



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 20, 1955

It's a Marathon!

General Superintendent Young

SPIRITUAL athletics are dramatized by the Apostle Paul when he describes the Christian life as a foot race. But for Paul it is never a hundred yard dash, or a mile in four minutes; it's a marathon.

The prime requirements for this engaging contest are: faithfulness, persistence, and a close adherence to the rules of the game. Even among the first century Christians there were so many that started and then stopped. This meant failure.

To the Galatians Paul writes, "Ye did run well; who did hinder you that ye should not obey the truth?" Concerning himself he testifies, "I press toward the mark for the prize." To the Corinthians he exhorts, "So run that ye may obtain [the prize]." Near the close of his own life he concludes, "I have finished my course."

In every age it is relatively easy for one to start in this Christian race with the songs of faith by the Church ringing in his ears. But the test of the runner's mettle is on the issue of endurance. He who would finish life's course with joy must learn to face daily hazards cheerfully and to continue in the right direction even when he must go alone. He soon encoun-

ters uphill territory, rough roads, and depressing atmospheric pressures.

Bunyan in his immortal allegory, *Pilgrim's Progress*, describes this race as a pilgrimage. Even here, however, Christian starts out running. Before long he encounters Hill Difficulty, By-path Meadow, Enchanted Ground, and the Valley of the Shadow of Death—these and many more constitute the hazards of the road. The message of Bunyan is this, there is a way through; the Christian may be an overcomer. Temptation is real, constant and continues on to the end of the way. But there is victory for each one through faith in God and obedience to His Word. Bunyan insists, "A Christian can never be overcome, unless he should yield of himself." For the faithful ones, the trumpets will sound as they pass over to the other side.

The writer to the Hebrews also exhorts: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

"Seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33).

TELEGRAM

Huntington, Indiana — Northeastern Indiana District Assembly reports showed good gains in all departments; three new churches organized; total giving \$909,301.00; giving to foreign missions \$91,000.00. We continued as 10 per cent district, giving to general interests \$109,738.00. District center clear of all debt. District Superintendent Paul Updike re-elected for twelfth year with nearly unanimous vote. Appreciation for him shown by \$1,600.00 given for a visit to foreign fields. The district moves forward in Crusade for Souls Now under his leadership. Mrs. Paul Updike re-elected N.F.M.S. president with excellent vote. The district greatly appreciates the excellent leadership of Dr. and Mrs. Updike. General Superintendent Hardy C. Powers excellent presiding officer; he is loved and appreciated by Northeastern Indiana District.—R. T. MORRIS, Reporter.

NEWS IN BRIEF

Mr. and Mrs. L. B. Zimmerman celebrated their fiftieth wedding anniversary on June 18. They are charter members of the Church of the Nazarene in Olive Hill, Kentucky. Five daughters and their families were present, also many other relatives and friends.

Rev. Ellis L. Teasdale has resigned as pastor of the church in Stillwater, Oklahoma, after serving there for six years, to accept a call to pastor the church in Shelby, Ohio.

"The Nazarene churches in Columbus, Ohio, have lost two great workers as well as two charter members in the death on March 23 of Thomas W. Newman and on May 9 of Grace E. Newman. They were pioneers of the Church of the Nazarene in Columbus, as the congregation of First Church held some of their first services in the Newmans' home. In all their forty-eight years they were loyal and sacrificial supporters of the work of God."

... the righteous Lord loveth righteousness; his countenance doth behold the upright (Ps. 11:7).

I TURN TO THEE:

From tedious toil, from anxious care,
Dear Lord, I turn again to Thee;
Thy presence and Thy smile to share
Make every burden light to me.

—RAY PALMER,
in *Watchman-Examiner*

"Is There Any Word from the Lord?"

By Ruth Williams Crooks*

STUDENTS of the Word will readily recognize that these are the words of cringing, frightened King Zedekiah, who in his extremity had sent for the prophet Jeremiah and had him secretly brought from his dank dungeon to his palace for questioning (sec Jer. 37:17).

The "weeping prophet" had a ready answer, of course: "There is." He was in contact with God and gave the king God's message, after which he admonished him: "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well with thee, and thy soul shall live" (Jer. 38:20). But King Zedekiah thought he knew better than God how to work out his problem, and how tragic was the result! He was forced to witness the slaying of his own sons, and also all the nobles of Judah, after which his own eyes were put out and he was bound in chains and carried away captive into Babylon. What a price to pay for not heeding the "word from the Lord!"

How far ahead we would all be if we would wait for the "word from the Lord" in all of life's changes, problems, and perplexities!

As a church we are organized. We have beautiful, well-equipped church buildings, an educated ministry, strong, sacrificial laymen. We have a world-wide missionary program. But we should pause often and ask, "Is there any word from the Lord?" The devil cares little how busy we are even in God's work if he can keep us from hearing from the Lord.

Speak, dear Lord, to Thy busy, bewildered children!

*Nazarene Lay Member, Topeka, Kansas

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WE SAW A MIRACLE!

By Thelma Gray*

WHEN OUR daughter was very small I answered the door one day to find an old man standing there. Although he was the father of one of our neighbors and well known in the community, I had never met him. He hadn't talked long until I realized he was disillusioned and bitter—unloved and unlovely. He and his wife had been divorced for many years, and the spirit that existed between him and his children was pitiful to note.

He came occasionally after that to visit my husband, whom he had known since a small boy, but his conversation was filled with recriminations for those who had done him real or imagined injury. The chip on his shoulder had grown in proportions through the cankerous years until it was the size of a large stump, and his air seemed to dare anyone he met to try "to make something of it."

We didn't see him often for the next few years, and then suddenly he was back. But could this be our neighbor! Surely, he was a different man. He was a new man in Christ Jesus. Somewhere, in a revival meeting, his twisted and spiritually malformed old heart had met the Master. Oh, what a change had been wrought in his life! The things he once hated he now loved. He carried tracts to spread the gospel. He had a ready testimony to any who would listen.

We heard from a Christian friend that he wrote his children to try to straighten out the old misunderstandings. He begged one daughter's forgiveness and enclosed five dollars of his pitifully small pension—but she scorned his appeal. He continued to live for the Lord and witness wherever he could. Sometime later his health failed and he suffered almost constantly. He told us that God must have something left for him to do or He would take him on to heaven. His wife, uneasy since his conversion, was afraid he would want to renew their relationship. Only one or two of his many children made him welcome in their homes.

Then one day God called him home. He went to be with Him who had taken up the hopelessly tangled strands and had made them a thing of beauty. I'm glad God allowed me to see this miracle!

*Nazarene Lay Member, Moscow, Idaho

Preach the word (II Tim. 4:2).

If humanity can be saved from sin and hell only by the preaching of the Word of God, then how essential it is that the preacher know the Word of God!—EARLE F. WILDE.

Commanded Prayers

By L. B. Mathews*

II. For the Peace of Jerusalem

Pray for the peace of Jerusalem: they shall prosper that love thee (Ps. 122: 6).

ISRAEL was chosen of God from among the peoples of the earth to be the vessel through which the oracles of God should be given, and through which the Saviour of the world should come. But Israel failed God, backslid miserably and finally nailed the Son of God to a cross, and did Him to His death. "His blood be on us, and on our children," (Matt. 27: 25) was their foolish and defiant cry.

But Jesus prayed from His cross: "Father, forgive them; for they know not what they do" (Luke 23:34). It is my firm conviction that the Father answered that prayer and forgave the crime in spite of its enormity. And, when the Holy Spirit came to the waiting disciples in the upper room on that first Pentecost following the resurrection and ascension of Jesus, God was not only saying to the 120 whom He filled: "This is the promised Comforter sent to purify your hearts and empower you for holy living and triumphant service," but also He was saying to Israel: "I forgive you in answer to the prayer of My dying Son. And now that He is alive forevermore I am reproducing His life and love in the hearts of His followers and giving you another opportunity to receive Him. Repent, confess your sin and be saved." But they refused this second opportunity; and this refusal culminated in the stoning of Stephen. From then until now they are a "broken off" people (Rom. 11:20).

But "through their fall salvation is come unto the Gentiles" (Rom. 11:11). Their fall was the riches of the world, and "the diminishing of them the riches of the Gentiles" (Rom. 11:12). All of this is through the preaching of the gospel to the Gentiles and the tides of salvation that followed the preaching.

However, the result of this being cut off has made Israel the most despised, the worst persecuted, and the most fiercely hated of all the peoples of the earth. Since World War II began, one-half of her world population has perished or been sent to slave labor camps. Today they are in a state of unrest. The fullness of the Gentiles is about in (Rom. 11:25), and the time of Jacob's trouble is at hand. In that period they would be exterminated from the earth except for the coming of Jesus. But when He comes and reveals himself to the small remnant that is left, "all Israel shall be saved" (Rom. 11:26). This shall greatly bless the Gentile world (Rom. 11:12-15).

Brethren, have we no debt to these through whom came our Lord in the flesh, and the cove-

nants and the promises, and so many other blessings? (See Rom. 9:3-5.) Let us pray for God to save many even now, thus keeping a remnant of saved ones among them; and let us labor to accomplish their salvation through our personal testimonies. May God hasten the day when "all Israel shall be saved," glorifying God and enriching the Gentile world.

The Promised Baptism

By Anna W. Waterman*

He shall baptize you with the Holy Ghost and with fire (Luke 3:16).

PRAISE God for the fiery baptism with the Holy Ghost! No wonder Paul was so much concerned about those early disciples that his first question was, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.)

After Jesus had ordained the twelve disciples, I think any one of them, even Judas, could have preached a good sermon on repentance; but not one disciple was fully equipped until he had received the Holy Ghost after "Pentecost was fully come."

Seth Rees used to say, "The lame and the lazy will run to a fire." Do we want a revival? Then pray for the Holy Ghost to fall. There is always a revival when the Holy Ghost comes.

Nothing but firebrands could jar and awaken those hypocritical Pharisees and dead religionists of that day until they would cry out, "What shall we do?" Today, it will take the *dynamite* of the Holy Ghost through flaming witnesses to make this sleeping, sinful world conscious of their lost condition so they will truly repent. When we honor Him, we know He is the same yesterday, today and forever.

Yes, God still makes His ministers a flaming fire. Philip, a lay member, had enough fire to start a great revival while serving tables in order to let Peter and the other apostles give themselves over to the ministry of the Word and prayer. Fire spreads! Lord, send it on us, until we can compel our neighbors and our children to run for their lives to the house of God. May we never become "too intelligent" to return to camp meeting and prayer meeting emotionalism.

It was the clean, clear-cut testimony of a young Spirit-filled man that awakened a great hunger in my heart for the Holy Ghost while I was still a member of a church in one of the larger denominations. He and his wife prayed and testified like they actually knew God. He is now an elderly minister living in Seattle, and recently it was my happy privilege to receive a letter from him in which he said, "Sister Waterman, keep testifying to it. I shall never forget the day you got the

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*Retired Nazarene Elder, Pasadena, Calif.

blessing! You cried, 'The Holy Ghost is burning me up.'" That was fifty years ago—but even now 'tis stealing over me, again and again, and lingers with me yet.

Most of those precious saints have gone on—those saints who gathered with us in our first camp-meeting days in Spokane, Washington: Brother and Sister Delance Wallace, C. W. Ruth, M. L. Haney, Fred St. Clair, and I. G. Martin—before we were Nazarenes. What gracious times we had! Only recently Rev. I. G. Martin, now ninety-three years old, gave a glowing testimony and report at our district assembly.

The secret of their success in those days was that all their sermons could be epitomized in the one text, "Follow peace . . . and holiness, without which no man shall see the Lord" (Heb. 12:14). *It was Holy Ghost fire or hell-fire! Holiness or hell.*

Friends, I've often wondered if I could ever be happier in heaven than I was the day the Lord sanctified me wholly; and, best of all, He has kept me ablaze for God! Thank God for the baptism with the Holy Ghost.

The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (I Tim. 6:10).

Types of Church Members

By Evangelist P. P. Belew*

THE VISIBLE Church is not, and never has been, "devil proof." Of the original twelve Jesus chose, one betrayed Him, another denied Him, and in the crisis they all "forsook him, and fled." Paul was "in perils among false brethren." Concerning his first trial before Caesar, he says, "No man stood with me, but all men forsook me." And the search of a lifetime would hardly produce anything more off color than existed in the church at Corinth. Like all other institutions, the Church has always had its camp followers and "hangers on." John's characterization of some in the first century has been apropos in all centuries since. "They went out from us," said he, "but they were not of us" (I John 2:19).

Such things warn us and concern us, but they should not discourage us. They dramatize the fact that all persons who do not sustain a normal relationship to God have a perverse tendency, regardless of their profession or church affiliation. Hence the theme of this article—types of church members.

(1) *There are those who have only a social adherence to the church.* They can be counted on for the party and the banquet, but not for the revival. They attend the wedding festivities at

Cana of Galilee, and are present when the loaves and fishes are served, but their spiritual influence is nil. They sleep in Gethsemane, desert in the crisis, and are absent when the Just is crucified.

(2) *There are those who have only a ritualistic adherence to the church.* Instead of placing their trust in the living God, they pin their hopes to the symbols of a dead religion. Such empty gestures range from a blind trust in mere church membership to the regular observance of high church liturgy. The futility of such attempts to secure divine favor while denying to God the allegiance of the heart should be apparent to all. When in the war with Philistia the battle turned against Israel, and the degenerate sons of Eli sought to turn the tide by taking into the battle "the ark of the covenant of God," the Philistines even captured the ark. Likewise when on another occasion the children of Israel would not "frame their doings to turn unto their God," it was said, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them" (Hos. 5:4, 6).

A trust in the symbols of religion saves no one. Ritualism is a road block rather than an approach to God. The more of it a church has the less spiritual it becomes. An institution dedicated to the salvation of men should adapt its efforts to the understanding and needs of the heart.

