



Official Organ

Church of the Nazarene

HERALD OF HOLINESS



1863

C. B. Jernigan

1930

July 30, 1951

TELEGRAM

Hastings, Nebraska—At the Nebraska District Assembly, Rev. L. A. Ogden elected by unanimous ballot for seventh year as district superintendent. Dr. G. B. Williamson at his best. Good spirit of unity.—W. E. EIGST, Reporter.

NEWS IN BRIEF

Rev. Lester Easley, who started the Church of the Nazarene in Baxter Springs, Kansas, now pastor at Bradleville, Missouri, died on July 15.

Pastor Bernard Greene sends word from Plymouth, Indiana, that his church is "bringing to a close the most glorious revival ever witnessed here, with Evangelist Leila Dell Miller. Capacity crowds; altar lined nightly; and a united people."

Rev. O. R. Rutledge has resigned as pastor of the church at Kalama, to accept the new church at Highland Park, Seattle, Washington.

Evangelist Chester A. Newcome is leaving the field to accept the pastorate of East Side Church in Newark, Ohio.

Rev. Walter B. Thompson, graduating with the 1951 class from the Nazarene Theological Seminary, is accepting the pastorate of the Bordeaux Church in Nashville, Tennessee.

Rev. Lawrence B. Hicks has resigned as pastor of First Church in Chattanooga, Tennessee, to accept the work of First Church in Ashland, Kentucky.

Rev. Thomas May has resigned as pastor of the church in Crothersville, Indiana, and is re-entering school, but will be available for week-end meetings.

Rev. Ralph Schurman has resigned as pastor of Southeast Church in Charleston, West Virginia, to accept the call to Grace Church in Nashville, Tennessee.

From August 2 to 5, Miss Mary E. Latham of the Department of Church Schools will conduct a series of zone conventions for Sunday-school workers on the Southern California District. She will be assisted by her sister, Miss Joy. These conventions follow their week at the Southern California District Camp, July 23 to 29, where they directed the children's and young people's program.

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You Promote the GOSPEL
When You Promote the HERALD

OF top interest right now in this office are the orders being received from the district assemblies for the 1952 *Special Issue* of the HERALD OF HOLINESS. No pressure to sell is being made. The project is being presented and opportunity for each church to order is being given.

This is a project of significance primarily for the local churches. It is an issue filled with information about the Church of the Nazarene and articles declaring the doctrine and faith of the church. Around this special issue churches will be planning their spring offensives of visitation evangelism.

To wait until spring to place orders will, however, be too late. The time to order is at your district assembly! If your assembly is past and you failed to order enough, send in your order NOW.

It is interesting to see the reports from the districts as they come in. It is evident that some are enthusiastically taking advantage of this project. Surely a wide distribution of this issue throughout a community when accompanied with a local program of visitation will bring results. God grant that it may be so!

Here are the districts and their orders to date:

Eastern Michigan	50,000
Northeastern Indiana	37,625
Florida	29,950
Northern California	24,241
West Virginia	20,264
New England	19,350
Southern California	17,850
Los Angeles	16,380
New York	15,300
Northwest	13,950
Oregon Pacific	10,300
Akron	10,220
Rocky Mountain	10,050
Minnesota	7,400
Washington Pacific	6,932
North Dakota	6,175
Idaho-Oregon	5,800
Arizona	5,650
New Mexico	5,595
Nevada-Utah	5,350
South Dakota	3,650

Valley Stream, New York: "This is to report that the new Valley Stream Church went 'over the top' in the HERALD OF HOLINESS drive with a percentage rating of 710 to our credit. The district set our goal for 14 subscriptions—we obtained 100!"

—DORIS DICKSON,
Local Campaign Manager

THAINE F. SANFORD,
Sales Promotion Manager

Three Men There Were

By John W. May*

THREE MEN stood at the fence row and looked out over a field as the sun set. Said one, "Ah, if I had my brushes, canvas, and paints here, what a picture that would make!" Said another, "What a housing project could be carried on here! If this were my field, I would put a row of cottages here, a school there, and a church there." "If I owned this field," said the last, "I would get out the plow and turn over the ground; I would disk it, harrow and furrow it, and plant potatoes here."

Three widely divergent views are seen here. There was no variation in the field; there was a difference in the men. By their conversation we know that one was an artist, another a real estate man, and the third a farmer. It is also true that there is a dissimilarity of views among worldlings along other lines, and in other directions.

There is the *inward look*. Some men see no light as they look inward. There are fightings and fears, torn emotions and heartstrings, troubles, worries, and cares. Many of these have tried to escape through self-murder.

Next door, however, or in the same house, there may live another with like burdens but who has quite another view. He has found beauty for ashes, joy for jealousy, winsomeness for worry, peace though persecuted. He has been transformed by willingly approaching God and saying:

*"Fightings within, and fears without,
O Lamb of God, I come, I come."*

His inward look may view infirmities and faults, but he sees a God who lives in his heart to give grace and glory.

There is the *outward look*. Some see the impossibilities, corruption, crime, cursing, callousness, and Christless living of the world. Others look out to see the fields white unto harvest; they see a needy world and a supplying Christ. They are practical enough to realize that the world is not a bed of thornless roses, but they also are aware of the omnipotence of God.

Others may say, "The Church is going to the dogs," or, "The Church needs a revival"; while yet others may say, "The devil has taken over." But some will say, "Now is our opportunity to work while it is day." Burdened, yes, but they see Christ through their tears for the lost.

There is the *upward look*. Some folks never look up until they are flat on their back and must. Some look up to curse God for their lot. Some look up expecting to see death coming from the sky in the form of bombs. Yet there are others who look up, for their "redemption draweth nigh"! In expectation they watch for

*Pastor, Marmet, West Virginia

the coming of Christ; in prayer they look up for strength and grace until He comes to lift them from the world of sin. Tired and weary, they look up for strength to go on; burdened, they look up to see the Burden-Bearer!

We are known by what we see; so may we continually say with the writer of the Book of Hebrews, "We see Jesus."

I WILL COME AGAIN

By C. O. Christensen*

"Keep the light in the temple burning," said the last of the Aztec emperors. "Someday I shall return over the Eastern hills."

Jesus, through the parable of the nobleman, said, "Occupy till I come."

The encroaching mists of materialistic tendency and spiritual laxity make it imperative that we trim the "temple lights." The votive light—the light of steadfast dedication to a passion—must burn with a new brilliance.

"I will come again, and receive you unto myself," said Jesus.

This thought must be our *sustaining* passion. It is wonderful to "mount up with wings as eagles" in spiritual ecstasy; there is exhilaration in the swift accomplishment of running. But how blessed it is to have the *sustaining* grace that enables us to "walk, and not faint"!

That Jesus will come again must also become a *motivating* passion. "Whatsoever ye do . . . , and, "Watch . . . for ye know not what hour." The motivating, impelling force behind all our actions must be that final "Well done, good and faithful servant."

If this passion is to be a sustaining passion, it must have pre-eminence over all others. If it is to be a motivating passion, it must be a *ruling* passion.

Count Zinzendorf expressed it thus: "I have but one passion—it is He!" "Even so, come, Lord Jesus!"

*Pastor, Hagen, Sask., Canada



Rev. C. B. Jernigan

C. B. Jernigan was born September 4, 1863, in the home of a Mississippi plantation owner. Soon after the war between the states, the Jernigan family moved to Hunt County, Texas. The Bible was the main book, and a family altar was maintained in the home. C. B. Jernigan was soundly converted at the age of nine, but it was not until after his marriage that he was brought into the light of full salvation.

He heard the testimony of a sanctified woman, who concluded with a shouting spell, and immediately he was seized with Holy Ghost conviction. He was so deeply moved that he vowed he would not eat until he was filled with the Holy Spirit. The day following, while bringing a borrowed plow on his shoulder from the neighbor's, the power fell on him and he was sanctified. He dropped the plow and ran back to the field to try to get his hired man sanctified. He said later that he never had any further use for the plow. He began his public ministry immediately, and continued in the King's business until his Master called him to his reward.

C. B. Jernigan was a terse, didactic preacher, with a clarion voice that carried great distances. He made no attempt at verbosity; he did not rant nor storm. When he preached, his bearing was that of a man who had something to say, and he proceeded to say it with a directness that had a telling effect upon those for whom it was intended. When he finished delivering his message, the audience knew what he had intended to say and why he said it. He asked no quarters from the enemy, and he gave none. He preached as a dying man to dying men. His messages were characterized by a faith that anticipated a victorious outcome. He seemed never to expect anything but to win; his courage was contagious. After spending some time with him you usually felt like tackling something harder to do. He started his ministerial career when the holiness movement had nothing to promise but hardship and self-denial. Thus his spiritual fiber was toughened in the school of hard knocks until it was a closely knitted mass into which the enemy could not find an easy entrance.

When C. B. Jernigan started into the ministry as a holiness preacher, the movement itself was a pioneer. The doctrine of entire sanctification seemed to invade a community with the power and strength of a conquering army, and its promoters seemed to bear the relation of those who come along in its wake to help celebrate its victories; while, on the other hand, many of its soldiers formed a vanguard to clear out the way for the entrance of the giant movement. And the subject of this sketch was so imbued with the spirit of pioneering that he would have felt at a loss if there had been no new fields to conquer.

C. B. Jernigan co-operated with every movement that had for its objective the salvation of sinners and the sanctification of believers; but, distinctively, he was a church man. He believed that the holiness movement was a distinct movement, and its ends could be better served and its successes better conserved by the promotion of a distinctly holiness church. He had little faith in the idea—advanced by many of the early leaders in the movement—of staying with the holiness-fighting churches in the hope of winning them back to what they had deliberately forsaken.

He organized the "Independent Holiness Church" at Van Alstyne, Texas, in 1901, which organization finally numbered about twenty when it was merged with the New Testament Church of Christ in 1904.

At the great union of the holiness churches at Pilot Point, Texas, in 1908 (which constitutes the present Church of the Nazarene), Brother Jernigan was given the task for which nature and training had so blessedly fitted him. He was appointed superintendent of the district composed of the states of Oklahoma and Kansas, which had only three struggling churches. He took his photographic camera and started for his new field of labor. He would preach at nights in schoolhouses and make pictures during the day, going from house to house.

When aspiring ministers would write him for work on his district, he would often reply: "We need real men, men with brawn, brains, and religion. What we mean by brawn is that which will enable a man to take a bull by the horns and break his neck; then skin him and use his hide to cover a new church, and at the same time peddle his meat to pay expenses."

At his death, (in 1930) C. B. Jernigan had to his credit between 125 and 130 churches which he had organized. Many will rise up in that day to call him blessed.

We met him first at Rising Star, Texas, in one of our efforts at uniting the holiness forces into a more solid front. He preached on the text, "Behold now, I perceive that this is an holy man of God, which passeth by us continually" (II Kings 4:9).

Probably his most monumental work was that of founding Oklahoma Holiness College, which includes the merger of several other holiness schools, and is now known as Bethany-Peniel College, at Bethany, Oklahoma.

—by REV. B. F. NEELY, D.D.
Nazarene Evangelist, Bethany, Okla.

"God's ways, which are past finding out, make all things, even death, 'work together for good to them that love God, to them who are the called according to his purpose' (Rom. 8:28). If it were not for the night, we would not see the stars."—LESLIE FLYNN.

EPHESIANS (Art. XIV)

By H. Orton Wiley

"Wherefore Remember"

THE SUBJECT, "Wherefore Remember," is taken from the first words of this section (2:11-22) in which the Apostle calls the attention of the Ephesians to their previous state as Gentiles who were "far off," and then by a series of striking contrasts shows how Christ has broken down the enmity contained in ordinances and made them nigh by the blood of Christ. It must be kept in mind, however, that the "middle wall of partition" does not refer to the inner veil, but to a deviation in the courtyard of the Temple. This was marked off by a beautiful marble balustrade separating the outer and inner courts. At regular intervals there were columns bearing this inscription, "No alien to pass within the balustrade round the Temple and enclosure. Whosoever shall be caught so doing must blame himself for the penalty of death which he will incur." Thus the inner court separated the Jews from God; and the outer court, the Gentiles from the Jews. The Gentiles therefore were said to be "far off."

The Apostle draws a series of contrasts—each of which is capable of glorious expansion, but which can only barely be stated here. Note these contrasts and meditate upon the depth of meaning couched within them.

1. Ye were "far off"; ye are made nigh by the blood of Christ.
2. Ye were Gentiles; the middle wall of partition broken down.
3. Without Christ; He is our peace, who hath made both one.
4. Aliens from the commonwealth of Israel; fellow-citizens with the saints.
5. Strangers from the covenant of promise; of the household of God.
6. Having no hope; built upon the foundation—Christ, the Chief Cornerstone.
7. Without God in the world; a habitation of God through the Spirit.

Thus the benefits of the gospel of Christ have become the possession of all mankind through faith. The "one new man" has made peace, and this one new Man is not only the Christ of the Incarnation, but also the Christ who is the Head of His body, which is the Church.

The climax of this section is found in the words, "Builded together for an habitation of God through the Spirit." Dr. Gore points out that while the Church is wonderful in its beginnings, even amidst the apparent confusions of the field where the building is in progress, it shall be otherwise when the last stone is placed, and the last splendid equipment is completed, when the Master receives His admiring guests in

the banquet chamber, and shines out amidst the shining of the palace, himself the central splendor in all His dignity of wealth and welcome. And when the stones are all in place, each will be found to be a miniature of the whole—a shrine, a home of presence for the Lord by faith. But an inauguration day is coming, in which the Father will perfectly reveal himself in His glorified Church, in a race once wrecked and ruined but now rebuilt into the splendor of His grace. "A transfigured Creation shall be His temple-courts; a beatified human church shall be His sanctuary. That sanctuary shall reflect without a flaw its Indweller's glory; our union and communion with Him shall be perfect, absolute, ideal. And the crowning thought for the soul who loves God is this—that we shall be His abode; He shall somehow find His home, His shrine, His throne, in our happy congregated being."

