

OFFICIAL  
ORGAN OF THE  
CHURCH OF THE  
NAZARENE

# holiness

## Neglected Dikes

General Superintendent Vanderpool

**T**HE DIKES were the city's protection against flash floods and high water. They were five feet higher than the crest of any previous flood; but these dikes were old and, through neglect and carelessness, had been weakened in many places and were greatly in need of repair. The plans were laid and the contract let to make these repairs. While they waited, the high water came, the weak places in the dikes gave way, and the dirty flood of death and destruction came pouring in on the half-awakened city. The city's neglect to mend the dikes had been its own destruction.

The doctrines and general rules of the church are the church's dikes which have been lifted up for her protection against the floods and surging torrents of sin and worldliness. These dikes are wide and high, and have successfully withstood the storms and floods of the past. The dikes of our church today are no stronger than our observance of our doctrines and general rules. Any failure to observe rules and standards is a revelation of a neglected place in the church dike.

Irreverence for God's holy day as seen in unnecessary business, holiday

diversions, and absence from the house of the Lord reveals weak places in the dike.

Pride in dress or behavior, the use of tobacco or intoxicating liquors as a beverage, card playing, theater going, and worldly affiliation are all forbidden. Any deviation from these rules reveals weak places in the church dikes through which the black death is beginning to seep.

The presence of place-seeking or of unholy ambitions, the pulling of political wires by ministers or laymen are index fingers that point to neglected sections in the dikes. Luke-warm, halfhearted attitudes toward the promotion of revivals and the Crusade for Souls certainly "spotlight" places in the dike that must be repaired.

Rugged gospel preaching, prayers, tears, repentance, renewed vows, and banishment of sin and worldliness from the heart and life are all tested methods for mending church dikes.

The flood is rising! Black torrents are lashing at the dikes! Let us arise and repair neglected sections of our church dikes!

## TELEGRAMS

Clarksville, Tennessee—Rev. and Mrs. Robert Hertenstein, pastors at Jackson, Tennessee, had serious automobile accident en route to district assembly today (September 1). Brother Hertenstein instantly killed; Mrs. Hertenstein in critical condition. Prayers of our people requested for both families.—D. K. WACHTEL, Superintendent of Tennessee District.

Porterville, California—Registered over 450 at N.Y.P.S. institute and convention at Beulah Park, Santa Cruz. Dr. E. E. Grosse, superintendent of Washington-Philadelphia District, speaker. Northern California young people pledged \$14,500 for home missions. Rev. Paul Martin re-elected district president.—REPORTER.

## NEWS IN BRIEF

Rev. Paul Coleman, pastor of First Church, Flint, Michigan, died very suddenly about midnight, on September 11.

Evangelist F. C. Savage has left the field to accept the pastorate of the church in Rochester, Indiana.

Rev. Walter H. Butt has resigned as pastor of the church in Fulton, New York, to accept the call to the church at Oakland, Maryland.

Evangelist W. W. Tink is leaving the field to accept the pastorate of the church in Rockford, Illinois.

Rev. Mrs. Morris Gill is closing her local work at McAlester, Oklahoma, and is re-entering the evangelistic field.



"THEREFORE WILL NOT WE FEAR, THOUGH THE EARTH BE REMOVED, AND...THE MOUNTAINS BE CARRIED INTO THE MIDST OF THE SEA. THE LORD OF HOSTS IS WITH US." ISA. 54:17

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## While I Am on My Knees—

By Paul Z. Hoornstra\*

I REALIZE that the reason I don't find out what's wrong with me often enough is that I don't wait before God long enough.

There are so many things, things, things—and worthy things they are too. But they take so much of my God-allotted time. There are people, good people, and needy people—people whom I could help perhaps; but I allow them to interrupt my prayer time too much.

I can't offer myself any solution to this problem, as serious as it is. But I do know more and more that I must spend more time on my knees if I am to learn what my own problems are.

And the ironical truth is that most of my difficulty is brought on by my own problems, rather than the problems of other people. Yet I go on, blandly thinking that people are causing the problems and impeding progress. Probably the facts are quite different. Probably if I'd listen more to God, on my knees, things would come to light that I never dreamed of; and, in the end, more souls would be saved.

Awful truth it is! I, called of God to preach the gospel, impeding the very work that is mine; impeding the movements of the Spirit in His efforts to reach lost souls through me! Think of it! Though it cuts me to the core, I must let it cut until something is done about it. And something can be done—while I am on my knees!

\*Pastor, Howell, Michigan

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

## The Evening of Life

By Marvin S. Cooper

The evening of life, with its shadows, May harden or mellow the soul.

"God's grace for each day is sufficient,"

Is the grand old story that is told.

The hours have all passed away swiftly;

The days, too, have taken their toll. But it comes to all in a lifetime, So we only are playing our role.

"The sun never sets in the morning."

In truth, it never has gone down. So meet life's trials with a smile, But ne'er greet the world with a frown!

Let us all suffer long, if need be—

Possess neither envy nor strife;

Let grace corona our nature

As we come to the evening of life!

# The Splendor of Sonship

(Romans 8:13-28)

By Melza H. Brown\*

**T**HERE IS A LIFE in the Spirit. Such a life is free from the law of sin and death. "... They that are after the Spirit [mind] the things of the Spirit . . . to be spiritually minded is life and peace . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

This life in the Spirit begins by spiritual adoption: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Truly, it is a wonderful, soul-thrilling experience to be adopted into the family of God, and have the Holy Spirit reveal to your heart that you are actually His, that you are now in the family of God, and can call the eternal God your Father.

In a certain city, a wealthy couple sought for many days a boy whom they could adopt as their son. Finally the man ran across a street urchin whom he met several times on a street corner selling newspapers. The good man asked the boy where he lived. The answer was surprising as well as revealing, as the boy said:

"Oh, I don't live anywhere. I just stay wherever I can."

"Well, who are your parents?" the man asked.

"What are parents?" was the lad's question.

"Well, don't you have a mother or daddy?"

"Oh, I did have, but they are both dead. My dad died when I was a baby, and last year Mom died, and so now I don't have any folks. I stay in the stores wherever they will let me, and I sell papers here on this corner."

The man studied the boy a moment and then asked him, "What is your name?"

"Jimmy," was the reply.

"Don't you have another name?" asked the man.

"No, they just call me Jimmy. That's all the name I need, I guess."

"Well, Jimmy," the man asked, "would you like to go home with me, and live at my house, and be my son?"

"I don't know," said Jimmy. "I don't know where you live."

"Well, come and see," said the man.

Reluctantly, and with some doubts and misgivings, Jimmy was finally persuaded to go along with the man. He was taken to a fine, beautiful home, introduced to the wife of the man, a good, motherly woman, and in every possible way the boy was given a warm and sincere welcome into their home and love.

Proceedings for adoption were entered into, but the climax for the boy came when, with

tears in his eyes, he asked, "Am I really your boy, and can I call you Dad and Mom?" This was the consciousness of adoption into sonship.

That is exactly what happens when the soul realizes the reality of spiritual adoption. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). We receive the Spirit of adoption, "whereby we cry, Abba, Father." It has been a good many years since that wonderful consciousness or assurance came to my own heart, but I never can forget the rapture of that moment when I realized that I was accepted of God.

This spiritual assurance we call the witness of the Spirit. The Holy Spirit is the Executive of the Godhead, and He signs the adoption certificate in the heart of the believing child. It is not enough that forgiveness and adoption have been provided for us by the Father through the death of His Son; these must be made applicable to us, and we must know that we actually have been forgiven and adopted.

Adoption papers would have done Jimmy no good if he had been left on the street corner selling papers, and sleeping at night in goods boxes. Neither does God's great salvation plan do you any good unless you actually accept by faith God's provision for you, and by the operation of the Holy Spirit you are made a new creature in Christ Jesus.

But this you can know. Salvation is as knowable as any other heart experience. If you can feel and know that you are a sinner and recognize conviction for sin, then you can also feel and know that you are a child of God and experience the realization of adoption. The witness of the Spirit is the comfortable persuasion that comes to your deepest, inmost being giving you the realization that it is so. This persuasion gives the delightful sense of sonship, and thus you know that you are accepted of God.

*Delight thyself also in the Lord; and He shall give thee the desire of thine heart.*

Psalm 37:4



\*Pastor, First Church, Nampa, Idaho



## EPHESIANS (Art. XX)

By H. Orton Wiley

### The Gift of a Spiritual Ministry

*Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers (4:8-11).*

**S**T. PAUL APPEARS to have in mind the scene of a Roman triumph. After a notable victory, the emperor led the way in a great procession through the streets of the eternal city, followed by the senators, the generals, the victorious legions, and the conquered armies bound by chains. After this came wagons loaded with war trophies, which were thrown out as gifts to the multitudes who thronged the streets in holiday attire. The apostle, therefore, sees our Lord returning as a victorious Conqueror, rising triumphantly over death and the grave, and, ascending on high, leads captivity captive. It is a spiritual application of what the great apostle perhaps frequently witnessed during his stay in Rome.

The parenthetical clause: *Now that he ascended, what is it but that he also descended first into the lower parts of the earth? . . . that he might fill all things (4:9-10).* In this statement the apostle emphasizes the redemptive work of Christ as all-inclusive. In Christ, therefore, every contradiction of life is settled. He is the Lion of the Tribe of Judah, and the Lamb of God that taketh away the sin of the world. He is the Babe of Bethlehem and the Ancient of Days, who can untangle every tangled skein of life.

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## THE CHURCH

By John E. Stadler

*Do we need the Church in the world of today?  
Do we need air and water? might just as well say.*

*The Church finds the points of our spiritual  
need,  
With its vital relation to living and creed.*

*It blesses the babies and children we hold;  
It marries the young folk and comforts the old.  
With true Christian motive it wholly inspires  
And offers an outlet to holy desires.*

*It's a glorious Church, of which we can sing:  
Without spot or wrinkle or any such thing.  
It is of the ages—not just of the age.  
The world from the Church has a rich heritage.*

*Like Jesus, the Church is the same yesterday,  
Today, and forever, for aye and for aye.  
This service twofold she must ever hold fast;  
On them God is building His triumph at last!*

No sinner's case is too hard for our divine Redeemer, and no saint ever can finally attain the heights of the Infinite.

*The gift of a spiritual ministry:* Returning again to the main thought, the apostle calls attention to the fact that Christ also gives gifts to men. These gifts are mentioned specifically as the gifts of a spiritual ministry. What greater gift could possibly be given to mankind than to make known to them the way of salvation from sin and the promise of everlasting life?

*The classification of the ministry:* First, there is the threefold classification, (1) the *foundational* ministry—apostles and prophets; (2) the *transitional* ministry—evangelists; (3) the *regular* ministry—pastors and teachers. Second, there is the twofold classification into (1) the *irregular* ministry—apostles, prophets, and evangelists; and (2) the *regular* ministry—pastors and teachers.

*The functions of the ministry:* (1) The apostles were those endowed with special gifts and inspiration for the founding of the Church—one of the necessary qualifications being that they had seen the Lord in the flesh. (2) The prophets were endowed with a high degree of inspiration and served as assistants to the apostles. Their work was more or less occasional and temporary. (3) The evangelists were the assistants of the apostles and aided them in organizing and supervising the churches. In the modern use of the term they are essentially the assistants of the superintendents and pastors, and serve in the conduct of special meetings, either in the churches, camps, or home-mission fields. Our foreign missionaries are in a true sense evangelists. It must always be borne in mind that the irregular ministry takes precedence over the regular. (4) Pastors and teachers represent one office with two functions, as is shown by a lack of the definite article before the word teachers. In early New England an attempt was made to separate between these functions—one class called "doctors" being the preachers, and the other called "pastors" having charge of the spiritual needs of the congregation. Needless to say, this did not succeed, for it was neither scriptural nor practical.

The pastorate is the least specialized of all the offices of the ministry and brings the pastor and teacher into closest connection with the spiritual needs of the people. It is capable of varied development. The pastor may emphasize the preaching aspect, he may prefer the work of religious education, or he may become an administrator of church affairs. Perhaps no other office has in it such possibilities of spiritual development and usefulness as does the ordinary pastorate.

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Spirituality is the sunshine of God in the soul. It is the crowning gift of life. It means that the Spirit of God is to our human spirit what the soul is to the body, the living presence within.—  
JAMES DEWEERD.

# The Shepherd

## And the Doorway

By Jean L. Phillips\*

*I am the door of the sheep* (John 10:17); *I am the good shepherd* (John 10:14).

WITH ALMOST a sentimental love, I have loved all animals as far back as I can remember. Hence, the fact of Jesus' likening of himself to a shepherd and His people to His sheep always has been dear to me. No other domestic animal is so inoffensive, so helpless, and often so "plain dumb" as a sheep. How much like humanity in the eyes of an all-wise God! How wonderful that He "hath saved us . . . according to his . . . grace," rather than according to either our worth or our wisdom!

