



Official Organ

Church of the Nazarene

HERALD OF HOLINESS

NOV 4 '50

The Reward of Service

Wolvet Nazarene College
KANKAKEE, ILL.

By General Superintendent Young

THE PRICE of service, Jesus said, is devotion. "If any man serve me, let him follow me" (John 12:26). The reward of service, so He promised, is the Father's approbation. "If any man serve me, him will my father honour."

Those who seek worldly honors and material returns may receive them, but then payments are made in full and rewards melt away. Mortal life is too brief for the lasting reward; values and satisfactions sought by the worldling, too transitory and cheap. Of those who prayed to be seen and heard, and gave to be noticed, Jesus said, "They have their reward."

We are called to the inner life of holiness and to service which is always unselfish. We are called to follow Him who endured such contradiction of sinners, lest we become weary and faint in our minds. We are not to sit and lord it over God's heritage, but rather to gird ourselves with the towel of humility and serve in His name. Then and then only will the Father honor us with His presence and power.

In the divine order it was the One who emptied himself and took upon Him the form of a servant and became obedient unto death, even the death of the cross, whom the Father exalted above every name.

O Master, teach me to love Thee sincerely and to serve Thee truly to the very end. Do not let men's base ingratitude or human misunderstandings turn me from Thy holy will. Teach me the strength of patience to wait for Thy verdicts in both time and eternity. Forbid that I should turn aside for any earthly prize. Let me hold lightly all of Thy temporal blessings. Give me Thy presence and sense of approval as I serve Thee. That will be honor enough for me. Amen!

September 25, 1950

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

TELEGRAMS

Charlotte, North Carolina—New church organized at Cherryville September 10. Ninth church organized since General Assembly. Good property bought for the church two blocks from main business section; Cherryville about six thousand population. This makes a net of nine churches; not a one organized has been lost.—C. E. SHUMAKE, *Superintendent of North Carolina District.*

Anderson, Indiana — Northeastern Indiana District Assembly convened at the campgrounds at Marion, August 2 to 4. General Superintendent Hardy Powers at his best. District Superintendent Paul Updike was elected by a nearly unanimous vote on first ballot; \$71,255 given to world evangelism; increase 595 per Sunday in Sunday school; two new churches; good gain in church membership. James Snow, John Wine, Kenneth Swan, Harry Mann were elected to elder's orders. Seminary plan adopted. The whole district took increases along all lines with joy in the Lord.—SAMUEL J. ROBERTS, *Reporter.*

Norfolk, Virginia—One of best Virginia District assemblies just closed; Dr. G. B. Williamson raised over five thousand dollars for home missions. Rev. V. W. Littrell re-elected superintendent with almost unanimous vote.—J. E. COMPTON, *Reporter.*

Birmingham, Alabama—Alabama Assembly closed with great victory. Rev. Otto Stucki re-elected superintendent with overwhelming vote, amidst shouts of praise. Gains in all departments. Working toward ten-per-cent goal for missions.—A. J. GUNTER, *Reporter.*

NEWS IN BRIEF

Telegram received: Dr. J. T. Upchurch passed away peacefully at his home in Dallas, Texas, on September 12, at 7:45 a.m.

Telegram received from Pastor Reeford Chaney of Raleigh, North Carolina: Evangelist Joseph Bierce stricken with heart attack during revival campaign here; must remain at Rex Hospital for several weeks. Your prayers in his behalf will be appreciated.

Rev. E. H. Timmer writes from Salamanca, New York, that they have been sent there to start a Church of the Nazarene among the Seneca Indians; there are 4,000 Senecas, living

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

FOR FORTY DAYS and forty nights two large presses, operating twenty hours each day at top speed, have been turning out the special issue of the HERALD OF HOLINESS. Tonight they will print the 850,000th and will be stopped.

Into this gigantic production have gone two carloads of paper weighing 47½ tons, and 1,200 pounds of ink. Three settings of type and cuts were worn out completely. The cover alone required 34 days' time on the high-speed, new two-color press. It has been quite a job!

But it is worth it all if eternally valuable souls are reached with the message it carries. May we remind ourselves that the production is only the beginning of this vital undertaking; it will be completed only when these copies are placed in the hands of those in your community who need the message.

Your publishing house has thrown this huge printing order into its production schedule at the busiest time of the year. Other things have had to wait. Actually the undertaking is accomplished at a loss as far as dollars and cents go. But again, it's worth it if it accomplishes its purpose.

As the rollers of the presses cool and as we send this special issue on to you, we pause and breathe this prayer:

"Thank You, Lord, for Your blessings on this task. May Thy Spirit accompany each copy as it goes its way. As Thou hast inspired the men who have written, grip the hearts of those who read. May heaven be richer because we have labored. We pray in Thy name. Amen."

This week the Kansas City District placed an order for 14,000 copies of the special HERALD OF HOLINESS. Also the Louisiana District ordered 13,350 copies.

To date (Sept. 12) orders for the special HERALD OF HOLINESS total 725,556.

"Recently a HERALD OF HOLINESS came into my hands for the first time. I have examined it and read it and feel that God supervises it. I would like to subscribe for it."

THAINE F. SANFORD,
Sales Promotion Manager

The "Little Corporal" of St. Helena

By General Superintendent Powers

THE ISLAND of St. Helena is in mid-Atlantic, about four days' sailing time from Capetown, South Africa. Early this morning (Aug. 19) the news ran through the ship that we were approaching the island. The passengers all rushed out on deck to take pictures and to scan the rocky cliffs with binoculars. The island is about eight miles wide by fourteen long and the present population is between four and five thousand. Commodore Schmidt brought our ship in close, so the passengers could get a good view as we passed.

As I gazed on the cliff-bound island, standing up steeply out of the sea, I recalled that it is famous as the last earthly dwelling place of Napoleon Bonaparte. After his final defeat at the Battle of Waterloo, he was sent into exile on this island by his captors and spent the last six years of his life here. While he lived, he was the victim of unbounded conceit and arrogance and was mastered by a consuming carnal ambition and lust for power. The "little corporal" strutted and swaggered across the stage of his time and spent the last lonely years of a disappointed life on this desolate isle. And, as I gazed on those forbidding cliffs, I was reminded again that carnal selfishness inevitably tends toward bondage and isolation, both in this world and the world to come. "Blessed [indeed] are the pure in heart!"

The voyage continues to be a very pleasant one, although as we move along south of the equator the weather is uncomfortably cool and damp. Mrs. Powers has proved to be an excellent sailor, for which we are both grateful. We are scheduled to dock in Capetown next Wednesday.

Guest Editorial:

By I. C. Mathis*

Is Yours a Secondhand Religion?



A SECONDHAND article is usually of less value than a new one. Goods that have been used by someone else and passed on to another may stand the test for a short time, but they are not likely to give adequate service.

The Christian heritage is passed on from one generation to another. Parents instruct their children in the privileges, responsibilities, and obligations of the Christian faith. This is as it should be. Few would be Christians if the

great religious truths had not been ingrained into them during childhood. It is God's plan that parents should instruct their children in divine precepts. Abraham was commended for this. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

The fulfillment of the promises of God is apparently dependent upon the impartation of the religious heritage from parents to children. Many fathers and mothers have not been sufficiently aware of this truth. Sometimes they have realized the error of their ways after it was too late to make amends.

While it is God's will that religious instruction should be passed from parents to children, yet this very procedure has its dangers. The boy or girl born into a Christian home often accepts the environment and the instruction without delving deep enough to make it his own. Christian environment and religious instruction are very necessary, but we must remember that vital Christianity goes much deeper than this. A vital Christian experience must be more than a secondhand transmission of religious information from parents to children, necessary as this may be. *Christian experience is essentially personal experience.* The saintliness of godly parents cannot be transfused into children. Information can be imparted, but the actual experience must be individually received on the terms of the gospel of Christ. Each individual must repent of his sins and be converted and made new by the power of God; and no one is converted until he exercises his own free will to make the choice to go with Christ.

The danger of the second or third generation in any religious movement is the danger of being born into the church *physically* rather than *spiritually*. The founders of our church were born spiritually. They tarried until they were personally filled with the Holy Ghost. It was this personal element in their relationship with God which gave them motivation and the sacrificial impulse.

A church must be reborn spiritually in every generation if it is to fulfill its God-given mission. The salvation of souls must supersede all other interests. Organizational and ecclesiastical objectives must always give way to salvation objectives. If our young men and women in the second and third generation of the history of our church are to fulfill the mission of Christ in this generation, they must yield their lives to God in personal saving relationship and fellowship with Him. A secondhand experience will not do for these times. People are more anxious to hear what you have *experienced* than what you *know*.

*Pastor of First Church, Little Rock, Arkansas

Thomas Carlyle said, "What this parish needs is a man who knows God otherwise than by hear-say."

Is yours a secondhand religion? Have you tarried until the Holy Ghost came in all His fullness, sanctifying and cleansing your heart? If you can answer in the affirmative, I exhort you to be faithful and true until the ending of the day.

What Is the Tithe?

By Earl C. Wolf*

THE PRACTICE of giving one-tenth of one's income to God is known as "tithing." The Lord has honored this holy custom of His followers down through the centuries, and it is far more important than we often realize. Its practice is imperative to all Christians because the tithe is:

1. *A scriptural principle.* It is not a human device for meeting the financial demands upon the church. "The tenth shall be holy unto the Lord" (Leviticus 27:32). Jesus approved this principle when He said to the Pharisees, "Ye pay tithe of mint and anise and cummin . . . these ought ye to have done" (Matt. 23:23).

2. *A Biblical minimum.* It does not limit our giving, for it prescribes a basis and not a maximum. It places no ceiling upon gifts to the Master, but helps one to open the door to a genuine stewardship. Here is stewardship taking its "first steps."

*Pastor, Norristown, Pa.

Keep Church Bells Ringing!

By Clarence Edwin Flynn

*Keep church bells ringing all across the nation,
Calling the feet to worship, hearts to prayer.
Summon with mellow notes the congregation
Up quiet aisles and to the altar stair.
Let young ears hear them long before December
Has dimmed life's flame into a quiet glow.
Let old ears hear them, and old hearts remember
The peace to which they summoned long ago.*

*Make them a chain of mellow, golden singing,
Reaching around the world as moves the sun,
A thought of heaven to the weary bringing,
Calling the strong to duty to be done.
Let church bells sound the call to God's deep
gladness;
And when we wander from truth's downward
track
And grow confused in this world's groping mad-
ness,
Keep church bells ringing! They will call us
back!*

3. *A Christian witness.* Just as faithful attendance at the house of God is a witness before the community of belief in the church, so the consistent giving of the tithe is a testimonial of a constant and abiding faith in Jesus Christ. Giving is the fruit of faith.

4. *An acknowledgment of ownership.* Thereby do I acknowledge that I am not owner, but owner and trustee. God is inalienably Owner of all and I am undeniably the steward over my human estate. Tithing is an acknowledgment that God is Owner of all, just as paying rent is an indication of the ownership of another.

5. *A token of consecration.* It is our indication that we have surrendered all and made Him Lord of our lives. All our life's resources we have laid at His feet. The tithe is an evidence that one has ceased to be a *patron* and has become a *partner*.

6. *A symbol of devotion.* We tithe not legally but lovingly. Our tithing is not due to an external or legal pressure but because of an inner compulsion of love and devotion. Love always gives. Giving is as natural for the person who loves Christ supremely as it is for the sun to shine.

7. *A starting point for giving.* It is the place of beginnings and the wedge which opens the door to larger giving—the "and offerings" beyond the one-tenth. It prepares the way for the rich gifts of Mary's alabaster box of pure nard and the widow's mites.

8. *An expression of gratitude.* We cannot live successful Christian lives without gratitude. Tithing and generous giving offer expression to this basic grace of the Christian life. The tithe is one of the many ways of expressing our thanks to God for all His goodness to us.

9. *An adventure in blessing.* It was Malachi who gave voice to that inspiring challenge, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

10. *An aid to world evangelization.* The tithe gives a consistency to one's support of the Christian conquest. It is faithfulness in stewardship and regularity in proportionate giving that will do the most in the support of the program of missions for earth's millions. Tithing is vital to the progress of Christianity.

Upon all Christians, therefore, should come a sense of the urgency of this holy practice. In the light of Calvary's sacrifice would we dare do less than this?

It is easier to step out in front and lead others the way you would have them to go than to get in behind them and try to drive them where they wish not to go.—WM. H. COATS.

"Thy Light Is Come" (I)

By H. Orton Wiley*

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee (Isaiah 60:1-2).

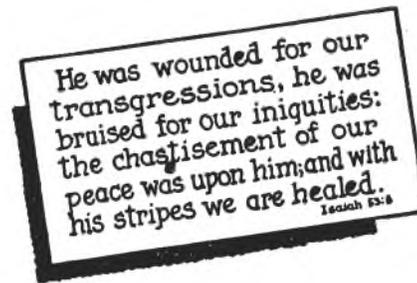
ISAIAH THE PROPHET, looking down across the centuries, seems to see in vision the glory of the Pentecostal dispensation. He sees the bursting into personal experience of the transcendent light of a new and glorious day, and draws a parallel between the rising of the tropical sun and the new glory which comes with the gift of the Holy Spirit.