The Jailer's Question

By James D. Blackmon*

Sirs, what must I do to be saved? (Acts 16:30.)

Introduction: "This is the most important question in the whole Bible." This was the most important question in the life of the jailer, and it should be the most important question in your life and mine. If you solve any other question incorrectly, you may suffer, but the consequences will not be eternal; but if you solve this question incorrectly, the results will be eternal.

Why be saved? You should be saved because there is a vast difference between the saved and unsaved. Just two classes of people in the world: saved and unsaved. A saved person is on the way to heaven; and an unsaved person is on the way to hell. *Heaven* is a place of contentment; God is there, Christ is there, angels are there, music is there. *Hell* is a place of endless punishment; the devil is there, thieves and murderers are there, drunkards and gamblers are there; the vilest, filthiest, most corrupt in all creation are the inhabitants of hell! If you go there you will have to endure them.

When to be saved. When was the jailer saved? That very night—the first time he heard how to be saved. Be saved now! Life is short; death is certain; eternity is long!

How to be saved. *Confess:* "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). *Repent.* "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). "Except ye repent, ye shall all likewise perish" (Luke 13:5). *Believe:* "We believe that through the grace of the Lord Jesus Christ we shall be saved" (Acts 15:11).

*Pastor, Central Church, Orlando, Florida

You Can Become a Soul Winner!

By G. Franklin Allee*

FULL-TIME Christian workers, pastors, and evangelists are the only ones who can expect to see souls saved. "Wrong!" you say. Well, there is a strong tendency among our people to feel that way. Let us see how Christ planned it. Let us take a candid look at the Word and see.

First, it was in an unofficial capacity as a Personal Worker that Christ had many of His outstanding conversions. Alone, He sought out and won the men who became His apostles. With no one else around He led the woman of Samaria into the way of life. In the "dead of night" He talked to a young man of great influence about his soul's relation to God. And we may be assured that the few mentioned are only indicative of the many others who found life everlasting through His efforts as a Personal Worker. So, as He set the example, every Christian must endeavor to emulate Him in this, as well as in other virtues, to obtain the Christlike image. To fail in one thing is to be weakened in all, and it may mean we will fail in all.

Second, God commands all His people to carry through on this great commission. Note the strong words of Ezekiel 3:17-20: ". . . I have made thee a watchman . . . and thou givest him not warning, nor speakest to warn the wicked . . . his blood will I require at thine hand." Hear Christ say, "Look on the fields; for they are white already to harvest" (John 4:35). Thus it goes, on and on, by command, example, and inference, exhorting all Christians to do the work of an evangelist.

*Pastor, Bremerton, Washington

Think on These Things

By Pearl Burnside McKinney

*If there be any virtue in those who are pure,
If there be any lovely thing, even obscure,
If there be any good report that will endure,
Think on these things!*

*If there be any praise for a task that's well done,
Then speak it in kindness ere the setting of sun,
It will bring many joys to the race we must run;
Think on these things!*

*All too easy it is to see only the bad,
Till our poor, cluttered minds become weary and sad.
If we'll look, much about us could make our hearts glad;
Think on these things!*

THE OPPORTUNITY OF FRIENDSHIP

As the population of the world increases, lonely hearts grow in number. Loneliness is not bred in solitude, but in the crowd; and never have there been so many people who long for friendship as in our day. They may not admit it; they may seem stubbornly aloof and cold; they may appear resentful of our interest. But nonetheless, underneath the hard exterior of lives all about us is a longing for someone to take a personal interest in them and become a friend. It may be the man who works next to you in the machine shop; it could be the neighbor who lives next to your house, the woman across the alley, or the worker at the counter or desk. But they are there, waiting for someone to take a sincere interest in their lives and their problems, someone who is sincere and unselfish, someone who is a Christian.

On the train I took a young soldier, Korea-bound, by the hand as I left him and told him I would be praying for him; the light in his eyes was for me a rich reward, nor will he ever forget.

One cold winter day Robert Burns dropped in at a small church where the frigid spirit of the few worshipers and pastors sent him away, spiritually chilled, to write:

*As could a wind as ever blew,
As could a kirk as isn't but few,
As could a minister ever spak;
Ye'll all be hot 'fore I come back.*

Had that been a warmhearted group that day, Robert Burns might have turned his great talent to service for Christ.

Often hospitality can be extended to lonely people as a means of winning them to Christ. How much a home-cooked meal in a happy Christian home means to a lonely traveler, serviceman, student, or bachelor, no one but he who has experienced the unexpected invitation to share in such can know. He goes away with a warm glow in his heart from such an experience, a glow that easily can be fanned into a flame for Christ.

After long endeavor to secure a family for our Sunday school, all unsuccessfully, it took only an invitation to have breakfast with us one Sunday morning to find success.

A well-to-do Christian woman invited a young Chinese college student to her home for Sunday dinner, and later on there were more than two-score young Chinese Christians studying in American colleges as a result of that young man's conversion.

I know of a young pastor and his wife who during the past year have won several fine young couples to Christ and the church by way of the table. Inviting another young couple to their home for dinner, they gain their confidence, and soon it is only a step to lead them to accept Christ.

"If any of you lack wisdom, let him ask of God," says the Word. There is a way to reach

that resisting soul, although we may not have found it thus far. So let us ask for wisdom, and let us go forth seeking the lost. Remember, it is not for having occupied high positions that the Lord will reward us in the great day; nor will He look for degrees or ask for diplomas or medals. But wounds and scars, won in battle, will not escape His eye!

REVIVAL HINTS:

By Spencer Johnson*

ALTHOUGH in the final sense only God can give revivals, yet there are some things that men can do to clear the way for God to come. First let us note a few hints for the evangelist.

I

Above everything else, an evangelist should be *spiritual*. There is only one way to be spiritual and that is to spend much time in the secret place of prayer. Great soul winners in every age have been men of God. Although the evangelist is human and certainly needs some relaxation, there are some who spend so much time visiting friends, fishing, hunting, or golfing that few souls find God in their meetings. There is no substitute for a heart that is bleeding over lost humanity, and the only way to have it is to tarry long before Him whose passion for souls drove Him to the Cross. Bounds was right when he said, "You cannot talk to men about God until first you have talked to God about men."

The evangelist should be *true to the Bible*. The Bible is the only revelation of divine truth in the world today. It tells of man's lost condition, the plan of salvation, holiness, heaven, hell, the judgment, and also how we must live if we expect to make it to heaven. It is only when people see themselves in comparison to the standards of the Bible that they realize their need and turn to God. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). All who add to or take from the Word of God will find themselves condemned at the day of judgment.

The evangelist should be *courteous*. Regardless of how true a thing may be that he is preaching, he never should be deliberately unkind. Even the roughest sinner is quick to accept the most cutting truth when it is presented in the right spirit. There is no place for psychological scheming or trickery; every proposition should be open and fair to the people. When the evangelist's word is out, he should do what he said he would do.

If the evangelist is courteous, he will also be considerate in regard to his entertainment. Many a man whose preaching would have been ac-



ceptable has made himself a nuisance to those who tried to care for his temporal needs. Whether one is staying in someone's home or in a hotel, it is certainly not the spirit of holiness to be habitually complaining about the food and the accommodations.

The evangelist should be *honorable*. Nothing is more revealing and disgusting than for the evangelist to be continually hinting about the offering. He is not showing much faith in God when he seeks out the church board members and tells them "hard luck tales" in an endeavor to increase his offering. If he is facing financial difficulties, he should tell it to God alone. Sometimes an evangelist has taken advantage of the occasion and driven a sharp bargain with the businessmen of the church; then when the evangelist was gone, the men with whom he had dealt felt they had been cheated in the trade. Such actions bring reproach upon the cause of Christ.

Furthermore, the evangelist should be *trustworthy*. For an evangelist to come into a church and try to undermine the pastor by courting the favor of the members in an effort to install himself as pastor is not only treasonable but dishonest. The evangelist who is trustworthy also will be faithful in dealing with seekers about the altar. Faith is the one condition of salvation, but repentance and obedience are conditions of faith. Too often the evangelist has "professed people through" when he should have given them time to repent and pray through to definite victory. Consequently, there are professions at our altars which bring no more satisfaction to the heart than the handshaking methods of the formal, modern churches of our day. It is hardly consistent with a real burden for souls when a man exhorts and pleads with people to come to an altar of prayer, then he slips out leaving them to fight the battle alone.

II

Now let us note a few things the pastor can do to help the revival campaign. *First*, he should endeavor to have as many new people attend the services as possible. Nearly always where there is a growing Sunday school it is not hard to have a revival, for the unsaved are there to be won to the Lord.

*Evangelist, Bethany, Oklahoma

Second, the pastor is in a position to get the people under a burden of prayer before the meeting begins. It would be well to have special prayer meetings for a month preceding the opening of the revival.

Third, the pastor should see that the revival is well advertised. The business world has proved that it pays to advertise. Many times there are people who could have been won to Christ if a few dollars and a little effort had been spent in advertising the meeting. This is also profitable from a financial angle. If one man gets saved, his tithe the first few months will more than pay the cost of advertising. A good plan is to begin the advertising two weeks in advance, and then continue it through the meeting. The organized calling and personal workers' groups should also be utilized for this.

Fourth, the pastor should make plans for financing the meeting. Some pastors secure pledges for the finances a month or more in advance of the meeting. Thus they give their people a little more time to pay their pledges; also this eliminates taking time out of the revival services to make pulls for money. During the meeting, opportunity may be given by the passing of the plates for those who are not members to make contributions to the revival. It is unfair to the church, to the evangelist, and to the people we are endeavoring to win, for the pastor to wait until the last Sunday to start raising the finances for the revival.

Fifth, the pastor should plan the services so the evangelist will have time to preach and give the invitation. One pastor took thirty minutes or more each evening to make a speech before turning the service to the evangelist. On the last Sunday morning of the meeting, when everyone had prayed for a mighty altar service, the pastor gave the evangelist the stand at twelve minutes to noon. It is true that some folks are faithful enough to stay past the noon hour, but it is hard to get the unsaved to an altar of prayer at that time. Such carelessness tends to defeat the very purpose of a revival.

III

Finally, there are some things the people of the church can do to aid in the revival.

First, they should attend all the services. The people of the world will not be greatly impressed by the sincerity of a church whose members are too indifferent to be enthusiastic about the meeting.

Second, the people can be, and should be, faithful to bring their unsaved friends and loved ones to the services, and thus get them under the influence of the gospel.

Third, the people of the church should pray unceasingly for the services and for those who are seeking God at the altar. There is something morally wrong in the heart of anyone who can consistently sit back and visit or walk out and go home to rest while souls are endeavoring to pray

through around an altar of prayer. Such an attitude on the part of the church people not only indicates a spiritual need in their own lives, but also it does much to defeat the cause of Christ. Wherever the people will truly pray, God will honor them with a genuine revival, for nothing can defeat a praying church!



It Is an Acid Test!

By Jean Leathers Phillips*

SOME WISE Christian whose name has been forgotten has these very true words to say. "A real Christ-ian is one who can defend the right without rancor and oppose the wrong without wreaking vengeance." How very right that man is!

Both opposition to wrong and defense of right are made up of two parts. The first part is to defend or oppose fearlessly according to our honest convictions before God. We must stand true to our convictions though it cost us dear friends, though it put us temporarily in a bad light even in the household of faith. We never can please God or make it through to "the city" unless we do. God has placed every child of His in his place for a purpose. If I do not oppose the wrong and defend the right as God gives me to see them in my place, then I am letting His cause down and failing Him.

But that defense of right and opposition to wrong must also be in God's time and God's chosen manner, and hand in hand with Him. Our battles are His battles; our labors are His labors. We are yokemates with Him. We must neither run ahead nor lag behind Him. We must not use the devil's weapons to do the Lord's work. We must not forget Him and plow into the job in our human strength and with human means, else we shall fail in part if not altogether.

Rancor and wreaking vengeance have no place in Christian warfare. Vengeance belongs to God alone. Retaliation is a snake out of hell. Right and wrong are connected with immortal souls. Highhandedness may in part promote the right and retard the wrong, but it will wreck rather than retrieve the precious souls so entangled. A ship stuck on the rock is often released by waiting until the next high tide. Let my soul pray down a tide of grace with which to float the derelict off its rocks. Snatching it off, bludgeoning it off will make the wreckage complete, and I am here to salvage from destruction and not to destroy.

*National City, California

"I DARE THEM ALL!"

My throat is not dry; my T-zone is not rough.
I don't have throat-scratch, or that unpleasant
aftertaste.

My throat is not hot; my nose does not burn.
I don't need a filter, a treatment, or a coupon
on my back.

But I'm satisfied—I *don't smoke!*

—GORDON C. WICKERSHAM

The School of the Water Brooks

By Edwin R. Anderson*

TIME after time I have found my mind and heart going back to that innermost confession of the Psalmist, both with gratitude for the wholesomeness of his own heart, together with conviction for the lack which I feel all too keenly for my own heart: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalms 42:1-2.) I feel it all too keenly, beloved. My heart is not like the hart. I may long after wisdom-books, but here we read of an inner longing after that thirst-quenching quietness spoken of as "water brooks."

And we miss very much when we mistake this for merely a word of "devotional" reading. Some of us have too long, and too late, classified everything in the Book of Psalms under that category. A good deal of so-called "devotional" reading has a very subtle way of becoming "demotional," because of the tragic manner in which it is allowed to evaporate into pious unreality, covered with the gloss of the sanctuary. But under the driving hand of the Holy Spirit of God, it is meant to flame with convicting application to a richer and deeper kind of life and meaning.