But His saying, "I am the door," puzzled me for years; for I always thought of a doorway, often called a door also, instead of an actual door. Now a doorway permits passing through in or out; there is no question there. But a doorway is an opening, an emptiness, a nothingness I could not reconcile with His "I am the door."

Then one day I met a Christian world traveler who had spent much time in the Holy Land, particularly wandering through the hills and native villages where life has changed little since even the days of Abraham. He set my thinking straight.

The sheepfold in the hill country, he explained, is a roofless affair, for there are few rains. It is square or oblong, much like the walls of a building upon which no roof has yet been placed. The walls are high and thick, built of field stones carefully laid together. There is a doorway but no door. The height of the wall prevents any marauding animal from jumping over, and the floor is smooth mother earth, worn from usage.

When evening comes the shepherd places his staff across the doorway, so that his sheep must pass in slowly. There he inspects every one for injury or appearance of illness. They crowd, and try to break through too rapidly, for they have eaten their fill and are tired, longing for the protection and rest of the fold. But the shepherd does his inspection thoroughly, lovingly, tenderly, and effectively. Every injury is treated with oil from the ram's horn he carries.

But now the sheep are all inside and have lain down to rest, and to ruminate the grass they have swallowed as rapidly as possible all day long. The shepherd spreads his cloak in the doorway, gathers dry sticks, sits down in that doorway on his cloak, makes his fire, heats his bit of food, and eats it. He may play upon a reed flute of his own making, or a harp with strings, and sing some ancient shepherd song. He may lie down and contemplate the stars above him. He may think in wonderment about the old tales of his country. *But he doesn't move from that doorway.* He adds sticks and weed stocks to his fire from time to time.

The sheep soon fall asleep in complete faith of security. Is not their shepherd in the doorway? Has he ever failed them? Has he not always supplied their every need?

So the shepherd is, indeed, the door. He commands the doorway. He may and surely will sleep; he must, in order to keep up his hard but cherished task and calling. But the slightest stir among the sheep, the most distant howl or wail of jackal or hyena brings him wide-awake. He sleeps with one eye and one ear open (as the old saying goes). Anything that harms his sheep will have to do it over his dead body. He will battle to the death, literally, if need be. Thieving nomads in human or animal form have a formidable foe in the shepherd. The four thousand years of shepherd ancestry back of him have not been for nothing. Love and selfless devotion for his otherwise helpless sheep are more to him than his own life. He so commands the doorway that he can readily be called the door.

The shepherd makes me to understand my blessed Lord. He is a Door that is altogether adequate to the needs of the spiritual sheep. He is *the* Door, and no other ever will be needed. He "is my rock [door] . . . his way is perfect."



"The world is trying to crash the Church today. We are living in an age of compromise with evil when sin is glamourized, beautified, and dressed in the apparel of refinement and acceptability. Today we need to hear the Word of God, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him' (I John 2:15)."—Selected.

\*National City, California



# I Am for the Seminary!

By John L. Knight\*

**T**HE GENERAL ASSEMBLY in 1944 ordered the establishing of the Nazarene Theological Seminary in Kansas City. This was done during the following quadrennium. The General Assembly in 1948 voted to build a permanent home for the Seminary, and plans for the same were soon under way. One-half of the *three hundred thousand dollars* cash needed for this project is in hand. This is encouraging! Those of us who have not paid our quota should do so immediately and thus bring the full amount needed into the hands of those in charge. Yes, I am for the Seminary!

*First*, I am for the Seminary because the general church decided in favor of it. Therefore, being a loyal, true, co-operative Nazarene, I have no desire to turn aside or to pull back. Therefore, I am for the Nazarene Theological Seminary.

*Second*, I am for the Seminary because I am aware of the dire need for better trained and better prepared preachers. I rejoice in the progress of our church during the formative years of our denominational life; but we are living in days of specialized training, and the age is highly competitive. Our Nazarene preachers need to know what they believe and why. I think the Nazarene Theological Seminary will help to produce this type. This does not mean that we shall have no place for preachers who have not had opportunity for college and seminary training. We shall always have plenty of places for God-called, Spirit-filled, hard-working, self-made men. Nevertheless, I am for the Seminary!

*Third*, my limited experience with the graduates of this institution has impressed me with the fine work being done by President H. C. Benner and the faculty. If the Seminary can give us men with a broad basis for understanding, poise, self-assurance, humility, a oneness with the group, a deep sense of the need of the power and presence of the blessed Holy Spirit upon the service, then I think we need it. Therefore, I am for the Seminary!

*Again*, I am for the Nazarene Theological Seminary *now*. I mean to say, we should do something *now*. We Nazarenes are able to do the job *now*, by the help of the Lord. The General Assembly ordered it; and that is the most authoritative body in the church. Only a few months and we shall face ourselves and report to ourselves whether we have succeeded or failed. And let no one think it makes no difference—it *does make a difference*! Success succeeds! Failure fails! Which shall it be? I want us to succeed, for I am for the Seminary.

\*Superintendent of Florida District

Come on, Florida Nazarenes, and let us join with our people everywhere in this final move for victory. We ought to pay our quota in full by the time of our preachers' convention, October 29 to 31. Let every one lift his full share and the job will be done. We ordered it. We need it. It is doing a good job, so I am for the Seminary.

Let us have the full three hundred thousand dollars in hand by January 1, 1952. *If we will—we can!*

## A More Victorious Experience

FOR YOU

By G. Franklin Allee\*

**D**O YOU HAVE a hunger for God's presence to be manifested in your life? Have you longed for greater assurance in your soul? Has your Christian life been unsatisfactory because of its lack of definite reality?

If the answer to all of these, or even one of them, is *Yes*, then it may be because you have failed to obey the great imperative, "Go ye into all the world, and preach the gospel to every creature." Perhaps you have been a chronic "seeker" at the altar, and yet every time you came away somewhat dissatisfied—even though you did everything there that God seemed to indicate. Yes, there are many unhappy and dissatisfied Christians, even some sanctified ones. But the answer is not always found in *seeking*. It may, however, be found in *giving*. The altar is not the answer to every Christian's need; many Christians will find the answer by going to their neighbor's doorstep.

There is a principle of life and eternity in the axiom, "Give, and it shall be given unto you." Soul starvation does not come from spiritual lavishness, but from niggardliness. It is not giving out that starves a soul; it is withholding that does it.

Let the poorest Christian become a regular "giver-outer," and he soon will find himself prospering in spiritual things. Let the unhappy disciple bring salvation's good news to just one aching heart, and from that time on he will know something of the joy of the Lord. Let the one who has "sought" until he has become a spiritual introvert take an interest in one of less grace than he, pray for, and labor with that soul, and he will be learning the secret of joy which possesses the spiritual extrovert.

An old lady, a very talkative one, told me one day of her father's experience in saving a life far up on a high mountain ridge in northern Idaho. Stumbling along through a blinding storm,

\*Pastor, Bremerton, Washington

he was thinking of giving up to the weariness and cold drowsiness that had him in its grip. But even while he thought of this, his foot came in contact with an obstruction in the trail, half buried by snow, which proved to be another traveler who had yielded to the same impulse that now had him almost defeated. Putting forth a desperate effort, he soon had the man on his feet, and then pushing and half carrying him at times, he managed to get him down from the ridge and into the valley. "And," she said, "it was only then that he realized he had saved his own life by saving another's."

By saving your neighbor's soul, you make more certain of the salvation of your own. Soul exercise is the way to soul health. Flabbiness means weakness, and indifference leads to death.

*And the methods of soul winning are multitude.*

A fine young woman came to the altar in one of our revivals and was converted. We learned she was a university student, and had been a Catholic until then. And this is the story she told us.

"A few nights ago I met a young man at a social function and spent the evening with him. Later he accompanied me to my home, and when he said good night to me outside my door he left a note in my hand. When I reached my room I opened the note and read, 'Tonight I have met the sweetest girl I ever have been with, and I am hoping and praying that soon she may come to know the Lord Jesus as her personal Saviour.' From that time on," she said, "I realized myself as a sinner, and have had a deep hunger for God. Now I have found Him."

Hats off to that nameless young man who, even in his social life, lost no opportunity to witness for his Lord.

Idleness is as damning as rebellion. Indifference can be as effective for the devil as sin. Is there a difference between the sinner who shouts, "No, I won't!" and the professing Christian who simpers, "I can't"?

Arise, Christians, to the task of personal work. Let nothing hinder you from seeking opportunities for soul development through this channel. Christ is coming soon, and time is fast slipping away. When He comes He will not ask you if you have been a preacher or layman, pastor or church official. But, *What have you done with your time?*

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"There is an unalterable, infallible spiritual law which says the experience of entire sanctification is *not* for the worldling but for the Christian. Christ said, 'If ye love me, keep my commandments. And . . . the Father . . . shall give you . . . the Spirit . . . whom the world cannot receive' (John 14:15-17). The gift of the Spirit is for the Christian!"—HEARNE W. SPRUCE.

## Reporting Results

A little over a year ago, Pastor J. W. Hendrickson and the members of the church at Conway, Arkansas, decided to become a 10 per cent church, tithing the income of the church and applying it on the General Budget.

Mrs. Gladys Loesch, reporter for the church, has this to say about it:

*It has been wonderful how God has blessed spiritually. Our saints have found new depths in Christ. The revivals have produced healthier Christians with more lasting results, and the careless have become conscious of their carelessness.*

*Does it work? Does it pay? It works because it is God's plan. It pays because of God's promise to pour out a blessing.*

The world need is so great that it can be met only by people who possess a world vision and a sacrificial spirit.

GENERAL STEWARDSHIP COMMITTEE

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## Living the Sanctified Life

By Paul S. Hill\*

ENTIRELY SANCTIFIED people are those who have been cleansed from all sin by the blood of Jesus and filled with the Holy Spirit. They are a separate group in a twofold way. They are separated from worldliness, and they are a selection from a selection of people who are God's children. So far as their spiritual status is concerned, they are the choicest of earth's people; but they live in the same world that the most wicked sinners live in, and they are surrounded daily by the same currents of human affairs that make history and determine the destinies of nations.

To live the sanctified life amid the surroundings of a worldly nature is the task of the sanctified. Every Christian has a great desire—possibly the supreme desire of his life—and that is, to make a success of his Christian life and experience. This means that he must close the door to all things that would rob him of his great objective while at the same time he opens his heart to all the light from Heaven and presses the battle for spirituality and deep, holy living.

The business of making a living involves many matters of honesty, industry, and planning. Much is confusing, and tends to bewilderment and dis-

(Continued on page 9)

\*Nazarene Elder, Rockdale, New York



# Nazarene Campers Find God

## DO YOU KNOW—

**T**HAT NO OTHER group in the Church of the Nazarene wins a larger percentage of its members to Christ in a week's time than do our district boys' and girls' camps?

If you think the above statement to be a little exaggerated, perhaps you would like to know some of the actual accomplishments of our district boys' and girls' camps. Twenty different districts have reported their camp activities this year. (Many other districts have held camps and ought to send in their reports right away.) Approximately 4,000 boys and girls between the ages of 7 and 15 attended camp at one of the 33 camps held on 20 districts this year.

God came upon each one of these camps with His blessing and His saving power. Some of them reported that every child went home saved; others reported all but one or two were saved. I cannot remember receiving one camp report without any finding God. During this past summer, approximately 2,500 out of the 4,000 boys and girls attending camp sought Christ as their

Saviour or Sanctifier. Winning souls in camps costs less financially than revivals. It pays to support boys' and girls' camps when they bring 2,500 children to Christ on 20 districts!

## DO YOU KNOW—

**T**HAT CAMPING in a Christian atmosphere affords one of the greatest opportunities for boys and girls to grow in the Christian way of life?

Camping takes boys and girls out of their old environment and places them in a Christian society, where they must learn to adjust to new surroundings, new people, and new modes of living. In camp, boys and girls not only have the opportunity to choose Christ as their personal Saviour but, with the help of the counselor, the child is guided to choose the right in the practical situations of life. Learning to choose the right in a Christian atmosphere strengthens the child, so that he is more able to resist the devil when confronted with temptation at home. Too, fellowship with Christian people strengthens faith in Christ and the church.



Campers on the Northwestern Illinois District



## DO YOU KNOW—

**T**HAT CAMPING in our district boys' and girls' camps develops leadership for our churches of tomorrow?

What church does not need efficient spiritual leadership? Can we expect to reap a good harvest of leaders if we have not sown? In our camps the boys and girls are given opportunity to pray, testify, sing, and to think through their problems. They learn to carry a burden for their friends and anxiously help pray them through at an altar of prayer. In camp they have their own student government. Here they learn to think for the good of all concerned and they practice the meaning of the word co-operation.

