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# Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZARENE

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

## Religion as an Appendage

By Stephen S. White

**A**N APPENDAGE is defined as "something appended to, or accompanying, a principal or greater thing, though not essential to it, as a portico to a house." One of the signs of a dying religion is that its promoters make it an appendage. There are those who would make religion an appendage to a show—the pastor's wife dresses up in a long, beautiful evening gown and puts on some aesthetic dancing. It is likely that this show would be preceded or succeeded by a slow-moving and meaningless hymn and a brief memorized prayer. This is not a religious service with a show as an appurtenance; it is a show with some supposedly religious exercises as an appendage.

A day or so ago I read some directions as to how the Sunday night service might be revived. The writer outlined a program for each month as follows: A book review on the first Sunday night of the month; a religious movie the second Sunday night; a fellowship meeting with a dinner on the third Sunday night; a singspiration on the fourth Sunday evening; and on the fifth Sunday, which comes only occasionally, stunts, or a program of some kind by the young people. I may not have given the plan exactly as it was stated in the paper, but certainly what has been suggested would not be foreign to the interests of some churches. The sad part about all of this is that religion would have little, if any, place in these Sunday evening meetings. At best, it would be only an appendage.

Too many churches today are merely social clubs with religion as an appendage: but true religion dies under such conditions. If made an appendix in our lives or churches, it soon ceases to exist. Please do not misunderstand me; I am not against social activities of the proper type. They have their place in the program of one's life. Christians are still social beings after they become Christians. However, these social interests must be secondary; they, and not our religion, must be the appendage. Vital religion must always have first place in our lives and churches.

July 17, 1950

## TELEGRAMS

**Red Deer, Alberta, Canada**—Canada West District Assembly appreciate leadership and preaching of General Superintendent Powers at their assembly. Dr. Edward Lawlor, district superintendent, unanimously re-elected, with vote of 190. He reported three new churches organized, increase in membership to 2,618; General Budget overpaid by almost \$4,000. District pledged full support to general program.—HOWARD GRIF-FIN, Reporter.

**Augusta, Maine**—South Portland Church, Rev. H. Blair Ward, pastor, New England District's largest congregation, enthusiastically supports Seminary with a spontaneous God-inspired offering of \$885; more than double its quota.—RUSSELL V. DELONG, Dean of Nazarene Theological Seminary.

**Temple, Texas**—Mrs. Bob Cooley, wife of our pastor at San Marcos, killed in car accident last Friday.—HADLEY A. HALL, Superintendent of San Antonio District.

**Bedford, Indiana**—In God's good providence, we were privileged to organize three new churches during the week of June 25 to July 1—Dale, Winslow, and Cory. At Cory, twenty-two members, Rev. M. L. Hoard, new pastor; at Winslow, seventeen members, with Rev. Loren Shaffer new pastor; at Dale, prospective members were received with charter to be held open until close of tent meeting now in progress there.—LEO C. DAVIS, Superintendent of Southwest Indiana District.

**Charlotte, North Carolina**—New church organized July 2 at Stanley, North Carolina; Rev. C. P. Self appointed pastor. Eighth church organized since General Assembly, one-half of our quota for the quadrennium. Prospects good for two more organizations before our district assembly in September.—C. E. SHUMAKE, Superintendent of North Carolina District.

**Natchez, Mississippi**—Louisiana District camp meeting greatest manifestation of God's divine presence witnessed by record crowds daily; one thousand souls marvelously saved or sanctified. Dr. T. M. Ancerson better than ever; his Christ-anointed soul and mind literally poured Biblical truths into hearts of saints for inspiration and into sinners to awaken.—REPORTER.

## NEWS IN BRIEF

Dr. C. A. McConnell (Uncle Charlie), Dean Emeritus of Religion, Bethany-Peniell College, Bethany, Oklahoma, celebrated his ninetieth birthday on June 19. Dr. Stephen S. White, the editor of the Herald of Holiness, and Mrs. White (a daughter of Dr. McConnell), were among those who were present on this occasion.

Rev. Cecil D. Ewell, pastor of Bresee Avenue Church in Pasadena, California, is now on a "Good-will Tour" of South America with the U.S. Navy. Four destroyers are in the group and a total of 1,200 men, with Brother Ewell as the only chaplain. They will be gone four weeks.

Rev. Mary Belle Martin, retired elder on Indianapolis District, and mother of Evangelist Pansy Snyder Morgan, died June 19, at the age of 85 years.

Rev. Fred J. Hawk has resigned as pastor of First Church, Phoenix, Arizona, to accept a call to pastor the church in Midland, Michigan. Rev. A. W. Young has been called as the new pastor of Phoenix First Church.

Evangelist Wesley Stites is leaving the field to accept a call to the pastorate at Cedar Hill, New Mexico.

At a recent meeting of the Samaritan Hospital Board (Nampa, Idaho), Dr. A. L. Parrott was asked to assume complete charge of the expansion

(Continued on page 17)

## HERALD OF HOLINESS

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Orders are flowing into the office for the special issue of the HERALD OF HOLINESS. The reports from four district assemblies total 38,814.

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Nevada-Utah District ..... 4,000

New England District ..... 17,204

North Dakota District ..... 4,910

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Fairfield, Iowa	64	43
Harlan, Iowa	13	9
Marshalltown, Iowa	45	46
Asheville, N.C.	61	143
Concord First, N.C.	21	15
Sublette, Kansas	69	47
Meade, Kansas	81	95
Ford, Kansas	58	40
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Junction City, Kansas	29	23
Sioux City Central, Iowa	11	9
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Gouverneur, N.Y.	28	58
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Carthage, N.Y.	44	106
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## GUEST EDITORIAL:

By Lauriston J. Du Bois\*

### Desires and the Sanctified Experience



**A**T NO POINT does the sanctified Christian have more questions relating to his personal experience than he does at that of his desires. In fact, even the strictest theologian is bewildered at times when trying to relate human desires to religious experience. And yet all of us must try to harmonize the two, for herein lies the secret for success in meeting temptation and in liv-

ing the life free from unholy desires which is the goal of every earnest Christian.

We must soon realize that there are many kinds of desires. They are varied and complex; some are good, some are bad, and some are either good or bad, depending on how they are used. Desire cannot be simply defined as "what I want to do." It is a complex expression of many pressures of life which arise out of each of the areas of human personality—the physical, the mental, and the spiritual. It is not possible, then, to classify all of the desires in any brief discussion. However, it is possible to indicate the broad outline which they trace in human life and to look at those which are the most closely related to religious experience.

There is one group of desires which, comparatively at least, is located on the "outer" fringe of the human personality. These desires, or urges, arise out of the threefold structure of man. Those which are predominantly physical are: preservation (hunger, sex, fear); economic (acquisition); and recreation. Those which are predominantly mental are: life curiosity, knowledge, and association. Those which are predominantly spiritual are: aesthetic, moral, and religious. These are normal, legitimate, and God-given, and are vitally important in the functioning of normal human life.

There is another group of desires which is "inner." These desires center around the self, the inner core of personality. They express themselves through the threefold function of the self—the intellect, the emotions, and the will. These are desires which relate to the basic "mind set" of life, to the great "love" of life, and to the direction of the choices of life. All of these working together manifest themselves in the urge to "self-expression," which is the urge to put one's self in all he does or to put himself ahead. This is most clearly seen in its exaggerated, perverted form in pride, arrogance, self-love, and the like.

\*Executive Secretary, Nazarene Young People's Society

However, it is none the less real and vital in its normal and legitimate expression. This urge serves as a master motivation, a master "psychic urge" which, beginning in the inner heart and driving out through all of the other desires, touches and influences every phase of life.

It is at this second group of desires, the inner desires, rather than the outer, that the work of the Holy Spirit in entire sanctification strikes directly. The root of inbred sin is in the inner heart, the inner self. It is here that the body of sin has grown up. The inner self, polluted and possessed by sin, finds that life is controlled, not by the finer, higher aspirations, but by this master urge to sin. Entire sanctification is the work of God's grace which destroys the body of sin, liberating the self from the tendency to sin and from the control of sin. This experience does not "de-humanize" in that it alters the basic and normal desires of personality. Rather it "de-sin-izes." It cleanses the inner heart, transforming the inner desires into those which are wholly in harmony with God's will. The inner mind becomes the mind of Christ. The inner affections become an undivided love to God. The inner will becomes set to do only the will of God. The new psychic urge, with a new motivation and new direction, drives out through the whole man, touching every part. Thus the new man brings under control those outer desires which need control, balances those which need balancing, and directs the whole of the human life to fit into the pattern of the life of the Son of God.

Those desires which arise out of the inner "want to" of life, where one's interests and secret devotion lie, are the determining factor, after all, as to the effectiveness of one's Christian experience. It is gloriously possible in this life, in which there is so much emphasis placed on strong desire, selfish living, passion, lust and uncontrolled gratification, to know a work of divine grace which can cleanse the heart from desires basically sinful and bring under the control of Christ those desires which are basically human. Let us each know the transformation which comes from God's grace and let us then be diligent in building the lives wherein are found the traits which do honor to the name Christian.



# The Wrath of Man Shall Praise Thee!

Psalms 76:10

By Melza H. Brown\*

**G**OD STILL RULES His universe. Man may purpose to set at naught God's laws and plan to carry out a program that is in opposition to divine order and contrary to the prophetic revelation; yet God's power and providence overrules and proves that He still orders this world.

One of the mysteries of the ages has been how God has made even the crimes and wickedness of rebels to further His kingdom and bring glory in the end to His name. The Roman government was corrupt and vile, ordered by rebellious, godless men; yet it was the Roman government that gave to the world a crucified Saviour and made salvation possible to every lost man. While the Jews of the city of Jerusalem were crying out, "Crucify him, crucify him," with hellish hatred in their hearts, God was overruling and making their wrath to praise Him in the fulfillment of His Word and the plan of redemption.

When the Roman soldiers nailed the Christ to a cross, then sat down and gambled for His clothing, permitting Him to die between two thieves, they only brought victory to the cause of God and defeat to hell; and again, God's Word was proved true and the prophets were vindicated.

Caesar built a great earthly kingdom for his own glory and by the means of conquest through fearful wars of destruction. Notwithstanding, God used that same kingdom of Caesar as a means of giving the gospel of Jesus Christ to the nations of this great kingdom. Caesar's kingdom paid the bills for building roads over which God sent His itinerant preachers to spread Christianity.

The magistrates of the city of Philippi, with wicked purpose of defeating the power of the gospel, threw Paul and Silas into jail and had them made secure by stocks at the price of the jailer's life. Yet, God used the wicked determination of these godless men to open the way for a revival and the establishment of a church of Jesus Christ in the city of Philippi.

The Romans and the Jews united in an effort to do away with the Apostle Paul, God's messenger to the gentiles, and sent him to Rome for execution. God permitted them to carry out their cruel plan, but used their plan to forward His plan and brought the gospel to Rome, thus starting the great western march of evangelical missions and the defeat of paganism.

Religious persecution drove the Puritans from Europe, but behold today what God hath wrought where once Satan held forth in a great wilderness! Think today of the great army of mission-

aries that God has sent forth from this land that was then (in the time of the Puritans) but a haven for the refugees of religious intolerance.

We cannot see far enough ahead to discern just what God is making the wicked men of our generation bring forth for His glory; but of one thing we can be certain—no man or combination of men shall be able to defeat the plans of the almighty God.

A Pharaoh may arise and demand, "Who is the Lord, that I should obey his voice?" Notwithstanding, God's plan shall carry on and leave the God-defier buried in the sea of time. Hitler is not screaming into the microphone today; Mussolini's day was short; yet God marches on, and many of the boys of the armies (who were compelled to go into these lands of opposition to Jesus Christ) were permitted to give their testimony to the saving power of the gospel of Jesus Christ. Today we are establishing churches where rebels dared to lift their arms and voices against the almighty God and His Christ.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The sinner who rebels against God brings ruin upon himself. He falls out of line with God's eternal plan, and misses everything that is worth while in the eternal ages; yet God carries on His purpose.

Alas for the man who is determined to have his own way regardless of God! He can have his own way, but what a disastrous way of misery and woe it shall be in the end! And in time he shall find that his rebellion against God has availed him nothing except the eternal loss of his own soul, and no defeat to the dominion of God.

*Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage, where the grapes of wrath are stored;  
He hath loos'd the fateful lightning of His terrible swift sword;  
His truth is marching on.*

*I have seen Him in the watch fires of a hundred circling camps;  
They have builded Him an altar in the ev'ning dews and damps;  
I can read His righteous sentence by the dim and flaring lamps;  
His truth is marching on.*

*He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment seat;  
Oh, be swift, my soul, to answer Him! be jubilant, my feet!  
Our God is marching on.*

*In the beauty of the lilies, Christ was born across the sea;  
With a glory in His bosom that transfigures you and me;*

\*Pastor, First Church, Nampa, Idaho

*As He died to make men holy, let us die to make men free;  
While God is marching on.*

Through the ages, God's eternal purpose carries on, and He shall yet make the kingdoms of this world the Kingdom of our Lord and His Christ. He makes even "the wrath of man" to praise Him. Thanks be unto God for His glorious power. "Alleluia: for the Lord God omnipotent reigneth!"

## "Our People Die Well!"

*By C. E. Thomson\**

ON A RECENT Sunday afternoon, a bitterly cold day, we made our way to the bedside of a dying Christian. She was a widow who, with her husband, had come into the Church of the Nazarene some twenty-five years previously.

