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Church of the Nazarene

HERALD OF HOLINESS

"Malik Takes a Walk"

NO 11 '50

Stephen S. White

RECENTLY the newspapers headlined these words: "Malik takes a walk." The Russian leaders in the United Nations Organization have the habit of walking out, or absenting themselves when they disapprove of something which is being done or do not want to participate in some action. Some people do this in connection with the church. They "take a walk," that is, they refuse to have anything to do with what they do not like. The majority may have voted to call a certain pastor; but, just because he was not their choice, they take a walk—they stay out of the church services, give their tithe and offerings somewhere else, or are lukewarm in some other way toward their church.

This may happen under many different circumstances—failure to elect their man for choir director, or Sunday-school superintendent, or pianist, or failure to handle the financial matters of the church according to their policy, or the raising of the salary of the pastor by the church board. Anything that is done which is not in accord with this "church Malik's" ideas immediately causes him to boycott the church's activities. He just can't work for anything that he did not vote for, even though the majority chose that path in a perfectly legitimate way.

Laymen are not the only ones who take a walk. There are preachers who manifest the Malik spirit. If something does not suit them, or they think it may interfere with their local interests, they ignore some part of the general program of the church. It may be the Crusade for Souls, the General Budget, the Thanksgiving offering, or the seminary campaign. Again, they may do little or nothing about the district or school budgets, or fail to co-operate with some other district undertaking. The sad part about it is that when a preacher gets the "don'ts" a lot of others follow him in his revolt. A pastor may influence a whole congregation to take a walk with him. God save us all—whether laymen or preachers—from being walk-takers!

November 6, 1950

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

TELEGRAMS

Dallas, Texas—Twenty-two members make up Grace Church organized in Tyler, Texas, with Mrs. Thelma Steelman, pastor; attendance first Sunday, thirty-two.—**PAUL H. GARRETT, Superintendent of Dallas District.**

Miami, Florida—125-mile-an-hour hurricane fails to snuff out enthusiastic flame at Florida District Assembly. Dr. Orval J. Nease won hearts of Floridians with his tender, yet forceful messages and spirit. Rev. John L. Knight, re-elected superintendent with excellent vote, thus assuring strong spiritual leadership for another year; \$22,000 raised for cause of world missions, and increases noted in all departments of church. With God's help and blessings, it's "Forward in Florida" for another year.—**MERLE S. DIMBATH, Reporter.**

Little Rock, Arkansas—Arkansas just closed great assembly; Rev. W. H. Johnson re-elected district superintendent on nominating ballot with good vote. Best year financially the district has ever had; raised \$25,000 for foreign missions; wonderful improvements on churches, parsonages, and educational buildings. Bought district parsonage; organized three new churches; good gains in every department in most churches. Extensive home mission program under way. Dr. Samuel Young loved and appreciated by all; he is a great leader.—**BOYD HANCOCK, Reporter.**

NEWS IN BRIEF

Dr. Ralph Earle, professor of Biblical Literature at Nazarene Theological Seminary, plans to conduct another tour to the Holy Land this Christmas. Any preacher or layman interested in going should write him immediately (% Nazarene Theological Seminary, Kansas City, Missouri). As last year, the trip will include visits to London, Rome, Cairo, Damascus, and Jerusalem, with Christmas Eve in Bethlehem.

Dr. C. B. Strang, pastor, and Chicago First Church report: "Building plans progressing; recently purchased tract of land 600 x 125 feet, in fine location; \$150,000 raised in cash and subscriptions last Sunday (Oct. 15) by General Superintendent Williamson for new church and educational unit. Ten-thousand-dollar General Budget underwritten. Dr. E. O. Chalfant, district superintendent, enthusiastically backing entire program. Church united and moving forward."

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HERALD OF HOLINESS

STEPHEN S. WHITE, Editor in Chief

VELMA I. KNIGHT, Office Editor

Contributing Editors:

HARDY C. POWERS

ORVAL J. NEASE

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

**General Superintendents,
Church of the Nazarene**

Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

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

Already we are receiving reports of 1951 HERALD OF HOLINESS campaigns to be held. The first report was from the Oregon Pacific District, under the direction of Dr. Weaver W. Hess, to be held November 1 through December 3.

New York District—

The New York District is the second to report their 1951 HERALD OF HOLINESS campaign, scheduled for January 28 through February 28. Rev. James Collum is the manager. Dr. Oscar J. Finch is the district superintendent.

Congratulations to these two districts for their early campaigns.

Let us take this opportunity to suggest that each district report its campaign early, so that we may supply you with the promotional materials early.

WHY SUBSCRIBE?

To begin with, it is a mighty good paper to have in the home. It's good for the children to see a copy on the table. A noted evangelist used to say that there are two ways of getting air out of a bottle. One is to pump it out. The only trouble with this method is that the air rushes back in. The other way is to fill the bottle with water and thus replace the air.

Why not fill the hearts of your children with something good—something for their spiritual welfare?

The church paper bears its silent testimony.

A young man who was visiting in a home wandered into the library after the family had retired for the night. He was dissatisfied with life. He glimpsed a copy of the HERALD OF HOLINESS, read an article, and became absorbed. As a result the peace of God came into his heart. This young man is now a teacher in one of our colleges.

It gives us great joy to find that not only the special HERALD has been a blessing but that the regular HERALD is also a blessing. Letters like the following excerpt are not uncommon.

DEAR SIR:

"I'm afraid Wesley wouldn't recognize us today. The HERALD OF HOLINESS has proved a great blessing in our home."

THAINE F. SANFORD,
Sales Promotion Manager

The Missionaries Have Landed!

By General Superintendent Powers

TODAY WE are in the Blaauwberg area. We are three hundred miles from Johannesburg, and seventy-five miles from the nearest town. Our mission station here is the only one in Africa located in the tropics. This is the dry season, and it is very, very dry, and blistering hot. To reach here we traveled three hundred miles over rough roads, and perhaps the dustiest in the world. We arrived in the night and found a warm welcome and a good meal awaiting us at the mission house.

There is something about this entire Blaauwberg project that reminds me of a military campaign. After retiring last night I was thinking along these lines while I watched the flash of the "heat lightning" and listened to the throbbing of the drums of the heathen at demon-worship service. I was reminded that in 1947 when I was here we decided to come to the Blaauwberg with the gospel. I came with the missionaries to look at the site which had been offered us. We stood under a large tree, and with bared heads we prayed and claimed these "raw, rank heathen" for God and holiness. Today I am back. That tree under which we prayed is about ten feet from my window.

We now have a modern, masonry mission house of antproof construction, with three bedrooms and a bath, a large double garage and storage room with two rooms for native workers on the back. In addition, we have a dispensary 26 x 50 feet, a beautiful church 40 x 60 feet, nurses' dwelling, small office building, etc., all of masonry construction, and all antproof. The buildings are all attractively painted, and the grounds are surrounded by a neat wire fence; the posts are painted white. Our first church has been organized; there were fifteen hundred people present for the service. Our tent is out in the bush now, and another church will soon be ready to organize. We serve in this area about fifty thousand people, and we are the only ones who are trying to evangelize them. But God is blessing, and the forces of darkness, so firmly entrenched, are being driven back; souls are being saved.

Oh, yes, there are problems! We have only begun. This is virgin soil—it is the rankest heathendom, but it is unspoiled by false teaching, and the whole area could be taken by the Church of the Nazarene if we could send out three or four new missionary couples AT ONCE. Three more stations should be established at once while the door is still open. This opportunity will not be ours for long.

We desperately need a water system here at this station. It will cost two thousand dollars, and we do not have the money in sight. The mission-

aries here are seventy-five miles from town—there are no school facilities for the children; they must be taught at home. And then of course there are other things the missionaries consider of little or no consequence. To illustrate: the missionary very casually mentioned they killed a 12½-foot python in the back yard the day before we arrived!

But in spite of these things I listened to the missionaries at prayer this morning claim again this people for holiness and the Church of the Nazarene. By faith, God's army moves forward; the demon drums are growing fainter; the flash of heaven's heavy artillery lights up the darkness; we have got the enemies' range—the slain of the Lord are many—the gospel "beach-head" has been established. Glory to God! The missionaries have landed!

When it comes to the offering for world evangelism, November 19, a good question to ask: "Lord, what wilt thou have me to do?"

HOLINESS

Is a Fellowship of the Spirit

By Paul Martin*

NATURAL HUMAN relationships often degenerate into the common, the base, and the unclean. It becomes a "familiarity that breeds contempt," a mixing of meddlers, a far cry from the "fellowship" that the soul longs for.

Interesting enough is the fact that the first part of the Greek word for *fellowship*, if taken alone, means common; then by usage, profane, defiled, unclean, unholy. Man's babel-like attempt to make a heavenly society usually ends in exclusion, selfishness, bickering, and division. Into man's experience (and into the Greek word, by the way) comes a spirit of cleansing, a spirit of sharing. He becomes a partaker of a spirit that drives out selfishness, cuts away the false, cancerous tissues of pride, jealousy, and unbelief. He becomes communicative with the Spirit; a partnership is formed. This is the fellowship of the Spirit; a glorious life of friendship, communion, and obedience with the Holy Ghost.

There's direction in the fellowship of the Spirit. His tender leadings are good to follow. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9). His counsel can be depended upon. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

The fellowship of the Spirit is a true fellowship of men; and it's great to be with clean-

(Continued on page 14)

*Pastor, Porterville, California



YOU ARE INVITED TO SEE Your Publishing House in Action

WE HOLD OPEN HOUSE
The Year Around at 2923 Troost Avenue

**Be One of the Thousands
Who Come to Kansas City**

It Takes More Than Presses

YOUR Publishing House, like every other denominational house, is controlled by the church and is responsible to the church. It has a definite mission, which is to "Give the Full Gospel to the Whole World by the Printed Page." Also its purpose is to serve the church by supplying merchandise of a religious nature: good books, Bibles, sacred music in all its forms, and anything in the line of religious merchandise needed by an individual, a church, or any department of a local church. Its motive is not profit but service. Whatever profit is made above that which must go back into the business is used for the needs of the general church. An example of such giving is a donation of \$100,000 to foreign missions made a few years ago. Another is a payment of \$25,000 made to Ministerial Benevolence in May of this year.

So the Publishing House is a link—not the missing link, nor the weak link, but a strong, vital, important link—in the church chain. We

want to keep it that way, and so do you. There are ways of doing it. We are trying to do our part here at the Publishing House.

Do what you can both to give us your continued personal support and patronage and to keep your friends loyal to the House.

Poison is infiltrating the human mind from evil literature at an alarming rate; therefore, as never before, we need your prayers and continued patronage, not only to counteract this increasing menace, but to accomplish aggressively our objective—"The Full Gospel to the Whole World by the Printed Page."

Being a religious institution does not necessarily exempt us from perplexities, stress, shortages, and uncertainties which at this time face every man or organization engaged in business. Nevertheless, as was said by the Prophet Samuel, we also realize that "hitherto hath the Lord helped us." With the assurance of His guidance and direction, we face the future with confidence!



YOUR PUBLISHING HOUSE

Reaches Out to You in a West Coast Branch

IN THE SUMMER of 1948 the Nazarene Publishing House opened a retail religious bookstore and branch house in Pasadena, California. For a bit more than two years this Western branch house has built up a gratifying local trade with our own members and among church people of other denominations. In addition to the local retail trade, mail orders from churches and individuals in the Pacific coast area are given prompt and careful attention.

The branch house is now located in our own building at Washington and Bresee, Pasadena. An attractive, commodious store has just been completed on a corner property across from Bresee Avenue Church of the Nazarene and one block from Pasadena College.

Our west coast branch is under the supervision of Mr. Edwin E. Speakes. Mr. Speakes for years has been a loyal Nazarene. He was reared in a Nazarene parsonage and knows our church and our standards. For a number of years he was in charge of accounting and credits at the home office of the Publishing House in Kansas City; so he is familiar with the policies and procedures of the House. Brother Speakes will give your orders and inquiries his personal attention whenever necessary.

All of our own book publications are carried in stock at the Pasadena Branch, also books from

other publishers, as well as church and Sunday-school supplies. *Sunday-school literature orders cannot be filled from Pasadena.* This policy is for the best interests of our west coast Sunday schools. Such orders are immediately processed and shipment made with amazing promptness.