I

The first truth to be noticed here is the suddenness with which the morning light bursts upon the earth from the tropical sun. I once stood with Dr. J. W. Goodwin in the vestibule of a northbound train as it slowly ascended the Canadian Rockies. We were soon to pass the headwaters of the great Columbia River, and we had been told that we could see from the train the place where the waters ceased to flow southward, and turned their course to the north. It was almost midnight, yet so bright was the twilight that the landscape was clearly visible. The long twilight in the evening and the lengthened dawn of the morning seem strange to us who live far to the south. Here there is but little twilight in the evening, and in the morning the sun seems to rise suddenly, its light bursting upon the earth in all but full brilliancy. It is for this reason that the prophet cries, "Arise, shine; for thy light is come."

Isaiah the prophet foresaw the time when the slow processes of history would yield to cataclysmic suddenness. He saw in the future two such events—the incarnation of the Son of God, and the gift of the Holy Spirit on the Day of Pentecost. No wonder he cried, "Thy light is come," when the Saviour was born; nor again, "The glory of the Lord is risen upon thee," when he saw in vision the gift of the Holy Spirit coming suddenly upon the waiting disciples at Pentecost. Compared with the long processes of history, the life of Christ on earth was brief—thirty-three years with perhaps three and one-half years of ministry; but even these were long compared with the fifty days from Passover to Pentecost. While the way to salvation may sometimes be long for those in the darkness of sin, yet, once forgiven, it should never, under Pentecostal light, be far from the forgiveness of sins to the regnancy of Pentecost—from Mount Sinai to Mount Zion.

*President Emeritus of Pasadena College, Pasadena, California



II

The second great truth is drawn from the fact that the brilliancy of the light makes everything appear dark and indistinguishable, once we turn our eyes from it. This is the meaning of the words, "Behold, the darkness shall cover the earth, and gross darkness the people." Isaiah had stood in the presence of Pentecostal glory. The Shekinah which burned over the mercy seat was guarded by the cherubim—their feet pressing the *kapporeth*, their wings overshadowing it, and their faces turned towards it in wonder, love, and praise. But this narrow holy of holies had suddenly expanded until the prophet saw it filling the earth, and the seraphim above it crying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." No wonder that the world looked dark as the prophet turned his eyes from the brilliancy of that celestial light, and saw the world in its true condition—darkness covering the earth, and gross darkness the people.

It is the vision of God that makes the re-deemed "fly and cry," and their cry is always "Holy, holy, holy!" This inner, impelling force is that of divine love shed abroad in their hearts by the Holy Spirit, who is given to them. Nothing can hinder them in their calling; they either find a way or make one. They say to all hindrances what Peter and John said to the council at Jerusalem: "We cannot but speak the things which we have seen and heard."

The gift of the Holy Spirit at Pentecost was a spiritual bestowment—a personal gift to be distinguished from both the gifts and graces of the Spirit. This spiritual bestowment—this gift of the personal Holy Spirit—is not only the source of spiritual character and enjoyment, but also the source of spiritual power, without which the believer is inadequately prepared to meet the demands of his high commission. When our Lord gave the Great Commission to the Church, He linked with it the command to tarry for the gift of the Holy Ghost. How presumptuous then for men, however well prepared otherwise, to attempt to carry out their mission without this spiritual anointing! There can be nothing but hesitancy, weakness, and failure without it. With it, there come a holy boldness, a spiritual intensity, and a love for souls that burst forth in revival power and carry forward the whole work of salvation to glorious success.

"Think on These Things"

By Evangelist F. Lincicome*

MAN FEELS lost and unhappy until he finds something to live for. If man were only an animal, he would not be looking for something to live for, but something to live on. The fact that man cannot be content with something to live on, and is miserable until he finds something to live for, is evidence that there is more to him than the material. Man has a soul, and until it finds something to live for, it will be restless as a fish out of water.

Money is not the thing we live for, but something to live on. With many, the measure of success is money and power; but those who have both money and power will tell you that they are not getting happiness, but rather "headaches." We need something to live for—something more than money, luxuries, privileges, and power that money can buy. Nor will our need be satisfied if we live for our country, or for ourselves. Man "cannot live by bread alone"; he must have an object of worship and devotion. If we fulfill the purpose for which we were created, we must live for God and others. We need to see that the true measure of human success is not what a man is able to accumulate for himself, but rather what he is able to contribute to his community. We were not placed here to absorb, but to disburse; and blessed are they who not only find something to live on, but also something to live for. Some of my readers may not have much to live on, but you have everything to live for!

* * *

Ye must be born again; and the margin has it, "Ye must be born from above." The second birth is not from beneath; everything evil comes from that direction. Strange how people look down! They think they see their ancestors in the earth; naturally, then, they find their destiny there. To them, the grave ends all. But not so! While this body comes from the earth, and shall return to the earth, yet Christ offers another birth—a "second birth." Nor is this second birth from without; for environment, even the best, will not make a Christian of a sinner. This life is not attained by addition, not by keeping good company, nor by a change of environment.

Nor does the second birth come from within, nor by self-help, nor by good resolutions, nor by reformation, nor by confirmation, nor imitation, nor by joining an organization, nor by belonging to a denomination; it comes by regeneration.

No, the second birth is not from beneath, nor from without, nor from within, but from above; as the margin states it, "Ye must be born from above."

*Gary, Indiana

It is where you place the emphasis that determines the character of your work. There is the *ritualistic* emphasis, which makes a slight demand on the moral nature. There is the *sociological emphasis*, which attempts to regenerate man by regenerating his environment. There is also the speculative emphasis, which fails in that it misses the point of the gospel message. The weakness of the speculative emphasis is that it slights the experimental. Then there is the *experimental emphasis*, which I think is the right one, for it insists on being born again. Many people are now brought into the church by natural birth instead of a new birth, the second birth.

Miracle of Grace!

By Evangelist J. E. Moore*

IT WAS in the spring of 1926, while I was pastor of our First Church in Houston, Texas. Two of our young local preachers wanted our gospel tent in order to conduct a revival meeting. The tent was erected in a residential section on East Montgomery Road. With all arrangements completed, these young people began the services.

Among those attending was a very devout, humble woman who was sixty-five years of age. Soon the light of holiness came to her; she earnestly sought and obtained a very definite experience of sanctification. At the close of the services she was received into our church. She had never attended school, and was not able to read, yet had a strong desire to do so.

A few months later, early one morning, she called me to come over to her home. She and her husband lived in a little, three-room house just off the highway. As I went down the path through the orchard to this humble dwelling, I felt I was walking on holy ground.

Upon entering the house I found her weeping with almost uncontrollable joy. Her story was this: She had begun praying at eight o'clock in the evening and continued until two o'clock in the morning, asking God to give her wisdom and knowledge to read the Bible. At two o'clock she had begun to read, or at least thought she was reading, and had read several hours. She had called for me to come and listen to her to see if her reading was correct. I took her Bible and, opening to the fifth chapter of Matthew, asked her to read, and she did so without error. Then she also read the first chapter of Genesis. The very presence of God filled that little room. My heart was leaping for joy. I said to her, "Certainly the Lord has taught you to read."

The inspiration of the occasion swept more and more in upon me, and as I walked lightly back in the narrow path through the orchard

*Dallas, Texas

to my car, a still small voice said, "You have seen a miracle today, with your own eyes."

This woman faithfully attended our church and was very devoted in all of our services. Her life and testimony were a great inspiration to all who came in contact with her. Some six months after this event, the Lord called her home to heaven. It is an inspiration to know that the Oakwood Church of the Nazarene is located near where this event occurred.

Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).

The Shadow of the Unpleasant

By Ralph D. Henry*

WE LIVE TODAY in a pleasure-mad world; fun and happiness are intermingled and often misinterpreted. People run to and fro seeking fun and pleasure when in reality their very being yearns for inward joy and permanent peace—the very elements of true happiness.

Pleasure, more often than not, is momentary, superficial, on the surface; while happiness signifies inward joy of the enduring sort.

To live a victorious Christian life is God's supreme purpose and plan for all mankind; however, we must cope daily with the unpleasantnesses of life—they surround us and we cannot evade them. The enemy of our souls is aware of this and thereby creates an effectual snare to stifle and destroy a fervent and prayerful man of God. The shadow of the unpleasant is a mighty weapon in the hands of the archenemy of our souls.

To be specific, in our vocational lives—those days spent in earning a livelihood—the devil brings the injustices of the day, the wickedness of those about us, the undesirable duties of our job to our minds so consistently that, unless we beware, they will quickly quench the song of victory which seeks outward expression in praise and gratitude to God for blessings bestowed.

Our home life is fast becoming a complexity of present-day adjustments. Unpleasant thoughts, worldly standards, spiritual leniency, embarrassing situations seek entrance into our homes today. We must watch and pray, lest the shadow of the unpleasant engulf our home life.

Furthermore, in our own individual lives, the shadow of the unpleasant may, if permitted, hound us in various forms. For instance, limited abilities, fear of failure, frustrated ambitions, fear of what people may say, self-sympathy, all tend to dull the keen edge of glorious, victorious living.

Why should it be thus? Must these things be? Is it possible to drive the clouds of un-

pleasantness from our spiritual horizon? Surely such questions are necessary and proper.

For every situation, obviously, there is a cause which brought about such a situation. Are you living in the shadow of the unpleasant? There must be a reason.

What can we do to vanquish the unpleasant shadows from our lives? We must refuse to deliberate upon the unpleasant things in our lives. Listen to what God's Word says: "Resist the devil [and his suggestions!], and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7-8). Negative resistance is not enough; we must resist positively. We must substitute happy thoughts for the unpleasant ones, thoughts of success for thoughts of failure; substitute experiential blessings for prohibited desires. To do this consistently dissolves the shadow of the unpleasant and permits the sun-rays of spiritual victory to shine through our hearts and lives.

Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). He lived for the future, not in the past. His life was a purposeful one. Although he suffered many unpleasant things in life, he refused to let them overshadow his life.

Again we read, "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). Right attitudes toward life situations cause the shadow of the unpleasant situations to vanish and help to establish faith and confidence in an all-wise God.

Sometimes refusing to think of the unpleasantnesses of life is not so easy a task, but disciplined thinking is always our ally. How should we think in order to maintain our Christian experience? "Whatsoever things are true, whatsoever things

Children on the Way to School!

By Kathryn Blackburn Peck

*Children on the way to school;
Rosy faces—laughing eyes;
Life's great lessons all unlearned;
Life's great riches yet unearned;
Life's full pages yet unturned;
All unwon the waiting prize—
Children on the way to school!*

*Children on the way to school;
So are we of sober years;
Learning—yet so little learned;
Striving—yet so little earned;
Pressing on, with eyes upturned;
Glimpsing heaven through our tears—
Children on the way to school!*

*Hutchinson, Kansas

are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Yes, it is true that the satanic spell of the unpleasant shadows in life need not master us; there is an alternative. We must resist the devil and his allies with all our might. We must forget past defeats and resolve by God's grace and help to live better lives of service for Him. We cannot tolerate the pessimistic view of life; rather, we must demand that our thoughts and attitudes be acceptable in the sight of God. We must trust Him in every situation for—He knows, He loves, He cares! To do these things drives to distant places the shadow of the unpleasant. Then the glorious sunlight of victory will shine in our souls, on our faces, and through our lives!

A Fence at the Top of the Hill

By Buford Battin*

A SHORT TIME AGO I had the opportunity to visit a state prison. The warden was courteous; he answered my many questions and accompanied me to places of interest within the walls of the prison.

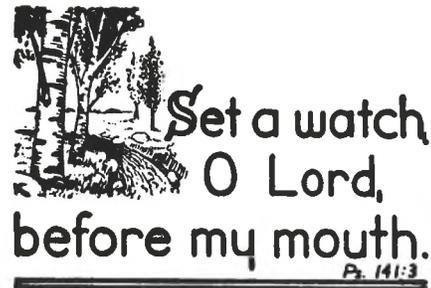
I saw the places where the men slept, where they ate, their athletic field, and where they worked. At each corner of the thirteen-foot prison walls there was a tower where a guard was stationed with a high-powered rifle in hand. A few feet from the walls, inside the prison, was a line that surrounded the compound. I was told that this was the "dead line," and if a prisoner stepped across that line the guard at the tower was instructed to shoot the prisoner. I saw the place where unruly prisoners were placed in solitary confinement, and locked in dark cells to sleep on the floor and have only bread and water for fare.

The warden said, "These are not Sunday-school boys who have been assigned to this place. They are bad men, and we have to deal with them as such."

The state has to build a fence at the foot of the hill to hold those who have fallen to the bottom. The Church builds a fence at the top of the hill in an effort to keep people from ever going down. Christianity enables people to enjoy liberty and freedom; sin holds in bondage. Satan is cruel and harsh to his servants; God is good, merciful, and kind to His followers. The gospel of the Lord Jesus Christ is the greatest power in the world today.