The dread disease had done its worst, and Sister Sproule, so far as the "outward man" was concerned, was a mere shadow of her former self. But while the outward was rapidly disintegrating, the "inward man" was never more vigorous and alive. We had thought to make the visit a blessing to the patient, but the situation was entirely reversed.

There was little one could do but look and listen as the dying saint testified, exhorted, and praised God for "so great salvation." Our friend always had been a rather quiet, if not timid, soul, but what liberty and fluency of expression she now enjoyed; and what marvelous *release!* Not just a grudging resignation, such as we have seen some give, as they reluctantly ungrasped their hold upon things of earth. No! No! But glorious release! A release from earth. Always used to toil and frugality, she had anticipated the completion of a little home for the sunset days. It was almost ready for occupancy, but she never would live in it now. But no regrets! There was a deep assurance that a home amongst the many mansions was awaiting.

She had always had a mother's concern for her family; but from fear for their future after her departure, she was released. Had not the Lord sweetly whispered, "I will take care of them"? She was released from all fear of death, the last enemy. She was blessedly assured that "the worst that could come would but shorten the journey and hasten her home." Nothing now but eager anticipation of the last release, from the pains and infirmities of the bodily state.

Now as we write that release has come, the spirit has taken its flight. "Blessed are the dead which die in the Lord . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Let me die the death of the righteous, and let my last end be like his!" "Our people die well."—Wesley.

\*Nazarene Elder, Edmonton, Alberta, Canada

## The Tragedy of Uselessness

*By B. V. Seals\**

*Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away (Matt. 21: 18-19).*

WE SEE the character of Christ revealed in this story. He went on His way to the Cross to give His all. But on His way He became hungry, and found this fig tree failing to yield fruit. He could not keep from condemning the tree for its failure to do its part when He was giving His all.

Some people think they would like to have a pastor who is in "dead earnest," free from the love of money, and dead to the things of the world. But, if you had that kind of pastor, he would expect the same kind of devotion and consecration of his people; and unless you would be willing to go along with him, it might not make too good a combination.

Christ always looked for the fulfillment of the divine plan in everything. The divine plan was that the fig tree was to bear *fruit*. There was no fruit; therefore, the word of destruction was spoken. Christ's life at that moment was too full of divine concern and earnestness to stand any disappointment. He came to the fig tree searching for fruit and, finding nothing but leaves, His word of destruction was backed by the same power as His word of blessing.

The same was true when Christ drove the money-changers out of the Temple. Some have criticized Him for this; but I am sure that if we could have been there, beheld His look, heard the

\*Superintendent of Washington Pacific District

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## SOME DAY!

*By Georgia Moore Eberling*

*Some day when gales of life subside,  
And we are past the swollen tide,  
Our God will wipe away our tears,  
Restore the locust-eaten years,  
And we shall then be satisfied!*

*Then hasten to the Rock and hide.  
Trust Him who loved you, and who died  
For you. He will relieve all fears  
Some day!*

*Though earth may quake and stars collide,  
The hand of God will surely guide.  
And when the "time of trouble" nears,  
If God's "well-done" falls on our ears  
We shall with our dear Lord abide  
Some day, some blessed day!*

tone of His voice, and felt the force of His prayers, we would have understood that He could not do otherwise than drive the ruffians out of the house they had polluted.

This experience with the fig tree was no exception in the life of Christ; His attitude toward uselessness always was to condemn it. He said, "If the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The same law is operating here as did in connection with the fig tree. He took the same attitude toward the man who had buried his talent, then came and laid it before the Lord, saying, "There thou hast that is thine." The judgment was, "Cast ye the unprofitable servant into outer darkness." The man had failed to do what he was supposed to do.

The only excuse for all our efforts and the existence of all our institutions is that they fulfill the divine plan and bear fruit. How quickly the tree was withered away; and how suddenly the man may wither away who fails to fulfill the divine plan in his life! A tree without fruit is like a man without manhood, a servant without service, or a Christian without consecration. Notice this: the opportunity for the fig tree to bear fruit had passed forever. He who said, "Let there be light: and there was light," said, "Let no fruit grow on thee henceforward for ever," and immediately the fig tree withered away.

Each of us has his time and opportunities for service and fruit-bearing; but if we pass them by, the time will come when our opportunities of service will be gone forever. Those who are constantly saying, "I pray thee have me excused," will someday find the Lord has excused them, and given the cross and the crown to another. There seems to be no place in God's program, or in His Church, for uselessness. Oh, the tragedy of lives today—so many people are good, but just "good for nothing"—empty, useless!

It adds joy and dignity to life to be needed. When people find they have no further purpose in the world, then is when they jump off a bridge! Few ever have been able to do it when heavy responsibilities were upon them. To be workers together with God, to have a part in bringing the lost in, to help in sending the gospel around the world, to share with Him and feel a little touch of the Master's hand as we labor with Him in pulling lost souls out of the mire and out of the fire, makes life worth while. The most humble task is glorified and full of romance when the service is rendered for the Lord. Even a cup of cold water given in the name of a disciple will not lose its reward. Life is worth while when we are seeking to fulfill the divine plan and bear fruit for Him!

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Every layman is challenged to put the special Crusade issue of the *Herald of Holiness* in every home in his block!



A SAFE PLACE  
Keep yourselves  
in the love of God.  
Jude 21

## Thoughts from a Farmer's Son:

By Spencer Johnson\*

### H A R V E S T

THE SHIMMERING heat waves arose from the earth as the burning rays of the sun beamed down upon the wind-swept prairie. As far as the eye could see, the ripened grain swayed and bowed in the summer breeze. There was something majestic about it, as the yellow mass stretched away to the horizon, wave upon wave, like the rolling of the ocean tide.

It was harvest time, and God, in answer to many prayers, had given a bountiful crop. For months the people all through the country had looked forward to this time. Many plans had been made, all depending upon the one hope, "If we have a good harvest." For days great preparation had been made, and the machinery had been repaired with anxious care. At last, the time for the reaping had come, and everyone was joyously busy garnering the grain.

I remember one afternoon while my brother and I were busy with the tractor and combine, making round after round, as the reel pressed the golden grain against the sickle, far out to the southwest the whole sky became covered with a storm cloud. The clouds turned inky black, the air became deathly still; then lightning zig-zagged across the darkened heavens. The thunder began to roll, and we knew that the rain, wind, and hail would beat the grain to the earth. For weeks we had worked frantically to harvest as much as possible for fear that the tempest would come, and even now we worked, and we prayed as we worked. The bread for thousands of people might soon be destroyed.

Thus it is in the spiritual world. Thousands of souls are in the world who could be saved and used in the kingdom of God. For years the church has looked forward to a harvest. We have machinery enough and to spare; the crying need is for laborers. We have prayed for great revivals; now the time is ripe. It is high time that we give every ounce of strength we have, and every moment of our lives to the garnering of sheaves for the Master. Why stand so many idle all the day, while the night cometh when no man can work? Hundreds are heartbroken and dis-

\*Evangelist, Pine Bluff, Arkansas

appointed in life; the winds of despair are sweeping over their souls—they need our Christ! Lost men everywhere, who have found nothing but harshness, are waiting for someone to love them back to God.

Even now the dark clouds of the storm are gathering; the baseness of man's depraved nature, as it expresses itself through greed and selfishness, is making the sky darker and darker. All too soon the tempest of the great tribulation may break upon the world. Only the pure in heart shall be caught away in the rapture to miss the awful torture. The message of the Church in this tragic hour should be "Holiness of heart and life!"

Surely we must work and pray! "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And again, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

## Awake or Asleep?

By P. J. Theall\*

ON THE NIGHT of the betrayal of Christ, there were two groups of individuals present, which were typical. First, there were those who stayed awake. Christ was willing to stay awake—His burden was for a world of men unlike God. He prayed until His own comforts were forgotten, until He lost His will in the will of the Father, and until He was willing to die that men might have eternal life.

Judas also stayed awake—he was after thirty pieces of silver. His greatest concern was for a few coins of little worth; yet he was willing to sacrifice a night's rest in order that he might receive them.

Then there were those who went to sleep. There was a life at stake, yet the unconcern of those who slept was evident in that they were found sleeping even while the enemies of Christ were ready to take Him. These men who slept were those who had promised God their best. Peter, the spokesman for this group, had said to Jesus, "I will lay down my life for Thy sake."

I wonder if Peter sleeping in the Garden of Gethsemane is altogether unlike some of us who sleep while the enemies of Christ betray Him! We have promised Christ our best, and have testified that we are completely consecrated to Him, and yet by our actions we reveal such an unconcern. We who claim that we have a message of salvation for a world of sinful men should be about the Master's work. A spirit of sacrifice should captivate our hearts, and we should be willing to do everything possible that all might hear the message of the saving gospel. Many are

\*Pastor, Leavenworth, Kansas

the enemies of righteousness who are willing to remain awake all night, if need be, and their only concern is to influence lives for the evil one.

I read in the *Other Sheep* the story of some of our missionaries who were willing to sell some of their most prized possessions, giving all that more souls might be won by keeping the native workers on the job. And I read also where those native workers, seeing the sacrifice of the missionaries, were willing to sacrifice and take less for their hire in order that others might have the gospel "in the same measure as they had received it."

Are we going to be found asleep, or shall we awaken with a deep heart concern for sinful men the world over?

Are we willing to sacrifice as much for God as those who are after only a few worthless coins? Are you awake or asleep?



Are the burdens of life bearing us down so it sometimes seems impossible for us to go on? Have sorrows and disappointments and difficulties come upon us in seemingly endless succession, until we begin to feel alone in a friendless world? Then above all other times do we need to remember the words of the Master: "Your Heavenly Father knoweth." God has not forgotten us. He is not indifferent to what is happening to us. And when our need is greatest He will be nearer than ever to help. How do we know this to be true? Because we have the word of His Son, and along with that word the message of the inspired apostle: "He careth for you." A Father who knows and cares! Nothing that can happen to us can ever overbalance that.—*Christian Observer*.

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## False Doctrines

By Grace Noll Crowell

We are told clearly by the Lord of Lords  
Of the false Christs and prophets that will come  
With "signs and wonders," mouthing honeyed  
words

To deceive the wise, the foolish, and the dumb.  
Today they sail life's seas; their hands reach out  
To tear away the moorings of our creed,  
And leave us nothing save stark fear and doubt,  
And a desperate hunger, and a desperate need.

If they but could! But Lord, we cling to Thee.  
Thou art our anchor in the storms of life.  
Hold firm—the tempest roars, the raging seas  
Beat all about us, and the night is rife  
With the lightning and the thunder. Rise, we  
pray;

Speak peace—we know Thy steadfast love en-  
folds

The righteous. Let no wild wave tear away  
Our hold on Thee. Praise God—the anchor  
holds!!

## THE EVANGELISTIC PULPIT:

# "Watchman, What of the Night?"

By Evangelist E. C. Tarvin\*

*Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come (Isaiah 21:11-12).*



THE TEXT suggests the watchman. God's faithful ministers are His watchmen, for they watch for your souls, as they that must give an account (see Hebrews 13:17). God told Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel" (Ezek. 3:17).

If the preacher claims to be a watchman, it is expected of him that he know something about the night—how we got into it, where we are, and where we go from here. We have too many today who are not up in the watchtower, but in the basement saying, "Peace, peace," when there is no peace.

God has said, "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart" (Jer. 23:16). Many read into the Bible what is not there, and out of it what is there. They are trying to lull a sick world to sleep with a few little bedtime stories, but they are making no impression on this age. There is no substitute for the old-time, fire-baptized minister with his heart all aglow with the fire of heaven, ". . . who maketh . . . his ministers a flame of fire" (Heb. 1:7). Truly, we need more bombshell sermons and gospel dynamite to blast us out of our lethargy and lukewarmness, and get us to going for God and lost souls.

### I

The text sets before us not only a watchman, but also the night. There is no question but that we are living in the Saturday evening of this age, with more happening overnight than used to take place in weeks. Truly, the night is upon us!

It is evident that we are in the midst of a moral and spiritual day of darkness. Paul tells us, "In the last days perilous times shall come" (II Tim. 3:1). Notice, *not* religious times!

I am not a calamity howler, nor a crepe hanger, neither am I a pessimist—facts are facts! I can see when men are living for themselves as though Jesus had never suffered, bled, and died. We read that in these last days, men shall be "lovers of their own selves, covetous"—living for what they can get and not what they can give;

\*California, Kentucky

they boast of human greatness while civilization crumbles before their eyes. And again we read, they shall be "Proud, . . . heady, highminded"—women petting dogs instead of children, rotten with social disease—"without natural affection."

Marriage vows and business contracts are mere scraps of paper. And again we read, "truce-breakers." We see the movies jammed, ball parks crowded, and the night clubs running full blast, while just a few are faithful. Truly, America is not in the house of God—"lovers of pleasures more than lovers of God."

Churches born in revival fire, living in smoke; the glory has departed from the house of God. Icicles of indifference hang over churches which should be melted down with Holy Ghost fire. And again we read, "Having a form of godliness, but denying the power thereof." Truly, this is the picture of the age in which we live: *the night is upon us.*

### II

Next, the text presents a momentous question, "Watchman, what of the night?" and a double answer. "The morning cometh, and also the night." Is the world growing better or worse? We might say that it is growing both better and worse. God is in the sifting business these days: the tares and the wheat are growing together. There is a sound of a going in the mulberry trees; God is getting His Church ready—their lamps trimmed and burning, all out for souls! And then, the morning cometh, for Christ is coming back to claim His own.

