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# HERALD OF HOLINESS

## Secret Prayer

General Superintendent Williamson

**A** WELCOMED LETTER came in my mail the other day; both its spirit and content were appreciated. It expressed a right concern because the numerical gains of our denomination were so modest. It did not overlook the fact that the progress of two-thirds of the churches was discounted by the one-third who stood still or went backward.

The letter from my good brother was humble and helpful. He said, "As a businessman I have found much time for secret prayer. It has been the strength of my life and the means by which I have done the most for my Saviour." He, therefore, recommended secret prayer as the solution to our problem of greater effectiveness in our evangelism. Preaching, personal work, and a teaching ministry, designed to win our boys and girls to Christ and the church, all made fruitful by secret prayer, were emphasized as the need of the day.

Let us admit that, no matter how good our plans or how hard we work, all come far short of our ideal unless saturated with prayer. We must have the help of God if we win souls for Christ, and His help comes in answer to prayer. There is no substitute for secret prayer. Therefore, let every Nazarene resolve that he will give secret prayer prior claim on his time and make it the most important item on his daily schedule.

Let us pray until the salvation of those on our prayer list is a dominant desire, a mastering passion expressed in real soul travail. Let us pray until our supplication is like a command, for God said, "Command ye me." God is pleased to have us ask with determination to receive. He taught us importunity in the story of the man seeking three loaves of bread from his neighbor at midnight; he would not cease knocking until the man within arose and gave him as many as he needed.

Let us pray with demanding faith that laughs at impossibilities and cries, "It shall be done." Let us pray until we have a definite answer in the salvation of souls and in the revival we need!

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October 2, 1950

"The Mid-Century Crusade for Souls"

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

## TELEGRAMS

*Kansas City, Missouri*—Nazarene Theological Seminary opened sixth year with 171 enrolled, which is 20 more than at this time one year ago, and the highest in history of Seminary. Necessity for a d e q u a t e buildings even more imperative. Need full co-operation in Seminary Advance offering.—HUGH C. BENNER, *President*.

*Bismarck, North Dakota* — Just closed blessed district church school tour; Rev. G. Franklin Allee, special speaker, at his best, and wonderfully used of God. Rev. Edwin Zimbelman, church school chairman, also well accepted and inspired us to greater efforts for the Sunday school. North Dakota Sunday schools looking up.—HARRY F. TAPLIN, *Superintendent of North Dakota District*.

*Charlotte, North Carolina*—Organized church at Alamance Community, September 17; Rev. L. V. Henderson appointed pastor. Tenth church organized since General Assembly. North Carolina expects to surpass quota for new churches during quadrennium.—C. E. SHUMAKE, *Superintendent of North Carolina District*.

*Red Deer, Alberta, Canada*—Splendid enrollment at Canadian Nazarene College; dormitories full; fine group of young people. Prospects good. Evangelist Fred Thomas in opening convention.—E. E. MARTIN, *President*.

## NEWS IN BRIEF

Rev. Fred W. Gibson, pastor of the Glebe Road Church of the Nazarene, Arlington, Virginia, reports having received the names and addresses of one thousand people who were personally handed a copy of the special (September 11) issue of the **HERALD OF HOLINESS**.

Evangelist Sterling C. Lansdowne has left the field, having accepted a call to pastor the church at Fort Morgan, Colorado.

Rev. L. A. Beasler has resigned as pastor of the Drumright church to accept a call to pastor Grace Church at Norman, Oklahoma.

From August 28 to 31, Miss Mary E. Latham of the Department of Church Schools, was the special speaker for the Akron District N.Y.P.S. Institute at Camp Muskingum, Ohio; then from September 18 to 24, Miss Latham brought a series of evangelistic mes-

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## HERALD OF HOLINESS

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

**T**HE GOAL of "150,000 HERALDS in 1950" adopted by the General Board last January set us to calculating as to what could be done. Now with nearly three-fourths of the year gone, it is timely that we check to see just what the results have been.

First, four districts are to be congratulated for having already gone "over the top" of their respective quotas of this over-all goal. They are: Western Ohio District, quota 5,263, subscriptions 6,000; Albany District, quota 1,376, subscriptions, 1,723; Northwestern Illinois District, quota 1,400, subscriptions 1,545; North Carolina District, quota, 937, subscriptions 1,019. There are, no doubt, other districts which should be included on this list but whose final campaign tabulations we have not received.

Numerous districts have increased their subscription lists considerably—Alabama from 1,357 to 2,500—and have indicated that the goals were stimulating factors in their campaigns. In fact, we have yet to be informed of a single district which has not made a nice gain.

The fact is that our subscription list is considerably higher this September than it has been in any preceding September, despite the increase in subscription price. This shows the grand support of districts and churches and would indicate that the adopting of the goal has been effective.

There are yet three months to boost for "Subs." The Arkansas District conducted a spring campaign; but the campaign manager, Boyd Hancock, is taking inventory of subscriptions in each church and plans to give it another push this fall. That is a splendid plan, and no doubt every district and every church can add to its list with some special effort.

It has been a fine year so far, but let's wind it up in climactic style. Let's really go "over the top!" "150,000 HERALDS in 1950!"

"I have enjoyed reading the few papers that have come to my hands through my sister who is a subscriber."

**You Promote the GOSPEL**  
**When You Promote the HERALD**

THAINE F. SANFORD,  
*Sales Promotion Manager*

## "His Glory Shall Be upon Thee" (II)

By H. Orton Wiley\*

THE SHOSHONE INDIANS of the North have a three-syllable word *ee-dah-how*, which when translated has both a poetical and a practical meaning. The syllable *ee* means "coming down"; *dah* signifies sun or mountain, both of which are eternal in the Indian mind; and *how*, which denotes strong or sudden feeling, has the effect of an exclamation point in English. Hence, the literal translation of this word is "Behold the sun coming down the mountain!" From his tepee, through the clear, exhilarating morning air, the Shoshone Indian beheld the lustrous rim of light crowning the mountaintops.

This radiant mountain crown or diadem was likened to a glittering gem on a snowy peak, and hence had attributed to it the poetical significance of "mountain gem" or, more popularly, "the Gem of the Mountains." It was Joaquin Miller, the California poet, who first pronounced the word *Idaho* instead of *ee-dah-how*; and it was applied originally to Idaho Springs, the first settlement in Colorado. Later, the poetical use of the word was an influential factor in the admission of Idaho as one of the states of the Union.

But there is another and very practical meaning of this word. To the Indians it was the morning call to activity. It meant, "It is time to get up." The glory of the Lord resting upon the Church likewise is not merely a poetical expression—it represents the attractive or drawing power of the holy people. Only as the glory rests upon the people of God do they succeed. For this reason our Lord said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Nothing less than the immediate presence of the Holy Spirit, crowning the Church with light and life and glory, will bring men to God. Splendid ritual, mellow light, entrancing music, learned sermons delivered in flawless English and with glowing rhetoric—all these have less drawing power than the single testimony of a Spirit-filled child of God. Important as they are, these things must be crowned with the rim of divine light and glory before men will heed the call to activity. The word "glory" was a familiar term to the earlier Nazarenes. Dr. P. F. Bresee constantly used such expressions as "Pray the glory down," or "Get the glory down," and it was the glory of God resting upon their services that made possible their wondrous success in soul winning. Without that "glory" there can be no real advance in holiness.

The natural consequence of the glory of God resting upon the Church is thus stated by Isaiah

\*President Emeritus. Pasadena College, Pasadena, California

the prophet, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

Our older people know, and our younger people should know, that this sixtieth chapter of Isaiah was the basis of the sermon which celebrated the union of the Southern churches at Pilot Point, in 1908, with the previous union of the Eastern and Western churches at Chicago in 1907. Dr. Bresee spoke of the delegates and visitors as "kings and queens"—"blood relation to every blood-bought, blood-washed soul in the universe." To those gathered in the humble tent in that homely village, he said: "The people will flock to you, 'as the doves to their windows'; 'they will bring their sons and daughters from afar; they will bring their silver and their gold with them,' and their 'sun shall no more go down.'"

What a sermon, and what a prophecy! From the little company "which went out under the stars—just enough to be despised," God has given an increase unparalleled in the annals of church history. Note the increase of membership in less than fifty years; take note of the thousands of holy, high-minded young people who brighten and invigorate our ranks; consider the people of other lands coming to us from afar through the labors of our faithful missionaries; take into account the giving of the church—sum up the blessings which we have received, and one can but exclaim: "What hath God wrought!" With the glory upon us we shall never fail, for we have the promise that "the Lord shall be unto thee an everlasting light, and thy God thy glory."

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## "Rich Toward God"

(St. Luke 12:21)

By Grace Noll Crowell

*There comes a clear voice lifting on the air,  
Speaking of riches—wealth that is so great  
That all the gold of earth cannot compare  
With this stored treasure, this divine estate.  
"Lay not up for yourselves," the Master said,  
"Treasures on earth, but lay them up in  
heaven."  
The roof you share, your fire, your broken bread  
Will be wealth there if they be freely given.*

*"Rich toward God"! O heart of mine, lay hold  
Of wealth that slinking thieves can never steal;  
Lay hold of treasures better than pure gold,  
That moth and rust cannot destroy. Oh, feel  
The need of others—give, and you will be  
"Rich toward God" throughout eternity!*

# "WERE YOU THERE . . . .?"

By Arthur Hedley\*

**M**OST OF US are familiar with some of the songs classed as "Negro Spirituals." We have heard them sung in different places, and under varied circumstances. Perhaps none is so appealing and heart-searching as that one which asks the deeply personal question, "Were you there when they crucified my Lord?"

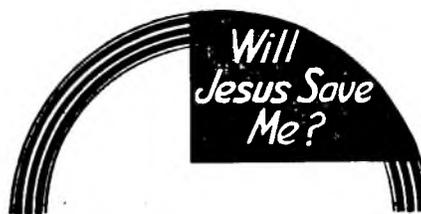
During the war that gifted pianist, Myra Hess, organized a daily midday concert at the National Gallery, London, in which she was supported by some of the best instrumentalists and singers of our day. Many who had passed through a nerve-racking experience during the night lived in another world during that concert hour, and went forth refreshed and renewed in body, mind, and soul. Having to visit London on many occasions during the darkest days of the war, the writer was privileged to attend a number of these concerts. One concert never will be forgotten by those present.

A silver-haired Negro, possessing a beautiful spiritual face, sang to us in a sweet tenor voice many songs which touched the deepest chords of the soul. The feast of music was finished, the crowded audience had expressed their appreciation with enthusiasm; we had risen from our seats and were about to leave, when Myra Hess, his accompanist, quietly announced that our soloist had been asked to sing "Were You There When They Crucified My Lord?" Perfect silence reigned as that tall, slim, gentle, cultured Negro sang that solo with such obvious sincerity. Many a heart was strangely moved, and many found it difficult to keep back the tears. It was a fitting climax to a memorable hour.

It was on that occasion that the full meaning of that simple, pathetic Negro spiritual came home to my own heart. I realized as never before that *I was there* when they crucified my Lord; that I was as responsible for the cruel death of Christ as those who murdered Him—it was a fact I could not deny.

On the Day of Pentecost the Apostle Peter charged his own people with being responsible for the terrible crime of murdering the Son of God, their own Messiah—"ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The crime of the death of the spotless Son of God has been rightly fixed on the Hebrew race. Today the Jewish people show deep resentment, and it will not be surprising if extremists try to destroy the holy places which serve to remind them of the crucifixion of Jesus Christ. But while the story in the Word of God

\*Dunstable, Beds, England



**If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**

1 John 1:9

is read by untold millions, in a thousand different languages, they will not be able to obliterate their guilt.

But it will be all to the good if we think *less* of the guilt of the Jews and *more* of our *own* guilt in respect to the death of Christ. "Were you there when they crucified my Lord?" Not until we realize that *we* were there, in a very real sense, shall we realize our sin and experience the blessedness of divine forgiveness. To a greater or lesser degree, those who crucified our Lord were representative of us as individuals today.

When we have a revelation of the sinfulness of our *own* hearts—and we shall not make any real moral and spiritual progress until we do—we are startled to find that we are guilty of those very sins committed by the murderers of Christ. When we look deeply within, in the light of God's Word, we find that we too are envious, covetous, rebellious, self-willed, full of hypocrisy and hate. We were there when they crucified our Lord, for they represented us. There is that in our unregenerate hearts which is capable of *repeating* the crime of Calvary.

Millions still say loudly, by their words and acts, "We will not have this man to reign over us" (Luke 19:14); "Away with him, . . . crucify him" (John 19:15). When Thomas Carlyle was asked by a lady how he thought the world would treat Jesus Christ if He lived on earth today, he is said to have replied: "Exactly as they treated Him two thousand years ago." By our callousness, pride, selfishness, love of wealth, place, and power, we crucify the Son of God afresh. Insofar as we are guilty of these things, we *too* were there when they crucified our Lord.

But we were there in another sense. The death of Christ was *not* compulsory; it was a *voluntary* offering of himself as an atonement for the sins of the world. He came into the world for this specific purpose, to save sinners; and, seeing that we *all* come under this category, it was to save each one of us, *personally*. "He was wounded for *our* transgressions, he was bruised for *our* iniquities" (Isa. 53:5). Since He took upon himself my sins and my guilt, and by reason of His sacrifice made it possible for me to be forgiven and reconciled to God, I *was* there when

they crucified my Lord. It was for *me* that He suffered and died on the cross. I was in His thoughts when He poured out His own life's blood for sin on Calvary.

When we forget those who crucified our Lord, and everyone else, and think only of our sins, our base ingratitude, our rebellion, self-will, and pride, and of His suffering, dying that we might be forgiven, then with the Apostle Paul we are compelled to say, with gratitude and joy, "The Son of God, who loved *me*, and gave *himself* for *me*" (Gal. 2:20).

