

# Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZARENE

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## Jeduthun, the Singing Harpist

General Superintendent Nease

. . . . Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord (I Chronicles 25:3).

**I**T IS NEVER THE INSTRUMENT that is evil, be it scalpel, rifle, organ, violin, or television; for no *thing* can be either good or bad in itself. It is the personality which manipulates it through a good or bad motive or to a righteous or sinful purpose that determines the quality of the act. The instrument or medium is neutral.

Some have used the harp to worship idols; others, to produce the seductive melodies of the harem. Jeduthun employed it to prophesy—to give thanks and to praise the Lord.

Basically, all the harmonies of life are related. There is the harmony of sound, of color, of design, of relation, and of idea. A symphony, a sunset, a cathedral, a peaceful home, and eternal truth are bound to be, in soul, one of a kind.

Prophecy, a gushing fountain, is the outbursting of one form of truth. It is no wonder that cathedrals, harmonies of design, have been built to house the adherents of divine truth. Brotherhood has been the choice word given to indicate the relationship of the adherents of truth. The masterpieces of sculpturing and of painting have been inspired in its devotees and the sublimest poetries and melodies have been written to give it expression.

The New Testament adds this note, "making melody in your heart unto the Lord." A discordant heart cannot well produce a song. A discordant heart is out of step with every harmony of the universe, therefore out of step with God, who is the Author of Harmony. Zephaniah (3:17) declares that God sings—sings with joy in His love and salvation. The last act of Christ before the Garden and the Crucifixion was to sing an hymn.

Jeduthun made melody unto the Lord. He conquered the instrument at his command and through that instrument brought praise and thanksgiving unto Jehovah. "Let every thing that hath breath praise the Lord."



Be ye holy; for I am holy  
(I Peter 1:16)

September 4, 1950

## INFILTRATION!

**T**HE INFILTRATION of the North Korean troops into our lines has become quite common. To infiltrate means to filter, or slip through. Much more dangerous than the infiltration of enemy troops is the infiltration of false ideas. Russia has been successful in fooling a lot of people with her propaganda. Her ideology has infiltrated many minds in non-Communist countries.

What is true of Russian political teachings is also a fact as to many present-day religious heresies. It is amazing how many of them have filtered into the minds of people who are good and intelligent. They filter, or slip in, through reading material and the spoken word. The best way to combat this propaganda is by giving people the right literature to read and the right teaching to hear.

As members and friends of the Church of the Nazarene, one method that we can use to infiltrate the minds of people with the truth is to distribute the **HERALD OF HOLINESS**. Send a year's subscription to your relatives and friends. Distribute the beautiful special issue by the thousands. It is especially fitted to infiltrate the mind with the right ideas, since it deals with the message of vital religion. Orders are coming in—send yours in today.—STEPHEN S. WHITE.

## TELEGRAMS

Fifteenth annual district assembly of Wisconsin held at Byron, under efficient and anointed leadership of General Superintendent Samuel Young. Gains in all departments. Dr. Charles A. Gibson overwhelmingly re-elected as district superintendent; an offering of \$1,000 was given him as token of love and esteem. Rev. Gene Phillips, camp evangelist, greatly used of God with many finding the Lord at the night services. Wisconsin marches on in the Mid-Century Crusade for Souls.—EDWARD E. YOUNG, Reporter.

Plainview, Texas—Forty-first annual assembly of Abilene District unanimously elected Rev. Orville W. Jenkins district superintendent; \$760 love offering for him. 21,850 copies of the special issue of **HERALD OF HOLI-**

**NESS** subscribed. General Superintendent Orval J. Nease's leadership received with loving appreciation. Large tabernacle filled each evening; Paul Stewart, camp-meeting evangelist, doing great preaching.—O. V. McMAHON, District Secretary.

Millport, Alabama—Alabama N.Y. P.S. institute and convention a great success; record-breaking registration. Rev. Galal A. Gough and Trevecca College Evangelaires Quartet, special workers; great altar services. Rev. Claude L. Chilton re-elected district president. Onward with the Crusade for Souls.—T. A. SHIRLEY, Reporter.

Columbia, Missouri—The Missouri District meeting and assembly at Pinecrest Camp, August 9 to 11, re-elects Rev. E. D. Simpson district superintendent by near unanimous vote; \$15,000 pledged for home missions and camp meeting in great service with Dr. Roy Smee. Dr. D. I. Vanderpool greatly appreciated by Missouri Nazarenes. Dr. Remiss Rehfeldt and Rev. Gene Phillips greatly used of God in camp meeting, August 13 to 20.—DOIL F. FELTS, Reporter.

## NEWS IN BRIEF

We have received news of the safe arrival of Rev. Robert G. Deasley, pastor of our church at Birmingham, England. He concluded a very successful two-month tour of evangelism in western Canada, and then spent one month in the States, visiting a number  
(Continued on page 16)

## HERALD OF HOLINESS

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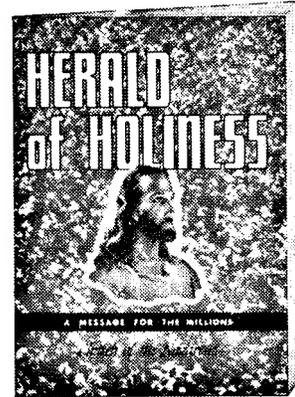
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**150,000 HERALDS in 1950**  
**NOW, EVERYONE, BOOST!**



Next week is the *Big Week*—the special **HERALD OF HOLINESS** pictured above will be in your home. Its cover is in a beautiful two-color design and the paper is chuck-full of inspiring messages from men you know.

Two more orders came in this week—Abilene District ordered 21,000, and the Northwestern Oklahoma District ordered 15,145 copies of the special **HERALD OF HOLINESS**.

"I want to thank the Nazarene Publishing House and the movement for the good gospel literature that is literally being sown on our tramway busses and streetcars here in this city. I saw an operator giving out the **HERALD OF HOLINESS** and the *Other Sheep*. He is so full of old-time religion and talks it to the passengers until they are, I think, ashamed to smoke in his presence. There is something different in riding his bus; he has such a kind spirit! Really I'm hungry to see more of this going on. I ride with him every day and have watched him closely, and if I could only get it like he has it and with the results he has in this work! I don't know whether he is a minister or not; but one thing I do know, he has something just a lot of us haven't.

"I'm a member of another denomination; but I'm thinking if the Nazarenes are like this man, and are as full of energy in getting out the gospel as this operator, that the Nazarene movement would be proud of him. The first time I got on his bus I was complaining, and he looked up and said with a smile I will never forget, 'Praise God for a free salvation that keeps from sin.' This put me under such conviction that we could hardly talk afterward."

THAINE F. SANFORD,  
Sales Promotion Manager

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

# Steps to God and Peace

## General Superintendent Young

**I**N THE STRICTEST sense, there is *only one condition necessary* for a man to be brought into peace with God and that is *faith in the Lord Jesus Christ*. This faith to be saving and effective must be personal, immediate, and involve the idea of commitment or risk. But before this faith becomes operative there are some preliminary steps to be taken by the Spirit's help which condition our faith. The Psalmist describes this preparation in summary: "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments" (Psalms 119:59-60).

*Thinking*: "I thought on my ways." Sin is carelessness, thoughtlessness. Sin is madness. Sin is essentially estrangement from God. Jesus told of the prodigal who went into the far country; but the far country is actually moral distance from God. When the wanderer came to himself—to his senses—he saw where his own way had brought him. He reflected on the contrasting conditions in his father's house.

Sin carries a delusion with it—a darkness that accompanies disobedience to the known law and will of God. Also, the self-will of man brings the delusion of grandeur. The convicting power of the Holy Spirit comes to blast the smugness of our self-complacency. This conviction must become personal, "I thought on my ways." If confessing one another's sins would bring us deliverance and peace, no one would be void of the smile of God. The prodigal had to say, "I have sinned," before he could make a stride toward home and the restored life.

*Turning*: It is not enough to sense our distance from God; *we must do something about it*. The prodigal said, "I will arise and go to my father." This is the call of God's Word again and again. "All the words that I command thee to speak . . . . If so be they will hearken, and turn every man from his evil way" (Jer. 23:2-3). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). This call to do something about it does not constitute a work of merit or self-righteousness, but it does amount to a condition for faith's operation.

*Obedying*: Once our rebellion has ended and our arguments have ceased, we can now listen to the word, "thy testimonies." Light dawns on us. "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17). But this obedience must be ready and not sluggish. "I made haste, and delayed not to keep thy commandments." Now we have reached believing ground, aided every step of the way by the illuminating Holy Spirit.

*Believing*: "He that cometh to God must believe . . . that he is a rewarder of them that diligently seek him" (Heb. 11:6). This is faith in action. It is taking God at His word with no discount. It is the final and connecting condition for salvation. It is more than an assent to a Biblical truth; it involves the risk of personal commitment. It is more than an emotional appreciation of value; it involves the whole man in moral surrender and obedience. Then comes the answering Presence—and peace.

The same Holy Spirit who heretofore has convinced us in a personal way of the power of sin, its wound, its stain, its guilt, and its curse, now speaks to the inner man of the divine forgiveness and offers the assurance of peace and cleanness of soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

## The Forgiveness of Jesus

By Peter Wiseman\*

*Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt (Matt. 18:23-27).*

**B**UT NO SOONER had that servant gone out than he met one of his fellow servants who owed him one hundred pence; and, seizing him by the throat and nearly strangling him, he exclaimed, "Pay me all you owe." His fellow servant therefore fell at his feet and entreated him, "Only give me time, and I'll pay you." He would not, however, but went and threw him into prison until he should pay the debt.

And when his fellow servants saw what had happened, they were angry, and came and told their master all that was done. At once his master called him and said: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:32-35).

\*Nyack-on-Hudson, New York

The indebtedness of one was equal to one thousand dollars; the indebtedness of the other was about one dollar, or perhaps less. The one who owed so much was freely forgiven, and he in turn became unforgiving or cruel toward the one who owed him but a trifle. The fact is, we are so indebted to God that we never can pay, but God is merciful and forgives. That is the God-like attitude that we should take toward our fellows. No human person could owe us as much as we owe God; and if God can and does forgive us then we also should forgive our fellow men.

#### THE COMPLETION OF FORGIVENESS

Forgiveness must be complete; partial forgiveness will not do. It has been said, "I'll forgive, but I'll not forget." Psychologically that may stand, but not spiritually, for spiritually our forgiveness is such that the very remembrance of the wrong will not mar our spirit of forgiveness. Our forgiveness will be as real and as rich as ever throughout our remembrance of the act as when we may not recall the act. Thank God.

God's Word says, "If ye forgive men their trespasses, your heavenly Father will also forgive you." God's forgiveness is complete, and our forgiveness also must be complete; in the words of the Master, it must be "from your hearts." It is inward; not by any means a mere external nod, nor merely mental assent. It is deep within human personality—from the heart. This inward forgiveness means inward victory and inward victory is absolutely necessary; for men may have outward victory while inwardly they suffer defeat.

#### THE COMPREHENSIVENESS OF FORGIVENESS

Forgiveness must be comprehensive as well as complete; that is, it must include the whole. Forgiveness, too, involves a proper attitude, a forgiving attitude, plus an adjusted attitude, so that the spirit of forgiveness will be on hand whenever the demands arise. This is very necessary to have a successful and fruitful life. One cannot very well be "endeavouring to keep the unity of the Spirit in the bond of peace" without this. Happy the church where this spirit prevails.

#### THE COMFORT OF FORGIVENESS

How comfortable this experience of divine forgiveness! How wonderfully comfortable the glorious feeling that arises from the conscious realization that one is forgiven, and that he forgives as he has been forgiven! How glorious to scan one's loved ones, relatives, friends, and neighbors, and to realize that there is nothing between as far as he is concerned; no heart condition that hurts, no unforgiving spirit, no blister, no sore of any kind; nothing but the Spirit of the Master within. What glorious inward comfort!

## The Naked Soul

By Norman R. Oke\*

*We must all appear before the judgment seat of Christ (II Cor. 5:10).*

**T**HIS IS ONE of the sobering statements in the Bible, never intended to produce hilarity or raise a shout. On the surface it tells us that God has sovereignly decreed that all humanity shall stand, someday, before His judgment throne. No person can miss that appointment.

But let us read the text again, this time placing the emphasis on the word "appear." Now it takes on a new meaning; a keen and piercing thought steps out, asking for our attention. Not only shall we be there (and that is sure); we shall "appear" there. We shall be seen in the full revelation of our naked souls.

My mind led me into this interesting bypath recently when I read the following statement made by a physician on his deathbed. "I shall not appear before God as a doctor, but as a man." He would be there all right, the doctor knew that; but also he would "appear" there. That is much the heavier thought. For the very first time he would stand unveiled: not as a professional man would he come—just as a man.

But this consideration sweeps broader yet. Our professions and vocations relate largely to time; they have eternal value only as they make us more or less Godlike in manhood. The doctor's medical record was not under inspection, but his record as a man. Let us all move in closer now and become a part of the circle. You mothers will face God as women, not as mothers. In that tremendous hour, the tears, the sleepless nights, the long vigils by sickbeds will have value only as they have enriched or impoverished your souls. Mothering, and all the joys and sorrows that pack into it, will be of help to you then only as it has added to your spiritual stature before Him. You then will be a woman, no longer a mother.

