anointing of the Holy Ghost. Many souls were saved, and the church was revived in every way.—J. EMORY LINDSEY, *Pastor*.

Evangelists Jack and Ruby Carter report: "We began our work in 1956 with a revival in Stonewall, Oklahoma, with Pastor Bill Ledbetter; then to our Grace Church in Tyler, Texas, with Pastor Marselle Knight; from there to Freedom, Oklahoma, with Pastor Everett Rust; to Martins Ferry, Ohio, with Rev. Kenneth J. Copenhagen; and to Grafton, West Virginia, with Pastor Noah Sullivan. In each of these meetings, God blessed and gave souls praying through. In the meeting in Stillwater, Oklahoma, with Rev. Carl Powers, God came in a wonderful way; also in Bluefield, West Virginia, with Rev. George Lilly, we saw God's presence manifested and seekers praying through. God blessed and gave a large number of seekers in the meeting in Urbana, Illinois, with Pastor R. B. Burton; also at New Cumberland, West Virginia, with Rev. George Stewart; and at Rising Sun, Maryland, with Rev. A. L. Alder. We have one open date for 1956, November 29 to December 9. Any church needing our services as preacher and singers, write us, 609 N. Mueller St., Bethany, Oklahoma."

Grafton, West Virginia—In our recent revival the church was greatly helped by the Spirit-anointed ministry of Evangelist William D. Keller. He preaches entire sanctification as a second definite work of grace, and is a capable minister in every respect. He is transferring to our church from another denomination, and it was a pleasure to receive into the membership of our local church on Sunday morning, June 17, the entire Keller family. We have recently redecorated our church inside and outside. God is helping us as we labor with the fine people of the Grafton church.—NOAH SULLIVAN, *Pastor*.

Rev. Ralph Buffington writes: "After pastoring our church in Denver City, Texas, for three years, I am entering the evangelistic field. I am an elder on the Abilene District. Will be happy to go anywhere as the Lord may lead; write me, Box 707, Denver City, Texas."

Evangelist H. N. Dickerson writes: "Through a cancellation and a misunderstanding I have some open dates, July 25 to August 5, August 29 to September 9, and a date in October. Write me, 2235 N. Alabama, Indianapolis 5, Indiana."

Roseville, California—After more than forty-two years in the ministry, on Sunday, June 3, Rev. J. Wesley Roach retired from pastoral work; but he emphasized, "I am not retiring from the ministry. I plan to carry on in the evangelistic field after I have rested awhile." Under the leadership of Brother Roach, First Church, Roseville, has enjoyed three years of growth and progress. Fifty new members have been added to the church, new pews purchased, and several hundred seekers have bowed at the altar—some have been saved, others reclaimed, and others brought their spiritual and material problems to the Lord. Mrs. Roach has been active as the pastor's wife, and also as leader of the Junior Society, and treasurer of the local N.E.M.S. We regret to lose the Rev. and Mrs. Roach, and pray God to richly bless them as they move to Missouri, where they will make their home.—NILSON ROBERTS, *Reporter*.

Mr. Norman E. McCoy, blind song evangelist, writes that he has some open dates for revivals; he leads the congregational singing, and sings baritone solos. Write him, 1318 East 28th Street, Anderson, Indiana.

Evangelists A. E. and Pauline Miller report: "We have concluded our twelfth year in the evangelistic field; this past year has been one of the best. God has blessed and we have seen sinners saved, backsliders reclaimed, and believers sanctified wholly. During the past year we have conducted nineteen revival meetings, and one vacation Bible school. We praise God for His goodness. We have an open date, August 21 to September 2; also November 27 to December 9. We will go anywhere God leads, to do the preaching, special singing, take charge of the music and children's work, and do chalk artistry. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Evangelist Norvic O. Clift writes: "God is blessing in our meeting here in Santa Barbara, California, as we conduct the vacation Bible school each morning, and preach each night in revival services sponsored by the N.Y.P.S. The Lord is giving some wonderful victories with seekers at the altar in almost every service. My wife, June, will be able to be with me in some of the meetings; she plays the electric vibra-harp and helps in the special music. During July, I will be in meetings in San Luis Obispo and Bakersfield First Church. I have some open dates during the latter part of October, November, and December; am available for regular revival meetings, youth revivals, and young people's conventions. Write me, P.O. Box 52, Cambria, California."