(3) *There are those who have a sectarian adherence to the church.* They fail to see how anyone can possibly get to heaven unless he joins their group, subscribes to all its tenets, and correctly pronounces each of its shibboleths. Even though one be able to cast out devils in the name of Jesus, like James and John before their sanctification, they forbid him, "because he followeth not with us." This confusing of sectarianism with church loyalty, although exceedingly prevalent, is very inferior to the noble spirit manifested by Paul. He rejoiced in the good that would result from the preaching of Christ, even though it was done by enemies, "supposing to add affliction to my bonds." Obviously the right spirit rejoices in the extension of Christ's kingdom by any and every agency.

(4) *There are those who have a spiritual adherence to the church.* They do not decry all social activities, nor reject necessary ritual, and have a wholesome respect for church loyalty; but their special objective is to glorify God and save men. They go to church for communion with God and spiritual fellowship with their brethren, and seek earnestly the conversion of sinners, the sanctification of Christians, and the highest good of every one. They want to hear God speak, and are quick to detect His presence, or absence, in sermon and song. To them the Church of Jesus Christ is the most important institution in all the earth, and its interests take precedence over every other activity.

What type of church member are you?

*Atlanta, Georgia

God Bless the Mortician!

By Jessie Whiteside Finks*

IF I WERE an artist and painting a mural depicting service to mankind, I would certainly include the funeral home. It is the greatest picture of service that I know, for it meets man's need when his heart is broken and senses are numbed by sorrow.

The funeral home is an institution of my generation. As a child I have heard the grating of the saw on the rough pine boards and the heavy blows of the hammer on the nails as the carpenter in our neighborhood fashioned the coffin for the deceased. I have watched him more than once as he tacked the black material without and white muslin within. It was a work of art, judged by the standards of those days. Neighbors performed the duties preparatory to burial. It was not uncommon for them to sew all night on shrouds; for then, interment was necessary with the least delay possible. They were neighbors and friends indeed and, crude as their efforts were, they filled a need and wrought a work in those who did it that was wholesome.

But conditions are not such now that this can be done by neighbors and friends; so the funeral home has taken their place. When loving hands have reached their extremity, science must take

*Shelbyville, Illinois

over our dead. They restore them to us with a familiarity that would belie death if it were possible. It eases the heartache to a certain extent to have the lines of pain erased and our loved dead lie in peaceful sleep. Yes, the funeral home is a boon to mankind.

How sorrow tenders the human heart! And how this tenderness reaches out in solicitude to the minutest detail! This was brought forcibly to me at one time when I was asked to select material for the laying away of a wife and mother. I never forgot the concern of the family, nor the timidity with which they told me their feelings—that they “would like to have some flannel on her, as she was always cold.” I listened, sympathetically, and obtained the best white flannel I could for use, knowing, as they did, it mattered not; but it eased their heartache some; and my sympathetic understanding in this instance is not comparable, in the least, to that of the many details which the sympathetic mortician renders.

It would seem that no one could be an atheist and a mortician at the same time. He takes over too soon after an immortal soul has moved out to meet its God. He cannot slip into unbelief, as the occasion of his work is too definite and too often. A life that has trusted Christ as its Saviour is a beautiful illustration in the hands of the mortician, whose work presupposes a faith in its resurrection.

It is we who must be careful to see that death brings to us its full meaning. With the physician

S T O R M S

By Kathryn Blackburn Peck

*When we were children, well do I recall the day
The sudden storm came blasting from the west,
Scarring the grassy hillside where we loved to
play—*

Felling the cottonwood we loved the best.

*We stood in wordless sorrow. We could never find
A spot so perfect as this spot had been.
It was a tragedy indeed to childish mind,
This chasm torn across the rolling green.*

*Didn't God know the birds had nested in that
tree?*

*Why had He let the tempest blow so wild?
Why should this happy day yield to catastrophe?
“ . . . He must have had a reason . . . ” spoke a
child.*

*Again we sought the spot when summer came
once more,*

*Thinking the same disfigurement would be—
But found our hillside green and lovely as before,
With wild flow'rs scattered far as eye could see!*

In later years there came another wasting storm

*That left a heart blown desolate by pain.
Where once had blossomed joys of happiest form,
A wound lay deeply open to the rain.*

*And all the wondering tears and all the ques-
tioning*

*Revealed no answer. Did God surely care?
Could He in righteous love condone this blighting
thing?*

The suffering heart could find no reason there.

*Yet, as the years went by, His peace He sent for
pain,*

*Until the heart was calm. Others could see
Comfort for their dark hours; for where the scar
had lain*

*Now bloomed the pure white flowers of sym-
pathy.*

*And thus Life brings her lessons; bitter—sweet,
and true.*

*We laugh—we suffer—and we rise or fall—
But those who gain the heights are like the child
who knew*

God has a reason underlying all!

to take away "the sting of death," and the mortician to defy decay, we lay our dead away amid a profusion of flowers; so we are apt to forget that "after this" we must all appear before the judgment seat of Christ.

There is a dire need in the present world for a new emphasis on the sobering truths of the Bible. There are many today to whom the immortality of the soul is a meaningless phrase. Eternity is not a familiar word any more; and to mention heaven and hell evokes a smile. I fear we are not only letting the mortician take the grimness out of death for the living, but that we hope, somehow, that he may take out the grimness for the deceased as we leave our dead in the flower-strewn grave.

We are glad for the funeral homes across the way of life and hope that we may have awakened others to a deeper appreciation of the services which they render; also, to have reminded one and all that "after this" the Judgment.



Why I Believe in, Preach, and Practice—

Storehouse Tithing

By C. W. Elkins*

1. The Bible teaches it (Mal. 3:10; Gen. 28:20-22; Lev. 27:30-34; Matt. 5:17; Luke 11:42).
2. Jesus acknowledged its value and approved it.
3. Because of God's promised blessings. I dare not live without them.
4. Because it is fair—according to one's ability.
5. Because of what is accomplished by it. Look at what God has enabled the Nazarenes to do with the tithe.
6. Because it is the best system for church financing. It has never been improved on.
7. Because it tests one's loyalty and submissiveness to God. Don't tell me that a person will give his all to God and put himself out to be a soul winner if he will not tithe.
8. Because my church urges it. *All first-quality Nazarenes tithe.*
9. Because our government recognizes its worth and allows for it; makes it easier economically for Christians to tithe.
10. Because the most progressive churches teach and practice it. Even those who have tried other methods are coming back to it.
11. Because the best Christians I have known practice it.
12. Because less than a tithe is inconceivable in the light of New Testament grace. *Think what grace has done for us!*
13. Because, as a minister, I couldn't feel clear to preach tithing if I did not practice it. I wouldn't feel clear to do less than I expect of the laity;

*Pastor, First Church, Mobile, Ala.

especially, since my support and the progress of my church depend upon the faithfulness of God's people to tithe.

14. In the lengthening shadows of an atomic age with so many lost, so much to do for Christ, *how could I do less?*

The Intercessor and the Revival

By R. E. Hodgson*

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors (Isa. 53:12).

WOULD we like to know the truth about revival? Do we fail to have revivals because of a lack of faith, or do we believe but do not act sufficiently? The proper road will bring results. Truth must work or it is not truth. Where do we lack? Some say it is a lack of the experience of holiness. That would be our first need, if it is lacking. But what of those who have it, and know it, and yet no stirring among the sinners, no real fruit of revival in the salvation of the lost in many meetings?

Have we placed too much credit on the initial experience of holiness? Does not the revival come somewhere beyond this; if so, where is it and what are the conditions? Is the church healthy enough to be able to be medicine to the sick? Is it so prayed up for itself that it can get under the burden of a lost world? How much intercessory prayer really goes on in the church? Looking it all over it looks like this is where we are lacking, both as individuals and as a church. So let us face up to what God has to say about the intercessor and revival.

Who is an intercessor? Webster says he is one that pleads for another and who tries to restore friendly relations between two who are parted by difference.

The salvation of the sinner to a large extent depends on the prayers of God's people. Why God has made it so we do not know, but we do know the Word of God reveals that Kingdom advancement is made contingent upon our prayer. We must plead with God for the lost, not just for sinners but for definite people that are lost. A revival to reach souls cannot happen until this is done.

It is not enough to plead with God in behalf of the sinner, but we must plead with the sinner on behalf of God. The work of the intercessor is not done until he goes with a heart of love and pleads with the sinner to accept the mercy and goodness of God. He must pray to God and labor

*Pastor, Calvary Church, Bethany, Okla.

with the sinner until he has established a friendly relationship between them.

Jesus in coming to earth became the first true Intercessor with man. Sin had so closed the relationship between God and man that it took the coming of Jesus Christ in the flesh to break it. Jesus was born into this world to reveal the fact that God wanted fellowship with man. His whole life on earth was spent in a continual pleading with man to see God as He is. During those years He was saying by every act and word that "God is like I am." Through His life we receive the true picture of God. Hard, sinful man could not have been turned to God without the life of Jesus. Neither could man have seen the face of God had he not seen it in Jesus Christ.

Jesus dying on Calvary was the first true Intercessor with God. The text gives us the true picture.

He poured out His soul. When Jesus prayed in the garden He pleaded with God for man. He drank the bitter dregs from the cup of human burden for a lost world. But this was not sufficient. He must not only pour out His soul but He must pour it out unto death. Divinity must now be laid aside in complete identity with man. From the garden to the cross we see as never before the humanity of Jesus. He is truly the Son of Man; no miracles are there for His relief, no help is given except that which would be given to any man under the same circumstances.

He poured out His soul unto death. He paid the required price. He was numbered with the transgressors. He took the side of the sinner. He stood over on man's side, and He not only stood with man but He stood for man. He went beyond all that could be expected of Him. He bore the sins of many and He became sin for us. He made in His sacrifice on Calvary the complete identity with man and for man. He became pure man at Bethlehem but sinful man at Calvary. He died in our place. Calvary is Jesus' permanent and continuous prayer of intercession which cries to God to be merciful unto sinners. Because He died in man's behalf, God will hear.

Jesus' plan will be successful, "Therefore will I divide him a portion with the great," and, "He shall see the travail of his soul, and shall be satisfied." His life and death will finally remove all the results of sin.

The true intercessor will pour out his soul in the worthy name of Jesus for God to make effective the provision that Jesus has made for a lost sinner's life. God will hear for Jesus' sake. The true intercessor will plead with the sinner to accept this wonderful Saviour and His deliverance from all sin. When there is a friendly relationship established and the sinner turns to God, the true work of intercession is done and the fruit of revival has come forth.

All of our weak condemnation of others passes when Christ's light is turned on our own lives.—
CHAS. CRISMIER, JR.

THIS I HEARD!

Hugh C. Benner

You cannot bury goodness.

THIS I HEARD in a brief graveside service for Rev. George Hammond, veteran Nazarene preacher, and once pastor of Kansas City First Church. With a group of relatives and friends, I stood listening to Dr. Roy E. Swim, of our Department of Church Schools, as he spoke appropriately and effectively concerning the long and godly life and ministry of this saint.

Whatever Dr. Swim says is always good and true, and this message was no exception. But one phrase from that day has lingered in my mind and heart: "You cannot bury goodness." How true and heartening! It seems to me that in this simple declaration is represented a significant element of Christian faith—a kind of holy optimism that is confident of God's ability to preserve the values of goodness and holiness in character and service.

I could not but contrast this Christian attitude with the cynical pessimism of Shakespeare's lines:

*The evil that men do lives after them,
The good is oft interred with their bones.*

Often we quote the words of Gal. 6:7, "Whatsoever a man soweth, that shall he also reap," and usually the emphasis is on the harvest of sin. But we should not forget that the climax of this passage is positive and glorious in its assured optimism: "He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

TO WHOM MAY WE LOOK?

By Lyle Prescott

*To whom may we look in this day unsure,
When crowns and thrones are insecure?*

*When platforms change and parties shift
And customs fail and morals drift?*

*When rules are ignored and laws are outvoted,
And truth is evaded and modesty outmoded?*

*To Christ we may look—who never grows old,
Whose truth never dims, whose love's never cold!*

*'Tis He who saves the sinner most lost,
Through His precious blood, shed at infinite cost!*

*Oh, the joy of one look at His kingly face
When at last we finish our earthly race!*

*We shall shout with the raptured, and those
raised from their graves:*

"Jesus, our Jesus. the only name that saves!"

My King Passed By—

SO I SHOUTED!

By Layton G. Tattrie*

Is any merry? let him sing psalms (Jas. 5:13). IN THE experience of the inward joy of the abiding Comforter the jubilant shout is often necessary as a safety valve. Singing and making melody with the heart to the Lord is the natural expression of the heart filled with the Spirit. I am afraid too many are becoming so highly cultivated and refined in their taste that they look with disfavor upon the spontaneous hymn breaking out in the service and take offense at the "Amen" or "Hallelujah" in the congregation. They seem to think it unbecoming the dignity of Christian worship. It is possible that the Spirit, who dwells only where there is liberty, departs from those congregations which attempt to imprison Him in stiff forms.

I stood on the street corner in St. Catherines, Ontario, in 1939 at the time of the visit of the late King George VI and the Queen. I determined to be quiet and not to shout as they passed by, just to watch and see what was going on. As they approached where I was standing, a thrill went through the crowd. Then they were in front of us. There was much shouting and waving of flags and I was doing my share. It just seemed to come natural without trying. *My king was passing by.*

Not everyone was moved in the same way, and I would not suggest that we are all moved the same way in our services. I was shouting, but I looked to my left and standing beside me was a little lady with her hankie out, waving it and then wiping her eyes. She wasn't shouting, but she was giving vent to her natural feeling. Her king was passing by.

*Pastor, Owen Sound, Ontario

ALTAR FIRES

By Christine White

*God talks to us in many tongues:
In ferns and fragrant flowers,
In children's laughter, singing birds,
And rainbows after showers.*

*He speaks all through the busy day,
And silently at night
The moon and stars come out to spell
His majesty and might.*

*So nature brings God's messages,
To bless and to inspire;
And in His Book He speaks to us
In words of living fire!*

Now when it comes to spontaneous praise in our worship, if we are in love with the King of Kings, and His Spirit is dwelling within, and He pays a visit to our hearts in the worship service, then I believe there should be spontaneous praise. I am not pleading for more noise, but I am pleading that we as Nazarenes will be so conscious of the presence of the King of Kings and the visitation of His Spirit that it will be the natural thing to hear the shout of praise in our services.

Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (I Tim. 4:8).

"Don't Forget, I Live There Too"

By E. D. Wolfe*

WHILE shopping in one of the large supermarkets of our city, I overheard the conversation of a husband and wife as they filled their basket from the great shelves loaded with canned goods. She was constantly using the pronoun "I" as she selected the different articles of food. Finally the husband turning to her said, "What do you mean, 'I want this, and I want that'? Are you gathering merely for yourself? Are you the only one to consider in the home?" Then came these words that haunted me long into the night, "Don't forget, I live there too."

In the quietness of that night I thought what a blessed people we are in the Church of the Nazarene, with its message of second-blessing holiness, and how Sunday after Sunday through the preaching of the Word and the singing of the old gospel hymns and taking part in a Sunday-school class, we are made to rejoice, and when the day is done we leave the sanctuary feeling we have filled our baskets to overflowing.

But do we who are members of the Church of Nazarene gather from the great storehouse of God with a selfish motive in mind, only to heap it all upon ourselves; or with the thought of others, who may live under the same roof, or in the same community or city as you and I? Have we gathered, thinking of those who have never tasted and found that the Lord is good, who may live in the circle of our responsibility, or are we so concerned in gathering for *self* we forget *others*?

Selfishness can find no place in the heart and life of a true child of God. Jesus said, "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16). Let us pray that God will not only touch our eyes that we may see the multitude in need, but that He will touch our hearts that we may feel the responsibility that is ours in bringing them to Christ.

*Evangelist, Salem, Oregon

Like a Tree

By Mrs. Maud V. Meek*

SINCE the beginning of time God called forth "the . . . tree yielding fruit" after its kind whose seed was in the earth "and God saw that it was good." What a benefaction trees have been to mankind ever since.

The Scriptures mention many instances when trees played a prominent part in the lives of God's people. It was Deborah who dwelt under the palm tree and judged Israel. Saul likewise tarried under a pomegranate tree while Jonathan won his great victory. Solomon spoke of the "cedar tree that is in Lebanon." And Elijah sat down under a juniper tree when fleeing from Jezebel.

The dictionary gives the definition of a tree thus: A perennial woody plant having a single, self-supporting trunk, the whole being not less than twenty feet in height at maturity.

The age of certain trees is often great. It can be determined by counting the annual rings. The California giant cedars are nearly three thousand years old. Some of the locust trees of Brazil are eighty-four feet in circumference. There is a baobab tree in Senegal computed to be about five thousand years old.

When I meditate on the words of the Psalmist, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:3); and again, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Ps. 92:12), I begin to consider the trees and their application to the Christian life.

Trees are often very beautiful in form with their spreading branches woven into intricate patterns as they are silhouetted against the blue of the sky. The leaves of the oak, maple, and sycamore trees, to say nothing of the tall, majestic poplars, are a blend of reds, browns, orange, and bright yellows as they carpet the ground in the fall of the year. Then there are the flowering trees as the jacaranda with its purple blossoms and the yellow of the acacia flowers. In India there is the flame of the forest whose vivid scarlet flowers brighten the landscape in the hottest weather along with the golden yellow clusters of the amaltas. They are regal in appearance.

So in this kingly life may the flowers of love, joy, and peace shine forth. May our faces shine, as the face of Moses shone when he came down from the mount—and he wist not. We do not want to appear as the weeping willow, a shivering aspen, or the mourning cypress.

Some trees are very strong, like the sturdy oak and the cedar of Lebanon. They send their roots

far into the earth beneath, growing and becoming stronger as they are nourished by the soil, water, and sun. They often grow in stony and exposed places; yet the storms that assail them cause them only to sink their roots deeper and become stronger. So it is in the Christian life. Things do not always go smoothly. There are times when it seems like we are buffeted with trials. But these are some of the "all things" that are working together for our good. They only cause us to become more firmly rooted in Christ. Then again we are to grow in grace and in the knowledge of our Lord, also to be strong in the power of His might.

How useful trees are to the human race. How pleasant to rest in their shade in the heat of summer. I often recall the village "smithy" who stood 'neath the spreading chestnut tree. When trees are cut down and hewn into logs, there is the timber that goes into the making of houses and furniture. The Chinese have made many useful articles from the bamboo tree. There is a tree called the traveler's-tree from which thirsty travelers can obtain one to two quarts of water by cutting one of its branches. What a blessing the date palm is to travelers in the desert. I dare not forget the many kinds of fruit so lavishly provided by our Father above. This only proves that the tree is always on the giving hand.

This speaks to us of service. The Psalmist again says, "The trees of the Lord are full of sap." "As the branch cannot bear fruit of itself, except it abide in the vine"—I find this means an abiding life. I should be full of Him, that the fruits of the Spirit might be manifest and that there should be an overflow.

Is this not what the Psalmist means when he says, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season"?



*Redlands, Calif.

LOVE NEVER FAILS:

We have a dear friend, widow and a member of a Presbyterian church. She lives alone, loves the Lord, loves her Bible, and lives it. On a recent visit she told us:

"Something happened to me a few days ago. Answering a knock at my door, I was confronted by three little girls armed with sticks. I was not acquainted with them. The largest, about seven years old, said, 'Stretch out your arms,' which I did.

"Then pointing her stick at me she said threateningly, 'This is my gun, I'm going to shoot you through the breast.'

"I was surprised, but love arose in me, and throwing my arms about her I drew her to me, saying, 'I love you, dear.' She stared at me astonished for a moment and then said, 'And I love you too.'

"The others looking on dropped their sticks and said, 'We want you to love us'; which I was happy to do, giving each of them a good hug. Soon they went their way smiling, leaving their sticks behind them."—*From a retired pastor.*

There IS a Familiarity—

That Breeds Contempt

By R. E. Zollinhofer*

CONTEMPT is an act of open disrespect towards a person, place, or thing. Belshazzar drank wine from the vessels which his father, Nebuchadnezzar, had taken from the Temple in Jerusalem. Thus, he showed his contempt for Israel's God. Open contempt for God and things either divine or spiritual is seen every day. It is not uncommon to see men jeer at the church, the revival, or camp meeting. They will make unkind, unfair, or even untrue remarks about Christians, just to show their contempt. Men everywhere have a contempt for God's love, for the Lord's day, and for God's people. At this God is certainly grieved.

But the thing that grieves God the most, and I believe does the most harm to the kingdom of God, is the contempt shown by Christians. Too many in the holiness movement have allowed their liberty in Christ to degenerate to familiarity. This familiarity has bred contempt. A Biblical account of this type of degeneration is shown in First Chronicles, "And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God" (13:9-10).

Adam Clarke said concerning this: "The Levites were forbidden to touch the ark on the pain of death. Uzza sinned through ignorance and God

smote him for he had touched the ark, and the populace might have lost their respect for it and its sacred service." Uzza had so long been in the presence of the ark that his familiarity with it caused him to lose proper respect for it. He reached to catch the ark and thus profane it; God acted to protect its sacred position.

Just as Uzza grew familiar with the ark, so have many grown familiar with the worship service in our churches; and this familiarity has bred contempt. Among our adults there is whispering during service, particularly during prayer, leaving the sanctuary during prayer, chewing gum, and sleeping. Among our teen-agers: passing notes, doing homework, whispering, chewing gum, giggling, flirting, and moving around during prayer. Among the children: marking hymnals, making two or more trips to the rest rooms, and anything else their parents allow.

This kind of disrespect or contempt causes visitors to lose confidence in the church. It distracts from the worship and grieves the Holy Spirit.

Such disrespect has ruined altar calls, altar services, and evangelistic services—so much so that many needing Christ have delayed their hour of decision temporarily, if not finally. With such God is grieved!

God cannot send the glory upon the church that is not at worship during the services. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1), and let us worship with proper respect in the service set before us.

All for Christ

By Anna C. Baker

*Have you heard the voice of Jesus
Speaking peace unto your soul?
Has His blood once shed on Calvary
Cleansed and made you fully whole?*

*If your heart is truly yielded
To the will of Christ, the Lord,
You may claim His promised blessing
As recorded in His Word.*

*If the cares of life seem heavy
And the burdens hard to bear,
You may cast them on your Saviour,
Every one, and leave them there.*

*He gives grace in boundless measure
For each need you have today,
And for all of life's tomorrows,
If you trust Him and obey.*

*Someday soon He'll come in glory,
Come to catch His bride away;
Take her to the heavenly mansion,
There forevermore to stay!*

*Pastor, Royersford, Pa.

HOME MISSIONS and EVANGELISM

NEW CHURCHES

DISTRICT SUPERINTENDENT C. E. Shumake organized a new church at Nitrate City, Alabama, on June 19. This church is in the rapidly developing Florence Sheffield area. It is the seventh organization for the Alabama District this quadrennium.

On June 26, District Superintendent W. Shelburne Brown organized the New Cuyama church in a brand-new community built by the Richfield Oil Corporation. The company donated two lots in the center of town to the Church of the Nazarene and has given an additional lot adjacent to the property when the congregation is ready for a parsonage. In addition, the company will build and finance the new parsonage with no down payment. A first-unit church building has been erected with a nice chap-

el and a temporary apartment for the pastor. Rev. Blaine Strauser has been appointed pastor. This is the sixth new church for the Los Angeles District since the General Assembly.

District Superintendent Lyle E. Eckley has organized a new church at Walnut, Illinois. A school building was purchased a year ago and moved to a basement foundation on property purchased for a church building. Rev. Glenn Rodifer pioneered this work and was followed by Rev. Robert Prior, from Olivet Nazarene College. At the conclusion of a home-mission campaign with Evangelists Walter and Wilma Geeding the church was organized. There are eleven new churches on the Northwestern Illinois District this quadrennium.

On June 26, District Superintendent W. E. Albea organized the Hamilton

ROY F. SMEE, Secretary

Fifth Church. Rev. James Dozier pioneered this church and has been appointed pastor. Hamilton First Church also helped to make the new church possible. It is the thirteenth new church on the Western Ohio District this quadrennium.

June 5 Offering

Pastors and local church treasurers, have you mailed in to Dr. John Stockton what you received in the June 5 offering for Church Extension? This offering is coming in every day, and we are anxious to have a complete report as soon as possible. The money will be used immediately in the new General Church Loan Fund to help build churches across the country. On July 5 the offering amounted to \$42,897.11. If yours is not in yet, please see that it is mailed at once.



The Young People's Society

The Word We Do Not Speak

JUST WHY Paul listed *words* as the first of the qualities which earmark the exemplary Christian we cannot know for sure. But there it is, "Be thou an example of the believers," he said, "in word . . ." Perhaps the list starts here because words are the greatest danger point to spiritual living. James reminded us of this when he said: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3:2). Perhaps in our I Tim. 4:12 passage Paul was thinking of the influence of our words; perhaps he was thinking that words cannot be pulled back as boys might pull in their wind-swept kites. But we know this, if we are to be exemplary Christians, our words must show it.

First of all, the Christian is known by the words he *does not* say. His language is different. It has been cleaned up so that it does not contain the profanity, the cursing, the swearing, or the foulness which the language of the world contains. The Christian does not take the name of the Lord in vain, neither by the commonly

recognized phrases and words, nor by the shabby substitutes which shallow persons have invented and wrongly call slang. The Christian does not engage in smudgy or dirty language, either in words, concepts, or stories. His words are such that the person who listens to him will be attracted by the difference between his speech and that of the world around him. Thinking back as a young man when I first was convicted of my sins, the first condemnation that struck me was that for the language which I used.

Furthermore, the Christian young person must watch lest his language reflect the *spirit* of worldliness. There is such a thing as keeping our words in line so far as the letter of the law is concerned and yet taking on the spirit of the world in the use of other words which in and of themselves may be all right. Certainly some (perhaps much) of the "jive" talk of our day comes in this category. While one might not be able to put his finger on a specific word or phrase and check it off as being wrong, many of these just

do not sound right coming from the lips of a Christian.

Perhaps even more to the point are the words which are a common part of speaking but which are said in a cutting, derogatory, or belittling manner. The Christian's words should not be sharpened so as to cut down another person. They should not be given over to defaming character or blighting reputation. They should never be guilty of being the mediums of transporting gossip, evil surmises, or even critical and unfounded judgments on others. The words which flash out as the quick reactions to many of life's situations should reflect the heart of love and Christian long-suffering which prompts the words.

Would it not be well if each of us would take a mental tape recording of the language of a given day and play it back to ourselves before we pray that night? Perhaps it would mean that on the following day we could help our words to be more nearly exemplary of a true Christian.

L. J. DU BOIS, Secretary

GUEST EDITORIALS

Harvey S. Galloway

Superintendent of Central Ohio District

Some Elements of the Life with Christ

THE STEPS or attitudes of soul and mind one must take to condition himself for the coming of salvation into his own soul and life are not steps to be taken once and then forgotten. Rather, they are continuing attitudes that must abide with one along the pathway of the Christian life.

John the Baptist, as forerunner preparing the way for the coming of Christ, Jesus in His proclamation of "the way," and the Spirit-directed disciples in the new Church united in the preaching of repentance. There can be no true evangelistic message to a world of sinners without a thundering forth of this great truth. Repentance is the only soul conditioning that can prepare the heart for the coming of Christ in the new birth. Such a message must ring clear, not only in its proclamation of the meaning of repentance and the glorious way that it opens, but also as to the tragic consequences of the failure to repent. But this is not all—when the new birth has become an actuality in the individual's life there must still abide the spirit and attitude of repentance so that he can take the blame for his failures, apologize for his blunders, and maintain a humble and meek spirit in all the relationships of life.

