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holiness

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH" -John 17:17

Sanctified to Serve

General Superintendent Williamson

ENTIRE sanctification is conditioned upon complete consecration. It includes perfect submission to all the will of God, known and unknown. This implies that, as the will of God is revealed, one is willing and ready to do it.

To declare one's self wholly the Lord's at an altar of prayer without following through in an active obedience to all God's will is but mockery. Consecration cannot be maintained as a condition of sanctification in passive indifference to God's purpose to redeem the world from sin. It must be expressed in active service that will lead others to Christ, the Saviour, for the glory of God.

We believe God wills that all men shall be saved and come to the knowledge of the truth. We believe Christ died on Calvary to give himself a ransom for all. How, then, can sanctified Christians be idle, indifferent, and disobedient to the will of God expressed in the Great Commission?

For that command of our risen Lord to be obeyed, a sanctified Christian must seek to save the people near by. He must be concerned about his neighbors in his own "Jerusalem." Therefore, he should be constantly engaged in visitation evangelism. He must reach out to "all Judaea." This will mean he is interested in home missions. He must bear the burden for "Samaria, and unto the uttermost part of the earth." He will be a foreign missionary at heart.

A light that shines far shines brightly near by. The Christian who is zealous to lead his neighbors to Christ will carry a burden for the whole world. He will work faithfully. He will pay liberally. He will then be able to pray effectually. In such a life of service he will demonstrate the sincerity of his commitment to God, that he might be sanctified wholly.

Sanctification is for service!

August 27, 1951

Des Moines, Iowa—Greatest Iowa District Assembly and camp meeting now in session (August 9); \$533,294 raised for all purposes. Rev. Gene Phillips re-elected as district superintendent on nominating ballot with nearly unanimous vote. Dr. G. B. Williamson presiding with efficiency and poise. \$18,500 pledged on forward home missionary campaign. Lacy Trio and Rev. Ray Hance at their best.—C. E. STANLEY, *Reporter*.

Lexington, Kentucky—The Kentucky District closed 25 years of unequalled progress under the leadership of District Superintendent L. T. Wells. The division of the district into Kentucky District and Eastern Kentucky District is the second division made necessary during Dr. Wells's quarter century of service. Dr. Samuel Young presided with his usual dignity and poise, and won his way into the hearts of Kentuckians. The Eastern Kentucky District elected Rev. D. S. Somerville as superintendent, and before the assembly ended he was acting like a veteran. The Kentucky District elected Dr. Wells, and he is starting out to beat his twenty-five-year record of two new churches each year. A spirit of perfect harmony existed throughout the session, and all feel God's benediction upon the decision to divide.—H. B. DEAN, *District Secretary*.

NEWS IN BRIEF

After reading of the flood-devastated churches on the Kansas City District, Pastor Nicholas A. Hull and his people of the University Avenue Church of the Nazarene in San Diego, California, took up an offering, sending a check for one hundred dollars to Superintendent Jarrette Aycock, to be used for "flood relief for your churches" in the Kansas City area.

After a six-year pastorate at Kirklund, Rev. E. E. Wordsworth resigned to accept the work of the church in South Tacoma, Washington.

Revs. J. P. and Rosa Ingle have resigned as pastors of the church in Alva, to accept a call to the pastorate of First Church in Blackwell, Oklahoma.

After a happy and fruitful ministry at Frank, Rev. C. F. Beckett has resigned to accept the work of the church at Point Pleasant, West Virginia.

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HERALD OF HOLINESS

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copies of the 1952 special issue of the HERALD OF HOLINESS have been ordered to date. At the rapid rate of increase each week, the one-million mark seems in easy reach.

We are not promoting this project simply to make a goal or to accelerate sales. The objective is to place in the hands of one million families what we feel is one of the finest promotional pieces of literature for the whole gospel of Jesus Christ today.

Many of this million will be unchurched families. What a mighty influence this "special issue" can render for God and the church!

Let us put it to work. Order as many copies as you can possibly use in an organized spring visitation campaign! Place your orders at your district assembly. Should your assembly be past and you wish to increase your orders, do so at once.

The aggressive outlook and planning of pastors and district leaders are evident in the report of the districts whose orders have been received. Eastern Michigan still heads the list. We have a newcomer to second place—Illinois.

Eastern Michigan	50,000
Illinois	40,000
Northeastern Indiana	37,625
Washington-Philadelphia	34,400
Pittsburgh	30,800
Florida	29,950
Michigan	25,575
Albany	24,550
Northern California	24,241
West Virginia	21,264
Canada West	21,075
New England	19,350
Alabama	18,500
Southern California	17,850
Missouri	17,525
Kansas	17,150
Virginia	17,000
Central Ohio	16,800
Los Angeles	16,380
New York	15,300
Northwest	13,950
Colorado	12,700
Oregon Pacific	10,300
Akron	10,220
Rocky Mountain	10,050
Minnesota	7,400
Washington Pacific	6,932
North Dakota	6,175
Idaho-Oregon	5,800
Arizona	5,650
New Mexico	5,595
Nevada-Utah	5,350
Maritime	4,535
South Dakota	3,650

THAINE F. SANFORD,
Sales Promotion Manager

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

**"Cast thy bread . . . thou shalt
find it after many days"**

By C. S. Jenkins, Africa



UNCLE BUDDY used to say that the bread would be found buttered!

We have often wondered if this worldwide prayer plan has had anything to do with it. Around the world the people called Nazarenes are praying—praying for a revival. The first two weeks in January, 1951, will be long remembered by us

who are laboring here in these gold mining compounds. We have two or three meetings each Lord's day and then try to get into the compound rooms, where the men live, for services at least four times a week. We had anywhere from eight to thirty-seven seekers at the altar each evening. The night we had the thirty-seven was an epochal night. Had we been situated so that the men could have prayed on and on, I do not know where it would have ended. However, in these compounds we are under some restrictions.

One night at Millsite, thirteen came forward for prayer. A real burden of desire was manifest by their earnestness in praying. When they were given an opportunity to testify one man gave, in substance, the following testimony: "Twenty-five or more years ago I first heard the gospel through the preaching of 'Mufundzisi Gaza' [my native name] at Njatibye [our first main station] in Gaza, Portuguese East Africa. I did not repent then, nor have I since, until tonight. I have become weary of my sins and my stubborn heart has been broken. From now on I am the Lord's." Can you imagine the joy that this testimony brought to this missionary's heart? "My word . . . shall not return unto me void" (Isaiah 55:11). Amen!

One time, in Portuguese East Africa we were examining candidates for baptism. I asked a young woman when she first had a desire to be a Christian. She said, in substance: "Several years ago, when you first came to this land, you held a night meeting in a village near where I lived. You preached and then asked if there were any who would give themselves to Jesus.

No one responded, but back there in the shadows my heart said that someday I would get saved. I first heard the gospel from your mouth." In the early days at Njatibye we used to take a pressure lantern and go to the villages for meetings. We would generally hold two meetings each evening. The people would follow us from place to place.

At our present station, Ebenezer, in Portuguese East Africa, we have, among many others, an old woman. One day she laughingly said: "When I lived at Macupulane you used to pass our kraal riding a donkey. Nearly always you would call out, '*Hundzukani, hikuva kufuma ka Xikwenbu ku li kusuhi.*'" ['Repent ye, for the kingdom of God is at hand.'] I used to wonder what you meant. Did you want us to change our skins from black to white? If so, how could that be done?" She found out that the missionary was meaning a heart change. Today that woman is a saint in ebony ripening for heaven.

So the cases might be multiplied. We "sow beside all waters." The apostle said, "I have planted, Apollos [other missionaries and native workers] watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God . . . Now he that planteth and he that watereth are one" (I Cor. 3:6-8). I might have added to "other missionaries and native workers" the thousands in the homelands who pray and give to make this work of grace possible. "For we are labourers together with God" (I Cor. 3:9).

Cuban Pioneers

By Lyle Prescott, Cuba



I HAVE JUST had a most thrilling experience. It has been like jumping into a time machine and going back into Cuban Nazarene history thirty-five years.

It happened like this. One day in the history of missions class at our Nazarene Bible Institute I read a short passage on Nazarene missionary beginnings

in Cuba by Roy E. Swim (*History of Nazarene Missions*) and encountered the name of a national worker Teofilo Castellanos, who assisted Leona

Gardner for several years. I asked the class whether anyone knew of Teofilo Castellanos. Fernando Ortiz spoke up and said, "I surely do! And I know where he lives too."

From that moment I determined to find Brother Castellanos and get acquainted and learn more about Nazarene beginnings in Cuba.

Last week my opportunity came. Taking Fernando Ortiz, a national worker, with me, I caught a 5:10 a.m. bus and rode five hours to the town of Falcon. But the Castellanos family had moved. We caught a taxi and rode to Placentas. A colored boy in a grocery store pointed out the right house. And there was Teofilo Castellanos and his wife Juliana!

They were so happy to have us in their home. I fell in love with the old couple at once. We had a great time visiting in their little front room, getting glimpses of Leona Gardner, and discussing pioneer missionary work in Cuba.

We four knelt and called on God, and God blessed our hearts. How prayer binds Christian hearts together!

Before leaving I learned that they had never joined any other church after leaving the Church of the Nazarene so many years ago. I found that they still believed in scriptural holiness and gave good, clear testimonies. What do you suppose I did? Naturally, I received them back into the membership of the Church of the Nazarene. So Teofilo, at eighty-one, and Juliana, at seventy-five, are again Nazarenes!

Our Havana Mantilla church took up an offering to send them the Spanish HERALD OF HOLINESS.

*E'en down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs, they shall still in My bosom be borne.*

"The Sower Soweth the Word"

By Earl G. Lee, India



come forth.

The students went out in three groups (six in a group), each supervised by one of our fine

IN THE GOSPEL account it is one sower. But this last hot season for the Bible school students in Basim, Berar, India, it was eighteen sowers, all taking the Word of Life to the hungry of India. As the reports come in we want you at home to know what has been done, thus giving you a better chance to pray that the seed might

Indian teachers. One day while one of the groups was driving in a bus from one village to another, a government official struck up a conversation with the boys. In English he asked what their work was and what they were doing. And quickly the answer from one of the students, also in English, was "the best work of all." And with this answer he proceeded to tell this officer the work of giving the gospel of Jesus Christ to their own people.

Two groups went out to do evangelistic work in the villages. Many places they found that the name of Jesus had never come to that community. Nearly everywhere they received a welcome. Their equipment consisted of cooking utensils, flannelboards and story material, lanterns, and a little bedding. If figures can tell a little of what was done, this is the story they would tell: "Our two groups in these two months visited 125 different villages and spoke to 17,732 people (as nearly as can be counted in our villages), and we sold 743 Gospels, which will be read by many people. Will you pray that this seed will fall on good soil?"

Our third group went on a new venture. During these two months they held vacation Bible schools in eight of our churches. A special course on this subject was taught in the Bible school by Miss Jean Darling during the last semester, and these boys went out equipped with flannelboards, pictures, Gospels, and a vision to reach the children of these churches. To say that this work was a success is an understatement. The average attendance for this, the first year of this work, was seventy-one for each church. And best of all, over one-half of these children who attended were Hindu children; many brought their parents for the closing night service to show what had been done during the seven days of the school. The pastors of these churches were greatly encouraged. My heart was thrilled as the boys told of one closing Sunday morning service when they opened the altar for the children to come to Jesus. Without hesitation thirty children bowed at that Nazarene altar, and these Bible school students dealt with and prayed with them. Over two-thirds of these children were Hindus. The memory of that scene will never leave them, and the seed will come forth in some of their lives.

In a few days the students return for another year of work in the Bible school. We covet your prayers that this year may be one of revival here in Basim; that the students will not only receive head knowledge, but be infused with the power of the Holy Spirit until they shall be able to stand against any onslaught that might come.

"Created in the image of God! What a heritage, what dignity—a spiritual being with life and personality and the highest possibilities! And what is higher than a simple life of Christian holiness?"—M. RICHARD JONES.

Abounding Iniquity and Waning Love

By Spurgeon L. Hendrix, Argentina



WHEN JESUS said, "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12), He was referring no doubt to moral and spiritual conditions that would be prevailing generally throughout the world as the time of His second coming drew near. It is also apparent that He was referring to conditions in the Jew-

ish nation just preceding and during the historical siege and destruction of Jerusalem in the year A.D. 70. Bible students, however, see in those events in Jewry a type and prophecy of conditions on a world-wide scale preceding and during the time of Christ's second coming. The Lord closely connected the two events as seen in the prophetic sermon of Matthew 24.

No one can deny the fact that we are living in days of abounding iniquity in spite of our living in a so-called enlightened age. An atheistic ideology is dominating practically one-half of the earth's population and seems bent on dominating the rest of it. This is an age of world-wide conflict between capital and labor with its accompanying political and social upheavals. This is a time of hatred between classes, a time of lukewarmness in nominal Christianity and a general state of degeneration in society. Yes, this is a time apparently described by the Apostle Paul in II Timothy 3:1-7 when men would be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: . . . ever learning, and never able to come to the knowledge of the truth." Even the most optimistic men of the world cannot interpret present conditions in a favorable light.

