

Herald of HOLINESS

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

Don't Build on the Sand!

Stephen S. White

JESUS CLOSES His sermon on the Mount with a very serious note. He says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). It is one thing to find out what the laws and blessings of the kingdom of Heaven are, and quite another to enter into it. Jesus does His best to impress this truth upon us. He tells us that it takes obedience—something much more than mere talk—to get into the Kingdom.

Then the Master continues: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). Christ will be the Judge in that day, and many of those who claim to be His followers will be cast out.

In the light of this truth, Christ gives an added warning. He presents the story of the two housebuilders—the wise and the foolish. The first man built his house upon the rock; and when the test, or the judgment, came, it stood. The opposite is true of the foolish man, who built his house upon the sand. It fell when the storm came; and great was the fall of it. The difference here is not between those who hear and those who do not hear, but rather between those who hear and do and those who hear and do not. The latter group will be those who say that Christ is Lord, or Master, and yet refuse to act as if He were, that is, refuse to do His will. They build their house upon the shifting sands.

A flood was on, and the rescuers were at a man's door with a boat. All he had to do was to step in and be taken to safety. He refused to go, and thus built his physical life upon the sand. Later, his cries for help were heard, but it was too late to get to Him. He perished! Likewise, there are those who hear the warning which Jesus gives, and pass it by. The rescuer's boat is at their door, but they will not step in and be taken to safety. They build their house of the life hereafter on the shifting sands, and finally hear the words: "Depart from me." Don't let that person be you!

August 14, 1950

The "Crusade" Herald Speaks for Itself

A YEAR AGO some young people in Visalia, California, were distributing the special Crusade issue of the **HERALD OF HOLINESS**. One of the homes at which they left a copy was the home of the judge of the Superior Court. A short time later at the conclusion of a case the judge called one of the attorneys, Mr. F. L. Smee, into his chambers. Mr. Smee is a member of the Visalia Church of the Nazarene. Picking up the Crusade issue of the **HERALD OF HOLINESS**, he opened it and pointed to the picture of Dr. Roy F. Smee. "Is this any relation of yours?" he asked. "Yes," Mr. Smee answered, "it is my father." The judge then said, "This is one of the most sensible church papers I have seen in my life."

For about an hour the attorney and the judge talked about the Church of the Nazarene and its beliefs. Mr. Smee asked the judge if he would let him send a subscription to the **HERALD OF HOLINESS**, and he replied that he would be very glad to receive it.

During the past year, each week the **HERALD OF HOLINESS** has entered the home of that judge of the Superior Court of California.

On September 11 another and even better Crusade issue of the **HERALD OF HOLINESS** will be published. Have you ordered a sufficient number of copies to reach the homes of your community? Perhaps there is someone in the neighborhood of your church who is waiting for a message of heartfelt religion such as is contained in this issue.—ALPIN P. BOWES.

TELEGRAMS

Dayton, Ohio—Organized a church at Delta, Ohio, making the fifth for the year; prospects for three more soon. Just closed three successful weeks of boys', girls', and youth camps; these were our first.—W. E. ALBEA, *Superintendent of Western Ohio District*.

Lexington, Kentucky — Organized three more new churches in last two weeks: Danville, Versailles, and Tur-

key Creek; all have pastors. This makes seven new churches and one mission in eight weeks; expecting two more before assembly.—L. T. WELLS, *Superintendent of Kentucky District*.

NEWS IN BRIEF

Rev. John W. May has left the evangelistic field to accept the work of the pastorate in Marmet, West Virginia.

Rev. Maurice E. Turner has resigned as pastor at Hooker, Oklahoma, to enter the evangelistic field, as of assembly time, August 20.

Pastor Leo C. Johnston reports from Hattiesburg, Mississippi: "It has finally happened! Old First Church has had a real revival meeting with Rev. Nettie A. Miller; the church packed to capacity night after night; scores at altar finding definite victory in conversion and holiness; many of them influential in city. First Church has prayed for just such an awakening for twenty years, and we are grateful for the many new Nazarenes uniting with our church here."

Rev. Marshall H. Gregory has resigned as pastor at Royalton, to accept the call to the church at Robinson, Illinois.

Jesus is the Light of the World. If He abides in your heart, you are a part of that light; therefore, hide not your light under a bushel.—WM. H. COATS.

HERALD OF HOLINESS

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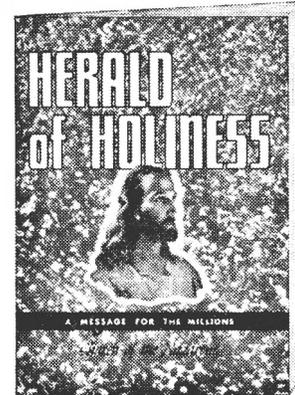
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150,000 HERALDS in 1950
NOW, EVERYONE. BOOST!



Your Special Issue

The attractive cover of the special "Crusade" issue of the **HERALD OF HOLINESS** is shown above. It will be printed in color. The contents are planned to present the gospel and the church in a most effective manner. The list of writers is impressive; they are: Dr. Hardy C. Powers, Dr. Roy F. Smee, Rev. Norman R. Oke, Dr. J. Glenn Gould, Rev. Howard Sweeten, Rev. E. E. Zachary, Dr. Stephen S. White, Mr. A. L. Shingler, Dr. A. F. Harper, Dr. Remiss Rehfeldt, Rev. Lawrence B. Hicks, and Dr. C. B. Strang.

OVER THE TOP!

Taken from 1950 Campaign Reports

	Members	Subs.
Gallipolis, Ohio	66	164
Jackson, Ohio	70	130
Kingston, Ohio	17	19
Marion, Ohio	310	421
Waverly, Ohio	10	10
Union Ridge, Ohio	15	12
Syracuse, Ohio	61	43
Portsmouth, Nauvoo, Ohio	34	54
Point Rock, Ohio	10	11
Pleasantville, Ohio	5	11
Newark First, Ohio	151	188
Ironton, Coal Grove, Ohio	46	61
Ironton, Elm Street, Ohio	93	100
Lancaster, Ohio	132	104
Logan, Ohio	113	110
Loudonville, Ohio	35	30
McConnelsville, Ohio	10	10

THAINE F. SANFORD,
Sales Promotion Manager

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

GUEST EDITORIAL:

By W. T. Purkiser*

Objective Holiness



TRUE HOLINESS has two aspects. One is the inner, the heart aspect; the other is the outer, or life aspect. One has to do with motive, the other with act. One might well be called the subjective, the other the objective, side of holiness.

Many have tried to separate these two, supposing that one might exist without the other.

Too much stress on the inner or subjective leads to what is called antinomianism, or lawlessness. Too much weight on the outer or objective leads to legalism or Pharisaism, making clean the outside of the cup while the inside is full of envy, malice, pride, and uncleanness.

In point of fact, however, these are inseparable. It is impossible to have one without the other, just as one cannot have the front of a chair without the back, or the inside of a bottle without the outside. Inwardly, holiness is a state of purity, wrought by the gracious Spirit of God in response to the faith of an entirely consecrated child of God. Outwardly, holiness is a life of righteousness and devotion to the highest ideals of Christlikeness.

The importance of objective holiness must never be ignored. True, there can be no ethics of holiness without the experience of holiness; but neither can the root long live unless it bears its natural fruit. Holiness of heart is unreal and imaginary unless it be accompanied by holiness of life.

But it must not be thought that objective holiness follows the inner state automatically and without attention. Inner and outer ought to correspond, but care must be given to make it so. Nor does changing the outside, of itself alter the inside. Holy people are different, but not all different people are holy—any more than it could be said that, because all oranges are round, therefore all round objects are oranges.

Holy living, then, is a function of two variables—of the proper motive, which is the province of subjective holiness; and of correct standards, which is the area of objective holiness.

These principles apply even to such a commonplace matter as appearance. Because God's Word says, "Man looketh on the outward appearance, but the Lord looketh on the heart," some have taken license to be careless. Rather, this verse points out the importance of keeping the

outward appearance as truly representative of the inner state as is possible. As Tertullian long ago said; "It is not enough that a Christian be chaste and modest, but he must appear to be so: a virtue of which he should have so great a store, that it should flow from his mind upon his clothing, and break forth from the retirements of his conscience, into the externals of his life."

Consistency of life, devotion to the cause of Christ, the discipline of legitimate human desires in the interests of the Kingdom—these are the earmarks of objective holiness.

We must strive in all things to exemplify the life of holiness as well as to profess its experience. We must make every aspect of our daily living amenable to the Word of God. We must cultivate the sensitivity of spirit which will enable the Holy Ghost to guide us into all truth—that wonderful wisdom for living He would impart to those in whose hearts He dwells. "Be in behaviour as becometh holiness" (Titus 2:3).

Rev. Norman R. Oke writes on "Regeneration Is Not Outmoded" in the special "Crusade" issue of the *Herald of Holiness* (September 11). Has your church ordered its extra copies of this issue?

Tracks or Ruts?

By Leslie A. Parrott*

I VISITED recently in southeastern Idaho a camping ground used by pioneers on the old Oregon Trail. Near by was a small river where the animals were watered, and right at hand was a small clump of trees that served to furnish firewood and rest for desert-strained eyes. Still standing is a log-and-mud hut, which in the later days of the Oregon Trail served as a station on the fabulous Ben Holliday's cross-country pony express route.

Across through the sagebrush near the camping ground are some very distinct trails long unused, which the old-timers claim are the actual "ruts or tracks" left by the steady stream of wagons, animals, and people from 1845 to 1890.

Whether these impressions in the earth were actually made by the prairie schooners is debatable. However, the sight led us preachers to a discussion of the difference between tracks and ruts. The term "ruts," we decided, brought a mental picture of slipping, bogging, sliding, and general lack of advance. While the term "tracks" connotes progress, steadiness of purpose, and general advance.

Fifty years from now when the sons of the next generation look upon the camp sites of the holiness pioneers of 1950, may they see our "tracks" of progress and not our "ruts" of inefficiency.

*President of Pasadena College, Pasadena, California

*Dean of Students, Northwest Nazarene College, Nampa, Idaho

The Drama of a Great Tragedy in Four Acts

By B. F. Neely*

THE PRINCIPAL character was a rich young Jew, an officer in the Jewish church. Other characters were a Nazarene, a beggar, a bunch of neighborhood dogs, and an outstanding patriarch.

The question to be settled is: What became of the fine young man who made such a good start in a religious way and then disappeared in the maze of the obscure?

I

We are to view the acts of this great drama as they were presented by those who witnessed their unfolding. When the curtain was lifted revealing the first act, there stood Jesus of Nazareth, who was "called a Nazarene." And, behold, we see one running in the distance; he is drawing near to the Nazarene. There! Now he is kneeling at the feet of the great Teacher! Listen, he is praying. Look at his upturned face, and clasped hands! He has prayed successfully two short but important prayers.

His first prayer was, "What shall I do that I may inherit eternal life?" And the answer was, "If thou wilt enter into life, keep the commandments." And when told what they were, the young man said, "All these things have I kept from my youth up." Then replied the Master, "One thing thou lackest," and the young man asked, "What lack I yet?" To this Jesus replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

But the young man left the altar of prayer with a sad heart, for he would not consent to co-operate further with the teachings of the world's Redeemer. "He had great possessions." Then the Master made some drastic comments on the dangers of the love of money, and the improbability of entrance into heaven by those who trust in it. So far as is known, the young man never returned to accept the divine offer; and the curtain dropped.

II

When the curtain lifts to reveal the second scene, Christ is painting a word picture in the form of a parable to show the progressive development which is all but sure to result from such a choice as that which the young man made. It is a barn razing and a building program. The rich man's goods have increased to the extent that he is put to the necessity of providing more room in which to hoard his wealth. If he had obeyed his Master by helping the poor, and thereby investing his wealth, he would have escaped this great temptation. But as his wealth

*Evangelist, Shawnee, Oklahoma

increased, so did his selfishness; then comes his absurd decision: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." This was his final and unchangeable rejection of the Christ and His instructions. Then falls the divine sentence, "Thou fool, . . ."; for only a fool would decide that a soul could be satisfied with the enjoyment of accumulated wealth. And the curtain drops.

III

The third act reveals a palatial home, probably a brown-stone mansion. Its self-indulgent occupant is "clothed in purple and fine linen, and fared sumptuously every day." Is this not just what he had planned on doing? "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

But never has he gotten away from his responsibility to the poor, as laid on him by his ability to make money, and emphasized by the command of his Divine Instructor when he was at the altar of prayer, as revealed in the first act. For there is now lying at his big bronze gate a beggar full of sores, and desiring to be fed with the crumbs that fall from his heavily laden table; while the growling, snarling hounds stand over him, snapping at each other in an effort to monopolize the opportunity to lick his sores. Oh, how different it would have been for both Lazarus and the rich man if the latter had done what the Master had directed him to do!