Here we face the hunger of the Psalmist. The Spirit pictures that hunger, that it may "catch a spark" within our own hearts, both for praise and for testing. Here is a holy hunger; that sort of hunger which surely passioned the heart and life of the Apostle Paul when he cried, "That I may know him." It is the kind of hunger that is meant to search out so many of the seemingly "well-fed fundamentalists" in our midst. For here is a hunger that drives beyond all teaching and doctrine and laboring and serving, to fasten itself whole-square upon the precious person of our Lord, for what He is in himself—alone and apart from all else.

It might seem easy to pen it; but it is always more difficult and convicting to take it up with a true "plowing-under" of the heart; there needs be the true hunger for the Lord of the Word

and the Word of the Lord. We need that spiritual kind of restlessness which will be satisfied with nothing else or less. We need a deeper consciousness of the need of longer, holier sessions in the "school of the water brooks," where the things always missed in the hustle of life shall have place and room for their own peculiar manner of speaking. We need to seek the Lord for himself alone. As dear Brother McCheyne used to put it, "Christ, for Christ's sake alone."

We need to seek the Word in deeper measure than even studying its doctrines and precepts, and certainly in deeper measure than scanning the sacred lines for the securing of sermon-texts! We need to seek the Word in deeper measure, I say, that it shall come truly to "seek us out," and speak to our innermost heart-of-hearts, as lines of love from the precious Lover of our souls. Such is the hunger that makes both the Lord of the Word and the Word of the Lord dearer, nearer, and far more real!

Alas, such a hunger may seem strange and outdated to the "advanced many" in our midst. For this speaks of taking time out from other things; and these are always ready to remind of the necessity of "redeeming the time, because the days are evil," and they are always ready to sing, "Work, for the night is coming." "Well, may the Lord bless them for the drive and zeal! But yet I feel that it cannot be the whole blessing. There simply has to be room for the deeper things, lest we lose vital contact with headquarters. And too let it be remembered that this is not a natural hunger and thirsting, but a deeper work wrought alone and wholly of the Holy Spirit of God.

Such hunger is true honor unto His person and His Word. Such thirst is the testimony of a heart that has entered the "graduate school" of things spiritual and realized that, far and beyond all of laborings, there must be "time out" for communion and meditation. A good deal of the tragic superficiality of Christian work finds its true root-answer here. There are rallies and drives and programs, much moving about, but withal, many are left to cry with the Greeks of gospel days, "Sir, we would see Jesus." But then, in the time and way of the Lord, there comes, here and there, the single heart who meets that cry, bearing so clear an identification with the living Lord that it cannot be gainsaid nor denied.

And so cometh this closing question, Beloved, is thine heart like the hart? Oh, to enter personally into that which surely filled the heart of the Psalmist in his glad confession; and thus to find *Him* anew and afresh in ways and seasons hitherto undreamed of!

It is possible for even an admirable characteristic to become a fault if allowed to be over-indulged.—MARY SANDERS.

*Waterbury, Conn

Alaska Allusions:

By J. Melton Thomas*

The Distant View Is Better!

I stood at the place where the Snake River empties into the Bering Sea just above the mining town of Nome, Alaska. It was the time of the spring thaw in Nome, and it was nasty! As I walked out the concrete pier which jutted out into the Bering, I had a sense of revulsion at the accumulated waste of the winter that had been dumped into the sea. It was all 'round about me!

Then my eyes swept the distant horizons and all was changed. Out there in the Bering the snow looked as clean and white as it had the day it had fallen. As I recall it now there was a dazzle to its beauty that was enhanced by the glory of the evening sun. The immediate view was revolting; but the distant view was glorious. There was something about that distant whiteness and glow and glory that reminded me of a land fairer than day, and by faith I could see it afar!

I hope none will construe this article to mean that there is nothing good nor anyone good in Alaska. There is whiteness of character here that neither fuller's soap nor refiner's fire could bring to pass. There are saints even in Alaska who

*Pastor, Fairbanks, Alaska

Change and Super-Change

By E. Wayne Stahl

*"Where now a dry and parching land you see,
Refreshing streams shall come," Isaiah sings;
"Where was but barren, thirsty ground, shall be
The music of abundant water springs" (35:7).
And he foretells that where the cruel thorn
Has wounded, healing fir trees shall be seen;
Where briars have the hands of people torn,
The myrtle shall display her beauteous green
(55:13).*

*Still does the joyous prophet richly sing,
"Instead of brass, God will provide the gold.
For iron dark, He will bright silver bring"
(60:17).*

*O wondrous alchemy, unknown of old!
Again we hear the sweet, prophetic strain:
"For desolation's ashes there shall be
A loving loveliness; from stabbing pain
Of grief, God's joy the mourning ones shall
free" (61:3).*

*Isaiah's prophecies of long ago
In souls of countless men are proven true;
Those glorious changes you and I may know,
Their mighty triumph, and their splendor too!*

walk in white and defile not their garments. But in this pioneer land, as in all such lands, evil is enlarged. Like Alaska vegetables, Alaska sin grows large!

A public official blandly advised a public meeting that gambling devices were taxed locally, by the territory, and by the federal government, even though gambling is illegal! It is known among us that up until recently prostitution paid off at the city hall and operated downtown! And just a few days ago I "called" on a man I found wallowing in his own drunken vomit in a Fairbanks flophouse.

Sin seems to thrive in warmer climates than Alaska too. Indeed, it is quite as bad in many places in the States, and I have heard that there are the sounds of the bleating of sheep and lowing of oxen even in the national capital. There are sights and sounds coming from certain ancient and venerable houses even there which grate on decent nerves.

Yes, there is plenty around us all that clutters up the view and develops nausea—if we keep our eyes on it. But thanks be unto God, who has given us the distant views with their beauty and purity! Men who are a part of this filth may be pure tomorrow. Revivals of religion have made whole regions over in days past, and who can say it will not be so again? And if not, there is still the certainty that from those distant reaches there will one day come the One whose breath will purify, even if by fire.

We may anticipate that great dawn as the cleansing agent of the ages; for in the "City of the Distant View" there shall nothing enter in that defiles.

* * * *

Those Midnight Prayer Meetings

By Evangelist C. T. Corbett*

ONE OF THE finest conventions it has been my privilege to attend was the Conference on Evangelism in Kansas City, during January of '51. During that convention, a number of our evangelists banded together to pray for one another each Friday at midnight.

I have found in the last nine revivals that it has paid to invite the pastors and people in on these prayer meetings. In doing this, it has challenged all of us to a greater soul burden and happy results in each meeting. People who come out to a midnight prayer meeting are in earnest, and God has definitely helped and answered prayer in scores and scores of cases that would not have happened otherwise—apart from the midnight prayer meeting.

I am so happy about these meetings that I thought I would bring this word of encouragement to the rest of our people in the great holiness movement.

*Kankakee, Illinois

THE QUESTION BOX

Conducted by Stephen S. White

Q. In the best of your judgment—since we do not have any other place to get together for a social evening, do you think that it would be wrong to meet in the basement of the church if we would have a good program and leave out all games and recreation?

A. I do not think that it would be wrong.

Q. Is it possible for one who has been saved and sanctified to grieve the Holy Spirit from his life and still be regenerated?

A. I do not believe that this is possible. I believe that when a person loses his entire sanctification, he at the same time forfeits his regeneration. However, I would not be dogmatic at this point. Leaders in the holiness movement are not all agreed on this, although I naturally think that the most of them are on my side of this proposition. I do believe that most of the leaders, if not all, would agree in holding that if anyone deliberately sins he loses both blessings at once. Still, there are some of these who would claim that the second blessing might "leak out" without the loss of the first. In other words, they believe that one might more or less unconsciously let down and thus so grieve the Holy Spirit as to forfeit the second without at the same time forfeiting the first blessing. Personally, I never have been willing to subscribe to this view. I believe that we either sin or don't sin; and if we do sin, we backslide completely. Nevertheless, I still contend that none of us should be dogmatic as to this matter. In dealing with people, I try never to pass judgment on them. If they say that they lose the second blessing without losing the first, I never argue with them about it. If they are really honest and sincere, the Holy Spirit can reveal their mistake to them better than I can—I leave the matter with them and God.

Q. The Gospel of John records Jesus' cleansing of the Temple in the beginning of His ministry (John 2:15), while Matthew, Mark, and Luke record the cleansing of the Temple in the last week of Jesus' earthly life. Were there two cleansings of the Temple?

A. Some Bible scholars hold that there was only one cleansing of the Temple, while others believe that there were two. I accept the conclusions of the latter group. In other

words, I believe that there were two cleansings of the Temple. One outstanding authority says: "More probable is it that there were two cleansings; the first here recorded an outburst of prophetic enthusiasm, as the quotation in v. 17 suggests; the second a more definite assertion of authority as the Messiah."

Q. Some of our people here are interested in the Unity School of Christianity. They have some of their literature and are getting more and more acquainted with their theories. Are their teachings in harmony with those of orthodox Christianity?

A. Their teachings are not in harmony with those of orthodox Christianity. They rest all of their views on an ultimate pantheism—God is all or everything. No place is made for an eternal Son of God who became incarnate in human flesh. They do not believe in definite Christian crises, such as conversion and entire sanctification. They are really an offshoot of Christian Science.

Q. Can a person stay holy very long who never reads the Bible or anything spiritual, and yet is a constant listener to murder stories on the radio, even on Sunday?

A. I certainly can't see how a person could stay holy very long under such circumstances. In fact, it would be very difficult for me to believe that a person could be holy and be doing what you say he is.

Q. I heard a preacher over the radio put Cornelius in the Acts of the Apostles (Acts 10) in the same position as Nicodemus, the man to whom Christ preached the new birth (John 3). I do not agree with him. What do you think?

A. I agree with you, and not with the brother you heard over the radio. I believe that Cornelius was sanctified by the baptism with the Holy Spirit when Peter, after his vision of the sheet let down from heaven, went and ministered to him.

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Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair. (From *St. George's Bulletin*, New York City.)

H A R V E S T

By George H. Talbert

Today I crossed the prairie, yellow gold with harvest grain,
Watched the reapers take the bounty from the fertile field and plain;
And I thought of all the riches of this harvest's golden store.
I could see the "horn of plenty" sent from heaven's open door.

Then my thoughts turned to another harvest that is sure to be,
When the Lord of every harvest sends His reaper after me.
When I face the bar of judgment will I find some sheaves of grain
I have garnered in my life here, 'midst the sunshine and the rain?

Or will I find the crop a failure, only chaff and weeds and cheat,
Nothing good that I have worked for, not one ransomed soul to meet?
Shall I stand before my Maker, and upon the record find
All I worked and lived and saved for I have left on earth behind.

Oh, I pray Thee, Lord of Harvest, guide my steps from day to day;
Lead me in the path of duty; help me work and watch and pray;
Show me open doors of service in the great white harvest field.
Help me, Lord, to garner many, for a bounteous harvest yield!

Disaster in Kansas City!

EDIT

Stephen

THE WORST disaster of its kind is now on in Greater Kansas City, with its inhabitants of nearly one million. Along with Kansas City, much of eastern Kansas and certain sections of Missouri are suffering from disastrous floods which break all past records. This is Monday, July 15, and it was last Saturday when the flood reached its peak in Kansas City. Then General Lewis A. Pick, chief of the army engineers, in conference with Kansas City leaders, said: "I have witnessed the greatest catastrophe I ever have seen—something that could not be duplicated on any river in the United States."

Seventeen people have already lost their lives because of the floods in this immediate area, and 500,000 people have been left homeless throughout all of the flooded sections. The damage in dollars is difficult to appraise, but it certainly will not be less than \$500,000,000 according to the most conservative estimates. We urge our people everywhere to remember the flood sufferers in prayer. The rains have let up for about four days, after nearly one month with some rain every day. The waters are beginning to recede rapidly, and the immediate flood will be over soon; but it should be remembered that the work of rehabilitation will continue for a long time.

It is difficult for those who are not acquainted with Greater Kansas City to understand the situation just as it is. Comparatively speaking, just a small per cent of the population has been directly affected by the raging waters. Only those living in the lowlands, where the great industrial centers are located, have been driven from their homes, the vast majority of the people of the twin cities being left untouched by the overflowing streams. On the other hand, the destruction of property has been tremendous because the uncontrolled waters have done their worst in the great industrial centers, where much of the business wealth is concentrated.

Fire also broke out in one section of the flooded territory and has continued for nearly three days now. Its damage will run into the millions. However, it is thought to be finally under control.

As far as our Kansas City churches are concerned, the Argentine and the Armourdale buildings have certainly suffered much from the actual flood waters; and, of course, those who belong to these organizations face great losses because of the overspreading waters. This makes no mention of our churches in other parts of Kansas and Missouri which have suffered because of the flood.

One lesson which we can learn from this devastating flood is that man is still finite. Back in the late thirties, I was in New England when a hurricane struck which scattered ruin over much of that section of the country. At that

time an editor of one of the Boston dailies said that such wild freaks of nature had at least one good effect—they reminded man of his weakness. In spite of all of man's achievements, he isn't God yet. We must remember that there are forces about him and over him that he cannot control, with all of his ingenuity and inventions. Man is still a fragile creature, and disasters like the one we are experiencing now remind him very forcibly of that fact. They should help us to keep from becoming too heady in this era of unparalleled accomplishment. Yes, the waters edged right in on us in spite of all that we could do, and for a time the fires got beyond us. In the first instance we had to run for our lives, while in the second there was a time or two when we almost threw up our hands and fled. Once again, man has been made to realize that he is still finite.

There is, however, another side to this picture. Many more lives would have been lost if it had not been for the modern means of forecasting, conveyance, and communication that man has invented. They enable many more to escape in such catastrophes than was possible one hundred years ago. Thus these disasters make us thankful to God for the progress man has made, while they remind us of our weakness.