## My Golden Slumber!

By E. Wayne Stahl\*

JUST NOW I recall this lovely beginning line of a short poem I memorized years ago: "Art thou poor, yet hast thou golden slumbers?" Such a slumber was mine this morning immediately after I awoke, when I richly dreamed of that noble hymn of heaven, whose first words are:

### *Jerusalem the Golden*

Although it is some hours since that experience in sleep, yet my heart is still tenderly haunted by the sweetness and beauty of that "golden slumber." Everything about me now seems to partake of some of the glory of that sacred visioning. So ineffably rich was it that, recalling it, I seem to be a millionaire of memory.

I appeared to be in some rural region. Again I see myself in its church. Far from being a sumptuous edifice, it was a simple frame structure, such as our forefathers and mothers worshiped in as they caught shining glimpses of the City of Mansions, whose temple is the Lord God Almighty and the Lamb!

The interior was as plain as the outside: no stained-glass windows, no elaborate decorations of walls or ceiling, no carpets on the floors, no cushions in the pews. It was evening. A little company of just ordinary folks had come together for the purpose of Bible study. Not more than two or three dozen were present, sitting up toward the front. Their dress was plain and simple, in harmony with the architecture and furnishings of the building where they had met.

Yes, they were just common, everyday people. Not any "wise men after the flesh," not any "mighty," not any "noble" were there. Yet there was something about that little band that would make one feel he was in the presence of "kings and queens unto God."

They were "wise" with the wisdom "unto salvation"; they were mighty with the power of the Holy Spirit; they were "noble" as members of the peerage of the skies, citizens of the royal City of Eternity, the metropolis of the holy. The

\*Nazarene Elder, Lowell, Mass.

time would come when they would "shine forth as the sun in the kingdom of their Father."

In my dream I was sitting in one of the rear rows of the company. The meeting had just begun. The pianist was striking the melody of "Jerusalem the golden, with milk and honey blest"; then one might think of Tennyson's great lines—

### *Music's golden sea, Setting towards eternity*

as one heard the noble diapason of Ewing's rich cadences, to which the glorious words are set.

How heartfully those people of my vision sang the precious words! My audition then was not that of hearing trained, hired voices of the special singers of some fashionable city church, all Laodicean and aristocratic. Those dear folks in my dream were making melody in their hearts, and out of its abundance of joy they were singing. It would appear that that was sweeter harmony than angelic anthefting, in the ears of God.

Again I know the rapture of that "golden slumber" as my heart was "strangely warmed" in that humble church building, while the singers there sang of the glories of the heavenly country. Some of the "milk and honey" of the celestial Canaan was dropping with holy richness into my soul. In contemplation of the majestic and eternal splendors of my Father's land, I may have been oppressed with the "weight of glory." Some of "what social joys are there" I was having a foretaste of in that assembly of lowly Bible believers.

Then it was easy to visualize the jasper "walls of Zion, all jubilant with song," glittering with a great company of angels and of the glorified martyrs, thronging the towers and turrets and

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## October Humility

By Norman C. Schlichter

*Now all corn cut, or standing,  
Is in its fullest ear,  
The only gift it has to give  
To the God of the harvest year.*

*Its best it gives! What perfect praise  
Every year in October days!*

*And leaves by multiplied millions  
Present their best to Him—  
Their sunniest gold or richest red,  
True praise from limb to limb.*

*But who of us with spirits blessed  
Can truly say we give our best*

*At each year's golden ending?  
In prayer and service true?  
In all-out zeal for God and right  
His whole year through?*

parapets, bright with the splendors that stream from the throne of God and of the Lamb.

My heart was melted into unutterable tenderness as those heirs of immortality in that low, rude church sang of "the glory that should follow," in Immanuel's country, laid up for them in the city that hath the twelve-jeweled foundations. I can see clearly, in my mind's eye, one of the men singers, sitting over near the wall to my right, with such bliss in his heart that he must hold his hand aloft in an endeavor to express, in part at least, some of the inexpressible triumph of hope. Oh, the beautiful eloquence of that gesture!

As the singing proceeded, I saw a lady stand up (she was sitting near the front and in a side seat) and speak the one word "Glory!" Indeed, there was glory on her face, as well as on her lips. That man's uplifted hand and that lady's word of rapture I think I shall remember until I reach that "radiancy of glory" of which they sang. In that sweet hour, truly "Heaven came down our souls to greet, while glory crowned" the spirits of the singing ones.

Then the heavenly "throne of David" seemed not far away, and I was hearing even in this land of time, present with those people of the melodious hearts, "the song of them that triumph, the shout of them that feast." I would say they were "practicing" for that triumphant oratorio they would sing "on the sea of glass mingled with fire," and were having foretastes of the banquet of the Bride and the Lamb.

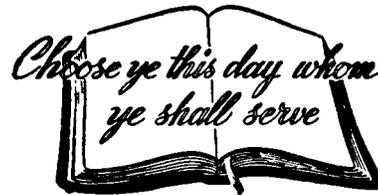
By the eye of faith they were seeing that coming "Golden Age" of "Jerusalem the Golden" when, with their Leader having conquered in the fight, they would wear the robes of white in the everlasting Zion of the Blood-washed. My heart shouts "Hallelujah!" as I recall all the wonder of my dream!

But that holy revelry did not continue. In the midst of it, returning consciousness told me it was but a vision of the night. That little country church, the band of melodists unto the Lord, the moving strains of Bernard of Cluny's mighty hymn "dissolved," and "like an insubstantial pageant faded, left not a rack behind."

But, no! It did leave behind the affluent memory of the rich rapture that was mine during that time of sleep. Even after awaking, I lay with closed eyes and repeated to myself all the regal lines of the glorious song. And I rejoiced for that glimpse of the "Glowing Country," revealed in the magnificent words, as I went over the lines which were made more real to me in my dream. When I came to the conclusion of them, they were a fervent prayer of my heart:

*Jesus, in mercy bring us  
To that dear land of rest,  
Who art with God the Father,  
And Spirit, ever blest.*

And I pray that prayer for every reader of these words. O friends, let us remember that the transcendently important thing is to live for that "sweet and blessed country, the home of God's elect," and to do our utmost to help others reach that "shining land" of the purified. *By comparison, what else matters?*



## Do We Need a Revival?

By Evangelist John Shoemaker\*

A FEW MONTHS AGO General Omar Bradley stated the problem confronting the world, which statement is worthy of repetition and consideration: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by moral adolescents. Our knowledge of science has already outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount . . . Ours is a world of nuclear giants and ethical infants."

The world has one supreme need, and that supreme need is Jesus!

The world is lost! This startling fact is fundamental to a revival. Jesus Christ, throughout His earthly ministry, constantly reiterated that the world is lost. Because of this fact, Jesus came "to seek and to save that which was lost," that they "should not perish." Because of this, early Christians were moved to evangelistic zeal, and they saw everything and everybody in a new perspective.

The average person of today believes, "All is right with the world." Thinking thus, he has lost the sense of his personal need of God. If everything is all right, man is not lost and he has no need of a Saviour.

Many point to material prosperity, inventions, industry, education, and cultural arts as evidence that all is right with the world. This is a satanic fallacy. The Bible forecasts a day "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

To rebuild with Christ is the only hope of the world. The healing, saving message of the Master is needed as never before. Christ is the answer! Surrender to Christ and discovery of His way of life is the only hope of the world. It is time to seek the Lord!

\*Hobart, Indiana

# "All Things . . . . for Good"

By Elizabeth Speakes Paulson\*

**A** FEW DAYS AGO we were driving happily along the highway. My husband, son, three-year-old daughter, baby girl, and I were visiting the grandparents, whom we had not seen for several months. "Mom" Paulson had said, "Be sure to be here by six o'clock for chicken dinner." We were a few miles out of town and were chatting together as we drove along. Dianne, our blond prize, was working with her sweater, trying to put it on because, as she said, there was too much "windy" in the car. I had just spoken to her, surprised that she thought she was cold on such a lovely summer afternoon, and as I turned back to the front I felt a sudden rush of wind through the car and heard an agonized cry "Dianne!" from her brother. She was gone!—the door swinging in the wind.

Then the beginning of a time of agony and keen suffering: the little body lying crumpled, unconscious, face down in the gravel at the side of the road; the loving, gentle arms of her father lifting her as hurriedly as he dared, placing her in the car; her brother kneeling by her side; the screams of pain; the wild eyes (those beautiful gray eyes seeing nothing, set the wrong way in her face); the friendly offers of help; the speeding car; the patrol car; the doctor; the ambulance with siren screaming, taking our baby to the hospital.

Our baby—not some other child about whom we had read or heard and had felt a twinge of sorrow and pity for the parents. This was *our* baby, the one who had blessed our home nine years after our second child had come; the baby loved by all who knew her; the baby with the solemn, wistful gray eyes, the beautiful, curly, blond hair, the funny, adolescent-like crack in her sweet voice, the pet of the family.

All this—for good? The suspected skull fracture, the possible concussion, the probable broken bones and internal injuries? Possibly her death? *For good?*

As I waited with Bob, our son, at the home of the grandparents, it seemed for a time in the anguish of suffering and during that seemingly long waiting period that everything had collapsed. The suggestions of the evil one crowded in, trying to fill my mind as I fought for control

\*Pastor's Wife at Bellingham, Washington

of my nerves. Then, in the quiet, loving way that only Christ knows, my Saviour came and comforted me as I prayed, "Dear Lord, have Thy way. Spare our baby; lay Thy wounded hand upon her poor, broken head; touch her scratched and twisted body; spare her, oh, spare her—if it be Thy will!"

Thank God, that in this supreme test of my life thus far I could say, "Have Thy way." Thank God, my consecration held good as I, in the exhaustion of suffering and mental anguish, once more was made to realize that the Lord knew best, and I yielded the situation into His blessed hands.

*For good?* Let me tell you: Bob, our fourteen-year-old, knelt humbly and brokenheartedly before his Master and acknowledged his waywardness, his sins, his rebellions, sure that this would not have happened if he had been true to the Lord. Perhaps God had seen down the road Bob was traveling, and had seen that he would be led into outbroken sin, and had taken this means of turning him from the path he had chosen. There in the sweetness of infinite mercy, God accepted Bob once more as His child.

It was not long until the call came from the hospital. "The child will be all right. She will be released, and her father may bring her home." Oh, the relief! The rejoicing! The inner assurance that God had touched her! The preparation to receive her and care for her once more.

Let me tell you more of the way "all things" work "for good." The grandparents we were visiting never had known the Lord as their personal Saviour. They had already lived out their allotted time of threescore years and ten, and their health was rapidly failing. For years, since their son Ralph had given his heart to the Lord, we had prayed for them; and lately, in their letters, it seemed as though they were becoming more and more interested in knowing Christ and were almost persuaded to become Christians. As we prepared to have prayer with them before leaving for home the next morning after our near-tragedy, Ralph counseled with his parents, pleading with them, explaining God's method of sometimes using drastic means of wooing those He loves to himself. Suddenly the tears flowed, tears of repentance after more than seventy years; and there in their own living room they kneeled beside their chairs, humbly asked forgiveness, and accepted Christ as their Saviour while their son prayed for them. We wept for joy, and thanked God for His longsuffering and tender mercies toward those who know Him not, as well as toward those whose hearts are His.

As we drove on our way home, the verse we have quoted so often ran through my mind over and over again, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

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**NOTE:** After this testimony was written, it was read by the pastor at the close of a Sunday morning sermon on consecration. A father and mother who had drifted away from God came forward to the altar and were reclaimed. Praise God! All things—for good!

# A Day in Norway (III)

By Haldor Lillenas

**T**ODAY WE ATTENDED a religious community gathering on the Island of Stord. The day was brilliant. Driving along the narrow gravel roads we encountered hundreds of people, old and young, on bicycles, in horse-drawn, two-wheeled carts, some walking, and a few in busses and taxis. There were no private automobiles.

Arriving at the place of meeting we could see numerous flag-bedecked steamboats unloading passengers, many small motorboats full of gaily dressed passengers coming in through the blue fjord in the brilliant sunshine. The narrow little valley seemed to be full of people. They came from the thirty-five-mile-long island and from the numerous surrounding islands in the vicinity. The path down the steep hillside was steep and rock bestrewn. Nothing has been done, evidently, in the thirty years they have used this spot as a meeting place, that would make it easy of access. Finally the path led over a rather old and rickety footbridge across a rushing mountain stream which at this point empties its sparkling waters into the fjord.

Many of the people were there for an outing and did not attend the religious services but could be seen in groups over the uneven terrain, some enjoying the warm sunshine, others visiting or picking the blueberries which abound on these hills. There were present not less than fifteen hundred people.

Under the auspices of the Home Missionary Department of the Lutheran Church a meeting is conducted at this point during the summer seasons. The people had gathered in large numbers and were seated in a natural amphitheater on rocks and knolls. There were no benches or chairs. The speakers and singers employed a simple stand made of rough lumber decorated with

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## A True Shepherd

By Ovella Satre Shafer

*I used to see him with his bulging load  
Drive up and down the teeming city streets;  
Or take his auto on a country road—*

*Boys and girls, men and women, were his goal,  
If he could get them into Sunday school—  
Each had a never-dying, Blood-bought soul!*

*One day I spoke: "I marvel at your work,  
Untiring—unrewarded—it appears.  
How can you wait? For some are never ready—  
Or stand the noise—be in this work for years?"  
"I love," he said, "to look beyond . . . away . . .  
And think of Jesus' smile—awaiting me—some-  
day—*

*These are the lambs for which He died!"*

freshly cut birch boughs and a Norwegian flag. The morning sermon was serious and eloquent—an appeal for a Christ-centered life, an earnest plea for all Christians to deny self and to live a wholly consecrated life. The singing by a male chorus was above the average.