With these general conditions prevailing on every hand, our text implies that there would be a constant danger of giving in to the spirit of the world on the part of the Christian. Just as the clouds tend to shut out the sunshine, just as the cold tends to drive away warmth, and just as the storm tends to blow out the candle, the forces of abounding iniquity tend to dampen the zeal and love of the Christian and of the Church in general. We must keep on constant alert against this subtle enemy, and instead of

letting our zeal lag we ought to stir ourselves to even greater activity in the Lord's vineyard.

We are safe only as we keep going on and refusing to either look back to the world or allow these subtle influences of the forces of abounding iniquity to cool our love and zeal. Someone illustrated the keeping power of the Holy Spirit by comparing the sanctified to a hot stovepipe on which the snow was falling. Because of the heat within maintained by a continuous fire, the snowflakes melted with a sizzling sound and the stovepipe never got wet or cold. But the fire had to keep burning, and we must do likewise!

Being a missionary, the writer naturally makes an application of this great truth to the cause of foreign missions. I am profoundly grateful for the privilege of being a foreign missionary. I have had the joy of seeing what the gospel does for people on foreign soil and am in love with this people and with my work. But there is something that should alarm us with reference to the foreign missionary work and that is the fact that many doors are being closed to the gospel. A large part of the blame falls on the Church itself. China, for instance, is now practically closed to the gospel message from the outside because of the predominance of Communism. It would perhaps have been different if the Church had taken full advantage of her opportunities in that great country during the past century.

Our world is going through a time of tremendous upheavals. Wicked men are on every hand carrying out the design of the evil one. World conditions indicate that the night is fast approaching and the time of the great tribulation on a world-wide scale is approaching. These conditions give us an occasion to show our true mettle and be genuine soldiers of Jesus Christ. As the harvester looks and sees the approaching storm clouds on the horizon and is stirred to in-

We Met the Christ

By Grace Noll Crowell

*Today as I walked along the road,
Bearing a far-too-heavy load,
I came upon a sorrowing one,
Bitterly weeping and undone.
I paused by the roadside there to say
Words that might take his grief away.
I told him the loving Christ had said
That they who mourn should be comforted;
That He gave His promise we would be blest
If we came to Him for our needed rest.
I straightened from habit to shift the pack
I had borne so long on my aching back,
And, lo, it was gone, and the tears were dried
On the cheeks of the comrade at my side,
Because each in his peculiar way
Had met the Christ on the road that day.*

creased activity in trying to gather in as much of the precious grain as possible, so we ought to be spurred on by existing world conditions. We must keep up the missionary program at all costs. Our best defense program is a gospel offensive. May our missionary zeal not lag!

"New Life in Christ" in Puerto Rico

By Paul R. Orjala, Haiti



DOMINGO RIVERA was just bad all the way through, his parents thought. He had a violent temper and was always fighting and quarreling and getting into worse trouble. They put him out of their home.

He was married. But after a short time his wife too was forced to separate from him and take their daughter

with her. Domingo's main trouble was gambling. He gambled his pay, and when that was gone his furniture, his clothes, his shoes—anything to gamble.

Although still a young man, he was at the end of himself when a Christian man brought him to the Church of the Nazarene to hear the gospel. That night he prayed through and determined that he would go the next day and witness to his estranged wife. The next night he brought his wife, Brigida, to the service; and in a few days she too was saved and the family reunited. They had nothing and no home; so one of the church members offered them a room in his house, where they slept on the floor. But that was the beginning of a new life for them.

Not having a trade by which to make a living, Domingo began supporting his family by driving a *guaguaita*, one of the little busses which form part of the public transportation system of San Juan. Within a few weeks the Nazarene school needed a bus driver and Domingo was happy to get the job, working with the church which had brought him to Christ.

We visited their low-rent apartment. Domingo told us that, when they moved into that apartment with nothing, they had knelt down and asked God to help them. "Now," he said, beaming, "we have everything," pointing to the modest but adequate furnishings. "God has been so good to us!" Gambling and temper gone, the family reunited, Christ in the heart—what more could a man ask for?

He Protects the Little Ones

By Evelyn Ragains, Nicaragua



GOD's protecting power is often manifested in the lives of missionaries and missionaries' children. My husband and I have had occasion in the past three months to thank the Lord from the depths of our hearts for taking care of our three children during times of danger.

The first occasion occurred about three months ago. Living at the Bible school, which overlooks beautiful Lake Nicaragua, we decided to eat our supper on the lake front one evening. Miss Heflin and I spread the things on the table while the two older children were in the water playing. Suddenly we heard the shouts of men and the sound of horses' feet. They were telling us to get the children out of the water. Miss Heflin grabbed Baby Paul and hid behind a large rock. My husband and I began calling the children in. Rees came and ran behind the rock, but Donna was so frightened that she did not move. She did not see the coming bull racing toward her at a rapid pace. Two men on horseback formed a fence around her with the horses and tried to lift her up, but at that moment she darted away from the horses and ran for shore. We literally dragged her to the rock just before the angry bull overtook her. This Brahma bull was the one that was used for the Catholic bull-fights during that week. He had killed a man the week that Mrs. Louise Chapman was here with us. It was quite a while before we could eat our meal and enjoy it. We bowed our heads in gratitude for God's protecting power.

One morning one of the students tied a bull at our front porch, so that it could enjoy the nice green grass. Baby Paul went out on the porch and decided that the bull looked like a nice playmate. So he stepped off the steps to make friends with this interesting creature. The bull decided to be friendly too and began playing with him with his horns. Paul gave a little cry, and a girl in our house heard him. She ran out the door and grabbed him just in time.

Rees went out to the farm gate the other day to see if some of the missionaries were coming down the road. A horse was standing by the gate. Rees walked in back of him, and the horse kicked up his heels and kicked him hard on the chin. Rees said that he was sure that the horse laughed at him after kicking him.

So we give humble thanks to the One who gives his angels charge over the little ones to keep them in all their ways.

"I Am Come unto the Country"

(Deuteronomy 26)

By A. M. Quick*

WE SOMETIMES sing a chorus, the last lines of which declare: "I'll tell the story from here to glory, how the Saviour saves and keeps and satisfies." It is a beautiful chorus, but I hope that somewhere between here and glory we change "satisfies" to "sanctifies."

I have noticed that many in testifying use similar expressions, even in the Church of the Nazarene. Either the one testifying has not the experience, or else seems to be avoiding the use of definite terms. What are we afraid of?

Second-blessing holiness is the glory of our teaching. It is the reason of our existence. The whole purpose of our work is to bring people into the experience.

Heart hunger for holiness is characteristic of the genuinely born-again soul. We escape out of Egypt that we may enter into Canaan. It's great to be across the Red Sea, but certainly we never should be satisfied until we have crossed over Jordan.

When the Israelite came into the land of Canaan he had a definite duty of testimony. He was to take samples of all the first fruits produced by the land which he now possessed, put them in a basket, and go to church. When he got to church, he was not told to put his offering in one of the downstairs classrooms, or in some place at the rear of the church: he was to take it directly to the preacher. And when he exhibited those fruits he was to add to the visual testimony the outspoken declaration of experience.

What a definite declaration it was! "I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us." Definite testimony blesses the hearer and blesses the one who testifies. One knows right away what this brother is talking about.

How gloriously dogmatic he is! "I profess this day unto the Lord." He is speaking in the sight of God, yet boldly on the ground of known experience. "I am come"—he has no doubt of his arrival. Hallelujah! He knows where he is. He has "come unto the country which the Lord sware unto our fathers for to give us." He is one of those who "went forth to go into the land of Canaan; and into the land of Canaan they came." He says so; and he backs his testimony with fruits.

He starts by definitely locating himself in Canaan; then he refers to the past. He came of a sinful race, "A Syrian ready to perish was my

father." Next he tells of the slavery in Egypt, the cry for deliverance, the wonder-working power of God that brought him and his fellow Israelites out of that bondage. But he ends his testimony as he had begun it, by definitely re-asserting his present residence in Canaan: "And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me."

What follows the testimony and offering? Rejoicing! Rejoicing for the one testifying, rejoicing for his household, rejoicing for the ministry, rejoicing for the stranger. Everyone joins in the gladness.

When God has broken the Egyptian shackles, made a path through the Red Sea, led us by His pillar of fire, piled up the waters of Jordan to make a way for us, brought us into the good land, and given us a lot and possession there, who would fail to tell it out!

There would seem to be significance in the fact that this testimony was commanded by God. Testimony, definite and clear, becomes a part of that continuing consecration which is a condition of our continuing sanctification. It clinches faith: "I believed, and therefore have I spoken."

The seraphic Fletcher lost his sanctifying experience seven times, we are told, because he failed to testify to it.

Vague, indefinite, ambiguous terminology is not sufficient. Let us name the thing God delivers us from, and let us name the glorious experience into which He brings us.

It is good to be "satisfied," but one never should be satisfied until he is "sanctified."

Carrying our basket containing the fruits of a holy life, let us declare before God and men that we have come into this country which flows with milk and honey.

Will men label us "holiness people"? Of course they will! Why not? Can there be any more glorious label?

Sunlight Through Shadows

By L. M. Hearn

*"Pain Nobly Borne"—in every great man's book,
At least one chapter will this story tell:
In suff'ring's depths he gained the upward look,
And lost himself in love's artesian well!*

*In every age the story is the same—
The crisis is the champion's open door;
From the darkest storm the brightest lightnings
flame,
And the hottest furnace yields the purest ore.*

*Though the path of pain is stained with precious
blood,
The servant finds his Lord's sweet spirit there.
A little while he suffers with his God,
Then hastens Home—eternal joy to share!*

*Nazarene Elder, Galt, Ontario, Canada

JOSEPH

And the Sojourn in Egypt

By A. Milton Smith *

JOSEPH WAS the eleventh son of Jacob. He was the favorite child of his father and received much attention from him. Not only did the favoritism of his father cause his brothers to be jealous of him, but also he dreamed dreams that provoked their anger. It is no wonder that he was disliked by his brothers.

These sons of Jacob plotted to kill Joseph when his father sent him to learn of their welfare. However, instead of killing him, they put him into a pit, then decided to sell him to some Midianite merchants. They killed a kid and stained the coat of many colors with its blood, in order to make their father think a wild beast had devoured Joseph.

He was sold by the merchants to Potiphar, who was one of Pharaoh's officers. The officer's wife falsely accused Joseph and caused him to be put into prison. There he proved himself in every way. He interpreted two dreams, and things turned out as he had said they would. Two years later he was called in to interpret a dream for Pharaoh.

Joseph soon became prime minister of Egypt. We might refer to him as "food administrator" if it were in our day. Surplus food was bought and stored because a famine was soon to come.

During the famine years Joseph's brothers came to Egypt to buy food. They did not recognize him, but he knew them. On their second trip they brought Benjamin as required by the ruler in order for them to get more food. After much anxiety on their part, Joseph revealed himself to them, and sent for his father.

If we associate anyone with Joseph it would be Pharaoh, and Joseph's oldest brother, Reuben, and his youngest brother, Benjamin. Pharaoh made him a top ruler in Egypt; Reuben saved his life when the other brothers would have killed him; Benjamin was his only own brother.

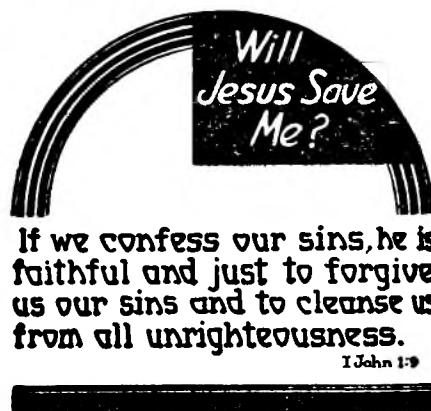
The special events in his life were when he was sold into Egypt and when he was made prime minister of the land. Also, it was an eventful time in a personal sense when he saw his brothers and when he made himself known to them, and also when his father came to Egypt.

LESSONS TO BE REMEMBERED:

1. God often turns an evil design to a good end. He makes what was evil in motive to turn into good in the end. He even makes the wrath of men to praise Him. The evil design of Joseph's brethren came to an entirely different end. It was the means of great good, even of saving a nation from starvation.

2. It may not be an easy way that God brings you to the throne. Joseph suffered much at the hands of his brothers, and from the lies of his master's wife. He spent weary days in prison. Yet the Lord brought him to the throne at the proper time. It pays to be pliable in God's hand, and to make the best of every situation.

3. God is faithful to every trusting soul. Let us not lose patience but be faithful and give Him time to work things out. Right will win eventually. God will see that affairs are straightened out, and that accounts are squared. No one trusts Him in vain.



TEACH ME TO PRAY

By Dorothy C. Haskin *

THE KEYSTONE of faith is time spent alone with God. "The morning is the gate of the day and should be well-guarded with prayer," is a frequently heard admonition.

But there are two schools of thought as to *when* one should have one's quiet time or prayer time. As foremost a Christian authority as Dr. Reuben A. Torrey said, "No bank ever closes its business day until its balance is found to be absolutely correct; and no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with Him."

The question of *when* to pray will be solved by one's individual temperament. Some people are at their best in the morning, and it is easy for them to rise early enough to pray. Others are at their best at night, and they can linger late in the presence of God. The most ideal would be both.