But for the world, it is growing worse; and for it, the *night* cometh—night of judgment, night of tribulation and everlasting darkness. Judas went out from Jesus Christ into the darkness of night, and the world likewise is going out from God. Away from God is gloom, despair, and darkness. The night of the world's distress will be followed by the night of eternal separation from God. Evil will run its course, and then Christ is coming for His own.

Then, the mockingbirds shall build their nests in the cannon's mouth, the dove of peace shall spread her mighty pinions over the world, and we shall need no more air-bombs, machine guns, submarines, atom bombs, or H-bombs. Now the talk is of one bomb to destroy the world, but the Church is looking for the "Golden Age" when swords shall be beaten into plowshares, spears into pruninghooks, "nation shall not lift up a sword against nation, neither shall they learn

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war any more" (Micah 4:3). We say, Thank God for the Golden Age!

While we are living in the closing of the age, the question comes, How will He find us? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). This describes the age in which we live. America is at the night club and movies—not in the house of God.

The only fire left in many churches is in the basement! For, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." How often do we hear today, "Nothing to get alarmed at, everything will come out all right, just nervous reaction in these tense times." Others will be sleeping—"That, knowing the time, that now it is high time to awake out of sleep" (Romans 13:11). There you have surfeiting, scoffing, and sleeping. We need to get the fire, keep the blaze aglow, go all out for God and souls! Don't sit around and sing "Hold the Fort"—crawl out of the trenches, and attack the enemy in his own trenches.

If first we let God do great things in us, then we can go out and do great things for God. The saving gospel has been sidetracked for a social gospel today. The Bible contains 66 books, 1,189 chapters, and 31,102 verses, but this does not seem to be enough for some Modernists today. They substitute the latest novels, moving pictures, and news items for rugged, Holy Ghost messages. There has been printed a book giving a whole year of church programs for Light-house-keeping Sunday, Baseball Sunday, Valentine Sunday, Fisherman's Sunday, Movie Sunday, and Football Sunday, but this never will meet the need of this poor dying age.

The text adds, "If ye will enquire, enquire ye: return, come." The need of the hour is a return to the Bible, to the faith of our fathers, and to the faith once delivered to the saints; back to Pentecost, to get our hearts aglow with the heavenly flame and a burning message of full salvation.

Last year there were sixty thousand churches without one convert! This sad condition prevails not because God's Word has lost its power, but because we have lost our first love. Multiplied thousands die daily—die in their sins, die in darkness, die without hope, and without knowing God in this world. Let us get back to God—in our churches and in our homes—and then go out with the saving gospel, warning the lost, "The night is upon us!"

## The Oxford University Church

By Norman C. Schlichter

ENGLAND'S best known church is, of course, Westminster Abbey, in the heart of London. No other of her churches is so closely bound up with the historic life of the nation; her kings are crowned in it, and many of her most illustrious dead lie buried in it too, including her "Unknown Soldier" of World War I.

Few experiences of English-speaking Christians from other lands remain so clearly in the memory as their visits to Westminster.

But only second in national religious interest and association is the Oxford University church, which dates from Saxon times, St. Mary-the-Virgin, usually called by the shorter name, St. Mary's.

This church was the university student center from the famed institution's beginning in the Middle Ages. There were throngs of students at Oxford as far back as 1167, and since there were no university buildings then, only lodging houses and halls for students, St. Mary's was the place where the university activities converged.

It was used not only for worship, but also for lectures, examinations, conferring of degrees. Indeed, it sometimes served as a fortress for students, when fighting between students and townsmen broke out, as was frequent in Oxford's beginning years. It has been said that for four centuries St. Mary's was the university as well

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## Let Me Be a Giver!

By Kathryn Blackburn Peck

*Dear God, if I can share some simple gift  
With one, oppressed, who walks my path today,  
I know my heavy burdens, too, will lift,  
And smoother and more fair will seem the way.*

*My candle's tiny flame glows no less bright  
When lifted high to guide a groping friend,  
For always when I share my little light  
I keep a blessing greater than I lend.*

*Let me keep giving out whate'er I have  
Of food and raiment—shelter from the cold,  
Or greater gifts of cheer and faith and love,  
Laughter and song—which far outweigh life's gold.*

*Let me keep giving from a loving heart,  
That other lives may richer, fuller be;  
I would be quick to see the teardrops start,  
And swift to lend a hand of sympathy.*

*Make me, I pray Thee, Father, unafraid  
To give myself again and yet again.  
When day is done, if I my all have paid,  
It shall be counted then, I know, as gain!*

as the university church. The first university buildings to be put up in the fourteenth century were built alongside the church. Then when the church was rebuilt a century and a half later, these buildings were merged with the church.

Since the church is therefore university owned, it pays today one pound a year rental for the use of the church section, so it is easy to see that St. Mary's is an integral part of Oxford. It is said to be the only church in the world so related to an educational institution.

It is an impressive sight indeed on Sunday mornings when Oxford is in session to see the high university dignitaries and faculty members march into St. Mary's to hear the weekly university sermon, which is occasionally given in Latin.

In the earlier centuries, religion held the chief place at Oxford, but in later times secular studies have been expanded greatly and now evangelistic work among both students and teachers is a big part of the church's work.

The late war has brought new interest in religion among the students, one-half of whom are ex-service folk. Prior to the war, interest in things Christian was at a very low ebb. The major teaching of both philosophy and history professors for a good while now has been that Christianity is a spent force among mankind. Now, according to St. Mary's present vicar, there are many more Christian students at Oxford, and many more students who are seriously inquiring about Christianity's answers to the many present-day moral and intellectual problems of men.

Chapel attendance, voluntary for many years, is now much higher than for a long time, and many groups meet to discuss regularly religious problems. A good speaker on a religious topic now draws a larger crowd of students than any other kind of special lecturer. The church is filled with students at late Sunday evening services; and after the service, many students go with the evening preacher to the Old Library for a discussion of his sermon. \*

Many of the thirty men's and women's colleges which make up the university also have chapels and chaplains of their own, and there is renewed interest in these smaller unit Christian programs. St. Mary's serves as a chapel for colleges without them.

Of course, St. Mary's has to take the place of the local home churches from which many students come, and much personal parish work has to be done among them.

Another very important work is that carried on for the 500 dons of the university, most of whom have families. Many of these are deeply religious, and all have a responsibility as senior members of the teaching corps. Group conferences of the dons are held in the interest of their greater religious impact upon the students with whom they work intimately.

Surely St. Mary's of Oxford is one of the great outposts of God's kingdom among men. It is said that nearly every great religious movement in

England in the past 800 years began at or near to this church, which "brings the brain of England into vital connection with her heart, which is her religion."

## How Does It Read

# In the Greek New Testament?

By E. Wayne Stahl

## Encouraging the Discouraged

Two particularly interesting characters in Bunyan's *Pilgrim's Progress* (second part) are Mr. Feeblemind and Mr. Fearing. Their names describe their personalities. For many years, as I read three words in First Thessalonians 5:14, "Comfort the feeble-minded," I had supposed that such folks were, so to speak, of the same family as one of the pilgrims of the writing tinker's dream.

But, reading the words in the original, I found that they are *paramytheisthe tous oligopsychous*. Literally rendered the mandate would be "Cheer the small-souled"; or, as the Twentieth Century New Testament has it, "Comfort the faint-hearted." The American Standard Revision has it, "Encourage the faint-hearted."

*Oligopsychos* (Paul uses the word in the accusative plural) is formed from *oligos*, small, and *psyche*, soul. We have, etymologically, the very same thought in our English word pusillanimous, which comes from two Latin words meaning very little and soul. The dictionary informs us that pusillanimous signifies cowardly.

So it is really the "Mr. Fearings" and not the "Mr. Feebleminds" whom Paul asks us to help.

The verb he uses when he thus exhorts, *paramytheisthe*, is compounded of the preposition *para*, beside or alongside of, and *mytheomai*, speak or say. One gets the picture of Mr. Great-heart (one of the heroes in *Pilgrim's Progress*) coming to the side of Mr. Fearing, as he indeed did, and speaking cheering words to the trembling, terrified one, Mr. *Oligopsychos*, to Hellenize his name.

Discouragement is a form of fear. Discourage is defined as "to lessen the courage of." Peter's courage was lessened to the vanishing point that awful night when he denied his Lord. Then he was "Peter Rabbit"! But the glorious morning comes when he stands before ecclesiastical potentates, and shouts to them, "You are murderers of the Prince of Life!" Now he is Peter the Lion.

What effected the tremendous transformation! *Peter has experienced his Pentecost and knows the perfect love that casts out all fear!*

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He that lives in sin without repentance, shall die in sin without forgiveness.

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## Reward Comes For Faithful Missionary

Mrs. Bertie Karns Ferguson, veteran missionary to the Orient, passed on to her reward in Los Angeles, California, June 29, 1950. Sister Ferguson had been under the care of West Coast physicians for a brief period, having moved to that area from Phoenix, Arizona, because of ill health.

Bertie Haynes Karns was born in Clarksville, Tennessee, July 22, 1889, and received her education from schools in her native state.

After having completed a four-year training course at Trevecca College, Miss Karns was appointed to service in the Orient in 1919. The strenuous schedule of activities caused a temporary break in health and, after more than four years of work for the Master, she was furloughed. During this lengthened rest, she toured widely in deputation work and completed courses for two college degrees.

Sister Karns returned to the field in 1934 to take up the work of evangelizing and teaching. She served at Taimingfu, China, and at Kyoto, Japan.

After many years of unselfish, loyal service for the Kingdom, Sister Karns returned to the homeland in March, 1941.

Not to be restricted by the fact that she was no longer on foreign soil, she accepted employment with the government as a teacher in a large Japanese Relocation Authority near Phoenix, Arizona, where her knowledge of the language and Oriental custom made her an invaluable asset to the project.

Seeing an opportunity for further service, Sister Karns, who had now married Rev. Frank Ferguson, veteran missionary to Argentina, assumed an active interest in the Mexican work at Phoenix, where she gave freely of her prayers and aid.

The spirit which characterized this untiring messenger of the Cross is exemplified in the words from her full heart: "My heart is in Japan and the great missionary cause. Without it, Christianity has no point or meaning. To it my whole soul is dedicated—is, and shall be given as the Master of the vineyard leads on."

After having spent so many years in missionary endeavor and having given of her life for the cause of Christ, Sister Ferguson has gone to receive the abundant reward that awaits the faithful servant of the Master.

## Eckel Sails!

Rev. and Mrs. Wm. A. Eckel sailed from San Francisco, California, at 8:00 p.m., June 29, 1950, to return to Japan, the island country where they have labored for many years. Pray that God will grant them an untroubled journey across the Pacific and that their term may be fruitful and glorious.

## Howards Welcomed Home

In our last letter we mentioned that Rev. and Mrs. Everett Howard with their daughter Mary Jo were expected to arrive any time. As the day drew nearer, the excitement rose higher until Jessie and I felt like singing "the auld Scotch song," "The Campbells Are Coming, Hurrah, Hurrah!" but replacing "Campbells" with "Howards." How thrilled we all were to see the sailing-ship with the

Howards aboard entering the port. As our little rowboat pulled alongside we jumped from the one to the other and in a few seconds were giving our returned superintendent a big, brotherly, bear's hug. Imagine our surprise and joy to meet not only the Howards and Miss Lydia Wilke, but also Reverend Henriques Luiz Cunha, the Catholic priest who had been converted three years before here in Cape Verde, returning to preach the gospel to the people whom he had once misled in the darkness of Roman Catholicism. On the little pier the Cape Verdians were waiting, also Mrs. Mosteller and Jessie with the children. The tears flowed as these welcomed our pioneer missionaries back to the islands for which they have suffered much and given all.—ERNEST AND JESSIE EADES, Cape Verde Islands.

## Nicaraguan News

We had a fine assembly in Granada. It was held in our new church building. Our last Friday evening service was really a victory. There were around thirty at the altar. After the altar service, the people started singing and testifying, which meant much to everyone present. God was with us.

Our Bible School has opened for the third year. We have about twenty-eight students. This evening we start a revival meeting in the school. If Brother Wellmon can make it, he will hold the meeting, but if not, it will be up to me. Pray for us. A good revival among the students will mean much down through the coming days. Brother Louis Ragains has taken over Brother Rudeen's job as director. He is also pastor of the San Jorge church. Of course, he has a student assistant pastor who is a great help to him.—HAROLD W. STANFIELD, Nicaragua.

## Vacations and Victories

Just now three of us are on vacation in Pretoria, South Africa. Much to our surprise one morning our Afrikaans pastor of our First Church of the Nazarene in South Africa, Brother Senekal, phoned us and invited us to the dedication of the lovely little church they had just bought and paid for recently. The pastor had infantile paralysis when he was eleven years old, thus rendering his lower extremities helpless, and he does not have too good use of his right arm and hand, but his work and his zeal should put any of us to shame, for he is always "one jump ahead." The little church is ideal in all respects. There was a service at 11:00 a.m. The Stricklands and others had prepared a bountiful lunch at noon. At 3:00 p.m., the dedication service was held. The presence of the Lord was very real. There were no shouts, but it seemed the Spirit would overwhelm us. Brother Strickland brought a very fitting message for the occasion. At 9:00 p.m. the watchnight service started. There were prayers and testimonies such as I have not heard for many a day among the white people of Africa. One man had just repaid another man \$15 that he had owed for ten years and had made other things right. Others witnessed to similar experiences as they testified how they had sought for sanctification and could not obtain it because of these things in the way. It sounded like the "Old-Time Religion" and a genuine salvation that truly changes the hearts of men and women who pay the price to go through with God.—FAIRY COCHLIN, Africa.

