

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 6, 1954

MY CAPTAIN!

General Superintendent Vanderpool

ONE dreary day on a lone, gray hill the battle of all ages was fought to the finish. Never were so many forces interested, never were so many eternal issues involved. Never was so much venom and hate poured out. Never did a battle seem so one-sided—so many odds against one Man. Never was a Man so alone; fear-filled friends had fled. The voice that cheered Him by the riverbank and on the mountaintop was silent that dreadful, eventful day. Never was such love manifested as when the pitying Father watched in silence while the beloved Son pitted His strength against the forces of evil.

Never was a victory more gloriously and fairly won. Never was an enemy more completely vanquished. Never was a battle won with such a margin. He never lifted a hand nor struck a blow. He never said an unkind word nor gave a reproachful look. He did not need to alert the twelve legions of war angels which

He had in reserve. He pitied the scornful, forgave the penitent, and prayed for His enemies. Never was a pronouncement of greater moment than when He said, "It is finished." His was not a cry of defeat, but a shout of triumph.

Never did a triumph mean so much to so many. He paid an age-old debt for the human race. He justified the faith of Old Testament saints. He broke the bonds of death, and many of the saints got up when He shouted, "It is finished."

He opened prison doors, He set the captives free. He lifted up the bowed heads. He warmed the fainting hearts. He straightened the stooped shoulders. He forgave and cleansed poor, fallen men and women of every race and color. These He has molded into a great force for righteousness—His Church—against which, He declared "the gates of hell shall not prevail." He has never lost a battle, and He is my Captain!

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

TELEGRAMS

Tulsa, Oklahoma—Northeast Oklahoma District Assembly enthusiastically re-elected Dr. I. C. Mathis as district superintendent with only one negative vote. Dr. Hardy C. Powers challenged our hearts as he preached and presided. Substantial gains in every department; church membership, 11 per cent gain; 26 per cent, N.Y.P.S.; 14 per cent N.F.M.S.; 6 per cent, Sunday-school attendance. Impressive ordination service. Future is bright.—H. C. THOMAS, Reporter.

Oklahoma City, Oklahoma—Southwest Oklahoma District re-elects Rev. W. T. Johnson with a good vote and presented him a love offering of \$806.00. Dr. Hugh C. Benner presided with grace and great blessing; beautiful spirit prevailed throughout assembly. Pre-assembly N.F.M.S. convention wonderful, with Mrs. Louise Chapman greatly used of the Lord. Special speaker, Rev. Ray Hance, mightily used of the Lord on Wednesday evening. In the six-year history of the district, Sunday-school enrollment has increased 1,776; average attendance 756; value of church property \$830,750.00; pastors' salaries have increased \$55,669.00; giving to general interests has increased \$24,000.00. In the six-year history of the district \$272,000.00 has been given to the cause of world evangelism. Assembly closed with a wonderful ordination service, in which five young men were ordained—Ernest E. Atwood, Charles H. Crandall, Sr., Laverne S. Day, James R. Hall, Robert P. Williams. Southwest Oklahoma challenged to go forward for God.—WILLIE W. VOIGT, District Secretary.

Louisville, Kentucky—On September 12 we organized the Bethel Church of the Nazarene, our second since our district assembly. It was organized in suburban Louisville with fifteen charter members. Rev. Charles Oakes was called as pastor. The opportunities are great for more new churches in and around Louisville.—D. D. LEWIS, Superintendent of Kentucky District.

NEWS IN BRIEF

Since the way did not open for the chaplaincy, Rev. E. Roy Darden, graduate from the Seminary in the class of '54, has accepted the pastorate of the church in Tyler, Texas, beginning his work there October 10.

After serving the church at Paden City for the past eight years, Rev. A.

M. Hicks has resigned to accept a call to the Walnut Hills Church in Huntington, West Virginia.

After pastoring the church in Arkansas City for eight years, Rev. J. F. Yarbrough has resigned to accept the work of the church in Chase, Kansas.

Mrs. Knippers writes that Rev. C. C. Knippers, who has been ill for several weeks, is receiving treatment in Vanderbilt Hospital, Nashville, and is improving. He asks prayer that he may completely recover. He hopes to be able to return home in a few weeks. His home address is 420 Lawrence Street, Lawrenceburg, Tennessee.

On account of the serious illness of his wife, Rev. M. J. Fargo resigned his work as pastor and, since his wife is improving some, he is now entering the field of full-time evangelism. He requests prayer for her complete recovery.

Superintendent Elbert Dodd of the Louisiana District requests special prayer for Mrs. Ina L. Akin, retired Nazarene elder, who recently fell and broke her hip.

AFTERGLOW

By Clarence Edwin Flynn

*A good life, like the wheeling sun,
Passes, but is not wholly done.*

*It leaves enough of light to throw
Across the world an afterglow.*

*The warmth shed by its kindly will
Awhile breaks through the evening chill*

*Its wisdom, radiance, and power
Can hardly perish in an hour.*

HERALD OF HOLINESS

STEPHEN S. WHITE, Editor in Chief
VELMA I. KNIGHT, Office Editor

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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GLEANINGS

From the Office Editor's Desk

"Enclosed you will find a money order to renew my subscription for the HERALD OF HOLINESS. I certainly do enjoy reading the paper. The Question Box alone is well worth the \$1.50."—From Indiana.

"I feel I can't do without my church paper [HERALD OF HOLINESS]. It is a real blessing to me. God bless you all in this good work."—From New Mexico.

"You will find enclosed money with which to renew the HERALD OF HOLINESS. Many thanks for the paper. Our family enjoy it wonderfully. After it is read in our home I send it to the state penitentiary, and they are thankful for it."—From Ohio.

"My people read the HERALD and really enjoy it. I refer to it often from the pulpit, read articles from it on Wednesday nights, use poems and quotations from it in my messages, and call the folks' attention to timely articles in it. It is serving a wonderful purpose in our church, and has a great editor."—From a Nazarene pastor in West Virginia.

"I enjoy the HERALD very much, in fact so much I have to share it with others; so have sent subscriptions to our son, daughter, a sister in Illinois, and my mother, and they all enjoy it too. I always watch the mail for the HERALD."—From Montana.

"We enjoy the HERALD OF HOLINESS very much, and we enjoy serving the Lord in the Church of the Nazarene."—From Washington.

"Enclosed find \$1.50 to renew my paper, the HERALD OF HOLINESS. I have taken this paper ever since 1914, not missed many copies in the forty years. I have loved and enjoyed reading it from the first copy I received. . . . I am a widow alone with the Lord, age seventy years. He is ever near to comfort and cheer. Raised eight children, all saved; husband went to heaven twenty-two years ago."—A friend in Arkansas.

"Please find enclosed \$1.50 for the renewal of the HERALD OF HOLINESS. This is my seventeenth year and I just couldn't get along without it; best Christian paper I've ever read. It comes just when I need it most, and I always find just the right thing to keep up my faith in God. I am seventy-four years old and enjoy the HERALD so much. It helps to keep me in touch with what God's people are doing."—A subscriber in Ohio.

In answer to prayer, God came and gave

A Revival in India!!