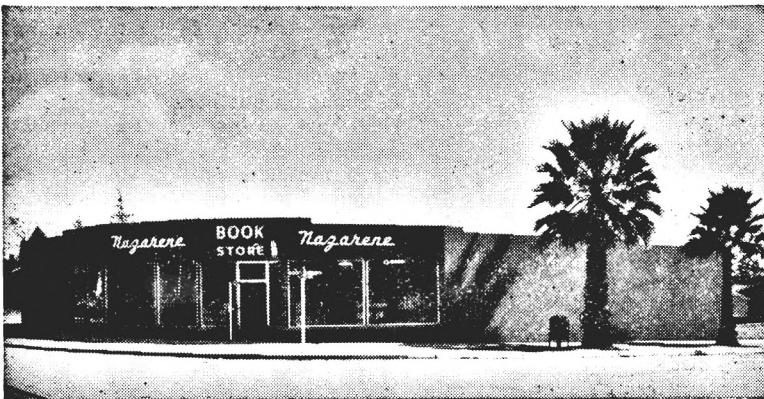
When you are in Pasadena, stop in to see our new store and meet Mr. Speakes, the genial manager. It's your store; it is there to serve you; patronize it as often as you can. It's your own Publishing House coming a bit closer to you in order to serve you better.

Someone has well said, "Let me see what the people read and I will give you the measure of their generation."

In the yesterdays the task of the church was to train and educate the people to read. Today the problem is to help people choose the reading. If truth be not diffused, error will be. If God and His Word are not known and received, the devil and his works will gain ascendancy. It is our job to help people to be healthy-minded.

It has been stated on good authority that a large share of the magazine sales are of the detective, murder, and sexy variety. Sixteen million of the "horror" magazines and fifteen million copies of the sex magazines are sold each month.

Is it not high time that we shake off our lethargy and do something about this?



Washington and Bresee, Pasadena 7, California



E. E. Speakes, Mgr.

Serving Washington Pacific, Oregon Pacific, Nevada-Utah, Northern California, Los Angeles, Southern California, and Arizona Districts

EXIT JOE KLUNKER!

JOE'S MY NAME. I'm a printing press at the Nazarene Publishing House—or I was, until today. Thirty-four years I've been with the House, and today's my last day. I've watched them grow from a little handful in a house down at Twenty-first Street to the staff that's bulging out of the three-story, fireproof, concrete building here at Twenty-ninth and Troost. Thirty-four years I've been whirling my cylinders to get the gospel message out. I guess when a fellow finds he's leaving a job after that long he has a right to do a little remembering.

Oh, I'm not weeping, mind you. I learned long ago that a chap can spoil any job he takes by looking back too often at the one he just left. But today's my last day at the Publishing House, and I just can't help thinking of the day I first came: young Joe Klunker, seven years old, fresh from the Brown Shoe Company plant in St. Louis.

They don't call me "Joe" any more. "Old Klunker Number Four," they say, now. It's not so bad; sounds sort of friendly when they say it right. Of course when I get out of kilter and don't do my work, they place the emphasis on "old." I guess I'm a little slow, too, sometimes.

If you'll pardon my mentioning it, I do think I've done all right in my day. Since I came here in 1916 I've turned out over 841,000,000 copies of the *HERALD OF HOLINESS*, besides helping out on story papers, quarterlies, and district minutes when they needed me. I'm not choosy about my jobs. If it's work for the Kingdom, I'm ready to take it on and do my best, whether it's the work I was brought here to do or not.

You know, I figured up the other day while I was teetering here on my toes in front of a prospective buyer that if all the copies of the *HERALD OF HOLINESS* that have come from my rollers were laid end to end, straight east from Kansas City, they'd go more than halfway around the world, clear across China to the coast line, maybe even to Japan. Or, if you laid them west from Kansas City, they would go all the way across the globe to Turkey. Yes, as near as I can figure, I've printed 13,274 miles of *HERALDS*. You could visit our mission fields on a solid path of *HERALDS* from the Publishing House door down through Central and South America and across to the mission fields in Africa. Or, you could lay them toward the west and walk on a pathway of gospel messages to Hawaii, the Philippines, north and

south China, Korea, and Japan. If you took those *HERALDS* apart and spread them page to page, they would go around the world six times and there'd still be some left over.

The last job I did was to run 970,000 copies of the special *HERALD* issue. I'm sure glad they let me do that run. It was sort of a farewell message to all the folks that have been reading what I've been printing all these years. Some wonderful things have happened to people who have read the *HERALD*. I don't suppose anyone ever will know about all of them; but I've heard a few.

A woman over in Kansas papered a room of her house with *HERALDS*. She rented the room to another woman, and that woman read the pages on the wall and was sanctified.

There was a preacher who sent a subscription to his brother in the South. Within a year the brother was asking for a Church of the Nazarene in his home town.

Down in Florida a preacher tucked a copy of the *HERALD* into the front seat of an old Ford. The next Sunday a stranger in his congregation went to the altar and was saved; he was the owner of the old Ford. He brought his wife and two children to church, all of them poorly dressed. The family was saved, and it wasn't long until they were clean and prosperous looking.

Carpenter of Nazareth

By Charles Hastings Smith

Carpenter of Nazareth

Calloused by toil . . .

Maker of plow-stocks

And tools of the soil.

Carpenter of Nazareth,

Sweat on Thy brow . . .

Maker of ox-yokes

From the green willow's bough.

Carpenter of Nazareth,

Why hammer and nail?

Quit Thou the workbench

And Thy mission unveil.

Carpenter of Nazareth,

Hurry away . . .

Thy apprenticeship's over.

Hasten the day

When, from the lumber

Of Calvary's tree,

Thou buildest a Kingdom

And makest men free!



I tell you, the gospel is a wonderful and powerful thing. Better not get me started on those stories—I could talk all night!

I suppose you wonder why I don't feel bad at being let go after all these years of service. I'll tell you the secret: I've always figured that my place of service was whatever place I could fill best. When someone else comes along who can fill that place better, then it is no longer my place of service.

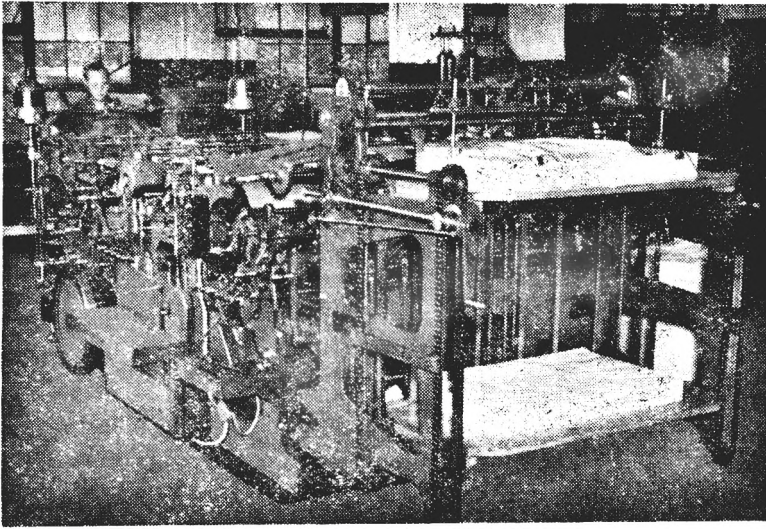
You should see the big fellow that is taking my place! Huge, imposing-looking affair with a motor three times as powerful as mine! Why, that chap turns out thirty-two hundred *HERALDS* an hour without missing a breath! And I used to fall apart, almost, trying to print sixteen hundred.

Naturally, I sort of hate to leave my present surroundings. While here I haven't once coughed and choked on cigarette smoke or turned up my oily nose at the fumes of a stinking old pipe; and not a single time have I wanted to wipe out my ears with a grease rag after listening to cuss words or to some cheap, filthy story. After all, that is unusual, and one never knows what the next stop will be like. Then too, I'd like to work at putting out the gospel as long as my last bolt and nut would hold together. But I know this new press can do the job better and faster, and right now my best service to God is to step aside and let my successor take over. After all, even while I work at my new job of stamping out boxes in Michigan, I shall have an investment in the work of the Kingdom: everything the new press produces will be partly mine because I gave my place to him.

So, it's "Exit Joe Klunker"—and I'm going with a smile because I know that the gospel will go faster and farther because of the new press that is taking my place.

In no other way, except through the policy of Christianity, can we hope to convert both the uncertainties of life and the certainty of death into one everlasting "security" of heaven.—MARY SANDERS.

Enter: New High-Speed Presses



THE MACHINE pictured above, a Miller two-color press, was purchased in May, 1950, for the purpose of printing our church schools papers in two colors. The *Youth's Comrade* and the *Standard* will be run in color beginning with the January issues. The machine prints in two colors at the rate of 3,500 sheets an hour, or an equivalent of 7,000 impressions an hour (two colors). Maximum sheet size is 27" x 40". The machine occupies a floor space of 10½ ft. by 23 ft. and weighs approximately thirteen tons. Automatic oiling is one of the

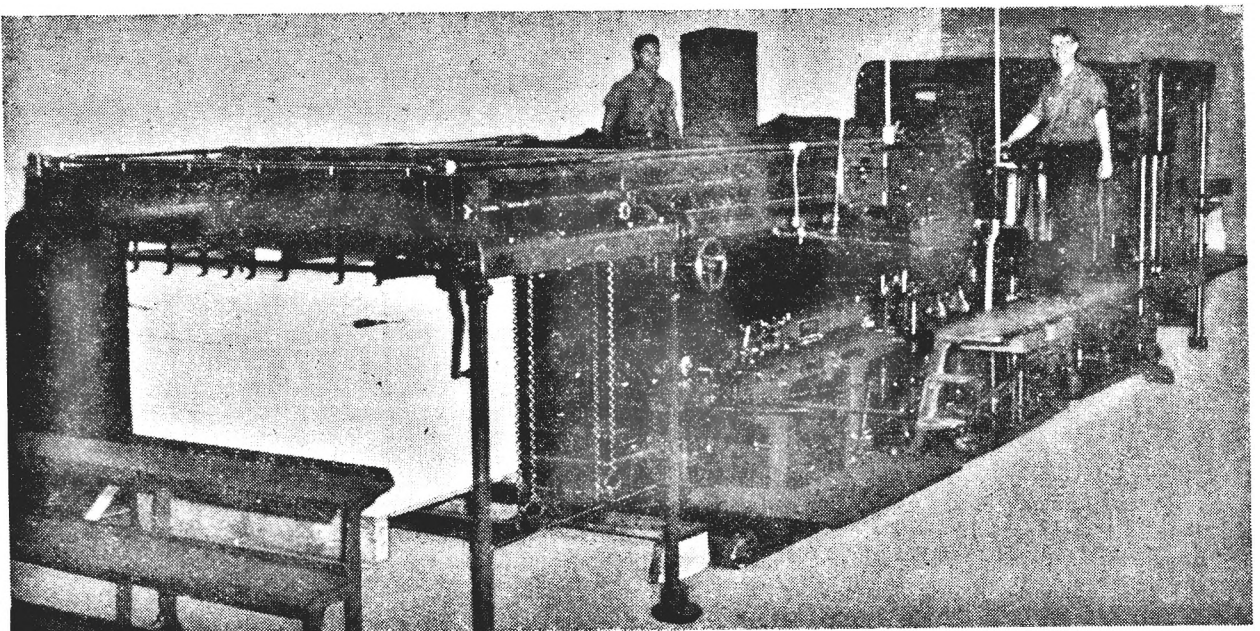
interesting features of the machine. The selling price of the Miller two-color press at time of purchase was \$35,700. Price increases since the date of purchase of the two machines has indicated a net savings of \$10,100 by purchasing when we did.

THE MACHINE pictured below, a Miehle Perfector Press, was purchased in August of this year to replace "Joe Klunker," whose story appears on the opposite page of this issue of the *HERALD OF HOLINESS*. The

press occupies a floor space 12 ft. by 37 ft. and weighs approximately thirty-five tons. It is driven at a speed of sixteen hundred impressions an hour by a fifteen-horsepower motor. The press feeder "stream feeds," automatically the 45" x 68" sheets to the first cylinder, which prints the first side of the sheet. The sheet is then transferred (automatically) to the second cylinder, which prints the other side, and is then carried out by chain and gripper mechanism to the finished stack. The complete operation is done in continuous motion and, as printing is completed on both sides of the sheet, an equivalent of thirty-two hundred impressions an hour is obtained. Purchase price and installation costs amounted to approximately \$60,000. If the machine is run two shifts a day, five days a week, it will process approximately seven hundred tons of paper a year, during which time over eight tons of ink will be consumed.

