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Herald of HOLINESS

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

The Light Shines In! *

By Stephen S. White

DAYS, and even weeks, of cloudiness sometimes prevailed in the section of Texas where I was raised. This happened only once in three or four years, since that part of the state was often short of rainfall. Such weather as this did not bother me much in the fall, chiefly because then it was usually unaccompanied by storms. In the springtime, however, my boyish mind was troubled with fears. Besides the inconvenience of cloudy, rainy weather and the dreariness of days without any sunshine, there was always the threat of storms—tornadoes, hail, lightning, and floods. How glad I was when the sun finally broke through, the weather cleared up, and we began to have beautiful spring days of sunshine and warmth! The birds began singing, the flowers started blooming, and vegetation everywhere became green and attractive. Those were glorious days—once again I was in God's world.

Many times across the years I have been through days, and sometimes weeks, of cloudiness and dreariness, only to be awakened some morning by the sunshine which flooded my room. At last the weather had changed, and I was living in a different world—the clouds had cleared away and the sunshine had come in all of its glory.

This is but a parable which emphasizes the truth that Paul sets forth in II Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." How well do I remember when the light of God shone into my heart! I was a teen-age boy. The storm clouds of sin with their threatenings hung low, and my life was filled with fears. Then I repented and believed, and the heavenly light came in—the dark clouds of sin and doubt were driven away. From that day on, I could say: "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

July 3, 1950

CUT THEM DOWN!

PROFESSOR Roland E. Wolseley, of Syracuse University, was the judge in the editorial writing contest sponsored recently by the Associated Religious Press. Professor Wolseley defined an editorial in a religious publication, and then added: "The virtues of our definition are hard to produce in a long editorial (anything much over 300 words is long). It is difficult to keep it 'concise, logical, vigorous, or pleasing.' One of the best punches in a prize fight is what the announcers always call a 'short jab to the jaw.' The religious periodical is not on earth to put people to sleep, but to give them several 'short jabs to the jaw' with thoughts and facts.

"Maybe the modern editor needs to be reminded of the classic little piece by Grenville Kleiser that was reprinted recently in the *Alabama Christian Advocate*, with a new version by someone on the *Advocate* staff.

"Kleiser put it this way:

*If you're writing to the press,
Cut it down!
Make it half or even less,
Cut it down!*

*Let your words be short and few,
Monosyllables will do,
Take a hint from one who knows,
Cut it down!*

"To which the *Advocate* added (with apology to Mr. Kleiser):

*If an editorial you attempt,
Cut it down!
The long ones always limp,
Cut it down!*

*You don't need to fill a page,
If your mind goes on a rampage.
If you want to be a sage,
Cut it down!"*

One of the most difficult problems which I have to face in my present job is what to do with the long poems and articles. Cut them down, brother, sister, cut them down! Please remember that if an article is much over three hundred words, it is long. Of course, Professor Wolseley does say elsewhere that there are places for longer articles, but not very many. Let me say again, cut them down, cut them down! Yes, I'll do my best to follow the same rule with my editorials.—STEPHEN S. WHITE.

Heartsease is a flower that never grew in the world's garden.

Some Modern Beatitudes:

Blessed are the humble in heart—not the scornful.

Blessed are those whose griefs are comforted by God—not those who seek to ease their grief with worldly things.

Blessed are those who suffer long and put up with a lot—not those who stand up for their rights.

Blessed are those who want to be good—not those who want to be rewarded for being good.

Blessed are those who show mercy to an unfortunate fellow, instead of taking advantage of his plight—for God will have mercy upon them.

Blessed are the pure in heart—the hard of heart—for God will reveal himself unto them.

Blessed are those who pour the oil of friendly mediation upon troubled friendships—not those who love to stir up mischief.

Blessed are those who have the courage of their convictions in Christian kindness, sweetness, generosity, broadness of vision, patience, and perseverance—for Christ will live with them, God will uphold them, and they shall have a heaven upon earth.

—REV. THOMPSON E. DAVIS, in *Christian Observer*.

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing (II Samuel 24: 24).

Many professors of religion never enjoy clipping coupons from the bonds of the kingdom of God simply because they never have bought such securities.—EARLE F. WILDE.

HERALD OF HOLINESS.

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

East Michigan District: Total orders for special issue of HERALD OF HOLINESS—22,500!

Arizona District Assembly: Pastors ordered 9,200 copies of the special issue of the HERALD OF HOLINESS.

South Dakota District Assembly: Orders for 8,000 copies of the September special issue were received.

New Mexico District Assembly: Pastors ordered 4,833 copies of the special issue.

Ann Arbor, Michigan. Congratulations to N.Y.P.S. President Miss Mary McNulty and pastor, the Rev. Mrs. Ruby McNulty! They have doubled their quota—membership of 21 with 28 subscriptions.

OVER THE TOP!

Beginning in this issue we shall list those churches which have gone "over the top" in the 1950 campaigns. Congratulations!

| | Members | Subs. |
|------------------------------------|---------|-------|
| Denver, Central, Colorado | 28 | 20 |
| Olivet, at Kirk, Colorado | 16 | 22 |
| Trinidad, Colorado | 16 | 22 |
| Albany, New York | 85 | 88 |
| Rochester, Lake Avenue, N.Y. | 80 | 105 |
| Lowville, New York | 70 | 76 |
| Charlotte First, North Carolina | 91 | 100 |
| Fayetteville, North Carolina | 13 | 29 |
| High Point Calvary, North Carolina | 64 | 116 |
| Burlington, North Carolina | 97 | 202 |
| Algona, Iowa | 23 | 25 |
| Dubuque, Iowa | 12 | 17 |
| Mason City, Iowa | 60 | 161 |
| Webster City, Iowa | 25 | 30 |
| New Providence, Alabama | 20 | 40 |
| Shannon, Alabama | 20 | 21 |
| Florence, Alabama | 168 | 119 |
| Dadeville, Alabama | 7 | 12 |
| New Milford, New Jersey | 17 | 20 |
| Thornwood, New York | 15 | 15 |
| Bay Shore, New York | 24 | 21 |
| Minden, Louisiana | 72 | 64 |

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The Witness of the Spirit

By E. E. Wordsworth*

The Spirit himself bears witness with our own spirits that we are children of God (Weymouth). The witness cannot be satisfactorily explained to an unsaved person, but every truly born-again Christian has within him the positive assurance of adoption into the family of God. We sing, "Blessed assurance, Jesus is mine"; we have passed the "guessing," "hope so," "think so" stage. "We know that we have passed from death unto life." As the window is the proper medium to let the light of the sun into our homes, so the understanding is the proper medium of conveying the Spirit's influence to the soul. ". . . but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

The slaves of Rome were not permitted to use the term *Abba*, father, or *Imma*, mother, in speaking to their masters and mistresses, but the adopted child could do so without any fear. When a person was taken out of one family and incorporated with another, this constituted adoption. From then on the one adopted was conscious of his new relationship; if a slave, he was now free; if an orphan, he was now the subject of parental love and care, and thus he could say, *Abba, Father*.

The witness may be satisfactorily defined as that inward persuasion, assurance and consciousness that we are now the children of God. It is sometimes stronger, sometimes weaker, for we must all learn to walk by faith; but right relationships with God will sustain us along the way to heaven. The closer we walk to God, the brighter the witness will be. The witness is dependent upon our faith: if faith wavers, the witness will be intermittent; but if faith is strong, so will the witness be. Keep your eyes on Jesus and the promises of God, not on your feelings. The Spirit witnesses to your forgiveness and acceptance with God.

You realize the sweetness of honey by tasting it; you are enraptured by the beauty and fragrance of the flowers by beholding them; the landscape and scenic vistas enthrall you as you open your very inmost soul to them. Likewise, the more you behold Christ and His Word, the richer, sweeter, more glorious He becomes to you. Do not dull the witness by neglect of prayer, Bible reading, indefinite, hesitating testimony and religious carelessness; but walk soberly, steadfastly, and devotedly with your Lord.

Just a word to those who are ill. We can hardly say that the clear witness depends upon our health, but it seems evident that one's physical condition may play quite a part in this matter. It may be there are some diseases that temporarily deprive one from discerning the reassuring witness of our loving Heavenly Father. I have seen my own children so sick they hardly knew

*Pastor, Kirkland, Washington

their own parents; yet, if possible, we loved them more tenderly at such times than when they were in robust health.

Dr. Daniel Steele, a beloved preacher of holiness and an expositor of the Word of God, had an experience when he seemed to be lying at the point of death with typhoid fever. At that time he had no special consciousness of the divine presence; but when restored to health, he discovered he had not in the least broken with God. Charles Wesley, the hymnist of Methodism, told his brother John when visiting him in his sick-room that he did not seem to sense the Spirit's presence; but he likewise, with the return of health, knew he was still God's child. So if you are racked with pain and tortured with disease, keep on believing and trusting Jesus. The sun is still shining, although the present may seem to obscure the light of day.

Remember, "In quietness and in confidence shall be your strength"; and, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

The Test of True Heart Experience

By A. A. E. Berg*

NOT ONE of us would admit the worth of a professed religious experience which could not stand the test of hardship and temptation. Let us note a few of both Old and New Testament saints as examples:

Abraham, the "faithful," was tried when he offered up his only son Isaac. Moses, the man who talked with God, and who was God's law-giver, endured afflictions as seeing Him who was invisible. David, the Lord's anointed, was hunted and persecuted. Daniel, who was "greatly beloved," was tried and met the test in the den of lions with unwavering faith. The three Hebrew children found their richest experience in the fiery furnace with the Son of God, as a result of their loyalty to God and His cause.

After Pentecost, Peter and others, having been beaten, departed from the presence of the Jewish council rejoicing that they were counted worthy to suffer shame for the name of Jesus. Stephen, the first Christian martyr, sealed his triumphant testimony with his blood. Paul knew the continued perils, persecutions, poverty, and the trials of false brethren, as well as other hazards, all of which he gladly accepted as part of his God-appointed lot. There were those who unflinchingly "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

These, and others, right down through the centuries of church history, found themselves serene under pressure and triumphant when the tempter raged.

While there are a personal devil, a hostile world, and a carnal church, the believer in Jesus

*Superintendent of Australian District

needs an inner strength of experience which will give him fortitude like unto that possessed by those saints which have gone on before.

An experience with Christ which holds good when there is no earthly reason for so doing is wonderfully real, infinitely worth while, and vitally necessary, and such is the experience of heart holiness.

The true test of Holy Ghost experience is found when the battle is hard, when the tempter is fierce, when sorrow and adversity come our way, and when the lure of material gain and worldly fame and advancement confronts us. It is in such places and times that the wholly sanctified soul enjoys a fellowship with Christ which inevitably remains unchanged by oppressive circumstances and the wiles of the devil. This is a fellowship which springs from hearts that are completely abandoned to Him and that know the purging fires of the Holy Spirit.

With the carnal nature eradicated, inner antagonisms to the will of God removed, the unholy bias within the heart destroyed by an act of Almighty God, the soul is gloriously free in Christ and inwardly garrisoned against the inroads of Satanic influence.

The Foolishness of Seeking Riches

By P. A. McGuire*

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).

HERE ARE TWO questions of vital importance to man. They are especially important because they come directly from the lips of the Lord Jesus Christ, the very Son of God. Christ had been foretelling His death at Jerusalem, and Peter began to rebuke Him; but the Master turned and said, "Get thee behind me, Satan"; and then followed the words of the text. Let us consider the implication of these words.

Our finite minds are unable to grasp the import of the words "the whole world," when interpreted in the language of dollars, even though that is the "universal tongue." Suppose a man should manage to acquire title to all the real property even in one large city—say your state capital—which includes all the factories, public buildings, institutions, the business blocks and private homes, every piece of property within the city limits—all these values in money. Then add the amount of cash, stocks, and bonds in the vaults of the banks, cash registers, purses, sugar bowls, mattresses, and all other places where people secrete wealth. Then there would be millions in railroad cars, coaches, and locomotives, streetcars, busses, automobiles, and trucks. The mind fairly staggers at the amount of dollars—

*Pastor, Yuba City, California

yet suppose an individual could accumulate such wealth! He would be the "wonder-man" of the age; people would circle the globe to get a glimpse of him; he would be the top figure in world affairs, and he would be consulted in every major problem facing the world of nations—some would even be so foolish as to quote him as an authority on religious matters!

Compare this with the wealth of the whole world, and try to imagine any man owning all the world. Even if he did, and could command the greatest minds in the medical world to use all their resources to prolong his life and retain his health (though they would scour the world for panaceas, cures, and nostrums, using all the ingenious inventions of science), there would come a day, sooner or later, when the great doctors would step back from the couch with its cloth-of-gold coverlet, and issue the bulletin that would tell the world the famous financial wizard had but a few more hours to live. Then the death damp appears on the brow, and the death rattle is in the throat, and the pulse is stilled forever.

As the doctor folds the hands and pulls the rich covering over the cold clay, the question is this: "Where is the man's soul?" In spite of the wealth amassed in his name, he is now reduced to the level of the poor old stumble-bum, whose frozen body was picked up this morning in the gutter where he had fallen in a drunken stupor, after being kicked out of the saloon last night. If they were to be laid side by side in the mortuary, a stranger could not tell one from the other, for both are now paupers; and God, looking on their lost souls, would make no distinction. Lost because he was rich? No, not because he was rich, but lost because he was poor toward God, because he had lived without God in his life, and died without God in his soul. As the demons come with clanking chains to drag his helpless, lost soul away to eternal torment, what will he have with which to bribe them to release him? *Not one cent!*

In the language of the poet:

*The rich man was there, but his money
Had melted and vanished away.
A pauper he stood in the judgment;
His debt was too heavy to pay.*

Lost for the same reason thousands of present-day church members are lost; for the same reason multitudes of too-busy people of the world are lost—because they refused or neglected to take time for God. What does one have to do to be lost? *Nothing!! Just nothing!*

O sinner friend, you who are away from God, what will you do when this old world is slipping away, when the things for which you have neglected salvation are slipping through your stiffening fingers? When the black curtain of despair, woven from the warp and woof of your sins and transgressions, shall descend between you and God forever; when the gates of perdition clang shut behind you and you realize you have ar-

rived at your eternal home—what then will you have with which to redeem your soul? When the memory of lost opportunities and wrong influence shall twist your soul with torture; when those whom you have wrongfully influenced point bony fingers in your face and curse the day they met you; when you remember the great price paid for your redemption—a redemption that cost God His only begotten Son, Jesus Christ—the revilings of the mob, the agony of the Garden, and the cruelties of the Cross—for people in hell remember) when this is happening to you, my sinner friend, what will you give in exchange for your soul?