# Gentlemen

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Sunday-School Evangelists Lyle and Lois Potter report: "Touring the districts of New Mexico, Michigan, North-eastern Indiana, Akron (Ohio), Minnesota, and Tennessee in sixteen thousand miles of Sunday-school conventions and rallies has truly been a most thrilling and unforgettable experience. The response to the appeal for 'Crusade for Souls Now' through the Sunday school met with a most heartening, spontaneous response. Our wonderful people are accepting the challenge to build the Kingdom through the Sunday school, and hundreds pledged to do weekly visitation. We have endeavored to present the practical side of building the Sunday school through workable promotional and organizational plans; and at each rally people sought the guidance

and anointing of the Holy Spirit that they might be effective workers. We traveled and associated with some of our finest district superintendents, church school board chairmen, and pastors. Pray that God may continue to bless and use us as we tour on more than twenty districts yet this year and conduct conventions."

Lafayette, Colorado—Recently our church had a good revival with Rev. Miss Twyla Pittenger as the special worker. Sister Pittenger is a woman of God, and carries a burden for souls. She puts her heart and soul into the work of the revival, and God honors her ministry with souls. She was of real help and blessing to the people of our church.—Reporter.

Evangelist Fred W. Fetters reports: "On last December 31, I left California for Ohio, where it was my privilege to conduct revival services in Salem with Pastor and Mrs. E. M. Parks. God met with us and gave a goodly number of seekers and happy finders for pardon and heart purity. While in Ohio, I preached Sunday morning and evening in First Church, Hamilton, where Rev. S. E. Durbin has a splendid congregation. God gave us good services with eight seekers in the morning and six in the evening service. Had a week of youth services with Rev. Harry C. Long in Morrow, and God blessed and gave us thirty-three seekers for regeneration and entire sanctification during the one week. Brother Long started the work in Morrow, and has erected a nice church building. Returning to California, I had my second meeting with our church in Sierra Madre, with Rev. Oran Burlison, pastor. God met with us and gave a goodly number of folks praying through to victory. In the meeting with Central Church in Phoenix, with Pastor Iral Dickey, the Lord blessed and gave seekers in most of the services. I am now making up my slate for 1957 and have some open time. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. Loran and Gladys Irby write: "Coming to the home-mission church in Manistec, Michigan, (three years old) we found a group of fine people. The former pastor had laid a splendid groundwork. In just a few months tragely struck in the death of our only son, and the death of the wife of our Sunday-school superintendent. The church was stunned, but rallied in a few weeks, and God has blessed us with a gain of 20 per cent in the Sunday school, a new N.Y.P.S., 30 per cent in our membership, and 10 per cent in the N.F.M.S. We have been able to pay our general and district budgets in full. Having resigned as of assembly time, about fifty members and friends of the church gave us a beautiful farewell, with a lovely gift. We thank our friends, locally and of the district, for their many kindnesses during our bereavement."

### Young People's Convention Nevada-Utah District

Rev. Winston R. Ketchum presided as the district young people's convention opened at Reno, Nevada. This was the first time that our young people's convention was held during the district assembly; it proved to be very profitable.

Brother Ketchum very forcefully presented the quadrennial theme, and especially emphasized "We ought to obey God." Most of the reports of local presidents portrayed real victory and good gains.

Rev. Raymond Sherwood, district superintendent, presided during the special order of the day, which brought about the re-election of Rev. W. R. Ketchum as district N.Y.P.S. president.

This has been a good year for the Nevada-Utah young people's work, and the future looks even more promising.—EDWARD L. POTTER, Reporter.

Evangelists J. T. and Vesta Drye report: "On May 30 we completed four years in the evangelistic field, and God has blessed our ministry in word and song. We have conducted eighty meetings on thirty districts, and have seen several thousand seekers in those revivals. We have worked with fine and considerate pastors. Our slate is filled for '56. We have two open dates in January and February of '57, and would like to slate them in Pennsylvania, Ohio, or Indiana; also we have some open time in the fall of '57 which we'd like to slate in the Northwest or on the West Coast. Write us, P.O. Box 1, Coffeyville, Kansas."

Bangor, Maine—Only recently I have come to this great key Northern city to pastor this church. The challenge for holiness work is tremendous. Just outside of the city is Dow Air Force Base. If you have friends here, write me (275 Center Street), and I'll be glad to follow up all contacts and help our young men. —DEANE R. HARDY, Pastor.

Rev. C. I. DeBoard writes: "I am now completing my twenty-first year as pastor of our First Church in East St. Louis, Illinois, and plan to enter the field of evangelism at the close of our assembly year (August 5). I shall be glad to slate one-week revivals for the fall and winter of 1956. Write me, 1381 N. 41st Street, East St. Louis, Illinois."

Kissimmee, Florida—On last April 29 our church closed the charter, and also a revival meeting, with forty-six members; sixteen members added to the church during this revival with Evangelist Russell Bowman. New sanctuary in the making. God is richly blessing and we give Him praise.—Reporter.