The Word is clear in its emphasis upon consecration as a preparation of the soul for the incoming of the Holy Spirit into the individual's heart. Paul's exhortation in Rom. 12:1, a part of the meaning of the word "sanctify," and other great scriptures point out this way: The Holy Spirit cannot come in and take control of a life until that life is unreservedly committed to God. But that which is necessary for the initial experience of the baptism with the Holy Spirit in sanctifying grace and power is necessary for the walk with Him. It is a continuing commitment to God as complete through all of life and in its every area as the offered sacrifice to which Paul refers or as the clay in the hands of the potter.

It is agreed among holiness people that worldliness and worldly attitudes are inconsistent with true holiness. The statements of our Lord in His prayer as recorded in John 17, "They are not of the world, even as I am not of the world," and the various admonitions elsewhere in the New Testament serve to point out this truth. The renunciation of worldly attitudes is a vital part of the consecration that prepares the way for the coming of the Holy Spirit into the heart. Temptations arise along the way to let these attitudes re-enter life, and to let one's walk with Christ be clouded and hindered by a love of the world, but

the worldliness that will block the coming of the Holy Spirit into life will also hinder His abiding.

It should be remembered that worldliness and worldly-mindedness are more than the grasping for a few externals of questionable modes of dress, adornment, and pleasure which we have agreed are detrimental to godly living. We need a continuing emphasis upon these until our people know where the line is and why it is there, but these externals are not the most important aspect of the problem. They are but surface indications. To be worldly-minded is to place some thing or things of the world at life's center and to relegate Christ to life's perimeter. It is to live for the things of time and space rather than for God. The miser grasping for material things, the stingy man refusing to tithe and to honor God with his substance, and the one letting self stand in the way of Christ's kingdom are as worldly as those who grasp for the cheap finery of adornment and pleasure. The walk with Christ requires that He be enthroned in life's heart and that His priority be sincerely recognized in every area of life and all else be subject to Him. It means that all of life must be centered about Him.

Faith is vital in the coming to Christ and in the living for Him. It is the final step that brings forgiveness and regeneration, for we are justified by faith. It is the final step that opens the door of the soul for the incoming Holy Spirit in sanctifying grace and power, but then it has just begun in its effectiveness in life, for we are to *live by faith*. Victorious living is not necessarily the life of high emotional ecstasy but a walk by faith with the Son of God. Satan will throw some of his most subtle temptations in this area of life and by them try to break the faith of the obedient, trusting child of God. There are times when like Abraham one must stand with the club of faith and fight off the vultures of temptation to doubt until victory comes. Many sincere souls, not understanding this temptation, have gone down in defeat.

The attitude of repentance, the surrendered life of complete consecration, the freedom from a worldly-mindedness, and a faith that keeps one's hand in His are necessary components, not only of a full coming to Christ, but also of a life with and in Christ.

Discipline for Service

THERE are two descriptive terms in the Scriptures used to designate Christians that are of great significance in relationship to the outreach of the Church. The Apostle Paul, several times

in his writings, refers to himself and to others as *soldiers*, and in other places describes the armor, both offensive and defensive, with which the soldier of the Lord is to be equipped. By these he seems to imply that the Church is an army of the Lord, though his primary emphasis is upon the designation of the individual Christian as a soldier.

The other term is the term *servant*, used by Jesus in parable and in direct teaching to designate His disciples of all ages. Chief among the places where this term is used are the parables of the talents and the pounds.

In following out the thought of the first term with its implication that the Church is the army of the Lord, the Church of the Nazarene is one of God's great armies for our day. The war is on, the conflict against sin and evil; and especially is it on to free men from the sin and evil entrenched in their lives. It may and does reach into other areas of life where evil has its social and racial aspects, but its center is in the heart of the individual, for here evil is entrenched. The conflict is not "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). It is a war with evil to win men from its grip and bring them to the fountain of forgiveness and cleansing in Christ Jesus.

In an army there are divisions and regiments and companies. The same is true of the Church. The local church is a company in this great army of the kingdom of God with its assigned task in the battle. It is a part of the whole with church-wide and world-wide responsibilities, but its primary responsibility is the winning of men from the grip of sin and evil in its own community. Each member of the church is a soldier with definite responsibility in the waging of the battle.

To bring the application a little closer—what is to happen when the company goes into battle? What is the place of the individual soldier when the fight is on? Men of military experience could quickly answer. It is to be in the fight with all one's powers regardless of personal considerations and heedless of personal dangers involved.

But what about the soldiers of the Lord when the local church goes out to battle? What about the evening evangelistic service where every soldier is needed, prepared in prayer and ready for the conflict? What about the prayer meeting? What about the revival campaign when every member of the church should be present in every service, throwing his full support into the fight to win men for Christ? What about the place of the Christian soldier when the personal visitation program is on—the Crusade for Souls?

Many times the heart of the writer has been grieved as he has stood in strong churches that have gone out for battle and has seen the empty pews when there were enough church members to fill them, when he has seen the empty choir

loft when there were singers enough to fill it and with spirited singing so much needed in the revival campaign, and when he has seen the hour of prayer so little heeded. Especially is this neglect glaring when it involves church officers and Sunday-school workers who should be leaders in the battle.

Are we becoming a people ready to worship, ready to enjoy the blessings of salvation, but not willing to become participants in the evangelistic outreach of the church? For answer, ask the pastor or the evangelist. Must the evangelistic program be limited to the Sunday morning service? Must the evangelistic service be a place of entertainment even for church people, or will it be a going out to battle for the soldiers of Christ? Could the local church mobilize its total resources for the evangelistic service, the visitation program, and the revival, what could be accomplished in these days when men seem to be turning their attention back toward God! When unchurched people see the people of the church vitally interested in its evangelistic program they too will become interested.

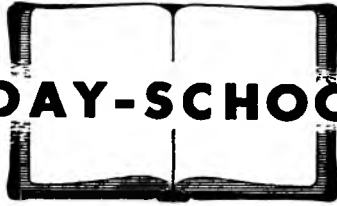
But what about the soldier in the army of the nation who fails in the battle? Again the military man can answer and tell of that discipline. The answer is not pleasant. So far as the human organization of the church is concerned, the maintenance of such a military discipline is both inadvisable and impossible, but the soldier of Christ Jesus is responsible to discipline himself for the battle with the same sense of duty as the soldier in the national army.

There is to be an accounting for failure that requires this self-discipline for service. The term servant introduces us to this: Our Lord in the parable of the talents and the parable of the pounds points to the day of reckoning and indicates the fate of the careless and indolent and fearful servant. The sentences are given in the ringing command of the Lord, "Take therefore the talent from" the unprofitable servant and give it to the one who has proved faithful. Let that unprofitable servant face the future a spiritual pauper. In the parable of the talents is added the command to cast that unprofitable servant "into outer darkness." These are the words of the Master, not to Christ-rejecters, but to servants who have failed to take the work of the Kingdom seriously. They are alarming words to all of us, but they are true.

It is not to be presumed that participation in the evangelistic outreach of the church represents the sum total of the servant responsibility. There are other areas of importance, but none is of more importance than participation in the bearing of the message of salvation to men. There is an accounting day. Our Lord will not hold the servant or the soldier blameless who has let the battle go by default!

Shew me thy ways, O Lord; teach me thy paths
(Ps. 25:4).

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for July 31: The People Left in Judah

Scripture: II Kings 25:10-12; Jeremiah 40—44 (Printed: Jer. 42:1, 5-7, 10, 19; 43:2, 4, 7; 44:15-18, 23)

GOLDEN TEXT: *When thou vowest a vow unto God, defer not to pay it (Eccles. 5:4).*

The people of Judah make a formal overture to God through His faithful servant, Jeremiah. They present a bold picture of wanting to know God's will so that they may obey. The answer of God is entirely unexpected and hence immediately rejected. What a sad parallel to much of our living today!

How many dare, in all honesty, to bare their souls to God for the revealing of His will, committing themselves to complete obedience? An offering is to be lifted in the interests of God's kingdom, so with great piety we inquire, "Faithful Holy Spirit, show me what to give." Are we really prepared to know or are we seeking endorsement of what we have already decided we can spare? "Father, show me what You would have me do with my life." Are we prepared for His answer? Do we seek rather the approval and accompanying benefits of our own chosen path? "Spirit of God, illumine my mind, that I may know Thy truth." Are our hearts tender and our minds pliable to the Spirit, or are

we reaching for the confirmation of our prejudices? Judah is not too far removed.

When Judah sought out Jeremiah and asked him to pray, she had already determined to go to Egypt, and not even God's command would alter her set course. Far better to be stone deaf to the Spirit's voice than to hear and then deny His way. This is the unpardonable sin—to have light and reject it.

How deadly easy it is for us to be religious to a point; to seek God's will and direction in a measure; to follow His way partly! How unsatisfactory this is! There can be no inner peace nor outward victory while we remain partially His. The nullifying rider in fine print cancels out the entire effectiveness of our Christian living and testimony.

It was a wise move on the part of Judah to search out what God's will was for her. No doubt her intention was good to this point. The answer was unexpected, and her faith was not equal to the moment. What commenced as an act of consecration ended in a spirit of open rebellion. There can be no real Christian experi-

ence until we not only seek out but also carry through the whole known will of God.

In this day of relativism, how we need to search our own hearts in the light of Judah's experience! We need not fear the consequences, for God will not direct where He will not accompany. He will not ask us to take one step without the assurance, "Lo, I am with you always."

One day David Livingstone wrote in his journal: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children may be identified with His cause."

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THE QUESTION BOX

Conducted by

STEPHEN S. WHITE

Q. Please explain Heb. 6:4-7.

A. This passage always has perplexed Bible students. It poses an especially difficult problem to those who deny that a Christian can backslide and be finally lost. One writer of this persuasion says that these verses refer to those who accepted Christianity instead of Judaism and then went back to Judaism. Then he goes on to declare that they had never been converted, or regenerated. This meant that they had accepted Christianity only in theory, or in their minds. He had to take this position or else admit that someone who had been genuinely saved could backslide and

be finally lost. He even goes so far as to assert that a person could have "all those things mentioned in verses 4 and 5 without having salvation." There are few who would be so audacious as to make such a claim.

Another writer in this school of thought is sure that this passage has nothing to do with losing one's salvation. It deals only with those who depart from their first love—believers, or Christians, who give up their first love and thus forfeit their rewards, but not their salvation. Thus the pas-

sage refers to Christians, or regenerated people, who have fallen away from the intensity of their first devotion to Christ. I certainly would not want to interpret the passage in this way. Moreover, by far the majority of Bible scholars do not move in this direction in their explanations.

As I discuss more acceptable answers to the problem presented by this passage, I must affirm that the writer of Hebrews is here undoubtedly talking about Christians, people who have been saved. He is also telling us that these same people can fall away, or backslide, and be lost forever. This can be denied, and has been, as I have

indicated above, but it is difficult to get either the Bible scholar or the average reader of the Bible to accept such a denial.

Hebrews was written especially for the Jews, and some, on this basis, would say that this passage refers to Jews who became Christians, backslid, and then went back to their Judaism. They gave up not only their Christian experience but also the theory of Christianity—they no longer believed in the Christian religion. The ordinary backslider still believes in the fundamentals of the Christian religion. Christ continues to be divine for him, and the blood of Jesus Christ is the only hope of salvation. He no longer trusts personally in that Christ and His blood, but he still gives mental assent to their significance. Thus the Jewish backslider who went back to his Judaism would be in a different class from the backslider last described.

There are others who would make this passage deal with a wider break, such as a Christian forsaking Christ and the whole Christian religion for some heathen religion like Buddhism or Hinduism. They would not think of it as having to do with the backslider who gives up Christ, but not the Christian religion. Certainly, most backsliders are in this latter class.

These last two solutions to the problem are worth thinking about, but I can't accept them as satisfactory. I can't help but feel that a Christian might go as far back on Christ and Christianity as to accept Buddhism and still find his way back to the Cross. Certainly, this would not be likely, but I would not want to deny absolutely its possibility.

Others would explain these verses by translating Heb. 6:6 (the crucial verse) more in harmony with the original Greek, as follows: "If they shall fall away to *keep on renewing* them again to repentance; *while they continue to crucify* the Son of God afresh." This has real merit. Surely God could not save, or keep on renewing, those who continue to crucify the Son of God afresh. We can't be saved or reclaimed while we are still in a state of rebellion. This language about crucifying the Son of God afresh would have special significance for the Jew who had turned from Christ and Christianity and gone back into Judaism. It would also be very meaningful for any backslider.

There are two other thoughts which I add to what has been given. When all has been said that can be in explanation of this passage, it remains difficult and severe. Its harshness should stand out as a terrible warning against backsliding. It's easier than most of

us think for backsliding to develop into apostasy, or a final state of heart which God cannot reach. People are not as afraid of backsliding as they should be. This is evidenced by the fact that there is so much of it.

Finally, I know that these verses do not teach that a backslider who really wants to repent and come back to Christ can't do it. Why? Because there is so much in the Bible which points to the fact that God is ready to take anyone into the Kingdom who genuinely wants to enter. In some respects, this is the most important thing which can be said in connection with Heb. 6:4-7.



"GO IT, JOHN!"

Monday:

We all have heard the story of the little boy who lost the race because "Nobody said, 'Go it, John!'" It is not only little boys who are giving up the struggle because they think nobody cares or notices; perhaps a next-door neighbor. (Isa. 35:3.)

Tuesday:

Not that people are itching for praise or attention: we all were made with these electric responses; "God uses us to help each other so." A popular "how-to-live" article reports a set of experiments measuring the "energy-curve." The curve actually rose markedly and much greater work was accomplished when the doctor said, "You're doing fine, John." Why not lift some Christian's energy curve today? (Phil. 2:4.)

Wednesday:

A Christian college president tells how when he was a new Christian and had ventured a part in a quartet, a faculty member meeting him casually on the street said, "Your singing was a blessing to me." The simple words had helped him get his feet down spiritually and the memory had lasted a quarter of a century. A good investment! (Matt. 13:3, 8.)