Christ is able to lift up the fallen; also the promise in His Word is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

*Pastor, Olympia, Washington



Scriptures for Korea

THE AMERICAN BIBLE SOCIETY has published a special edition of 50,000 copies of Korean Scriptures for distribution to the Korean army, navy, and air force. The books were printed at the request of the Korean Bible Society, whose headquarters is in Seoul, and will probably be distributed by the Chaplains Corps under the supervision of the Korean Bible Society. The books, bound in black fabrikoid, contain the four Gospels and the Book of Acts. One hundred thousand copies of the Sermon on the Mount in Korean and English are also available and will be sent to Korea, with the Scriptures, as soon as shipping arrangements can be made.

The Rev. Young Bin Im is secretary of the Korean Bible Society. No direct word has come from Mr. Im, but it was agreed that if there was an invasion of southern Korea he was to stay at his headquarters in Seoul.

The people of Korea have been avid Bible readers. They have had the complete Bible since 1911. During 1945, due to lack of printing facilities and paper in Korea, publications of the Korean Scriptures was inaugurated in this country. Since then 250,000 Korean Testaments and 125,000 each of paperbound Gospels of Luke and John have been shipped to Korea by the Bible Society. Binding materials and paper were also sent to Korea by the American Bible Society, so that Scripture publication was taking place there. Special paper required for Braille Scriptures was also furnished by the Bible Society and an edition of the complete New Testament in Braille completed. A Braille New Testament in Korean requires ten large volumes. A set of these books is in the library of the Bible Society in New York.

The Church of the Nazarene helps to support this great work of the American Bible Society by giving an annual offering each year for this purpose. The Nazarene Young People's Society has sponsored this offering during "Youth Week" as part of their general program. However, if there are churches who have not yet taken this offering, it will be gratefully received. *All contributions should be sent to Mr. John Stockton, General Treasurer, 2923 Troost Avenue, Kansas City, Missouri.* Mark your gift FOR THE AMERICAN BIBLE SOCIETY.—S. T. LUDWIG.

The Blood-marked Way

By L. C. Philo*

"They Crucified Him"

(John 19:18)

IN PALESTINE, in the country of Judea, in the city of Jerusalem, at A.D. 30, a rabble of ruffians rushed Jesus into court at two o'clock in the morning with no time for counsel, no time for subpoenaing witnesses, and clamored for His blood.

Pilate as governor has given us the record of the most shameful debauchery of justice ever penned upon the pages of human history in officially declaring Him innocent, and then giving Him over into the hands of His infuriated murderers to be crucified.

Out beyond were the mob, wagging their heads in cynical mockery, calling Him a falsifier and a blasphemer. The carnage of Calvary was the most brutal scene in the world's history. His head was crowned with the rudely wrenched-off, twisted branch of a thorn tree, the thorns stabbing Him like remorseless and poisoned daggers. The nails tearingly pierced His feet. His pulse beat like muffled thunder in His ears. His body became like a furnace, His lips dried and withered, His tongue cleaving to the roof of His mouth; all His bones were out of joint.

The sun hid its face, the earth trembled, and men smote their breasts in fear while the Son of God made the supreme sacrifice of blood for the sins of the world. The scar on the back of either hand, the scar on the arch of either foot, the row of scars along the line of hair will keep all heaven thinking: they crucified the Lord of Glory.

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime.*

* * * *

*He saw me plunged in deep distress
And flew to my relief;
For me He bore the shameful cross
And carried all my grief.*

Calvary, grand old Calvary, heaven's sacrificial altar, the moral axis of the universe upon which the wheels of redemption turn! Near it I would forever stay, weep, and gaze my soul away.

Thou art heaven on earth to me, glorious Calvary! If you would know God's love for the world—look at Calvary! If you would see the awfulness of sin—look at Calvary! If you would discover the value of a soul—look at Calvary!

We are redeemed, not "with corruptible things, as silver and gold . . . but with the precious blood of Christ."

*Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.*

*Professor, Bethany-Peniel College, Bethany, Oklahoma

So, I'll "cherish that old rugged cross" until Jesus calls me home!

A Day in Norway (II)

By Haldor Lillenas

TODAY WE have seen many people come to a little prayer house on one of the rugged and mountainous islands of Norway. It had been hastily announced that a minister and a singer from America would sing and speak at the little meeting place atop a high hill at the unseemly hour of six in the evening, on a Saturday night.

They came up the steep and winding roads, out from God knows where, some on horse carts, others on bicycles, but most of them on foot; many of them bent with age walked miles. But all were intent on the same errand.

My heart was deeply touched as I faced these people so hungry for the real gospel and receiving so little from the formal and ritualistic state church of Norway. More than half a century ago my father and mother, my two brothers, and I left this island for the promised land of America. Now I was there to sing to them and to leave my testimony to the saving and keeping power of the grace of God in my own life. I could tell them of a time when I knelt at the sacred altar of the church and solemnly promised I would forsake the world, the flesh, and the devil, but that soon I found it was impossible for me to do so without the regenerating grace of God. I could tell them of a time when at an altar of prayer my sins were forgiven and I became a child of God and a joint heir with Jesus Christ. A number of the great old songs of the Lutheran church were sung and several testimonies given to God's saving power and grace. One woman pleaded with tears, urging that a prayer meeting be re-established on that high hill! Truly God was there in melting power.

Within the state church (Lutheran) of Norway are many genuinely born-again Christians. They doubtless receive some help and satisfaction from the services of their church, but most of them acquire what spiritual help they get from the laymen's movement within their own church or from the so-called "dissenter" churches, embracing the Methodists, the Baptists, Salvation Army, and Pentecost churches.

I am praying that, in the not-too-distant future, the Church of the Nazarene may be able to establish many strong and aggressive churches in this land to the far north. At this time of the year the sun sets near midnight and appears again in two hours. May this land of sunshine and flowers also be bathed in the golden rays of the Sun of Righteousness, that multitudes who have never known a change of heart may have the joy of sins forgiven and an assurance of a home "where the sun never sets and the leaves never fade."

Home Missions and Evangelism

Roy J. Smee, Secretary

New Churches

SUPERINTENDENT D. K. Wachtel recently organized the twentieth church this quadrennium for the Tennessee District. Here is the interesting account of it from the *Tennessee Nazarene*:

"Some time ago our people at Tipton County church became interested in a community on an island in the Mississippi River. The island is five miles wide and ten miles long and has a population of close to four hundred. A Sunday school was started, then a revival held with a number finding God. Since then Brothers O. B. Hutchison and Joe Knight have been going to the island for regular services. I am told this is the first time church services have been held in the community for more than twenty years!

"On a recent Sunday morning, Sister Wachtel and the 'D.S.' drove to the banks of the muddy old Mississippi, boarded a small outboard motorboat, and crossed to the island for a service. We found more than one hundred people out for service, and a good group presented themselves for membership in Reverie Church of the Nazarene.

"These people are raising money to build a church. Plantation owners are giving timber and having it sawed into lumber. The newspaper at nearby Covington (on the mainland) is raising money to help build a church"

The Tennessee District is also assisting in the cost of the new building for this church. One more interesting fact about this story is that the Tipton County church is one of the first churches organized this quadrennium on the Tennessee District. They have had a home missionary vision and in two years have seen another church organized to a great extent through their efforts.

Telegram—Just organized eighth new church this year at Louisville, Georgia. Twenty charter members. Rev. C. B. Smith, pastor.—Rev. Mack Anderson, *Superintendent of the Georgia District*.

Superintendent C. M. Kelly has organized three more churches on the South Carolina District: Charleston Downtown, fourteen members; Pageland, ten members; Bamberg, eight members. Three of the five churches organized since the first of May now

have property. This is the eleventh organization in South Carolina this quadrennium. Their quota for the entire four years is twelve, and they expect to pass that before their district assembly.

The Minnesota District has a new church at Sandstone, organized by Superintendent Arthur C. Morgan on August 19. This is the fourth for the quadrennium.

Superintendent W. E. Albea has organized new churches at Batavia and Leipsic on the Western Ohio District.

The home missionary spirit of Pastors W. Eudell Milby of Bethel and James E. Cummings of Felicity brought about the church at Batavia. At the close of a tent meeting on September 3, the church was organized with twenty-eight members; a few were from Bethel and twelve from Felicity. Rev. Charles Keel is the new pastor. This is a splendid beginning, and we know the pastors and people at Bethel and Felicity will be blessed abundantly as a result of their unselfish and missionary action.

A lady in Leipsic who wanted a Church of the Nazarene in her own town started prayer meetings several months ago. A home mission campaign was held and a church organ-

ized with eight members. Rev. David Cox is the pastor.

A new church has been organized, just prior to the district assembly, at Egypt, Ontario, by Superintendent A. E. Collins.

Superintendent E. C. Oney organized a new church at Oak Hill, West Virginia. This is the eighth church for the West Virginia District this quadrennium.

Two new churches have been organized on the Kansas City District by Superintendent Jarrette Aycock. One is a rural church in the southwest corner of Missouri, called the Hiways and Hedges Church of the Nazarene. The other is the Mexican Church of the Nazarene in Kansas City, Kansas. Dr. H. Reza, editor of our Spanish publications, is acting as pastor of this new endeavor. The Kansas City District has eight new churches this quadrennium.

Superintendent Leo C. Davis organized a new church August 20 at Orleans on the Southwest Indiana District. The organization was made possible by the pastors and people of near-by Mitchell and Paoli churches. Rev. Samuel Schimpf, Mitchell pastor, served as evangelist in a tent meeting immediately preceding the organization. They are worshipping in a nice hall, and Mrs. Jessie Puteet is the pastor. This is the seventeenth new church on the Southwest Indiana District this quadrennium.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Notice

Dr. Lauren I. Seaman is now doing refresher work at the Presbyterian Hospital in Chicago. His address is 2212 West 110th Street, Chicago 43, Illinois.

New Missionaries Sail

Rev. and Mrs. Clarence Carter sailed from San Francisco aboard the "Hoegh Silverspray" on August 24. They are the only new recruits for India this year, although Rev. and Mrs. P. L. Beals and Rev. and Mrs. Bronell Greer have returned after their furloughs.

Bolivia Bound

May 26: "But, sir, where are your Chilean visas?" We looked at each other aghast, and then at the immigration official helplessly. It was then ten-thirty, just one hour before sail-

ing time. We stood on the dock bewildered and dumfounded. What did we know about a Chilean visa? Hadn't the steamship company already checked our papers the day before? A quick telephone call by the Chilean official to the consul sent us scurrying across town, but in thirty-five minutes we were at the dock with our transit visas. By now, however, there was only time for a hasty look at the stateroom, a few words of farewell, and we were off—Bolivia bound at last!

May 31: Our first stop—Cristobal, Panama Canal Zone.

June 1: The boat seemed motionless; but, peering out of the stateroom window around 7:00 a.m., we discovered we were in the locks going up, up, up to the level of the inland lake, some seventy-five feet above the Atlantic Ocean. All morning long we

were out on deck enjoying the tropical vegetation on the islands throughout the lake, amused by the picturesque native houses of grass and bamboo which dotted the landscape. Presently, we came to the famous cuts through the mountains and were close enough to shore to see trucks, cars, and even a train making their way overland to the Pacific. Of special interest were the tremendous cranes reportedly big enough to lift any vessel which might go down in the canal. They are mounted on huge barges. Around noon we were in the locks which lowered the ship to the Pacific, and by 2:00 p.m. had glided into the ocean and were soon sailing at full speed down the coast of South America.

June 10: Arica (Chile) at last! We had really arrived the night before; but, as there is no pier at which to dock, they waited until after breakfast in the morning to take us ashore in a small launch. Fortunately for us, there were a doctor and his wife who were also going to La Paz, Bolivia. They proved a great help in the days that followed, for we had received a wire from Brother Briles, our senior missionary, telling us that he had been detained and as yet had been unable to secure the necessary entry permits for our equipment. We were advised to secure comfortable accommodations and await his arrival.

July 25: The Lord certainly has been our Strength and Help in the past few months, and we do praise Him for His guidance from day to day. We are thrilled at the prospects of our missionary work here in Bolivia, and the fine work that Brother Briles has been pioneering during the past five years. We would appreciate an interest in your prayers as we begin our life's work in this small corner of God's kingdom.—JACK AND JANET ARMSTRONG, Bolivia.

"The Night Cometh . . ."

We are happy to be again going to the mission field to represent the Church of the Nazarene and our Christ. Our hearts are filled with a sense of urgency as we realize that it may be later than we think and that the "night cometh, when no man can work." More than ever we appreciate the backing of the church in prayer as we try to labor in the Philippines.—JOHN AND LILLIAN PATTEE, Philippine Islands.

Revival!

I have recently been with Brother Hendrix in a revival in the Donato Alvarez church. How God did pour out of His Spirit on us! I have seen more souls at the altar seeking God, but I have never felt such a depth of the power of God as was manifested

the night of Sunday, July 30. The meeting had been going on for two weeks, but with this great outpouring of the Spirit we felt that we must go on another week, and God gave us a full week of victory. Then they felt they could not stop it as yet, so Brother Cochran came, as I had to return to Rosario, and they continued on for two more weeks; and as yet I do not know if they closed.—LESTER JOHNSTON, Argentina.

Peruvian Assembly

If ever prayer has gone up for God's blessing upon the people here, it has been this year prior to the annual assembly, and God did graciously hear and bless. I believe the feeling is unanimous that this assembly has seen greater crowds than ever before. At last outsiders and people from the better class of society are coming to service, and prejudice is slowly showing signs of being broken down.