Today you have opportunity to find the peace of God, to escape from the prison house of sin and be made free by the Son of God. He will set the joy-bells ringing in your soul, write full pardon on your brow, and make you His child. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Perpetuating the Church With Its Standards and Ideals

By I. C. Mathis*

THE OUTSTANDING miracle of the twentieth century is the Church of the Nazarene. Forty years ago the small groups of holiness people located in different sections of our country met at Pilot Point, Texas, and formed what is now known as the Church of the Nazarene. God has so wonderfully blessed us that today we have more than 240,000 members around the world, and more than 450,000 enrolled in our Sunday schools. We have a great band of women in the W.F.M.S., eight colleges, a theological seminary, a publishing house, and more than 70,000 young people. This is an unprecedented growth in these forty years.

The growth of the Church of the Nazarene, by God's help, has been in the face of seemingly impossible obstacles. Of course there is always the opposition of wickedness to a spiritual work. And, then, there was the opposition of denominationalism. The older churches felt there was no call or mission for a new denomination, and they were in definite and positive opposition to the doctrine of "second-blessing" holiness, which we felt God had raised us up to proclaim. Not only did the doctrine of this new church create opposition, but her general rules and ideals of Christian living were thought to be such that her progress would be impeded if not altogether defeated. *But we have proved to the world that God will not fail a people who will love Him supremely and obey Him implicitly.* If God be for us, that minimizes all opposition.

As a church, we have proclaimed high standards of Christian experience and Christian living.

*Pastor, First Church, Little Rock, Arkansas

We have preached to all and sundry that to be saved and sanctified meant to be through with sin and all worldly things. A life of holiness means separation from everything of a questionable nature. This is the church that God has so signally blessed and that we all love so dearly. It is our prayer that the church will stand true to its doctrines and standards and be perpetuated to future generations if the Lord tarries. And I am offering some suggestions that I believe will help us do this.

First, we must love God supremely. If the Church of the Nazarene with its glorious message, standards, and ideals is to be perpetuated to future generations, it will be by a band of men and women that love God supremely and have given Him first place in their lives. And if we fail at this point, the church is doomed to defeat and failure. Nothing else but love to God can give the church the proper motivation. But when we love God with burning hearts, opposition is incidental, mountains look like molehills, the honors of the world like cheap tinsel, and sacrifice is considered a joy. And we must have this type of men and women if we are to perpetuate the Church of the Nazarene with its doctrines, ideals, and standards.

Second, we must believe that as a church we are here by divine appointment, commissioned and empowered to evangelize the world. Like Esther of old, the Church of the Nazarene has "come to the kingdom for such a time as this." And as Esther succeeded in her God-given task, we can succeed in ours if we will be true to God. We can know only one failure, either failing to believe in our calling and mission or being disobedient to God. And no crowd was ever backed by a more glorious heritage or beckoned by greater opportunities than the crowd called Nazarenes. As a denomination our hearts should thrill at the call of God and the challenge of our task.

Third, we must give careful attention to the training of our ministry. The Church of the Nazarene will be tomorrow according to the type of ministry we train today. This places large responsibilities on our colleges and upon the assemblies and committees that examine candidates for the ministry in our church. And that is why I believe the Nazarene college is one of the most important institutions of the church. It is a fact of church history that the trend away from the original doctrines and tenets of every denomination manifested itself first in their colleges and seminaries. Our colleges must ever maintain a high tide of spiritual life. We can be orthodox in our doctrines and theology, but unless we have this in an atmosphere of deep spirituality it avails nothing. And our colleges must be unswerving in their stand for the ideals and standards of the church.

It is my personal opinion that we must be more careful in our examining and accepting candidates for the ministry in our district assemblies. If there is any question in the mind of the candidate regarding "second-blessing," eradication

holiness, or if he does not believe that holiness people are to be separate and distinct from the world in their daily life, or if he thinks the general rules of the church are too strict or outmoded, he should not be given a license to preach.

Fourth, we must maintain a passionate zeal for the salvation of the lost. The whole cry of the Bible is for the sinner to come to God. Throughout its pages there is a yearning as if the heart of God is breaking over the sins of men. And this spirit must grip us if we are to promote and project this movement to future generations. A ministry devoid of soul passion is tragic; it has missed the mark; and, no matter what fame or popularity it may have, it comes short. A laity that is satisfied with mere church relationship and drifts from day to day, lacking in soul burden and zeal for the salvation of the lost, not only falls short of the Pentecostal standard, but will be useless in perpetuating the church to future days.

Fifth, we must keep alive the spirit of sacrifice. It was said of Jesus, "He saved others; himself he cannot save." This will be literally true of us. If we are to reach a lost world for Christ, we must put Him and the world first and ourselves last. This simply means that there will be no sacrifice that will keep us back from doing our part in winning the lost for Christ. This is no time for Nazarenes to become place seekers, or to get their eyes on attractive salaries—that is not what we are here for. We are in a warfare, a mighty crusade against sin and wrong. When I read of the sacrifices made by some of the founders of our beloved Zion, I am made to bow my head in prayer that God will help all of us in this second generation of Nazarenes to maintain that same burning zeal, fervent devotion, undying loyalty, and willingness to sacrifice to see the cause of holiness go forward. We must and we will, by the help of God, perpetuate the Church of the Nazarene to future generations if Jesus carries!

My God and I

By Anna Johnston

*My God and I are keeping sweet communion;
We walk and talk as friends along the way.
I trust completely in His perfect guidance;
His holy presence hallows night and day.*

*What depths of love revealed in His salvation!
No one can comprehend it fully here.
But I have given Him my heart's devotion,
And He has banished all my sin and fear.*

*My God and I will walk for aye together;
No earthly thing can separate us two,
My hand in His, till I have passed the shadows
And reached the land of sun-kissed, golden
hue!*

A Predicament and a Remedy

By H. M. von Stein*

I ONCE KNEW a scared bear who climbed too small a tree!

We were toiling up a mountain canyon toward the headwaters of the Applegate River, my dog and I. The bear was nosing halfheartedly beside the trail, a two-year-old, partly shed of his winter's coat, with a resultant ragged, woebegone appearance that somehow reminded me of the attitude of an occasional seeker at the altar: one who comes forlornly, kneels on one knee, and waits for God to do something to him.

I silently motioned the dog on, and the bear never did see either of us until Brownie declared: "Yow! Yow! You sinner!" right in his face. The bear said: "I agree with you one hundred per cent!" and before he was half through the statement was halfway up a second-growth fir tree and headed for greater heights with that astonishing speed possible only to a scared bear.

The tree was a good enough tree, but entirely inadequate to the bear's enthusiasm. It was probably seventy feet to the top, and the bear negotiated that much altitude before he had time to take a deep breath. He swung 'round and came down the other side as fast as he had gone up, like a yo-yo on a string; but by this time I had reached the base of the tree and added my laughter to Brownie's eager display of gleaming ivories; and the bear decided, without much thought on the matter, to go up again. Under the circumstances I suppose the bear felt that that tree was about the smallest tree he ever had seen, and how on earth had he come to get hold of such a tree in such a time! Brownie has a beautiful set of canine teeth.

I finally managed to claw my camera out of the pouch and get close enough to get a picture; then I backed off to reel the film over. I don't know why I did. Certainly there was no danger of losing sight of the bear, because he ran out of tree right away and yo-yoed toward the ground.

I have seen people who acted a great deal like that bear in their Christian experience—up and down, up and down. In fact, to be thoroughly honest, I know something about how they feel from a period of my own life not so long ago that it is remembered with great difficulty. About a bear it is funny, perhaps, but not about a Christian experience; and not if you were the bear.

Could it be that sometimes as Christians we climb too small a tree in our desire to get somewhere, somehow, quickly—any old way?

I believe this crude simile would not do in the case of the man who is frightened so nearly to death by his sin that he sees through the eyes of God. No! No! Such a man is safely in the hands of the Holy One, and what he may do is likely to be the right thing.

*Medford, Oregon



But the woebegone who feels sorry for himself because a little burden touches him since his conscience pricks him under the pastor's ministry—this one cries out: "I agree with you one hundred per cent. I am a sinner—I suppose. God can save me—perhaps. I believe He can—I think I do. I will step out upon the promises of God and be a Christian—I hope."

He is touched by the sympathy of those about him and may shed a few tears. When he starts home, he suddenly recalls that he has done the right thing—for once, and he feels good! Why this must be the "feeling"!

The preceding may be a slight exaggeration, but something like this is the character of the "experience" of some of us who consider ourselves thoroughly practical; hardheaded—that is, difficult to be deceived. We do not feel so fervently as some; but, after all, superior intelligence has its price, you know.

Humph! Lord, forgive us!

Such a one goes upon his way, climbing toward the heights. Like the black bear, he soon runs out of tree. Believe me, or believe me not, there are many Christians who have climbed too small a tree! Any way in the world to get away from this pricking of conscience! Go to the altar—testify—do something to get away from the devil's prod!

It takes more than climbing a tree to get away from the devil. It may take restitution, and it certainly will take "blood, sweat, and tears." The trouble with some of us is that, once we do discover we are up the wrong tree, we are ashamed to come down and start over!

Not so my bear. After he had satisfied himself that he had not miscalculated and that it really *was* a small tree, he took a long look down into Brownie's savage display of denture and said: "Boys, I'm in the middle of a sad mistake. and I never will get out of it without going to the bottom—here I come!"

Brownie was so astonished he fell over backwards, and nearly caused me to have a bear in my lap. The bear lit upon the dog with a grunt that matched his, bounced over in mid-air, and was gone down the mountain in a shower of bark particles. Brownie took vengefully after him and, directly, barked "treed again," but I never did go down there. I knew that bear was away up in a great, ragged old fir, probably two hundred or more feet high—safe!

I reflected that it would be better to be a little bear up a tree too big for him than a big bear up a tree too small for him!

Extremity! Opportunity!

By Mary H. Augsburg*

Whence should we have so much bread in the wilderness, as to fill so great a multitude? (Matt. 15:33).

EXTREMITY! Opportunity! Here were the fainting multitudes. Here was the compassionate Christ. Here were the small resources of the disciples. And here was the miracle of multiplication.

We live in a day of extremity. Because the hour grows late, and so many of the human race have not yet heard, or do not savingly know of the Christ who came to save and lift; because also of the moral degradation of the times, reminding us of Jesus' words, "As the days of Noe were" (and we remember also that in Noah's day it was said, "The earth also was corrupt before God, and the earth was filled with violence"); because of the spiritual hunger of multitudes, and because of fast-closing doors—anti-religious propaganda and subtle or open persecution becomes ever more evident, especially in some parts of Europe: because of all this—

Shall we relax our efforts to get the Word of God to every creature? Every truly Christian heart cries out, No! But, rather, hasten and intensify our efforts, lest our opportunity should be forever lost, and with it uncounted souls! Truly, the gospel of Jesus Christ is the world's last and only hope in this final crisis. The very extremity, then, becomes in a sense an opportunity. "The need of the world is the call of God." And never has God called to a work that He did not supply both men and means.

Here is the opportunity given the Church of the Nazarene to evangelize upwards of forty million unevangelized souls in territory allotted to us alone. Here is the call of practically all fields. Since World War II there is an unprecedented demand for the missionary and the Word of God. This is no doubt the "opportunity angels might covet" of which we often hear; for Peter speaks of "the things . . . reported unto you by them that have preached the gospel unto you . . . which things the angels desire to look into." This thing of getting the gospel out is a matter of intense concern to three worlds. Yet it is left to the disciples of Christ; and they, overwhelmed by the greatness of the task, often feel like crying, "Whence should we have so much bread in the wilderness as to fill so great a multitude?"

Multitudes, multitudes—fainting multitudes! Fainting for the Bread and the Water of Life. But is that all we can see? No, there is another thing that many can see, and that is the smallness of their own resources. Resources can seem so ridiculously, pathetically inadequate. There is another thing we must see, and that is the compassion of Christ. This is the basis of all evange-

*Nazarene Elder, San Jose, California

lism. It is the motive for all missionary endeavor. God loved—and gave. Christ loved—and came. If we are moved by any lesser consideration, we have not grasped the greatness of the cause nor guessed at the resources upon which we have a right to draw.

I think when we have even partially grasped the measure of the compassion of Christ that we begin to grasp also the measure of His power; and that prepares us for the miracle of multiplication! In other words, since He cares so much, He will do something about it, for He has the power. Therefore, He can take even our small resources and somehow make them adequate. Seven is the number of perfection. Perhaps the seven loaves given into Jesus' hands represent the best. Shall we, in this world crisis, sense the extremity, rise to the opportunity, and give for a Christless world our best!!

What of Tomorrow?

By Doil F. Felts*

THIS QUESTION is being asked by a great many relative to the future of the Church of the Nazarene. No church has enjoyed a more glorious and prosperous past than we have. Indeed, we have been blessed with great leadership and great follow-ship, and these two together have been responsible for our phenomenal growth and development.

But now the future lies before us, and we stand in a place comparable to that of the children of Israel just before they were to cross over Jordan into the Promised Land. Their great leader, Moses, had just been laid to rest by God on the mount, and a new one had been chosen of God to succeed him. The words of admonition given by that young *general superintendent*, Joshua, ought to be solemnly heard and considered by us today: "Sanctify yourselves: for to morrow the Lord will do wonders among you."

Here then we have the answer to our question. Tomorrow will be determined by our faith and faithfulness of today. Today we must have faith; today we must have the vision; today we must set ourselves to the task and "be . . . strong and very courageous."

How marvelous that God permits us to hold in our own hands the destiny of our tomorrows! But faith alone will not suffice; we must be faithful. It is one thing to see and to want; it is another to be willing to pay the price, and to have.