It is thus with all of us. We shall not go as ministers, or teachers, or salesmen, or farmers. Stripped of all the trappings of office, we shall move into the bright and shadowless Presence—naked souls! Let me repeat, we shall not only be there, but in a searching sense we shall all "appear" there.

In His earthly years, Christ was a Master of piercing vision—insight that frightened people at times; and He said one day that God sees us "possessionally," while we see each other "professionally." This is what I mean: Christ did not see a thief; He saw a man enmeshed in the greedy web of dishonesty. He didn't see

\*Director of Christian Service Training, Department of Church Schools, Kansas City, Mo.

a harlot; He saw a woman who had fallen victim to the foul hand of lust. He didn't see a fisherman; He saw a man taking fish to care for his family. Christ did not see a sinner; He saw a man struggling in "the gall of bitterness, and in the bond of iniquity." We see the *wrappings*, but Christ sees the naked soul.

Not only is this God's perspective of our lives as we stand before Him; but it is worth trying out as a pattern for us here and now. If we pray for people, we always see them in their truest and best light; gossip about them, their odd characteristics, and their faults stand out in bold relief. Maybe that explains why Christ prayed so much, and gossiped never a word!

## The Security of the Believer

By Arthur H. Townsend\*

WHEN WE interpret the Word of God, we never must permit individual theories and private interpretations to influence us. We should accept the Word the way it has been written, or given of God, comparing scripture with scripture, to arrive at a clear-cut interpretation. There are many portions which seem contradictory, but in reality are not. Should we discard, however, the tried and proved rule, to compare and balance scripture with scripture, we shall go to extremes one way or the other. The Book that teaches the security of the believer also teaches holiness.

I delight in the scripture verse which reads, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29). How vividly this scripture portion reveals the security of the believer! "I give unto them [my sheep] eternal life . . ." But we should emphasize the words, "and they follow me." We are never safe when straying from the Master's side.

If the earnest Christian will closely study the types in the Old Testament, he will realize that God's children are safe only under the protecting hand of God. The Israelites were to remain under the blood. If one had stepped out from under the blood, he would have perished. We read, ". . . none of you shall go out at the door of his house until the morning" (Exod. 12:22).

The one who had fled to a city of refuge must stay within the city of refuge. We read, "Died Abner as a fool dieth?" Why? Because he left the shelter of Hebron—a city of refuge. Joab slew him (see II Samuel 2:30, 33, 34). We are safe under the protecting hand of God. We are

Prince George, B.C., Canada

safe as we follow the Good Shepherd. "My sheep hear my voice, and I know them, and they follow me."

Our correspondent asks the question: "If we have eternal security, what do these verses mean?" (II Peter 2:20 and Hebrews 10:26). We read: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." And again, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." We have already stated that we must accept God's Word as written. This scripture portion means exactly what is stated or written. We never must pervert the Scriptures to suit an ungodly, unholy way of living. How much better to accept the full teaching of the Bible!

Holiness and sanctification are clearly taught in the Scriptures. The Christian, who is in Christ Jesus, should live a separated life. He does not steal, rob, kill, commit fornication or adultery. He does not continue in the ways of the world. True, Christians may be ensnared by the evil one, but we have a High Priest—the Lord Jesus—who intercedes in our behalf. If the Christian stumbles, or is tripped up, in his Christian walk, he must repent and get right with God. He must keep under the Blood (see I John 2:1).

The Scriptures plainly teach the security of the believer; but the Scriptures do not teach the extreme doctrine of eternal security, that "once one is saved, he never can be lost, no matter what he does or how he lives." That is contrary to Bible truth, contrary to rhyme or reason, and is the delight of Satan himself.

We read: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from

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## Prayer Reaches Far!

By A. M. Quick

*There is a band of prayer that reaches far,  
Wrapping its fold on fold about the earth;  
Nor mountain's height nor ocean's width can bar  
Its sacred influence. Prayer had its birth  
Deep in the heart of God, whose loving ear  
Bends low to hear His children's faintest cry;  
Who moves in pow'r majestic far or near,  
Marshaling the hosts of heaven in reply!*

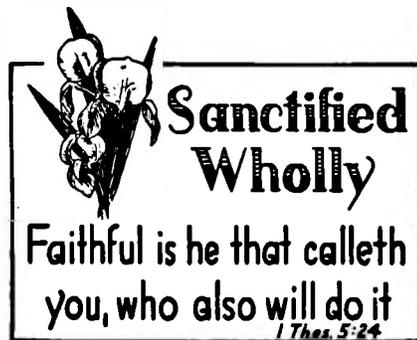
\* \* \*

*Obscure, unknown, the suppliant raised his hands  
And cried for help for some in distant lands  
Beyond his reach, beyond his pow'r to aid:  
Hoping alone in God, he knelt and prayed!  
The Lord, whose love caressed the suppliant  
there,  
Reached half the world around to answer prayer!*

the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:21-22).

We also read the words of Jesus: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:1-2, 6).

We are safe in Him; we are safe under the Blood; we are safe in our City of Refuge; we are safe as we follow the Good Shepherd. We are safe in Christ Jesus alone!



## The Bible and the Perfect Man

By Raymond C. Kratzer\*

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Ephesians 4:11-13).*

**T**HE PERFECT MAN is the hidden treasure that has been sought for by the diligent across the centuries, with the hope that, if he could not be found in past civilizations, he could be developed by dint of will power in some future millennium. According to the best authorities, the possibility of his existence in the here and now is utterly unthinkable and can be held up only as an ideal to be used as an incentive for a better race in the tomorrows!

For many decades, educational processes have fostered the idea of a *perfect man* and have fashioned their curriculums with this end in

\*Pastor, Moscow, Idaho

view. But, contrariwise, the facts of the case point an accusing finger at the antedated mental aberrations of modern educators, and declare that for thousands of years there has been a race of perfect men living on this very earth.

No less an authority than the almighty God himself spoke to a disintegrating world about four thousand years ago, to a thoughtful member of that race by the name of Abram, and commanded, "Walk before me, and be thou perfect" (Gen. 17:1). Then, as now, God's commands have been His enablements. However, even before Abraham, the divine oracles declared that "Noah was . . . perfect in his generations" (Gen. 6:9), and stood out as a member of the super-race of spiritual giants in that day of wickedness and untoward circumstances.

In 1520 B.C. there was another member of the race, whose name was Job, who had achieved the state of perfection, and of whom God himself said, "And that man was perfect and upright" (Job 1:1). And so on down the line of humanity we find a man here and there who measured up to God's standard of perfection.

The Rich Young Ruler in the New Testament was within a stone's throw of perfection, for Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me" (Matt. 19:21). Just one thing stood between him and the ageless goal of perfection, namely, an undue attachment for earthly possessions.

Perhaps the greatest difficulty the propagators of scriptural holiness have is the clarifying of the issue so as to leave no doubt in the minds of the opposer as to what is meant by the *perfect man*. Certainly, if we read the Bible we know that it teaches a doctrine of perfection for man. The Word of God was written expressly for the purpose of such an end, as stated in Second Timothy 3: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (vv. 16-17).

The Apostle Paul preached Christian perfection, and said that the work of the ministry was "for the perfecting of the saints . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12-13). No doubt his inspiration for this scriptural admonition came from the High Priestly prayer of Jesus when His soul burden cried out for the disciples to be filled with His Spirit as He was filled with God, that "they may be made perfect in one" (John 17:23).

Finally, in Christ's kingdom platform, the Sermon on the Mount, He makes this unalterable command: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

# The Forest Is Afire!

By H. M. von Stein\*

THE OTHER MORNING I had a wonderful vision. Parked at the curb in the rush hour of noon, I realized suddenly that a strange hush was coming over the town, a growing, widening quiet that had in it the elements of alarm. I saw, up the street, men pause in the hurried stride of lunch hour, stop to talk a moment, then turn and move slowly off through the gathering crowds, talking to other men. People were coming slowly from stores, offices—hatless and questioning—and the industrial roar of the town was entirely stopped; nothing moved but the slowly gathering throng of people.

Then, among the city folk, I saw men quietly moving, talking earnestly here and there—quietly dressed men, both young and old. Like others, I crawled from behind the wheel and stood, waiting to learn what this might mean. A sense of crisis was growing tense upon the air. Men and women looked anxious, yet there was a strange, resting quiet. The same tide of feeling was everywhere. Finally I asked someone—I do not recall the face—what was going on.

"Why—it's sin. Sin has caught the world afire, and Jesus Christ has come to put it out!"

"Now this," I told myself, "is what we should have been doing long ago."

\*Medford, Oregon

The whole tide of life had stopped flowing and, at long last, had turned its attention upon the single vital thing in life. The Spirit of God was moving upon the hearts of men.

It is almost inevitable that the people outside the forest pay little attention to a forest fire, just as the people outside the Church pay little attention to sin.

Here in the forest it is not that way. The other day, at noon, the dispatcher called me on the phone and said, "Von, there is a little fire on Red Blanket. You will probably get there after others have it under control, but we'll take no chances—get going!"

In two minutes I was speeding down the winding forest road. It took me three hours to get to the fire, and by that time it was dead out. Crews had converged upon it from every direction, although it never did get more than forty feet across.

What would happen if God's people got into action like that where sin was concerned?

A forest fire spreads best in young timber where the branches are low to the earth, where it gathers so much of its physical life. The debris, which the smoke chaser knows as "duff," harbors fire as the necessities of physical life in young people harbors sin. It never ceases to lick hungrily at the upper reaches of the growing stuff; for, no matter how holy a man's heart, his life is still underlaid with the same necessities.

A smoke chaser hates fire like an evangelist hates sin. He does not hate the "duff" or trees. He



## In Quietness and Confidence—My Strength!

By Kathryn Blackburn Peck

*I do not know why sorrows bow the heart,  
Or why temptations sweep in like a flood;  
I do not know why those who love must part—  
But this I do believe; our God is good!*

*I do not know why still He waits to send  
The answer to some prayer His child has prayed;  
But while above the earth His heavens bend,  
I shall pray on—and trust, nor be afraid!*

*I cannot always see the pathway clear,  
And, looking back, can see no laurels won.  
But what we shall be doth not yet appear;  
So I shall walk by faith till life is done!*

*No need have I to know the plan complete;  
No need have I today to see the goal.  
It is enough to know who guides my feet—  
In Him I confidently rest my soul!*

hates the livid tongues of roaring flame that wrap themselves viciously about the growing things and reduce them to the blackness and stench of death.

The embryo scientist can look dispassionately upon a denuded forest and say, "Nothing has been destroyed—only changed. In the fullness of time it will be better than it was before."

In the fullness of whose time? Shall I teach my children the arts of sin so that, by experience, they can better inform their children about its awful evils and thus breed, eventually, a stronger moral generation?

Crazy? It is being taught through many sources of learning today in this land!

No one who ever has traveled in the far, old places of the world will disagree with me that the evidences of the trial of this very thing have been going on for generations almost everywhere else but in America, and the fruits are neither the fruits of righteousness nor those of peace. The precocious knowledge of sin is indelibly printed upon the features of much of the old world youth even at birth! Little tots not able to talk possess the root instincts of hate of their fellow man and physical lust—not prejudice and passion, but *hate* and *lust*.

The greatest danger to our land lies in the young timber; not in the timber scattered wide in the wilderness, but in that which has been growing for quite a while right in our church, growing lush in the richness of the mercy of God and rooted in the Rock, Christ Jesus! For here is the only salvation of the earth, and think you Satan will let it alone?

There is a new era in Christian experience. The young people who have been attracted by holiness and found shelter in this grace are superior in intelligence. They have to be, because no one can any longer shut his eyes to the widening scope of life. Our lives reach out and touch sources of evil scarcely dreamed of when I told my first lie. Whole nations scorning God! A woman, an actress, puffing a cigarette at a British banquet before the king had been honored—or at all! Wholesale, legalized prostitution, with many of the participants on the church roll! What a howl would go up if all the divorced people had to get out of the churches!

The whole future of our physical, spiritual, and national life is wrapped up in the devotedness to God of the young people of our churches;



*while he may be found*

J. S. H. 1914

and don't try to tell me they are safe because they *are*, at present, genuinely saved and sanctified.

In a book just published a noted professor known the world over points out that the peril "in our present evolution *away* from a *reasonably* ethical society based upon the Christian tradition is that we are being led, definitely, toward the all powerful, amoral state." This is not a confusion of the problem of church and state, but the exposure of a condition where there will be no church, and we are already headed directly toward it—now!

The forest fires of sin which will sweep us into it will not spread rapidly in the old, established timber; it already has started there. It will spread in our young timber, and at its vicious best in the youth uncalloused by sin—in our own churches!

There can be no compromise between holiness and evil. It is not a matter of righteousness and unrighteousness—not at all! An unrighteous man can do righteous things, but only the blanket of holiness can put out the fires which are already kindled on the threshold of peace.

