

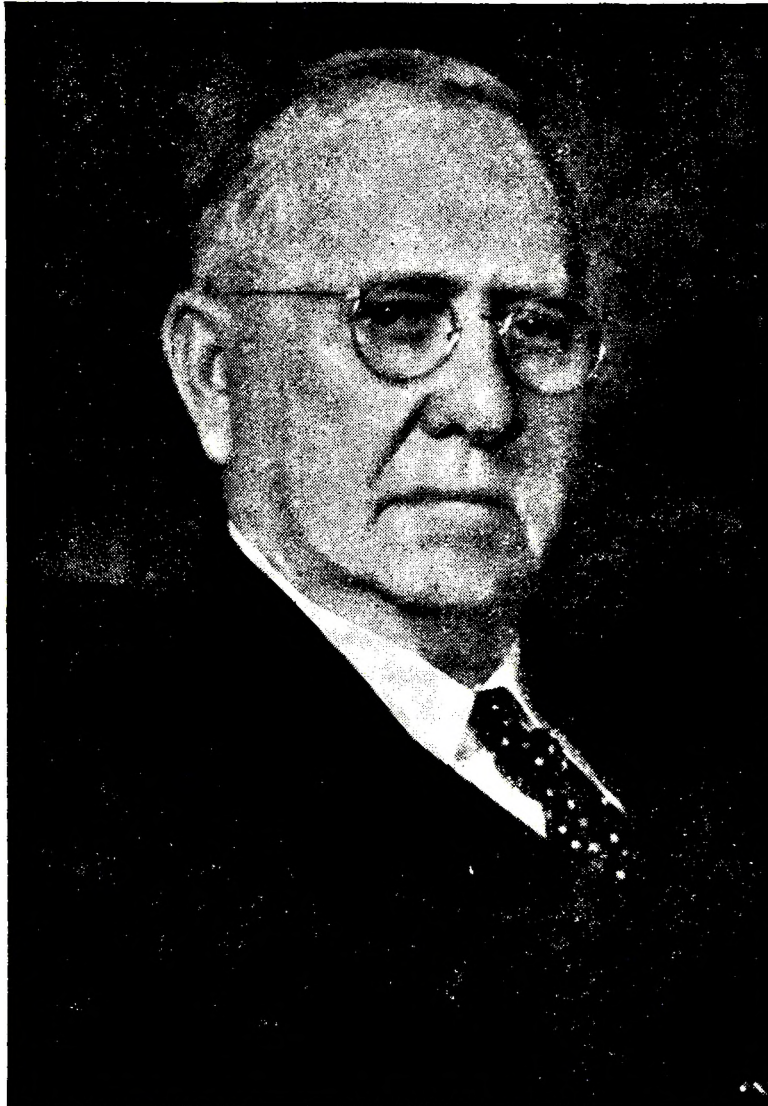
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Official Organ

Church of the Nazarene

HERALD OF HOLINESS



1860

"Bud" Robinson

1942

July 9, 1951

TELEGRAM

Cheyenne, Wyoming—Just closed greatest assembly in history of the Rocky Mountain District at Billings, Montana, First Church. God's presence keenly felt in every session with a wonderful spirit of love and unity prevailing. Dr. G. B. Williamson's messages were inspirational and challenging. Rev. Alvin L. McQuay unanimously re-elected as district superintendent on the nominating ballot.—I. F. RODEFFER, *Reporter*.

NEWS IN BRIEF

Word has been received that "Rev. L. W. King of Pittsburgh, Pennsylvania, elder, founder and president of Clinton Camp for twenty-seven years, died suddenly of a heart attack on Sunday, June 17."

After nine years pastoring in Birmingham, Alabama, Rev. G. W. Ball has resigned to enter the field of evangelism.

Rev. Ernest Armstrong has resigned as pastor of First Church, Albuquerque, to accept the call to the church in Clovis, New Mexico.

Rev. Frank A. Noel, Jr., has resigned his pastorate at East Side Church, Newark, Ohio, to accept the call to the church in Miami, West Virginia.

Miss Dorothy Ellwanger, formerly on the office secretarial staff at Olivet Nazarene College, Kankakee, Illinois, is the new office secretary for the Nazarene Theological Seminary at Kansas City.

Rev. Harold E. Priddy has resigned as pastor of the Nelson Street Church in Fort Wayne, Indiana, to accept the call to Central Church in Portland, Oregon.

Rev. Bruce T. Taylor has resigned as pastor at Woodstock, Ontario, after serving for five years, to accept the call to the church in Paterson, New Jersey.

Pastor Edward Hurn writes from Liberal, Kansas: "Rev. George M. Hammond (retired Nazarene elder) celebrated his seventy-sixth birthday by conducting an evangelistic campaign for our church last month. After fifty-seven years in the active ministry, he preached with youthful

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You Promote the GOSPEL When You Promote the HERALD

The annual special issue of the HERALD OF HOLINESS has come to be a major project of most churches. Around this issue and its distribution throughout the communities, the churches have organized visitation campaigns. At the Eastern Michigan Assembly last week Rev. E. W. Martin, pastor of Detroit First Church, stated, "Last year we ordered 5,000 copies and distributed them with numerous remarkable results. We like this project. This year we want 7,000 copies."

The coming special issue will appear March 10, 1952. It is being presented at the district assemblies and is again meeting with enthusiastic response. Since this project has become so large, it is necessary to work far in advance of the publication date. Plan to place your order at your district assembly. If your assembly is past and you did not order, please do so as soon as possible.

District orders already received are:

| | |
|---------------------|--------|
| Eastern Michigan | 50,000 |
| Florida | 29,950 |
| Northern California | 24,241 |
| New England | 19,350 |
| Southern California | 17,850 |
| Los Angeles | 16,380 |
| Northwest | 13,950 |
| Oregon Pacific | 10,300 |
| Akron | 10,220 |
| Washington Pacific | 6,932 |
| Idaho-Oregon | 5,800 |

L. Elward Green, campaign manager in the recent Eastern Oklahoma District subscription drive, reports that the following churches were leaders in their respective groups: Bartlesville First, Tulsa First, Collinsville, Miami, Dewey, Davenport, Claremore, Wagoner, and Sulphur. Congratulations to all!

It is impossible to quote from all the letters and cards received which tell of outstanding achievements in distributing the gospel through the HERALD OF HOLINESS. Certainly literature of every type is being placed in the hands of readers by the respective proponents of the doctrine or ideology which it promotes. As representatives of the gospel of full salvation, without which men are lost, we should be the most zealous.

THAINE F. SANFORD,
Sales Promotion Manager

HE WILL DO IT!

(1 Thess. 5:24)

By B. V. Seals*

THE APOSTLE speaks in sweet assurance of God's willingness and ability to do something for these Thessalonian Christians, and I am sure that it is something that is of interest to all of us—first, that they should be sanctified wholly; and, second, that they should be preserved without blame “unto the coming of our Lord Jesus Christ.”

Holiness is the establishing grace. Holiness helps us to keep what we received when we were justified. Holiness helps us to do what we are supposed to do anyway, as Christians. We notice that the work is from within and works out—spirit, soul, and body—as is always the case with God. He believes in making the tree good in order that the fruit may be good. Some of the greatest powers are somewhat noiseless and invisible. Who can hear the footsteps of Spring as it marches through the fields and forests, scattering flowers? We can all behold the effects of it, as it creeps up through every living thing and gives beautiful expression to the flowers and fruits.

Holiness gives us something of an inner glow that is not dependent on things around us. To illustrate: When I was a little boy I used to watch my mother iron. She had a number of flatirons with detachable handles. She would put the irons all on top of the stove, and I would carry chips and cobs and keep the fire going. When one iron was sizzling hot, she would take it up and begin to iron the clothes and shirts. But the cold shirt would soon cool off the iron and she would have to exchange it for another. One minute the iron would be too hot and the next it would be almost too cold to do good work. As I remember, it took a lot of cobs and chips to keep the stove going. But one day somebody invented an electric iron, thermostatically controlled, so you could set it at whatever temperature you want and iron right on without the shirt cooling off the iron.

I believe holiness is something like that. It gives us something on the inside that, no matter how cold the spiritual temperature may be about us, there is still something inside us with a heavenward pull, something that doesn't give up in the valley when the going is steep and hard. Thank God, He will sanctify us!

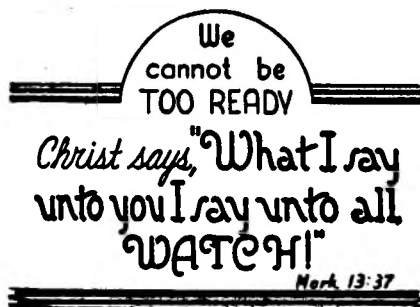
Second, that we should be preserved without blame “unto the coming of our Lord Jesus Christ.” There is a difference between blamelessness and faultlessness. There will come a time when we get our glorified bodies that we shall be presented faultless in the presence of

His glory. But, thank God, while we are here on earth we can live lives that are blameless. I think here we can sometimes be at fault without at the same time being to blame.

To illustrate: I know a preacher, now one of our leaders, who when he was pastoring his first church was out one day painting his parsonage. The phone rang, and he left the bucket of white paint and the brush and went in to answer the phone. He had two small boys, and upon his return he found the boys had proceeded to go ahead and paint on the house a while; then they had painted big spots on the black model-T Ford that was sitting in the yard, painting as far up as they could reach. When he returned, the boys announced with great joy that they had been helping him with his work. Father had an understanding heart and was not too severe with them, but for a few days he looked like a circus-rider going around until he could get the Ford painted. Today one of those young men is preparing for the ministry and the other one is to be a medical missionary. I am sure if they were to do the same thing now the father would have a different feeling toward them—they would not now be without blame!

Oh, to live the blameless life, the life hid with Christ in God! Holiness makes that possible! It may be difficult for some to believe that God will sanctify you, but I want to assure you on the authority of God's Word that He will do it. He can do it in spite of your constitutional make-up; He can do it though you may have tried a dozen times and failed. He can still do it! He can do it although circumstances may seem unfavorable, and you live where you have to stand alone. Yet, He can do it! He can do it, for He has all power. He has created all things.

He is the Shepherd of the stars. The Psalmist tells us that He numbered the stars and calls them all by name. I have thought of Him as the great Shepherd of the stars, putting them in at night, caring for the weakest one. Yet the God of the stars marks the sparrow's fall, and He will hear us when we call. He is faithful to His covenant, and He will be faithful to the longing He has confided in us for the blameless life. And He is “able to do exceeding abundantly above all that we ask or think.” To Him be praise forever! Amen!



*Superintendent of Washington Pacific District

Rev. Bud Robinson

FEW MEN have marked their religious contemporaries as did Bud Robinson. Born on January 27, 1860, in a Cumberland Mountain cabin, his fame spread throughout the Christian world. Poverty stalked his trail, yet he so lived that thousands in the eternal world will declare their spiritual riches through him.

Bud Robinson was one of God's greatest mixtures of religious contrasts ever combined in a single personality. On sin's battlefield, his was the undaunted courage of a thousand men. Yet his tenderness and godly sympathy for the lost world were that of the sweetest woman. He was a master surgeon for God. He diagnosed the ills of the human heart, and with gospel scalpel cut into the diseased heart. Then as a soft-handed, sweet-voiced nurse of God, he administered the Balm of Gilead to the wounded.

Born without advantage, he depended upon God for the enabling power to produce the spiritual results that were to attend his ministry. On a memorable Wednesday, at eleven o'clock, August 11, 1880, Bud Robinson, a cowboy, with a tongue that seemed to be possessed by a thousand contrary demons, plunged into the fountain. According to his own testimony he got religion in an old-fashioned, shouting Methodist manner.

Called to preach immediately, Bud launched forth with holy determination. So ignorant he could not read the Bible, yet he taught himself to stumble over the Bible words. On one occasion when he tried to inquire the way to his preaching appointment, he stammered so much that the rancher whom he had accosted could not understand a thing he said. But when he arrived at the schoolhouse, fumbled over the Bible passage, called upon God to loosen his tongue, a tirade of holy fire flooded from his lips, and the cowboys who came to laugh fell at a mourners' bench to repent.

On June 7, 1890, Uncle Bud found the blessing of entire sanctification under the charge of a gospel sermon by Dr. W. B. Godbey. From this time on Bud was no longer the unknown, lisping, stammering, backwoods preacher, but a man filled with the glory of God. He stepped onto the American platform to leave behind a trail of spiritual accomplishments unmatched by any man of his generation.

From that moment until November 2, 1942, when he breathed his last, in a rose-bordered cottage in Pasadena, California, Uncle Bud left behind him a trail of achievements that are the amazing marvel of those who knew him. During a ministry of more than sixty-two years he won far over one hundred thousand souls. He spoke on an American platform more often than any of his contemporaries. Doubtless he preached more gospel sermons during his lifetime than

any other man of the Christian generation save John Wesley.

Early in his career, under the tutelage of Dr. H. C. Morrison, editor of the *Pentecostal Herald*, and Dr. C. E. Cornell, editor of the *Soul Winner*, and later, in the *HERALD OF HOLINESS*, under Dr. B. F. Haynes, Uncle Bud began writing out of the treasury of God's day-by-day dealings with him. It is estimated that in his "Good Samaritan Chats" in the *HERALD OF HOLINESS* he left behind more than one million words in what could well be termed "the memorabilia of his life's journal." Here he gathered together more intimate details of his life and accomplishments than were ever assembled by any other personality from the dawn of time.