The important issue, however, is not *when*, but rather, once having arranged a time for meditation, to allow nothing to interfere with it. If you are inclined to think you are too busy, remember the words of Kohila, a girl in India. She warned herself, "Beware of saying I have no time to read my Bible and pray; but rather say,

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I have not bothered to discipline myself to do those things."

Once alone, still your heart by singing a familiar hymn or song of worship. So often they express the deepest praise of your heart.

Then pray. Pray for everything, big or small, which concerns you. A man once asked the foremost English preacher, G. Campbell Morgan, "Shall we pray about little things?"

"Can you mention anything in your life which is big to God?" Morgan replied.

With that view of our problems, it is well to pray as Mary Slessor, missionary to Africa, advised. She said, "Pray in a businesslike fashion, earnestly, definitely, statedly."

Follow the advice of Mr. J. O. Frasers, missionary to China. He said: "I find it helpful to make a short list before every season of prayer. The mind needs to be guided as well as the spirit attuned. I can thus get my thoughts in order and, having prepared them, can put the notes on the table or chair before me, kneel down, and get to business."

Part of the time must also be spent in reading the Bible. The wellsprings of God's Word never go dry. It is like a river, enriching lives wherever it goes. It differs from most books in that the more often it is read, the more fully it is enjoyed. Of it, the Lord Jesus said, "... scripture cannot be broken" (John 10:35).

Outstanding men of all generations have recognized this fact. Of it, Theodore Roosevelt said, "Almost every man who has by his lifework added to the sum of human achievements of which the race is proud, almost every such man has based his lifework largely upon the teaching of the Bible."

Reading the Bible, however, is not enough. Albert Einstein warned, "Any man who reads too much and uses his own brains too little falls into lazy habits of thinking." This holds true of scripture. One should not only read it, but also think about what one is reading.

Anyone can double the value of the time he spends with his Bible by keeping a Bible notebook. In it he can write down his favorite verses; but what is more important, write out how he can apply them to his life.

At the very close of your time alone with God, take one verse and repeat it over and over and over again; make it part of you. Carry it, all day long, close to your heart. When life suddenly goes wrong, or a difficult decision must be made, meditate upon your verse for the day, and the decision will be easier to make.

"Those who spend enough time on their knees will have no trouble standing on their feet."

So there was a division among the people because of him (John 7:43).

Jesus Christ divides the world into two groups—sinners and saints—according to how His words are rejected or accepted.—EARLE F. WILDE.

The Sage of Happy Hollow Sez:

One night, when my mind was free to wander, I asked myself whether there was such a thing as hollow-head holiness. Of course, it is not my business to pass judgment on the intelligence of my brethren; but I reckon that the good Lord often wishes that some folk would use the head that He gave them. Holiness is not a flower that grows in a hollow head.

Thoughts from a Farmer's Son

By Spencer Johnson*

"Hidebound"

"Hidebound" is the term used by the farm folk to describe the condition of thin cattle which would not gain weight in response to careful feeding. The only cure was to stretch the hide, a painful process of pulling the hide until it popped and loosened the skin. Although disagreeable for the moment, it usually brought gratifying results in the growth of the animal.

The spiritual condition of many Christians may be aptly described by the term hidebound. It is an easy and a dangerous thing to go only so far in spiritual things, and then to continue to live on that level until one gets into a rut, his growth ceases, and little by little his soul dwindles away to nothing. A great majority of people were better Christians the first month after their initial experience than they have been since. Often, "the good is enemy to the best." To grow, one must make the effort to stretch beyond past or present attainments.

It is possible to get so accustomed to praying only until a certain point is reached that the prayer life becomes limited. Too frequently people end their prayers where their real praying should begin; they stop as soon as they get into the presence of God. Prayer is not really prayer until audience with God is gained. How wonderful it is to go beyond the easy reach and to linger long in His holy presence until precious secrets are imparted to the waiting heart! Too often truth is borne with laggard step when it should be wafted swifter than eagles' wings.

In an hour when we face the greatest need of all time for sacrificial giving, when the world is starving at our very doors, are we not beside ourselves when we selfishly lavish money on expensive clothes, jewelry, fine automobiles, pleasure trips, costly furniture, and imposing buildings?

Small wonder that people have not had time for the developing of the Christian graces! They have been too busy pampering the flesh! Such

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attitudes in the church world aid in spreading Communism among the unfortunate peoples of the world rather than making the appeal of true religion. Where there are no unselfish sacrifice and suffering, there is no Christianity. "And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?" (Ezek. 34:17-18.)

May God help us to break up the fallow ground. We have compassed this mountain long enough; let us go up and possess the land. God save us from being spiritually hidebound! It would be well if every Christian would pray from his heart the prayer of Jabez: "And Jabez called on the God of Israel saying, Oh, that thou wouldest bless me indeed and enlarge my coast and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (I Chron. 4:10).

"Slip of One Letter—"

By Edwin Raymond Anderson*

ISN'T it surprising and searching to notice how the change of one little letter in a word will make a tremendous difference in the thought of that word? And especially when it comes to spiritual things! For example, take that phrase in verse ten of the second chapter of Paul's letter to Titus, where he writes, "... adorn the doctrine of God our Saviour in all things."

I well remember typing out that phrase some time ago, and making the "little" mistake of typing a wrong letter in one of the words. As I went

*Waterbury, Connecticut

Made Free to Serve

By Pearl Burnside McKinney

*I strove to serve Jesus, but struggles within
Seemed to confuse me and tempt me to sin;
Life was a conflict, with small chance to win;
I longed to be made free to serve!*

*Seeing my weakness, I knelt at the Cross,
Casting aside all my idols as loss,
Seeking a cleansing from sin and its dross.
Giving me freedom to serve!*

*Freed from the bondage of selfish desire,
Cleansed by the touch of the refining fire.
Filled with the Spirit, my heart to inspire.
I have been made free to serve!*

back to erase, it seemed that the Lord caused me to halt before the mistake, and to think seriously. In doing so, I was brought to see it, not as I had thought, a "little" error, but, far rather, a spiritual picture of one of the biggest mistakes a Christian ever could make; and that in the serious business of "typing out" the sentence of that life which is to be lived down here in this world for His praise among those who know Him not.

For you see, instead of typing "adorn," I erred in making it "adore." And the difference between the two is far more than the difference of a single letter; in fact, one may take it as an illustration of two types of Christians in the world. There are those who merely "adore" the things of the Lord. They believe, but with a strange kind of unbelief! For somehow, they do not seem to believe deeply enough to put the truths which they have learned into the channels of practical, daily living. They know the truth, but alas! the truth hardly knows them, for so little do they deal with its life and with its power. They are quite negative about these positive points!

And then we have those who "adorn" the doctrine. They trim the truth with the beauty of their lives and ways. The Lord Jesus can verily be seen in and through them, and they who come in contact with them have received a witness which cannot be gainsaid nor denied. The love, the mercy, the compassion of the Lord have been revealed. As it may be well said, they have a theology which is forever flamed into holy doxology!

Some time ago a friend of mine received a beautiful painting from a relative in Canada. It truly was a work of art, and he wished to place it on display in a prominent place in the home; so he went to another friend to procure a frame in which the picture could be placed. And now, whenever there are visitors in that home, my friend is always "showing off" the beautiful painting. But he's bitterly disappointed! For almost every one who views the painting hardly sees it at all, for there is something else that strikes the attention—the frame, not the painting. And they generally turn, shake the head, and whisper, "Where ever did he get such an unsuitable frame to hang on that wall? It's so old and ill-fitting that I'd be ashamed to be seen with it."

Quite a searching point here! A tragic case of a beautiful painting being hidden, unnoticed, because of the failure of the frame which contains it. You see, the painting was not properly "adorned."

And what applies to paintings may just as well apply to us as Christians, and much more. After all, what is the Lord Jesus seeking to do with these visible, tangible lives of ours, as they are set forth in this world, if it be not to "paint a picture" of a new creation in his divine grace and power? We are called upon to "shew forth"

the excellencies of Him who hath called us out of darkness into His marvelous light. But alas! how bad the "trimming" upon the part of many of His people!

The truth is there, of course, and they are quite certain and settled concerning the issue of their salvation. But somehow a film has come over the issue, and instead of "Jesus only," there is "us only"; and many who would cry, "Sir, we would see Jesus," must go away having seen little or next to nothing of Him. In fact, dear friend, I deeply feel that we should take it as an insult most solemn and searching if one should come to us with the question, "Are you a Chris-

tian?" Couldn't he possibly tell—or could he?

"Adore"—"adorn"—the difference of a single letter! But what a difference! And between the two there is indeed "a great gulf fixed." And it may well be that the difference will be found in that searching measure in which we truly love and honor and worship the Lord Jesus Christ. Remember how the Lord came to Peter on that misty morn with His heart-searching question, "Lovest thou me?" And surely, it made all the difference to Peter. Which just makes us wonder how we would fare, and what we really would reply, if the Lord should come to us with that question—we who profess to know Him.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will you please explain the meaning of the word *holy* in the first verse of the twelfth chapter of Romans? I can't understand why it is "holy" and not "wholly." Besides, it seems to me that the term *holy* is out of line if we are to think of this verse as an exhortation to consecration on the part of the Christian in order that he may be sanctified entirely, or be made free from inbred sin.

A. The verse to which you refer reads as follows: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). In this connection, we must remember that the Greek word translated *holy* here might have been translated sanctified. Both of the terms, *holy* and sanctified, as well as the Hebrew and Greek words from which they are translated, have a double meaning. They mean separated, or consecrated, as well as freed from sin. Of course, the latter meaning is the predominant but not the only meaning in the New Testament. Therefore, I would think of *holy* here as referring to set apart, or consecrated. "Present your bodies a living sacrifice, consecrated, or set apart, acceptable unto God." "Consecrated, or set apart" repeats the thought which is found in the preceding verse. It is especially fitting to think of *holy* in this sense in this connection because the body is mentioned as the agency through which the consecration is to be made; and the body itself cannot be made *holy* in that it is freed from sin, for bodies in themselves are not sinful. On the other hand, this does not prevent us from thinking of the body in this verse as symbolizing the consecration

of the inner man, whose consecration must be expressed through the body.

Q. Should we allow independent, tabernacle, or radio preachers who do not believe in second-blessing holiness to preach in our pulpits?

A. As a rule, I would say that we should not allow any preacher who does not believe in second-blessing holiness to preach in our pulpits. However, I would not want to say that we never should, for I can conceive of exceptions to this rule. Further, I would say that pastors should be very careful about opening their pulpits to others, even though they may claim to believe in second-blessing holiness. A pastor never should let anyone preach in his pulpit unless he knows or knows of him very well, or else the preacher is vouched for by someone in whose judgment he has the utmost confidence. As a rule, a pastor should do his own preaching. Certainly, he should not be calling on "every Tom, Dick, and Harry" to do it.

Q. A preacher once said that *anyone who talked to him of the "good old days" was only saying that he had backslidden or didn't have the experience he once had. Is this always true?*

A. This is not always true. Not every person who talks about the good old days is backslidden. However, it may be that some who have a lot to say about the good old days are simply judging the temperature of the church by their own temperature. As I grow older, I must be careful lest I lose faith in the gospel of Christ to reach men today even as it did in the past. It is easy to think that the good was all back there, and the bad all with us today. Such

is not the case. There was a devil then and there is a God today. Moreover, however good it was then and however bad it is today, I must bear in mind the fact that if I do anything for God I must do it now. I can't live in the past. If I live at all, it must be in the present, and I should throw myself into the midst of the battle against sin now.

Q. Will you please explain the meaning of I John 3:9?

A. This verse reads thus: "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." He who has been born of God, or from above, "doth not commit sin" because "he cannot sin" as long as he is born of God. Sin cannot come from a saved person just as stealing cannot issue from an honest man. But just as an honest man can cease to be honest and steal, so a Christian can cease to be a Christian and sin. Men cannot sin until they have first lost their born-again standing with God.

The great deeds of mercy we might perform in some future tomorrow do not count for nearly so much as do the simple acts of kindness we can perform today.—MARY SANDERS.

AS HE SEES

By Norman C. Schlichter

There is no low nor high
To God's eye.
To Him the wren and the eagle
Are the same in the sky.

There are no degrees
As He sees.
Rich, poor, dull, bright—
Not His words are these.

Whomsoever—that's every soul—
He would make whole.
The humblest cry of faith resounds
From heaven's pole to pole!

PENTECOST

The Inauguration of World-wide Missions

THAT WORLD-WIDE MISSIONS—home and foreign missions, as we call them—were inaugurated at Pentecost is indicated time and time again in Acts 1 and 2. In proving this we begin with Acts 1:4, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." The significant words here are that they should not depart from Jerusalem, but wait for the promise of the Father. In other words, Jesus is telling them that they are not to begin working out from Jerusalem until they have received their Pentecost, the promise of the Father.

That the promise of the Father refers to Pentecost, or the baptism with the Holy Spirit, cannot be doubted if one reads the next verse, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). These verses are followed by the question which the disciples brought to Jesus as to the restoration of the kingdom to Israel and Jesus' answer given in these words: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7-8).

Thus Jesus tells His disciples that the times and seasons are none of their business. "But"—this is the little word that begins the next verse, the key verse of the whole Book of Acts. Then, in the words immediately following the "but," Jesus tells them what their supreme business is. They are to receive power after that the Holy Spirit has come upon them, and then they are to begin at once their world-wide missionary campaign—"and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The campaign of witnessing throughout the world was to be the inevitable effect of the power which would come with Pentecost.