During the afternoon service there were short talks by several lay preachers, many earnest testimonies, and songs sung by the congregations scattered over the hillside. Evidently there is an undercurrent of heart hunger among these people who belong to the ritualistic state church. How much they need the freedom and warm-hearted Christian life of the more evangelical churches! May the day soon dawn when we shall have here strong and active churches in this ancient land of the Vikings.

## IN RETROSPECT

By Ralph S. Lanterman\*

*Keep thy heart with all diligence; for out of it are the issues of life (Proverbs 4:23).*

**T**HE LANGUAGE of the poet Longfellow impersonates a basic truth that cannot be ignored as we journey through this transient world:

*All are architects . . .  
Working in these walls of time.*

Our human complex is not without its plastic quality. People, circumstances, and environment leave their shading on the color-scheme of life. But Omniscience has placed finalities within us. The power to will, to choose, and to act makes each a captain of his fate, a guardian of his soul. These qualities are insulating properties against the corrosive tactics of the world, the flesh, and the tempter. We can be moral and spiritual champions for God and righteousness, or consignees of our doom—there is no neutrality.

Outward happenings are secondary, but that which transpires in the heart and soul is all-important; for inner content will designate the finished product. The things we allow or disallow, our tolerances or intolerances, fundamentals acknowledged or ignored, discipline accepted or refused—all in their entirety will be impersonated in us. The individual response to these will cause the life to be beautiful or unattractive, weak or strong, the personality wholesome or repelling, the spirit dull or lustrous.

There is no escape; each will choose the material with which he molds his character and determines his destiny.

Solomon, synonym for wisdom, intellectual prodigy of his day, divine approbation following him, and with human advantages in his favor, suddenly encounters reverses. Substitution becomes the order in his affairs. Materialism, in-

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temperance, and sensuousness replace spiritual values and moral qualities. Self-restraint and discipline are cast off. Going against his better self and judgment, he becomes indulgent, then dissipated. Thus the sin of presumptuousness causes him to play unwittingly the role of self-tragedian on the dramatic staging of his own life.

Justice takes the kingdom from him. At the finish line of life he gives expression to a morbid philosophy; the reasoning of a man who has lost most of his grip on God, on life, and on himself—"Vanity of vanities; all is vanity."

May we heed the warning that material and personal advantages can become our peril unless we in turn build them on proper moral and spiritual foundations. Jesus warned of this calamity. Solomon was his own destroyer; self destroyed him.

For summary contrast in character analysis, we turn to Paul, the apostle to the Gentiles. Consecration, devoutness, and sacrifice mark his life. He could speak with authority from knowledge gained by actual personal experience with God in the school of life. The proprieties of Christ were cultivated in him by the Holy Spirit. He lived always within calling distance of a voice not human, but divine.

Paul could speak of fires that try, yet purge, the soul; of human distresses; of friends who proved pretentious, betraying his confidence; of sickness, loneliness; and of efforts of the evil one to destroy. Through the undercurrent of human disadvantages, he eulogizes his advantages, declaring peace as his inalienable right in a world that is confused; testifying to liberty of spirit while a body racked with pain and sickness lies in prison.

Outer environment for him is dark and cheerless, but he sings his way to freedom—to release from chains, iron bars, jail guards, and locked gates, for the triumphant soul has the power of translation; is able to put to harmony and music the discordant propensities around it. Paul throws into reverse the order of the worldly wise and the mediocre Christian. In language interpreted only by the spiritual, he declares trial can be converted into joy, human weakness into strength, self-expenditure into gain, and that what we lose we can find!

The triumphant soul knows the secret of the Lord, knows how by grace to climb upward into the glory world even should it be, as with Paul, on the ladder of human adversity. May his life and spirit so challenge us in the battle for righteousness that we too may view life at last with the conqueror's retrospect, and with no admixture of unholy combinations either in spirit or in deed; and then, like Paul, go to stake our claim through Christ in another world:

*All are architects . . .  
Working in these walls of time.*



## Teach Us to Pray!

By Eugene Wood\*

Luke 11:1 to 13

JESUS HAD BEEN praying and some of the disciples had been watching; as they observed Him, there arose in them a desire to pray also. Observing Jesus' evident satisfaction and triumph through prayer, they desired Him to teach them the art. It was a good request; it was a request that Jesus was pleased with, and one that He was glad to grant. Today, we need to study the art of prayer; we need to sit at the feet of Jesus and let Him teach us to pray.

Let us note how Jesus answered this request, and what He taught regarding prayer. Let us enter into the closet with Him, and get a view of our own needs and the possibilities of getting those needs supplied through prayer. Prayer is greatly neglected; it is a great weapon—unused. In our everyday life we would get along better if we gave more time and thought to prayer.

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The first thing we learn is that we need God more than we need bread. Jesus teaches us to say "thy" three times before we say "us," or before we ask for a thing. Prayer is more than asking; it is worship. The very opening statement of the model prayer Jesus taught His disciples denotes worship. How can one repeat those words, "Our Father," without a feeling of awe and reverence! "Hallowed be thy name" just naturally follows. Do you feel within your breast a desire to worship something—to bow in reverence? That desire is common to humanity everywhere. "Hallowed be thy name" indicates a worshipful attitude; and we have in the God of the Bible, the God revealed in Jesus Christ, One who is worthy of all the adoration of our hearts. "Hallowed be thy name." Oh, let us worship Him!

Then He taught them to say, "Thy kingdom come." This is a request for divine indwelling, for Jesus said, "The kingdom of God is within you." "The kingdom of God is not meat and

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drink; but righteousness, and peace, and joy in the Holy Ghost"—it is Christ's rule in the heart.

Then that third "thy"—"Thy will be done"—indicates full surrender and complete obedience. This puts the heart in a condition to present its petition. Too many people try to get their petitions through without this preparation; too many go on heedless and thoughtless of the will of God.

A missionary, Dr. J. Leighton Wilson, as a young man felt the call to go as a missionary to a foreign field. His father had other plans for him and objected strenuously, and would not consent to his going. One day the son said to his father, "Father, will you go into this room and pray the Lord's Prayer with me?" The father, being a professing Christian, could not refuse; so he said, "Yes, I will." They went in and kneeled down and began to pray together: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done." Then like a bolt of lightning the truth dawned on his heart. He was resisting the will of God. He could go no farther, but broke down and said, "Son, I yield. I cannot resist the will of God. If God is calling you, you have my permission to go."

Surrendering to the will of God brings peace and harmony. We must worship God if we are to receive any recognition from Him. The first

commandment says, "Thou shalt have no other gods before me." We must be indwelt by Him; this excludes self and sin. We must do His will. This is life's plan; this is the end of life—not to do good, not to win souls, but to do the will of God. We are to have no ambition past the will of God. The maximum achievement of any man's life is to do the will of God. So the first part of our prayer should be worshipful heart preparation; after that we can pray for other things.

## II

We can pray for material things, but with faith willing to receive them *day by day*. We would like to have a year's supplies laid by! We would like to pray once for prosperity, and forever after have an abundance. But Jesus taught us to pray, "Give us day by day our daily bread."

The author, Louisa Alcott, in her later years, related an experience of her childhood that made a never-to-be-forgotten impression on her mind. One snowy night the wood in their woodshed was very low; they would need to be economical in its use to make it last until Monday. Then there came a knock at the door; a poor child had come to beg for a little wood. She said, "Our baby is sick, and Daddy is on a spree with all the wages." The mother, who had answered the knock, stood there hesitating. It was very cold; Sunday had to be gotten through before more wood could be obtained; also they had a baby. The father, who had heard the request, spoke up: "Give her half of our supply. We will trust Providence; either the weather will moderate so that we shall not need so much wood, or it will come somehow." The mother responded cheerfully, and a generous half went to the poor family. A little later another knock, and there stood a farmer before the door asking if they could use some wood. He said, "I started to Boston with a load, but was late getting started, and it is now snowing so heavily that I can't make it." The father spoke up and said, "Did I not tell you the wood would come if the weather did not moderate?"

Then, we ask for forgiveness, but only as we forgive others. We cannot expect God's pardon if we are unforgiving toward those about us. We should pray, "Blind me to the faults of others, and reveal to me my own." We should be tolerant with the other fellow, but as rigid as steel with ourselves.

## III

We are to pray for forgiveness, and then deliverance from inward evil. Christ wants to come into the heart of every individual in the person of the Holy Spirit. He wants to "break down every idol, cast out every foe," to wash us and make us "whiter than snow." We need to be kept from temptation, delivered from evil within, preserved and kept.

Have you prayed the prayer Jesus taught His disciples? Jesus gave it to us to use often, and with true sincerity of heart.

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## The Faithful Few

By Kathryn Blackburn Peck

*As you walk through the earth  
With its toil and its mirth,  
With its shadows, or skies of bright blue,  
You will find some folk shirking,  
While most of the working  
Is done by the faithful few!*

*When there's someone in need  
Of a neighborly deed,  
Or a cause needs a dollar or two;  
If trouble is brewing,  
Or something needs doing—  
Just call on the faithful few!*

*When the pastor makes pleas  
That we go to our knees  
For souls that are lost through and through,  
You will find that the staying,  
The fasting and praying,  
Are done by the faithful few!*

*When the battle is past,  
And my anchor is cast  
On the shores of the blessed and true;  
When my soul makes the landing,  
I'll find where they're standing,  
And I'll stand near the faithful few!*

# Home Missions and Evangelism

Roy F. Smee, Secretary

## Crusade Month

VACATIONS and other events often result in a slackening of the pace of the church during the summer months. Now is the time for the well-organized program of the church to go into high gear. Extra impetus is given to visitation evangelism during October. Give it your loyal support.

There are four phases to the Mid-Century Crusade for Souls: (1) literature distribution, (2) community enrollment, (3) friendship visitation, and (4) personal soul winning. You have a place that you can fill in one or more of these activities in your local church. Every layman is needed. Four thousand Nazarene pastors and evangelists cannot reach our countries for Christ by themselves; but over 200,000 laymen, witnessing for Christ, can reach millions.

What can you do? Here are some suggestions:

1. *Prepare.* Read the leaflet your pastor will give you, "Witnesses for Christ." (More copies are available upon request to the Department of Home Missions and Evangelism.) Study the manuals, *First Steps in Visitation Evangelism* and *Soul Winning Through Visitation Evangelism*. Read the inspiring new book, *He That Winneth Souls*. Take Christian Service Training classes offered in visitation evangelism.

2. *Pray.* Strength will be given you through prayer. You can pray for revivals, for evangelistic teams in your church, for the lost among your friends and loved ones.

3. *Enlist.* The army of the Lord needs active soldiers. Don't try to be deferred by flimsy excuses. We're in a battle against sin and unrighteousness. Souls are in the balance. If we join in the fray, we may help to bring a glorious victory. But if we hold back, will we not be held accountable? United action will win the day!

4. *Go.* Enlistment only indicates our decision. There are many different tasks to be done in visitation evangelism. In fact, there is something for everyone to do. Find the place where you can best serve and faithfully do that task. Distribute the special *HERALD OF HOLINESS*, gospel leaflets, and Sunday-school literature. Use your car to bring people to church. Invite your neighbors and friends. Join the Friendship Band or Callers' Group. Write letters. Ask your pastor for a place to serve.

5. *Be a soul winner.* Seek definitely to win a soul to Christ. You can do it—not alone, but Christ will help you and the Holy Spirit will bring conviction. Don't give up. Don't become discouraged. Victory awaits perseverance.

**Northwest Regional Conference**  
Regional Conferences on Visitation Evangelism are being planned across the church during the next year. Several general sessions will bring inspiration in the Mid-Century Crusade for Souls. Seminar discussion classes in three vital subjects will give specific instruction in the techniques of visitation evangelism. They are for

pastors, evangelists, and ministerial students. Full announcements will be made locally, in addition to brief announcements in this column.

The first of these conferences is combined with the Northwest Area Preachers' Meeting and will be held in Spokane, Washington, October 17-19. General Superintendent G. B. Williamson will be the speaker at the general sessions. Two members of the Commission on the Mid-Century Crusade for Souls, Dr. Roy F. Smee and Dr. S. S. White, will be on the program. Dr. L. T. Corlett will also bring an address.

We urge every minister in the Northwest area (the central and western part of the Northwest Educational Zone and the western part of Canada West District) to attend this conference. Other conferences will be within reach of every pastor in the United States and Canada.

## THE QUESTION BOX

Conducted by Stephen S. White

**Q.** *Would you please explain Acts 13:48, which reads thus: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed?" In a study of the Acts of the Apostles recently held by our church, questions concerning the latter part of this verse were raised: Does it refer to eternal security, and thereby set forth the doctrine as taught by some churches, but not upheld, except on a conditional basis, by our church? Does it give a basis for the doctrine of predestination, since the word ordained has, as one meaning, predestined?*

**A.** That there is a doctrine of predestination in the Bible, no one will deny. The churches in the Arminian line are always ready to admit this. This doctrine is not only taught in the passage before us, but also in Ephesians 1:3-6; Romans 8:29-30; and I Peter 1:1-2, as well as elsewhere. The passages in Romans and I Peter clearly explain the true doctrine of predestination. According to these passages, predestination, or foreordination, is based on God's foreknowledge of what men will do. A predestination grounded on God's foreknowledge of men's choices is very different from one founded on God's arbitrary power, or will. Here lies the real difference between the Arminian and the Calvinistic doctrines of predestination. In Romans 8:29, Paul says: "For whom he did foreknow, he also did predestinate

..."; and in I Peter 1:2, he declares: "Elect according to the foreknowledge of God the Father . . ." This election, or predestination, is based on what God knows a man is going to choose—and not choose just once, but keep on choosing to the end of his life. Probation will not end as long as we are in this world. There is no once-for-all choice which means that we will get to heaven regardless of what we choose and do. We must keep on having faith in Christ and act like it, or else we will backslide and go to hell. Therefore, Bible predestination is based on God's foreknowledge of man's continuing choices and right living, and does not have in it the least semblance of a guarantee that a man will get to heaven regardless of what he does, just because he willed once to believe on Christ.

