



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 18, 1954

"The Greatest of These"

General Superintendent Williamson

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FAITH, hope, and love are the highest attributes of the human spirit. In their noblest quality they are of divine inspiration. The virtues of this triad are comparable only to themselves. The carnal dispositions such as doubt, despair, and lust are in irreconcilable contrast to these fruits of the Spirit. The most legitimate and desirable material values are in a category separate and distinct from these things which abide. Even the "best gifts" of the Spirit are of temporary worth. Prophecies shall fail, tongues shall cease, knowledge shall vanish away. But *now abideth* faith, hope, and love.

Saint Paul said, "We are saved by *hope*" (Rom. 8:24). Out of the morass of despondency and disillusionment we are lifted by that hope which springs eternal in the human breast. The Christian's "blessed hope" is that someday we shall see our Saviour face to face in all His glory. "Every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

By *faith* we enjoy the substance of things hoped for. That is, faith gives present reality to things for which we wait with patience. Faith gives certainty of direction even in the labyrinth of ways that lie before us. It sees with clear distinction the way of holiness on which the redeemed shall walk.

The greatest of these is love. All our high hopes shall be fulfilled when Jesus shall appear and we shall be like Him, for we shall see Him as He is. Faith also shall be changed to clear vision of the effulgent glory of the King eternal, immortal, invisible. But love shall abide forever through everlasting years the same.

Anything that is not in harmony with love will be so discordant in heaven that banishment to outer darkness would be better than permanent residence there. "God is love," and only those who partake of the divine nature could feel at home where all is love.

Now abideth faith, hope, and love, but *the greatest of these is love.*

"Blessed is every one that feareth the Lord" (Ps. 128:1).

TELEGRAMS

Cincinnati, Ohio—Western Ohio District re-elected Rev. W. E. Albea superintendent with all but 7 of 341 ballots. Dr. D. I. Vanderpool sincerely appreciated. Five ordained, 9 new churches, 10,055 members, gain of 547; 13,753 average Sunday-school attendance, gain of 1,196; \$77,075.00 paid on General Budget; \$112,447.00 paid on general interests; grand total \$1,221,-804.00; \$18,500 given to Olivet College; 5,369 *HERALD* subscriptions, 6,223 *Other Sheep*, and 1,459 *Conquest*.—PAUL G. BASSETT, *District Secretary*.

Des Moines, Iowa—Organized new church in Council Bluffs, July 26, with 24 members; \$1,800.00 pledged for lots. Rev. Lowell Foster called as pastor. Also organized church in Ottumwa, Sunday, August 1, with 35 members.—GENE E. PHILLIPS, *Superintendent of Iowa District*.

NEWS IN BRIEF

On last March 20, Rev. C. J. Cromwell, pastor at Canby, Minnesota, suffered a severe coronary thrombosis and has spent the greater part of his time confined to a hospital bed. Arrangements are being made to place him in the Mayo Clinic at Rochester. Special prayer is requested for his complete recovery.

Word has been received from Pastor Byron E. LeJeune of Columbus, Georgia, that "Evangelist Leila Dell Miller is in the hospital, recuperating from surgery; prayer for her recovery is requested."

Evangelist E. L. Bryant writes that he is leaving the field to accept the pastorate of the S. Meridian Church in Indianapolis, Indiana.

Evangelist Matthew V. Wilson is leaving the field to accept a call to pastor the church in Nashville, Michigan.

Rev. R. W. Phillips has resigned as pastor of the North Side Church in Ottumwa to accept a call to pastor First Church in Sioux City, Iowa.

Mr. and Mrs. D. W. Simmons celebrated their forty-seventh wedding anniversary on July 22, in the home of a daughter, Mrs. G. A. Hamrick, in Tuscaloosa, Alabama. Brother Simmons is a local minister, member of the First Church of the Nazarene in Tuscaloosa. They are the parents of three sons and three daughters—Mrs. H. C. Hamm, Mrs. G. A. Hamrick,

Mrs. A. E. Sanders, Chester, Rev. Hampton, and Grover Simmons; also have twenty-five grandchildren and six great-grandchildren.

Rev. Joe R. Hoch has resigned as pastor of the church in Blue Island to accept the pastorate of the church in Wilmington, Illinois.

I Had Company

"Why were you not at church Sunday?" was asked and the answer was: "I had company." A schoolteacher was asked: "Why were you not at school Monday?" and she answered: "I had company." A merchant was asked: "Why did you not open your store for business Monday?" and he answered: "I had company." Does the reader say he knows better than that, for no teacher and no merchant ever gave such an answer? Right you are, for nobody ever gives that answer except those who miss church services. The reason is, whether they will acknowledge it or not, that they think the church service is of less importance than school or store. No teacher would think of such a thing as missing because company came in just as he was starting to school, and no merchant would think of such a thing as failing to open his store because company stepped in; and the reason is that the teacher and the merchant think their work is important. See the point?—*Selected*.

But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

HERALD OF HOLINESS

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GLEANINGS

From the Office Editor's Desk

"I enjoyed reading the *HERALD* so much. Although I am not a Nazarene, my cousin, who is a Nazarene, prayed for me three years before I was saved. I thank God for the way He works, and for His salvation so full and free. . . . I enjoy reading the requests and the questions, but I can truly say now that I enjoy reading the editorials. . . . the best spiritual reading for the money. Keep up the good work."—*A subscriber in Massachusetts*.

"I am sending in my renewal for the *HERALD OF HOLINESS*. I am a Methodist, but think that the *HERALD OF HOLINESS* is a wonderful paper. I have a Baptist neighbor who likes to read my *HERALD*. May God bless the writers."—*A subscriber in Texas*.

"As a saved and sanctified Nazarene, I surely enjoy the *HERALD OF HOLINESS*, and am sending it to my two unsaved brothers."—*A subscriber in South Dakota*.

"I take several church papers and value very highly the *HERALD OF HOLINESS*. It gives so much church news and is really a good paper."—*A subscriber in Pennsylvania*.

"This year marks my fortieth year serving Christ in the Church of the Nazarene—the way of holiness is sweeter each day! Now I'm only forty-eight—I started early. The *HERALD OF HOLINESS* is like a letter of cheer and inspiration from a dear friend to me each week. I would miss it greatly."—*A subscriber in Illinois*.

"I wish to tell you what the *HERALD OF HOLINESS* means to me. I can always find an article just for me in every issue, it seems, which lifts a burden or makes the load lighter. . . . Thank you for these wonderful magazines."—*Nazarene subscriber in Ohio*.

"We certainly enjoy the *HERALD OF HOLINESS* and look forward to it each week. Dr. White's editorials contain some wonderful reading and Bible expositions. The *HERALD* is a great spiritual tonic during the week."—*Nazarenes in Toronto, Ontario*.

"I have taken the *HERALD OF HOLINESS* for at least thirty-eight years and get great satisfaction from it; have been a member of Richmond, Indiana, Church of the Nazarene for thirty-nine years."—*Mrs. E. Jacobs*.

Watchmen Are Wanted

By Louis McCurdy*

And the daughter of Zion is left as a cottage in a vineyard (Isa. 1:8).

IN THIS imagery of Isaiah the inference was that the group of God's people referred to as the daughter of Zion was a small minority group of devout, godly Jews in Judah who had accepted their responsibility of watching God's interests.

For the daughter of Zion was very evidently that remnant of faithful and devout followers of God mentioned in verse nine who were still in Jerusalem. They were likened to a cottage in a vineyard, used as a guardhouse. It was a little elevated shelter used for the watchman as he guarded his master's vineyards when the time for harvest drew near.

To transfer this image into New Testament reality, let us picture the few faithful and devout saints which are left in the church called Christian. They are acting as a guard against those forces of evil who would make raids on the vineyard—or the kingdom of the Lord.

Robbers came in Old Testament times to take by force the fruit of the vineyard. Just so, the enemies of God try to take away the fruits of our revivals by the forcefulness of their modern, habit-forming weapons. They would take the youth from our homes by means of their attractive, high-pressure temptations which they constantly impose upon our Christian youth. But the Old Testament watchmen had the trumpet, and a system of alarms whereby he could arouse the owners, and the rest of the servants. He could get immediate help to resist and oppose the intruders. Just so in New Testament times we have our prayer-meeting group to arouse ourselves and one another when evil encroaches towards our ranks. We can cry out to God to help us in the battle against the enemies of the Church and of all that is good.

That prayer-meeting group may be dwindling rapidly into a minority group within the Christian Church. If you should be one of them, it should comfort you to know that you are fulfilling your God-appointed task of watching over His interests. You are one of the moral guardians of the nation. You are one of that small remnant, that Isaiah mentions in verse nine, that is holding back the judgments of God. Who knows but what you are *the* one that makes up the balance of power that keeps God from allowing our nation to become as Sodom and Gomorrah?

Each Christian needs to be a guardian of the good; and each Christian church needs more prayer-meeting warriors to increase its godliness, and to drive back the forces of evil.

We often wonder why Lot did not attend prayer meeting that night on the highlands of Hebron with his uncle Abraham. Or he could have had

a prayer meeting in his own home at Sodom for the spiritual welfare of those around him. His prayers might have delayed the judgments of God until he could have seen a revival in Sodom.

Our youth are subjected to intense temptation. The forces of evil have so much at their disposal that is habit-forming. There are in nearly every social organization, except the various departments of our holiness churches, a few responsibilities that involve worldliness of some kind. Our youth need guarding, just as the vineyards in Judah needed guarding. They need those prayer-meeting watchers, because the pull of the world is strong, and Satan constantly tries to pull them down into sin. This prayer-meeting remnant is so important to the spiritual welfare of our youth. Let us all be faithful watchers at the place of prayer.

Let us be watchers on the home front. Are we still having that daily period of devotion and prayer that has such an important place in the spiritual development of the whole family? If not, let us build again that family altar—the spiritual guardian of our families.

The Bible refers to God's praying people everywhere as: the salt of the earth, the light of the world, the faithful remnant, and the watchers in those garden cottages.

DOES IT REALLY

Make Any Difference?

By Barney Brumeloe*

THIS is a question which multitudes have pondered through centuries of time. Does the coming of the Holy Spirit really make any difference?

Honest souls have asked it along with more skeptical ones. In our search for truth on this important question, why not consider first of all what Christ himself had to say about it? "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

When this promise was fulfilled on the Day of Pentecost (Acts 2) it really did make a difference. Where weakness reigned, power now prevailed. Vacillating, self-willed disciples were changed to dominating, warmhearted, golden-tongued prophets. Why the difference?

The great Chrysostom beautifully answered it when he declared: "They partook of fire, not of burning but of saving fire! A fire that destroyed all sin and dross, leaving only the purest and finest qualities of heart and soul of men who were in obscurity and now had come into the limelight of publicity, letting the whole world know that a Redeemer had died and risen again,

(Continued on page 8)

*Pastor, Bowden, Alberta, Canada

*Pastor, Cottage Hill Church, Birmingham, Ala.



Dr. R. V. DeLong

"SHOWERS OF BLESSING"

Now in Tenth Year

DR. RUSSELL V. DE LONG

Records His 399th Message

BEFORE our next annual report to you "Showers of Blessing" will have completed ten full years of gospel ministry.

It is not our purpose now to review those years of Christian service by air but rather to point out the place that this international broadcast is filling today.

The reports and charts in this issue will set forth the main aspects of our radio ministry. We haven't the space to enlarge upon many phases of our work, but in addition to our main program we supply transcriptions to many veterans' hospitals, where wounded and secluded soldiers may receive the inspiration of our ministry. Military ships at sea carry our program, and a number of individuals use our transcriptions for small Christian groups and shut-ins.

PALM SUNDAY AND EASTER MESSAGES

have been offered to stations if they would air them free. The response has been very good. This year 193 stations not regularly carrying our program aired these special messages. So, a total of 553 stations carried these messages this year.

A hundred thousand printed copies of the messages are distributed each year. The contacts made by the radio ministry have made many friends and members for the church.

We still offer our weekly transcriptions free—postage paid—to any church that will provide the air time for them.

NEW YORK NEXT

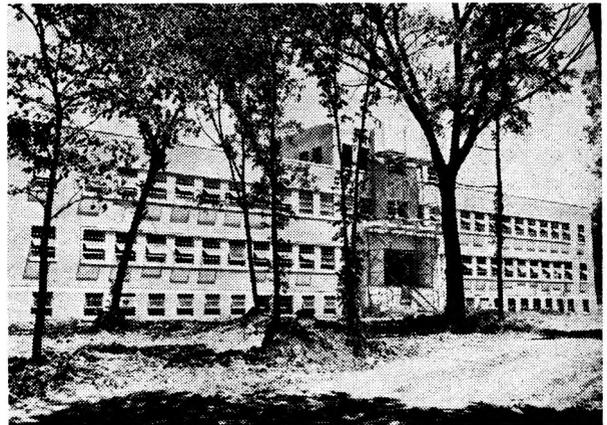
For years it has been our hope to have "Showers of Blessing" on a strong New York City station. The generosity of our young people is making this hope come true.

We have been offered time on one of the largest stations but are hoping to get a better hour before signing a contract. Then too, some of the N.Y.P.S. groups have not yet sent their offering. We want to have the money in hand before we begin.