Our "promised land" lies before us, and we can be confident that God's covenant with Joshua is ours today, "Every place that the sole of your foot shall tread upon, that have I given unto you." The promise is not that our tomorrow shall be one of ease; but rather, we may be sure that the good land will have to be *possessed*. The giants of materialism, unbelief, and indifference will have to be challenged and defeated. But how

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comforting to know that if we sanctify ourselves today, tomorrow God "will do wonders" among us; that "there shall not any man be able to stand before thee all the days of thy life: . . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Our conquest, the Mid-Century Crusade for Souls, is before us. Our great leaders, our "Joshuas," have caught the vision of what, under God, our tomorrows may be. The responsibility, yea, the opportunity, lies before us, and if we are to be "prosperous, and . . . have good success," we must begin on our knees, and then go to the task!

A careful perusal of the Acts of the Apostles reveals the Early Church as a soul-saving medium. But it seems now that we have practically turned this matter of soul saving over to the pastor and the evangelist. And, may I say it very tenderly, that as far as reaching the unchurched, we are doing very little about it!—A. S. L.

Warming over cold, indifferent church members is a poor substitute for an aggressive, constructive evangelistic program that reaches out and brings in raw material!—A. S. L.

Unity or Uniformity

By George Stewart*

"Why don't all the churches become one great organization?" people ask, as if this would be the perfect remedy for all the ills of the visible Church.

Much as we sorrow to see the Church of Jesus Christ rent asunder by schisms, yet we would prefer to have it this way rather than to have a pseudo-unity that means nothing more than an outward uniformity. Moreover, uniformity in a world-wide church is totally impracticable. Being human beings, each of us has a unique personality; therefore, as a result, we have the many different ideas, attitudes, and methods of present-day church leaders.

Jesus Christ fully comprehended the national, rational, and emotional diversities of mankind, for in the seventeenth chapter of John's Gospel He prayed for something deeper than mere uniformity; He prayed, "That they also may be one in us."

Christ's concern was that the Church might fully enjoy a spiritual unity with the blessed Trinity.

When we become united to Christ, then the Holy Ghost—the Spirit of unity—will flood our souls. His presence within will make it gloriously possible for you and for me to work with our fellow Christians in spite of human differences.

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalms 133: 1).

*Hurler Nazarene College, Nitshill, Glasgow, S.W.

The Gospel of the Spirit

By Evangelist Lon R. Woodrum

V. The Interceding Spirit

PRAYER IS a big word in all the religions of the world. There are few people who have not prayed, sometime, somewhere; or, at least, they went through the motions of prayer. But Paul was certain that prayer wasn't a thing one could carry on by himself. He had to have help!

Why, a man didn't even know what he should pray for. Man was full of infirmities; he had weaknesses and egocentricities that threw him off the track. He might wind up praying for a Buick when really he needed a Crosley! He might be asking God to make his neighbor a better man when he should be asking for his own deepening of spirit. Well, after all, how could we mortals, who know so little about *anything*, who are so limited in all our senses and understanding, be sure what to pray for?

But there is a way, says Paul. We have to pray in the Spirit! He knows things. He searches the heart; He knows the God-mind; He makes intercession with a "language above language" which is out of another world! When you run out of words and have groans instead, you're getting somewhere, says Paul. And you won't have to worry about whether you're asking amiss or not; the Spirit has this perfection in prayer: He makes intercession for the saints *according to the will of God!* And how important that last remark is!

When you grasp the above, you're ready for that puzzling word, "All things work together for good to them that love God . . . the called according to his purpose." There's that word again, *according*. You see? Nothing's wrong if He wants it that way. Let's not pit our prayers against His purpose. The Spirit can help us here!

My Appointment at Eight-Thirty!

A voice seemed to be whispering the words for me: "This day is so full of duties I have no time to lose. It is very important that I get these things done today. In fact, I've just got to get these things done today!—what about my worship?"

Then quickly I made my decision. Yes, I will have my worship if I do nothing else; and when I have had my worship, I know the Lord will help me with the other things.

I went to my worship appointment—the Lord met me there, and we had a wonderful feast together. The day's work was finished much more easily, I am sure, than if I had failed to meet my appointment with God at the early morning hour.

Thanks be to God for the privilege of worship.
—MRS. CORA WILLIAMS PATTERSON, *Pullman, Washington.*

The Way of Escape

By Ralph D. Henry*

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a *way to escape*, that ye may be able to bear it" (I Cor. 10:13). This verse of scripture is most appropriate for this day and age. Not only are temptations numerous and super-deceptive but tests and trials become spiritual monstrosities.

Sinner and Christian alike seek deliverance from the demands and complexities of a super-sonic and atomic age. Humanity must have some form of release from the uncertainties of life, financial pressure, sorrows, and fears of the morrow if it is to survive for any length of time.

Where can one find an escape such as our hearts and minds long for? As is seen in the previously quoted portion of scripture, any adequate escape must come from our Heavenly Father above! Such an escape is complete and all-sufficient. It provides a permanent release from any fear of the tomorrows. What a comforting promise; what a firm foundation: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28)!

Such an escape also provides perfect peace of mind and tranquillity of soul and spirit. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). To have a conscience "void of offence toward God and toward man" assures us of an escape from a heart-load of condemnation. A "deep, settled peace" then reigns within us which cannot be destroyed or disturbed by a degraded, turbulent world!

An escape sent by God always brings certain victory in every life situation. What a mess we as human beings often get ourselves into! "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Ps. 34:19). No matter how dire the circumstance nor how urgent the need, we have a Father who will always supply such need at the proper time!

How may we claim such a heaven-sent escape which is so all-inclusive? First of all, we must belong to the Sender; He bestows it only upon those of His redeemed! Strict obedience to His will and a consistent, prayerful life bring prompt escape from trials and burdens otherwise too heavy to bear.

Furthermore, we should look for such an escape immediately. No need to flounder in the muck and mire of distressing doubts and fears, but we must diligently and humbly ask God for immediate release. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

*Hutchinson, Kansas

Do you wonder if life is worth living? Do the perplexities of the day steal away your joy and happiness? Friend, pray once more and ask God to show you the way of escape from any fear of tomorrow, a troubled mind, a false sense of security, and a certain moral and spiritual defeat! "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

White Cloud in the Sunset

By Norman R. Oke*

Bless the Lord, O my soul . . . who maketh the clouds his chariot (Psalms 104).

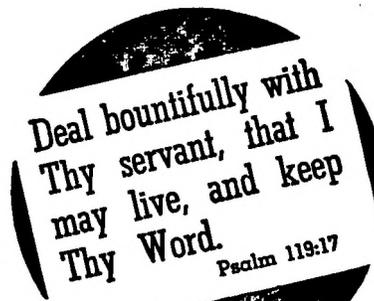
THE SUN set last night in a bath of blood, and up at the edge of the deepening crimson a fleecy cloud held lonely vigil—like some ghostly figure, loath to leave. The cloud grew smaller until it was but a wisp of white; then it waved and was gone. The sun dropped behind the western hills, and it, too, was gone. Evening shadows crept slowly up from their haunts in the deep-wooded valleys, and night threw her black cape over the earth. As I watched that shifting scene of beauty, I learned a wonderful lesson—clouds vanish, but the sun just sets.

Clouds often have served as a wrapping for Deity, a vehicle for God as He moved toward earth. Also, it was on a cloud that our Lord took passage back to the Father from His conquest of death, hell, and the grave. True, "a cloud received him out of their sight," but the gazing disciples were reminded that His going was more like the sunset, for His reappearance was sure. Clouds vanish, but the sun sets only to rise again. "This same Jesus" is now just beyond the rim of sight, and in due time will rise again to call the redeemed to eternal morning.

The oft use of clouds by Deity but tells of the transient, of the passing phases of life; for there is in life much that will "perish with the using." And, while it always must be a part of this earthly picture, it should not draw our eyes from the eternal which it may represent. That floating cloud in the colorful evening sky almost succeeded in wooing my eyes from the sun as it set in its glory. Clouds always will be a part of this earth's firmament, but they must not hide the sun. And though at times the clouds may be enticing in beauty, remember that the sun alone is dependable. For in the long history of the world there has been no sunset that has not been followed by a sunrise.

And herein lies a parable of life. We cling to life, all of us do, like a miser hugs his gold; and when the flame flickers, we spare no expense to keep it burning a few more hours. This is human, and rises from the fear that death means vanishing. It, however, is only a symbol to speak

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of life as a cloud—that is, for the Christian. For those who know Him, life just sets, like the sun, and on some other shore it rises even ere the glow of its setting has faded from the evening sky.

Let us admire and use the clouds of life only as they add luster to those eternal and dependable verities which, like the sun, do not vanish—they only set!

The Carpenter

By Lon R. Woodrum

*He did not build a house that wind
Or wave would someday scatter far;
He did not shape a tower to stand
Survivor of some ancient war.*

*He did not rear an edifice
To boast of classic artistry;
He did not build for tricky time—
He built for God's eternity.*

*His blueprints were the Architect's—
His who is everlasting Lord.
His line of measure was the truth;
His hammer was His mighty word!*

*He took the timber that seemed hurt,
Where flaws were glaring and were rife;
But from such poor material
This Carpenter built splendid life!*

*He took a Simon and a John,
And from them shining temples made.
And in a reshaped Magdalene
His holy genius was displayed!*

*He built and built, until His fame was like
A flag upon the sky unfurled;
He did not build a house, a town;
He built all life—He built a world!*

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Converts in Zerka

The attendance at our Sunday school and church in Zerka is encouraging, and recently several Arabs have sought the Lord for blessing. We are always glad when we see Moslems coming to church, but it is not easy to win them. We are trusting for a great revival in the needy Near East.—W. A. RUSSELL, *Palestine.*

Notice

Rev. and Mrs. P. L. Beals are sailing for India June 23, and their new address on the field will be as follows: Rev. P. L. Beals, Mission, Chikhli, Berar, C.P., Republic of Bharat.

Alvin Fortner Memorial

Rev. Morris Chalfant has, with a small amount of help from myself, finished the erection of the Alvin Fortner Memorial Church here in Kliptown, with the exception of a few details. It is a nice, roomy building. Brother and Sister Esselstyn were with us yesterday for a service. Nearly one hundred were there, and the Lord gave us a good service, with four seekers in the altar.—HENRY T. POTEET, *Africa.*

Israel

Nearly 400,000 immigrants have arrived in Israel since the establishment of the State.

More than 130 new settlements were established this year throughout the length and breadth of the State. More than 30,000 immigrants from many countries rooted themselves in the soil in various forms of agricultural settlements. An additional 50,000 children entered educational institutions in the State. More than 25,000 housing units for immigrants were built in all parts of the country.—*Middle Eastern Affairs.*

Pray for New Work

I have had the great joy of spending Sunday at Protea. You may not know where this is, but it is the headquarters of our colored work on the outskirts of Johannesburg. Here Rev. and Mrs. Chalfant have been wonderfully used of God in starting this new work.

For the last few months missionaries Graham and Chalfant have been conducting tent campaigns in the colored townships around here and have the beginnings of work in four places. This Sunday meeting was a joint service for the people from all four of the places. There were about

150 present, and the most of them stayed all the time.

The services ran from about 10:30 a.m. until 5:00 p.m. with a break for lunch. We managed in that time the following: a regular preaching service, a children's service (which most of the people attended), a healing service with about twenty forward for healing and all anointed, a testimony meeting almost an hour in length, followed by another preaching service. How those people took in the Word of God! They seemed so hungry for the truth! We learned in the testimonies how lives and homes had been changed since the people had found God. I could write of any one of the services, for all were owned of God; but the testimonies brought

such joy as we saw and heard a little of the changes salvation had wrought. Drinking had stopped. Smoking was a thing of the past. Broken homes had been built up again. It was just wonderful to see what had been accomplished in a few months. But it has only begun, and the fight against sin has only begun; so put this new work, the missionaries, and the people on your prayer lists.—MARGARET LATTA, *Africa.*

New Chapel

The other day we returned from Rosario after assisting at the opening ceremony of the new chapel and manse in Alberde. The Lord gave us a good time, and the chapel was packed.

In our local work we are seeing results. We have been praying the Lord that He would save some men in this church, and He has given us three and three women, too.—THOMAS A. AINSCOUGH, *Argentina.*

Home Missions and Evangelism

Roy J. Smee, Secretary

Sixth Church in South Africa

God has given us a wonderful revival at Three Rivers, Vereeniging, the heart of industrial South Africa. Following the campaign, our sixth South African European church was organized.

Rev. Stafford Finnemore, an independent holiness Baptist minister, started a small work here several months ago. He purchased a church site and built the first unit of a church. Brother Finnemore united with us at the close of the meeting and brought his work into the Church of the Nazarene. The property is now being transferred to the Church of the Nazarene. Brother Finnemore will pastor the new work. He is a man of vision, and his coming into our fellowship will strengthen our position in South Africa.

The new church has become the center of a circuit which includes an English mission at Vanderbijl Park, De Deur, Henly-on-Klip, and Kroonstad. These places give promise of a church in the future. There is also a new Sunday school at Duncanville, a suburb of Vereeniging, which is also sponsored by the Three Rivers church.

We have just concluded three months of strenuous campaign work. God has blessed our ministry to the South African people, and we have had the joy to witness a large number

of people receiving pardon and sanctification. Our new churches are growing. We have now six organized churches and five European missions. Our six churches have a membership of 87. The present Sunday-school enrollment is 311. We have five full-time South African preachers in the field and two preparing for the ministry. The future is bright. We do appreciate the prayers of our people in America.—C. H. STRICKLAND, *District Superintendent.*

Detroit Colored Church

Superintendent W. M. McGuire organized the Detroit Colored Church of the Nazarene on June 4, with Rev. E. W. Martin of Detroit First Church and Dr. A. L. Leach of Detroit Kercheval Church assisting. There were ten charter members, and the membership roll is being left open until July 1 for others. This is on the Eastern Michigan District.

Rev. and Mrs. Warren A. Rogers, of the Victory Singers, are the pioneers of the new church. They felt a burden for their own people in Detroit and began conducting cottage prayer meetings in their home in November, 1949, between evangelistic campaigns. Interest grew until a new meeting place had to be secured after the first five meetings. In March the Rogers'

(Continued on page 14)

Doing God's Will

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The doing of God's will is the final basis of entrance into heaven. I wish I had the voice of an archangel and could sound this truth around the globe. What God wants most of all is our obedience, our deeds. He wants our talk, but not merely our talk. Words which are no more than words are "hot air," and "hot air" is not enough. God wants our tongues; but most of all He wants our actions—"actions speak louder than words." It is not enough to say that we are on the Lord's side; we must prove the same by our works. The will—the source of our choices and deeds—is the seat, or citadel, of our personalities. God is not satisfied with the outposts, or boundary lines, of our personalities, He must have all, or the center of all—the will. We must do His will, or will His will!