The Bible is as concerned about the Christian's holding out to the end as it is that the sinner come to Christ. In fact, I am inclined to believe that there is considerably more definite teaching along this line than with reference to the sinner's being saved. God not only wants men to come to Him, but He also wants them to continue in His way. He certainly would not be so constantly concerned about this matter if it were impossible for a Christian to backslide and be lost. Take just one example—Jesus' great intercessory prayer in John 17. One of the burdens on Jesus' heart in that

(Continued on page 14)

# A Primer on Entire Sanctification

## VI. Are We Sanctified Wholly At Conversion?

**A**DMITTING that to sanctify signifies to be free from sin, the important question is: When can a person hope to get this experience? Five different answers have been given to this question, as follows: We get it when we are saved; by a gradual growth which, at least in theory, may reach its culmination in this life; at death; in purgatory; or by an instantaneous crisis which must take place after we are saved, and may occur before death. The first of these views will now be discussed.

**D**O WE get sanctified wholly when we are saved? The traditional Christian doctrine of sin makes a positive answer to this question impossible. All of the great creeds of the Christian Church hold that man is born in sin,

**Sin in Believers—  
Traditional View** and that this condition remains after he is converted. The guilt of his actual transgressions is removed when he is saved; but the sinful nature, with which he is born, is left untouched by this first experience of salvation. There have been minor revolts against this view, but they never represented the main development of Christian thought. In some instances, they have achieved their objective by denying the fact of original sin, as did Pelagius and Zinzendorf, and thus eliminated the need for entire sanctification. In other cases, they defined entire sanctification in such a way as to limit it to something which is accomplished in conversion, and thus left the carnal mind, inborn sin, untouched. Ritschl and Forsyth set forth theories of entire sanctification, or perfect love, which come under this last classification. Their view of sin does not essentially conflict with the traditional doctrine. It has consistently declared that man is born in sin, and that this inborn condition is not cleansed away when a man is saved.

**A**T THIS POINT, I call attention to the present-day situation. A recent Christian leader has named the following schools of thought in relation to Christianity:

**Present-Day Views** liberalism, orthodoxy, fundamentalism, neo-orthodoxy, humanism, and Roman Catholicism. Liberalism and humanism refuse to believe that man is born in sin. They join hands with Pelagianism and Zinzendorfism and do away with the necessity for entire sanctification at any time. Neo-orthodoxy finds a non-voluntary, or sub-volitional, ground for sin in man, without in any way connecting it with Adam's sin. Sinning is inevitable because of the nature of man as a

# EDITO

Stephen S

finite being. This natural state of man which makes sinning inevitable can never be escaped in this life. Such a claim as this, while making room for original sin in a rather questionable way, certainly does not sanction the idea that we are sanctified when we are saved. Orthodoxy, fundamentalism, and Roman Catholicism deviate little, if any, from the traditional view outlined above—that man is born in sin, and that this condition which is his by virtue of the fact that he is born into a fallen race is not destroyed when he is saved. Thus, there is no basis for the belief that we are sanctified when we are saved, either among orthodox or neo-orthodox groups within the Christian Church.

## Alpine Creek Road

**B**EULAH PARK was less than one hundred miles from Oakland, California, the final destination for that day. Mrs. White and I decided to make the trip through the Big Basin, where the large redwoods could be seen again. After a brief stop there, inquiry was made as to how to reach the main coast highway to San Francisco and Oakland. The shortest route was asked for, and the ranger probably gave it, but it certainly was not the best nor the quickest. He said to go nine miles and turn left on Skyline Boulevard, then go six miles and turn left again into Alpine Creek Road. This route would lead to Alpine Creek and La Honda, where a paved road would be found which would run into the main coast highway going north to our destination. Directions were followed, and Oakland was reached about 7:00 p.m. It had taken seven hours to cover a distance which should have been made in two or three. Nevertheless, it had been a very interesting journey over a new and unusual route.

Alpine Creek Road was hard-surfaced for a few miles, and then a sign pointed right to La Honda. According to directions, we turned right onto this road, which was only graveled. Most of the way it was down steep hills and around mountainsides. More than once we were tempted to turn back, but there was little chance to do so, because the road was very narrow and full of curves. Fortunately, we met no one. After a slow and tedious drive, Alpine Creek and La Honda were reached. In a brief time we arrived

# RIALS

## ite, Editor

at the coast highway to San Francisco, and the remainder of the trip was made with ease and speed.

**A**LPINE CREEK ROAD! It was my first time to go over that route. There was no way to tell what was coming next. Novelty marked the journey from first to last. The road of life is like this. No one knows what is coming next. Every day of our present existence is full of newness. We can and should build up foresight on past experience, but we cannot have foresight of what will happen. Such a limitation demands faith—faith in a God who does have foresight based on foreknowledge of future events. Paul declared that “all things work together for good to them that love God, to them who are the called according to his purpose.” Paul was able to face the ever-changing scenes of life with victory because he had faith in a God who knew beforehand what was coming and could find means to shield him from it or strengthen him for it. Yes, all of us are traveling the road of life for the first time. We do not know what faces us tomorrow—a steep hill, a dangerous downward grade, or a stretch of level road; a narrow or a broad highway; a smooth, well-paved or a rough, graveled route which is being repaired. Finite creatures need the constant help of the infinite God! We should keep the wires up constantly for directions.

### The First Time

**A**LPINE CREEK ROAD! It was the first time that I had traveled that way, and will probably be the last—as it has been with many another road. This much is sure: I shall never go over the road of life again. Men travel this way but once. Our hindsight is better than our foresight, but we can never really act on the former. Past experiences help in meeting what comes, but no one can ever act with the knowledge which he will have after the choice has been made or the deed has been done.

### The Last Time

I could drive over that road again more quickly and with more ease, but there will likely never be a second time. Anyway, all of us know there will not be another opportunity to live out our years here. No one will ever have a second chance at any day. What is done must be done as we pass along this way for what will always be the first and the last time. The record will be

made then, and nothing can be done about it. The priest, the Levite, and the Good Samaritan passed but once by the man who had fallen among thieves. What they did then for the man who was in need was final.

**O**NE-WAY TRAFFIC characterized Alpine Creek Road that day. We met no one. The same is true of the road of life. All who are on it are moving from time to eternity, from this world to the next. There cannot be even a temporary halting in the flight of time, and neither can any man ever go into reverse and back up for a short distance. All men are continually and inevitably on their way to the other world.

### One-Way Traffic

Alpine Creek Road led to the immediate objective which was sought. All of us will someday reach the destination to which the road of life leads—the future world.

**I** COULD HAVE chosen not to follow Alpine Creek Road that day, but it is not thus with the road of life. Once we begin to live, we must all pass along the way which connects time with eternity. There is no alternative at this point. However, there is a choice. We can travel from this world to the next over either the broad or the narrow way. The former ends in everlasting destruction, and the latter in life eternal. All men are on this momentous journey, and there is nothing that we can do to change this fact. There is only one thing that we can do, and it is all-important: we can decide whether we shall take the broad or the narrow way. And everything which is of real value in this world and the next hinges on this decision. Jesus said: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13-14).

### The All-important Choice

## God Must Be First!

**O**N THE FRONT PAGE of the HERALD OF HOLINESS for July 17, I said something about “Religion as an Appendage.” In that article I considered those who tuck some kind of religious exercise on to a show or a social gathering. But as I have thought about that discussion, I have wondered if some of us who profess to put God first really do it. It is easy to point out the shortcomings of others, but not so easy for us to check on ourselves.

Do we seek the kingdom of God first—first in point of time? God should be placed at the beginning. “In the beginning God created the heaven and the earth.” “In the beginning was

the Word." God was in the beginning from the standpoint of time. He was first—before everything, and should be first, or before, in all of the activities of our lives. "Remember now thy Creator in the days of thy youth." Every young person should start his life with God. If you are starting to grammar school, high school, or college, begin with God. If you are starting into the work which you have chosen for life, begin with God. If you have just married and are starting a home, begin with God. The kingdom of God must be first in point of time.

Do we seek the kingdom of God first—first in

point of importance? The kingdom of God must take precedence over everything else, because it is of supreme value. The kingdom of God is the pearl of great price. What will it profit a man if he gain the whole world and lose the kingdom of God? The right relation to God stands above mammon, food, raiment, or physical life itself.

God must be first. It is easy to give lip service to this truth, but do we live it? If we really lived it, most of us would be found in the house of God more often; we would pray more; we would do more personal work; and we would give more to forward God's kingdom in the earth.

## THE QUESTION BOX

(Continued from page 11)

prayer, as well as in His entire farewell address, is that those who are His may be kept in the way. Such burden and concern are unreasonable if those for whom He prayed and with whom He talked could not help but be kept, or if there were no possibility of their falling by the way and being lost.

Q. *When a person has debts which he made before he was saved, do you think that he should pay his tithes and offerings first and then trust God to help him get his debts paid, or do you think that he should get his debts paid before he starts tithing?*

A. The best time to begin tithing is as soon as a person gets saved. No one really has the right to use the tithe for himself. It belongs to God and should by all means be given to Him. I believe that you will get your debts paid more quickly if you give God what you owe Him.

Q. *We permit women to testify in our public services, teach Sunday-school classes, go as missionaries, and even be preachers. In the light of these facts, please explain what the Bible means where it talks about women keeping silent in the church.*

A. We must get the whole picture here. The church at Corinth was having a lot of confusion in its public services. Many people were striving for gifts, and especially for the most spectacular gift—tongues. Paul had to do something about it, and so he gave them a long discussion on gifts; and along with this he declared that the women must stop asking questions right out in the public services. Women, then, did not have the opportunities which are open to them today. The vast majority of them were unlearned, for the benefits of the gospel of Christ had not yet lifted them out of their low estate. Therefore, Paul told them to keep quiet in church and ask their husbands

about what they did not understand after they got home. This is in line with the teaching of the Bible as to the family and the home—the father is the head of the household. What is said here by Paul has no application from the standpoint of the privileges of grace. These are stated, as Dr. J. B. Chapman said, in Galatians 3:28, which reads as follows: "There

is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This means that, before God, men and women are on the same footing. Women have as much right as men to sing, shout, testify, teach, be missionaries, or preach; and God has honored many of them in these various fields of activity.

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Opening of Bible School

I SHOULD like to share with you the good report of the opening of our Bible school for this year. On June 12 the students arrived, some on foot, others on horseback or in coaches. Some had made tremendous sacrifices to enter school; many of them came with just a few pieces of clothing and with very little money to buy the necessary school supplies. But poverty didn't dampen their enthusiasm or their desire to prepare themselves as workers in the Lord's great harvest field in Nicaragua. We welcomed twenty-five students this year, in contrast to seven the first year and nineteen the second year. Thank God, more young people are responding to the call of the Lord for service, even though it may mean sacrifice on their part.

The Lord gave us a gracious revival during the opening days of school. Rev. Mr. Stanfield was the evangelist, and through his Spirit-filled messages hearts were touched. A number of young people received definite help from the Lord.—NEVA FLOOD, Nicaragua.

### Building and Organizing

Eight or nine congregations are rebuilding, repairing, and enlarging their chapels. This is largely national initiative. We are helping some, but the larger part is being undertaken by the nationals. I am here in Peten

to organize two churches, and on Lake Izabal another congregation will be ready to be organized before long. A visit by Rev. Mr. Hunter with a national pastor to two of the chicle camps resulted in more than thirty conversions and the establishment of two new missions. Bless God for what He is doing among us.—ROBERT INGRAM, Guatemala.

### Revival Fires

We are now in the midst of the best revival we have ever had in Argentina. We are in the fourth week, and we don't know when it is to stop. We have prayed for a revival for so long we want to push the battle while there is victory. Brother Johnston came down and preached in the Donato Alvarez church for three weeks, and had to return to Rosario. I was away at the time, and when I returned found the revival at flood tide. I am preaching this week. We are trusting the Lord to give us the revival that we have longed to see in this country.—JOHN A. COCHRAN, Argentina.

### With the D.S.

This last month I was away from home most of the time at the quarterly meetings of the workers in Swaziland, Witbank, and the Eastern Transvaal, and at the Annual Bible Conference of the Gaza workers. Then I also had two weddings, one at our station at Idalia and one here at

Crown Mines. On Sunday we were with the Chalfants at Protea for an all-day meeting of the colored people. It was a fine day, and some really lasting work seems to have been done in the lives of some of the people.—W. C. ESSELSTYN, *Africa*.

#### Landslide!

No doubt you have heard or read about the awful landslide in Darjeeling. About one hundred people lost their lives. My co-worker, Miss Willox, also Mrs. Blackman and the Franklins, were there. God was good to spare all of them. Miss Willox writes that their house came very near going. All the roads leading up to it did go. Finally they managed to escape and went to a near-by house and spent the night. Then the next day some Scotch missionaries who work in Darjeeling took them in. Miss Willox says she will never forget the cries and screams of people as they tried to escape after the slide was over. This is the worst they have ever known there. The roads were all filled in and the railway washed away or under water, so that it was impossible for them to get out. Perhaps after two or three weeks the roads may be repaired enough for them to begin running the train. Of course, because of the landslide the water and electric system was cut off. Coolies began to charge Rs. 100 per day for their services. We trust things will soon be normal enough that our folk can get out and back to the plains. We feel so thankful that they are alive and well.—RUTH FREEMAN, *India*.