Thank God for a church that is interested in her boys and girls. Thank God for district and local leaders who are willing to give their best in time, effort, and prayers in order to reach boys and girls for Christ and the church. Thank God for parents who are interested in their children's spiritual welfare and who will sacrifice, if need be, to give them God's best.

This past year has been a good year, and we sincerely appreciate the efforts of all who have contributed to its success. However, if your district did not hold boys' and girls' camps, start now to make plans for a great camping season next year. If your child did not have the opportunity to attend camp this past summer, do not allow another summer to go by without his attending a Nazarene camp! Remember, one soul (especially if it were your boy or girl) is worth more than the whole world!

—Edna Lochner,

Assistant to Milton L. Bunker  
Director of Boys and Girls' Work

## After Camp---Caravan

**C**AMPING is wonderful! It is great to bring boys and girls to a saving and sanctifying knowledge of Christ and to help them get established in Christ while at camp. But—are we going to let them go home to lose out in their experience—to fall back into the old rut with the old crowd?

Boys and girls are tender, and they need the tender care and nurture of spiritual leadership and fellowship. They need it in their everyday life. The Church of the Nazarene has provided a program that will meet this need. This is the "Nazarene Caravan" organization. It is geared to meet the weekday needs of children and young people in the local churches.

We cannot do enough for Nazarene children! We must keep everlastingly at the job of winning them to Christ and the church. Whether your boys and girls attended camp or not, they need Christian guidance and teaching during the week. If you feel God would have you do more for the boys and girls in your class, write today to:

Director of Boys and Girls' Work, 2923 Troost, Box 527, Kansas City 10, Missouri, for information concerning this Nazarene weekday boys and girls' work called the Nazarene Caravan Program.

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### Living the Sanctified Life

*(Continued from page 7)*

couragement. But the main business of the sanctified is to live a sanctified life that will glorify God and be a holy influence in His kingdom; personal ambitions in business and society, and even in church matters, are secondary. The sanctified recognize a program of devotement to God.

Entire sanctification does not divorce one from citizenship in the country of his birth. Civil affairs are duties properly belonging to life. It is not enough for us to enjoy the benefits of our country, and pay nothing in return to show appreciation for our benefits. There are political evils to correct and abolish, a generation of our citizenry to serve, and coming generations for whom we must plan and build. The sanctified citizen can and must contribute the best he can of sanctified voice and influence to civic matters.

In the church the sanctified ministry and laity unite in holding the standard of godliness before the community. Besides furnishing a place and program of divine worship on the Sabbath day, the entire church carries on a program of honest integrity and lawful industry. It is the business of the pastor to preach good, heartfelt religion to the people of his community as often as he can, and it is the business of his church to see to it that he has salary sufficient that he can pay his debts and maintain a suitable standard of living. The pastor and his people are a great complement to each other in exemplifying the sanctified life in the community; if they fail each other, the place where they serve will surely suffer.

Each sanctified individual lives his life in union with other sanctified people. The united efforts of the sanctified groups, both large and small, are an aid to one another. Strong, rugged convictions are among the sanctified. To mold these convictions and honest endeavor in enterprise with others of like faith sometimes demands great concern, and sometimes is a source of temptation to stand alone and withdraw from usefulness. To exchange one's plans for the plans of another is not always easy, but this exchange is vital and necessary to the maintenance of the sanctified life.

But with all the problems facing the sanctified, there is stable and growing victory. Sanctified people do live the life; they do love God; they do have clean hearts filled with the Holy Spirit. The light around them is clear; they are wonderful. Don't you think so?

# Sincerity Is Not Enough

By Arthur Hedley\*

**P**ASSING a wayside pulpit outside a Methodist church, I read the words, "Sincerity Is the Path to Heaven." It is quite true that sincerity is essential if we would enter heaven. Our Lord exposed the Pharisees for their insincerity. They made a great profession of religion, but they were very irreligious, for in reality they were idolaters. They did not worship God; they did not live to serve and glorify Him. They lived for their own self-aggrandizement; they lived to be seen of men and to win a name for their piety. If we are insincere or hypocritical, then we shall be excluded from the blessings of heaven.

But it is sadly possible to be *blind* to the fact of our insincerity, and this in itself is one of the penalties men have to pay for refusing to obey the light within them—the very light within them becomes *darkness*. The Pharisees believed themselves to be sincere, and fiercely resented being called hypocrites. They had been disobedient to the light within and their minds had become darkened so that falsehood became as truth to them, evil as good.

Sincerity is not enough, for it is possible to be sincere and yet lose one's soul. The Apostle Paul, when given permission to put his case before King Agrippa, declared that there was a time when he persecuted Jesus of Nazareth, and tried to silence His followers. He acted in all *sincerity* and with a "good conscience," for he "verily thought" he was doing God's service. Then came

\*Dunstable, Beds, England

the day when his eyes were opened and he saw that, sincere though he was, he had been fighting *against* God and persecuting his own Lord and King.

It often has been said that it does not matter what a man believes so long as he is sincere. But a man's beliefs shape his conduct and determine his attitude toward life, toward society.

Mr. Hyde, the ex-Communist, in his book, *I Believed*, shows that he was the sub-editor of the *Daily Worker*, he was perfectly sincere in his beliefs as a Communist and his belief compelled him to do things evil that good might come. To bring about a Communist state in Britain he felt he was justified in doing anything, however mean, underhanded, or perverse, in order to bring about the *desired end*. He came to see that a wrong belief, no matter how sincerely held, does *irreparable* harm to the individual and society. A man may be very sincere and yet selfish.

Among the papers of John Ward, M.P., who many years ago was a wealthy landowner, there was found this prayer: "O Lord, Thou knowest I have mine estate in the City of London, and likewise I have lately purchased an estate in the County of Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquake, and, as I have a mortgage in Hertfordshire, I beg of Thee likewise to have an eye of compassion on that county; for the rest of the counties Thou mayest deal with them as Thou art pleased."

It is impossible to doubt the sincerity of that man's prayer for the preservation of his property, but nevertheless it was *utterly selfish*, in that he was concerned merely with his own interests. Sincerity is not enough; it needs to be tested by the Word of God; and when placed beneath its searching light we shall too often see that, in spite of our sincerity, we are *wrong* and heading for disaster.

Sincerity is not necessarily the path to heaven; it may be the *broad way* which leads to *destruction*. The Scriptures declare, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). There is but one way to heaven, and that is through Christ, who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

We are saved, not by our sincerity, for that may be misguided, but by our faith in the atoning death of Christ. As we trust in Him and follow Him in the path of holiness and love, so will the Holy Spirit guide us into all truth, and reveal to us what is good, pure, and true in God's sight. To the trustful, truthful, and obedient soul, God will reveal His will; and in the doing of His will we shall have the witness within of our sincerity "in the sight of God" (II Cor. 2:17).

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*The Lord is far from the wicked: but he heareth the prayer of the righteous* (Proverbs 15:29).

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## LITTLE THINGS

By Frances B. Erickson

*The worldly pleasures I once sought  
Have lost their charm, and tempt me not—  
Desire for them has taken wings;  
And yet I sadly must confess  
Upon my knees, with real distress,  
That I still fail in little things!*

*I never could deliberately  
Walk counter to God's will for me.  
Or yield to conscious sin;  
But sometimes I have left undone  
The little things that might have won  
A needy soul to Him!*

*The Holy Spirit doth remind,  
"The little foxes spoil the vine,"  
And make it fruitless, too;  
So help me, Lord, to watch and pray—  
To be more faithful day by day,  
In even little things for You!*



## When Disaster Strikes

**T**HE AMERICAN BIBLE SOCIETY, through a carefully worked-out plan, is prepared to move in, with other welfare organizations, when disasters, such as the recent flood in the Midwest, cause loss of Scriptures.

Two secretaries of the Bible Society, Rev. Richard E. West and Rev. Richard H. Ellingson, in charge of the work in the district affected by the flood, were on the scene promptly. Arrangements were made through Councils of Churches whereby they would be notified of any church or Sunday school in need of Bibles or Testaments. Pastors were alerted to report any individual needs.

"I finally put on old clothes and waded mud to

talk to pastors who were working shoulder to shoulder with their people in digging out," reported Mr. West to the New York headquarters of the Bible Society. "I found little of bitterness but a real need for hope that our work can give. If ever a people needed the optimism of the Bible, it is now. On the basis of a 'minimum' estimate from the leaders, we have already sent 1,012 Bibles."

The American Bible Society is prepared to supply Scriptures to the limit of its ability. Requests from Nebraska and Kansas should be sent to the Rev. Richard E. West, 1445 Glenarm Place, Denver 2, Colorado. The Rev. Richard H. Ellingson, 47 South 9th Street, Minneapolis 2, Minnesota, is responsible for furnishing Scriptures to the flooded districts in Missouri.—*American Bible Society.*

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### October Schedule For Missionaries

- Alexander, Mayme  
October 5-22 Michigan  
October 24—November 4 Minnesota\*
- Chung, Robert  
October 1-14 Central Ohio  
October 21—November 7 Canada  
West
- Darling, Jean  
October 5-22 Michigan  
October 24—November 4 Minnesota\*
- Flood, Neva  
October 5-24 Abilene  
October 25—November 11 San Antonio
- Freeman, Ruth  
October 4-24 Southwest Indiana  
October 28—November 11 San Antonio\*
- Hopper, Ivis  
October 5-22 Michigan  
October 24—November 4 Minnesota\*
- Hunter, Earl  
October 4-24 Southwest Indiana  
October 28—November 11 Northwestern Illinois
- Johnston, Lester  
October 5-24 Abilene  
October 28—November 25 Louisiana
- Mosteller, Earl  
October 5-24 Abilene  
October 28—November 2 North Dakota
- Youngblood, Leona  
October 5-22 West Virginia\*  
October 28—November 11 Northwestern Illinois

\* Tentative

Send all mail % Foreign Missions Office, 2923 Troost Ave., Kansas City, Mo.

### A Local Preacher in Africa

One of the young colored men in Kiptown, George Taylor, had felt that God would have him to ask for local preacher's license. His life had given evidence of a clear experience of salvation. Already he had been useful in leading prayer meetings and personal visitation for the church. However, when the time came for the church board to grant the license, he decided not to place the request at that time. On further questioning, we found that because his wife had not yet been saved he thought it unwise for him to enter into this special service. After this, he often made request for prayer for her. Just recently, God graciously gave him the desire of his heart. This talented young woman accepted Christ and is now by his side in the service of the Lord. The first board meeting following her conversion George confidently asked for the local preacher's license, which we were very pleased to grant.—H. T. POTEET, Africa.

### Report from Japan

God's blessings to you is our prayer! We think of our friends so much and pray that you are blessed in all good works. It gives us much pleasure to write you at this time, that you may rejoice with us. Japan is moving nicely into shape so far as the church is concerned. In brief here is what I mean.

We are now building the missionary home where Mrs. Eckel and I shall live. This is on our Headquarters Compound. This will be ready for us about the end of next month.

Second, we are in the midst of our Fitkin Memorial building for school.

God is helping us; our carpenters and contractors are trying to rush the work, but even with all that it will perhaps not be ready until the first of the year. After so long waiting we rejoice to see things moving.

Third, we rejoice in our spiritual victories. Our churches are growing in both size and number. The pastors are all in the battle.

Just three years ago we could really boast of only seven churches. The war had so destroyed both buildings and congregations. Almost every place has had to be built from the ground up. Most of the congregations are young people. By the end of this year we should reach sixty churches. These touch all the way from Hokkaido on the north to Kyushu in the south. Our Nazarene work covers the nation. To God be all the glory!

—W. A. ECKEL, Japan

### Laborers with God

On our return to the Philippine Islands in June, 1950, I found our Nazarene missionaries had a fine program going and were winning souls for God's kingdom. It has been our pleasure to visit our mission in Baguio, and I will say the church has selected some of the finest and best qualified people for the job. With God's help, the new mission home and chapel will be ready to move into in another couple of months. I saw our missionaries working away as carpenters, plumbers, rock masons, laborers. They are experts, too. They need your help and prayers.

While the men are working and preaching, the women are doing the same. Mrs. Pattee and Mrs. Pitts go to other islands and tell what God can do to save from sin. I have met some of the local native workers, and they are fine examples of what God can do. —CORNELIUS L. HOCKER, M/Sgt. USAF.

## A Conversation With a Bank President

SOME DAYS AGO I talked with the president of a bank in a small city. He is a member of a church of one of the larger denominations and is a fine Christian gentleman. I have known him rather casually for a number of years. He might be thought of as a lay preacher, since he speaks in some church almost every Sunday. He is always ready to talk about religion.

This gentleman spends much of his time on Sunday supplying pulpits of churches in his denomination that are without pastors. He is ready to go anywhere and serve in this capacity. More than once I have heard his work commended by those who have heard him.