But hark! The pale horse of death approaches, and as he passes by he reaches forth his gory sword and smites the languishing beggar. There are a few twitchings of the muscles and straightening of the limbs; then the glassy eyes reveal that the long struggle is at last over.

But with the relentless foe of mankind there is no respect of persons: for the distinguished owner of the great estate is his next victim. Death is now operating on the inside of the big gate; "the rich man also died." And the curtain drops.

IV

In the fourth and last act there is a striking contrast about the premises of the big mansion. Every canine creature has been sent whimpering to his kennel by the glowing radiations from the majestic presence of the angelic personages who have come for the spirit of the dying beggar. For the record says: He "was carried by the angels into Abraham's bosom." Their seraphic touch glorifies the soul of the sainted poor as they waft him away to the resting place of the good, to wait for the resurrection day.

But demons and devils, clothed in the shades of eternal night, hold a diabolical council around

the downy couch of the dying financier, and at the strategic moment they pour forth their sulphuric vituperations, which mingle with his dying groans. Rattling hoofs and clanking chains beat time to their satanic enchantments, as they move in their doleful march to imprison the unhappy victim of a wrong choice, which he made in the heyday of his young manhood.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

And the curtain drops for the fourth time, and forever!

DRIFTING!

By Donald S. Metz*

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb. 2:1).

LADY ASTOR, in her autobiography, relates a charming incident of her childhood. She tells of her fascination for the tramps that traveled the road by her house. She wondered from whence they came and where they were going, and just why they were going in that particular direction. One day she summoned enough courage to stop one of the tramps to ask what determined his direction of travel. He replied: "Little girl, we travel with the wind on our backs." In other words, they took the line of least resistance.

The Book of Hebrews was written to Christians who were beginning "to travel with the wind on their backs." They were beginning to drift into that most fatal of all currents—the path of least resistance. They were casting longing glances back toward the legalism of Judaism and the ease of worldliness, and were gradually slipping back into the forsaken ways. Thus the exhortation of the writer to realize the better way of the gospel and remain in it.

The curse of drifting is that time is squandered, talents are dissipated, and opportunities are neglected. Dr. Marcus Dods has said that "the griefs of most people come from drifting and trusting to blind chance." The unsaved drifts with the pleas and warnings of godly people ring-

ing in his ears. The unsanctified drifts into an unsatisfying state—an unfruitful spiritual state that is deadening. Sometimes those professing to be saved and sanctified drift along without any soul passion or burden. They become "spiritual tumbleweeds," traveling with the wind on their backs!

But there is a cure for drifting. The cure is giving a "more earnest heed to the things which we have heard." And what have we heard? In a world that worships power we have heard of the mightiest power of all—the power of Christ to redeem. In a nation that is profit hungry we have heard that in Christ there are riches of dazzling and incomparable worth. In a culture that bows at the shrine of the intellect we have heard that Christ is "the eternal truth" and "the wisdom of God." In the midst of undisciplined pleasure seekers we have heard that in Christ there is "joy without an alloy." Therefore, we will not drift!

We have heard that Christ is coming back again. When Napoleon returned from Elba to France, his return was marked by suffering and bloodshed. When Christ returns, He will be welcomed with songs and everlasting joy.

We have heard that when the heavens wax old like a garment and shall be folded up, yet we shall remain, untouched, in the hand of God. H. G. Wells in his recent book, *Mind at the End of Its Tether*, has said that we have "reached an impasse and there is no way around it, through it, over it, or under it. It is the end." But we who know Christ as our Redeemer are looking for the beginning of a new day, not the dreadful end of a weary one.

So we will not drift. The good news of salvation that we have heard has lifted us beyond the winds and currents of this life. The lights of Mt. Zion are clear. Our direction is sure—our destination certain. A sense of divine purpose and significance makes us happy that the drifting days are over, and God's hand beckons us on!

Make me to go in
the path of thy com-
mandments; for there-
in do I delight.

Psalm 119:35



*Pastor, Indian Head, Maryland

THE EVANGELISTIC PULPIT:

BIBLE CONSECRATION

By Evangelist Don S. Scarlett*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Romans 12:1).



MANY PEOPLE consecrate themselves to an office, a cause, or a task; but such consecration never brings the fiery baptism of the Holy Ghost. Christians alone are able to consecrate in the New Testament sense. Real consecration, basically, involves personalities. The twice-born soul consecrates himself to God, through Christ, and receives into his heart the Holy Spirit as his Purifier and indwelling Comforter.

The seeking sinner is "dead in trespasses and sins," an "alien" from God, and is spiritually bankrupt. His cry ever has been—

*In my hand no price I bring;
Simply to Thy cross I cling.*

In regeneration, man gives God nothing; but if his repentance is thorough, God gives him something. There is an impartation of divine life into his soul; he is re-created, and once again man becomes a living soul. His moral nature is quickened (Eph. 2:1); he is "alive from the dead" and is now ready to consecrate.

WHAT ARE WE TO CONSECRATE?

In Romans 6:13 we read, ". . . yield yourselves unto God, as those that are alive from the dead." The text says, "Present your bodies . . ." In Second Corinthians 8:5, Paul commends the Macedonian Christians for their consecration: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." After they did this "first," they gave themselves to the church; God first, the church second. First things first is the secret of success in the Kingdom of grace.

The Apostle makes no mention of yielding material possessions to the Lord in the text; for He knew that when God gets a life He gets everything connected with that life. When God gets all of me, He gets all of mine; and when He gets all of you, He gets all of yours. He cares not for what you have if He cannot have you. He is more interested in *imperishable you* than He is in your *perishables*.

*North Vernon, Indiana

This presentation of life must be voluntary. Jesus Christ deserves all that we are and all that we have, but He *takes* nothing. He accepts only what we voluntarily give Him. When one truly loves, he expects a spontaneous and voluntary response to that love. When it is not given, there is a silent grief for not having received it, but never an attempt of force. What fragrance is to the beautiful rose, what color is to the rainbow, what softness is to the snowflake, what melody is to the nightingale, volition is to the surrender and consecration of life to the One who gave His all for us.

Are you an unsanctified Christian? Jesus Christ has plucked you as "a brand . . . out of the fire." He has opened heaven above you; He has closed hell beneath you. He has given you a peace that angels know nothing about. He has given you beauty for ashes, mirth for mourning, and songs for sorrows. He has purchased for you a full pardon for all of your past crimes against an offended God, and presented it to you with a nail-pierced hand. He has given you bliss for blight, riches for rags, life for death, and heaven for hell. He now asks, "What hast thou given for Me?"

Dear friend, what if Jesus were to appear before you this moment? You look at the face that was "marred more than any man," and see the most beautiful expression of tenderness and mercy your eyes ever have looked upon. An urge to pray possesses you; you feel you must beseech His forgiveness for your spiritual coldness, your lack of soul passion, and your fruitlessness. But what a surprising wonder! He points to His wounded side, His thorn-pricked brow, and His nail-pierced hands and feet—all tokens of the mercies of God—and speaks:

"Child of God, I beseech you!" Not you beseeching Him, but Him beseeching you. "I beseech you by the need of lost humanity, by the brevity of time, by the corruption of a God-rejecting world, by the fruitless years of your wasted past, by the souls now lost that you might save, by the crying need of your own heart, by My blood which was shed for you, by My life given in substitution for you, by My eternal glory which I hope to share with you, by saved loved ones in heaven who wait for you; I beseech you by the mercies of God, that you present your body, your life, as a living sacrifice, wholly, acceptable unto God, 'which is your reasonable service.'"

For a future of thrilling conquest, victorious service, abiding joy, and finally an abundant entrance into His everlasting kingdom, let the following lines be your answer to His matchless love:

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

WHY

I Joined the Church of the Nazarene

By E. Wayne Stahl*

IN HIS *Idyls of the King*, so full of glorious music and radiant with spiritual truth, Tennyson causes us to hear Queen Guinevere saying, "We needs must love the highest when we see it." The teachings of the Church of the Nazarene that "the highest New Testament standard of experience" is possible, and imperative, for the Christian believer was one of the three reasons that divinely allured me into the denomination.

Holiness unto the Lord is the great battle cry of this church. If one aspires to be at his best for God, there is only one way for the realization of that wish, the experience of entire sanctification.

To quote Tennyson again in this connection, there comes to mind what he wrote of one whose eyes were "beautiful in the light of holiness." It was "the beauty of holiness" that was luminous in the faces, and that crowned with power and victory the daily living of those who had the experience of perfect love, which was a dynamic influence in leading me into the denomination.

Long before I became a Nazarene I had frequently attended meetings of the church. The glory and triumph that prevailed in such gatherings made me certain that those dear people had contacted the "primal reality." In the University of Christ, "in whom are hid all the treasures of wisdom and knowledge," they had majored in that truth which had made them wise unto full salvation. I wanted to be counted, denominationally, in this glorious number.

Experience and exegesis go hand in hand. The conquering experience of the people to whom I have been referring was, essentially, due to a correct exegesis of their theologians, chief of whom was the majestic John Wesley.

"Exegesis" is from the Greek, and has been transliterated from that language into our own. It signifies "interpretation" or "explanation." The explanation of Bible truth as furnished by the Church of the Nazarene resulted in the triumphant experience of its members. They had "applied themselves to the Book, they had ap-

plied the Book to themselves," and had come to the royal realization of John 7:17.

Holiness is the supreme and frequently repeated message of the Bible, from its first book where God says, "Walk before me, and be thou perfect" (Genesis 17:1), to the final one where we read, "He that is holy, let him be holy still" (Rev. 22:11). Even on its outside cover we find *Holy Bible*. This doctrinal fidelity of the Church of the Nazarene to the Word of God was the second feature of its sacred and effectual allurements of me into its ranks. In the schools, ministry, and membership there is complete acceptance of the Scriptures as the inerrant revelation from Heaven. I could as easily believe the sun is of ice as to think there is a Nazarene "modernist" preacher.

Doctrine eventuates in doing. Experience, exegesis, and ethics of the denomination harmonize. The third reason why I became a member of the church founded by Dr. P. F. Bresee was because I saw that his spiritual children lived what they professed. There was a "daily beauty in their lives," a "consistency" of conduct that "adorned the doctrine," and made that everyday behavior indeed "a jewel" in their crown of holiness. Their talk and their "walk" agreed. They did not just shout, "Hosanna!" on Sunday, and then sometime during the week, by their actions, shriek, "Crucify!"

Today I can with unspeakable satisfaction say, as I realize I am a part of Nazarenes, "I dwell with mine own people." With them what delightful fellowship have I had, rich foretaste of that communion of saints we shall know in "the general assembly and church of the firstborn, which are written in heaven!"

I Like Prayer Meeting

By Paul Martin

*I like a spirited prayer meeting
Where people pray and sing,
And often let the praises roll,
Till main and heaven ring!*

*The place where testimonies shine,
That tell of victories won;
Where a friendly, happy, sacred air
Gives peace to everyone.*

*I plan to live a long, long time
With people just like this;
And loving them here, and over there,
Makes part of heaven's bliss!*

*So count me with the prayer meeting crowd;
They're my folk, one and all;
And look for me on the other side,
When God's class leader makes His call!*

*Nazarene Elder, Lowell, Mass.

Watching the Trail Markers

By H. M. von Stein*

IS IT TRUE that the saved and sanctified Christian walks through life, ever after his experience, with complete assurance?

It certainly is possible; and it is equally certain that few of us do. The reason is that the life of holiness—of certainties—is most definite in the continued call to an increasing newness—expansion, abundance. The newborn Christian leaves, forever, the ordinary. All the trail markers are new. If he watches them carefully, he need never be at a loss; but in the very nature of his experience, a man usually begins to take too much for granted. He gets off the trail.

The trail of the born-again Christian along the way of life is just as real and definitely marked as those trails a man must follow in the mountains where there are no roads and no printed signs.

A few weeks ago two men experienced in mountain travel were designated by the Department of Soil Conservation to go into the heart of the Cascade Range to a region called the Seven Lake Basin to measure the depth and water content of the snow, in order that flood hazard might be calculated. I happened to be one of those men.

Our goal was a log cabin built and equipped, stocked with provisions, bedding, and fuel especially for this snow survey. It was a trip not without hazard.

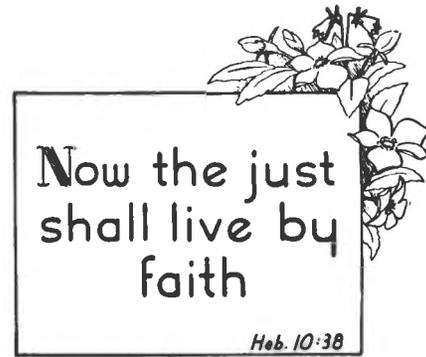
The distance was twelve miles and a climb from three to six thousand feet. My companion had helped to build the cabin and made the trip before. We anticipated no difficulty and stripped our mountain equipment down to a minimum. We took two sandwiches each, and only from an innate caution did I insist on including my canteen and cup, with a small bundle of pitch kindling and a belt ax. It seemed foolish, with the sun bright and warm, but this simple act probably saved our lives.