## A Prayer for

### "Affection on Fire"

OUR HEAVENLY FATHER, give us the compassion of Jesus, which has been defined as "affection on fire." Help us to love suffering humanity, so that love will find expression in tender sympathy and kindly service.

We remember that Jesus wept—once when He shared the grief of Mary and Martha at the grave of their brother Lazarus. The heart cries of two brokenhearted sisters touched His heart; for He was moved by the tears of others. Help us never to become case-hardened. We pray that we never shall grow indifferent to the needs of those about us.

We remember that Thou didst weep when approaching Jerusalem for the last time; "He beheld the city, and wept over it." The fountains of His compassion were opened. May it be said of each of us, as it was said of Him, "He had compassion on them." We pray that we always shall be moved in the presence of sin, sickness, broken hearts, and blasted human beings.

May we be lifted in our purposes, ennobled in our aims, and our resolves kindled in a blessed act of compassion. May we see hungry little children, wandering youth, crushed parents, helpless old people, and those who seemingly are hopeless. Save us from stubbornness, selfishness, littleness, religious bigotry, and a "more-holy-than-thou" attitude. We pray that the milk of human kindness will run through our veins. Save us from criticism, faultfinding, and words that would make life harder for any human being, we ask for Jesus' sake. Amen!—A. S. LONDON.

# Has God Caught Us Napping?

By E. Drell Allen\*

**F**ABLE enchants the youthful mind with the humorous, although thought-provoking, story of the tortoise and the hare. The lesson that is to be learned is not that the tortoise can outrun the hare, nor that it is not deserving to win, but that the hare, easily the speedier for having better equipment with which to run, lingered too long at other things and the laurels which might have been his passed to another. This story has an element of wisdom upon which the Church of the Nazarene might well reflect.

As a church, we stand at the mid-century mark, sensing, in a degree, the world's need of a *revival of religion*. Our day has been different from preceding centuries in that no sweeping religious awakening or revival has yet visited us. Two global wars, on the other hand, have visited us and have disillusioned men's hopes for a world peace which can be bought around a "peace table." The threat of a third world conflict with atom and hydrogen bombs and ultimate extinction of the human race is causing men to search the religious horizon for some sign of a spiritual rain to end the drought of hate, greed, selfishness, and sin in our world.

The Church of the Nazarene, born in the early dawn of this century, long has groomed herself for the awaited revival of the twentieth century. Her message, ever the answer to the world's need, provided an impetus and dynamic which elevated our church to the rank of one of the fastest-growing churches in American history. This, let me remind you, was done when no general tide of revival was in evidence. With such a message of *holiness* and *hope*, a sense of divine vocation, and a smoothly functioning church organization, peculiarly adapted to a democratic age, plus the obvious blessing of the Holy Spirit, there should be no reason to doubt that we would be the spearhead of any religious awakening in our century. But, are we ready? Is it possible that something is happening and we are not aware of it?

Our statistics for several years past reveal that, with increased membership and increased giving, we are doing less on a per capita basis in membership than we did in what I trust never will be known as the "Golden Age" of the Church of the Nazarene. The same may be said of our giving, for it is doubtful that the \$104.68 per capita represents, in this day of high income, as much sacrifice as in the former days when the Church of the Nazarene enjoyed first-rank in the United Stewardship Council findings.

In the presence of this slackening of our pace, there is evidence of a "sound of a going in the tops of the mulberry trees." Religious groups, which we have been prone to rank with the "untouchables," are arising to challenge our record of rapid growth; men of independent and hetero-

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.  
Isaiah 53:5

dox leanings are making appeals to multitudes. Many Nazarenes are singing the praises of such, and attending in numbers to help fill large tents, auditoriums, and stadia such as we have not done. Regardless of our disposition to write these things "off" as "sensationalism" and "curiosity-mongers," we cannot deny the interest that is being awakened in religion.

National publicity has been given to colleges, recently, where spiritual awakenings are in progress. As a graduate of one of our colleges and our Seminary, I have witnessed on more than one occasion such times, and I am fully persuaded that these are not uncommon happenings in our schools; but suffice to say, others are being stirred. In the midst of this, can we say, with our meager increases and our "questionable" support of the "Mid-Century Crusade for Souls" program, that we are occupying the position for which our leadership has prepared us from the beginning?

We have justified our place in the constellation of churches by saying that we have "come to the kingdom for such a time as this." But, with the arrival of the hour, are we awake? Have we spent these many years in the development of effective means of evangelism only to be overtaken while we nap? Have we become such self-admirers that God has had to show the appalling needs of this world to others and entrust to media of lesser ability the great work we felt He had called us to do?

It is true that God is not so much interested in finding better methods as He is in finding better men; but I believe that He has blessed the Church of the Nazarene in the development of effective means of evangelizing the world. But have we, in the exercise of these God-given methods, fallen short in the development of Spirit-filled, consecrated, sacrificing, soul-impassioned spirits through whom God can put His best methods into operation?

It is not too late to arise and fulfill our mission, our calling! If we tarry long, instead of being the vanguard, we must be content to be the rear-guard. Let us to our knees for a fresh anointing of the Holy Spirit in preparation to fill the demands of God's program for the Church of the Nazarene. We need not be by-passed by the twentieth century revival! We can be in the midst of it!

*Awake, my soul! stretch every nerve,  
And press with vigor on;  
A heavenly race demands thy zeal,  
And an immortal crown.*

(Lines by Philip Doddridge)

\*Pastor, Pleasant Grove Church, Lansing, Michigan

# Eternal Punishment: A Stark Reality!

By Charles A. Garratt\*

**W**E HAVE all heard of the ostrich burying its head in the sand, and then imagining it could not be seen by its pursuers; and such is the attitude of some people toward eternal punishment. Hiding the head in the sand certainly will not dispose of an unpleasant truth. The question is: Is eternal punishment in God's scheme of things or not? If so, we must use this fact as a finger post to avoid the tragedy otherwise involved in our neglect.

The first point we must note is that wrath is not inconsistent with God's love, as so many people suppose. Wrath without love is pure cruelty, but love without wrath is mere sentimentality. Discipline therefore should be authoritative, but not harsh. With this in mind, we recall that God, who ordained the family relationship, says in His Word: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Lack of wise discipline may eventually find the lad a social misfit and lead to his moral ruin. This is not only God's standard for the natural family, but for His spiritual family as well. "My son," He says, "despise not thou the chastening of the Lord . . . For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Correction, according to God's standard of discipline, is better than ruin.

As regards God's dealings in government, we find that the same relationship of love and wrath prevails. Just as the Scriptures teach that the family is a divine institution, so also it is with the state. If rulers therefore misuse or abuse their authority, they shall answer to God at the judgment day. Thus a ruler is obliged to rule well and

\*Pastor, Burwood, N.S.W., Australia

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## Nobody but God!

By Mary E. Cove

*"There's nobody who knows," cried one in deep distress,  
"There's nobody who knows how heavy is my load;  
There's nobody who understands enough to help!"  
Nobody but God!*

\* \* \*

*Nobody but God, who understood so well  
He died for even you, to cleanse from sin's dark stain;  
And rose again, and walks along your daily path,  
So close; He feels your pain as no one else could feel—  
Nobody but God!*

do justly or answer for it. For this reason we are called to honor the powers that be. "Wilt thou then not be afraid of the power? do that which is good . . . But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The magistrate is thus seen to be the instrument of the just wrath of the God of love.

Let us bear in mind that this governmental execution of judgment is not primarily or even necessarily in the interest of the lawbreaker, but in the interest of society, to discourage possible transgressors, and thus to achieve the greatest good for the greatest number. In other words, the main function of the penal processes of the law is not the reclamation of the lawbreaker, as many erroneously suppose, but rather, the protection of society.

The standard God has ordained for the state is the same standard as that which He applies to His heavenly throne. God as a Governor rules heaven and angels as well as earth and men. In dealing with the sin question therefore, and its consequent need of retribution, His purpose in punishment was not the correction of the evildoer, but the protection of society in general, as far as possible discouraging evil-doing, and thus achieving the greatest good for the greatest number. This greatest number included the myriads of angels as well as the dwellers of earth.

Sin is an infinite evil. The eating of one piece of fruit in Eden was the cause of countless millions' being made heirs to an active inner bent towards evil. Revolt had likewise broken out in heaven and led many of the angels to ruin. God, as a just Ruler, could not risk such a tragedy a second time. He must make such an adequate example of sin as to finally, if possible, eliminate it from His kingdom. Such an example He proposes to make, not only before the hosts of sinless angels, but likewise in the ken of the multitudes of earth's redeemed. In view of the infinite evil which sin is, only eternal punishment of the wicked could serve as such an example.

The stark warning of the meek and lowly Nazarene is only understandable from this point of view, as He speaks of "hell, into the fire . . . where their worm dieth not, and the fire is not quenched." Our Lord had in mind that scene in Isaiah, where the prophet depicts the new heavens and the new earth, the final place of blessedness of the redeemed. Isaiah portrays the fires of hell as being in sight of the precincts of the heavenly Jerusalem. "And they shall go forth," he says, "and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Yes, God's wrath is essential to His love; otherwise, even in eternity, some one of His free creatures might be tempted to think that the fruits of revolt were sufficiently alluring to attempt again to throw off the divine yoke.

God is a great moral Governor. He must protect the integrity of His throne. He always must deal with sin so as to show its exceeding sinfulness, and to make it clear that even in forgiving it He is not lightly passing over it. Otherwise, He would lose the confidence of all His sinless creatures around the throne.

In the death of Christ as our Sin-Bearer, God is not overlooking our sins. The death of Christ as our Substitute satisfies the moral sense of any

one of God's sinless creatures, and of the holy God himself. It is in this light that the scripture speaks of God not only as "the justifier of him which believeth in Jesus," but also as demonstrating himself through the Cross to be just in so doing. Thus God, because of Christ's death for us, retains the confidence of the sinless angels when He forgives the sins of repentant sinners, and proves the Christ-rejecter doubly worthy of eternal damnation.

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Missionaries Sail

Rev. and Mrs. J. W. Pattee sailed from San Francisco on August 4 for the Philippine Islands, where they will work with Rev. and Mrs. Joseph Pitts.

Rev. and Mrs. David Browning arrived in Belize, British Honduras, on August 2. They are scheduled to open a new work in Corozal.

### NOTICE

The missionaries in Japan (Eckels, Shepherds, and Davises) may be addressed as follows:

193 Sangenchaya-machi  
Setagaya-ku  
Tokyo, Japan

They can no longer be reached through the San Francisco address.

### Colored District

We now have organized four colored churches in the past eight months. In each of these places we have an organized church. Each week we are seeing scores seeking God. Many have been delivered from tobacco and drink. Just these past days God has revealed to us His healing power. A few days ago a man who has been dumb for two years sought God. He could not speak. He asked to be anointed; and as he was anointed, he stood and testified to the healing power of God. Another case, a woman who has had a disease in her feet and has been at home for five years, asked to be anointed; and for the past two months she has been to every service. Just last week we went to the bed of a dying man whom the doctors had given up. His wife asked us to anoint him and pray. He has been up these past days and plans to unite with us. We want to praise God for these answers to prayer, and we are more convinced than ever that Jesus Christ's power is just the same to-

day as when He walked on this earth. These past months we have received forty-eight members into our churches and thirty-five probationary members. In the month of May I acted as contractor and mason and we built a nice 60 x 25-foot cement block church in Kliptown, which will be known as the Alvin Fortner Memorial Church.—REV. AND MRS. MORRIS CHALFANT, *Africa*.

### A Resume

The work of the clinic is moving ahead. Miss Heflin is expecting to close this month having attended more than seven hundred patients. Miss Walker helps some, but must spend most of her time in the interest of the day schools. We have 279 or more children registered in our schools. Our day schools are surely a great help to the work of the Church of the Nazarene in Nicaragua. They pay! We hope to open two or three more next year. Belen and Catarina need day schools. Nine out of our fourteen teachers are Christians now. All of these except one have been saved after they started teaching for us. Our day schools pay in Sunday-school attendance, in getting our teachers saved, in training our Nazarene children, and in building the Church of the Nazarene in Nicaragua.—REV. HAROLD W. STANFIELD, *Nicaragua*.

### How Close Was Death?

Sunday morning after our Sunday school in San Antonio de las Vegas we were returning to our Sunday school in Managua. We were approaching a bridge when a bus rapidly came across it. We stopped on the right-hand side and it whizzed by. Another bus was in back of it, so we waited.

Just then a large milk truck came rapidly from behind us. Being unable to stop, it crashed into our left fender, smashing it in, then on across the

street at a terrific speed and turned upside down in the ditch.

Our children were crying but unhurt; so we rushed across the road, expecting to see the driver and the other man killed. But they climbed out quickly with only minor bruises.

What a miracle! Though shaking and upset, yet we were all unhurt. How wonderfully God protected us! Perhaps someone was praying for us just then. Praise God for the miraculous deliverance from death!—MRS. JOHN HALL, *Cuba*.