In the course of our conversation, the subject of the shortage of preachers came up. He bemoaned this condition and undoubtedly felt that the church itself was largely to blame for it. He said that the local church to which he belonged—a church of several hundred members and in many respects the most prominent church in his city—in the twenty-seven years which he had been a member of it had not, so far as he knew, had one young person who had even talked about giving his life to full-time Christian service. There is something wrong when a church fails to provide young people who are especially called to the work of God.

THE CHURCH OF THE NAZARENE in this bank president's city, during the last twenty years, has had a dozen or more young people enter into ministerial or missionary work. What has made the difference in this respect between these two churches? The latter has had an evangelistic spirit, while in the former this has been conspicuously absent. I believe that the explanation lies in this fact. Young people just do not choose Christian work as a vocation. They take it up only at the call of God, and this cannot manifest itself except in churches where there is an evangelistic spirit. I have read articles in church papers and listened to certain church leaders urge pastors to acquaint the young people in their congregations with the opportunity and challenge of the Christian ministry, but this alone accomplished little. The call to preach must come from God and not man, and unless it does come in this way it will not be heeded.

Young people still must feel the divine Spirit impelling them—they must feel the "Woe is unto me, if I preach not the gospel!" before they will take on full-time Christian service. And let me

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Stephen S

say again that this divine call cannot grip people except in an evangelistic atmosphere. When the Church of the Nazarene ceases to have young people called to preach and to be missionaries, you may know then that we are slipping. This is one sure sign of whether or not we are still getting people saved and sanctified in our midst. Most of the preachers today who are trying to persuade young people through their own efforts to enter full-time Christian work would not have started in the ministry themselves if the same method had been the only one tried on them. Only God can solve the problem of the shortage of preachers, and He cannot do it unless we get Him on the scene in mighty revival power.

IN THIS CONNECTION, it will be of interest to our people to know that in a report of a recent survey of the work of the theological seminaries in the United States, all of the leaders of

**A Statement from Dr. Benner** the denominational seminaries but one told of the shortage of preachers in their churches. The one exception was the Church of the Nazarene. Then the report quoted the following statement from Dr. Hugh C. Benner, the president of the Nazarene Theological Seminary: "Although we have an aggressive home mission program and are opening many new churches, the output of preachers from our colleges and seminary continues to meet the demand." These words should rejoice the hearts of all of us, and we should be more encouraged than ever to rally to our seminary and provide the new building which it so desperately needs.

## A Liberalist

### Tries to Save Liberalism

IN A RECENT ARTICLE, "Liberalism and a Theology of Depth," in the *Crozer Theological Quarterly*, Professor George W. Davis declares that liberalism has been a humanistic religion in reality, a religion without any God, without any depth



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## hite, Editor

dimension. Therefore he calls on his fellow liberals to join with him in correcting this shortcoming. He says that they must get back to the Bible and find something universal and eternal there. They must discover that there is a unity in the Bible, and that it is not just a collection of separate fragments, as they have too often contended. Genuine Christianity has stood for this all along. The Bible has always been a unit for traditional Christianity and for those who have followed in its footsteps. Our religion has never been merely one of length and breadth; it has always had depth. In fact, the depth dimension has been the supreme dimension for the true follower of Jesus Christ.

**P**ROFESSOR DAVIS discusses four factors, or elements, which he thinks of as making up this depth dimension in theology. These are not new for the conservative thinker, but it certainly is encouraging to find a liberal theologian urging his companions to stand uncompromisingly for them. He names the first of these factors "the moral foundations of reality." By this he means that there is a moral order back of the universe, and no one can hope to avoid a reckoning with this reality. Right and wrong are not temporal or local—relative to this or that age or this or that group. They are eternal and universal and are written into the very nature of things. No moral being in the universe can evade them; that is, he cannot ignore them without suffering.

**Moral Foundations  
And Spiritual Control**

The second depth fact of a Christianity which is Biblically grounded, according to Professor Davis, is "spiritual control." This moral reality which is back of the universe is personal and is in active control of the universe and history. In this respect, the author of this article is going back to the definitions of divine providence which have been given in many systematic theologies of the past and some of the present day. Divine providence, as the conservative thinks of it, is nothing more nor less than a Christian philosophy of history. It is God in the very midst of all that exists working out His plans and purposes. He

may be delayed for a time or forced to make some detours, but at last He will reach the goals which He has set for himself and His creation. There is spiritual control in the world!

**T**HE THIRD REQUIREMENT for a depth theology which Professor Davis mentions is what he calls "specific action." This phrase refers especially to Christ's place and part in the Christian scheme. Jesus Christ was more than

### Specific Action

### And Continuing Concern

a righteous Man who sacrificed His all in order to forward the good in the world. He was the Son of God "who died that the redemptive love of the Father might be let loose in the world." Christ's life and what happened therein must be recognized as "the supreme moment of human history." All of this means that our religion is a "given religion." It is something which is divine, which comes down from heaven, and is not the work of man. In Christ, then, we have a "revelation of the personal and loving will of God." I appreciate the position of Professor Davis here, but I think that his last thought would have been better stated—more nearly in harmony with the Bible teaching—if it had been said that in Christ we have a revelation of the holy will of God. Thus His love and all of the moral characteristics of God would have been included. Much that the writer of the article has said before implies that he would subscribe to this statement of the truth.

The final depth fact given in the discussion is "continuing divine concern and human opportunity." Here we have an emphasis upon Christian experience which we can all have now. God is at work in the world, and through the Holy Spirit brings himself to you and me. We can have the witness of His presence within. Any human being who will choose as he should can have living communion with God at this very moment and from this moment on. God dwells in living temples, and each of us can be one of these living temples. "Know ye not that your body is the temple of the Holy Ghost?" (I Cor. 6:19.) In this connection Professor Davis quotes the statement which appears on the tomb of Louis Pasteur in the Pasteur Institute in Paris: "Happy is the man who carries God within him."

Only the high points in the article before us have been touched, and we have dealt with them in a very brief way. Nevertheless, I have given enough to prove that these depth facts emphasize truths which are accepted by all conservative theologians. They are essential to the Christian religion as we believe in it. All of this does not mean that the writer of this interesting theological article would agree with you and me in every respect, but it does indicate that the kind of theology which he sets forth here sounds very familiar. I thank God for any move back toward the fundamentals on the part of any leader of Christian thought.

# Home Missions and Evangelism

*Roy J. Smees, Secretary*

## NEW CHURCHES

**T**HE SECOND CHURCH of the Nazarene has been organized in Belfast, northern Ireland, by District Superintendent George Frame with twenty-four charter members, on September 2. The new church came out of a tent meeting held by Hurler College students. In four weeks there were one hundred and thirty adult seekers, and the closing night the tent was crowded to capacity, with many standing on the outside. Others will no doubt be joining before the charter is closed. The new members are all new Nazarenes and the result of the campaign. Rev. S. Tranter and the people of First Church gave their wholehearted support to the meeting. This is the sixth new church for the British Isles District this quadrennium and is indicative of the home missionary enthusiasm throughout the district.

Three new churches have been organized on the Abilene District by Superintendent Orville W. Jenkins: Slaton with Rev. Sidney Knox as pastor, Petersburg with Rev. H. Womack Stroman as pastor, and Childress with Rev. Robert Anderson as pastor. Each of these new churches has acquired property, and prospects are good for strong and steady growth.

District Superintendent Jarrette Aycock organized six new churches on the Kansas City District in August, making a total of fourteen during the quadrennium. The new churches are at Osawatomie, Kansas; Adrian, Lebanon, Sarcovie, and Columbus, Missouri; and the Bethel Church in Kansas City, Missouri.

District Superintendent J. D. Saxon has organized two new churches on the Mississippi District. On August 30, twenty-two charter members were received into the Church of the Nazarene at Natchez. These represent thirteen families. A pastor has been appointed and they are assuming his support, including the rental of a parsonage, and are paying the rental on the building in which they are worshipping. The group comes to the Church of the Nazarene from another denomination. Recently they had been sent a pastor who fought holiness. They sent for Brother Saxon and asked to join the Church of the Nazarene. It is a very promising

group and a strong church should result in the days ahead.

A colored church has been organized at Brookhaven, Mississippi, with nine charter members, following a revival campaign held by Elder C. Johnson of Columbus, Mississippi. This aggressive new church has secured a pastor, and has already begun the construction of a church building.

The Mississippi District has also found a very fine young man who is being sent to Nazarene Bible Institute, at Institute, West Virginia. We appreciate all that many of our districts have been doing to meet this great home missionary opportunity.

District Superintendent R. J. Plumb organized a new church August 12 at Crestline, California, with thirteen charter members. A Sunday school has been in operation there for two or three years. Rev. Charles Spear is the pastor. The new church is purchasing property for parsonage and church. This is the ninth new church on the Southern California District.

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for October 7: Abraham, a Pioneer for God

**Scripture: Genesis 11:27—13:18 (Printed, Gen. 12:1-9; 13:14-17)**

**GOLDEN TEXT:** *He looked for a city which hath foundations, whose builder and maker is God (Hebrews 11:10).*

Abraham dwelt in tabernacles, a nomad and a transient. He pitched his tents in a strange country; and while he was happy all the while, yet *he looked for a city*. He screened his eyes from the pitiless glare of the summer sun and peered ahead toward another country, where tall spires and beautiful homes would make up the city whose Builder and Maker is God.

He desired a city because he found a deep inner craving for SECURITY. Long he roamed the open spaces, a prey to wind and sand and marauding foes; someday he hoped to have the security that is afforded by a city with its protecting walls, its laughter and social joys. I think I know a little how Abraham felt. We Christians live in the wide-open spaces spiritually, that is, many of us do. We meet other Christians only occasionally, and in between the noisy and chaffy atmosphere of worldlings. We, too, long for the city where all the citizens will speak a clean conversation, where the names of Deity will rise in reverence only, where no story with a shady meaning will be told. We yearn to dwell where all will desire the same joys and recreations, similar appetites will seek similar satisfactions. Yes, we long for the city of God!

Abraham also craved PERMANENCY. His tents were so temporary—here today and gone tomorrow. The flap-

ping of the canvas in the winds only made the sense of transiency all the more bitter. So he longed for a *city which hath foundations*. God is building His Eternal City with no thought of relocation, so the foundations are permanent. We read that the foundations are both precious and jeweled (Rev. 21:19), and also permanent and adequate (Rev. 21:14). The entire picture of the New Jerusalem is that of finality; those that enter there go no more out forever. Builders with vision and confidence in the future always pour foundations heavy enough to allow for any expansion that the coming days may demand. The whole dream of Abraham was for a country where the foundations would permit eternal expansion as his eager spirit would spread under the warm skies of heavenly grace.

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

"Has the truth really gripped our hearts that the world can be evangelized in this, our generation? Beloved, we can do it. Let this fact mold us into a complete unity of purpose. The Lord being our Helper, we can do it! We are able. We have our authorization, our equipment, our promise."—MRS. CHARLES B. COWMAN.



# Religious News and Comments

*Edited by Delbert R. Gish*

**W**ORLD ASSISTANCE, Incorporated, is the name of a new religious organization which has recently come into being at Oklahoma City. Under the direction of Dr. John L. Peters it has developed from an idea presented by him in a sermon at St. Luke's Methodist Church to an organization with national connections. It aims at helping the underprivileged people in backward areas of the world.

Dr. Peters, who was elected executive secretary by the board of directors, says that the plan calls for teams of missionary specialists to be sent to undeveloped areas of the world. The various teams will each consist of three members: one a specialist on literacy, one on agricultural methods, and one on public health. While they begin work on a secular level, all these workers must be devout Christians who will work for spiritual enlightenment among the people.

Through its relationships with other agencies, World Assistance, Incorporated, will have the co-operation of some ninety-nine religious denominations. Its co-ordinating committee is composed of the secretaries of the Committee on World Literacy, Agricultural Missions, Incorporated, and the Christian Medical Council for Overseas Work, all of which maintain headquarters in New York City.

Though no extensive efforts have been made at fund-raising, upwards of \$14,000 was contributed by Oklahoma City businessmen and church people, indicating confidence in the plan. Dr. Peters will make a two-month nation-wide tour this fall with Dr. Frank Laubach and hopes to organize many new chapters in other cities. World Assistance, Incorporated, has headquarters at 128½ Northwest Second Street, Oklahoma City, Oklahoma.

In the Harlem section of New York City there is a religious denomination composed of colored Jewish people who call themselves Commandment Keepers or Black Jews. They subscribe to Orthodox Judaism. They believe that Adam was a Negro and that Negroes were the chosen people. The denomination, founded in 1919, claims 6,600 members.