It is never foolish to do a right thing!

The trail, entirely new to me, and the difficulties of using skis on an uphill climb, occupied all my faculties. Eventually the trail markers disappeared beneath the snow, and even the telephone line soon went with it! But my companion felt no alarm, being positive he could find the cabin, ironically named Honeymoon Camp.

As evening drew on we found ourselves in a vast, unmarked wilderness, peopled with fantastic shapes of cowed figures, silent beasts, and bloated images of gleaming snow. Like a secretive, endless sea, the snow undulated away beneath the dark forest trees. We were now in the heart of the Cascade Range, and finally, with reluctance, my companion admitted he had no idea where we were!

*Medford, Oregon



Sick now with fatigue, and weak from hunger from twelve hours of continuous foot travel, we felt the cold strike in. I thanked God for my foolish habit of carrying an ax. We found a rare, dry, dead tree standing above the snow and set it afire. Soon we were curled down on a bed of boughs trimmed from near-by trees, and the alchemy of relaxation was allowed to take the place of nourishment.

That night Death sat across the fire and grinned at us, and neither of us felt like grinning back. We were off trail—no telling how far. No search party would start for us for three days at least, and by that time our tracks would have been obliterated. If one of us were to suffer an injury, there was almost no hope of survival. Without injury—would we have sufficient strength to find the cabin, or to travel the long back trail? We did not know.

The fire kept us from freezing. It burned a hole fourteen feet into the snow. We dozed a little and, had it not been for the strenuous labor of travel in broken, steep country, in snow, by morning we would not have been in bad shape. But such labor is herculean at any time, and our vitality now was definitely limited.

We made it! We had to! But I learned something that has haunted me with its significance ever since. It is the devitalizing, wholly psychological effect of finding the trail and then losing it again. When one found a trail marker that was above the snow—what a feeling of relief! We were on our way! Then, when they disappeared again—with what anxiety and disappointment we would peer around the dark bodies of trees, searching anxiously. It took the life out of one to lose the trail!

It is no mark of intelligence or woodsmanship to have had such an adventure and to have lived. It is no mark of good sense to go adventuring off trail in the spiritual realm either! Always before I had carried K rations and other equipment that would have carried us over until we found the cabin. As it was, we passed within two hundred feet of it, and never did find it!

The elements of Christian carelessness are just as definite and the results as serious and painful. We forget to pray. Once we kept our experience alive—had a family altar and a good

testimony. Then we got off trail; "Oh, well," we said, "there'll be a revival. I'll get going again."

First thing we know—we *don't* know for sure. Then we are in for a painful and hazardous journey through a desert to a new starting place.

Last week we went back to the Basin, and this time the man whom I accompanied *knew* where he was going. But such is the great change made by a depth of snow that even he was anxious until, at dark, we sighted the lonely smoke pipe. It was another margin. We crossed the Cascades and came out on the Fort Klamath side, measuring seventeen and one-half feet of snow depth. We did not expect a picnic; we fought the wilderness with caution.

It pays to be certain of the markers of life!

"Think on These Things"

By Evangelist F. Lincicome*

PEOPLE in the church sing lustily, "Like a mighty army moves the Church of God"—but is it moving like an army? Several millions of men know from experience how an army moves, for they have been in it. In many ways this Church force moves very differently from any army. The facts are, it is doing little better than "marking time"; it takes only a casual observer to see that. It gives orders to advance and then marks time; it talks about unified objectives, then marks time; it glories in its hope and then marks time; it exalts its doctrines and then marks time. It sings,

*Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have
trod;*

*We are not divided; all one body we;
One in hope and doctrine, one in charity.*

It should sing:

*Like a little army marking time for God,
Brothers, we are resting where the saints have
trod.*

*We are all divided; many bodies we;
Many hopes, many doctrines, and many charities.*

Man is "over-built" for this world. We have been made for two worlds. I talked with a man some time ago about making preparation for the life hereafter. He boastfully said, "One world at a time is enough for me to worry about." That is nothing to boast about, for the man who lives for only one world has dissipated one-half of his heritage, and the man who does not include two worlds at a time has committed suicide for both worlds. A one-world man is an inevitable failure, and yet the majority of the people are living for this world only. I think the reason for it is that

*Gary, Indiana

men live by sense rather than by faith, and sense always prefers the present to the future. That is why so many would rather have a saxophone now (bought on the installment plan) than a golden harp to play on by and by!

Laymen want a minister who is a pastor to individuals as well as preacher to the masses, one who is not more institutionally minded than individually centered in his ministry. Laymen at times express regret that preachers do not visit them as of yore. Preachers state sometimes that they do not intend to spend their time and consume their energy in playing "nursemaid" to members of their flock. There you have a tragic situation. All men and women long for the personal touch of a spiritual hand upon their fevered and troubled brow, and the person to whom they rightly look for this ministry is the pastor of their church. Men and women hunger for an understanding of their difficulties and problems by their pastors; not so much in full detail, or to receive pity, as to have the consciousness that their spiritual leader knows and understands and carries them along in his heart and in his prayers.

He gave them their request; but sent leanness into their soul (Psalms 106:15).

A continuous and continued praying for things God knows to be forbidden may be granted; but the losses sustained in possession will prove to be a calamity and tragedy.

The things which happened unto me have fallen out rather unto the furtherance of the gospel (Phil. 1:12).

All experiences, good or evil, that the Christian is called upon to endure, in the end may prove to be God's way of using us to accomplish some desired purpose.—EARLE F. WILDE.

The Lion and the Fire

By E. Wayne Stahl

*Explorers in a savage lion land
Must pass the night where those fierce beasts
would range.*

*How did the men a sure defense command
In that wild country, perilous and strange?
They kept a fire burning through the night;
'Twas their protection from the beasts of prey,
Which greatly feared that conflagration bright.
When morning came the danger passed away.*

*Now in this time of night our enemy,
The devil, as a roaring lion goes
About, and would devour you and me.
Oh, how shall we that enemy oppose?
Let us be sure the Pentecostal fire
Is burning in our souls all radiantly,
Which saves from Satan's ravenous desire
Until the morning of eternity!*

The Resourcefulness of Jesus

By Peter Wiseman

A Lesson in Suffering

He took the cup (Mark 14:23).

HE TOOK the cup of sacrifice and suffering in order that the race might be redeemed! The anguish of soul through which the Son of God passed to redeem the world never will be known by the children of men. He did it because of His love for us.

There is, however, an aspect of the suffering of Christ which is exemplary. "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:21-24). In this connection, let us look at His own question, "Are ye able to drink of the cup that I shall drink of?" Are we?

One of God's great promises is to those who suffer with Him: "If so be that we suffer with him . . . we may be also glorified together." If we suffer with Him, we shall reign with Him!

A cup! A "cup of cold water" given in the right spirit shall have its reward. Jesus was ever looking for the weak, the helpless, the insignificant: the little sparrow, the grass in the field, the little lurch! "He took the cup"—but with what meaning, even the redemption of the human race!



The Spirit itself
beareth witness
with our spirit,
that we are
the children
of God. Rom. 8:16

Non-Missionary Is Non-Christian

William Adams Brown, whose name is almost synonymous with "foreign missions," used to silence all thinking objectors in his audiences with this striking apologetic:

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. The disciples were called Christians first in a foreign missionary community.
5. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
6. The only one among the twelve apostles who did not become a missionary became a traitor.
7. The problems which arose in the Early Church were largely questions of missionary procedure.
8. According to the apostles, missionary service is the highest expression of Christian life.—*The Gospel Banner.*

The Guidance of the Holy Spirit

By James W. Humble*

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things (Acts 15:28).

IT IS clearly evident that there was an unseen Participant—the Holy Spirit—in the Jerusalem Conference. There was no attempt on the part of St. James, the presiding officer, to defend his assumption of the Spirit's presence and concurrence in the decision of that day. In fact, it is quite evident that the Holy Spirit decided the issue and that the members of the conference accepted the leading of the Holy Spirit. Furthermore, the casual way in which he refers to the Spirit's collaboration makes it clear that everyone was definitely conscious of the part played by the Holy Spirit. When the decision had been reached, it was the natural and honorable thing to declare it thus: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things . . ."

This startling revelation of the Spirit's guidance leads to a very vital question: What are the peculiar offices of the Holy Spirit in the Christian experience? The basic functions of the Holy Spirit in the human life have to do with the awakening of the sinner, convicting him of his need of God; and, upon confession and repentance, inspiring faith in God, thus bringing to the

*Evangelist, Hammond, Indiana

individual the witness of the new birth by himself. There is no power on earth that can arouse the man who is dead in trespasses and sins save the voice of the Spirit.

One of the persistent miracles of divine grace is the manner in which, for no apparent cause, but actually under the moving of the Holy Spirit, the soul is troubled and distressed and made to feel a strange sense of need. Conviction is an advanced stage of this awakening process and is a fearful, never-to-be-forgotten experience. It is a loathing of self and sin, a biting remorse, a terror of hell, and a hunger for God—all combined in one soul-gripping, terrifying experience. It does not always manifest itself in and with the same violent characteristics; but it is always real, intense, and soul-excruciating. The individual in such a state of mind and soul fights God and His servants, or he accepts Christ as his Saviour and becomes kind, lovable, and Christlike. Either he is saved and becomes zealous for the salvation of others, or he rejects the Spirit and becomes hard, bitter, critical, and selfish.

The further work of the Holy Spirit in His gracious ministry to the soul has to do with the second crisis in the Christian experience. It is the peculiar responsibility of the Spirit to act as the efficient Agent of the Godhead in the sanctification of the heart of the believer. The experience of "heart holiness" is scripturally described as a baptism with the Holy Ghost and fire; and the result of that cleansing baptism is the indwelling presence of the Holy Spirit. The Holy Ghost is that "new shekinah" abiding in the sanctuary of the believing and obedient soul. It is not only a cleansing, but also an occupation of the heart and life by Deity.

Many say that you cannot receive such an experience, but apparently they are judging from the fact that they do not possess it. Jesus said, "Tarry ye . . . until . . ."; and I know it is for us today because, by the grace of God, I enjoy this marvelous experience.

There are also definite progressive functions of the Holy Spirit in the lives of the sanctified, functions that are of great importance. He is a Comforter, and a great Teacher, One who is especially charged with the responsibility of bringing the things pertaining to the Kingdom to our understanding. He is pre-eminently the Revealer of the truth, and a Guide in the way. The need for such guidance is vital. The fact that one has so graciously entered into the experience of heart holiness is no assurance that for the balance of his life he will be invariably wise and foreseeing in all his conduct. The guidance of the Holy Spirit is a constant necessity.

Paul declares that "as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). It is evidently so important a factor that it becomes a test of our continuance in the grace of God. A striking example appears in Acts 13:1-14, in connection with the commission

given to Paul and Silas; and still another example occurs in Acts 16:6-10. Paul and Silas were endeavoring to decide upon further activities when they were "forbidden of the Holy Ghost to preach the word in Asia"; and when they attempted to go into Bithynia, "the Spirit suffered them not." Heeding these thwartings of the Spirit, Paul heard the call of the man from Macedonia, and with it the positive directions.

I thank God for the definite leadings of the Spirit in my life, and the assurance that God will take me through in spite of every handicap and human frailty.

A Singing People!

By Dorothy Boone Kidney

God's people always have had a song. You can't hide a song—not if you have one. Might as well try to hide a galloping giraffe as try to hide a song. It shows—goes tumbling all over the place! David had a song—leaping and darting and praising the Lord and packed full of life. Weeping too, sometimes, but weeping in song-form straight to God!

You can't bury a good song and expect it to stay dead. A good song refuses to be swathed in graveclothes. A good hymn will go cavorting around Christians in spite of the fact that it has years attached to it, and the author is dead and even forgotten.

Come "horseless carriages," come atom bombs, and electric dishwashers, and penicillin—the good hymn stays, just as the religion of the Lord Jesus Christ stays. "The Old Rugged Cross," "Abide with Me," "What a Friend We Have in Jesus"—hymns of our grandfathers, and they are still good today! For God's people have a song; God's people are a singing people!