### Fiesta in Coban

Fiesta time brings thousands into the city. Only a few days ago Coban was a peaceful Indian city. Today it was so soaked with liquor that it was not safe for anybody to be out of his walled yard. My heart aches for those poor ones that I saw in the mud today. I saw four drunken men and two women in an unearthly fight—one woman and one man were unconscious or dead, while the others fought a bloody battle for life. I have read of fiesta time, but no description can tell of the presence one feels of the devil. I pray for these small children that I saw standing by their mothers who were drunk, sick, unconscious, in the mud. I remember also that brave mother with child in arms, trying to stop two men from their terrible fight. For such as these Christ died, and we are here to tell them about Him.—LARRY BRYANT, *Guatemala*.

### We Choose God!

By Viola E. Hodge

*We dare not ask that this or that  
May be our lot—but only  
That Thine own sweet will  
May be worked out  
In lives that are Thine own!*

*We may not choose—  
Nay, would not if we could!  
We choose but Thee;  
And know that, having Thee,  
We have all else;  
Thy will our highest good!*

# A Primer on Entire Sanctification

# EDIT

## IV. Misrepresentations Of Entire Sanctification

Stephen

**T**HE DOCTRINE of entire sanctification has often been misrepresented. Some say that those who teach it hold that they are as good as God and getting better every day. According to them, the adherents of this belief claim that the experience of entire sanctification does this for a person. Anyone who will stop and think knows that this is a falsehood—a misrepresentation of what holiness people have taught. For more than forty years now, I have listened to men preach this truth—some of them as great preachers and thinkers as America has ever had—and yet not one of them has ever held such a position.

Others have said that the holiness people hold that this experience makes them as good as the angels in heaven. Little is known about the angels, but what is understood would cause equality with them here and now to be ruled out.

Another misrepresentation is that we claim that a sanctified person is as perfect as Adam was before the fall. This could not be, for Adam's body and mind were free from the effects of sin; and this can never be the case with human beings in this world now.

Another charge is that we say entire sanctification places a man where he cannot sin or even be tempted to sin. Of course, this is untrue. Christ was tempted, and Adam, who was created holy, was tempted and sinned. No sanctified person thinks for a moment that this wonderful experience places him beyond sin and temptation. As long as we are on this earth, we are on probation and subject to temptation which may lead to sin and backsliding.

The sanctified are also accused of declaring that they cannot make mistakes. This is far from the truth. No man can get a state of grace on this earth which will make him immune to mistakes. Dead folks are the only people who do not make mistakes. Some have added to the dead those among the living who do nothing; but this is a mistake, for the greatest mistake of all is to do nothing. The sanctified will still make mistakes, but they should make fewer as they live longer in the light of this wonderful grace of God.

Finally, another group of critics say that the holiness people teach that there is no growth in grace after entire sanctification is received. Some years ago an elect lady in Oklahoma was sanctified. She belonged to one of the larger denominations, and when her pastor found it out he called her up over the telephone and told her that she might as well go on to heaven. His insinuation was that, if she had this second bless-

ing, she had all that there was for her and, therefore, could no longer grow in grace. The fact is that when one is sanctified he is just ready truly to grow in grace. He is far from being at the end of the Christian way.

## Death Will Be Dead for You!

**W**HAT WILL HAPPEN if a Christian makes the kind of consecration which Paul talks about in Romans 12:1? What will be the result if he presents his whole personality a living sacrifice? I can answer this question in a hurry, and very definitely. At least three things will take place in the life of that person.

First, he will be sanctified wholly. But someone may say that it takes faith as well as consecration to get the second blessing. This is true, but there is little need to worry about the faith if the dedication has been complete. People sometimes struggle at the altar over what they claim to be an inability to believe; but, when the real trouble is unearthed, that is usually not the case. The cause of the delay is generally a failure to lay everything on the altar, a reservation of some kind which the individual has hidden away somewhere in his heart. In ninety-nine instances out of a hundred, the difficulty is here rather than in the matter of believing. If a person will make the full consecration which Paul describes in this verse, he will not likely have any hesitancy about sending the wires of faith up so that the cleansing fire can come down. Therefore, let me declare again that the first effect of this Pauline consecration will be the reception of the experience of entire sanctification.

Second, if you make a consecration such as Paul speaks of in Romans 12:1 and get sanctified wholly, your life will be a success, no matter how soon you die. It may not be a success in the sight of men, but it will be from God's standpoint. And, after all, it does not matter much if you fail to get your name in the history which man is writing if you get it into the record that God is keeping. It counts for but little if you are not known on earth provided you are recognized in the land of the unsetting sun. Your life will be a success before God if you meet the challenge before you.

Third, death will be dead for you. You will not seek physical death, but you will not be afraid

# I A L S

te, Editor

of it if you have made this total consecration and received the experience of perfect love. It was said of the early Methodists that they died well. Of course, they died well; for they had already died. They had been taught to seek and obtain the second blessing by a complete surrender of themselves to God. This meant that they had to die out to all that was earthly and temporal, that is, make them secondary and hold on to them with a loose grip. Indeed, physical death will be dead for you if you have presented your whole personality a living sacrifice to God.

## "Lord, Give Us More Carbon!"

**M**ETALS and other substances are said to have temper, that is, hardness and toughness. This description is figuratively applied to human beings. A man is spoken of as being well-tempered, or as having metal, when he manifests hardness and toughness, or the ability to stand up against difficulties.

From the standpoint of the steelmaker, the hardness and toughness of a metal is determined by its carbon content. The big question, then, as to any metal is, "How much carbon does it have in it?" Carrying out the figure, one may inquire as to how much carbon a certain individual may have. How does he hold up when the heat is turned on, or he is thrown into the fiery furnace? How much beating can he take from life's whipping post? Some men run up the white flag in a hurry, or, to change the figure, they soon develop "cold feet." Their carbon content is very limited.

Winston Churchill had plenty of carbon, as a leader, during the recent war. When everything went against his country and it seemed that there was no hope, he did not become panicky. During this very time, when he was prime minister, he began a cabinet meeting at Number 10 Downing Street with these words: "Gentlemen, we have the signal honor of being responsible for our country at a time of deadly danger and of bad news. We will proceed with the business." In this respect, as well as in others, he made one of the greatest contributions to World War II.

In my home town in Texas, I knew a man who had a personality of high carbon content. It seemed to me, as a boy, that he faced almost every

difficulty known to man, and yet he did not lose his courage, or even his smile.

Job's carbon content was undoubtedly high. Satan was allowed to turn his biggest guns on him, and yet he stood. At the very last of a series of unusually difficult situations he said: "Though he slay me, yet will I trust in him" (Job 13:15).

Paul was certainly not low in carbon content. He endured hardness as a good soldier of Jesus Christ. Here is the record in his own words: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:24-28).

May the Lord give you and me more carbon, more determination to stand for Him against all odds. And may I add that nothing will so help to answer this prayer as a compound of will power and divine grace.

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## An Autumn Reverie

By Fred Scott Shepard

*The lazily drifting clouds,  
As though on an ocean blue,  
Are drifting by  
In the autumn sky,  
With colors of changing hue.*

*Could our weary souls thus drift,  
As on airy wings, and rest  
In the arms of peace,  
Where turmoils cease,  
How eager would be our quest!*

*But the peace of the autumn's days  
Is followed by winter's blast;  
And life's days of ease  
With storms such as these  
And shadows are overcast.*

*Yet after the storm comes calm,  
And after life's turmoil peace—  
A promised rest,  
A haven blest,  
Where strivings and conflicts cease!*

# Home Missions and Evangelism

Roy J. Smee, Secretary

## Crusade Herald Next Week

EVERYONE is looking forward to next week's special HERALD OF HOLINESS. As I have looked through an advance copy (they are rolling off the presses day after day), I know it is better than the one a year ago. And orders are coming in rapidly! Today (August 21) a total of 563,937 copies have been ordered. This would indicate that total orders will be considerably more than a year ago.

We know our regular readers will be pleased with the issue. Our most important task, however, is to get the extra copies out to the people who need the message of heartfelt religion that is the theme of the issue. We hope that every Nazarene will volunteer to give a copy to every home in his block. Calling groups should use them during September and October. They can be used in literature distribution and a community enrollment. Some churches will blanket their community with the special HERALD. Don't let a single copy be wasted!

## Plan of Visitation

Full plans for visitation evangelism should be well advanced by this time. Many churches will be holding Christian Service Training classes in visitation evangelism, training laymen in the art of home visitation for a community enrollment or friendship visitation. Others, who have already had such a class, will be having the second class in soul winning.

We urge laymen to volunteer for these classes. The Great Commission includes every Christian. Time is short, and we must all work for the Master while there is still opportunity. "No Christian ought to be comfortable so long as a single unsaved person remains in his community. May God burden our hearts with a passion for the lost in our own communities.

## "Jesus, the Way"

One of the finest little booklets for instructing the unsaved is "Jesus, the Way." It is small enough to carry in the pocket or purse, yet has thirty-two pages of scripture verses classified under three main headings—The Way to God, The Way of Life, and The Way of Holiness. Many pastors have purchased enough of these to give a copy to each church member, to carry with him at all times. It also may be given to those

who are seeking salvation or sanctification, to instruct them in the way.

Add some of these booklets to your next order from the Publishing House. They cost a nickel each, or four dollars for a hundred.

## New Churches

Superintendent J. W. Short has organized a church at Lewisville, Indiana, with seventeen charter members. Rev. Carl Green has been appointed pastor. They have leased a hall and purchased a fine lot. There were thirty-eight in Sunday school the first Sunday. This is the sixth new church for the Indianapolis District this quadrennium.

Superintendent Jarrette Aycock organized a church at North Kansas City, Missouri, in June. This church

is a home mission project of the Nazarene Theological Seminary. Before the end of the spring term, Seminary students gave in cash and pledges about \$1,400 to start a church in this splendid community, and one of the students, Rev. Kenneth Meredith, is pastoring the new church. The students have a goal of a new church every year in the Kansas City area. The Seminary is making a substantial contribution to the Kansas City District home missionary program. This is the sixth new church for the district this quadrennium.

## Seward, Alaska

Rev. and Mrs. L. C. Hopkins have just moved to Seward, Alaska, with the desire of starting the Church of the Nazarene at this Alaskan port. They expect to start a Sunday school and prayer meetings soon. If you have friends or relatives in Seward you would like to have Brother Hopkins contact, write to him, % General Delivery. Let us pray that God will lead to the organization of another church in Alaska by next year.

# THE QUESTION BOX

Conducted by Stephen S. White

Q. *In Acts 10, was Cornelius seeking to be saved or sanctified? I have heard holiness preachers use it as a holiness message. I have also heard he was seeking to be saved. What do you think? Please explain.*

A. The Bible is not a book on systematic theology. I mean by this that it does not systematically discuss one subject and then take up another, like a book on systematic theology does. This does not mean that it has no theology in it. It is full of theology, but that theology is given to us just as it comes out through experience and life. This is why even good men do not always agree on the interpretation of specific happenings in the Bible, while they may be at one as to its general teachings.

Now as to the experience received by Cornelius as recorded in Acts 10, I think you will find that the majority of holiness preachers look upon this as the time when Cornelius was sanctified. I certainly agree with those who take this position. Whatever else may be said, Cornelius had a definite experience of God before Peter came to him. This is indicated by Acts 10:2, as well as by the whole tenor of this chapter where it has anything to say about Cornelius before Peter's arrival. Furthermore, in Acts 15:8-9, Peter is evidently referring to his

visit to Cornelius; and his description of what took place then could hardly be explained as conversion. He also seems very definitely to connect this experience of Cornelius' with what he and the other disciples received at Pentecost. Again, the statement of what happened to Cornelius as recorded in Acts 10:44-48 cannot be explained merely in terms of the first blessing. Of course, we are told by some that Cornelius was just living a good life under the law; but we must remember that occasionally some touched God and were definitely transformed, even though they were still under the law. Thus, even if this were the case, it does not rule out the possibility that Cornelius received the second blessing when Peter visited him.

Q. *In II Chronicles 16:12 we have the statement that Asa was sick, and that in this sickness he sought the physicians and not the Lord. In the next verse we are told of Asa's death. Should we as Christians interpret this to mean that we should not go to physicians today, but rather to God? I say yes, but as yet no others agree with me. What do you say, please?*

A. I'll have to join with the crowd against you. I believe in divine healing—when God acts directly upon the

human body without any human or natural means—but He does not always do this. I believe there are times when God has helped me in this first way, or directly, but this has not always been the case. Often I have gone to physicians, and I know of plenty of other good people who have done the same.

Q. Will you please explain I Corinthians 5:1-5?

A. The first verse referred to in the question reads thus: "It is re-

ported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." Bible scholars tell us that this has to do with a son's fornication with his stepmother. This is such a serious lapse from Christian living that Paul calls on the church to meet and excommunicate, or turn out, this member of the church—the young man who had been guilty of this act. When out of the church, as the fifth verse states, he would be subject to whatever ills the demonic

powers, or Satan, might bring upon him. He had sinned in the flesh, and the flesh would be subject to severe punishment; but Paul hoped and believed that this punishment would bring the young man to repentance, and thus his spirit would be saved in the day of the Lord Jesus.