#### Opposites and Customs On Barbados

On Barbados you drive on the left-hand side of the street and turn to the left instead of to the right when you meet anyone. When you want to slow down or stop, you put your hand up instead of down. Everything is opposite.

When people greet you in the afternoon, they say "Good night" instead of "Good evening." When they want you to stand to sing, they say, "Let us change positions." Instead of breakfast in the morning, they have tea between seven and eight. Instead of dinner at noon, they have breakfast from eleven to twelve o'clock. Instead of supper, they have dinner at about seven o'clock at night.

Most of the old-line churches have few if any children in their regular services. They have their services at 3:00 p.m. No adults attend Sunday school. Boys and girls are supposed to wear shoes to Sunday school, and the girls must wear hats. Women are not allowed to attend church ser-

vices without wearing hats.

Instead of carrying things in their hands, the women carry everything on their heads. If you give a woman a letter to mail, she will place the letter on her head and put a stone on top of the letter, and carry it that way to the post office. The women carry large buckets of water on their heads

for long distances. They carry large baskets of fruits, vegetables, and garden truck to the markets, large hogheads, live chickens and ducks, and almost anything else you can name, such as pottery, groceries, laundry, lumber, wood, and cement. This is an interesting people.—A. O. HENDRICKS, *Barbados*.

## The Young People's Society

*L. J. Du Bois, Secretary*

### Standing for God

ONE OF THE most urgent needs of this day is for young people who will stand for God. A weak Christian experience, one which does not make itself felt in its environment, will do little to impress the worth of its work and will leave the Christian himself with a sense of defeat. There are young people who, while they will not compromise or take part with worldly activities, never stand positively, declaring what they believe or showing you how they live.

Taking a stand is basic in our relationship to God. When one chooses to walk with Christ and pledges his loyalty to Him, he takes into account that he will face opposition from friends and associates. To be indifferent to this pledge is to undermine one's Christian experience and to sow seeds which may grow into open rebellion against God.

Taking a stand for God is basic to one's Christian testimony. The Christian is an ambassador for God in this world. If he fails God at a crucial point when God needs a spokesman, he is failing in his task as a Christian.

### Setting for a Cross

By Clarence Edwin Flynn

*A cross upon a steeple  
Suggests a glory there,  
Calling the weary people  
To peace, and hope, and prayer.*

*A cross on canvas painted,  
Or wrought in bronze or stone,  
Suggests one thought untainted  
On life's dark background thrown.*

*A cross in music swelling,  
Making a theme for song,  
Enters thought's silent dwelling  
To be remembered long.*

*But all such settings molder.  
This is the better part—  
A cross upon the shoulder,  
A cross within the heart!*

If each one would feel the importance of standing for God and feel that others are watching his reactions and attitudes, he would not be so vacillating.

Taking a stand for God is the best means of defeating Satan and in living a victorious Christian life. The person who is passively religious has one strike against him before he begins. The best defense is an aggressive offense. Those who are making a Christian impact in their circle are not greatly bothered by those who would get them to go another way.

Let us stand for God. Let us live so that our testimony will be felt. Let us be so far over on the side of right that no one will have any reason to wonder about our position. Christian youth standing for God will be the Church's greatest force against worldliness and sin.

\* \* \*

Some of those who have joined the ranks of newly elected district presidents are: Ross Hayslip, Kansas City; Edward Hurn, Kansas.

\* \* \*

### Prayer Tower Requests

October 8-14

*Korea*

The eyes of the world have been turned toward Korea the past three months. The eyes of God have never been turned away from her. Let us pray for the Christians there, that even in the midst of war and chaos they will still be able to give their testimonies and lead others of their people to Christ. Let us pray that God will have His way with this nation.

October 15-21

*District N.Y.P.S. Work*

Your district has far-reaching plans for the year ahead. Let us pray for our president, the council, and every project and planned activity. Let us pray that every society on the district will see the best year that it has ever known. Let us pray for the unusual anointing of the Holy Spirit upon all that the district has planned.

# NEWS OF THE CHURCHES

## NEWS IN BRIEF

(Continued from page 2)

sages to a young people's convention sponsored by the N.Y.P.S. in Plattsburg, New York.

Rev. J. E. Lansdowne has resigned as pastor at Rocky Ford, Colorado, to accept the work of the church at Ada, Oklahoma.

Rev. Gordon Woods has resigned as pastor at Warren, Pennsylvania, to accept a call to pastor Northside Church, Chicago, Illinois.

Dr. Andrew Johnson, evangelist of Wilmore, Kentucky, reports a fine year in the evangelistic field. He has conducted fifteen revival meetings and camps thus far this year. He is still going strong, preaching second-blessing holiness and all that precedes, accompanies it, and follows after it. During his years of wide experience, he has preached in every state of the Union, with the exception of Vermont and Wyoming.

About three hundred people attended the Monongahela Zone rally for the N.Y.P.S. on Labor Day at the Waynesburg, Pennsylvania, church, with Rev. V. W. Littrell, superintendent of the Virginia District, as the guest speaker. Special singing and instrumental numbers were rendered by members from the various societies. Both attendance and percentage banners were awarded to the Jefferson society. Brother Littrell brought fine messages in both afternoon and evening services, and both were greatly appreciated. The evening service was climaxed with a victorious altar service.—June Greenwood, Secretary.

Rimbey, Alberta, Canada—The recent visit of the Rev. R. G. Deasley, minister from the British Isles, brought a surging wave of revival blessing to this church. He was with us for about ten days, preaching the old-fashioned gospel. The altar was filled with seekers, and God surely blessed the truth and revived the hearts of all. The Lord continues to bless the work here, and progress is being made in all departments. The church has been remodeled and redecorated, so that now we have a beautiful church in which to worship; the dedication took place on the first night of the revival. We can truthfully say, We stand together, we work together, and we pray together. To the pastor and wife, meeting and entertaining Brother Deasley brought back happy memories of years spent on the British Isles District.—F. T. Clark, Pastor.

Leland R. Davis writes: "Since last reporting in our church paper, I have graduated from Eastern Nazarene College, earning a Bachelor of Arts degree in music, and have served for the past two and one-half years as minister of music in our Kenmore Church, Akron, Ohio, with Rev. Milton L. Bunker. For some time I have felt the Lord leading me into the field of evangelism again. I have traveled with the Barton-Davis Trio (before attending college), and also traveled with representative groups from E.N.C. while there. I am willing to go anywhere, and am especially anxious to be a blessing to some of our smaller churches; will serve either as pianist for camps, tours, or revivals, or will act as soloist and music director for the same. I am anxious to be a full-time gospel worker; write me, 2021—12th St., Akron 14, Ohio."

Song Evangelist Curtis R. Brown writes, "Due to an evangelist leaving the field, I have a cancellation for November 14 to 26. Write me, 4928 Yukon, N.W.; Canton, Ohio."

Evangelist C. C. Coolidge and wife write: "At present we are in a tent revival with Rev. L. B. Snellenberger at Wray, Colorado; God is blessing, and souls are praying through to victory. Due to change in pastors, we have some open time for this fall and winter. Where desired, we carry the full program—preaching, special singing, electric vibra-harp, chalk artistry, flannelgraph work, and object lessons. We travel and live in our own house-car, and carry a gospel

tent which will seat about three hundred people. We shall be working in the Southwest; write us % General Delivery, Brighton, Colorado."

Wilmington, Ohio—Our recent revival was one of the most profitable in the church's history. Evangelist C. H. Dobbins and wife were the Spirit-filled workers. Brother Dobbins preached old-time salvation, and God blessed and gave victorious altar services, with forty-two souls saved and sanctified, and a nice number joining the church. This is the second time Brother and Sister Dobbins have been with us within one year, and each time God gave a most remarkable revival. Truly the Lord met with us, and both young and old rejoiced in His presence. The ability of these good, consecrated evangelists with their eight musical instruments attracted the people, and we had large crowds each night. Also, the beautiful chalk pictures drawn by Sister Dobbins each night were a blessing to all. Our Sunday school has increased 15 per cent in the last year.—Ray W. Beegle, Pastor.

Rev. Dewey Mounts writes: "I have now finished my work at our Olivet Nazarene College, and feel that God would have me serve in the evangelistic field. While in school I did some home mission work, also served as pastor. I am a commissioned evangelist, also licensed minister on the Western Ohio District. Will be glad to go anywhere for freewill offerings. I have loud-speakers which I use in my work. I have some open time. Write me, % Olivet Nazarene College, Box 275, Kankakee, Illinois."

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

### Topic for October 15: Using the Bible

Scripture: Psalms 19:7-11; Acts 8:26-35

**GOLDEN TEXT**—*Thy word have I hid in mine heart, that I might not sin against thee (Psalms 119:11).*

It is a favorite pastime among some people to say, after misfortune has struck, "I was afraid that would happen." That is a very anemic way of offering comfort. How much more helpful to have said beforehand, "I fear you are headed for trouble!" A warning, to be valid, must be not only a statement of the danger; it must also be given in such a way as to be heeded. The Bible is a Book of warning; of its words we read, "By them is thy servant warned." That is one reason it is the world's greatest Book. It has foresight. It has pre-

dicted the woes of humanity. It not only tells of the danger, but it shouts it out in such a tone that men are awakened—that is, unless they are inclined to spiritualize the Scriptures and rob them of all literal meaning.

Notice the modern way the Bible tells us of the atomic explosions that will set the globe ablaze. Peter warns us of elements burning with "fervent heat." But there is an escape. Those will be delivered, he says, who are "found of him, without spot, and blameless." I guess holiness is not so old-fashioned after all!

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

Rev. G. H. Chapman writes: "We have resigned as pastor of the Bennett church to enter the evangelistic field, to which we have long felt called. Will be glad to go anywhere for free-will offerings. Mrs. Chapman will be with me, and will give lessons on the flannelboard where desired. Write us, Box 434, Lexington, Oklahoma."

Dr. and Mrs. A. S. London report: "Our First Church in Oklahoma City, Oklahoma, with Pastor R. T. Williams, Jr., raised more than \$71,000 during the assembly year just closed; there was an increase of more than 30 in church membership, with 478 now on the church roll. The Sunday school had an increase of more than 50, with an average of around 550 in attendance. The pastor and assistant, Kenneth Rice, hope to see another building program in operation soon. It was a joy to speak again in this thriving institution. Pastor S. W. Nesmith saw 220 in Sunday-school attendance in the Sapulpa, Oklahoma, church during our one-week convention and a good altar service on Sunday morning. This pastor has a three-year call and plans an aggressive, forward program. It was a joy to work with pastor and people, who pledged to carry on personal visitation each week."

Rev. Fern M. Pierce writes: "I am a commissioned evangelist on the Michigan District, and am entering the evangelistic field as of October 1, after having served our church as pastor. Feeling that God has called me into this work, I shall be happy to accept calls anywhere to preach, sing, and conduct children's meetings. If I can be of assistance to home mission churches, I shall be happy to come. Write me, % our publishing house, Box 527, Kansas City 10, Missouri."

Brother Arthur Smith writes: "My son Joseph and I are entering the evangelistic work, and will go any place for a freewill offering; no place too small. We can carry the entire program of preaching and singing. Write us, Route 7, Hamilton, Ohio."

Song Evangelist John E. Moore writes: "I have been associated with Evangelist Bernie Smith for more than one year, and am happy to report one of my best years of service. We have been in colleges, camp meetings, and churches across the nation, and the Lord has given us hundreds of seekers and happy finders. Bernie Smith is a top-rank evangelist and soul winner. At this writing we are in the midst of a very gracious meeting in our First Church, Anderson, Indiana, with Dr. W. A. Carter as pastor. There is a wonderful revival atmosphere; Brother Smith is doing splendid preaching; and souls are getting saved and sanctified in the old-fashioned way. I am glad to report the Lord gives me full victory in my heart."

Rev. Mrs. Emma Irick, pastor at Lufkin, Texas, reports: "The first Sunday in September we began our eighteenth year as pastor of this fine group; the past year has been the most fruitful in every way. After the death of Brother Irick last December, I buried myself in the work of the church. Fine gains have been made in all departments, with the highest average attendance in N.Y.P.S., Sunday school, and the W.F.M.S. The Sunday school ranks the highest, with an average of 197 for the year, under the able leadership of our good superintendent. We are a 'four-star' Sunday school, a 'superior' W.F.M.S. and a 'standard' N.Y.P.S. Some fine improvements have been made: brick foundation and steps for both church and parsonage, air-conditioning, re-decorating four Sunday-school rooms and main auditorium, and adding an electric organ. We have paid all budgets for the year, including the Seminary and N.M.B.F., and overpaid our General Budget. The greatest victory has been the constant stream of salvation at our altars; only a few Sabbaths during the entire year that souls have not sought God for pardon and purity. We are grateful for the fine co-operation of our people; they have stood by us in all our sorrows, burdens, and activities. The church granted us time off to preach in the Springerton, Illinois, camp, for a one-week revival in Nacogdoches, to teach in the youth camp, and a few days of needed vacation in Colorado. We are back of our entire church program, general and district, and appreciate our fine district superintendent. We face the new assembly year with renewed vision, faith, and vigor."

Hot Springs, Arkansas—First Church has just closed what is no doubt the greatest year of her history. The year has been characterized by revival fervor, with more than four hundred souls seeking God at the altar. Revival fires broke out on April 23, after fifty days of prayer, and since that time there has not been one Sunday without seekers at the altar; and 51 new people have united with the church. Our last evangelistic effort, just closed, was a daily vacation Bible school and children's revival with Rev. and Mrs. Joe Tyson as the special workers. God gave us a very wonderful revival with our children, and in the final service on Sunday morning 42 of them bowed at the altar and gave their hearts to the Lord. God wonderfully uses Brother and Sister Tyson in this work. The work of the church has been well rounded, as we have seen an increase in Sunday school of 27 per Sunday for the year, and every budget has been paid in full, including the General Budget, which was doubled over last year. In addition, our people presented the district with a tent for their home mission work. We thank God for His many blessings and a wonderful church in which to serve.—M. W. Kemper, Pastor.