SAUL, the first king of Israel, was commanded to smite the Amalekites and utterly destroy all of them and their possessions. With this understanding, God gave

Obedience Better than Sacrifice

Saul a great victory over the Amalekites, but Saul weakened and failed to carry out God's order. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: . . . Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments" (I Sam. 15:9-11). Then God sent Samuel out to meet Saul. "And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed" (I Sam. 15:14-15). Then Samuel preached Saul a brief sermon which closed with these significant words: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:22-23). God wanted obedience from Saul more than anything else. This is what He wants of you and me above everything else. If we do obey God, or do His will, we will have to sacrifice. But sacrifice is not the chief thing; it is obedience. The final basis of entrance into heaven is the doing of God's will.

EDITO

Stephen S.

THE CLIMAX of Isaiah's vision of God (Isaiah 6:1-8) is found in these words: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said **Here Am I** I, Here am I; send me." Isaiah saw the holy God high and lifted up, and as a result became aware of his own uncleanness and that of the people among whom he dwelt. Then he was purged of his sin—his lips were touched and his iniquity was cleansed away. Thus he was made ready to answer the call of God, to accept the divine challenge. From then on, obedience was the keynote of his life—he was willing to go anywhere God might call. Dr. P. F. Bresee used to say that the words "Here am I, send me" should be read thus: "Look me over and see if I will do." This is the spirit of the true follower of Jesus Christ. He is ready to do the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The doing of God's will is the only proper basis for life here and the only hope of entrance into heaven hereafter.

IN A FIGHTING MOOD, Saul of Tarsus started for Damascus to arrest the Christians (Acts 9:1-9). When he came near Damascus he was

halted. A light from heaven shone about him, and he fell to the earth. While he was in this position, a voice was heard which said: "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?" These last words give us the key to Paul's life. From that hour on, his only concern was to do what the Lord would have him do. He was not disobedient to the heavenly vision. The doing of God's will was the one concern of his life after that memorable occasion. In this respect, as in many others, he set a worthy example for you and me.

THE LORD'S Prayer, which is really the disciples' prayer, has at its very heart these words: "Thy will be done." "Our Father which

art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done" (Matt. 6:9-10). If we are to go God's way, we must be ready for His will to be done in our

I A L S

Editor

lives. This truth really comes to us double in this wonderful prayer—"thy kingdom come," or Thy rule come, and "thy will be done." Twice in this prayer he who really prays it from the heart affirms his determination to do God's will. "Not every one that saith, . . . but he that doeth the will of my Father which is in heaven." Nothing can take the place of doing God's will for him who would go with God.

EVEN CHRIST tells us that it was His meat, or food, or life, to do the Father's will. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4: 34). And in the Garden of Gethsemane, where the Master faced one of the last tests of His life, He said: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26: 39). Hardly had He breathed the prayer for the cup to pass until the other words—"not as I will, but as thou wilt"—came sounding through His soul. There was only a moment's hesitation as to the doing of God's will, and then He once again asserted His determination to do the will of His Father in heaven. Nothing can take the place of doing God's will. It is the final basis of entrance into heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The Purpose of Christianity

ONE WRITER has stated the objectives of the following religions thus: Buddhism arose to solve the mystery of suffering and death; Confucianism came to purify and regulate family, society, and government as they existed when it was founded; the aim of Zoroastrianism was to uphold morality and freedom; Shintoism grew out of a desire to exalt the emperor of Japan and all of those of their nation who had passed on to the realm of the dead; and the goal of Mohammedanism was the destruction of the polytheistic idolatry of the Arabians and the establishment of monotheism in its stead. It is needless to say that these religions have come short of the ends for which they have striven.

While Christianity is far above these other religions, it is like them in that it has a central purpose. This is stated in John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life." Another statement of this supreme end is found in John 10: 10: "I am come that they might have life, and that they might have it more abundantly." It is no surprise that Christ says: "I am the resurrection, and the life" (John 11:25). The Son of God came to save a perishing humanity. Sin had come, and death reigned over all. Christ and Christianity were God's answer to the plight into which man had brought himself, God's reaction to the S O S of the human race.

A steamship crossing the Atlantic suddenly veered to the north and, under full steam, sailed a hundred miles out of her course. Why? The skipper had received a wireless call for help, an S O S! A vessel was drifting helplessly and was in danger of sinking soon with her crew of thirty-five men. The captain, who heard the distress signal, responded as any humane person would. Likewise, the infinite and loving God received man's S O S and gave His only begotten Son that man might be rescued.

William Jennings Bryan, in his last address, said: "Christ has made of death a narrow starlit strip between the companionship of yesterday and the reunion of tomorrow." Truly, there is a light in the valley of death for me since Jesus came into my heart. Life—spiritual life, abundant life, eternal life—is Christianity's aim for man. Furthermore, Christianity not only sets up this goal as an ideal; it has the power to reach it for all who believe in Christ as their personal Saviour. The Christian religion is dynamic, as well as idealistic. It makes it possible for men to realize what it promises.

Intercessory Prayers and Tears

Prayers of intercession were rising as smoke from the altars of the true worshipers of Jehovah. Among this group of prayer warriors was a mother with burdened heart, beseeching God for the salvation of her son. As her fervent request was poured out, her tears channeled down her face and spotted her dress.

Almost simultaneously my thoughts were focused some nineteen hundred years back—back to the agonizing cry of the Son of God. He prayed! He wept! His tears stained His seamless robe, a robe that soon would be a gambler's stake. But mingled with His tears were great sweat drops, and they were drops of blood.

I felt that He saw the tears of this mother, and heard her importunate cry, and then I believed God would answer—not because of human tears, but because of the intercessory prayers and tears of His Son; "Jesus Christ the same yesterday, and to day, and for ever."—MERWYN D. GRAY, Pastor, Plattsburg, New York.

For yet a little while, and he that shall come will come, and will not tarry (Heb. 10:37).

God sometimes may delay the fulfillment of a promise; but rest assured, He never cancels it.

Home Missions Dept.

(Continued from page 11)

canceled their evangelistic slate and put all of their efforts into the new work. Sunday services began in a school auditorium, and more than three hundred attended the grand opening.

This is the fifth colored church organized this quadrennium. Our goal for the quadrennium is twenty-five. There are a number of new missions in different parts of the country. Interest and an awareness of our responsibility to the colored people of the United States are increasing. The prospective enrollment in our Bible training school in West Virginia for this fall is encouraging. We need to pray for this work. We also need to do something about it. Some of our churches can sponsor a colored mission that will develop into a colored church. We have an obligation for

home missions as well as for foreign missions.

Australian District Progress

Superintendent A. A. E. Berg of the Australian district recently completed a tour of the continent in the interests of the church. He writes:

"God gave us a wonderful time of blessing around the centers of our work. In Melbourne and Adelaide and Northmead particularly God came down in mighty power. Souls were saved and sanctified amidst much weeping and confession."

"Showers of Blessing" is now on station 7HT, Hobart, Tasmania. This new outlet will do much to pave the way for the Church of the Nazarene in this island province of Australia.

Our great need for this work is church buildings of our own. Let us pray that every Australian Church of the Nazarene will have its own church building soon.

dividual. Which of these views is correct? Is it possible to get God's yes for the salvation of a wayward loved one, or not?

A. I would agree with the first group you mention, or with the first person. I believe that God does have foreknowledge, even of what we call in theology contingent acts, that is, acts which depend upon the free will; and that has been the conservative, or orthodox, view, as far as I know, all down through the centuries. God does know who is going to accept Him, but that doesn't mean at all that He forces those people to become Christians. He knows on the basis of what they are going to do, what they are going to choose. If that be the case, then I can understand how God might give a person the assurance that his loved one would be saved. I think that sometimes He does do that very thing. However, I think that when God gives us a secret like that, as a rule, it is best not to talk about it. But I believe I've had the assurance that certain persons were going to be saved, just a few times in my life, before they were saved.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Could it be possible that Romans 7 is a picture of the unregenerated convicted soul, that verse 25 is the picture of the work of regeneration, and Romans 8 is holiness? My reason in part is that verse 14 of chapter 7 states that he is sold under sin. Now, if he is sold under sin, sin has dominion; if sin has dominion, then he is not regenerated—for regeneration is a perfect work in its scope. What I mean by that is that transgressions are forgiven and sin is dethroned though still present in the heart. The further work of sanctification eradicates completely the abiding sin and fills the heart with the Holy Spirit and love.

A. Your interpretation of the seventh chapter of Romans is just about as nearly correct as I would want it to be. At least, I would agree with you that the seventh chapter does not represent the regenerated—that is, the regenerated person as a whole. The eighth chapter gives us the double work of the first and the second blessings.

The experience that is represented in the seventh chapter is the experience of the unsaved person who has been awakened to the fact that the law in itself cannot save—he is under conviction. Many scholars think that it is more or less biographical, describing Paul's experience under the law when he was being awakened by conviction.

While many holiness preachers do, as you say, state that the seventh chapter represents the unsanctified heart, the greatest leaders in the holiness movement have not taken that position. They have looked upon it as representing the unsaved though awakened man, especially the one who was under the law. I have gone into the history of this chapter, and the tendency has been for the Calvinists to interpret the seventh chapter as referring to the regenerated, while the Arminians generally interpret it as referring to the unsaved; that is the line with our general Arminian theology. I would certainly agree with the latter; and the leaders—the great leaders—in the holiness movement have agreed with it.

Q. I heard an evangelist say one time that it was possible for an individual to pray through over the salvation of a loved one. A short time later I heard another state that it was impossible to do this. The reason for the first statement was that because of God's omniscience He, looking through the telescope of time, could see if that unsaved loved one would eventually be saved or not. The reason for the latter statement was that man is a free moral agent, and God never forces anyone to be saved. God will do His part, but one's salvation never could be guaranteed, as the decision rested upon the in-

Q. Some inquiry has been raised about my answer to the following question, which appeared in the HERALD OF HOLINESS of May 29: Do the souls of Christians and those of sinners go to their final places of abode, or do they lie in their graves until the resurrection? Better stated, the question would be: Do the souls of Christians and of sinners enter upon their final state as soon as death takes place, or do they exist in an unconscious state until the resurrection?

A. I still answer no to both parts of the question; however, since I dealt with the whole problem very briefly then, I shall discuss it more fully now. When I said that the souls of Christians and sinners go to an intermediate state, I neither stated nor meant that the righteous were not with Christ, and sinners were not with the devil. Again, I said nothing about there being any change as to character or destiny after death. Belief in an intermediate state, as conservative Protestant theologians teach it, does not imply the possibility of change in character or destiny there.

The Protestant doctrine of an intermediate state is not the same as the Roman Catholic view of purgatory. The latter allows for a certain saving, or purging, process to go on in purgatory, while the former makes no provision for such as that in its theory as to the intermediate state.

In thinking about the question before us, you must remember that we are dealing with the intermediate

state, and not with *place* at all. Please do not misunderstand me at this point; I believe in *place* as well as *state*, but I am now talking about an intermediate state, and not an intermediate *place*.

This whole matter hinges on the resurrection of the body, both for the righteous and for the sinner. Man is body, as well as spirit and soul, and he is not complete until he has a body, or until after the resurrection. Between death and the resurrection, both the righteous and the sinner are in an intermediate state. This does not mean that the righteous are unconscious or unhappy or away from Christ. They are conscious and happy and with Christ. The Prot-

estant view of the intermediate state does not mean that the unrighteous are unconscious or happy or away from the devil. They are conscious and unhappy and with the devil. Still, neither the righteous nor the unrighteous are in their final, or complete, state, as soon as death takes place, because they lack a body, and will lack it until the resurrection morning.

I might even suggest that being with Christ or the devil is far more a matter of character and fellowship than it is of spatial relationship. It is sin, and not miles, that separates from God; just as it is sin, and not spatial nearness, which unites one with the devil.

pray that God will make His will felt and bring revivals of heartfelt religion.

July 9—15

Our High School Graduates

Not less than six thousand of our young people graduated from high schools this spring and are candidates for college. Let us pray that doors will open making it possible for all of them to get a college education, and that in their choice of a college to attend they will choose aright.



The Young People's Society

Lauriston J. Du Bois, Secretary

Consecration and Practical Things

ALL TOO FREQUENTLY we think of consecration as a formula to file or a recitation to repeat at an altar of prayer to bring the experience of full salvation. Well, it is a prayer to be prayed all right. There must come a time in every Christian's life when he faces up to the full demands of God's holy law and God's perfect will and when he promises God that from henceforth he will follow both. However, it is more than this; consecration is a life to be lived. Actually, consecration is not as full as it should be unless it demonstrates itself in concrete duties and responsibilities.

Included in the prayer of consecration should be the purpose to attend church regularly, tithe our income, give a portion of our time (perhaps two hours a week as a minimum) in assisting with the Mid-Century Crusade and other Christian service, offer ourselves to the church to teach a class, sponsor youth work, and the like. Actually, the pastor should be kept busy finding jobs for those who are anxious to put their consecration to work. Instead, he usually exhausts himself trying to find ways to get the help of church members to do the jobs which need to be done.

And consecration affects one's relationship to his community and nation also. Selfless living will work itself out in one's dealings with others. Democracy is a product of vital Christianity and it will be maintained only in this kind of atmosphere. And yet sometimes Christians (thoughtlessly of course) are poor citizens, living

selfishly and indulgently when they could and should lend a hand to those around about. Let it not be so with this generation of Nazarene youth.

Youth in the News

A recent letter from Brother W. C. Fowler, Jr., reads in part as follows: "I read with interest the 'Prayer Tower' requests for May 7 to 13; for while you and the HERALD readers were praying, God was already answering your prayers. That very week we moved to the Toledo district to be the first resident Nazarene missionaries in this, the southern section of British Honduras. Many have said that they are glad we have come." And this is just the beginning. Let us continue to pray for these prayer requests each week.