Cairo, Georgia—In June we had a meeting with Rev. C. H. Dooley, the best meeting during our five-year pastorate here. There were seekers at the altar in every night service except three, and four fine members were added to the church. Certainly, Brother Dooley is God's man, and his preaching is of the best. We thank God for the Church of the Nazarene and for the privilege of serving Him as a minister.—PAUL E. BARNES, Pastor.

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### DEATHS

MRS. LILLIAN J. DOMINA, wife of Rev. Frederick W. Domina, of Haverhill, Massachusetts, died April 28, 1956, of cerebral hemorrhage; was in a coma for three days. Funeral service was held on Saturday afternoon at the Church of the Nazarene, with Rev. Byron H. Maybury, pastor, Dr. J. Glenn Gould, pastor of College Church, Wollaston, and Rev. J. C. Albright, district superintendent, officiating. Burial was in Linwood Cemetery, where Dr. Gould prayed.

MRS. GRACE NEWCOMB HALL, age fifty-five, died April 2, 1956, at North Fryeburg, Maine. She was born August 21, 1900, at Foxboro, Massachusetts. In 1919 she married Alonza W. Hall, and in 1925 they both joined the Church of the Nazarene at Livermore Falls, Maine. In 1929 they became charter members of the Church of the Nazarene in Melrose, Massachusetts, where they served the church in many capacities. In 1940 Mrs. Hall was consecrated as a deaconess. Her life was entirely consecrated and given over to the service of the Lord and her church. She is survived by her husband; two daughters: Mrs. Evelyn Jones, wife of Rev. C. Weston Jones, Nazarene minister; and Mrs. Elzine Magoon, wife of Rev. Earl Magoon, of the Baptist church. Funeral service was conducted by Rev. C. Weston Jones, assisted by Rev. Wilbur Casey and Rev. Delbert Wise, with interment in the Riverside Cemetery at North Fryeburg.

MRS. BERTIE PHILLIPS WHITLEY, age seventy-two, wife of N. J. Whitley, died April 7, 1956, of a heart attack at her home near Kenton, Tennessee. She was a native of Stewart County, Tennessee. She was a devout member of First Church of the Nazarene of Clarksville, Tennessee, a life member of the N.F.M.S. She was an influential Christian worker, loved by young and old. She is survived by her husband, N. J. Whitley, of Kenton; two sisters, Mrs. Brunty Chisenhall and Mrs. Arthur Boyce. Funeral services were conducted by Rev. Carl Davis and the Reverend Mr. White, with burial in the North Union Cemetery.

ELMER E. FRAZIER, age seventy-two, died on April 26 at his home. He was a member of the Free Methodist church. He is survived by his widow, Mrs. Anna J. Frazier; one son, H. R.; two daughters, Mrs. L. E. Bowman and Mrs. James Curtis; three sisters, Mrs. Cora Gregory, Mrs. Golda Busby, and Mrs. Sylvia Anderson; and five brothers, Rev. J. W. Frazier of Everett, Washington, S. E., F. H., Noah, and Vernon S.; one half brother; one half sister; and his stepmother, Mrs. Charles Sheaffer, of Topeka, Kansas.

MRS. CORA BELL (Street) DYMOND died April 29, 1956, at Harmon, Oklahoma, at the age of eighty years. She was born in Missouri on January 13, 1876. She was a faithful and beloved member of the Harmon Church of the Nazarene. She had attended the evening services, and while returning to her home was hit by a passing motorist. In 1898 she was married to Frederick L. Dymond; he died in 1943. She is survived by five children: Mrs. Etta McCracken, Mrs. Dorothy New, Mrs. Lillian Jenlink, Mrs. Nellie Denton, and Robert Dymond; also one brother, Walter Street. Funeral service was held at the Harmon church, with the pastor, Rev. W. I. Poteet, officiating, and burial in the Harmon cemetery.

MRS. TITUS F. HORST (nee Elizabeth Winey) was born August 29, 1891, near Peabody, Kansas, and died March 2, 1956. She lived near Holton, Kansas, as a girl, and in her early teens moved

with the family to Harvey County, where she lived until her death. In 1913 she was united in marriage to Titus F. Horst; seven children were born into this home. She is survived by her husband and the following children: Edith, of the home; Blanche Reiss and Doris Horst of Newton; Dr. Grace Ketterman, of Kansas City; Earl, of Newton; and Orville, of California. One son, Ivan, died in 1943. She was an ardent follower of the Lord, and had a glowing testimony until death. Funeral service was held in First Church of the Nazarene, Newton, Kansas, with her pastor, Rev. Clifton Norell, officiating.