A single issue of the *HERALD OF HOLINESS* will require forty hours on this press as against eighty hours on "Joe Klunker."

Beginning with the November 13 issue, the *HERALD OF HOLINESS* will be printed on this press.



ANNUAL REPORT



Fiscal Period

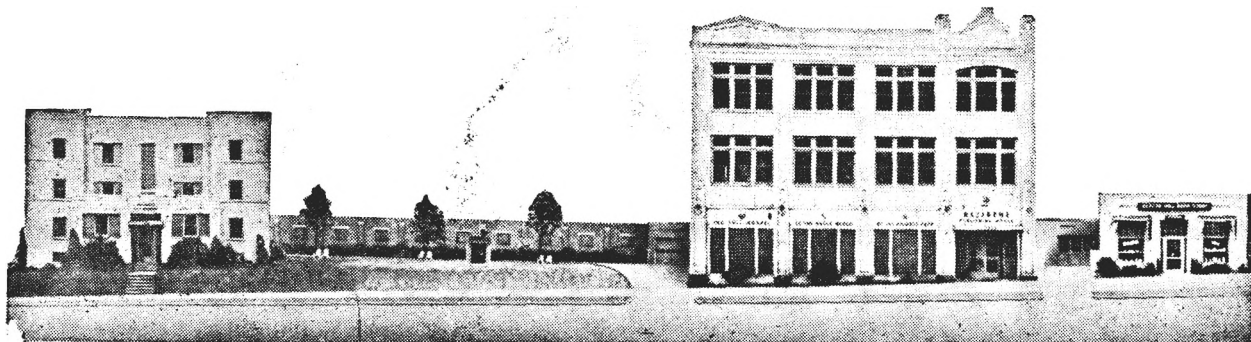
May 1, 1949

to

April 30, 1950

NAZARENE PUBLISHING HOUSE

- Values employed in the business total\$1,327,831.60
- Annual volume of sales (gross)—year ended April 30, 1950
.....\$1,429,324.49
- From April, 1912, to April 30, 1950 (38 years) over 393,000,000 periodicals have been published.
- For year ended April 30, 195029,930,757
- Periodical subscriptions total1,193,042
- Nearly 5,000 items carried in stock; 200 sacks or 5 tons of mail shipped each day. Approximately 1,000 letters received daily. 15 tons (30,000 pounds compares with 240,000 two-ounce bottles) of ink used annually.
- 700 tons (1,400,000 pounds) of paper used annually.
- 181 people employed.
- Property on Troost Avenue (both sides street) has frontage of 632 feet.
- Branch stores located at Washington and Bresee, Pasadena 7, California, and 1592 Bloor St. West, Toronto 9, Ontario.
- Retail store located at 200 West Main St., Bethany, Oklahoma.
- Depositories at Glasgow, Scotland, and Sydney, Australia.



THESE MIGHTY ACTS

THE ENCHANTING, magic-like Orient, with its hidden wisdom and time-aged precepts, presents an avenue for fulfillment of the sacred commission, "Go ye."

In this area doors are opening on one hand and closing on the other. Japan is open and beckoning. Missionaries have been forced to withdraw from China. Korea will present an unprecedented opportunity when hostilities cease.

Twenty new chapels are being constructed by our workers in Japan and new churches are being organized. They are not, however, without cost. Rev. Shiro Kitagawa and his good little wife went into Mizushima. There was no church in all the town. There were many hardships and few conveniences. Living accommodations were meager. A deep cold settled in Mrs. Kitagawa's lungs to aggravate a trouble of the past years, and she gave her life rather than "come away."

Such acts of devotion on foreign soil are numerous. Remember them on November 19.

"Willing am I, and ready . . . to give."

A Day in Norway (V)

By Haldor Lillenas

TODAY HAS BEEN another wonderful day. Leaving the little village of Grong in northern Norway, we drove along the highway through the narrow, winding valley until we found a "driveout." Here we stopped for worship in the car, terminating with the Doxology in English, and "Lover Den Herre" (Praise Ye the Lord) in Norwegian. On this tour, Mrs. Lillenas and I had with us my cousin, E. Sarheim of Trondheim, his wife, and eighteen-year-old son.

We were now in Namsdal, a valley approximately 130 miles long, following the Namsen River. This is one of the largest forests in Norway, insofar as I am able to learn. The country reminds us a great deal of western Oregon and Washington. There was much uninhabited territory, many swampy sections with blueberries and wild red raspberries. At noon we stopped on the riverbank to cook our noon meal. The vicious northern biting flies tormented us to some extent, but fortunately they do not like the shade, so we were able to partake of our meal in some comfort.

In the afternoon we skirted several long, silvery lakes: passed a large fall known as "Kvalfoss" (Whale Fall). We arrived at Mosjoen, a city on one of the narrow northern fjords in the late afternoon. Here we purchased seventy liters of gasoline (17½ gallons) at the prevailing price

of ninety ore per liter (fifty cents per gallon). We drove on over many low mountains and through many small valleys. Along the shores of "Kjar-ring Vatnet" (Old Woman's Lake), we stopped for lunch. Evidently the people operating the place had Communistic tendencies judging from the papers found in their little home. Here we were only a short distance from Russia.

The remainder of the evening brought us into a deep, narrow valley between high peaks, where we found a lonely cemetery and a large cement pillar erected to the memory of the great number of Czecho-Slovakian prisoners of war who had been wantonly shot by the Germans during the last world war. Here they lie in peace and lonely seclusion, the little cemetery decorated with native small spruce and fenced with a simple iron fence. The inscription in Norwegian and Czecho-Slovakian reads:

Erected to the memory of the Czecho-Slovakian patriots who gave their lives for their native country and for Norway. Built by their surviving comrades and their Norwegian friends.

During the day we also passed a tall monument having the names of twenty-three Norwegian patriots who were shot by the Germans because they were suspected of hiding ammunition during the war years.

The story is told of a certain young Norwegian who enlisted with the Finnish army during the war between Finland and Russia. When Germany invaded Norway, he came back to fight for his native land. It seems he became a prisoner of war, but escaped the concentration camp. He was captured on a lonely stretch of road and executed. On his person was found a hastily scribbled note in pencil, bearing these words: "Lord Jesus, stretch your white wings over me." These were his last words on this earth. Someone has taken the poignantly beautiful line and has written a song which has attained some measure of popularity in Norway.

Towards the late twilight hours (and there is no darkness in this part of Norway in June and July), we traversed a hauntingly beautiful territory. Before arriving in Mo, the road passes through a section along an entrancingly beautiful fjord surrounded by high and rugged peaks, some of them snow-capped. The deep green fjord, the pale blue and dark blue hills, and the rose-colored snow caps, glorified by the multicolored sunset, left a strange impress on our minds.

Norway: a land of ten thousand pictures, of friendly, cheerful, and waving people. It will be most difficult to forget you!

"How shall they hear without a preacher?
And how shall they preach, except they be sent?"
Every member of the Church of the Nazarene
can have part in "the sending." Remember the
Thanksgiving Offering, November 19!

EDITORIALS

Stephen S. White, Editor

The Nazarene Publishing House

VISITORS are welcome at the Nazarene Publishing House, and many of them come. They are surprised when they see the plant we have, and rejoice in what God has accomplished. Those who are members of our church are delighted over the fact that the Nazarene Publishing House belongs to them just as much as it does to those who work for it. The publishing house is an institution of the church and exists for the sole purpose of serving the church.

Mr. M. Lunn, the manager of the publishing house, has guided its activities for many years, and God has signally blessed his efforts. As a consecrated layman, he has had but one aim, and that is to serve the church as it serves the cause of holiness and the kingdom of God. As editor of the *HERALD OF HOLINESS*, I pause here to congratulate Mr. M. Lunn, manager, Mr. M. A. Lunn, assistant manager, and the scores of others who in larger or smaller places of responsibility—in both the past and the present—have helped to make the publishing house what it is today.

The publication and distribution of religious literature is the business of our publishing house. By religious literature is meant Christian religious literature, or true religious literature. There is a lot of religious literature today which is not really Christian. It does not recognize the sinful condition of man, and hence the need for a divine Redeemer. The literature sent out by the Nazarene Publishing House emphasizes man's lost condition, and along with this the provision through the death of the divine-human Christ for forgiveness of sins and the cleansing away of the inborn nature of sin in this life. From man's standpoint alone there is utter hopelessness, while from the viewpoint of the God-Man and His sacrifice on the Cross there is hope for full salvation here and everlasting fellowship with God hereafter. Yes, the printing and dissemination of literature with such a message is the sole task of the Nazarene Publishing House. The editor of the *HERALD OF HOLINESS* is delighted to give some space in this issue to the theme of Christian religious literature.

No Confidence in the Flesh

IN THE LATTER PART of Philippians 3:3, Paul says: "and have no confidence in the flesh." He did not say this because his humanity was below par, for as mere humanity it was worth a hundred cents on the dollar. From the standpoint of birth, he was of the stock of Israel and of the tribe of Benjamin. Certainly, he was a Hebrew of the Hebrews. He belonged to one of

the two elite, or kingly, tribes of the chosen people of Israel—he had blue blood flowing in his veins.

Socially, Paul stood at the top for Jews of that day. Through his father, he was a Roman citizen. This distinction was, no doubt, won by his father through extraordinary wealth or achievement. Paul did not belong to the lower levels of society. He was a Roman citizen.

In education, Paul had a high rating. He was reared in the university city of Tarsus and there had the privilege of drinking in the learning of all the world. Tarsus was a center for Greek philosophy as well as for other schools of thought.

Religion was one of Paul's strong points. In this connection, he is described thus: "As touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:5-6).

Yes, Paul's humanity was worth a hundred cents on the dollar. It was far above the average—the "Del Monte" or "White Swan" brand. He did not throw away his confidence in the flesh because of its inferiority. He threw it away because he realized that fallen humanity is a failure wherever one finds it—whether in the palace or in the hovel, on the throne or on the street—unless it has been touched by God.

Paul was an honest man. When he came to the conclusion that fallen humanity was a failure without God, he counted it but refuse, that he might win Christ and be found in Him not having the righteousness which is by the law, but the righteousness which is by faith in Jesus Christ. From that time on, Paul's life might be described as follows: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

"I Streak Toward the Mark!"

THIS ONE THING I do, . . . I press toward the mark" (Phil. 3:13-14). Here Paul describes his life after he turned from sin and self to Christ. Today, when jet

A Jet-Plane Age planes are making nonstop flights across the Atlantic,

Paul would say: "This one thing I do: I streak toward the mark."

Press, or streak, refers to intensity or urgency, as well as to speed. This is implied both by the strength of the Greek word which is translated press and also by the context. Therefore, it would not be out of place to read this passage thus: "With flaming zeal I streak toward the mark." Paul's quick-moving feet were accompanied by a burning heart.

SUCH A LIFE as Paul lived demanded both elimination and emphasis. Paul implies the former in the words, "Forgetting those things

Forget

which are behind." It is a good thing to be able to forget. This is true even in learning. Some people never learn anything because they try to learn everything. In studying, it is as important to know what to forget as it is to know what to remember. In religion, he who dwells on his victories is likely to fall a prey to pride. On the other hand, if one keeps his defeats or failures before his mind, discouragement will probably overtake him. Neither pride nor discouragement is conducive to the spiritual life. There must be elimination—"forgetting those things which are behind."

Further, no person can live in both the past and the present. We must forget the past if we are to do anything in the present. However good or bad the days of the past were, they are gone now. If we do anything for God, we must do it today, and not yesterday. "Forgetting those things which are behind."

THIS NEED for elimination is found also in Hebrews 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us

Lay Aside

run with patience the race that is set before us." If we would do the one thing, "streak toward the mark with flaming zeal," we must let God free us from the inner sinful nature which does so easily beset, or upset, us. Then we must lay aside every weight—the legitimate things of life which conflict with our purpose to reach forth toward the goal with all of the strength of our personalities. The fire engine which rushes with its screaming siren to the burning building doesn't stop to pick up flowers along the way. Likewise, the ambulance which speeds to the scene of the accident where life hangs in the balance does not pause to take on passengers.

"Strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:14). Sin and all other excess baggage must be excluded by those who walk in this way. No Christian—much less those who are sanctified wholly—can live without a sense of urgency which will exclude much that fills the life of many today.

THIS ONE THING I do"—with flaming zeal I streak toward the goal. There must be emphasis as well as exclusion. He who would succeed in any work must emphasize one thing, as well as exclude many. Man has a single-track mind, and if he tries to run on several tracks he gets nowhere.

He who is deaf, dumb, and blind develops the sense of touch to a very high degree. He becomes a one-sense man. Edison is said to have thought of his deafness as an asset because it helped him to concentrate more definitely on his inventional activities.

Isaac Newton held that he achieved as he did, not because he was superior in intelligence, but rather because he was above the average in the power of concentration.

Paderewski, one of the greatest concert pianists, said: "He who would be a master in music must be the servant of nothing else."

Turner, one of England's outstanding landscape painters, was chided by some when he was a student because he kept to such a narrow field; but his emphasis upon one thing finally brought him unusual success in that field.

"This one thing I do," I streak toward the goal with flaming zeal. David was in line with this view of life when he declared: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life" (Psalms 27:4). There must be emphasis as well as exclusion if we are going with the Lord.

A HUNDRED YEARS AGO there were few, if any, specialists in the professions. The family physician was a general practitioner indeed. He took care of all of the ailments of the family. To

Specialize

day it is not thus—we have a general practitioner who takes care of the sick when they are afflicted with some common disease. In the case of other physical troubles, he refers his patient to a specialist—a man who has emphasized one thing in his medical study and work. Paul was a specialist in the business of religion.

During the last fifty years, there has been much emphasis in education on learning more and more about less and less. The slogan has been intensification rather than extensification. From the religious viewpoint, Paul believed in intensification rather than extensification. He did one thing—streaked toward the goal with flaming zeal. We must intensify rather than extensify if we would succeed in the business of serving Christ.

AS A YOUNG MAN in the physics laboratory, I poured diluted sulphuric acid on some granulated zinc. A few bubbles arose in the test tube, but not much happened.

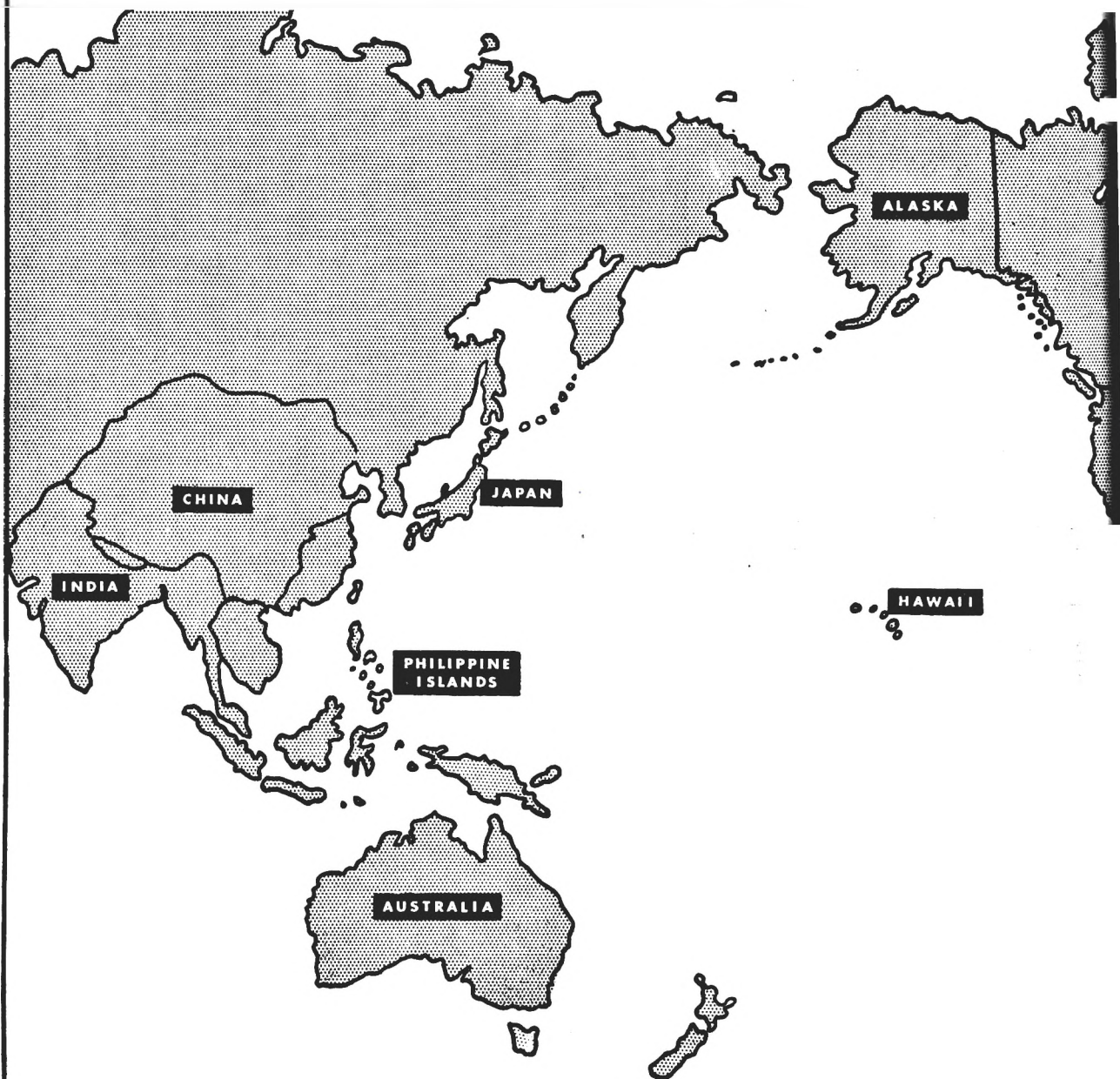
Concentrate

Then I tried the experiment with concentrated sulphuric acid. Immediately the zinc was transformed and the test tube boiled over. Concentrated sulphuric acid burned its way into the mass of granulated zinc. Paul concentrated his life and burned his way through the world. Too many of us who claim to be followers of Christ never strike fire because we dilute our lives with the water of sin. The Christian should concentrate his life—do one thing, streak toward the goal with flaming zeal.

The boy plays with a convex lens. It may be small, but if the rays of the sun which pass through it are properly focused they will set fire to paper. Likewise, if the rays of our lives are focused on one thing—the service of Christ—there

(Continued on page 14)

NAZARENE MISSION FI



GOD LOANED

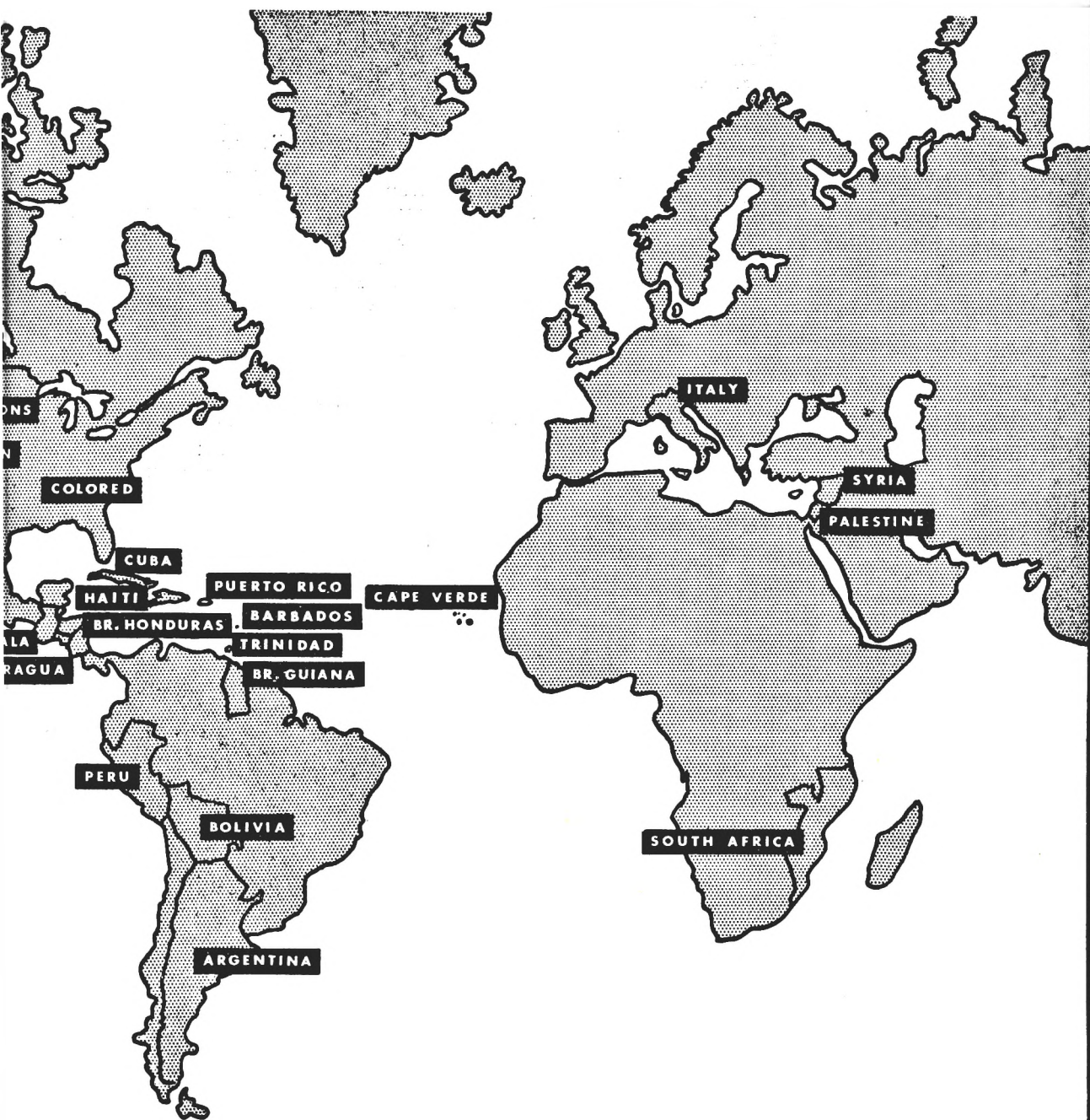
*God loaned me coins I may not spend
For any wasteful, selfish end.
They are a trust that I must hold
As sacred. All the world's bright gold
Belongs to Him, and in my spending
I must repay His gracious lending.*

—GRACE NOLL CROWELL

OUR GIFTS WE BRING

THE ANNUAL THANK OFFERING gives Nazarenes the world over an opportunity to express their love for Christ and His cause. Its observance has become increasingly popular because it gives all of us a chance to do some **plus giving** to the cause of world evangelism in the Church of the Nazarene.

5 AROUND THE WORLD



SUNDAY, NOVEMBER 19

What an opportunity to reveal the depth of our consecration! Pray—then give on November 19 in the light of our privileges and responsibilities. \$500,000 at Thanksgiving world evangelism is the minimum goal. I can help us to exceed that!

HOW MUCH OUGHT I TO GIVE?

*Give as you would if an angel
Waited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er;
Give as you would to the Master
If you met His loving look;
Give as you would of your substance
If His hand your offering took.*

—Selected



Thank You, Pastors !!

It will greatly assist our general leaders if Thank Offering remittances are sent in within the first week after November 19. You may collect additional monies after that date, but these can be sent in a second remittance later. All money should go direct to Mr. John Stockton, General Treasurer, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri.

Give hilariously in the Thank Offering, November 19—but let love dictate the amount.

Holiness Is a Fellowship of the Spirit

(Continued from page 3)

hearted men. Here I find real love, true service, selfless sharing. Groups like these grow and glow! They radiate the sparkling life that challenges, comforts, and cares. And what a wonderful time I'm having in this grand fellowship today! The world never can match it, for it's completely out of this world!

He Clothes the Field!