By Earl Lee*

WE ARE rejoicing and standing in awe at the wonderful working of God in our midst. Words cannot explain what has happened, and what is still going on. *Real, genuine revival has come to the Indian preachers and missionaries!*

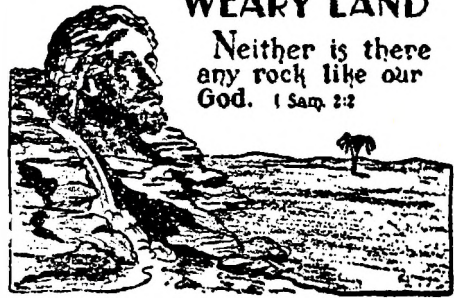
We were together for nearly a month here in Basim. Emphasis was given on the Word of God. In the morning there were three classes, all emphasizing the Word. In the afternoon the Indian men discussed pertinent subjects and did it very admirably. Then in the evening we gathered for evangelistic services. Various missionaries and Brother Bhujbal shared this evening preaching.

A great victory came on Sunday night, August 29, when the ugly question of caste and all its implications was very daringly brought into the open by Brother Bhujbal. He was under the direction of the Spirit. The outcome of it all was great seasons of prayer, times of weeping and crying on one another's shoulders, shouts of victory as the caste question was put under the Blood. This service lasted for four hours. The closing part was blessed as the missionaries sat on the floor with the Indian men making a circle around us, pledging to protect us even with their own blood if need be, and to stand by us in prayer and co-operation. Then Brother Bhujbal was asked by his own men to come in the center as we moved aside, and they prayed for him and pledged him their lives and co-operation. It was breath-taking and came in a wave of great glory.

The next two days were ones of terrific darkness and struggle. Our faith was tested, but we had the assurance that God was going to bring revival to India. The last two weeks were times of much fasting and prayer. The early morning hours from four o'clock on were times of praying and weeping on the part of Indian and missionary alike. There were three continuous nights of prayer when the men would take a half-hour each and then stay on for two and three hours. Then God would show them differences, traits of carnality, misunderstandings with missionaries; and God showed missionaries many places where they needed to humble themselves to their brethren, and they did. Scenes of missionaries weeping on the shoulders of their Indian brethren brought more repentance and shouts of victory. Saturday night we had an old-fashioned bread-breaking love feast. Some had never been in such a service, even among the missionaries. But, oh, *how God melted and blessed our souls as we broke bread, checked on all feelings toward one another, saw other differences melt away!*

*Nazarene Missionary in India

The **ROCK** in a WEARY LAND



Neither is there
any rock like our
God. 1 Sam. 2:2

That night it was necessary to sit in discussion on one of the most difficult problems we had faced in several years. It involved one of our fine elders, but it was a stubborn matter. After an hour of discussion before which we had prayed much, we seemed to be on a dead end. But in a most wonderful way God showed me a matter in my own life that had been similar to the one the brother was facing now, and I related what had happened to me many years before. In about five minutes the issue melted away, forgiveness was asked between two very fine Indian men and also from us to them, and we knew God was leading us to a great and wonderful victory. I left my office to find that two missionaries had been praying all the time we were in this session. They had claimed victory, and the answer came.

But Sunday—what a day! We have a new church, a new missionary force, a new spirit of unity, and revival has come!

In the morning it was raining very hard, but with the cars available we got all the men down to the village church. On the previous Friday, the Basim village pastor had received wonderful help in the services, and he was a melted man, something that had never been seen before, when he stood before his people. Brother Bhujbal was to preach and he asked the men to tell what had happened, and then gave a ten-minute message filled with power on, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Then he invited the Basim people to get into the revival tide. This service lasted three and one-half hours. Backsliders for many years were brought into the church by the Indian men. They went out after them, bringing them in one by one, brought them down to the altar, where they got old matters fixed up publicly. Tears of repentance and joy flowed, and shouts of victory rang through that village.

The last service was a very blessed time when we sat together and took the Lord's Supper. How sweet was the presence of the Lord! Then, on the inspiration of the Spirit, we had a wonderful healing service and the power of God came down on all. There was no breaking up the crowd, for they stood around in a circle and danced for joy before the Lord.

Then the preachers went to one of the laymen's homes for a *bhajan*. This is an Indian song fest where drums and cymbals and singing go on for hours. Bronell Greer and I went across for a few minutes, and we were no sooner there than the men had a young man who had caused much trouble in the Basim church ready for prayer, and he came through to wonderful victory. This young man had not been in the church for two years. He asked the pastor to forgive him, then asked Brother Greer's forgiveness, and more victory flooded his soul.

This morning at four o'clock the men were praying with a backslidden young man in the prayer meeting; in fact, very little was scheduled. The men were there asking God to give revival in their little churches and villages and especially in our Chikhli school. The Spirit has wonderfully led the preachers to stop in Chikhli for a day or so to give their thrilling testimonies. Sunday morning the Lord spoke definitely to three people, impressing on them that the preachers going through Chikhli to their home villages should stop in the school. It caught fire and we are expecting word any time about the fire of revival breaking out in this key place.

But back to the early morning prayer meeting. Praying turned to shouting, and this to a march around the compound, down to the hospital, a prayer season in the hospital chapel, and then praying with a backslidden young man in the hospital, and his coming back to God. *It was an Eph. 3:20 outpouring!*

The chief characteristic of this wonderful outpouring of the Spirit is the complete absence of a human instrument. "That no flesh should glory in his presence" was the will of God for this time. Speakers were set aside, and plans were fluid, but so concrete, as we saw the unfolding of His will! I believe that this was allowed in order for the Indian men to see that they need not rely on us, nor on our money, but only on God, and He will carry them through.

The second outstanding characteristic was the use of the Word of God by the Indian men. Many, many times they stood with their Bibles open to promises that God had given them for the revival and the future. The whole atmosphere was charged with the feeling of a "new creation."

I had made a survey recently of the church—its giving and some other statistics. For two weeks God would not let me examine these papers to find out what the pastors had sent in. After He began to unfold His working, I was led to burn these questionnaires before the men, for I saw that we had a new church. I never knew what the reports showed.

In the Mogalai, where our work once had wonderful victories, but recently had been in a stalemate, we now have four volunteer preachers going in this week to work with each church to spread revival. Brother Bhujbal asked for volunteers, and before he could finish his ques-

tion at least six men were on their feet, rejoicing, and asking to go into this most difficult section.

I know that your heart rejoices with ours over the great victory that has come to India. Please express our great appreciation to the many thousand Nazarenes who, I know, held us up in prayer. But urge them to stay on their knees, for it will be difficult as these men now go into their villages.

The Offending Finger

By Roy F. Smee*

THIS morning I stuck my finger into my eye. Of course, it was an accident, and immediately every member of my body began to sympathize with the hurt eye. My uninjured eye directed my hand to treat the hurt member, to soothe the pain, and do such things as would repair any damage to the unfortunate member. Even the finger which carelessly caused the pain went to work in co-operation with the other seven fingers and two thumbs to do its part. Such is God's system of co-ordination for the physical body.

How much more should the spiritual body of Christ, which is the Church, care each member for the other!

A child might conceivably continue to poke his finger into his eye after his first experience, but if an adult should do so everyone would think that he was a subject for the insane asylum.