In the face of this flood-and-fire catastrophe, the Korean war with its heartbreaking devastation, and the war clouds which hang low in so many other parts of the world, it behooves the so-called Christian nations to heed the familiar admonition given in Second Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Most Men Are Agreeable

ONCE I was told that a certain man was difficult to get along with. When I asked another man who knew this first man well about this, he said: "Yes, I have heard that too, but I have not found it to be so in my dealings with

A Saint's Farewell

him. I have learned that if I go and talk to him in a friendly way, he is very agreeable. Further, I have found him ready to look at the proposition from my viewpoint. He may not always agree with me as to everything, but he certainly is fair-minded and approachable." On the basis of his experience with this man, he urged me to go to him with any problems which concerned both of us and talk them over frankly. I followed his advice and got along fine. This does not mean that we always agreed, but it does mean that no barrier was built up between us.

This illustrates a truth as to most of our dealings with others. We can keep a route open between us and others if only we respect them and their opinions. Most people will not fall out with us because of disagreements unless we take the attitude toward them that they are half-wits and their opinions are crazy notions. However humble they may be, they believe that they have a right to think for themselves and not be made light of because of the conclusions at which they arrive. Nazarenes do not agree on everything, and never will, and I think that complete agreement would bring on a regimentation which we do not want. Nevertheless, we can be one in our emphasis upon the great essentials, provided we do not berate or discount our brother because he differs with us on some other points. We must respect the other man and his convictions. In this way we can get along with him, even though we may not agree with him.

What I am thinking about as I write this brief article is illustrated by another story which came to me. A certain person differed very decidedly with a man in a place of authority. The first person conferred for some time with the second about the matter. When they separated, neither had changed his mind, and both were aware of this fact. Still, the first person remarked: "I like him better than I did before we had the conference." The man in authority did not convince the one with whom he talked, but he did take plenty of time to go over the whole matter with him, and he did it with a genuine appreciation and love for him. I must confess that I have not always been able to do what this man did, but I believe that he set up an ideal which every Christian should strive to attain in his dealings with others.

"I see the earth receding, heaven is opening. God is calling me." These were the dying words of Dwight L. Moody. "I see the earth receding." This is the description of an experience which all of us—saint and sinner—must face. "And as it is appointed unto men once to die" (Heb. 9:27). We must all die—must see the earth receding. One of these days the things which I now see and touch will slip away from me. No one would be so bold and unreasonable as to deny this fact, and no one should be so foolish as to ignore it. In some quarters, especially, there is today an undue squeamishness as to the subject of death. You are not supposed to mention it in the presence of children, and even the young people and older folks try to forget it. Dorothy Thompson, in one of her columns some time ago, referred to her experience in a home that death had entered. She began to talk in the presence of the children as well as the other members of the family about a relative who had died, and she was immediately hushed up. The famous columnist did not hesitate to say how silly she thought such an attitude toward death was. I agree one hundred per cent with what she said. Whenever our materialism and this-worldliness gets to the place where it tries to banish from man's mind the most evident reality of life, it has become ridiculous. One day I shall see the earth receding, and you will too!

Moody was not only not disturbed when he thought about the earth receding; he was also not troubled when he actually saw it slipping away. Neither the thought of death nor dying excited him. Why? Because this world already had become secondary for him. He enjoyed this life and the legitimate things of this world, but they were not the highest good for this man of God. He had already looked beyond the things that are seen—the temporal—to the things which are not seen—the eternal. He had become a citizen of another world and was anticipating the time when his residence would be transferred to that world. He had no doubts as to Jesus' wonderful promise: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

When the time for Moody's leave-taking came, his already lively faith was strengthened because he saw heaven open and God calling. What a reception! The gates of the celestial city swung ajar, and the King of Kings invited him in. The reception committee was made up of only one person, and He was the King of Glory. How was it that Moody stood so well in that hour? He had honored the Son of God in this world.

As a poor sinner, he had come to Jesus and repented and believed. Then later he invited the Holy Spirit, the personal Representative of the Son of God, to come into his heart and rule supremely. Anyone who has made such prep-

aration as this will receive an abundant entrance into the kingdom of God. For him there will be a light in the valley of death. While the earth is receding, he will see heaven open and hear God calling!

Home Missions and Evangelism

Roy F. Smee, Secretary

New Church In South Africa

FOR SEVERAL months our missionaries at Acornhoek have been conducting a service monthly for the Europeans in the area who have not been served by any other church. Dr. Hardy C. Powers addressed this group on his tour of South Africa last September. God has wonderfully blessed the ministry of our missionaries to these European people.

The first European revival to be conducted in this area for many years has just been concluded at Klaserie, which is near our mission station at Acornhoek. The district superintendent and Rev. J. J. Scheepers were the preachers; and Rev. and Mrs. Carl Mischke, Miss Jessie Rennie, and Miss Dorothy Beville, as well as our new worker, Miss Margaret Theron, went "all-out" to assist in this effort. God wonderfully blessed the services, and a good number sought the Lord for pardon and purity during the ten nights.

At the close of the meeting a new church was organized with eleven charter members, who are among the most influential of the European community.

Rev. Johannes L. Steyn, one of our splendid young South African ministers, has accepted the call to pastor these people. This area represents many miles of some of South Africa's choice farmlands, bordering the famous Game Reserve of the Kruger National Park.

This is the twelfth new church in South Africa among the Europeans. It is a wonderful example of the fine teamwork between the missionaries and the European work. In great measure are we indebted to those at Acornhoek whose love and labors for the natives have won the admiration of the Christian element among the white people of this district.

We trust our people will continue to pray for South Africa and for all of the branches of our Nazarene work as new frontiers are opened for God and holiness.

—CHARLES H. STUCKLAND,
District Superintendent

We have just received word of a fine revival meeting with Rev. and Mrs. James Dobson in Anchorage, Alaska. Rev. M. R. Korody, the pastor, writes as follows: "Although

plagued with an epidemic of measles, crowds were capacity, people saved and sanctified, and valuable new contacts made for the church. The last Sunday of the meeting there were 102 in Sunday school and a great crowd and closing service Sunday evening. We have never been in a revival campaign where we have felt the presence of God in such a pronounced way."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 12:

The Christian's Use of Money and Goods

Scripture: Matt. 25:14-30; Acts 2:43-47; 19:23-41

(Printed, Matthew 25:14-15, 19-30)

GOLDEN TEXT: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matthew 7:12).*

Our modern world is accused of abandoning the Golden Rule in favor of the Rule of Gold, and I suppose it is largely true, for materialism has us by the throat. So it will be well to give serious consideration to these deathless words of Jesus that we call the Golden Rule.

It is well to note that the Golden Rule was not the first law for ethical conduct announced. Before the time of Christ, pagan religions had laid down rules for life that were strikingly similar. Hillel, the great Jewish teacher, said, "Do not do to thy neighbor what is hateful to thyself." Many years before Christ, Socrates wrote, "What stirs your anger when done to you by others, that do not to others." And Confucius, the great wise man of China, said, "What you do not want done to yourself, do not do to others."

These are all splendid suggestions, but on two scores they fall far below the words of Jesus. First, they were all negative and passive, while the Golden Rule is positive and active. The pagan religions urged inactivity, but some improper conduct might re-

sult: Jesus urged action of such an order that when it became contagious it would elevate the whole neighborhood. The Golden Rule was to be used unsparingly; the others were mere brakes, while it was an accelerator—and between them there was a world of difference.

The second striking difference between Jesus' rule of life and that of pagan religions is this—Christianity alone offers the dynamic to meet so high a demand. Others set high ideals which were tantalizing to the sincere; Jesus announced the high and shining Golden Rule and then provided grace and strength to match it.

So you can see why Jesus marches on where other religious leaders fail!

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

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope (Psalms 16:8-9).

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God (Psalms 20:7).

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Children's Day Offerings

District	*Churches	Offering
Abilene	6	\$ 80.23
Akron	22	679.21
Alabama	4	57.97
Albany	9	167.46
Arkansas	6	302.89
Canada West	8	174.47
Central Ohio	14	326.38
Chicago Central	8	600.63
Colorado	5	99.60
Dallas	5	68.24
East. Michigan	5	66.39
East. Oklahoma	1	2.63
East Tennessee	2	22.64
Florida	2	19.19
Georgia	8	73.94
Houston	3	46.40
Idaho-Oregon	6	100.91
Illinois	10	130.56
Indianapolis	8	86.57
Iowa	10	158.47*
Kansas	13	333.00
Kansas City	4	27.48
Kentucky	4	33.91
Los Angeles	6	118.07
Louisiana	1	16.00
Maritime	4	24.82
Michigan	11	560.21
Minnesota	5	49.61
Mississippi	2	7.97
Missouri	9	213.54
Nebraska	7	68.73
Nevada-Utah	1	6.00
New England	10	231.21
New York	4	92.68
North Carolina	6	72.04
North. Indiana	9	163.40
No. California	13	257.86
Northwest	8	89.13
N'western Illinois	6	71.50
Northwest Indiana	5	135.48
N'west Oklahoma	10	86.03
Oregon Pacific	5	186.90
Pittsburgh	18	298.51
Rocky Mountain	2	34.63
San Antonio	6	178.28
South Carolina	3	22.10
South Dakota	1	37.72
So. California	8	201.91
Southwest Indiana	3	13.48
Southwest Oklahoma	9	49.45
Tennessee	5	75.78
Virginia	5	43.39
Wash. Pacific	7	144.08
Wash.-Phila.	22	745.59
Western Ohio	9	152.62
West Virginia	5	43.33
Wisconsin	4	65.93

Total \$8,217.15

*Number of churches which sent offerings by July 1, 1951.

Missionaries' Schedules For August

Chung, Robert	August 5-14, N.W. Illinois
	August 26-September 2, New York
Darling, Jean	August 5-15, Ontario*
Flood, Neva	August 4-12, Washington-Philadelphia
	August 17-19, Shreveport, La.
	August 27-September 12, Florida
Freeman, Ruth	July 30-August 5, S.W. Oklahoma
	August 8-22, Eastern Oklahoma
	August 27-28, Indianapolis Convention
Johnston, Lester	August 26-September 9, Washington Pacific
Mosteller, Earl	August 5, N.E. Indiana
	August 8-22, Eastern Oklahoma
	August 27-September 12, Florida
Speicher, Dr. Orpha	August 12, a.m., Topeka*
	August 14, N.W. Indiana
	August 24-26, Lowell, Michigan

*Tentative
Send all mail % Foreign Missions Office, 2923 Troost Avenue, Kansas City, Missouri.

Word from Cuba

The building of our new District Center tabernacle is moving along nicely. The builders have the roof completed and nearly all the siding on. The last of May we made our down payment for a fine corner lot here in Parcelacion Moderna. This year we expect to begin to build the first part of our church here. At last in La Ruda we are going to have our own Nazarene thatched-roof chapel. We expect within the next thirty days to have it finished. In Nazareno, where Brother Prescott began nearly two years ago, they are saving for a building project and the crowds are good and the interest is high. Brother Morejon, the fine pastor from Pinar del Rio, keeps sending in excellent reports. Likewise Brother Iglesias from our Juanelo, Cerro, and San Martin missions is having good success. We request that you keep praying for our national workers and their needs.—
JOHN HALL, Cuba.

A Missionary Prayer

Time has passed quickly, and I can hardly realize that I have finished a term here in Africa and that reserva-

tions have already been made for my sailing to America in July. As I look back on my stay here, I feel that I've done too little for my Lord. But I love the people and the work and want my life to burn out in service to my Master.

We have no up-to-date news of world conditions, but I understand that things are in a turmoil. I'd not want to leave here if I thought something would hinder my return. I want God's will to be done. Please pray that the doors may stay open for my safe return to the work God has given me to do. I would say with the poet:

Let me go back!

For these are my chosen people,

And that is my place to fill,

To spend the last of my life and strength

In doing my Master's will.

Let me go back!

*'Tis nothing to suffer and do and dare;
For the Lord has faithfully kept His Word.*

He is "with me always" there.

—J. LEONA YOUNGBLOOD, Africa

The Cross of Jesus

By Peter Wiseman*

The cross of Jesus (John 19:25).

THE CROSS of Jesus stands for complete provision for the recovery of the human race. When the God-Man, whose hands strewed the snows of Lebanon and smoothed the slopes of Calvary, cried, "It is finished," human redemption was complete.

The cross of Jesus stands for conflict. Christianity was born in conflict: conflict in the political world, conflict in the educational world, and conflict in the religious world. The Cross won out; it is winning out, and will ultimately win out! It is God's solution for the problem of sin.

The Cross stands for *cruciality*. According to the Apostle Paul, it is the instrument of crucifixion: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14); and experientially in identification with Jesus Christ: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

The cross of Jesus is a challenge: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The challenge involves self-denial, followed by cross-bearing and obediently following the Lord Jesus.

*Nyack-on-Hudson, N.Y.

THE HOME CIRCLE

Conducted by Grace Ramquist

She Moved Over

LAST night I was sitting on the grass outside the Municipal Auditorium with the overflow crowd listening to the message of Billy Graham. I was intent on catching every word, so was somewhat irritated when a forty-year-old soldier and a girl in her middle twenties, drunk to the point of unsteadiness, came up. The girl's skirt was stained with drink which had evidently slopped over from a glass held in her unsteady hands. She stood still for a moment listening to the words of the speaker, and then suddenly yelled out in a shaky voice, "Hallelujah, I believe that!" Her companion tried to keep her quiet, but soon she cried out again, "I like that guy."

Many reproachful eyes turned toward the disturber, but she was too drunk to care. She unsteadily walked over to a park bench where two good-looking teen-age couples were sitting listening with all ears to the evangelist.