Q. How many people were present at the ascension of Christ?

A. The eleven apostles, it seems, were all who were present at the Ascension.

## Religious News and Comments

*Edited by Delbert R. Gish*

NEGROES are steadily being given more of their rightful place as American citizens. Here are a few random gleanings as evidence. At its spring commencement, the University of California at Los Angeles presented an honorary LL.D. degree to one of its distinguished negro alumni, Ralph J. Bunche. Dr. Bunche will be remembered by some as a former U.N. mediator. In Akron, Ohio, where there were only four negro pastors in the ministerial association, a negro was elected president. In Washington, D.C., the Golden Rule Foundation made Mrs. George O. Bullock "Mother of the Year," the first negro woman of the District of Columbia to be so honored. She was selected by a representative committee composed of both white and colored persons.

Many cities now use negro policemen. Jacksonville, Florida, has recently begun to appoint them to serve in colored districts. Negro students are being admitted to more and more state universities. The latest report is that President Truman has decided to name Mrs. Edith Sampson, a negro lawyer of Chicago, to the United Nations general assembly meeting for September.

A number of church mergers are being rumored and some are being consummated these days. Lutherans have embarked upon plans for a three-body merger with a twenty-seven-member committee working on it to bring a report to the 1952 conventions. The Evangelical Free Church Association and the Evangelical Free Church of America voted unanimously at their June conference to merge. The union will be known as the Evangelical Free Church of America. Under consideration is a merger of the Evangelical and Reformed church with the Congregational Christian churches. Perhaps

most startling of the speeches on this subject was that made by Edwin McNeill Poteat speaking to 40,000 Baptists at Cleveland. He said that eighteen million Baptists could become leaders in healing breaches between the churches. ". . . We Baptists," he said, "have . . . discovered that the individual Baptists, the individual Baptist church, the independent Baptist association, cannot actually live in independence or autonomy. The logic of independence is death." In Baptist circles these are unusual words.

These are times that test our Christian spirit and patience. With the cost of living going up, taxes soon to be at an all-time high, fifty billion dollars spent without much apparent return in the last four years on military uses, hundreds of other billions spent extravagantly, and an unwanted war on our hands—we can still show the spirit of Christ by praying for our leaders, enduring the difficulties patiently, and trusting God to take a hand in the proceedings. However much we may lament human weakness and ignorance and dishonesty, we must refuse to be embittered, and as Christians try all the more earnestly to accomplish something for the Kingdom.

*The Christian Advocate* carries a brief account of a sermon preached a while ago by Bishop Marvin A. Franklin of Jackson, Mississippi. Speaking to laymen, he said that there are four kinds of church members: (1) tired laymen, who always have odd jobs to do on Sunday and are too tired to go to week-night services; (2) retired laymen, who have grown weary in well doing, and now live on past recollections; (3) tiresome laymen, who insist on running everything and serving on all

boards and committees; they bore everybody but themselves; (4) tireless laymen, those who can be counted on to work when needed, whose pastors rise up and call them blessed.

### Princes or Paupers?

One of the worst things about material poverty is that it might lead us into spiritual poverty. Today's high prices and economic unrest tend to make us close-fisted. We shop at the dime-store, eat hamburgers for dinner, and unless we watch we will also become thrifty in spiritual things.

God tells us in His Word to be liberal in our religious life. "Whosoever will, let him take the water of life freely." There is no reason for anyone being thin and miserly when it comes to salvation. We are "heirs of God, and joint-heirs with Christ." Regardless of our material status, we can all be spendthrifts in the enjoyment of our relationship with God, and have a platinum, orchid, eight-cylinder, T-bone-steak experience!—C. B. McCaull, Pastor, Dothan, Alabama.

### MEDITATION

By H. L. Mullenax

Gracious Lord,  
In Thee I now abide.  
Precious Lord,  
Please linger at my side.  
My theme  
Shall be God's saving grace;  
Thy Word  
I'll take from place to place.  
Thy love  
Shall fill my heart and soul;  
Thy hand  
Will keep me clean and whole.  
My prayer  
Shall daily rise to Thee;  
Thine own  
Is all I want to be!

## The Successful Personal Worker's Creed

1. I believe that the Bible is the inspired Word of God.
2. I believe that my church is right.
3. I believe that the "go-giver" will always surpass the man who is interested only in "go-getting."
4. I believe in the constructive force of creative thinking.
5. I believe listening is often more important than talking.
6. I believe that when I knock other churches I block my own progress.
7. I believe that the confidence of a person is a sacred trust that never should be violated.
8. I believe I must be a believer in the plan of salvation and have a personal experience before I can help others.
9. I believe in the gospel of courage, confidence, and good cheer.
10. I believe in the radiant power of a smile.
11. I believe in praying through and a victorious mental attitude.
12. I believe in shaves, shoeshines, haircuts, and clean clothes.
13. I believe in old-fashioned hard work.
14. I believe in keeping my chin up, my head high, and my enthusiasm keen.
15. I believe that a spirit of compassion and love for souls is all-important.
16. I believe Christians are a happy, peace-loving people.
17. I believe personal workers should always be ready to *witness for the Master*.
18. I believe Christ is depending upon me to be a faithful *witness* for Him.
19. I believe I must look to the Holy Spirit for guidance.
20. I believe that my success is up to me.

—EVANGELIST JOHN SHOEMAKER, *Hobart, Indiana*

*In the shadow of thy wings will I make my refuge, until these calamities be overpast (Psalms 57:1).*

It is no sign of weakness or cowardice, on the part of a Christian, to run for shelter in the face of an oncoming storm. Rather is it an indication of good common sense.—E. F. WILDE.

"I will not give up my faith, for soon the Lord will have a place prepared for me on the other side."—*An eighty-three-year-old woman, chair-ridden, in Massachusetts.*

## NEWS OF THE CHURCHES

### NEWS IN BRIEF

(Continued from page 2)

of our churches. Brother Deasley is a splendid preacher and revival worker. His many friends in America will be glad to learn of his safe return.

First Church, Reno, Nevada, with Pastor John G. Rupp, has had a very successful Christian Service Training class with Dr. and Mrs. Erwin G. Benson as the special workers. Surrounding churches co-operated, and twenty-eight persons received credit.

Rev. Daniel H. Bulla has resigned as pastor at La Crosse, Wisconsin, to re-enter the evangelistic field.

Rev. Clyde E. Williams has resigned as pastor of the church at Ogden, Illinois, and is entering the evangelistic field.

Rev. H. B. Garvin has resigned as pastor of First Church, Frankfort, Indiana, to accept a call to the pastorate of Grace Church, Knoxville, Tennessee.

Evangelist C. Helen Mooshian reports: "Greetings from Damascus, Syria. In my last report I left you in Egypt. Since, I have spent a glorious month visiting the Holy Land. Had a good week of services in Zerka with our Arab congregation without a barren meeting, where the Russells are located. Had four fine services with the Armenian group as well; six services in our two preaching places at Amman, where I was the guest of Krikorians, our excellent pioneer missionaries; and eight services in the Jerusalem church with Pastor Keshishian. We praise God for every victory won, and each soul who was saved and those who received divine help. Hallelujah! What a blessed joy to visit such sacred places as Bethlehem, Bethany, Jericho, Samaria, Mt. Nebo, the Dead Sea, etc. My Bible has become a greater reality than ever before. In Syria, I spent one week in Aleppo, where I prayed with many souls and witnessed some heavenly visitations; spoke six times in six services on one Sunday, in three churches. Had two good services each at our churches in Bludan and Damascus, with Superintendent Thahabiyah and Pastor Sarian. I thoroughly enjoyed the fellowship of these precious Nazarene brothers and sisters. Spent a week in Beirut, Lebanon, and a few days in Nicosia, Cyprus, but was unable to accept speaking en-

agements due to a bad throat. I praise God for touching my body, and I am now en route to India by way of Bagdad and Bosra. Pray for me."

Evangelist J. R. Faver and wife report that, due to a change in pastors, they have some open dates in the early spring of '51. Write them, 517—12th St., Henderson, Kentucky.

Rev. L. J. MacAllen writes: "I am now leaving the pastorate and plan to devote full time to the field of evangelism. I never can tell what the association with our good members and friends has meant. The past year has been our best in Medina, Ohio, with a good increase in all departments. I have a full fall slate, but have some open time in 1951 for any church desiring my services. I have had twenty years' experience as an artist and platform illustrator, and fifteen years as pastor and evangelist. Write me, 378 Lafayette Road, Medina, Ohio."

Evangelists A. E. and Pauline Miller write: "Due to a last-minute cancellation, we have an open date, September 12 to 24. We carry the whole program—preaching, singing, special music, chalk artistry, and children's services. We will go anywhere as the Lord may lead. Write us, 307 S. Delaware St., Mt. Gilead, Ohio."

Evangelist Fred W. Fetters reports: "Since last January 29, it has been my privilege to conduct thirteen revival meetings, taking me as far distant as Prince Edward Island in the Maritimes. Our first meeting for the year was with Pastor Eugene Wood at Ojai; then to Eagle Rock, California, with Pastor Lloyd Dixon. In each place God blessed, and souls prayed through to victory. At First Church, Coffeyville, Kansas, with Pastor J. J. Steele, God blessed with 67 seekers, and a Sunday-school attendance of 255. Then to Carson, Washington, with Pastor Donald Craker, where in spite of much rain the people came and God blessed with a goodly number of seekers. In a meeting with Brother Arthur Playford, in a new field at Puente, California, the Lord blessed and gave souls. At the revival in Peniel Church, Hutchinson, Kansas, with Pastor Elmer Duby, we saw a Sunday-school attendance of 380 on the last Sunday, and 66 persons prayed through to God. We stopped over at Dayton, Ohio, and preached in the evening service at Parkview Church for Pastor Singleton; here my brother is the Sunday-school superintendent. At Springfield, Massachusetts, where Rev. E. B. Stetson is the faithful pastor, God gave us 30 seekers in the meeting. The next five meetings were on the Maritime District; with Rev. R. T. Sellick, who is doing a good work

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

### Topic for September 17: James, Leader in the Jerusalem Church

Scripture: Acts 15:13-20; Galatians 2:9-12

both in Moncton and Lutes Mountain churches in New Brunswick; at Bass River, Nova Scotia, with Brother A. Stanford; at Elmsdale, Prince Edward Island, with Rev. Arthur Cone; and at O'Leary, with Brother H. M. Burgess. God gave profitable meetings at each place, with souls praying through to victory. At Elmsdale, we had wonderful crowds, with perhaps three hundred people in the closing service. From O'Leary, we went to the district assembly, where we were privileged to be the assembly evangelist, and the Lord blessed with a goodly number of souls praying through for pardon and heart purity. District Superintendent J. H. MacGregor was re-elected with a nearly unanimous vote. Following the assembly we had a two-week meeting in Oxford, Nova Scotia, with Pastor R. O. Johnston, and God blessed with souls at the altar in many of the services. On the way home, we were privileged to preach on Sunday evening in First Church, Albuquerque, New Mexico, and God gave us two souls praying through. I am now in a meeting in Sanger, California, and have an open date, September 13 to 24; would like to slate this on the West Coast or en route to Kansas. Write me, % the Publishing House."

Danville, Illinois—West Side Church enjoyed a one-week revival this summer with Evangelist William Deal. Our people were helped, encouraged, and blessed by Brother Deal's ministry of love, sound doctrine, and old-fashioned second-blessing holiness. He was given a call to return on the completion of our new church.—E. S. Gritten, Pastor.

New Castle, Pennsylvania—We had a good daily vacation Bible school, August 7 to 18. Our regular Sunday school averaged 214 for the year 1949-50, and we had 138 enrolled in our vacation Bible school, with an average attendance of 95. Evangelist Hazel Fraley was the director, and we greatly appreciated her good work in cooperation with our pastor, Rev. George Sarber.—Roy Williams, Reporter.

Evangelist N. B. Herrell and son Ben report: "Our Bible conferences on holiness and stewardship on the Iowa District were well attended as a whole, and the interest was above the average. We touched fourteen churches in half-week conventions. District Superintendent Gene Phillips planned the campaign, and the pastors and churches rallied to the program and co-operated in the services in a fine way. We closed out on Sunday evening at First Church Des Moines with Pastor Stanley. We enjoyed working with Brother Phillips, the pastors, and churches, and shall be delighted to return and continue the campaign. We enjoyed their camp meeting and assembly. Iowa District is moving forward in every depart-

**GOLDEN TEXT:** *Be ye doers of the word, and not hearers only, deceiving your own selves* (James 1:22).

One of the essential traits of leadership is the ability to get along with people. It is doubtful if anyone can long be a leader without having that quality to quite a marked degree. We don't mean the ability always to drive people to your point of view; not this business of squeezing consent from people by sheer domination. We mean the ability to harmonize different opinions until all feel happy about it. That is real leadership.