ASSURANCE

(Romans 8:34-39)

By A. M. Quick

*I am persuaded neither death nor life,
Nor evil spirits of the noisome night,
Nor wicked principalities that fight
With unseen powers in an endless strife
Against the soul, nor things that are to come,
Nor present things, nor any dazzling height,
Nor subterranean depth that might affright,
Nor any other thing shall part us from
The love of God in Jesus Christ our Lord.
Who shall condemn? Christ died! The promise
stands
Firm as His love. Shall peril, or the sword,
Or tribulation woes or prison bands,
Cause that to fail? Nay, we shall conquerors be
Through Him who sealed that love at Calvary!*

A Primer on Entire Sanctification

II. A False Versus the True Sign

THE HOLY "Tonguers," as they might be called, are still with us; but they do not emphasize speaking in tongues as much as they once did. Still, they have not essentially changed their doctrine that the one sign of the baptism with the Holy Spirit is speaking in tongues. We believe that when the Holy Spirit comes into your heart as its Sanctifier you will speak with a new tongue, but not with another tongue in the sense that you jabber words which make no sense. The speaking in tongues on the Day of Pentecost was not in an unknown tongue; it was a language which could be understood by people who were there that day. No interpreter was needed. Further, it was for that occasion, and not an essential accompaniment of the baptism with the Holy Spirit. If one argues that it was, to be consistent he must argue the same for the rushing mighty wind and the cloven tongues of fire. They were all externals which are not necessarily repeatable in every case.

It should be added that these fanatical sects have usually been believers in a third blessing of some type or another. In this they are unscriptural, for the Bible clearly teaches that the baptism with the Holy Spirit and entire sanctification are not to be separated. In other words, they are one and the same experience. Matthew 3:11-12 and Acts 15:8-9, as well as other passages from the Bible, point unmistakably to this fact.

There are many excellent people among these groups which we have discussed, but they are mistaken, and their misinterpretation of the truth has wrought untold damage to the cause of holiness. I am glad to give them credit for any good which they may have done, but this does not mean that I sanction in the least their fanatical notions.

But someone may ask what the sign of the baptism with the Holy Spirit is with the Church of the Nazarene and the orthodox holiness movement. I am delighted to answer this question. The sign is a clean, holy life, Christian perfection, a life which is free from deliberate or conscious sin. This takes precedence over everything else as a proof that one has this second blessing. Manifesting the spectacular, the ability to perform miracles, power to do this or that which is unusual have no value at all if your life is not one of supreme love to God and your fellow man day by day. This is the test!

God Wants You!

IN CONSECRATING, it is essential to place all that you possess upon the altar; but this is not sufficient. God not only wants what you

EDIT

Stephen

Your Intellect have; He wants you. After your possessions have all been laid upon the altar, you must climb upon it yourself. You must give God your intellect. This means that you must be Christian in your thinking. You must accept, as far as you understand them, the great Christian beliefs—the virgin birth, the resurrection of Jesus, the deity of Jesus, the Trinity with its emphasis upon the personality of the Holy Spirit, as well as upon the personality of God the Father and God the Son.

Not only must you believe the great truths of the Christian religion if you consecrate your mind to God; you must also have a Christian bias in all of your thinking. Some men in the past have been described as freethinkers; but when their position is carefully examined, it is discovered that they were not freethinkers. There are no freethinkers today, and there never have been any. In the conclusions at which they arrive, all men are influenced by some prejudice or prejudices. The question, then, is not having a bias or being free from one; it is what bias or biases one will choose. The Christian who dedicates his intellect to God will always be prejudiced in favor of Christ. All of his thinking—even that as to scientific theories—will be influenced by Christ and His teachings.

GOD wants your conscience. There are different types of consciences. Among them let us mention five: the Pharisaical; the church; the civil; the social, or group;

Your Conscience and the Christian. The Pharisaical, or legalistic, conscience is dedicated to the laws of Judaism and the traditions of the fathers, the past interpretations of those laws by their leaders. People today may consecrate to some set of moral and ceremonial laws, as did the Pharisees. This is not what God wants. He calls on you and me to check every system of religious laws by Christ's example and teachings. In other words, you must finally dedicate your conscience to Christ's standard of right and wrong. You must pledge your conscience to Christ, and see to it that from then on His philosophy of life, and not some man-made code of laws, sets the standard for it.

Some people dedicate their consciences to their church. This is good as far as it goes. When you join a church, you agree to keep its rules, and you should do it; but this is not enough. The standards of some churches are far below

RIALS

ite, Editor

those of Christ. Anyway, however high the conduct requirements of your church may be, it is to Christ that you must finally give your absolute allegiance. He must be given full sway as the constant Enlightener and Vitalizer of your conscience, if you would go all of the way with Him.

Furthermore, some people live by the demands of the civil law, or the criterion set up by the social group to which they belong. They dedicate their consciences to one of these, and permit it really to become their God. This will not do if you are going to follow Paul and present your whole personality a living sacrifice to God. To do this, God must be the Receiver of your conscience. Then His revelation through Christ will take precedence over everything else, and you will not question its demands, once you become aware of them.

GOD wants your will. This is the basic step in consecration. It must precede and initiate every other part of your dedication.

Your Will In conversion, the sinner lays down his arms of rebellion and becomes a follower of Jesus Christ. In consecration, he goes further and gives his will to God. This involves a complete self-surrender; and nothing is more fundamental than this self-surrender. God comes in at the individual's request and takes over the throne and throne room of his personality. Thus, the climactic stroke is given which brings death to self, the greatest enemy of the Christian's onward progress: and thereby God's will really and truly becomes his will. The poet describes this state of consecration thus:

**Shut in with Thee, O Lord, forever,
My wayward feet no more to roam;
What pow'r from Thee my soul can sever?
The center of God's will my home.*

CHORUS

*Sweet will of God, still fold me closer,
Till I am wholly lost in Thee;
Sweet will of God, still fold me closer,
Till I am wholly lost in Thee.*

"Blessed Assurance!"

Some weeks ago I met a minister of one of the larger denominations on the train. In the course of our conversation, he told me about an experience which one of his fellow ministers
*Lillenas Publishing Co., owner.

had. In the fulfillment of his regular ministerial duties, he visited about seven hundred people in hospitals and elsewhere who were seriously ill. More than five hundred of them were professing Christians, but only seven out of this number felt assured that it would be all right if they should die. He was amazed when his friend gave him this information, and so was I when the facts were passed on to me.

If there is anything that the Bible, the preaching of the past, and the hymnology of the Christian Church teaches, it is that one can be saved and know it. Almost every page of the New Testament is marked with this truth. Men can know that their names are written in the Lamb's Book of Life, and that everything would be all right if they should die immediately. They can have this "blessed assurance." If this is the case, how can the above facts be explained? I know of but one answer to this question, and it is the one that the minister gave who stated these facts to me. He said that many of the people today who profess to be Christians have never really been born again. If this be the case—and I fear that it is—then one can easily understand why they do not have the "blessed assurance" that all is well when they come down to death's door. Reader, do you have this assurance now?

Not a Dead Offering!

Paul speaks of a living sacrifice in Romans 12:1. In this statement He gives us a paradox, a seeming contradiction. Sacrifice points to the Old Testament offerings in which the animal was killed and presented in some way to God. On the other hand, the word living has just the opposite meaning of death. How could there be a living sacrifice, a living death? This seeming impossibility can be a reality, for Paul said just what he intended to when he used the phrase "living sacrifice."

We are not exhorted to become a dead offering to God—a spiritual corpse, inactive, passive, lifeless. This dedication carries with it the thought of dying out completely to self, but not of dying out to God. It is a living, active sacrifice, the energetic giving of one's self completely to God and His cause—a dedicated living, which springs from a heart made free from sin and has feet and hands which do not soon tire in the Master's service.



Home Missions and Evangelism

Roy F. Smee, Secretary

Over 350 New Churches

WE PASSED the 300 mark in May. On June 1, the midway point of the quadrennium, 316 organizations had been reported. Forty-one new churches were organized during June and July, bringing our total to 357. Let us continue to press the battle to bring the message of salvation from sin to every city, town, and village of the land.

Superintendent Harvey S. Galloway has organized a church at Gibsonburg in the Central Ohio District. Evangelist C. T. Corbett pioneered this new work. He has established thirty-four new churches during his ministry. The Central Ohio District has eight organizations this quadrennium.

A new church has been organized at Inman, Kansas. This is the fifth organization for Superintendent Ray Hance and the Kansas District.

Six churches were organized in six weeks by Superintendent L. T. Wells on the Kentucky District. Cave City began with seven members on June 11. They are planning to buy a lot and start building soon. Rev. J. O. Brown and the Glasgow church are sponsoring the young group, and Brother Brown is acting as pastor.

Grace Church at Inez was organized with twenty-seven members on July 2. Rev. Pleny Williams and wife are pastors. The church has a complete organization of departments and has a good church building free of debt. Rev. R. D. Grubbs was the evangelist.

Rev. and Mrs. Charles E. Haden held a meeting that resulted in a new church of nine members at Beaver Dam, also on July 2. They are worshipping in a hall. Rev. Newton Dennis is pastor.

On July 7 Calvary Church was organized at Irvine with twenty-nine members. They expect to start building soon.

At Turkey Creek, a rural church was organized July 15 with twenty adult members. They have a church building and Rev. Martin Stepp, Jr., is the pastor.

The sixth church was organized a week later at Versailles with eight members. Rev. W. P. Wilhoite and the Frankfort church sponsored this new work; and Rev. A. J. Frank, pastor of Louisville First Church, was evangelist for the opening meeting. They have rented a hall building.

The Kentucky District now has eleven churches organized during this quadrennium.

Superintendent Arthur C. Morgan has organized a church at Staples on the Minnesota District with eight members.

On July 15 a church was organized at Norfolk, Nebraska, by Superintendent L. A. Oden. They have purchased a house and lot in the center of town. Rev. R. D. Barrett is the pastor. The charter opened with nine members. The Nebraska District has five new churches since the General Assembly.

At Valley Stream on Long Island, Superintendent O. J. Finch has organized a church of twenty members, sponsored by the East Rockaway church. This is the third new

church for the New York District this year.

Superintendent Mark R. Moore has organized three new churches on the Northwest Oklahoma District, bringing the total this quadrennium to twelve. The Mooreland church was organized May 7 with twenty-four members. Rev. Schauner Vance is the pastor. On June 25 eight members opened the charter of the Billings church. Rev. Stella Hagerman is pastor. The Dover church was organized on July 16 with about twenty members. Rev. Vida Robinson is pastor.

Brother Moore is doing a good job of getting his new churches housed. School buildings, for sale under the consolidating program of the state, have been purchased for the Mooreland and Billings churches. The Dover church is also in a building program.

Superintendent E. E. Grosse organized a new church at Selinsgrove, Pennsylvania, on July 23. There is a wonderful opportunity in this town. The people pledged \$1,600 towards a new building before the organization, in addition to offers of material and labor. This is the fifth new church on the Washington-Philadelphia District.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Word from Korea

A LETTER received by Paul Chung, son of Rev. Robert Chung, who is serving the church in Korea, states: "Through the grace of God, my father and all our family were saved and finally could make their way down south to Pusan on July 13. Father doesn't know whether any of the other preachers were saved, but just praying and know God never will forsake them."

Bealses' Address

Rev. and Mrs. Prescott L. Beals may be addressed in India as follows: Mission, Chikhli, Berar, C.P., Republic of Bharat.

Indian Paper

In harmony with the policy of the General Board, the North American Indian paper will be discontinued and articles concerning the work will appear periodically in the *Other Sheep*. —D. SWARTH.

"The Power of God"

In Africa as elsewhere the gospel is "the power of God unto salvation" to all who believe. We see the same

regenerating, refining influence at work. We see degraded, licentious, riotous men and women by repentance and faith possess the mind of Christ and bring forth fruits of the Spirit. It is indeed marvelous. We never cease to wonder at it. It enlarges our own faith in Christ, and it causes us to praise God that we can be "labourers together with God."

It is true that Africa is still in darkness. Civilization is creeping in with its good and bad. Oh, how sad it is to see young African boys and girls smoking cigarettes! Satan is busy on every hand. One can almost feel the power of darkness.

However, God is working. We can see that the power of God is changing lives. Just recently we witnessed two beautiful Christian weddings. These young people have accepted Christ as their Master and are setting up Christian homes. Not long ago I attended a missionary rally. It was wonderful to see the old Christian women marching into the church singing "Near the Cross." Some of these women had walked eight and nine miles to the rally. They truly love the Master.

We have recently heard reports of good revivals breaking out in our churches. Reports from the mine compounds tell us of men giving their hearts to the Lord. God is still able to save. Praise His Name!—RUSSELL E. LEWIS, Africa.

Our Bible School

Right now the Bible School is in full swing. The older students are back from a summer of hard work, many undergoing real hardships, but all gladly, as far as I can ascertain. The opening convention with Rev. Fritzlan saw several getting real vic-

tory. The new Dittmore Memorial Chapel is a great blessing and adds greatly to the worship and chapel services. Then with the old chapel building partitioned off we are able to have four and five classes going at once, running very smoothly. The rooms are filled. There are eleven couples and five single fellows with a fine staff working with me.