**1950**  
**• SEMINARY ADVANCE YEAR •**  
**\$300,000**  
**For Seminary Buildings**

## NEWS NOTES

Malden, Mass.—Dr. Oscar Reed, pastor of the Malden Church of the Nazarene, reports \$1,000 raised on the Seminary Advance Offering.

Carthage, Missouri—President Benner visited the Carthage church recently, by invitation of the pastor, Rev. Ross W. Hayslip, and the church board. A total of \$1,025 was pledged.

\$300,000

Can Be Raised *Easily*

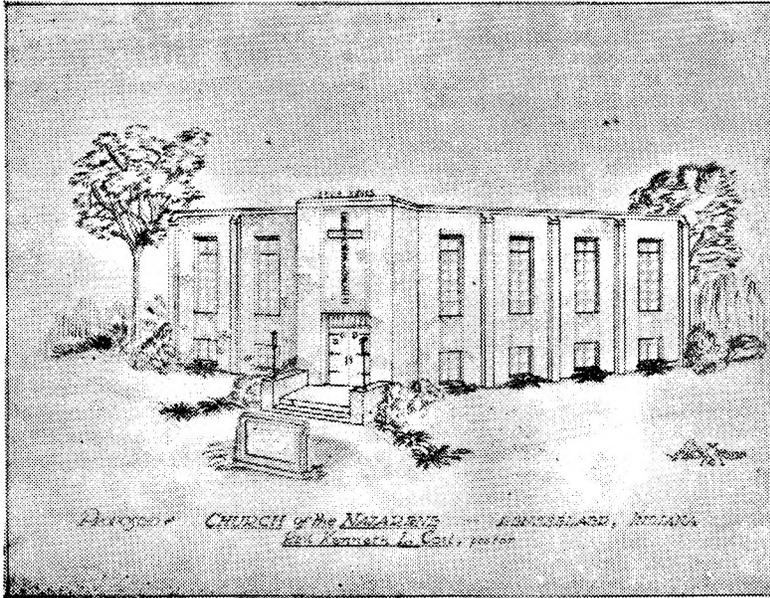
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Every Nazarene Co-operates

Rev. James D. Holstein reports: "Since graduating from the Nazarene Theological Seminary in 1948, I have been in the full-time evangelistic field. During that time have held 33 revivals on 10 districts, in which more than 1,200 people have been converted or sanctified wholly. In accomplishing this, some 30,000 miles have been traveled, and nearly 500 messages preached. Feeling that we are in the will of God at this time, Wife and I carry the complete program, and soon will be traveling by trailer-coach. We appreciate the pastors and laymen of our great church. Write me, 542 E. Station St., Kankakee, Illinois."

Marlow, Oklahoma—We feel deeply indebted to this people and thankful to God for the gains made here in the past three years. The Sunday school has come from a yearly average of 88 (three years ago) to 132 for the year just closed. The Lord has given us 52 members, and the church has raised the pastor's salary four times, given him a three-year unanimous call, and now the board has recommended another three-year call to the church meeting to be held within a week. We have had some outstanding revivals; the latest was with Evangelist H. D. Burson, when we saw 78 people bow at the altar in twelve days, and a week-end meeting with the Rushing Family and Rev. J. T. Drye. Brother Drye is an outstanding young preacher and knows the Lord. In this meeting we saw sweep after sweep of Holy Ghost victory, with a number of souls sweetly saved. We had 228 in Sunday school, and more than 300 in the evening service. These things have come to pass only by the blessings of God and the work of this fine group of holiness people who have labored so faithfully.—Joe Chastain, Pastor.

## Rensselaer, Indiana



This church has enjoyed progress and the blessings of God during the last three years. Coming here, we found a group of people who were willing to work and sacrifice. God has honored the efforts of the people, and we have seen a 250 per cent gain in attendance during a heavy building program. We now have a beautiful, seven-room parsonage that meets all the requirements of a church home;

and our new brick church is completed. Our present building is capable of handling a Sunday school of 250, and was designed for a 28-foot extension on the rear. We thank God for our buildings worth \$50,000, and the wonderful possibilities for service in this community. If you have friends in this area, write me, and I shall be happy to contact them.—Kenneth L. Coil, Pastor.

Rev. Carmon G. Sloan writes: "Almost four years ago I was compelled to leave the evangelistic field because of ill health, and took the pastorate of a small church in western Kentucky until I could recover. I am now feeling fine; and, believing that my work is in the field, both as singer (I am a tenor soloist) and as preacher, I am now slating revivals. Shall be glad to slate meetings as may be preferred. Write me, P.O. Box 287, Paris, Tennessee."

Rev. Maurice E. Turner writes: "After a very profitable year as pastors at Hooker, Oklahoma, and after much prayer, Mrs. Turner and I have felt it God's will for us to enter the evangelistic field. God has helped us to fill our slate well, so far. We enjoyed sixteen years of profitable ministry in the pastorate, closing out at Hooker; it was not easy there, but we had a wonderful gain in membership, and saw the people well on their way to begin the new building. At present we are in a revival with the fine, hard-working folks of Westside Church, Ponca City, Oklahoma, where Brother R. Earl Cotton is the pastor. From here we go to Kansas for four campaigns: at Peabody, McPherson, Winfield, and Wellington. Revival work is hard, but we love it because

the Lord Jesus Christ is always on hand to help in the hard places. Address us, % our publishing house."

Pastor E. D. Messer writes: "We are leaving our church in Clearwater, to accept a call to pastor the church in Homestead, Florida. At Clearwater, the Lord helped us to increase the membership from 84 to 129, to build a new \$10,000 parsonage, also a new \$25,000 Sunday-school building, and to double the seating capacity of the church auditorium by adding on to the rear of the church. Property value increase was around \$30,000; also we were enabled to double our budgets. Pray for us in our new work here at Homestead."

Evangelist Bertha Pults reports: "Recently I returned home from Barbados, British West Indies, where I spent nine months in missionary evangelism. We have eighteen churches on that small island, and I conducted a two-week meeting in each church. From beginning to the end, we had overflowing crowds, with almost one thousand souls bowing at the altar of prayer; wonderful scenes of salvation. My own soul was enriched, my vision enlarged, my burden deepened, and my love for God

and lost humanity increased. I enjoyed my labors with Dr. and Mrs. A. O. Hendricks; they are grand missionaries. I am now in the evangelistic work again in the States, and count it a privilege to work with our good pastors and people. I am glad I am a Nazarene. Write me % our publishing house."

Deming, New Mexico—We came here in April of '49 to start a home mission work, and in our first Sunday school we had two present beside the pastor and family. God has helped and blessed, giving us souls for our labors. Recently we had a good revival with Rev. C. D. Woods as special worker. We now have 24 members, and are completely organized; averaged 51 in Sunday school for August, with a record attendance of 67.—J. K. Greeno, Pastor.

Evangelists Glenn and Vera Slater report: "This has been a good year in the field of evangelism, good in many respects. Many sin-sick souls have been to our altars; there have been some real conviction and old-fashioned praying through. Many have been sanctified and joined the church. By the help of God, our ministry has been the most fruitful of any year previous. We have gone into our meetings to pray, fast, preach, sing, and work with the people in every way possible. The services have been Spirit-anointed, and many have been so broken up that there was no place for preaching, with souls walking out to seek God at the altar without any personal work of any kind. We have enjoyed laboring with our pastors and people on the various districts, and have received calls to return to many of the churches. We are glad to go anywhere as the Lord may lead. We have open dates in January and February. Write us, % our publishing house, Box 527, Kansas City 10, Missouri."

Mena, Arkansas—We thank God for the blessings and progress made in our church during the assembly year closing August 31. We thank Him for the general church, also for our fine district superintendent, Rev. W. H. Johnson, and the other district officers. God gave us an increase in every department of the church. We are a ten-per-cent church in missionary giving; all budgets are paid or overpaid, and we made a 10 per cent increase in Sunday school. We had a fine vacation Bible school, with Sister Louise Guess as superintendent (the first such school in Mena's forty-two-year history). We show a 20 per cent increase in church membership. We have money in every treasury in the church. During the year we had two fine revivals: last November with Evangelist C. C. Burton, with twenty souls praying through, and recently a meeting with Evangelist Paul Gray. He preached on the radio over our new station

**KENA** for six mornings. God gave us eleven definite professions, and we deeply appreciated Brother Gray and his messages. Also, thirty-one others prayed through in our regular services, with two fine young people called to special service for God. The church has increased along spiritual lines, our young people have a deep burden for souls, and we have a "rambling" prayer meeting on Friday nights. Sister Joe D. Guess made it possible for our church to sponsor "Showers of Blessing" on station KE NA each Sunday morning at 7:45; we have a one-year contract. We have a standard missionary society. We have started a building fund for Sunday-school classrooms.—Wm. A. Turner, Pastor.

Evangelist Max E. Rincker reports: "I am now in a home-mission campaign in Stewardson, Illinois. God is blessing, and we are having good crowds and seeing good results. Started the first Sunday school with twenty-five present. A place of worship has been secured for use at the close of the tent meeting, and the prospects are good for the organization. I'd like to slate some revivals or week-end meetings within one hundred miles, or driving distance. Write me, Box 137, Stewardson, Illinois."

Rev. Sterling C. Lansdowne reports: "I am so glad I am a member of the Church of the Nazarene. For the past two years I have been evangelizing, and in our travels across the country from the Carolinas to the West Coast we found the Nazarenes in the midst of expansion programs, enlarging and building new churches, and doing exploits for God. We appreciate the fine pastors with whom we have been privileged to work. Mrs. Lansdowne and I now have accepted the pastorate of our church in Fort Morgan, Colorado. The people have received us graciously, and we are happy in God's service. Everywhere we find evidence of the efficient labors of our predecessor, Rev. Harvey Hartman; he left a good foundation on which to build. The church and equipment are adequate, which represent a challenge to us."

Oklahoma City, Oklahoma—Fair Park Church has had a good year. Coming here one year ago, we found a small but faithful band of Nazarenes with many problems confronting them. God has blessed our efforts, and answered prayer in a marvelous way. We have had four good revivals: with the Willison Trio, the Thomas Hayes Evangelistic Party, Evangelists Jimmy and Fern Heasley, and the last was a week-end convention with Bob Carroll and Keith Pagan. Each of these meetings and workers contributed to the success of the year's work. We have had a 75 per cent increase in church membership, a very good increase in Sunday-school attendance, have purchased

and paid for a '42 bus; the pastor has received a substantial raise in salary and also a unanimous call for another year. Our Nazarenes here practice storehouse tithing almost 100 per cent, and our per capita giving this year was \$193. Pastor and people are happy, and a spirit of unity prevails. If you have friends near us, send their names and addresses, and we shall be happy to contact them for the church.—Roy Q. Martin, Pastor.

Evangelists C. C. Rinebarger and wife report: "We are happy to state that we are now closing our fifth year in evangelism, after having been in the pastorate for eighteen years, and believe it is the best year we have had. God has given us some wonderful revivals; in one, 120 souls prayed through, in another 85, and fruitage in every meeting. We give God the praise. Just recently closed a good meeting with our Oaklawn Church, Danville, Illinois, where Rev. Robert Reed and wife are the faithful pastors. We had 45 at the altar, the church was helped and encouraged, the saints were built up, and we reached some new people. Also, during this meeting, 977 new contacts were made. We believe the only hope for our world and our church is Holy Ghost revivals, which come through intercessory prayer. We want God to give us a divine anointing and special filling for this day, that we might be able to help and strengthen every church where we minister. We have some open dates for the spring of '51. Write us, 10203 Driver Avenue, Overland, Missouri."

#### Iowa District N.Y.P.S. Convention

The annual Iowa District N.Y.P.S. convention was held at the district campgrounds near West Des Moines, on August 12, with Rev. A. G. Ulmet, president, in charge.

Reports of local presidents were encouraging, and showed a rising tide of faith and achievement. The young people's work showed good gains in all departments. A strong emphasis was placed on the Lamp-lighters' League and the "From Self-to-Others" program by our president. Brother Ulmet's spirit and capable leadership these past four years as district president have helped to inspire the young people of Iowa to delve deeper into the grace of God.

Brother Ulmet gave his report for the past year, and was re-elected with a high vote.

Rev. Ray Hance, superintendent of Kansas District, thrilled our hearts with a message to young people on the subject of Practical Holiness.

High-lighting the afternoon session, and climaxing the convention, were the singing contest and the Bible memorization contest. James Sheckler of Burlington took first place in the singing contest, and received a \$50 scholarship to Olivet Nazarene College. Graham Crow of Iowa City won second place, and received a \$10 cash award. In the Bible memorization

Our

1951

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contest, Marjorie De Booy of Oska-loosa accepted the \$50 scholarship for first place, and Alice McCurley of Missouri Valley received the \$10 second-place award.

The convention was unusually well attended—the largest number ever to attend a district N.Y.P.S. convention in Iowa, in spite of a rainy day. God's presence was definitely manifest throughout, and the young people left the convention with a high spirit of enthusiasm and faith, determined to achieve the high goals set at the convention.

OAKLEY V. ETHINGTON, Reporter

#### Young People's Institute Eastern Michigan District

The Eastern Michigan District (a new district) held its first N.Y.P.S. institute, August 21 to 27. Truly, it was a wonderful success in every way, due mainly to the fine staff of workers and directors which we were privileged to have.