## God's Will for Man

**C**HRISt made it His business to do the will of God. He was also ever ready to call on men everywhere to do the Father's will. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The doing of God's will is supreme.

**W**HAT IS GOD'S will for the sinner? This is found in II Peter 3:9: "The Lord is not slack concerning his promise, as some men count

### Repentance for the Sinner

slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." In other words, it is God's will that all of us should repent, be saved, or accept Him. The Bible is full of passages which indicate this. Here are a few of them: "If ye seek him, he will be found of you" (II Chron. 15:2); "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6-7). "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9); "Him that cometh unto me I will in no wise cast out" (John 6:37); "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); and "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). These scriptures, from the first to the last, indicate that it is God's will for every sinner to repent and be saved. They imply that God has done and is doing all that He can to make it possible for all men everywhere to come to Him. Hence, my sinner friend, if you read this, please understand that if you wish to do God's will, you must first repent. God's will for you right now is that you find an altar somewhere and confess, repent, and believe. Why not do the will of God at once?

**W**HAT IS GOD'S will for the person who has been saved. that is, for the Christian? This is stated in clear language in I Thess. 4:3: "For

### Entire Sanctification For the Christian

this is the will of God, even your sanctification." This is another definite declaration as to the will of God. He not only wills that we shall be saved, but He also wills that we shall be sanctified. Here are a few

# E D I T

## Stephen

other scriptures which substantiate this fact: "Sanctify them through thy truth: thy word is truth" (John 17:17); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23); "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14); "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:25-27); and "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

We cannot now deal with the context of all of these passages which we have quoted. However, we shall briefly mention the context of two of them. The first and the third passages given above are from First Thessalonians. Anyone who will read the first chapter of this book will recognize at once that the Thessalonians were Christians. There Paul speaks of their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ (1:3); he calls them brethren beloved and declares that he knows their election of God (1:4). This is just a sample of what is found in this short chapter. In fact, every verse in the chapter (nine in all) has in it that which unquestionably indicates that they were Christians. Nevertheless, God calls, exhorts, and commands them to be sanctified.

Let us notice also the quotation given above from John 17:17. Here Jesus prays that His disciples might be sanctified. That petition is voiced in the verse which is given. At least three times earlier in this chapter Jesus asserts that those for whom He is praying are not of the world, even as He is not of the world. Besides, in many other statements in this chapter Jesus implies that those for whom He is praying are saved. Still, He definitely prays that they might be sanctified. God's will for you, my Christian friend, is that you be sanctified. If you want to do His will, and yet have not been sanctified, then the first thing for you to do is to get sanctified. Find an altar somewhere and place what you have and are on it and send the wires of faith up for the blessing. God will give it to you now, and you will thus be realizing His will for you. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

# R I A L S

to, Editor

**T**HERE IS one other word which I should add for those who are sanctified. You must continue to do the will of God. The final basis of entrance into heaven is the doing of God's will. Even if you have been sanctified for fifty years, you will continue to get new revelations of the will of God; and you will have to live up to them or backslide. There are not two ways to heaven—the justified and the sanctified routes; there is only one—the way of doing God's will. The sinner must begin here, and the most advanced Christian must continue on this line as long as he is on earth. Anywhere along this way, one can and will backslide if he refuses to do the will of God. The prime and ever-present requisite for the Christian life is the doing of God's will.

## Eternal Life Begins Now!

*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3).*

**E**TERNAL LIFE begins here below. Time is divided into three parts—past, present, and future; and eternal life is usually associated with the future. This is a mistake. Eternal life begins now. The first part of the verse quoted above says: "And this is life eternal." If you lay hold upon Christ in saving faith, eternal life begins at once.

This leads to another and kindred truth—eternal life is not a matter of environment. It can enter into a soul which dwells in a mortal body; and this physical form may dwell at present in a palace or a tent. Further, this palace or tent is in an environment now which is far from perfect. Of course, such conditions limit this eternal life in its functioning, or expression. In that better, or heavenly, land, which the soul will inherit in the future, this eternal life will come into its own—a spiritual body and a heavenly environment. There the limitations of this earth will be cast away forever.

Another truth about eternal life is that it does not mean mere duration. It is qualitative as well as quantitative. Again, it does not mean a mere existing forever as so many material atoms, or an impersonal existing forever as so much unconscious consciousness. It signifies a pleasurable, or desirable, and conscious personal existing for

ever. He who leaves this world in possession of eternal life will retain his personal identity, and at the same time will have the privilege of living with God forever. His fellowship will be with the triune God and the saints of all ages; and there will be nothing to hurt or destroy it. "He that overcometh shall inherit all things; and I will be his god, and he shall be my son" (Rev. 21:7).

## A Variety of Interesting Experiences

**O**N SUNDAY night of May 22, I preached at the Woodlawn Church of the Nazarene, Chicago, Illinois. I belonged to this church for a year in the early thirties while I was studying at the University of Chicago. Rev. Harry Morrow was my pastor then. I taught a Sunday-school class during most of this time, and was blessed by the fellowship and ministry of Brother Morrow. He and his people showed me many kindnesses, and I shall never forget Woodlawn Church of the Nazarene. I have preached there many times since and was glad to be back again in May. Rev. Willard Taylor is pastor at present, and God is blessing his leadership.

On Monday night, May 23, I spoke at the annual banquet of the Olivet Nazarene College chapter of the honor society of the colleges of the Church of the Nazarene. Professor Marvin Taylor, the chairman of this group, presided. Dr. Harold W. Reed, president of Olivet Nazarene College, presented the keys to the newly-elected members of this society. It was a delightful occasion, and it was an honor, indeed, to be called on to be the special speaker. This was one of the events of the Commencement season of Olivet Nazarene College. It was not possible for me to attend the other exercises, but I was there long enough to see many friends and learn of the progress of the college under the direction of President Reed.

Early in June I had the honor of preaching the second Sunday morning after the opening of a work for the Church of the Nazarene in North Kansas City, Missouri. Dr. Jarrette Aycock, the district superintendent, preached the first Sunday morning. Rev. Kenneth Meredith, a student in Nazarene Theological Seminary, has charge of this undertaking, and God has helped in a special way from the very first.

June 8 to 11, I held a holiness convention in First Church of the Nazarene, Elkhart, Indiana. It was a joy to work with Rev. E. B. Hartley, the pastor, and his good people. At the beginning of the Sunday morning service, at the request of Brother Hartley and the church board, I presented the needs of the Nazarene Theological Seminary. I had time only to start this campaign, but I am sure that this church will do its part in raising the \$300,000 for the Seminary building. Sunday night we had an altar service with several people saved or sanctified.

One Sunday afternoon recently I attended the dedicatory service for the Lakeview Church of the Nazarene, Overland Park, Kansas. Rev. Charles Crismeier, the pastor, presided, and Dr. Jarrette Aycock, superintendent of the Kansas City District, brought the dedicatory message and took the offering. The beautiful new building was well filled, and God blessed both in the preaching and in the offering. This church, not yet one year old, is already giving a good account of itself.

The last Sunday in June, I preached in the afternoon at the anniversary of the dedicatory service of the Church of the Nazarene at Iatan, Missouri. This is a rural church, organized about three years ago, and its new building was dedicated last year. At the close of the afternoon message I took an offering which lacked only a few hundred dollars of covering the debt of nearly \$1,500 which still remained on the building. Doctor Aycock, the district superintendent, Rev. J. D. Cox, and the members and friends of the Iatan church are to be congratulated on what

has been accomplished.

It was my privilege this year to attend part of the Kansas City District camp meeting which was held June 12 to 18. I spoke three times to the preachers and substituted once for Dr. S. T. Ludwig, who had to be out of the city for one day. Dr. Edward Lawlor and Mr. Curtis Brown were the regular workers in the camp. The people came in great numbers, and God was there in special blessing. In Lakeview Park, on the outskirts of greater Kansas City, Doctor Aycock has sponsored an outstanding district center where many district activities are carried on, and one of the most important of these is the annual camp meeting.

Within the last few weeks I have had the opportunity of being in a few Sunday services in my home church, First Church of the Nazarene, Kansas City, Missouri. I always enjoy worshiping in Kansas City First Church! God is blessing Dr. A. Milton Smith, our pastor, as he leads on in the work of this church.

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## Home Missions and Evangelism

*Roy J. Smee, Secretary*

### The Mid-Century Crusade for Souls

THE VISITATION evangelism program of the Church of the Nazarene for this quadrennium began from a sense of need and with a spirit of prayer and soul-passion. Whether or not it is successful will be determined by the measure of cooperation of our laymen, pastors, and evangelists around the world. The program alone may furnish an apparent growth in the church, but to be permanently successful it must be backed by prayer and consecration. These will furnish the vision and strength for the mighty task before us.

Every Nazarene should be familiar with the excellent materials which have been prepared to assist us in reaching others for Christ. The three manuals, *First Steps in Visitation Evangelism*, *Soul Winning Through Visitation Evangelism*, and *The Pastor and Visitation Evangelism*, furnish basic instructions and inspiration for the task. Most of our churches have studied these manuals, which have been reprinted and revised from time to time. There are some churches, however, which have held no study classes on either of the first two manuals. Plans should be made for such a class either the latter part of the summer or in early fall. Two years of the quadrennium have passed. Are we giving a good account of ourselves in personal and visitation evangelism for the Master?

Visitation evangelism kits for a community enrollment are available for five or more visitors. The kits contain gospel and church leaflets, enlistment, enrollment, and record cards, instruction booklets, and all materials necessary for finding the people in your community for whom your church is responsible. Write to our office at 2923 Troost Avenue, Kansas City 10, Missouri, for order blanks or information concerning these materials. The gospel leaflet now being used is entitled "What Price Freedom?" A new leaflet will be available in the fall.

Two new books have been printed this year which should stir everyone to do more to win people to Christ. *The Time Is Now* is a book of messages by Evangelist C. William Fisher. It is written with power and carries a mighty challenge to the Christian and the church today. It is as timely as its title and is one of the important books of the year.

*He That Winneth Souls* is the fourth book published by the Commission on the Mid-Century Crusade for Souls. It contains 131 true incidents of soul winning on the part of laymen, pastors, and evangelists and of church and Sunday-school increases. Many of these are experiences during the first year of the Crusade for Souls, and were sent to the Commission from all parts of the church. In this thrilling book one will read of people just like himself who

have become concerned about the lost and, following the leadership of the Holy Spirit, have built the Kingdom and the Church. Both of these books are bound in paper and priced at only fifty cents so that they may be widely distributed among our people.

Again this fall there will be a special Crusade issue of the HERALD OF HOLINESS. Orders are coming in fast, as it is being presented at district assemblies. The theme of the special issue will be "Heartfelt Religion," and it promises to be even more attractive in appearance than the "Get-acquainted" issue last year. Extra copies sell for three cents each and provide a wonderful means for advertising the church and getting the gospel out into many unchurched homes. The issue will be dated September 11. Postal regulations require that every issue be dated, but the date will not appear on the cover.

Let us use these materials as seed to be sown and pray the Lord of the harvest for an abundant return.

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### "Crusade" Song

Mrs. S. N. Fitkin, general president emeritus of the Woman's Foreign Missionary Society, has written a splendid song entitled "The Master's Voice," and dedicated it to the Mid-Century Crusade for Souls. Copies have been sent out to local societies, but some have inquired for more. Sister Fitkin has provided a second printing of this song and additional copies may now be secured by writing to the W.F.M.S. office in Kansas City. We are sure many will want to take advantage of this fine offer.

# THE QUESTION BOX

Conducted by Stephen S. White

**Q.** When I was converted and joined the Church of the Nazarene, we were not supposed to wear gold rings on our fingers. All of the evangelists and pastors in our part of the country preached that it was forbidden in the Bible. But now we see people in our movement wearing diamond rings, and ring ceremonies are being used in some of our weddings. This leaves some of us in a very embarrassing position. What is the right thing?

**A.** First, I think that this is a good time and place to quote the *Manual* on the subject of dress: We are urged to avoid evil of every kind, including, "The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that become holiness. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works' (I Tim. 2:9-10). 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price' (I Peter 3:3-4)." This is a wonderful statement of our position, and, as far as I know, it has not been changed since the organization of the Church of the Nazarene.

This statement in the *Manual* has never been interpreted in exactly the same way, even by the best members of the Church of the Nazarene. This has been true in our church from the very first; that is, there have been some differences of interpretation as to matters of dress. At Peniel College, Peniel, Texas, where I attended college, they were very strict as to matters of dress. This accounts for my amazement when, a year after I graduated (this was back in the early days of our church), I saw a deaconess in a district assembly in another section of our country shouting with a wedding ring on. She was very plainly dressed, and had her deaconess bonnet on, and yet she had a wedding ring on one finger of the hand which she kept uplifted while she was shouting. I mention this only to show that our people have not agreed completely as to their inter-

pretation of the *Manual*, even from the first.