What a blessing it is to have the Greers here helping with the teaching! With their nearly perfect Marathi and spiritual insight, they will add much to the lives of these young people. Rev. G. S. Borde, former national district superintend-

ent, was appointed here and as headmaster is taking right hold and will be a great blessing we all know. Every missionary has great respect for and faith in Brother Borde. There is no better man anywhere. Our headmaster of last year, Brother Yangad, is still with us and is cooperating with Brother Borde and me in his characteristic way; so we have a fine staff. We are giving the students a challenging curriculum, and they are keeping right up with us. Evangelism will be emphasized again this year as soon as the rains allow us out on the district over the week ends.—EARL G. LEE, India.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Why did God harden Pharaoh's heart so many times?

A. Man is not like a thing in that he is a creature of his environment. He is a person, and can react to what plays upon or surrounds him. Thus it is his reaction to what stimulates him from without which determines what he is, and not the stimulus. The stimulus in the case of Pharaoh was God's call, or the light of God which played upon him. In the most real sense, it did not harden Pharaoh's heart; it was Pharaoh's reaction to it. If Pharaoh had responded to this call of God as he should have, his heart would not have been hardened at all. God was the hardener of Pharaoh's heart only in the sense that He presented the light, or stimulus, while Pharaoh was the hardener of his own heart in the sense that he, a possessor of the power of free choice, turned down the call of God. The final responsibility for the hardening process must rest upon Pharaoh himself.

Q. I feel that I am saved and sanctified, but sometimes there is bitterness in my heart because of a disease I contracted from my husband, and from which I have suffered thirty years. I have not prayed it out of the way. Am I wrong in feeling that I am truly saved and sanctified?

A. You are in a difficult situation, and it is not easy to face it and be an overcomer. However, I believe that with God's help you can do it. We must not allow bitterness to come into our hearts, it matters not what of pain and sorrow may have come our way. Bitterness over anything will quickly rob us of our relation to God. However hard our lot may be, it cannot compare with what Jesus had to go through on this earth, and He never allowed bitterness to come

into His life. He said of those who crucified Him: "Father, forgive them; for they know not what they do" (Luke 23:34). We should follow in His footsteps if we would keep the smile of God upon us.

Q. Would you give some proofs that we, as Christians, will not go through the great tribulation period. Some are publishing books which claim that we will go through the great tribulation before Jesus comes.

A. The vast majority of premillennialists hold that Christians will not go through the tribulation. In so far as I understand the scripture along this line, I certainly agree with this majority. Bible basis for such a view is found in I Thessalonians 4:13-18, especially verses 16 and 17. Also, Luke 17:34-36 and Matthew 24:40-41 are cited in this connection.

Q. I have a rest home for old people, most of whom are on a pension; and I do not take even all that they get. Besides, some do not have a pension and pay but very little. Others contribute part of what they pay by doing work in the home. I am a widow, and carry on this home because I love humanity and feel that I can be a blessing to these old people in this way. If I pay my grocery bill, I do not have enough money to pay my tithe. I want to do exactly what is right; will you please help me?

A. First, it is commendable in you to take on this kind of work, and I appreciate what you are doing. As to your tithe, you should pay it only on your income; and, of course, if you have no income, you have no tithe to pay. If there is nothing left over after all of the bills are paid, you have no income. But you must remember that you cannot count your board and room and clothes and

spending money on the bills which are to be paid with the money which you receive from the people. If you are getting enough money to take care of the four personal items just named, above the board and room for the others, then you have an income—you are receiving something for your services—and the tithe is to be paid on that income and not on the total amount of money which comes in. However much or however little this income might be, the tithe of it should be paid to the Lord, and no one could release you from this obligation. Further, I cannot help but believe that God would stand by and bless you in a special way if you would do it.

Q. I read in Mark 12:42 about the widow giving two mites. Will you please tell me the value of two mites in our money?

A. One very reliable authority says that a mite is a small coin worth about one-eighth of a cent. The poor widow did not give much from the standpoint of our money today, but she did give all that she had; and this is much more than most of us do. Christ commended her above all of the others on that day, not for what she gave, but rather for what she gave in proportion to what she had.

Q. What is meant by redeeming the tithe in Leviticus 27:31?

A. The verse referred to reads thus: "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." If a person will read from the twenty-sixth verse through the last, or thirty-fourth, verse of this chapter, he will see that God does not encourage the redemption of the tithe. However, in some cases it is allowed, and the tithe is redeemed by adding a fifth part to it. This means that the tenth sheep, or animal, might be kept, provided its value plus a fifth was paid to the Lord. The same would hold good also for the products of the soil.

The Young People's Society

L. J. Du Bois, Secretary

Intelligent Seeking

I HAVE witnessed many hundreds of young people seeking God to be saved or sanctified in the past several years. Many have prayed through to clear victory and are living it today. Others, while on the surface they seemed to be earnest and sincere, just did not get the kind of experience which lasted. Must backsliding be a habit? Are partial or temporary victories the only possible kind? Indeed not!

As I have watched young people praying at the altars, one thing has impressed me—all too many are seeking God unintelligently. I do not mean that the seekers are not intelligent—far from it. I do mean that there are some who are praying who do not have an understanding of what they are praying for. Much of that which is so frequently called backsliding is really just the result of poor praying in the beginning. Many of the near deadly problems young people face in their Christian lives could have been avoided if they had faced up to some things when they were seeking God.

What is the answer? The seeker after God should study to understand what it means to be saved. Let him learn the steps that one must take to get saved and why they are necessary. Let him take those steps carefully and purposefully. The seeker after holiness should learn what it means to be wholly sanctified. Let him be sure he knows what steps the Christian must take to gain the experience. Then let him take those steps with determination and sincerity.

The altar where the seeking heart prays, whether it be a public altar or a private one, is not a mere "conscience easer." There must be intelligent purpose in the heart of the seeker or his prayer borders on mockery. Let those who are "chronic" seekers take heed to learn how to pray. Let the Christian workers be careful in their instruction to seekers, that we help them more than confuse them. God says: "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). Let us all believe that this is so and that victory is available to everyone.

Youth News

Reports are coming in of splendid registration at the young people's camps and institutes with the usual high tides of spiritual blessings and salvation. God is using this method of youth work in a wonderful way.

Jack Lee, Bethany, Oklahoma, has been elected as the district president of the Northwest Oklahoma District.

Prayer Tower Requests

August 13-19

Our Mission Field Superintendents

The superintendents of our mission fields are continually faced with major decisions pertaining to their fields. Let us pray for these twenty-five men, that God will give them success and help them with every problem.

August 20-26 *A National Revival*

"America's revival is breaking" is a common phrase on evangelicals' lips today. Let us pray that this revival movement will continue and increase. Let each of us pray that God will show us how we can be used to help bring a revival to our community.

THE HOME CIRCLE

Conducted by Grace Ramquist

God Took Charge!

By Mary E. Cove

3. "Go On!"

A NUMBER of years ago I was in the little town of Dewey, Oklahoma, on a tour for the W.F.M.S. under the direction of Mrs. S. N. Fitkin. I was staying in the home of Rev. and Mrs. Dodd. After the service in the Dewey church I was suddenly struck with an acute illness. Violent fever and pain hung over me until, in spite of the wonderful care and many kindnesses shown in the Dodd home, the doctor said I should go home. I was due in a few days for a convention in Texas.

According to the doctor's orders I wired Mrs. Fitkin. To my dismay a wire came back with these words, "Go on; letter follows; have prayed through for you!"

"How can I go on?" I asked myself. My legs almost refused to hold me up, and when I was offered anything to eat my foolish stomach replied with an emphatic, "No, thank you!" Yet Mrs. Fitkin, a queen of prayer and faith, had "prayed through" for me.

With almost superhuman effort I managed to get across the road to the little white church, where I fell on my knees in a corner behind the organ. I cried to God, asking him to let me know whether Mrs. Fitkin was right. Through my dazed and weary brain came the words as clear as lightning, "Go on to Texas."

That was enough. I boarded the train, although I had feared I would have to be carried to it. The very first day after I arrived in Texas, a sudden epidemic spread over the peo-

ple, sweeping through the entire town. The next morning I walked shakily into a small restaurant and ordered breakfast. When I sat down, the very sight of food made me shudder, and yet I seemed to hear the words, "Eat in the name of the Lord." I ate, and as I ate I began to feel definitely better.

At the women's meeting that day I felt strangely impressed to tell of my experience. When almost everybody had left, a woman came over and gripped my hands. Tears rolled down her face as she brokenly said: "God sent you to Texas with that testimony. I decided before coming to this meeting that I had worked long enough at my task and that I was going to resign. But while you spoke, God said to me even as He said to you, 'Go on,' and I'm going."

I later learned that she was in charge of an institution which was busy saving wayward girls.

I, too, went on. Beside these words in my Bible, "We went through fire and through water: but thou broughtest us out into a wealthy place," are two pencil notations—Dodd and Dewey, Oklahoma.

P.K.'S IN TEXAS:

Killing Flies

In the Washhouse

We used to have a rule in our house that whenever a person killed as many as one hundred flies he would be given a nickel. It sometimes took two or three weeks to kill that many flies, for they had to be either in the house or on the porch.

One day, three of us children decided we needed some money very quickly. In the washhouse, back of the main house, there were lots of flies. We had no screens on those windows, and then we kept the chicken feed in there. During the summer months we often ironed in the washhouse and, of course, we children played house there. We always managed to leave crumbs after we had had our play lunches out there, so the flies had a real haven in the washhouse.

A hundred flies would not be difficult to kill in the washhouse. In fact, we figured we could kill several hundred flies pretty quickly out there. So the three of us walked as a committee into the room in which Mother was working.

"If we kill a hundred flies anywhere, will you give us a nickel?" our spokesman began.

Mother was pretty quick to catch on to our tricks. After a moment of thought she said, "Do you mean in the washhouse?"

We hung our heads sheepishly. "Yes," we answered.

Of course, Mother would have been glad to have the flies killed in the washhouse, but she couldn't be paying out nickels in wholesale lots.

"I tell you what, children," she said; "I'll give you a penny for every hundred flies you kill in the washhouse."

At first that sounded pretty good. The three of us started out in earnest. Sometimes at the very beginning we would kill as many as three at a time while they hovered over some choice morsel. But after we had killed a few hundred apiece and when no one had yet killed enough to earn a nickel, the flies began to be pretty scarce around the washhouse. It wasn't long until we decided we would rather kill one hundred flies where it was hard than to kill five hundred where it was easy at first and hard pretty soon.

All of us have a tendency to think that in some other town or city it would be easier to live the Christian life. We think we could do so much more for the Lord if we were in another situation. But the truth of the matter is that it is hard work wherever you go or wherever you live. The results are what count, and if you do your best and keep at it you'll earn your crown from the Lord wherever you "kill the flies."

"My grace is sufficient for thee," said Jesus to Saint Paul. We need not seek vainly elsewhere for what is so freely given here and testified to by Paul.—Wm. H. Coats.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 27: Mary, the Mother of Jesus

Scripture: Luke 1:46-48; 2:48-51; Mark 3:31-35;

John 19:25-27; Acts 1:14

GOLDEN TEXT: *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour* (Luke 1:46-47).

It seems to me that an idolatrous church cannot be Christian, and a Christian church will not be idolatrous. The terms are contradictory and a church cannot be both at the same time. Then what about Mariolatry (the worship of Mary) that we find in the Roman Catholic church? If Mary is not part of the Godhead, she is not Deity; and if she is not Deity, to worship her is idolatry.

Jesus nowhere gave any suggestion for exalting His mother above humanity. In fact, by actual word and by inference, He repeatedly re-

minded her that she was only the human means of His incarnation and nothing more. Yet our Catholic friends pray to Mary and do her divine honor.

We Protestants appreciate the haunting beauty of "Ave Maria," but we know that Mary cannot be addressed personally any more than can your mother or mine who are with the Lord. Only one Name opens the gates of heaven, and that is the name of Mary's Son, Jesus Christ our Saviour.

We are not only Protestants; we know why we are not Roman Catholics.

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

NEWS OF THE CHURCHES

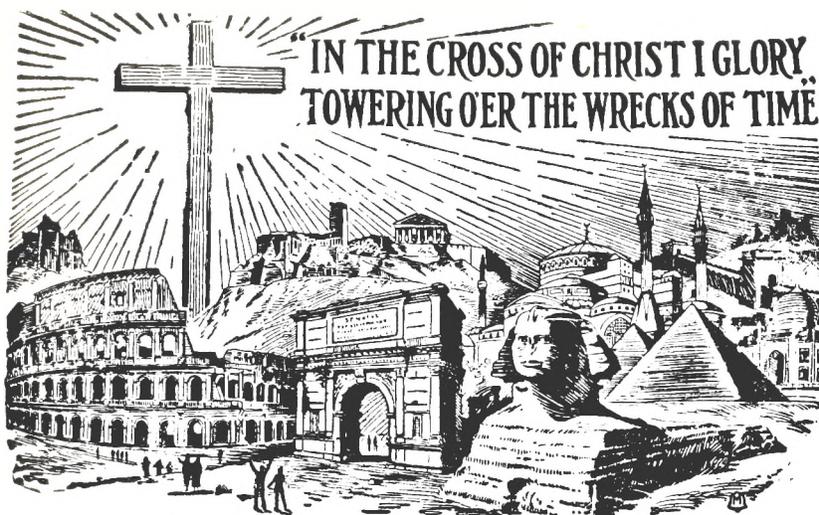
Evangelist Thomas Hayes writes: "I have some open dates for the fall for meetings with my singers and musicians; will be glad to slate with anyone in need of evangelistic workers. Write me % the Nazarene Publishing House."