It is estimated that the average attendance for night services was between four hundred and five hundred people. One night there were many more than five hundred. The first Sunday, just before the opening of the assembly, began with a beautiful

healing service with eighteen at the altar. It was a very precious time of consecration. The special singing and music throughout were especially fine, better than we have enjoyed for many years. The pastors' reports showed definite progress in their fields of labor, for which they gave honor to the Lord.

The last Sunday of the assembly closed with a wonderful visitation both morning and night. More than 150 took part in a precious Communion service. In the afternoon our fine new Chiclayo church was solemnly dedicated.

The night service closed the assembly with about forty people at the altar. We are holding on for a continual outpouring of the Holy Spirit over the entire district. God is working. Keep on praying for Peru.—R. JULCA, Reporter.

Compound Meetings

This has been a wonderful month to us. We have seen over one hundred men seeking the Lord in these compound meetings. It has been a beautiful sight. I am sure that many of them found real victory.—C. S. JENKINS, Africa.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will the foolish virgins be lost?

A. The story of the foolish virgins is a part of a parable, and thus represents a certain class of people—those who will not be ready for Jesus when He comes the second time. I believe that this parable clearly teaches that such people as are represented by these foolish virgins will be lost. To me this is the whole point of the parable—some will be ready for Jesus when He comes, and some will not be. The wise virgins are those who have the inner reality of grace, as well as its outward profession, while the foolish virgins have only the latter, which does not prepare them for the coming of the Lord.

Q. I have heard some people pray to God to remove some people out of the way of others. Is it wrong to do this?

A. I do not think that it is wrong to ask God to remove every cause which hinders the salvation of an individual. However, I would leave it up to God to decide who and what are the hindering causes, and how He will remove them. I have known of a few instances where a certain individual was picked out as obstructing the salvation of some sinner, and

then God was asked to take him out of the way, even if He had to kill him. For more than one reason, I do not think that it is best for a finite person to pray thus.

Q. Does John 3:5 mean that water baptism is essential to salvation? If not, what is the meaning of this scripture?

A. It does not. In the first place, I answer thus because most, if not all, of the evangelical Protestant churches do not believe that baptism is essential to salvation. They take this position because they do not believe that the Bible teaches it. Again, some of the greatest Christian movements have made no place for baptism. Among these are the Salvation Army and the Friends church. Certainly they have produced some of the greatest Christians that the world has ever had. Further, time and time again the Bible teaches that salvation is a matter of repentance and faith without any mention of baptism. Again, the thief on the cross made it to heaven, according to Jesus' words, and there is no reason to believe that he was ever baptized. The main drift of the teaching of the Bible is against

(Continued on page 15)

How to Get Saved

HOW CAN a sinner get saved? He will have to take the following steps: come, confess, repent, and believe and receive. There is one other step which we shall discuss—not because it is necessary in order to be converted, but rather because it will mightily aid one in keeping saved. This last point of emphasis is join and be baptized.

FIRST THE SINNER must come to Christ. Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). God has

Come to Christ made it possible for every sinner to be saved. He also sends the Holy Spirit to everyone in awakening and convicting power. However, this is not enough. There must be another move, and that must be on the part of the sinner himself. He must come. The prodigal son did this when he said: "I will arise and go to my father" (Luke 15:18). The sinner arises and goes to his Heavenly Father by coming to Jesus. This initial step indicates our sincere desire to be saved.

WE MUST NOT only come to God; we must come confessing our sins. Thus we definitely acknowledge our need of divine help. The

Confess Your Sins Pharisee came, but he did not come with confession. He presented himself in the Temple with pride, while still impressed with his own goodness. He "stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11, 12). The publican came with a very different spirit. Here is the description of his visit to the Temple: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13). No wonder he got somewhere—he came confessing his sins.

After David had committed a terrible sin, he came to God with these words on his lips: "Against thee, thee only, have I sinned" (Psalms 51:4). David, like the publican, came to God in the right way. Any sinner who follows their example will make progress in the business of getting saved. "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9).

CLOSELY CONNECTED with confession is repentance. It is an effective sorrow for sin, that is, a godly sorrow which produces a forsaking of sin. You become so sick of sin that you quit it. This means that you cease to sin;

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but this is not all that is involved when you turn your back on sin. You are also ready to undo your past sins, in so far as you can. This is the old-fashioned doctrine of restitution. Zacchaeus had this spirit when he came to Christ. He made this promise: "And if I have taken any thing from any man by false accusation, I restore him four-fold" (Luke 19:8).

True repentance must not be confused with the sorrow that a sinner has because of the fact that his sins have been found out. Most people have this when they are caught in their sins; but it is not of God and does not move them to forsake their evil doings.

Genuine repentance is not a pleasant experience; and one does not like to repeat it. It stirs one's personality from center to circumference. This is what it should do; for sin is no light matter. This is one reason why we have little use for a religion which is based merely on signing a card or shaking a preacher's hand. It takes more than this to settle the sin business with God.

The message of John the Baptist, and also of Jesus, was "Repent ye." The sinner must come repenting, as well as confessing. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

ONE OF THE most important steps in getting saved is to believe. It is not enough to come and confess and repent. The sinner who has come and confessed and repented must step out on the promise and believe.

Believe on Christ This truth is often emphasized in the New Testament. The Philippian jailer said to Paul and Silas: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). Paul also gives us these words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

More than once, Jesus told those who had been healed by His mighty touch, "Thy faith hath made thee whole." This statement carries with it the thought that those who would be saved must trust or commit themselves to Jesus Christ. Spiritual healing, like physical healing, comes by faith. Nothing that you can do—no amount or kind of works—can take the place of childlike faith. No feeling which results from actually

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e, Editor

entering the kingdom of God will come until there has been faith that Jesus Christ does now save by His wonderful transforming power. We must believe if we receive!

IN A CHILDREN'S meeting a girl gave us this as a final step in getting saved, "Join and be baptized." She attended a church where to "join and be baptized" were looked upon as about all that there is to getting saved. She and her pastor were mistaken in this. Nevertheless, we believe that it is important for the person who has been saved to join a church and be baptized. By doing this, a public confession of your conversion is made. You will also be strengthened in your determination to live the Christian life. In other words, joining the church and being baptized are means of grace. Therefore, we urge you to join the church of your choice and be baptized.

Remember, then, my sinner friend, that the steps to salvation are: come, confess, repent, and believe. If these steps are taken carefully and sincerely, you will receive. Why not meet these conditions now and let God do the work? Then "join and be baptized," and you will become a soldier in the army of the Lord.

A Primer on Entire Sanctification

V. The Meaning of the Words

THE WORD for holiness, or sanctification, in the Old Testament stems from *kodesh*, which means apartness, or sacredness. The idea of separation is emphasized. In the Old Testament this term is used largely in the sense of being set apart to holy, or sacred, use, and is applied to both things and persons, but mostly to the former. However, it comes to have an ethical significance, even in the Old Testament, and, of course, then refers to being free from sin, or pure, as well as being set apart.

In the New Testament the Greek word means literally not-worldly, and has almost altogether an ethical meaning. Here it is also applied largely to persons. Persons can be holy in the sense that they are free from sin, or ethically pure. It is correct, then, to hold that sanctification and holiness have two meanings—separation, or consecration, and moral purity. The English meaning

of the word substantiates this position. It literally signifies to make sacred, or holy; to consecrate, or free from sin. The dictionaries all give this double meaning for this word. In spite of proof upon proof, there are still men who claim to be scholars who assert that the words "to make holy" and "to sanctify" have only one meaning, and that is to consecrate. Anyone who will study the words fairly and without prejudice cannot take such a position. The term sanctify, in the New Testament, means primarily to make holy, or cleanse from sin.

Democracy in Action

AT THE INVITATION of a friend, I visited a class which he taught in a Midwestern university. I went into the classroom early, and watched the men and women come in; there were some thirty or forty of them.

No seats were reserved; each member of the class sat where he chose. It seemed that every color, or race, was represented. Many types of clothing were worn by those present on that warm spring day—"loud" clothing and conservative clothing; expensive hats, cheap hats, and no hats at all; sweaters and no sweaters; dress shirts, sport shirts, and tee shirts; ties and no ties; hose and no hose; saddle shoes and dress-up shoes. The hair and fingernails of some seemed to be in perfect condition, while those of others appeared unkept. Among the women, make-up was very much in evidence with some, while others did not seem to have any on. Among the men, some hands did not look too clean, and some faces did not look too clean or well shaved.

In that college class there were the good-looking and the homely; the young and some who were not so young; and, no doubt, the poor and the rich; as well as the mediocre in intelligence and the brilliant.

In spite of the variety in that group, I detected no "high-browism," no air of superiority. Even the teacher, who knew his subject and had the gift of teaching, was unassuming and approachable. He had come up from the ranks and manifested no inclination to show off his knowledge.

The students were given an opportunity at times to ask questions, and were even permitted to break in occasionally by the uplifted hand and make inquiries. Some of the questions were much more pertinent to the discussion than others, and yet all were treated with courtesy, by both the teacher and the other members of the class.

It is needless to say that not everything and everybody in that group were just as I would have liked for them to be; but this much all of us must admit and thank God for—there democracy was in action. Or better still, Christianity

was to that extent in action—for all true democracy is based on the teachings of Christ. He taught that one soul—any soul—is worth more

than the whole world. For Him, personality is the supreme value. He is no respecter of persons—all have the same rights before Him.

Religious News and Comments

Edited by Delbert R. Gish

WITH THE increase in numbers of the armed forces many reserve chaplains are being recalled. So far these men must be captains or first lieutenants, and for the air corps the first fifty must be under forty-two years of age.

Arrangements have been made for six hundred new chaplains to be called. Of these three hundred are assigned to the army, two hundred to the air force, and one hundred to the navy. They must be under thirty-three years of age, able to pass the physical examination, and must have college and seminary training as well as two years of pastoral experience.

The Alliance Weekly states that during the first half of 1950 (proclaimed Holy Year by the Pope), more than five hundred thousand persons visited Rome. The largest number of pilgrims came from Italy, but there were also large groups from France, Belgium, Germany, and Austria. Twelve thousand came by bicycle and nineteen thousand on foot.

The Langer bill, which proposed to ban liquor advertising from interstate commerce, was stopped in Senate committee by a vote of 7-6. Thus it will not get to the Senate floor. The close vote, however, may mean a possibility of something worth while done later on similar legislation.

With more than thirty-three hundred delegates in attendance, the National Education Association met a few weeks ago in St. Louis. Federal aid to schools was among the questions considered by the group, and not more than one hundred voted against a resolution containing these words: "The N.E.A. believes the American tradition of separation of church and state should be vigorously and zealously safeguarded. The Association respects the right of groups, including religious denominations, to maintain their own schools so long as such schools meet the educational, health and safety standards defined by the states in which they are located.

"The Association believes that these schools should be financed entirely by their own supporters. The Association therefore opposes all efforts to

devote public funds to either the direct or the indirect support of these schools."

On the proposition to bar all Communist party agitators and members from the Association there was only one negative vote.

A few days after the N.E.A. meeting, Oscar Ewing, federal security administrator, spoke at Detroit to the American Federation of Teachers (an A. F. of L. affiliate), and among other things said that the nation needs more federal aid to education. Few would deny that our educational systems need aid, but there are strong differences of opinion about whether federal aid is the proper kind.

THE HOME CIRCLE

Conducted by Grace Ramquist

God Took Charge:

5. Just in the "Nick of Time"

By Mary E. Cove

MRS. EDITH WHITESIDES, who was representing our hospital in Nampa, and I, representing the W.F.M.S., were on our way to Moose Jaw, Saskatchewan. Between us we had just enough money to pay for Mrs. Whitesides' fare to her next appointment and our overnight expense in Moose Jaw. I expected my monthly check to be waiting in the post office at Moose Jaw and knew it would be sufficient to care for me. Upon reaching Moose Jaw, however, we found that no mail had been forwarded. My partner had to go on to meet an engagement, and she had fully expected me to go with her, so that she could introduce my work among her many friends.

I was much distressed at the turn of affairs but, as usual, Mrs. Whitesides was undaunted. "You are going with me," she calmly asserted.

The next morning we hurried to the post office, but there was no mail. As a last resort we went to the telegraph office and prepared a wire for headquarters, saying that our mail was lost, and asking them to send a duplicate check in time for us to meet a

train that day. As the telegraph operator read the wire he said: "No use. No answer of that character has ever arrived from that distance in such a short time. It is impossible." I looked helplessly at Sister Whitesides. "Send it," she said.

The operator was a bit offended, but he sent the wire. Mrs. Whitesides insisted on my getting my suitcase ready, declaring that I was going with her.

Every half hour we would look in at the telegraph office, and the angry operator would shout, "I told you it was impossible!"

At last there was only thirty minutes left before the train would pull out. I had given up hope and had decided to stay over and take another train, although it would mean a mix-up all around. Besides, I hadn't a dollar in my purse.

On the way to the station, we once more looked into the telegraph office. As usual the operator growled, "Nothing here," and we started out, when he shouted, "Wait! Something's coming in!"