Under the training of his famous wife, "Miss Sally," whom he married on January 10, 1893, Uncle Bud began "spreading his brain on paper." A dozen or more books flowed from his virile pen. These were sold, as he expressed it, "by the wagonload" in his camp meetings, on district tours, in conventions and revivals. An accurate account is not had of the current total, but long before he died the number of sales had reached the half-million mark; and, today, a half-dozen of Bud's books and booklets are still being sold by gospel publishers around the world.

Uncle Bud traversed America with such regularity that he often said there was not a single city or crossroads of any size, hamlet or village, where he didn't have a personal friend with whom he could stay all night.

In his later years he declared that he had just two texts, "Holiness" and the "HERALD OF HOLINESS." During Uncle Bud's ministry, and contact with the *HERALD OF HOLINESS*, he sent in more than 53,000 subscriptions.

Rounding out a ministry of sixty-two years, his passion was to see the holiness movement "keep red-hot, sky-blue, and on-fire for God."

The nearer he approached the Celestial City, the greater the overflow of his spiritual joy, finding expression in sermon, testimony, book, and his weekly "Good Samaritan Chat."

On his deathbed, with his son-in-law, George Wise, beside him, he whispered, "What do I see?" George supplied the words of which he was thinking, "Swing Low, Sweet Chariot," and Uncle Bud in a low, muffled voice answered, "I think they are coming for me."

To Dr. Henry B. Wallin, just before he died, he stammered, "I am pushing on to glory. Preach second blessing holiness until you die."

His deathbed became a scene of exhorting, singing, shouting, rejoicing, in the glory of God. With face fixed toward the heavenly land, on November 2, 1942, he breathed his last, and stepped into God's chariot, of which he had sung and preached so much, to be taken into the Master's glorious presence.

—BASIL W. MILLER,

Evangelist of Altadena, California

The Trumpet of God

By A. M. Quick*

THE TRUMPET was a familiar instrument to the Israelites. Priests blew trumpets of rams' horns at the conquest of Jericho. Gideon's three hundred blew trumpets as part of their strategy at the defeat of the Midianites. The trumpet was blown to warn of approaching foes, as a sign of rejoicing on special days, and as a part of the regular Temple worship.

One of the seven feasts of the Lord was "a memorial of blowing of trumpets" (Lev. 23:24), and the Year of Jubilee was ushered in by causing "the trumpet of the jubilee to sound," to "proclaim liberty throughout all the land unto all the inhabitants thereof."

But there is a trumpet mentioned in scripture of which all these man-made trumpets are but faint echoes. It is the trumpet of God! We first read of it in Exodus, the nineteenth chapter, when

*God came down in fire on Sinai's Mount
In fire and smoke and thick enveloping cloud,*

and "it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice" (Exod. 19:16, 19).

Thus the trumpet of God heralded the public declaration of His moral code, the Ten Words, that law which is the only foundation upon which can be raised and sustained a proper superstructure of society. To remove, weaken, or neglect this foundation will bring our present civilization crashing down around us, and cause mankind to be swallowed up in the flaming wreckage of a doomed world.

The trumpet of God announced the promulgation of the moral law. The trumpet of God will usher in the day of judgment.

Isaiah refers to this trumpet of God in his prophecy. As he looks down the long avenue of the coming centuries, he seems to catch a glimpse of the final great gathering of God's Israel: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (27:13).

Man-made trumpets have called to war, have summoned multitudes to feasts and to the solemn assemblies, have heralded earthly kings to their coronations and to their tombs; but God's trumpet will call the redeemed to the greatest gathering of all time.

We move into the New Testament, and here the prophecy of Isaiah comes into clearer focus, for Jesus himself speaks: "And He will send out His angels with a loud trumpet blast, and they will bring together the elect to Him from north, south, east and west—from one extremity of the world to the other" (Matt. 24:31, Weymouth; see note).**

The Holy Spirit speaking through the Apostle Paul expands the thought in the great resurrection chapter: "See, I will tell you a secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet-call; for the trumpet will sound, and the dead will rise imperishable, and we shall be changed" (I Cor. 15:51-52, Weymouth; see note).**

Surely no words could more stimulate the mind or thrill the heart! One feels his soul strain at the bars of earthly limitations, his spirit soar among the stars, and through his being there sweep the strains of more than earthly music!

I was once in a great church auditorium; a young woman stepped onto the platform; a few notes sounded from the piano, and then she placed to her lips a beautiful silver trumpet. Clear and sweet and true the air of one of the beautiful songs of Zion sounded through that great building. I was thrilled and blessed. But when *that* trumpet sounds! O beloved, what a day that will be! For on that day, "the Lord Himself will come down from heaven with a loud summons, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and

Constantly Yielded!

By Alice Hansche Mortenson

*Constantly yielded, O Saviour, I pray
That I may be ever as pliable clay,
Ready to serve, or just willing to stand;
Molded and held by Thy infinite hand.*

*Constantly yielded! A vessel made pure,
Refined by the fire, and wrought to endure
The pressure and strain of each difficult
hour;
Fitted for service, and kept by Thy power.*

*Constantly yielded, dear Saviour, to Thee,
Through sunshine and shadows, oh, ever I'd be
A channel of blessing through which Thou
canst move
To pour forth to others the gift of Thy love.*

*Nazarene Elder, Galt, Ontario, Canada

**From *The New Testament in Modern Speech*, by Richard Francis Weymouth. The Pilgrim Press. Used by permission

survive will be caught up along with them in the clouds to meet the Lord in the air. And so we shall be with the Lord for ever" (I Thess. 4:16, *Weymouth*; see note).** Hallelujah!

The Book of Revelation tells us of seven trumpets, but in view of Paul's reference to the "last trumpet call," let's glance for a moment at three quotations:

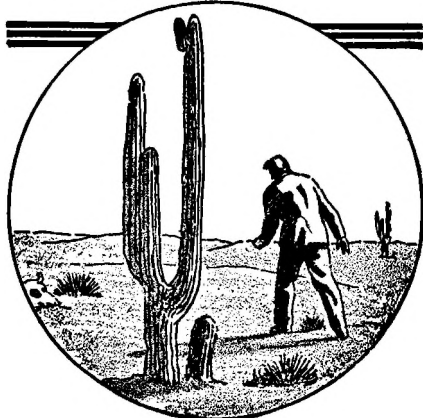
"But in the days when the seventh angel blows his trumpet, when he begins to blow, then is the secret purpose of God fulfilled according to the message which He gave to His servants the Prophets" (Rev. 10:7, *Weymouth*; see note).** And again, "The seventh angel blew his trumpet; and there followed loud voices in heaven which said, 'The sovereignty of the world now belongs to our Lord and His Christ; and He will be King for ever and ever.'" (Rev. 11:15, *Weymouth*; see note).**

And so the age is completed, and with the blowing of this seventh or last trumpet the Christ takes His throne, the sovereignty of the world becomes His, and judgment begins.

The blowing of the trumpet of God heralded the promulgation of the law at Sinai; the blowing of the trumpet of God will call to judgment. That will be a day of all days for the redeemed, but a day of wrath to sinners; for "those who destroy the earth" by their sins will themselves be destroyed (see Rev. 11:18, *Weymouth*; see note).**

How soon that trumpet may sound! "Therefore you also must be ready; for it is at a time when you do not expect Him that the Son of Man will come!" (Matt. 24:44, *Weymouth*; see note.)**

When the poor and
needy seek water,
and there is none...
I the Lord will hear
them, I the God of
Israel will not forsake
them. ISAIAH 41:17



EPHESIANS (Art. XI)

By H. Orton Wiley*

A Prayer for Spiritual Progress

IN THIS brief section (1:17-23), the apostle not only prays, but indicates the steps in his prayer, that we may follow him in the way of spiritual progress. We note the following steps in the *scala sancta*.

The First Step: A revelation of truth through the Spirit. "That the God of our Lord Jesus Christ . . . may give unto you the spirit of wisdom and revelation in the knowledge of him" (1:17). The perception of truth may be compared to the eating of food; faith, to the digestive operation; love, to the lifeblood stream; and memory, to the storehouse. The approach to God must not be one of mental struggle, but of resting in faith upon the Word of God. Those who dare trust the promises will immediately find the Spirit of Truth as a present Helper. Only as we place our knees firmly on this step is further advance possible.

The Second Step: A revelation of the thoughts and intents of our own hearts. "The eyes of your understanding being enlightened" (1:18a). This is sometimes translated "the eyes of your heart." The heart as here used denotes the entire person: intellect, feeling, and will. The second step is, therefore, a revelation of God's love to the inmost soul—the light of God's Spirit in the inner man. This gives us to see any hindrances or impediments to our prayers. Even the pure in heart may have wrong conceptions of service, as in the case of the Apostle Paul, who prayed to be delivered from his infirmity, only to hear the words, "My grace is sufficient for thee."

The Third Step: A revelation of God's will for us. "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (1:18b). Two things are mentioned here: *first*, the hope of His calling, or what God wants to do for us; and *second*, the riches of the glory of His inheritance in the saints, or what God wants to do in us. The word hope as used here does not so much express the object as the quality of the hope—how great and glorious it is! But again, God wants to do something in us—to work out the nobility of faith and love. God has an inheritance in us, as well as we in Him.

The Fourth Step: A revelation of the power of God through faith. "And what is the exceeding greatness of his power to us-ward who believe" (1:19). God not only reveals the greatness of hope, but also the power by which that hope may be realized. This power, the apostle measures by what God wrought in Christ—raising Him from the dead, setting Him at His own right hand far above all principalities and powers, and giving Him a name above all other names.

*President Emeritus of Pasadena College, Pasadena, Calif.

The Fifth Step: A revelation of the intercessory presence of Christ. "And hath put all things under his feet, and gave him to be the head over all things to the church" (1:22). Here we reach the first landing place. All power is given unto Christ, and this power He exercises for the fulfillment of His purposes through the instrumentality of the Church. Thus the Church is the fullness, or fulfillment—the realization of the grace, power, and glory of Christ, who replenishes the capacities for blessing in all His members and richly fills all in all (1:23).

Part-Time Church Members

By Carl Bangs*

1. *Good-times church members.*—Some church members show up in church as long as things are going well with them. If their health and wealth are just right, one can be reasonably sure that they will be in church. But should their health or wealth fall off a bit, they turn up missing. They are waiting for the Lord to treat them with more justice. After all, hadn't they been quite faithful, and now why should this happen to them?

2. *Bad-times church members.*—When some other people present themselves to the company of the saints on the Sabbath day, one can be sure that something terrible has happened. Either someone has died, or there is illness in the home, or they are out of money. The people will pray for them and the pastor will call. Then the storm is weathered; but where are they? They are busy. But when adversity strikes again, the Sunday-school attendance will take a slight rise.

3. *Holiday-time church members.*—These are the people who greet the pastor at the church door on Christmas or Easter and call him by the name of his predecessor. They haven't been to church for so long that they didn't know there had been a change. The remarkable thing about such people is how cheerful they can be in the face of such neglect of God and the church. Could it be that they live in a fool's paradise?

4. *Election-time church members.*—The most insidious of all are the tinkers. These folks like to play with machinery; and since no other organization will be so long-suffering, they use the church for their toy. They are never seen at prayer meetings, revival meetings, or services where special offerings are taken. Some of them come so seldom that the newer members of the church do not even recognize them. But loyalty suddenly seizes them at election time. With never a blush they file into the church, all concerned about the work of the Lord.

One of the secrets of Nazarene success has been its full-time membership. These exceptions are extremely rare. Part-time members are not in style among us.

SAVE THE SEED!

By A. F. Hayes*

A LARGE, imposing sign read, "FREE—FREE—FREE"—all the delicious cold watermelon you can eat." The young couple driving down the California highway didn't pay too much attention to the first sign. But the second sign reading the same caught their attention and brought the comment from the driver that he was sure it was just a gag or some selling scheme. But the third sign read: "Just three hundred feet, all the cold, delicious watermelon you can eat." The driver slowed his pace, and when he saw the driveway could not refrain from joining the large crowd under the shade of beautiful trees.

No sooner had they found seats at a comfortable table than an attractive young woman brought two generous slices of melon and, placing them before the couple, said, "When you are ready for more, let me know."

But the stunned young man said, "What's the gag?"

The answer was, "What do you mean—gag?"

The young man answered, "Why, this free watermelon business! Who pays the bills?"

And the answer came, "Oh, that! You see, we do not raise the watermelons to sell; we raise them for the seed. My firm is a large seed company, and this is the way we harvest the melon seed. Eat all you want, but *save the seed*. Place them in the container on the table—that is all we ask of you."

I think that is what Jesus meant when He told His disciples, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Just save the *seed of salvation* with all its healing virtue, plant it in the hearts of men, and preserve it unto the salvation of all who believe on Him through your words. It must have been this urge to save the seed that caused Dr. P. F. Bresee to say: "I am debtor to every man to give him the gospel in the same measure as I have received it." He had received salvation full and free, and felt that the seed must be saved—planted in the hearts of the generation he served and preserved to our own and future generations.

The free gift of God's grace will cost us if we save the seed. It will cost dollars to spread the glorious gospel story—not only the one-tenth, but the other nine-tenths too, if need be. It will cost lives invested in the kingdom of God. We must carry the seed to the farthest corner of the earth—where the story has not gone. It cost David Livingstone and Harmon Schmelzenbach their lives to plant the seed in Africa. All of us, too, must invest our lives if we save the seed.