Mr. and Mrs. Cliff Wurzell of Port Huron did a fine job as institute directors; also we appreciated the fine leadership of our district president, Don Leach. Our instructors were Dr. Paul Hoorstra, Rev. Wayne Welton, and Rev. Norman Oke, who taught classes in "My Christian Beliefs," "Sanctification," and "The Life and Works of Paul." Dr. Wm. McGuire, district superintendent, was the chapel speaker, and Rev. Norman Oke of Kansas City spoke in the evening and Sunday services. We were greatly helped by the fine messages these ministers gave us; and, above all, many souls were saved and sanctified wholly. God met with us, and several of the evening services were like camp meetings.

Everyone had a good time in the recreation, under the able direction of Harold Sage of Port Huron. Hand-craft activities were provided for those who did not participate in the recreation at all times.

The meals were exceptionally good, and the credit for this goes to Rev. K. A. Hutchinson and his fine group of workers.

The institute enrollment totaled approximately 125, including workers and campers; and truly all could say, "It is good to have been here." It is wonderful that our church provides

such an opportunity for Christian young people to have fun and fellowship and, most of all, to be drawn into a richer experience of salvation and heart holiness.

MARY E. McNULTY,  
*District Secretary*

†  
**East Tennessee District  
N.Y.P.S. Convention**

On August 17, an enthusiastic group of young people gathered at the campground for the N.Y.P.S. convention. From the first song, it seemed that the presence of the Lord settled down upon us, and throughout the day there were outbursts of praise to our Heavenly Father.

Under the leadership of the president, Rev. L. B. Hicks, the business of the day was taken care of nicely; and although we had only one day, there was always time for a testimony, song, or prayer that was requested for our boys serving in the armed forces of our nation. Reports of local presidents showed that substantial work had been done during the year: road signs erected, revival meetings held, visitation programs carried on, plus a determination to return home to do more for the Lord than in the previous year.

Because of the burden of the work of a large church, Brother Hicks asked to be relieved of the district presidency. In accepting his resignation, the convention gave the retiring president a wonderful complimentary vote in appreciation of the work done during the year.

Heading our district N.Y.P.S. work for the coming year is Rev. John Lawwill, pastor at Elizabethton. He received a very good vote for election, and our young people are solidly back of him in carrying forward the cause of holiness in East Tennessee. We feel that under the leadership of our new president, and our wonderful district superintendent, Rev. Victor E. Gray, much good can be accomplished for our church through the young people.

S. M. SHAW, *District Secretary*

†  
**Dallas District  
Assembly and Camp Meeting**

The forty-second annual assembly of the Dallas District convened at the district campground, Scottsville, Texas, on August 30. The assembly was preceded on Monday by the C.M.S. convention, at which time Mrs. Paul H. Garrett was elected district president by a splendid vote. The N.Y.P.S. convention on Tuesday elected Rev. Corbie Grimes as district president.

Dr. G. B. Williamson presided at the assembly with efficiency and dignity. His devotional messages and godly counsel were appreciated by all who heard him.

Rev. Paul H. Garrett, completing his first year as our district superintendent, gave a masterful report on the progress of the district during the past year. There were gains in every department, with two new churches organized. Truly Brother Garrett is

proving to be God's man for the tremendous task of leadership involved in the superintending of this section. The nominating ballot was a concrete expression of the esteem in which Brother Garrett is held; he received a nearly unanimous vote. Following his humble acceptance of this, Brother Garrett was given a love offering of \$600.

Rev. Thaine Sanford was the efficient representative of the Nazarene Publishing House. Bethany-Peniel College was well represented by President Roy H. Cantrell, Field Secretary Cecil Knippers, and the college quartet. Rev. and Mrs. John Roberts spoke of the progress of Rest Cottage.

On Friday morning, Dr. Williamson conducted a beautiful and impressive ordination service with elder's orders conferred upon Corbie Grimes and Fred F. Fike.

Each evening the evangelistic services of the historic Scottsville Camp Meeting were well attended, and blessed of God with many souls in the fountain. Dr. T. M. Anderson, evangelist, Rev. R. T. Williams, Jr., song evangelist, and Mrs. Ned Thompson, pianist, were anointed of the Spirit as they worked together for the salvation of the lost. Surely, this sixtieth session of the Scottsville Camp was among the best.

Dallas District has every reason to look forward to its best days. God is with us, and victory is sure!

FLETCHER SPRUCE, *Reporter*

†  
**Sunday-School Convention  
Iowa District**

The Iowa District Sunday-School Convention was held at the district campgrounds, Friday afternoon of August 11, at the close of the district assembly. Rev. C. D. Gadbow, district church schools chairman, reported a total average attendance of 5,200 for the year; this is an increase of 340 over last year. There were 42 "four-star" Sunday schools on the district this year.

Dr. Samuel Young brought the message, and it was both inspirational and practical.

One high light of the afternoon was the climax of the East-West attendance conducted last spring in Iowa. The pastors and wives of the losing East side served the evening meal to the pastors and wives of the winning West side.

An important feature of the year's Sunday-school program was the boys' and girls' camp held for one week in June—the first boys' and girls' camp to be held in Iowa. The total enrollment was 130 boys and girls. A competent staff of workers labored diligently at their tasks, and the results of this initial camp were most gratifying. Rev. Gene Phillips, district superintendent, served as camp chaplain, and his evangelistic messages each evening were given in the language the youngsters could understand. The altar was lined every night (except the first) with boys and girls praying through to

real victory. The reporter served as director.

Brother Gadbow was re-elected to serve as chairman for the coming year, and under his aggressive leadership, we are confident of another forward-moving year in our Iowa Sunday schools.

FORREST E. WHITLATCH,  
*District Sunday-School Secretary*

†  
**Indianapolis District Assembly**

The twenty-fifth annual assembly of the Indianapolis District closed on September 1 with a beautiful ordination service. Robert Jackson, Curtis Shook, and Earl Denny constituted the class, receiving elder's orders.

Dr. Orval J. Nease, in his first visit to our assembly, endeared himself to all of us. His stirring messages and the wisdom with which he dispatched the business of the assembly were indeed inspiring.

Rev. J. W. Short was re-elected as district superintendent with a splendid vote, also was given a nice offering. Rev. T. W. Stofor was re-elected as district treasurer, and the writer as the district secretary.

After laboring under a tremendous debt for four years, it was reported that the campground debt had been reduced to \$20,000, and a deed had been secured to the beautiful site.

During the year \$530,100 was raised for all purposes, and two new churches were organized; others are in the making.

With courage strong and hope radiant, we gird on our armor to go forth to do battle for God, anticipating a year of glorious victory.

STEPHEN C. JOHNSON, *Secretary*

†  
**Northwestern Illinois District  
Assembly**

The second annual assembly of the Northwestern Illinois District was held August 21 to 24, at the First Methodist Church in Peoria. From the first service until the closing address by Dr. Samuel Young, the presence of God was felt and a wonderful spirit prevailed. Truly, this has been a wonderful year under the very able leadership of District Superintendent L. E. Eckley. All departments reported fine percentages of increase for the year, and four new churches were organized. These new churches are enjoying a healthy growth, and are making a contribution to the work of the district and the general church. A goal of four new churches was set for the new year.

About 250 youth attended the N.Y.P.S. convention under the direction of Rev. H. E. Hatton, who was re-elected as president. Rev. Charles Ide, of Olivet Nazarene College, addressed the convention, bringing a wonderful message of inspiration to Christian youth. The Viking Quartet, also from the college, brought some wonderful messages in song, and stayed on through all the services of the assembly.

The W.F.M.S. convention on Tuesday was also well attended, and an

inspirational program held the attention of all, even during the business session. Dr. Orpha Speicher was the special speaker. Mrs. Mina Nutt was re-elected as district president.

Wednesday the general work of the assembly began with Dr. Samuel Young in charge. Rev. Kenneth Sparks directed the music of the assembly, and supplied talent for special musical numbers.

Reports of churches and pastors revealed a fine growth in attendance and membership, with a total giving of over \$325,000. The district gave \$18,000 for foreign missions, and over \$10,000 for home missions.

Thursday morning District Superintendent Eckley gave his report, and was re-elected with an almost unanimous vote. An expression of appreciation for Brother Eckley was climaxed by a love offering to be divided between him and his fine colaborer, Mrs. Eckley. We thank God for our fine superintendent, who is always on the scene in spite of miles, hours, or whatever else might constitute a reasonable excuse for a less consecrated leader.

This has been a good year for the Northwestern Illinois District; our membership has grown to 23,000. We rejoice in the past blessings of God, and have faith to believe that greater things are yet in store for our district.

J. R. FERGUSON, Reporter

#### Missouri District Assembly and Camp Meeting

The fortieth annual assembly of the Missouri District met August 9 to 11, at Pinecrest Camp, Fredericktown, with Dr. D. I. Vanderpool presiding. He certainly endeared himself to the Missouri Nazarenes with his gracious spirit, executive efficiency, and challenging messages. Under his leadership an atmosphere of freedom and blessing characterized the entire assembly.

Rev. E. D. Simpson, district superintendent, gave an outstanding report; he was re-elected on the nominating ballot by a nearly unanimous vote. We thrill at the progress being made and the new churches being organized. As an expression of love and appreciation, Brother and Sister Simpson were given a love offering of more than \$1,500. We thank God for these good leaders.

The assembly was preceded by the W.F.M.S. convention, at which time Mrs. J. W. Hoffert was re-elected as president. Dr. Howard Hamlin was the special speaker in the convention.

In a great home mission service, Dr. Roy F. Smee brought a stirring message and raised \$15,000 for home missions and camp meeting. The Nazarene Publishing House was ably represented by Rev. Allen Miller, and his messages in song were a real blessing.

It was a pleasure to have Rev. Charles Ide, field secretary, and the Viking Quartet, to represent Olivet

Nazarene College. Other visitors included Superintendent C. E. Shumake of the North Carolina District, and Mrs. Shumake; Superintendent D. K. Wachtel of the Tennessee District, and Mrs. Wachtel; and pastors and evangelists from other districts.

Dr. Vanderpool conducted an impressive ordination service, with elder's orders being conferred upon seven candidates.

Rev. C. E. Fleshman gave an inspiring report of the growth and progress of the work of the church schools on the district.

Dr. Remiss Rehfeldt and Rev. Gene Phillips were the special workers for

the camp meeting, August 13 to 20; these men were used of God in a wonderful way. It was a time of blessing and victory, with more than two hundred seekers at the altar.

DOIL F. FELTS, Reporter

#### Chicago Central District Assembly

Dr. Samuel Young gave us a great assembly, held at Olivet Nazarene College, with Dr. Harold Reed, Dr. Lloyd Byron, and their co-workers, and the good people around Kankakee, entertaining us royally.

Dr. Young's messages were greatly appreciated; he endeared himself to

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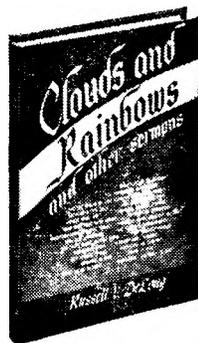
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everyone. His good judgment, good heart, and good common sense will be remembered by all of us. Chicago Central District is one hundred per cent for all our general superintendents. They are the great hope, with the doctrine of holiness, and Almighty God, for our continued success.

Dr. E. O. Chalfant, our veteran district superintendent, was elected for the twenty-ninth time. His plans were fully made, as usual. Brother Chalfant has a record of standing by his preachers, and keeping in the forefront about everything.

The district showed substantial increases in church membership, and a very outstanding increase in the new organizational aspects of the district in church buildings. First Church, Chicago, is planning on the first unit of a \$375,000 building; the College Church is looking forward to a new church building—in all, there were twenty new church building propositions. Budgets were all overpaid. Great plans are on for visitation, soul saving, and promotional work in every way.

S. A. SMITH, *Reporter*

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### Louisiana District Assembly

The eleventh annual assembly of the Louisiana District was held at the district campgrounds near Alexandria, September 6 and 7.

The assembly was preceded on Monday evening with a Sunday-school emphasis service, under the direction of Rev. V. Dan Perryman, chairman of the District Church School Board. The special speaker was Dr. Remiss Rehfeldt, and words fail to describe the holy inspiration which he gave to the large audience on that first evening.

On Tuesday the N.Y.P.S. convention convened, under the leadership of Rev. B. M. Loftin, district president; he was re-elected for the fourth time.

The W.F.M.S. convention also met on Tuesday, with Mrs. Elbert Dodd as their beloved leader. Reports showed increases along all lines,\* and Mrs. Dodd was re-elected as the district president on the nominating ballot by an overwhelming majority.

Both conventions were wonderfully favored in having the privilege of listening to Dr. Rehfeldt during the day, and closing with a glorious rally on Tuesday evening, which gave inspiration and challenge to the ministers and Christian workers in attendance. All were challenged to do more than ever in this great task of world evangelism.

Dr. D. I. Vanderpool was the presiding officer for the assembly, which opened on Wednesday morning, with full representation of all churches. He certainly measured up to the highest standard of excellency in presiding. Ministers lost all timidity and fear when reporting, because of Dr. Vanderpool's sweet Christian spirit and understanding heart. Every business session was preceded by one of those rich devotional messages which

blessed the Christians and stirred and awakened the sinner.

The high light of the assembly was the report of District Superintendent Elbert Dodd; his report revealed gains in all departments, and new churches organized. He was re-elected for the thirteenth time, with a nearly unanimous vote on the nominating ballot. Brother and Sister Dodd were presented with a love offering of \$525 to apply toward the cost of an additional room to be constructed onto their present camp cabin, which was presented to them two years ago.

Among the many visitors were President Roy H. Cantrell, who presented the report of Bethany-Peniel College; Mr. Elvin Hicks, representative for the Nazarene Publishing House; Rev. V. H. Lewis, superintendent, and three of his pastors from the Houston District; Rev. Denver Brown from Southern California; and Song Evangelist W. A. Blount, who favored the assembly with his special singing.