There was the wire, hurried to us by our Heavenly Father. That operator was as excited as we were. He pushed me out the door, pulled me across the street to the bank, stuffed

the money into my hands, and gave me another friendly push toward the depot, saying, "You win!"

Mrs. Whitesides was standing on the steps of the moving train as I ran up and was pulled on by the trainman.

God had come to our rescue in Moose Jaw, just in the "nick of time."

P.K.'S IN TEXAS:

There's a Right Time For Everything

Down back of the girls' dormitory was a pecan tree. At the right season of the year, when recess time came in the primary school, we children would all make a beeline for that pecan tree. Because of our anxiousness to get the nuts and to eat them, most of the time we ate pecans before they were ready to be eaten.

You could always tell when we had eaten the pecans before they were ready. Around the pecans were green hulls; these hulls refused to come off without prying and biting and a lot of scratching, if the nuts were not ready to be eaten. When they were truly ripe, the hulls turned brown and came off all by themselves. But in spite of our knowledge of the ways of nuts, we children would all insist on prying, biting, and scratching those pecan hulls.

Each day when we walked back into the schoolroom after recess was over—at the right season of the year, you understand—our hands, our faces, and our teeth would be yellowish and black—a stained color, too. Sometimes our stomachs didn't feel too good, either. I think it was a good thing that we didn't have more than fifteen minutes of recess at a time, for if we had, probably our stomachs would have had big hurts.

By the time the ripening stage came, there would not be a pecan left. Although we enjoyed those pecans a lot, even though they were green, yet when the right time came we all felt a bit cheated, and by ourselves, too, for we knew how wonderful pecans taste when they are ready to be eaten. Oh, a thousand times better than unripe pecans! Yet, each year at pecan time we refused to wait.

It is hard for children as well as grownups to have patience, even when they know patience will make things come out properly—as they should. If we would all content ourselves to wait for the right time for everything, what a happier world this would be!

In many places in the Bible we are told to have patience and to wait upon the Lord. I believe if I had it to do

over, I would persuade the children of the primary school to wait until the pecans were ripe. If only one of us had been patient, he could have influenced the others in the group.

After all, there is a right time for everything!

THE QUESTION BOX

(Continued from page 11)

the idea that baptism is essential to salvation. What has been said does not mean that I am opposed to baptism. While I do not believe that it is essential to salvation, I am convinced that it is a great means of grace and should be observed by those who have been saved, or born again, whenever it is possible.

What is the meaning of this scripture? It is easier to tell what it does not than what it does mean, because of the rest of the teaching of the New Testament. However, there are several good explanations of this state-

ment. Dr. E. P. Ellyson, my first systematic theology teacher, used to connect it with the sixth verse, where being born both of the flesh and of the Spirit is referred to: there must be both physical and spiritual birth before one can enter the kingdom of God. Likewise, the fifth verse gives us the same parallelism, with water symbolizing the physical birth. This, he said, could easily be the case because of the connection of water with physical birth. Another explanation is that the water here symbolizes the washing away of our sins, which comes, of course, with the birth of the Spirit. Also, there are some who would say that this is just another way which Jesus had of giving recognition to water baptism, but that it does not mean that He places it on the same level with the inner change which He is especially emphasizing all through His discourse with Nicodemus. Personally, I could accept any one of these three interpretations as satisfactory.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

on two small reservations within about thirty miles of each other, and no active work carried on among them. It is a needy field and he requests the prayers of the HERALD OF HOLINESS family.

Evangelist Leon G. Cook writes that he is leaving the field to accept the pastorate of Grace Church in Chattanooga, Tennessee.

At the Kansas City District Assembly early in September, with Dr. Jarrette Aycock as superintendent, reports showed a church membership increase of 281, or approximately 6 per cent; the total membership is now 5,145. The Sunday schools showed an increase of 758 in enrollment, almost a 10 per cent gain, and an attendance increase of 553. Three new churches were organized, and the district gave more than \$35,000 for General Budget and missionary specials.

The Nebraska District is enjoying a tour, sponsored by the district church schools board, with Rev. A. A. Schneider as chairman. Rev. Lyle K. Potter, pastor of South Gate Church, California, is the dynamic special speaker.

Word has been received from Pastor James D. Blackmon, of Central Church, Orlando, Florida, that they have completed the negotiations for

church and parsonage property—in new location, one block from the old; purchase price is \$42,500 and they will get possession January 1. It is being financed by their local bank.

Houston District is in a special Sunday-school tour, September 25 through 29, with Dr. Erwin G. Benson of Kansas City as the special speaker.

Revs. O. O. and Fay E. Ireland have resigned as pastors at Beaver Falls to accept a call to Bellevue Church, Pittsburgh, Pennsylvania.

Evangelist Joseph Gray writes that, due to the urgent need of being close to Mrs. Gray's mother, since she is now eighty-six and needs their care, they have accepted the pastorate of the church at Whittington, Illinois; but he will still be available for evangelistic meetings.

Evangelist James H. Boggs has accepted a call to pastor the church in New Cumberland, Pennsylvania.

Evangelist C. Helen Mooshian writes: "I have lost or misplaced my little notebook with promises to pastors who have written me about revivals. Will these pastors please be so kind as to write me again, % our publishing house (P.O. Box 527, Kansas City 10, Mo.)? Then I will do my best to make up my schedule and write each one about a probable date. Will return to the U.S.A. on December 19, the Lord willing."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 8: Personal Commitment to Jesus Christ

Scripture: Matt. 16:24-25; Mark 1:16-20; Phil. 1:19-26

GOLDEN TEXT: *For to me to live is Christ (Phil. 1:21).*

An old saying goes like this, "If you don't speculate, you can't expect to accumulate." In other words, investment is the only path to increase. Solomon said, "Cast thy bread upon the waters: for thou shalt find it after many days." Hoarding breeds decay and corrosion, whether it be goods or one's own life. If we would gather for Christ, we must give out of self; if we would prosper spiritually, we must be generous with ourselves.

Jesus was not issuing a divine decree when He said, "Whosoever will lose his life for my sake shall find it"; He was announcing a law of life

that always had been operating. But before we get away from that wonderful sprig of scripture, notice the small phrase that really gives meaning to the whole statement, "for my sake." A man plunged into a burning building and lost his life trying to rescue a pet poodle. That was an utterly foolish investment of one's life, an unworthy reason for death. But when we lose ourselves in selfless service for the souls of men for whom Christ died, it makes every investment a profitable venture.

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

Laona, Wisconsin—Our spring revival with Evangelist Frank Roddy was blessed of the Lord from the beginning. Much lasting good was done for the church, and on the closing Sunday we broke our previous Sunday-school record. Brother Roddy is one of our finest evangelists, and we appreciated his ministry. Also, our church has been sponsoring a home mission work at Tipler, where Evangelist W. W. Geeding and wife recently held us a meeting there in the country. Some good holiness seed was sowed, and we expect to reap the harvest in the near future. The Geedings displayed a wonderful spirit, as they had to work under great difficulties in this home mission field. They put their very best into the meeting, and we certainly appreciated their work and fellowship. This is our fourth year with this good people, and God is blessing.—W. A. Wolfe, Pastor.

Evangelist Henry T. Beyer reports: "I am now preparing to report for the fourth time as an evangelist at our Louisiana District Assembly, and this indeed has been the happiest and most fruitful year of my ministry. I have been especially favored in being able to render service on eleven districts covering the states of North and South Carolina, West Virginia, Arkansas, Tennessee, Iowa, Mississippi, Michigan, Nebraska, Louisiana, and Wyoming. In these meetings I have seen hundreds of people seek God by the drawing power of the Holy Spirit. Also, I thank God for the opportunity of spending the afternoons with pastors in personal visitation; this has helped tremendously in influencing new people to Christ and the church. In addition

to this, I have found time to make an extensive study of my Bible—going through the Old Testament nearly three times and the New Testament almost twenty times. Since this I have seen a vast difference in my preaching and in the fruits of my labors. Just closed a successful revival with Rev. D. Smith in Pineville, North Carolina, where scores of people sought God at the altar, and many united with the church. I am now in the midst of an old-fashioned revival with Rev. G. L. Scott in Rock Hill, South Carolina, and already God is giving some good victories. I want to express my appreciation to all pastors for the opportunity you have given me to work in the Father's vineyard—you have made it possible for me to fulfill my call. I am slating now for 1951-52; no task too great, no church too hard, with the help of God. Write me, 1742 Lesseps Street, New Orleans, Louisiana."

Evangelist L. M. Payne writes: "Recently I closed a ten-day revival with Pastor Hill and his fine people. God met with us from the first service, and gave many seekers praying through at the altar. Results from the visitation were outstanding, with one home completely changed, although the father had been a drunkard for more than thirty years. The man and his wife, and two of the married children, all prayed through and united with the church. God still gives revivals by His Spirit. I have some open dates after October 2; am going West and could give one or two dates to west Texas or New Mexico. Also, have some open time in '51. Write me, Box 257, Bethany, Oklahoma."

Buckhannon, West Virginia—On August 6 our church closed a great revival with Rev. Mr. Ryder as evangelist, and Rev. Mr. Simons as preacher and singer—both men are from our Elkins church. These men were at their best with old-time gospel preaching, praying, singing, and shouting. They were assisted by the Reed family, some of our home talent (God has called Brother Reed to preach and sing); also groups of good singers came from other churches and helped us. Never have there been such crowds and such unity of spirit as was manifested from the first night. Wave after wave of glory swept over the audiences, and the crowds increased each night; extra chairs were borrowed, and two loudspeakers were used to broadcast to the overflow outside the building. God came on the scene, and the altar was filled. Five people were baptized. Truly, we thank God for His blessings.—Minnie Weiford, Reporter.

Fordyce, Arkansas—Recently we had a thirteen-day revival meeting with Evangelist Thomas Hayes and wife, and his daughter and son-in-law, Rev. and Mrs. Charles Little, as the special workers. It was the best revival during our ministry here. Brother Hayes is among our best evangelists, his wife was an inspiration, and Brother and Sister Little are excellent musicians and singers. There were fourteen seekers for regeneration, and one for entire sanctification. During the meeting a sudden storm came up, and tore Brother Hayes's tent to ribbons; no one was hurt, but the tent was a complete loss. Brother Hayes and party are old-fashioned gospel workers, and we greatly appreciated their ministry with us.—C. S. Wells, Pastor.

Rev. Albert H. Lewis writes: "After twelve years in the pastorate (five years at Dunkirk, New York), Mrs. Lewis and I feel the leadings of the Lord into the evangelistic field. We have meetings slated, beginning October 4, in the New England, Albany, and Virginia districts. During our pastoral work we have conducted a number of revival meetings. We play the piano-acordion and marimba, sing, and preach. We may be contacted, % Dwight Lewis, 84 Faxon Road, North Quincy, Massachusetts."

Follansbee, West Virginia—We are happy to announce the arrival of our new pastor, Rev. George W. Lilly, and family, and feel that God had His way in sending us this fine sanctified man and wife. Our church is only a few years old, and is doing splendidly. Rev. George Sherry and Rev. N. V. Rickey were our former pastors, and each did good work. Already we have had nice increases in attendance in all departments, since Brother Lilly came to us on August 20.—Reporter.

North Fort Worth, Texas

On a recent Sunday morning the opening services were conducted in our beautiful new church building in North Fort Worth. This lovely new brick-veneer edifice stands as a monument to the sacrificial labors of the good people of our North Fort Worth Church, led by their splendid pastor, Rev. L. H. Clegg. The new building is strategically located on one of the splendid thoroughfares of the city. It has a worshipful sanctuary which accommodates over four hundred, with departmental auditoriums and classrooms to accommodate a Sunday school of between four and five hundred. On the opening Sunday the sanctuary was well filled and the Sunday-school attendance was 219. This splendid building, conservatively valued at more than \$30,000, was erected at a cost of between \$35,000 and \$40,000. Much commendation goes to the wonderful work and leadership of Pastor Clegg. He has worked tirelessly and his people have given sacrificially of their time and means in order to see this build-



ing become a reality. Along with their building program, the people have kept united, have grown spiritually and numerically, and today have the finest opportunity to reach

the unsaved of this growing metropolis. There is a great future for our North Fort Worth Church.

ORVILLE W. JENKINS,
District Superintendent

The Kaimuki Church of the Nazarene in Honolulu recently enjoyed the ministry of Rev. Leslie Parrott in a revival meeting. During the eleven-day campaign, twenty persons came to the altar and found personal victory. We appreciated the ministry of Brother Parrott, and our church has been strengthened.—Reuben Welch, Pastor.

Wichita, Kansas—First Church has enjoyed another outstanding year under the leadership of Rev. G. A. Gough, pastor. There were increases in all departments of the church, with a net increase of 47 in church membership, making a total membership of 400. The Sunday school had a net increase of 112, making a weekly average of 520. A new chapter was organized in the missionary society, and another young people's society was organized. The prayer meeting has grown until it is now averaging over 200, with 230 present at the last prayer meeting. The church enjoyed a 25 per cent net increase in finances. The church is now broadcasting the Sunday morning worship service. We are planning for a big Sunday-school rally on October 8 with the Honorable Frank Carlson, governor of the State of Kansas, as the guest speaker.—Doris Patteson, Secretary.