Jesus said: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth

*Pastor, Blue Island, Illinois

*Pastor, First Church, Charleston, W.Va.

much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:24-26). Let all of us *save the seed!*

THE BIBLE STANDS

By A. S. London*

THE BIBLE is the most popular, the most attacked, and the most hated book in the world. It has been subjected to the most severe criticisms, and tested to the limit. Through it all, it is stronger than ever before.

William E. Gladstone, the "Grand Old Man of England," said: "If I am asked what is the remedy for the deepest sorrows of the human heart, I must point to something which in the well-known hymn is called 'the old, old story,' told of an old, old Book, and taught with the old, old teaching, which is the greatest and best guide ever given to mankind."

"The work of the pick and spade in Bible lands has never turned up anything that contradicts the Scriptures." "The hammers are broken; the anvil stands."

The sun never sets on the Bible's gleaming pages. It goes to the cottage of the peasant, and to the palace of the king. It can be seen in the hut of the poor man, and the halls of the rich. It is interwoven with the literature of the scholar, and has the language and inspiration of the multitude.

The Bible is a restrainer of sin and a protection against evil, when accepted in the heart as the Word of God. It creates lives. It alters destinies. It inaugurates world-wide movements and gives birth to immortal writings. One of its texts transformed Martin Luther and was the beginning of one of the greatest epochs in history.

The legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is gone; the empire of Caesar is no more; but the Word of God lives on. It will never die!

Everything that ever threatened to destroy the Book only aids in its publicity. The least word that God has ever spoken will endure forever.

Tradition has tried to dig a grave for the grand old Book. Intolerance has lighted for it many a faggot; many a Judas has betrayed it with a kiss; many a Peter has denied it with a bitter oath; many a Demas has forsaken it, having loved this present world—but the Bible still stands as the Book of all books.

John Ruskin, the great writer, said: "Make the Bible the first morning business of your life,

understand some part of it clearly, and make it your business to obey it."

The Bible has life. It is God-inspired. It is an instrument of mighty power, and is an unfailing guide. "It is the traveler's map, the soldier's sword, and the Christian's chart." It gives food to support you, and comfort to cheer you. It is a river of pleasure and a garden of flowers.

He who loves the Bible, studies it, and obeys its teachings, will share its immortality.

Its depth is infinite; its height is infinite; it is still unexhausted. The Word of God liveth and abideth forever!

Listen, Mr. Cynic:

By Charley McCaull*

God's blessing still is upon the Church of the Nazarene. Some changes have necessarily and naturally been made in the structure of the denomination because of its growth; yet it's the same old scriptural holiness movement as of yesterday, and the Lord has not lifted His hand one bit.

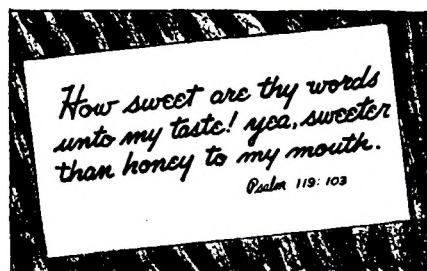
You say the preaching isn't as fiery as it once was? Maybe it seems that way to you because you have gotten used to the fire; or maybe you've forgotten how cold that place was that you came from.

You shake your head and say you know we have let down because we do not suffer persecution as in the days of yore? Say, did you ever stop to realize that once a trail has been blazed it is impossible to blaze it again? Should we imagine bugaboos or stir up false opposition (as some are wont to do) in order to gain sympathizers? Our job now is to till the soil and send men to pioneer other fields.

You smile slightly and ask then, "Why are we not growing so fast as we did in younger years?" My dear sir, a more ignorant and unjust question could not be raised. The first stage of our life was our birth. It was the coming together of those of like faith which swelled our rolls at the beginning. Only in recent years has our growth as an established group begun.

My advice to you, Mr. Cynic, is for you to quit listening to the devil, and roll up your sleeves and go to work!

*Bethany, Oklahoma



*Sunday-School Evangelist, Oklahoma City, Oklahoma

Principles of Mental Hygiene in the Scriptures

Article Three in a series of five on

"Mental Hygiene and the Christian Life"

By Paul T. Culbertson*

IN THIS article and the one which follows we wish to examine certain great principles of mental and emotional health which are found in the Scriptures. A few years ago my attention was called to an unpublished master's thesis by Dr. Arthur L. Bietz, professor of applied Christianity in the College of Medical Evangelists. The author of this splendid dissertation called attention to the interesting and encouraging fact that virtually every important principle of mental hygiene which has been emphasized by modern writers is to be found in the Holy Bible. In this we find an excellent illustration of the bearing of our holy faith on the practical problems of everyday living.

The first outstanding principle of mental hygiene which is found in the Scriptures is this: *As far as possible, provide a sound basis for psychological health by proper attention to physical health.* The Bible has much to say about the value of good health. The close relationship between the body and the mind, and the ideal of a "sound mind in a sound body in a sound society," are emphasized again and again. We are urged to abstain from drunkenness, to control the physical appetites, and to view the body as the temple of the Holy Spirit.

It is most assuredly Christian to give reasonable attention to the preservation and promotion of physical well-being. Many Christians ought to be ashamed to die, even though they may be prepared to do so. Some of us literally shorten our lives and thereby reduce our span of service for Christ and others by the lack of self-discipline in eating and drinking. Sufficient rest, a wholesome diet, stimulating exercise, and challenging work—all these are Christian activities.

Seventy years ago Janet, a French authority on hysteria, a form of neurosis, described what he called the "psychic energy level." This level of psychic energy tended to rise and fall with the physical energy level of the body. From the standpoint of practical living, there appears to be much truth in this theory. Janet insisted that only as the physical energy level is maintained will the psychic energy be powerful enough to hold the personality together in proper integration; otherwise it is likely to "fall apart" under stress.

If a person is having adjustment problems of a psychological nature, a thorough physical examination by a competent physician is always a wise first step to take. Perhaps the problem is rooted

in, or complicated by, some vitamin deficiency; some lack of balance in the hormones secreted by the endocrine (ductless) glands; or some poor habit of eating, sleeping, or working.

A second wonderful principle of mental hygiene found in the Scriptures is this: *Avoid self-deception through objective self-knowledge.* Paul wrote to the Christians in Rome in this manner: "Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all" (Rom. 12:3, *Phillips*). The late Dr. J. B. Chapman once told of a small boy who challenged him with the statement: "I can do something that you can't do!" On inquiry, the lad explained, "I can crawl through a smaller hole in the fence!"

Each one of us has his strengths and limitations. It is poor mental hygiene to exaggerate either. It is good sense, good Christianity, and good psychology to study yourself with all the objectivity that you can command. Don't gloss over either your assets or your liabilities. Be realistic, frank, and honest with yourself. Think soberly, but don't develop an inferiority complex that will make you virtually useless to either God or man. Having examined your assets, follow the advice of Saint Paul given in Romans 12:6-8. Make the contribution that you can make in a sensible Christian spirit, and leave the results in the hands of God.

A third challenging principle of mental hygiene found in the Christian faith is this: *Lose yourself in a cause which is outside and bigger than yourself in order really to find yourself.* There is probably no principle of mental health which is more important than this. To concentrate on oneself is to become narrow, self-centered, stunted in mind and heart and spirit. But to lose oneself, particularly in the service of Jesus Christ, is to live and grow and develop toward those ends for which we were created. More valid words were never spoken than when Jesus declared: "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:25, *The Revised Standard Version*).

Our personal problems, and even our physical ills, grow on our hands when we focus our attention on them. Neurotic people who habitually complain of their aches and pains probably have no more of such ills than normal people, and often have less. All of us need to get and keep our attention mainly on worthy persons and construc-

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tive issues outside ourselves. The result will be growth and development of desirable personality traits, a sense of the worth-whileness of living, and genuine happiness. And, while creative growth may occur to some extent as a result of our identification with worthy causes lower than the highest, the greatest growth will come only as we give ourselves in full surrender and joyful allegiance to the Lord Jesus Christ, and to the building of His wonderful kingdom among men.

Here, then, are three constructive principles of mental hygiene, written in the Bible centuries ago, but still as valid today as they were when first recorded:

(1) Provide a sound basis for good psychological health through proper attention to physical well-being;

(2) Avoid self-deception through objective self-knowledge; and,

(3) Find rich and full development of personal powers by losing yourself in causes which are outside and larger than yourself, especially in personal dedication to the Lord Jesus Christ, and the extension of His kingdom among men.

It is God's purpose through Christ that a Christian should live, and live abundantly. The foregoing principles of mental health, together with others, two of which we shall mention in our next article, constitute some of the divinely appointed means to this high and worthy objective.

(To be continued)

Consider the Flowers

By Dorothy Doone Kidney*

There is a certain type of flower growing in the garden which is known by the unusual name, Job's-tears—flowers named after Job!

Poor old wonderful Job! He shed tears all right, and he had plenty of reason to; but he held onto his God and didn't let go.

A lot of help his wife was! She said, "Curse God, and die."

Job said, "Thou speakest as one of the foolish women speaketh." He held onto God's hand, and God worked things out fine. He showered blessings on poor old Job until he was better off than he had been in the first place.

So Job's-tears they call these flowers now. There will be no tears in heaven, and a garden's as good a place as any for leftover tears. It's reassuring to go out to the garden and consider the flowers named Job's-tears, and to remember that there are no tears in heaven, to remember the scripture which reads: "And God himself shall be with them, and be their God . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Joyfully consider Job's-tears—for Job has left them behind!

*Portland, Maine

THEY CRY OUT!

By W. R. Lanpher*

My heart and my flesh crieth out for the living God (Psalms 84:2).

THE VOICE of the so-called religious world cries out in its muddle and confessed weakness for someone to point the way. Let us be spiritually prepared to make the Mid-Century Crusade for Souls a guiding light in the fog of cynicism and doubt. Our stern and sacrificial warfare must never become a bloodless and self-indulgent quest. May the spirit of our beginnings not be bartered for a loitering and time-serving expediency.

Our war-troubled world cries out from its wholehearted fears and halfhearted hopes.

Your confidence may be shaken somewhat in the Gallup poll: through which we learned that 55 per cent of us think that the U.S. is already involved in World War III, while only 31 per cent of us believe that the Korean affair will stop short of world war. We learned that 81 per cent of us think that Russia is out to dominate the world—one year ago it was 70 per cent. And we learned that in cities of at least 100,000 population 71 per cent of us fear that there is a good or fair chance of being attacked by atom bombs. Three wars in thirty-four years, and only five years between the last two!

Besides the tragic direct results of war, there are the ominous overtones of family separations, uprooted church ties, distorted values, hazy standards, the spirit of easy living, and material gain from others' suffering.

Our servicemen who have been called back have every human reason to become disillusioned and cynical. To go back to a bloody business that we thought was ended five short years ago, with the attendant temptations, separations, and frustrations, is not a pleasant prospect for scores of our own men in northern California. Although they don't say a word, their voices "cry out" for all the Christlike love, all the devotion and long-suffering of which our churches are capable. And the families of these men call for the highest type of close-knit fellowship and burden-sharing that members of a holiness church can give. This is the time to draw together so closely in genuine love and mutual sharing that we will be fitting representatives of Christ's own Church, the one for which He "suffered without the gate."

*Pastor, First Church, San Francisco, Calif.

Then shall we know, if we follow on to know the Lord (Hosea 6:3).

Many among us who profess to know Christ evidently have not known Him long enough to get well acquainted with Him.—EARLE F. WILDE.

LIFE IN REVIEW:

FOR EIGHT days I labored with the First Church of the Nazarene and the Hatfield Memorial Church of the Nazarene in San Antonio, Texas.

The convention was originally planned for First Church; but since they were in a building program they joined with the Hatfield Memorial Church, where all the services were held except on the last Sunday night. For that one time we met in the school building where the people of First Church were temporarily worshipping, and the people of Hatfield Memorial Church came over in a body. Besides the two day services on Sunday, there were meetings on Tuesday, Wednesday, Thursday, and Friday mornings.

The two pastors, Rev. Fred Reedy of First Church and Rev. Ernest Moore of Hatfield Memorial Church, are giving a good account of themselves in San Antonio. God is blessing them and their churches and making them a power for holiness in that city. We had delightful fellowship with the pastors, their families, and their people. They all worked together in a wonderful way.

The new building which First Church is constructing under the leadership of Brother Reedy is exceptionally well located, and will mean a new day for that organization, which already has had a long and fruitful ministry in San Antonio.

While in San Antonio I spoke to the ministerial association, one of the service organizations, and the Nazarene Mexican Missionary Training School. Rev. Edward G. Wyman, the superintendent of the Texas-Mexican District, presented me at the chapel service of our training school and efficiently interpreted my message. It was a privilege to meet and speak to the teachers and students of this institution.

ONE OF the most interesting assignments I have ever had was touring the Tennessee District, with its superintendent, Rev. D. K. Wachtel, for

The Tennessee District

twelve days in behalf of the HERALD OF HOLINESS. I assisted in only a part of the tour. The president of the district N.Y.P.S. and Rev. Otto Stucki, superintendent of the Alabama District, had toured with Brother Wachtel before my arrival. By the time of the completion of the campaign, Brother Wachtel planned to visit every church on the Tennessee District in behalf of subscriptions to the HERALD OF HOLINESS.

While I was with Brother Wachtel I preached holiness, and he boosted for the HERALD OF HOLINESS. When I left the Tennessee District, most of its churches had been visited and at every place the quota for HERALD subscriptions had been reached or oversubscribed by actual subscriptions or a promise from the pastor and his people that

the goal would be attained. The pastors and people stood by us wonderfully and we certainly thank them for it.