A program of preinduction training for its conscientious objectors is being carried on by the Seventh-Day Adventist Church. The purpose is to show their young men how they can

serve their nation and still keep their religious scruples. It is expected that most of them will eventually become members of the medical corps. They purchase their own uniforms and participate in drill, guard duty, map study, pitching tents, and kitchen duty, as well as the study of first aid and care of the wounded. More than 4,000 have participated in this program in recent months.

Church building programs have moved rapidly this year in most denominations. During the first five months of 1951, 23 per cent more new church houses were begun in

the United States than in the corresponding period of 1950. The concern over shortages and possible rationing was the motivation for this increased activity.

During the last quarter century not much argument over the theory of evolution has been heard. But in a speech some time ago, Professor Mortimer J. Adler of the University of Chicago declared that he would not admit that a close bond exists between man and monkey until he heard an ape who could speak simple "declarative sentences." Man is completely different from other animals. Proof that not all Darwinians are dead came when the director of Harvard's Museum of Comparative Zoology ridiculed Adler's statements. Although Adler is not a biologist, we prefer to stand with him on this question.

## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** Please explain Mark 9:1, which says that there are some that stand here "which shall not taste death, till they see the Son of man coming in great power and glory."

**A.** As we preachers do far too often, you have misquoted Mark 9:1. The whole of the verse to which you refer reads thus: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." However, the parallel passage in Matthew reads very much as you have stated it, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:28). And the companion verse in Luke gives us these words: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God" (Luke 9:27). Some have claimed that these verses refer to the Transfiguration, the account of which immediately follows them. Others connect them with the resurrection of Jesus, Pentecost, or the Second Coming itself.

I believe that these statements point especially to Pentecost and the second coming of Jesus. At Pentecost, the kingdom of Christ was to take on significant proportions. This would be in the lifetime of some of those who were with Him there, and it would guarantee the final triumph of His kingdom at His second coming. To

that extent, then, His disciples who were standing there would participate in Jesus' second coming, or see it come from afar. We must always remember that the kingdom of God is both present and future, inner and spiritual, and outer and material, or political.

**Q.** Does I John 5:7 refer to the Trinity—three Persons who constitute one God and not three distinct Gods?

**A.** I believe that it does. The term Word is written with a capital W and thus refers to Christ, or the second Person in the Trinity. It should be said, however, that this verse was not a part of the early manuscripts. It was probably added during the latter part of the fourth century. This is the reason it is not found in the Revised Version, the American Standard Version, or the Revised Standard Version. Its teaching is not contrary to that of the New Testament, but conservative Bible scholars as well as liberal recognize that it was not originally a part of the First Epistle of John.

**Q.** The Sunday school of the Church of the Nazarene which I attend does not use the literature prepared by our church. Besides, it uses a cheap comic strip published by the company from which it buys all of its Sunday-school literature. I am against this. What do you think?

**A.** I am against it too. Thank God, there are not many of our churches which buy their Sunday-school literature from other than Nazarene sources.

Aside from the question of loyalty, it is foolish to think that any other religious publishers can provide as satisfactory lesson material for the Sunday schools of our churches as the Nazarene Publishing House. I trust that the church of which you write will change its policy at once.

Q. What is the meaning of John 10:16, which reads as follows: "And other sheep I have, which are not of this fold: them also I must bring, and

they shall hear my voice; and there shall be one fold, and one shepherd"? A certain Bible teacher has recently given this explanation of this verse: It means that there are two folds—one for the heavenly kingdom, which is made up of those who will constitute the body of Christ and will rule with Christ. On the other hand, those who make up the second, or other fold, will be saved but will be earthly beings—not belonging to the body of Christ.

A. I could not accept such an interpretation. It is both fanciful and confused, or illogical. The other sheep to which Jesus refers here are the Gentiles; and when they are genuinely saved, they become a part of the one fold which will finally be made up of all who accept Christ, regardless of their race or nationality. In Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

## THE HOME CIRCLE

*Conducted by Grace Ramquist*

### The Christian Butcher

FOR MANY YEARS now we have lived in a city. We do not know our butcher nor our shoe repair man nor our car repair man nor our druggist. We have never been much for settling on any one store, so we trade wherever it is most convenient.

This is in sharp contrast to those who live in smaller centers. I had forgotten about our butcher of early years until last week when I visited in Bethany, Oklahoma. As I sat in the church pew worshiping with the congregation, I saw a scene which brought back memories of my childhood days. Down the aisle, carrying an offering plate, walked James Dallas, one of the same men who carried the offering plates when I was a young girl living in Bethany. For thirty years, missing very few Sundays during those years, he has been walking down the aisle of the Bethany church.

As I saw Mr. Dallas passing the collection plates, I remembered that he was the only Christian butcher I had ever known. My mother used to send her small children to the meat counter, and she knew they would be given full measure as well as the best meat for the money. She did not have to watch the scales, she did not have to turn over the roast to see if the bones had been hidden, for she knew the meat sent home by her children would be fresh and perfect.

Surely God has standards for true Christian laymen even as He has standards for His ministers. Mr. Dallas is an example of what a true layman and servant of God should be. The following verses from the Bible tell the layman some of the rules by which he should live and work.

"Walk worthy of the vocation wherewith ye are called," and, "Whatsoever thy hand findeth to do, do it

with thy might," for "we are labourers together with God."

"God shall bless thee in all thine increase, and in all the works of thine hands," and, "Mine elect shall long enjoy the work of their hands. They shall not labour in vain."

"Be ye doers of the word, and not hearers only," and, "Not slothful in business."

### OKLAHOMA DWELLERS:

#### The Solidly Built House

ONE OF THE MANY summers in which Mother and Father thought I might I be taking the whooping cough (and they never were quite sure I ever had the disease), I stayed at home most of the time. My brothers were also allowed to stay with me, for Mother didn't like to leave me alone.

One day during this special summer, the boys and I decided to build some houses—small houses, but houses. There were many soft rocks around the neighborhood. In fact, if we dug down into the ground very far, we came to many of these soft rocks. We learned that if we crushed these rocks and mixed the ground rock with a little water, we could make a paste. From this paste it was easy to build a rock house.

My older brother and I chose a simple house plan. We made a small house with a peaked roof, but we made it of solid rock paste. It took many hours of rock crushing to make enough ground rock to make enough mortar to build that little house. When we were through, our house was a miniature of the simplest of little cottages.

As we built our house, we often peeked at our brother's house. Our

brother was quite artistic. He didn't want a simple little house like ours. He wanted something showy. He started with a wide base; but when he found it took too much mortar to make solid walls, he gathered sticks and built upon them, leaving all the inside of the house hollow. As he reached the top of the house, he didn't want it to be a simple peaked-roof affair, so he found a piece of the fancy decoration from an old coal stove. He found that if he laid it in a certain position, it would make his house appear to have a lovely dome. For two sunny days Brilhart worked. He found he could crush only enough rock to cover the fancy building with a thin coat of rock mortar. When he finished the house, it was beautiful. From the bushes around he broke little sprigs and planted them in his yard.

My brother Harold and I looked a little shamefacedly at our modest little house. We knew we had worked hard, but somehow our structure did not show off our hard work. Mother and Father were called to view the finished products. Of course they glanced at our house and said, "Nice"; but when they got to the beautiful house, they paused and took it all in. There was no doubt about it, Brilhart's house was beautiful!

When we awakened the next morning, there was rain hitting our windows. We rushed to the windows to see how the houses were taking the weather. Our little solid house was standing just as if it were made of cement. Brilhart's house was mostly sticks and stove decoration. The rain had washed most of the thin coating of mortar off the once beautiful little house.

As one builds his Christian life, he must be sure he builds solidly. It will take a lot of work and a lot of care and a lot of patience. Other lives may look more interesting and beautiful. But the truly best life is the one which will stand the rains and the snows and the hard places of life. One must build his life for eternity!



# NEWS OF THE CHURCHES

Pastor M. R. Korody writes from Anchorage, Alaska, that the city has made a great civic stride in that they now have mail delivery to their doors. All mail sent to him now should be addressed: 1220 22 E. St., Box 1115, Anchorage, Alaska.

Evangelist H. N. Dickerson writes: "Due to the death of the pastor of the church, I have a cancellation of a revival, October 24 to November 4; would prefer to slate this in the center of the country. Write me, 2235 N. Alabama, Indianapolis 3, Indiana."

Coolidge, Arizona—In August our church had a splendid revival with Evangelist Harold Willis, wife, and daughter, Judy. Quite a group of folks were saved, and some who had not been sanctified were brought into the experience; also some backsliders were reclaimed. The church was definitely helped toward the program of personal evangelism. On the closing Sunday the entire church was mightily moved upon by the Spirit of God. The wonderful spirit of the Willis family will be long remembered by our church. We thank God for His blessings upon our church.—Clyde W. Rather, Pastor.

Pastor John L. Moran reports: "For a little more than four years we have served the wonderful people at Wilmington, New York; never have we had better co-operation and fellowship. The church has made advances along every line, the Sunday school especially; the average four years ago was sixty-five, and this year it was eighty-eight. Finances too have been good, with all budgets paid, including both Samaritan Hospital and Seminary budgets. We have not had a vote

against us since we have been here, but felt it God's will for us to resign to accept the call to our church in Owego, New York."

Pastor Roland Stanford writes: "The population of Montreal, Canada, has increased to nearly two million, with immigrants from almost every nation and province in the world. If you know of anyone here who would be interested in the services of the Church of the Nazarene, please write me (the newly inducted pastor), at 7700 De l' Epee Ave., Montreal 15, P.Q., Canada."

Evangelists C. C. and Flora R. Chatfield report: "We have just recently closed a good ministry with our First Church at Columbus, Indiana, and feel that, under God, it has been a long pastorate in a short time, because of the accomplishments. When we came the church owed \$17,000 on the new building erected by our predecessor, Rev. M. E. Scutt. In the interim we have built a beautiful, eight-room, Bedford-stone parsonage, conservatively valued at \$25,00, free of debt. In July, through a debt-reducing campaign, we reduced the debt \$2,000; so that the total indebtedness is around \$14,500, with all budgets paid months in advance, and around \$2,000 in the local treasury. Also, we sponsored, in conjunction with the district home mission board, a campaign in Northeast Columbus, with Rev. D. L. Steininger as evangelist. This resulted in a second church of seventeen members, of which fifteen were transferred from First Church. This new 'Calvary' Church called Rev. and Mrs. C. G. Bohannon as pastors, paying them \$50 per week, and they are already in the process of building a new church. We were in harmony with our people,

and had a recommendation from the board for a three-year call, but felt very conscious of the leading of the Lord to return to the evangelistic field. We are now in a meeting with Twin Branch Church, Mishawaka, Indiana, and God has marvelously put His seal on the services, giving seekers in every service. Twice during the first week, amid shouts of glory, seekers came to the altar before the preaching. Write us, % our publishing house, or % general delivery per our slate."

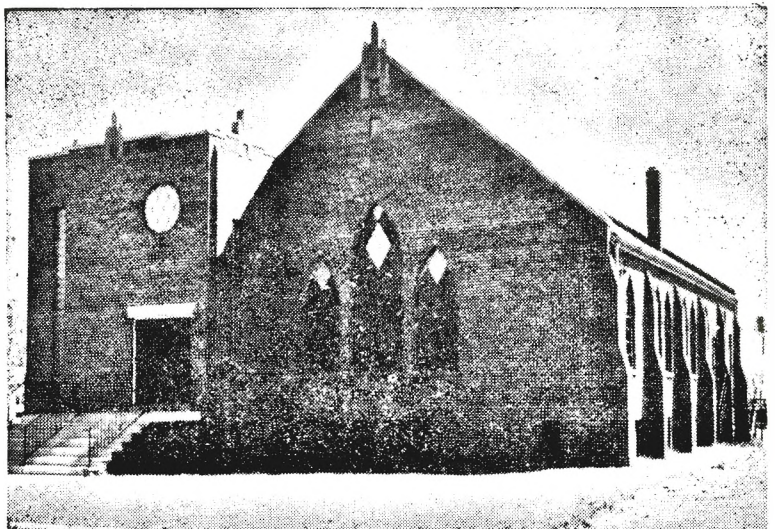
Spencer, West Virginia—In spite of the death of one of our dear Nazarenes one week prior to our revival, God gave us the greatest meeting in the history of our church. Rev. Earl Starnes was the evangelist, with Miss Winifred Holsted as the singer. The convicting power of the Spirit was present to send souls to the altar, and more than sixty prayed through to glorious victory. Large crowds filled the church each night, with people coming in from miles around. We praise God for this glorious victory.—F. W. Davis, Reporter.

Rev. Steward Reed reports: "After one year in the field of full-time evangelism, I feel led of God to return to the pastorate, and have accepted a call to our church in Junction City, Kansas. I have enjoyed the work in the field and wish to thank the pastors and churches with whom I have labored. I regret to cancel a fine slate, but feel God is calling me back into pastoral work. If you have friends at Ft. Riley, write me and I shall do my best to contact them."