I have just read the twelfth chapter of Paul's first letter to the church at Corinth, in which he allegorically compares the physical body to the spiritual body—the Church. He carries the same figure through in Col. 1:18 and 24.

There is a right sense in which we should love ourselves. Jesus indicated that this self-love should be the standard by which we love our neighbor. "Thou shalt love thy neighbor as thyself." My love for my church carries with it a deep concern for every member of my church; and when I injure or hurt any other member, I injure and hurt myself. It is just as consistent for me to continually punch my nose with my fist and glory in a blood-spattered face as I look into the mirror as it is for me to glory in taking a verbal poke at a brother or sister or fellow minister over some controversial nonessential.

Such conduct does three things. It wounds the member who is being attacked. It hardens the heart, and callouses the soul of the one making the attack. And worst of all, in the eyes of the onlooking world, it gives the lie to all that the gospel stands for. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Real Christian love is the answer. Genuine, wholehearted, sympathetic, co-operative love!

*Secretary, Department of Home Missions and Evangelism

Holiness Is--

The Dominant Doctrine of the Bible

By Herbert Land*

TRULY the Church of the Nazarene has been called into being for such a time as this. "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). Holiness is (as the subject implies) the dominant doctrine of the Bible.

Let us notice:

Holiness is designed to meet the needs of the human heart. The Bible tells us that the sinful heart is deceitful above all things. But I am so glad that, as it was in the days of Isaiah, God's holiness can purge the heart from all sin.

Holiness should be the most desired of all things. The multitudes are seeking pleasure in sin and the world and are being disillusioned and disappointed. God's holiness will bring joy and victory that the world cannot give and cannot take away.

Holiness has great drawing power. As a lad on the prairies of Texas, in the early days of the holiness movement, I recall it was not fine churches or elaborate programs that drew the throngs to our meetings, but it was the holy anointing on God's people which always had the greatest power to draw hungry people to the sanctuary.

Holiness is drastic. Holiness stops not at symptoms, but goes to the very source and root of the trouble. Holiness does not heal the "hurt of the daughter of my people slightly," for we read in Mal. 3:3: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

A life of holiness is preceded by dedication and entire consecration. I recall very vividly an illustration Sister Dillingham used to give about the Indian boy. All the Indian boy had was a pony, a blanket, and bow and arrow. After giving these in consecration, the boy climbed upon the altar and gave himself for sacrifice or service, and "then the fire fell." When we consecrate all earthly possessions and climb on the altar ourselves, the fire always falls.

Holiness provides great dimensions for development beside the still waters and in the green pastures. We read in Eph. 3:17-19: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Holiness is more beautiful and durable than a diamond. You may be very homely in facial

*Pastor, Pampa, Texas

features, and you may be stooped with poor health or old age, but if you have this blessed experience of heart holiness, the beauty of Jesus will be seen in you. It was said of Stephen, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts 6:15).

Holiness will finally bring us to our desired destination. The world's teeming millions are rushing down the steepes of time today without a chart or compass. Oh! if sinful men would repent, be born again, and go on into this blessed experience of holiness, God would lead them through this world and land them safe in their desired haven! **Holiness now! HOLINESS FOREVER!**

ASSURANCE—

I do not know why obstacles sometimes obstruct my way,

O why so often tunnels dark conceal the light of day;

But this I know: No dangers lurk, that I must face alone,

For He who marks the sparrow's fall will lead me safely home!

—FRANCES B. ERICKSON

Faith—or Seeing the Invisible

By E. W. Lawrence*

"Faith is the substance (the giving of substance to) of things hoped for, the evidence (test) of things not seen." The immortal eleventh chapter of Hebrews, of which that is the first verse, the chapter that has been called "The Westminster Abbey of the Bible," gives a picture gallery of the saints of Old Testament times. But such miracles have continued right down to the present moment of time. "Faith, let it be remembered, is a seeing into, and a touching of the invisible." Through faith we can see into the realm of the invisible and it becomes tangible and concrete. And of those recorded in this chapter, the writer says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

Salvation, in all its stages, is by grace through faith. We are "saved through faith" and "sanctified by faith that is in (Jesus) me" (Eph. 2:8 and Acts 26:18). Our pilgrimage also is to be a life of faith.

Faith is a natural faculty, not something wonderful possessed by a few men such as George Mueller, Rees Howells, Hudson Taylor, and Francis Asbury. Faith is a natural faculty, we repeat, as natural as breathing and walking. Each of us exercises it every day, and every hour of

*London, England

the day. Every breath we draw is an act of faith. We are automatically reckoning "by faith" on the ability of our lungs to take in the air, and on the suitability of the air to satisfy our needs. Business, home, buying and selling, all are possible only on the basis of *faith*.

Now we govern our lives by what we see, feel, and touch. The Lord wants us to go a step farther, and see into the invisible realm and make it actual. Dr. Hudson Taylor, called "the man who believed God," and founder of the China Inland Mission, said: "Faith needs not to see, she foresees and rejoices even while the storm lasts, well assured of the blessings which will follow."

Our Lord's disciples, like so many of us today, were slaves to the visible. This is shown in every miracle recorded in the Gospels. They could not see into the invisible realm, into the boundless stores and resources of God's grace, which they actually inherited when by virtue of the miracle of the new birth they were introduced, or "given access into" a new realm, the realm of the Spirit of God, the kingdom of heaven. On one occasion, for example, the Lord told them to feed five thousand people. "Give ye them to eat," said the Lord Jesus; but, seeing not the invisible resources of God's grace, they failed.

"Christ in you," the miracle of the indwelling Christ, means that the believer, as a son or daughter of the Father, is an inheritor of all His blessings, is indwelt by the Son himself, and can, if he learns no longer to be governed by false beliefs which he has in the visible realm, use and produce His (God's) invisible resources through grace.

Christ wants us to see beyond the mere outward circumstances into the realm in which all things are possible to him who believes.

Enoch was translated because he had faith to believe it would happen. Moses was instrumental in bringing upon the Egyptians the first plague because he counted on God's faithfulness to fulfill His word. Joshua led the attack on Jericho because he believed God's word concerning the apparent impregnable walls of the fortress. These all saw into the realm of the invisible.

It is the same in the realm of believing prayer. In the Word of God, the men of faith, by whom God did the impossible, always fulfilled one condition beforehand. They demonstrated that they *really* believed God by openly stating beforehand what He was going to do, in the full assurance that He would fulfill His word.

In Acts twenty-seven God assured the Apostle Paul that all on board that doomed vessel would be saved from a watery grave. Paul believed this with all his heart. He saw into the invisible, and cheered up the others on the ship by saying: "I believe God, that it shall be even as it was told me" (Acts 27:25). What a contrast here to the unbelieving members of the crew (and they were hardened sailors at that) who saw no farther than the outward, visible, and immediate. "All hope that we should be saved was then taken away" is how the inspired record puts it.

"Believing God" or "taking God at His word" is, to a large extent, a lost chord among Christian believers today. But the truth enshrined in the words, "Christ in you" makes real faith and trust gloriously possible.