"Can't I sit down here with you?" the drunk girl asked the young couples.

I was a bit horrified, for the young people were dressed in their best and were clean, good young folks—one could easily discern this at a glance. Naturally I thought the young man of the couple nearest the drunk woman would say, "I'm sorry, but there isn't enough room," but instead, his little girl friend moved over, leaving room between her boy friend and herself.

"Yes, do sit down," the young girl answered.

The down-and-outer sat down, and then I heard the young girl ask, "What's the matter with you, honey? Are you sick?"

"No, I'm not sick," was the heavy-tongued response. "I'm inspired with him."

It was not long until the preacher said, "God loves you," and then the drunk lady yelled out, "I love you, too."

But instead of laughing at this ludicrous exclamation, the young girl said, "Listen to what the man says. He will tell you about God, who loves you and wants you to give your life to Him."

The drunk lady was then interested in talking. The young girl did not lose the opportunity. I could almost hear her say, "Lord, here am I. Send me."

She began a little sermon. She told the dirty, filthy lady about the Lord she served. She told her about the services held in Music Hall every Saturday night, where she could find God as her personal Saviour. Her boy friend had been listening and at this point came up holding a Bible. He gave the Word of God to his girl friend, and she in turn began reading the red-marked verses which told the sinful woman how to find God. The soldier was listening by that time, as were the rest of us.

I don't know the result of that little missionary effort. I know the young teen-ager took her opportunity. She was the Good Samaritan, and while many might have gathered their skirts about them in order to keep them away from the dirty one, and have turned their heads away from the alcohol-filled breath, the young girl did not fail to witness for her Lord. She did all within her power to point the undesirable woman to the Saviour.

OKLAHOMA DWELLERS:

Roast or Ribbons?

When my sister Gertrude was about seven years of age, she was sent to the grocery store to buy a roast. The day was hot; the walk was long; the sand was blowing; the sun beat down on Gertrude's head. The road to the store was uninteresting, so the little girl allowed her mind to wander. She thought of all the pleasant things she could. She thought of a beautiful

dress, beautiful ribbons for her hair—so much so that, when she reached the store, she could not remember why she had gone.

She stood in the middle of the floor and thought and thought. There were no telephones in town; so the only way she could possibly find out for sure what she should buy was to go back home along that dusty, hot road and then return to the store again. Not wishing to make that long extra trip, Gertrude began to go back over the path her mind had traveled. As she went, she remembered thinking of old rose ribbon.

"Old rose ribbon, that's what I'm supposed to buy!" she exclaimed triumphantly. Of course she had no idea how much to buy; but, thinking two or three yards would be sufficient, the grocer sent the old rose ribbon home with the little girl.

Sometimes we young boys and girls, and even we older ones too, start out on errands of mercy and good will. We intend to give the gospel story to those we meet. We go with all good intentions, but on the way we begin to think of the material things of life. We think how wonderful it would be to have an automobile, a home, lovely clothes, a good job, and ribbons of various kinds. By the time we have reached our destination, the place we are supposed to tell the story of Jesus, we have forgotten everything but the automobiles and ribbons. We have failed to remember the important and life-giving aim of our lives.

However beautiful the old rose ribbon was, the roast beef would have been so much better and important for our family! We needed the strength and life which the roast could give us.

NEWS OF THE CHURCHES

Rev. Harold G. Carlisle writes: "I have just graduated from our Bethany-Peniel College and am entering the evangelistic field. I am a member of the San Antonio District. My wife will travel with me; she plays and sings. Our first meeting will be with our church in Springdale, Arkansas, beginning on August 7. Our home address is 1108 S. Main, Temple, Texas."

Akron, Ohio—Upon graduating from the Nazarene Seminary last May 15, I accepted the call to the East Liberty Church, which had been without a full-time pastor since last November. The church was organized in July of 1950 by Rev. N. M. Israelson. The church has made excellent progress, improving the property and buying a Sunday-school bus. The last Sun-

day in June, which marked the close of the church's first year, saw 131 in Sunday school. For the first vacation Bible school, June 18 to July 1, we averaged 160 total attendance, including teachers and assistants. At the graduation on the evening of July 1, we brought in extra chairs to seat the people who came; 179—a record attendance for any service. God has blessed this "baby" church and we now have a membership of 40, a wonderful group with whom to labor.—J. Donald Freese, Pastor.

Valentine, Nebraska—Coming to pastor this church in August of 1950, we found a small but faithful group of Nazarenes, and God has blessed our labors together. Our building being far from adequate, we started a building program, and today we have a nice new building which seats over

one hundred; also there is ample room for our Sunday school. During the winter, over \$1,500 in cash was given for this work. We dedicated the church on April 8, with a debt of only \$800. All the labor was donated, and surely God had His hand on the work. We have seen a 50 per cent increase in Sunday school for the year. Recently we closed a two-week revival with Evangelist Kenneth Ball and wife—the best revival in the church's history. The house was filled every night, souls prayed through to God, and three new members were added to the church. Each department shows a gain over the previous year.—R. H. Stoner, Pastor.

Pastor Earl W. Powell of Hollydale, California, writes: "God has been doing the extraordinary for us here. We have had the good fortune to be able to purchase all the nice, native-oak pews out of a large downtown church (worth probably \$15,000 new) for \$1,000. They are curved, with hand-carved ends, and we were able to seat our main auditorium, both our youth auditoriums, and some classrooms without cutting one pew. Also, have purchased fine oak panel material to build a new altar, pulpit, and Communion table. Our people have done much painting and re-decorating of church and parsonage throughout. We have cleared the indebtedness on another lot adjoining our property, so that the church property now extends a complete block; architect's plans are complete for a beautiful new Sunday-school and young people's recreation building on this lot. Our loan has been consummated and money is in the bank for this; construction is to begin at once. During our first six months here we have enjoyed a net increase of 19 in church membership; the Sunday school averaged 256 for the past year. In June, our young people sponsored a wonderful revival with Rev. Robert Leffel of Bethany-Peniel College as the evangelist, and Mrs. Leffel assisting with the music and singing. Recently we purchased a beautiful grand piano for our auditorium. We are thankful to God that these are the best days personally we have enjoyed in our twenty years in preaching the gospel."

The Doke-Ogden Evangelistic Party report: "Early in June we had a good meeting with our church in Norma, North Dakota, where Rev. and Mrs. Kenneth Dwyer are doing good work in a needy rural community. Then we had a week-end meeting with the church in Sauk Centre, Minnesota, just before our district assembly. Rev. and Mrs. Gilbert Wyatt are giving themselves to the work with a spirit of real sacrifice. Concrete has been poured for the floor of the basement in the present chapel, which later will be used for a parsonage. Pray for the work of this home-mission church. Plans are under con-

sideration for construction of a church building on a fine corner lot. We have August and part of September open, and would be glad to serve some churches in the northland. Write us, 123 W. Third Street, Duluth 6, Minnesota."

Bell Gardens, California—First Church has had two fine evangelistic crusades, the first with Evangelists Denver and Wamul Brown, continuing over three Sundays. From the beginning the church was filled, and God's presence came again and again in waves of refreshing blessing and victory; many souls prayed through to victory for salvation and holiness of heart. Finances came easily, and a love offering of \$75 was received for the pastor. During the meeting the church was broken into and Mrs. Brown's watch (which had been left on the pulpit) was stolen; but the ladies of the church got together and on the closing Sunday presented a fine wrist watch to Mrs. Brown to replace the one stolen. Denver and Wamul Brown make a fine evangelistic team, and God blessed their ministry tremendously to our church. They build the church and encourage both pastor and people. The second meeting was with Evangelist John Shoemaker. During this campaign we had much sickness and many away on vacations, so the attendance was not what we anticipated; but God blessed and gave some definite victories at the altar of prayer. Brother Shoemaker's singing, the instrumental numbers on the piano and accordion, along with his chorus singing and preaching of the Word, make him an evangelistic team all in one. He received a unanimous vote from the church to return for another campaign. Our church now is planning a twelve-day vacation Bible school, and at the same time a Christian Service Training class for three nights a week; all this under the direction of R. H. Stukas, who is specializing in the field of visual Christian education. During the past year we have completed the remodeling of the church, so we have an auditorium for our fellowship gatherings and the teenagers, making it possible to divide our N.Y.P.S. into two departments—teen-agers and seniors. This was made possible by the gift of six new doors, a fine piano, and donated labor. The battle is not easy; but with faith, hope, and courage our people are pressing on with a vision for a greater church in this needy field.—Ralph L. Morris, Pastor.

Tipp City, Ohio—Since our coming to this church in November of 1947, God has richly blessed pastor and people as we have worked together. The Sunday school has doubled in attendance, and we have received around fifty members into the church. Our people are loyal to the local, district, and general interests. Recently we had a very profitable revival with Evangelist F. P. Cassidy, and Brother

Douglas Slack as singer. God used Brother Cassidy as he preached the gospel in its fullness, and the singing of Brother Slack was anointed of the Lord. A number of new members were added to the church as a result of this meeting. Recently this fine people extended us a call to serve our fifth year with this church.—T. E. Pendleton, Pastor.

Evangelists Robert and Louise Sumner report: "For more than two years we have been kept busy from the North to the South, and God has blessed our ministry in sermon and song. We have conducted twelve revival meetings in six states; a few of these have been youth revivals. We look forward to another year for God with a good slate. We take care of the preaching and special singing, with accordion accompaniment. Address us, 2215 Maplegrove, Dayton 4, Ohio."

Evangelist J. H. Parker reports: "As I come to the close of my second year in full-time evangelism, I bow in humble and sincere gratitude to God for His continued help and blessing on my life and ministry. It has been my privilege to labor in some of our very best churches and camps, and to team up with some of our finest pastors and evangelists. I was privileged to serve as one of the evangelists in the New York District Assembly and camp at Beacon, New York. Here I was associated with Dr. D. I. Vanderpool and Rev. T. E. Martin. They are brethren beloved, and God gave us a good camp with many souls. The gracious leadership and spirit of Dr. Vanderpool endeared him to all, and we were blessed by his ministry. Also, I was delighted with the remarkable progress being made on this district under the wise and capable leadership of Dr. O. J. Finch. In this most difficult field, one senses a new and militant spirit. At present I am at the Freeport, Long Island, camp, and have a good slate for the future. I have one fall date open, due to a cancellation, and also two winter dates; shall be glad to slate them as the Lord may direct. Write me, 3102 Windsor Avenue, Baltimore 16, Maryland."

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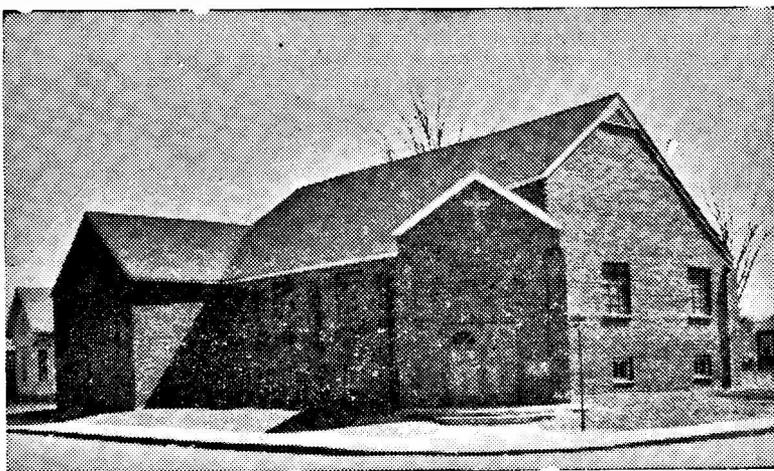
2923 Troost Ave., Box 527

Kansas City 10, Missouri

Washington at B'resee, Pasadena 7, Calif.
1592 Bloor St., W., Toronto 9, Canada

Kokomo, Indiana

Pictured here is our new church dedicated on February 12, 1950, by the late Dr. Orval J. Nease, with Dr. George J. Franklin, district superintendent, assisting. The church was organized in 1941 with 16 charter members; Rev. Paul Herrell, the first pastor. A beautiful corner location was obtained and the basement constructed under the able leadership of Rev. S. T. Moore. A parsonage was contracted for just before the departure of Rev. Richard Coil. Construction on the building was begun in April of 1949, and completed in February of the following year; the pastor acting as contractor and builder. Our people have worked hard, given with great sacrifice, and exercised prayer and faith. With no funds to start, but with faith in God and His people, the church was built with an increase of the indebtedness of only \$4,000. Competent real estate appraisers gave it a valuation of \$54,000. For all this we give God praise. The building is constructed of brick backed up by blocks, with a seating capacity of 450; and equipped with new pews finished in limed oak, a Hammond organ, and a new piano.



The present debt on the church and parsonage is well financed, and being taken care of nicely. As we close the year we will show an increase on all lines, with an all-time high in

general giving. God is blessing the church and the services. We have been given a good vote to return as pastor for our fourth year.—D. R. Morris, Pastor.

Dr. Russell V. DeLong was the evangelist for the fourth annual city-wide revival campaign in Columbus, Ohio, May 16 through June 3. The meeting was held in Memorial Hall, and the campaign was sponsored by more than thirty churches in Columbus, including practically all major denominations. God blessed with a great number of souls finding Christ, backsliders reclaimed, and believers being sanctified wholly. Doctor DeLong preached with the anointing of the Holy Spirit, and with the same ruggedness which is characteristic of this fine man of God in camp meetings, revivals, and on the radio. The messages were well received, as evidenced by the shouts of glory breaking out spontaneously, by the number who sought the Lord, and by the attendance, which exceeded that of previous city-wide revival campaigns. The holiness people of Columbus especially appreciate Doctor DeLong for the forceful, uncompromising way that he preached the full gospel of Jesus Christ.—E. K. Richey, Secretary.