HARRY TURNER CAROTHERS was born September 16, 1872, in Martinsburg, West Virginia, and died in North Platte, Nebraska, May 19, 1956, at the age of eighty-three years. He was married to Miss Emma Schwanz, and to this union were born five children, who survive him. His wife, Emma, died in 1944; and in 1946 he married Alice Mae Gainie, who also survives him. Mr. Carothers resided in Frontier and Lincoln counties seventy-two years; forty-five of these years were spent in Maxwell. It was here he united with the Church of the Nazarene. He leaves a host of friends to mourn his passing.

### ANNOUNCEMENTS

RECOMMENDATION—Rev. Charles L. King, 726 North 32nd Street, Kansas City, Kansas, who had to drop out of the work because of ill health, is now recovered and entering the evangelistic field. Brother King has spent many years as an evangelist in our church, holding good meetings, and will be a blessing to your church. I recommend him.—Jarrette Aycock, Superintendent of Kansas City District.

WEDDING BELLS—Miss Mary Atkinson of Kansas City, and Mr. Bobbie E. Roberts of Oak Ridge, Missouri, were united in marriage on June 30, at St. Paul's Church of the Nazarene, Kansas City, Missouri, with Rev. Jack Lee, pastor, officiating.

Gertrude Ripplier of Richmond Hill, New York, and James Brillhart of Trinway, Ohio, were united in marriage at the Church of the Nazarene in Clifton, Illinois, on May 30.

BORN—to Chester and Betty (Chivington) Meyer-ing of Colorado Springs, Colorado, a daughter, Michelle Marie, on June 1.

SPECIAL PRAYER IS REQUESTED by a reader in Indiana that "God will give me a new anointing for my soul and heal my body";  
by a Nazarene minister in New Mexico for his son in the U.S. Marines, who has requested prayer that "he might be spiritually established";  
by a reader in Ohio for a personal problem, and for healing "for my son and wife";  
by a friend in Michigan for a Christian who is greatly distressed over a serious physical condition --they all feel this person is greatly needed in the work of God, and believe He is able to heal;  
for a worker in VA hospital that God may undertake for one of the workers there in a special way-- they believe God does hear and answer prayer-- and that He will work out this present difficulty; also for healing for two friends, one seriously ill with T.B.;

by a Nazarene lady in Washington that God will undertake and help in a special way an elderly Nazarene couple, along material lines; that "God would mightily undertake for a daughter and family, once Christians, who have gotten their eyes off the Lord"; for a son and wife, "once Christians, who have become bitter and mixed up."



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##### Assembly Schedule

East Tennessee ..... August 1 and 2  
Iowa ..... August 8 and 9  
Houston ..... August 22 and 23  
Southwest Oklahoma ..... September 12 to 14  
Northeast Oklahoma ..... September 19 and 20

##### G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

##### Assembly Schedule

Kansas ..... August 1 to 3  
Chicago Central ..... August 8 and 9  
Northwestern Illinois ..... August 15 and 16  
Northwest Indiana ..... August 22 and 23  
South Arkansas ..... September 12 and 13  
North Arkansas ..... September 19 and 20

##### SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

##### Assembly Schedule

Kentucky ..... August 1 and 2  
Kansas City ..... September 5 to 7  
North Carolina ..... September 19 and 20  
South Carolina ..... September 26 and 27

##### D. I. VANDERPOOL

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Missouri ..... August 1 to 3  
Virginia ..... August 8 and 9

Tennessee ..... August 15 and 16  
Indianapolis ..... August 22 and 23  
Mississippi ..... August 29 and 30  
Georgia ..... September 12 and 13

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Illinois ..... August 1 to 3  
Wisconsin ..... August 8 to 10  
Dallas ..... August 15 and 16  
Louisiana ..... August 29 and 30  
Southeast Oklahoma ..... September 19 and 20

### DISTRICT ASSEMBLY INFORMATION

**KENTUCKY**—Assembly, August 1 and 2, at the Broadway Church, 324 E. Broadway, Louisville, Kentucky. Entertaining pastor, Rev. Dennis Wyrick, 2115 Bonycastle Ave., Louisville. Send mail and other items relating to the assembly % Rev. Dennis Wyrick, 324 E. Broadway, Louisville, Kentucky. Dr. Samuel Young presiding.

**EAST TENNESSEE**—Assembly, August 1 and 2, at the Nazarene Campgrounds, Louisville, Tennessee. Send mail and other items relating to the assembly % Rev. Victor E. Gray, Nazarene Campgrounds, Route 2, Louisville, Tennessee. Dr. Hardy C. Powers presiding.