On June 25, 1954, Dr. DeLong recorded his 399th message for "Showers of Blessing." His air ministry with us began nine years ago. During that time he has done most of the speaking.

Few men in the United States have had so long an unbroken national radio ministry.

The fact that two hundred radio stations carry his messages as a public service feature indicates that public-spirited men believe in the message of the Church of the Nazarene as Dr. DeLong presents it. His summer messages will be on the Holy Spirit. They should make a wide appeal to our own people and kindred groups.



Here is a picture of our headquarters building taken on July 10, 1954. We hope to occupy it soon. The top floor in the center will house the radio offices and our new studio. We plan to purchase the best and most modern studio equipment so that "Showers of Blessing" may maintain its high quality of production that has helped to make it highly acceptable to the radio industry.

When we are in full operation in our new studio we hope to be able to offer new and valuable service to our men who are airing their own programs. We desire among other things to record and make available at small cost good music for those who may desire it.

A long-standing dream is coming true and we hope to be preparing our program "under our own vine and fig tree" very soon.



Butler, New Jersey

SOME time ago the pictured church building free of debt was given to the Church of the Nazarene and most of the members came into our church as a direct result of "Showers of Blessing" broadcasts. In fact, none of the members knew of the church before listening to our program by short wave from Quito, Ecuador. Today that church is second in Sunday-school attendance on the New York District and is paying its pastor a living salary.

In one of the Southern states an Episcopalian lady who had been listening to our broadcast for some time gave us a fine lot with 300-foot frontage and we had a home-mission campaign and organized and built a church there.

In an effort to pave the way for new organizations, through the past years we have been broadcasting in many cities where we have had no churches.

Since 1948 we have organized thirty-one churches in cities where we had previously been airing "Showers of Blessing," and at the present time our program is being broadcast in fifty-eight cities where we have no churches.

It is interesting to note that the stations are giving us free time in forty-six of these cities. Radio stations are actually bearing the expense of this pioneer work for the Church of the Nazarene. Without doubt the "Radio Voice of the Church of the Nazarene" has played and is playing a large and useful part in preparing these eighty-nine cities for a church organization.

"Showers of Blessing" Tomorrow

There are two ways to extend the coverage of our radio ministry:

One is to sponsor it by your own church—many churches are doing that now, to their own profit and satisfaction. Remember that in such cases our office provides the transcriptions without cost to you. Why not be a sponsoring church?

Another way is to secure a sponsorship from a reliable businessman who is interested in advancing his own business and doing good at the same time. Some are being sponsored in this way and others might do likewise at a suggestion from you. Why not try it?

"SHOWERS OF BLESSING" Aids Home Missions

"La Hora Nazarena"

OUR Spanish language program has been on the air for more than a year and is now being aired on two stations in the United States and in Haiti, Bolivia, Peru, Uruguay, Puerto Rico, Nicaragua, Ecuador, Guatemala, and Panama.

Perhaps the best appraisal of its effectiveness can be given in the words of missionaries and nationals who understand its language, feel the pulse of its message, and know the reactions of others on their field. Here is what they say:

Puerto Rico

"'La Hora Nazarena' is in a class by itself that so far surpasses any of these local programs (of which there are many) that there is no basis of comparison."

Peru

"We are grateful for these programs."

Uruguay

"We certainly do appreciate the program, and feel that it is breaking down prejudices and forging new paths for the church."

Haiti

"Many general letters to the station praise the Nazarene broadcast."

Bolivia

"The singers are doing fine. The soloist is superb. The quartet is excellent. All the music is appreciated. And Brother Reza is 'hitting the ball.'"

Mexico

"It is a great satisfaction for me on awakening in the morning to listen to those precious moments when from so far you bring us spiritual refreshment."

Nicaragua

"Just a little note to let you know how much we appreciate hearing 'Showers of Blessing' down here in Nicaragua."

To the words of our own people might well be added an unsolicited comment from the director of Puerto Rico's largest station:

"The Nazarene program is the best on the air from our station."

So this is the story of our Spanish language broadcast. It is helpful and inspiring and should encourage every local missionary to support it as one of the department's approved specials.

REMARKABLE GROWTH

In Station Coverage

When we began broadcasting "Showers of Blessing" on June 17, 1945, the most hopeful of our staff never expected that we would be broadcasting on 363 stations as of June 30, 1954, but that is the case.

The chart below pictures the rapid growth in the number of stations carrying our international program; and truly it is international and world-wide. Stations in forty-three states now broadcast "Showers of Blessing" regularly and it is carried in Canada, Alaska, Australia, Hawaii, Philippines, Trinidad, Haiti, Panama, British Guiana, Bolivia, Peru, Ecuador; also Angola, West Africa; Mozambique, East Africa; Goa, India; and on Johnston Island. The powerful short-wave station at Quito, Ecuador, and other short-wave stations get the message to the four corners of the earth.

The influence of these messages of hope and songs of cheer have made an impact for good in all parts of the world.

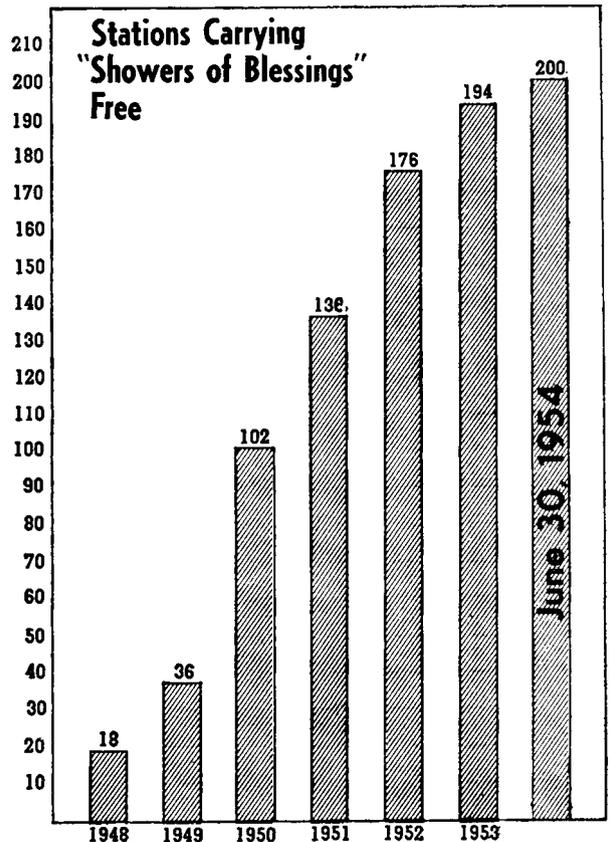
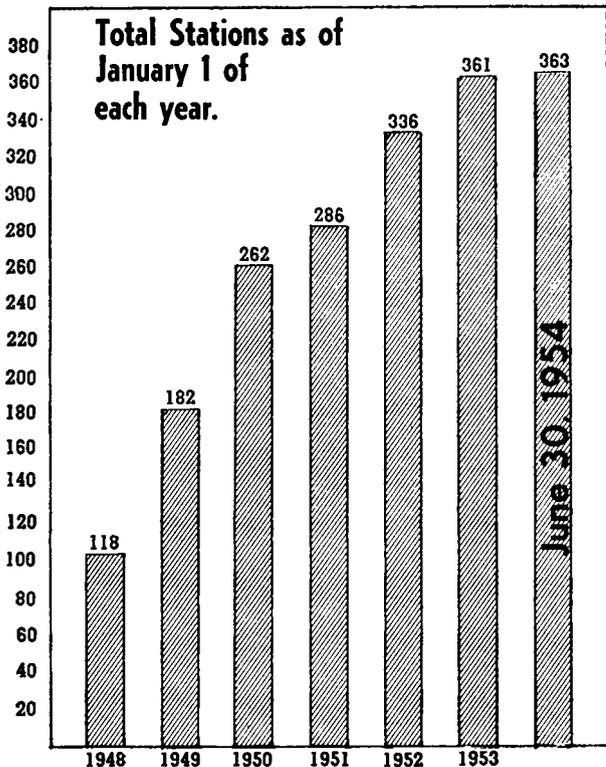
Sustaining Stations

The Nazarene Radio League and entire church owe a debt of gratitude to the large number of radio stations that have carried our program free.

It was in 1948 that we received our first free station time and now on June 30, 1954, there are an even 200 stations giving us time regularly. This time if purchased would cost about \$150,000.00 per year.

There are a number of reasons for this free time. The quality and nature of the program have appealed to radio men. They like the live, inspiring singing and the short, terse, stirring messages of Dr. Russell V. DeLong. The absence of objectionable denominationalism and appeals for money have greatly helped.

Although the success in getting and maintaining free time has been excellent, constant effort has been put forth to this end. A word of appreciation from you to your station carrying this ministry would help.



"Showers of Blessing"

IN AFRICA



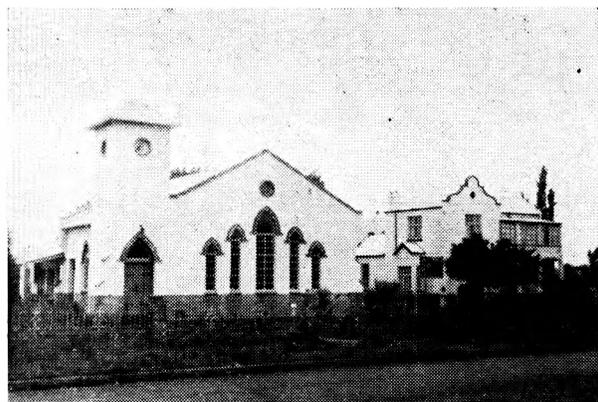
C. H. Strickland

ONE of the bright spots in the advance for Christ by the Church of the Nazarene in the past few years has been the development of the European work in South Africa. To date we have seventeen churches organized, and a Bible college started. A picture of the Potchefstroom church and the college is shown below.

Rev. Charles H. Strickland, district superintendent, has done a great work there in promoting the church. "Showers of Blessing" preceded the work of Brother Strickland in this area and so prepared the way that in nearly every city the workers enter with the message they find friends that have been made through "Showers of Blessing." We were told the first pastor and church were the result of people listening to our program, then inquiring for our men to come and see them. Concerning this phase of the work, Brother Strickland writes, "The 'Showers of Blessing' program continues to be a great means of blessing in the propagation of the work here in South Africa."

Following a recent trip to Africa, Dr. Hardy C. Powers, general superintendent, stated: "I sat one evening in the heart of the 'Dark Continent' with a group of the most wonderful people in the world, our Nazarene missionaries, as gathered about the radio, we listened to a 'Showers of Blessing' program. As I sat there and saw how much this contact with the home church meant to that little band of missionaries, I felt that that alone justified all the expense and effort put forth to bring it to them."

So in opening up new territories, in strengthening present churches, and in encouraging our faithful missionaries the program has truly brought showers of blessing in South Africa.



Church and College at Potchefstroom, S. Africa

More Blessings

IN AUSTRALIA



A. A. E. Berg

DISTRICT Superintendent A. A. E. Berg, of Australia, has found "Showers of Blessing" to be a valuable asset to the extension of our work there. We have just received a letter from him in which he says: "I hope in the will of the Lord to organize another church on August 8 at Mackay, where we have an outlet for 'Showers of Blessing.' (The program has been on there since in March.) The session has given us a wonderful boost here and has supported well the efforts made to organize. We have now five good Nazarenes in the town with the prospect of more to follow soon."

The work in Australia has been quite difficult due to the extreme prejudice against holiness and entire sanctification. The radio has been the means of going over these barriers into the hearts and homes of many spiritually hungry people. Through the radio they have received light, and some have been sanctified right by their radios; then they have contacted our church and leaders, and thus the work has grown.

We now have eleven and soon twelve churches. In most of these cities the broadcast of "Showers of Blessing" has been heard prior to organization. We have twelve stations in Australia broadcasting our program, several of them in cities where we have no church. Let us pray that many more may be won to Christ and holiness with new churches organized and growing.



Our Church in Adelaide, Australia

(Continued from page 3)

that a promise had been given and fulfilled, not only to them, but to their children and to as many as the Lord our God would call."

This makes the difference between the nominal and the great, the victorious and the defeated, the conqueror and the conquered. This coming of the Holy Spirit even made some to say of them, They "have turned the world upside down" (Acts 12:6).

Should we not pray in all sincerity: "Our Father, give to our church, our friends, and loved ones this great difference which we may receive only through the pouring out of Thy Spirit in sanctifying power, and then shall we be convinced that it really does make a difference"?

Synonyms of Sanctification:

By John W. May*

II. FIRE

THE concept of fire has been associated through the ages with the manifestation of God. The flame of divine fire gleams throughout the pages of the Bible. It glows on the altars, gleams in the Tabernacle, flashes in the sky, and baptizes in cloven tongues. The concept of holy fire loses none of its meaning as a synonym of sanctification.

As in nearly everything else, there is existent today a counterfeit fire. It is designated as false fire or wildfire, but the fact of the counterfeit adds to the meaning of the genuine. We can well do without this fire but we are in dire need of holy fire.

Holy fire purges, cleanses, purifies. By the baptism with fire Jesus purges His floor. Everything that is unlike God is melted away and the heart becomes a pure vessel in which the Holy Spirit may dwell. Here is unction for preaching, living, witnessing. This is the fire that will make us firebrands, flaming evangelists, for the Lord. The only cure for inbred sin is for this holy, burning flame to purge it out. It will not remain suppressed or be dormant long. It will rise up and turn beauty to ashes, happiness to sorrow, and liberty to bondage. The divine fire will cleanse it from the soul.