Alva, Oklahoma—Since coming to the Cora Church (west of Alva) two years ago we have had two Christian Service Training courses, two vacation Bible schools, and two revivals: one with Evangelist A. D. Grim and the other with Rev. E. Paul Ridings. The church has installed a butane heating system in the church and parsonage, put a new ceiling in the church, also redecorated both church and parsonage. The Lord has answered prayer for us in the work here. We love Him with all our heart and enjoy an experience of full salvation.—C. L. Roberts, Pastor.

Baltimore, Maryland—First Church has had a week-end missionary convention with Mrs. Adelina Domingues of New Bedford, Massachusetts, as the special worker. Truly, it was an outstanding missionary convention. Mrs. Domingues, who was born and converted in the Cape Verde Islands, gives a message of information and inspiration that is hard to equal. The blessings of God swept over the people many times as this good laywoman poured out her heart with the unction of the Spirit upon her. This year our church is paying the largest amount we ever have given for general interests. We believe in and practice the "ten-per-cent-plan" and *more*.—Mrs. Dorothy E. Smith, Reporter.

Rev. Harold C. Frodge reports: "After six years in the pastorate—three at Olive Hill, Kentucky, and the past three at St. Paris, Ohio—I have resigned to re-enter the evangelistic field. My work with the St. Paris church has been most pleasant, and I am enriched by my association with these good people. The church has enjoyed a steady increase in numbers, finance, and spirituality. We especially appreciate two raises in salary, the regular poundings, and the five suits of clothes the church has given us. Also, during these three years, in addition to pastoral duties, I have conducted the following meetings (with the consent of the local church board): on the Western Ohio District, at Sidney with Pastor Few, at Fairborn with Pastor Bullock, at Troy with Pastor Clendenen, at Dayton Maryland Avenue with Pastor Barton, at Dayton Drexel with Pastor Hoffman, two meetings at Dayton Central with Pastor Breese, and two

meetings at Miamisburg with Pastor Hillman. Also, I preached five weeks in the Georgetown home-mission campaign with Pastor Applegate, and conducted a meeting at Monticello, Illinois, with Pastor Kennedy. God blessed in these meetings, and I enjoyed the co-operation and fellowship of these fine pastors. The call to full-time evangelism is upon my heart; I am now making up my slate. Write me, Box 181, St. Paris, Ohio."

Mt. Sterling, Kentucky—Our church has had an old-time, Holy Ghost revival with Evangelist Don Scarlett. God came in such power and glory that the services continued a week longer than scheduled. Brother Scarlett's preaching brought conviction upon sinners and backsliders, and opened the eyes of others to their shortcomings. Night after night the altar was lined with people seeking God for forgiveness and others for heart purity. Our church is going forward for God. We are now in a remodeling program which will add to the attractiveness of the building, also increase the seating capacity. This has been a good year, and we have been called to return for our third year as pastor.—Robert Altman, Pastor.

Pastor C. W. Elkins reports from Burlington, North Carolina: "The first Sunday of August will mark the completion of four years with our First Church. The church was only eighteen months old when we came, but was blessed with a good beginning and the presence of God. Some of the finest laymen were among the charter members. The people have had a mind to work, and the Lord has continued to bless, resulting in

constant progress. Our Sunday school has averaged 268 for the forty-four Sundays to date of this assembly year. In April we had a fine revival with Rev. L. S. Hoover as the evangelist, and our people were deepened in their spiritual life under his doctrinal preaching. In June, we averaged 95 in attendance at the vacation Bible school. The people gave the pastor a raise in salary recently—one of many—as they have seen to it that he prospers as the church does. They are a most liberal and thoughtful group. On June 17 the church extended to us a unanimous vote for another year—this being the fifth unanimous vote from this group. We love the Church of the Nazarene, the leaders, the people, and the program. We give God thanks for the progress made here in Burlington, but there remaineth much land to be possessed.”

Indianapolis, Indiana—West Street Church was organized last April, and has been enjoying the blessings of God. We have had a good revival with Rev. Carl Amos as evangelist, and the Welch Sisters as singers. Five souls prayed through to God on Sunday morning in the regular service. A wonderful spirit prevails, and good unity.—L. L. Dennis, Pastor.

Crossville, Tennessee—In June we had a revival with Rev. A. A. Forsythe, of Tullahoma, as the evangelist. He preached with the anointing of God, resulting in some being saved, others sanctified, and the church built up. Rev. W. S. Turner came to us as pastor in March of 1945, when we had only a small wood tabernacle. That first Sunday we had 18 in Sunday school. Now we have a nice block building, 34 x 50 feet, with full basement, with an average of near 140 in Sunday school. Brother Turner worked hard both as pastor and also as laborer on the building. We greatly appreciate the ministry of Brother and Sister Turner during these years; they have worked hard and stood by us in every way. He is now planning to take a much-needed rest (after being in the pastoral work for over twenty years), and then he will enter the field of evangelism. We pray God's rich blessings upon him and his good wife.—Mrs. Jimmie May Norrod, Reporter.

Providence, Rhode Island—Last September, Rev. A. Lewis Payne came as pastor of the People's Church. Since that time the church has enjoyed the blessings of God, and the attendance has increased in all departments. A beautiful parsonage, in a desirable location, has been acquired to house the pastor and his family. The church has been blessed and encouraged during the year by the ministry of Rev. Stephen Nease and the Melody Messengers, girls' trio of Eastern Nazarene College; also Rev. Kenneth Pearsall and the King's Men

Hemingford, Nebraska



It was our happy privilege to have Rev. and Mrs. George Ronnekamp and family come to us for their first pastorate after finishing their work at Bethany-Peniel College. God has blessed their ministry, the work has gone forward in all departments, new contacts have been made, the membership has had a gain, and the Sunday school shows more than 75 per cent increase. Realizing the need of a new building, under their leadership

this has become a happy reality. A conservative estimate of the value of the building would be more than \$12,000, with a debt of only \$800, all of which is underwritten to be paid within the next few months. Our people are united, love God and His work. It is with regret that we say good-bye to our beloved pastors, but we wish them much success in their work at York.—Mrs. Rudy Burney, Secretary.

from the college. Our missionary guest speakers have been Miss Mary Spooner, from Central America; Miss Della Boggs, on furlough from Africa; Rev. and Mrs. Armand Doll, under appointment to Portuguese East Africa. Each of these brought inspiration and blessing to our people. We participated in the pre-Easter services with different pastors preaching. In May we had a revival with Rev. Paul Neal as the evangelist, and a number of souls responded to the altar call. We have just had a very blessed district assembly and now look forward to a year of victory.—Lura Horton Ingler, Reporter.

for last year. We are indeed grateful for a near 15 per cent increase when many other colleges have suffered declines. We had a total of 83 graduates, including all departments.

On Tuesday, June 5, immediately following the annual final chapel service, the congregation adjourned to the site for Trevecca's new Fine Arts Building. Rev. C. E. Keys, field representative, conducted the groundbreaking service, which presented a real challenge to all present. Dr. A. B. Mackey led the way for Nazarenes of this zone by presenting Rev. Mr. Keys with a personal check for \$1,000 to help finance this item of campus expansion.

Golden Anniversary Commencement Trevecca Nazarene College

On June 5, Trevecca Nazarene College, Nashville, Tennessee, closed its fiftieth school year—one of the best in the history of the college. The commencement address was delivered by Rev. E. C. Oney, superintendent of the West Virginia District, and the baccalaureate sermon was given by Dr. S. S. White, editor of the *HERALD OF HOLINESS*.

Trevecca had a good increase in enrollment, with a total of 585 in all departments, as compared with 510

On the same afternoon, the fiftieth anniversary celebration was held in the McClurkan Memorial Building. Rev. J. D. Saxon, superintendent of the Mississippi District, delivered the special address. At the commencement service, Rev. J. D. Saxon and Rev. E. C. Oney were honored with the degree of Doctor of Divinity.

High points of the year were the Student Council Lectures by Mrs. Gertrude Taylor and the Benson Memorial Lectures by Dr. Z. T. Johnson.

Dr. A. B. Mackey completed his twenty-sixth year of service at Tre-

vecca, and fifteenth year as president of the college. These have been years not only of material progress but also of definite progress in the direction of building a truly Nazarene college, and of making our college an integral part of the Church of the Nazarene.

REPORTER

Michigan District N.Y.P.S. Convention & Institute

The twenty-seventh annual young people's convention of the Michigan District convened July 3 and 4, at Indian Lake. The blessing of God was felt in both the business and the devotional services. Rev. Ted Martin, representative of the Canadian and British Isles districts on the General N.Y.P.S. Council, challenged us with his messages. He inspired us to be more zealous in promoting the Self-to-Others program, the Lamplighters' League, and the Prayer Tower requests.

The reports of the local presidents were encouraging, and pointed to a rising spiritual tide all over the district. Our district president, Rev. E. Drell Allen, presided in a capable way, and was re-elected with a good majority. We appreciate the leadership of our district superintendent, Rev. O. L. Maish, and look forward to another great year in the Lord.

The young people's institute, with sixty-five enrolled, began on Monday, July 2, and ran through the convention, closing on Saturday, July 7, with a good chapel service. All of the young people were helped, and many received a real experience of salvation.

MARJORIE PEEL, Reporter

New England District Assembly

The forty-fourth annual assembly of the New England District was held June 20 to 22, in the beautiful new Eastern Nazarene College Church at Wollaston, Massachusetts, with Dr. J. Glenn Gould as host pastor and Dr. Hardy C. Powers as presiding officer.

In an atmosphere of love and confidence, Rev. J. C. Albright was re-elected district superintendent on the first ballot by an exceptionally high vote. That New England Nazarenes are still on the march for Christ was indicated by Brother Albright's report of 2 new churches, a net gain in church membership of 164, an increase of 348 in average Sunday-school attendance, and a total giving of \$638,355, representing an increase of \$108,930 over the previous year. The General Budget was overpaid by almost \$8,000, and the total amount given to general church interests came to \$52,017.

Under the leadership of President William Taylor, the N.Y.P.S. accounted for some substantial achievements, one of which was the formation of "The Founders' Club," with Dr. Oscar Reed as chairman, through which the young people gave \$1,000 each to the

baby churches of Stoneham, Massachusetts, and Leeds, Maine.

The deep interest in the Eastern Nazarene College service indicated complete confidence in President Edward S. Mann and his faculty. Dr. Mann reported the largest graduating class in the history of the college. Total giving of the district to the school was \$22,598.

The pastors' reports were, as always, a great inspiration and in many instances reflected unmatched heroism and self-sacrificing courage. As pastor after pastor told of progress and spiritual triumphs, our hearts were stirred with the fresh realization that the God of Elijah still lives.

In an impressive service on Thursday evening, the following were given elders' orders by Dr. Hardy C. Powers: Phillip G. Storey, Stephen W. Nease, George Vernon Jordan, C. Ross Emrick, Jr., Charles William Cole, Manuel Chavier, Robert W. Carlson, and Nathan A. Adams, Jr.

The assembly followed a very successful W.F.M.S. convention, held on Tuesday, during which the energetic district president and capable convention chairman, Mrs. Ann K. Stead, was re-elected by a nearly unanimous vote. This auxiliary of the district accounted for a total of \$21,866 raised for general interests.

Under the kindness, poise, and good humor of Dr. Powers, a spirit of fellowship and ease prevailed throughout the assembly, and every minister and layman returned to his task with renewed inspiration and determination for the challenge of a new church year.

RICHARD S. TAYLOR, Reporter

San Antonio District Camp

Under the leadership of the district superintendent, Rev. Hadley Hall, and with the unctuous preaching of Dr. T. M. Anderson and Rev. Paul Stewart, the San Antonio District Camp, June 18 to 24, was better than ever. The Holy Spirit was honored, upheld, and obeyed by both ministers and laymen. Consequently, there was a revival! The music was of the highest type, as it was rendered by Rev. and Mrs. F. W. Bartholomew.

In previous years, the camp-meeting time was divided with other auxiliary interests of the church, such as the N.Y.P.S. institute, and Sunday-school and missionary emphasis; but this year the time was all given over to camp meeting. It was a marked improvement over the other plans.

The day services were times of refreshing with the incomparable Biblical expositions given by Dr. Anderson as the Spirit gave him utterance. Night after night the altar was lined with seeking and finding souls. Rev. Paul Stewart is an evangelist of God's choosing.

Much prayer was in evidence, obedience followed like sunshine after rain, shouts of praise were heard in their order, and God revealed himself to those in attendance. We praise God for this revival on our district.

SPURGEON LYNN, Reporter

Young People's Convention Colorado District

The annual N.Y.P.S. convention of the Colorado District was held July 2 and 3 at the Colorado Campgrounds, Lakewood, with Rev. E. L. Cornelison of La Junta presiding. A good representation was present from over the district.

Rev. E. L. Cornelison was re-elected president by a good vote. Other officers elected were: Rev. H. W. Dickerson of Sterling, vice-president; Mrs. M. G. Bassett of Longmont, secretary; and Mrs. George Turner of Brighton, treasurer.

All committees reported; resolutions were given and accepted, and the presidents of the various local societies gave their reports. Also delegates were elected for the General N.Y.P.S. Convention.

Rev. Maynard James, of England, was the special speaker; he is a good orator and a godly man. The Lord met with us and we had a wonderful convention. The young people on the Colorado District look forward to a great year in the Lord.

PHYLLIS FORBES, Reporter

Central Ohio District N.Y.P.S. Convention

More than 350 enthusiastic Nazarene youth gathered at the Newark First Church on Saturday, May 5, for the seventh annual Central Ohio District N.Y.P.S. Convention. President William O. Blue graciously presided and, as usual, it was a pleasure to have our district superintendent, Dr. Harvey S. Galloway, with us.