Clarksdale, Mississippi—We rejoice that in our recent church meeting, Rev. and Mrs. J. A. Russell, pastors here for the past four years, have accepted another three-year call. Under their capable and spiritual leadership, the church has moved forward in every department. Improvements have been made on the church, as well as approximately \$17,000 for the building of a nice Sunday-school annex and parsonage, under Brother Russell's guidance and planning. We give God praise for what He has done for us materially and spiritually.—Mrs. N. E. Rutledge, Secretary.

Belton, Texas—Sunday night, July 30, marked the close of a ten-day meeting with Evangelist Ted Hollingsworth and wife as the special workers. Night after night the house was filled, and the Spirit of the Lord was manifestly present from the beginning of the meeting to the close. Many new people attended the services. Nineteen people prayed through to God at the altar, and four new members were added to the church. Brother Hollingsworth sings as well as preaches, and Mrs. Hollingsworth

is an accomplished pianist. We appreciated the ministry of these fine young people. A nice love offering was given to the pastor, which surely came at an appropriate time, as Mrs. Dennis had to undergo surgery on July 18, and was able to attend only four of the revival services. She is improving slowly but steadily; will appreciate the prayers of our Nazarenes. I have accepted the call of this church for the fifth year.—A. L. Dennis, Pastor.

Mrs. Lillian Robinson, evangelist, reports: "God has been blessing me in the vacation Bible school work this summer. In May, I had a one-week school with Rev. Buford Burgner at Perryton, Texas; had a fine attendance. In June, had a ten-day school with Rev. Herbert Land at Pampa, Texas; here we had more than one hundred enrolled. In these two schools we saw about thirty-five boys and girls saved. At this writing I am in a ten-day school with Rev. R. B. Kelly at First Church, Lubbock, Texas. We are having this school at night, and it is working out fine; more than one hundred are enrolled. Brother Kelly has a fine people and they are doing a great work. I have enjoyed working with all these pastors and people. I have some open time for revivals, and will be glad to go anywhere as evangelist or children's worker; write me, 506 S.E. First Ave., Perryton, Texas."



Rev. Maurice E. Turner writes from Hooker, Oklahoma: "After sixteen years in the pastorate of our church, Mrs. Turner and I are going into the evangelistic field, closing our pastorate here at assembly time, August 20. We have pastored in Kentucky, West Virginia, Texas, and Oklahoma; also have had some experience in revival meetings apart from the pastorate. We will furnish our own music wherever we go. Our daughter, Jacqueline, will go with us when desired; she plays, sings, and gives readings. Write us, P.O. Box 304, Hooker, Oklahoma."

Rev. W. C. Raker writes: "After two years of successful service, as the result of the blessings of God on our pastoral work in Smithfield, we feel it is God's will to continue in our original calling, the evangelistic field. When my wife can be with me, we can carry the singing and music as well as the preaching. To our friends and those interested in our services, write us at Smithfield, Illinois."

Boswell, Oklahoma—Recently we closed a two-week revival with Evangelist Otto R. Willison and daughters as the special workers. God blessed in a wonderful way, and our people were helped; we are still reaping from this meeting. On the closing Sunday, three new members were added to the church. We appreciated the ministry of the Willison Party; they are tireless workers.—A. G. Harder, Pastor.

Rev. Paul M. Lewis writes: "Recently we accepted a call to our Central Church, Albuquerque, New Mexico. We have found that Rev. Wayne Hagemeyer, former pastor, did a splendid work and there are several members and families devoted to God and the church. We have a splendid edifice, seating comfortably 250; and recently we made plans to purchase new pews. In the near future, we plan to build a Sunday-school unit and a new parsonage.

With numerous prayer meetings and much calling upon God, we have seen the revival fires begin to burn and souls are praying through to God, with backsliders being reclaimed. Although we miss the good people of Grass Valley Church and Northern California, we felt it God's will for us to resign the pastorate there of three years, to accept the call to Albuquerque."

The Files Sisters, evangelistic workers, report: "God has been good to us this year. We have helped in four home mission campaigns, besides having a very busy year in other meetings. We give all glory and praise to God. On August 30, we begin a meeting at Butler, New Jersey."

O holy Man of Galilee,
Who came to earth tha' we might be
Redeemed from sin, with all its
strife,

To Thee I dedicate my life.
Through all those wasted years, that I
Seemed not to care, just drifted by,
Full well I knew a sinner's fate
And yet I'd always hesitate.
Convicting power deep within
My soul would burn, and yet in sin
I'd carry on from day to day
In my own willful, wretched way.
But prayers to God who rules above
Have now been answered, and the
love

Of friends, who prayed incessantly,
Has brought a deep, sweet peace to
me:

A peace that sweeps all care away,
That turns all darkness into day;
A peace that keeps me clean within,
And leaves no place for secret sin.
And now, I too can kneel and pray
For friends who have not found the
way

To that eternal resting place,
Where we'll see Jesus face to face!

(Written by Fred Ossman, who died
last February)

Cedarville, Ohio—In July we had a one-week evangelistic campaign with Miss Mary Latham as the special worker; also she conducted a Christian Service Training course on "How to Conduct a Vacation Bible School." It was of much interest and help to both church and pastor. Average attendance during the week was seventy-five each night, and fourteen people sought God at the altar of prayer for pardon or cleansing from sin. The people of the town co-operated well in attending. Sister Latham sang, drew, and preached her way into the hearts of all, and she was asked to return. On the closing Sunday of the campaign, our Sunday-school attendance record was broken. During this year our attendance, finances, and membership all have doubled, and we have overpaid our General Budget by a large margin. Our people are praying, and God is working.—Paul A. Hesler, Pastor.

Alliance, Ohio—Our recent revival was the best in the history of the church, according to the opinion of the oldest members. Much preparation was made in prayer and advertising before Evangelist William Fisher arrived. His ministry was outstanding in grace, wisdom, preaching, and musical ability. He is a hard and thorough worker, and a man of prayer. Many new people were reached and won for the Lord, with over one hundred at the altar, counting as they came, and eighteen uniting with the church.—C. B. Wood, Pastor.

Hammond, Indiana—Hessville Church has had a very successful revival with Evangelists Alva O. and Gladys Estep. Several seekers were at the altar, and on the closing Sunday the Sunday-school attendance record was broken. There were 128 in our small basement church. By next spring we hope to have the new auditorium completed, so as to have room for twice that number. During the past year the church has made much progress spiritually, financially, and in the building of the church. Our pastor, Rev. John Young, and the people work together, with God as the guide.—Mrs. John Spencer, Reporter.

Dr. and Mrs. A. S. London report: "Our Southside Church in Oklahoma City, Oklahoma, stands as a monument to the leadership, vision, courage, and persevering qualities of Pastor Floyd Rowe and wife. The beautiful building and parsonage are well worth \$60,000. The Sunday school has an average attendance of around two hundred. It was a delight to be in this church. Five days were given to Pastor Riley and his people at Elkhart, Kansas. It was a victorious convention, with a fine altar service on Sunday. They have a good build-

ing and the pastor enters into his work with vision. It was a joy to be with the Rileys. Bethel Church, with Pastor Rose and his people, brought happy memories of what God has helped this church to do. They have just completed a new church property well worth \$50,000; it is a credit to the district. We spoke on Sunday night in the church at Hooker, Oklahoma, before taking train for a twelve-hundred-mile trip into Ohio. Our travels now, of three-quarters of a million miles in Sunday-school evangelism, are equal to a distance of thirty times around the world!"

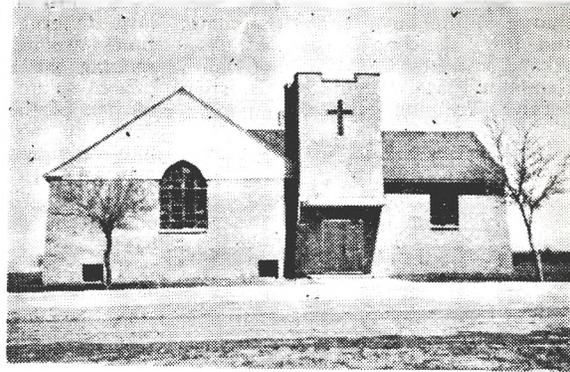
Revs. Denver and Wamul Brown, elders on the Southern California District, write that they will be in the Southern states this fall and winter for revival meetings. Their address, Route 2, Box 18 K, Hammond, Louisiana.

Plymouth, Michigan—This church has enjoyed a year of progress. During our five years, the Sunday school has increased from an average of 125 to 211 for the past year; membership increased from 61 to 100, with 79 members received, or a net increase of 39. The former building—which soon proved to be too small—was enlarged to more than double its capacity, and is now as crowded as before; \$17,000 was spent in the remodeling program. This is all paid, and now another building fund has been started, with plans for another enlargement to make room for our Sunday school. Attendance at the church services is good, the people show a beautiful spirit of co-operation, and the Lord is blessing. Average attendance at the midweek prayer service is around sixty. We believe in and promote the entire program of the church. We are in our sixth year with this fine people.—Wm. O. Welton, Pastor.

Pastor Frank McConnell reports from Ada, Oklahoma: "The first week in July we had a Sunday-school revival with Evangelist Gordon Blystone; having been a pastor, he knows the needs of the church and the Sunday school. The last week of July, we had Dr. B. F. Neely with us for a holiness convention. He knows his Bible and knows how to preach holiness. I am a great believer in old-fashioned revivals, and believe a church should have at least two each year—also a daily vacation Bible school, a holiness convention, a Christian Service Training course, a Sunday-school revival, and a junior revival. Mrs. L. A. Richardson, of Seminole, was superintendent for our vacation Bible school. God is blessing the Ada church as we start our seventh year as pastor. The work of our good people, with the blessing of the Lord, has given us good gains in every department. We are sending 10 per cent of our weekly offerings to headquarters for missions."

Bethel Church, Johnson, Kansas

On Sunday, May 21, dedication services were held for the beautiful new Bethel Church, near Johnson, Kansas, with Dr. G. B. Williamson giving a wonderful dedication address. Also, we were greatly inspired by the presence of our beloved district superintendent, Rev. Ray Hance, who spoke briefly. The building was filled to overflowing with members and friends, including Rev. F. R. Guy, former pastor, and his wife. This completely modern building is of Dodstone construction with brick veneer, has a beautiful auditorium with seating capacity of 150, space for six classrooms and a splendid nursery. Also, there is a nice basement, a forced-air heating system, a loud-speaker



arrangement, and an electrical call-bell system for the classrooms. Total cost of the building was approximately \$29,000, of which only about \$4,000 remains to be paid. Not enough credit can be given our good pastor, Rev. Archie Rose, for his faithful and ceaseless labors to make this fine building a reality. God has greatly blessed the Bethel Church.—Church Secretary.

Pennville, Indiana—Sugar Grove Church recently closed a revival with Evangelists Harold S. and Flossie Richardson as the preachers and singers. Not only was it a revival with souls seeking God at the altar, but also the hearts of the people were stirred to greater vision and a wider field of service. On the last Sunday morning, one thousand dollars was underwritten for the purchase of a parsonage. The mind of God was sought, and the money came freely. The people appreciated the God-directed and Spirit-filled ministry of Brother and Sister Richardson, and gave them an invitation to return.—Robert E. James, Pastor.

Rev. Clyde Ammons of Dallas Central Church was the chaplain for the boys' and girls' camp, and his messages were well suited for this group. It is not easy to preach to boys and girls only, but Brother Ammons was equal to the occasion; the Lord blessed him wonderfully with this group.

The leaders of the camp are to be commended for the planned program that gave place for the working of the Holy Spirit where occasion demanded it. His presence was felt in every service, and as a result there was not one barren altar service.

Dallas District Youth Institute And Boys' and Girls' Camp

From June 19 to 23, the Dallas District held its youth institute jointly with the boys' and girls' camp at the old Scottsville campground near Marshall, Texas. Over 150 people registered for the youth institute, with some 50 others registering for the boys' and girls' camp.

Rev. Wilbur Brannon, student in Bethany-Peniel College, was the speaker for the entire camp, and his messages were well received. He brought rugged, old-fashioned, holiness messages that contained no compromise. Over 150 people were at the altar in the four evangelistic services. The Lord wonderfully used this young man.