Brother Wachtel's plea for subscriptions to the HERALD OF HOLINESS was based solely on its value to the work of the local church. He rightly said that no church could make the progress that it should unless its people were informed as to the teachings and activities of our church as a whole, and this knowledge would have to come to them largely through the HERALD OF HOLINESS. Thus, every member and friend of the church should subscribe for the HERALD. Further, they should also send it to their friends and neighbors. By this method the HERALD would make new contacts for the local church and serve as an advance agent in its development.

Nothing stands still where Brother Wachtel is. He is a veritable dynamo, and the pastors and people of the Tennessee District greatly appreciate his wise and energetic leadership. His approach to the campaign for HERALD OF HOLINESS subscriptions was typical of the way in which he attacks every phase of the work of our church. He sincerely believes in our whole program and gives himself unstintingly to forwarding the same. It is no wonder that there was evidence of advancement along all lines—especially noticeable were the newly organized churches and the recently completed church buildings.

It was a joy to be with Brother Wachtel, in his home, and with some of his pastors and people. Tennesseans know how to feed you and make you feel at home.—THE EDITOR.



"THE NAME OF THE LORD IS A STRONG TOWER; THE RIGHTEOUS RUNNETH INTO IT AND IS SAFE." PROV. 18:10

A LOVE OFFERING

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head (Mark 14:3).

HERE we have a description of a beautiful deed, a true love offering. This love offering was very expensive—so much so that some of those present were indignant and looked upon the gift as wasteful. The Master did not think so. He saw in it an attempt on the part of the giver to express her appreciation for Him at this critical hour in His life—the Cross was at hand. The giver was doing her best to show her love for the Christ at that time; and no offering which she could present, however costly, could over-express what was in her heart.

A human being who was limited in means was giving to the rich. Some think that this should never be, but they are mistaken. Love offerings may meet some dire need that the receiver has, but this is not necessarily the case. A person might be rich in all of the necessities of life, and yet one who had little might give him a love offering. Love offerings grow out of the giver's need, and not the receiver's—the mounting love or appreciation of the former for the latter demands expression.

This love offering was spontaneous, as is the case with every true love offering. The woman gave out of the abundance of her heart's appreciation. There was not the least semblance of compulsion in the breaking of the box of ointment upon the Master's head. Such spontaneous acts of devotion must ever be a part of the Christian's life.

"Sin Is a Reproach to Any People"

RUSSIA is the enemy of free peoples everywhere. The United States, the British Empire, France, and many other nations stand opposed to Russia and those other peoples who are now hidden behind the iron curtain. The governments in these latter countries are dictatorships and are not in the same class with the democracies—as imperfect as the latter may be.

Again, we must ever remember that Russian Communistic dictatorship has but one aim and that is to destroy the democracies and dominate the world. I have no sympathy with that view which would lull us to sleep in unpreparedness by telling us that Russia wants only that which is best for us and the rest of the world. All that Russia is waiting for is an opportunity to take our religion away from us and put us into the worst slavery the world has ever known. The free nations of the world are now in the direst peril they have ever been in since the dawn of Christianity.

The fact that many citizens of the United States believe that our leaders in the past and present

EDITO

Stephen S.

are largely responsible for the plight we are in today does not lessen the need for facing conditions as they are. It would be the height of folly for me to refuse to do anything about a fire which was threatening my life just because it was started by my carelessness or that of my relatives or friends. Of course, I do not like to sacrifice and cramp my way of living, but I would rather do that than to lose my way of living altogether.

While I am tremendously concerned, as you realize from the preceding paragraph, with the enemy that stands without our gates, I am more disturbed about the foes which threaten our welfare from within. For weeks the papers have been full of the startling revelations of the Kefauver, the Fulbright, and the Hoey committees. The first has brought to light the interlocking crime syndicate which the gamblers have built up. Its evil influences have reached into every part of our country and have helped to make politics more corrupt than ever. The Fulbright Committee has exposed the unscrupulous activities of the Reconstruction Finance Corporation. This agency of government, which was set up to assist legitimate business enterprises when faced with dire need, undoubtedly has been much abused. Various types of illegitimate means for getting loans have been revealed. The Hoey Committee has had to do with the influence sellers in Washington, or the "five-per-centers." These have been men who have made plenty of money putting those who want something from government agencies into touch with the right people.

All of these committees have exposed much that was illegal—direct violations of the law—and more that was unethical and improper in the way of human conduct. These investigations only bring to light some of the evils which afflict our country. This nation which was born of religious faith has manifested and is still manifesting far too much indifference to genuine heartfelt religion.

What is the conclusion of the whole matter? We are confronted by hostile forces without and within; but, as I have already indicated, I am much more afraid of the latter than the former. Nations are not usually overrun by outside forces until they have been weakened by evils within.

Recently a famous scientist has declared that we cannot preserve our freedom unless we are willing to die for it. A people who have forgotten God and the right with their emphasis upon eternal values will be so tied to the secular, the things of time and sense, that they would rather live here and now than to have freedom. They will have become so soft and flabby in character that they will refuse to make the sacrifices necessary for the preservation of the right. Then it will be easy for outside enemies to conquer them. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). In other words, righteousness preserves a nation, but sin makes its destruction inevitable.

Lift Up a Standard!

MUCH is being said about drawing up a set of rules for our Washington lawmakers to live by. This is felt to be necessary since there has been so much delinquency among them recently. As our official servants, they should have the path of right clearly marked out for them. This is good, and I am for it. However, it is one thing to tell a man what he should do and quite another to get him to do it. In fact, it is one thing to know what we ought to do and quite another to do it.

This is especially the case since all of us are born with a bent to sinning, a tendency to do that which we know we should not. The Apostle Paul graphically describes this condition in these words:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (Romans 7:15-19).

This statement from Paul harmonizes well with the statement in the *Manual* of the Church of the

Nazarene on original sin, or depravity. It reads thus: "We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually."

Yes, men need to know what is right, to have set before them the rules and regulations of the game of life as it should be played; but a code of ethics is not enough. It is not sufficient to tell men who are born in sin what the laws of conduct are. They must be transformed before they can live the right kind of life. Jesus said to Nicodemus: "Ye must be born again" (John 3:7). The same is true of men today. Our legislators will have to come to Christ and have their inner selves changed before they can keep the laws of men and God.

Paul's conscience was awakened and he saw the right, but that was not enough. He continued to sin until he met Christ on the road to Damascus—until he was born again. To be born again is the first step in the revolution of man's sinful personality. It is completed, as far as its inner motivation is concerned, when the same man is sanctified wholly. More important than showing any man the way of right is to get him in touch with a Christ who can give him the power to do the right. We must do more for those who are born in sin than lift up the standard; we must introduce them to the lowly Nazarene, who can give them a new dynamic. Lift up a standard—yes; but this is a hopeless procedure unless along with this we lift up the Christ as Saviour, as the divine Transformer!

Several of Our Leaders Honored

At the recent Commencement exercises of our colleges, several of our leaders were honored with the degree of doctor of divinity. This degree was conferred on Rev. V. H. Lewis, superintendent of the Houston District, and Dr. Harold W. Reed, president of Olivet Nazarene College, by Bethany-Peniel College; on Rev. Fletcher Galloway, pastor, First Church of the Nazarene, Portland, Oregon, and Rev. E. E. Zachary, superintendent of the Northwest District, by Northwest Nazarene College; on Rev. W. E. Albea, superintendent of the Western Ohio District, by Olivet Nazarene College; on Rev. E. C. Oney, superintendent of West Virginia District, and Rev. J. D. Saxon, superintendent of the Mississippi District, by Trevecca Nazarene College. I congratulate Doctors Lewis, Reed, Galloway, Zachary, Albea, Oney, and Saxon, on this honor which has been bestowed upon them. It is a recognition of the distinguished service which they have rendered to the Church of the Nazarene.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Please explain the meaning of the latter part of John 20:22.

A. This verse reads as follows: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." One commentator explains "Receive ye the Holy Ghost" thus: "Receive, as an earnest, foretaste, pledge of the Pentecostal outpouring." I like this brief answer to your question and, therefore, pass it on to you.

Q. Some teach that when Christ comes again the dead will be raised at once, and the judgment will take place right away, the true Christian going to heaven and the lost to hell. Others teach that when Christ comes He will set up an earthly, temporal kingdom and reign a thousand years before the end of the world. Will you please tell me what the Nazarene teaching is on this subject?

A. You have briefly set forth what is known as the postmillennial and the premillennial views as to the second coming of Jesus. Those who accept the former believe, as you indicate, that Christ will come and the judgment will take place at once, followed by the meting out of rewards and punishments to the righteous and the wicked respectively. Those who accept the latter hold that Jesus will come and set up His rule on earth for a thousand years before the general judgment and the giving out of the rewards and punishments. The Church of the Nazarene believes in the second coming of Jesus, but it takes no official stand as to the above two views. As a church, we are officially neither postmillennialists nor premillennialists. We have always had those in our church who differ in their beliefs at this point.

Q. Don't you think that when a minister or evangelist is entitled to put the word Reverend in front of his name he should have enough respect for this honorable title to place his given name after it instead of a nickname as Jimmie, Eddie, Dick, etc.?

A. Yes, I do, but you and I do not seem to be able to get everybody to agree with us as to this matter.

Q. What do you think about members of the church board working on Sunday as a steady job?

A. First, I would rather state your question thus: What do you think about a Christian working on Sunday

as a steady job? I am against anybody doing any kind of work on Sunday except works of necessity and works of mercy. Both the Old and New Testaments make room for these types of labor on the Sabbath. Society is becoming very complex, and the more complex a society becomes the more demand there is for works of mercy and works of necessity on Sunday. Therefore, there is more reason for working on Sunday as a steady job today than ever before. Still, all of us must be careful that we do not make some illegitimate excuse for working on Sunday. There are plenty of so-called Christians who seem to think that it is all right to sell groceries, houses or property, insurance, and many other things on Sunday. It will not be long, at the rate that we are going, until there will be no Sabbath. Another thing should be said here, and that is that no Christian ever should feel good about working on

Sunday, however necessary it may be. He should (and I believe he will, if he is a real Christian) definitely regret the fact that he has to be away from the house of God on that day. Further, he will never rejoice in the extra money which he may get for such work; and certainly he will never take a job on Sunday just because of the extra money he will make.

Q. Please explain I Corinthians 15:31, where Paul says, "I die daily."

A. In this great fifteenth chapter of First Corinthians, Paul is arguing for belief in the resurrection of Jesus Christ. Without it there could be no hope of the resurrection for him as a Christian. And, further, there could be no sense in Paul's facing the daily perils which he did if there were no hope of the resurrection. In substance, Paul says here: "If I had not the confidence inspired by this blessed hope, how could I run into deadly peril as I do every hour of my life? If I seem to be exaggerating, I can only appeal to your generous appreciation of my toils and sufferings in Christ's service, and declare that 'my daily life is a daily dying.'"

FOREIGN MISSIONS

Remiss Rohfeldt, Secretary

NOTICE

The Missionary Reading Course for this quadrennium covers three years instead of four. This is necessary in order to put our reading quadrennium on the same basis as our church statistical quadrennium. The books for 1951-52 are to be credited to the first year of the new quadrennium.—MARY SCOTT.

Volcano on Fogo

I just received word from Brother S. Clifford Gay in Cape Verde Islands about the volcano. The old volcano which has been quiet for over two hundred years blew up, opening three new craters, but the old crater where our work is located is safe, and so far as they can tell there are no victims.—EVERETTE D. HOWARD, Cape Verde Islands.

Shirley Press

During the year we completed 356,779 pieces of printing. Our first year out here we printed around 59,000 pieces. So you can see the Lord has helped us to increase the printing of His Word here in Africa.—RUSSELL E. LEWIS, Africa.

Opposition!

Our district assembly and camp meeting were a great blessing to El Cayo. Brother Wellmon did a great job throughout the meetings. The Roman Catholics are a bit incensed to hear about the converted priest, and their incense isn't exactly pleasant. They are showing signs of excessive heat, and I fear there will be fire, smoke, and/or ashes before long. There was talk of beating Brother Wellmon. Folk who have long been friendly are hostile, and even the welcome rainy season has failed to quench their smoldering disgust. We feel that it is a good sign. Soon all will know who stands for what, and then we can get on faster. We are encouraged and fearless. I never loved British Honduras better in my life. God is answering prayer, and we expect a real revival soon.—RONALD BISHOP, British Honduras.

Greetings from Oregon Pacific District's Seventh Annual Missionary Convention. What a wonderful time we had in the Lord at the annual convention! We can never be the same after hearing the Mostellers from the

Cape Verdes and Orpha Cook from India.

Our district president, Mrs. Gordon Olsen, received a wonderful vote of confidence, and we are confident that under her leadership we will have the most blessed year we have ever had.

Gains were reported in all missionary departments. The total money raised for all purposes was \$37,740.63 (the highest in history of our district W.F.M.S.). We now have a total *Other Sheep* subscription list of 3,052.—Mrs. L. H. BONE, *Corresponding Secretary*, Oregon Pacific W.F.M.S.

Peten Camp Meeting

We have just completed the almost ideal camp meeting! God blessed in every way. Brother and Sister Harold Hess came to us as special workers. Her music and felt-board illustrations were very helpful in bringing out the people as well as in teaching the truth. Brother Hess's preaching was always well prepared and timely and was greatly owned of the Holy Spirit. Of eighteen services there were only two without seekers.

Counting the seekers as they came, there were 127. Almost every soul on our prayer lists found God. Then many came to God who were strangers to us and our people. Peten here is the melting pot of Guatemala, and there are people here even from many other parts of Central America.