It was a great privilege to have Dr. Lloyd B. Byron, pastor of the Olivet College Church, as our speaker. His inspiring messages were a challenge to all, and reminded the young people that it does pay to serve God. Everyone was thrilled by the wonderful music provided by Rev. and Mrs. Harry Carlsen on their various instruments; and the convention was deeply touched by the personal experiences given by Mr. Joe Olsen, member of Columbus Linden Church. Reports given by the local N.Y.P.S. presidents carried a note of great enthusiasm, and a desire to see their societies make forward strides during the coming year.

Officers elected for the ensuing year were: Rev. Wm. O. Blue, president; Rev. Joseph F. Nielson, vice-president; Rev. Paul E. Flack, secretary; Rev. E. L. Jefferson, treasurer; Rev. D. E. Clay, supervisor of high school department; Rev. Dale Fruehling, supervisor of boys' and girls' work; Paul Hayman, Jr., and Colleen Wooten, teen-age representatives. The writer, secretary for the past five years, was presented with a beautiful desk lamp and desk set as a token of appreciation for his work.

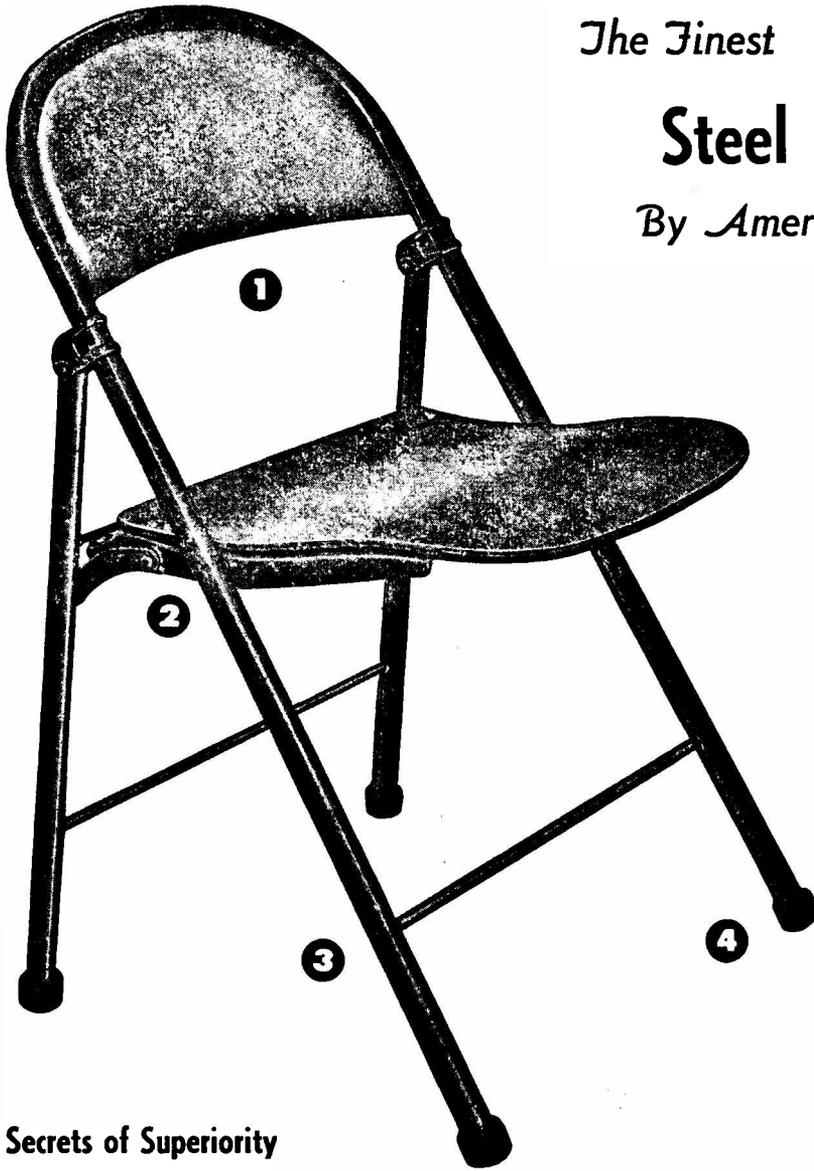
Banners were awarded to the following societies: Columbus Morse Road, for the largest attendance; Sandusky, for the largest accumulated mileage; Chillicothe, for the largest percentage of membership present.

(Concluded on page 22)

The Finest

Steel Folding Chairs

By American Seating Co.



- ✓ **DURABLE**—strong steel frame
- ✓ **SAFE**—cannot tip, pinch, or snag
- ✓ **COMFORTABLE**—extra wide and extra deep seats
- ✓ **FOLD QUICKLY**, quietly, snugly
- ✓ **THREE SEAT STYLES**—formed steel; formed plywood; imitation leather upholstered

Specifications

Frame and rear legs: 20-gauge, cold-rolled into triangular-shaped tube.

Back Panel: 7½" deep. Formed steel, inserted and welded into tube of frame.

Seat (No. 54): 5-ply formed hardwood, 5/16" thick. Plies are urea-resin-bonded birch. Edges rounded. Light-walnut stained, and durably lacquered.

Feet: Heavy drawn-steel gliders with replaceable molded-rubber shoes.

Metal parts dipped in special-formula, alkyl-urea-type enamel, and baked to a smooth, hard finish. Biege color.

Folded dimensions: 36" x 18¼", 2¾" thick—2½" when stacked.

Styles and Prices

No. 54 With Plywood Seat

Has formed hardwood seat, 15⅝" wide, 15⅝" deep. Net weight, 13 lbs. Packed 6 in carton, 80 lbs.

Price, each, 1-11 chairs, \$6.15

12-47 chairs, \$5.50 48-101 chairs, \$5.30

102 or more chairs, \$5.15

No. 56 With Upholstered Seat

The formed plywood seat is padded, and upholstered in highest quality luggage-tan imitation leather, with matching tan enameled back panel. Seat is 15½" wide, 15½" deep. Net weight, 15 lbs. Six in carton, 93 lbs.

Price, each, 1-11 chairs, \$8.20

12-47 chairs, \$7.30 48-101 chairs, \$7.00

102 or more, \$6.85

No. 53 All Steel (Not now available)

Prices F.O.B. Kansas City

10 per cent higher in Canada

Secrets of Superiority



1. Back panel is die-formed from one piece of steel, inserted and welded into the tubing. Bottom edge is rolled for rigidity and smoothness.



3. Solid-steel, cross-braced construction resists load from any direction. Ends of rods shouldered against inside face of tube and securely riveted for rigidity.



2. Hinge section showing shape of tubing, with solid reinforcing bar within tube. Bar extends 4" above and 7" below hinge rod, distributing load at point of stress.



4. Heavy drawn-steel gliders crimp around circumference of leg—no welding necessary. Replaceable molded-rubber shoe, securely held in place by foot glide—won't mar or mark floor.

NAZARENE PUBLISHING HOUSE

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Toronto 9, Ontario

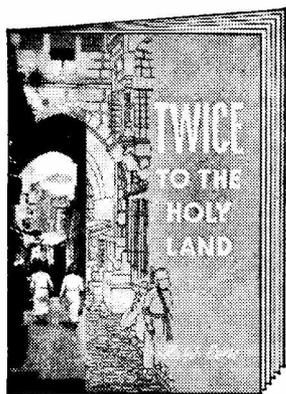
**Central Ohio District
N.Y.P.S. Convention**

(Continued from page 20)

Awards for the HERALD OF HOLINESS campaign were made as follows: Big Run, greatest percentage of quota; Gallipolis, greatest percentage in relation to Sunday-school attendance; Mt. Gilead, greatest percentage in relation to membership; Rosalie Downs, Mt. Gilead, for obtaining highest number of subscriptions; and Mrs. Sofranka, The Plains, for obtaining second highest number of subscriptions.

As a fitting climax for the day's meeting, at the close of Dr. Byron's evening message, several young people came forward for prayer. I am sure that all present received a greater vision of the work to be done by the young people of the Central Ohio District.

JOHN S. MANLEY, Secretary



**TWICE
To the Holy Land**

By Ralph Earle

Most of us will never make it to Palestine in our lifetime—but all of us can go by way of Dr. Earle's vivid testimony of his trips.

When there you will travel up the Jericho Road and stop at the Good Samaritan Inn, spend Christmas Eve in Bethlehem, attend the service in the Church of the Nativity, stand on the hillside and sing Christmas carols in the moonlight with the shepherds, kneel in the Garden of Gethsemane, and visit the Church of the Holy Sepulchre, which stands on the traditional spot of the crucifixion and resurrection of our Lord.

50c

In Canada, 55c

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DEATHS

MRS. FLORENCE L. ADAMS was born February 4, 1903, and died April 25, 1951, at Chippewa Falls, Wisconsin. In 1931 she was united in marriage to Robert W. Adams. She was a member of the Church of the Nazarene in Chippewa Falls, having become a Nazarene in 1945, while living in Cleveland, Ohio. She spent four months in a hospital bed, suffering intensely, but never forgetting Christ, her Saviour. She is survived by her husband, also a son Gary. She left a testimony that she was at peace with God and ready when the Lord should call her. Interment was in Prairie View Cemetery at Chippewa Falls.

ORVAL HARDEN was born at Rockford, Ohio, April 6, 1892, and died June 19, 1951, at a hospital in Ypsilanti, Michigan. In 1918 he was united in marriage to Della Mae Andress. To this union were born seven children, two preceding him in death. He is survived by his widow, two sons, and three daughters, also one brother and five sisters. He was converted in middle life and united with the Church of the Nazarene. Funeral services were conducted at Ypsilanti, with Rev. L. A. Wilson, Rev. T. F. Hopkins, and Rev. Wm. Shaw officiating; also at Rockford, Ohio, with Rev. L. A. Wilson and Rev. Moody Johnson officiating. Burial was at Riverside Cemetery, Rockford.

VIRGIL C. KING was born January 27, 1866, in Vinton, Iowa, and died in a hospital at Waurika, Oklahoma, May 14, 1951. He was one of the county's most highly respected citizens, a good farmer, and a good neighbor. In 1888 he was united in marriage to Susan Alma Bogard. Seven children were born to this union, two of whom preceded him in death. His wife died in 1929. He was converted at the age of fourteen. In 1908 he united with the Church of the Nazarene, in which he remained the rest of his life. He was Sunday-school superintendent in the Beam community church for twenty-five years and a faithful worker. He is survived by three sons and two daughters, also one brother. Funeral service was conducted at the Church of the Nazarene in Waurika by the pastor, Rev. J. B. George; interment was in the Waurika cemetery.

ADAM BERRISFORD was born September 4, 1876, in New Virginia, Pennsylvania, and died June 26, 1951, in Grove City, Pennsylvania. He moved to Grove City and when the Church of the Nazarene was organized here, nearly twenty years ago, he became a charter member. He was an official member from that time until his death, serving God and the church faithfully in various capacities. He is survived by his wife, four sons, two sisters, and one brother. Funeral service was conducted by his pastor, Rev. Robert Frederick, assisted by Rev. Clarence Neiderhiser, a former pastor. Interment was in Zion Cemetery.

Theron Bunts: Funeral of Mr. Theron Bunts, a former member of the Binghamton, New York, Church of the Nazarene, and also a former pastor on the New York District, was held in Binghamton on April 17. Rev. Dods, pastor of the Methodist church in North Sanford, and Rev. Arthur M. Fallon, Nazarene pastor in Binghamton, were in charge of the service. A large crowd gathered to pay tribute to Mr. Bunts; he came to an untimely death as the result of an automobile accident in Binghamton. He is survived by his wife, five children, his father and mother, two brothers, and one sister.

ALICE BARNES, faithful member of the Church of the Nazarene in New Haven, Connecticut, was stricken with a heart attack while in church on June 24. She is survived by her daughter and grandchildren. Interment was in Rochester, Vermont.

JOHN PRICE, for twenty-six years a member of the New Haven, Connecticut, Church of the Nazarene, serving in many offices, died March 21. He was one of God's faithful saints. He is survived by his wife Mary and five daughters.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Joseph T. Myers of 508 Lafayette St., Danville, Illinois, is now entering the evangelistic field. I have known Brother Myers for nearly forty years. He is one of the very best brothers and most successful pastors I have had with me in the last thirty years. Let us keep him busy. Write him at the above address if you desire his services.—E. O. Chalfant, Superintendent of Chicago Central District.

I take this opportunity to recommend Rev. L. W. Conway, 525 Shelby St., Lexington, Kentucky, who is entering the evangelistic field after August 15. Brother Conway is a strong preacher and carries a burden for the lost. He has held good revivals in

many of our churches and is well known. Mrs. Conway will be with him, and she is a strong children's worker. They love the church and will hold a good meeting anywhere. I most heartily recommend them for camp meetings as well as churches. Write or wire him for a date now.—L. T. Wells, Superintendent of Kentucky District.

This is to make known the fact that Rev. Armond Calvert, an elder on our district, is available to the pastors and churches for evangelism and revival meeting work, after September 1. He has had several years' experience in both pastoral and evangelistic fields. God has honored and blessed his work. Address him, Box 23, Kurtz, Indiana.—Leo C. Davis, Superintendent of Southwest Indiana District.

WEDDING BELLS

Miss Ruth McAuly and Mr. James Plisch, both of Mattoon, Wisconsin, were united in marriage on June 9, at the Mattoon Church of the Nazarene, with Rev. Maynard Parker officiating.

Miss Betty Hahn of Oskaloosa, Iowa, and Mr. Riley Laymon of the Nazarene Theological Seminary, were united in marriage on June 12, at the Oskaloosa Church of the Nazarene, with Rev. H. C. Miller, pastor, officiating.