How? Norman P. Grubb, Hon. Secretary of the World-wide Evangelization Crusade (founded by Mr. and Mrs. C. T. Studd), a man himself deeply taught by the Spirit of God, and a brother who knows the secret of the law of faith, has written, and his words answer our questioning, "How":

"First, we are convinced that reality is God, His Son, His kingdom, His resources as expressed in His promises; indeed, that the bits of passing things which we call this earth are only visible scraps of His invisible, indescribable wealth. Next, we understand that we ourselves have gone into His kingdom, become members of it, breathe its native air in the Spirit, are joined in one Spirit to the Father and the Son, have a right to use its resources to replace our petty little bits of outward possessions or capacities. Finally, we *act*, not by outward deeds first, but by the work of faith; that is to say, we pass on from that praying which is so often an actual hindrance to faith, which keeps asking for what is already given us for use; and instead deliberately launch in faith, take what we want as the promises repeatedly tell us to do, declare continually to ourselves that so-and-so is coming to us, and if called to do so, declare to others also; and then *act*—and this is most important—on the ground that these things are so, and are ours in the invisible, and will be ours in the visible." Have faith in God!

GOD'S RIVER OF PEACE

By Nona Keen Duffy

*God's river of peace flows through my mind,
And His love that is deep as the sea
Lifts me into a world of poise
Where my body and spirit are free.*

*I'll rest in the Lord and wait upon Him;
I shall cultivate patience and love.
His presence goes with me wherever I go,
And His peace settles down as a dove.*

*God's river of peace flows through my mind
And through my heart as well.
He leads me beside a shining stream,
And I in green pastures dwell.*

*He pours on my head sweet oils of love
And gives me my daily food.
As long as I hold to His loving hand,
He supplies me with every good!*

Going Home from Work

By Edith Carey*

AS THE night creeps over the world we see people everywhere who, wearied with their day's work, are going home for refreshment and rest.

Yes, I too am soon going home from work. My day's work is almost finished. Already there is such weariness of body that, though the heart often longs to be doing something greater, it is only the lighter tasks that can be done. It was wonderful in the morning of life to look ahead through the hours of the day to dream of the great things which might be done. Now as the night comes I'm looking back over life's hours and wondering if I have performed all the tasks that were set to me, and if I have done them well.

So much of the work was different from what I expected. Anticipation looked out in the morning and saw such splendid things, work that would be useful and beautiful. But again and again the Master said: "Go do that bit of piece work over there in the corner," or, "Help that fellow worker who is having a hard time with his job." Why, some of those things looked almost like wasted time.

Then He often called me aside when I wanted to be so busy, for the day seemed too short to accomplish all that needed to be done. But He insisted He wanted to talk to me alone and instruct me, teach me better ways of doing my work; sometimes He gave me a wee bit of unexpected work, encouraging me to believe that if done for Him it was important. And now at the evening hour I'm wondering if those little things fitted in somewhere on God's assembly line and were exactly what was needed to make perfect what He was building.

Thinking these things, my thoughts go to that servant with the one talent who did nothing with it. Not used for something sinful, nor misused for his lord, only not used at all; and he was cast out just because he was "unprofitable"! Oh, that my day's work may be of some profit somehow, somewhere in the work of my Lord, for the night is at hand when my work on earth will have to cease!

Oh, but here is another thought. The people who go home tonight will arise in the morning to return to work, and my soul is saying, "Praise the Lord!" for we read, "There is no night there." So when I go home at the end of the day here I'll step over the threshold into the morning of that glorious eternal day there. And surely He will have something for me to do, some work at which I may be busy through all eternity, showing my love for Him who redeemed me with His own precious blood and granted me the privilege of being a laborer for Him, though all my tasks were small.

*Johnson, Vermont

I THANK YOU, GOD!

By Enola Chamberlin

*I thank You, God, for eyes that see
The beauty of a leaf-bare tree.*

*I thank You for the power to hear
A loud, sleep-breaking chanticleer.*

*I thank You for my hands to do
Each lowly task that honors You.*

*I thank You for my feet, that go
In crunchy steps across the snow.*

*I thank You for the fact that I
Stand tall and straight beneath Your sky.*

*And through each hour, each night and day,
I thank You for my right to pray.*

BIBLE DOUBLES

By John W. May*

THE TRAGIC condition in which two forces, good and evil, work in a personality is mentioned in the Bible. The position of such a personality is unsatisfying and dangerous. Through the power of the Holy Spirit in sanctification we may come to singleness of heart, mind, and tongue.

There are those today who must confess they are *doublehearted*. Paul described this condition in Romans 7. The good and the incentive to do good are opposed by evil in the same personality. Delight is felt in the inward man concerning the law of God, but there is another law that makes itself known warring against the law of God. This pathetic condition causes the cry, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) Paul does not allow the thought to close on this disheartening note, however. Almost immediately following he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1-2).

The work of the Holy Spirit in the human personality in sanctification will rid one of doubleheartedness and center his affections upon Christ and His cause. Disloyalty, haphazard devotion, and compromise will not remain in the sanctified heart. The temptations and the allure of the world will lessen as the sanctified sing, "Take the whole world, but give me Jesus." But only as there is a willingness to have this operation performed by the Holy Spirit and a yearning for it may one enjoy this experience.

Adam Clarke wrote: "God purifies no heart in which sin is indulged. Get pardon through the blood of the Lamb; feel your need of being purified in heart; seek that with all your soul;

*Pastor, Elk River Church, Charleston, W.Va.

plead the exceeding great and invaluable promises that refer to this point; abhor your inward self; abstain from every appearance of evil; flee from self and sin to God; and the very God of peace will sanctify you through body, soul, and spirit, make you burning and shining lights here below (a proof that He can save to the uttermost all that come to Him by Christ), and afterwards, having guided you by His counsel through life, will receive you into His eternal glory."

There are also those who are *double-minded*. Everyone has been caught in a circumstance in which he has had to make a decision and had a difficult time making up his mind which course or direction to take. This is an especially unhappy condition spiritually. Solomon said that the true character of a man is revealed in what he thinks, when he said, "For as he thinketh in his heart, so is he." Romans 7 is an illustration of this point also. In Phil. 4:8 Paul lists six areas of goodness in which a man should center his thoughts: the true, honest, just, pure, lovely, and that of good report. His exhortation is to think on these things. He precedes this by pleading the peace of God which passes all understanding to keep their hearts and minds through Christ Jesus. This is accomplished by the mighty baptism of the Holy Spirit upon us. Thus in the words of the song of confidence in God given by Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (26:3). A contented mind is an evidence of a well-rounded, well-grounded Christian.

A further pathetic condition is that of having a *double tongue*. Those who possess a tongue with this dual capacity and inclination are all things to all men contrary to the way Paul meant it. James deplores this condition, saying, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (3:10). The complete third chapter of his book describes and exhorts against this condition. Pure speech is indicative of a pure heart. The sanctified enjoy the ability to refrain from criticism that is destructive, gossip, slandering, and unholiness conversation.

Singleness of heart, mind, and tongue is a necessity in the life and work of the Kingdom. It is obtained through the power and work of the Holy Spirit in sanctification. Thus we may center our affections, thoughts, and speech in the area of the truly sanctified.

Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair (Jer. 4:30).