It was providential for the Early Church that James was chosen as the first general superintendent. We hardly dare to think what might have happened had some unbending, in-

flexible person been the leader at this critical period. People who drive relentlessly in the direction of their own purpose make an undoubted contribution to the life of the Church, but never should expect the place of top leadership; they are constitutionally disqualified. Through the centuries God has been good to permit the reins of leadership of the Church to fall into the hands of men and women who knew how to mediate various conflicting positions without compromising moral convictions. It was that ability that made Dr. P. F. Bresee the great leader that he was. God bless his memory!

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

ment. We are planning to make a change and begin our conventions on Sunday morning, closing on Friday evening; then rest on Saturday and begin at the next place on Sunday morning. We trust in this way we shall be able to reach more and do better work. Our next campaign will be raising home mission funds on the Northeastern Indiana District with Superintendent Paul Updike and his pastors."

Dr. and Mrs. A. S. London report: "Pastor John Donley of Bolindale Church, Warren, Ohio, is completing a beautiful new building, valued at \$45,000. He has had five years of successful pastorate there. We had 200 in Sunday school, a most wonderful convention week, and two fine altar services on Sunday. Pastor James Rogers of Jefferson, Ohio, is in a new building valued at nearly \$100,000. This church has worked a miracle under Brother Rogers' leadership. It was a time of inspiration to be with this people."

Rev. R. S. Rushing reports: "Leaving the field of evangelism, we accepted the call to pastor here in Madill, Oklahoma, last December. The blessings of the Lord have been upon us, both in the regular services and also in the revival efforts. We have had a 40 per cent gain in membership, and a number of our young people are developing into fine leaders. Last April we redecorated the main auditorium, installing beautiful, factory-made oak pews, besides other

improvements. All this has been paid for, and our regular budgets are paid to date. God has blessed in every department and given us times of refreshing in the regular services. At the close of our revival in July with Evangelist Dick Littrell, we received a fine class into church membership and had a baptismal service in Lake Texoma."

Nashville, Tennessee—Woodbine Church enjoyed one of its best revivals, June 21 through July 2, with Evangelist Ralph A. Mickel and wife and their two sons as the special workers. Features of special interest were the contributions of the two young sons; Ronald, a fourteen-year-old chalk artist, drew colored pictures depicting Bible scenes, while his younger brother played the hymns on the piano. This was of inspiration to the children, as well as to the adults. An attractive plaque, made by Mrs. Mickel, with a Bible quotation on it, was presented to the person who brought the most visitors during the entire meeting. More than one-hundred visitors' names and addresses were added to our mailing list. The use of xylophones, accordion, and other musical instruments, together with the talented singing of this family, added to the unusual success of the revival. Best of all were the spiritual atmosphere, the strengthening of Christians, and the goodly number of seekers who found Christ. We shall be in our new auditorium, no doubt, by the time this report appears in print.—Secretary.

Evangelist A. E. Hacker writes that he has the month of September open for meetings. His address is 329 E. Pomona Street, Santa Ana, California.

Evangelist H. W. Cornelius and wife write: "We have two open dates for this fall: September 27 to October 8, and November 8 to 19; also some open time for winter. Where desired, we carry the whole program. If interested, write us, 3436 S. Walnut, Muncie, Indiana."

Muldrow, Oklahoma—Since coming to this church three years ago, with the help of God and the fine cooperation of our people, we have made some commendable progress. The Sunday-school attendance has almost doubled; we have received several fine folk into membership; also built a much-needed Sunday-school unit, and completely changed, rearranged, and enlarged the auditorium, which will now seat about two hundred people. We appreciate this fine, co-operative people. We are now fasting and praying, asking God to give us a real revival.—Paul Seymore, Pastor.

Evangelists Robert and Louise Sumner write: "We have an open date for a revival in the month of October, also one in February of next year. We take care of the preaching, and also the special singing, with accordion accompaniment. Write us, 2215 Maplegrove, Dayton, Ohio."

Anchorage, Alaska—The long-awaited moment has arrived for the Nazarenes in this city. We have begun the construction of our new church building, with plans to complete the basement this fall, and build the upper sanctuary next spring. Our basement church will seat 150 people, with four classrooms, and pastors' quarters designed in the rear of the plant. There are many hurdles, but we believe God will see us through. The need of Alaska is great. Please remember us and the work in prayer.—M. R. Korody, Pastor.

Evangelist R. M. Banning reports: "Since entering the field one year ago in September, I have worked with some of our finest churches and pastors, and they have treated me wonderfully well. We were at Irvine, Kentucky, with Pastor Clarence Dishon; at Webster City, Iowa, with Pastor James P. Mahan; at Cayuga, Indiana, with Rev. Donal Donohoe; at Franklin, Indiana, with Pastor Mural Deckard; at Boone, Iowa, with Rev. Ralph Shafer; at Brooklyn, Indiana, with Rev. S. Leverett. In each of these meetings, God met with us and souls were saved and sanctified. I am enjoying my work in the field of evangelism. My slate is filling up, but I have an open date in October, also one the first of December; will be glad to go anywhere. Write me, P.O. Box 371, Vincennes, Indiana."

Evangelist C. R. Baldwin writes: "This has been a good year. The Lord has been wonderfully gracious, and has given me some good revivals with great manifestations of His power. At present I am in a meeting at Cumberland, Oklahoma, with Pastor E. A. Green and his people. I have some open dates for fall and winter; write me, 1124 W. Texas Street, Durant, Oklahoma."

Evangelist C. G. Weathers reports: "After thirteen years in the evangelistic field, Wife and I have accepted the call to pastor our church at Harrisburg, Illinois. Mrs. Weathers' health is such that we cannot do full-time evangelistic work. We have worked in many of our churches and some camp meetings in many parts of the nation; pastors, churches, and people have been good to us. God has blessed and given us souls, and we are reluctant to leave the field, but feel that it is best. Pray that God may give us a good ministry in Harrisburg."

The Northwest Oklahoma Holiness Association had their annual camp meeting in Laverne, Oklahoma. The special workers were Evangelist Thomas Hayes and wife and Rev. and Mrs. Charles Little. Just before their coming here, a storm tore their gospel tent to pieces, so the meeting was held in the Church of the Nazarene. I have never worked with more consecrated workers; they give themselves wholly to the Lord for the purpose of winning souls. People were saved and sanctified, and two answered the call for missionary work.—M. D. Wrightsman, Pastor.

## Are YOU Saved?

Cullman, Alabama—This church recently had a profitable meeting with Evangelists Alva O. and Gladys Estep. The ministry was of the highest type; good attendance was the rule in spite of adverse weather conditions; and twenty-five different people sought God at the altar of prayer, with nine uniting with the church; eight of this group were adults. Also, another striking fact, of the nine new members there were three young married couples. We greatly appreciated the ministry of the Esteps, and they were given a call to return. Since we came here one year ago, we have received twenty into church membership, and the Sunday school has increased until we are crowded out, having to use the parsonage for two classes. God

is blessing in a great way, and we look to Him to help us in the matter of building in the near future.—M. C. Garrison, Pastor.

Evangelists James and Ruth Ford report: "Recently we had a wonderful revival at Highland Church, near Westmoreland, Tennessee. It was an old-fashioned revival, continuing for four weeks, with seventy-five seekers at the altar, all adults but four. Fifteen new members were added to the church, and twenty-two were baptized. The crowds were large, and finances came easily. This church was built since last December, and surely God is blessing. Rev. John Chandler assisted with the preaching, and Mrs. Ford and our eleven-year-old daughter Gloria were the special singers, musicians, and children's workers. We enjoyed our labors with Pastor LaDell Morgan and wife. All Sunday-school records were broken with an attendance of 108. We are now closing our fourth year in the field of evangelism, and this has been one of the best. We are now making up our '51 slate and have some open dates; will go anywhere the Lord may lead. Write us, Route 1, New Castle, Indiana."

### Southwest Oklahoma District N.Y.P.S. Camp and Institute

The annual Southwest Oklahoma District N.Y.P.S. Camp and Institute convened August 7 through 12, with about 350 enrolling and a great number of others attending.

Rev. J. Louis Emmert, district N.Y.P.S. president, was re-elected for another year. He presided graciously over the services, and showed a personal interest in each young person in attendance.

Rev. Bert Daniels was the special speaker for the camp, and brought many soul-inspiring and heart-searching messages. Rev. and Mrs. Joe Bean, Jr., had charge of the music, to the blessing of all present. Also, we were privileged to hear the Bethany-Peniel College male quartet.

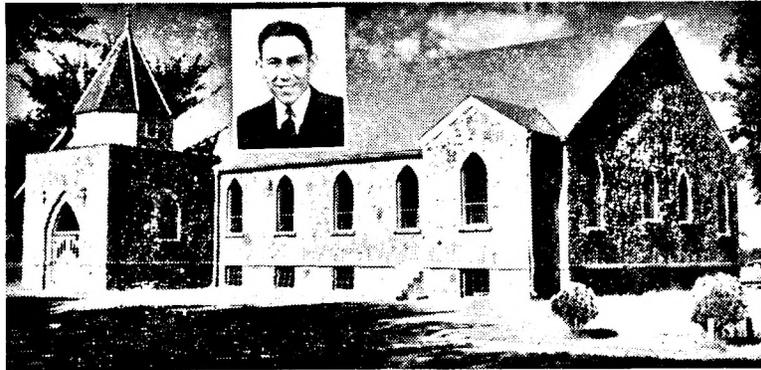
Each of us received a blessing from the classes. Rev. W. T. Johnson, our district superintendent, taught the class, "Nazarene Terminology"; and Rev. J. Russell Brown taught a class on "Youth and Personal Religious Living."

One of the high points of the camp was the number of young people who attended the grove prayer meetings, held each evening before the service. About 150 persons bowed at the altar, seeking God to be saved or sanctified. The entire camp was blessed with the presence of God, and each young person returned home with a greater determination to serve God in the best way possible in his home church.

BILL LEWIS, Reporter

Here is pictured the new building for Central Church, Coffeyville. This church was organized in July of 1938 by Rev. E. E. Hale, then district superintendent, with a membership of forty-nine. Rev. J. J. Steele was called as pastor, and plans were made immediately for the construction of a 30 x 60-foot frame building. The inside was completed the following year, during the ministry of Rev. L. E. Humrich. God wonderfully blessed and new people were added to the church. In 1944, Rev. R. F. Lindley was called as pastor, and during that year property was purchased for the church parsonage. Rev. E. Roy Darden came as pastor in 1945, and under his ministry the need was felt for more room by both pastor and people. The adjoining lot was purchased, the old building moved to the back of the lot, and plans made for the erection of a new, native-stone church, 50 x 70 feet, with semi-Gothic windows. The new building

### Central Church, Coffeyville, Kansas



has a full basement, and the auditorium is seated with new red-oak pews; floors are of hardwood. The building is valued at between \$75,000 and \$80,000. Pastor Darden and people have spared no strength and effort to see their plans and visions

become realities. The people have stood by with their prayers and finances. The dedication service was held on Sunday, July 9, with Dr. S. T. Ludwig, general church secretary, giving the dedicatory address.—Carl Petty, Secretary.

#### Albany District Assembly

The thirteenth annual assembly of the Albany District convened July 18 to 20 at the Nazarene campground, Brooktondale, New York, with Dr. D. I. Vanderpool presiding.

By way of his keynote message, Dr. Vanderpool introduced himself to Albany District as a fervent and evangelistic general superintendent. He conducted the business sessions with an evident executive grasp and a thorough knowledge of the church. The ordination service, with the presiding officer's message, charge, and prayers of dedication, was an unforgettably sacred hour.

District Superintendent Renard Smith was re-elected by a vote of 145 out of 148 ballots, which vote reflects the confidence and love of Albany Nazarenes for their spiritual, friendly, aggressive leader. In further demonstration of their love, the members of the assembly voted the superintendent a month's vacation, and gave him and his family a sizable offering.

Statistically, the district's total giving for General Budget was \$12,873; to Eastern Nazarene College, \$5,130. Membership of the district was reported as 2,127, a gain of 63; while the Sunday-school average attendance was 2,661, a gain of 208. Pledges for camp-meeting expansion, taken on the last Sunday of the camp, totaled \$6,500.

Reports by the pastors revealed a district-wide spirit of revival; new church buildings, all memorials to faithful pastors and laymen, were included in several reports. Building tools, in two or three instances, were laid by just long enough for the pastors to attend the assembly. Knowing the heroism back of these reports, the assembly was greatly moved by the reports of these men.

Dr. Hugh C. Benner attended most of the assembly as a visitor, bringing the needs of Nazarene Theological

Seminary to the assembly in an evening message. Among the other visitors were Field Representative Kenneth Pearsall and the Eastern Nazarene College Crusaders, and Rev. Dwight L. Deeks and wife, Publishing House representatives.

HOMER M. SMITH, Reporter

#### Canada West District

It was my recent privilege to spend two weeks visiting twelve churches on the Canada West District. The church school board under the leadership of Dr. Edward Lawlor, district superintendent, and Rev. J. R. Spittal, chairman, has a very aggressive program under way.

The district increased 35 per cent in vacation Bible school enrollment last year, 30 per cent in Home Department, 20 per cent in Cradle Roll, and 8 per cent in Sunday-school enrollment and average attendance. Their goals for this "Over-the-Top" year in 1950-51 are 7,000 in enrollment, 5,000 in average attendance, and 150,000 calls.