Evangelist Roy A. Bettcher writes: "For twenty years I have enjoyed my ministry in the Church of the Nazarene; have traveled in most of the states, and in Canada. The Lord has been very gracious, and has helped me to win thousands of souls for Him and to our great church. Since our General Assembly in 1948, I—along with many others—have worked in the Mid-Century Crusade for Souls. Last year I saw two thousand

kneel at the altar and receive definite help from God, either in the forgiveness of sins or the sanctifying of their souls. Recently I moved from Mooresville to our Nazarene Center at Camby; write me, Route 1, Camby, Indiana."

Gary, Indiana—Garden Homes Church recently enjoyed a very successful daily vacation Bible school, under the leadership of Miss Helen Covell, a student at Olivet Nazarene College. Miss Covell is a fine Christian lady, and very capable in this line of work.—Haven Goodall, Pastor.

Evangelist M. V. Bass writes that because of cancellation of a meeting, due to a church building program, he has an open date, October 9 to 22. Write him at his home address, 18616 Riverview, Detroit, Michigan.

Evangelist Fay A. Fouse writes: "After eight years in full-time evangelism—and wonderful years they were—we are now accepting a unanimous call to pastor our church in Huntingburg, Indiana. Mrs. Fouse and I wish to thank all of our good pastors and churches for the wonderful way they have taken care of us in the field."

Vinita, Oklahoma—Holding our first service on October 30 of 1949, we reopened the church for worship after it had been closed for two preceding Sundays—not even a Sunday school. The record shows an attendance of only five for the first two Sundays in October. We rejoice in the victories won and friends made. Our largest attendance for the assembly year was fifty-four, with an average

of nearly thirty in the Sunday evening preaching services. We had a very good meeting with Evangelist Carl Kruse and wife as special workers. God blessed, gave seekers and happy finders, and a well-filled house at almost every service. The spiritual tone of the church is good, with four praying through to God in our regular services, also a good healing service. We are holding services in a schoolhouse southeast of town on Thursday night, and have had a high attendance of thirty-nine in these services. We give God all the praise, and ask your prayers for the work here.—A. F. Leach, Pastor.

Evangelists Alva O. and Gladys Estep report: "This has been one of the busiest years of our ministry; we have been in labors abundant, in fields far and wide, traveling more than 25,000 miles to preach and sing in 21 revival meetings. There were more than 1,000 seekers at our altars during these campaigns, with more than 300 joining our Nazarene churches. We boosted every department, and saw many Sunday-school records broken; also several new 'Storehouse Tithing Leagues' were organized. We begin the new assembly year with a full slate for the fall months; but we do have a January date open as well as one for the spring. We carry the full program of the meeting—preaching, song leading, solos, illustrating these with Scene-o-felt pictures; these are beautiful, spiritual, and inspirational, made more so by the use of revolving colored lights. This closes our fifteenth year of Nazarene evangelism, and our hearts rejoice that it has been the most blessed and victorious year of our ministry. Contact us, Box 238, Losantville, Indiana."

Kansas District Assembly

The forty-first assembly of the Kansas District convened at Hutchinson, August 2 through 4, running simultaneously with the district camp. Sessions were held in the beautiful new brick tabernacle at the district center; Rev. Mark Smith, pastor of Hutchinson First Church, acted as host pastor.

Dr. D. I. Vanderpool presided, and attended to the business of the assembly with dispatch and precision. His devotional messages each morning brought inspiration and encouragement to us.

The splendid report of our beloved district superintendent, Rev. Ray Hance, revealed the remarkable progress the district has made during the past year. Three new churches organized, a net increase of 254 members, increase of 753 in average weekly Sunday-school attendance, and a splendid increase in all other departments of the church. Value of church property increased \$264,358, to reach an all-time high for the district church property valuation of \$1,098,450. Pastors' salaries increased to \$142,499 for the year. A grand total of \$583,113 was raised by the district for all purposes. Kansas District again is among the top districts of the church in giving for the cause of foreign missions. The per capita giving of the district for all purposes was \$121. The district superintendent's report was followed by the election, in which Rev. Ray Hance was overwhelmingly re-elected, receiving 240 of the 247 votes cast. A love offering was given to Brother and Sister Hance; they are held in high esteem by the entire Kansas District.

The assembly was preceded by the W.F.M.S. convention, convening on Monday afternoon and continuing through Tuesday morning, with Mrs. Ray Hance, district president, presiding efficiently; she was unanimously re-elected. The N.Y.P.S. convention convened at Hutchinson First Church Monday afternoon, continuing through Tuesday morning, presided over by Rev. Harold Hoyt, district president. Brother Hoyt has served a number of years in a very efficient manner, and declined the office. Rev. Edward Hurn was elected as district president.

The Sunday-school convention convened on Tuesday afternoon, presided over by Rev. C. E. Rowland. Dr. Roy H. Cantrell, president of Bethany-Peniel College, was the special speaker. He delivered a masterful address, challenging us to greater accomplishments in the work of the Sunday school.

A number of visitors were present for the conventions, the assembly, and the camp meeting, which continued from Monday, July 31, through Sunday, August 6. Dr. R. V. DeLong, camp speaker, was wonderfully used of God to precipitate a revival, with as many as eighty people at the altar for spiritual help in a single service. Mrs. DeLong and daughters con-

tributed to the camp and assembly by their beautiful singing. Rev. Murray Morford, engaged singer for the camp, made a most marvelous contribution to the success of the camp by his efficient song leading and his beautiful solos.

On Sunday afternoon, Dr. Vanderpool, in a most impressive ordination service, bestowed elder's orders on Odis R. Brown, Amos R. Williams, and Leota Gering.

EARL W. POWELL, Reporter

Abilene District Assembly

Most of the delegates and visitors who attended the forty-first annual assembly of the Abilene District in Plainview, Texas, August 16 to 18, felt that it was the best assembly the district ever had; certainly it was outstanding in many ways.

Outstanding were the straight-from-the-shoulder, heart-to-heart, impassioned messages of our presiding officer, Dr. Orval J. Nease, who, although not fully recovered from recent illness, lacked none of his usual ability. Outstanding were the reports from the churches, showing splendid increases in membership, Sunday-school attendance, and giving. Outstanding was the missionary convention preceding the assembly, which heard Elizabeth Cole tell of her work among the lepers of Africa, and re-elected Mrs. W. R. McClure as district president. Outstanding were the messages of Evangelist Paul Stewart, who preached under the anointing of God under the camp-meeting tabernacle each night, and the singing and playing of Professor and Mrs. Lester Dunn, who had charge of the music. Outstanding was the welcome given by Rev. J. B. Rose, host pastor, and his fine people.

Most outstanding of all were the report and election of District Superintendent Orville Jenkins. Brother Jenkins was appointed only a few weeks ago (after the resignation of Rev. W. B. Walker, who had served faithfully and successfully for the past seven years). The blessing of God has been upon Brother Jenkins since he came to us, and was upon the assembly as he gave his report. He received all of the 252 votes cast in the election for the district superintendent, also was given a love offering of \$762 to apply on the purchase of a car.

The presence of Dr. Roy H. Cantrell, Professor Jack Rairdon, and the male quartet from Bethany-Peniel College added much to the success and inspiration of the assembly. Rev. Thaine Sanford represented the Publishing House, and Revs. John and Grace Roberts were given a fine love offering for the work of Rest Cottage. Among the many other visitors was Rev. Paul H. Garrett, superintendent of the Dallas District.

After the ordination of a splendid class as elders, adjournment by Dr. Nease, and much handshaking, tears, and shouts of joy, the pastors and laymen returned to their homes with

high resolve that this assembly shall mark a milestone of unanimity, and set a keynote of courage for a new day of progress in the Crusade for Souls on the Abilene District.

JAMES MCGRAW, Reporter

First Quadrennial Meeting (Africa)

The year 1950 will go down in history as an epochal year in the history of our mission work in Africa. For several years we have been planning a quadrennial meeting with delegates from Swaziland, the Transvaal, and Portuguese East Africa; but this meeting was not effected until this year—August 11 to 14. It was held at our Ebenezer Station, Manjacaze, P.E.I. Fifteen delegates registered from Swaziland, five from the Eastern Transvaal, and thirty-one from Gaza (P.E.A.). This delegation was based on the full membership, one for each one hundred. Our district superintendent, Rev. W. C. Esselstyn, was in charge, assisted by the chairmen of the various annual meetings: Rev. Phineas Dlamini, Swaziland; Rev. Enos Mgwenya, Eastern Transvaal; and Rev. Timothy Mucavele, P.E.A.—Johannesburg.

Blessed messages were brought by Rev. W. C. Esselstyn, Rev. R. E. Lewis, Rev. Phineas Dlamini, Rev. Enos Mgwenya, Dr. David Hynd, Miss Irene Jester, Pastor Jotamu Magagula, Rev. E. F. Schmelzenbach, Rev. Simon Machava, Rev. C. W. Mischke, Rev. Paul Siweia, Rev. C. S. Jenkins, and Rev. James Malambe.

Sunday was a glorious day. Groups went out in several directions: some went to Savelene, the leper colony; others went to Niatibye, the birthplace of the Church of the Nazarene in Portuguese East Africa; still others went to Manhique, a near outstation; while some others went to two preaching appointments sponsored by the Ebenezer church. By evening all had returned and were given an opportunity to report. It was found that seventy-five had sought the Lord during the day, fifteen of these being new converts.

One of the high points of this quadrennial meeting was the missionary conventions. Mrs. Carl Mischke had prepared a history of the missionary societies in the form of a large book; it was most illuminating. The W.F.M.S. was started by Rev. S. N. Fitkin, when she visited Africa in 1927; the Men's Missionary Movement was started just ten years later, 1937. In a most graphic way, this "book" gave the history of the missionary societies in Africa. Besides the above-mentioned societies, we have the Juniors and the Y.W.F.M.S. This "book" revealed that at the present time we have 2,280 enrolled in the W.F.M.S.; 2,973 Juniors; 2,129 in the Men's Missionary Movement; and 211 in the Y.W.F.M.S.—and that these societies have given to the work of the Lord in Africa the magnificent

sum of \$32,385 since 1927!

It was beautiful to see the Nazarenes of the two tribes, Swazi and Shangaan, fellowship so beautifully. There was a time when these tribes hated each other, but they have now united in one tribe, "The Tribe of God." Praise the Lord! During the meeting two languages, yea, three (counting English), were employed.

We look forward to 1954 when, if Jesus tarries, we shall have another such meeting. At that time, the Lord prospering us, we will employ yet another language, the *Xipepe*, the language used in the Northern Transvaal, where we have recently started work.

C. S. JENKINS, Reporter

Virginia District N.Y.P.S. Institute and Convention

The Virginia District held its second institute at the campground at Dilwyn, July 10 to 14, under the supervision of Rev. John E. Compton, director and N.Y.P.S. president, and Rev. E. W. McDowell, dean of the institute. A good faculty and personnel were provided, and everyone agreed that great advances had been made. The enrollment was more than doubled.

Rev. Roy Stevens, pastor of First Church, Washington, D.C., was the speaker and, in his customary genial manner, won the hearts of the "instituters." His messages were packed with practical truths adapted to the institute group. The altar was filled with young people who definitely sought God and full salvation entirely on their own decision and conclusion. Too much cannot be said for this rich ministry and guidance given to this new institute.

The N.Y.P.S. convention was held on July 14. Reports of zone and district officers showed gains in nearly every phase of the youth work, and the faith and labors of the presidents and local groups were reflected therein.

Winners of the zone oratorical contests competed for the loving cup in the afternoon district meet, with the contestants speaking on the theme, "Youth and the Bible." The award went to Miss Lorraine Lanham, of the Leesburg church, a teenager and a member of the institute.

Rev. John Compton was re-elected president with a nearly unanimous vote, and a corps of other capable officers was elected to push the work and care for the business of the district young people's society.

District Superintendent V. W. Littrell and his good wife were present throughout the meetings to advise, assist, encourage, and lend physical energy wherever needed. The N.Y.P.S. is happy to have them in the superintendency of this district.

The Virginia N.Y.P.S. is on the march and anticipates another year of activity, growth, and blessing.

M. RICHARD JONES, Reporter

Arizona District Camp Meeting

Our seventh annual camp meeting recently closed at the district center was by every measurement the best yet.

Dr. D. Shelby Corlett (after a three-year rest from camp-meeting preaching) was better than ever. His messages were deep and heart-searching, also positive and logical, and were honored of God throughout. Professor Ronald Lush again directed the music, and we appreciated his hard work and genial disposition. Rev. George Gardner, pastor of Phoenix Eastside Church, conducted a class in practical Bible holiness each afternoon.

Good progress has been made in the development of the campgrounds, lo-

cated among the cool pines in Prescott. All remaining indebtedness on the grounds will be liquidated by October of this year, which gives us a \$75,000 center, not including some \$25,000 worth of private cottages, all free of debt.

The boys' and girls' camps, held earlier, were the best in our history, with almost everyone finding definite salvation experiences before leaving camp. The district N.Y.P.S. institute, under the direction of Calvin Gipe, and with Rev. Jerry McClain of Pasadena, California, as special speaker, enjoyed an outstanding series of classes, chapel services, and competitive recreation.