Fine clothes, costly jewels, and the application of the best in cosmetics will not in any case be a successful substitute for spiritual beauty.—EARLE F. WILDE.

May the Church of the Nazarene Always

Offer What They Need

By Don Coonrod*

A FEW days ago a very prominent lady of our city called me and asked if she might come to our home and discuss a very important matter with my wife and me.

Upon arrival, she related a story to us of a young couple who lived not far from our church, who were involved in the vicious circle of sin. Their lives had been almost ruined by the influence of their surroundings and the things in which they had indulged. They were a perfect picture of so many families that we are trying to win to Jesus, families who have discovered the sad truth: "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

When this businesswoman had finished her story, she asked if we would call on this young couple and try to get them into our church, for she said, "The church of which I am a member just does not offer them what they need."

After she had gone, I began to think of the seriousness of her statement, "My church just does not offer them what they need," and it made me feel sick deep within my left side. The church that she is a member of is a church that had its foundation laid in the fires of revival.

I began to think and pray: "My God! don't ever let the church that I love and believe in, the great Church of the Nazarene, who had her founding in exactly the same way as this lady's church, come to the place where someone can make the statement, 'We do not offer the kind of salvation that Christ taught and preached, the kind that can transform the vilest of sinners and set them free from the shackles of sin and Satan.'"

Then I thought about my own life, and where I might have been if a pastor and the people of a certain Church of the Nazarene had not cared enough about my soul to pray and call and work with me patiently until I finally came to the place where I wanted God and salvation more than I wanted the world and sin.

I am reminded of that impressive and most important verse of scripture, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37).

I am thrilled to be able to report that a few weeks after this lady had talked to us this young couple knelt at our altar and gave their hearts to Jesus, and we were once again reminded that ritual cannot take the place of Christ, nor can the Holy Spirit be replaced with formality in our lives and churches, if we are going to stay true to the call of the Master.

*Pastor, Central Church, Vancouver, Wash.

Adjusting to the New Pastor

By H. M. von Stein*

A TRAIL, winding away into the wilderness, differs from the ordinary trace commonly thought of as a "path" because it is in the wilderness and because it is usually joined to other trails. Here in the Cascades, some of our trails are nothing more than a line of ax marks on trees, often overgrown so that following them is a matter of both skill and instinct. Such a trail is called a "trace" or blazed trail.

There is one experience more satisfying than following a mountain trail you have never been on before, and that is making a new trail into country unfamiliar to you.

We cut such a trail up Mount Pitt last week at a time when I was especially glad to be in the high back-country, because we are changing pastors. In this rocky, forested wilderness, with ax in hand and sweat on the brow, the unease and vague anxiety of this change could be laid aside, at least partially.

It is still spring up here—the breath of snow-banks chill, and fragrant of slick-leaf and fir balsam; the barking of conies sounding from the lava flows. You wonder how anything could take root and grow where not a square inch of soil is visible, but this slick-leaf and manzanita not only thrive, along with willow and chinquapin, but cover the ancient, pocked lava beds with thick-stemmed jungles which bend upward after the snow-press, creating an impenetrable mass around giant sugar pines and firs that take centuries to grow.

No unsympathetic city tourist will ever travel this trail! It is too steep and rocky. The pack mules can make it, but it is no place for a horse. This trail will be a place of peace for generations yet unborn.

Peace! If we could only live our lives without being pummeled and stirred like—like Edna pummels and kneads the dough which makes the bread so immeasurably superior to bakery bread! That's fine for bread, but people have feelings. It can be a sorrowful, regretful, pain-washed experience to make a change of pastors. One feels strangely hurt and half inclined to be disgusted with nearly everything. You can almost feel an inner seething, such as takes place in the bread, again, because of the leaven.

Leaven. Could it be—? No, the path of righteousness is the path of peace. And yet—could it be that it is God's will that our pastor should go to another place, as he says God told him to, and that it is good for us to be stirred and hurt a little, so that we are aroused again to contemplate what manner of men we are?

We know we will love our new pastor—perhaps even more than the one we now call the old one. And shall we therefore tie ourselves upon him

with the shackles of weak depending, like children who have been deserted and fear to be left alone again?

Away with such foolishness! Hand me that ax! We are cutting a new way into new territory. Slash! Crash! Smash! Our disturbance upon the mighty bosom of Mount Pitt is no more moving than the angry chatter of yonder pine squirrel, distraught over the invasion of his ancient domain.

But the mark we leave here will remain for a hundred years to come, and may be the means of saving this high forest, someday, from fire.

And no great effort is required to discern that newness and change—the stirring and kneading of the feelings of Christians—is a mark of the favor of God. The way of salvation is not a trail to sequestered tranquillity where a man may say, "Let me alone!" It is a movement as of a rushing, mighty wind, full of power, which changes both lives and circumstances of life.

If, in the will and plan of God, friends must part and wounds are made, it is that God may heal them, that we may turn to Him. Help us, O Lord!

Rest
IN THE LORD

"Commit thy way unto the Lord,
trust also in Him, and He shall
bring it to pass."

Foreign Apparel

By Isa Sherman Ludy*

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel (Zeph. 1:8).

THE ABOVE passage is taken from a book in the Old Testament telling of the coming day of wrath. One of its phrases is as inclusive as any found in the English language—"all such."

God is dealing out punishment. Princes and kings' sons are the target of his wrath. But, if you fall into this category, how swiftly the verse moves on to include you, for it says, "and all such as are clothed with strange apparel!"

It is true that we no longer live under the Levitical law and God is not saying to us: "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee" (Lev. 19:19).

Today God is not concerned as to the mixture of your newest suit. But hidden away in the passage is a truth of startling importance. For

*Nazarene Layman, Medford, Oregon

*State College, New Mexico

there is a type of foreign apparel that does trouble the Almighty. It is the foreign apparel showing in your thoughts, your speech, and your actions.

At the coming day of the Lord we will enter the presence of the Father. There the heavenly fire will try our works to see if they be of hay, wood, stubble, or precious stone. How will yours be clothed? At this very moment you are weaving the apparel you will be wearing. Every thought, every word, every act will pass through the fire.

Of all apparel that could be considered, I believe that foreign apparel in the prayer closet is the most abominable in His sight! Only a soul clothed with a burning passion for the lost will reach Him. Of lukewarmness He will have no part! Its very presence is nauseating to God. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16).

Have you been guilty of entering into His presence in foreign apparel? Let the blessed Holy Spirit go over your wardrobe with you:

1. *A complaining spirit*: "And Moses said, . . . And what are we? your murmurings are not against us, but against the Lord" (Exod. 16:8). Be careful how you pester the Lord with *Why? Why?* or *Give!* Give—lest He fill your teeth with quail's flesh and smite thee.

2. *Lack of vision*: "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3).

3. *Self-pity*: "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

4. *Religious pride*: "That no flesh should glory in his presence" (I Cor. 1:29).

5. *Willing to be encouraged but not corrected*: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

And what are the garments of righteousness that gladden the eyes of the Father as we enter into His presence?

1. *Humility*: "Even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

2. *Sincerity*: "Behold, thou desirest truth in the inward parts" (Ps. 51:6).

3. *Steadfastness*: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

4. *Praise*: "Enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100:4).