Professor and Mrs. Lester Dunn, from Bethany-Peniel College, had charge of the music, and they were most favorably received. Their wonderful singing and humble spirit, directed by the Holy Spirit, captivated the hearts of all; they did a wonderful job.

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Rev. J. D. Carlton, of North Dallas church, is the N.Y.P.S. president; Rev. Lloyd Hail, of Marshall, had charge of the boys' and girls' camp; and Rev. Fletcher Spruce, of Texarkana, and Rev. J. C. Pults, of Dallas Hampton Place, taught the Christian Service Training courses.

CORBIE N. GRIMES, Reporter

Boys' and Girls' Camp, Illinois District

The third annual boys' and girls' camp on the Illinois District was recently held at our district campground, Nazarene Acres, and it was by far the best camp we have had. This year we had a combined camp for the boys and girls; the enrollment was 252, with 61 workers, a total of 313. The camp was carried on in the troop school manner, which has a military flavor, and this proved very successful in every way.

Our camp has grown to such a size that tentative plans are being made to conduct two separate camps, one for the boys and one for the girls. This year's camp of 252 was the largest in the three years we have conducted boys' and girls' camps. In spite of the large number, the camp was a success through and through.

Our evening evangelistic services under the ministry of Rev. Clayton Bailey were indeed blessed of the Lord. Brother Bailey, a fine young evangelist and recent graduate of

Olivet College, brought the gospel message within reach of every child. Each evening the long altar in our large tabernacle was lined, and many times two deep, with boys and girls seeking the Lord. It was a sight to behold as the children got under the burden of the meeting and led their "pals" to the altar and there prayed like veterans until victory came.

We on the Illinois District who served as workers feel that this is one of the greatest things that ever has come to our church, for many shall someday fill responsible places as pastors, evangelists, missionaries, and teachers—if Jesus tarries—because they found the Lord at an altar at one of our denominational boys' and girls' camps.

J. R. ERP, Director

North Dakota District N.Y.P.S. Convention

The twenty-sixth annual North Dakota District N.Y.P.S. convention was held on the district campgrounds at Sawyer, July 1, with Rev. A. G. Hewitt, district president, in charge.

The reports from the societies showed a good membership gain over the district, with new societies reporting. Many societies have accepted the challenge of the Lamplighters' League.

The HERALD OF HOLINESS contest, led by Rev. A. E. Gerdes, resulted in

our going beyond our goal for the district. The N.Y.P.S. has accepted the challenge of raising part of the money needed to secure a parsonage for the work of one of our home mission projects. Rev. A. E. Gerdes was elected district president for the coming year.

The convention closed with the young people inspired to return home to work harder in the coming year.

Following the convention, the young people's institute was conducted for a week, with Rev. Paul Thoreen as speaker. During camp and institute, many young people, as well as older folks, found the Lord as Saviour and Sanctifier.

CLAIRE W. KERN, Reporter

Wyoming Youth Camp and Institute

The Wyoming Youth Camp and Institute was held at Camp Carey, near Glenrock, Wyoming, July 17 through 23. This is our first year to have separate camps in Wyoming and Montana, and the plan is working very satisfactorily.

Rev. Paul Martin was the evangelist. He won his way into the hearts of all the young people by taking part in everything that was carried on at the camp. His messages claimed the attention of all, as he challenged us to try living a life close to God. Nearly everyone who came to camp with a spiritual need went away with that need supplied.

Rev. Raymond Friberg, as director of music, made a real contribution to the success of the camp.

Rev. W. C. Keith, district president, and Rev. Don Adams, camp manager, did very fine work in the direction and management of the camp. Mrs. Myrtle Ray, our cook, provided wonderful meals that gained the praise of all.

The whole camp was a great success, and this largely can be attributed to the very excellent co-operation of all the workers and young people in attendance.

C. CLEVE JAMES, Reporter

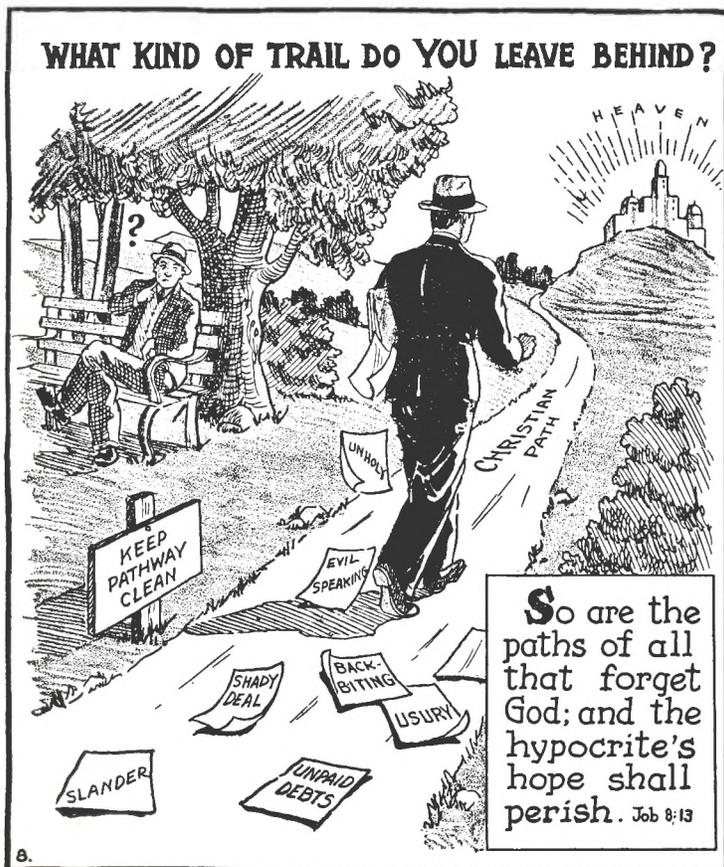
Maritime Sunday-School Convention

The Maritime District Sunday-school convention was held on July 11 with Rev. Roland Stanford, district church schools chairman, presiding. Reports were given from the schools over the district. A challenging and inspiring paper was given by Mrs. A. Cone, presenting the work of the Sunday-school teacher.

The convention discussed the need for more interest in daily vacation Bible schools, and provided for the organizing of a team to foster and supervise this work on the district.

The climax of the day was reached as Rev. J. H. MacGregor, district superintendent, challenged all of us to greater activity in the church schools work. All those present received a greater vision of the work of the Sunday school, and returned home determined to make greater progress in this field.

RETA MYERS, Reporter



Central Ohio District Assembly

The seventh annual assembly of the Central Ohio District convened at the Columbus campgrounds under the chairmanship of Dr. Samuel Young. His messages to the ministers and delegates were very helpful and inspirational. He certainly won the hearts of the people of the Central Ohio District as he presided with ease and grace.

The high light of the assembly was the report and re-election of our good district superintendent, Dr. Harvey S. Galloway. This great leader, loved and appreciated by the entire district, was re-elected on the nominating ballot with an overwhelming vote of confidence. A good love offering was given him.

Rev. J. Frank Simpson, district secretary, and Rev. W. E. Zimmerman, district treasurer, were re-elected for their seventh term of office.

In many respects this has been the best year in the history of the district; total of 8,119 members, a gain of 410 for the year. The district gave \$59,371 for missions, with a total giving for all purposes of \$774,911, an increase of \$11,487. Four churches have been organized, with others in the making.

The Sunday school, under the leadership of Rev. Ernest Marsh, reported an average attendance for the year of 10,114, an increase of 426; an enrollment of 16,705 was reported, an increase of 617.

Reports of the pastors were an inspiration, and those from the smaller churches were especially outstanding. These churches have made commendable increases, and are pastored by faithful, sacrificial ministers. Throughout the entire district there seems to be a desire for a revival at any cost.

In a good service, Olivet Nazarene College was represented by President Harold W. Reed, Field Secretary Charles Ide, and the Men's Viking Quartet. Central Ohio Nazarenes are back of Dr. Reed and Olivet College one hundred per cent. The district is also co-operating in the building program of the Nazarene Theological Seminary, and have pledged our part in the drive.

Our hearts were stirred for the cause of missions at home and abroad in a great home mission service, with Dr. Roy F. Smee, general secretary for home missions and evangelism, as the speaker.

Dr. Lauren Seaman, special speaker for the missionary convention, was present for most of the assembly; also Miss Dorothy Ahlemann from Argentina was a visitor with us.

President Edwin E. Hale of the Nazarene Bible Institute told of the work there. Our district gave district license to a Negro minister this year, and hope to do something for the thousands of colored people on the district.

The Nazarene Publishing House was ably represented by Mr. Elvin

Hicks, a good book salesman, and also a good personal worker.

In an impressive service on Thursday night, Dr. Young brought a masterful message, and eight young men were ordained to the ministry: John A. Coffman, Paul E. Flack, Robert Dale Fruehling, James L. Honaker, Clare D. St. John, Verl W. Jenkins, Lyndon Walls, and Edwin E. Whipple.

CARL L. WOOTEN, Reporter

A life without Christ is like a monotonous song sung in slow time in a minor key.—D. KIDNEY.



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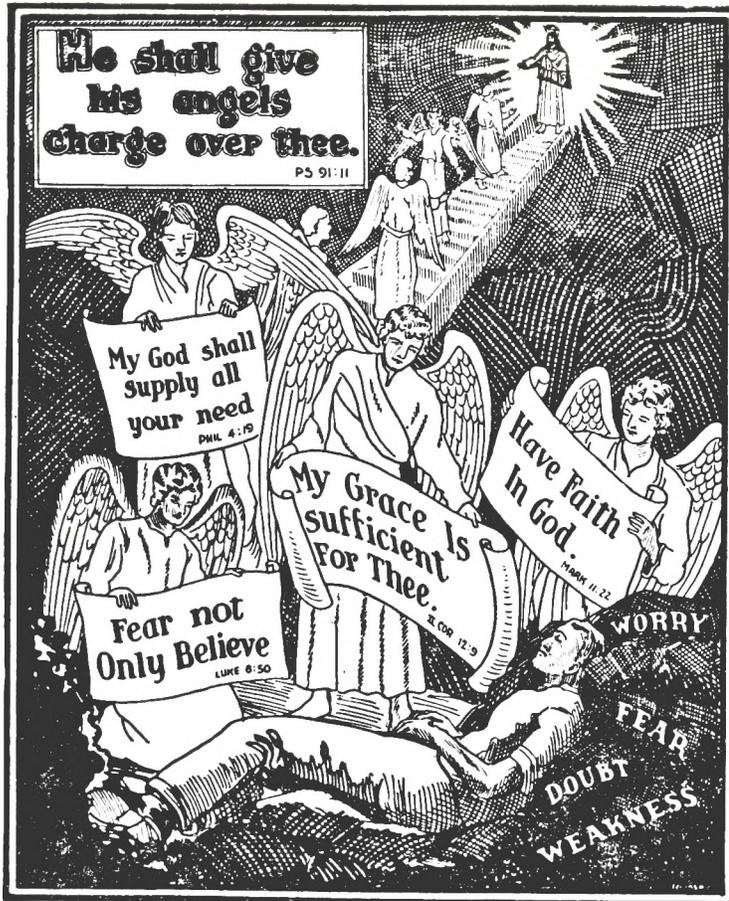
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Illinois District N.Y.P.S. Institute and Convention

An enjoyable week, June 26 to July 1, was spent by a good number of young people at Nazarene Acres, Springfield, Illinois; it was the week of the Illinois District N.Y.P.S. institute. Rev. J. H. White, district N.Y.P.S. president, directed the institute, as he has so capably done for several summers.

Dr. Mendell Taylor, general N.Y.P.S. president, was the chapel and evening speaker, and all of us felt we were indeed fortunate to have him with us. Several young people were saved and sanctified at the altar in the new Starr Memorial Tabernacle, and a number found Christ in saving grace in their cottages after the evening services.

A new feature of our institute this year was a preachers' clinic conducted by Rev. W. S. Purinton, district superintendent, and Dr. Mendell Taylor. Mrs. W. S. Purinton and Mrs. Mendell Taylor conducted a preachers' wives' clinic. Every preacher's wife expressed utmost appreciation for the daily talks of Mrs. Taylor; also her readings were wonderful. She certainly was a blessing to the young people.

On Thursday, Brother White arranged for everyone to be taken to historic New Salem State Park, which is a reconstruction of the village that started Abraham Lincoln on his career in public affairs.

On July 4, a record crowd of young people came to Nazarene Acres for the annual district N.Y.P.S. convention. Dr. Remiss Rehfeldt, general foreign missions secretary, was the special convention speaker, and his messages were very timely and inspirational. Also, we were pleased to have Mrs. W. Donson and the Treble Clef Trio from Olivet College with us.

The following district officers were elected: Rev. J. H. White, president; Rev. H. M. Foster, vice-president; Gladys Kelly, secretary; Kent Nisbet, treasurer; Earl Smith, teen-age supervisor; Opal J. Zimmerlee, Junior supervisor; Paul Reader and Lois Milby, teen-age council representatives.