This year for the first time all of the surrounding towns and villages were represented in the attendance—with the exceptions of some Indian villages in the extreme corner of this department where we have not been able to do much for lack of the knowledge of the dialect.

Our "brush arbor" was modernized this year in that it was roofed with corrugated iron. It was forty-five feet square and held the seats out of three of the near-by churches. We could seat about three hundred but never had enough seats even on a stormy night. We used a rented public address system and plenty of electric lights. We need a good mold-proofed camp-meeting tent that would seat a thousand.

The last day of camp meeting was Mother's Day. We dedicated eighteen babies, married one couple, and served the Lord's Supper to 150 in the morning service, besides having a good sermon followed by an altar service. Then in the afternoon we went to the lake shore and baptized twelve candidates who had passed a probation period. The public turned out for the baptismal service, so that I think it made the largest gathering I have seen in any Protestant service in any part of Central America. And the most

gratifying part of it all is that in these large gatherings we are now seeing manifest a fine spirit of reverence and attention. Only in the last year or two have we begun to enjoy such consideration from the public.

We thank God for His faithfulness in hearing our prayers, and we give credit to our fine native workers and lay leaders who worked untiringly to make these services a success.—EARL D. HUNTER, *Guatemala*.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 22: The Christian and His Community

Scripture: Matt. 25:31-46; Acts 6:1-7; Rom. 12:9-21; 13:8-10

(Printed: Romans 12:9-21; 13:8-10)

GOLDEN TEXT: *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matthew 25:40).*

St. Paul was pre-eminently a theologian, and stood head and shoulders above the theological thinkers of the ages. His discussions of theology are so closely woven and his discriminations are so keenly made that any reader has to be thoroughly awake to understand them. Peter was no moron himself; yet he testified that many people (and he implied that he was one of them) found Paul's writings difficult to fathom. Yet with all of this Paul combined a practical turn of mind that was equally refreshing. Not often do you find a man so practical and so profound.

We find this highlighted in the Roman letter. The first eleven chapters are distinctly theological. He discusses salvation as to scope and depth and the glorious deliverance from sin. Then beginning with chapter twelve we come to a sudden and abrupt turn; now down-to-earth exhortations come from his pen in shining order. And among these earthy suggestions is the one giving a solution to problems of personal relationships. We are aware that getting along with people is perhaps problem number one in home, school, church, and business. We find Paul's solution in Romans 12:20, *heap coals of fire on his head*. The expression itself is so vivid that it will always rank as one of the never-dying phrases. But the idea back of it is equally good; and the idea is sound from any angle.

No person likes having enemies—that is, no normal person does. Well, how shall we go about ridding ourselves of our enemies? Poison or murder them, and they become martyrs and many flock to their cause and

pick up the cudgel of battle against you. Instead of one less enemy you find yourself with many more. No, the answer is to smother the enemy with kindness; if his enmity is based on pettiness or misunderstanding, kindness smokes him out into the open, where he has to make a decision whether to choose your kindness or his bitterness. Usually the cure works.

Yes, kill your enemies all right—kill them with kindness!

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

The Holy Way

(Isaiah 35:8-10)

By A. M. Quick

*A wondrous highway shall appear,
Its name the Holy Way.
No unclean soul shall travel there
Nor wicked o'er it stray.*

*No rav'nous beast shall go thereon
Nor lion there shall be,
But souls redeemed shall walk this way
Whom Jesus has set free.*

*Wayfaring men who tread this road
Have guidance safe and sure,
For God himself shall walk with them
And keep them all secure.*

*For on this Highway of the King
The saints go marching in,
Who find through Jesus' blood alone
Deliverance from sin.*

*To them the shout of victory,
Immortal joys belong;
For them the "Golden City" waits,
For them the glad New Song!*

The Young People's Society

L. J. Du Bois, Secretary

A Call to Reverence

THERE are several accounts from the Bible which have profound significance. One day when Moses was tending sheep in the wilderness, he was attracted to a bush that was burning. As he approached to investigate the strange phenomenon, for the fire was not consuming the branches, a voice proclaimed, "Put off thy shoes . . . for the place whereon thou standest is holy ground." Whereupon Moses obeyed.

When King Saul was preparing on one occasion for battle, he became impatient because the priest, whose duty it was to offer sacrifices before every battle, did not arrive in what the king considered due time. In his haste and presumption, he offered the sacrifices himself. This profaning

of the most sacred of all religious duties brought the disfavor of God and the condemnation that Saul's kingship would be taken from him.

On a certain Palestinian night when angels sang and shepherds heard, the men of earth stood in awe and reverence. When they approached the manger-crib to see the newborn Babe, they bowed in worship. Likewise at a later time the Wise Men, travelers of many months and notables in their own rights, bowed and worshiped and gave valuable gifts—gifts fit for a King.

This opens up an area for many of us that we have not thought too much about. There are those things which are sacred and should not be touched with profane hands or approached in an irreverent spirit. Let us search

out our own lives; let us scrutinize our own conduct. Let us see if our Christian ethics is sound at the point of genuine reverence.

Prayer Tower Requests

July 15-21

Our Church Leaders

Let us especially remember our church leaders in prayer: our general superintendents, headquarters secretaries and their staffs, college presidents, district superintendents. In days such as these, unequalled responsibilities rest upon them and momentous decisions must be made by them.

July 22-28

Trinidad Bible School

Brother and Sister Ray Miller reported that their Bible school was opened in January. They have fourteen full-time resident students and two part-time students enrolled. Six of these are men, ten are women. Two come from British Guiana. Let us pray for this new work, for these missionaries and students.

Home Missions and Evangelism

Roy F. Smee, Secretary

Regional Conferences on Visitation Evangelism



Harvard Studio Photo

Eastern Zone Regional Conference on Visitation Evangelism at Eastern Nazarene College. Front row: Mr. Elmer H. Kauffman, Rev. Claude G. Schlosser, Rev. Kenneth Pearsall, Rev. J. H. MacGregor, Rev. T. E. Martin, Dr. Roy F. Smee, Dr. Edward S. Mann, General Superintendent G. B. Williamson, Dr. E. O. Chalfant, Rev. R. F. Heinlein, Rev. E. E. Grosse, Dr. O. J. Finch, Rev. J. C. Albright, Rev. Alpin P. Bowes, Rev. R. F. Woods.

restricted to preachers only, because of limited accommodations. In each conference there was lively interest shown in personal visitation evangelism, its organization and techniques.

In every gathering the small minority of pastors and churches which have definitely organized the visitation program and are persistently carrying it on gave glowing reports of new victory for those doing the work, new faces in the pews, and new seekers at the altar. They insisted that the program works whenever it is worked.

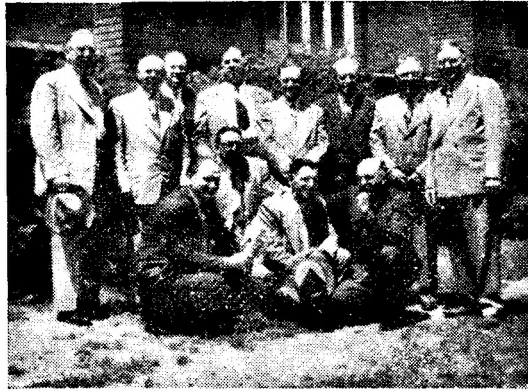
Dr. G. B. Williamson, our highly esteemed general superintendent, was our co-speaker in each of the conferences. His passion for this type of soul-saving mission predominated in every message he brought. He showed that personal, visitation evangelism is practical, scriptural, and God-ordered. He always left his audience feeling a divine compulsion to do this work. Seminar periods of study and discussion were led by Rev. E. W. Martin, pastor, First Church Detroit; Rev. Charles D. Ide, field secretary of Olivet Nazarene College; Rev. Otto Stucki, district superintendent of Alabama; Dr. W. A. Carter, pastor, Anderson, Indiana; Rev. W. B. Walker, pastor, Dayton, Ohio; Dr. E. O. Chalfant, district superintendent, Chicago Central; and Rev. T. E. Martin, district superintendent of Ontario. Their instruction and the discussion they provoked helped many to solve such problems as visitation in the small town and rural areas, how to make contacts in large apartment sections

THREE Crusade for Souls Conferences were held consecutively recently: in Decatur, Illinois; Fort Wayne, Indiana; and at Eastern Nazarene College in Wollaston, Massachusetts. In the three conferences there

were not less than six hundred pastors present with many laymen. The largest crowd was a night service in Fort Wayne, when it was estimated seventeen hundred people attended. At Eastern Nazarene College it was

of our cities, how to approach those of non-Protestant faith, etc. Before it was over I became very much convinced that there are no insurmountable difficulties if we have tact, persistence, and a passion to see the lost brought to Christ.

Plans are being made for many smaller conferences where we can get down to the grass roots of our work. More depends upon a determined desire to do this work than the mere techniques. We never felt surer that this is one answer to our empty pews and dry altars.



Leaders at Fort Wayne Regional Conference. Front row, Rev. E. W. Martin, Dr. W. A. Carter, Rev. Leo C. Davis, Dr. Roy F. Smee. Back row, General Superintendent G. B. Williamson, Dr. Paul Updike, Rev. Orville L. Maish, Rev. J. W. Short, Rev. W. B. Walker, Rev. W. E. Albea, Rev. E. E. Hale, Dr. H. S. Gallo-way.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

vigor, and was wonderfully used of God in blessing the people and building the Kingdom. The voice of this holiness patriarch rings clear and true."

Rev. J. V. Frederick, Jr., has resigned as pastor at Archer to accept the call to the church in High Springs, Florida.

Rev. R. T. Holmes has resigned as pastor of the church at Parkdale, to accept the call to the church at Lebanon, Oregon.

Rev. Clive Williams has resigned the pastorate at Chula Vista to take charge of the new church at Costa Mesa, California.

Rev. Vernon Wilcox has resigned as pastor of the Central Church in Seattle, Washington, to accept the call to the church in Medford, Oregon.

Fort Sumner, N. Mex.—Recently our church enjoyed a good revival with Rev. Carl H. Kruse and wife as evangelist and children's worker. The attendance was the best in many years, with everyone working to bring others in. On the closing Sunday (June 10) we broke our previous record of 102 in Sunday school, with 104 present for the Children's Day program and a flannelgraph story by Mrs. Kruse. A fine spirit of unity prevailed throughout the meeting. The soul-stirring messages of Brother Kruse and the heart-searching flannelgraph stories by Sister Kruse were used of God to give us a number of definite victories at the altar. We praise God for sending Brother and Sister Kruse our way. Our people are united and pressing forward for God.—James O. Gordon, Pastor.

Minneapolis, Minnesota—A few weeks ago, First Church closed our spring evangelistic campaign with the Lacy Gospel Singers in charge of the music. The attendance was outstanding through the entire series, with a good climax on the last Sunday, both in spiritual results and also in the number present. On that last day there were over 1,600 people attending. During the twelve days of meetings, there were 1,353 "first timers" who came. The spirit of revival is still with us and good attendance is in evidence in all our services. So many new people are coming it is difficult for us to keep an account of them. The members of the congregation are delighted with our new auditorium.—William F. Clay, Pastor.

Evangelist A. D. Holt reports: "Since our entering the field of evangelism a little more than eight months ago, God has wonderfully visited us with His power and presence in the following meetings: Staunton, Va., with Pastor A. D. Mason; Seagrove, N.C., (Christian Church) with Pastor H. V. Cox; Portlock, Va., with Pastor Robert Raphley; Titusville, Pa., with Pastor James H. Garrison; Bridgeton, N.J., with Pastor G. H. Kies; Roanoke, Va., Riverdale Church, with Pastor V. E. Potts; Livermore Falls, Maine, with Pastor A. H. Wright; Greensboro, N.C., Whiterock Church, with Pastor A. D. Foster; Greensboro, N.C., Woody Memorial Baptist Church, with Pastor H. V. Brady; and Highpoint, N.C., First Church, with Pastor C. C. Brown; Floyd, Va., with Pastor Long; Winchester, Va., with Pastor Mildred Downing; and Berkley Springs, W.Va., with Pastor W. R. Dillon. I have the last part of November and the month of December in '51 open. I am making up my slate for 1952, and have October (of '52) slated in Maine; would be glad to slate with others while on the New England District. Write me, 3906 Sauls Drive, Greensboro, North Carolina."

Evangelists A. E. and Pauline Miller write that they have an open date July 24 to August 5; then will be in a meeting in Bolivar Run, Pennsylvania, August 7 to 19. Write them, 307 S. Delaware Street, Mt. Gilead, Ohio.

Evangelist Lum Jones writes that he has an open date, September 4 to 16. Contact him at his home address, Ada, Oklahoma.

Waycross, Georgia—These are good days of victory and progress for First Church. We went "over the top" in our March Sunday-school attendance, with 143 per cent of our last year's average. Following our spring revival we were privileged to have Dr. Samuel Young with us for one night. A few weeks later we had five Trevecca College young people with us for a week-end evangelistic convention. Such praying, preaching, and singing as only a zealous group of sanctified young folks can do, and God gave a goodly number of seekers at the altar! Two weeks later we had our great home-coming Sunday, with Rev. and Mrs. V. S. Cook, former pastors, with us. During the morning service, the church gave the pastor a unanimous call for the third year. The great spiritual and Pentecostal climax came, however, in June, in a six-day revival with Rev. C. B. Fugett. He preached with the power and unction of God, and more than one hundred seekers bowed at the altar in the six-day meeting. Many of the older members said it was the best revival the Waycross church ever has had. We are now in a fine vacation Bible school. I love God, the church, and souls more today than ever before.—Ralph C. Gray, Pastor.