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

O my Christian friend, look well to your apparel in the secret place, that your prayer be both effectual and fervent, lest someday you hear this question, "Friend, how camest thou in hither not having a wedding garment?"

TEMPERANCE

By W. Shelburne Brown*

"In thirty years of mission work, I have yet to see a man who kept his cigarettes and maintained spiritual victory." These were the words of a man who has spent his life in mission work in Los Angeles. He is not a Nazarene, and these words came unsolicited. This was a simple observation of spiritual fact that experience had proved. It is a solemn lesson for those who would attempt to hold to the habits of sin while trying to serve God.

There are two great enemies that battle the Church and Christians. They are liquor and tobacco. Both of them take too great a toll of body, mind, and spirit for Christian people to be complacent about them.

Christ is hopelessly totalitarian in His expectations of those who would serve Him. He is jealous of anything that would serve to rob the mind, weaken the body, or destroy the soul. One cannot own Christ as the supreme Lord and Master of life, while allowing tobacco or liquor to master the will, enslave the body, and allow the evil passions to hold dominance over the mind and soul.

John Wesley's mother warned him against anything that would increase the dominance of his body over his mind and soul, and anything that would decrease his enjoyment of God. Here is a key concept for spiritual victory. Jesus said that anyone who came in any way but at the door, the same was a thief and a robber. Christ never takes anyone by stealth. He makes an overt plea to the soul for full surrender, consciously, of his all. The devil dare not make a straightforward bid for a soul. To know who it is would be for a soul to resist with horror. So it is that the enemy of the soul must enter the soul by stealth through enslaving the appetites and passions, and thus take captive the soul by subterfuge. It is for this reason that we are warned to shun the very appearance of evil. In so doing, we rob the devil of many opportunities to lead the soul astray.

Real temperance should be broadened to include all of life. On a bench by the Denver post office there is an apt inscription. "If thou desire rest, desire not too much." Since it happens to be where unemployed men are apt to loiter, it is doubly apt. But herein is good advice for all Christians. Temperance in all things is a guide that will help to keep life in balance, increase our enjoyment of God, and our effectiveness for Him.

*Superintendent of Los Angeles District

Obedience—absolute and unquestioning—is the key which uncovers the treasure-trove of friendship with God. If today I am obedient, Christ will be my Friend. What other do I need when He is near!—RAY R. GLENN.

HOME MISSIONS and EVANGELISM A Thought for the Day

ROY F. SMEE, Secretary

By Bertha Munro

Report from

Lourenco Marques Church

ON SUNDAY afternoon, August 8, it was our privilege to dedicate the new church at Lourenco Marques in Portuguese East Africa. A house was purchased by the church in March, which has been remodeled to meet the needs of the church and Sunday school for the present. Later, when the larger church can be built, this will serve as a parsonage.

There were 150 people present, and the new church was beautifully decorated for the occasion. The service was in charge of the pastor, Rev. Floyd J. Perkins, with the district superintendent conducting the dedication ceremonies.

This represents a real forward step in the history of our church in Portuguese East Africa. It is the first permanent property which the church has been able to have. It represents the sacrifice of several years on the part of the Portuguese people, for no money for this project was given by the district.

The occasion represented the fruition of two years of hard work on the part of Rev. and Mrs. Floyd J. Perkins. Within these two years, they have mastered the Portuguese language, and worked under very trying circumstances to build these people into the Church of the Nazarene. Services are being held at other points near Lourenco Marques as the work now begins to spread, and contact has also been made with a group in Beire, another important port 500 miles north of Lourenco Marques.

The Perkinses are now making application for permanent residence in Portuguese East Africa. We present this as a special request for prayer. —CHARLES H. STRICKLAND, District Superintendent.

Financing the Kingdom

There are many problems involved in financing the program of the church. This seems especially true in the Church of the Nazarene with its large percentage of small congregations. We find ourselves trying to do everything at once—take care of our local expenses, construct a needed building for expansion, and provide for district, educational, and general interests that are also urgent. The temptation is always to let something go so that we can handle the problem that seems most pressing. The most

frequent question facing a congregation is, "Shall we slack off in our giving for others as we enter a building program?"

First of all, we must remember that few churches ever reach an ideal situation. There is always some kind of excuse if we look for one. Of course, no church should let local bills and pastor's salary go just to pay budgets. This is one of the strong reasons behind the 10 per cent plan of giving for missions—it is proportionate giving on the part of the church, encouraging laymen to do likewise. And never let it be forgotten, the church that says, "In our emergency we will let up in our giving for missions," is teaching its members to say the same thing about their giving to the local church when they face a personal emergency.

The ingredients of Christian giving are faith, prayer, and sacrifice. The church that is going to build should expect to need and use all of these in getting the task done for God and souls, but it should not expect missionaries to have to do the sacrificing for the building here at home, for that is what it amounts to if the church withholds its General Budget giving, including the Easter and Thanksgiving offerings, during the building period.

The motive behind our giving is important. It is a wonderful feeling to be stirred by an address on missions at home or abroad, or on our colleges, or on a district center, or some other special need. There is nothing wrong with giving on this basis as long as it involves our offerings and not our tithes. If we give our tithe in this manner we are losing the blessing and joy that comes from true stewardship. If we are trained to give to a need, when we move to another community and another church we may not see the need in the new church; but if we are trained to give because of the blessing we receive from giving, we will give wherever we go.

Financing the Kingdom is never easy; but if we include faith, prayer, and sacrifice as a part of our financial program, God will help any church to find a way through without slighting any important part of the total program of the church.

... the foolishness of God is wiser than men; and the weakness of God is stronger than men (I Cor. 1:25).

"QUICKEN ME"

Monday:

"Quicken me! Quicken me! Quicken me!" (Ps. 119:149, 154, 159). These are the pantings of a soul for the oxygen of heaven. This fresh supply pumped into my spirit today is my one hope of survival in a contaminated atmosphere. Let me inhale deep breaths and live.

Tuesday:

God's oxygen does not require a "tent." Rather, the tent is invisible. I walk the crowded streets insulated from evil, but not isolated from need. So I can be a communicator of power (see John 17:15).

Wednesday:

God's quickening comes by way of His Word. It is perfectly calculable, yet infinitely beyond calculation. Open your life to one verse of scripture and see what it will do to you! (Ps. 119:159.)

Thursday:

I must rub shoulders with the vilest and the commonest—they need what I can give—and if I keep the contact with God clear, my fresh supply will be constant. If I forget or grow self-confident, a few gasps and my breath will be choked out. Dangerous to risk a day without Bible reading and prayer! (John 15:4.)

Friday:

It is not ourselves we must depend on today to do the right or to defeat the evil; it is God in us. Misplaced trust spells tragedy, for ourselves and for those who have looked to us. (John 15:5.)

Saturday:

My cabin must be pressurized, or the outside pressures will crush out the inner life. "Greater is he that is in you"—the Holy Spirit is my Divine Pressurizer. (I John 4:4.)

Sunday:

All our doings are "dead works" without the living Holy Spirit at the core of our natures. But He doesn't get there by accident. Through definite crises a "new management" must take over. Amen. So let it be. I will not be a spiritual robot. (Heb. 9:14.)