At both Penticton and Armstrong the new work is getting off to a fine start, with two splendid little buildings. Victoria and Vancouver Grandview are older, but moving along exceptionally well for new organizations. Calgary North Hill is less than one year old, and already has crowded out its building. Vancouver First and Abbotsford have splendid new buildings well under way; their additional facilities should make Sunday schools upwards to four hundred. Red Deer is moving ahead with a recently enlarged building, and Calgary First is crowding the capacity of its building in every service; it leads the district in average attendance and soon will need to enlarge its building capacity. Lethbridge has a beautiful new church building and a growing school. Harmattan and

Rimby are older schools, and have an aggressive group of workers.

Dr. E. E. Martin is getting off to a good start as president of our Canadian Nazarene College. An aggressive financial program is under way. The buildings are being completely redecorated inside and the grounds are being landscaped. Prospects are excellent for a good enrollment this fall.

The church can look to the Canada West District for some real gains in every department in this final year of the quadrennium.

ERWIN G. BENSON, Field Secretary  
Department of Church Schools

#### Indianapolis District Camp

July 7 through 16 marked great times on the Indianapolis District. It was the annual camp meeting, which was the best so far, according to all opinions expressed.

The workers were Dr. D. I. Vanderpool, Dr. Howard W. Jerrett, and Rev. and Mrs. E. C. Martin. The ministry of Doctors Vanderpool and Jerrett was owned and blessed of God. Their Spirit-anointed appeals brought many to the altars to seek God for pardon and heart purity, and challenged all to go deeper with Christ. Rev. and Mrs. E. C. Martin directed the music; and their own contribution, along with that of others invited by them to sing, supplied a most blessed musical ministry. Rev. C. G. Rife and his helpers provided beautiful services for the children each day, and the young people's services were in charge of Rev. Harley Downs, district N.Y. P.S. president.

A high light of the camp was the missionary service on Thursday, when Doctor Vanderpool told of his visit to Haiti, and Sister Norah Heslop spoke on the timely subject, Korea.

Visitors to the camp included President Harold W. Reed, Rev. Charles Ide, and the Apollo Quartet of Olivet

Nazarene College; District Superintendents E. O. Chalfant, Leo C. Davis, and Charles A. Gibson; as well as many ministers and laymen from other districts.

Under the able leadership of District Superintendent J. W. Short, many advances have been made. Among other important things is the fact that plans are now made, and finances in hand, so that the original debt of \$57,000 will be retired in the next four years. Thousands of dollars' worth of improvements have been made, and all who see it say the campground will be among the best; and, being within twelve miles of the city of Indianapolis, it should be one of the great salvation centers in America.

ROBERT G. JONES, Reporter

### Iowa District Assembly

The thirty-eighth annual assembly of the Iowa District convened on August 9 at the district center, near West Des Moines, with Dr. Samuel Young presiding, and Rev. C. E. Stanley as host pastor. Dr. Young endeared himself to the Iowa Nazarenes; his devotional messages were challenging and stirring. The business sessions were dispatched with great efficiency and poise.

The assembly was preceded on Tuesday by the W.F.M.S. convention, at which time Mrs. Harvey Miller, president, was elected to serve her third year.

Reports of pastors indicated a unanimous, aggressive front to further the kingdom of God in Iowa. Reports revealed a total of \$348,970 paid on local interests, an increase of \$23,016; district interests received \$43,860, a gain of \$5,642; and General Budget and foreign missions totaled \$49,533, an increase of \$2,325 in this department—making almost a "10-per-cent" giving district. Grand total paid for all purposes was \$442,363.

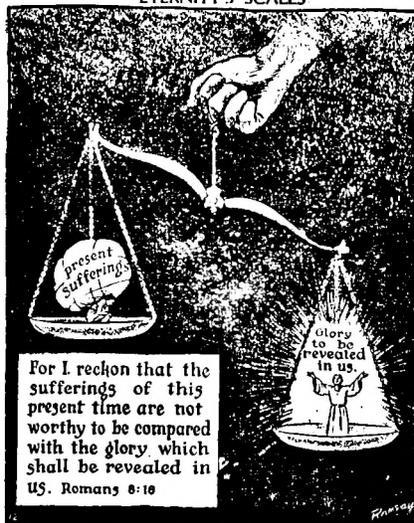
The high light of the assembly was the report of District Superintendent Gene E. Phillips; his report revealed gains in all departments, and new churches organized. He was re-elected on the nominating ballot by an overwhelming majority. Rev. and Mrs. Phillips were then presented with a hilarious love offering totaling \$1,000. Truly, the Iowa District is favored in having such a godly, sincere, and capable leader.

On Friday morning, Dr. Young conducted a beautiful and impressive ordination service, with elder's orders conferred upon H. E. Hegstrom, James Mahan, and Ralph Thompson.

The Nazarene Publishing House was ably represented by Dr. S. T. Ludwig, and we felt highly favored to have him with us. Olivet Nazarene College was represented by President Harold W. Reed, Rev. Charles Ide, field secretary, and the Viking Quartet.

Among the many visitors present were Rev. and Mrs. L. A. Ogden and family of Nebraska, Rev. Arthur Morgan of Minnesota District, and

### ETERNITY'S SCALES



Evangelist N. B. Herrell and son Ben.

Rev. Ray Hance, superintendent of the Kansas District, and the Lacy colored gospel singers were at their best. We had by far the largest attendance in our history. Great altar services and waves of glory sweeping over the congregation were characteristic of the services.

The Iowa Nazarenes gladly accepted the challenges presented by District Superintendent Gene Phillips, and look forward, under God, to our greatest year.

T. T. McCORD, Reporter

### Washington-Philadelphia District Assembly

The forty-third annual assembly of the Washington-Philadelphia District convened at the district campgrounds, North East, Maryland, August 2 to 4, with God's blessing manifested and a gratifying spirit of unity prevalent.

Dr. G. B. Williamson was a true bishop, and directed the assembly with graceful efficiency, salted with lively wit and humor. His devotional emphasis and challenging messages were clarion calls to deeper piety and more zealous labor in the cause of God's kingdom and the church.

Rev. E. E. Grosse, completing his first year as our district superintendent, gave a masterful report on the progress of the district during the past year. Truly, Brother Grosse is proving himself to be God's man for the tremendous task of leadership involved in the superintending of this great area. The nominating ballot was a concrete expression of the esteem in which Brother Grosse is held; he received 266 out of 276 ballots cast. Following his humble acceptance of the call, Brother Grosse was given a love offering of \$200.

During the year, three fine new churches were organized on the district—Williamsport, Lebanon, and Selinsgrove, Pennsylvania; 748 new members were received during the year, with a net increase of 192 mem-

bers; total Sunday-school enrollment reported was 11,951; the N.Y.P.S. reported a total of 2,258 members, and the W.F.M.S. 2,572. Total giving during the year was well over the half-million mark, with \$686,172 given for all purposes. Of this amount, \$53,117 was paid to general interests, \$18,498 to Eastern Nazarene College, and \$15,161 on the district budget. Total value of church property on the district is \$1,662,200.

With the slogan of "Unction for Action" becoming more and more a reality, the Washington-Philadelphia District is anticipating a great year.

DONALD METZ, Secretary

### Assembly and Camp Meeting Wisconsin District

The fifteenth assembly of the Wisconsin District was held at Byron, on the old Methodist campgrounds, July 31 through August 6, with God's manifest blessing throughout.

Dr. Samuel Young endeared himself to us as he presided with ease, grace, and considerable dispatch. He broke to us the truths of God's Word that gave direction, inspiration, and determination. As he told us of the marvelous and miraculous work of God in the Cape Verde Islands, it moved our hearts to greater faith and made us to realize anew that the God of Elijah still lives and answers prayer.

The ordination service which closed the assembly was an impressive and solemn occasion. The words of Dr. Young to the candidates for elder's orders were most timely and understanding. All were again impressed with the great responsibility of the high calling of the ministry, and felt we were treading on holy ground in that sacred hour.

One of the high points came when Dr. Charles A. Gibson, district superintendent, gave his splendid report, and was elected for the sixth term by an almost unanimous vote. The good people of the district further expressed their love and loyalty to Doctor Gibson by giving a love offering of some \$900 to apply on a possible trip to South America in the interest of our work.

Among the many visitors were Dr. S. T. Ludwig, general church secretary, who represented the Publishing House; also Mr. R. R. Hodges. The presence of these men was appreciated.

The assembly was preceded by the W.F.M.S. and Sunday-school conventions, with the N.Y.P.S. convention following. Each contributed much to the week's activities, set new goals for the local churches, and united our hearts to push an all-out program for the church—general, district, and local.

Each evening the fourth district camp meeting was carried forward under the leadership of District Superintendent Gibson. The campgrounds rang with prayer, praise, and shouts of victory. Rev. Gene Phillips, camp evangelist, preached with the anointing of the Spirit, and his ear-

nest messages resulted in scores and scores of seekers at the altar. The crowds were very gratifying, the largest in the history of our district camps. Especially was this so on the closing day, with nearly one hundred seekers at the altar during the day.

Wisconsin has every reason to look forward to its best days. God is with us, for us, and will help us on to victory.

E. E. YOUNG, Reporter

#### Georgia District Young People's Convention

The twenty-third annual N.Y.P.S. convention of the Georgia District convened at the Nazarene Camp-ground, Adrian, July 22, with Rev. Hugh Mincey, district president, presiding.

Dr. W. A. Carter was the guest speaker, and his message was appreciated by all who heard him.

District President Mincey resigned. He has been a most capable leader, loved and appreciated by the Georgia youth. Rev. H. W. Minglederoff was elected district president for the new year.

We face the future, assured of victory under the leadership of our good district superintendent, Rev. Mack Anderson, and our new district president.

EUDON LATHAM, Reporter

#### Northern California District Camp

"It is truly wonderful what the Lord has done," was the sentiment expressed by everyone in attendance at the best camp meeting ever held in the Northern California District. Wave after wave of glory filled the tabernacle at Beulah Park until it was virtually impossible for men to leave without making peace with the Lord. God still hears and answers the prayers of righteous men and women who are obedient to the "still small voice." Never before has there been such a spirit of prayer and unity upon God's people who came to camp meeting; from early morning until late at night they interceded for souls. The calls made to fast were observed by many preachers and laymen alike. For all that was done we give God the praise, the honor, and deep heartfelt thanks.

The preaching of Dr. Hugh C. Bener and Rev. Sammy Sparks stirred souls and was honored by the Lord. These men, recognizing the power and presence of the Spirit, were humble in their attitude and waited upon God for their messages. Truly, the Lord used these chosen vessels, and filled them until they overflowed upon the congregation.

Dr. Stephen S. White, editor of the HERALD OF HOLINESS, was the speaker at the afternoon services. His messages on John 17 were instructive and inspirational; he gave us something that will be of help and strength the days to come. Dr. White's messages and spirit won the hearts of the people.

Paul and Monica Martin were the hardest workers in the camp, having charge of four services daily. They certainly work their way into the hearts of the boys and girls, and have influenced hundreds of young people for Christ during these last ten years.

Rev. W. W. Tink, assisted by Bill Coulter and Bonnie Edwards as pianists, gave an enthusiastic and worshipful spirit to all the services. Our musicians were the best to be found in our church, and they made a tremendous contribution to the camp.

Following our plan of the last few years, the camp-meeting board engaged Rev. T. H. Stanley to be in charge of the prayer meetings and special prayer requests. The Lord used him in a wonderful way in this important position as he stirred the people to pray and fast.

On the last Sunday morning, in an old-fashioned "Hallelujah March" over \$800 was placed in the offering plates for the expenses of the camp. Also, \$17,500 was pledged for next year's camp and for camp indebtedness and improvement. On the last Sunday afternoon, the needs of several home mission churches were presented, and in a few moments over \$1,550 was pledged to be paid within thirty days. During these past years the laymen on Northern California

District have been liberal, and the Lord has blessed.

The Lord has given us a spiritual leader in District Superintendent George Coulter. His spirit and passion for souls have added faith to our faith, and God is using him to lead our district to greater exploits for the Kingdom.

We thank God for this visitation of the Holy Spirit, and pastors and laymen are praying that the revival fires may spread to every local congregation. The Mid-Century Crusade for Souls is gathering momentum on this district.

HAROLD BUCKNER, Reporter

#### DEATHS

MRS. EMMA P. SMITH CHERRY was born February 8, 1867, near Terre Haute, Indiana, and died June 13, 1950, at her home near Ogden, Illinois. In 1883 she was united in marriage to Henry Cherry. To this union were born three children: a son, and two daughters, who survive. Mr. Cherry died in 1926. Mrs. Cherry was a charter member of the Ogden Church of the Nazarene and was active in church work. Funeral service was held at the church with Rev. Charles Bauerle officiating, assisted by Rev. Clyde Williams; burial was in Stearns Cemetery.

ALMINA PARKER NEWCOMB was born March 11, 1860, at Scotts Bay, Nova Scotia, and died July 25, 1950, at Melrose, Massachusetts. In 1888 she was united in marriage to Hugh Newcomb. They had a Christian home, where the church, God's people, and the family altar were most important.