Notice re Bible Society Money

Money is still coming in on the Bible Society offering. Please make the checks payable to John Stockton, General Treasurer, rather than to the Bible Society. This will give us a record as to how much is coming in, and the money will be forwarded regularly to the Society headquarters. To date we have a record of \$8,046.41 which is credited to the American Bible Society and \$174.55 credited to the British and Foreign Bible Society (from Canadian and British N.Y.P.S.).

Prayer Tower Request:

July 2—8 *Our Nation*

Never was there a time when Christian people should pray more for their nation than today. In the midst of falling standards, of evil forces and pagan philosophies at work, we must

Charles Finney tells that when he became pastor of Chatham Street Chapel, New York City, he told his people he did not want to fill the pews with Christian people from other churches, but with the ungodly. His members went around the neighborhood and invited all classes of people into the services. As a result of this program it became necessary to establish seven other churches to minister to those who had been converted. I am wondering if our Nazarene laymen are awakened. Why is it that we are holding meetings with the best preachers and singers in the country, and yet scarcely a half dozen sinners in the services? There must be a cause!—A. S. L.

"It Takes Daring!"

By Mary Billings

Step out—
The Christ will guide your feet,
If you but take His cross,
And follow;
Walk by faith and not by sight.
Step out—
Out of your sin, your hopeless night,
Into His holiness and light!

Step out—
Into the holy way,
Counting all else but loss.
Led of the Spirit,
Know the love that casts out fear.
Step out, but not alone,
To find the Saviour near,
Able to make your pathway clear,
And bring you holy, perfect, to the throne!

THE HOME CIRCLE

Conducted by Grace Ramquist

Haphazard Building—

IT'S SPRINGTIME here in our city (as I write this)! The trees are green, the flowers are blooming, and the ever-present lawn is growing, each week with a little heavier mat of grass.

Right across the street from us lives a family whose lawn is beautiful! It looks like a garden of velvet all of the time. I have often said, "My, I wish our lawn looked like theirs!" I am not the only one who has expressed this desire. There are few people in this neighborhood who have not said words to this effect many times.

I have watched those neighbors ever since we moved to this house almost two years ago now. They have worked regularly on that lawn. When the fall comes they work; during the snowless winter days they work a bit now and then; and when spring comes they work some almost every day. They have a system worked out, and they never seem to put off that part of the system which belongs to any one day.

Some of us postpone our lawn work. When some other project comes into our minds, we neglect the lawn and do the more interesting work. Of course, when we do come back to the grass tending, we have to work all the harder. And never do our lawns look so nice as the neighbors' across the street.

The neighbors' lawn tending reminds me of the building of Christian character. Those who keep forever after themselves—watching every day and keeping themselves in control of the situation at all times—come out with strong and beautiful characters. Such characters were not built in a day nor were they built in a haphazard manner.

No, I believe if we are to live lives of greatest usefulness, we must work in the fall, we must guard ourselves in the winter, we must build when the spring comes, and keep after it all summer. Only in that way will we develop into the kind of Christians we should be. Haphazard building just doesn't pay!

P.K.'s in Texas

"Are There Any Angels Black Like Me?"

Down the road a half mile and under the bridge which went over a

little creek was the loveliest place in which to listen to stories—that is, if we children could get someone to tell us stories. Sometimes if we were very fortunate, we could get Era Botts, whose house was near the bridge, to tell us stories. She told us about Snow White and the Seven Dwarfs, Rose Red and Rose White and, oh, so many other interesting tales!

Era could play the piano beautifully!

One night a storm suddenly came up. Era happened to be passing our house and, because the rain came down so unexpectedly, she came in. Soon she was seated at the piano and we children were gathered around her.

"Play us something," we begged.

"What shall I play?" she asked.

"Oh, anything. Can't you think of something we'd like?"

And then it was she sang and played this little song:

*Within a Sunday school a little child
one day
Was listening to the teacher tell a
story;
She told about the angels and she
heard her say,
If little girls were good as they
should be,*

*That someday they might all of them
be angels fair
Like those above who sing sweet
songs of glory.*

*And when that night at Mother's
knee she said her prayer,
There came a sob; she softly said,
"There are not any black like me.*

*"O Mamma, are there any angels
black like me?*

*I've been as good as any little child
could be.*

*And if I hide my face do you think
they would see?*

*I wonder if they'll find a place for
little black me."*

*And when the morning came, the
child had passed away.*

*And while the mother by her side
was weeping,*

*She seemed to see her darling smile
and hear her say,*

*"I'm with the angels, Mother, now;
they found a place for me."*

After that stormy night, whenever we met under the bridge, Era sang that little song to us. It became a favorite. Over and over we asked for it. I still think it's sweet, don't you?

I wish I could give you the tune so you could sing it, too. Maybe sometime I can. I met a little boy named Danny the other day, and I believe he would especially like to know the tune. Wouldn't you, Danny?

NEWS OF THE CHURCHES

TELEGRAM

Chattanooga, Tennessee—Organized two new churches—at Flintville and Winchester. Also have four other campaigns on now. This makes seven new churches since assembly and twelve since General Assembly.—VICTOR E. GRAY, Superintendent of East Tennessee District.

Evangelist L. B. Mathews and wife write: "Last December, after due consideration, we canceled our evangelistic slate until June 18, that we might serve First Church, Nashville, Tennessee, as associate pastor during the completion of their new sanctuary and the convalescence of their pastor, Rev. E. K. Hardy. We have thoroughly enjoyed this relationship and service; but now that the sanctuary is completed and Brother Hardy is recovered, we are returning to the evangelistic field. We have one or two open dates left in 1950 and a few scattered ones in 1951. Write us at 2208—18th Avenue South, Nashville 4, Tennessee."

Evangelist N. B. Herrell writes: "We spent last January, February, and March on the Arizona District with Superintendent M. L. Mann and his pastors and churches in a holiness and stewardship campaign. We found the churches progressing in every way and a fine spirit among the pastors and people. We worked with Rev. George Gardner of the Eastside Church, Rev. Lee C. Bates of Emmanuel, Rev. W. L. Dicus of Central, and Rev. Fred J. Hawk of First Church in Phoenix; Rev. Glenn A. Roberson and Rev. F. B. Moore of Peoria; Rev. A. J. Tosti at Mesa; Clyde W. Rather at Coolidge; Rev. Boyd Davis at Somerton, and Rev. James Cullumber at Yuma. We visited the three churches in Tucson—Northside with Rev. Floyd T. Smith, Palmdale with Rev. E. A. Keener, and First Church with Rev. Andrew W. Young. We had a good spirit and a high tide from the first to the last. We were given a royal welcome and sent on our way with a blessing we will not soon get over. We enjoyed working with Brother Mann."

Benedict, North Dakota—Under the blessing of God our church is closing one of the best years in its history, with all budgets paid and every department showing gain. We recently closed a wonderful revival with Evangelist Alva O. and Gladys Estep. There were forty seekers at the altar, some for the first time. Old-time conviction was on the people from night to night. Brother Estep preached the gospel of full salvation in a forceful way. The Scene-o-Felt pictures were an inspiration to all. Rev. A. Farrier, the pastor, was given a good love offering. Our pastor has been with us two years with a unanimous call for another year and a good raise in salary.—Mrs. L. E. Bostow, Reporter.

Marshall, Illinois—We have recently closed one of the greatest revivals in our history with Rev. A. A. White as the evangelist. The church was filled to capacity each evening. There were no barren altar services. The pastors and their congregations of the other churches in town attended regularly. Special singing was volunteered each service and the presence of the Lord was greatly felt. Our pastor was given a three-year call by a unanimous vote with a raise in salary. Our church is going forward for God; the Sunday school is growing; practically all budgets are paid, and the building fund is greatly reduced.—Ardith Collier, Reporter.

Muskegon, Michigan—We came here one year ago and found the church in a building program, with a Sunday school of 225 to 250. Rev. L. B. Mathews and the Tompkins sisters were the special workers for our fall revival. God in His mercy gave us a glorious meeting through the excellent preaching and singing of these godly workers. Rev. C. L. Bradley, former pastor, was with us for a Sunday; the good people were greatly blessed with his preaching. Danny Liddell and Walter Hubbard came to us from Olivet Nazarene College for a Sunday morning young people's rally. The boys were wonderfully blessed and used of God to encourage and inspire both young and old. Rev. Donald E. Snow and Delmer Doctor were the special workers for our spring revival, and both the preaching and singing were of the highest order and used of God to convict, convert, sanctify, encourage, and inspire the hearts of the hearers. Rev. Mary Latham was with us for one Sunday, and it seemed that we learned more about Sunday-school work and teaching than we ever learned before. She is wonderful when it comes to teaching the gospel. We have recently finished an eight-day young people's revival with Rev. Johnny Dunham, which greatly blessed and encouraged our young people and everyone who heard him. There have been a number of seekers in our regular services; the Sunday school is over three hundred; two more Sunday-school busses have been secured; we have received thirty-five

new members. A. M. Wells, Jr., has been called to the ministry. All in all, this has been one of the good years of our ministry.—A. M. Wells, Pastor.

Rev. C. E. Toney writes: "I was slowed down a few years because of my health, but I have gained my health back and have been quite busy of late as supply pastor and evangelist. God has given me some of the best meetings of my life, recently. I have served as pastor, evangelist, and district superintendent and am open for calls. I will go anywhere. God has helped me to hold meetings and organize and build churches from California to the Carolinas. Write me in care of General Delivery, Yuma, Arizona."

Melrose, Massachusetts—We have recently closed a revival meeting with Professor Mel Thomas Rothwell of Eastern Nazarene College as evangelist and Mrs. Lucy Lancaster as singer, who thrilled us with her heartfelt messages in song. A very significant feature of the meeting was the unusual number of Christians who received new light. We had a number of seekers at the altar. We feel that we can never be the same since sitting under the God-anointed preaching of Professor Rothwell.—M. B. Brown, Reporter.

Song Evangelist E. Bruce Wade writes that he has an open date, August 9 to 20; contact him at 6238 Petain, Dallas, Texas.

Laurel, Delaware—Our church recently experienced a genuine spiritual revival under the Holy Spirit, with Evangelists Paul and Helen Mayfield. The church was greatly blessed and stirred by the Spirit-anointed ministry of these servants of God. Brother Mayfield is an earnest preacher and carries a burden for souls. Ten of those who bowed at the altar testified to a definite experience of saving or sanctifying grace and united with the church. Our pastor, Rev. Milton H. Taylor, who has been with us going on four years, was granted a vacation and given a love offering. The church is united and a good spiritual condition prevails.—Eldred Mariner, Reporter.

Pierre, South Dakota—We recently closed one of the best revivals in the history of the church, with Evangelist Thomas Hayes. This was the sixth revival meeting Brother Hayes has held for us in the last twelve years of our pastoral work. Charles and Nadine Little, singers and musicians, presented a very fine program of music, both instrumental and vocal. They gave us two very fine N.Y.P.S. services. God greatly used these young people. Brother Hayes pledged our people to fast and pray daily. God gave us souls at the altar for salvation, reclamation, and sanctification in every service. Brother Hayes spoke to our Sunday school, and the altar



Saluting Wisconsin! Apportionment Raised In Fifteen Minutes!

Wisconsin District is the first to report the completion of the Seminary Campaign with ALL CHURCHES PARTICIPATING. Given a quota of \$2,500, a total of \$2,750 was raised, providing the 10 per cent contingent amount requested of the districts by the Campaign Committee.

Dr. C. A. Gibson, superintendent, projected this campaign through a series of five weekly posters used in all churches, and calling for a simultaneous effort during a fifteen-minute period on June 4. IN FIFTEEN MINUTES—11:15-11:30—the job was done. Many churches completed their offering in less than five minutes.

We congratulate and thank Dr. Gibson and his loyal Wisconsin Nazarenes for this unique achievement.

was lined with boys and girls praying through. A neighboring Church of the Nazarene dismissed their service and drove twenty miles to the revival. A fine group of their young people sought and found God in salvation and sanctification. The last Sunday afternoon Brother Hayes preached on tithing and organized a fine tithing band for the local church. He is the pastor's friend. Finances came easily; a love offering was taken for the pastor. The Sunday-school record reached an all-time high. We love and appreciate the Hayeses and the Littles.—F. M. Schumacher, Pastor.

Evangelist Laura Meyer reports: "I praise God as I close this assembly year's work with our good pastors and people on the Minnesota and North Dakota districts. We had a good meeting in the home missionary campaign at Breckenridge, Minnesota; also at Detroit Lakes, where God gave us some definite seekers and happy finders of full salvation, which resulted in the church's beginning on its own. We assisted Rev. Franklin Allee, having charge of the music, with the good pastor and people at Mohall, North Dakota. At Ft. Clark I battled sleet, snow, mud, and water but God gave us souls. We are now at Sauk Centre, Minnesota, where God has given wonderful victory in saving and sanctifying precious souls."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 16: Ruth, a Symbol of Family Loyalty

Scripture: Ruth 1:8, 14-22

GOLDEN TEXT—*And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God (Ruth 1:16).*

Words can be the expression of the whole being, or they can be but the drippings of an empty mind. When Ruth exclaimed, "Thy people shall be my people, and thy God my God," the words were the wrapped-up meaning of her soul. All literature gives us no grander pledge of personal loyalty, even as all history knows few heroines of such superb stature. Womankind for all time may redden with justified pride at the memory of Ruth.

Ruth grasped the truth that the solidarity of the home is closely linked

with allegiance to God. It can be reaffirmed: family ties mean something when God is a member of the circle; and with Him there, the home is not so easily ripped open by the cruel dagger of a divorce decree.

But Naomi's contribution must not be overlooked. She had walked a path virtually lined with caskets and mourners. From tear-soaked pillow she had risen to affirm her faith in God. Watching this kind of life, Ruth was magnetically drawn to Naomi's God and the family circle that gave such a rich God-fellowship. Sight unseen she accepted Naomi's family, but it was not blindly that she accepted Naomi's God.

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

Evangelist Fred W. Fetters writes: "I have the date of October 11 to 22 open, and would like to fill it somewhere in Kansas or on my way from there to Washington state."

Evangelist R. D. Grubbs writes: "I am happier in the service of the Lord than I have ever been in my life. He has blessed me more than I deserve. He has answered prayer with outstanding victories in recent months. I have the date September 18 to October 1 open. Address me at Route 3, Box 220, Covington, Kentucky."