The ordination service which closed the assembly was an impressive one. Elder's orders were conferred upon B. R. Smith, H. B. McBurney, C. A. Beasler, and W. E. Carruth.

All left the assembly to work harder than ever because of the increased vision we received at this great gathering.

MRS. CHESTER PICKENS, *Reporter*

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### Michigan District Campmeeting

The Michigan District Camp Meeting, July 14 to 23, followed one of the best assemblies Michigan has had. The staff of workers for the camp could hardly be surpassed. Rev. D. E. Snow and Rev. Galal A. Gough were the preachers, Dr. E. P. Ellyson the morning Bible lecturer, Professor John E. Moore song director and soloist, with Mrs. Paul Mayfield presiding at the piano. District Superintendent O. L. Maish was constantly at the front directing activities.

We have had some splendid meetings on this campground, but this one seemed to excel them all. God was present, the people were praying, and the glory was on. There was a conscious absence of any retarding friction.

The program began each morning with prayer at six o'clock, with from thirty to fifty people present; this seemed to prepare the way for the other services. Then, too, Dr. G. B. Williamson was with us until Sunday, assisting Brother Snow with the preaching; this added impetus to the meetings. Brother Snow is a campmeeting preacher of unusual ability when it comes to genuine second blessing holiness. Never have we had greater preaching at the Michigan Camp. When Rev. Galal Gough arrived on Monday he found things in full swing. If demonstration will rob a preacher of his dignity, he surely beggared himself that first day. His ministry indeed did its share to maintain the revival tide.

The attendance throughout was not lessened by the division of the district, nor was it difficult to raise the expenses of the camp. The people gave freely, the amount raised exceeding the giving of last year. People from adjoining districts were present, and the general opinion was that this camp has hardly been paralleled. Even the camp workers insisted they never had been in a meeting where there was more freedom and unhindered unity—it was God! This made it easy for people to pray through, and seekers lined the long altar again and again.

We have a great campground, with all necessary camp facilities, and our people are enthusiastic over the prospect. We give God all praise for His wonderful presence and blessing among us.

Among the agencies that enhanced the attendance of the camp this year was the fact that several carloads of people went through the country and hamlets about Indian Lake, handing out posters and giving personal invitations for people to attend the camp. Mrs. Maish, wife of our district superintendent, was one of those active in this house-to-house visitation.

REPORTER

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### W.F.M.S. Convention Northwest Indiana District

The eighth annual W.F.M.S. convention of the Northwest Indiana District convened at the district center, San Pierre, Indiana, on August 21, with Mrs. George Franklin, district president, in charge. The words of welcome given by District Superintendent George Franklin showed the heart interest of these wonderful leaders in the work of missions.

Miss Mary Scott, general W.F.M.S. secretary, led in the first devotional talk, giving us a stirring message which was enlightening to pastors and laymen alike.

Mrs. L. A. Reed, general secretary of the Prayer and Fasting League, was a great blessing to us with her prayers, advice, and in a devotional talk.

Mrs. Franklin's report was well received, and she was re-elected as district president with an almost unanimous vote. As a token of our love and appreciation, she was given some pieces of lovely luggage. Reports of all district officers and departmental secretaries showed the burden of those in leadership; also the reports from local societies were encouraging.

One very enjoyable feature was the special program presented by the Valparaiso society, which made us realize how important it is to give wholehearted support to the work of the Lord.

Dr. D. I. Vanderpool challenged all of us with his special message, and the installation of officers and departmental secretaries at the Tuesday evening service was very impressive.

MRS. W. M. FRANKLIN, *Reporter*

### San Antonio District Assembly

The thirty-second annual assembly of the San Antonio District was held August 23 to 25, at the district campgrounds, Waco, Texas. Rev. Ivy Bohannon, Rev. Jacob Stands, and Rev. M. S. Burkhart served as host pastors for the assembly.

Dr. Orval J. Nease was greatly appreciated by all our people. Rev. Hadley A. Hall, our good district superintendent, was re-elected on the first ballot to serve the district for another year. He gave a good report of the year's work on the district.

Dr. Roy H. Cantrell, president, and the college quartet, with Professor Jack Rairdon, represented Bethany-Peniel College. Rev. and Mrs. John F. Roberts presented the work of Rest Cottage, and received a good love offering for the work.

Reports of pastors showed gains in every department, especially in Sunday-school average attendance. The ten-per-cent General Budget quota was accepted by all churches on the district, and also our district is pledged to support the Seminary Advance program.

San Antonio District is growing each year and is serving God and the Church of the Nazarene better now than ever before in its history.

ERNEST MOORE, JR., Reporter

### Missouri District N.Y.P.S. Convention

The twenty-seventh annual convention of the Missouri District N.Y. P.S. met at the district campgrounds, Pine Crest Camp, the first service being on Friday night of August 11. This was a service planned especially for the young people, and what a wonderful service it was! It was a privilege to have Dr. D. I. Vanderpool to preach for us.

The regular business session began on Saturday morning under the efficient and humble guidance of our good president, Rev. Joe Washburn, who gave a fine report and was re-elected with a very good vote of confidence. Almost all the local societies reported, showing gains. It was inspiring to hear the reports from the new societies. Other officers elected were: Rev. Kenneth Foust, vice-president; Miss Verla Rosa, secretary; Lewis R. Thompson, treasurer; Rev. Jack L. Thompson, supervisor of the teen-age work; Mrs. LaVerne Anderson, supervisor of the boys' and girls' work; Harold Fleshman and Millard Reed, teen-age representatives.

Due to the death of one of his relatives, Brother Washburn had to leave before the convention was over, and our good district superintendent, Rev. E. D. Simpson, presided for the remainder of the convention.

Missouri District has a great group of consecrated young people. All left the convention, having received a new challenge, new zeal, and a determination to work harder and accomplish more by the help and grace of God than in any previous year of the work of the district N.Y.P.S.

LEWIS R. THOMPSON, Reporter

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Dallas District

Just before the close of the assembly year, two new churches were organized. One at Gilmer, Texas, with Rev. Oris Langford, pastor, organized with eleven members. They have their own property and have a nice chapel in which to worship. They are having more than thirty in attendance during the first few weeks. The second church is at Palestine, Texas, with Rev. Clifford Reneau as pastor. There are ten members, with two more to join as charter members. A large lot has been purchased, and the congregation is using a tent until a building can be erected.

We thank God for these congregations, and for the good pastors who are laboring in these places. We believe that soon we shall have good, strong churches in these locations.

PAUL H. GARRETT,  
District Superintendent

DEATHS

Memorial Service  
Chaplain Byron Lee

A memorial service was conducted for Captain Byron Lee, at First Church of the Nazarene, Nampa, Idaho, on Sunday afternoon of September 17.

Rev. John Friesen led the congregation in singing "Amazing Grace." Dr. John E. Riley, pastor of the College Church, read the scripture and offered prayer. Special numbers in song were sung by Miss Naomi Smith, the King's Men Quartet, and First Church choir.

Words of tribute were given by Rev. Wayne Butchart, who also was a chaplain during the last world war; Professor Guy Sharp; and George Pfenninger, a young serviceman who was converted under the ministry of Chaplain Lee and, through the influence of the chaplain, came to Northwest Nazarene College.

Dr. L. T. Corlett, president of Northwest Nazarene College, read excerpts from letters: one from a young man who was with Captain Lee when he was killed in Korea, and others from Germany and in the States, telling of the influence of Captain Lee's life and ministry while a chaplain.

Rev. Melza H. Brown, pastor of First Church, read a message of sympathy from the Board of General Superintendents, the Service Men's Commission, and the general Church of the Nazarene. Brother Brown also preached the memorial sermon, using as his subject "The Triumph of Faith."

Rev. Nelson Ammons, administrator of Samaritan Hospital, prayed the closing prayer, and the audience remained standing for the sounding of "Taps."

Captain Lee was killed in Korea on July 25, 1950, at the age of thirty-three years. He leaves his wife, Betty Disart Lee, one son and two daughters;

also his father and mother, four sisters, and two brothers.

Captain Lee was a dynamic personality, a faithful Christian, and a very successful chaplain, who had been able to lead many of the servicemen into a definite experience of salvation. During one of his last services, prior to his death, a number of men were converted, among them an army major. God has taken Captain Lee, but his ministry continues; for he, being dead, yet speaketh.

ANNOUNCEMENTS

NOTICE—Akron District Preachers' Meeting, November 14 through 16, at Kenmore Church, Akron, Ohio, 2025—12th Street. District Superintendent O. L. Benedum in charge. Dr. Stephen S. White, editor of "Herald of Holiness," special speaker. Opening service, Tuesday, November 14, at 7:30 p.m. Pastor, Rev. Milton L. Bunker, 2021—12th St., Akron, Ohio.

RECOMMENDATION—Rev. Dewey Mounts, a licensed minister, has served on our district as a pastor and has done good work. I can wholeheartedly recommend him for service. He feels led to enter the field of evangelism, and I believe will do well in that field.—George J. Franklin, Superintendent of Northwest Indiana District.

WEDDING BELLS

Rev. Clifford Reneau of Bethany, Oklahoma, and Miss Ruth West of Peniel, Texas, were united in marriage on July 18, at the Peniel Church of the Nazarene, with Rev. Mrs. Thelma Steelman officiating.

Miss Vennie Langford of Gilmer and Bobby Ray Steelman of Peniel, Texas, were united in marriage on August 6, in the Peniel Church of the Nazarene, with Rev. Mrs. Thelma Steelman, mother of the groom, officiating.

Miss Marilyn Lee Burdette of Tippicanoe, Ohio, and Mr. Dwight Millikan of Chicago, Illinois, were united in marriage on August 19, at the Gallipolis Church of the Nazarene, with Rev. W. K. Millikan officiating, assisted by Rev. V. Schaffer.

Miss Beverly Organ and Mr. LeRoy Wright, both of Olivet Nazarene College, were united in marriage on August 19, at the Argentine Church of the Nazarene, Kansas City, Kansas, with the pastor, Rev. George Rice, officiating.

Miss Jean Karns of Ford, Kansas, and Mr. Forrest E. Ladd, Jr., of Tulsa, Oklahoma, were united in marriage on August 20, at the Ford Church of the Nazarene, with Rev. George M. Lake officiating, assisted by Rev. O. A. McGuire.

Miss Elva Fay White of Elkhart and Mr. Boyd Johnson of Rolla, Kansas, were united in marriage on August 20, in the Elkhart Church of the Nazarene, with their pastor, Rev. J. Edison Riley, officiating.

Miss Geraldine Dooley of Peniel, Texas, and Mr. Delfred Sloan of Stillwater, Oklahoma, were united in marriage on August 25, at the Peniel Church of the Nazarene, with Rev. Mrs. Thelma Steelman officiating.

Miss Deane Genelle Prentice of El Dorado, Arkansas, and Mr. Bob Glen Acord of San Antonio, Texas, were united in marriage on August 25, at First Church of the Nazarene in El Dorado, with the pastor and father of the bride, Rev. Carl Prentice, Sr., officiating.

Miss Eula Mae Bond of Ingalls, Kansas, and Mr. Harold Maiden of Bethany, Oklahoma, were united in marriage on August 25, at the Kalvesta Church of the Nazarene, with the pastor, Rev. Charles Spicer, officiating.

Miss Mary Elkins and Mr. Norman Stilson, both of Chicago, Illinois, were united in marriage on August 26, at Central Church of the Nazarene, Chicago, with the pastor, Rev. Walter W. Attig, officiating.

Miss Dorothea Frey and Mr. Ford Burkhart of Newton, Kansas, were united in marriage on August 30, at the Newton Church of the Nazarene, with the pastor, Rev. Earl W. Powell, officiating.

Miss Alta B. Wise and Mr. Charles Gossett, both of Stillwater, Oklahoma, were united in marriage on August 31, at the Nazarene parsonage, with the pastor, Rev. Ellis L. Teasdale, officiating.

Miss Jean Madden and Mr. Harold Goss, Jr., both of Everett, Massachusetts, were united in marriage on August 31, in the First Baptist Church of Everett, with Rev. Richard S. Taylor, pastor of Church of the Nazarene, officiating.

BORN—to Rev. and Mrs. Robert R. Quanstrom of Kansas City, Missouri, a daughter, Linda Sue, on September 16.

—to Mr. and Mrs. Raymond Dafeo of Lansing, Michigan, a daughter, Cynthia Lynn, on September 26.

—to Mr. and Mrs. Gerald Jenkins of Lima, Ohio, a son, Daniel Burton, on September 4.

—to Rev. and Mrs. Paul E. Helm of Terra Bella, California, a son, Richard Lee, on September 4.

—to Rev. and Mrs. Russell F. Dickinson of Pontiac, Michigan, a daughter, Dorcas Joyce, on September 4.

—to Rev. and Mrs. Alvin J. House, Jr., of Glasgow, Montana, a son, Philip Alvin, on September 11.

—to Rev. and Mrs. Loren E. Schaffer of Winslow, Indiana, a daughter, Deborah Ann, on September 18.

SPECIAL PRAYER IS REQUESTED by a Nazarene mother in Oklahoma for a son and a son-in-law, both backslidden, and serious trouble between them—that they may get to God;

by a brother in Georgia that God may direct in all the activities for getting a Nazarene work started in that place;

by a friend in Michigan, in very poor health, that God may heal by His power, or, if it is not His will, that He may give her sufficient grace; also for her unsaved husband, now past fifty years of age;

by a friend in Pennsylvania for "one who has had serious spiritual difficulty for over a year, that she may regain complete victory";

for a mother in Illinois who has "awful" home conditions, not allowed to go to church and has a large family of growing children.

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  
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.  
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Syria ..... Fall and Winter

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

District Assembly Schedule  
Mississippi ..... Oct. 11 and 12

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

District Assembly Information

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.