I cannot be your conscience, and no one else can be. God has given you a Christian experience, a conscience, the Bible, the Holy Spirit, and intelligence, and you will have to make your own decision. Further, you had better do what you feel that you should do along this line; but please do not be too critical of the person who may disagree with you to some extent. If we all keep a real saved and sanctified experience and a burden for a lost world, we shall not differ much in our interpretation of the *Manual* on the question of dress. Besides, we shall be able to love each other in spite of our differences. You speak of some (including yourself among them) as being left in an embarrassing position. You should not feel that way about it. No one should feel embarrassed if he is standing for that which he believes is right for himself. We need people of conviction today as never before, and they should have the courage to stand for what they believe to be right, without any embarrassment. Still, they must remember that it is just as important to maintain the right spirit in their stand for the right as it is to stand for the right.

After all that I have said in this lengthy answer to your question, I

must say that I am disturbed about a growing laxity on the part of some of our people as to the matter of dress. I think there is grave danger along this line. We must not substitute outward adornment for the inward adornment of the spirit. We be unto us when we forget the ornament of a meek and quiet spirit, which is of great price in the sight of God!

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## Victory—Without Guns!

When the Scotsman, Geddie, went to the New Hebrides, the islanders were ignorant, cruel cannibals devoted to war. Later they set this beautiful inscription over Geddie's grave on Aneityum: "When he came to the island in 1848, there was not a single Christian; when he left in 1872, there was not a single heathen."

John Wesley and his co-workers carried the battle for righteousness into the spiritual deadness of eighteenth-century England. The conflict was difficult and long, but the victory was epoch-making. It transformed the spiritual atmosphere of the country. It greatly modified the social life of the people. It set in motion a tide of evangelism that swept beyond Great Britain to the English colonies of the New World. And during the nineteenth century the whole world felt the healing touch of its power.—  
W. EVERETT HENRY.

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## No Other One Will Do!

By Alice Hansche Mortenson

The blessed name of Jesus stands  
Supreme above them all,  
A mighty rock on which to lean  
Though kingdoms rise and fall.

His advent was the only one  
Foretold through centuries long;  
His birth alone was heralded  
By joyous angel throng.

Though many leaders lived and died,  
All in the grave remain  
Save one, the blessed Son of God!  
He died—but rose again!

So I would place my faith in Him;  
No lesser one will do.  
Each prophecy concerning Him,  
To date, has proven true.

And every promise He has made  
Is sure to be fulfilled,

This blessed Christ who walked the  
sea  
And raging tempests stilled!

And someday He is coming back,  
Not in a manger low,  
But as "King of Kings and Lord of  
Lords,"  
And all the world shall know!

Yes, "Every eye shall see Him" then,  
And Satan's hosts shall flee  
And fall beneath His fiery glance,  
This Christ of Calvary.

But oh, today, His grace is free,  
Eternal life is yours!  
But only through His precious blood.  
No other plan endures.

No other claims will stand the test;  
But Christ, God's Son, is true!  
And so I fix my faith in Him;  
No other one will do!

# The Young People's Society

Lauriston J. Du Bois, Secretary

## Guard Your Influence

SOME TIME AGO I saw a young man who could have been an influential Christian, but he wasn't. He had a testimony both to being saved and sanctified. He had average talent and was neat and tidy in his appearance. But the crowd around him discounted all that he might have wanted to do to move them toward Christ all because he was careless and indiscreet in his actions when around the girls. He showed that he was "girl crazy," and he tried to date all of the girls in his group, openly and to the knowledge of all. And then when one would agree to go with him, he made himself a nuisance by familiarities which are out of place in casual friendships. He was "mouthy" and self-centered, with a ready recommendation of his own talents and abilities to any and all who would listen.

Young people must realize that their conduct is a part of their religion. We are to be "examples of the believers" in what we do as well as in what we say or what we believe. And a person who is so disgustingly careless about his relationships with others will kill his influence about as quickly as anyone. There are many things which are not classified as evil, as are the dance, the movies, and the like, but which are indiscreet, unbecoming, and beneath the high standard which the Christian should hold. There is no written law which makes it imperative that one be reverent in church, but it is still an unwritten law of Christian conduct.

Let us guard our influence. Let us strive to let our lives demonstrate the highest levels of social decorum. The Christian should take care to let nothing in his life neutralize his testimony.

I have just come from the young people's camp and institute and convention of the Michigan District. God blessed these meetings in a wonderful way. The district is forging ahead in a marked way under the leadership of Ralph Lownds, district president, and Rev. Orville Maish, district superintendent.

A Fourth of July district convention of the Northwest Indiana District was held at the campgrounds with your secretary as the special speaker. They broke all former crowds with a great group of young people and a great convention. Kenneth

Coil, the district president, and Dr. George Franklin, district superintendent, are showing real progress in youth work.

Recently elected district presidents new in the ranks are as follows: Orval J. Nease, Jr., Southern California (new district); B. W. Downing, Mississippi; Paul Yeend, Washington Pacific.

Other teachers sought to regulate the lives of their fellows by rule and formula, but Christ's plan was first to purify the heart and then to leave love to direct the footsteps.—W. J. BRYAN.

## Prayer Tower Requests

July 16-22

Our "From Self to Others" Project Again during 1950-1951 the General N.Y.P.S. project is the "From Self to Others" offering for missions. Our money will support the Bible schools on our foreign mission fields. Let us pray for the project and our own personal part in it. As we pray, let us be disciplined in our living, so that we can also give.

July 23-29

### The Philippines

Our work is progressing nicely in these islands, but there are many obstacles and many problems. Let us pray that God will give unusual wisdom to our leaders there, make possible the finding of suitable properties for needed churches and schools, and bring revivals to these hungry people.

## THE HOME CIRCLE

Conducted by Grace Ramquist

### God Took Charge—

By Mary E. Cove

#### I. Provisions

MANY YEARS ago, down in the basement kitchen of a home in Danbury, Connecticut, two women knelt on the bare floor. They prayed in desperation that day.

The older of the two was Rev. Lillie Henderson. She had been orphaned when but a child, thus being deprived of an ordinary education. When after reaching middle age she heard God's voice calling her to go to Danbury and organize a church, she was astounded. Nevertheless, she left her good job in the factory and answered the call.

Upon arriving in Danbury, Mrs. Henderson found only a few faithful people. Soon a tiny church was organized, although many times before and after its organization the way was rugged.

I was the second woman and a friend of Mrs. Henderson helping her in the work at Danbury. We were praying in desperation because in spite of all our efforts there was not a cent of money in the house, almost everything to eat was gone, and more than that, we had a ten-dollar bill due the next day!

As we knelt there, I prayed, "Lord, please send us ten dollars and some provisions!" Suddenly a tide of blessing swept in on us. We forgot all

about our requests, for the glory of God's presence was so wonderful!

While we were still on our knees there came a knock on the basement door. When we opened the door, there stood a man with a large basket of delicious apples in his hands. He gave us the apples and then turned away. Soon he returned and with some hesitation he asked, "Do either of you need ten dollars?"

We told him of our prayer. "Well," he responded, "I was up in the haymow when God said, 'Go take Miss Cove ten dollars.' I answered, 'Why, Lord, she's been a teacher; she doesn't need any money.' But God kept right on saying the same thing and then added, 'Take it now.' So here it is."

He had hardly gone when the front doorbell rang. We both hurried to the door and there stood a little Unitarian woman. Hesitatingly she said, "I hope you'll not be hurt, but I felt as if I had to come over here with these provisions." Her hired man then brought in a great canvas bag. If ever God sent provisions it was then, for in that sack were vegetables of all kinds, a great roast of meat, and about everything one could need for days and nights.

As we stood looking at the wonderful provisions, Mrs. Henderson told the little lady of our morning petition and of how the ten dollars had just arrived.

"I am surely glad that God could use me to answer your prayers," was the visitor's reply.

I have forgotten thousands of easy days, but never will I forget that day with its desperate need, when the provisions were sent from Heaven.

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

### Topic for July 30: David, a King Who Honored God

Scripture: II Samuel 7:1-6, 17-22

#### P.K.'s of Texas

##### A Lasting Dog Bite!

Two doors down and across the street from our house lived a German lady who made wonderful taffy candy. All around her house was a high hedge. She kept her hedge trimmed well, but high. This lady not only had a hedge, but she also had a black shepherd dog. This dog was never very friendly, but he stayed away from us children of the neighborhood and we were not too much afraid of him.

My mother gave me a nickel and told me I could go buy some of the beautiful pink taffy candy.

I walked ever so carefully across the street, holding tight to my nickel. As I came up to the hedge and to the entrance to the yard, suddenly a great black dog seemed to fly out at me and before I knew what he was about, I was down on the ground and he was biting my arm very hard.

I cried and cried, but held tight to my nickel, although I did not return for the candy.

It seems that would be the end of the story, but it isn't. The tooth marks of the dog soon disappeared. The dog was always kept chained in the back yard, but never have I been able to get over the fear that dog created in my heart. Even when I see a wee little dog, I am afraid. Now how a wee little dog could throw me down, especially since I'm a big woman, is more than I can understand. Sometimes like last night I'll see a dog coming up to me and I'll start saying to myself, "That dog isn't going to bite you. He isn't even going to pay any attention to you." I kept saying those same words over and over until I was safely past the dog. But all these years I have been fighting imaginary fears. I imagine all dogs are waiting to bite me.

Sometimes we imagine other things than just dog bites. We imagine someone doesn't like us, so we fear going near him. We imagine we are not wanted some place, so we stay away even though we want to go. We imagine we cannot do big things for the Lord, so we do not try.

Very few dogs ever bite folks! But my fear of dogs has bitten me many times!

**GOLDEN TEXT**—*Thou art great, O Lord God: for there is none like thee (II Samuel 7:22).*

Walls of cedar for the king, and common curtains for the ark of God! Little by little this inconsistency gnawed into the conscience of David. As he left his magnificent residence for a morning walk he would pass the house of God where the cloth rippled in the breeze, and within was the priceless ark of God. He determined that something must be done. God bless any national leader who blushes in the presence of spiritual neglect. And David did something about it.

In too many cases the fine edifices in town are the federal post office or the county courthouse, while the churches squat in drab neglect on some out-of-the-way street. It is a community shame when a run-down, unpainted church is surrounded by well-kept homes. It is equally a slap at religion when a cathedral rises in marbled splendor amid smelly squalor.

God's sanctuary should be as good as our homes and as good as the businesses of the members.

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

## NEWS OF THE CHURCHES

### NEWS IN BRIEF

*(Continued from page 2)*

program, including supervision of construction. In accepting these new responsibilities, Dr. Parrott announces that plans are made to have all outside construction completed by fall; the inside finish work and equipment will be added as the money continues to come in.

Rev. Paul J. Stewart has resigned as pastor at Sherman, Texas, to re-enter the field of evangelism.

Rev. Edward L. Dowd has resigned as pastor of the church at Kewanee, Illinois, and is now serving as pastor at Connell, Washington.

Evangelist R. E. Willis and wife write that they have canceled their slate to accept a call to pastor their home church in Centralia, Illinois.

On June 25, Miss Mary E. Latham of the Department of Church Schools spoke at First Church, Enid, Oklahoma, both morning and evening, in the interest of Christian education.

Rev. Paul E. Cable, who graduated from Olivet Nazarene College in May, has accepted the pastorate of the church at Freedom, Indiana.

Rev. Leslie A. Parrott, the new Dean of Students at Northwest Nazarene College, Nampa, Idaho, is leav-

ing the States on July 13 to fly to Honolulu to preach in the first Hawaiian Nazarene camp meeting.

Rev. Frank A. Noel, Senior, has resigned from the church at Sciotoville, Ohio, after a six-and-one-half-year pastorate, to accept a call to the church in Wellston, Ohio.

Pastor C. C. Whittington writes that the church in Erick, Oklahoma, has broken the 41-year Sunday-school record in average attendance for the year thus far.

Evangelist C. Helen Mooshian writes: "Six Months Abroad." Six months ago, December 19, I boarded a double-deck giant Stratocruiser (A.O. A.) from Boston, and within nine and a quarter hours landed at Shannon, Ireland, planning to make a tour around the world visiting our missions, terminating at San Francisco. I have not quite reached the halfway mark, with six more months to go. I'm definitely grateful to God for keeping me well. Have traveled in twenty countries—spending sixteen weeks in all of Great Britain (England, Ireland, Scotland, and Wales) and ten weeks in Europe (Denmark, Sweden, Germany, Holland, Belgium, France, Switzerland, Spain, Italy, Austria, Greece, Turkey, Sicily, Malta, Libya), and am now on Egyptian soil. Thank God I can still sing 'I long ago left Egypt for the promised land.' Have covered over 20,000 miles by (plane) land and sea, spending 231 hours in travel. Only the Lord knows the hundreds of miles and hours spent

on foot, and the thousands of steps I've ascended and descended; encountered all kinds of weather, and varied and many experiences and circumstances. The language barrier was managed with the help of the Lord, interpreters, dictionaries, and dramatics. It was a real privilege to visit many places of historical value, but in Britain Livingstone's, Wesley's, Knox's, and Mueller's places left an indelible impression upon me. Then in Europe I had great delight in following part of Paul's journey to Rome, only I began at his destination: Rome, Puteoli, Rhegium, Syracuse, and Malta (Acts 28:1-16). There is now a statue on that portion of the island where Paul and his 375 companions landed in safety from shipwreck. Legend has it that no venomous beast can live on Malta; when they do come they are absolutely harmless, but become venomous when they leave. In the Middle East I had the privilege of visiting the Acropolis Mars Hill (Acts 17:16-22), and ancient Corinth, which is now in ruins (Acts 18:1-16). The greatest joy and thrill has come as a result of seeing nearly four hundred souls find the Lord as personal Saviour, Sanctifier, Healer, and Reclaimer in 137 services at 58 different churches, 20 of them other denominations. I am indeed grateful for the doors which were open to me to preach the glorious gospel in France—Paris, Marseilles, and Gardonne; Athens, Greece; Istanbul and Uskudar, Turkey; and Cairo, Egypt. I found many believers of like faith

(holiness people) who have come out of the modern and orthodox churches; met with many souls who are spiritually hungry and thus respond to the holiness message readily. Am now on the eve of my departure to Beirut, Lebanon, Cypress, our own missions in Transjordan, and Damascus, Syria—thence to Bagdad, Basra, Babylon, and Nineveh in Iraq—our own missions in India for a month; Siam, Hong Kong, Manila, Tokyo, Okinawa, Midway, and Hawaii, arriving in San Francisco on December 19, the Lord willing. This will be the greatest year of my life and ministry. Will appreciate the continued prayers of the HERALD family."