Holy fire gives warmth. There is no substitute for the burning heart. Only as our hearts burn within us will we do our best work for the Master. The tenderizing process of holy fire upon the soul will bring a burden for others as well as a careful walk before the Lord. He who possesses the warm heart senses the need of humanity, goes to the highways and hedges, refuses to succumb to disappointment and discouragement, and presses on until success is gained and the victory won.

*Pastor, Marmet, West Virginia

By H. Orton Wiley*

XXXIV. The New and Living Way

HAVING spoken of the supreme purpose of Christ's atoning work as the perfecting of them that are sanctified, the writer naturally returns to the symbolism of the Tabernacle with its holy place and its holy of holies. He has said previously that the Holy Spirit indicated that the most holy place was not yet open while the first tabernacle was standing. Now his discussion of sanctification leads him to a consideration of an entrance into the most holy place (literally, holiness of holinesses) through the blood of Jesus by a new and living way through the veil.

The new and living way (10:19-20). Man as created had fellowship with God, the Spirit forming the living link between his soul and the source of his spiritual life. In the fall, man lost this relationship and the Spirit was withdrawn, leaving man in spiritual darkness and death. Now, how could man be redeemed? How could the Spirit be brought back into the race of mankind? There was one way, and one only. The Son of God to whom the Spirit was given without measure must become incarnate, and becoming man, He brought back the Spirit to man. But this Spirit was shut up in Christ's own incarnate being. For this reason He said to His disciples, "Ye know him; for he dwelleth with you, and shall be in you" (John 14:17).

The only way the Spirit could be freed was through the death of Christ, the rending of the veil of His flesh, that the Spirit might be given to His people as the abiding Comforter. Here of course the approach is from above, through the minister of the sanctuary, bestowing the Spirit, thus making possible the presence of God. In the scripture under consideration, the approach is from below, under the symbolism of Christ as the surety of the covenant, and is therefore an entering within the veil into the holiest of all, where dwelt the Shekinah of His presence.

The meaning of the veils. This subject has been previously discussed but needs brief mention here. The first veil (or door of the Tabernacle) was the veil of *actual sins*; the second or inner veil was the veil of *sin conditions* (inbred sin or the carnal mind). There are two states or degrees of holiness in Christian experience, each determined by the nature of the sin removed. This ought to be clear to every student of the Tabernacle. At conversion or the new birth, the sinner through the pardon of his actual sins enters through the veil into the holy place, where there are light and life and truth. In this sense and to this degree, he enters into the sanctification provided by Christ. But the altar of incense stood next to the inner veil; so, as the saintly

*President Emeritus, Pasadena College, Pasadena, Calif.

Fletcher said, converted persons sense the need of something deeper down and further back. Passing through the inner veil by a death to sin, or a cleansing from all unrighteousness, the regenerate enter into the holy of holies, the presence of God through the indwelling Comforter.

The exhortation to enter into the holiest (10:19-20). Here the writer passes from a well-laid foundation in doctrine to Christian experience. Dr. Bresee frequently said: "It is not enough to have holiness in our manuals or disciplines; it must be a present heart experience. We are not only to preach the doctrine, but urge people into the experience." This is the real test as to whether one actually believes in holiness or not. Andrew Murray says: "It is a call to all lukewarm, halfhearted Christians, no longer to remain in the outer court of the tabernacle, content with the hope that their sins are pardoned. Nor even to be satisfied with having entered the Holy Place, and there doing service to the tabernacle, while the veil still hinders the full fellowship with the living God and His love. It calls to enter through the rent veil, there to live, and walk and work always in the presence of the Father. It is a call to all doubting, thirsting believers, who long for a better life than they have yet known, to cast aside their doubts, and to believe that this is what Christ has indeed brought within the reach of every one of us."

Having an High Priest over the house of God (10:21-22). This is the encouraging feature of our approach to this deeper Christian experience. The High Priest is there to guide us into the holy of holies, for He himself has passed through into the heavens. We do not enter by our own works, efforts, or struggles; we enter by faith in the all-atoning blood of Christ. As we are justified by faith, so also we are entirely sanctified by faith. Let us therefore "draw near with a true heart in full assurance of faith." Those only may draw near to enter the holy of holies who have already, as believers, been sprinkled from an evil conscience and their bodies washed with pure water; that is, inwardly conscious of pardon from sins, and outwardly walking in cleanness of life.

"I AM . . . ALL!"

By Ila R. Monday

*Does the storm seem never-ending?
Will the wind's beat ever cease?
Do not fear . . . God calms His children,
Whispering softly, "I am Peace!"*

*Does the tragedy of living
Bow you down beneath its test?
God will lift your weary shoulders
With His blessed, "I am Rest!"*

*Does the world, all war and hatred,
Seem forgotten by above?
Be a child of God! He counsels,
"I'm still with you . . . I am Love!"*

**There is a thrill and
a parable in being**

Alaska-bound

By Dorothea Henderson*

AS MANY other young people, I have always feared death. Being a Christian, I knew life after death would be wonderful, but the actual thought of dying has always troubled me. Today I received new light and vision on this subject that I would like to share with you. I pray that it will be a blessing to you as it has been to me.

My husband has been working in Alaska for almost two months. Daily he writes about the beautiful scenery, the glaciers, the northern lights, and the twenty-four hours of sunshine. He would so like to share his enjoyment with our two sons and me. Our sons and I have missed their daddy and have longed to be with him. Too, we'd like to see the beautiful sights he has described to us.

Just recently my husband wrote to us telling us that he was making reservations for us on a big boat leaving Seattle for Alaska in about two weeks. Especially he stressed for us not to worry about any of the travel arrangements, for he was taking care of all of them for us. He told us he had arranged to meet the boat two days out of port, where he would join us and travel the rest of the way, the other four days, with us. Won't that be wonderful!

Oh, what joys were ours when we received the word, and what preparation we have been making! Tired? Yes, I've been tired, but that doesn't even matter, for our anticipation knows no bounds.

Now, I've never taken a boat trip before. I do know some people are very distressed if the voyage is rough, but do you think I'd let a few minor distresses deter me from my goal? No, I'm thinking about the happy reunion, and seeing the beautiful land of Alaska, that I've heard so much about.

My friends and even strangers at the bus stops are being told about this thrilling trip. Each person I tell expresses the thought that it's a trip he'd like to make. Many tell me that they have read of the beauties of Alaska and someday they would like to see it. Everyone assures me that we are indeed fortunate to be making the journey.

Today while I was thinking of our voyage, the Lord spoke to me and gave me a wonderful blessing. We, in our Christian home, have read and heard about the beauties and wonders of heaven. I know we have longed and determined to go there. Each of us should be busy packing, telling others, and setting his house in order for that wonderful trip. I think we should be looking forward in eager anticipation. Just think, we'll not only view the beauties and wonders of heaven but, most of all, we'll see our blessed Redeemer!

Death will come surely, unless Christ comes back first. But death shouldn't be feared, for

death will be only our conveyance to that eternal city of God. We won't have to cross Jordan alone either, for Christ will join us to guide us to the land of endless day where there is no night.

Kennewick, Washington

Seek First the Kingdom of God

By Bertha Meyer

When troubles assail you and friends prove untrue,

*When rough seems the path you must trod,
Keep looking to Jesus (He careth for you)
And seek first the kingdom of God.*

Tho' storm clouds should gather, obscuring the blue,

*Take courage as onward you plod;
For storm clouds will scatter and light will shine through
When you seek first the kingdom of God.*

*Then let us press on whom the Son has made free,
For He giveth the staff and the rod,
But all things will be added (just trust Him and see)*

If you'll seek first the kingdom of God.

Church Musician, Whither the Way?

By Aline Swann*

THERE are many individual paths which lead to worship. Each heart must find its own. But there are also some main highways, from whose well-traveled and well-tried lanes one must not stray if he would accomplish his aim of worship in a church service. Satan dons the garb of a traffic cop many times and directs the traffic to detours of cheap music in order to substitute ripples of surface emotions for the tidal waves of Christ-realization. He knows how many people come to church intent upon worship but who are dependent upon those in charge to direct their minds and spirits. The term "cheap music" has been used to cover a multitude of things, so I will state briefly my interpretation of the term. I believe that anything in the church music which calls attention to itself, thus diverting the mind and thought from God, evidences cheapness.

In music, rhythm, the first of the three elements in the history of musical development, is the most likely to be abused. Primitive music was rhythmic only. In syncopated and overemphasized rhythmic patterns, the appeal is made to baser senses, producing an exhilaration which could be and often is substituted for worship. I have noticed, to my chagrin, the appeal of these songs to an unsuspecting congregation. It is an

unholy wedlock which unites a noble theme to an ignoble musical setting or vice versa. I believe it pleases God for us to select and perform our musical offerings, including songs, hymns, instrumental accompaniments, instrumental preludes, and offertories, with great care, so that it be music with inoffensive and unobtrusive rhythms.

Satan's next device in music which he uses to detour us from the shrine of worship is the use of cheap melodies. This is an age of sensual and sentimental popular music. It has produced a generation of crooners ranging all the way from those who are slightly affected to those who "knock themselves out" in performances, falling upon the stage in all sorts of exaggerated contortions over the fact that "the little white cloud cried!" What sort of dam can the church build to keep the muddy waters of maudlin sentimentality from seeping into its holy atmosphere?

Too, there is some demand in the church for religious songs which have been written by composers who have nothing but a sentimental popularized background and have put religious context to melodies of this sort. Have you noticed some of these songs blaring away on the jukeboxes when you were trapped into listening to them by the necessity to eat? I do not utterly discount their merits; for perhaps a message might be wafted on wings of song to some of those with lower musical taste who would not otherwise get to church—but I do strenuously object to this sort of music being brought into the church worship service. A melody should be noble, enhancing, and heightening, fitted to a context of real spiritual worth—a message which has been fitted into a theme of a correlated subject patterned in unity with the main message given in the church service.

The use of cheap harmonies is another modern detour from worship. Added to the syncopated rhythms and the maudlin melodies is the harmonic device of putting dissonances unnecessarily in chords which are already complete within themselves. This "play on dissonances" (discords) was at first confined to the concluding passages, but now has permeated the entire music. This is an age of dissonance. The eras reflect their spirits in the music of their times. Albert Schweitzer has said: "Thinking is a harmony within us. The spirit of the age loves dissonance on tones, in lives and in thought. This shows how far from thinking it is!" I do not mean to imply that dissonance in music is a creation of this generation only, but in former times it was used to enhance consonance. In this age, the dissonances are stressed, unresolved, and overemphasized—truly a spirit of our restiveness and inconclusive manner of modern-day living. The greatest church music has been hymns, as well as other music compositions which were of simple harmonic structure. True worshipful music, in other words, is a language which is not overladen with the verbiage of unusual "word-harmonies" which shouts to its listeners the fact of its emphasized existence.

The church musician has a very difficult job

*Music Director, College Church of the Nazarene, Nampa, Idaho

to do; he must please not only God and himself, but must try to please the minister, the church board, the music committee, and the host of people whom he serves week after week. Sometimes there must be compromise. If so, he must decide how far he can go and still be true to his God and himself. Perhaps the trained musicians have been guilty of forcing their so-called "highbrow" music on a non-understanding congregation; or, if compromise is carried too far, they have been guilty of stooping to gain the favor of their assemblage at the expense of worship.

It is the duty of the musician to find a com-

mon meeting ground where he and his congregation can come together to begin their journey Godward in worship. The music specialist must remember that his people cannot enter music to the extent he would like, so he should adjust wisely. However, I plead for an awakening on the part of the people to the necessities of good music in guiding them to worship. Let them open their ears to the new (if it be worshipful and deserving of acceptance), adding to it that which is good of the old. Let them not settle down in mental laziness to music just because it is familiar.

THE QUESTION BOX

Conducted by STEPHEN S. WHITE

Q. In Eph. 4:5 we have the term "one baptism." I believe in both water baptism and the baptism with the Holy Ghost, but am confused with this portion of scripture. I have looked it up in Adam Clarke's commentary without receiving much help. Would you please help me?

A. It seems to me that the simplest and best way to answer your question is to say that the reference there is to "water" baptism. Most of the commentators take that position. The emphasis is upon unity, and a common baptism like that is certainly one of the factors which move in the direction of unity—one faith, one baptism, etc. I don't believe that we have to strain the Scriptures and hold that it refers to the baptism with the Holy Ghost unto sanctification. Besides, water baptism was observed from the very first in the Christian Church and has been universal in the Church across the years except for a very few smaller groups which have rejected all ordinances.

Q. Sometime I hope that you or some of your contributing editors will give a discussion on when Jesus became the Christ in His life on earth. A periodical from another church said it was when He came down from the mount where His temptation took place.

A. From the standpoint of the conservative theologian, your problem has to do with when Jesus became conscious of His messiahship, or deity. He who was conceived by the Holy Ghost in the womb of Mary was from the very first the God-Man, Jesus Christ. Then the eternal Word was made flesh. The question isn't when God became man, or Jesus became Christ, it is when Jesus became conscious of the fact that He was the

Son of God, or the Christ. This may or may not have been a process, but I am inclined to believe that it was a process and that it reached its climax at the time of His baptism by John the Baptist. The union of the two natures—the divine and the human—in the one Person, Jesus Christ, and the relation of the continuing consciousness of the God-Man to His total personality can never be fathomed completely by finite minds.