Thursday:

My small niece is "graduating" from Sunday-school Beginners to Primary. I cannot be present and she will miss me; so I send her a graduation "con-

gratulations" card. Sunday school is the big thing in her life now; I want it always to be so. I want her to know it is big to me. (Matt. 19:14; 18:5.)

Friday:

"Go it, John!" can be a life attitude. You can major in boosting others on the way. No big name yourself, you can lift others to great things. The vocation of "helps" is listed with that of preacher and administrator. (I Cor. 12:28.)

Saturday:

Today we seem to call our word of encouragement from the side lines; tomorrow we shall find ourselves on the track. "Big people" and "little people"—and "average people"—we all are running a stiff race. Everyone is tempted; everyone needs a "shot in the arm."

Here there is no competition. We ourselves make heaven as we cheer others on. There will be no "Well done" for us if we cross the tape in solitary glory. (Acts 28:15; Matt. 25:37, 44.)

Sunday:

Here is a talent everyone possesses. Why not, instead of picking flaws, find the good in everyone you meet and shout it out? Too many a good work has fallen to the ground, unfinished, because somebody caught his cue from Satan and cried, "Boo!" instead of, "Go it!" (Gal. 6:2.)

*I will both lay me down in peace,
and sleep: for thou, Lord, only makest
me dwell in safety (Ps. 4:8).*

FAITH

By Betty L. Young

Lord, help Thou my faith!
It seems so weak
That when I seek
Thy holy face
I lose my way,
I lose Thy grace,
I cannot pray.

Lord, help Thou my faith!
I falter fast;
Send help at last.
I try to see
But clouds obscure
The light from me—
A fast-closed door.

Lord, help Thou my faith!
I hear Thy voice:
"Make Me thy choice,
Thy doubts forget.
Thy heart shall hum:
The light shines yet."
New faith has come!

FOREIGN MISSIONS

URGENT Prayer Request

Rev. Carlos Stopani, district superintendent of the North Mexican District, was operated on, Thursday, July 7, for suspected cancer of the esophagus. Please pray for him. Watch this column for further reports, as soon as results of operation are known.

Changes of Address

REV. & MRS. HUBERT HELLING are moving to 229 Oyamadai, Setagaya Ku, Tokyo, Japan, when the Eckels return on furlough.

REV. & MRS. PAUL ORJALA and Jeannie are returning to the States on furlough July 6. Their address for the present will be: % Mr. E. S. Bowerman, 443 East 63rd St., Long Beach 5, California.

DOROTHY DAVIS, Swaziland, Africa, will furlough soon after November 1.

Prayer Request

There is a serious scarcity of corn in Guatemala and many people are feeling the pinch of the lack, and of lack of work as well. Were it not for the gift of food received from the United States, many would be starving. Pray for our people that the rain will come in time for them to secure a crop soon. Some have planted three times.

Pray also for the work of the evangelicals. There is a strong movement afoot to uproot and destroy all evangelical work, and a project is before the Constitutional Assembly to permit Catholic religious instruction in the public schools. If it is passed it will be a serious blow to our evangelical work. Pray much.—*Guatemala.*

Please Pray!

Our annual Preachers' Meeting is being held in Buldana, July 28 to August 7. Will you please pray for this meeting, and for each of our national pastors?—EARL G. LEE, *India.*

ANSWERED Prayer

Several months ago a prayer request was printed for a girl named Purita, from Nicaragua. At the time she did not accept the Lord, but she was under the influence of the gospel, for she worked for two of our missionaries. She wanted to attend our services but her mother forbade her to do so. After she left her work to be married, the missionaries continued to pray for her, but it seemed hopeless, for her husband was a worldly young man who sometimes drank. It was at this point that the missionaries requested you to pray for Purita. The answer? Shortly after they had established their new home, the young couple began attending the San Jorge church. During one of the services, both of them were saved. Many trials have come to them since. Former friends would go to visit them and take along liquor to try and force don Julio to drink. He resisted for a long time, but was finally overcome with the temptation and began drinking again. Purita remained faithful and even grew in grace during those trying days. Surrounded by the influence and prayers of a godly wife and Christian friends, don Julio soon realized the error of his way and returned to the Lord. Once more they have a Christian home. And as an added blessing, there is now a little Julio, who accompanies them to church.

Be encouraged that God hears and

answers prayer. And please keep praying for Purita and Julio.—LESPER HEFLIN, *Nicaragua.*

News Note

We are in our third week of Bible school now with fifty-one students. The Lord especially blessed last week in our special chapel services, with several seeking and finding sanctification. What a thrill it was to see these young people praying and being blessed until some were shouting! We praise God for the privilege of serving and working with these young people. Pray with us that this shall be the best year for our student body in all ways.—MRS. C. DEAN GALLOWAY, *Nicaragua.*

Bolivia Workers' Retreat

Our workers' retreat is attended by thirty-five national workers, plus a goodly number of students and others who have been or aspire to be workers. All of the sessions have been good and some have enjoyed regular Pentecostal refreshing from the Lord. Often on the mission field we have to tell how the Spirit moves at home, but in this retreat there is nothing wanting. There have been twenty-one professions of entire sanctification during these four days and the closing service is yet before us. The house is packed out each evening and several outsiders have been saved. All of this lifts a tremendous burden off my shoulders. I believe our nationals could almost carry on alone now, if they could keep on this present spiritual level.

Our total Sunday-school attendance last Sunday was 964. We should pass one thousand by the assembly.—EARL HUNTER, *Bolivia.*

THE HOME CIRCLE

God Gave Me Those Stories—

A LETTER has come from an old-time friend, Hilda Lee Cox, a missionary and the wife of a missionary, Dr. Ira Cox, of India. Often I have heard missionaries say that the workers who have been born and raised in any country do the best work in telling the story of Jesus to the heathen people; they understand the needs and the minds of the people as no outsider

Conducted by GRACE RAMQUIST

can. This well-known fact was brought out to me again as I read Hilda Lee's letter. The following is taken from her letter.

"I should like to tell you of a lesson in personal evangelism which I had this week.

"I told Ambiebai that I wanted to go to the hospital with her the next

time she went to tell the women about Jesus. Now Ambiebai is white-haired and bent almost double, always carries a stick as a crutch that towers eight inches above her bent form. She usually goes to the hospital early in the afternoon, but on the afternoon I went with her she came at four o'clock. You see, she wouldn't have thought of taking me out in the hot Indian sun earlier than four. I watched her bent form coming through the fields toward

our house. Once she stopped for rest, sitting down in the shade of a haystack.

"As we started for the hospital I said, 'Now, Ambiebai, today you tell the stories just as you always do. I am just going to listen.' She agreed and then began to inform me a little of her usual procedure.

"Medemsahib, I seldom ever tell of the miracles. The people, of course, love to hear them, but I just tell them how Jesus died for us on the cross.' Quickly it came to my mind that Jesus once rebuked the people because they wanted only miracles and signs.

"Soon we entered the hospital. As we made our way to one of the wards, Ambiebai invited the women to sit down. She looked around the room in one sweeping glance and then said, 'Sisters, if you will listen, I will tell you about Jesus. He is my Saviour.'

"The women nodded their heads sidewise, Indian fashion, and motioned for her to sit. Ambiebai shook her head but began testifying about her Jesus in an animated voice. The women sat down on the floor and folded their legs under them. For a moment I wondered why Ambie wouldn't sit; then suddenly it dawned upon me that her manners would not allow her to sit until I did. Quickly I sat down in my best Indian fashion and motioned for her to do the same.

"Ambie sat down and started talking about the Cross. She told those women that God loved us so much that He came down from heaven to earth to die for us. She told them how sinful and impossible she used to be. She enumerated her specific sins—all sins which were apt to be the sins of the women seated before her.

"The women of India, as you probably know, wear saris. The end of a sari is sometimes draped over the head and at other times is left to hang down the back. This end is called the *peder*. The women sometimes hold out their *peders*, so the shopkeepers can toss the few nuts or grain which they have purchased into them. Then they tie them up and thus take home their own rightful goods. They like to emphasize the fact that they take only that which belongs to them. Knowing this custom, it was not difficult for me to understand what Ambie told the women. She said, 'Sisters, I took my own sins in my own *peder*.' She told of the miracle that took place in her life. Out of restlessness and turmoil of mind came peace and comfort.

"I listened carefully, for I had been wondering if it would not be very easy to give those non-Christians a false hope in Christianity. I remembered that some of our Christians did not always have what they needed,

TO THE NEWLY BORN:

By E. Wayne Stahl

*Welcome, sweet and tiny stranger!
You have come to be a ranger
Through a world of sense and time.
Now I joyfully salute you
And sincerely constitute you
Hero of my little rhyme.*

*May you ever be possessing
Christ, our royal Saviour's, blessing,
He was once an Infant too.
May you learn to love this Saviour,
And with selfless, meek behavior
Prove His dauntless follower true.*

*Then for you whom I am hymning
There shall be a future brimming
With a gladness rich and sweet.
Be your life with service glorious,
Over evil all victorious,
Till, above, our Lord you meet!*

many lived in sickness and pain, and some even endured persecution. Never once did Ambie use the words 'joy' and 'happiness.' These words are so easily misinterpreted. She rather described her experience with Jesus as a change from turmoil to peace and comfort of mind.

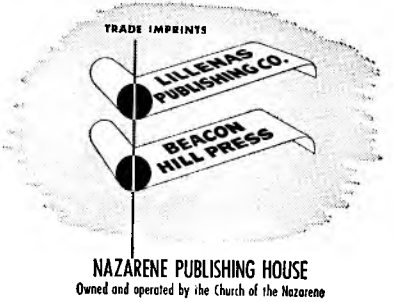
"I looked at her brown face, which was crowned with a halo of white hair, and somehow her very features told of peace and comfort. Yet she lives in a little Indian hut and gets along on a meager pension!

"Soon Ambie reached the story of the Resurrection. She made very sure that the women understood that she was serving a living God. About that time, there was a stir out on the veranda. Some lady explained that there was a very sick patient that might not live. Ambie stopped and asked sympathetic questions; then she began pressing home the fact that all in the room with her were alive and that it was the time for them to choose. She began vividly telling the story of Lazarus and the rich man. Over and over she emphasized that there are two places for the spirit after death. The living have the privilege to choose their eternal abode.

"Ambie began to come to the close of her talk. She said, 'Now, you ask me, "How do we let Jesus save us?" Remember, sisters, how you clean your brass cooking vessels. After they have become black from the smoke of the fire, you take some ashes and scour your pans until they gleam in the sun. So as you clean your vessels and see them come bright and clean, you must ask Jesus to clean your heart from all sins. He can make your heart just as clean as you make your brass vessels.' She quoted I John 1:9, which in Marathi reads, 'If we take our sins in

our *peder*, He is faithful and just; therefore He will forgive our sins and He will make us clean from all unrighteousness.'

"The women begged Ambiebai to come every day. As we went home, she said, 'Medemsahib, God gave me those stories. I will tell them until He takes me home. The Lord will be taking me soon, do you not think so?' I smiled as best I could and said, 'Perhaps so, Ambiebai.' In my heart I prayed that God would spare her a little longer, so that I might learn more from her."



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I Have You on My Heart

By Mary Alice Holden

*I have you on my heart today;
I can't forget your pain.
The cross you bear I'll gladly share
To bring you hope and gain.*

*I'll intercede to God for you
In constant hope and prayer;
I know that He will hear and aid
And take away your care.*



Dover, New Jersey—First Church recently closed a "Crusade for Souls" campaign with Evangelist Estelle Crutcher, one of our best evangelists. Pastor Charles Finney has been well received and recently was given a unanimous, three-year call. Our church has a growing Sunday school, an active Caravan program, plus an energetic youth movement. Sunday, June 5, marked the thirtieth anniversary of Dover First Church, and friends and members gathered in the afternoon to hear Superintendent Robert Goslaw dedicate the new auditorium. Evangelist Estelle Crutcher, former pastor, recalled the battles and victories of the past years. First Church is on the march. We appreciate the able leadership of District Superintendent Goslaw.—Reporter.

Evangelists Paul and Hallie Smith report: "It was our wonderful privilege to be with District Superintendent Cecil Knippers and his seven pastors in Hawaii for five weeks in a series of meetings and special services. On April 18 we left at noon from the San Francisco airport on the Pan American Clipper. Brother Knippers and a group of Nazarenes greeted us in Honolulu and drove us to First Church where Sister Knippers was closing a missionary zone rally of the five churches on the island of Oahu. The following night we began a meeting with Rev. and Mrs. Ed. Phillips at the Kiamiki church in Honolulu. Everybody in the church there loves the Phillipses. We enjoyed a wonderful week with them, and their talent with the piano, organ, and vocally as well, was indeed a great help to our meeting. The second week we were with the church at Kialua, where Brother Knippers was supplying as pastor. God gave us a wonderful week in the salvation of souls. On the following Tuesday night we were with Rev. and Mrs. Blanton Cook and the Wahiawa church, about twenty-five miles from Honolulu. God gave us a gracious service here. The Cooks are doing wonders for this church with the help of the Lord. The next evening we began a two-week revival at Central Church with Rev. and Mrs. Joe Chastain, and surely God helped us here. This church, located in the heart of Honolulu, is one of the most challenging we ever have been in. On Monday, May 16, Rev. and Mrs. Edward Garrison, pastors from Oildale, California, flew over to Honolulu and joined us; it was a privilege to have them with us. On Tuesday we went by plane to the island of Maui, where we were in a service with Rev. and Mrs. Reeford Chaney and Esther. We stayed in the lovely new parsonage,

and had the privilege of being in the beautiful new church, where Brother and Sister Knippers had just closed a two-week revival. Many contacts were made, and the whole town is glad to have the Nazarenes with their nice new properties. The Chaney's have accepted the challenge, and we believe they are God's chosen for this island. On Wednesday we went by plane to the island of Hawaii, and were with Brother and Sister Ledbetter at the Hilo church. Within the last few months the Lord has opened unto them a new vision of the work and they have accepted it with enthusiastic optimism. God gave us a good service. Going by plane back to Honolulu on Thursday, we had a closing rally on Friday night, with the five churches on Oahu, held in First Church with Brother and Sister Harold Kiemel, pastors. The Kiemels are of the finest, and are doing a great work. God gave us a good rally. We enjoyed being with all the pastors; they are devoted to their tasks. It was a real joy to work with them and their people. We greatly appreciate Brother and Sister Knippers, and it was our privilege to stay in the beautiful district parsonage for two weeks. God has helped Brother Knippers to perform miracles in securing this ideal property and the properties for our churches. Our last service at Honolulu First Church marked the closing of four years of evangelism that we have enjoyed immensely. We give God praise for traveling mercies across the States and around the Islands, and for all the souls who have prayed through to victory and found help in Him."