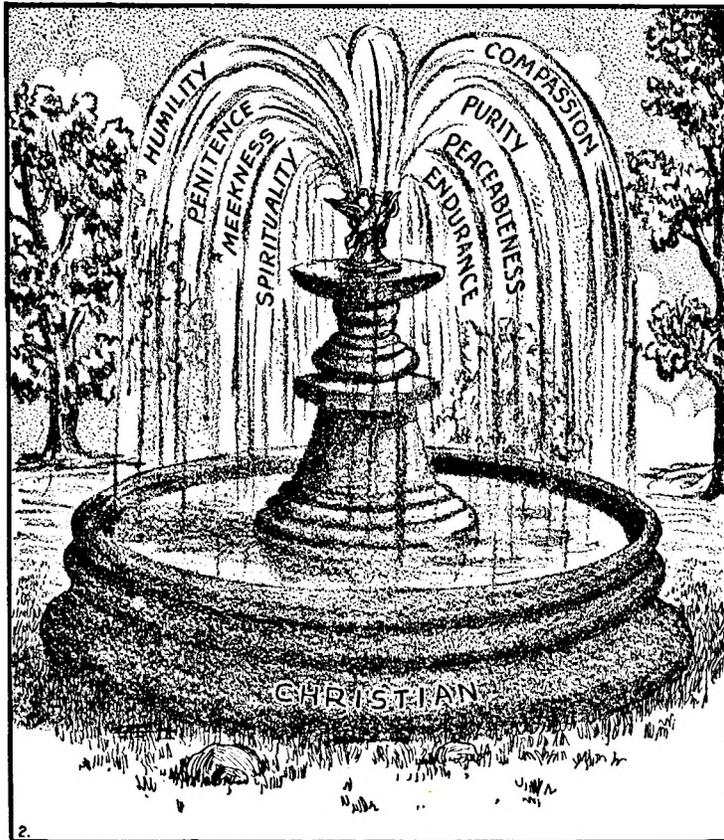
Perryton, Texas—On Easter Sunday we closed a good revival with Evangelist Oliver C. Weigel. The Lord came upon him in a wonderful way, and several souls prayed through to God for pardon and heart purity. On the closing Sunday the pastor was extended a unanimous three-year call, also given a nice love offering. Brother Weigel was given a call to return in '52. Since coming here last September we have seen a substantial growth in all departments, including church membership. We appreciate the loyal support and co-operation of our people. Shrubbery has been set out around the church; and inside nice carpet laid on the platform and around the altar. We are encouraged to press on for God.—Buford Burgner, Pastor.

Evangelist Joe Norton writes that he is closing a meeting in Oklahoma on August 27, then has an open date, August 30 to September 10; will be glad to slate this time anywhere. Also, he has some open time after October 11. Write him, Box 143, Hamlin, Texas.

Fairbanks, Alaska—Recently this church enjoyed a fine revival with Evangelist Bernie Smith. These were good days, with much conviction, personal evangelism on the part of the people, good preaching by Brother Smith, and victory at the altar of prayer. The membership has been increased, and the church is more stable than it ever has been. Present plans call for a complete remodeling job on both church and parsonage at the earliest possible time; but these plans will not alter our missionary giving for the work in Alaska or other countries. Last year Fairbanks church gave almost \$1,800 to general and district interests. We are definitely a "10 per cent" church. In spite of war clouds, our people are pressing forward. Now as never before we need a strong Church of the Nazarene in Alaska. Pray with us to that end.—J. Melton Thomas, Pastor.

Pastor Donald H. Replogle reports from Van Wert, Ohio: "Coming to this church in August of 1948, we found a loyal and devoted group of sanctified Nazarenes. Preceded in the pastorate by Rev. S. E. Durbin (for some ten years), and Rev. J. Wesley Sherrill (three years), we cannot say too much for the good work they did in bringing the group from a small infant church to one grown to full strength, housed in a beautiful building. Since coming, we have labored in two revivals with Evangelist Fred Thomas, whose ministry has been of untold value to the spiritual life of our church. Also, we have had with us Evangelist Ross Emrick and wife, and the Henderson-Horine Party, who assisted us in the establishment of a new Sunday-school record of 257. We deeply appreciate the contribution of all these fine workers. In addition, the pastor conducted a youth-week convention, and Rev. Wm. D. Eckel, Jr., worked with us last winter in another youth-week convention. The church had purchased a parsonage just prior to our coming; the combined debt on this and the church was then \$10,200. This has been reduced to about \$8,000, in addition to increased finances in every department of the church. The Sunday school has shown an increase over previous records for fourteen consecutive months; also church membership shows an increase, with more activity in all departments. We are grateful for a group who love God, know how to pray, and are consecrated to do His will. The crowning item in many kindnesses on the part of the church to their pastor was the granting of a four-Sunday vacation so we might visit Mrs. Replogle's home in California. With joy and confidence in God, we face another year with these fine people."

### A "BLESSED" FOUNTAIN



Evangelist Joseph Gray reports: "During the past year, Mrs. Gray and I have worked in meetings in Texas, Kentucky, Kansas, California, Oregon, Washington, Idaho, Wyoming, Colorado, and at this writing we are in a campaign at San Jose Westside Church in California. God has blessed and given some good meetings, and we have seen quite a few people dug out of sin and converted, as well as a number of our own people established in holiness. Our children's work has been a delight and a joy; during the past four and one-half years, we have seen close to one thousand boys and girls find the Lord, as well as seekers in our adult services. After closing here in San Jose we go to Illinois for two campaigns; we have open time for two Midwest meetings, August 16 to 27, and August 30 to September 10. Also, we are now slating for the spring of '51. We travel by house trailer, and have our own music and hymn f photographs. Write us, 419 E. Worth St., Stockton, California."

Regina, Saskatchewan, Canada—Our church recently enjoyed a profitable revival with Evangelist W. W. Tink and wife. Daughter Joy joined her folks for the closing Sunday, adding greatly to the music for the day. The Spirit of God was upon the preaching and singing, and the church folks were indeed encouraged. New contacts were made, souls were saved, and believers sanctified. We have recently purchased a new property, and are trusting God for a great future in the work here.—Reporter.

Evangelist A. K. Jones reports: "During this spring and early summer, God has given me the best revivals of my entire ministry—more people finding God, deeper conviction, and more sincere praying through and going the Bible way. Beginning at Rossville, Illinois, with Pastor A. L. Taylor and wife, God responded to the prayers of His people in giving many souls. At Peniel Church in Akron, Colorado, we had a hard-fought battle, but God came and hearts were blessed. Rev. and Mrs. Orval Gibson are the fine young pastors. At Kingman, Kansas, Pastor McReynolds and wife with their people were ready for a revival, and the Lord gave us many souls. In Lowell Boulevard Church, Denver, Colorado, we found a wonderful people, with Rev. and Mrs. Albert Nease as the deeply spiritual pastors. God gave us a mighty outpouring of His Spirit with conviction, conversion, reclamation and sanctification. It was really an old-fashioned revival. At the Denver Mission, with Rev. and Mrs. Ickes in charge, our Nazarenes from Daniel Gardens and Lowell Boulevard churches stood by in a splendid way. God gave us an outstanding revival here. Next I went to Alton, Kansas, for a camp meeting—my third year here. Many souls prayed through; the long altar was lined in both day and night services. For all the victories we give God praise, and ask your

prayers as we continue in the work. Will go anywhere for entertainment and free will offering. Write me, 519 Commercial, Danville, Illinois."

Dr. and Mrs. A. S. London report, "In spite of the holiday, Pastor Lawrence Hicks of Chattanooga, Tennessee, saw 745 in First Church Sunday school on July 2; also a great altar service in both morning and night services. Forty people pledged to carry on personal visitation each week. New classes are to be organized, and the school is having a wholesome gain. Pastor Hicks has been given a three-year call, with a near unanimous vote. The church has daily broadcasts. It was a great convention—five and six hundred people present in the week night services."

Port Orchard, Washington—From June 8 to 10, Rev. Elwood Smith was with us for revival services, then from June 11 to 18, we had Dr. and Mrs. B. V. Seals. God blessed and gave victories all along the way. Our church is now in better condition spiritually than ever before. Seventeen souls were saved, five sanctified, and others were helped; three young men received a call to special work for God. Truly, the Lord blessed and gave us a soul-stirring time.—Roy A. Green, Pastor.

Somerset, Kentucky—God blessed and gave nearly one hundred seekers at the altar in our recent revival with Evangelist Charles E. Haden, wife, and daughter, Carolyn Sue, as the special workers. Never have we had workers who put more into the services than the Haden family, and we greatly appreciated their ministry with us. We have purchased a new church location in the heart of the city.—Ernest E. Hopper, Pastor.

Wichita Falls, Texas—First Church enjoyed the good spiritual messages of Rev. Amos R. Meador, our pastor at Borger, in a recent week-end meeting. The church was blessed and revived, and eleven souls prayed through to definite victory. We give God praise, and press forward for greater victories.—Mrs. M. G. Walker, Secretary.



## Send Seminary Offering TO M. LUNN

All money for the Seminary Campaign is to be sent finally to M. Lunn, Seminary Treasurer, 2923 Troost Ave., Box 527, Kansas City 10, Mo.

On some districts it is the policy to send all funds to the district treasurer, who in turn makes the final remittance. Please follow the instructions of the district superintendent.

### CORRECTION

In an earlier issue, an error was made in which Rev. W. T. Johnson was listed as superintendent of the Eastern Oklahoma District.

The report should have stated that the Southwest Oklahoma District, of which Brother Johnson is superintendent, had accepted the Seminary Campaign apportionment.

And to make the record complete, Eastern Oklahoma District, Rev. Glen Jones, superintendent, is co-operating splendidly in the campaign.

Rev. Jack Houts, commissioned evangelist and ordained elder on the Southwest Oklahoma District, writes that he is entering the evangelistic field, following their assembly in September. His address is Grandfield, Oklahoma.

Carl Junction, Missouri—We sincerely appreciated the ministry of Evangelist Trafton Williams. He left us with renewed courage and hope, and our prayer meeting attendance has tripled since the revival meeting. Last year our Sunday-school attendance averaged fifty-four; the past month the average was eighty-four.—Paul J. Batchelder, Pastor.

## THE PRICE

It must have been an hour of deepest anguish to our Lord,  
When He had made the price of consecration plain,  
And those many weak disciples murmured, "This we can't afford!"  
And turning back, they followed not again.

No one could plumb the sorrow, or comprehend the loss  
The Saviour must have felt to watch them go:  
Those children who had loved Him—yet refused to share His cross;  
Who had tasted of His joys, but shunned His woe!

And today, as through the ages, many falter at the price  
The loving Saviour gladly paid to bear our sin;  
They follow till He whispers, "Be a living sacrifice!"  
Then, turning back, they walk no more with Him.

—FRANCES B. ERICKSON

**La Frank, West Virginia**—Wife and I came to Little Laurel Valley last September for our first pastorate, and we have found the people very co-operative. During these nine months, with the help of God and the people, we have almost doubled our Sunday-school attendance, with a record of ninety-four on Easter. We have had three revivals, each of much blessing to the church, with souls born again and believers sanctified both in church services and in cottage prayer meetings. At the close of our recent revival, evangelist and pastor baptized thirteen people in the waters of the Little Laurel Creek amidst shouts of praise. Three adults were added to the church membership—Howard F. McConkey, Pastor.

**Hoopston, Illinois**—We have recently closed one of the best revivals in years. The church was graciously blessed and many received spiritual help and encouragement. There were good crowds and a wonderful spirit throughout. The soul-stirring preaching of Evangelist Fred Thomas was greatly appreciated and his unique altar calls were met time after time with good response. The church presses on with renewed strength and vision. This past year has been rugged but one of the best in our ministry. The church has made advances and some records have been set. The Sunday school has done splendid work,

setting an attendance record in October of 402. This year has seen the completion of a beautiful \$15,000 annex, giving us ten more spacious Sunday-school rooms and increasing the seating capacity of the auditorium to about four hundred. We are now completing our fifth year as pastor of this fine people and have just received a call for another year. We rejoice in the grace of God that has enabled us to give to the Church of the Nazarene thirty years of ministry.—E. W. Larabee, Pastor.

**Mahomet, Illinois**—From June 13 to 25 we had a good revival with Rev. O. F. Zachary as the evangelist. He is an old-time gospel preacher, and was a great help to the church and also in the village, as he called in two hundred homes while he was with us. We appreciate this good man.—L. E. Hart, Pastor.