Q. Modern scholars are saying that there is a second Isaiah who wrote beyond chapter 40 in Isaiah. Do you hold to this view?

A. I am in no sense an Old Testament scholar. However, my meager knowledge of Isaiah has never forced me to believe in two Isaiahs. I might add, though, that some quite conservative Bible scholars hold that there were two Isaiahs, that is, that part of the Book of Isaiah was written by one man and the other part by another. In either case, we still have the great Book of Isaiah with all of its wonderful truth. Neither theory as to its authorship can take this gold mine of blessing away from us.

Q. Are laymen or preachers who go fishing or hunting on Sunday keeping the day as they should?

A. No!

Q. Does entire sanctification change a solemn personality into a gay one?

A. If you mean by this, change a serious-minded person into a naturally lighthearted type, I would answer, No. I do believe, however, that this person would have and manifest more joy after being sanctified.

Q. I believe in entire sanctification as a second definite work of grace, but I live far from any Church of the Nazarene. I am doing my best to live up to my light as I gather it from your paper and other literature. Most of the people of the community in which I live belong to a church of one of the larger denominations. Last year I joined the woman's organization of this church. I wanted to be friendly and recognize these people of a different faith as much as possible. I got along with the members all right, but they constantly talked about religious views which I could not believe and are not in harmony with the Bible as I understand it. Now the time has come for me to join this auxiliary organization again. Should I do it and just bear the persecution that comes with it or refrain from doing it and go my way as a good neighbor and friend?

A. Try it a year on the outside and pray for God to bring a Church of the Nazarene to your community or at least near enough for you to attend it.

DID YOU READ YOUR BIBLE TODAY?

Men ought always to pray (Luke 18:1).

Many Christian people are unprepared when emergencies arise and, of course, suffer defeat.

And God hath set some in the church, . . . helps, . . . (I Cor. 12:28).

To be a "helper" in the work of the kingdom of God may not be as spectacular as "apostle" or "preacher," but it is just as necessary.—EARLE F. WILDE.

I Like Our Radio Program

I LIKE it because *it is a Nazarene program*. It is Nazarene in name. I have no use for religious radio programs which are very careful not to let you know whom they represent. Of all things, deception ought to be beneath those who claim to present the truth of the gospel of Christ to the world. We get our program in Kansas City at eight-fifteen on Sunday morning; it is definitely stated that it is sponsored by the Nazarene Publishing House and the twenty Nazarene churches of Greater Kansas City. It is also Nazarene in the truth which it presents. I have listened to many of the sermons which have come over this program, and I don't know any fundamental truth our church stands for which has not been preached. I like our radio program because it is Nazarene.

Second, I like our radio program *because it is short*. Occasionally I hear someone complain about the program being too brief, but I don't feel that way about it. I haven't time to listen to a long radio program, but I can take out fifteen minutes in order to hear our program. As I feel now, I certainly would not vote for a longer program.

Third, *I like the announcing we have on our radio program*. Time is not taken up with commercials in behalf of someone who is sponsoring the program, or even for the Church of the Nazarene. The church is not constantly advertised, and neither are the announcements beset with pleas for money. Our radio program has just the number and kind of announcements on it that I think a radio program ought to have.

Fourth, *I like our radio program because its instrumental and vocal music is excellent*. It is not low class, or jazzy, and neither is it so "high-brow" that a person who knows little about music cannot appreciate it. It is gospel music in the truest sense of that term.

Fifth, *I like our radio program because the preaching is A-1*. It is condensed and to the point and filled with Bible truth. I didn't say Bible quotations, but Bible truth. By this I do not mean that there are no Bible quotations in it—there are. However, in such a short message one cannot always give both the truth and the scripture on which it is based. There are certain radio programs in which the Bible is read quite extensively with some comments. Nevertheless, not once have I heard any high-class expository preaching in connection with these so-called Bible messages. They are almost the poorest of the poor from the standpoint of Bible preaching. I like our radio program because in the sermon we get more Bible truth, considering its length, than is found on any other program to which I have listened.

Sixth, *I like our radio program because it is managed so well*. Dr. T. W. Willingham keeps himself out of the limelight; still he has had much to do with the success of our radio program. He

Editorials

knows what our church stands for, and is absolutely loyal to its truth and ideals. He is also acquainted with radio work and the business world so well that he can meet men in these fields on any level. Much of the success of our radio program is due to his efficient management.

Seventh and last, *I like our radio program because it is a success*. None of us can escape the fact that the growth of our radio activities has been phenomenal. People both in and outside the Church of the Nazarene like to listen to the "Showers of Blessing" program. Therefore, I heartily congratulate Dr. T. W. Willingham, Dr. Russell V. DeLong, Professor Ray Moore, Dr. Mendell Taylor, Mr. Stanley Whitcanack, and all others who have had any part in spreading the gospel of Christ around the world through the "Showers of Blessing" program.

A Contrary Generation

(Matt. 11:16-19)

I AM studying the Gospel of Matthew and am now considering Matthew 11. First, I discussed verses 1 through 6 under the title, "John the Baptist, the Doubter," in the issue of June 2. Second, verses 7 through 15 engaged my attention under the subject, "Jesus Compliments John the Baptist." This appeared in the HERALD OF HOLINESS dated June 16. My present article, "A Contrary Generation," covers verses 16 through 19. Here Jesus shifts His thought from John the Baptist to the people with whom John had to deal. These people heard John and Jesus, and some of course fell in line with the call to repentance. Nevertheless, we must not be fooled by the crowds who followed them and conclude that everybody in that day, even at the beginning, heeded the messages of John and Jesus. Many of them turned a deaf ear to the call of God through these leaders. In fact, they were extremely contrary and critical. Jesus brings this thought to us through a brief parable, as stated in verse 16 and 17: "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

This is a very interesting and somewhat puzzling parable. There have been some differences, of course, as to its interpretation. After consulting a good many commentators, I would explain it in this way. First, the people of that day were like children. In other words, Jesus was saying they were childish, in that they were very changeable and contrary. The children had

gone to the market place, where business was supposed to be carried on, but they had no thought of trading; they were interested only in playing. More than that, they could not agree on what they wanted to play—nothing that was suggested suited them; they were in a contrary mood. They did not want to play as if there were a wedding on—a wedding with joy and hilarity. They also were just as much against acting as if a funeral were being conducted. Whatever they were asked to do, they opposed—cranky, contrary, changeable children. Jesus likened that generation to them.

Then Jesus explains what He had in mind by giving this parable, saying, "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners" (vv. 18-19). They didn't like John because he was a recluse and an ascetic—he was not a commoner in that he liked to be with people and enjoy their fellowship. The people of that generation said about the worst thing they could about him because of that, "He hath a devil." They didn't want his manner of living, just as the children didn't care for any thought of a funeral with its mourning. Then came a Man who was a Commoner; He liked to "live by the side of the road, and be a Friend to man"; He delighted in visiting with the people; He enjoyed having a good time with His fellows, even going so far as to dine with the publicans. And His generation in that day dubbed Him "gluttonous, and a winebibber, a friend of publicans and sinners." Just as there were childish, contrary, and headstrong people in that day, so there are today.

I've been around enough to know that there are some people in almost every church who do not like any pastor who may come—he isn't sociable enough, or he is too sociable; he likes eating too much, or he doesn't like it enough; he preaches too long, or he preaches too short; he and his family have too much to do with the singing, or they don't have enough to do with it; he spends too much time making calls, or else he doesn't spend enough time in calling; he stays out of his study too much, or else he neglects the people and spends too much time in his study; he's either too good-looking, or he isn't good-looking enough; he's too tall, or he's too short; he has too large a family, or too small a family; he dresses too expensively, or his clothes are not nice enough; his wife has too much to do with the affairs of the church, or she doesn't have enough to do with them; she's too friendly with the people, or else she is backward and not friend-

ly enough. Contrary, childish people are still with us.

Yes, "John came neither eating nor drinking," and they said, "He hath a devil"; Jesus came both eating and drinking, and they said He was "gluttonous, and a winebibber, a friend of publicans and sinners." They were a contrary, childish generation. I heard someone say once about an individual, "He's just a cranky old man." Well, if there are cranky old men, I suspect there are some cranky old women. I sometimes think that as we get older—even those of us who profess to be saved and sanctified—if we are not careful, we'll become more childish, contrary, and cranky than children; we can outclass them in these matters, unless we work at the job more than some of us do. It's easier for old folks than for young people to become set in their ways, unchangeable, against everything that is different from what it always has been. God have mercy on us! "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

What Would Your Question Be?

LAST September the *Chicago Tribune* gave four answers to a question something like this: "What would be the *one* question you would like to ask if you could be guaranteed that you could get an absolutely correct answer to it?" Here are the four answers to such a question as given in the *Tribune*:

One man said, "If I could know one thing for sure, I'd like to find out if I could make good in business in Florida; if so, I'd like to leave Chicago and move there at once." It was an important question, but it wasn't important enough to merit the place he gave it.

Another man faced with the opportunity to ask only one question, and assured of the conditions prescribed, wanted to know how he could get into the show business. Of course, it was his privilege to ask what he wanted to under the circumstances, but such a question, it seems to me, was trivial.

The other two of the four men moved on to a higher level in the questions which they presented. One of them wanted to know if there would be a war within the next ten years; also, if a hydrogen bomb would fall on Chicago. He was certain that if he could get an absolutely sure answer to that question, he would move far away from Chicago. That was rather a momentous question, especially for a man who lived in a large American city. Will a hydrogen bomb fall on my city or your city during our probable lifetime?

The last man, when given an opportunity to offer a question, said: "What day will I die, or how old will I be when I die?" If he could get that knowledge, he would direct his life accord-

ingly. This is a very significant question, also; and since all of us are sure that we do not know just when we may die, we ought to live as we should in view of that fact; that is, we ought to prepare for death, which may come at any time.

More important than any of these questions, it seems to me, is the one that the jailer asked of Paul and Silas when the earthquake came and the doors of the prison were opened. His prisoners having been released, he was on the verge of suicide. "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" (Acts 16:28-30.) The jailer's question—"What must I do to be saved?"—was the most significant question that any human being could propound. All men have sinned and come short of the glory of God. All of us are lost without Christ. And what more important question could we ask than, "What must I do to be saved?"

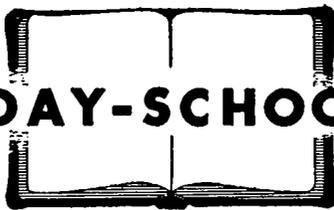
The answer that Paul and Silas gave was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailer followed their instructions and found Christ. This question is

crucial because if a person is saved he is prepared for any emergency in life. He will study to enter into the kind of business that he feels the Lord would have him to follow; if he succeeds, then God will get the glory; if he fails, with the help of Christ he can carry on and not lose his way. If he asks this question, gets the answer, and follows it, he will be all right, even if he is in Chicago, or New York, or Kansas City, or Pittsburgh, or Philadelphia, or Washington when the hydrogen bomb is dropped. For, to be ready to live is to be ready to die.

Further, if a man makes this request and follows the instructions which Paul and Silas gave, he will not have to know the hour or the day when he will die—he'll be ready for death whenever it comes. Moreover, he will be ordering his life day by day so that it will count for the most for the kingdom of God, just as he would if he knew when he was going to die.

Will the hydrogen bomb fall on your city or my city within our probable lifetime? All of us know that we will not be prepared for such an emergency if we do not have Christ and His companionship. On the other hand, we will be prepared for such a terrible calamity if we do have Christ and His companionship.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for August 29: Growth Through Christian Service

Scripture: Acts 10:38; Gal. 6:1-2; Jas. 1:22, 26-27; 2:14-17; I John 3:16-18
(Printed, Gal. 6:1-2; Jas. 1:22-27; 2:14-17; I John 3:16-18)

GOLDEN TEXT: *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. 6:2).

Christianity is not simply a creed to believe, a message to be heard, but a deed to be done. Jesus and the writers of the Epistles warned against the peril of a passive response to the gospel. It is a message rich in its goodness to be heard; it has its stately creed to be deeply accepted; but it is something much more. "Be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22). Here is a task to be achieved that is worthy of the most devoted, sacrificial service.

Religion without a ministry to others in the name of Christ is disguised selfishness. How tragic to seek God purely for selfish motives such as the inner peace, the quieted conscience, and hope of heaven! These are not to be depreciated; neither are they to be sought after as goals in

themselves. Bleeding hearts of our day will not permit a Christian faith that is a tepid acquiescence to God. Rather than being a stimulation to Christian service, such faith becomes a substitute for it. We must be very honest with ourselves here as we ask, "Am I a Christian in action? Is the world receiving the impact of my Christian faith?" The words of Jesus ring out their warning: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matt. 7:26).