### Testimonies of People You Know



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To this union were born six children. Mr. Newcomb died in 1917. Mrs. Newcomb was converted early in life, and had her membership at Livermore Falls, Maine, later transferring to the Church of the Nazarene in Melrose, Massachusetts. She is survived by three daughters. Funeral service was in charge of Rev. C. Weston Jones, Nazarene pastor at Auburn, Maine; with interment at North Fayette, Maine.

**EDWARD R. THOMPSON** was born August 31, 1870, in Sinclair County, Alabama, and died August 5, 1950, in Fort Myers, Florida. He was a charter member of First Church of the Nazarene in Fort Myers, and was an adult Bible-class teacher for fifty of his seventy-nine years. He loved the church and Sunday school, and was a loyal member. He was saved and sanctified, and left a testimony that he was ready to go. He is survived by his wife, two sons, two daughters, and three stepdaughters. Funeral service was held in the Fort Myers church with Rev. Henry Cooper, pastor, in charge.

**CARISSA SUSAN**, infant daughter of John and Jolene Bauerle of Mansfield, Illinois, was born dead on August 19, 1950. A bud was plucked from this sinful earth to bloom in the sunshine of heaven. She was the grandchild of Rev. and Mrs. Charles Bauerle and Mr. and Mrs. Lloyd Clark. Graveside services were conducted Sunday evening by Rev. Martha Wisler, with interment in the Mansfield cemetery.

## ANNOUNCEMENTS

### RECOMMENDATIONS

This is to announce to our people that Rev. A. D. Holt, 3906 Saul's Drive, Greensboro, North Carolina, is entering the evangelistic field immediately. He has served our First Church, Richmond, for a period of several years, but feels led to return to his "first love"—the field of evangelism. He is now slating meetings for the coming year, and our people will do well to call him. I heartily recommend him.—V. W. Littrell, Superintendent of Virginia District.

Rev. C. H. Strong, who has been a pastor in our church for many, many years, is entering the evangelistic field. He has pastored many of our leading churches, and has faithfully served in his present pastorate for a period of thirteen years. He is open for calls to churches, conventions, and

camp. He will be a blessing to any church, large or small. Write him, 419 West 28th Street, Norfolk, Virginia.—V. W. Littrell, Superintendent of Virginia District.

### WEDDING BELLS

Miss Janet O. Smith and Mr. Roger Williams, both of Kansas City, were united in marriage on August 21, at First Church of the Nazarene, Kansas City, Missouri, with Dr. Hugh C. Benner officiating.

Miss Edith Eggleston of Encinitas and Russell Gerber of San Diego, California, were united on July 9, by Rev. John W. Goodwin of San Diego.

Myra Georgene Garrett and George E. Smith were united in marriage on June 23 in Yuba City Church of the Nazarene, Yuba City, California, with Rev. N. Warren Haines officiating.

Miss Martelle Yvonne Morgan of Indianapolis, Indiana, and Mr. Earl R. Ley of Kankakee, Illinois, were united in marriage on August 12, at First Church of the Nazarene, Indianapolis, with the pastor, Rev. Edwin C. Martin, officiating.

Miss Dena Leon and Mr. Robert Stewart Moore, both of Corning, California, were united in marriage on July 21, at the Nazarene parsonage in Corning, with the pastor, Rev. N. J. Archuk, officiating.

**BORN**—to Rev. and Mrs. Charles A. Rowe, of Nazarene Theological Seminary, Kansas City, Mo., a son, Paul Furman, on August 19.

—to Rev. and Mrs. Charles E. Wretling of Bethany, Oklahoma, a daughter, Delayna Dawn, on May 13.

—to Mr. and Mrs. D. Wayne Sledge of Duncan, Oklahoma, a daughter, Rebecca Jane, on July 11.

**SPECIAL PRAYER IS REQUESTED** by a mother in Washington for the parents of a little girl who recently was burned to death—she had prayed for the salvation of her parents;

by a lady preacher in Texas on the verge of a complete physical breakdown—she is wholly given over to God's will, and her only hope is in Him;

by a lady in Arkansas for a Nazarene lady whose life is very unhappy because of the devil's influence in her own home, that she may obtain

work away from such influences—also for ministers, now in ill health and carrying heavy burdens;

by a man in Washington that God might see him, also touch and heal his body.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

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

**District Assembly Schedule**  
North Carolina ..... September 27 and  
South Carolina ..... October 4 and  
Georgia ..... October 11 and  
Florida ..... October 18 and

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

**District Assembly Schedule**  
Southwest Indiana ..... Sept. 13 to  
East Tennessee ..... Sept. 20 and  
Hawaii, Australia, India,  
Palestine, Syria ..... Fall and Winter

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

**District Assembly Schedule**  
Alabama ..... Sept. 13 to  
Arkansas ..... Sept. 20 to  
Eastern Oklahoma ..... Oct. 4 to  
Mississippi ..... Oct. 11 and

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

**District Assembly Schedule**  
Tennessee ..... Sept. 13 and  
Southwest Oklahoma ..... Sept. 20 to

## District Assembly Information

**ALABAMA**—Assembly, September 11 to 15, the church at 923 Graymont Avenue, Birmingham Alabama. Pastor: Rev. Dallas Baggett, 1131 Fou Terrace, West; Birmingham 4, Alabama. General Superintendent Young.

**SOUTHWEST INDIANA**—Assembly, September to 15, at Bayard Park Church of the Nazarene Blackford and Evans Ave., Evansville, Ind. Entertaining pastor—Rev. J. W. Swearingen, 808 Blaford Ave., Evansville, Ind. General Superintendent Williamson.

**TENNESSEE**—Assembly, September 13 to 15, Grace Church of the Nazarene, 2418 Gallatin Road Nashville, Tennessee. Pastor: Rev. S. W. Striland, 914 Strouse Avenue, Nashville, Tennessee. General Superintendent Vanderpool.

**EAST TENNESSEE**—Assembly, September 20 to 21, at Trinity Methodist Church, corner Luttrell Derry, and Lovenia Streets, one block off N. Broadway at Lovenia Street. Write, Mr. W. L. Elkin, Chairman of Assembly Committee, 708 Highl Drive, Knoxville 18, Tenn. General Superintendent Williamson.

**ARKANSAS**—Assembly, September 19 to 22, Baptist Church, Eldorado, Arkansas. Pastor: Carl Prentice, 535 Russell Avenue, Eldorado, Arkansas. General Superintendent Young.

**SOUTHWEST OKLAHOMA**—Assembly, September 20 to 22, at First Church, 901 N.W. 9th St. Oklahoma City, Okla. Entertaining pastor is R. T. Williams, Jr., 901 N.W. 9th St., Oklahoma City, Okla. General Superintendent Vanderpool.

**NORTH CAROLINA**—Assembly, September 27 to 28, at Burlington Church of the Nazarene, Mainham Street, Burlington, North Carolina. Pastor: Rev. C. W. Elkins, 814 S. Park Avenue, Burlington North Carolina. General Superintendent Nease.

**GEORGIA**—Assembly, October 11 and 12, 1402 Harmon Street, Savannah, Georgia. Entertaining pastor is Rev. H. J. Eason, 817 East 31 Street, Savannah. General Superintendent Nease.

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

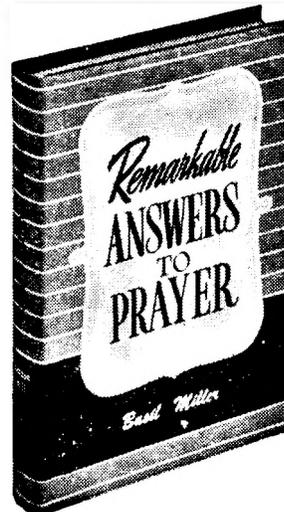
**FLORIDA**—Assembly, October 18 and 19, 420 N.W. 40th Street, Miami, Florida. Entertaining pastor, Rev. Earle W. Vennum, 420 N.W. 40th Street, Miami. General Superintendent Nease.

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#### OXFORD

**Z03235**—Reference Bible with same binding as Z0465. Size, 6 $\frac{7}{8}$  x 4 $\frac{3}{4}$  x  $\frac{3}{4}$  inches.

Reg., \$9.50; closeout, \$6.35

**03241X**—Genuine Morocco, slightly overlapping binding. Leather lining, center references, India paper. Size, 6 $\frac{7}{8}$  x 4 $\frac{3}{4}$  x 7/16 inches.

Reg., \$12.00; closeout, \$8.00

#### CAMBRIDGE

**11XD3**—Reference Bible, Persian morocco leather overlapping covers. India paper, red under gold edges. Size, 6 $\frac{7}{8}$  x 4 $\frac{3}{4}$  x 7/16 inches.

Reg., \$8.50; closeout, \$5.85

**21XD3**—Same as 11XD3 with concordance added.

Reg., \$9.00; closeout, \$6.00

**221XD3**—Same as 21XD3 with zipper binding.

Reg., \$11.00; closeout, \$7.35

#### UNIVERSAL

**AC1R**—Reference Bible, red letter edition, imitation leather binding, overlapping edges. Size, 3 $\frac{1}{2}$  x 5 $\frac{1}{2}$  x 1 $\frac{1}{4}$  inches.

Reg., \$2.00; closeout, \$1.35

**AC5R**—Reference Bible, hard case bound imitation leather, yellow edges. Size, 8 $\frac{1}{8}$  x 5 $\frac{5}{8}$  x 1 $\frac{1}{4}$  inches.

Reg., \$2.75; closeout, \$1.85

**S5**—Text Bible, limp binding, imitation leather, extra large print, red edges. Size, 7 $\frac{3}{4}$  x 5 $\frac{7}{8}$  x 2 $\frac{1}{8}$  inches.

Reg., \$4.50; closeout, \$3.00

**B11**—Text Bible, limp binding, genuine leather, silk marker, red under gold edges. Size, 4 x 6 $\frac{1}{4}$  inches.

Reg., \$4.50; closeout, \$3.00

#### WORLD

**211**—World Readers' Edition, text Bible, imitation leather binding. Size, 7 $\frac{1}{4}$  x 5 x 1 $\frac{1}{8}$  inches.

Reg., \$1.00; closeout, 65c

**231CZ**—Red Letter Text Bible, Wortex zipper binding. Size, 5 1/16 x 7 $\frac{1}{4}$  x 1 3/16 inches.

Reg., \$2.75; closeout, \$1.85

**525B**—Text Bible, genuine leather overlapping edges, self-pronouncing proper names, color blue. Size, 4 $\frac{3}{4}$  x 7 $\frac{1}{2}$  x 1 $\frac{1}{8}$  inches.

**525M**—Same as 525B, only maroon in color.

Reg., \$3.75; closeout, \$2.50

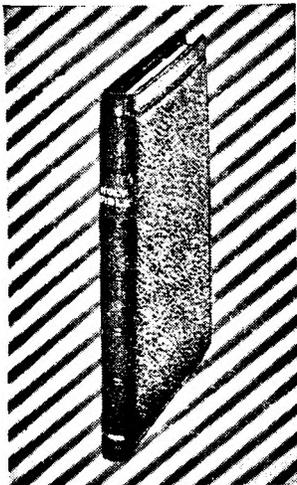
**601**—Text Bible, imitation leather, red edges. Size, 6 $\frac{3}{8}$  x 4 x 1 $\frac{1}{8}$  inches.

Reg., \$1.00; closeout, 65c

#### HOLMAN

**512X**—Reference Bible, genuine morocco, overlapping edges, India paper, inset references, dictionary concordance. Size, 5 x 7 $\frac{3}{8}$  inches.

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#### COLLINS

**48 $\frac{1}{2}$ RL**—Teacher's Bible, leatheroid binding, morocco grain overlapping covers, red letter edition, self-pronouncing, concordance, dictionary, center references. Size, 7 $\frac{3}{4}$  x 5 x 1 inches.

Reg., \$3.75; closeout, \$2.50

#### NATIONAL

**350**—Reference Bible, waterproof cloth binding, self-pronouncing, center references, red edges. Size, 6 $\frac{7}{8}$  x 9 $\frac{1}{4}$  inches.

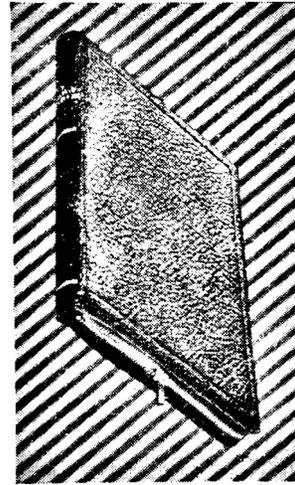
Reg., \$2.75; closeout, \$1.85

#### ZONDERVAN

**HC**—Reference Bible, cloth binding, self-pronouncing, center references. Size, 8 $\frac{5}{8}$  x 6 x 1 $\frac{3}{8}$  inches.

Reg., \$3.95; closeout, \$2.65

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Dr. Powers



Dr. Nease



Dr. Williamson



Dr. Young



Dr. Vanderpool