When our churches have spiritual initiative and daring and risk everything on God, then there will be steam for progress. The time has come when we must "live dangerously."—Selected.

## Elyria, Ohio

The new building pictured here is constructed of brick with sandstone trim. The auditorium is 40 x 60 feet, furnished with oak pews and pulpit furniture, with full basement equipped for Primary and Junior departments. The plans were drawn by one of our laymen, Merritt Thatcher. The church was erected by a local contractor. Much commendation goes to the wonderful work and leadership of Pastor James C. Leonard. He has worked tirelessly, and the people have given sacrificially of their time and means in order to see this building become a reality. This property is valued at \$70,000 with an indebtedness of \$20,000, which is well financed. On October 29, 1950, the church was dedicated with Dr. Harvey S. Gallo-way, superintendent of the Central Ohio District, as the special speaker.—Lelah Laborie, Secretary.

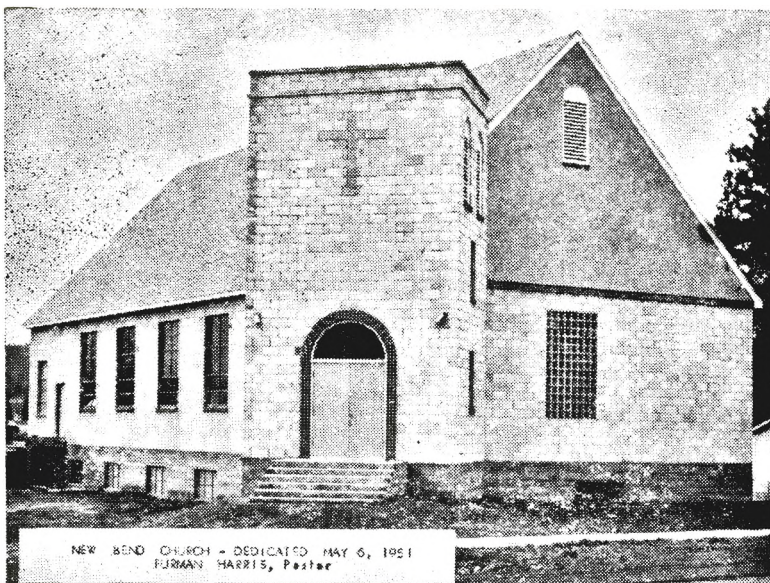




## Bend, Oregon

Our church at Bend, Oregon, has long needed a new location and a new building. Under Rev. Edward M. Haldy, a new site was purchased and construction began. Last October Rev. A. Furman Harris was called to succeed Brother Haldy and, under God's miraculous guiding, was able to complete the building, valued at \$35,000, with an indebtedness of a little less than \$15,000. Just prior to our district assembly, the new structure was dedicated by Dr. D. I. Vanderpool, with Dr. Weaver W. Hess assisting in the service. The church membership is only forty-nine now; but with last year's average Sunday-school attendance of eighty-two being constantly bettered even during the ordinarily slower summer months, we predict better days for the Bend people.

W. D. McGRAW,  
District Superintendent



Greenville, South Carolina—Recently our church had a glorious revival with Evangelists Ira and Naomi Fowler. They are wonderful workers for the Lord, and preached and sang the glory down upon the services. Good crowds attended the services, and thirteen souls prayed through to victory at the altar. We gave the Fowlers a call to return in '52.—O. K. Quick, Pastor.

Evangelist Denver H. Brown reports: "This past assembly year has been the best year of my ministry. Last July through November was spent in revival meetings in Louisiana and Mississippi. I worked for six weeks with our pastor, Rev. H. C. Sutton, at Hammond, Louisiana. Under his leadership, we assisted in remodeling the old building, so they now have a lovely church. Mrs. Brown

and I were reared near Hammond, and it was a real thrill to preach to our people there. We told them of our church and the blessing we have received since becoming Nazarenes. About three thousand copies of the HERALD OF HOLINESS and other papers were given out. The meeting with Pastor and Mrs. C. B. Carlton of McComb, Mississippi, was blessed of the Lord with many souls praying through to definite victory. I have pastored two of our churches on the Los Angeles District: assisted Rev. Lyle K. Potter two years at Graham Church, and served as assistant to Dr. Lloyd Byron for two years at Pasadena First Church, while attending Pasadena College. I have a sincere desire to see souls saved and sanctified. Am now making up my slate for '52 and will go anywhere the Lord may lead. Write me, 2031 Layton St., Pasadena 7, California."

Evangelist R. M. Banning writes: "The past assembly year has been one of blessing, and we did our best to preach the Word in every revival. Wife traveled with me some of the time. We have seen souls pray through to victory in God for forgiveness of sins, also for entire sanctification. A good number have joined the Church of the Nazarene; in one meeting a fine class of sixteen was received. We have labored in four states and on six districts. After two years in the field we are glad to report we are enjoying the work and have a good slate for the future; we do have some open dates because of cancellations. Write me, P.O. Box 371, Vincennes, Indiana. As a result of one home-mission campaign we conducted, a new church was organized with fifteen members and a Sunday school of thirty-five."

Bentonville, Arkansas—Rev. G. E. Hawkins has accepted his second unanimous recall to pastor our church. Much has been accomplished in these two years. The Sunday-school rooms which were under construction when he came have been completed, and the church will be completely repaired before the year is over. Thirty-four members have been received into the church. We have had good revivals with Rev. Billie Sullivan, Rev. Everette Holcomb, and Rev. Jack Hamilton. Under the ministry of these faithful evangelists souls were saved, some sanctified, and the spirituality of the church deepened. Finances have come easily as we have increased our giving for world-wide evangelism. Our giving to the missionary cause has been more than 10 per cent of our regular giving. We feel that God was leading in directing Brother and Sister Hawkins to come here, and by their Christlike lives they have endeared themselves to the church and to the community.—Reporter.

## OUR HERITAGE:

By Marian L. Knorr

*I wonder where we'd be today  
If blood had not been shed  
Upon the cross of Calvary,  
Where Christ our Saviour bled.*

*I wonder where we'd be today  
If Paul had not been true,  
Tho' stoned and flogged and jailed—  
His faith still burns anew!*

*I wonder where we'd be today  
If Charles and brother John  
Had preached a weak and sinning  
faith,  
The second blessing gone!*

*I wonder where we'd be today  
If good old "Uncle Bud"*

*Had told the Lord he would not  
preach,  
Nor stand 'midst fire and flood.*

*I wonder where we'd be today  
If all these folk had failed  
The holy way to shout and teach,  
With all the grief entailed.*

*O younger Nazarenes, today,  
Your heritage is sure,  
Guarded by these holy men,  
Zealous, dauntless, pure . . .*

*Take up the torch of holiness,  
And keep the message pure:  
Full salvation from our God—  
Sin's only lasting cure!*



Laurens, South Carolina—On September 2 our church closed an old-fashioned revival with Evangelist H. E. Darnell. Night after night he preached with the anointing of the Holy Spirit, and God gave victory. We greatly appreciated Brother Darnell as a sacrificial, uncompromising, Bible preacher. Many souls were saved and sanctified, and three members added to the church. We are closing our third and best year here with the Laurens church.—Hugh Slater, Pastor.

Middleton, Nova Scotia—Our church recently enjoyed a glorious evangelistic campaign with Miss Fairy Chism giving us old-fashioned holiness messages which were honored by the Holy Spirit. Our pastor, Rev. A. F. Cone, had charge of the music, assisted by others in the special singing. Again and again, God's presence was manifested in waves of blessing and victory. The services continued a week longer than scheduled, as conviction came upon sinners and backsliders. The Lord used the messages of Sister Chism to give a number of definite victories at the altar of prayer for forgiveness and healing. We greatly appreciate the life, ministry, and spirit of Sister Chism and God used her in a great way in our midst. Our church is soon to be organized.—Viola Quimhes, Reporter.

Wagoner, Oklahoma—In August our church had a very successful revival with Rev. Elsie Grimes as the evangelist. Sister Grimes is a woman of faith and prayer, and preaches with the anointing of the Holy Spirit. God blessed in giving a number of seekers, and the church was greatly helped. Our Sunday school tied our average for last year (sixty), which is fairly good for a church less than two years old. We had a fine vacation Bible school with five conversions on the closing day; also our Christian Service Training class was a blessing. Since studying the book, *Five Cardinal Elements in Entire Sanctification*, four of our folks have walked in the light and been sanctified. We thank God for His blessings.—Reporter.

New Boston, Ohio—Our church has had a good revival meeting with Evangelist C. Wm. Ellwanger and wife. The fine musical program and the old-fashioned, rugged gospel preaching produced real Holy Ghost conviction which resulted in the salvation of souls. The services were well attended, with many new people reached who had not attended our services before. Nearly three hundred people were present for a combined service on the closing Sunday morning. Finances came easily, and a nice love offering was given the pastor. The evangelists were given a unanimous call to return in '53. New Boston church presses on in the great Mid-Century Crusade for Souls.—J. E. Hanson, Pastor.

## An Important Advance Announcement

A NEW Nazarene Hymnal is now in production! Your Publishing House will soon begin printing the first section of *HYMNS OF GLORY*, a hymnal to be introduced at the Thirteenth General Assembly of the Church of the Nazarene in June, 1952.

The compiling of this book has been under the careful supervision of a Music Committee of five members, appointed by the Department of Publication, assisted by a Hymnal Advisory Committee consisting of twenty-five laymen, ministers, and musicians representing all zones of the Church of the Nazarene in North America.

*HYMNS OF GLORY* will contain approximately five hundred musical numbers and fifty responsive readings. Further information will be published in the *HERALD OF HOLINESS* from time to time. Due to the possibility of unforeseen delays, no orders can be accepted until March 1, 1952, and delivery cannot be made until July 1, 1952.

In the meantime, *GLORIOUS GOSPEL HYMNS*, the hymnal that has so capably served the church for over twenty years, will be available at \$1.25 a copy in quantity lots, postage extra. Approximately a half million copies of this book have been distributed, and it stands as a holiness hymnal that cannot be equaled anywhere, at any price.

### Southwest Indiana District Assembly

In the beautiful, spacious auditorium on the campus of Indiana University, at Bloomington, Indiana, the third annual assembly of the Southwest Indiana District was royally entertained. Rooms were available in the dormitories of the university, and meals were provided by the university cafeteria, all of which were conveniently located, making this a wonderful setup indeed. How we appreciated the courtesy of the state university in making these facilities available! Best of all, they invited us to return next year. Rev. Franklin Moore, of Bloomington First Church, and Rev. D. R. Nuzum, of Bloomington East Side, did everything possible as host pastors to make our stay an enjoyable one.

Dr. Samuel Young officiated with grace and efficiency. The business of the assembly moved along smoothly, rapidly, and yet without sense of rush, so that all business was completed by the close of the Thursday afternoon meeting, with the exception of the ordination service, which was conducted on Thursday evening. In a most impressive service, two candidates were ordained as elders: Donald Donohoe and Paul E. Cable. The messages of Dr. Young were inspiring and challenging.

Rev. Leo C. Davis, district superintendent, had everything in good order for the assembly, all pastoral arrangements having been made in advance, with the exception of two new churches. Brother Davis was hilariously re-elected to serve his fourth year as superintendent, and a love offering of \$767 was received for him. The entire district loves and appreciates the Davises. Mrs. Davis was re-elected as the district W.F.M.S. president by an overwhelming majority, receiving all but two votes. Brother and Sister Davis are leading Southwest Indiana in a wonderful way.

Twenty-five new churches have been organized in the three years of the district's history. Eight new churches were organized during the past year: Campbellsburg, Carlisle, Charlestown, Columbus Calvary, Cloverdale, Gosport, Owensville, and Valley Mission.

A great home-mission rally was held on Wednesday evening, with Dr. E. O. Chalfant, superintendent of Chicago Central District, speaking; ten thousand dollars was pledged for home missions during the coming year.

In the report of the district superintendent, it was pointed out that the 25 new churches have a combined membership of 480, average 850 in Sunday-school attendance, and have

given a total of \$125,000. All but three of these new churches own property. We now have a total of 82 churches on the district, with a membership of 5,318, a gain of 267 for the year.

Total giving of the district for the year was \$584,020, a gain of \$50,930 over the previous year. This is noteworthy, in view of the fact that this was an eleven-month year, as compared with a thirteenth-month year last year.

Other district officers elected were: Rev. Ralph Ahlemann, secretary; Rev. David Krick, treasurer; Advisory Board—Rev. Franklin Moore, Rev. J. W. Swearingen, Vernon Brown, and

William Pinaire. Rev. Buford Blair was re-elected district N.Y.P.S. president in the annual convention held July 4. Miss Carol Callahan is the district Junior Director.