The deeds of Christian faith as given in the New Testament may well be studied for their simplicity and directness: Matt. 10:42; 25:35-36 and Jas. 1:27. Perhaps, after all, hanging up the neighbor's clothes in her hour of illness, or just the little nameless simple acts in Jesus' name, will turn out to be the real ministry He will use. The power God gives through the Holy Spirit is power to reproduce Je-

sus, to be like Him, to carry out His will here on earth. Yes, with Christ within, we can make this sinful weary world the very gateway to heaven! What a thrilling challenge to realize that the world can be better because we are in it! Don't draw back, analyzing conditions until you are paralyzed. Today, this very hour, there is somewhere you are to serve in Jesus' name; there is somebody for you to help in "Christ's stead."

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me (Heb. 13:5-6).

FOREIGN MISSIONS

Answer to Prayer

Permanent residence permits granted to the Sieverses in Bolivia. Thank you for your prayers for this request.

PRAYER REQUESTS

Continue to pray for permanent residence permits for the Perkinses in Portuguese East Africa. God can also provide these.

Pray for the Elward Greens. We are again applying for their entrance permits to go to India.

Cape Verde Islands— "10 Per Cent" District

What a thrilling time it was in all our churches at the first Alabaster Box openings! Here in S. Vicente we had a lovely service in which everyone opened his box at the foot of a lighted cross. The two offering plates were literally running over with coins and paper money. None of us had ever seen such full plates. We had about \$70.00. With what was received from the other churches, Cape Verde will be sending in \$180.00 for her first Alabaster Box opening. She will also be sending in another \$40.00 in N.F. M.S. dues, and over \$200.00 for the Easter offering, which makes Cape Verde a more than 10 per cent district.

Just a year ago, we began contributing toward the general program of

REMISS REHFELDT, Secretary

the church when we took our first Easter offering. We feel that the folk have made real strides to become a 10 per cent district within a year. All our finances have increased 21 per cent since we began giving to foreign missions. Besides that, our Sunday schools had a 30 per cent increase in average attendance for the year ending April 30. To God be all the glory.—GLADYS MOSTELLER, *Cape Verde Islands.*

Argentina

We are enjoying special times of blessing down here. After two weeks of prayer every evening, we began an indefinite period of revival services. These have been going on three weeks, with two of our national workers as evangelists. Many souls have been saved and sanctified, and the saints encouraged. In spite of the cold weather—our winter began on June 21—the congregations have been good.—THOMAS A. AINSCOUGH, *Argentina.*

Note from Lesper Heflin

Since plans were changed about opening a work in northern Nicaragua and sending the Galloways and me there this year, I am having an opportunity to do something new. Miss Culley works full time in the dis-

pensary and I go to surrounding places and have one-day clinics. The word is getting around and the patients are on the increase, not because I'm so good, but because of their need and the fact that the distance is too far for them to come to San Jorge. So during June 747 patients were treated at the dispensary and these outside clinics. I am enjoying this type of work very much. The Lord is blessing and it is good to be in Nicaragua. Thanks for your prayers and interest.—LESPER HEFLIN, *Nicaragua.*

McKays Are Here!

As I sped down the ghats in the mission jeep to meet the train at Malkapur, my thoughts went to the time Tracy Sahib of India, and Miss Perry, and Miss Gibson first saw those ghats, fifty years ago.

So much has changed since then, but our hearts are still breaking with the burden of the needs of our adopted land. How good to have the McKays, John and Mary and Katy Beth, to help carry the load! When I saw them at the Malkapur railroad station, there was a paean of praise in my heart to God for their safe arrival and a big "Thank you" to you dear ones at home for sending them. Pray for them, and for us all. After fifty years we are still in the "morning" of our work here, and the sun never sets in the morning.—MARY E. ANDERSON, *India.*

HOME MISSIONS and EVANGELISM

Correction

IN OUR recent report on the campaign in Knoxville, Tennessee, there was no intention to slight the work and efforts of the present churches in the city, but only to point up the opportunities for genuine expansion in a city of this size. We do have additional information on our church buildings in Knoxville. Grace Church, which reported a membership of 67 last year, has recently completed a building valued at \$50,000.00. Calvary Church, with a membership of 44, now has a building under construction to cost \$75,000.00. We know that these new buildings will greatly improve the growth and standing of the church in this city.

Roy F. SMEE, Secretary

Home-Mission Gains

In many parts of the church we are seeing some of the finest advancement in home missions that has been evidenced in many years. Every indication is that the church is moving forward in healthy gains. Our laymen are realizing that the home-mission dollar is the best invested dollar in the church.

During the recent assembly on the Eastern Michigan District, one of the evening services was devoted to home missions. In the past year, five new churches have been organized in

Eastern Michigan. In the home-mission service, the pastors of these churches brought their reports and told of their experiences. The Mt. Morris pastor reported good progress since organization and excellent opportunities. His mother-in-law, of Roman Catholic background, was saved in a regular service a week before the assembly.

The pastor of the new church at Livonia told of some outstanding conversions. This church and the new church at Monroe have exceptional musical talent. A brass trio, all from one family, were present from the Livonia church and their music was of blessing to the entire assembly. A male quartet from Monroe sang a

special number. The Monroe pastor reported that a week before the assembly the Lord's presence was so manifested in the morning service that he had no chance to bring his message. Three new people, including a husband and wife, were saved in that service.

The closest holiness church to Holly, a fine town of 3,500 population, is 17 miles away. A new church was organized there and recently they were thrilled with the conversion of a Jewess.

The fifth church organized during the year is at Mt. Clemens. This is a town of 25,000 people, without a holiness church before the Church of the Nazarene entered.

Five new churches in one year on the Eastern Michigan District represents its greatest gain made in home missions for some time and it was matched with a net gain of over 400 in membership. In the previous five years, only four new churches had been organized. Credit for this progress is due Dr. W. M. McGuire, the district superintendent, the District Home-Missions Board, sacrificing home-mission pastors with a vision

and passion for reaching the lost, and the laymen of this great district.

A similar home-missions service was held on the Eastern Kentucky District during the district assembly. This district, with a quota of sixteen new churches for the quadrennium, has already organized ten churches in two years. Four were started this assembly year. The Kentucky Heights church is ten months' old. It started with seven members and now has twenty-one. Ten members were received in a recent revival. There are sixty enrolled in the Sunday school. A basement church unit has been built.

At Little Rock, Kentucky, a home-mission pastor held a tent meeting. The people urged him to stay and a church was organized December 16 with twelve members. Six more have been added to the roll. The Sunday school has averaged eighty-six in attendance since organized and the congregation has bought and remodeled a building.

In Harlan County we have had one church, located at Cumberland. An appeal by some sanctified Methodists and the home missionary vision of

the Cumberland pastor have resulted in a new church at Evarts. The Cumberland pastor has carried on this work, averaging thirty in attendance during the year. He has contacts for other new missions in other places in the county.

At the first service at Siloam, there were only two present besides the family of the home-mission pastor. A church was organized with seven members, now increased to twenty-one, and the Sunday school has recently averaged nearly fifty in attendance. The congregation has a church building.

District Superintendent D. S. Somerville and his home-missions co-workers and the laymen of this district are awake to the great responsibilities of unreached counties and cities within their district.

These reports of two districts are typical of similar services being held on many of our districts. With this spirit of concern for unreached communities across the church, the next two years of this quadrennium should see the greatest gains in holiness evangelism in the history of the church. God grant that it may be so.



Religious News and Comments

By A. K. BRACKEN

Geneva-Munich

In the August issue of *Time* an article continues the general trend of comparing Geneva and Munich. No one is happy with either. *Time* is quoted as saying: "There is cause for deep thankfulness in the news about Indo-China. There can be no joy." *Time* comments that the real test for the comparison would be whether "Eden had learned a new urgency or had been lured into a new complacency." Few indeed seem to know the way out. If soul-searching were as popular as blaming and stinging our much-needed friends, we might ask: Where was America during Geneva? Had our attention been distracted to side shows while the fire raged out of control? What firm assurances have we had to offer? If our friends in Europe have blundered in doing *something* in their tragic straits, could it be that we too have blundered in doing nothing?

Meridian Hills

Although several church groups own lots in Meridian Hills, suburb of Indianapolis, none, according to an editorial in *Christian Century*, has been given permission to build. The

people prefer to go to church elsewhere rather than have their community delivered over to "fragmentation in the name of God." In real sympathy, the editorial says: "We hope they hold out against religious anarchy . . ." Meridian Hills is news because it is unusual. It is not good news. Should they choose a non-descript community church with a theology that tragically reduces Christianity to the level of "the secular-minded modern"? To characterize the program of the denominations as "religious anarchy" is to betray the extreme spirit of intolerance and desire for regimentation that exist in some areas of those contending for ecumenicity. The gains of the Reformation must be preserved.

Firm but Fair

Collier's, August 4, publishes an article emphasizing delinquency in secondary schools. There was a picture of a schoolroom after young vandals had done their work. The names of eight jr ten cities were mentioned, from the Atlantic through the Middle West to the Pacific, where the problem is very serious. A key headline reads: "Enlightened Educa-

tors Are Combating the Rising Tide." Vandalism, theft, violence, extortion, murder of student, murder of teacher are among the many offenses that are named. Laws governing school discipline, public opinion, parental opposition, the dismissal of teachers, who in line of duty vary only slightly, all combine to make the task difficult. These educators inherited a pernicious philosophy and practice from the past generation. But they are attacking a most difficult task with intelligence: "Firm but Fair." "The teacher must have a genuine affection for the pupils." "Children are harmed by an atmosphere of license." This philosophy is a recovery—and a little more also.

BRIEFS

London Revival. The Archbishop of Canterbury (Anglican) gave the final benediction in Billy Graham's London revival. He is reported to have said of the campaign that Dr. Graham has taught us all to begin at the beginning in our evangelism, and speak by the power of the Holy Spirit, of sin, of righteousness and

(Continued on page 17)

THE HOME CIRCLE

Camp-Meeting Time—

Although camp meetings have been going on since the first of June, July and August always mean camp meeting to me. It is refreshing to hear a camp-meeting report when it is given by someone who has been inspired while attending the services.

Last night during our prayer and praise meeting, our church music director, Ray Moore, stood to his feet twice during the service. He was full of inspiration which he had received from the week of camp meetings of the previous week.

On one of these occasions, Ray spoke of the duty of every Christian to pray for those about him. It seems that during the Missouri camp meeting, the Reverend Mr. Dodds had emphasized the need for prayer. He impressed the people with their duties to pray for those they meet, whether they know them or not. He said that everyone should have someone praying for him, and we as Christians may be the only ones who will pray for others about us.

This message especially placed a burden upon the heart of our song director for his immediate neighbors. Of course, Ray prays for his relatives, his church friends, and his intimate acquaintances, but those neighbors of his he has neglected. The worst part of it is that he doesn't even know if they have anyone praying for their salvation. Should there be no one praying for them, would the responsibility of their missing heaven fall in any degree upon the shoulders of their Christian neighbor, Ray?

Everyone has neighbors. Do you know who is praying especially for your neighbors? The man you meet on the street—who is praying for him? You may not be able to talk to him about his soul's salvation, nor may you be able to get his attention long enough to tell him of your own experiences in grace; but you can live so that it is easy for you to carry him to God in prayer.

Does your neighbor have someone praying for him?

Conducted by
GRACE RAMQUIST

A Bible Story For Boys and Girls:

The Parable of the Trees

The children of Israel often became fearful of their enemies; their fear was greatest when they were worshipping idols. At such times, nearly always they wanted someone to be their earthly king.

After Gideon had saved the Israelites from their enemies, they said to him, "Rule thou over us." Gideon replied, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

During all the forty years which Gideon led the Israelites, he prayed to God for guidance and gave God all the glory for any and all of the victories won.

Then the good man Gideon died. The people began to lose the battles they fought and also began to worship idols. One of the sons of Gideon decided he would like to become king. One small tribe of people were glad to crown him after he had arranged to have nearly all of his brothers and kinsmen killed.

Now, there was one brother. Jotham, whose life was spared. He felt that his father had always done rightly. While his wicked brother was being crowned king, he stood on a high mountain peak and in a loud voice spoke to them in a parable.

He said that one day the trees of the forest decided to anoint them a king. First they went to the highest honored tree, the olive. The olive replied, "Should I leave my fatness, . . . and go to be promoted over the trees?" The olive tree knew that if it went to rule over the other trees, it would have to give up its important job of giving oil to the needy.

The trees then went to the second-highest-honored tree, the fig. But the fig refused, saying, "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?"

The crown was then offered to the grapevine, which in the land of Palestine grows as large as a tree and gives not only fruit for the hungry and thirsty but shade to the weary. The grapevine replied, "Should

I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

At last the trees went to the bramble or thorn tree. About the only good a thorn tree ever does is to keep folks out of a field or orchard. It cuts and pricks and burns anyone who touches it. It gives no shade to the weary. But the bramble tree was glad to accept the offer of the crown.

Jotham told the Israelites in this way that they had chosen a no-good man who would cut and prick and finally destroy them along with himself. He told them that everyone should go along with his own work, whether it be giving of oil, sweetness, or joy. They needed no earthly king, for God was their King of Kings!

Religious News and Comments

(Continued from page 16)

judgment. The closing service was said to have been attended by 120,000 persons.