Pastor Paul Darulla reports from Point Pleasant, West Virginia: "Our church has had a good revival with Evangelist Eddie E. Patzsch. Crowds were good, many friends were contacted for the church, and three fine new members were received. Since its organization a little more than one year ago, the membership of this church has been doubled; the Sunday school averaged 107 for the assembly year. The pastor has been given an increase in salary, the second within one year. The church has a weekly

program on a local station which is receiving favorable response. We have a fine group of members and a host of friends. With renewed faith and courage, we press forward for God in the new assembly year."

**San Antonio District N.Y.P.S. Institute and Convention**

The San Antonio District N.Y.P.S. Institute and Convention were held concurrently June 19 to 23, at the Campgrounds in Waco, Texas. A host of young people were on hand to enjoy Christian fun and fellowship. Rev. Mark R. Moore, superintendent of the Northwest Oklahoma District, as special speaker, was instrumental in leading a great number to be saved or sanctified. His work among us is deeply appreciated.

The district showed its appreciation to Rev. Spurgeon Lynn, district president, by a generous love offering and by re-electing him as its leader for another year. Reports by the local societies and district leaders indicate gains on every line.

This year's Institute and Convention are among the very best our district has ever witnessed, for which we are grateful.

H. R. BORGESON, Reporter

**Minnesota District Assembly**

*Unity, progress, victory* are the only words that can adequately describe the Minnesota District under the able leadership of Superintendent Arthur C. Morgan. All the reports given clearly indicated that the past year was one of advancement.

A Sunday-school convention was held on Monday afternoon and evening with Rev. J. Paul Alexander, district church schools chairman, in charge. He is a good leader, and the district Sunday schools showed an 11 per cent gain in attendance over last year. Dr. L. T. Corlett, special speaker, brought practical and timely messages that challenged and inspired the workers. Tuesday was devoted to the W.F.M.S. convention with Dr. Howard Hamlin as speaker (already reported).

The assembly proper convened on Wednesday morning with Dr. D. I. Vanderpool presiding. He is a man with a great heart, and a warmth of spirit and character that few men possess; his messages were unexcelled. Minnesota Nazarenes love and appreciate Dr. Vanderpool.

The high point of the assembly was the report and election of District Superintendent Morgan. His report indicated that Minnesota Nazarenes are on the march; new churches have been opened in several towns, and the membership showed a net increase of 143. Brother Morgan is a diligent, sacrificing worker. His report was hilariously accepted, and he was re-elected, receiving all but two of the votes cast. Brother and Sister Morgan were called forward and given a generous love offering towards the purchase of a new car.

On Thursday afternoon, Dr. Vanderpool conducted a most impressive ordination service, with five receiving

• HAVE YE RECEIVED THE HOLY GHOST?



elder's orders: Clifford Bryant, Russell B. Knudson, David Sullivan, Francis Widger, and Ben Lemaster.

The assembly was held in the property being purchased by our St. Paul First Church; it is being purchased from the Lutherans, who graciously allowed us to use it for the assembly, although our Nazarenes will not have possession until fall. It is a wonderful piece of property. Rev. Eugene Culbertson, host pastor, was assisted by the other pastors and churches of the Twin Cities area.

J. M. ANDERSON, Reporter

### New York District Assembly

The Forty-third Annual Assembly of the New York District convened at the district campground, Beacon, New York, June 29 and 30.

The assembly was preceded on Saturday by the N.Y.P.S. convention at Kingston, where Rev. A. P. Cubie was re-elected as district president; and the W.F.M.S. convention at the campground on Wednesday, when Mrs. Raymond Visscher was re-elected as the district president.

Dr. G. B. Williamson presided at the assembly. His godly counsel and efficient dispatch of business were appreciated by all. He continually urged the churches of the district to have revivals in the coming year that would reach the millions of the unsaved in this great metropolitan area.

The high light of the assembly was the district superintendent's report on Friday morning. Gains were reported along all lines, with two new churches organized during the year. Following his report, Dr. Oscar J. Finch was re-elected as superintendent on the first ballot with a near unanimous vote. Dr. and Mrs. Finch were then presented with a fine love offering. Truly, the New York District is favored in having such godly, sincere, and capable leaders as Brother and Sister Finch.

On Thursday evening Dr. Williamson conducted a beautiful and impressive ordination service with elder's orders given to Edward Levin, Maurice Laurie, and James Bender.

The Nazarene Publishing House was also represented by Mr. Elvin Hicks; also we were happy to have Brother Hicks' family with us.

At the school service on Thursday afternoon, Eastern Nazarene College was represented by Rev. Kenneth Pearsall, executive field secretary, and the King's Men Quartet.

Among the visitors presented to the assembly were Rev. J. H. Parker and Rev. and Mrs. Thomas Spiker from the Washington-Philadelphia District; Rev. Walter MacPherson and Rev. Pat Moore of the Albany District; Dr. and Mrs. Oscar Reed of the New England District; and Rev. Richard Lewis of Prince Edward Island. Also introduced were Rev. Arthur Gould and Rev. L. Guy Nees, two of the workers for the district camp meeting, which follows the assembly.

JAMES L. COLLOM, Reporter

### Abilene District N.Y.P.S. Convention, Institute and Camp

The Twenty-seventh Annual Abilene District Young People's Convention was held on the Baptist Campgrounds near Leuders, Texas, June 12 and 13, with Rev. D. M. Duke, district president, presiding. Our young people appreciate the good work he has done as their leader for the last five years. Reports were given by the local societies and the district officers. Rev. J. B. Rose was elected president; Rev. Wm. Dorough, vice-president; re-elected were Rev. E. O. Jackson, secretary, and Rev. W. C. Emberton, treasurer.

The Institute and Camp was well attended, with over three hundred registered besides the visitors—the largest number to attend any of our youth camps. Dean of the Institute, Rev. J. F. Hamm, reported over one hundred credits awarded in Christian Service Training.

Our special speaker, Rev. V. H. Lewis, superintendent of the Houston District, brought soul-stirring messages, and between eighty and ninety prayed through at the altar. Our young people appreciated him for his Bible messages and his wonderful spirit toward youth.

The Lord wonderfully honored the services of Rev. and Mrs. Joe Tyson,

## Why I Believe in and Preach Entire Sanctification as a Second Work of Grace.

In a book of 111 pages, twenty-nine ministers of the Church of the Nazarene—pastors, evangelists, educators, officials—tell their reasons for believing in and preaching entire sanctification as a second work of grace. Most of these articles were first published in the "Herald of Holiness" during Dr. D. Shelby Corlett's editorship.

### THE SECOND WORK OF GRACE

is the title given to this book. It should be carefully read by every member of the church. The reasons for believing in and preaching this doctrine are varied, and every one is important. In order to stir your interest we give you the twenty-nine reasons or "because."

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in charge of the Junior work. Their services were well attended. Several of the Juniors sought and found the Lord. We appreciate the work of the Tysons.

BUFORD BURGNER, Reporter

### Rocky Mountain District Assembly

The twenty-third annual assembly of the Rocky Mountain District convened at Billings, Montana, with Dr. Hardy C. Powers presiding. Dr. Powers' devotional messages were stirring and challenging to all those present.

Tuesday, June 20, was devoted to the conventions of the N.Y.P.S. and the W.F.M.S. Dr. William A. Eckel preached the opening sermon of the N.Y.P.S. convention. Rev. W. C. Keith was again elected as the district president, and plans were completed for the camps and institutes in Wyoming and Montana. The W.F.M.S. was privileged to have Dr. Lauren Seaman as special speaker in their convention. Mrs. Helene Collier was re-elected as the district president.

The business of the assembly, beginning on Wednesday morning, ran smoothly. The high point came on Thursday morning, when Rev. Alvin L. McQuay, our very fine superintendent, gave his report and was re-elected on the first ballot; he received all but one of the 114 ballots cast. A love offering was given to Brother and Sister McQuay. Superintendent McQuay reported three new churches organized and well established during the year—at Torrington and Worland, Wyoming, and at Victor, Montana. The district had a 5 per cent gain in membership during the year; also considerable progress was made in many ways.

Rev. L. Wesley Johnson presented the accomplishments and needs of our Northwest Nazarene College, and Dr. A. L. Parrott was present to represent the Samaritan Hospital.

Following a missionary message by Dr. William Eckel on Wednesday

evening, a love offering was given to him and Mrs. Eckel.

At the ordination service on Thursday evening the writer was ordained. Following this, Doctor Powers brought a wonderful message on home missions, and \$3,737 was received in cash and pledges.

On Friday morning a Sunday-school convention was held with Rev. A. Richard Gongwer, pastor at Red Deer, Alberta, as the special speaker.

The conventions and assembly were a source of encouragement and blessing to all. We were challenged to greater work for God at home and abroad.

C. CLEVE JAMES, Reporter

### Our Negro Bible School

The Nazarene Bible Institute has finished its second year of operation; and while operating under most abnormal conditions, some progress has been made. We have been getting our bearings, learning what our many problems are and how to solve some of them. We have had a total of eighteen students each year, and have bright prospects for this fall.

The new school, under the auspices of the Department of Home Missions and Evangelism, for the purpose of training preachers and other Christian workers, was started a whole month late in 1948, due to an unfinished building. Later we learned that without dormitory facilities we could only hope to have local students; because of the adjacent West Virginia State College with over 2,500 students, the village was overcrowded. A new dormitory, now finished, was too late for the '49 school year, but will be in use this fall. This is encouragement number 1.

Encouragement number 2 is that we have Rev. and Mrs. R. W. Cunningham as collaborators. It would be hard to find persons more suitable for this place. Both are excellent

preachers, deeply spiritual and well qualified as teachers and leaders.

Encouragement number 3 is the increase in interest on the part of the whole church. Even yet an occasional Nazarene never has heard of the Nazarene Bible Institute, and still others know but little about it. However, in almost all cases, for Nazarenes to be informed means that they are interested. This is evidenced by the cordial reception we have received in the twelve district gatherings in which we have presented the work since Christmas; in fact, wherever we have spoken, the response has been most gratifying.

Now for our major problem: No doubt as we get more colored churches it will be much easier to get students. For the next five years or so, this is our greatest problem. We are asking each Nazarene to appoint himself to try to find a consecrated Christian young man or woman as a student for our school. Let us look at it from this standpoint: if each of our sixty-four districts on the American continent will find an average of one student we will have a good student body for this fall. With our hearts properly stirred over this very important matter, we should easily do this.

Since the Church of the Nazarene has committed itself to a program of work among the needy millions of colored people of America, we cannot turn back or fail. We must succeed. God will help us if we are willing to pray and put our energy into it. Please pray and keep on the constant lookout for a student for this fall. Write us, Box 74, Dunbar, West Virginia.

EDWIN E. HALE, President

### PERSONAL CONTACTS:

Amanda Smith was born of slave parents. A friend asked her to go and hear John Inskip preach. She was converted at the age of thirty-two, and became a world evangelist. She went to London, England, and there was not a hall large enough to seat the people who wanted to hear her preach. What if this layman had not invited the poor slave woman into the service?—A. S. L.

### DEATHS

NEIL KEITH McNEILLY, age 21 years, a youth leader at the First Church of the Nazarene, San Diego, California, met sudden death by drowning on May 30, 1950. He was a devout Christian worker in the young people's activities. He was born on an Indian reservation in Nevada, where his father was a government superintendent. On June 18, 1948, he was married to Lorraine Gerhardt, and soon after this they moved to San Diego. Born to this happy couple were twins, Marcia Lee and David Lynn. Other relatives left to mourn are his mother, Elsie McNeilly, one sister, and three brothers. Funeral service was held in San Diego, with his pastor, Rev. Joseph F. Morgan, officiating, assisted by Rev. B. Edgar Johnson of Whittier.

JOHN F. KOHLMEIER was born September 25, 1876, near Mackey, Indiana, and died May 3, 1950. He was converted early in life and served God faithfully. Later he was sanctified wholly and transferred his membership to the Mackey Church of the Nazarene, where he served faithfully until death. He is survived by two brothers, two sisters, and many friends. His pastor, Rev. Maurice Scutt, conducted the funeral service.



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

MRS. EVELYN ROANE SMALLEY was born near Norman, Oklahoma, August 25, 1900, and died February 9, 1950. She was converted and sanctified at an early age, and became a charter member of First Church of the Nazarene in Norman. She was a faithful member in every respect, serving God and the church as teacher in the Sunday school, member of the church board, and supervisor of the nursery for many years. Her Christlike spirit of unselfish devotion to others will be long remembered. She is survived by her husband, E. W. Smalley; her parents, Mr. and Mrs. W. D. Roane, three sisters, and two brothers. Interment was made in the Norman cemetery, with Rev. Geren C. Roberts, pastor, officiating.

MRS. MABLE VAN DEVENDER was born August 2, 1885, at Woonsocket, South Dakota, and died May 22, 1950, in a hospital in Terre Haute, Indiana. Her husband preceded her in death twenty-four years ago. She was marvelously converted and sanctified in a brush arbor meeting when just a young woman. She lived a radiant, victorious life and testified to the end. She is survived by five daughters, Mrs. Laura Cook, Mrs. Edna Harris, Mrs. Florence Newport, Mrs. Blanche Schiele and Mrs. Myrtle Jones. Funeral service was held in the Church of the Nazarene in Paris, Illinois, with her pastor, Rev. C. E. Fritsch, officiating, assisted by Rev. Mertie Melton; interment was in Duncombe, Iowa.