By Georgia Moore Eberling

*The yellow stubble of the wheat
Is gay as golden sand.
The oat field billows roll and beat
Like waves upon the strand.*

*Alfalfa fields are bright with blooms;
And bees swarm lightly over
The pollen-dusted purple plumes,
As scented as sweet clover.*

*The sun-warmed prairies are trimmed in brown;
The sage wears sheerest gray;
The woodbine dons a russet gown
As chic as it is gay.*

* * *

*My somber heart has been black-clad,
My soul ice-locked with pain;
The sky seemed dull, the winds were sad,
The clouds pitch-black with rain.*

*But I have put away my gloom;
For God, who clothes the field,
Can overrule what seems like doom.
And peace and comfort yield!*

The Christian Soldier

By C. B. McCaul^{*}

IT MEANS SOMETHING to be a soldier. When a young man puts on the uniform of the nation, it does not mean merely that he is going to get a salary from the government, but it denotes the serious fact that he is willing to give his life for his country. Likewise, being a "soldier of the Cross" means something! It is a big thing to be a Christian! It denotes a willingness on our part to lay down our lives for the cause of Jesus Christ.

There are two ways in which we are to be willing to sacrifice ourselves. The first is in our personal fight against sin. When we commit sin, we betray our Lord; so we must get to the place where we would rather die than to be overcome by sin. Paul wrote: "Ye have not yet resisted unto blood, striving against sin." It is only those who have arrived at such a place within themselves who are free from the bondage of Satan. We should pray, "Lord, make me shine for Thee, or let me die."

The second way in which we are to be willing to die is in the promotion of His kingdom. George Whitefield prayed, "Give me souls, or take my life." We, too, must lay down our lives for the sake of lost humanity. Only those who have come to this depth in consecration are real "soldiers of the Cross."

^{*}Pastor, Dothan, Alabama

"I Streak Toward the Mark!"

(Continued from page 11)

will be results. Too many times this does not happen because the rays of the light from our lives are scattered. Paul focused his life—"This one thing I do," I streak toward the mark with flaming zeal.

It might not be so essential for the followers of Christ to do one thing if all of them had many talents or lived a long time. But such is not the case. At best, most of us have but few talents; and life at its longest is very short. Therefore, we must do one thing—streak toward the mark with flaming zeal.

I have eaten ham sandwiches which had so little ham in them that one almost had to get a microscope to see it. The trouble wasn't that there was no ham, but that the ham was spread over too much territory. This is often the difficulty with the followers of Christ. They make little impression, not because they have no talent, but because their talents are spread out over too much territory. If they would only leave off many things and then concentrate on the one thing, their influence would be felt for God.

Home Missions and Evangelism

Roy J. Smee, Secretary

THE SAN ANTONIO District has printed a home-mission special edition of their district bulletin to report progress in new church organization during the past five years. The bulletin has fourteen pictures of churches organized during that time, and the progress, prospects, and needs of the field have been splendidly listed.

Actually, twenty churches were organized during that time. Rev. Hadley Hall, the district superintendent, writes concerning them:

"These 20 churches have a combined membership of 454, a Sunday-school enrollment of 852. All of these churches except three have their own place of worship; 8 have parsonages or apartments for the pastor to live in. The total value of these new church properties is \$84,000. The total combined debt on these buildings is \$13,300. The ones organized (16) before last year raised \$43,200 for all purposes last assembly year.

"It is true that some of these churches are small; however, we have not let one of the twenty die. Some of these are among our good churches, and two are paying top salaries on the district. One we organized this past summer is paying sixty dollars per week salary, and erecting a \$12,000 church building. They hope to build it free of debt, but may have to incur a small debt to finish it. One we organized four years ago recently raised their pastor's salary to seventy-five dollars per week."

Brother Hall carries a great burden for the home mission possibilities of his district, and is constantly laboring to bring new churches into being. The special bulletin lists under Home Mission Prospects:

"We have a good prospect for colored works at Bastrop and Luling . . . We have Nazarenes and prospects where we could organize at Luling, Gonzales, Kingsville, Talfurrias, Gatesville, Lampasas, Hamilton, San Saba, Ozona, San Antonio (Terrell Wells), Sequin, Eagle Pass, and Ft. Stockton. Only men, money, and time keep us from developing these places immediately."

Doesn't that stir you to want to overpay your home mission budget? We hope that churches on every zone on the San Antonio District will feel a responsibility for the towns on their zone, and will pray, give, and work to get more new churches this year. The church that catches the home missionary spirit soon finds that God

is blessing in its own services in an unusual way, and its own attendance and finances begin to increase. May God bless Brother Hall and the fine Nazarenes of the San Antonio District.

Colored Convention

Our fourth annual Colored Convention will be held at Phillips Temple, 1226 N. West Street, Indianapolis, Indiana, beginning Friday evening, November 17, and extending through Sunday, November 19.

General Superintendent Vanderpool will be the principal speaker and will

preside at the business sessions. Rev. John L. Knight, district superintendent of Florida, and Rev. E. E. Hale, president of Nazarene Bible Institute for colored young people, will also speak.

There will be splendid music during the convention. Rev. and Mrs. W. A. Rogers of Detroit, Michigan, will sing and play; the Rogers' are well known by our people. Stanley Morse, trombonist on the Horace Heidt show until his recent conversion, also will be present and play.

We invite all district superintendents who have colored work on their districts, or are interested in starting colored work, to attend the convention, as well as all colored pastors and workers. God is blessing our colored work, which has progressed more during the past year than ever before. Pray for a great convention.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

New Church

Sunday afternoon, October 15, we organized the Mexican Church of the Nazarene in Laredo, Texas. The previous Friday we had an anniversary celebration of the beginning of the work in that location. Over fifty were present in the afternoon and some sixty in the night service with fifty-seven in Sunday school. We organized with thirty-five members and more to follow.—EDWARD G. WYMAN, *Texas Mexican.*

"God Is My Strength . . ."

When I was leaving Coban, Pearl Ingram handed me a verse which she had read that morning and felt was appropriate for me: II Samuel 22:33, "God is my strength and power: and he maketh my way perfect." It did seem that the way was perfect. Rev. and Mrs. Osteen were more than kind. In fact, they gave the two days over to helping me and to packing the trunk for the other missionaries here in Peru. I know their prayers followed me in the flight from New Orleans to Guatemala City. It was a nonstop flight, and the pilot, after the stewardess told him I had lived twenty-five years in Coban, said, "Tell her I'll take her right by her house," and he nearly did that. It is unusual for that big plane to dip down under the clouds and give the passengers such a view of the city of the evergreen hills. Of course, I was thrilled.

I am surprised when I remember how many friends it was possible to see in the short stop in Guatemala. Harold Hess was in the capital seeing about the property they were pur-

chasing for the Nazarene congregation out in Granja Ruiz section of the capital, and he and native friends saw me off for Panama. Mr. and Mrs. Pope met me at Tocumen field, and the time spent with them was pleasant. The flight from Panama is varied: over the Pacific, then over jungles, through the lofty Andes, and down the arid coast of Peru to Chiclayo. The missionaries were at the port to meet me, and all had dinner together that evening at the Douglass home.

As yet what I have seen of Peru is mostly overcast skies, yellowish desert sands, and grayish cement houses. But from the group of native workers who are here in classes this week I see there is pure gold, and no doubt there are many more to be refined by the gospel.—NEVA LANE, *Peru.*

Fourth Annual Council Meeting of Nicaragua

The Fourth Annual Council Meeting of Nicaragua met September 18 to 21 in San Jorge, Nicaragua, in view of beautiful Lake Nicaragua with the majestic volcano rising out of its waters. It was a time more than ever before when each missionary felt that the Lord was guiding in the affairs of the council.

Our church has shown a growth in every phase of the work under the faithful and appreciated leadership of Rev. and Mrs. Harold Stanfield, our district superintendent and his wife. In his special services and revivals he has seen many saved and some sanctified.

Nicaragua is without God. It needs the "Story of the Cross" told in every

worldly city and town, in the jungle-land, and in the tiny palm-branched huts. Our hearts' cry is that Nicaragua might know Jesus.—EVELYN RAGAINS, Nicaragua.

Prayer Appreciated!

We received an urgent message to come to Akola at once. Baby Grant Lee was seriously ill with a strangulated hernia. The baby had become ill while on the train coming home from the hills, and the hernia had been strangulated already twenty-four hours. The car could not take us to Akola fast enough that evening. When we arrived the baby was already being operated upon, and we found two very anxious parents. How can I describe the scene which confronted us! We were the only white people in the hospital. On one side of a dismal, dark hall was a little room hardly bigger than a good-size closet at home. This was to be the baby's room. Off this was the men's surgical ward. What a conglomeration of patients were collected there! During that first night as we sat and watched the baby, the odor of dirty, hot, sick bodies was stifling. One man chanted to Ram (a Hindu god) all through the night; another sang; many snored; now and then a child would cry out. The atmosphere was anything but what you would expect in a hospital. This was all intermingled with our concern for Grant. The child was dangerously ill for forty-eight hours, and three times we despaired of his life; but God undertook and raised him up to health again.

We do so appreciate each one of you. I am sure many times a burden has been lifted or a problem solved because you prayed.

As trouble is again brewing in the Far East, we feel a spirit of urgency. We must work while it is yet day. It looks as if the sun is setting, and yet the harvest here has not been gathered in. Won't you continue to pray for souls in dark India?

Sincerely,

THE HOSPITAL STAFF

Jean Darling, Geraldine Chappell,
and Dr. Witthoff

Stewardship

Southern Baptists give an average of fifty cents per week to their church work according to figures released by the United Stewardship Council. Free Methodists give an average of \$2.85 weekly, the highest of any church group of any size.—*The Commission.*

"O give thanks unto the Lord: for he is good: because his mercy endureth for ever" (Psalms 118:1).

THE QUESTION BOX

Conducted by Stephen S. White

Q. What is meant by Isaiah 53:1-3, especially where in some portions of the second and third verses it seems to describe Jesus as anything but good-looking?

A. Isaiah 53 and, in fact, all of the references in Isaiah to the Suffering Servant point to Christ as the great vicarious Sufferer for Israel and for the whole human race. These passages also bring out how Isaiah and, no doubt, others of that day arrived at an understanding of vicarious suffering through the special help of God. They reached a new stage in their comprehension of the redemptive truth. These thoughts are so intertwined, and the discussion is so full of symbolism—as is the case with much of both the Old and New Testaments—that one should not insist on a literal application of every statement in Isaiah 53 to Christ. This is the manner in which some conservative thinkers would deal with Isaiah 52:2-3 where they refer to Jesus' physical self. Others would insist that these words describe the Sufferer as Israel looked upon Him before they realized that He was suffering for them, before their idea of vicarious suffering had fully developed. Then, He was just a sinner suffering because of his sins, one smitten with a terrible disease and all of the physical marks of the same because he had deliberately transgressed. Their conception changes when they begin to realize that He is suffering for them. This picture is given to us in the fourth verse and in the remaining portion of the chapter. All of us know that the marks of another's disease or suffering would look very different once we realized that the suffering was for us and our sins, and not because of his sins. This is the change in understanding which is set forth here as to the Suffering Servant. Anyway, these words in Isaiah 53:2-3 should not be thought of as literally describing the body of Jesus.

Q. Do you think that the phrase "Word of God" and the term Scripture are synonymous? It appears to me that the Scripture contains the Word of God. John 1:1 reads: "In the beginning was the Word, and the Word was with God, and the Word was God." In John 1:14, it also says: "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." How could the Scripture be-

come flesh when it was not yet in existence?

A. You are confused on the use of the term Word. In the scriptures which you quote, word is written with a capital W, and undoubtedly refers to Christ, the eternal Word, or Son of God, and not to the Scriptures. When we talk about the Word of God and the Scriptures being the same, or synonymous, we do not mean the Word as used in the passages which you have quoted from the first chapter of John. Instead, we mean the truth, or message, of God. The Scriptures give us the inspired truth, message, or word, of God. In this sense, the Bible, or Scriptures, do not just contain the word of God; they are the word of God.

Q. How can one know that an individual is demon-possessed? Why do we hear so little about individuals thus afflicted? Why do we so seldom hear of Christians who are able to cast out demons? Is it possible to pray for the deliverance of such a person without the individual's knowing you are doing it, or must the individual be in your presence when you are commanding the demons to come out?