The following were elected as delegates to the General Assembly: Ministerial—Leo C. Davis, Franklin Moore, David Krick, Ralph Ahlemann, Buford Blair, and Morris Scutt; laymen—Mrs. Leo C. Davis, Mrs. David Krick, Mrs. Marcellus Crider, Mrs. James Robbins, Vernon Brown, and Miss Peggy Canaday.

An Olivet Nazarene College service was conducted on Thursday evening with the Viking Quartet and Dr. Harold W. Reed, president, as the special

workers. Our district is back of Olivet with our students, money, and prayers.

Among the many visitors were Superintendents E. O. Chalfant of Chicago Central District, J. W. Short of Indianapolis District, and Lyle E. Eckley of Northwestern Illinois District, also a host of pastors and evangelists. Rev. S. N. Whitanack, of the "Showers of Blessing" radio staff, represented the Nazarene Publishing House.

Preceding the assembly, the district W.F.M.S. convention was held, with Miss Lorraine Schultz, returned missionary, as the speaker.

Southwest Indiana District presses forward under the capable leadership of Superintendent Leo C. Davis and wife, and with unity and harmony prevailing among pastors and people. To God be all praise for His wonderful blessings.

**RALPH AHLEMAN,**  
*District Secretary*

### **First N.Y.P.S. Rally In South Africa**

On May 31 (a public holiday in South Africa) we arranged for the first district rally of our young people in South Africa. Although some of our members who are occupied in the industries could not attend, the attendance was excellent.

The young people were called together at Parys, the beautiful little country town on the banks of the Vaal River, which forms the boundary between the Transvaal and the Orange Free State. God gave us a lovely day and the young people enjoyed the morning hours under the trees. Games were played, and later on we joined for singing and prayer. Everything spoke and told us of the wonderful peace that only Jesus can give.

In the afternoon, in the beautiful little Parys Church of the Nazarene, our hearts were deeply moved when not less than sixty young people gathered to testify of salvation and to listen to the message of our well-beloved and much-appreciated district superintendent, Rev. Charles Strickland. He spoke on the N.Y.P.S. motto, I Timothy 4:12, and several young people sought the Lord at the church altar; and in the evening service they testified of definite experiences received. In the evening our young and promising evangelist, Johannes Steyn, brought a heart-searching gospel message.

Our hearts were deeply moved as we looked on the fine group of young people. We realized our great responsibility toward God and our fellow citizens, who are hungry to hear the glad message of full salvation. We praise God for His blessings on this "infant" church in South Africa, and we feel sure that the near future will see the Church of the Nazarene a well-established church, bringing the message of glad tidings to the people of South Africa. Pray for us and the N.Y.P.S. of South Africa.

**CHRIS D. BOTHA,**  
*South African District  
N.Y.P.S. President*

## **Sunday-School Attendance Report**

<i>Districts by Groups</i>	<i>1950 or 1951</i>	<i>August 1951</i>	<i>%</i>
<b>PURPLE STAR DISTRICTS (10,000-15,000)</b>			
Northern California .....	12,383	11,889	96
Western Ohio .....	11,053	10,636	96
<b>BLUE STAR DISTRICTS (7,500-10,000)</b>			
Akron .....	8,936	8,767	98
West Virginia .....	8,574	8,376	98
Southern California .....	8,001	7,575	95
Arkansas .....	7,243*	7,506	104†
<b>GREEN STAR DISTRICTS (5,000-7,500)</b>			
Eastern Oklahoma .....	7,323*	7,429	101†
Eastern Michigan .....	7,621	7,074	93
Michigan .....	7,445	6,931	93
Oregon Pacific .....	5,904	5,587	95
Idaho-Oregon .....	5,514	5,559	101†
Colorado .....	5,573	5,431	97
Southwest Oklahoma .....	5,375*	5,344	99
Florida .....	5,455	5,193	95
Northwest .....	5,214	5,033	97
Chicago Central .....	4,507*	5,020	111†
<b>RED STAR DISTRICTS (2,500-5,000)</b>			
Northwest Oklahoma .....	5,983*	4,881	98
Dallas .....	4,462*	4,473	100
Georgia .....	4,251*	4,163	98
Washington Pacific .....	3,717	3,837	103†
North Carolina .....	3,122*	3,643	117†
<b>WHITE STAR DISTRICTS (Under 2,500)</b>			
Arizona .....	2,827	2,434	86
Mississippi .....	2,353*	2,386	101†
Rocky Mountain .....	2,165*	2,192	101†
Minnesota .....	1,957	1,961	100
North Dakota .....	1,492	1,478	99
South Dakota .....	743*	769	103†

*Reports for August from the following districts were not received in time to appear in this issue:* Abilene, Alabama, Albany, Canada West, Central Ohio, East Tennessee, Houston, Illinois, Indianapolis, Iowa, Kansas, Kansas City, Kentucky, Los Angeles, Louisiana, Maritime, Missouri, Nebraska, Nevada-Utah, New England, New Mexico, New York, Northeastern Indiana, Northwestern Illinois, Northwest Indiana, Ontario, Pittsburgh, San Antonio, South Carolina, Southwest Indiana, Tennessee, Virginia, Washington-Philadelphia, Wisconsin.

Estimated total average attendance for August for all districts: 313,284.

Loss: 2,616 or -8%

\* Indicates 1950 figures, used when 1951 figures were not available.

† Indicates districts making a gain in August.

**ERWIN G. BENSON,** *Field Secretary,*  
*Department of Church Schools*



### Akron District Camp

The sixth annual camp meeting of the Akron District, at Sebring, Ohio, closed with outstanding altar results. The large altars were lined with seekers in every night service—more than five hundred seekers during the camp.

Dr. Russell V. DeLong, Rev. Mel-Thomas Rothwell, Rev. Trafton Williams, and Rev. Arthur W. Gould said it was the greatest camp they had witnessed. Doctor DeLong preached each morning over radio station WCMW (Canton) direct from the camp, and the response from outside the camp was gratifying. The Sunday attendance overflowed the tabernacle, with seating capacity taxed to the utmost to care for the large crowds attending the services.

Brother Trafton Williams, children's and young people's worker, did an outstanding piece of work among the youth attending the camp.

Rev. O. L. Benedum, district superintendent, and his staff, are to be commended for their contribution to the success of the camp.

L. L. KOLLAR, Reporter

### Virginia District Assembly

August 9 marked the close of the tenth annual assembly of the Virginia District. Senior members called this the very best assembly yet.

Dr. D. I. Vanderpool endeared himself to the people on this, his initial trip to the Virginia District. His genial spirit, his dispatch of business, and his sincere Nazarene style made him God's man of the hour for us.

Rev. V. W. Littrell, district superintendent, gave a comprehensive report of his own labors and the progress of the district. He was re-elected for his third year with a nearly unanimous vote. A generous love offering was given to Brother and Sister Littrell.

The district made a good gain in membership, overpaid the General Budget 100 per cent, and showed a net gain of more than \$40,000 for all purposes.

Trevecca Nazarene College was ably represented by Rev. and Mrs. W. A. Peck and the Ladies' Trio.

Rev. Thaine Sanford sold books, and also "your publishing house" to all who were not already sold.

At a great home missions rally, Dr. Vanderpool took pledges for five thousand dollars to be used in purchasing tents and projecting the Church of the Nazarene in the many good Virginia towns yet without a substantial holiness church.

The assembly closed with an outstanding service in which Dr. Vanderpool ordained as elders H. G. Compton, H. W. Diehl, Ann Mason, and S. N. Smith.

M. RICHARD JONES, Reporter

Prayer of a soldier: "O Lord, don't let nothin' get hold of me that You an' me can't handle."

### NOTICE

#### Just a Word of Assurance

If you have already renewed your subscription, perhaps you are wondering why your expiration date was not advanced. The method of processing your subscription has been changed in order to give you more prompt service. Therefore, placing the expiration date on the mailing plate has been discontinued.

You will be notified by special letter about four weeks prior to the expiration date of your subscription.

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### Kansas City District Assembly

Amid showers of blessing, both temporal and spiritual, the twenty-seventh annual assembly of the Kansas City District began September 5 at Lakeview Park, the district center, located twelve miles from the heart of Kansas City.

Under the efficient and Spirit-filled direction of Dr. G. B. Williamson, even the routine business of the assembly sparkled with interest. His morning messages pointed the way to a fearless and dynamic evangelism vitally needed in these disturbing days.

Our superintendent, Dr. Jarrette Aycock, gave a thoughtful and comprehensive report of the work of the district. His re-election for his tenth year was affirmed by a strong vote—237 votes out of a total of 243. A

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substantial love offering was presented to him as an expression of appreciation for and confidence in his leadership on the district.

Solid progress has been made this year in every department. The total giving for all purposes was more than \$562,000; over \$43,000 was given for world evangelism through the General Budget and missionary specials. The membership gain of 7 per cent speaks for itself. The Sunday schools of the district gained 10 per cent, both in enrollment and in average weekly attendance; N.Y.P.S. membership gains were 10 per cent, and W.F.M.S. members increased 5 per cent.

In an impressive service conducted by Dr. Williamson on Friday morning the following were ordained as elders: Chester Marion Jones, Kenneth Troy Merideth, Earl Lorraine Morgan, Milton Blaine Parrish, Floyd Jerry Perkins, and James Russell Smith.

The delegates elected to represent the district at the forthcoming General Assembly (in 1952) are: *Elders*—Jarrette Aycock, Hugh C. Benner, A. Milton Smith, L. A. Bolerjack, J. J. Steele, and Allen B. Miller. *Laymen*: M. Lunn, M. Frank Turner, A. E. Ramquist, Kathryn Blackburn Peck, R. R. Hodges, and Robert Edwards.

If there was a "sour" note at the assembly, this reporter did not hear

it; but the expressions of optimism and faith were many. The Kansas City District is on the move for God. We stand united behind the God-directed leadership of our beloved Zion. By God's help we propose to keep a "spiritual heart in the heart of America."

S. T. LUDWIG, Reporter

### Houston District Assembly

The Houston District Assembly, in session August 30 and 31, at Houston First Church, was highlighted by the report of progress given by our muchesteemed district leader, Dr. V. H. Lewis. The assembly followed its established precedent and gave to Dr. Lewis his fourth unanimous vote for district superintendent.

Gains were made in all departments, with special emphasis on giving for the General Budget and foreign missions. The \$19,000 giving marked a large increase over last year's total giving for general interests.

Pre-assembly conventions included a lively missionary session in which Mrs. V. H. Lewis was unanimously re-elected to lead the ladies for another year. Miss Mary Scott, general W.F.M.S. secretary, gave two dynamic addresses to the group and stirred our hearts to renewed activity.

Rev. Wm. C. Allshouse, pastor at Dallas First Church, addressed the Sunday-school convention on Wednesday morning, presided over by the writer, district church schools chairman.

Dr. Roy H. Cantrell, president, spoke in the interest of Bethany-Peniel College; and Rev. and Mrs. John Roberts were present to tell us about Rest Cottage at Pilot Point, Texas.

Dr. D. I. Vanderpool presided over the sessions with grace and dignity. His inimitable manner of preaching the gospel made a lasting impression upon the district, and we look forward to his return for our preachers' meeting in January.

The night services, Monday through Friday, were given over to evangelism, and Dr. R. V. DeLong preached with the anointing of the Holy Ghost. The altars were filled with seeking souls. First Church, whose pastor, Rev. Jack Durham, and people, entertained us royally, was filled to the balcony each night.

With the Spirit of God upon us a spirit of unity among us, and a spirit of progress within us, Houston District marches on to victory.

WARD B. CHANDLER, Reporter

### Indian Lake Camp

It was my privilege this year to be one of the workers at the Indian Lake Camp at Vicksburg, Michigan. This is the fourth time I have been a worker in this camp, and this was by far the greatest camp I have seen there. The other workers were Rev. Donald Snow, Dr. E. P. Ellyson, and Professor and Mrs. Robert Killion as song evangelists.

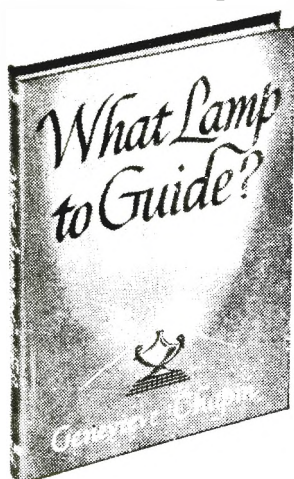
Brother Donald Snow is a great camp-meeting preacher, and God honored and blessed his ministry in a very unusual way. I never enjoyed working with a preacher more, or enjoyed one's ministry more, than I did that of Brother Snow.