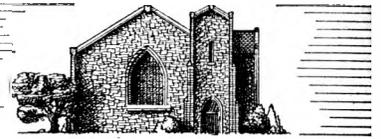
Abstinence pays. Glenn Cunningham, once looked upon as a hopeless cripple, who has twice broken both outdoor and indoor records for the mile run (1932, 1936), is now a breeder of fine saddle horses at Cedar Point, Kansas. He is forty-four years old. *Newsweek* says: "He delivers an occasional temperance lecture and sometimes fills a vacant pulpit as a guest speaker." He is witness to the fact that championship performance and alcohol do not mix.

Bugs. As early as A.D. 1546 an Italian, Girolamo Frascatoro, suggested in a book that diseases are caused by tiny organisms, with a specific one for each disease.

Neurotics. *Science News Letter* states that neurotic persons are "I" persons, based on how frequently they use the pronoun "I." They are somewhat numerous.

"I have been a subscriber for over thirty-five years for this wonderful HERALD OF HOLINESS. My brother was a Nazarene minister twenty years before God called him home. . . . I say thanks to God for our Nazarene Publishing House."—A subscriber in Arkansas.

THE BIBLE IS GOD'S WORD
Read, Study, Memorize,
Carry It



Viroqua, Wisconsin—God is blessing in a marked way since the dedication of our new church building last December. Dr. C. A. Gibson, our good district superintendent, and Evangelist and Mrs. Dale Hoffmen as singers, were with us for an inspiring week of revival at that time. They gave us a good send-off to greater accomplishments for Jesus and His kingdom. In May, Rev. and Mrs. Riley Burchfield were with us, and we had a good revival. Their gospel messages in chalk drawings, special singing, and deep Bible preaching brought blessing and inspiration to the saints, while sinners were brought to Christ. We will go to the district assembly to report for the Viroqua church for the eighth time. We have had that many unanimous recalls. The report will show an increase in every way this year. For God's love, blessings, and goodness we praise Him. We love and appreciate His people here. They have stood by faithfully with prayers and means in the work of the church. We are looking ahead for greater victories yet, for we know it is possible by the grace of Jesus.—Perm Gustafson, Pastor.

Pastor Harry H. Doerle reports from St. Clair, Missouri: "We are closing another year in this pastorate and have seen the hand of God in every step we have taken. The Sunday school has almost doubled in attendance and membership, and God has given an increase in the church membership. Recently we had a successful revival with Rev. Daniel Stafford, evangelist, and Miss Marjorie Granger as singer and musician. God came on the scene and gave us a glorious meeting with over sixty seekers at the altar, most of them praying through to victory. This was one of the best revivals ever seen in this town. Please pray that God may continue to bless the ministry of His Word in St. Clair."

Evangelists A. L. and Myrta Cargill report: "Another assembly year has passed, and it has been one of the most blessed in our many years in the field of evangelism. We have conducted services in eighteen different churches, and on seven different districts. The pastors, without exception, have been godly, hard working, and self-sacrificing. God blessed and gave us souls in every revival, and the thing that made our hearts especially glad was that a very large percentage of those who made profession at the altar later united with the church. We note that there seems to be a turning back to the church, for we were told many times, and especially in our last five revivals, that we had the largest

crowds these churches had ever had during a revival meeting. We are now beginning another assembly year, with meetings slated in Kansas, Colorado, Oklahoma, and California; in that order. We still have some scattered dates in late fall, winter, and spring, and would be very glad to have a full slate. Our home address is Box 256, Divide, Colorado."

Springdale, Arkansas—We are closing our fifth year as pastor of our church in this city. God has given us five good years. We have not been able to see all accomplished we have desired, but we do thank God for the way He has so graciously blessed us. We have seen increases in every department; also an annex has been added to our plant, giving us fifteen classrooms. We recently closed a good revival with Rev. Harold C. Thompson as evangelist, and had a good number of people to pray through at the altar for either pardon or purity. Brother Thompson is a good preacher and carries the burden with the pastor. He is firm and rugged, yet tender, and loves people and God blesses his ministry.—Paul Watson, Pastor.

Evangelists William and June Schmidt write: "After pastoring for a number of years, we feel the call to the evangelistic field, a desire that has burned within since God called us into the ministry. We appreciate the number of calls extended to us and are now filling our slate for the balance of this year and 1955. We have some time yet unslated for this fall and winter. We carry the program of preaching, singing, and also have scene-o-felt pictures with colored lights as an added feature. We travel with a house trailer and will go wherever the Lord leads. Write us, Unionville, Michigan."

Barry, Illinois—Coming to the church here in April, 1954, we found a group of very fine Nazarenes with a new church which had been dedicated on September 7, 1952. Since coming we have had a number of persons pray through at our regular preaching services. On Easter Sunday we received five new members into our church. On July 18 we closed a good revival with Rev. I. T. Wright as evangelist, and as a result of this revival we took in ten more members, making fifteen in all since April. God is blessing; our church and Sunday school are on the increase, with a gain of 36 per cent in Sunday school this year over last. The church membership has an increase of about 600 per cent since the new church was built. For all this we give God the praise and glory. This has been done because the people have a mind to work.—M. E. Haynes, Pastor.

Correction: In the report of church, accompanied by picture, of the New Cumberland, Pennsylvania, church, in the July 28 issue of the *HERALD OF HOLINESS*, the pastor's name was given as James H. *Hoggs*. It should have read James H. *Boggs*. We are very sorry for this error.—Office Editor.

Nampa, Idaho—North Nampa Church is glad to report that our Sunday school has been on the increase during the past few months. There has been a steady growth even during the "summer slump." The average attendance for May, June, and July was forty-eight more per Sunday than the average for the same months last year. I have enjoyed working with our pastor, Rev. C. L. Wooten, and our Sunday-school superintendent.—Emma Thiessen, Minister of Christian Education.

Evangelist R. J. Kunze reports: "Recently we finished a four-month series of Sunday-school revivals on the New England and New York districts. Our first campaign was at Lowell, Massachusetts, with Rev. Ernest Bradley, pastor. Lowell is one of the oldest churches on that district. Our program was well received and the attendance was good. We enjoyed our campaign at Malden, Massachusetts, where Rev. Anthony B. Sampson is pastor. The results of our Sunday-school revival there were already showing before we left New England, in a marked increase in Sunday-school attendance. Brother Sampson seems to be God's man for the place. Next it was our privilege to assist in the Boston Zone Christian Service Training school, where we taught the chapel hour for five Monday nights. Our next campaign took us to Westport, Maine, for a combination Sunday-school revival and one week of evangelistic effort. Here we found some real soldiers of the Cross. Bob Lutz, one of our Eastern Nazarene College boys, and his family are wonderful people. Our next meeting was at Skowhegan, Maine, and what a meeting it was! Pastor Joshua C. Wagner told me that we would have real crowds to preach to—we never had less than 125 and one night when 5 other pastors came in we had over 200. On the closing Sunday all services were packed out. We have never met such a Sunday-school crowd in our life. Our closing campaign on the New England District was with our old friend, Rev. J. E. W. Turpel, and his good people at Gardiner, Maine. Brother Turpel is the oldest preacher on the New England District in point of continuous service, and he has the pep and enthusiasm of a young evangelist. God's blessings were on the services and we had a good time to-

gether. Our closing campaign was on the New York District at New Milford, New Jersey, with Rev. Raymond Hedges, pastor. This work was dug out by Brother Hedges and his wife, and he pastored it and worked for the Board of Education as custodian. A short time before we arrived, his church had increased his salary so he could give his whole time to the church and they were completing a new parsonage. This church is on the move for God. Mrs. Hedges was one of our Junior girls at Spring Valley, New York, when we were pastor there thirty years ago. Besides these regular meetings we spoke at a number of places including Everett, Massachusetts; Eastern Nazarene College; Boston Zone preachers' meeting; Bath, Maine; and some others. God blessed our services and we give Him all the glory."

Texarkana, Texas—North Texarkana Church recently closed a good one-week revival with Rev. Glen Abla and wife, brother of the pastor, as evangelists. Their ministry in sermon and song was appreciated by the church and friends. We had several new families visit for the first time during this revival with one new family praying to victory. When we came here last October we didn't have a prospect nor a place to live or worship. We secured a house and permission to worship in a school near the property which our district had purchased. We had our first Sunday school on November 8 with nineteen present. Since that time our school has averaged forty-one, with an average of sixty for the month of July. From that small beginning God has signally blessed and today we have twenty-eight members, thirteen of which came on profession of faith. We are now meeting in a portable tabernacle which is located on our lots, and we are negotiating for a parsonage. We plan to build a permanent church in the near future. The church is practically self-supporting now with all its budgets paid in full for this year. We give God all the praise and honor for the progress of the church and our trust is in Him to help in the future of this baby church of the Dallas District.—Lawrence Abla, Pastor.

Evangelist L. L. Wheeler writes: "After seven years in the pastorate on the Alabama District I have entered the field of full-time evangelism. Immediately after our assembly we were privileged to hold our first revival with Pastor Darrol Mickle and the fine people at Sardis. God worked in this revival as we have never witnessed before. Grandmothers of the church, along with the pastor, said that this was the greatest revival they were ever in. People prayed with a burden and every victory seemed to be definite as the converts shouted and testified victoriously. One family cleaned their home of \$1,000.00 worth of jewelry and other accessories as they shouted and praised God. Es-

tranged husbands and wives were reunited at the altar after praying through. We are now in a meeting with Rev. C. L. Vest, and the Mt. Zion Church, where God is already at work. From here we go to Phenix City. We will be happy to work with our good pastors and people anywhere the Lord may lead. Write us at P.O. Box 1, Fairfield, Alabama."

Evangelist Marvin S. Cooper reports: "We have been on the Minnesota District since May 9, conducting revivals at Duluth, Willmar, Lambertson, and Spring Lake Park. We go next to St. Cloud, a beautiful city in this great state. We have never worked with a finer class of pastors or people than we have labored with in Minnesota, nor have we enjoyed greater fellowship or a more hearty co-operation than we have had with District Superintendent Roy F. Stevens and wife. The Lord has honored our efforts and has given many souls for His kingdom. Mrs. Cooper, Harriet Louise, and Evelyn Mae have been in charge of the music and youth meetings. God has blessed their work

and in each case the Sunday school showed a healthy increase. At present we have an opening, October 4 to 17, that we would be glad to fill in the East or Midwest. Write me, 1514 N. Wakefield Street, Arlington, Virginia."

Cabot, Arkansas—We recently closed a good revival with Rev. Hoyer Harvey as evangelist. Brother Harvey was able to bring stirring messages of Bible truths from the Word of God. He preached the old-fashioned gospel truth. Our church was richly blessed by having the Bible preached in its fullness. Three new members were added to the church in the last two services of the revival. In the past sixty days we have installed a forty-two-inch attic fan; also we have new pews without any indebtedness.—George Lampkin, Pastor.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day (II Cor. 4:16).

"WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?"

(I Chronicles 29:5)



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Evangelist Lum Jones writes: "I will be closing a meeting in Mercer, Pennsylvania, on October 17. I have an open date, October 20 to 31, which I would like to slate somewhere east of the Mississippi River. Write me, Ada, Oklahoma."

Cherokee, Oklahoma—We recently closed one of the greatest revivals in the history of our church. Our workers, Evangelists Paul and Hallie Smith, led us in a barrage of prayer that shook the very foundation of our city. Forty-five people sought and found victory, and many others received spiritual help. God has given us some victories in the last year and one-half. Our Sunday school increased from the yearly average of 74 to the average this last year of 86. We broke the monthly record five months during the past year, with the highest monthly attendance of 116. Our church membership has also shown a good increase—from 36 to 52. There is a great challenge here. Seventy-five per cent of our Sunday school is unchurched, and there are many whom we should reach this year.—Wilbur T. Dodson, Pastor.

Assembly and Camp Canada West District

The sixth annual assembly of the Canada West District, held in Red Deer, Alberta, was characterized by a spirit of gratitude for what God had enabled His people to do and by an atmosphere of optimism toward the future. Reports from every department indicated progress during the past year under the leadership of Dr. Edward Lawlor, our godly and devoted district superintendent.

Dr. Hardy C. Powers presided over the assembly sessions in excellent fashion. His kindly spirit and evident soul passion made him the more beloved to Canadians who already held him in high affection. His morning and evening messages were greatly appreciated.

Dr. Lawlor, who has served as superintendent of this district since its beginning, was re-elected with a vote that lacked just one of being unanimous. His report showed intense personal activities. He traveled over 100,000 miles, serving every church across the huge area of the district. (He also served the general church in many capacities.) Membership now stands at 3,168. Total giving for the year was \$428,746.00, with more than \$40,000.00 contributed to the work of foreign missions. The value of church property was stated to be \$1,106,000.00, with an additional \$60,000.00 for district-owned property. The General Budget was overpaid by almost \$11,000.00, with the Seminary budget paid in full. One new church at Chilliwack, British Columbia, was organized, with Rev. Howard Griffin as pastor. Victoria West, British Columbia, will be organized shortly.

Rev. Warren Boyd and Mr. Robert Taylorson, both of Calgary, Alberta, were re-elected to the offices of dis-

trict secretary and district treasurer, respectively.

General Superintendent Powers conducted an impressive ordination service when Thomas Gillespie, pastor at Brandon, Manitoba, and Wolfe E. Grunau, pastor at Caroline, Alberta, were presented with elder's orders.