Warren, Ohio—The Morgandale Church recently closed a great revival with Evangelist C. B. Fugett. From the first night the presence of the Holy Spirit was manifested, and the altar was lined with seekers almost every night. God honored the ministry of Brother Fugett as he preached old-time repentance and holiness. He carries a deep passion and burden for the people. We appreciated the work of the Lantz family who had charge of the music and singing. The spirit of the revival continues with us.—Claricie Linger, secretary.

Britton, Oklahoma—God richly blessed our church during the recent revival with Rev. B. N. Wire as the evangelist. His searching messages stirred the hearts of all who heard him. The people prayed and fasted, and God heard and answered with many souls praying through to blessed and definite victory. The meeting was scheduled for two weeks but because of the intense interest and many

seekers, Brother Wire remained for another week, closing with a wonderful day on the last Sunday. Brother Wire preached with a real burden for the church and lost souls. This was the greatest revival we have had in many years. The revival fire continues to burn, with souls praying through at our altars in both the morning and evening services.—Dave Severin, Pastor.

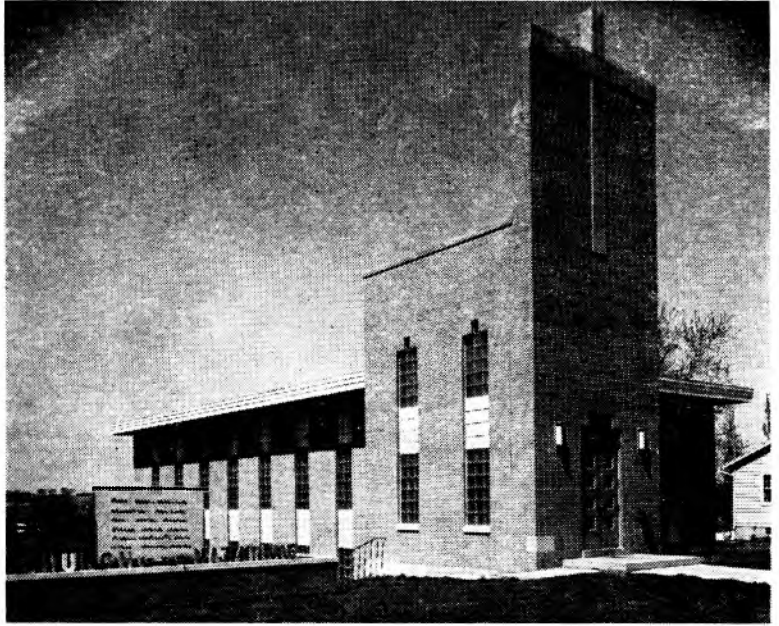
Rockford, Illinois—First Church has had a very satisfactory week with Evangelist Joe Bishop as the special worker. His ministry is deep, searching, tender, and finds a fitting climax in the telling of his wonderful vision of heaven. We greatly appreciated his ministry with us. It was our privilege to receive ten members into the church, baptize one baby on Sunday morning, and eight adults by immersion in a Sunday afternoon service. In addition, the song ministry of Rev. and Mrs. Warren Rogers and family succeeded in making May 22 the high day of our Pentecostal series of meetings.—W. W. Tink, Pastor.

Evangelist Guthrie Hughes writes, "Recently I closed a good revival with Pastor Morris Chalfant and our First Church in Bartlesville, Oklahoma. I thank God for the spirit of revival over the country. In twenty-one revival meetings, God has given twenty-six hundred souls praying through. Please pray for me."

Pastor Kenneth J. Grandy writes: "June marked the close of our first year in Union City, Indiana, having been appointed by General Superintendent Vanderpool last year upon the resignation of their pastor. God has richly blessed and aided us in completing a new church building that the insurance company recently appraised at \$47,500.00, excluding furnishings. We have had revival meetings with Evangelists Allen Wagner, James Crabtree, George Talbert, and Clifton DeBord; and working with them, in addition to local talent, were Don and Frances Bowman, and Gerald and Donna Lou Jenkins. Many souls were saved and sanctified both in the special meetings and also in the regular church services. On Easter Sunday the record attendance of 185 was shattered with a new high of 243, and the Sunday school is averaging 13 per week above one year ago. All budgets, totaling more than \$900.00, have been paid in full, with some overpaid. When all completed, the total cash outlay on our new building and furnishings will exceed \$43,000.00 with a debt of less than \$17,000.00. The pastor has been extended a unanimous one-year call and a splendid three-year recall."

Marshalltown, Iowa

The month of May, 1955, will be long remembered by members and friends of the Marshalltown church, for it marked the end of five years of construction and the formal dedication of the church building pictured here. On May 1, Dr. Hardy C. Powers preached the dedicational message. The church was filled with friends from the community and Nazarenes who came in for the service. The building is well located, and the property is valued at \$125,000.00. The cost was kept down to \$66,000.00 due to the 20,000 hours of donated labor by pastor and friends, and the purchasing of materials at cost. The building is of fireproof construction, with nearly 7,000 square feet of floor area. The sanctuary seats 320; the decor is simple but very different and beautiful. The building includes nursery apartment, N.Y.P.S. assembly hall, Sunday-school rooms, and pastor's office well equipped. The landscaping is beautiful; and we have adequate parking facilities. Progress is in evidence everywhere, numerically, financially and spiritually. Rev. Frank Cook has been our pastor for eight years, and we feel that the days of our greatest impact are just ahead.—Reporter.



Greenfield, Ohio—Recently we enjoyed a good revival with Evangelists W. W. Geeding and wife as the special workers. They did a great work in singing, preaching, and chalk pictures, and we had good attendance throughout the meeting. Several souls prayed through to God for saving or sanctifying grace. On the closing day we had 140 in Sunday school, and a great missionary service in the morning, with Sister Geeding speaking. In the closing service at night a good love offering was given the pastor and wife. Two other meetings during the past year also have been of help to the church. We have a fine group of people here.—Charles Keel, Pastor.

Springfield, Massachusetts—First Church is going forward spiritually under the ministry of Pastor Paul Neal who preaches with the anointing of the Holy Spirit. Souls are being saved and a wonderful spirit prevails. The church has given Brother Neal a unanimous three-year recall; he and Mrs. Neal are much loved by all. Sister Neal has charge of the junior church during the regular preaching service, and they are having good attendance. The Sunday school has increased, the N.Y.P.S. is going forward, and the N.F.M.S. is a seven-point society. Each of these departments has a good spiritual leader. Brother and Sister Neal have labored faithfully with us during the past two years, and we have had some good gains. An old church building was purchased at 57 Bay Street, and repair work has been done on both church and parsonage, with our faithful people giving much time to this work. The intercessory prayer hour

each Tuesday, and the "victory" hour on Wednesday evening, are both well attended. We give God praise for His blessings.—Reporter.

Walnut, Illinois—The Church of the Nazarene was organized here on June 5, by District Superintendent Lyle Eckley, with seven charter members. That day also marked the close of a splendid revival with Evangelists W. W. and Wilma Geeding as the special workers. There were 131 different people who attended the services, with 37 being the largest attendance; so we feel we were able to reach the community. On June 5 we had 36 in Sunday school, exceeding the record of 34 set three weeks earlier. Mrs. Geeding thrilled our hearts on Sunday morning as she told of her experiences among the Indians. We greatly appreciated the ministry of Brother and Sister Geeding with us.—Robert Prior, Pastor.

Rev. Merwyn D. Gray writes: "During the past eight years God has blessed our ministry in the Plattsburg, New York, church, with a steady yearly increase in membership, and the erection of what is said to be the most beautiful church in the city. Our Sunday-school and church membership has about tripled, and the church holds a place in the community as an evangelistic center. At the close of what we felt to be one of the most outstanding revivals during our pastorate, with Rev. Roy T. Sellick as evangelist, and Paul and Deverne Mullen as singers and musicians, we felt led to accept the call to pastor our First Church in Norfolk, Virginia. From the very be-

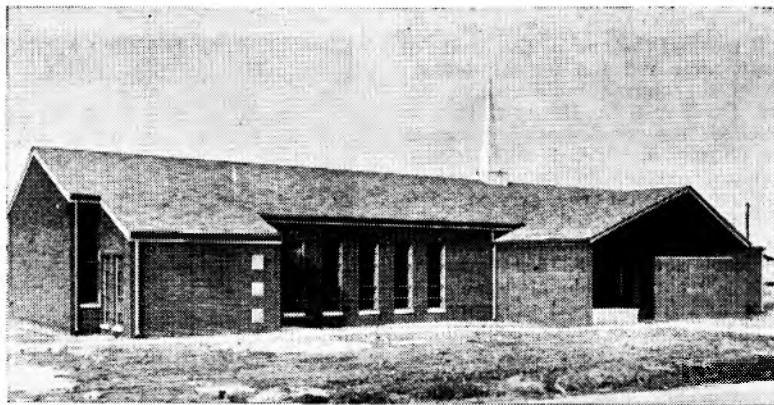
ginning the people have made us feel at home; a wonderful spirit prevails, and each Sunday has been a time of victory with souls seeking God. We have two other Nazarene churches in this city. If you have loved ones stationed in the U.S. Navy here, write me (122 Patrick St., Norfolk 6, Va.) and we'll do our best to contact them."

Rev. H. D. Burson writes that he is entering the evangelistic field as of September 1. Write him, 401 W. Clay Street, Houston 6, Texas.

Evangelist Joe Norton writes: "Since I plan to be in Oregon for a meeting, October 13 to 23, I have rearranged a previous date and would like to slate the time, September 28 to October 9, somewhere in the Northwest. Write me, Box 143, Hamlin, Texas."

Quincy, Illinois—Rev. W. M. Tidwell and Professor A. C. Wakefield proved a great spiritual blessing and help to Emmanuel Church in our revival, May 15 through 22. Brother Tidwell, with his beautiful spirit and outstanding knowledge of the Bible, preached under the anointing of the Holy Spirit. Brother Wakefield, with his tender and humble spirit, sang in such a way that every heart was blessed and thrilled. The services were well attended, and God gave several seekers. In the day services, Brother Tidwell's Bible lessons were of great spiritual help to all of us. Our people will not soon forget this revival. We have some of the best people here to be found anywhere; we love and appreciate them. We thank God for His goodness to all of us here.—W. Nabors, Pastor.

First Church, Marion, Indiana



In the fall of '53 the congregation of First Church launched a venture of faith that culminated on last March 20 in the dedication of unit one and part of unit two, together with a new, ranch-style parsonage, by Dr. G. B. Williamson, assisted by Dr. Paul Updike. These properties are erected on a choice location in a growing residential area of the city; on the 2½-acre lot is provided adequate off-street parking. Of modified-modern architecture, achieving the greatest functional value, the church was designed by George Schriber. The floor space is made up of approximately 5,800 square feet. Laminated western Douglas fir arches support the ceiling-roof structure of 4 x 4-foot cedar decking. The walls are of Norman brick with stone trim. The interior plastered walls are of dusty rose; the floor is gray and coral asphalt tile, with green carpeting covering the chancel; the furniture is finished in lime-oak. One of the outstanding features of the build-

ing is that it has no steps—there is a street level entrance to every floor. The structure is heated with hot-water radiant heating system. There are six rooms, bath, and utility in the parsonage; it is heated by electric radiant system. The pastor's family

moved into the new dwelling last October. The blessing of God on the entire project has been evidenced again and again by the providential guidance in a multitude of details, and the spirit of unity which has prevailed.—J. Ray Shadowens, Pastor.

Portland, Oregon—We are closing our first year's work with the Moreland Church and have seen some wonderful victories. Again and again the Lord has come in times of special blessing; once, without any preaching, a large group came to the altar. We have had two good revivals, with Evangelist G. W. Henriksen, and our district superintendent, Rev. W. D. McGraw, Jr., as special workers. The records show thirty-five joined the church, nineteen on profession of faith; Sunday-school attendance increased 14 per cent, and church gave nearly 12 per cent for missions during the year. A new, four-bedroom parsonage is nearing completion, and a block-long parking area has been prepared and paved. We have been given a nearly-unanimous three-year call, and look forward to days of victory and blessing in the Lord as we labor with this united congregation, which on July 7 entered its forty-ninth year of service in the Moreland-Sellwood area of Portland.—Vernon L. Wilcox, Pastor.

Evangelist Thelma Steelman reports: "God is still on the throne and answering prayer. In our meeting in Buckner Boulevard Church in Dallas, Texas, with Pastor H. B. Brooks, we found a fine spirit. God gave good victory, and two members were added to the church. With our new North Texarkana Church we scarcely had a barren altar service. God blessed in a healing service on Saturday evening, and six new members were added to the church on profession of faith. In Bowie, with Pastor L. V. Reazin, God again gave some wonderful services, and another fine healing service. We had our third revival with the Martin Chapel Church in Troup, where Rev. Henry Green is pastor. The Lord met with us and gave vic-

tory. Then to Edcouch, where our son, Bobby, is the pastor. This was our second meeting here, and the Lord gave of His Spirit in the services. At Carthage we found Rev. B. A. Patton leading on in the work. The Lord moved in our midst with a number seeking and finding God for pardon and heart purity, also two members were received on profession of faith. We had our second revival with our McKinney North Church where Rev. Lawrence Gholson is pastor. The Lord blessed, and there was not a barren altar service, Sunday through Sunday. In service after service we saw an unusual outpouring of God's Spirit. Five new members were added to the church. I have some open time for this fall, and am also making up my slate for 1956. Write me, Box 294, Gilmer, Texas."