Observations prove that the summer camp program not only provides

Sunday-School Attendance Report

Districts by Groups	1949 or '50	August	Per Cent
PURPLE STAR DISTRICTS (10,000-15,000)			
Northern California	12,119	11,339	94
Western Ohio	10,388	10,266	99
BLUE STAR DISTRICTS (7,500-10,000)			
Central Ohio	10,114	9,636	95
Kentucky	8,712	8,286	95
West Virginia	8,046	8,086	100
Eastern Oklahoma	7,004	7,792	111
GREEN STAR DISTRICTS (5,000-7,500)			
Arkansas	6,466	7,077	109
Eastern Michigan	7,443	6,890	93
Illinois	7,232	6,871	95
Michigan	7,372	6,815	92
Oregon Pacific	5,752	5,965	104
Alabama	5,487	5,880	107
Idaho-Oregon	5,494	5,694	104
East Tennessee	3,970	5,349	135
Colorado	5,608	5,256	94
Southwest Oklahoma	5,149	5,157	100
RED STAR DISTRICTS (2,500-5,000)			
Chicago Central	4,477	4,510	101
Dallas	4,226	4,401	104
Northwest Oklahoma	4,537	4,304	95
Louisiana	3,604	3,760	104
Washington Pacific	3,522	3,331	95
Canada West	3,671	3,194	87
New Mexico	2,336	2,543	109
Albany	2,661	2,535	95
WHITE STAR DISTRICTS (under 2,500)			
Arizona	2,726	2,468	91
Mississippi	2,104	2,400	114
Rocky Mountain	2,165	2,259	104
North Dakota	1,363	1,488	109
New York	1,566	1,371	88
South Dakota	743	846	114
Maritime	661	670	101
Nevada-Utah	617	611	99

The following districts did not report for August:

Abilene, Akron, Florida, Georgia, Houston, Indianapolis, Iowa, Kansas, Kansas City, Los Angeles, Minnesota, Missouri, Nebraska, New England, North Carolina, Northeastern Indiana, Northwest, Northwestern Illinois, Northwest Indiana, Ontario, Pittsburgh, San Antonio, South Carolina, Southern California, Southwest Indiana, Tennessee, Virginia, Washington-Philadelphia, and Wisconsin.

Estimated Total Average Attendance for August for all districts . . . 300,054

Loss 285 (less than 1%)

ERWIN G. BENSON, Field Secretary,
Department of Church Schools

most wholesome district activity during the hot months, but those attending are receiving a spiritual heritage which makes them qualified to render a positive service to their local churches throughout the year. I believe in the camps!

M. L. MANN, *District Superintendent*

Kansas City District Assembly

The twenty-sixth annual assembly of the Kansas City District convened at Lakeview Park (near Kansas City), the District Center, September 6 to 8.

The assembly was blessed by the faithful and anointed ministry of General Superintendent Samuel Young. His leadership was deeply appreciated by the pastors and delegates of the assembly.

Dr. O. J. Finch, superintendent of the New York District, challenged us by unusual messages at the evening sessions of the N.Y.P.S. and W.F.M.S. district meetings and the first night of the assembly. Dr. Remiss Rehfeldt, foreign missions secretary, gave a stirring address to the assembly Thursday evening.

The re-election of Dr. Jarrette Aycock, who received all but eighteen of the 252 votes cast, to serve his eighth year as district superintendent of the Kansas City District, marked a high point in the assembly. The assembly showed their appreciation of Dr. Aycock's leadership by a one-thousand-dollar love offering given him by the pastors and people he serves.

The district showed splendid gains in all major departments with a membership increase of 281, or approximately 6 per cent gain. Sunday-school enrollment revealed almost a 10 per cent gain during the past year, and there was a splendid gain in N.Y.P.S. and W.F.M.S. membership. The district gave over \$35,000 for general budget and missionary specials.

Three new churches were organized, one of them being the Kansas City Mexican church with Rev. Honorato Reza, editor of our Spanish publications, in charge.

Friday morning a class of five ministers were ordained as elders: James W. Ellis, Marion O. Guy, Mrs. Velma Laura Powers, Mrs. Betty Ann Stinson, and Leonard L. Sylvia.

A number of visitors attended the assembly, among whom were Dr. Roy H. Cantrell, president of Bethany-Peniel College, and Rev. Cecil Knippers, field representative for the college; Rev. and Mrs. John Roberts of Rest Cottage, Pilot Point, Texas; and Rev. W. H. Burton, chairman District Church School Board, Southern California. We were privileged to have Dr. G. B. Williamson, member of the Kansas City District, in several sessions of the assembly.

We are grateful for the many evidences of progress on the Kansas City District and the wonderful spirit of unity which prevailed throughout the assembly. Under the blessing of the

Lord and the capable leadership of our district superintendent and his co-workers, we look forward to a year of victory for the work of the Kingdom.

S. T. LUDWIG, *Reporter*

Houston District Assembly

District Assembly week, August 21 through 25, was the grand climax to three years of progress on the Houston District. Pastors and delegates met with our congenial pastor, Rev. Harold Kiemel, and his hospitable people at Houston First Church for the first service on Monday evening, and pursued our work amidst the preaching of the Word, penitent tears, and songs of victory, to a glorious consummation on Friday evening when Dr. G. B. Williamson spoke on home missions, and received a substantial offering in cash and pledges for the same.

Our efficient and highly esteemed district superintendent, Rev. V. H. Lewis, gave a good account of his stewardship and reported gains in every department. His hard work, wise leadership, and spiritual emphasis are much appreciated by both preachers and laymen on the Houston District. The assembly extended to Brother Lewis the third unanimous vote as our superintendent amid shouts of praise and rejoicing for the wonderful spirit of unity.

Mrs. V. H. Lewis was re-elected as W.F.M.S. president in the convention preceding the assembly. She has served in this capacity efficiently for the past three years. Rev. and Mrs. Roger Winans were the missionary speakers, and blessed the convention with their ministry.

The N.Y.P.S. convention was highlighted by the report of our splendid president, Rev. James Hester, who was re-elected with a fine vote of confidence to serve for his fourth year.

Rev. W. Raymond McClung, presiding in his usual acceptable manner over a profitable Sunday-school convention, reported a good year's progress in that department of the district program. Under his diligent leadership our district has attained high rating in the "four-star" program among the other districts of the entire movement.

Bethany-Peniel College was represented by Dr. Roy H. Cantrell, president, and the quartet. Rev. and Mrs. John F. Roberts presented the needs of Rest Cottage, and a good offering in cash and pledges was received for this work. Rev. Thaine Sanford represented our publishing house.

In a very impressive service on Friday morning, Dr. Williamson ordained to the ministry Charles Oliver, Jack Ralph Buffington, Charles H. Evans, and W. M. Lynch.

Dr. Williamson's gracious spirit in presiding over the affairs of the assembly permeated the atmosphere of the convention from beginning to end, and was much appreciated.

Evangelistic emphasis was the keynote of the evening services. Dr. T. M. Anderson preached in his own inimitable manner on themes of full salvation to a large, appreciative audience, and the altar was filled each evening with seeking souls. Revival fires are burning on the Houston District, unity prevails, and God is with us.

WARD B. CHANDLER, *Reporter*

Northwest District Church Schools

The boys' and girls' camps at Pine-low this summer, sponsored by the Northwest District church school board, were considered a great success. The boys' camp, July 10 to 15, was under the direction of Rev. Clifford Smith and his staff; 166 boys registered. The girls' camp, July 17 to 22, was directed by Mrs. Kenneth Erks and her corps of workers; 114 girls were registered. Many of the boys and girls received definite experiences at an altar of prayer, and all received spiritual help.

The outstanding feature this year of both of the camps was the introduction of the Caravan program. Plans are being made to continue this program in the camps next year.

We praise God for His blessings on the boys and girls of the Northwest District.

J. PAUL DOWNEY, *Chairman*

N.Y.P.S. Institute and Convention Alabama District

The annual youth institute and convention of the Alabama District convened at the district campgrounds, August 17 to 21, with Rev. Galal A. Gough, member of the General N.Y. P.S. Council, and pastor of First Church, Wichita, Kansas, as special speaker. The Evangelaires Quartet from Trevecca Nazarene College were the special singers, with Rev. and Mrs. Virgil Rushing, pastors at Montgomery, serving as music directors.

Rev. M. C. Garrison, registrar, listed 173 registrations, setting a new record for enrollment. Four classes were held, with Rev. Mrs. Ruby Miller, Miss Rachel Jackson, Rev. L. L. Mathis, and Rev. Otto Stucki as the teachers. The vast majority of the campers were under twenty-five years of age.

A spirit of harmony, co-operation, and a wholesome and serious outlook prevailed, as all worked together to make this a great time of study, fellowship, and worship.

God gave four great altar services. Conviction was pronounced, and the young people prayed through and paid the price in the old-fashioned way. A finer group of spiritual young people cannot be found anywhere, and we give God praise for the youth program of the Church of the Nazarene.

CLAUDE L. CHILTON,
District N.Y.P.S. President

**Washington Pacific District
N.Y.P.S. Camp and Institute**

The seventh annual Washington Pacific District N.Y.P.S. camp and institute, August 7 through 11, at Hall's Lake Campgrounds, was a real blessing to the fine group of young people privileged to attend. Our fine president, Paul Yeend, did a wonderful job in directing the camp.

We were fortunate to have as our special speaker Dr. Mendell Taylor, general N.Y.P.S. president. His mes-

sages at chapel and evening services were real challenges; add to them the wonderful readings and talks by Mrs. Taylor, plus the extra fine music presented by Northwest Nazarene College's Crusaders' quartet, and, most important, God's blessed presence, and you'll see why the whole camp was a real success. God was very gracious to us, and many of our young people accepted Jesus as their Saviour and Sanctifier. We praise God for His wonderful presence and blessing.

A new feature added this year was a contest idea in which the camp enrollment was divided into four teams, each named for one of our colleges. Points were given for early morning prayer meeting attendance, participation in sports or rooting for your team. On the last day of camp extra points were given to the side with the winning baseball and volleyball teams, the side with the winning ping-pong and horseshoe players, and the side presenting the best skit. A

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permanent trophy will be kept at camp with the name of the winning college engraved on it. We hope to carry this contest over from year to year. Everyone was kept busy and enjoyed the competition very much.

Besides the interesting morning classes, afternoon instruction was offered in braiding, leather work, and copper craft.

Dr. B. V. Seals, district superintendent, conducted an afternoon class for pastors, and at the same time Mrs. Mendell Taylor held a class for the pastors' wives.

Already we look forward to an even bigger and better camp next year.

BEATRICE HENKE, *District Secretary*

Illinois District Assembly

The seventh Illinois District Assembly is now history, and what glorious history! From the very beginning on Monday noon, August 7, with the W.F.M.S. meeting, the presence of the Lord was manifest. During meetings of the assembly, committee meetings, and evening evangelistic services, the blessings of the Lord fell in refreshing showers and the people shouted and rejoiced in the Lord.

The W.F.M.S. reported gains in every department; \$28,760 raised for all purposes, with \$24,274 of this on the General Budget. Mrs. Helen Britton was re-elected as president. Dr. Russell V. DeLong was the speaker on Tuesday afternoon, telling of his trip around the world.

Dr. G. B. Williamson, chairman of the assembly, urged that the Spirit of God be first. His beautiful spirit as chairman, his inspiring messages, and his gracious manner of conducting the business won him a place in the hearts of all. Over six hundred registered for the assembly.

On Thursday morning the assembly re-elected Rev. W. S. Purinton as the district superintendent, giving him every vote but one. With such unity there is sure to be joy; and all are encouraged with the work of the district and desire to press on in the new year.

Each department functioned well. The Junior Society of the district had a booth set up to display handwork and project charts. The Sunday school showed a good gain, and Rev. J. R. Erp will be serving as the chairman for his sixth year.

Dr. Russell V. DeLong was the camp-meeting speaker, speaking each night to a full tabernacle. Rev. Arthur Gould was mightily used of the Lord as the song director and soloist.

On Wednesday night the new tabernacle was dedicated by Dr. Williamson as the "Starr Memorial Tabernacle" in honor and memory of our late Dr. Roy V. Starr. Mrs. Starr, daughter Thelma, and brother, Roland Starr, were present for the memorial service.

On Friday morning, Dr. Williamson ordained four to the ministry: Carl N. Lee, B. E. Smith, Lester R. Oathout, and Jerome S. Houck.

The assembly closed Friday noon, with the camp meeting continuing over Sunday night, with great crowds, and most of the preachers remaining for the final service. Over sixty seekers were at the altar in the closing service. Surely God has been good to us as a district.

FREEMAN A. BRUNSON, *Reporter*

West Virginia District Camp and Institute

August 21 to 26 was an enjoyable week for a good number of our young people at our district camp at Summersville; over 180 registered for the youth institute.

Rev. Giles M. Graham, district N. Y.P.S. president, directed the institute, as he has so capably done for the past three summers.

Rev. D. K. Wachtel, district superintendent of Tennessee, was the chapel and evening speaker, and all of us felt we were fortunate in having him with us. He brought rugged, old-fashioned holiness messages, with no compromise. His special series of holiness sermons during the chapel services were rich indeed. The Lord wonderfully used Brother Wachtel, and more than seventy-five young people were at the altar in the four evangelistic services.