Chester, South Carolina—Our church has had a good revival with Evangelist R. T. McElveen. Many souls were saved, sanctified, or reclaimed, and several united with the church. Brother McElveen is a great preacher on holiness and prophecy; he is a man of God and lives what he preaches. We thank God for his ministry with us.—Claude O. Moser, Pastor.

Flora, Illinois—In June we had a revival with the C. E. Haden Evangelistic Party, and the results were gratifying. Backsliders returned to God, others were saved, and believers were sanctified. The Holy Spirit was present in an outstanding way. The preaching of Brother Haden was dynamic and heart-searching. Together with his wife and daughter, they present a good musical program.—D. M. Howe, Pastor.

Pastor Bennie T. Morgan writes from Lansing, Michigan: "At the invitation of Dr. George Frame, superintendent of our British Isles District, Mrs. Morgan and I with Mr. Ralph Lownds, our former minister of music, toured the district. Our people at First Church, Lansing, graciously gave us a six-week leave of absence, also paid the ship fare for their pastor and wife. We sailed from Montreal on April 26 and returned June 1. Our first meeting was on a week end with our churches in and around Leeds, England. Pastor Roberts of Morley (the 'mother church' of England), Pastor Emsley of Gildersome, and Pastor Ferguson of Leeds, all are doing a wonderful work under tremendous handicaps and with much sacrifice. We were here Sunday through Tuesday and saw souls find the Lord. Wednesday and Thursday we were in Edinburgh, Scotland, with Pastor Robertson of the Congregational Church; he has entered into the ex-

perience of entire sanctification. We were the first American Nazarenes in a generation to be in the capital of Scotland; we hope that in the very near future we shall have a church there. Friday we were at Hurlet Nazarene College for a wonderful service with nearly one hundred young people. Brother Kenneth Grider and others are doing a great work at this seat of Nazarenedom. Saturday through Monday we held services in Parkhead (the 'mother church' of the Isles). Pastor Martin was sick, but God gave us some good services with souls finding the Lord. Tuesday, Wednesday, and Thursday, we were in Chesterfield, England, in the first rally ever held in the Midlands of England. Our church in Chesterfield is only two years old; but with some of the folk coming long distances from other churches, we had 250 people crowded into the church. Pastor McDonald is doing a splendid work here. The last week end we spent with Pastor Tink in the Battersea Park Church in London. Our church is growing in London; we have two churches, and soon will have a third one. Brother Logan is giving full time to the establishment of new churches. No one who goes to the Isles can have anything but a deep appreciation for our good Nazarene people and our sacrificial pastors; and to Dr. Frame goes much of the credit. He works unceasingly to establish the witness of holiness throughout the Isles. Tuesday and

Wednesday we were in Paris, then back to Liverpool to sail for home. Remember to pray for our Nazarenes in the British Isles."

Evangelist Nina Johnson writes: "After a most enjoyable trip through Palestine, Italy, Switzerland, France, Spain, Greece, England, Norway, Sweden, Denmark, Germany, Holland, Portugal, and Africa, I arrived at LaGuardia Field, New York, from London, on June 30. Write me at my home address, which is now 211 S. Hudson, Pasadena, California."

Hillsboro, Ohio—Our church enjoyed a wonderful revival in April under the ministry of Evangelist W. E. Haggard. Several souls were saved and sanctified, and the church was greatly inspired to go forward for God. We greatly appreciated the fine messages and spirit of Brother Haggard; his life and ministry exalt Christ. Attendance in our services is on a steady increase, and finances are better than at any previous time.—C. R. Meyer, Pastor.

Paden City, West Virginia—In June our church had a very successful revival with the pastor, Rev. A. M. Hicks, as the evangelist, and Professor Paul Qualls in charge of the singing. God came on the services each night, souls were saved and sanctified, and the church was greatly encouraged. God is greatly helping in the work here. Brother Hicks has served the church four years, and is now beginning on a unanimous call for three more years. The church is growing, new folks are looking our way, and all budgets are paid in full. On the closing Sunday of the revival all Sunday-school records were broken with 311 present.—Church Reporter.

"Other Sheep I Have"

By Mrs. Raymond C. Mote

"Other sheep I have, which are not of this fold"

Was spoken long years ago.

Sheep that are lost and out in the cold,

An easy mark for the foe;

Lost in the wilderness, crying for aid,

Waiting for help to come,

Bewildered, unsettled, frightened, and sad,

And the Good Shepherd beckons them home!

Where are the sheep that are not of this fold?

Are they hundreds of miles away?

Are they across miles of water and land?

I hear the kind Shepherd say:

"The harvest is white and ready to reap,

And before your very eyes

Are the lost, the dying, My 'other sheep'—

Don't you hear their pleading cries?"

Would you waste the most precious years of your life,

And drift along with the tide?

Would you dream and bemoan and fail to see

The door that is now open wide?

Get busy, start reaping the harvest now;

Lay treasures more precious than gold

At the feet of the Shepherd, the Crucified One,

Who bought for you riches untold!

Evangelist P. P. Belew reports: "We served as evangelist for the twelfth annual tent meeting held under the auspices of our church in Marietta, Ohio, with Rev. Bernard Younce, pastor. The tent was pitched in a fine location and well arranged. Boyce and Catherine Pierce and daughter Linda did splendid work as singers. The singers were on the local radio station each morning, and the entire service was broadcast from the church auditorium on both Sunday mornings. We had fine attendance and salvation work. The pastor said it was the best tent meeting during his pastorate there. Other recent meetings we have conducted were at Clarksville, Tennessee, with Pastor W. Roy Stewart; at Clinton, Illinois, with Pastor G. Edward Gallup; and at Camden, Tennessee, with Pastor R. J. Andress."

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge" (Proverbs 14:26).

West Plains, Missouri—On June 10 we closed a very successful revival with Evangelist A. K. Jones, and our pastors, Rev. and Mrs. Leroy Reedy, as the special singers. God's blessings were on the services, with ten souls praying through to definite victory for salvation or entire sanctification, and eight united with the church. One of the high lights of the meeting was a Sunday-school attendance of 116 on the closing Sunday of the meeting.—A. Reed, Secretary.

Evangelists Alva O. and Gladys Estep report: "We are closing our sixteenth assembly year in the field of evangelism, and this has been the greatest year in our entire ministry. Since last reporting we have been in labors abundant. At Wurtland, Kentucky, God met with us night after night. Here Pastor Lobb and his folks were just completing one of the finest church buildings on that district. At Connorsville, Indiana, First Church, with Pastor C. C. Chapman, the Lord met with us and gave us eighty-five seekers at the altar. At Oak Ridge, Tennessee, we found God is blessing the work of First Church, as the people are in the process of building a great church under the leadership of Pastor Flannery. At First Church in Catlettsburg, Kentucky, with Pastor Wagoner, we were privileged to meet with a number of friends of former years. Then to Angola, Indiana, for our third meeting with the Spencers, who are doing a great work. At First Church, Cheyenne, Wyoming, with Pastor Rodeffer, God gave more than two hundred seekers at the altar, a fine class of new members, and a love offering of \$200 for the pastor. At Bismarck, North Dakota, First Church, the Hewitts are the fine pastors. Again God met with us in revival power, giving seekers night after night, and a love offering of \$140 for the pastor. At Dickinson, North Dakota, again God gave seekers and happy finders; the Carlsons are the good pastors here. We are now in the midst of a great revival with our First Church in Bennettsville, South Carolina; seventy seekers the first week, with fifteen new members in prospect. Most of these seekers are new folks who never have been saved before—some entire families. Pastor Luther Jenkins is doing great work; a great church plant, a wonderful people, and a Sunday school running better than two hundred. We were called for return meetings by most of these churches. We are serving the greatest people on earth. We have a fine slate for the coming months, but have one November date open for this fall; then one in January and one later in the spring. We carry the full program of the revival: preaching, song leading, solo work, and illustrate our messages with Scene-o-felt pictures (oil paints on felt, which are made more beautiful by the use of multicolored lights). Write us, Box 238, Losantville, Indiana."

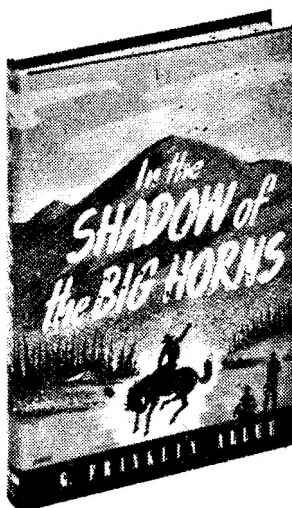
THE PASSING AND THE PERMANENT



Evangelists Dorrance and Esther Nichols write: "All our time for 1951 is filled with the exception of the date, August 8 through 19; we'd like to slate this in western Pennsylvania, Ohio, or surrounding territory. We have our own house-trailer, and furnish a complete program of preaching, music, and singing. Write us, 849 Poplar Street, Bloomsburg, Pennsylvania."

Valparaiso, Indiana—Another very important milestone in the history of this church was passed on Sunday, May 27, when an impressive mortgage-burning service was held. In October of 1948, the church, remodeled and a new structure added, was dedicated; the project amounted to the sum of \$40,000. The auditorium was doubled in size and more Sunday-school rooms were added. During these two and one-half years, there has been much prayer and work to bring about this service. Evangelist and Mrs. G. W. Hoot and daughter were present to bring special numbers, both vocal and instrumental. The adult choir also sang. The late Dr. H. V. Miller's message for dedication Sunday in 1948 was re-played for the service. The trustees of the church were presented, who in turn took their places with Pastor L. E. Myers and the building fund treasurer. As the mortgage was burned, the ashes were placed in a container to be preserved in a vial with the ashes from two previous mortgage-burning ceremonies during Brother Myers' ministry. Nearly ten thousand dollars was underwritten in pledges toward the completing of the church. A gift as a token of appreciation of E. A. Anderson's work as building fund treasurer was presented in behalf of the members and friends of the

Our Latest Book of Religious Fiction



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church. Completing twenty years as pastor of the local church, Rev. and Mrs. L. E. Myers feel there is still more to be done and covet the prayers of all as they carry on in His name. Brother Myers thanked all who had had any part in attaining the goal now reached. During the past year, two outstanding revivals were held: one by Rev. James Rice of Olivet College, and the other by Dr. S. T. Ludwig while Pastor Myers was in the Holy Land.—Mrs. Donald Fitch, Reporter.

Pastor D. H. Replogle reports from Van Wert, Ohio: "The blessings of the Lord have been very manifest during the past several months. Dr. and Mrs. C. B. Widmeyer were used of the Lord to uplift and strengthen our people in the Lord in their campaign with us last autumn. During the winter our people began to pray very diligently for a special outpouring of God's Spirit. Laymen took the initiative in arranging special hours of prayer, and over the span of many weeks the Holy Spirit began to move in His own marvelous way. A new spirit of faith and unity was very evident, and reached a climax with the opening of our spring revival with Evangelist E. E. Kimball and wife as special workers. Night after night the

Lord came and seekers prayed through to pardon and heart purity. Brother Kimball, preaching with the anointing of the Spirit, was used of the Lord in an outstanding measure. The morning services held during this three-week campaign proved to be a source of power and inspiration. On the closing Sunday a good class of members was added to the church, only two of whom were not won during this campaign. We have inaugurated a youth choir, with twenty-five of our teen-agers, as well as a week-night service for them, followed by a social hour. Also, we have purchased a much-needed church bus. The church has given us a call for another year, our fourth, with a very splendid vote, and we have accepted."

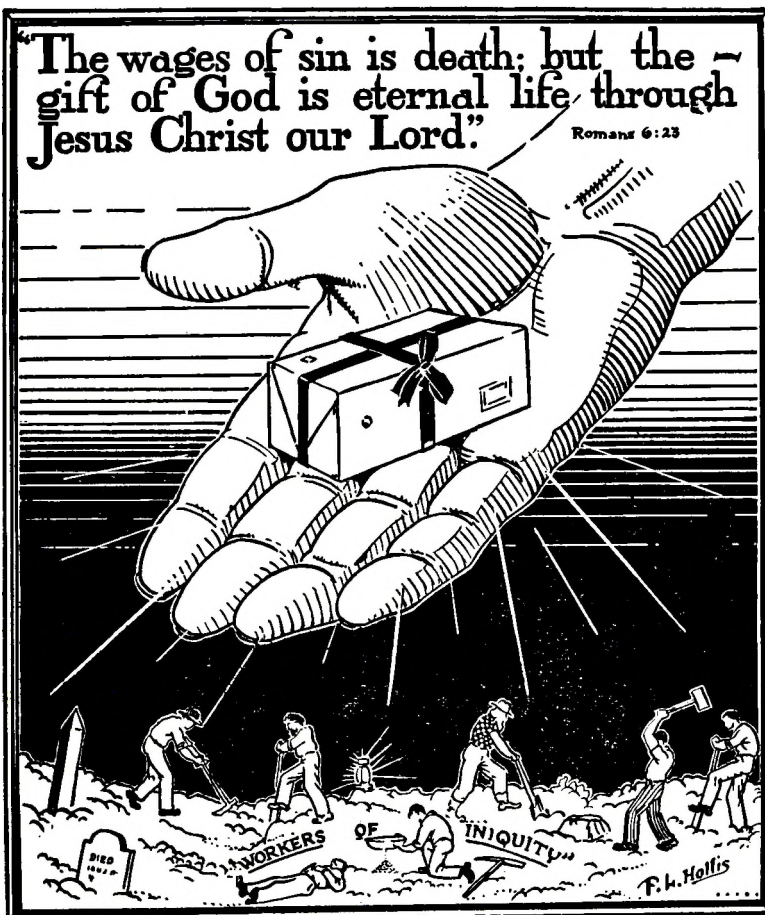
Rev. G. W. Ball writes: "After nine years of pastoring in Birmingham, Alabama, I have resigned to enter the field of evangelism. We organized and built the Cottage Hill Church, serving there for eight years; then served the Ensley Church for the past eight months. Due to a break in health, the doctor has advised a change in my work. Write me, 912 Sixth Avenue West, Birmingham 4, Alabama."