A. Demon-possession, as set forth in the New Testament, is very difficult to understand. Therefore, all of us should be very careful not to be dogmatic about this truth. Personally, I would not want to charge anyone that I have ever met as being demon-possessed in the New Testament sense. I have heard some missionaries describe situations in heathen lands which seem to me to approach this condition, but I would not even want to speak dogmatically as to those cases.

Demon-possession seems to have been a specific type of disturbance, physical or mental, which was distinguished, as one authority has said, more by its accompaniments than anything else. Another characteristic of demon-possession was that, while it was attributed to demons, it was dealt with as an illness, and those who were thus afflicted were healed. The cause of this trouble was superhuman, according to Jesus. Thus, while demon-possession was undoubtedly thought of as a physical or mental disease, it was more and other than a disease in that it resulted from the direct activity of an evil superhuman power. In the light of these facts and the mystery which necessarily surrounds them, I think that it would be best for you and me to forget about

demon-possession and get busy trying to reach the unsaved and unsanctified

for Christ. Thus, there is no need for me to answer your specific questions.

Religious News and Comments

Edited by Delbert R. Gish

THE Roman Catholic church has set November 1 as the date for an official declaration of the dogma of the Virgin Mary's assumption. According to this dogma, Mary's body was unchanged by death and was reunited, without having undergone decomposition, with her soul in heaven.

Earlier the official position of the Roman church has been that this was a "probable opinion," but one that it would be impious and blasphemous to deny. It is interesting that adult minds would formulate it and accept it even as an opinion, but shocking that leaders of a world-wide organization should presume to manufacture truth. As far as the opinion itself is concerned, little hinges upon it; but great danger is involved in a situation where millions of persons believe unquestioningly even the most ridiculous declarations of those in authority. One might almost imagine that the hierarchy was testing its authority on the most debatable idea possible to see if it could "get away with it."

In at least four states this fall there are to be opportunities for voters to vote on phases of the alcoholic drink question. These states are Arizona, Arkansas, Oregon, and South Dakota. In Arizona the vote concerns the question of adopting a local option law, which up to this time Arizona has not had. The entire state is wet, and communities which desire local prohibition cannot get it.

Arkansas already has local option with thirty-eight out of seventy-five counties dry, but will vote on state-wide prohibition. South Dakota voters will consider a measure to prohibit food merchants from handling alcoholic beverages. The latter would be sold only by establishments clearly identifiable as beverage and tobacco stores if the bill passes.

In Oregon a measure will be placed before the voters to restrict liquor advertising. If passed it would not mean complete curtailment but would allow only advertising which uses the spoken and written language. All pictures would be banned whether in magazines, newspapers, billboards, or on television.

All Christians will be interested in prohibition moves in the various states

as possible patterns for national action. It is devoutly to be hoped that new curbs on the growing menace of alcoholism can be instituted in the months ahead.

The *Christian Union Herald* reports an example to show that separation of church and state is a reality in Tennessee. A newspaper man, C. C. L. Ray, who also does some preaching, made plans to run for the state legislature. He found out, however, that the law was against his plan. What is the law? Simply this: "Whereas ministers of the gospel are by their profession dedicated to God and the

care of souls, and ought not to be diverted from the great duties of their function; therefore, no minister of the gospel or priest of any denomination whatever shall be eligible to a seat in either house of the legislature" (Art. IX).

This calls to mind the political bid of Oklahoma City's Reverend Wm. H. Alexander, pastor of the First Christian Church, for the United States Senate. He is reported to have made his decision to run for office after an extended period of prayer.

While the idea of a minister helping in the task of making our country's laws is appealing, we feel that the Tennessee Constitution has the right basic idea. The care that a minister can give souls by political action in no way compares with that which he can give by direct contact through the ministrations of the gospel. There are other good men besides ministers for government posts.

THE HOME CIRCLE

Conducted by Grace Ramquist

A Prayer for Joy:

DID YOU ever know of anyone who prayed for a joyful reunion? It might seem to some that should one pray for a joyful reunion he would not be praying for any useful or good purpose. But the other day when I was looking for a good devotional theme, I found in the fifteenth chapter of Romans and the thirty-second verse where Paul asked the brethren to pray that he could come to them with joy. He needed to be refreshed, and knew that if he were delivered from those who did not believe in the Judean country, and if the tokens he would give to the brethren of Jerusalem were received in the right spirit, he would return to the brethren in Rome with joy and with them be refreshed.

Sometimes when we who call ourselves Christians get together, we talk of the impossible situations of the world, we tell of our troubles (and there are times when this should be done), we grieve over our material losses, and we have no joy in our hearts. When we leave the presence of one another, we are far from refreshed.

The joy which should come from dwelling and visiting with Christians is greatly to be desired. Joy itself is refreshing! It is refreshing for the body as well as for the spirit! A joyful heart does wonders for a sick body!

We would do well to pray together that "by the will of God we may be refreshed" from having been in one another's company. A refreshed soul and body can face the burdens of life with courage and boldness of spirit!

P.K.'S IN TEXAS:

Wearers of Beautiful Scarves

In the days of the early automobiles, in order to keep out the snow and rain it was necessary to put up the side curtains. In our car, the side curtains were made of an imitation leather material with little ten-by-twelve-inch insignificant windows here and there. But most of the time, whether it was cold or warm, everyone drove along with no coverings for the sides of the car.

I'm sure that neither the children nor the young people insisted on putting in regular wind-up and wind-down windows in cars. There was no more wonderful feeling than that which one had when riding along the countryside with the fresh air hitting him square in the face! Hair flew hither and thither; dust pelted the faces of the passengers; but the feeling of speed at twenty miles an hour was comparable to the feeling of fifty or sixty miles an hour in a closed car of today!

The really luxurious class of women in those days always had wide, thin.

long-flowing scarves which blew out the window as they rode—sometimes reaching quite a ways back from the back seat of the car.

As a child of ten years of age, I could imagine no greater luxury than the wearing of a long, thin, wide, and beautiful scarf over my hair—covering it entirely, I assure you—and riding at the top speed of twenty miles an hour while the lovely scarf flew at least two feet out the side of the car for all the onlookers to view with wonder and longing desire!

The car our family owned at that time was a Ford! We had some good friends, the Northcuts, who owned a much larger car. The Northcuts' car had wider spaces between the front and back seats and between the front seat and the engine. Scarves could flow much farther from their car than from ours. Their car had a name something like Oldsmobile, but it was probably really some other kind of car—but wonderful, you may be sure!

One evening the Northcuts and our family decided to drive to Commerce, a little town not far from Peniel. Mr. and Mrs. Northcut had no children, so the older children of our family were asked to ride in the Northcuts' car. I had no scarf to wear, but Mrs. Northcut had an elegant green one which flowed out with the wind and almost touched me in the back seat. If I leaned close to the front seat, sometimes the wind blew the scarf against my face, and then my imagination held full sway. I even knew the feel of one of those wonderful scarves!

But these scarves meant more than just beauty. For when you saw people with scarves flowing out the windows, it usually meant they were on their way to some place special. People rarely wore scarves if they were going to stay in or near their home towns. No, the scarves were worn by travelers! That evening we were travelers. People along the road knew we were headed for some new place—the beautiful green scarf told the tale!

I wonder if you and I have any scarves showing as we travel these days! Are our lives beautiful? Are we going through life letting those about us know that we are happy and joyful in our way of living? Or are we hiding our beliefs, and putting no signs out to let those who watch us and notice us know we are going some place special?

We are headed for a beautiful city! A city where all is delight and beauty! We want others to go with us! Let us make life beautiful and joyful and interesting! If our lives are full and

joyful, others will want to go with us even as I, as a child, wanted to go

with the wearers of the beautiful scarves!

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 19: Worship Together

Scripture: Col. 3:16; John 4:19-24, Heb. 10:19-25

Golden Text: *God is a Spirit: and they that worship him must worship him in spirit and in truth* (John 4:24).

I like God's formulas. They never omit any necessary ingredients, nor do they add any unnecessary elements. That's the way it is with God's formula for worship.

God wants us to worship Him. But a far more startling fact faces us: it is desperately necessary for us to worship God. Worshiping God is not to give Him a lift; it is for our sakes.

Jesus gave us the simple formula for worship and, strange enough, it was first announced to a sinful Samaritan woman, and not to the ultra-pious legalists in Jerusalem. And here is the formula—spirit plus truth.

"Spirit" here is the emotional or feeling element, and such there must be. Note that Christ places it first in the two elements that make up true worship. Spiritual warmth guards against that sheer intellectualism that is as cold and forbidding as a Siberian winter. And then also there must be truth in our worship, for it is the truth that makes one free. Real freedom comes only through truth. Until we come to a solid mental grasp of the greatness and holiness of God we cannot truly worship Him. As truth looms larger worship takes on deeper meaning. Yes, it is spirit plus truth!

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

NEWS IN BRIEF

(Continued from page 2)

Dr. G. B. Williamson, general superintendent, sailed from San Francisco on October 25, to begin a rather lengthy foreign supervision tour, with the first stop in the Hawaiian Islands. Mrs. Williamson accompanied him. Let us remember them in our prayers that they may have journeying mercies.

Rev. Earl Powell has resigned as pastor at Newton, Kansas, to accept a call to the church in Hollydale, California.

A new Nazarene mission has been opened at 916 East 12th Street in Kansas City. The work is being sponsored by the Nazarene churches of Greater Kansas City, under the direction of Dr. Jarrette Aycock, district superintendent. The first service was held on October 17 with the group from St. Paul's Church of the Nazarene in charge, and the pastor, Rev. J. W. Ellis, preaching. Service will be held in the mission each night. Rev. Jim Kratz and wife are the superintendents in charge of the work.

From November 2 to 5, Dr. Erwin G. Benson of the Department of Church Schools conducted a Christian Service Training class with Pastor Ed. Hurn and church at Liberal, Kansas.

Rev. Paul Seymore has resigned as pastor at Muldrow, to accept a call to the church at Idabel, Oklahoma.

Dr. Remiss Rehfeldt, foreign missions secretary, was the special speaker at the Wisconsin District Preachers' Meeting, October 31 through November 2, at Wausau, Wisconsin.

This year Dr. A. B. Mackey is celebrating the twenty-fifth anniversary of his coming to Trevecca Nazarene College. When he first came to Nashville, Tennessee, as a graduate student attending Peabody College for Teachers, he obtained a part-time teaching position in the high school department. Later, he became the principal of the high school. Still later he was promoted to the position of dean of the college, which he held until 1937, when he was asked to assume the presidency. During these years the school has developed and prospered

to a remarkable degree. The blessing of the Lord has indeed been upon his work. At the annual dinner of the faculty early in this school year, the faculty members surprised the Mackeys with the gift of a beautiful silver tea service, in commemoration of Dr. Mackey's twenty-fifth anniversary.

Rev. John Z. Andree has resigned as pastor at Ephrata to accept a call to the church in Warren, Pennsylvania.

Rev. Gerald Worcester has resigned as pastor at Beatrice to accept a call to Central Church in Omaha, Nebraska.

Evangelist Ralph Rice writes: "Due to a cancellation I have an open date, January 9 to 21; the date could begin a week earlier if desired, just so as to close by the twenty-first. Also, have February 6 to 18 open. Write me, 444 N. Blaine, Bradley, Illinois."

Evangelists Dorrance and Esther Nichols write: "God has been blessing and giving good revivals. We have two open dates in 1951 which we'd like to slate in Pennsylvania, Ohio, or Indiana; they are January 3 to 14, and May 23 to June 3. We have our own house-trailer, and provide a complete program of singing, music, and preaching. Write us, 849 Poplar Street, Bloomsburg, Pennsylvania."

Pastor Guthrie Hughes reports: "Closing a good year in our church in Princeton, Indiana. We have adopted the 'ten-per-cent' giving for General Budget. Our average in Sunday school was 313 for the year. We are now building a \$35,000 annex onto our present church; plan to move into it November 29. God has given good revivals with around 350 souls bowing at the altar of prayer. On October 8 we had 400 in Sunday school. 'All out' for 'Over the Top' in all departments of our great church, and for holiness!"