**KANSAS**—Assembly, August 1 to 3, at the District Center, 1600 N. Plum, Hutchinson, Kansas. Entertaining pastor, Rev. Wilson R. Lanpher, 500 N. Plum, Hutchinson. Send mail and other items relating to the assembly to Rev. W. R. Lanpher at the address given. Dr. G. B. Williamson presiding.

**MISSOURI**—Assembly, August 1 to 3, at the District Center, Box 439, Fredericktown, Missouri. Entertaining pastor, Rev. A. C. Roach, 202 Saline St., Fredericktown, Missouri. Send mail and other items relating to the assembly % Pine Crest Camp, Box 349, Fredericktown, Missouri. Dr. D. I. Vanderpool presiding.

**ILLINOIS**—Assembly, August 2 to 4, at Nazarene Acres, Route 1, Mechanicsburg, Illinois. Entertaining pastor, Rev. G. H. Harmon, 924 W. Edwards St., Springfield, Illinois. Send mail and other items relating to the assembly % Rev. W. S. Purinton, Box 72, Springfield, Illinois. Dr. Hugh C. Benner presiding.

**CHICAGO CENTRAL**—Assembly, August 8 and 9, at Olivet Nazarene College Church, Kankakee, Illinois. Entertaining pastor, Dr. L. Guy Nees, 315 N. Center, Bradley, Illinois. Send mail and other items relating to the assembly % Dr. Nees at the address given. Dr. G. B. Williamson presiding.

**VIRGINIA**—Assembly, August 8 and 9, at the District Center, Dillwyn, Virginia. Entertaining pastor, Dr. V. W. Littrell, 1409 River View Terrace, Alexandria, Virginia. Send mail and other items relating to the assembly to Dr. Littrell at the address given. Dr. D. I. Vanderpool presiding.

**IOWA**—Assembly, August 8 to 10, at the Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. Clyde Stanley, 2009 Beaver Ave., Des Moines 10, Iowa. Dr. Hardy C. Powers presiding.

**WISCONSIN**—Assembly, August 9 and 10, at Camp Byron, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % the camp, at the address given. Dr. Hugh C. Benner presiding.

**DALLAS**—Assembly, August 15 and 16, at Scottsville Camp, Scottsville, Texas. Entertaining pastor, Rev. J. Lewis Ingle, 403 S. Burleson, Marshall, Texas. Send mail and other items relating to the assembly to Rev. J. Lewis Ingle, at the address given. Dr. Hugh C. Benner presiding.

**NORTHWESTERN ILLINOIS**—Assembly, August 15 and 16, at Bradley Hall, Bradley University, Peoria, Illinois. Entertaining pastor, Rev. C. E. Flesman, 1204 N. Elmwood, Peoria, Illinois. Send mail and other items relating to the assembly % Rev. C. E. Flesman at the address given. Dr. G. B. Williamson presiding.

**TENNESSEE**—Assembly, August 15 and 16, at First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. Entertaining pastor, Rev. Fred Reedy, 1024 Washington St., Clarksville. Send mail and other items relating to the assembly % Rev. Fred Reedy at the address given. Dr. D. I. Vanderpool presiding.

### NAZARENE CAMP MEETINGS

July 27 to August 5. Western Ohio District Camp, at the Nazarene Center on Hi-way 29, two and one-half miles west of St. Marys and seven miles east of Cefina. Workers: Dr. Mendell Taylor and Rev. Harold Volk, evangelists; Calvin and Marjorie Jantz, singers and musicians; Mrs. L. P. Rossman, children's worker. Dr. W. E. Albea, district superintendent. For further information write Rev. Robert Ellis, 316 S. Main St., St. Marys, Ohio.

August 3 to 12. Southwest Oklahoma District Camp, at the district campground (three miles west of Anadarko, Oklahoma, on State Hi-way 9). Workers: Rev. J. C. Crabtree and Rev. Lyle Eckley, preachers; Professor Wannie Tippitt, singer. Meals served daily at reasonable rates, and dormitory accommodations available for all. For further information write Rev. W. T. Johnson, district superintendent, Box 249, Duncan, Oklahoma.

August 3 to 12. Washington-Philadelphia District Camp, at North East, Maryland (one mile north of Hi-way 40). Workers: Dr. Russell V. De-Long and Dr. Ralph Earle, evangelists; Dr. John E. Riley, youth speaker; Mrs. Louise Chapman, missionary speaker; Keller-York Party, singers. Dr. E. E. Grosse, district superintendent. For reservations and information, write to Rev. Boyd M. Long, camp manager.