Marion, Ohio—First Church experienced a wonderful revival with Artist-Evangelist George P. Woodward doing great preaching and drawing. Many new people were converted; there were 160 seekers in all. A love offering was taken for the pastor and family. Howard Orr and Mary Ellen White, choir director and orchestra leader, were in charge of the music.—Carl Wooten, Pastor.

Evangelist S. T. Moore reports: "This has been one of the busiest years of our ministry. God has given great victory in the salvation of souls and some great healing services. Many children have been won to the church through the rhythm band and junior work. We have boosted every department, and many Sunday-school records have been broken. We were at Webster City, Iowa, with Pastor

Mahan, who is a spiritual brother with a burden for souls and is doing things in that city for God and the church. God gave victory in this revival, and many new people found God and joined the church. In Owosso, Michigan, with Pastor Burk, we found a loyal people who love God and holiness. Also at Cambridge City, Indiana, with Pastor Gold, we found a devoted group of people who knew how to pray things to pass; God came on the scene in several of the services and people found real victory. Brother and Sister Gold are fine Christian workers with a real vision. The vacation Bible school was a real thrill with an enrollment of 100 children whose parents came the last Sunday to see them receive their diplomas. We are now engaged at Granite City, Illinois, in a revival and vacation Bible school—the first the church has ever had—and the enrollment has reached sixty-two in the first week. We have an open date, September 19 to October 1. We have some meetings slated of a month's duration. Anyone desiring our services address us at Box 777, Lafayette, Indiana; we will go anywhere God leads."

Nashville, Tennessee—June 4 was a great day for First Church as the congregation, led by Rev. E. K. Hardy, moved into their beautiful new auditorium. All attendance records were broken with 1,350 present for Sunday school and an overflow crowd for the morning worship hour. (Though the

new auditorium is 40 per cent larger than the old, it was necessary to bring out extra chairs and people were forced to sit in the vestibule.) The old building is now being completely remodeled into a modern Sunday-school plant and will be connected by corridors to the new auditorium. When work is completed, First Church will have what is probably our finest plant in all the South. Plans are to complete the building without indebtedness, a monument to the very capable leadership of the present pastor, Rev. E. K. Hardy, and to the vision and planning of former pastor, Rev. H. H. Wise, who gave the last twenty-seven years of his life to First Church. It is encouraging to note that, while this heavy building program is on, the church has set new records in giving to general and district interests. Formal dedication services will be held July 23 with General Superintendent G. B. Williamson as the special speaker. I am proud to be a member of this great congregation.—D. K. Wachtel, District Superintendent.

Monroe, Washington—We recently closed a very good revival with Evangelist George C. Pestana and wife. Their full musical program attracted the people and the house was filled. Brother Pestana is a strong preacher of the full gospel, they sing well together, and are good altar workers. A good number of souls were definitely saved, backsliders were reclaimed, and believers were sanctified wholly. We look forward to greater victory for the work here.—W. M. Irwin, Pastor.

Rev. J. R. Erp writes: "After serving eighteen years in the pastorate, I am entering the evangelistic field. I have pastored churches in Danville, Maplewood St. Louis, and First Church Springfield, Illinois. I will be glad to accept calls anywhere from this date on. Write me at 212 Mc-Haney Street, Harrisburg, Illinois."

Hurdland, Missouri—June 4 marked the close of a good revival with Evangelist J. L. Longnecker. He is a very good preacher—one who preaches the old-time gospel. Many new contacts were made; people came to the revival who were never known to go to church before. Brother Longnecker was very much appreciated. The Sunday-school record was broken. A love offering was taken for the pastor.—M. E. Haynes, Pastor.

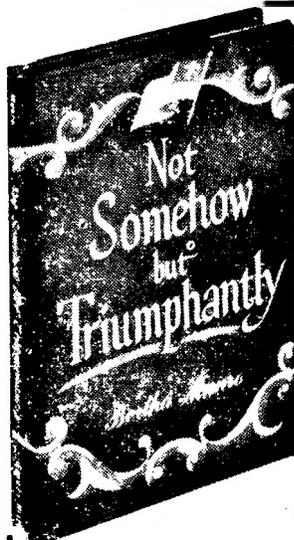
Denver, Colorado—First Church recently closed a very fruitful revival campaign with Evangelist Bona Fleming and Singer Curtis Brown. A number of times the altar was filled with seekers and we had some splendid times of victory. The atmosphere of the meeting was good throughout, with Brother Fleming preaching in his own inimitable manner and Brother Brown blessing the people with his excellent spirit and his messages

in song. The attendance was good, and at the close of the services sixteen new people united with the church. We are grateful for the good revival we have experienced. We are forging ahead and have come to the close of our second year of ministry here, showing decided gains and progress. Our Sunday school has averaged 350 during the past year, which is a gain of twenty-seven per Sunday over last year. The past year we have given for missions and general interests over \$3,300. Our Easter offering amounted to \$1,800. We have a great preaching crowd, and the Lord has given an excellent number at the altar during the year. We have received forty-two members during the year. There is a fine spirit prevailing among our people. The church has extended to us a three-year call and we have accepted, expecting God to bless us in the new term of service.—J. B. Miller, Pastor.

Hagen, Saskatchewan—We enjoyed a profitable spiritual ten days of good old-fashioned preaching by Evangelist Walter Markham. There were spiritual births and the church has had a feast of good things. Brother Markham has a winning personality and walks with God. His messages are interesting and powerful.—W. A. Peterson, Pastor.

Evangelist Fred F. Fike reports: "During the past ten months we have labored with twenty-one pastors and churches in six states in revival meetings. God blessed our labors with over 525 seekers—most of them victorious finders, with seven youth called to the ministry, with a large group of new church members, and with a wholesome spirit of holiness at work among the pastors and people in each place. We terminate our work in the field of evangelism this month with regrets on canceling future revival engagements, but we feel led to accept the call to pastor our church at Kingston, New York. We praise God for personal victory over sin through Christ."

Duluth, Minnesota—June 25 marked the close of three years as home mission pastors here. We found here a faithful few and the Lord has added other faithful ones. We have had a gain in usable talent—Sunday-school teachers, singers, and pianists. There has been a definite increase in giving; something near a thousand dollars' worth of improvements has been put on the property by the local congregation, and the district helped install a new furnace valued at \$2,000. Budget giving has increased from \$28 for foreign missions in 1947 to \$224 in 1950; for the district, from \$21 to \$35; and for home missions, from \$15 to \$60. Rev. Wesley Crist, the Richards Trio, Rev. S. F. Hicke, and Rev. Fred Hicks each assisted us in evangelistic meetings, and their helpful ministry was much appreciated. Pray for this needy field; and if you have friends or loved ones living in



**Bertha Munro's
New Book**

Not Somehow But Triumphantly

In the thirty-four messages that comprise this volume Bertha Munro has again demonstrated that rare combination of spiritual perception and a pleasing, distinctive style of writing.

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this city, send their names and addresses to the Church of the Nazarene, Lake Avenue and Third Streets, Duluth, Minnesota, and the oncoming pastor will be glad to contact them. We are available as evangelistic workers or to take another home mission pastorate somewhere in the Northwest. We take care of preaching and singing. Write us at 123 W. Third St., Duluth, Minnesota.—Ellen Doke, and Virginia Ogden, Pastors.

Sligo, Pennsylvania—God has given our church one of the best revivals in recent years. Evangelist Harold S. Richardson and wife were mightily used of the Lord. Excellent preaching, singing, and art work were provided by this splendid team. Twenty-nine souls sought God. This meeting was marked by earnest praying, seeking, and finding—characteristic of real, old-fashioned, Holy Ghost revivals. Eight new members were received into the church. We are happy in our work with this good people.—Paul R. O'Brien, Pastor.

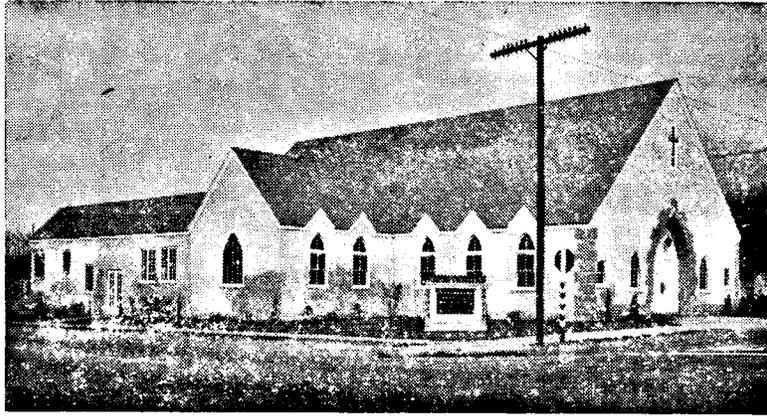
Asheville, North Carolina—First Church recently closed a fine revival. We took in ten good members. Evangelist Jimmie Dobson is a unique and excellent holiness preacher and is ably assisted by his wife, whose singing delighted our people.—Raymond Browning, Pastor.

Heber Springs, Arkansas—We recently closed one of the finest revival crusades we have experienced for a long time. Evangelist Agnes W. Duffee was at her very best. Under her Spirit-filled preaching, the Holy Spirit was outpoured time after time amid tears, shouting, and rejoicing. Many found the Lord; others were reclaimed or wholly sanctified. Many testified that their prayer requests had been answered during the revival. Our attendance was noticeably higher than in other meetings with a number of visitors in most services, who were a great boost. Our pastor, Rev. W. H. Burleson, was given a unanimous call for another year. All previous Sunday-school records were broken. We gave the pastor a nice love offering, and a considerable sum was contributed to our church debt. For all this we give God the glory.—Reporter.

Pawnee, Oklahoma—We have recently closed a very successful revival with Evangelist Ruth Teasdale. She brought a heart-stirring message each evening. She is truly a sincere servant of God and her heart goes out for lost souls. Everyone who attended the meeting was blessed by her powerful preaching. Souls were saved and sanctified, and the meeting closed with several uniting with the church.—Ralph G. Jared, Pastor.

Evangelist Carl H. Kruse and wife write that they have an open date August 22 to September 3. Write them at 503 North Redmond, Bethany, Oklahoma.

Monrovia, California



The above reveals the new auditorium of the Monrovia church. The district superintendent, Dr. A. E. Sanner, with the pastor and a number of the former ministers who had pastored the church in previous years, took part in the dedication of this beautiful sanctuary on Sunday afternoon of February 26, 1950. This auditorium and the two side wings with disappearing sliding doors make it possible to seat 350. A baptistry is at the rear of the platform. The auditorium, by means of an ingenious architectural remodeling job, has made the former church into this beautiful edifice. The old portion of the church is now used as the youth chapel, seating 100. The basement has been rearranged for the Primary Department, with a nice chapel and ample classrooms. The entire plan has twenty-four classrooms, which will accommodate a Sunday school of 350. It has a commodious church office, beautifully furnished. Also at the

rear, not seen in the picture, are a paved playground and a fellowship hall. The new church was erected at the cost of \$38,000, the building being done by craftsmen of the church, which easily saved the church about \$10,000. It is equipped with mahogany pews, pulpit, platform chairs, and Communion table, all furnishings to match. A Baldwin organ with a sound room designed by the Baldwin organ engineers is installed. The total value is appraised at \$80,000 with an indebtedness of \$20,000. Rev. Martin Leih, my predecessor, laid a splendid foundation for the progress of this church in the five years he was here. The plans were started by him, and we are proud to have had the privilege to carry them through to completion this past year. The progress of this church has been phenomenal; the Sunday school has increased 33 1/3 per cent with all other departments increasing proportionately.—L. D. Meggers, Pastor.

Pastor V. S. Wheeler reports: "The blessings of God have been upon the church of Broadview, New Mexico, the past year. Increases have been made along all lines with an all-time high average attendance; finances increased 30 per cent over last year. Last fall a very profitable revival was conducted by Rev. Marion Edwards; he is a very fine, sincere preacher. We were privileged to have the Rowland Evangelistic Party for a spring revival; this was the best revival this church has witnessed for several years. The church was helped greatly, with a good number of people praying through. The record attendance was broken on the closing Sunday with 180 present. The Rowlands are among the best workers that we have ever worked with. He carries a burden for the revival and preaches under the anointing of the Holy Spirit out of a tender heart. The ladies are fine singers and musicians, who play and sing with the blessing of God upon them. We have had the privilege of laboring on the New Mexico District for the past four years, having served our fine church at Hagerman for three

years and the church here for the past year. It has been a great joy to serve under such a fine district superintendent as Rev. R. C. Gunstream. Our church here consists of a wonderful group of people who love God and His cause, and they have stood by us."

Evangelist W. L. Williams and wife write that they have the months of July and August open and will go anywhere for freewill offerings. Write them at 125 South Third Street, Glendale, Arizona.

New Castle, Indiana—First church is nearing the close of its first year under the able and aggressive leadership of Rev. Luther Cantwell. Last November our church was enriched spiritually and many souls saved during a revival with our pastor preaching and the Strader Trio singing. We recently closed a profitable revival with Evangelist A. E. Kelly and Mr. and Mrs. Raymond Johnson, singers. For the past year we have

averaged 458 in Sunday school, with a record attendance of 969 Easter Sunday. Recently we had one of the most successful vacation Bible schools in the history of the church, with 282 girls and boys enrolled. Financial obligations have been carried without a burden in spite of the recent Chrysler strike; \$4,000 has been paid on the new annex. Our pastor has accepted a three-year call, and we are looking forward to the future with confidence and faith in God.—Mrs. Harry Bollinger, Reporter.

New Mexico District Assembly

The Thirty-seventh Annual Assembly of the New Mexico District was held at the district campgrounds near Capitan, June 14 and 15. Truly it was a time of refreshing from the presence of the Lord. Dr. Hardy C. Powers seemed to have a special touch from God for the occasion and his messages warmed our hearts, enlarged our vision, and caused us to want to do more to "girdle the globe with salvation, with holiness unto the Lord."

Rev. R. C. Gunstream gave his thirteenth report as district superintendent, and he was re-elected on the first ballot with an overwhelming vote. The reports showed that this past year was the greatest year our district has ever had. Brother Gunstream is a great leader of a united district.