I Knew Doctor E. P. Ellyson

ONE of my greatest privileges was that of knowing Dr. E. P. Ellyson. I came in touch with him during my formative years. Dr. Ellyson came to Peniel College, Peniel, Texas, (now Bethany-Peniel College, Bethany, Oklahoma) before I entered that institution. He was also president there and one of the teachers while I took my four years of college work. I had my first courses in systematic theology and philosophy under him. Dr. Ellyson was a real friend to me, and directed my thinking in many ways.

While in college and many times since, I heard Dr. Ellyson preach. He was an outstanding preacher, and some of the best sermons I've ever listened to were preached by him. He was also a gifted teacher. He knew not only how to comprehend great truths but how to present them simply enough for ordinary people to understand them. This was one of the characteristics of both his preaching and his teaching.

Dr. Ellyson built up a large library and was a constant reader. When I came to Kansas City a few years ago, I was amazed at the books he was reading then, even though he had retired and was advanced in years. He was always young in spirit and a student to the last.

Dr. Ellyson was a versatile thinker. When one reviews the many fields in which he worked in our church, he will realize that there have been few connected with the Church of the Nazarene who served in so many different relationships.

Dr. Ellyson loved God. One of the most inspiring things I remember about him is his testimony—I heard him testify quite a few times after I moved to Kansas City. He was along in years and no longer active, and yet he gave wonderful testimonies. He lived in touch with the King of Kings and Lord of Lords. He not only loved God, he loved men. He was loved by thousands of people across our church. Thank God for Dr. E. P. Ellyson, for the contribution he made to the kingdom of God and the Church of the Nazarene, and especially for the contribution he made to my life.

A Crusading Religion

The Christian religion is a crusading religion; it must be missionary or die; it must go in for souls at home and abroad, or else soon cease to be. It

A Crusading God || must enlarge its fellowship or dwindle down to nothing. When our religion is no longer a crusading religion, it is no longer Christianity. At the moment the Eternal Word was made flesh and dwelt among men, God invaded this globe. The same truth is indicated by John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Our God is a crusading God.

Editorials

Notice the Parable of the Wicked Husbandman. Here are the words: "A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?" (Luke 20:9-15.)

In this parable Jesus dramatizes God's whole dealing with His chosen people. He had sent His leaders and prophets across the centuries to this people, and they had turned them down; often they slew them. Remember what the Master said on one occasion, "Thou that killest the prophets, and stonest them which are sent unto thee, . . ." (Matt. 23:37). Did the crusading God let this deter Him from continuing His battle against sin? No. He deliberately sent His only begotten Son to those who had rejected His earlier messengers. He knew what it would mean to that only begotten Son, and yet He didn't hesitate. There was no risk too great for Him to take in order to rescue the perishing and care for the dying. Our God is a crusading God; our religion is a crusading religion.

A Crusading Book

|| The Bible, the Book of God, is the crusading Word. The crusading characteristics of that Word are vividly described in Heb. 4:12: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This crusading Word is quick, or living, and powerful, or active. It is also sharp and penetrating. The innermost parts of man's being are reached by the piercing Word of God; the thoughts and intents of the heart are laid bare.

The Word of God is a crusader for souls. Use it, give it a chance, and it will produce its own effect. It is dynamic, atomic-powered, from a spiritual standpoint. The Psalmist says, "Search me, O God, and know my heart: try me, and

know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139: 23-24). That was a good prayer for him to pray, and that's a good prayer for any of us to pray. The best way for such a prayer to be answered is for the person praying it to expose himself to the Word—the revealing, penetrating, living, active Word of God. We must remember, however, that it is our business as Christians not only at times to turn the searchlight of the Word on our own hearts, but also we must center it on the hearts of those in sin. We must not only expose ourselves to this atomic-powered Word, but we must expose those who are without God to it. It is the crusading Word; once it is released it will demonstrate its crusading potency.

Our gospel ammunition is the Word of God, and it must be supplied in abundance. We remember the phrase about Korea: "Too little and too late." Often we get the Word out to the people "too little and too late," and not much happens. I am not surprised that we have these words in Rom. 10: 14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" We must disseminate the Word, not only through preachers, but also through laymen. The Word of God is the crusading Word, and one of the best ways for us to be crusaders is to send forth the Word to the people.

The dynamic significance of the Word is indicated still further by II Tim. 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

A Crusading Experience

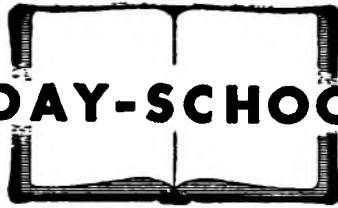
Christianity is a crusading religion; its God is a crusader. The same is true as to its Word, the Bible. We can't keep step with the crusading God and properly spread His crusading Word without the crusading experience. The crusading experience is the baptism with the Holy Ghost: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This is in harmony with what Jesus said earlier, in Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The same truth

A DEVOTIONAL SERIES

A devotional series begins this week. A brief thought for every day from Monday through Sunday will be presented in each issue. Professor Bertha Munro, of Eastern Nazarene College, will provide the material for this new department. Professor Munro needs no introduction to the readers of the **HERALD OF HOLINESS**. She has often written for our church paper and Sunday-school literature. She has also contributed several books to the devotional literature of our church. I am sure that God will bless and inspire many through her work in this new field.—**THE EDITOR**.

is emphasized in these words: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11). This crusading experience was to make the following verse a reality: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Once more I declare, the crusading God and the crusading Word demand the crusading experience, the baptism with the Holy Ghost. They are all a part of the crusading religion, the Christian religion; or, as someone has said, "a supernatural power is needed for a supernatural religion." "When the Master gave His last command to His disciples, He rested their authority and obligation on the fact that all power was given unto Him in heaven and in earth, and they did not proceed until the Pentecostal power came upon them. The Christian enterprise has been impoverished by the failure of the people to realize the supreme necessity of this supernatural power. The Apostles were to be witnesses to the great fact of the resurrection of Christ, that their Lord had disappeared from the earth and ascended into heaven. It was impossible, therefore, for them to witness to the un-earthly fact of His resurrection without the un-earthly power descending upon them from their ascended Lord. They were unlettered men and could not by any philosophical process, or logical arguments, convince the world of the continued existence of their Lord had disappeared from the earth and as whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear' (Acts 2: 32-33)."

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 17: Temperance and Prohibition

Scripture: Prov. 2:1; 23:29-32; Hab. 2:15; Rom. 13:12-14; Tit. 2:11-12; I Cor. 3:16-17 (Printed: same)

GOLDEN TEXT: *For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Tit. 2:11-12).*

The Church of the Nazarene holds that trafficking in alcoholic beverages is inconsistent with Christian living; hence it is to be carefully avoided in all its forms. In this attitude toward this hellish evil there can be no weakening nor compromise, no matter how complex our society may become. A careful review of our personal habits may help us to see if we are making "minor" compromises that eventually will destroy our consistency. Look for a moment where we purchase our groceries, drugs, and eat our meals—this could be enlightening. Either directly or indirectly we are all out in our attack against this soul-destroying industry. We ask for no quarter and in turn offer no favors. We are unequivocally dedicated to its complete destruction.