The second chapter is full of teachings which substantiate this truth that Pentecost inaugurated the world-wide missionary campaign, that the world immediately and inevitably becomes the parish of the Christian who has received his Pentecost. Some of the facts and teachings which undoubtedly point in this direction are the presence of devout Jews from "every nation under heaven" (2:5), the speaking in different languages, the hearing in different languages, the reference to the prophecy that God's Spirit was to be poured out upon all flesh, the promise that "whosoever shall call on the name of the Lord shall be saved" (2:21), and the promise that the

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Stephen

gift of the Holy Spirit was not only for the Christians of that day, but "to all that are afar off, even as many as the Lord our God shall call" (2:39).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Pentecost was the inauguration of world-wide missions!

The High Estate of Man

FROM THE VERY beginning, the high estate of man has been emphasized. When God created man, He said, "Let us make man in our image, after our likeness"

Genesis 1 and 2 (Gen. 1:26). Then in the next verse we have these words, "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). This same truth is implied in the specific method which was used in creating man. Genesis 2:7 describes this method as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

God was a versatile Creator. Many and varied productions came from His hand, and all of them had His mark upon them. However, only man is described as having been made in the image of God. Man was made a holy person and in that sense was created in the image of God, who is a holy Person. Nothing else that God brought into existence in His creative work as outlined in Genesis was either a person or holy. When man sinned and fell, he became an unholy person. He lost part of the image of God, but not all of it. He still held the highest position in God's created existences.

Another statement which indicates man's high estate is found in these words, "have dominion," which appear in Genesis 1:26, 28. Here God places within the power of man the dominion over all the rest of His creation. Thus man is constituted God's vice-regent over all that has been created.

DAVID CELEBRATES the truth before us in the eighth psalm. He says, "O Lord our Lord, how excellent is thy name in all the earth! who

R I A L S

White, Editor

Psalms Eight

hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"

When I read this psalm, I think of a symphony orchestra with its wealth of instruments playing at its best the composition of some master musician. It gives this heavenly music in honor of an outstanding event in the life of a famous man or history of a great nation. Or it may be an academic procession marching into some magnificent hall of a world-renowned university for the annual commencement exercises. The variety of form and color in the academic gowns dazzles the eyes and indelibly impresses the mind. Or it may be a parade with brass bands, decorated vehicles, costumed people, flags, confetti, and all that goes with such hilarity, with thousands of people watching. What is happening? Celebrations are on! The same is true of the eighth psalm. A jubilee is on! Pageantry is the order of the day. David sings the praises of God and of man, His highest creation. For all I know, he may have had a symphony orchestra, an academic procession, or a glittering parade. If it was not externally there, it was within his soul, convulsing him into a turbulent ecstasy. David was celebrating!

His Lord, our Lord, the Lord of all the universe, has a name which is excellent beyond compare; a glory that is above the heavens; a strength ordained through the mouth of babes and sucklings, which can overcome the enemy and the avenger. He is the Creator of a physical universe so vast and complex that the Psalmist wonders how God can have any time for man. But the overflowing glory of this exuberant occasion does not stop with David's thoughts of God. He turns to man, the climax of God's handi-

work, and sings and shouts of his high estate. Standing but a little lower than the angels, man is crowned with glory and honor, and he is given dominion over the other works of God's hands. The King of Kings has not only made man in His own image but also He has constituted man a king; the Enthroned enthrones His highest creation.

"I Don't Care!"

IN A RECENT address to the members of the National Education Association meeting at San Francisco, Frank L. Weil, a New York City lawyer, declared, "Democracy will die unless this country shakes off its apathy toward the duties of citizenship." This "I-don't-care" attitude toward such responsibilities is indicated by a number of facts which Mr. Weil gave. Balloting in 1950 headed the list. Of 95,000,000 eligible voters only 40,000,000 exercised this right during that year. He also told of an increasing number of competent men and women who shirk community and civil responsibilities. These and other facts were presented as proofs of the growing apathy toward the duties of citizenship. Indifference is often king in this realm of significant values.

BUT THIS "I-don't-care" attitude does not stop with the affairs of state. It is very much in evidence in the field of religion. I am amazed at the number of people who claim to believe in religion—God and immortality with its rewards and punishments—but do absolutely nothing about it. They assert that they accept the Bible and its teaching that each individual must be saved, or born again, if he would escape hell and make it to heaven; but they make no effort to repent and be saved. They act as if they could go their own way or live just as they please, and yet in the end by some hook or crook everything would turn out all right. They have no time or money for God and His kingdom. All their interest and effort is devoted to themselves and their immediate family, in a world which they are ready to admit does not exist just for them.

There are people in all of our holiness churches who manifest this "I-don't-care" attitude toward entire sanctification. They testify that they are saved, and many of them affirm rather enthusiastically that they believe in the second blessing. They belong to a holiness church because they want to, and are ready to argue for belief in Christian perfection with those who oppose this doctrine. Most of them will even go as far as

to say that no one can finally hope to make heaven his home if he has any sin about him—still, they never seek entire sanctification. They are marked by a strange indifference when it comes to really getting this blessing. Their actions, which speak louder than their words, say: “I don’t care” to get the blessing of entire sanctification.

THIS “I-don’t-care” attitude often afflicts those who profess to be saved and sanctified. They witness not only to the fact that their sins have

Indifference of Sanctified also to freedom from inbred sin,

or the sin nature, which is theirs because they are part of a fallen race. Thus they claim to be full-fledged members of the Church of the Nazarene and the holiness movement. Nevertheless, they are largely indifferent to the program of the church. The prayer meeting means little or nothing to them. If they come to the Sunday school, they do it with reluctance and never do

anything to assist in forwarding this part of the work of the church. The same “I-don’t-care” attitude is taken toward the Sunday night service, tithing, and personal evangelism as emphasized by the Mid-Century Crusade for Souls. Yes, they profess everything in the Bible in the way of Christian experience, but they pray and work little for the full-time, or “all out for souls,” ministry of their church. From the standpoint of what they actually do, theirs is largely an attitude of “I don’t care” toward the forwarding of the kingdom of God.

The apathy on the part of those who claim to be saved and sanctified is the worst condition that our church has to face. To a large extent, the indifference of the saved toward the blessing of entire sanctification and the “I-don’t-care” attitude of the sinner toward salvation stem from this state of affairs. We who are in this last group can very decidedly help to change the whole picture if we only will do something about our own indifference. May God save us from the “I-don’t-care” attitude!

Home Missions and Evangelism

Roy J. Smee, Secretary

HOME MISSIONS

Everywhere Nazarenes are becoming home-missionary-minded. We are learning that a new church started in a new community or town does more than fulfill our duty under the Great Commission. It means another open altar where hungry hearts can find God. It means 104 more gospel messages and 52 more prayer meetings, with a pulpit and place of service for another one of our God-called young pastors. It means another group contributing to world-wide evangelism through the General Budget and another church supporting the program of the district. It means another order of Sunday-school and church supplies for the Nazarene Publishing House. It means another church reaching young people for Nazarene colleges. Yes, we are finding that the home missionary dollar is the best invested dollar in the church.

Recently we received an example of how many districts are letting their members know what the district is doing in home missions. The June issue of the *Newsclaster*, of the North-eastern Indiana District, (Dr. Paul Updike, district superintendent) has twenty-eight pictures on four pages, showing home-mission pastors, Sunday schools, tent meetings, and new buildings. Eight home-mission church-

es had a total average attendance in Sunday school in March of 428. There is a thrill of pioneering for Christ in every picture. Let us press on in the remaining months of this quadrennium for more new churches on every district.

On July 29, District Superintendent W. S. Purinton, of the Illinois District, organized a new church at Edgewood, which now has a membership of twenty-seven. The church is the result of a five-week tent campaign held by Rev. Claude Bailey and the Salem, Illinois, church. Members were drawn from several surrounding communities, and there are prospects for a thriving work. The new congregation is expecting to purchase a building soon.

District Superintendent Renard D. Smith organized a new church at Potsdam, New York, with fourteen charter members. The new church has been given a brand-new church building in a splendid section of town and on the main street. This is on the Albany District.

Last week we reported the organization of the Southside Church in Blackwell, Oklahoma, on the Northwest Oklahoma District. Here is more complete information on it. The

church board at Blackwell First Church voted unanimously to start the new Southside Church. A 28-by-70-foot educational unit has been built of modern architecture, providing five Sunday-school rooms and sanctuary. When the church building is completed at a later date, this unit will provide fourteen Sunday-school rooms. On July 1, the new church was organized with twenty-one charter members and forty-five in Sunday school. This type of home-mission development will make Blackwell First Church stronger in the city, and we know God’s blessings will be upon them for their vision for His kingdom.

“O Ye of Little Faith!”

The best thing to do with your worries is to face them. Trying to smile and pretend they do not exist makes good poetry, but you only lie to yourself and a deeper conflict within results.

With God’s help, trot out all your worries—your liabilities and handicaps, all the ghosts which cause you anxiety—and look them over carefully. You will find, in doing this, that they are not nearly so big and so bad as you had imagined. Compared to your assets, the things with which God has blessed you, the old bugaboos will dwindle into insignificance; and you can smile genuinely.

—C. B. McCaull,
Bethany, Oklahoma

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 9: Fellowship in the Church

Scripture: Matt. 18:15-20; Acts 4:31-37; Phil. 1:27-2:11;

I John 3:14-24 (Printed, Phil. 1:27-2:11)

GOLDEN TEXT: *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (I John 3:16).*

The cheapest way to live is in isolation. The cost of life goes up in direct proportion to the breadth of our social environment. Social fellowship costs heavily, for there must be the give and take of personal adjustment. It brightens life to have friendships, but intermingling with other personalities requires a drainage of energy, that is, if we make any contribution whatsoever. Yes, it costs to be sociable.

Then if a spiritual fellowship is desired, the cost goes higher still, for a finer sensibility must be developed and a closer unity of spirit must be maintained. Keeping the souls tuned to each other and to God cannot be done without expense attached. Our Lord paid the supreme price in this regard. Paul speaks of this in the matchless passage from Philippians 2:4-8. This is known as the kenosis, or the "self-emptying" of Christ. For Jesus to make the adjustment to fellowship with us cost unspeakably.

Christ did not empty himself and accept the humiliation of Calvary just to set a new high in heroism, or to

give grounds for a greater angelic worship. If humanity was to know spiritual fellowship with Deity, the price must be paid. If death-bound humanity is to have eternal fellowship with the eternal God, then Christ must relinquish the glory of the Father and accept creaturehood, with all the limitations that were necessary. One old Scottish writer suggests that there were two Calvaries. There is the one outside Jerusalem where the Son of God died in dark and bitter isolation. But there was the first Calvary in the heavens when the Son accepted the awful price of creaturehood, and died out to the glories of heaven. And this writer calls that Calvary the greater of the two.

When you enjoy your fellowship with the Spirit of God, remember it was purchased at an awful price.

Lesson commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

THE HOME CIRCLE

Conducted by Grace Ramquist

Can You Take This?

OFTEN WE SEE one family whose material belongings are swept away by storm, by fire, or by flood. Rarely do we see hundreds of families lose everything they own at the same time. When such devastation comes, one is made to ask, "How important are the material things of life?"

A young man in our church was telling me of the misfortune of a good friend of his during the recent flood in Kansas City. "Why, his house is covered with water. If that happened to our house, I don't think I could take it," he said. I thought for a moment and then replied, "Then it would be you would find out how valuable material things of life are to you."

The story is told of a minister in the Armourdale district of our city. When he heard the flood warnings, he immediately set out to help all of the members of his congregation. He helped load their clothing, their furniture, and other valuables onto trucks. He helped the families find shelter on high ground and worked unceasingly until they were all safe. When at last a moment came in which he could think of himself and his own family's welfare, suddenly he remem-

bered he had forgotten to save his own belongings. He rushed back to his neighborhood, but found he was too late, for the high waters had already arrived and taken over. Everything he and his family owned was hopelessly lost.

The minister and his family found refuge until the flood waters receded, then returned to what had been their home. The furniture was in splinters; smelly, black river dirt covered the floors; their clothing was filthy, wet, and mildewed. There was nothing valuable left in the house.

As the good man surveyed the ruins, he noticed sheets of paper pasted against the picture window in the living room. The paper looked as if it had been placed there on purpose. Walking over to the window, the preacher saw the notes from which he had preached two Sundays previously. The theme of that message was, "Can you take this?" and those words were now outlined against that windowpane.

It is much easier to tell others to be prepared to take the hard places of life than it is to face them ourselves. What can we take? Is our faith strong? One businessman who lost his business, his home, and all his furnishings, and whose church was

devastated, surveyed the losses and then joyfully said, "I have lost my business, my home, my church, but I'm so glad I still have Him."

OKLAHOMA DWELLERS:

Memories of My Grandfather

At no time in my life was I blessed with four living grandparents. My Grandmother Chapman and my Grandfather Frederick were alive when I was born and lived until I was grown. If I could have seen these two a great deal, I would have been pretty well cared for as far as grandparents were concerned. But my Grandfather Frederick came to visit our family only twice. The first time was while we lived in Texas and the second time was while we lived in Oklahoma. It is of the second time that I am going to tell you.