REPORTER

Louisiana District Camp

The Louisiana District camp meeting this year was the greatest camp I ever have attended. Dr. T. M. Anderson and Rev. Paul H. Garrett were the called workers, and God used these men in a marvelous way. Sunday night, June 25, was the greatest service I've ever been in. God came, and never have I seen, heard, or felt such wonderful manifestations of the Holy Ghost as in that service. Then on Tuesday night the holy fire fell on the great crowd again. All praise to the name of Jesus! Surely God has touched Dr. Anderson in a marvelous way. Throughout the entire camp, people sought God and

walked in the light. Never have I seen it so easy to pray and touch God.

Our people co-operated in a wonderful way, and the finances came easily. Surely, these are wonderful days to know Jesus and to have His smile.

During one service, Rev. Joe Bishop told of his trip to heaven; it was wonderful!

Although we had added to our camp tabernacle, yet we were crowded. The crowds came, with people from several states, and God came. Praise God for good, old-fashioned holiness camps.

Our young people came for the encampment and stayed on through the camp. We have a wonderful crowd of young people who love God and the cause of holiness.

We give God all praise for His coming and blessing. Personally, I intend to stay true, hold high the standard of holiness, and do my best to help others to get ready for heaven. ELBERT DODD, District Superintendent

DEATHS

MRS. EFFIE A. TOWNS, wife of Rev. Jesse Towns, was buried from West Side Church of the Nazarene, Indianapolis, Indiana, June 30, 1950. For twenty-eight years, Rev. and Mrs. Towns labored side by side in the work of the Lord and the Church of the Nazarene; for ten years Brother Towns was district superintendent, and Sister Towns the district W.F.M.S. president. Under her capable leadership the work grew and developed, and thousands of dollars was raised for missions. She was a constant, faithful co-worker, also a devoted companion. The church in Clermont, Indiana, where Brother Towns is pastor, will always remember the last prayer meeting at the church before Sister Towns died, and her unusually victorious testimony. She is survived by her husband, one son, three sisters, and two brothers. Funeral service was conducted by Rev. J. W. Short, district superintendent, assisted by Rev. Robert Jones, Rev. Leo C. Davis, Rev. E. C. Martin, and Mrs. J. W. Short.

MRS. CHRISTINA COULTHARD was born March 10, 1863, near Trenton, Ohio, and died July 1, 1950. She professed faith in Christ as a young girl of seventeen, and lived a consistent Christian life until death. As a direct result of her prayers, the Trenton Church of the Nazarene was organized in January of 1942; she was a faithful member until her death. She did what she could for the church, buying the parsonage in 1942, and later deeding it to the church. She will be sadly missed by all. Rev. A. M. Wilson brought the message at the funeral service, and interment was made in the little cemetery back of the Trenton church.

AARON BURTON COUCH was born January 28, 1884, near Hollywood, Arkansas, and died July 17, 1950, at Kilgore, Texas. He was a successful businessman who gave much of his time and financial support to the cause of the Kingdom. In 1903 he was united in marriage to Miss Anna Henslee; to this union were born three girls and two boys, all of whom survive. He will be missed by his family, the community, and the church. He has been a loyal supporter of the local church in every way since uniting in 1937. Funeral service was conducted by his pastor, Rev. Loy Watson, assisted by Rev. Forest Dudley, pastor of St. Luke's Methodist Church of Kilgore.

MRS. MAY STRONG was born September 17, 1876, near Springfield, Illinois, and died July 20, 1950, after a seven-month illness at the hospital in St. Louis, Iowa. Her husband, James Alfred Strong, preceded her in death fourteen months ago. She was a charter member of the Church of the Nazarene at Climbing Hill, Iowa. Gloriously saved over fifty years ago, sanctified a few days later, she had lived a holy life, fought a good fight, and kept the faith. She is survived by nine children, all of whom are Christians—two are Nazarene pastors. Funeral service was conducted by her pastor, Rev. Irving Mitchell, assisted by Rev. Homer Max and Rev. Robert Hodson.

AARON EUGENE WILSON was born in Weber, Wisconsin, December 20, 1938, and died July 25, 1950, as the result of an accident, having been hit on the head with a sinker by a playmate while they were fishing. Aaron was a cheerful, obedient Christian boy, active in the Sunday school and church at Sturgeon Bay. He is survived by his parents, Rev. and Mrs. Milton Wilson, two sisters, and one brother; also his maternal grandparents, Mr. and Mrs. Buford Wood. Funeral service was held in Sturgeon Bay with Rev. Howard Zink and Rev. Perm Gustafson in charge; and a second service was held in La Farge, with Rev. Gustafson in charge. Interment was made in the Dell cemetery at La Farge.

SIMEON SHERRILLS was born in 1875, and died suddenly on Sunday afternoon of July 16, 1950, at his home in Annapolis, Missouri. He is the father of Mrs. Rowland of the A. C. Rowland Evangelistic Party. He professed hope in the Lord. He was a wonderful father and husband, and had many friends in his community. Funeral service was held at Annapolis.

ANNOUNCEMENTS

NOTICE—We are in need of some high school teachers for our Nazarene Bible School at Tabor. Direct all correspondence to the writer, % Nazarene Bible School, Box 183, Tabor, Iowa.—Lysle E. Poush, Principal.

RECOMMENDATION—I heartily recommend Rev. Carl Amos, 406 E. Third St., Huntingburg, Indiana, as an evangelist capable of rendering good service in this field. He will be available for meetings after September 17. He is of excellent spirit and preaches effectively, out of a burdened heart, full of compassion for the lost.—Leo C. Davis, Superintendent of Southwest Indiana District.

WEDDING BELLS—Miss Arlene Swardstrom of Hurdsfield and Mr. Weslie Hansen of Freeman, South Dakota, were united in marriage on July 5, at the Viborg Church of the Nazarene, with the pastor, Rev. Earl A. Vansickle, officiating.

BORN—to Rev. and Mrs. Forrest W. Nash of Topeka, Kansas, a son, James Emerson, on June 14.

—to Rev. and Mrs. John W. Dech of Kodiak, Alaska, a daughter, Georgina Lee, on July 6.

SPECIAL PRAYER IS REQUESTED by a lady in New York that God will undertake in a special way in that place for the salvation of young people—"our need is acute";

by a lady in Texas for a young man in their church, called to preach, but has let the devil ruin his life and is now going from bad to worse;

by a mother in Louisiana for her daughter who is approaching a great crisis in her life (is demon-possessed and an alcoholic), that God will undertake in a very special way that they may be able to reach her soul;

by a lady in Iowa that her husband and family may be saved soon;

by a lady in Ohio for her husband who has an incurable disease, that God may completely heal if it be His will, also that he may have a closer walk with the Lord;

by a young married woman in Texas that God may undertake in a very special way as to employment for both her and her husband, without any trouble.

Nazarene Camp Meetings

August 17 to 27, Akron District Camp Meeting, Sebring Campgrounds, Sebring, Ohio. Workers: Rev. Bona Fleming, Rev. Harold L. Volk, The Latham Sisters, Professor Harold E. Bomgardner. For further information write Rev. O. L. Benedum, district superintendent, Box 54, East Liverpool, Ohio.

August 18 to 27, Northwest Indiana District Camp Meeting, at the district center (Lomax); mail address, Route 1, San Pierre, Indiana. Workers: Dr. D. I. Vanderpool, Dr. L. A. Reed, Rev. Murray L. Morford. For information write the district superintendent, Rev. George J. Franklin.

August 17 to 27, East Tennessee District Camp, at Louisville Nazarene Campgrounds, Louisville, Tennessee. Workers: Rev. Glenn Griffith, Rev. L. B. Hicks, Rev. George Blanchard. For reservations write W. L. Elkins, camp director, 709 Highland Drive, Knoxville, Tennessee.

August 17 to 27, the 38th annual camp meeting of Southern California, Nazarene Memorial Auditorium, Pasadena, California. Workers: Dr. Lewis

T. Corlett, Rev. C. B. Cox, Rev. Bernie Smith, evangelists; Professor John E. Moore, song director; Rev. and Mrs. Albert Schocke, children's meetings; Evelyn Sanner, pianist; R. J. Plumb and A. E. Sanner, superintendents in charge.

August 28 to September 3, Scottsville Camp (Dallas District) at district campgrounds, Scottsville, Texas. Special workers: Dr. G. B. Williamson, Dr. T. M. Anderson, Rev. R. T. Williams, Jr., and Mrs. Ned Thompson. Rev. Paul H. Garrett, district superintendent. For further information, write Mrs. O. C. Hope, Scottsville, Texas.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

District Assembly Schedule
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

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

District Assembly Schedule
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

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

District Assembly Schedule
Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

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

District Assembly Schedule
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

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District Assembly Information

HOUSTON—Assembly, August 23 and 24, at Houston First Church, 46 Waugh Drive, Houston 7, Texas. Pastor: Rev. Harold Kemel, 1003 Heights Blvd., Houston 8, Texas. General Superintendent Williamson.

NORTHWESTERN ILLINOIS—Assembly, August 23 and 24, at the First Methodist Church, Hamilton Boulevard and North Perry Street, Peoria, Illinois. Rev. Ernest Rice, 212 North Elmwood Street, Peoria, Illinois, is the entertaining pastor. General Superintendent Young.

NORTHWEST INDIANA—Assembly, August 23 to 25, at the District Center (Lomax), mail address, Route 1, San Pierre, Indiana. Rev. Wm. Lutton, pastor. General Superintendent Vanderpool.

SAN ANTONIO—Assembly, August 23 to 25, at the campground, Waco, Texas. Rev. Ivy Bohannon, 1926 Connor, Waco, Texas, is the entertaining pastor. General Superintendent Nease.

CHICAGO CENTRAL—Assembly, August 30 and 31, at Olivet Nazarene College, Kankakee, Illinois. Dr. Lloyd Byron, Olivet Nazarene College, Kankakee, Illinois, is the entertaining pastor. General Superintendent Young.

INDIANAPOLIS—Assembly, August 30 to September 1, at District Campground on State Road 67 one mile west of Camby, Indiana. Rev. Curtis Schook, Route 1, Camby, Indiana, is the entertaining pastor. General Superintendent Nease.

DALLAS—Assembly, August 30 to September 1, at Scottsville Camp, Scottsville, Texas. Rev. Lloyd Hail, 403 E. Burleson, Marshall, Texas, is the entertaining pastor. General Superintendent Williamson.

WESTERN OHIO—Assembly, August 30 to September 1, at the St. Paul Methodist Church, 123 South Yellow Springs Street, Springfield, Ohio. Rev. George M. Galloway, 140 South Plum Street, Springfield, Ohio, is the entertaining pastor. General Superintendent Vanderpool.

KANSAS CITY—Assembly, September 6 to 8, at Lakeview Park, 7700 Antioch Road, Overland Park,

Kansas. For information write to the district superintendent, Dr. Jarrette Aycock, Box 527, Kansas City 10, Mo. General Superintendent Young.

LOUISIANA—Assembly, September 6 to 8, at the Nazarene Campground, Hi-way 71, Pineville, Louisiana (5 miles north of Alexandria). Pastor: Rev. L. H. King, 106 Bolton Ave., Alexandria, La. General Superintendent Vanderpool.

ALABAMA—Assembly, September 11 to 15, at the church at 923 Graymont Avenue, Birmingham,

Alabama. Pastor: Rev. Dallas Baggett, 1131 Fourth Terrace, West; Birmingham 4, Alabama. General Superintendent Young.

SOUTHWEST INDIANA—Assembly, September 13 to 15, at Bayard Park Church of the Nazarene, Blackford and Evans Ave., Evansville, Ind. Entertaining pastor—Rev. J. W. Swearengen, 808 Blackford Ave., Evansville, Ind. General Superintendent Williamson.

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

EAST TENNESSEE—Assembly, September 20 and 21, at Trinity Methodist Church, corner Luttrell, Derry, and Lovenia Streets, one block off N. Broadway at Lovenia Street. Entertaining pastor is Rev. W. T. Elkins, 708 Highland Drive, Knoxville 18, Tenn. General Superintendent Williamson.

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

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

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

EASTERN OKLAHOMA—Assembly, October 2 to 5, at First Methodist Church, 302 S. Seminole, Okmulgee, Oklahoma. Pastor: Rev. Paul R. Nesmith, 925 N. Griffin Street, Okmulgee, Oklahoma. General Superintendent Young.

SOUTH CAROLINA—Assembly, October 4 and 5, at First Church of the Nazarene, corner Tryon and Catawba Streets, Columbia, South Carolina. Pastor: Rev. W. Ray Cloer, 401 Catawba Street, Columbia, South Carolina. General Superintendent Nease.

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How long will the American public go on spending more than nine billions of dollars annually for the hands of the liquor traffic? This is more than nine times as much as all the churches of our nation gave for missions last year.—A. S. LONDON.

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