Lancaster, Kentucky—Our church recently enjoyed what we think was one of the best revivals in its history. Rev. Harold Liner of South Carolina was the evangelist, with Vera Conner and Alpha Hodge as singers. The crowds were the largest we ever have had, the church being filled almost every night. We greatly appreciated the ministry of these splendid workers. God blessed and gave seventy-five seekers, with nine new members added to the church. It was a time of spiritual feasting.—Aubrey Souder, Pastor.

Rev. C. M. Whitley writes: "We came to Paris, Texas, in April of 1950, to supply for the Rev. T. W. Cummins, who was sick; he has since passed to his reward. We have seen the Sunday school grow from 17 to 69, budgets all paid, the debt on the church paid, and we are in a building program for a new church 36 x 60 feet, with plenty of parking room on the side. It is a fine location. The people have stood by us in every way. But, feeling that our work is completed, we are entering the evangelistic field at assembly time, beginning our slate on September 1. Until then contact us, 1945 Lamar Ave., Paris, Texas. Wife will travel with me as singer."

Rev. Robert B. Fowler writes: "We praise God for real victory in Brookville, Pennsylvania, where we are in a great revival. Through good co-operation from the zone and district the church will be organized soon. God is blessing in the tent meeting, souls are praying through, and new Nazarenes are being made. We thank God for a home-mission-minded district superintendent and advisory board."

Gainesville, Florida—We are beginning our fourth year with the fine people of First Church. In June we had a very fine revival with District Superintendent John L. Knight as the evangelist. He endeared himself to the hearts of our church by his preaching of the old, rugged gospel. A number of souls were at the altar seeking God for reclamation, regeneration, and heart purity. The morning services were greatly appreciated, and well attended, with as many as fifty people present. Pastor and people have the utmost confidence and faith in the ability and leadership of our district superintendent. We are now in the midst of one of the finest vacation Bible schools ever conducted in the church. Our Sunday school has been a "four-star" school for the past four years, with an average of 172 per Sunday for last year. We have a fine group of young people who conduct a service in the county jail each Sunday afternoon, play in the church orchestra, and furnish the church with a fine choir. The assembly year is only a few weeks old, but already we have a good start on our budgets, with some of them almost paid for the full year.—R. E. Elzey, Pastor.



Rev. Charles H. Evans writes: "I have just closed three years of pastoring in Houston and Mineola, Texas. Have received a unanimous call to remain at Mineola, but feel definitely led of the Lord to re-enter the work of evangelism. I am an elder on the Dallas District. Write me, 837 E. Madison Street, Danville, Illinois."

Pastor Vernon L. Wilcox writes from Seattle, Washington: "Central Church recently closed one of the best years in its history. God has blessed along every line; there have been a number of outstanding cases of salvation, and a good spiritual atmosphere prevails constantly. During the past year we have had three good revivals: with the Gretzinger Evangelistic Party, Evangelist Harold Volk, and a youth campaign with Rev. Fred Fowler, with Brother Paul McNutt as singer for the last two. The church gives a tithe of its regular income directly to the General Budget, above all special offerings and missionary society giving. Last year nearly \$8,000 was paid to district and general interests. After nearly seven years as pastor of this splendid group of Nazarenes, we have accepted the pastorate at Medford, Oregon, to begin on July 1. During these years, 226 members have been received into the church, exactly the number of members we had in August, 1944. We praise the Lord for His many blessings and for the privilege of having been the pastor of this united and harmonious group of people."

Oil City, Pennsylvania—We had a great day of celebration on Sunday, May 27, in honor of Rev. B. H. Mead's twenty years as pastor of this church. Many friends as well as Nazarenes from other churches joined the congregation in the three services of the day. Superintendent R. F. Heinlein of the Pittsburgh District conducted the morning service, with Pastor Hoot of Morgantown, West Virginia, and the Oil City Radio Gospel Singers in charge of the afternoon service. Rev. O. L. Benedum, superintendent of the Akron District, spoke in the evening service, congratulating both church and pastor on this twenty-year service of Brother Mead. Evangelist Thomas of the Pittsburgh District was also present during the day. It was a day of rejoicing, and will be long remembered.—J. Caldwell, Secretary.

New Mexico District Assembly

The thirty-eighth annual assembly of the New Mexico District convened June 13 and 14 at the district campgrounds at Capitan. The missionary and Sunday-school conventions were held on Tuesday preceding the assembly, and the young people's convention was held on Saturday after the assembly. The annual camp meeting was held during the same

week, and God poured out showers of blessings upon us during the entire week.

Dr. Samuel Young was the presiding officer at the assembly. His devotional messages were challenging, inspiring, and helpful to all. Especially challenging was his message on the second day, when he emphasized that when you can't do anything else you can win souls for Jesus Christ.

Rev. R. C. Gunstream, district superintendent, in his annual report brought to light the progress of the district. One new church was organized during the year, and a number of churches made definite improvements in church property, with Albuquerque First Church building a very excellent educational unit. Brother Gunstream was re-elected to serve the New Mexico District for the fifteenth year; he received 111 out of the 114 votes cast. We feel that Brother Gunstream has done a wonderful job on this district, and we are happy to have him as our superintendent for another year.

Another high light of the assembly was the ordination service on Thursday afternoon. Dr. Young's message was timely and challenging. Three fine young men were ordained to the ministry; Kenneth Armstrong, Thomas McClain, and Wesley Stites.

On the last afternoon, Rev. Albert F. Tucker, president of the New Mexico Temperance League, was on hand to challenge us to go all out against the liquor traffic. He gave us

an insight into what the League already has accomplished in our state.

A number of prayer meetings were held daily in the interest of the services. God came on the scene and shouts of victory were heard in the camp. The camp-meeting services were especially blessed of the Lord under the ministry of Rev. Nicholas A. Hull, and our hearts were thrilled as souls sought and found God in saving and sanctifying power.

I believe everyone left the assembly and camp with a greater determination to be faithful to God and the cause of righteousness and true holiness.

WAYNE F. HAGEMEIER, Reporter

Acquaint now thyself with him [God], and be at peace; thereby good shall come unto thee (Job 22:21).

Inner peace and a life of good things always remain the reward of those who have taken time to become acquainted with their God.

I have sinned in that I have betrayed the innocent blood (Matt. 27:4).

This final and tragic scene in the life of a Christ-betrayer should be a monumental warning to any and every person tempted to commit this same awful sin.—EARLE F. WILDE.



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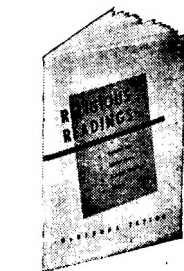
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DEATHS

GEORGE ALLEN LOWREY was born December 25, 1875, in Sparta, Wisconsin, and died May 10, 1951, in Oroville, California. About three years ago, "Pep" Lowrey, as he was affectionately known, was reclaimed, a short time later sanctified, and joined the Oroville Church of the Nazarene. He was a blessing to all who visited him, as his health did not permit him to attend the services regularly. He is survived by his wife, Minnie, two sons and one daughter. Funeral service was conducted by the pastor, Rev. Doyle Dorrance, with interment in Memorial Park Cemetery; graveside services were in charge of the V.F.W.

MRS. FRANCES HEITH LORD was born February 18, 1890, in Apopka, and died June 7, 1951, in Sanford, Florida. Funeral service was held in the Sanford Church of the Nazarene, where her membership has been since 1944. The service was conducted by Rev. L. R. Rushton, assisted by Rev. W. B. Horne of Orlando First Church.

E. G. BURK was born October 12, 1885, in Carroll County, Georgia, and died May 12, 1951. He was converted in 1910, then sanctified in 1928 and united with the Church of the Nazarene at Townley, Alabama. Moving to Saragossa, Alabama, in 1931, he transferred his membership to the Saragossa Church of the Nazarene, where he was a faithful member until his death. He enjoyed laboring for God and the church. He is survived by his wife, two sons, and two daughters; also two brothers and one sister. Funeral service was conducted by his pastor, Rev. Wilson Douglas, assisted by a former pastor, Rev. T. A. Shirley.

MRS. NELLIE WILLIAMS, wife of Grover Williams, went to be with Jesus on May 13, 1951, at the hospital in Springfield, Illinois. She was a member of First Church of the Nazarene in Springfield, and died in victory. She is survived by her husband, Grover, of New Berlin, Illinois.

MRS. GEORGIA VOIGT died March 16, 1951, at Lytton Springs, Texas. She was a member of the Church of the Nazarene, lived a beautiful Christian life, was a strict tither and interested in all phases of the work of the church. She is survived by her husband, George F.; five sons and two daughters; also three brothers and four sisters. Funeral service was conducted by her pastor, Rev. Mr. Neuenschwander, assisted by Rev. J. E. Threadgill and Rev. Charles Davis.

JOHN C. MALLORY, age seventy-five, died April 26, 1951, at Oroville, California. He was one time a preacher of the gospel but, because of the loss of his wife and adverse circumstances, he drifted away from God and into outbroken sin. A short while ago he attended a Sunday night service at the Church of the Nazarene, came to the altar, and was gloriously reclaimed. Just two weeks and three days later he went to be with Jesus—every moment of those days he gave evidence of glorious victory. He was buried in Memorial Park Cemetery, Oroville, California, with Rev. Doyle Dorrance, pastor of the Church of the Nazarene, officiating.

JOHN NEWTON FORISTER, age seventy years, died in April of 1951. He was a fine Christian man, a member of the Methodist church. He is survived by his wife, one son, one daughter, and two brothers. Funeral service was held in Lytton Springs, Texas, in charge of Rev. Mr. Jones, with Rev. J. E. Threadgill preaching the message.

MRS. ZELMA ASKREN SCHAFER was born May 2, 1899, in Corydon, Indiana, and died May 22, 1951. Converted in 1940, she became a member of the Corydon Church of the Nazarene. Although afflicted during her life and the victim of much suffering, her death came unexpectedly. She was faithful to God, her church, and her family. She is survived by her husband, Talmage; four sons—Loren of Winslow; Rev. Oren Schaffer of Wilmore, Kentucky; Pvt. Paul of Ft. Jackson, South Carolina; and Clifford at home; also three daughters—Mrs. Viola Long of Charleston, and Dorothy and Ruth of Corydon. Funeral service was held in the Corydon Church of the Nazarene, in charge of Rev. John Swearingen, assisted by Rev. Morris Scutt, Rev. C. Coleman, and Rev. Rudy Ketterman.

CHARLES HAYES KILGORE of Reno, Nevada, died April 3, 1951, at the age of fifty-eight years, after many years of illness. He was a native of Kentucky. He was a member of the Church of the Nazarene in Sparks, Nevada. He is survived by his wife, Maude; three daughters, Mrs. Maurine Irwin, Mrs. Charlotte Jackson, and Elizabeth; three sons, Richard, in the U.S. Navy, and David and Roy; also two sisters. Funeral service was in charge of Rev. Harold Lewis of Sparks.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. and Mrs. Mel-Thomas Rothwell, both of whom have been for a number of years elders in the Pilgrim Holiness church, have united with the Church of the Nazarene at Wallaston, Massachusetts, and have been recognized as elders in the Church of the Nazarene. Brother Rothwell has been for six years a professor in Eastern Nazarene College. He is well known as an evangelist and camp-meeting preacher of unusual force and ability, and is available for camp meetings and revival campaigns throughout the summer months, and for week-end meetings during the school year. I am happy to recommend him without reservation.—J. Glenn Gould, Professor of Theology, Eastern Nazarene College.

I wish to recommend as singers to our pastors and churches Calvin and Marjorie Jantz, Box 304, Independence, Kansas. They play piano, accordion, "twin" cornets, and sing well together. They are refined, congenial, spiritual, and their singing blesses the people. They have a nice car and trailer-house in which they travel. They will go anywhere. I recommend them to any pastor for a revival, or to any district superintendent for a tour. They also call, do children's and personal work. This recommendation is unsolicited; they are worthy.—Jarrette Aycock, Superintendent of Kansas City District.

This is to inform our people everywhere that Rev. Raymond L. Hayes is available for evangelistic work. He has spent eleven years as pastor in Michigan and will go anywhere for freewill offerings. He is a good preacher and carries a burden for souls.—John L. Knight, Superintendent of Florida District.

BORN—to Rev. and Mrs. W. E. McCumber of Arcadia, Florida, twin sons, Bill and Bert, on June 9.

—to Rev. and Mrs. Ray A. Moore of Alice, Texas, a daughter, Sharon Serene, on June 20.

—to Rev. and Mrs. Lloyd E. Groves of Carrier Mills, Illinois, a daughter, Linda Karen, on June 16.

—to Rev. and Mrs. John C. Fechner of Bethany, Oklahoma, a son, Rodney Neil, on June 2.

—to Rev. and Mrs. W. Erskine White of Beverly, Ohio, a daughter, June Ann, on June 22.