Carlsbad, New Mexico—Recently we had a fine revival with Rev. and Mrs. H. E. McClain as the special workers; they are godly people who carry a burden for lost souls. We heard some good, old-fashioned preaching which revived our church, and all those who came were blessed. Sister McClain gave a good flannel-graph illustration for the Juniors each evening, and Brother McClain gave a chalk talk to the Sunday school. God blessed and gave fifty-six seekers, with a class of ten uniting with the church. On the closing night God came and blessed the service with twenty-one seekers at the altar; out of this number a family of five joined the church. Truly, it seemed like a camp meeting, and we thank God for answered prayer.—Cecil Stuart, Reporter.

ANNOUNCEMENT

General Superintendent Samuel Young has been appointed to serve as secretary of the Board of General Superintendents during the absence of Dr. G. B. Williamson from the country.

GRETA HAMSHER,
General Superintendents'
Secretary

Chester, West Virginia—Our church has had a very profitable revival meeting with Rev. John R. Donley as the good evangelist. A lasting impression of the duties and privileges of Christians and the church will remain with us through many days to come. Brother Donley's message is unique and yet of the Lord. In the last service, twelve seekers found the Lord in answer to the need of their hearts. The church is working and laboring together in an "all-out" effort for souls. We surpassed our visitation quota by some five or six hundred. Rev. Paul Fitch is our very much-loved and appreciated pastor.—Church Reporter.

Owen Sound, Ontario—We have been here nearly three years, and God is giving victory along every line. The basement church has been completely restored after the fire which gutted it just prior to our coming. We have purchased a fine parsonage, which was greatly needed, as it was almost impossible to rent suitable quarters in this rapidly growing city. Every department of the church has been showing marked progress. The Sunday school, which was so ably built up under the direction of our predecessor, Rev. Geoffrey Royall, has continued to lead the district, and will

show another increase in average attendance this year. We have had some outstanding revivals; among the workers have been Evangelist Ross Emrick and wife, Rev. George P. Woodward, Revs. Ellis and Ruth Teasdale, Rev. W. R. Schamehorn, and the Tompkins Sisters. We are now in a campaign with Evangelist E. R. Ferguson and wife, and God's presence is most wonderfully being felt. The church is being stirred, and many souls are really getting established in the grace of God. We need more room for our ever-growing church, and hope to move ahead along this line in the spring.—J. A. Crites, Pastor.

Rev. Joseph and Frances Causey report from Camden, New Jersey: "After pastoring on the Western Ohio District for five years, and spending a few months in Charleston, South Carolina, where the new Central Church of the Nazarene was organized, we are now in New Jersey due to Mother's illness. We regret having to leave both Western Ohio and South Carolina, where we met fine people who took good care of us as pastors and showed their appreciation with their love gifts. We are now open for week-end meetings or revivals anywhere within one hundred miles of Philadelphia. We carry the entire program. Write us, 2710 Cramer Street, Camden 5, New Jersey."

Monterey, Tennessee—On Sunday, October 15, we closed a revival with Evangelists Alva O. and Gladys Estep which many of our people said was the best-attended of any meeting held in this church for the past several years, and produced more visible results. Other good revivals during the past year were with Artist-Evangelist Clyde Rodgers and Evangelist Lum Jones. With this revival we closed



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our ministry in Monterey, having accepted a call to our church in Selma, Alabama. The Monterey people received us warmly and treated us royally during our stay here.—E. J. Miller, Pastor.

Mishawaka, Indiana—Our first year with the good people of First Church has proved to be an excellent one. The parsonage was remodeled into one of the nicest on the district at a cost of more than \$3,500, and extensive repairs have been made on the church building. The spiritual tide has been wonderful throughout the year with souls at the altar every Sunday night except three, in the regular Sunday-night services, for almost fourteen months. Our Sunday school has increased 32 in average attendance over the previous year, and last Sunday we broke the record of the past year, with 384 present in the rally. Our midweek prayer meetings are times of refreshing with an average attendance of nearly one hun-

dred each week. We received 38 into the membership of the church this first year. Already in the new year we have purchased a location for our new church; we plan to erect a spacious building that will adequately house a Sunday school of five hundred people. Best of all, God is blessing His people here in a wonderful way, with shouts of victory in the camp, and homes and hearts are being transformed.—Grant M. Barton, Pastor.

Shelbyville, Illinois—It has been a privilege to have Evangelist J. R. Erp with us in a revival meeting. Each message was of the highest type, promoting deep spirituality, bringing a new vision to the church, and resulted in new people at each service, with God giving deep conviction which lined the altar with seeking souls. On the last Sunday we had a great Sunday-school rally, twenty-three souls prayed through to God at the altar during the day, and a fine group was added to the church membership.—Chester Linton, Pastor.

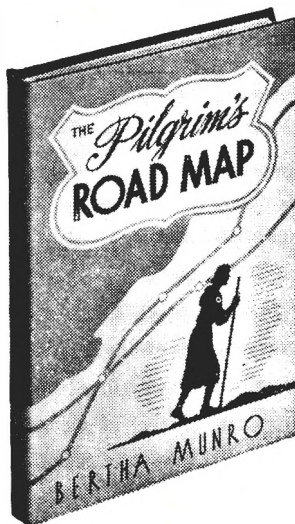
Evangelists H. L. and Lottiemae Kennedy report: "Since our assembly we have had the privilege of working in revivals with Pastor Clyde Smith and people at Modoc, and Pastor R. Becks and church at Monroeville, Indiana; also with Rev. Erma Pierce and church at Beaverton, Michigan. At this writing we are with Rev. and Mrs. Virgil Meyer and church at North Manchester, Indiana. God has blessed and given victory, for which we praise Him. We have some open time in January and February of 1951. We travel by trailer, and carry the entire program for the meeting—preaching, song leading, and, where wanted, Mrs. Kennedy sings, gives readings, and illustrates hymns with chalk. We try to boost for and build up every department of the church work. Write us, P.O. Box 535, Muncie, Indiana."

Freedom, Indiana—Recently we had a revival with Rev. C. A. Amos as evangelist and Brother and Sister Ralph Humble doing the singing. Brother Amos truly is a man of God, and the Lord gave us the best revival in the history of the church. We thank Him for His many blessings. One important factor is that almost every one who prayed through was also sanctified before the close of the meeting. Also, we thank God for the many teen-age young people who prayed through and are taking their stand for God and the right. God blessed and used the special workers in a marvelous way, and we surely appreciated their ministry.—Paul E. Cable, Pastor.

Kenton, Ohio—In our recent revival Evangelist James Crabtree preached with the anointing of the Holy Spirit. Mr. Walter Cummings was the song evangelist, and we appreciated his work both in song leading and also his special singing. Brother Crabtree and Brother Cummings are men of prayer, and God blessed in the altar services with several souls praying through. The church was greatly helped by this meeting.—Reporter.

Charleston, West Virginia—First Church has had a very profitable revival meeting with Evangelist Don Scarlett and "The Rushing Family" as the special workers. The crowds were good, interest high, and many folk found the Lord Jesus Christ in pardon and heart purity. Brother Scarlett did some wonderful preaching, and the Rushing Family are great singers and musicians. This has been a good year. We have moved into our new stone building which, when all finished, will be valued at nearly \$200,000. The Sunday school is on the increase, we have received several good classes of members, and all departments of the church are making striking progress. This last year our church raised for all purposes in excess of \$86,000. We give God all praise and glory.—A. F. Hayes, Pastor.

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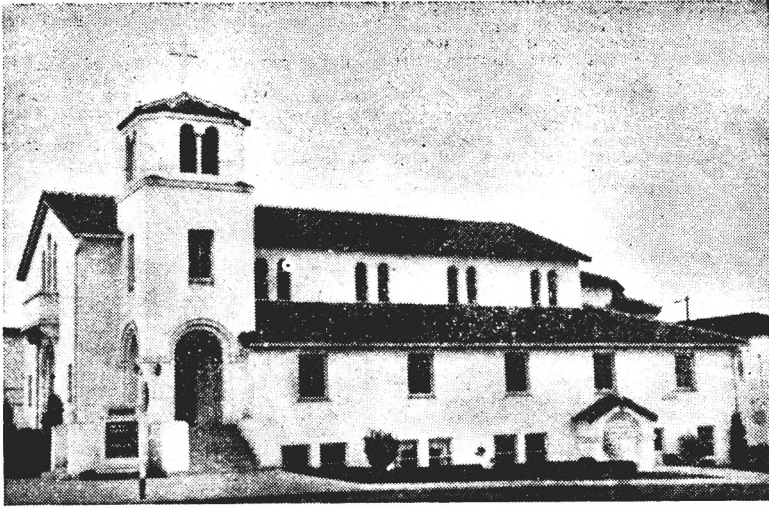
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First Church, Vallejo, California



The building pictured here was begun in 1946, while Rev. J. W. Goodwin was pastor, and completed in 1948, under the ministry of Rev. E. T. Lancaster. The building stands as a monument to the sacrifice, vision, and labor of a wonderfully united church. Brother Lancaster supervised almost the entire construction program, and worked on it himself almost night and day, saving the church many hundreds of dollars in contracting fees. Total value of the property is in excess of \$100,000, with an indebtedness of approximately \$21,000. The church property consists of church building complete with two auditoriums, public address system, and baptistry, a combination bus garage and club building, and a commodious parsonage. The average Sunday-school attendance for the past year was 191. It is a real joy to minister to this spiritual, healthy, growing church. God is blessing with souls at the altar nearly every Sunday.—A. G. Hanners, Pastor.

Albuquerque, New Mexico—October 8 marked the close of one of the best revivals South Side Church has had. Evangelist A. E. Hacker preached under the anointing of the Holy Spirit and from a heart filled with perfect love. Counting as they came, eighteen seekers bowed at the altar of prayer. Since our coming here last July, the people have received us wonderfully,

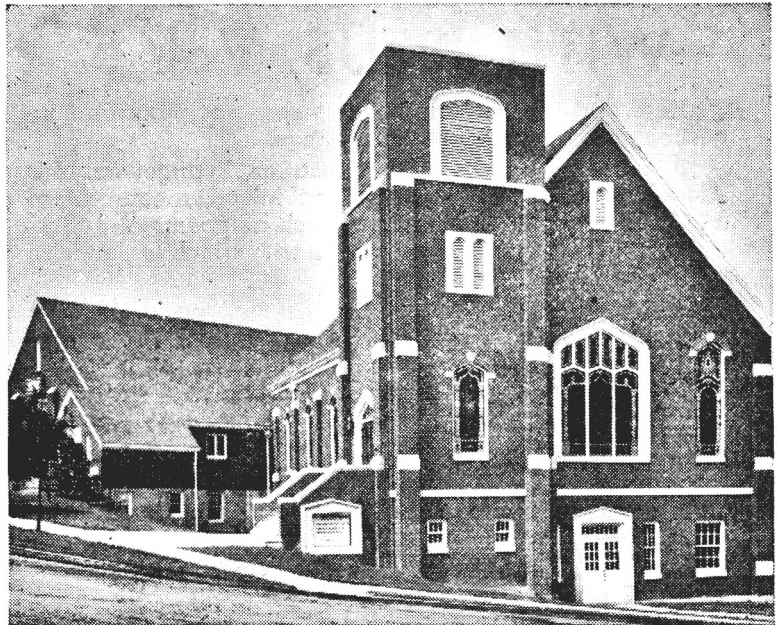
and we are encouraged in the work of the Lord.—C. F. Sanders, Pastor.

Mooreland, Oklahoma—As a result of much fasting and prayer, God gave us twenty-five souls seeking Him for pardon or heart purity in our tent revival with Evangelist Thomas Hayes and Rev. and Mrs. Charles Little, singers and musicians, as the special

workers. All seemed to pray through. This new church, organized last May, has not grown as rapidly as we wished, but God is giving us the confidence of the community. Several people outside the regular attendance of the church were sanctified in the recent meeting. Brother Hayes proved to be just the man for this time, and his preaching broke down existing preju-

First Church came into existence in 1928; it was organized out of a mission, with Rev. E. L. Hess as the first pastor. Others who followed successfully were Rev. E. J. Burger and Rev. C. C. Brown. In April of 1930, lots were purchased and a temporary tabernacle erected; by 1935 the congregation had outgrown the tabernacle. A property consisting of two lots was purchased, and the first unit of the present plant was built. In October of 1943, Rev. C. E. Winslow came to pastor this growing congregation. In the summer of '46, the basement or first unit of the present sanctuary was constructed. In the spring of '50, the church decided to complete the superstructure; the results are seen in the picture. The present church has five entrances, the main one being on Highland Avenue at Eighth Street. The completed building gives 10,000 square feet of floor space, providing for twenty Sunday-school rooms, two offices, five rest rooms, and a multiple-purpose auditorium seating 150 people, with side rooms opening, which will seat an additional 100. The Norman Gothic architectural effect is carried throughout the building in a modified degree; windows of stained glass, and there is a baptistry. The nursery, on the main floor, has a plate-glass front, and is provided with a loud-speaker so the mothers may see and hear the service. The balcony will seat 100 people. The sanctu-

First Church, Roanoke, Virginia



ary has indirect lighting, and the church is fully air-conditioned. The former church auditorium, to be used as an educational unit, opens into the new sanctuary by double doors, and can be used for overflow crowds. The music, furnished by both piano and organ, as well as the entire service,

can be heard by means of amplification in all departments of the church. The debt on the present property is not large, and is being carried comfortably by the membership, which now numbers 215.