Grandfather wrote Mother that he could come for a visit. We children were thrilled! Our grandfather was coming to see us! We prepared the house for the visit, and after he arrived we sat as near him as we could, listening to him and watching him make wonderful little woven boxes. The little boxes were called "secret boxes," for inside them Grandfather sometimes placed little objects and then wove the boxes closed around the objects. If we opened the boxes, they were ruined; so we children ran races to see who could bear his curiosity the longest.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Grandfather could draw beautiful pictures. The birds he drew looked like real ones, and as long as he would draw we children would sit contentedly on the floor around his chair.

During Grandfather's visit with us, Billy Sunday came to Oklahoma City for a big meeting. A tremendous tabernacle was built which would seat several thousand people. But even so, there was never enough room to hold all the people who came. It was necessary to get to the tabernacle by six o'clock at night in order to get a front seat.

Grandfather loved to hear Billy Sunday preach, and because of this Mother wanted him to go as often as possible. It was impossible for her to go very often; so, since I was not too young and yet not old enough to have other evening interests, I was appointed often as the one to go with Grandfather. We would fix up a box lunch and catch the interurban headed for Oklahoma City. As soon as we reached the tabernacle, we hurried to one of the front rows of seats and, once there, we calmly ate our supper.

Billy Sunday was a mighty preacher. I remember the many people who walked down the aisles to the front of the church. Some came crying, others smiling, but they all came with a determination to live a different kind of life. Many stayed Christians after Billy Sunday was dead and gone.

Grandfather left about the time the meetings were over. Every time I went back to Oklahoma City with my parents and passed the site of the tabernacle (torn down as soon as the meetings ended), I thought of my grandfather. Today my mind is taking me back to that same site. I am now hoping again to attend some meetings with my grandfather. He was a short, thin man with a small mustache. His eyes were kind and tender, and somehow I know he is in heaven today, perhaps visiting with my mother. I, too, shall join them one of these days!

Standing one day in a large church, and beholding the beauty of the stained-glass windows, my daughter asked me, "Daddy, why did they put all those black lines in the windows?" She was referring to the heavy, black lines of lead that held the colored glass in place. I explained to her that they were the strength of the window. Without them, the colorful pageant of glass would fall apart. So the dark and heavy lines of trials and sorrows bring out the image of Jesus more perfectly in our lives.—CHESTER A. SMITH.

Evangelist J. D. Havener is leaving the field to accept the pastorate of the church in Hoopston, Illinois.

Rev John. R. Hieftje has resigned as pastor of the Lapeer church, Eastern Michigan District, to accept the call to the church in Ludington, on the Michigan District.

Rev. J. Kenneth Adams, of Alpine, Texas, has accepted the call to pastor the church in Missouri Valley, Iowa.

After five and one-half years as pastor of the church in Scottsbluff, Rev. Harold Henry resigned to accept the work of First Church, in Omaha, Nebraska.

After serving as pastors of the church in Paris, Texas, for the past year, Rev. and Mrs. C. M. Whitley are returning to the evangelistic field as of September 1.

Rev. Orville W. Bowsher has resigned as pastor of the church at Montpelier to accept the call to the church in St. Paris, Ohio.

Pastor Arthur F. Grobe reports from Frankfort, Indiana: "As we sat and listened to the annual reports given on the evening of August 1, we were very happy to be the pastor of the fine people of our Frankfort First Church. We are closing our first year here. Although we received a nice class of members this year, we show a loss. The contribution made to the newly organized Southside Church in both church and Sunday-school workers made its inroads upon our members; but for the past three months the Sunday-school average is above last year, which is very encouraging. The preaching attendance is splendid, the night crowds being the larger. Because our people are liberal givers, the total will be approximately \$23,000. The church, by an overwhelming vote, has extended us a call for another year, and we are happy to give a positive reply."

Rev. Charles H. Kennedy writes: "For the past five years we have been pastoring, and during this time God has helped us to build a church and triple the Sunday-school. We are acquainted with both the pastor's and the layman's problems. We have entered the evangelistic field, now making up our slate, and pledge ourselves to God to do our best for the salvation of souls. Write us, Box 65, Griggsville, Illinois."

Evangelist George H. Talbert writes: "I returned from the hospital on August 6, well on my way to recovery. I wish to thank my friends for the kind remembrances assuring me of their prayers; these came from all parts of the country. I cannot write each of you, but I do thank you. Jesus was never so near and so precious. I will begin my fall meetings on September 4, at Nappanee, Indiana. I do thank God for His hand of love and care over me during these months of suffering. Because of a cancellation, I have November 13 to 26 open; will be in the Eastern states, and would be glad to fill it there, but will go anywhere. Write me, Box 438, Abilene, Kansas."

Bonham, Texas—Recently this church had a good revival with Evangelist C. L. Henbest and wife. The rugged preaching of Brother Henbest and the flannelgraph lessons of Mrs. Henbest with the Juniors resulted in several victorious seekers and thirteen added to the church membership. The attendance was the largest we have had in any revival, and we appreciated the untiring efforts of these good workers. This church is enjoying the best days in years, and we are happy in our labors with this people. They have given us a good increase in salary, and a good vote to remain as pastor. All departments of the church show good gains for the year; the Sunday school has had a 22 per cent increase over last year, making this a record year in attendance. Also, there has been a 40 per cent increase in church membership. If you have friends here, write us about them.—Leon Martin, Pastor.

Rev. P. L. Liddell, evangelist and singer, is available for Sundays and revival campaigns during vacations, while he is attending the Nazarene Theological Seminary. He will also be glad to slate meetings for the summer months. Write him, % the Nazarene Publishing House.

Fort Wayne, Indiana—This has been the best year in the history of the West Main Street Church. God has been with us. Three good revivals were enjoyed with Evangelists Clifton DeBoard, Roy Lewis, and Claude Lykins; each of these men proved to be a servant of God and his ministry was a blessing to the church. In the December meeting with Brother Lewis, a friend of the church gave the pastor and wife one hundred dollars on a vacation trip to Florida. The church gave us a map with the road to Florida outlined with dollar bills. All departments have showed marked increase: new young people added to the N.Y.P.S.; the Sunday school showed an 11 per cent gain over the previous year; the W.F.M.S. was a "superior" society; and there was a

good gain in church membership. God has helped us, and in two years we have had a net gain of 23 members. The Prayer and Fasting League raised thirty dollars more for missions than was raised by the whole church for General Budget in the preceding year. Already we have several new members pledged up for the coming year, at twenty-five cents per week. We adopted the "10-per-cent" program, and paid \$600 on a \$150 General Budget; all other budgets paid in full. We had a good vacation Bible school with the pastor and wife directing; the attendance doubled that of last year. We are beginning our third year with this good people, having received our second unanimous call; no better people could be found anywhere.—Calvin C. Wheeldon, Pastor.

Pastor H. F. Crews writes: "I have just completed my tenth assembly year as pastor of the church in Denison, Texas. During these ten years we have seen many souls seek the Lord and a number of new members have been added to the church. The Sunday-school average attendance for this present church year is 284. Our Sunday school has grown until we need more room for classes, and plans are under way to begin work on a new Sunday-school annex, forty by sixty feet. The spiritual condition of the church is excellent, we have a splendid group of people, and the presence of God is manifest in the services."

Pastor Paul Darulla reports: "We pastored the Pt. Pleasant church since it was organized two and one-half years ago. The first Sunday there were 39 in Sunday school, and this past Easter the attendance was 172. The church gave us a unanimous vote to stay another year, but after much prayer, we accepted the call to pastor our church in Wheeling, West Virginia—third largest city in the state. We plan to begin building a parsonage within a few days. The church is located on 34th and Chapline Streets. Already we have seen an increase in Sunday-school attendance for the past two Sundays."

McComb, Mississippi—First Church has had a good year, as God has blessed our pastor and family and the church. Under the supervision of our pastor, we have built a fine new church and Sunday-school building. We had a great revival with Dr. T. M. Anderson, with some eighty persons at the altar seeking God for pardon or purity. On the closing Sunday we had 301 in Sunday school. Recently we closed the best revival in the history of the church with the Evangelists Quartet of Trevecca Nazarene College as the singers, and our pastor, Rev. C. B. Carleton, doing the preaching. God blessed the preaching of Brother Carleton with 115 seekers at the altar, 55 of them on the closing night. We appreciate Brother and Sister Carleton: the fine way they

have stood by the church, and Brother Carleton's hard and faithful work both as pastor and laborer on our new building. Also, he has many friends outside the circle of the church who love and appreciate him for his desire to win souls, and his uncompromising way of preaching the full gospel of Jesus Christ.—Mrs. Elsie Boyd, Reporter.

Rev. L. L. Mathis writes from Pensacola, Florida: "Coming to First Church a little more than two years ago, we found a fine group of people. As we have worked and labored together, God has blessed in many ways. During this time the Lord has helped us to pay off the debt of the church. On a Sunday in 1950 we had the mortgage burning, with Dr. Samuel Young and District Superintendent Otto Stucki with us. We are now planning on giving full time to revivals and Christian Service Training work in connection with special children's services and illustrated messages. Write us, P.O. Box 245, Pensacola, Florida."

Pastor Harold Henry writes: "Recently I closed what I feel was a profitable ministry of five and one-half years at Scottsbluff, Nebraska. During this time we received 57 members into the church, saw the Sunday-school increase from an average of 104 per year to a high of 148 per year, and a new high on a rally day of 248. Also, we made improvements on the property to the amount of \$5,000. We had revivals with Evangelists Donna Key, H. H. Hooker, C. W. Davis, W. E. Carlton, Earl and Corene Williams, Jack Carter, L. A. Ogden, T. P. Dunn, A. G. Parmenter, Floyd Bigelow, and others; also one- and two-day conventions with Dr. Roy F. Smee, the late Dr. Orval J. Nease, and Rev. Ponder Gilliland. We appreciated so much ministering to our people in Scottsbluff; they were so kind and considerate of us. We are now happily situated in our new pastorate at Omaha First Church; these good folks have given us a royal welcome."

We had a good camp, July 27 through August 5, at Ft. Jessup, Louisiana. The preachers were Rev. Elbert Dodd and Rev. Dan Perryman, and their ministry was a blessing to all. Rev. and Mrs. V. A. Beasler were the singers, with Miss Pat Perryman as the pianist. The day services were well attended, and the evening services were attended by the largest crowds the Ft. Jessup Nazarene camp has ever seen. The presence of the Holy Spirit was manifested in the services, with many souls seeking and finding God. An amount of \$2,800 was received in cash and pledges for a new tabernacle. We want to keep this camp going until Jesus comes. It seems dear to us because of the memory of Dr. R. T. Williams.—Reporter.

Antlers, Oklahoma—Our church has had a very profitable revival with Evangelist F. C. Savage. Each night he preached the truth of God in a clear, forceful way, with emphasis upon a clean life and a wholehearted walk with the Lord. On the last Sunday morning, forty-five bowed at the altar seeking help from God. Brother Savage co-operates wholeheartedly with the pastor and is a great encouragement to the church. We feel this summer revival will have lasting results.—Reporter.



As Received by

T. W. Willingham, Executive Director
Nazarene Radio League

ONE OF THE little publicized, but very important, services of the "Showers of Blessing" radio program is the introduction it gives our ministers to many people not now acquainted with our church. These good people are interested in things spiritual, but they do not know where to find that for which they long.

When we receive mail from a "Showers of Blessing" listener, if the nearest pastor does not already have the information, we immediately fill the request, then send the name and address to the pastor; or where this cannot be determined, to the district superintendent, asking him to follow up the inquiry with a visit. These visits have led to hungry hearts in many instances. Here's the reply we just received from an interested pastor in Pennsylvania:

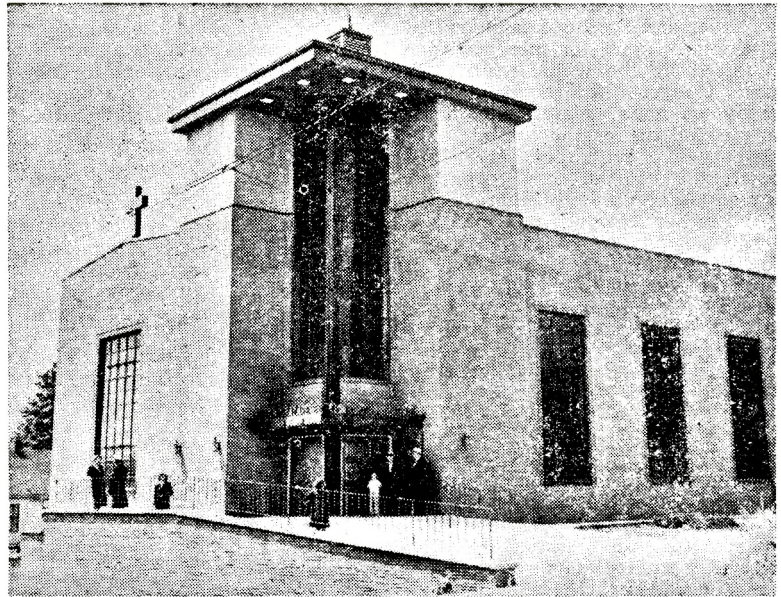
It affords me real joy to inform you that Mrs. S and family were furnished with a "Showers of Blessing" sermon and you notified me of their request. I contacted them and in due time they were saved, and the dear Lord poured out upon their precious souls the mighty power of the Holy Ghost in sanctifying power. Today they are real Nazarenes.