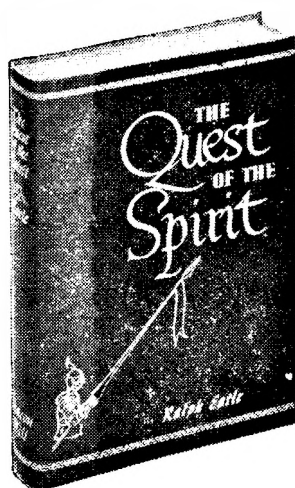
—to Mr. and Mrs. Gene J. Chaney of Troy, Ohio, a daughter, Beth Ann, on May 8.

—to Mr. and Mrs. Earl E. Satchell of Helena, Montana, a daughter, Sylvia Jean, on June 20.

WEDDING BELLS

Miss Wheena Graves of East Dover and Mr. Cecil Fader of Halifax, Nova Scotia, were united in marriage on June 22, at the Halifax Church of the Nazarene, with their pastor, Rev. Layton G. Tattre, officiating.

Miss Reta Myers of Port Hood Island, Nova Scotia, and Rev. Owen Underwood, pastor of O'Leary Church of the Nazarene, were united in



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marriage on June 19, at the church of the Nazarene in Trenton, Nova Scotia, with the Rev. Layton G. Tattler, Nazarene pastor at Halifax, officiating.

Miss Doris Mae Adkins of Oklahoma City, Oklahoma, and Mr. Glenn E. Eades of Bement, Illinois, were united in marriage on June 17, at the Church of the Nazarene in Monticello, Illinois, with Rev. E. L. Carter officiating.

Miss Lola H. Mockler of Puyallup, Washington, and Mr. Marion E. Woodruff of Nampa, Idaho, were united in marriage on June 3, in the Puyallup Church of the Nazarene, with Rev. Merritt M. Mockler, father of the bride, officiating, assisted by Dr. B. V. Seals, district superintendent.

Miss Judith Maureen Payne of Tacoma, and Mr. James Anthony Kendziora of Puyallup, Washington, were united in marriage on May 11, at the Puyallup Church of the Nazarene, with the pastor, Rev. Merritt M. Mockler, officiating.

Miss Mary Florence Sawatzky and Mr. Philip L. Fach, both of Calgary, Alberta, Canada, were united in marriage on May 9, at the Church of the Nazarene in Abbotsford, British Columbia, with Rev. Walter Eichenberger officiating.

Miss Fern Strohl and Mr. Donald L. Irwin, both of Seattle, Washington, were united in marriage on April 7, at the Nazarene parsonage in Puyallup, Washington, with Rev. M. M. Mockler officiating.

SPECIAL PRAYER IS REQUESTED by a reclaimed backslider in Arizona for the salvation of her atheistic husband—also that she may walk close to the Lord and be able to bring up her son in the church;

by a lady in Iowa, far from a holiness church, that God may bless and help her in that community where there is such a spiritual dearth.

by a friend in Oregon, that God may undertake for her along all lines and keep her true in spite of persecution;

by a young girl in Pennsylvania, that God may completely heal her body, also that she may know her sins have been forgiven;

by a Christian lady in Ohio, going through very severe trials, that God may undertake and answer in a definite way;

by a mother in Washington for a young mother, backslidden, and her husband to be brought to God—also for a son overseas and his wife, both of whom need God.

Love never faileth (I Cor. 13:8). A love nature making a love life is the only Christian life. This whole life of which I speak is imparted by the divine presence. It is this life that has in it the elements of success. This fact is a candle that shines in a dark place; for in human life there is much of failure. The Christ life is never a failure. To attain unto it is itself success. Jesus Christ, in telling us what this life is, uttered an unweighed, unmeasured truth in that central beatitude, "Blessed are the pure in heart: for they shall see God." This is the beginning of success. A pure heart is the greatest of earthly possessions. A pure heart is better than a crammed brain: for out of the heart are the issues of life; the results of living are molded by it; immortal destiny is fashioned by it. A pure heart is more to a man than all the gold of Ophir; it is more than all that earth can give.—P. F. BRESEE.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

| | |
|-------------------|--------------------|
| Central Ohio | July 18 to 20 |
| Illinois | August 1 to 3 |
| Missouri | August 8 to 10 |
| Northwest Indiana | August 15 to 17 |
| Western Ohio | August 22 to 24 |
| Chicago Central | August 29 to 30 |
| East Tennessee | September 5 and 6 |
| Tennessee | September 12 to 14 |
| Eastern Oklahoma | September 19 to 21 |

G. B. Williamson:

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

Assembly Schedule

| | |
|--------------------|--------------------|
| Nebraska | July 18 to 20 |
| Kansas | August 1 to 3 |
| Iowa | August 8 to 10 |
| Northwest Oklahoma | August 15 to 17 |
| San Antonio | August 22 to 24 |
| Kansas City | September 5 to 7 |
| Abilene | September 12 to 14 |
| Arkansas | September 19 to 21 |

Samuel Young:

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

Assembly Schedule

| | |
|-----------------------|--------------------|
| Pittsburgh | July 18 to 20 |
| Kentucky | August 8 and 9 |
| Northwestern Illinois | August 15 and 16 |
| Southwest Indiana | August 22 to 24 |
| Indianapolis | August 29 to 31 |
| Louisiana | September 5 to 7 |
| Southwest Oklahoma | September 19 to 21 |

D. I. Vanderpool:

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

Assembly Schedule

| | |
|-------------------------|---------------------|
| Albany | July 18 to 20 |
| Washington-Philadelphia | August 1 to 3 |
| Virginia | August 8 and 9 |
| Wisconsin | August 16 and 17 |
| Dallas | August 22 to 24 |
| Houston | August 29 to 31 |
| North Carolina | September 26 and 27 |
| South Carolina | October 3 and 4 |
| Georgia | October 10 and 11 |
| Mississippi | October 17 and 18 |

Nazarene Camp Meetings

July 12 to 22, Oregon Pacific District Camp. Workers: Rev. W. D. McGraw, Jr., superintendent; Dr. Henry B. Wallin, Rev. Bernie Smith, Rev. and Mrs. Leslie Parrott, Rev. James Kratz. For information write Rev. E. G. Wooten, camp manager, Route 1, Box 425, Clackamas, Oregon.

July 11 to 22, Nazarene Camp, in Brook's Grove on Hopewell Street, South Birdsboro, Pa. Rev. Harold A. Parry, evangelist; Rev. Elwood M. Parry, song evangelist. For information write, Rev. Robert O. Parry, Birdsboro, Pa.

July 13 through 22, Michigan District Nazarene Camp, at Indian Lake, near Vicksburg, Michigan. Workers: Rev. Holland London, Rev. D. E. Snow, evangelists; Dr. E. P. Elyson, Bible lectures; Professor "Bob" Killion, song director; Rev. O. L. Maish, district superintendent.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Hi-way 76, between Route 30 and 40, Harrisonville, Pa. Workers: Rev. Raymond V. Smith, evangelist; Jack Bierce, song evangelist. For information write, L. L. Knight, chairman of camp association.

July 23 through 29, Southern California District Camp, at Costa Mesa, Calif., on the campus of the Southern California Bible College. Workers: Dr. Russell V. DeLong, Rev. C. Wm. Fisher, and the Latham Sisters. For information, write Rev. Clive Williams, P.O. Box 384, Costa Mesa, Calif.

July 23 through 29, Missouri District Nazarene camp, at Pine Crest Camp, Fredericktown, Missouri. Workers: Dr. L. A. Reed and Rev. Wm. M. Tidwell, preachers; Professor John E. Moore, singer; Professor James V. Cook, pianist; Rev. E. D. Simpson, district superintendent. For information, write Mrs. J. C. Washburn, Fredericktown, Mo.



SERVICEMEN'S CORNER

WE'D LIKE to share with you excerpts from letters received in our office.

"I am stationed at Brooke General Hospital, Fort Sam Houston. This is a lovely hospital, thoroughly equipped, with the first thought for the good of the individual patient. The chaplain's activities are high on the calendar of 'must' operations throughout the entire command. When a man is placed on the 'seriously ill' list, the chaplain is called immediately. If it is at night, he gets out of bed and goes to the bedside. This is true of every death as well as of serious illnesses. The first official call happened to be a Nazarene boy. His mother, a member of one of our churches in Michigan, was at his bedside. I have found one other with a broken back.

"I shall be happy to contact any of our men here."

CHAPLAIN LLOYD HAIL,
Brooke General Hospital,
Fort Sam Houston, Texas

"I was reared in the doctrine of the Church of the Nazarene and have been fortunate enough to spend a year at Bethany-Peniel College. This has helped me greatly in standing for Christ. The past three years of saving and sanctifying experience have helped me to come forth victorious over temptation while here in the service.

"I find it is according to a person's attitude toward trials and temptations, the way he will stand. It is my habit to put everything in God's hand and He sweetly works things out in His own way.

"Thank you for the literature. I truly receive a blessing from it. I will gladly pass it on to anyone who is interested. My desire is to help promote the kingdom of God."

B. R. BERRY,
First Marine Division

Pastor John C. Burch writes: "Gerald D. Carnes was killed in action February 13, 1951, somewhere in Korea. He was a member of the church at Nazarene Chapel, Grand-saline, Texas. He had a wonderful experience and was always ready to do anything he could for God's cause. He was N.Y.P.S. president and a trustee when he was called into service. He never missed a service, was always praising God for full salvation, and was a great leader for our young people."

Miss Ruth E. Gilley.
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July 30 through August 5, Florida District Camp, at Suwannee River Campgrounds; three miles north of White Springs, on U.S. Hi-way 41. Workers: Rev. and Mrs. E. D. Simpson, Rev. Sammy Sparks, and Mrs. Inez Marlin, children's workers. For information, write Mrs. C. R. Moore, Box 1049, Lake Worth, Florida.

July 30 through August 5, Illinois District Camp, at Nazarene Acres, 15 miles east of Springfield, 4 miles south of Mechanicsburg, or 2 miles north of Buckhart, Ill. Workers: Dr. Hardy C. Powers, Rev. V. H. Lewis, Rev. Walter W. Tink. For information write Rev. W. S. Purinton, district superintendent, Box 72, Springfield, Ill. (Time of service, 7:00 p.m., C.S.T.)

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

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

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

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22).

District Assembly Information

CENTRAL OHIO—Assembly, July 17 to 20, at the Nazarene Campgrounds, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. Dr. Hardy C. Powers presiding.

ALBANY—Assembly, July 18 to 20, at the district campgrounds, Brooktondale, New York. Entertaining pastor, Rev. Erwin H. Ford, Brooktondale, N.Y. Dr. D. I. Vanderpool presiding.

NEBRASKA—Assembly, July 18 to 20, at Hastings Church of the Nazarene, 5th and Saunders, Hastings, Nebraska. Entertaining pastor, Rev. A. A. Schneider, 2009 W. Sixth Street, Hastings. Dr. G. B. Williamson presiding.

PITTSBURGH—Assembly, July 18 to 20, at the tabernacle at Alameda Park Camp, Butler, Pa. Entertaining pastor, Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa. Dr. Samuel Young presiding.

KANSAS—Assembly, August 1 to 3, at the Kansas District Nazarene Center, 16th and Plum, Hutchinson, Kansas. Entertaining pastor, Rev. Mark F. Smith, 500 N. Plum, Hutchinson. Dr. G. B. Williamson presiding.

WASHINGTON-PHILADELPHIA—Assembly, August 1 to 3, at Leslie Campgrounds, North East, Maryland. Entertaining pastor, Rev. Monroe Hand, North East, Maryland. Dr. D. I. Vanderpool presiding.

ILLINOIS—Assembly, August 1 to 3, at Nazarene Acres, Route 1, Dawson, Illinois (15 miles east of Springfield, or 4 miles south of Mechanicsburg, Ill.). Entertaining pastor, Rev. Frank Watkin, 924 W. Edwards St., Springfield, Ill. Dr. Hardy C. Powers presiding.

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

POWER....

Did you bow in prayer today?

Did you?

Did you kneel in adoration,
 Realize your humble station?

Did you?

Have you talked with God today?

Brother, have you?

Told Him all your heart would say?

Sister, have you?

Thanked Him for the life He gave,

Dying on the cross to save

You, my friend.

Have you thanked Him?

Have you?

Will you use your talents given?

Christian, will you?

You may save a soul for heaven.

Christian, will you?

Seek a Pentecostal shower,

Filled and fully clothed with power.

Will you serve Him from this hour?

Christian, will you?

—LAURA ESTELOW BROWN

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

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

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

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

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

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

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

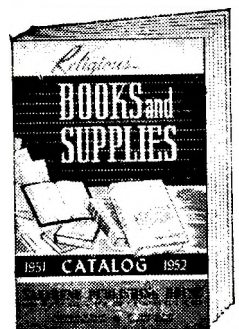
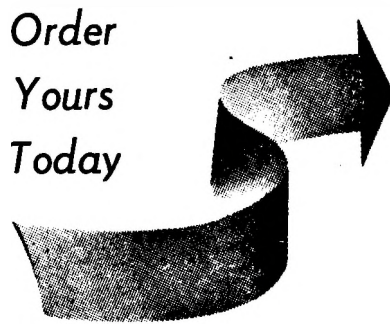
DALLAS—Assembly, August 22 to 24, at the Methodist Campground, Scottsville, Texas (nine miles east of Marshall, Texas). Entertaining pastor, Rev. Elbert Labensky, 403 Burleson, Marshall, Texas. Dr. D. I. Vanderpool presiding.

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

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

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