Following the final adjournment of the assembly, departmental conventions were held. Dr. Erwin G. Benson was the speaker at the Sunday-school convention. Enrollment and average attendance had increased substantially during the year. Rev. R. J. Kisse, pastor at Winnipeg, is the church schools chairman for the coming year. An encouraging year was reported at the N.Y.P.S. convention. The district young people had faithfully supported the home-mission work at Victoria West. The convention approved the support of the new work at Fort Saskatchewan, Alberta, as their 1954-55 project, pledging close to \$3,000.00. Dr. S. S. White was the speaker. Rev. Dwayne Hildie, First Church pastor from Edmonton, was re-elected as district president.

The accounts of thrilling activities in the promotion of foreign missions were heard during the N.F.M.S. convention. Miss Joyce Blair, shortly to return to British Honduras, was the speaker. She is loved and appreciated on her home district of Canada West. During the convention the last of the funds necessary to equip her with a station wagon were subscribed. Mrs. E. Lawlor was re-elected as president with a unanimous vote. In an evening service following the convention, tribute was paid to Rev. and Mrs. William Pease, under appointment to India. They, with their two boys, stood on the platform, surrounded by representatives of our missionaries already on the field and by those costumed as natives of various lands. It was a solemn moment as Dr. Lawlor prayed for their safe arrival on the field and for God's care for them.

Hundreds gathered from across the district for the annual camp meeting, held in Red Deer. The evangelists were Dr. S. S. White, editor of the *HERALD OF HOLINESS*, and Dr. Gene Phillips, superintendent of the Iowa District. The ministry of these men was God-anointed as seekers filled the altars from the first evening service onward. Professor and Mrs. Paul Qualls were in charge of music, Rev. and Mrs. Ted Parrott were the children's workers, and Professor Robert Taylor conducted the choir. Dr. Benson conducted Christian Service Training classes during the week. Dr. Lawlor was chairman. On the first Sunday afternoon the congregation gave \$7,800.00 in cash and pledges for the support of home missionaries. An equally fine offering was given on the following Sunday afternoon for the improvement of the camp property. God's blessing was clearly manifest throughout the camp.

Appreciation was expressed to the pastor of the Red Deer church, Rev. D. George MacDonald, and to his

people for the fine way the assembly was entertained and for willing cooperation during the camp meeting.

WILLARD B. AIRHART, Reporter

Mississippi District

The annual Mississippi District Camp, young people's institute and convention were conducted at the Y.M.C.A. State Campgrounds, Durant, Mississippi, July 12 to 18. Dr. Otto Stucki, district superintendent, was in charge of the camp; and Rev. B. W. Downing, district N.Y.P.S. president, was in charge of the institute and convention.

Rev. Ray Hance, superintendent of Kansas District, was our guest evangelist. His messages for the youth services and the camp meeting were honored by the Lord with a harvest of souls. Dr. Stucki, who came to our district after the home-going of the late Dr. J. D. Saxon, was also a called worker for the camp. His messages represented a burden for our district and capable leadership. Rev. and Mrs. R. P. Wendell, pastors at Columbia, were in charge of the music. These gifted musicians from our own district proved an untold blessing to the camp.

Brother Downing supervised the youth work efficiently; our young people re-elected him with a good vote on the first ballot. In the institute four classes were offered in Christian Service Training with the following teachers and subjects: Rev. J. P. Jernigan, Evangelism in the Local Church; Rev. M. L. McCaskell, Life's Intimate Friendships; Rev. W. P. Wendell, Music in the Local Church; Rev. M. L. Turney, Christian Stewardship.

For the presence of the Holy Spirit, the salvation of souls, our workers, our people, and the spirit of progress in our midst, we humbly thank God.

L. B. FRIEND, Reporter

Rocky Mountain District Assembly

The twenty-seventh annual assembly of the Rocky Mountain District was held in First Church, Billings, Montana. It was a wonderful week of blessing, inspiration, and challenge, with every department having sufficient time to care for its business. The N.F.M.S. convention met the first day with Dr. Remiss Rehfeldt speaking several times throughout the day, and Dr. D. I. Vanderpool bringing a firsthand thrilling account of Mr. General Budget in action around the world, in the evening service. Mrs. Alyce M. Figg was re-elected president of the N.F.M.S.

The N.Y.P.S. convention met the following day with Dr. Oscar F. Reed of Calgary First Church as special speaker. He also spoke at the banquet held for the young people that evening. Brother Mendal D. Collins gave a very fine report of the past work of the N.Y.P.S., but stated that he did not wish to allow his name to be considered for voting for the coming year. Raymond F. Friberg, who has served for a number of years as vice-

president, was elected to succeed Brother Collins. Brother Collins was elected to succeed Rev. I. F. Rodeffer in the office of district church school board chairman during the assembly.

Dr. D. I. Vanderpool, with his tender spirit, presided over the assembly and brought messages which lifted everyone to greater faith and clearer vision. Following his challenging messages, over \$4,670.00 was pledged for home missions this year.

Rev. Alvin L. McQuay gave a very fine report with many gains reported this year. District membership this year was 1,473, a net gain of 55 or nearly 4 per cent. The attendance at our assembly was the highest ever and Brother McQuay was re-elected with a fine vote of confidence. A good love offering was taken and presented in token of our esteem for our good district superintendent.

Dr. John E. Riley, president of Northwest Nazarene College, gave an encouraging report of the college and of Samaritan Hospital. Walter Eichenberger was very well received as he efficiently presented the work of our Publishing House.

Rev. Murray J. Pallett, host pastor, entertained this record crowd very graciously even though our evening services have outgrown the present church auditorium and a larger building had to be rented for those services. The Rocky Mountain District marches on, united for a great year ahead.

RAYMOND F. FRIBERG, Reporter

West Virginia District Assembly and Camp

Highlighted by the re-election of Dr. Edward C. Oney as district superintendent, and the inspiring, soul-searching messages of Dr. D. I. Vanderpool, the fifteenth annual assembly of the West Virginia District was held at the Summersville campgrounds, July 2 and 3.

Dr. Oney, who has served as district superintendent since the district was formed, was elected to his fifteenth term, receiving a total of 233 votes out of 236. His report to the assembly stirred the hearts of those attending as he urged West Virginia Nazarenes to go forward in the Crusade for Souls Now.

Dr. Vanderpool, presiding with grace and efficiency, made it plain that he and our other church leaders are interested primarily in "wheat in the wagon"—an increase in local church membership—and he urged our pastors to work harder in the task of winning souls to God and the church. A spirit of harmony and blessing prevailed throughout the assembly.

Increases were reported in all departments. Our total membership now stands at 6,523. District Sunday-school enrollment totals 15,957, an increase of nearly 1,000. Our over-all giving reached an all-time high of \$605,109.00. Dr. Oney reported that five new churches had been organized during the year and all are healthy and active.

In an impressive ordination service held on July 3, the following received their elders' credentials: Raymond C.

Carpenter, Russell D. Fetty, Andrew W. Glover, Robert N. Schappell, William T. Shannon, and Ray E. Warne.

In the N.F.M.S. convention preceding the assembly on July 1, Mrs. Edward C. Oney was re-elected president of the society by a large vote. Delegates to the assembly gave her a love offering totaling nearly \$40.00. During the assembly Dr. and Mrs. Oney were given a march love offering totaling \$500.00. The N.F.M.S. convention was highlighted by messages by Miss Mary Scott.

Those attending the assembly were greatly blessed by messages from Dr. A. B. Mackey and Rev. Clifford Keyes of Trevecca Nazarene College. Accompanying them was a wonderful

boys' quartet, whose songs were greatly appreciated.

Our camp meeting began Sunday, July 4, and featured the preaching of Revs. Lawrence B. Hicks and Glenn Griffith. Professor John E. Moore was song leader and soloist. Many of those attending the week-long camp meeting commented that it was one of the best ever held on the district. The teamwork of the special workers was a blessing to those attending. Capacity crowds were on hand on at least two occasions.

West Virginia Nazarenes, under the leadership of Dr. Oney, are determined to go forward in the Crusade for Souls, God being our Helper.

JOHN J. HANCOCK, Reporter

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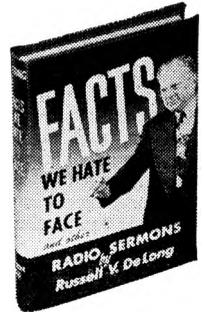
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Northeastern Indiana District N.Y.P.S. Convention

The twelfth annual Northeastern Indiana District N.Y.P.S. convention was conducted July 5 at the district campgrounds, east of Marion.

Our esteemed district president, Rev. James R. Snow, ably presided with efficiency and grace. The N.Y.P.S. has moved forward in all phases of its program this past year under his capable leadership. Following his good report, Brother Snow was re-elected to serve for another year with a near unanimous vote.

Other district officers elected were: Rev. Carl Greek, vice-president; Mrs. Audrey Pasko, secretary; Rev. J. R. Martin, treasurer; Rev. Ray Tucker, teen-age supervisor; Rev. Alva Kelly, sponsor of boys' and girls' work; Bill Bradley and Beverly Kennedy, teen-age representatives.

Rev. L. Guy Nees, pastor of the Olivet College Church, was the special speaker. His two messages were greatly appreciated, and stirred our hearts to a closer walk with the Lord. Our good district superintendent, Dr. Paul Updike, was on hand to give counsel and guidance.

The evening service was a combined service with the district N.F.M.S.

JOHN WINE, Reporter

Abilene District Boys' and Girls' Camp

The Abilene District conducted its first boys' and girls' camp at its new campground near Glen Rose, Texas, July 5 to 9. Rev. Herbert Merritt and Mrs. Ethel Dickerman served as the directors for the camp. Pastors, pastors' wives, and some very efficient laymen served as counselors. Mrs. V. H. Scroggs was the director of handicrafts. Much credit is due these workers for their spirit and work with the campers.

Rev. Milton Poole, pastor of Lubbock First Church, served as the camp chaplain. Many boys and girls found help from the Lord during the morning chapel service and the campfire service at night.

There were 70 boys and 73 girls enrolled for the camp, and a total of 203 people attended. Plans are being made for another camp next year.

District Superintendent Orville Jenkins was present during the camp and was beneficial to the camp in many ways.

D. M. DUKE, Reporter

Indianapolis District N.Y.P.S. Convention

The nineteenth annual N.Y.P.S. convention of the Indianapolis District was held June 25 and 26 at the district center, Camby, Indiana. Dr. E. D. Simpson, superintendent of the Missouri District, endeared himself to the youth and also the leaders of the district with his challenging messages to the convention.

Charles Brouhard, district president, gave his third report as president and resigned. During the three years in office he was a devoted youth leader. Rev. E. Childress, pastor at Martinsville, was elected president to carry on the youth work of the district. The youth and district will follow the new leader this coming year.

W. E. ROTHMAN, Reporter

DEATHS

REV. ROBERT F. TROWER, pastor of the Fredericktown, Ohio, church on the Central Ohio District died March 30, 1954, at Crile Veterans' Hospital, Cleveland, Ohio, after two major operations. He was born December 14, 1922, at Vera, Oklahoma. At the age of sixteen he was converted and later sanctified. He dated his call to preach from this time. He served in the United States Navy from 1942 to 1946. On January 6, 1946, he was united in marriage to Miss Mildred Hutchins of Muskogee, Oklahoma, and to this union were born two children—Sharyn Ann, age seven; and a son, Earnest Mac, age six. Brother Trower entered Bethany-Peniel College in the fall of 1947 and was serving his fifth pastorate at the time of his death, having served at Strong City, Dill City, Rural Church Edmond, and Blanchard, Oklahoma, before coming to Fredericktown, Ohio. Two funeral services were conducted: the first at Mt. Vernon, Ohio, on April 8, at which Rev. H. C. Little, evangelist, brought the message, assisted by Dr. H. S. Galloway, superintendent of the Central Ohio District; the second on April 6, at a funeral home in Bethany, Oklahoma, at which Dr. H. C. Philo brought the message, assisted by Dr. W. N. Ding. Brother Trower was faithful to his calling and manifested the spirit of Christ to the end. He will be greatly missed by all who knew, loved, and appreciated him. Mrs. Trower and the children are now residing at 205 North Willow, Bethany, Oklahoma.

REV. HATTIE NESS died July 20, after a ten-month illness. She was born in Ora, Indiana, March 12, 1905, and spent her life in this vicinity. She leaves to mourn her passing her husband, George, to whom she was married in 1938; also four children by a former marriage: Donald W. Turley, in the U.S. Navy, stationed in Cuba; Clifford D. Turley, Niles, Michigan; Russell Turley, North Judson; and Mrs. Marvin Jeffrey, of Knox; her mother, Mrs. Martha Parker, of Ora; two brothers and two sisters: Whitney Parker, Benton Harbor, Michigan; Harry Parker of Knox; Mrs. Guy Wilson, Winamac; and Mrs. Ethel Exavier, South Bend. The Reverend Mrs. Ness was most active in promoting the work of the church, holding meetings and doing what she could to establish the kingdom of God. She pastored at Ora and North Judson, and in 1949 began her pastorate at Knox, which continued until her death. Sister Ness was faithful and co-operative in the work of the district and showed interest in helping to develop the camp meeting. Her life, characterized by prayer, faith, and sacrifice, will not

be forgotten. Her love for the church and for the people continued to the end. Her suffering and sickness did not take away her smile, which was kindled by a heavenly illumination. Her family has lost a true wife and mother, the church has lost a faithful pastor and leader, the district has lost a loyal supporter, and the general church has lost another minister of the gospel with a world vision. Funeral services were conducted in Knox with Rev. Arthur Morgan, district superintendent, bringing the message. Assisting in the service were Rev. M. K. Millikan, Rev. U. D. Dibble, and Rev. D. A. Glaze, with many pastors on the district present. Interment was at North Judson, Indiana.