MRS. ARVADA DELLA HANNAFORD (nee Bowen) was born June 24, 1874, in Springfield, Iowa, and died June 1, 1950, in Oakley, Kansas. She was converted at an early age, later sanctified and joined the Church of the Nazarene near Grinnell, Kansas. In 1946 she transferred her membership to the Oakley Church of the Nazarene, becoming one of its charter members. She was a faithful Christian until death. Funeral service was conducted by her pastor, Rev. I. Everette Brown, and interment was made by the side of her husband in the cemetery at Gove, Kansas.

MRS. ANNA ELIZABETH HUDGINS (nee Davis) was born April 21, 1878, in Kansas, and died May 11, 1950, at Marysville, California. In 1895 she was united in marriage to Edward Wesley Hudgins; they moved to the Hallwood district, Marysville, in 1935. She was converted at an early age, and on moving to California, she united with the Hallwood Church of the Nazarene. She was a devoted soul at the time of her death. She is survived by six children, all married. Funeral service was held in the Hallwood church, with the pastor, Rev. W. Hall Swalm, officiating, assisted by Rev. N. Warren Haines. Interment was in the Sutter City cemetery.

The Church was established for the one grand, glorious objective of preaching the gospel of Jesus Christ in the power of the Holy Spirit to all the world. What are you doing to carry this out?—Selected.

## ANNOUNCEMENTS

### RECOMMENDATIONS

This is to recommend Rev. and Mrs. Harold Martin as evangelists to our churches. They have lately united with our church at Mt. Sterling, Ohio, coming to us from the Church of Christ in Christian Union. They believe in our church and its doctrines and have come to us without a promise, but all because of their own choice and leadings. Give them a call.—W. E. Albea, Superintendent of Western Ohio District.

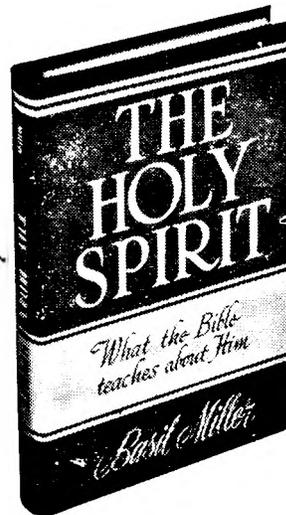
I want to recommend to our people Brother Leland R. Davis, song evangelist on our district. He is available as a singer or pianist in revivals, week-end meetings, camps, or tours. He has had experience with the Davis-Barton Trio, the E.N.C. Quartet, and as music director for more than two years at our Kenmore Church in Akron. Address him, 2021—12th St., Akron 14, Ohio.—O. L. Benedum, Superintendent of Akron District.

The many friends of Rev. and Mrs. L. B. Mathews will be glad to know that they are again in the evangelistic field and available for meetings. Brother Mathews is one of our strongest preachers, and Mrs. Mathews is a valuable asset to any revival with her fine singing. For the past six months Brother Mathews has helped us at Nashville First Church while Pastor Edward K. Hardy recuperated following a serious operation. Brother Hardy is now able to carry the full load of the pastorate, and the board has released Brother Mathews to return to his chosen field of evangelism. His assistance in this time of need was greatly appreciated. Write the Mathews' at 2208—18th Ave. South, Nashville 4, Tenn.—D. K. Wachtel, Superintendent of Tennessee District.

Rev. Steward Reed, who has done such an outstanding work as pastor at Meade, Kansas, is entering the evangelistic field after our assembly. He has received a number of calls already; he will stay busy. I can highly recommend him. He is a soul winner, and any church will be fortunate to secure his services. Pastors, if you want one of the best evangelists, call him. After August 6, address him

% our Publishing House, Box 527, Kansas City 10, Mo.—Ray Hance, Superintendent of Kansas District.

This is to announce the entrance into the field of evangelism of Rev. Robert and Helen Long. They have done fine work on our district as pastors, and I am sure will again give good account of themselves as evangelists. Their slate is filling, so write



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them at once, % our Publishing House, P.O. Box 527, Kansas City 10, Mo. Let us keep them busy.—Edward C. Oney, Superintendent of West Virginia District.

**BORN**—to Rev. and Mrs. James Holman of Shenandoah, Iowa, a daughter, Margaret Anne, on June 27.

—to Rev. and Mrs. Ramon P. Vanderpool of Elgin, Oregon, a son, Ramon Gregory, on June 20.

**WEDDING BELLS**

Miss Ruby Apple of Nashville, Tennessee, and Walter B. Thompson of Butler, Pennsylvania, were united in marriage on June 27, at the Ingewood Church of the Nazarene in Nashville, with the pastor, Rev. J. G. Wells, officiating.

Miss Patricia Irene Key of Chandler, and Rev. Cecil C. Burns of Tulsa, Oklahoma, were united in marriage on June 16, at First Church of the Nazarene in Chandler, with the pastor, Rev. Wm. R. Johnson, officiating, assisted by Rev. Charles E. Smith.

Miss Betty Ruth Jackson and Mr. Rufus E. Beckum, both of Memphis, Tennessee, were united in marriage on June 24, at South Side Church of the Nazarene in Memphis, with Rev. J. E. Beckum, father of the groom, officiating, assisted by Rev. Clyde B. Rodgers.

Miss Jeannie L. Scott of Schuylkill Haven, Pennsylvania, and Mr. Joseph F. Bachert of Carlisle, Ohio, were united in marriage on June 24, in the Schuylkill Haven Church of the Nazarene, with the pastor, Rev. Mrs. Mildred Hoffman, officiating.

Miss Shirley Lee of Brewton, Alabama, and Mr. Charles B. Vickery were united in marriage on June 24, at the Nazarene parsonage, Rock Mills, Alabama, with the pastor, Rev. Auxford Myers, officiating.

**SPECIAL PRAYER IS REQUESTED** by a lady in Missouri for a "backslider fast getting into trouble," also for two backslidden young people who are in need of God;

by a lady in Idaho for her husband, that he may see his responsibility as a Christian to his seven children in putting God first, and that the family may be united;

by a lady in Oregon for complete healing of her body, also for the salvation of her children, especially one son in doing special work for God;

by a lady in Indiana "for a young woman, who is approaching a great crisis in her life," also for her health—for a young father, who is drifting from God, that he may give more time to his family;

by a lady in Oklahoma for the healing of her husband who has been seriously ill;

by a mother in Indiana for her son (near 20 years old), a backslider, that God will send deep conviction upon him and that he may be saved;

by a young married woman in Texas that God may undertake in a special way for both her and her husband as to their jobs, their home, and all;

by a Nazarene friend in Indiana that she and her family might again be free to attend their own church services, also for a son in the service to hear the gospel and be saved;

by a lady in Illinois for a reconciliation and happy adjustment with a friend.

**Nazarene Camp Meetings**

July 21 to 30, Fourth Annual Central Ohio District Camp; campgrounds located north of Columbus, Ohio, on Morse Road between Cleveland Avenue and the Three "C" Hi-way. Workers: Dr. Samuel Young, Dr. R. V. DeLong, Rev. Bona Fleming; Gilbert and Vera Rushford, song evangelists; Revs. Whitcomb and Maridel Harding, youth evangelists; Mrs. H. C. Little, children's worker. Dr. H. S. Galloway, district superintendent, service director. For information write Rev. C. D. Westhafer, secretary, 319 Elm St., Ironton, Ohio.

July 20 to 30, Nebraska District Camp, Nazarene Campgrounds, 1317 Bellvue Street, Hastings, Nebraska. Workers: Rev. Harold Volk and Mr. and Mrs. Charles E. Higgins. For information write to Mr. Blaine D. Proffitt, 908 South 34th Street, Lincoln, Nebraska.

July 28 to August 7, Ontario District Camp Meeting, campgrounds, Pefferlaw, Ontario, Canada. Workers: Dr. O. J. Finch, Rev. T. E. Martin, district superintendent, and Paul and Ruth Johnson. For information write to Rev. Earl Whitmore, Cedardale Nazarene Park, Pefferlaw, Ontario.

July 31 to August 6, Old Suwannee River Camp Meeting, located on U.S. 41, three miles north of White Springs, Florida. Workers: Rev. Glenn Griffith, Rev. W. L. French, Professor E. Clay Milby; Rev. C. R. Moore, youth leader; Mrs. Ben Marlin, children's worker; and Rev. John L. Knight, district superintendent. For information write Rev. Bert Wheeler, Route 1, White Springs, Florida.

August 7 to 13, Illinois District Camp Meeting, at Nazarene Acres, located 12 miles east of Springfield, Illinois. Workers: Dr. G. B. Williamson, Dr. R. V. DeLong, Rev. Arthur W. Gould. For information write Rev. W. S. Purinton, district superintendent, Box 72, Springfield, Illinois.

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

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

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

**District Assembly Schedule**  
Northeastern Indiana ..... August 2 to 4  
Africa ..... Summer and Fall

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

**District Assembly Schedule**  
Kentucky ..... August 9 to 11  
Abilene ..... August 16 to 18  
San Antonio ..... August 23 to 25  
Indianapolis ..... Aug. 30 to Sept. 1  
North Carolina ..... September 27 and 28  
South Carolina ..... October 4 and 5  
Georgia ..... October 11 and 12  
Florida ..... October 18 and 19

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

**District Assembly Schedule**  
Washington-Philadelphia ..... August 2 to 4  
Illinois ..... August 9 to 11  
Virginia ..... August 16 and 17  
Houston ..... Aug. 23 and 24  
Dallas ..... Aug. 30 to Sept. 1  
Southwest Indiana ..... Sept. 13 to 15  
East Tennessee ..... Sept. 20 and 21  
Hawaii, Australia, India, Palestine, Syria ..... Fall and Winter

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

**District Assembly Schedule**  
Wisconsin ..... August 2 and 3  
Iowa ..... August 9 to 11  
Northwest Illinois ..... August 23 and 24  
Chicago Central ..... August 30 and 31  
Kansas City ..... Sept. 6 to 8  
Alabama ..... Sept. 13 to 15  
Arkansas ..... Sept. 20 to 22  
Eastern Oklahoma ..... Oct. 4 to 6  
Mississippi ..... Oct. 11 and 12

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

**District Assembly Schedule**  
Kansas ..... Aug. 2 to 4  
Missouri ..... Aug. 9 to 11  
Northwest Oklahoma ..... Aug. 16 to 18  
Northwest Indiana ..... Aug. 23 to 25  
Western Ohio ..... Aug. 30 to Sept. 1  
Louisiana ..... Sept. 6 to 8  
Tennessee ..... Sept. 13 and 14  
Southwest Oklahoma ..... Sept. 20 to 22

**District Assembly Information**

**WISCONSIN**—Assembly August 2 and 3, at the Bryon Methodist Campgrounds near Bryon, Wisconsin. Dr. Charles A. Gibson, 201 North 73rd St., Milwaukee, Wisconsin, is the entertaining pastor. General Superintendent Young.

**WASHINGTON-PHILADELPHIA**—Assembly, August 2 to 4, at Leslie Campgrounds, North East, Maryland. Rev. Monroe Hand, North East, Maryland, entertaining pastor. General Superintendent Williamson.

**NORTHEASTERN INDIANA**—Assembly, August 2 to 4, at the Northeastern Indiana Campground, Marion, Indiana. Rev. C. W. Perry, 1016 W. Fifth St., Marion, Indiana, is the entertaining pastor. General Superintendent Powers.

**KANSAS**—Assembly, August 2 to 4, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark Smith, 500 N. Plum, Hutchinson, Kansas, is the entertaining pastor. General Superintendent Vanderpool.

**KENTUCKY**—Assembly, August 9 to 11, at Kentucky District Campgrounds, Summersville, Kentucky. Pastor: Rev. J. B. Root, Summersville, Kentucky. General Superintendent Nease.

**ILLINOIS**—Assembly, August 9 to 11, at Nazarene Acres, Route 1, Dawson, Illinois—twelve miles east of Springfield, Illinois. Pastor: Rev. Frank Watkin, 924 West Edwards, Springfield, Illinois. General Superintendent Williamson.

**IOWA**—Assembly, August 9 to 11, at the Nazarene Campground, Route 1, two miles out of West Des Moines, Iowa, on highway 60. Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa, entertaining pastor. General Superintendent Young.

**MISSOURI**—Assembly, August 9 to 11, at Pinecrest Camp, U.S. Hi-way 67, Fredericktown, Missouri. Pastor: Rev. J. C. Washburn, 202 Saline St., Fredericktown, Mo. General Superintendent Vanderpool.

**VIRGINIA**—Assembly, August 16, at Virginia District Campground, Dillwyn, Virginia. Entertaining pastor is District Superintendent V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia. General Superintendent Williamson.

**NORTHWEST OKLAHOMA**—Assembly, August 16 to 18, at the Church of the Nazarene, State and Adams Street, Enid, Oklahoma. Pastor: Rev. L. S. Oliver, 314 West State, Enid, Oklahoma. General Superintendent Vanderpool.

**ABILENE**—Assembly, August 16 to 18, at First Methodist Church, 7th and Baltimore Street, Plainview, Texas. Pastor: Rev. J. B. Rose, 507 Raleigh, Plainview, Texas. General Superintendent Nease.

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

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

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

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

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

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

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

**KANSAS CITY**—Assembly, September 6 to 8, at Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. For information write to the district superintendent, Dr. Jarrette Aycock, Box 527, Kansas City 10, Mo. General Superintendent Young.