V. W. LITRELL,
District Superintendent

dice; the church was built up in the faith. A nice love offering was given to the pastor; also the church board, by unanimous vote, gave him a five-dollar-per-week increase in salary. We are now building some new Sunday-school rooms.—Schauner Vance, Pastor.

DEATHS

DR. J. T. UPCHURCH was born October 29, 1870, and died September 12, 1950, at his home in Dallas, Texas. Converted at the age of twenty, he spent a long and fruitful life in the service of Christ and others. He was an outstanding holiness leader, and served for a time as president of the National Holiness Association. In this capacity, he was associated with some of the greatest holiness preachers in America. He became a member of the Church of the Nazarene early in the church's history. Through his efforts, a tabernacle was started in Dallas in 1904, which became First Church of the Nazarene in 1908. He was a charter member, and a loyal supporter of this church which he organized.

In the field of social service, Dr. Upchurch was one of the most colorful figures in the Southwest. It was in this field that he did his most outstanding work. He founded the Berachah Home for girls at Arlington, Texas, and served as its superintendent for thirty-five years. With this work, he edited a paper, "The King's Messenger," and

was active in the prevention of crime and vice. His later years were spent in prison reform work. During the presidency of Dr. J. B. Chapman, Peniel University conferred on Dr. Upchurch the honorary degree, "Doctor of Social Science."

While bedfast for many months, he continued his work until a few days before his death. He died as he lived—triumphant in Christ. He is survived by his widow, two sons, three daughters, nine grandchildren, and seven great-grandchildren. Funeral services were conducted at First Church of the Nazarene, Dallas, with the pastor, Rev. W. C. Allshouse, in charge. He was assisted by Dr. L. N. Stuckey, Methodist minister, and Rev. Marvin Sheffield, superintendent of the Congregational Methodist Church. The message was delivered by a lifelong friend, Dr. Robert E. Goodrich, retired Methodist minister.

MRS. LILLIE A. STEWART BAMFORD was born September 10, 1855, in Vermont, and died August 7, 1950, at the home of a son-in-law, W. O. Ball, near Hale Center, Texas. United in marriage to Mr. Stewart, she was the mother of six children. Mr. Stewart and four children preceded her in death. In 1910 she was married to Charley Bamford, now deceased. She is survived by a son, Arthur H., and a daughter, Mrs. Flossie Lyle. Coming to Plainview, Texas, in 1915, she was a long-time, active member and a consecrated deaconess in the Church of the Nazarene. She lived a holy life, always thoughtful of others, and kept the faith. Funeral service was held in the home church at Plainview, conducted by Rev. W. R. McClure, a former pastor; interment was in the Center Plains Cemetery.

MISS PHOEBE CATHRON was born October 19, 1871, and died February 1, 1950, at Union City, Tennessee. In 1903 she was sanctified at the camp meeting at Beebe, Arkansas. She was a consistent Christian and member of the Church of the Nazarene for years, an inspiration to all who knew her. She is survived by a sister, Mrs. Berdie Deming.

HUGH CATHRON, a brother of Miss Phoebe Cathron and Mrs. Berdie Deming, died at Union City, Tennessee, on September 16, 1950. For many years he was associated with the Pentecostal Mission of Nashville, under the ministry of Rev. J. O. McClurkin; in later years he was a member of the Church of the Nazarene in Union City.

ANNOUNCEMENTS

NOTICE—East Texas church desires to locate a minister of music and young people's worker. Write to "Herald of Holiness," Box 527, Kansas City 10, Missouri, stating qualifications and experience.

BORN—to Rev. and Mrs. Ralph L. Young of Winchester, Tennessee, a son, John Keith, on September 12.

—to Rev. and Mrs. Charles O. Slusher of Bethany, Oklahoma, a daughter, Karen Janette, on September 23.

—to Song Evangelist E. Bruce Wade and wife of Dallas, Texas, a son, Bennette Floyd, on September 25.

—to Mr. and Mrs. John Y. Jones, Jr., of Olivet Nazarene College, Kankakee, Illinois, a daughter, Deborah Lynn, on October 1.

—to Earl G. and Maxine Blystone of Kansas City, Missouri, a son, Bradley Earl, on October 3.

—to Rev. and Mrs. David K. Ehrlin of Fort Wayne, Indiana, a daughter, Karen Jean, on October 15.

—to Mr. and Mrs. Robert Leo Carden of Poteau, Oklahoma, a son, Carl Robert, on October 16.

—to Rev. and Mrs. W. Raymond McClung of Houston, Texas, a son, Gilbert Raymond, on October 24.

WEDDING BELLS—Rev. S. Frederick Bertolet, evangelist of Reading, and Miss Grace Sweigert of Collingdale, Pennsylvania, were united in marriage on September 2, in Cressona, Pennsylvania, with Rev. F. D. Ketner, uncle of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Oregon, near seventy years of age, that God may undertake in a real estate transaction, that she may have a home;

by a lady in Illinois, that God may continue to work in bringing about a complete reconciliation with a friend, and also for an unspoken request;

by a Nazarene brother in Jerusalem, that God may undertake for some special requests—a brother who needs healing for nerve trouble, a young brother who needs God's help for eye and nervous troubles, a young lady who needs help both spiritually and physically, and a brother, age sixty, that God may touch his body afflicted with a heart ailment;

by a lady in Illinois for a young mother afflicted with a disease for which doctors say there is no cure—she is a Christian and desires prayer that she may be healed and spared to her small children.

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TESTAMENT WITH PSALMS**
Especially for young people
Leatherbound
Medium type
Size, 4 x 6 $\frac{1}{4}$ x $\frac{1}{2}$ inches
No. BPR'
Reg., \$1.60 Closeout, \$1.05

TESTAMENT WITH PSALMS
Leatherbound
Small type
Size, 3 $\frac{1}{4}$ x 4 7/16 x $\frac{5}{8}$ inches
No. 4113P
Reg., 75c Closeout, 50c

VERY THIN TESTAMENT
Imitation-leather binding
Medium type
Size, 3 $\frac{3}{4}$ x 5 $\frac{5}{8}$ x $\frac{3}{8}$ inches
No. NT
Reg., 75c Closeout, 50c

**STIFF CLOTHBOUND
TESTAMENT**
Small type
Size, 3 $\frac{1}{4}$ x 4 $\frac{3}{8}$ x $\frac{1}{2}$ inches
No. 4102
Reg., 40c Closeout, 25c

REVISED STANDARD VERSION
New Testament
Stiff cloth-board binding
Large type
Size, 4 $\frac{7}{8}$ x 7 $\frac{1}{4}$ x 1 inches
No. 800
Reg., \$2.00 Closeout, \$1.35

The Miracle of Answered Prayer!

By Basil Miller

The Artillery of Prayer

SCRIPTURE FOUNDATION: *If thy people go out unto battle pray* (I Kings 8:44).

THE SPIRITUAL LIFE is lived moment by moment. There is no supply of grace promised today for tomorrow's battles. If we can live this moment by God's power, when the next comes we achieve victory as God gives a new supply of grace. God conditions our souls by daily portions of manna, and that which we store for tomorrow spoils, as the Israelites found when gathering manna in the wilderness.

Keep in such constant contact with God every moment that you can pull glory out of the skies by prayer, whatever the circumstances or conditions. Life is a battle, and we shield ourselves against each individual dart as they come one by one. Life is a conflict, and every temptation is met individually, not en masse. We win enemy by enemy. The man or woman who would be valiant and mighty in God is made so moment by moment through prayer.

"As thy days," the Bible says, "so shall thy strength be." If we can live today through prayer, we subsist tomorrow. If we must lift a mighty load today through prayer, we can lift whatever God sends tomorrow by prayer. Harmon Schmelenbach, Swaziland pioneer, in peculiar trials and obligations that came upon him, spent long hours, even days, all nights, in prayer. And God put such strength in those shoulders that when the burdens came upon the morrow he could bear them.

Praying Hyde in India called on God first for one soul a day, and God gave him that soul; then for two, and at length for three or more each day. Day by day Praying Hyde trod the dusty roads of India asking God for three souls. If he had not won those three, by nightfall, he continued in visitation here and there in the market, in the homes, in the fields, hunting the lost treasure, until God gave the prayed-for number. So must you and I day by day strengthen ourselves in the battle of prayer.

Freight every moment with prayer.

"There is not a moment that cannot be freighted with prayer," says Montford. This means living moment by moment by prayer. Whenever a moment arises, there must be some power to ward off the enemy. If the soul lifts its voice that moment in a breath of prayer, a short ejaculation, a cry unto God for aid, and creates an atmosphere of prayer, there will be power to live through the strategic crisis.

If in the hour of temptation there goes forth a bombardment to the skies, if we shoot request arrows heavenward, God sends back the answer and we are strong for the siege of conflict. If the fires of passion sweep—if the allurements of evil comes and the opportunity to be a little crooked in business and thereby make money arises—if I shoot a dart, an ejaculatory prayer, if I freight that moment with prayer, then I am strong. Temptation withers, the allurements dies.

Bombard the skies with short petitions.

Paul says, "Pray without ceasing" (I Thess. 5:17). How can one thus pray? Merely by breathing a prayer

every moment, living in an atmosphere of prayer. Whatever the enticements, whatever the activities, let the free portions of the mind be engaged in prayer. If at the lake, if in the factory, if back of the counter, if in the council room, if standing as a lawyer before the court, in school, let the free portions of the mind clutch the throne of God by prayer. Thus are we strengthened for every battle.

Andrew Fuller, friend of William Carey, was a man of prayer. Fuller many times marked Carey's life for God and greatness. After Carey preached the notable sermon on "Expect great things from God, and attempt great things for God," he asked the congregation to stand for dismissal. Andrew Fuller jumped to his feet and cried, "Mr. Carey, aren't we going to do anything about it?" Out of that came the meeting which gave birth to the modern missionary movement.

Fuller said of prayer: "Ejaculations or short prayers are directed up to God on emergent occasions. They are the artillery of devotion, and their principal use is against the fiery darts of the devil."

Fuller tested these ejaculatory petitions thrown at the throne of God and found them to avail in his life. If you and I moment by moment, day by day, second by second, swept by conflicts and perplexities, embroiled by disquieting storms of emotions, will throw the artillery of short prayers toward God's throne for help and aid, the answer will come back, the upheaval will subside, and we will be strong in the Lord.

There is no dark passion in the shops of hell that the saint cannot ward off with a short petition to God's throne.

Build up the spirit in love by private devotions.

The only way that I can strengthen my soul for daily conflict is through private devotions. The Master said that we are to enter into the secret closet and there pray unto the Father, and the Father who heareth in secret will answer openly. Oh, my friend, if you would be able to help the missionary on the foreign field cut through the maze of heathenism, you must do so in private devotions, by secret prayer. When I pray long in private, I am able to "get the glory down" in public.

A missionary in Africa suddenly found himself surrounded by cannibals. They pointed their spears toward him. They were ready to slay and eat him. The missionary quietly shut his eyes and threw a gleam of prayer to the throne of God. He called upon the Almighty to deliver. Touched with the assurance that whether he lived or died he was God's, on opening his eyes he saw that the cannibals had dropped their spears to the ground and the chief stood with an open hand of welcome.

Said the valiant missionary, "Had I not prayed long hours in private for protection, I would not have been able to get my prayer through so shortly which saved my life."

CREDO FOR TODAY: *I will freight every moment with prayer, so that my public life will glow in the Kingdom as a burnished light.*