I expect to contact these new persons this week.

This is just one of many such instances. Let us join our pastors and superintendents in prayer that many of the hundreds of names sent them may also result in newborn souls into the Kingdom.

After a three-year building program, Seattle First Church moved into its new location on last March 18. On the opening day, Dr. B. V. Seals, our beloved district superintendent, brought us great messages in the afternoon and evening services. It was a time of thanksgiving. Instead of receiving an offering to be applied on the building costs, we had a great hallelujah march for world-wide evangelism. Immediately following the opening day we had a wonderful revival with Evangelist and Mrs. C. William Fisher. On Sunday, April 22, our beautiful new building was formally dedicated by Dr. Hardy C. Powers. Following this we had the privilege of entertaining the district assembly, with Dr. D. I. Vanderpool presiding. These were all wonderful days, marking the beginning of a new era of service for First Church. The building is of Roman brick exterior, of semi-modern design. A distinguishing feature is a slightly-graded ramp approaching the main entrance, making it possible to enter the building without the use of stairs. The building is complete with natural oak furniture and trim; first floor walls are of soft pastel green; the foyer floor is covered with cork; and the sanctuary carpeting is of soft, contrasting colors. A public address system provides hearing aids for twelve outlets for the hard-of-hearing, and speakers for lower auditorium nursery and overflow auditorium, and voice reinforcement for the sanctuary. The building will accommodate six hundred people, including the balcony, and has Sunday-school facilities for approximately the same number. The choir loft is located to the right of

First Church, Seattle, Washington



the pulpit, with baptistry immediately back of the pulpit, and the console for the Estey Organ to the left of the pulpit. Building and property represent a cash expenditure of \$150,000; an additional \$20,000 worth of donated labor has been given by our people. An indebtedness of \$30,000 will be paid off on a ten-year contract. During the assembly, the church board surprised the pastor and his wife by insisting they leave immediately for a vacation (either two weeks or one month), and presented them with a love offering to defray the

expenses. This is a wonderful group of people, enthusiastic and loyal. Our services in the new church have been richly blessed with a sweet spirit of unity and divine blessing. Last year the church had an increase in all departments, setting an all-time high in the average attendance in Sunday school. Likewise, we set a new record for one-Sunday attendance and an all-time high in church membership, plus a new record for financial giving. It is a real joy to serve this people; they are kind and considerate in every way.—Roy J. Yeider, Pastor.

Evangelists J. H. and Maggie Crawford report: "This has been a very busy year with us, and the Lord has given us some very fine revivals, with many souls converted and sanctified. In fact, it has been one of our very best years, as the Lord has been so near and given us of His Spirit. Because of a cancellation, we have two open dates, October 23 to November 4, and November 6 to 18. We will be closing a revival in Gary, Indiana, on October 21. Write us, Springdale, Arkansas."

Mt. Erie, Illinois—During the past assembly year God has blessed this church in many ways. The vacation Bible school was the means of reaching children for the Sunday school and preparing the church for a mighty revival with Evangelist H. W. Cornelius and wife. Twenty-one souls bowed at the altar, seeking God for pardon or heart purity. On the closing Sunday, all records were broken with 143 in Sunday school. Brother and Sister Cornelius did outstanding work in sermon and song, with the anointing of God upon them. A fine love offering was given to the pastor.

and the evangelists given an invitation to return in '52. At the present time our church is sponsoring a home-mission campaign in near-by Fairfield, with the co-operation of the Olney Zone and its fine home-mission chairman, Rev. H. M. Foster.—Robert Winegarden, Pastor.

Pastors J. P. and Rosa L. Ingle report: "Nearly two years ago we came to Alva, Oklahoma, where God has graciously blessed and given us a fruitful ministry, with many souls being saved and sanctified. Also, 38 have united with the church, giving us a net gain of 16 in membership, or a total of 105 at present. Good revivals have been conducted by Evangelists H. D. Burson, Jack and Ruby Carter, our own loved district superintendent, Rev. Mark R. Moore, and Evangelist Joe Bishop, all of which were fruitful in souls. The average attendance in Sunday school has increased 35 each year, giving us an average of 154 for this year. Much-needed improvements have been made on the church building, at a cost of \$8,000, all but \$1,800 of which is paid; most of this balance is subscribed to

be paid soon. We have raised more than \$12,000 for all purposes this year, of which \$806 was for district interests, and \$1,696 for general interests of our church. Our per capita giving for the year is \$115. We have some of the 'salt of the earth' in the Alva church. We received practically a unanimous call for the third year; but after much prayer, we have accepted the call to pastor our First Church in Blackwell, and will go there at assembly time. Please pray that God will use us in our new field of labor."

On July 8 a Church of the Nazarene was organized in Opelika, Alabama, with eighteen members. The successful home-mission campaign was conducted by the Rev. G. B. Ball family of Birmingham. Brother Ball is a man of God and carries a burden for lost souls. Time and again God came on the scene and souls sought the Lord at the altar of prayer. Rev. Alfred Upchurch was appointed as the pastor. He is doing fine work, the church is on the increase, and God is blessing.—Mrs. Nora Upchurch, Secretary.

Hendersonville, North Carolina—In August we had one of the greatest meetings in the history of our church, with Rev. Roland McElveen as the evangelist. During the meeting we had a special Sunday-school drive and closed out the revival with an all-time record of 285. Our church is four years old, and our goal is 500 in Sunday school. Brother McElveen carries a burden for the lost and reaches many who are hard to win. Over \$1,300 was pledged on our church building, now under construction. Brother McElveen is a great Sunday-school booster, a soul winner and a big help with the finances.—Wyatt H. Gentry, Pastor.

Belton, Texas—July 29 marked the close of a twelve-day meeting with Evangelists Jack and Ruby Carter. Their messages in sermon and song blessed the hearts of the saints and touched the hearts of the unsaved. The house was filled to capacity almost every night, and nineteen seekers prayed through to victory. Pastor and people were helped and encouraged by the deep, soul-stirring messages of the evangelists. Coming up to our assembly in a few days, we will be giving our fifth report for this church, and the fifteenth to the San Antonio District Assembly. The church has given us a unanimous call for the sixth year.—A. L. Dennis, Pastor.

Pastor E. E. Wordsworth reports: "During the past six years we have served our church at Kirkland, Washington, and the Lord has been with us. With the help of the Lord and a consecrated people, a new church annex was built, which serves for Sunday-school purposes and young people's work—the annex is free from debt; two lots south of the church were purchased and paid for in full. The old parsonage was sold and another one purchased (larger, and more suitable for a pastor's residence). The remaining debt is about \$400 and this is being met by monthly payments. The church property grounds have been improved; also a home and acreage of an aged brother were deeded to the local church. At the beginning of our pastorate the church membership was 77; it now stands at 122, after carefully going over the church roll with the church board. A substantial sum of money is in the building fund for a new church. All departments of the church have grown, and the blessing of the Lord has been upon His people. We had a pleasant pastorate, and the Kirkland people were kind to us in many ways. A lovely farewell reception was given to Mrs. Wordsworth and me, and appropriate gifts were presented. We have accepted the pastorate of the South Tacoma Church, and are now happily situated among a loyal, consecrated people. If you have friends

After a wonderful conversion and healing, Mr. Mose LaValley promised the Lord to serve Him all the remainder of his life. The burden of building a church came on his heart. He accepted the challenge, with the provision that God would direct his hands. Two years of hard labor followed; by himself he erected a beautiful, brown shingle church building, on a prominent corner. A beautiful bell and belfry, cobblestone base, stained-glass windows, padded pews, hardwood floors, wine-colored carpeting, mahogany paneled walls, and a Hammond electric organ make it a church greatly admired by the community. Rev. Renard D. Smith, superintendent of the Albany District, was contacted and invited to establish a Church of the Nazarene on the premises. Rev. Roy E. Carnahan, graduate of the class of '51 from the Nazarene Theological Seminary, was called as pastor, and the church was dedicated on June 10; the auditorium was filled, with people sitting outside on the lawn. A

Potsdam, New York



week of revival followed, with Rev. Morris B. Wilson of Rochester as the evangelist. On July 8, Superintendent Smith officially organized the church, receiving fourteen members. The work is moving along nicely, with God's blessing evident in the services. The Nazarenes have moved into Potsdam under the sponsorship of the Albany District home missions.—Reporter.

in South Tacoma, send their names and addresses to us at 4836 S. Tacoma Way, Tacoma, Washington."

service, with elder's orders given to Richard Lewis, pastor of the Spring Valley church.

JAMES L. COLLOM, Reporter

New York District Assembly

The New York District Assembly was held on the campground at Beacon, New York, July 4 to 6. Dr. D. I. Vanderpool dispatched the business of the assembly with grace and efficiency. His messages were tender, and given with the unction of the Spirit. He was a great blessing to all, both in the assembly and also in the camp meeting, where he was one of the workers. Surely all felt that it was a great privilege to have General Superintendent Vanderpool with us for this, his first visit to the New York District.

The high light of the assembly was the report of our district superintendent, Dr. Oscar J. Finch, on Friday morning. His report showed substantial gains along every line. Appreciation was shown for the report by the giving of a good love offering to Dr. and Mrs. Finch. Dr. Finch received a nearly unanimous vote for reelection. The people of the New York District are blessed in the leadership of Dr. Oscar J. Finch. We are confident of continued progress as he leads us in the battle on this great missionary field of thirteen million souls.

On Friday evening, preceding the camp-meeting service, Dr. Vanderpool conducted an impressive ordination

N.Y.P.S. Camp & Institute Southwest Oklahoma District

The third annual N.Y.P.S. camp and institute of the Southwest Oklahoma District was held July 30 to August 4, at the Lake Murray Camp No. 1, near Ardmore. Truly the presence of the Lord was felt from the beginning, with a number of seekers in the first service.

Rev. W. H. Johnson, superintendent of the Arkansas District, was the special speaker, and he was used of God to reach a number of young people with the truth of the Word. A fine spirit prevailed throughout the camp, as shown by the fact that over 225 received definite help at the altar of prayer.

Rev. J. Louis Emmert, district president, assisted by a group of efficient helpers, worked hard to handle the largest attendance ever—410 registered for beds and meals, plus the many visitors who attended one or more services. Truly it was a job well done, and one that made the camp of real benefit to all who attended.

Rev. W. T. Johnson, our district superintendent, and Mrs. Johnson, were a definite blessing, and really worked hard for the success of the camp. They were always on hand to help in any way they could.

District President Emmert gave a fine report of the year's work, reflecting progress along the line of youth work on the district. He was re-elected with a very fine vote. We anticipate even a better year ahead.

The teachers did a fine job. Miss Ruth Freeman, missionary from India, gave three profitable lectures on missionary work; and the second class period was ably used by Rev. R. T. Williams, Jr., on "Why Nazarenes Do Not Attend the Movies," and Mr. David C. Shapard concerning the liquor traffic; Mrs. W. T. Johnson and Rev. J. L. Woolman, in divided groups, dealt with the moral condition in youth groups of today.

On Thursday evening, District Superintendent Johnson raised \$2,000 in

pledges for the purchase of two tents for district home-mission work and general district work. One of the tents is to be called the "Lewis Shadix" tent in memory of the young man who was drowned during the camp. The raising of the money for the tents is the special district project for the new year.

Of real blessing to the camp was the presence of Professor Jack Rairdon and the men's quartet (Lee Steele, Darrell Moore, Herbert Steele, Bill Burch) from Bethany-Peniel College. They sang with the Spirit, and were used of God in the services.

We are very thankful to Rev. Earl C. Darden, pastor at Ardmore, to those in charge of the Lake Murray Camp, to the Eastern Oklahoma Dis-

trict for the loan of their tent, and all the others who contributed to the success of the camp. Southwest Oklahoma Nazarene young people are on the march for Christ and world-wide evangelism.

WILLIE W. VOIGT, Reporter

Boys and Girls' Camp Northwest Oklahoma District

The annual boys and girls' camp of the Northwest Oklahoma District was held July 9 to 14, at Camp McFadden, near Ponca City. This camp, for boys and girls ages nine to fourteen, was sponsored by the District N.Y.P.S. There were seventy-nine enrolled, representing the majority of the churches of the district.

Rev. J. T. Gassett, pastor of Bethany Eastside Church, was director of the camp; Rev. Wayne Sears, pastor of Ponca City First Church, was camp manager; and Miss Edith Lantz, of the Church Schools editorial staff from Kansas City, was camp chaplain. The ten counselors were made up of pastors, pastors' wives, and laymen.

The daily schedule included group discussions, chapel, hiking, swimming, crafts, and athletics. The high light of the camp was the morning chapel service, when fifteen of these boys and girls "enlisted in the army of the Lord."

D. W. ALGER, Reporter

Maritime District N.Y.P.S. Convention

The eighth annual young people's convention of the Maritime District convened in Moncton, New Brunswick, beginning July 13 with a great opening service, and business sessions on the following day.

The special speaker was Rev. Ted Martin, superintendent of the Ontario District. It was indeed a privilege to listen to the powerful and Spirit-filled messages of such a man of God. Our young people have been enlightened and enthused about the general program of the N.Y.P.S. A wonderful spirit prevailed throughout the entire convention, as evidenced by a host of young people seeking God for a deeper spiritual life.