Dr. Ellyson has been coming here for many years, and his Bible studies at nine o'clock were inspirational and informational. He has made a great contribution to the cause of Christ in the Church of the Nazarene.

The music of Bob and Madge Killion was of the highest type. Professor Killion is a great singer, and Mrs. Killion is an accomplished musician. Many times as they were singing, the glory of God came upon the great audience in an outstanding way.

A number of the "old-timers" said the crowds this year were the largest in the history of the camp. It was estimated that around one thousand people camped on the grounds. Many visitors were present, including a number of pastors from other districts. Indian Lake Camp is a spiritual camp. Not in years have I seen a camp meeting where the glory of God was so manifest in every service. It was easy to preach and to sing; and from the first Sunday to the closing service on Sunday night, the great altar was filled with seekers. Hundreds of people sought the Lord, with the great

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majority finding victory. Nazarenes on the Michigan District are loyal to Christ and the church; they gave hilariously and freely, and stood by the program one hundred per cent.

During the camp we had a special healing service and saw one of the most outstanding cases of divine healing we ever have witnessed. Brother Strickland, whose wife is a pastor on the district, was marvelously healed. After being on his bed for three



*As Received by*

**T. W. Willingham, Executive Director**  
**Nazarene Radio League**

"The folders that you sent me containing the message of Doctor DeLong were so quickly taken by our congregation that I find I do not have a copy for myself. If you would be so kind as to send me one, and more if you can spare them, I will be delighted.

"Last Sunday night a family of three visited our church for no other reason than that they hear and enjoy 'Showers of Blessing.' We are thoroughly sold on the value of the program. It is tops and then some!"—A pastor in Pennsylvania.

Over and over again that same story is repeated: "They came because they hear and enjoy 'Showers of Blessing.'" Are your neighbors listening? Are your church friends listening? They too would enjoy it, would be inspired, and many no doubt come to your church if they heard "Showers of Blessing" too.

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months and under an oxygen tent for eight days, he was brought in an ambulance and the Lord so marvelously healed him that he was present in every service of the camp except one. In this camp, the supernatural was seen. Hundreds of people were helped, blessed, and made better because of this camp meeting.

Rev. O. L. Maish, the district superintendent, added much to the camp with his wonderful leadership, his humble spirit, and his zeal for the work of God and the church. He is a great leader and he and his wife are greatly loved and appreciated by the people of the district.

I am glad that the days of camp meetings are not over, and I thank God that it was my privilege to spend ten days at the Indian Lake Camp meeting.

**HOLLAND B. LONDON**

## DEATHS

REV. HAROLD ELZEY, son of Rev. and Mrs. R. E. Elzey, of Gainesville, Florida, lost his life by drowning in a private lake near his home, in which he and his wife were swimming on August 21, 1951. Indications were that he was overcome with cramps and drowned before help could reach him. He was born in Wells County, Indiana, December 7, 1926; spent two years in the U.S. Navy in World War II; attended Trevecca Nazarene College; and was licensed to preach in the assembly at Miami Central Church in October of 1950. He is survived by his wife, Joyce; the parents; and one sister, Mrs. Pauline Welches of Elwood, Indiana. One brother, Alphon, also lost his life by drowning, at Ossian, Indiana, in 1938. Funeral services were conducted at Oakwood Villa Church, Jacksonville, where he was pastor at the time of his death, with service in charge of Rev. Ellis Blythe, assisted by the other Jacksonville Nazarene pastors; also at New Smyrna Beach church, where Rev. Ben F. Marlin officiated, assisted by Rev. Charles F. Crauswell, pastor. Burial was in the Edgewater cemetery, near New Smyrna Beach.

MRS. EVELYN GRIMM, age thirty-four years, went to be with Jesus on August 24, 1951, at the hospital in Spencer, West Virginia. She was the wife of Evangelist George Grimm of the West Virginia District. She was a brave prayer warrior of the Cross, and loved God and the church. She is survived by her husband, and two sons: Gerald Jackson, age four years; and John Mark, age nineteen months. Funeral service was conducted at Sistersville, West Virginia, by Dr. Edward C. Oney, district superintendent, with interment at Greenwood Cemetery, Sistersville.

MRS. MARTHA MALISSA SNOW was born December 20, 1878, at Huron, Indiana, and died June 19, 1951, at Seymour, Indiana. She had resided in Seymour for fifty years. Her husband, James Snow, preceded her in death by five years. Mrs. Snow united with the Church of the Nazarene on December 24, 1911, and was devoted to the church and interested in its affairs to the end. Her home was known as a "preachers' home," for she loved to have them visit her. She left a testimony that she was ready to go. Funeral service was conducted in First Church of the Nazarene, Seymour, with Rev. C. R. Lee, her pastor, officiating, assisted by Rev. S. C. Johnston; interment was in Riverview Cemetery, Seymour.

WALTER E. VANDERVORT was born February 24, 1891, at Rantoul, Illinois, and died June 23, 1951. In 1911 he was united in marriage to Oda Fairchild. He was converted at an early age and remained a faithful Christian, with a victorious home-going. He was a charter member of the Church of the Nazarene in Buffalo Lake, Minnesota; in 1941 he moved to California, and his faithfulness followed him to his church that he loved, being Breese Avenue Church at Pasadena. His family constantly felt his endearing love and untiring faith, although they were separated by many miles. He is survived by his wife; three daughters: Mrs. Ruth Hartzler of Honolulu, Mrs. Morris Carlson of Iowa, Mrs. Arold Bernard of Pasadena; and two sons: Vernon L. of San Francisco, and Rev. Gerald B. of Escondido. Funeral service was held in the Breese Chapel, with Rev. George Taylorson and Rev. I. W. Young officiating; interment was in the Mountain View Cemetery.



## SERVICEMEN'S CORNER

*From our women in the service—*

"I want to express my appreciation for the magazines and literature I have received through the Nazarene Servicemen's Commission. They came in a time of need.

"I have attended the Church of the Nazarene the greater part of my life, and upon entering the service I missed the church more than anything else. As a result of your letter I was directed to a Church of the Nazarene not too far from our base, of which I was not aware until I received the letter. This church I have been attending regularly, and God has already rewarded me for my effort. May God bless your wonderful work, for I am sure things have been accomplished through the Commission which otherwise would not have been made possible and which will only be known to God."—IRENE M. MASTERS, Arlington, Virginia.

"Since coming to Japan, I have been pleasantly surprised to receive a steady succession of Nazarene periodicals. A word is certainly in order, too, for the valuable contribution Nazarene missionaries are making to the lives of those who come to their door in military uniform. Their hospitality and fellowship are welcome antidotes to the navy blues.

"I shall long remember the wonderful Sunday afternoon in Tokyo when several of us service people joined Rev. Davis in the Bible class held immediately following the morning worship service. The Japanese students were listening attentively to the words of the teacher and the translator; and then one young man began to ask very searching questions. He had soon analyzed his own heart's need for vital religion. Then, shortly, we were all on our knees; and though most of the audible prayer was in Japanese, one could not help but feel that the Holy Spirit was speaking an understandable language to every heart present. It was a very precious moment in Christ.

"These months of duty overseas in the Navy Nurse Corps have been rich in the Lord. I have the blessed assurance of His presence and leading day by day. There are many opportunities to witness to others of the wonderful grace of God. Thanks so much for the prayers and interest of the Nazarene people that help make this possible."—CAROL MANGOLD, U.S. Naval Hospital, Yokosuka, Japan.

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**TOM GRAY**—On July 31, 1951, Brother Tom Gray, late of the Parkhead Church of the Nazarene, Glasgow, Scotland, died. We have lost our oldest and one of our most esteemed members. When, in 1905, Dr. George Sharpe was minister of the Parkhead Congregational Church, Brother Gray was the youngest of its "managers," and one of the four such officials who stood unswervingly by his pastor in his preaching of full salvation. Later, Brother Gray, with others, resigned and formed an important part of the nucleus around which there grew what we now know as the "Mother Church" on the British Isles District. During his forty-odd years of service to his church and district, Brother Gray filled many positions of responsibility—Sunday-school treasurer, Sunday-school superintendent, district Sunday-school president, and a member of the District Advisory Board. In 1932 he was a lay delegate from the district to the General Assembly. And so Parkhead's last charter member, in the eightieth year of his life, has gone home to be with his Lord. He had been ill for only a few weeks before slipping away quietly at the home of his daughter, Mrs. W. A. Noble, with whom he had lived for a number of years. The service in the home was conducted by the pastor, assisted by Rev. K. Grider. Dr. George Frame, district superintendent, preached a moving message in the church service; he and the pastor presided jointly at the graveside. Brother Tom Gray will be greatly missed by his loved ones, his church, and his many friends.—S. Martin, Pastor.

**BROYLES**—Mrs. Maude Baker Broyles, age fifty-one, died on July 24, 1951, after a long illness, at her home in Marlinton, West Virginia. She was a native of Monroe County. She was a member of the Marlinton Church of the Nazarene. She is survived by her husband, Walter S.; three daughters, Mrs. Lloyd Lane, Mrs. Paul Sexton, and Miss Norma Lu; four sons, Albert, Ralph, Sterling, and Billy Joe; her parents, Mr. and Mrs. Fred Baker; seven sisters and three brothers. Funeral service was held in the Marlinton church, with Rev. C. F. Martin officiating, and burial was in Adwell Cemetery near Poncenerne.

## ANNOUNCEMENTS

### WEDDING BELLS

Miss Juanita Wright, employee of the Nazarene Publishing House, and Rev. Orval W. Akers, student of Nazarene Theological Seminary, Kansas City, were united in marriage on August 13, at the St. Paul's Church of the Nazarene, Kansas City, Missouri, with the pastor, Rev. J. W. Ellis, officiating.

Miss Harriett Strom of Parsons, Kansas, and Rev. John R. Ferguson, Jr., of Brownfield, Texas, were united in marriage on September 3, at the Rainbow Church of the Nazarene, Kansas City, Kansas, with Rev. Robert Nielson, pastor, officiating.

Miss Thelma Miller and Mr. Eldon Rex, both of Woodward, Iowa, were united in marriage on September 8, at the Nazarene parsonage in Leon, Iowa, with Rev. Lewie L. Watters officiating.

**BORN**—to Rev. and Mrs. Stanford Ernest of Buffalo, New York, a daughter, Maxine Cynthia, on September 1.

—to Rev. and Mrs. C. L. (Roy) Milburn of Magnolia, Arkansas, a daughter, Zelma Faye, on August 21.

—to Rev. and Mrs. Claire W. Kern of Valley City, North Dakota, a son, Jerry Dean, on August 19.

—to Mr. and Mrs. Dale Eades of Mt. Sterling, Ohio, a daughter, Jonda Charlene, on August 9.

—to Mr. and Mrs. Richard Snow, minister of music at First Church, Ironton, Ohio, a daughter, Karen Elizabeth, on July 29.

**SPECIAL PRAYER IS REQUESTED** by a mother in Tennessee for her son whose wife was killed in August, that he may get right with God in these trying hours, also the whole family needs prayer;

by a friend in Indiana, suffered all summer with her back, that God may give her better health that she may do more for Him;

by a brother in Oklahoma, in ill health for a year, that God may touch his body;

by a lady in Kentucky, in the t.b. sanitarium for fourteen months, that she may have faith for healing;

by a lady in Ohio for "me and my family, none of whom are Christians";  
by a friend in California for the conversion of a young woman;  
by a Nazarene lady in Ohio, not spiritually where she once was, that God may give wisdom and direction in plans being made (but not completed) for marriage;  
by a friend in New Mexico for a young man in the armed forces who wants to get back to God.

## District Assembly Information

**SOUTH CAROLINA** (A change)—Assembly, October 3 and 4, at First Church of the Nazarene, 401 Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. W. Ray Cloer, 401 Catawba Ave., Columbia. Dr. D. I. Vanderpool presiding.

**MISSISSIPPI**—Assembly, October 17 and 18, at First Church of the Nazarene, corner Willow and W. Silas Brown, Jackson, Miss. Entertaining pastor, Rev. Bob Stinnett, 618 W. Silas Brown, Jackson, Miss. Dr. D. I. Vanderpool presiding.

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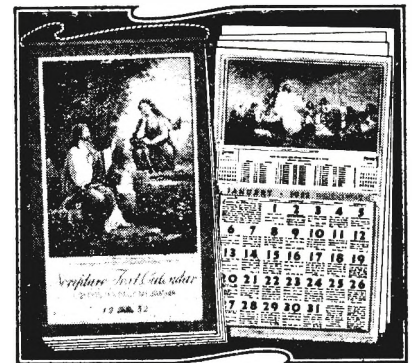
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### Assembly Schedule

South Carolina .....October 3 and 4  
Georgia .....October 10 and 11  
Mississippi .....October 17 and 18

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