Miss Joyce Reeves of Bloomington, Indiana, and Rev. Lorne MacMillan of Prince Edward Island, Canada, were united in marriage on July 6, at First Church of the Nazarene, Bloomington, with Rev. Franklin M. Moore officiating.

Miss Barbara Bender of Mattoon and Mr. Charles Palmer of Anliwa, Wisconsin, were united in marriage or July 7, at the Mattoon Church of the Nazarene, with Rev. Maynard Parker officiating.

Miss Sharon Green of Mason City, Iowa, and Lewis Tognaci of Miami, Florida, were united in marriage on June 15, at Calvary Church of the Nazarene in Miami, with Rev. Merle Dimbath officiating.

Miss Eleanor Arline Vale and Calvin Crites Ruhl were united in marriage on June 23, at People's Church of the Nazarene in Providence, Rhode Island, with Rev. A. Lewis Payne officiating.

Miss Esther May Moore and Mr. Warren Robert Hilkert, both of Lewisburg, Pennsylvania, were united in marriage on July 4, in the Lewisburg Church of the Nazarene, with Rev. Sartell P. Moore, father of the bride, officiating.

BORN—to Rev. and Mrs. Lyle W. Robinson of Spokane, Washington, a son, Edwin Hartzell, on July 5.

—to Rev. and Mrs. B. Edgar Johnson of Whittier, California, a daughter, Janet Elizabeth, on July 2.

—to Rev. and Mrs. Lyle Akers of Nazarene Theological Seminary, Kansas City, Missouri, a son, Robert Brooks, on July 1.

—to Mr. and Mrs. Lavan H. Wilson of Lansing, Michigan, a daughter, Nancy Jean, on May 28.

SPECIAL PRAYER IS REQUESTED by a Nazarene friend in Indiana that conditions which now exist keeping the family from attending church may be removed, so they can go to church again
for a family in California who do not want their Christian witness hindered by pressing financial obligations, also for the healing of their little boy;
by a mother in Indiana for her grown children, reared in a holiness home and church, now backslidden, that God will save them and that they will use their talent and money for the Lord;
by a lady in Washington, that God may lead a man to become a Christian;
by a friend in Colorado, that a little Christian woman may be able to collect the money owing her, as she needs it so much, and that God will supply her every need, also for several unspoken requests.

Nazarene Camp Meetings

August 2 to 12, Arizona District Camp Meeting, at the district campground, Prescott, Arizona (two miles west of Prescott). Workers: Dr. M. Kimber Moulton and Professor and Mrs. Earle Anderson. For information write Rev. E. E. Orton, 137 N. Marina, Prescott. Rev. M. L. Mann, district superintendent.

August 2 to 12, Northeastern Indiana District Camp, East 38th Street Extended, Marlon, Indiana. Workers: Rev. J. A. McNatt, Rev. A. B. Carey, Rev. D. K. Wachtel, Professor John E. Moore; and Mr. and Mrs. Roscoe Mann, children's workers. For information write District Superintendent Paul Updike, Box 469, Marlon, Indiana.

August 2 to 12, Northern California District Camp, at Beulah Park (on Hi-way 17, two miles north of Santa Cruz, California). Workers: Rev. C. B. Cox and Rev. Harold Volk, evangelists; Dr. H. Orton Wiley, afternoon speaker; Rev. T. H. Stanley, prayer meeting director; Rev. Paul and Monica Martin, youth activities; Ronald J. Lush, director of music; Vernon Wilcox and Mrs. Bonnie Edwards, pianists. Rev. George Coulter, district superintendent. For information write Frank S. True, 100 Beulah Park Drive, Route 4, Santa Cruz, Calif.

August 3 to 12, Washington-Philadelphia District Camp, North East, Maryland (Highway 40). Workers: Dr. H. C. Benner, Rev. Paul Stewart, evangelists; Professor and Mrs. Gilbert Rushford, singers; Dr. O. J. Finch, youth speaker; Mrs. Fred Bertolet, organist. District Superintendent E. E. Grosse director. For information write the camp manager, Rev. Boyd Long.

August 8 to 15, Central Zone North American Indian District Camp, at the Ramah Navajo Mission, Ramah, New Mexico. Rev. J. C. Dobson is the evangelist. For information write Rev. D. Swarth, P.O. Box 668, Encinitas, California.

August 13 through 19, Northwest Indiana District Camp, at the district center, located between San Pierre and La Crosse (mail address, Route 1, San Pierre, Ind.). Workers: Dr. Hardy C. Powers, Dr. Russell V. DeLong, Rev. M. L. Morford, and Dr. Orpha Speicher, missionary. For information write the district superintendent, Rev. George J. Franklin, P.O. Box 350, Valparaiso, Ind.

August 16 to 26, Los Angeles District Camp Meeting, in the Nazarene Memorial Auditorium, Pasadena, Calif. Workers: Dr. L. A. Reed and Rev. R. N. Raycroft, evangelists; Bob and Madge Killion, singers; Evelyn Sanner, pianist; Shelburne and Lois Brown, children's meetings; Lyle and Lois Potter, youth meetings. For information write the district superintendent, Dr. A. E. Sanner, 1373 Breese Ave., Pasadena 7, Calif.

August 16 to 26, Akron District Nazarene Camp, at Sebring Campgrounds, Sebring, Ohio. Workers: Dr. Russell V. DeLong, Dr. Mell Rothwell, evangelists; Rev. A. W. Gould, song evangelist; Rev. Traf-ton Williams and wife, young people's and children's workers. For information write the district superintendent, Rev. O. L. Benedum, Box 54, East Liverpool, Ohio.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 to 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

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

Assembly Schedule

Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

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

Assembly Schedule

Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Northwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

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

Assembly Schedule

Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

District Assembly Information

VIRGINIA—Assembly, August 8 and 9, at Virginia District Campgrounds, Dillwyn, Virginia. The district superintendent, Rev. V. W. Littrell, 1409 Riverview Terrace, Alexandria, Va., will be the entertaining pastor. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 8 to 10, at Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa. Dr. G. B. Williamson presiding.

MISSOURI—Assembly, August 8 to 10, at the district center, Pine Crest Camp (5 miles south of Fredericktown on Federal Hi-way 67). Entertaining pastor, Rev. J. C. Washburn, 206 S. Saline St., Fredericktown. Dr. Hardy C. Powers presiding.

KENTUCKY—Assembly, August 8 to 10, in the Epworth Methodist Church, 1015 N. Limestone St., Lexington, Kentucky. Entertaining pastor, Rev. L. W. Conway, 525 Shelby St., Lexington. Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 15 and 16, at First Church, 501 Linn St., Peoria, Illinois. Entertaining pastor, Rev. Ernest Rice, 212 N. Elmwood St., Peoria. Dr. Samuel Young presiding.

NORTHWEST INDIANA—Assembly, August 15 to 17, at the district campgrounds, San Pierre, Indiana (about three miles north and one mile east of San Pierre). The district superintendent, Dr. George J. Franklin, P.O. Box 350, Valparaiso, Ind., will be the entertaining pastor. Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—Assembly, August 15 to 17, at First Church, Bethany, Oklahoma. Entertaining pastor, Rev. E. S. Phillips, Box 76, Bethany Oklahoma. Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 16 and 17, at the Methodist Campgrounds, Byron, Wis. (P.O. Oakfield, Wis.). Send all materials to Dr. C. A. Gibson, % Campgrounds, if near assembly time; or to his home address, 201 North 73rd, Milwaukee 13, Wis. Dr. D. I. Vanderpool presiding.

DALLAS—Assembly, August 22 to 24, at Scottsville Campground, Scottsville, Texas (nine miles east of Marshall, Texas). Entertaining pastor, Elbert Labensky, 403 Burleson, Marshall, Texas. Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, August 22 to 24, at First Church, 1418 W. Woodlawn, San Antonio, Texas. Entertaining pastor, Rev. Fred Reedy, 1737 W. Mistletoe, San Antonio. Dr. G. B. Williamson presiding.

SOUTHWEST INDIANA—Assembly, August 22 to 24, at the auditorium on the Indiana University Campus, Bloomington, Indiana. Entertaining pastor, Rev. Franklin Moore, 731 W. Howe St., Bloomington. Dr. Samuel Young presiding.

WESTERN OHIO—Assembly, August 22 to 24, at the St. Johns Evangelical Reformed Church, 515 E. Third Street, Dayton, Ohio. Entertaining pastor will be Rev. G. B. Breese, 228 Henry St., Dayton 3, Ohio. Dr. Hardy C. Powers presiding.

CHICAGO CENTRAL—Assembly, August 29 and 30, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd B. Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. Hardy C. Powers, presiding.

HOUSTON—Assembly, August 29 to 31, at Houston First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston. Dr. D. I. Vanderpool presiding.

INDIANAPOLIS—Assembly, August 29 to 31, at the district campgrounds, Camby, Indiana (State Road 67 to Camby, then one mile west). Entertaining pastor, Rev. Curtis Shook, R.F.D., Camby, Indiana. Dr. Samuel Young presiding.

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

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



"I'm glad that I'm a member of the Church of the Nazarene and a firm believer in its teachings. I'm thankful for the periodicals, but more thankful that our church stands behind us with prayer. Truly, it is more important that we are kept from spiritual pitfalls than for us to be kept from physical danger. My desire is that God may have His way with my heart and life. My hope and faith are in Him. God has truly watched over me, giving me strength and grace while I'm in the service. We can truly say that, since being in Korea, our eyes have been opened to the need of a world without Christ more than ever in the past. Pray that my life might show Christ and thus be able to lead those around me to Him. Having grown up in the church and attended Northwest Nazarene College two and a half years, I have come to love the church and what it stands for in reaching the souls of men."

HARLAN H. MILLS, Korea

"I sincerely appreciate the periodicals. They have been in my home as long as I can remember. My parents are wonderful Christians and have proved a wonderful blessing to me. I am glad that I can say that I am saved and sanctified and serving the Lord the best I can. He has been very near to me since I came into the service. The first thing that I did when I got to Jacksonville was to look for a Nazarene church. I found the Central Church and have enjoyed the services there with the fine Christian people. I live in Pendleton, Oregon, which is about 3,500 miles from here. I am kind of homesick and I appreciate this fellowship with God's people."

—HAROLD HOLMES

"The literature is appreciated not only by me, but by many of my buddies also. This makes a fellow feel as if he were back home in his home church, sharing his experiences with his Christian friends.

"There were four of us servicemen who left from the Church of the Nazarene in Grandview, Washington; and our pastor, Brother Charles Elam, keeps in touch with us.

"A person doesn't appreciate the 'Good Ole U.S.A.' until he is standing on the deck of a ship, moving farther and farther away, wondering how long it will be before he might return again."

MARK T. WYNOFF,
USS "Calvert"

Flood Waters Strike Kansas City!

DESTRUTION and devastation rode the flood crests of the rampaging Missouri and Kaw rivers in Greater Kansas City, leaving havoc and chaos behind.

The damage locally will exceed 500 millions. Homes, places of business, factories, churches, are flooded, ruined. Acres of land within a mile of downtown Kansas City, Missouri, are inundated. Automobiles were hurled end over end; loaded boxcars were lifted from tracks; hogs, sheep, and cattle from the stock yards were fighting a losing battle with the raging torrent.

If you have never witnessed a major flood in a thickly populated area, count yourself fortunate. It is a haunting memory to trouble your dreams and distress your waking hours for months.

One hundred thousand men, women, and children in the two Kansas Cities and their immediate surroundings are homeless. One of the Publishing House employees evacuated his home on the Kansas side, found temporary quarters elsewhere, and in twenty-four hours was forced to move again because of a raging oil-storage fire near by.

Two Nazarene churches in Kansas City, Kansas, are virtually ruined. They were in the heart of the flooded section. One of the pastors lost all of his library and his sermon outlines collected over a period of twenty years.

The Publishing House and General Headquarters' properties are untouched by the flood waters. Our location is five miles from the stricken district and on one of the higher spots of the city—the Beacon Hill district. The flood struck Friday morning, and raged for three days before slowly subsiding. Because of the week end, the Publishing House lost only one day of work.

We are affected however, and seriously so, by the curtailment of railroad service. For three days the Union Station basement was under water. Train movements were at a standstill for several days. At present, rail schedules are being gradually restored. It will be at least a week before delayed mail can be delivered. Our

paper supply is likely to be curtailed. All freight shipments are going to be held up. It is sure to be several weeks before normal conditions will be restored. Please remember this, if replies to your inquiries, also deliveries of your periodicals and merchandise orders, are involved in the unavoidable congestion.

A heartening note in the discordant medley came by way of a long distance call from an official of one of our districts who phoned to ask if the Publishing House needed assistance of any kind and if so what the district could do to help. That reminded us that thousands of our loyal people were praying for their Publishing House and would be ready, if necessary, to stand by with material support.

We haven't told you the story of the Greater Kansas City flood, already said to be the most serious in the history of the country. We have merely given you a glimpse of the terrible disaster. A member of the Publishing House staff toured the stricken district last night, in the company of one of our Nazarene laymen whose trucking office was in the heart of it. He reported that the receding waters revealed almost incredible sights of horror, damage, ruin, waste, and wreckage.

This morning (Tuesday) at the Publishing House, just four days after the flood struck, there is the customary roar of giant presses, the rat-a-tat-tat of typewriters, the shrill call of telephone bells, the air of work to be done quickly.

Your Publishing House always has the attitude of sincerely desiring the prayers and cooperation and patient understanding of every member and friend of the church. We especially feel that way during an emergency such as the one we are now in.

We are grateful to God as we contemplate what a major catastrophe it would have been to the church and to the Publishing House were we less favorably located.

Our hearts go out to the thousands of homeless men, women, and children, many of whom have lost all their earthly possessions. Pray for them.

M. LUNN, *Manager*
Nazarene Publishing House