Rev. H. Malcolm Burgess was re-elected district president with a splendid vote. We are deeply grateful for the untiring efforts and the capable leadership of this man of God.

Much enthusiasm and progress were demonstrated in the various reports. We retain as our district project the sponsoring of "Showers of Blessing" on the Windsor radio station.

Officers for the coming year are: Rev. A. F. Cone, vice-president; Mary Sharpe, treasurer; Gertrude Stanford, secretary; Dorothy Thomson, teen-age supervisor; Carolyn Burgess and Marilyn Teal, teen-age members at large.

Best of all, God met with us in a very real way. It was the general feeling that this was our best convention. The district is going all out to "Meet Our Debt to Others."

REPORTER

Sunday-School Attendance Report

Districts by Groups	1950 or 1951	July 1951	%
PURPLE STAR DISTRICTS (10,000-15,000)			
Northern California	12,383	11,782	95
Western Ohio	11,053*	10,859	98
BLUE STAR DISTRICTS (7,500-10,000)			
Akron	8,936	8,689	97
West Virginia	8,046*	8,290	103†
Southern California	8,001	7,581	95
GREEN STAR DISTRICTS (5,000-7,500)			
Arkansas	7,243*	7,210	99.5
Michigan	7,372*	7,081	96
Eastern Michigan	7,621	7,047	92
Los Angeles	7,322	6,768	92
Eastern Oklahoma	7,323*	6,730	92
Kansas City	6,372*	6,729	106†
Kansas	6,510*	6,527	100.3†
Idaho-Oregon	5,514	5,512	100
Colorado	5,608*	5,425	97
Oregon Pacific	5,904	5,417	92
Southwest Oklahoma	5,375*	5,140	96
Northwest	5,214	5,000	96
RED STAR DISTRICTS (2,500-5,000)			
Northwest Oklahoma	4,983*	4,981	100
Florida	5,455	4,804	88
Dallas	4,462*	4,481	100.4†
Louisiana	3,846*	4,118	107†
Canada West	3,671*	3,703	101†
North Carolina	3,122*	3,291	105†
San Antonio	3,340*	3,164	95
New Mexico	2,602	2,576	99
Houston	2,674*	2,544	95
WHITE STAR DISTRICTS (Under 2,500)			
Rocky Mountain	2,165*	2,232	103†
Mississippi	2,353*	2,176	92
Minnesota	1,835*	1,954	106†
New York	1,566*	1,480	95
North Dakota	1,492	1,464	98
South Dakota	743*	711	96

Reports were not received from the following districts for the month of July: Abilene, Alabama, Albany, Arizona, Central Ohio, Chicago Central, East Tennessee, Georgia, Illinois, Indianapolis, Iowa, Kentucky, Maritime, Missouri, Nebraska, Nevada-Utah, New England, Northeastern Indiana, Northwestern Illinois, Northwest Indiana, Ontario, Pittsburgh, South Carolina, Southwest Indiana, Tennessee, Virginia, Washington Pacific, Washington-Philadelphia, Wisconsin.

Estimated total average attendance for July for all districts309,677
Loss4,640 or —1½%

* 1950 figures.

† Districts making gain in July attendance.

Young People's Convention East Tennessee District

The fourth annual N.Y.P.S. convention of the East Tennessee District was held on August 2, at the district campgrounds near Maryville, with Rev. John Lawwill, Jr., presiding. A good representation was present from over the district.

Brother Lawwill was re-elected president with a strong vote. We feel we have a great leader in Brother Lawwill, and that this coming year will be one of great victories.

Committees reported, resolutions were given and accepted, and presidents of the various local societies gave their reports. Our young people have done a splendid job during the past year. Delegates were elected to the General Convention next June. The project for the year is the new well on the campgrounds that already is in use.

Mrs. Eva Gardner was the convention speaker, as well as the institute instructor and speaker. Her messages stirred and challenged our young people.

C. MARSHALL BOWES, Reporter

Central Ohio District Camp Meeting

The annual camp meeting of the Central Ohio District was blessed with the outpouring of the Holy Spirit in each service. A record crowd attended, the eight dormitories, eighty tents, and one hundred cottages being taxed to the limit over the week end. But best of all, God was there!

Dr. Harvey S. Galloway, district superintendent and chairman of the camp, presided over the services with grace. Dr. Ralph Earle and Rev. Harold Volk, evangelists, gained the hearts of the people in their straightforward preaching. Rev. and Mrs. W. W. Tink and daughter, Joy, very capably took charge of the music. Brother Tink did outstanding work with the camp-meeting choir. Rev. and Mrs. Wm. O. Blue, youth workers, and Mrs. H. C. Little, children's workers, were at their best, filling their places very efficiently.

A five-year forward camp program has been adopted by the district, the first step being the reduction of the debt. Certainly God came upon the scene, and a great, enthusiastic response resulted in thousands of dollars being raised. The small remaining debt will be handled by the local churches.

Major improvements to the grounds have been started: replacing and enlarging the electrical wiring, adding picnic and cooking facilities as the first step, with other major projects to be given consideration in the near future. New chairs were placed in the dining room, a gift of the W.F.M.S.

Central Ohio pauses to "praise God, from whom all blessings flow"; then, with our faces to the future, we march on to greater accomplishments for God.

C. D. WESTHAFFER, Secretary

The 1951-52 W.F.M.S. STUDY AND READING COURSE



Study Book

And Many Believed

By Grace Ramquist—This book presents the story of Nazarene missions in six Latin American countries: Guatemala, Nicaragua, Peru, Bolivia, Argentina, and British Honduras. Also covered is the work of our church in Italy. It gives geographical and historical backgrounds as well as sketches of missionaries laboring in each field. 75c

Reading Books

The Field Is the World

By Russell V. DeLong—We can't all visit our mission stations around the world but we can read Dr. DeLong's firsthand account of his recent visit to them. \$1.00

Letters of Esther Carson Winans

By Mrs. Carol Gish—No vividly pictured narrative of missionary endeavor nor interesting missionary biography could surpass this volume on foreign field evangelism. \$1.00

A Sower Went Forth

By Helen Temple—Soul-stirring stories of missionaries, their work, and their spiritual conquests in the Latin American fields. 75c

How Great Is the Darkness

Three books in one, giving the stories of missionary activities and missionary workers in Guatemala, Nicaragua, and British Honduras. \$1.25

Answered Prayer in Missionary Service

By Basil Miller—Here are stories of how God answered the cry of need for finances, food, physical healing, soul saving, open doors, triumph over opposition, and the numerous other obstacles to the success of missionary endeavor. 50c

Richard Simpson Anderson

By Russell and Margaret Birchard—This is not only the biography of a pioneer missionary; it is the history of the development of a missionary enterprise which now constitutes a major field among Church of the Nazarene foreign missionary projects. \$1.00

World Missions

By Martha L. Moennich—A graphic account of the sacrificial labors of missionaries throughout the world and the crying need for further world-wide missionary endeavor are the emphases in this heart-stirring volume. \$2.00

The above list is the complete Missionary Study Course for this year. All credit card orders are to be sent to your district superintendent of study. District superintendents of study will order credit cards from our general W.F.M.S. secretary, 2923 Troost Ave., Kansas City, Missouri.

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Toronto 9, Ontario

West Virginia District Assembly and Camp

The conventions, district assembly, and camp meeting of the West Virginia District, held at our district center and campgrounds, at Summersville, West Virginia, closed with wonderful victory.

Dr. Hardy C. Powers presided in his usual gracious manner. He kept the business moving with grace and efficiency. Every message was Spirit-filled, moving the hearts of the listeners. We thank God for Dr. Powers.

Reports of pastors, boards, and committees revealed that the district is making marked progress in each department of the work.

The high light of the assembly was the report of our district superintendent, Dr. Edward C. Oney. His report showed seven new churches organized the past year, bringing the total number of churches near the one-hundred mark; total giving for all purposes was at an all-time high, and the General Budget was overpaid by several thousand dollars. Valuation of church property now exceeds one and three-quarter million dollars. Membership shows a healthy gain again this year, with an increase of 301. What makes us rejoice the most is the fact that God is visiting our people with real revivals all across the district. Dr. Oney was re-elected for his twelfth term as district superintendent, receiving 212 out of 218 votes on the nominating ballot. A generous love offering was presented to him and his family.

It was a real joy to have many visiting pastors, evangelists, and laymen. President A. B. Mackey was present

with a trio to represent Trevecca Nazarene College. We appreciate the good work Dr. Mackey is doing.

Our camp-meeting workers, Dr. Remiss Rehfeldt and Rev. Bona Fleming, were at their best. The presence of the Lord was felt in every service, and time and again the long altar was lined with earnest seekers. Shouts of joy caused the hilltops to echo with the praises of our God.

A. F. HAYES, Reporter

Annual Youth Institute Florida District

The fifth annual youth institute of the Florida District was held at the Suwannee River campgrounds, June 24 to 29, with Dr. Mendell Taylor, general N.Y.P.S. president, as the special speaker. He endeared himself to the young people of the district with his Spirit-filled messages on the general theme of "Our Debtorship." Scores and scores of young people were saved and sanctified, praying through around the altars, in the dormitories, and in spontaneous prayer meetings.

On the last night of the institute the "glory" came down, the altar was filled to overflowing, the Holy Spirit overruled, and there was no time for preaching, as decisions for eternity were made by sincere and earnest hearts.

The most frequent phrase heard among the young people and pastors of the district, at the close of the institute, was "The best institute yet!"

The institute was well organized and planned under the able supervision of Rev. C. R. Moore, district young people's president. Brother Moore has given excellent spiritual

leadership to the institute from its beginning on the district; he was elected young people's president at the first institute held on the district.

There were 256 enrolled—the largest enrollment in the history of the institute. Christian Service Training courses were conducted by Eugene Hulse, Aubrey Ponce, Don Irwin, Henry Cooper, James Hamilton, and J. S. Rogers, with over 250 certificates earned.

Rev. W. T. Daugharty was in charge of the singing and special musical numbers. L. R. Rushton conducted a class in handicraft, and Marselle Knight was in charge of recreation and activities. John Maurice was dean of the institute. The general theme of the institute, "Pray together, play together, and stay together," was carried out in a wonderful way.

God is using Rev. John L. Knight, our good district superintendent, in a marvelous way here in Florida in building the Kingdom. The work is going forward and God's smile of approval is upon the district leadership.

JAMES HUDSON, Reporter

DEATHS

LEO B. WILLIAMSON, only son of Mrs. Esther Williamson, died instantly on July 21, from injuries received while at work in Syracuse, New York. He was buried by the side of his father in the cemetery at University Park, Iowa.

MRS. EMMA L. WESCHE died June 5, 1951, at her home in Nampa, Idaho, following an extended illness. She was born March 8, 1872, in Allamakee County, Iowa. On December 29, 1897, she was united in marriage to Willmer Edgar Wesche. Mr. Wesche died in 1941; since that time Mrs. Wesche had made her home with her sons, moving to Nampa in 1946. She was converted as a child, some years later obtained the experience of entire sanctification, and through the years lived a devoted Christian life. Throughout their lives, Mr. and Mrs. Wesche were both active in the work of the church. Surviving are four sons: Dr. Henry C. Wesche and Dr. Gerald E. Wesche, both of Nampa; Dr. Kenneth P. Wesche, of Portland, Oregon; and Percival A. Wesche, of Olivet Nazarene College, Kankakee, Illinois; one daughter Kathryn, of Tacoma, Washington; and one brother. Funeral service was held in Nampa First Church with Rev. Melza Brown officiating. Interment was in Garfield Cemetery, near Webb, Iowa.

MRS. MAE LYDIA BERGER was born April 3, 1882, in Muscoda, Wisconsin, and died July 18, 1951, at her home in Glendale, Arizona. On February 7, 1906, she was united in marriage to Mr. August Berger, and was the mother of two children. Mr. Berger preceded her in death. She was a long-time active member in the Church of the Nazarene and held various offices in the church until she became too ill to carry on. She is survived by her daughters, Ann Lucile and Alice Marie, Glendale. Funeral service was held in the Glendale Church of the Nazarene, with the pastor, Rev. Glenn A. Roberson, officiating, assisted by Rev. Paul W. MacLearn and Rev. F. B. Moore. Interment was in the Resthaven Park Cemetery, Glendale.

MRS. LILLIE MAE WALKER died July 9, 1951, at the age of seventy-four years, at Hammond, Indiana. Her husband, four sons, and one daughter survive her. She had been a member of First Church of the Nazarene for many years. Funeral service was conducted by her pastor, Rev. L. L. Zimmerman, with burial at Elmwood Cemetery, Hammond.

ANNOUNCEMENTS

BORN—to Marvin and Rosalyn (Hendershot) Appleby of Trevecca Nazarene College, Nashville, Tennessee, a son, Charles David, on August 9.

—to Rev. and Mrs. William R. Dillon of Bruceton Mills, West Virginia, a daughter, Linda Joy, on August 6.



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—to Mr. and Mrs. Merrit Bloomquist of Wakarusa, Indiana, a son, Douglas Dean, on August 1

—to Rev. and Mrs. J. Donald Freeze of Akron, Ohio, a daughter, Linda Faye, on July 29.