Birmingham, Alabama—The Acipco Church recently closed one of the greatest revivals of its history. Evangelist Nettie Miller was the preacher, with Carol Ball the special singer, Weldon Chafin the organist, and Sister Riley the song director. Sister Miller preached with the anointing of the Holy Spirit, and the altar was filled with seeking souls from the first night; many were wonderfully saved and sanctified in the old-fashioned way. In one service more than one hundred young people dedicated their lives to God for His service. We thank God that Sister Miller came our way. Truly, she was God's preacher for the hour. We give God praise that He still gives old-fashioned revivals in answer to prayer. We also thank God for our wonderful pastor and wife, Rev. and Mrs. Norman Rickey, who have been with us three years. God is using them in a wonderful way in our city.—Church Secretary.

Mansfield, Arkansas—Recently we had a revival with Evangelists Harold and Polly Glaze as the special workers. The Spirit-anointed messages of Brother Glaze brought joy to the saints and conviction to the sinners. The singing was of the highest spiritual type. Some souls prayed through to victory at the altar, and also some in their homes. We believe seed was sown that will yet spring up into harvest. Some people attended services for their first time in the Church of the Nazarene. On the closing Sunday of the meeting our Sunday-school attendance record was broken. The congregation gave the Glazes a cordial invitation to return.—Minnie Brooks, Reporter.

Johnstown, Pennsylvania—Windber church closed a very successful meeting on June 12, with Rev. and Mrs. R. C. Stabler as the evangelists, and Rev. John Foltz as the special singer. We had near capacity crowds every night, with some good altar services as a nice number of people sought God for regeneration and heart purity. Brother Stabler is a unique and understandable preacher of scriptural holiness, and Brother Foltz's singing is of the finest.—G. E. Lashley, Pastor.

Shelbyville, Tennessee—On Sunday, June 19, First Church closed a wonderful revival with the O. C. Rushing Family as the special workers. The attendance was the best in years, and every service was crowned with the presence of the Lord. During the week we enjoyed working with the children in vacation Bible school, and our evangelists helped in that also. On the closing Sunday our church, which was organized in 1912, had a record-breaking attendance in Sunday school of 152. We thank God for this church and people.—Paul E. Hess, Pastor.

Evangelists W. W. and Wilma Geeding write: "Due to a change of pastors, we have an open date, October 12 to 23. Write us at our home address, 376 W. Pine Street, Canton, Illinois."

Ritzville, Washington—We rejoice for the work that was done in the hearts of our people in the recent revival with Evangelists Alva O. and Gladys Estep as the special workers. People bowed at the altar seeking God for pardon and heart purity in most of the services, and on the closing Sunday we received six members into the church on profession of faith. Ritzville Nazarenes are a determined and patient people, and they have been wonderfully kind to us. We have accepted the call to pastor the Millwood Church in Spokane, and our son, John, will serve as pulpit supply here until the new pastor arrives.—Lawrence B. Hoff, Pastor.

Glendale, California—The newly organized Lake Street Church recently closed a wonderful revival with Evangelist Thomas Hayes; he was a real blessing to our church. God blessed, and Brother Hayes's ministry was a blessing to all of us, as well as the prayer and fasting which he encouraged us to do. On the closing Sunday the board met and voted to put the pastor on full-time salary. We are a self-supporting home-mission church, and that was a real step of faith. We give God praise for His blessings, and thank Him for sending Brother Hayes our way.—Reporter.

Regent, North Dakota—Both church and pastor were blessed in the recent revival campaign under the ministry of Rev. W. D. Huffman and family from Richland Center, Wisconsin. A fine spirit prevailed in all the services, and nine seekers prayed through to victory in God. God is leading us on, and we are happy in the service of our King and the church.—Everett A. Stone, Pastor.

Rev. Shaddix T. Sumners writes: "It has been my privilege to serve as pastor of the Wellston Church, St. Louis, Missouri, for the past five and one-half years. It has been an enjoyable ministry with good people. However, I feel that God has called me into the field of evangelism, and will be closing my work with the Wellston Church on Sunday, August 7. After that date my address will be 2741 Seventeenth Street, Birmingham 8, Alabama."

Pastor Jos. B. Shelton reports: "In June we completed nine wonderful months of service in the Lord's vineyard in Durant, Mississippi. God has given us many precious souls, for which we give Him thanks. We have been able to add fifteen to the church roll, and have received a unanimous call for another year. Our church recently enjoyed one of the best revivals I ever have been in, with Rev.

L. L. Van Houten as special worker. There were forty-seven definite seekers at the altar of prayer. Brother Van Houten's sermons were masterpieces, a sweet spirit prevailed throughout, and our church is stronger and more in unity as a result of the preaching of this good man. We greatly appreciated Brother Van Houten's work with us. A fine love offering of nearly one hundred dollars was given the pastor, which was much appreciated."

Evangelist Alvin Richards reports: "Wife and I have had another good year in the field of evangelism. God has given us souls for our hire as we have held services in Arizona, Oregon, Idaho, Montana, North Dakota, Indiana, Illinois, and Michigan. We have enjoyed working with our pastors

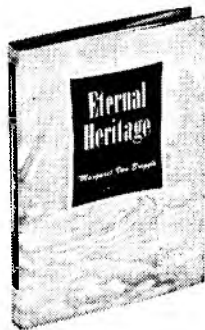
and people across the country. At this writing we are in a camp meeting in Zanesville, Ohio, and have open time immediately for camps, as singers and musicians. Write us, Linden, Michigan."

Crockett, Texas—The "Davy Crockett" Church of the Nazarene recently experienced a great moving of the Holy Spirit in revival power. Evangelists Jack and Ruby Carter were mightily used of God in this spiritual awakening. The first service saw souls seeking God, with many saved and sanctified during the ten days. The ministry of the Carters was truly anointed and blessed of God. Our people have caught a new vision and are moving ahead under the leadership of Pastor George Manross and wife.—Reporter.

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Annual Ministers' Retreat

More than two hundred ministers of the Eastern Educational Zone gathered on the campus of Eastern Nazarene College, Wollaston, Massachusetts, for the sixth annual preachers' retreat, June 7 to 9. Dr. Edward S. Mann, president of E.N.C., and his staff, provided wonderful entertainment and a most enjoyable program. District superintendents, pastors, evangelists, and teachers from the Akron, Albany, Canada Central, New York, Maritime, New England, Pittsburgh, and Washington-Philadelphia districts were present to enjoy these sessions.

Dr. Russell V. DeLong was guest speaker for the occasion, and our hearts were thrilled by his lectures and messages on the theme, "Revival." Time after time the Spirit of God came upon the sessions until hearts were melted and shouts of victory rang across the campus. Interesting papers were presented supplementing the theme.

An interesting recreational program was planned by Rev. Stephen Nease. The softball championship was won by the men of New England. A spirit of optimism and renewed faith filled our hearts as we returned to our respective fields of service. The preachers of the zone expressed deep appreciation to Dr. Mann and to the college for this wonderful time of spiritual, mental, and physical refreshing.

DON R. HOFFMAN, Reporter

Albany District Assembly and Convention

Niagara Falls First Church was host to delegates of the eighteenth annual missionary convention and assembly of the Albany District, May 9 through 12.

The missionary convention, featuring enthusiastic home-front reports by local presidents, plus realistic and strategic front-line instructions by General Secretary Mary Scott, provided a thrilling prelude for a great assembly.

From his first morning meditation to the closing ordination sermon, Dr. D. I. Vanderpool's messages were a benediction. His conduct of all business items reflected his keen sense of tact and tempo.

Reports of pastors and district officers were optimistically given and received. There was a better-than-ordinary interest shown in the work and reports of the various assembly committees. The statistical report indicated healthy increases in most of the district's departments: Church membership, a net gain of 90; Sunday-school enrollment, a net gain of 400; Sunday-school average attendance, a net gain of 179; vacation Bible school enrollment, a net gain of 40; N.F.M.S. members, a net gain of 75; and buildings and improvements, a net gain of \$9,885.00.

District Superintendent Renard D. Smith was re-elected with one of the best votes on the district's records. The love and respect for Superin-

tendent Smith, and for his family, is reflected increasingly by the annual vote and love offering.

Rev. Paul Gilmore and his people provided a lavish "welcome mat." The Nazarene Publishing House could not have sent better representatives than Mr. and Mrs. Al Ramquist. Rev. Morris Wilson did his usual meticulous job in the secretarial department, and the musical interspersions were capably chosen by Rev. and Mrs. Merwyn Gray.

The spirit of harmony and love that pervades the Albany District is usually reflected by the visitors attracted to its assembly. This year there were at least twenty-six visitors present from eight states and from Ontario, Canada.

HOMER M. SMITH, Reporter

Annual Assembly Southern California District

June 2 and 3 marked the occasion of the best assembly the Southern California District ever has experienced. Rev. L. A. Whitcomb and the Lynwood Church were the hosts and had everything wonderfully provided for.

Dr. G. B. Williamson presided with grace and, in his own individual way, challenged the district to greater accomplishments for God and the church. His Spirit-filled messages were timely, uplifting, and inspiring to all. Thursday evening climaxed the day as he officiated in the ordination service, when six candidates were presented for ordination into eldership.

Our much-appreciated and beloved district superintendent, Dr. R. J. Plumb, presented a wonderful report in which he recalled the many accomplishments during the year, after which he was unanimously re-elected: 256 votes with every one voting *yes*. Every pastor and delegate wholeheartedly supported Dr. Plumb, which denotes a splendid accord on the whole district. His report showed gains in all departments, and a net gain of 849 members, of which 770 were on profession of faith. A goal of 1,000 new members by profession of faith was set for the coming year, along with a goal of 10 new Nazarene churches. This number of new members lacked only 20 of meeting the goal set for 1956, so we are nearly one year ahead of schedule.

As the report of the Committee on Home Missions and Church Extension was given, several evangelists and pastors volunteered their services towards accomplishing the above stated goals.

The assembly was saddened by the sudden illness of Mrs. R. J. Plumb, whose presence is always a blessing and challenge to all.

Shouts of praise and victory were heard throughout the assembly, and it is the opinion of all that the coming year, with God's help, will be one of the best yet. Southern California marches on!

L. I. WEAVER, Reporter

North American Indian Assembly

The North American Indian Assembly was held June 7 to 9 at the Indian Training and Bible School, nine miles south of Albuquerque, with evening services in the Southside Church of the Nazarene. Dr. C. Warren Jones presided with grace and dignity. His messages, given with old-fashioned unction and anointing, blessed and fed our souls. The church was packed for the evening services, and the school chapel proved too small for the day sessions; each year the attendance is larger.

Sacrifice, sincerity, and unselfishness are the qualities that brought God's blessing on the missionaries as they gave their reports. Tears flowed freely as we listened to these consecrated folk tell of battles fought and victories won to lead Indian souls to Christ. To establish these converts in holiness in heart and life is a tremendous achievement.

District Superintendent D. Swarth's report showed steady gains in all departments and most of all, missions. The financial report indicated that the district gave 11½ per cent of all money raised to the General Budget—making us an "11½ per cent" district. Following his report, Mrs. Swarth sang—the appropriate words blessed and encouraged the congregation. Appreciation for the Swarths' leadership was shown in gifts presented to them.

Greetings and a fifty-dollar offering were sent to Kansas City to be forwarded to the Kekchi Indian building fund in Guatemala, as a token of love from the North American Indians and missionaries.

So much of God's blessing and presence was manifested in the assembly that we came away feeling we had been sitting in heavenly places. Only those who know the Indians realize what devoted, consecrated Christians they can become.

REPORTER

ANNOUNCEMENTS

RECOMMENDATION—I am happy to recommend Rev. R. L. Granger to our pastors and people. He will be available for revival meetings after October 1. In my contacts with Brother Granger, I have found him to be loyal, devoted to Christ and the church, and a sincere soul winner. I trust that he may be kept busy in revival meetings. His address is 238 La Vista St., Concord, California.—George Coulter, Superintendent of Northern California District.

WEDDING BELLS

Rev. George W. Privett, Jr., of Atlanta, Georgia, and Martha Breed of Langdale, Alabama, were united in marriage on June 24, in the First Baptist Church of Langdale.

Miss Shirley Bell of Austin and Mr. James Posey of Wellington, Texas, were united in marriage on June 25, at First Church of the Nazarene in Austin, with Rev. Jack T. Rairdon of Bethany Nazarene College officiating.

Miss Darlene Truax and Mr. James Kurz were united in marriage on June 15 in the Church of the Nazarene in Hewitt, Minnesota, with Rev. Vernon H. Willard of Williston, North Dakota, officiating.

Miss Berniece Bradfield of Salt Lake City, Utah, and Mr. Robert D. Willard of Williston, North Dakota, were united in marriage in the Salt Lake City Church of the Nazarene, on June 2, with the groom's father officiating, assisted by the pastor, the Reverend Mr. Friend.

BORN—to Rev. and Mrs. Fred Ferraez of Crystal City, Texas, a son, Douglas Andrew, on June 3.

—to Harry C. and Jean (Edgar) Greene of Dayton, Ohio, a son, on May 13.

SPECIAL PRAYER IS REQUESTED by a reader of the "Herald" for the salvation of four men, bachelors—now getting old, but still unsaved; by a Nazarene couple for their home, both of them—standing in great need of all the Christians' prayers everywhere for a special financial need, urgent, and a healing touch for both of them, as they have spent several thousand dollars for operations and doctors' bills;

by a Nazarene mother in Arkansas for the salvation of her son, also for God to undertake in regard to his work for the sake of his wife and daughter—it is an urgent need;

by a young man in New Mexico for the salvation of his brother, that God will undertake in a financial need, for the salvation of a friend, and for a very special unspoken request—and especially that God will help him in the adjustment of a misunderstanding;

by a lady in Washington "that the Lord will help me to find my vocation in life";

by a lady in Arizona, afflicted, but anxious to do the whole will of God—she believes it to be His will that she be healed, but she seems unable to appropriate the promises.