Among the visitors present were the wife of Dr. Powers and their three daughters; Nona blessed our hearts as she sang. We were also glad to have J. B. Deisenroth, business manager of Pasadena College, with us. His words and his spirit endeared him to our people. Rev. and Mrs. John F. Roberts represented Rest Cottage and reassured us that God is still blessing the work there. A number of pastors, evangelists, and laymen also visited us.

ERNEST ARMSTRONG, Reporter

Central Ohio N.Y.P.S. Convention

The sixth annual convention of the Central Ohio District N.Y.P.S. was held Saturday, May 6, at the Marion Church of the Nazarene, Marion, Ohio, with Rev. Carl F. Wooten as host pastor. Rev. William O. Blue, district N.Y.P.S. president, graciously presided at the sessions, and this was undoubtedly one of the most successful conventions yet. There was a record attendance, with well over four hundred registered. The presence of our district superintendent, Dr. Harvey S. Galloway, was a source of great inspiration.

The music for the day was in charge of John Campbell. Morning devotions were conducted by Rev. Joe Neilson; and in the afternoon devotions, Rev. D. E. Clay presented the new "Prayer Tower" program. The reports of the district officers and of the local presidents all carried a marked note of victory, enthusiasm,

and a vision for bigger things for the Central Ohio District N.Y.P.S.

It was a great honor to have as our special speaker Dr. Mendell Taylor, general president of the N.Y.P.S. His morning message was indeed inspiring. At the close of his evening message the entire congregation stood and sang "I'll Live for Him," with hands raised as a testimony of determination to live for the Master; ten

young people came forward and knelt at the altar and prayed through. Truly this was a glorious climax to a wonderful day of spiritual uplift.

Brother Blue was re-elected as president, and we are confident that under his able leadership and guidance the Central Ohio N.Y.P.S. will attain greater heights in every phase of the work. Other officers elected were: vice-president, Rev. Joe Neil-

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son; secretary, John S. Manley; treasurer, Rev. E. L. Jefferson; supervisor of teen-age work, Rev. D. E. Clay; supervisor of boys' and girls' work, Rev. Dale Fruehling; teen-age representatives, Joan Frederick and Paul Hayman, Jr.

Banners were awarded to the following: percentage banner to Zanesville Linden, mileage banner to Wellston, and attendance banner to Columbus First.

We thank God for such a wonderful group of young people as we have on the Central Ohio District, and know they returned to their home churches greatly inspired to do even more for their Master this coming year.

JOHN S. MANLEY, *Reporter*

Eastern Michigan District Assembly

The first Annual Assembly of the newly formed Eastern Michigan District convened at Pontiac First Church, June 13 to 15, with Dr. G. B. Williamson presiding. Rev. R. C. Johnson, host pastor, with the help of his laymen and the other Nazarene pastors of the city, entertained the assembly in a most satisfactory way.

Throughout the assembly there was a spirit of fellowship and unity. Dr. W. M. McGuire was re-elected superintendent, receiving every ballot except a few. He graciously accepted the election and pledged his very best labors for the new year. A generous love offering was received to express our appreciation for the faithful work of Brother and Sister McGuire.

Doctor Williamson expedited matters in his inimitable way, and the assembly was able to close one day earlier than scheduled. Reports were gratifying from every aspect. More than a half million dollars was raised during this eleven-month year; the General Budget of \$30,000 was overpaid by more than \$800.

Many laymen took active part in this assembly. They served on committees, participated in the discussions, made valuable suggestions, and brought their families in to the night services. The presence of our laymen and their families was greatly appreciated by the ministers.

Brother Elvin Hicks and his wife represented the Publishing House. Rev. Charles Ide and the Viking Quartet represented Olivet Nazarene College.

This was Rev. J. E. Van Allen's first assembly as secretary. He and his assistants took care of their work with efficiency and dispatch.

More than one hundred visiting pastors and evangelists were presented; they came from Canada, Arkansas, Nebraska, Ohio, Indiana, Illinois, Wisconsin, Michigan, and other surrounding states.

On Thursday night a beautiful ordination service closed the assembly. P. O. Hawley and John R. Hieftje, candidates elected to elder's orders, were presented by the district secretary and ordained by Doctor Williamson, assisted by the elders of the district.

Every pastor was encouraged and inspired throughout the assembly. God's presence was real, and the human fellowship a blessing in itself. Eastern Michigan carries on the battle for the Kingdom.

PAUL HOORNSTRA, *Reporter*

Trevecca Nazarene College

On June 6, 1950, Trevecca Nazarene College of Nashville, Tennessee, closed one of its best school years. The commencement address was delivered by Dr. Edward S. Mann, president of Eastern Nazarene College, and the baccalaureate sermon was given by Rev. Raymond Browning.

Total enrollment in all departments for the year was 510. Total graduates in all departments were 102. There were 47 who received the bachelor degree in June or will receive it in August.

Two outstanding men of our church were given the degree Doctor of Divinity. These were: Rev. Raymond Browning, well-known and beloved evangelist, camp-meeting speaker, and pastor; and Rev. Lewis T. Wells, who has been district superintendent of the Kentucky District of the Church of the Nazarene for twenty-four consecutive years.

Two high points of the year must be given brief mention. Dr. T. M. Anderson was with us for two chapel services and succeeded so well in his desire to exalt Christ that the revival fires burned on long after he had gone. The Student Council lectures, given by Dr. V. H. Carmichael of Ball State Teachers College of Muncie, Indiana, made a high-type contribution to this school year.

President A. B. Mackey closed his twenty-fifth year of service at Trevecca College, and fourteenth year as president of the college. These have been years blessed of the Lord in numerous ways. Next year will be the fiftieth year in the history of Trevecca. We are planning and praying that it may be truly a golden year among the glorious ones God has given.

KOY W. PHILLIPS, *Reporter*

Southern California District Assembly

The great Southern California District meeting in its forty-fourth annual assembly in Pasadena accomplished during the first session a most significant geographical division; 557 delegates voted four to one to form two districts.

One district, named the Los Angeles District, will include, in general, the great metropolitan area of Los Angeles and Pasadena and the rest of the old district north and northeast. The other district, the new Southern California District, comprises the Long Beach area, the Orange County area, and all the rest of the southern and eastern areas of the old district.

Dr. A. E. Sanner, who has been the much loved and highly esteemed superintendent of the Southern California churches for seventeen years, was elected to serve the Los Angeles

District. Dr. R. J. Plumb, veteran pastor with many years' experience in Southern California, was elected to the superintendency of the new Southern California District. Both districts are now fully organized and have already launched out on an aggressive program of home missions and evangelism.

General Superintendent Hardy C. Powers was superb, meeting all the heavy responsibilities of his office during this history-making assembly with impressive skill and manifest blessing and inspiration. His morning devotional messages were unparalleled in ministering to the needs of the congregation. God's Spirit was wonderfully manifest and waves of glory blessed those present. Dr. Hugh C. Benner was the assembly evangelist. His messages bore good fruit and stirred souls into action for the Kingdom.

Dr. Sanner reported gains along all lines for the old district. A large number of churches were in building programs during the past year. Nearly \$100,000 was raised for home and foreign missions. An all-time high in per capita giving was reached with the figure hitting \$122. The total amount raised for all purposes was \$1,398,101.

The closing service of the assemblies saw an outstanding class of ten ministers ordained. Particularly impressive was the fact that a number were going out right away to different parts of the world in missionary activities—to Haiti, Japan, the Philippines, Alaska, and American Indian territory; one in the group will serve as an evangelist, while others will be pastors. Mrs. Ethel Loftin was consecrated as a deaconess. Those ordained were: Paul Orjala, Joseph Russell, Samuel R. Graves, Jr., Harrison R. S. Davis, Jr., Clark H. Lewis, Mrs. Edna R. Green, Mrs. Lillian Pattee, Denver Brown, Royal C. Warner, and Warren B. Martin.

S. C. COATE, *Reporter*

DEATHS

HETTIE OMA TUCKER was born November 2, 1875, and died May 20, 1950, at Warren, Illinois. She was a charter member of the Stockton Church of the Nazarene. She was faithful to God and to her church, and now has gone to claim her reward. Surviving are a brother and a sister. Funeral service was in charge of her pastor, Rev. Harold D. Bedinger.

PHYLLIS ELIZABETH, daughter of Rev. and Mrs. W. C. Baptiste, Nazarene pastors at Abbotsford, B.C., Canada, died May 13, 1950. She was born February 8, 1942, in Medicine Hat, Alberta. Besides her father and mother, she is survived by two sisters, Evelyn and MarElla. Funeral service was held at Abbotsford, with Rev. A. B. Patterson officiating, assisted by Rev. A. J. Loughton and Rev. W. Eichenberger. Interment was in Forest Lawn Memorial Park, Vancouver, B.C.

MRS. MARTHA JANE BALDRIDGE was born May 28, 1852, at Keokuk, Iowa, and died December 4, 1949, at Albia, Iowa, at the age of ninety-seven years. She was a good, faithful member of the Church of the Nazarene. Funeral service was conducted in the church by the Rev. Floyd Murphy.

MRS. W. H. BREWER, age seventy-two years, died recently in a nursing home at Albia, Iowa. She was a good and faithful member of the Church of the Nazarene. She is survived by her husband, three sons, and two daughters. Funeral service was held at the church in charge of the pastor, Rev. Floyd L. Murphy, with burial in Oak View Cemetery.

EDWIN E. ANDERSON—Funeral service of Edwin E. Anderson was held in Los Angeles, California, on May 18, by his pastor, Rev. Ralph Hertenstein, pastor of the Church of the Nazarene in Santa Monica; the assistant pastor, Rev. J. M. Calderon, was soloist, and Dr. H. Orton Wiley spoke in behalf of Pasadena College. Brother Anderson was born December 5, 1898, in Saginaw, Michigan, and died May 15, 1950. He was a successful lumber broker and during the years gave thousands of dollars for the great cause of missions. He was always a friend of the Church of the Nazarene, but it was not until last April 16 that he openly confessed his Lord and joined the church at Santa Monica. He will be always remembered as a generous layman who supported our colleges, missionaries, boys' and girls' camps, hospitals, etc. His sudden passing was a great shock to his many friends. He is survived by his widow, Mrs. Gladys V. Anderson, and one sister, Helen S. Anderson.

MRS. SALLY GREEN FLOYD was born September 20, 1872, in Benton County, Arkansas, and died May 20, 1950, in Duncan, Oklahoma. In 1890 she was married to W. D. Floyd. To this union were born four girls and five boys. While in her teens, Sally was converted, and some years later she and her husband were sanctified wholly in a tent revival in Duncan. At the close of this meeting she and her husband, with sixteen others, became the First Church of the Nazarene in Duncan. She served her Lord in unbroken fellowship for more than sixty years. She was a good mother, a good neighbor, and a good Christian. She is survived by two sons, two daughters, and one sister; her husband, three daughters, and two sons preceded her in death.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. J. R. Erp of Harrisburg, Illinois, will soon enter the evangelistic field. He has been a successful evangelistic pastor for eighteen years. He is an outstanding preacher and an effective soul winner and has already held many good revivals. He will be a blessing to any church, large or small. I am glad to recommend him, and as he becomes better known I believe his services will be in real demand.—W. S. Purinton, Superintendent, Illinois District.

BORN—to Mr. and Mrs. Harold Sukraw of Maxwell, Nebraska, a son, John Harry, on May 29.

—to Mr. and Mrs. Leonard Wiley of Norfolk, Nebraska, a son, Randy Leonard, on June 11.

WEDDING BELLS

Miss Helen Josephine Peters of Decatur, Illinois, and Mr. Lewis Mason were united in marriage June 1, in the First Church of the Nazarene at Ardmore, Oklahoma, with Rev. Earl C. Darden officiating.

Miss Dorothy Shafer and Dale W. Swinney were united in marriage June 3, at the Church of the Nazarene, Canby, Oregon. Rev. Joseph P. Shafer brother of the bride, officiated, assisted by Rev. Martin N. Swinney, father of the groom.

Miss Joanna Mays and Richard Trotter were united in marriage on June 9, at Indianapolis, Indiana, First Church of the Nazarene, with Rev. Edwin C. Martin, pastor, officiating.

Miss Ida Mae Schrock of Arcola, Illinois, and Carlos Mosely of Sarasota, Florida, were united in marriage in Arcola First Church of the Nazarene, June 18, with the pastor, Rev. C. K. Dillman, officiating.

Miss Donna Faye Wagner of Jay, Maine, and Mr. Lawrence Lee of Weld, Maine, were united in marriage on May 20, at the Livermore Falls Church of the Nazarene, with the brother of the bride, Rev. Joshua Wagner, of Temple, Maine, officiating, assisted by the pastor, Rev. Austin Wright.

Miss Elizabeth Pearl Arbo of Cumberland Center, Maine, and Mr. Marshall W. Wagner of Temple, Maine, were united in marriage June 10, at the Portland, Maine, Church of the Nazarene, with the father of the groom, Rev. Joshua Wagner, officiating, assisted by the pastor, Rev. D. Ward Albright.