—to Rev. and Mrs. M. J. Spörleider of Corvallis, Oregon, a son, Lindsay James, on July 15.

RECOMMENDATIONS

Rev. and Mrs. C. M. Whitley, P.O. Box 592, Sherman, Texas, are returning to the evangelistic field September 1. For the past year they have rendered good service as pastors at Paris, Texas. They are fine people and will work to have revivals in the churches where they go. Brother Whitley has spent many years in this field and knows the needs.—Paul H. Garrett, Superintendent of Dallas District.

I have known Rev. Charles H. Kennedy for two years, during which time he has been active as pastor and evangelist. He is a sincere Christian, a good evangelistic preacher and should be kept busy in the work of the Lord. I am glad to recommend him. Write him, Box 65, Griggsville, Illinois.—W. S. Purinton, Superintendent of Illinois District.

WEDDING BELLS

Miss Grace Elizabeth Thomas of Elkhart, Indiana, and Rev. Wilbur W. Brannon of Tulsa, Oklahoma, were united in marriage on August 7, at First Church of the Nazarene, Elkhart, with Rev. George Brannon, father of the groom, officiating, assisted by Rev. Fred Thomas, father of the bride.

Mrs. Helen Dawson of Ford, Kansas, and Rev. J. T. Crawford of Snyder, Texas, were united in marriage on July 29, at the Ford Church of the Nazarene, with Rev. Ray Hance, district superintendent, officiating, assisted by the pastor, Rev. O. A. McGuire.

Edna May Swisher of Tampa and Rev. Howard Miller Tripp of Titusville, Florida, were united in marriage on July 6, at College Hill Church of the Nazarene, Nashville, Tennessee, with Rev. James B. Tripp, father of the groom, officiating.

Miss Janie Conner and Mr. Robert E. Knowles, both of Lafayette, Indiana, (now employees of the Nazarene Publishing House, Kansas City) were united in marriage on July 20, in First Church of the Nazarene, Lafayette, with Rev. Willard E. Knowles, father of the groom, officiating.

Miss Stella Hill and Mr. Lavern Muxlow, both of Imlay City, Michigan, were united in marriage on August 3, at the Ludington Church of the Nazarene, with their former pastor, Rev. John R. Hieftje, officiating.

Miss Elise Iola Powers of Tobinsport, Indiana, and Pvt. Joseph E. Morton, U.S. Army, also of Tobinsport, were united in marriage on July 21, at the Millstone Methodist Church, with Rev. Lula Morton, mother of the groom, officiating.

Miss Helen Grace Coggins and Mr. Bobby Lee Young, of Clarksdale and Marks, Mississippi, were united in marriage on August 11, at the Nazarene parsonage in Clarksdale, with Rev. L. L. Van Houten, the pastor, officiating.

Miss Gloria Adon Stegall and Mr. Ted Sanders, both of Tulsa, Oklahoma, were united in marriage on July 11, at the West Tulsa Church of the Nazarene, with Rev. Orville Firestone, pastor of Springdale Church of the Nazarene, officiating.

Miss Betty Jean Bryan of Plant City, Florida, and Rev. E. C. Stegall, pastor of the Skiatook Church of the Nazarene, were united in marriage on June 17, at the West Tulsa Church of the Nazarene, with Rev. Orville Firestone, pastor of the Springdale Church of the Nazarene, officiating.

Miss Nita Lou Brummitt and Mr. Glen Jones were united in marriage on June 29, at the Church of the Nazarene in Higgins, Texas, with Rev. Doyle D. Wilson officiating, assisted by Rev. E. O. Jackson of Levelland.

SPECIAL PRAYER IS REQUESTED by a mother in Oklahoma for her two sons, both of whom have forsaken their families, that they may get to God, also that their wives may be saved;

by a Christian brother in Iowa for a man who has been saved recently, that he may come out boldly for the Lord; also for a sister with no religious background, that she may see the light and find God;

by a lady in Washington for two brothers on trial, that justice may be done;

by a mother in Ohio for a son, not a Christian, but has expressed a desire that he may "make it someday";

by a lady in California who needs God's help physically and spiritually;

by a Christian brother in Maine, that God may open up a way so he may be situated that he can attend the Church of the Nazarene;

by a brother in Christ in Texas, that God will save his lost loved ones.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

East Tennessee September 5 and 6
Tennessee September 12 to 14
Eastern Oklahoma September 19 to 21

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

Assembly Schedule

Kansas City September 5 to 7
Abilene September 12 to 14
Arkansas September 19 to 21

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

Assembly Schedule

Louisiana September 5 to 7
Southwest Oklahoma September 19 to 21

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

Assembly Schedule

North Carolina September 26 and 27
South Carolina October 3 and 4
Georgia October 10 and 11
Mississippi October 17 and 18

District Assembly Information

KANSAS CITY—Assembly, September 5 to 7, at the Kansas City District Center in Lakeview Park, 7770 Antioch Road, Overland Park, Kansas. Entertaining pastor, Rev. Hiram P. Huff, 8609 Woodward, Overland Park, Kansas. Dr. G. B. Williamson presiding.

EAST TENNESSEE—Assembly, September 5 and 6, at the Elizabetheth Church of the Nazarene, 200 West "J" St., Elizabethton, Tennessee. Entertaining pastor, Rev. John Lawwill, Jr., 405 Range St., Box 287, Elizabethton. Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 5 and 6, at the District Campground, Pineville (5 miles north of Alexandria on Hi-way 71), Louisiana. Entertaining pastor, Rev. L. H. King, 106 Bolton Ave., Alexandria, La. Dr. Samuel Young presiding.

ABILENE—Assembly, September 12 to 14, in the Evans Avenue Baptist Church, 1801 Evans Ave., Fort Worth, Texas. Entertaining pastor, Rev. James McGraw, 820 E. Roberts, Fort Worth, Texas. Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, September 12 to 14, at First Church of the Nazarene, 1024 Washington Street, Clarksville, Tennessee. Entertaining pastor, Rev. W. M. Greathouse, 1024 Washington St., Clarksville. Dr. Hardy C. Powers presiding.

ARKANSAS—Assembly, September 19 to 21, at First Baptist Church, corner Dickson and College Streets, Fayetteville, Arkansas. Entertaining pastor, Rev. J. D. Carlton, 418 Meadow St., Fayetteville. Dr. G. B. Williamson presiding.

EASTERN OKLAHOMA—Assembly, September 19 to 21, at First Methodist Church, 14th and Townsend Streets, Ada, Oklahoma. Entertaining pastor, Rev. J. E. Lansdowne, 311 N. Oak St., Ada. Dr. Hardy C. Powers presiding.

NORTH CAROLINA—Assembly, September 26 and 27, at Greensboro Central Church of the Nazarene, 210 E. Lee St., Greensboro, N.C. Entertaining pastor, Rev. H. C. Thomas, 711 Asheboro St., Greensboro. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA—Assembly, October 3 and 4, at East Helm Avenue, Naval Base, Charleston, S.C. Entertaining pastor, Rev. W. Boyd Welch, 3972 Frederick St., Charleston, S.C. Dr. D. I. Vanderpool presiding.

GEORGIA—Assembly, October 10 and 11, at First Church of the Nazarene, 408 First Street, N.W., Moultrie, Ga. Entertaining pastor, Rev. Glen Van Hook, 610 N. Main, Moultrie. Dr. D. I. Vanderpool presiding.



SERVICEMEN'S CORNER

"Thank you very much for the church papers. I have read them all my life as a member of the Church of the Nazarene. I attended N.N.C. for two years. I send my tithe faithfully to the Hemlock church on the Oregon Pacific District, where I went to church every Sunday."—**LLOYD E. BECKER.**

"I am writing this letter to thank you for the church publications that you are sending to me. Due to my squadron's location here in Germany, I have been unable to attend a Nazarene service in over a year; so holiness literature has been doubly welcome. I am passing these papers on to my friends and buddies after I am through with them, with the prayer that they may find the same wonderful peace in their souls as abides in mine."—**HARRY C. EARLY.**

"I wish to express my deepest appreciation for the papers and books you have sent me. You people don't know how good it makes a fellow feel to know that he is being remembered while serving God and his country.

"I was converted at the age of fifteen and, although I am only eighteen now, I still have that same love for my Saviour as I did when I was first converted.

"I belong to the First Church of the Nazarene (Calvary Mission) in East Harpswell, Maine. Praise the Lord, He has brought me thus far victorious over the devil and all the trials and temptations set before me. I want an interest in your prayers for me and all the rest of the boys here in the 127th Airborne Eng. Battalion, Fort Campbell, Kentucky."—**GEORGE PENNELL.**

"I thank you very much for the periodicals. They surely will be read and passed on to anyone who might like to read them. Don't ever worry about my not wanting to receive them. I shall be eagerly looking forward to them.

"I am stationed in Furth, which is a suburb of Nurnberg. The weather is extremely warm, but rainy. It is much like one of our own cities, except almost everywhere you look, you see evidences of the war that just passed. I have had a chance to see a little of Germany, and truly it is a beautiful country."—**FRANCIS C. BURKE.**

The Miracle of Answered Prayer

By Basil Miller

Prayer, the Soul's Shining Armor

SCRIPTURE FOUNDATION: *Thou hast also given me the shield of thy salvation (Psalms 18:35).*

JOHN BUNYAN conceived of the Christian life as a battle. Paul refers to it as a warfare. Martin Luther thought of it as a conflict. John Wesley taught us that life is indeed one long battle for righteousness. Life is a scourge.

"Prayer is the shield to the soul, a sacrifice to God, and a scourge to Satan." In this battle of life, according to David, God has given us a shield, the shield of salvation, which is prayer. The bright armor of the soul in the battle of life is long-groaned prayer. As the Christian engages in the conflict against wrong, without the shield of prayer, he falls with the fatal darts in his soul. But the man of God who stands powerfully through prayer, the warrior that brightens his outlook with a heavenly uplook, goes out to engage in the conflict with evil strengthened by heavenly concourse. There are no battles we cannot win through prayer.

Prayer is our fortress.

When Rome's emissaries decided to destroy Martin Luther, they requested the pope to send an army of 25,000 against him. So great was the converted monk's power that Rome would dare match him only with 25,000 footmen. So is the man of prayer. One man in the army of God, prayed up, is a match for 25,000 devils in any spiritual conflict. The basis of our power is prayer. For protection, whatever the battle may be, try prayer.

If you would ward off the darts of temptation, then offer daily oblations at the throne. If you would create a godly atmosphere in the world, you can accomplish this with mightier effect through prayer. Whatever your problem, do not enter into any conflict without first praying. Try nothing until you have besought God. And then with prayer, try every other possible means of achievement.

Prayers are a sweet sacrifice before God.

William Shakespeare, in describing the power of prayer, said:

*Make of my prayers one sweet sacrifice,
 And lift my soul to heaven.*

Prayers are daily sacrifices offered at the throne of God which become acceptable gifts at the mercy seat. As the priest prepared the people for their life of battle by lingering long at the incense-laden altar, the place of sacrifice, so must we prepare ourselves for the conflicts of life by lingering at God's mercy seat. Before the day begins, offer prayers and sacrifices to God on His altar, and heaven alone can measure the strength and power of the God-beseeching man.

Prayer, a scourge to Satan.

William Cowper, who has given the world some of its most gracious gospel hymns, expresses the sentiment of prayer's power by saying:

*Satan trembles when he sees
 The weakest saint upon his knees.*

All hell can be put into a dither literally by praying saints. When the devil sees a child of God on his knees, instead of sending a simple imp to block that individual, he must marshal a cohort. One saint on his knees can achieve the impossible in Africa. If you doubt it, read well this story.

Harmon Schmelzenbach was riding a mule on the African veldt one day on an errand of mercy. On coming to a tree where a limb shadowed the trail Harmon, as he passed under, heard a voice say, "Duck," and he dropped to the side of the saddle. After passing by, he looked back, and a huge snake with darting tongue hung suspended from the limb.

Months later in America, Harmon met a woman who asked him if on a certain day any unusual thing had occurred. In checking back in his diary, Harmon discovered that was the day when the voice said, "Duck." The lady went on to relate: "That morning I felt particularly burdened in prayer. God said, 'Pray for Harmon Schmelzenbach,' indicating you were in danger. I stopped what I was doing at the moment, fell to my knees, and agonized before God, asking Him to protect you."

Thousands of miles away this woman's prayers were answered and Schmelzenbach's life was saved.

There is power in solicitous prayer—power to change the world. There is a fortress in prayer—power to withstand the fiery darts of evil. Prayer makes out of one man a battalion, as he faces the ranks of iniquity.

Back the missionary with prayer and he will achieve the impossible.

Little Mary Slessor stood between two armies of cannibals ready at a moment's notice to fly at each other's throats. That girl lifted her hand and forbade them fight. They were armed with spears and all the implements of African warfare. But Mary Slessor, having seasoned her soul in prayer, stood there and forbade them to do battle. Later she sat around the campfire with the two chiefs and talked them into the ways of peace. Prayer made her stronger than the combined armies of those cannibal chiefs.

Hell can resist one's efforts, but never one's prayers.

The devil can outguess my arguments but never my prayers.

CREDO FOR TODAY: "Though I am weak, yet God, when prayed, cannot withhold His conquering aid."—Emerson.