Nazarene Camp Meetings

July 22 to 31, Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Edward Lawlor, Rev. Charles H. Lipker, evangelists; Professor Warnie Tippett, song evangelist; Dr. John Cotner, youth worker; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. For information write Rev. C. D. Westhafer, 214 W. South St., Wooster, Ohio. Dr. Harvey S. Galloway, district superintendent.

July 25 to 31, Florida District Camp, at old Suwannee Campgrounds, on U.S. Hi-way 41, three miles north of White Springs, Florida. Workers: Dr. I. C. Mathis, Dr. Ralph Earle, evangelists; Rev. and Mrs. Leon Cook, singers; Rev. C. R. Moore, youth director; and Mrs. Ben Martin, children's worker. Dr. John L. Knight, district superintendent. For information, write Rev. Don Newell, camp manager, 235 Avenue "F" S.W., Winter Haven, Florida.

July 25 through 31, Southern California District Camp, Costa Mesa, California. Special workers: Rev. C. B. Cox, Rev. Paul Martin, Rev. T. H. Stanley, and Professor Ronald Lush. For information write Rev. Clive Williams, Box 384, Costa Mesa, California. Dr. R. J. Plumb, district superintendent.

August 1 through 7, Minnesota Nazarene Camp, at the Mission Farms Campground, ten miles west of Minneapolis on Medicine Lake. Special workers: Dr. G. B. Williamson, Rev. J. E. Williams, Rev. and Mrs. Kenneth Bedwell, and Dr. Guy Nees, preachers; Gerald and Donna Lou Jenkins and Rev. Philip Johnson, musicians; Evelyn and Lucile Manus, children's workers. For information write, Rev. Roy J. Stevens, district superintendent, 1401 Payne Ave., St. Paul, Minnesota.

August 1 to 7, New Mexico District Camp, at Mountain Park Campground, Capitan, New Mexico. Dr. B. V. Seals, preacher. Rev. R. C. Gunstream, chairman of all sessions. For information write, F. R. Whitley, Mountain Park Campground, Capitan, New Mexico.

August 4 to 14, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Rev. Howard Sweeten, Rev. Edward Lawlor, Dr. H. Orton Wiley, and Rev. T. H. Stanley, evangelists; Professor Paul Qualls, singer; Rev. Marlyn Anderson, Rev. and Mrs. Ted Parrott, Paul Skiles, departmental workers; Mrs. Paul Qualls and Rev. Charles Higgins, pianists; Dr. George Coulter, district superintendent. For information write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 5 to 14, Arizona District twelfth annual camp at District Center, Prescott, Arizona. Workers: Dr. B. V. Seals and Rev. C. B. Cox, evangelists; Professor Ronnie Lush, singer; Rev. M. L. Mann, district superintendent. For information write to Nazarene District Center, General Delivery, Prescott, Arizona.

ANNOUNCEMENT

After consultation with all members of the Board of General Superintendents, and with their unanimous approval, I am announcing the appointment of Rev. H. Blair Ward, of South Portland, Maine, as district superintendent of the Canada Central District.

D. I. VANDERPOOL,
General Superintendent

August 5 to 14, Akron District Camp, at Nazarene Center, Hi-ways 62 and 44, ten miles north-east of Canton, Ohio. Workers: Rev. Glen Jones and Rev. "Bob" Woods, evangelists; Professor Curtis Brown, singer; Rev. James Crabtree, youth evangelist; Rev. C. D. Taylor, district superintendent. For information write, Rev. C. D. Taylor, District Center, R.D. 1, Louisville, Ohio.

August 5 to 14, Southwest Oklahoma District Camp, at the campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Special workers: Rev. Don Scarlett and Rev. Ray Hance, evangelists; Calvin and Marjorie Jantz, singers and musicians. For further information or reservations, write the district superintendent, Rev. W. T. Johnson, Box 249, Duncan, Oklahoma.

August 5 to 14, Washington-Philadelphia annual district camp meeting, at North East, Maryland. Workers: Rev. Paul Martin, Rev. Ted Martin, evangelists; Rev. Kenneth Pearsall, youth speaker; Rev. and Mrs. Arthur Gould, singers; Mrs. Grace Bertolet, organist. For information and reservations write the camp manager, Rev. Boyd M. Long, 305 Euclid Ave., Trenton, N.J.

August 8 to 14, Iowa District Camp, District Campground, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson and Dr. Remiss Rehfeldt, evangelists; Professor Warnie Tippett and the Olivet Quartet, singers. Missionary convention, August 9, Dr. David Hynd, speaker. Children's workers, Misses Meadows and Reasoner. Rev. Gene E. Phillips, district superintendent.

August 12 through 19, Virginia District Camp, one mile west of Spouses' Corner, or intersection of Hi-ways 15 and 60. Mail address, Hillwyn, Virginia. Special workers: Rev. E. C. Martin, preacher; Rev. and Mrs. T. T. Liddell, singers; Rev. C. Wm. Ellwanger, Rev. V. W. Archer, and others. For information regarding rooms, etc., write Rev. W. O. Holloway, 919 E. Elliot St., Charlottesville, Virginia. Rev. V. W. Littrell, district superintendent.

August 15 to 21, Eastern Kentucky District Camp, campgrounds, Winchester, Kentucky. Workers: Rev. J. A. McNatt and Rev. Asa Sparks, preachers; Douglas Slack, song evangelist. For further information write the district superintendent, Rev. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 15 to 21, Northwest Indiana District Camp, to be held in conjunction with the district assembly. All services at the District Center, near San Pierre, Indiana. Special workers: Rev. Bernie Smith, evangelist; Norman and Connie Franklin, singers; Dr. David Hynd, missionary; Dr. Hardy C. Powers, general superintendent. For further information, write Rev. Harry McCubbin, R.R. 1, San Pierre, Indiana.

August 18 to 28, Idaho-Oregon District Camp, Inter-Mountain Nazarene Camp Tabernacle, corner of Idaho and Elder Streets, Nampa, Idaho. Special workers: Dr. Ralph Earle and Rev. Harold L. Voik, evangelists; Professor Ray Moore, singer; Miss Mary L. Scott, missionary speaker. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

District Assembly Information

EASTERN KENTUCKY—Assembly, July 27 and 28, at Ashland First Church of the Nazarene, 22nd and Bath, Ashland, Kentucky. Rev. L. B. Hicks, entertaining pastor. Send mail and other items relating to assembly to Brother Hicks, 22nd and Bath, Ashland, Kentucky. Dr. Hardy C. Powers presiding.

(Continued on next page)



SERVICEMEN'S CORNER

Greetings come from A/1C Herbert C. Kenyon from Sunny California:

"I am out here in California. Quite a change from Iceland, but I like it out here better. I am looking forward to getting that wonderful literature out here again. I thought maybe I would change squadrons is the reason I didn't send you my address sooner, but it doesn't look as if I will change soon now. Another airman that I was stationed with in Iceland is out here with his wife and baby and we are going to the San Anselmo Church of the Nazarene. It is a small church but one in which a person can find God, and that is what counts. The people are all so wonderful and Brother Hutcheson is doing a wonderful job of preaching and leading the church along. They have about outgrown the present building. The attendance is almost double what it was last year this time. There are a large number of servicemen going there. This base is a large one, so there is a wonderful opportunity for the church to reach lots of service personnel. I have really enjoyed worshiping with them and fellowshiping with them. It seems wherever I go I find some wonderful people in the church. I want to let my life count for Him among these men who are bound up by sin so badly. May God help me to be a lighthouse for these men. I will be looking forward to receiving the papers again soon. I enjoy them much and I will pass them on so that others might receive a blessing also."

The following words of appreciation come from A/3C Fred Moore:

"I wish in this letter to thank each of you for the HERALD OF HOLINESS, Conquest, and Come Ye Apart. These magazines have meant a great deal to me since I came overseas. The reason for that is that it was here I really, truly found my Lord and Saviour. I thought I had been a Christian before but it didn't take me long after I was over here to find that I wasn't. I thank the Lord for it. I have been blessed and helped to read each of these magazines and hope to continue getting them. It sure has been wonderful to read about the many blessings the Lord has given others. It truly shows us how much love the Lord has for each of us. Praise Him for it!"

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

July 20, 1955

WESTERN OHIO—Assembly, July 27 to 29, at the Nazarene Center, St. Marys, Ohio (may be reached by Nickel Plate and truck; state HI-way 29). Rev. Robert L. Ellis, 316 N. Main Street, St. Marys, entertaining pastor. Send mail and other items relating to assembly % Dr. W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio. Dr. G. B. Williamson presiding.

NORTHWEST OKLAHOMA—Assembly, July 28 and 29, at Bethany First Church of the Nazarene, Main and Asbury, Bethany, Oklahoma. Dr. E. S. Phillips, entertaining pastor. Send mail and other items relating to assembly in care of him, P.O. Box 76, Bethany, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTHWEST INDIANA—Assembly, July 28 and 29, at the Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Entertaining pastor, Rev. C. G. Bohannan. Send mail and other items relating to assembly to him, 511 N. Grant St., Bloomington, Indiana. Dr. Samuel Young presiding.

MINNESOTA—Assembly, August 1 to 3, at the Mission Farms Campground, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Send mail and other items relating to the assembly % Rev. Roy F. Stevens, Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Dr. G. B. Williamson presiding.

EAST TENNESSEE—Assembly, August 3 and 4, at the District Center, Route 2, Louisville, Tennessee (call 3169-W from Knoxville or Maryville for instructions on how to reach District Center). Send mail and other items relating to assembly % Rev. Victor E. Gray, Route 2, Louisville, Tennessee. Dr. D. I. Vanderpool presiding.

KENTUCKY—Assembly, August 3 and 4, at the Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Rev. Dennis Wyrick, 2115 Bonnycastle Avenue, entertaining pastor. Send mail and other items relating to assembly % Brother Wyrick, at 324 E. Broadway, Louisville, Kentucky. Dr. Hugh C. Benner presiding.

KANSAS—Assembly, August 3 to 5, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Wilson R. Lanpher, entertaining pastor. Send mail and other items relating to assembly to Brother Lanpher, 500 N. Plum, Hutchinson, Kansas. Dr. Samuel Young presiding.

MISSOURI—Assembly, August 3 to 5, at the Pine Crest Camp, Fredericktown, Missouri (five miles south of Fredericktown on old 67 Hi-way). Rev. A. G. Roach, 202 Saline Street, entertaining pastor. Send mail and other items relating to assembly % S. C. Venople, P.O. Box 349, Fredericktown, Missouri. Dr. Hardy C. Powers presiding.

ILLINOIS—Assembly, August 4 to 6, at the Nazarene Acres, Route 1, Mechanicsburg, Illinois (12 miles east of Springfield). Rev. G. H. Harmon, 924 W. Edwards St., entertaining pastor. Send mail and other items relating to assembly % Dr. W. S. Purinton, P.O. Box 72, Springfield, Illinois. Dr. G. B. Williamson presiding.

VIRGINIA—Assembly, August 10 and 11, at the District Center, Dillwyn, Virginia (at intersections of Hi-ways 15 and 60); may be reached either from Farmville or from Charlottesville; the latter has the best train connections. Send mail and other items relating to the assembly % Rev. V. W. Littrell, district superintendent, 1409 Riverview Terrace, Alexandria, Virginia. Dr. Hugh C. Benner presiding.

CHICAGO CENTRAL—Assembly, August 10 to 12, at Chicago First Church, 8333 S. Damen Ave., Chicago, Illinois. Entertaining pastor, Dr. C. B. Strang, 9059 S. Damen. Send mail and other items relating to assembly % Dr. C. B. Strang, 8333 S. Damen Ave., Chicago, Illinois. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 10 to 12, at Nazarene Campground, Route 1, West Des Moines, Iowa (one mile west of West Des Moines on Route 90). Rev. Clyde Stanley, entertaining pastor; 2009 Beaver Ave., Des Moines 10. Send mail and other items relating to assembly % Nazarene Camp, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 10 to 12, at the Byron Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % Dr. Charles A. Gibson, district superintendent, 201 North 73rd, Milwaukee, Wisconsin. Dr. Samuel Young presiding.

Kansas City September 7 to 9
 Northeast Oklahoma September 28 and 29

Samuel Young
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Southwest Indiana July 28 and 29
 Kansas August 3 to 5
 Wisconsin August 10 to 12
 Dallas August 17 and 18

D. I. Vanderpool
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Northwest Oklahoma July 28 and 29
 East Tennessee August 3 and 4
 Chicago Central August 10 to 12
 Southwest Oklahoma September 14 to 16
 North Carolina September 21 and 22
 South Carolina September 28 and 29

Hugh C. Benner
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Kentucky August 3 and 4
 Virginia August 10 and 11
 Northwestern Illinois August 17 and 18
 Indianapolis August 24 to 26
 South Arkansas September 7 and 8
 North Arkansas September 14 and 15

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Eastern Kentucky July 27 to 29
 Missouri August 3 to 5
 Northwest Indiana August 17 to 19
 Tennessee August 24 to 26
 Louisiana August 31 and September 1
 Georgia September 14 and 15
 Southeast Oklahoma September 21 and 22

G. B. Williamson
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Western Ohio July 27 to 29
 Minnesota August 1 to 3
 Illinois August 4 to 6
 Iowa August 10 to 12
 Houston August 24 and 25
 Mississippi August 31 and September 1

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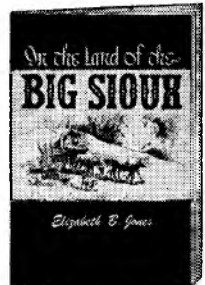
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