SPECIAL PRAYER IS REQUESTED by one in Mississippi for a very special unspoken request; for an eighty-year-old man in Washington—paralytic, his mind is failing, and he is not saved; by a lady in Illinois for a young minister considering marriage, that he will not make the wrong choice; by an eighteen-year-old boy in Ohio for the healing of his throat; by a lady in Louisiana for God to make her a better Christian, for her family who are lost, and for her husband to stop drinking; by a brother in Idaho for an unspoken request

DIRECTORIES

GENERAL SUPERINTENDENTS

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District Assembly Schedule

Nebraska July 19 to 21
Northeastern Indiana August 2 to 4
Africa Summer and Fall

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

District Assembly Schedule

Kentucky August 9 to 11
Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

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

District Assembly Schedule

Michigan July 12 to 14
Pittsburgh July 19 to 21
Washington-Philadelphia August 2 to 4
Illinois August 9 to 11
Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

Samuel Young:
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District Assembly Schedule

Central Ohio July 19 to 21
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24



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| RP-1 | CHARLES TURNER, Tenor I'm Glad I'm Acquainted with Jesus He Loves Me Just Like the Sunrise | N-204 | "SHOWERS OF BLESSING" RADIO CHOIR I Love to Tell the Story The Peace That Jesus Gives |
| L-2 | HALDOR LILLENAS and BERTHA MAE LILLENAS Not One Is Forgotten He Will Not Forget | N-205 | "SHOWERS OF BLESSING" RADIO CHOIR What a Friend On to Victory |
| PD-2 | R. T. WILLIAMS, JR., Baritone Sweeter as the Years Go By Jesus Broke the Barriers | T-1002 | DIXIE FOUR, Male Quartet He'll Understand and Say, "Well Done" Just a Little Talk with Jesus |
| PD-3 | R. T. WILLIAMS, JR., Baritone The Calvary Road Such Is Love Divine | S-1013 | ALFRED SMITH, Baritone No One Ever Cared for Me Like Jesus When the Pearly Gates Unfold |
| PD-4 | HALDOR LILLENAS and WENDELL LILLENAS How Can I Be Lonely? Don't Turn Him Away | S-1014 | ALFRED SMITH, Baritone At the End of the Road Every Heartbeat Brings Me Nearer Home |
| RP-18 | WADE LANE, Baritone When You Smile Go Down, Moses | S-1039 | ADORA NORLANDER, Soprano The Lord's Prayer Tell Me the Story of Jesus |
| OF-18 | OLD-FASHIONED REVIVAL HOUR QUARTET O Little Town of Bethlehem O Come, All Ye Faithful | S-1045 | JOHN DEHORN, Tenor and ALFRED SMITH, Baritone I Surrender All Precious Hiding Place |
| EA-104 | EARLE H. ANDERSON, Baritone The Peace That Jesus Gives The Theme of My Song | S-1050 | ARTHUR W. MCKEE, Tenor When I Survey Sometime |
| J-168 | CHESTER L. TOLSON, Tenor Jesus Gives Me a Song God Leads Us Along | S-1053 | AL ZAHLOUT, Violinist Onward, Christian Soldiers Wounded for Me |
| N-201 | "SHOWERS OF BLESSING" RADIO CHOIR Yes, He Did Jesus, Lover of My Soul | S-1061 | DOROTHY M. STRATHEARN, Soprano Sunrise Some Golden Daybreak |
| N-202 | "SHOWERS OF BLESSING" RADIO CHOIR The Unveiled Christ Christ, the Lord, Is Ris'n Today | W-1093 | RUSHING FAMILY Jesus, Saviour, Pilot Me Not Dreaming |

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 Kansas City Sept. 6 to 8
 Alabama Sept. 13 to 15
 Arkansas Sept. 20 to 22
 Eastern Oklahoma Oct. 4 to 6
 Mississippi Oct. 11 and 12

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District Assembly Schedule

Albany July 19 to 21
 Kansas Aug. 2 to 4
 Missouri Aug. 9 to 11
 Northwest Oklahoma Aug. 16 to 18
 Northwest Indiana Aug. 23 to 25
 Western Ohio Aug. 30 to Sept. 1
 Louisiana Sept. 6 to 8
 Tennessee Sept. 13 and 14
 Southwest Oklahoma Sept. 20 to 22

Nazarene Camp Meetings

July 10 to 16, Alabama District Camp Meeting, at District Campgrounds, Millport, Alabama. Special Workers: Dr. T. M. Anderson, Rev. E. E. Grosse, superintendent of Washington-Philadelphia District, Professor Eddie Patsch, Rev. Otto Stucki, district superintendent. For information write to Rev. M. C. Garrison, Box 465, Cullman, Alabama.

July 21 to 30, Fourth Annual Central Ohio District Camp; campgrounds located north of Columbus, Ohio, on Morse Road between Cleveland Avenue and the Three "O" HI-way. Workers: Dr. Samuel Young, Dr. R. V. DeLong, Rev. Bona Fleming; Gilbert and Vera Rushford, song evangelists; Revs. Whitcomb and Maridel Harding, youth evangelists; Mrs. H. C. Little, children's worker. Dr. H. S. Galloway, district superintendent, service director. For information write Rev. C. D. Westhafer, secretary, 319 Elm St., Ironton, Ohio.

July 20 to 30, Nebraska District Camp, Nazarene Campgrounds, 1317 Bellvue Street, Hastings, Nebraska. Workers: Rev. Harold Volk and Mr. and Mrs. Charles E. Higgins. For information write to Mr. Blaine D. Proffitt, 908 South 34th Street, Lincoln, Nebraska.

July 28 to August 7, Ontario District Camp Meeting, campgrounds, Pefferlaw, Ontario, Canada. Workers: Dr. O. J. Finch, Rev. T. E. Martin, district superintendent, and Paul and Ruth Johnson. For information write to Rev. Earl Whitmore, Cedarvale Nazarene Park, Pefferlaw, Ontario.

July 31 to August 6, Old Suwannee River Camp Meeting, located on U.S. 41, three miles north of White Springs, Florida. Workers: Rev. Glenn Griffith, Rev. W. L. French, Professor E. Clay Milby; Rev. C. R. Moore, youth leader; Mrs. Ben Marlin, children's worker; and Rev. John L. Knight, district superintendent. For information write Rev. Bert Wheeler, Route 1, White Springs, Florida.

District Assembly Information

MICHIGAN—Assembly, July 11 to 13, at the Adams Park Campgrounds, Vicksburg, Michigan. Rev. V. L. Ward is the entertaining pastor. General Superintendent Williamson.

MARITIMES—Assembly, July 12 and 13, at the Church of the Nazarene, Oxford, Nova Scotia, Canada. Rev. R. O. Johnston, Oxford, is the entertaining pastor. General Superintendent Nease.

ALBANY—Assembly, July 19 and 20, at the district campground at Brooktondale, N.Y. Rev. Erwin Ford, Brooktondale, is the entertaining pastor. General Superintendent Vanderpool.

NEBRASKA—Assembly, July 19 and 20, at Church of the Nazarene, 5th and Saunders Streets, Hastings. Rev. A. A. Schnelder, 2009 West 6th Street, entertaining pastor. General Superintendent Powers.

CENTRAL OHIO—Assembly, July 19 to 21, at Columbus Campground, 2657 Morse Road, Columbus, Ohio. Pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. General Superintendent Young.

PITTSBURGH—Assembly, July 19 to 21, at Alameda Park camp-meeting tabernacle, Butler, Pennsylvania. Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa., is the entertaining pastor. General Superintendent Williamson.

WISCONSIN—Assembly, August 2 and 3, at the Brvon Methodist Campgrounds near Brvon, Wis-

consin. Dr. Charles A. Gibson, 201 North 73rd St., Milwaukee, Wisconsin, is the entertaining pastor. General Superintendent Young.

WASHINGTON-PHILADELPHIA—Assembly, August 2 to 4, at Leslie Campgrounds, North East, Maryland. Rev. Monroe Hand, North East, Maryland, entertaining pastor. General Superintendent Williamson.

NORTHEASTERN INDIANA—Assembly, August 2 to 4, at the Northeastern Indiana Campground, Marion, Indiana. Rev. C. W. Perry, 1016 W. Fifth St., Marion, Indiana, is the entertaining pastor. General Superintendent Powers.

KANSAS—Assembly, August 2 to 4, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark Smith, 500 N. Plum, Hutchinson, Kansas, is the entertaining pastor. General Superintendent Vanderpool.

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

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

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

VIRGINIA—Assembly, August 16, at Virginia District Campground, Dillwyn, Virginia. Entertaining pastor is District Superintendent V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia. General Superintendent Williamson.

NORTHWEST OKLAHOMA—Assembly, August 16 to 18, at the Church of the Nazarene, State and Adams Street, Enid, Oklahoma. Pastor: Rev. L. S. Oliver, 314 West State, Enid, Oklahoma. General Superintendent Vanderpool.

SAN ANTONIO—Assembly, August 23 to 25, at the campground, Waco, Texas. Rev. Ivy Bohannon, 1926 Connor, Waco, Texas, is the entertaining pastor. General Superintendent Nease.

CHICAGO CENTRAL—Assembly, August 30 and 31, at Olivet Nazarene College, Kankakee, Illinois. Dr. Lloyd Byron, Olivet Nazarene College, Kankakee, Illinois, is the entertaining pastor. General Superintendent Young.

INDIANAPOLIS—Assembly, August 30 to September 1, at District Campground on State Road 67 one mile west of Camby, Indiana. Rev. Curtis Schook, Route 1, Camby, Indiana, is the entertaining pastor. General Superintendent Nease.

DALLAS—Assembly, August 30 to September 1, at Scottsville Camp, Scottsville, Texas. Rev. Lloyd Hail, 403 E. Burselon, Marshall, Texas, is the entertaining pastor. General Superintendent Williamson.

District Superintendents

ABILENE—W. B. Walker, Box 846, Plainview, Texas
 AKRON—O. L. Benedum, Lisbon St., Route 267, Box 54, East Liverpool, Ohio
 ALABAMA—Otto Stucki, 1102 Fourth Court, West, Birmingham 4, Ala.
 ALBANY—Renard D. Smith, 229 W. Pleasant Ave., Syracuse, N.Y.
 ARIZONA—M. L. Mann, 125 S. Third St., Glendale, Ariz.
 ARKANSAS—W. H. Johnson, 1515 N. Poplar St., North Little Rock, Ark.
 AUSTRALIA—A. A. E. Berg, G.P.O. Box 7831, Brisbane, Queensland, Australia
 BRITISH ISLES—George Frame, Hurlst Nazarene College, Nitshill, Glasgow, Scotland
 CANADA WEST—Edward Lawlor, 210 Second Ave. N.E., Calgary, Alta., Canada
 CENTRAL OHIO—Harvey S. Galloway, Cleveland Ave. and Morse Road, Columbus, Ohio
 CHICAGO CENTRAL—E. O. Chalfant, Box 7, Kankakee, Ill.
 COLORADO—C. B. Cox, 1755 Dover St., Lakewood, Colo.
 DALLAS—Paul Garrett, 2718 Maple Springs, Dallas 7, Texas
 EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Mich.

EASTERN OKLAHOMA—Glen Jones, 208 E. Young Pl., Tulsa, Okla.

EAST TENNESSEE—Victor E. Gray, 1036 Hibber Circle, Blaney Forest, Chattanooga, Tenn.

FLORIDA—John L. Knight, 220 E. Palm Drive, Lakeland, Fla.

GEORGIA—Mack Anderson, 111 Moreland Ave., S.E., Atlanta, Ga.

HOUSTON—V. H. Lewis, 4255 Apollo Street, Houston 18, Texas

IDAHO-OREGON—J. A. McNatt, 716 Roosevelt St., Nampa, Idaho

ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.

INDIANAPOLIS—J. W. Short, Route 3, Greenfield, Ind.

IOWA—Gene Phillips, 2702 41st Place, Des Moines, Iowa

KANSAS—Ray Hance, 1720 McKnight Dr., Wichita 7, Kansas

KANSAS CITY—Jarrette Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

KENTUCKY—L. T. Wells, 1104 N. Limestone, Lexington, Ky.

LOS ANGELES—A. E. Sanner, 1373 Breeze Ave., Pasadena 7, Calif.

LOUISIANA—Elbert Dodd, Box 606, Vivian, La.

MARITIME—J. H. MacGregor, 408 High St., Moncton, N.B., Canada

MICHIGAN—Orville L. Maish, Box 275, Grand Rapids, Mich.

MINNESOTA—Arthur C. Morgan, 632 E. Nebraska Ave., St. Paul 6, Minn.

MISSISSIPPI—J. D. Saxon, Box 1684, Jackson, Miss.

MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.

NEBRASKA—L. A. Ogden, 803 N. Briggs, Hastings, Neb.

NEVADA-UTAH—Raymond Sherwood, P.O. Box 510, Fallon, Nevada

NEW ENGLAND—J. C. Albright, 19 Keniston Rd., Melrose, Mass.

NEW MEXICO—R. C. Gunstream, 215 N. Durango Drive, Albuquerque, N. Mex.

NEW YORK—Oscar J. Finch, 27 Wilson St., Beacon, N.Y.

NORTH AMERICAN INDIAN—D. Swarth, P.O. Box No. 1, Encinitas, Calif.

NORTH CAROLINA—C. E. Shumake, 608 Lyon St., Walnut Hills, Charlotte, N.C.

NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave., W., Bismarck, N.D.

NORTHEASTERN INDIANA—Paul Updike, 123 North D St., Box 469, Marion, Ind.

NORTHERN CALIFORNIA—George Coulter, Beulah Park, Santa Cruz, Calif.

NORTHWEST—E. E. Zachary, 3316 Lidgerwood St., Spokane, Wash.

NORTHWEST ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Ill.

NORTHWEST INDIANA—George J. Franklin, P.O. Box 350, Valparaiso, Ind.

NORTHWEST OKLAHOMA—Mark R. Moore, 305 South 8th, Ponca City, Okla.

ONTARIO—T. E. Martin

OREGON PACIFIC—Weaver W. Hess, Route 1, Box 429, Clackamas, Ore.

PITTSBURGH—R. F. Heinlein, R.D. 7, P.O. Box 367, Butler, Pa.

ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Mont.

SAN ANTONIO—Hadley A. Hall, 1615 South 13th St., Temple, Texas

SOUTH CAROLINA—C. M. Kelly, 511 Dogwood St., Columbia, S. Car.

SOUTHERN CALIFORNIA—R. J. Plumb, 843 N. Hill, Pasadena 7, Calif.

SOUTH DAKOTA—William H. Deitz, 315 Second Ave., East, Mitchell, S. Dak.

SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, Calif.

SOUTHWEST INDIANA—Leo C. Davis, 1223 13th St., Bedford, Ind.

SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Okla.

TENNESSEE—D. K. Wachtel, 1306 Shelton, Nashville, Tenn.

TEXAS-MEXICAN—Edw. G. Wyman, 1007 Alameda St., San Antonio 1, Texas

VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia

WASHINGTON PACIFIC—B. V. Seals, 2542 Second West, Seattle 99, Wash.

WASHINGTON-PHILADELPHIA—E. E. Grosse, 528 Baer Ave., Hanover, Penna.

WEST VIRGINIA—E. C. Oney, 5008 Virginia Ave., Charleston S.E., W. Va.

WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio

WISCONSIN—Chas. A. Gibson, 201 N. 73rd, Milwaukee 13, Wis.