MRS. MARIA CAMERON was born October 7, 1882, in Gearwen, North Wales, and died June 6, 1954. She was a member of the Church of the Nazarene in Atascadero, California, and was faithful in attendance as long as her health permitted. Surviving are her husband, James; one son, Robert J., Sunday-school superintendent of the Church of the Nazarene; two daughters, and a host of friends. Funeral service was held in "The Chapel of Roses" with Rev. Lee Goodwin officiating.

MRS. LOUELLA WOOD, age 71, was born April 6, 1883, in Houston County, Texas, and died on April 6, 1954. She lived in LuFkin for fifty years. She joined the Church of the Nazarene more than twenty years ago under the ministry of Rev. H. D. Burson. She was a faithful member and stood loyally by the pastor and the entire program of the church, especially the missionary work. She was chairman of the box committee, and it was her great delight to get the boxes ready to send to the missionaries and Rest Cottage. Her funeral was the first to be held in the new sanctuary. She is survived by three daughters, Mrs. Goyle Whitlock, Mrs. Cleo Jones, and Mrs. Nobie Carr; two sons, W. E. Wood, and D. H. Wood; also two sisters and one brother. Funeral service was held by her pastor, Mrs. Emma Irick, assisted by Rev. H. D. Burson. She is missed by her church and pastor.

ANNOUNCEMENTS

RECOMMENDATIONS

I desire to recommend Rev. R. C. Stabler and his wife to our people as evangelists of the highest order. They have recently united with the Church of the Nazarene, having come to us from the Evangelical United Brethren church. Brother Stabler is an out-and-out holiness preacher, sane, scriptural, and forceful in his appeal. He is having some very unusual revivals and his slate is filling up with gratifying rapidity. The Stablers sing well together. Without qualification, I recommend them to any church, large or small. Call them, and rejoice.—Ernest E. Grosse, Superintendent of Washington-Philadelphia District.

It is a pleasure to recommend Rev. R. M. Banning to our people as an evangelist who has had a rich background of experience both in the pastorate and also in the field of evangelism. Brother Banning has a passion for souls, a tender spirit, and will labor faithfully to bring a revival to any church. You will make no mistake in calling him for a revival.—D. S. Somerville, Superintendent of Eastern Kentucky District.

BORN—to Rev. and Mrs. Max A. Conder of Go-naves, Haiti, a son, David Allen, on July 21.

—to Rev. and Mrs. A. A. E. Berg of Brisbane, Australia, a son, Peter Anthony, on July 12.

—to Ray and Bettie Dafeo of Flint, Michigan, a daughter, Bonnie Marie, on July 6.

—to Mr. and Mrs. Clarence J. Davidson of Vincennes, Indiana, a son, Ricky James, on June 23.

—to Rev. and Mrs. Robert L. Gray of Placerville, California, a son, Russell Eugene, on June 18.

WEDDING BELLS

Mrs. Lettie V. Slote of Kansas City, Missouri, and Rev. Carl E. Hodgin of Pasadena, California, were united in marriage on July 27, at the home of her daughter and son-in-law, Mr. and Mrs. A. E. Bartholomew, in Kansas City, with Dr. Stephen S. White, officiating.

Miss Elisabeth C. Smith and Rev. Amos E. Ham, Jr., were united in marriage on July 24, at First Church of the Nazarene in Winfield, Kansas, with Rev. G. A. Smith, father of the bride, officiating, assisted by the Rev. Mr. McBrien, pastor.

Miss Hazel Joan Hammond of Goodlettsville and Harvey Aaron Stinson of Madison, Tennessee, were united in marriage on July 16, in the Goodlettsville Church of the Nazarene, with the bride's father, Rev. E. Stanley Hammond, officiating.

Miss Hilda Ruth Hogan of Pine Bluff, Arkansas, and Cpl. Jimmy Lee Elkins of Cherry Point, North Carolina, were united in marriage on June 28, in First Church of the Nazarene, Pine Bluff, with the pastor, Rev. Agnes W. Diffee, officiating.

Agnes Miller and Edwin Will, both of Bismarck, North Dakota, were united in marriage on June 19, with Rev. Lester Miller, father of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Ohio for her husband, who preaches but is backslidden in heart, that God will get to his heart; by a Christian friend in Michigan, that God would touch her body and make her well, so she would be better able to serve Him; also that God may help in a very deep sorrow that has come to her—she does believe God is able, but needs help;

by a lady in Utah, that a real Holy Ghost revival may come to that place;

by a mother in Alabama, for a daughter and son-in-law with whom God is dealing, that they may surrender to Him; for other unsaved ones, for a broken home, and some unspoken requests;

by a Christian lady in Iowa, that she may be able to do what God wants in spite of opposition, that God will heal her of afflictions, help her in solving her problems, that her father will come out boldly for the Lord, that God will clear away some misunderstandings, that God will deliver me and mine . . . and reveal His will as to every step He wants me to take;

by a Christian mother in Michigan for her son and wife who are backslidden, that they may come back to God;

by a friend in Tennessee for some very special prayer requests;

by a Nazarene lady in North Carolina, that she may be healed (nerves paralyzed in right side of face) if it is God's will, and also may see the salvation of souls;

by a Christian brother in California, that God may heal him of eye trouble—he does not have finances sufficient to go to doctor, and believes God is able to touch and heal.

District Assembly Information

HOUSTON—Assembly, August 25 to 27, at First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor: Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 25 to 27, at the District Campground, Route 1, Camby, Indiana. Entertaining pastor: Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 25 to 27, at Camp Nacome, P.O., Pleasantville, Tennessee. Address mail prior to assembly to: Rev. D. K. Wachtel, 1342 Stratford Ave., Nashville, Tennessee. Address mail during assembly to: Camp Nacome, Pleasantville, Tennessee. Dr. Hugh C. Benner presiding.

LOUISIANA—Assembly, September 1 and 2, at the District Center, Pineville, Louisiana. Send all mail to Rev. Elbert Dodd, 1611 Henry St., Pineville, La. Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, September 1 to 3, at First Church, West Silas Brown St., Jackson, Miss. Entertaining pastor: Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Miss. Dr. Hardy C. Powers presiding.

SOUTH ARKANSAS—Assembly, September 8 and 9, at First Church of the Nazarene, Maryland Avenue and Battery Streets, Little Rock, Arkansas. Entertaining pastor: Rev. Melza H. Brown, 800 Battery St., Little Rock. Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 8 to 10, at Lakeview Park, 7600 Antioch Road, Overland Park, Kansas. For information or delivery of materials, contact either Dr. R. E. Swim, secretary, or Dr. Jarrette Aycock, district superintendent. Dr. Hugh C. Benner presiding.

NORTH ARKANSAS—Assembly, September 15 and 16, at Central Church, North 9th and B St., Fort Smith, Ark. Entertaining pastor: Rev. Tullis D. Tompkins, 509 N. Greenwood, Fort Smith. Dr. Samuel Young presiding.

NORTHEAST OKLAHOMA—Assembly, September 15 and 16, at First Church of the Nazarene, corner of Jennings and Tenth, Bartlesville, Oklahoma. Entertaining pastor: Rev. Morris Chalfant, 214 W. Tenth St., Bartlesville. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 15 to 17, at First Church of the Nazarene, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining

pastor: Rev. J. E. Cook, 1213 Hickory, Box 727, Duncan, Oklahoma. Dr. Hugh C. Benner presiding.

GEORGIA—Assembly, September 22 and 23, at First Church of the Nazarene, 323 N. Main St., Fitzgerald, Georgia. Entertaining pastor: Rev. James A. Forman, 411 N. Main, Fitzgerald, Georgia. Dr. Samuel Young presiding.

NORTH CAROLINA—Assembly, September 22 and 23, at Northside Church of the Nazarene, 1201 Pegasus St., Charlotte, North Carolina. Entertaining pastor: Rev. J. H. Eades, 1209 Pegasus, Charlotte, North Carolina. Dr. Hardy C. Powers presiding.

SOUTHEAST OKLAHOMA—Assembly, September 22 to 24, at the First Baptist Church, 15th and Broadway, Ada, Oklahoma. Entertaining pastor: Rev. R. S. Ball, 311 N. Oak, Ada, Oklahoma. Dr. G. B. Williamson presiding.

SOUTH CAROLINA—Assembly, September 29 and 30, at the West Main Church of the Nazarene, 832 W. Main St., Rock Hill, South Carolina. Entertaining pastor: Rev. Mrs. Vivian H. Pressley, 717 Jones Ave., Rock Hill, South Carolina. Dr. Hardy C. Powers presiding.

Nazarene Camp Meetings

August 21 to 29, Tennessee District Camp, at Camp Nacome, near Centerville, Tennessee (just off Hi-way 100). Workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, and Mr. John T. Benson. Platform manager, Rev. D. K. Wachtel, district superintendent. Mailing address during camp—Camp Nacome, Pleasantville, Tennessee. For advance information, write the Tennessee District Office, Church of the Nazarene, 1342 Stratford Ave., Nashville 6, Tennessee.

August 19 to 29, Tabor Nazarene Camp Meeting, Tabor, Iowa. Workers: Rev. I. F. Younger and the Keller-York Party. For information write, Rev. Irving Mitchell, Tabor, Iowa. Rev. Gene E. Phillips, district superintendent.

August 23 to 29, Nebraska District Camp Meeting and N.Y.P.S. Institute, at District Campground, 1317 N. Bellevue, Hastings, Nebraska. Dr. B. V. Seals, camp evangelist; Rev. Paul Martin, institute speaker; Rev. Allen Miller, music director; Mrs. Claude Pittenger, pianist; Rev. Douglas Clem, district N.Y.P.S. president; Rev. Whitcomb Harding, district superintendent. For information write, Rev. T. A. Burton, 2009 W. Sixth St., Hastings, Neb.

August 23 to 29, Minnesota District Family Camp, at Mission Farms on Medicine Lake, Minneapolis, Minnesota. Workers: Dr. Mel Rothwell, Rev. Bernie Smith, evangelists; Professor Warnie Tippitt, musician; Rev. Ben Lemaster and Rev. and Mrs. David J. Sullivan, youth directors. For information, write Rev. Roy F. Stevens, district superintendent, 1401 Payne Avenue, St. Paul, Minnesota.

DIRECTORIES

GENERAL SUPERINTENDENTS
Hardy C. Powers
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Assembly Schedule
 Mississippi September 1-3
 Northeast Oklahoma September 15-16
 North Carolina September 22-23
 South Carolina September 29-30

G. B. Williamson
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule
 Indianapolis August 25-27
 Southeast Oklahoma September 22-23

Samuel Young
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule
 Houston August 25-27
 South Arkansas September 8-9
 North Arkansas September 15-16
 Georgia September 22-23

D. I. Vanderpool
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule
 Louisiana September 1-3

Hugh C. Benner
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule
 Tennessee August 25-27
 Kansas City September 8-10
 Southwest Oklahoma September 15-17



SERVICEMEN'S CORNER

AN ENTHUSIASTIC footnote to our missionary work abroad comes from M/Sgt Thomas W. Brown, who has been stationed in Turkey. He says: "For the past three years I have been receiving the *HERALD OF HOLINESS, Conquest, and Come Ye Apart*. I wish to thank you very much for this service. It has meant a great deal to my wife and me to be able to read good holiness literature, and these periodicals have been about our only contact with the work of the Church of the Nazarene during our stay here. Turkey is a Moslem country, and at the present time very little Christian work is being done in the country. Pray that in the near future the Turkish government will permit more active Christian work in this country where the people are in such need of Christ.

"Last October my wife and I were able to make a trip down through the Holy Land. While spending a few days in Damascus we visited some with our missionaries there, the DePasquale family. They have a great task, as it is usually very difficult to win Moslems to Christianity."

Robert Shaw writes from Korea that Brother and Sister Don Owens arrived safely in Korea and were greeted in Pusan by the celebration of the first anniversary of that church.

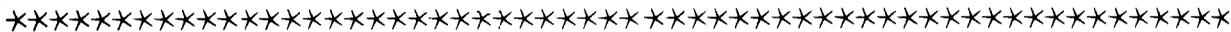
Some of those present were Rev. Robert Chung, district superintendent; Rev. Lee Chung Sun, the first pastor; and Rev. Son Ung Sun, present pastor. Also present was Rev. Kang Tae Ho, another former pastor.

After the blessing and excitement of the day, Brother Owens immediately returned to Seoul to plunge into the difficult job of helping rebuild our torn organization in Korea.

Chaplain Charles Crouch writes from Jolon, California, "Men here for two weeks' field training prior to overseas shipment respond to the gospel. I get to talk to them two or three times, hardly time even to gain their confidence. As yet none has stepped out to receive Christ in these field services, but a great number raise their hands requesting prayer, indicating their desire to become Christians. I am encouraged."



August 18, 1954



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