Spirit-filled singing, by the talented young people of this great district, captivated the hearts of all.

The whole camp was a success, and this can be attributed largely to the very excellent co-operation of the workers and the young people in attendance.

We were fortunate in having District Superintendent E. C. Oney with us for a part of the institute, and his presence added much to the gathering.

The institute closed on Friday night, with the young people inspired to return home to work harder during the coming year.

PAUL M. FITCH, *Reporter*

Northwest Oklahoma District Assembly

The second annual assembly of the Northwest Oklahoma District was held in our First Church at Enid, August 16 to 18.

On the previous Monday evening the W.F.M.S. convention opened. Mrs. Mark Moore is the district president, and during the year organized thirteen societies. We were deeply stirred by the penetrating messages of Miss Mary Scott, our general W.F.M.S. secretary.

Dr. D. I. Vanderpool presided with efficiency, and his humility won the hearts of all. His messages were so rich and blessed of the Holy Spirit that the entire assembly was characterized by a spirit of love and fellowship.

Mr. Wendell Lillenas represented the publishing house.

Bethany-Peniel College was well represented by President Roy H. Cantrell, Business Manager Harry Crad-

dock, and a college quartet. Dr. Cantrell gave a wonderful report of the progress and future plans of the college; the debt has been reduced, the faculty is being strengthened, and the library improved. District Superintendent Mark Moore, Mrs. Moore, the W.F.M.S. president, Rev. Jack Lee, N.Y.P.S. president, and over one-half the pastors have been trained in Bethany-Peniel College.

District Superintendent Mark Moore gave a fine report, showing progress along all lines: five new churches organized during the assembly year, a growth of 446 per Sunday in average Sunday-school attendance; about \$410,000 raised during the year—an increase of \$50,000 over last year. Brother Moore was re-elected on the first ballot, receiving all but six votes. In appreciation for his untiring labors, a love offering was presented to our able leader.

Since a representative could not be present from Rest Cottage, our district superintendent, who is a member of the Board, presented the needs, and a good offering in cash and pledges was raised for this worthy institution.

Rev. W. D. McGraw, Jr., chairman of the district church school board, reported: 56 Sunday schools with an average attendance of 4,983, representing a 10 per cent increase; 43 churches had conducted vacation Bible schools, with a total enrollment of 3,377, an increase of 42 per cent; 45 churches had Christian Service Training classes and issued 1,174 units of credit; 35 schools earned "four-star" awards.

All district officers were re-elected, except that two new pastors, Rev. J. T. Gassett at Bethany East Side, and Rev. Ellis L. Teasdale of Stillwater, were added to the church school board. Doubtless the most influential man on the district, and the oldest in point of service, is District Secretary Fred Floyd. It was called to the attention of the assembly that on August 7 Brother Floyd graduated from Oklahoma University with a Ph.D. degree. A love offering was taken for him.

Among the many visitors were Dr. A. S. London, District Superintendent W. T. Johnson of Southwest Oklahoma, and District Superintendent Glen Jones of Eastern Oklahoma, who brought an excellent evangelistic message on Wednesday evening.

In an impressive service, and with a practical message, Dr. Vanderpool ordained eight young men to the ministry: George David Hall, Ralph Jared, Frank J. Kemendo, Jack Lee, Gerald Locke, William Marsh, Charles Roberts, and Claude Steele.

Among the elderly people attending the assembly were Dr. C. A. ("Uncle Charlie") McConnell, Dr. B. F. Neely, Rev. J. C. Henson, and Rev. J. Walter Hall. These men helped to lay the foundation for the holiness movement in the Southwest, and they are still rendering valuable service in the Kingdom.

JAMES R. GARNER, *Reporter*

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DEATHS

Rev. H. B. Macrory

With the home-going of H. B. Macrory, on June 26, 1950, the Church of the Nazarene lost one of its greatest men. He was a great leader, pastor, soul winner, and spirit. Because his pastorates were long, he served only four churches—Akron, Ohio; Pasadena, California; Bethany, Oklahoma; and Cleveland, Ohio—in his twenty-seven years. He left a successful business career to work in the Christian Endeavor in Pennsylvania. Feeling God's call to devote his life to the preaching of scriptural holiness, he resigned from this youth organization and accepted the pastorate of First Church of the Nazarene, Akron, Ohio; the church had nineteen members and a heavy debt. During the seven years of his leadership this church grew and sponsored the organization of six other churches in Akron and vicinity.

At Pasadena and Bethany, Brother Macrory rendered service as a pastor and as servant of the church as a member of the two boards of trustees of Pasadena College and of Bethany-Peniel College. At Bethany, he guided the local church through the trying depression days; at no time did the church fail to meet a debt-reduction payment on the day that such payment was due. On the closing Sunday of his pastorate he had the privilege of conducting a mortgage-burning service. His leadership was also a major factor in keeping Bethany-Peniel College from closing its doors because of "impossible" financial problems. Because he was the college pastor, his life will continue to live on in the lives of young people who are already assuming positions of major responsibility in the Church of the Nazarene.

His last years in the active pastorate were spent in serving First Church of the Nazarene at Cleveland, Ohio. Here his beautiful spirit and able leadership won him a place in the hearts of this congregation. His fruitful ministry at Cleveland was cut short by sickness from which he never fully recovered. His closing days were spent in Bethany, Oklahoma, among friends and neighbors who mourn their loss. Funeral service was conducted in Bethany, with Rev. A. Le Roy Taylor preaching the sermon; interment was in the Bethany cemetery.

REV. JAY GLEN FETTERHOFF, age sixty-four years, died August 17, 1950, at Mexico, Missouri, after several days' illness. He was born in Bowling Green, Missouri, November 9, 1885. In 1907 he was united in marriage to Ruth Westlake. He was converted in 1911, sanctified in 1912, and joined the Church of the Nazarene in Sioux City, Iowa, in 1918. He held several pastorates. Besides his wife, he is survived by seven children, twelve grandchildren, two sisters, and two brothers.

REV. THOMAS STARNES was born in 1887 and died August 22, 1950, with a heart attack, after spending twenty-three years as a pastor in the Church of the Nazarene. He was born in Muskogee County, Oklahoma, and spent his ministerial life on the Eastern Oklahoma District, where he had pastored some of the best churches. He is survived by his wife, one son, and three daughters. Funeral service was conducted in Muskogee First Church, with Rev. W. R. Donaldson, pastor, officiating, assisted by Rev. Glen Jones, the district superintendent, and Rev. W. T. White, pastor of First Church in Tulsa. Interment was in the Green Hill Cemetery, Muskogee.

REV. SAMUEL M. LEHMAN, who for thirty-five years was a pastor in the Church of the Nazarene, was promoted to the "more excellent glory" on August 9, 1950. In the early days of the church he was associated with the Holiness Christian Church, and then the Church of the Nazarene in Indiana and Illinois. He also pastored in Berkeley, Fresno, Upland, Redlands, and Whittier, California. Funeral service was held from the Whittier Church of the Nazarene, with Dr. R. J. Plumb, district superintendent, officiating, assisted by Rev. W. E. Thiele, and Rev. B. Edgar Johnson.

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend to our pastors and churches Rev. V. B. Atteberry, who has served God and the church well both as pastor and evangelist. He has just closed a successful pastorate at Gladewater, Texas, and is now available for revivals. He is a good man, an excellent preacher and worker, and has been successful in various fields of service for God and the church. He will prove to be a blessing, and I heartily recommend him.—Orville W. Jenkins, Superintendent of Abilene District.

ANNOUNCEMENT

The Fourth Annual Conference of our colored work will be held in Indianapolis, Indiana, November 17 to 19, with sessions in the Phillips Temple on North West Street. General Superintendent D. I. Vanderpool will be the principal speaker. Services will begin Friday evening. All colored pastors and workers are invited to be present. Rev. Clarence Jacobs, 874 W. 29th Street, Indianapolis, is the host pastor. District superintendents with colored work or interested in beginning colored work are urged to be present. Please notify Rev. J. W. Short, district superintendent, Route 3, Greenfield, Indiana.

HARDY C. POWERS,
General Superintendent

This is to recommend Rev. and Mrs. Eugene Charles, of 108 W. Third, Danville, Illinois. These very fine young people are evangelists, preachers, and singers; they do good work.—E. O. Chalfant, Superintendent of Chicago Central District.

Miss Christine Weber, 5252 A. N. 38th St., Milwaukee, Wisconsin, is a commissioned song evangelist on our district. She is a hard worker, and will do well wherever called. She will go anywhere for freewill offering. She is loyal to the pastor, the church, and the program.—Charles A. Gibson, Superintendent of Wisconsin District.

REV. CLYDE E. WILLIAMS, after serving as pastor for about fifteen years, is now entering the evangelistic field. I recommend him as a good man and a good preacher with a burden for souls and an evangelistic message. I trust that he may be kept busy. Address him, Route 2, Adrian, Michigan.—W. S. Purinton, Superintendent of Illinois District.

BORN—to Rev. Jack and Janet Armstrong, Nazarene missionaries in La Paz, Bolivia, a daughter, Linda Kay, on September 1.

—to Rev. and Mrs. Kenneth Meredith of North Kansas City, Missouri, a daughter, Robin Anne, on August 7.

—to Rev. and Mrs. J. K. Greeno of Deming, New Mexico, a daughter, Patricia Kay, on August 20.

WEDDING BELLS

Miss Mildred Stockburger of Fayette, Ohio, and Mr. C. Wm. Morrison of Hastings, Nebraska, were united in marriage on July 31, at the Fayette Church of the Nazarene, with the pastor, Rev. Harold L. Frye, officiating.

Miss Eleanor Grimm and Mr. Earl Ruff were united in marriage on August 1, in the Church of the Nazarene in Lancaster, Ohio, with Rev. Lloyd Grimm, brother of the bride, officiating, assisted by Rev. Elwood Dodge, pastor of the church.

Ruth LaVerne Smith of Oroville and Alfred J. McCoy of LaMont, California, were united in marriage on August 8, at the bride's home in Oroville, with Rev. Doyle Dorrance officiating.

Miss Martha Ann Gore of Fulton, Kentucky, and Mr. Paul Eby, Jr., of Fort Lauderdale, Florida, were united in marriage on August 18, at the Fulton Church of the Nazarene, with the uncle of the bride, Rev. John L. Bradley, officiating.

Miss Betty Ann Jones of Kansas City, Missouri, and Mr. William Lloyd Taylor of Shreveport, Louisiana, were united in marriage on August 18, at

First Church of the Nazarene, Kansas City, with Rev. C. Barrett Kirby, uncle of the bride, and Dr. A. Milton Smith, pastor, officiating.

Joyce Stanton of Johnson, Vermont, and Herbert Knepper of Waterfall, Pennsylvania, were united in marriage on August 18, at the Johnson Church of the Nazarene, with the pastor, Rev. John B. Nielson, officiating.

Miss Marjorie L. Bradley and Mr. Kenneth Lee Yoder were united in marriage on August 19, in the Immanuel Church of the Nazarene, Lansdale, Pennsylvania, with Rev. Floyd N. Bradley and Rev. C. Wesley Bradley, father and uncle of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by members of a local church in Tennessee that God's will may be done in the matter of losing their pastor to the Korean war;

by a friend in Colorado for two young people to be really saved and established in the things of God—for a man who has been accused of wrongdoing, that God will work it out for the good of all;

by a lady in Missouri for their church in that place to have a regular pastor, also that God may work out and help her in plans as to employment;

by a lady in Ohio for an affliction she has—that God may heal her mother of asthma and sinus trouble—and for the salvation of her two brothers;

by a lady in Colorado for several unspoken requests—also in regard to a pastor who it seems is using unjust means to get what he wants, that God will work it all out.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

District Assembly Schedule
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.
Hawaii, Australia, India, Palestine,
Syria Fall and Winter

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

District Assembly Schedule
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Information

EASTERN OKLAHOMA—Assembly, October 2 to 5, at the First Methodist Church, 302 S. Seminole, Okmulgee, Oklahoma. Rev. Paul R. Nesmith, 925 N. Griffin Street, Okmulgee, is the entertaining pastor. General Superintendent Young.

SOUTH CAROLINA—Assembly, October 4 and 5 at First Church of the Nazarene, corner Tryon and Catawba Streets, Columbia, South Carolina. Rev. W. Ray Cloer, 401 Catawba Street, Columbia, is the entertaining pastor. General Superintendent Nease.

GEORGIA—Assembly, October 11 and 12, at 1402 Harmon Street, Savannah, Georgia. Entertaining pastor is Rev. H. J. Eason, 817 East 39th Street, Savannah. General Superintendent Nease.

MISSISSIPPI—Assembly, October 11 and 12, at Clarksdale Church of the Nazarene, Mississippi Avenue, Clarksdale. Entertaining pastor is Rev. J. A. Russell, 704 Fourth Street, Clarksdale. General Superintendent Young.

FLORIDA—Assembly, October 18 and 19, at 420 N.W. 40th Street, Miami, Florida. Entertaining pastor, Rev. Earle W. Vennum, 420 N.W. 40th Street, Miami. General Superintendent Nease.