The god of Bacchus lives to chal-

lenge Christ and His Church together with all that is honorable and decent. The offer made by this god of wine and intoxication is that through strong drink men will drown out their troubles, their weakness, and fears in this magic cup. Never in history has the liquor industry made the advancement that it has made in our day and age. Even now Bacchus looks to the youth of our day to feed his coffers tomorrow. With bloated eyes of lust the brewers are already reckoning on the profit of their new customers to be. They tell themselves that with the increased birth rate they can figure an anticipated sale of 100,000,000 barrels of malt beverages in 1960 as compared to the already staggering figure of 86,000,000 for 1953. At the present rate America spends on the average about \$17,000.00 every minute for alcoholic beverages—destructive waste. One might well add that among the unmentioned "favors" granted in return by Bacchus are the broken home and orphaned children; in one out of every two marriages that have failed, liquor is the major factor.

Drinking is involved in 51 per cent of all the deaths and slaughter on our highways.

The Church is a fellowship that cares. We readily accept our responsibility to keep our bodies as temples of the Holy Spirit, while at the same time we will not dodge our responsibility to our own generation and those to follow. We are dedicated to the service of God and man. As a church we will be forever committed to the task of meeting the false claims of liquor advertising by offering to the world a gospel, glorious in its power to bring lasting happiness, remove tension, destroy fear and frustration, and defeat inferiority through the entrance of God's grace into the family of God, where Christ is our Brother and God is our Father. We shall not pass by any weapon that may be used but, above all, our most effective shall always be the power of Christ unto salvation and the glorious freedom of the sanctified and empowered personality. Christ or Bacchus? Christ will win!

FOREIGN MISSIONS

Answer to Prayer

REV. Ira Taylor writes from Peru: "While in Lima the doctor removed the pins from Lucile's arm, which means that the graft was a complete success and the bone is really well. What is more, she is rapidly getting back the normal use of her arm. The doctor admitted that at times he had almost despaired of its ever being the same again."

North American Indian Camp Meetings

Indian camp meetings are unique and thrilling. The first we attended was at the foot of Mount Palomar, California, on the La Jolla Indian Reservation. A very adequate, old-fashioned brush arbor had been built

REMISS REHFELDT, Secretary

for the occasion, beside the little mission station. Brush arbors are cool! What a thrill it was to see the missionaries coming in with their loads of Indians! The evangelist brought soul-stirring messages and night after night the altar was full. The wife of the Mojave tribal judge came to the altar and gave her heart to God. Among our camp-meeting crowd were Mojaves, Mission Indians, Cocapahs, Papagos, Chemehuevis, and Quechans. The Mission Indians at the reservation are real musicians. We had an excellent camp-meeting orchestra that would put those of many white camp meetings to shame. The enthusiasm in the song service was thrilling.

Our second camp meeting was among the Navajos. There is nothing like a Navajo camp meeting! This one was held at the mission at Winslow, Arizona. Two things were especially noticeable about this camp—the keen interest shown by all in every service from six-thirty in the morning until the altar service at night, and the prompt attendance at all services. It reminded us of the old-fashioned camp meetings we had read about, when our grandparents worshiped under the old brush arbors at home. These folk sought the Lord with one accord, and the Lord came!

When the evangelist gave the altar call there was no begging and wheedling. People came quickly. Many found God in salvation and sanctification. Their hunger was apparent.

In spite of the language barrier—for every service had to be interpreted into Navajo—they heard the voice of the Holy Spirit and responded eagerly.

One of the outstanding services was the Saturday afternoon question period. Their questions were astounding, revealing the deep intelligence of the Navajos and their hunger for spiritual food. There are bright prospective preachers in this group.

Let me quote a young Navajo's testimony, a youth who lives far out on the reservation away from all white civilization:

"Other people have come to our reservation but only the Nazarene missionaries have told us the way of salvation and deliverance from sin. I desire that all my people should be Nazarenes because they learn the

true way of life. I have peace in my heart I never had before."

This young man has had only three years of schooling, but he requested books on holiness, and a red-letter Testament, which have been sent to him. He lives more than one hundred miles from a Nazarene mission. Pray that work can be opened in his community.—Reporter.

On Journeyings Off

The trip to San Francisco (Guatemala) was profitable. The twelve miles or so was a matter of four hours and one-half of mud slinging, both ways, but our mules knew how to take it and the riders only had to stay put to get there and back. Saturday night the people came while we were eating, so a service was inevitable. More than one hundred were present and those who did not get

inside stood about the door. It had rained heavily in the late afternoon but the people came anyway. On Sunday evening after the message several came to the altar seeking sanctification. More were present than on the previous night. We came back yesterday and closed the day with two lengthy conferences with two church boards. We did not do much, I think, but talk things over, but sometimes this is more important than the business transacted.

Sister Evelyn VerHoek has been doing a good work here in spite of the loneliness and isolation. The new church at Saipuy is doing well and the new congregation here in Santa Elena is growing. It seems that the work grows faster here now than in almost any other zone.—R. C. INGRAM, Guatemala.

THE QUESTION BOX

Q. While dealing with our Sunday-school lesson taken from Rom. 13:1-10, the question was asked, "Is it a sin to drive a car without a driver's license?" Then someone said that it was not Bible to bring up such matters in Sunday school, but I do not agree. Am I wrong?

A. We must be careful that we are not vindictive or do not sit on the judgment seat when we discuss such matters. Nevertheless, we should remember that the Bible has to do with all of our conduct. Certainly there is no reason why we should not discuss the question which you state above in Sunday school. I do not know the law in your state, but in Missouri it is very strict about driving without a license. If a person is old enough to have a license and lives in Missouri, he is subject to arrest if he drives a car without a driver's license. Also, a person in Missouri who is under sixteen cannot get either a temporary or a permanent driver's license. Besides, he violates the law if he drives a car even if his parents or some other person is in the car with him and has a driver's license. It is a serious matter to deliberately or knowingly violate the law of your state as to a driver's license whatever it may be and I do not see how such conduct could be thought of as having nothing to do with a Christian's religion.

Q. Please explain when marriage was instituted.

A. From the standpoint of profane history the origin of marriage reaches so far back into the past that no one knows for sure when it was instituted.

Conducted by STEPHEN S. WHITE

This is not the case from the standpoint of sacred history. Here it is a divine institution which was "constituted at the beginning before the origin of human society. The Creator made man male and female, and ordained marriage as the indispensable condition of the continuance of the race" (see Gen. 1:27-28).

Q. Does liberty in the Spirit give license to whisper, walk around, tune up one's instrument for the special song, and other like activities during prayer?

A. No. Freedom in the church among those who like services more or less informal may degenerate into such irreverence as is indicated by the question which you have asked. We want freedom in the Spirit, but we do not want irreverence.

Q. The evening paper has the horrible news of five children, all of one family, ages running seven years to thirteen months, being burned to death in a fire, due to a frayed electric cord. How would you answer an atheistically minded person, who would ask, "How would you harmonize your belief in a God of infinite love and power with such a multiple tragedy?"

A. You have asked the question of all questions—the why of human suffering, or natural evil. No one ever has found a completely satisfactory answer to it. Many books have been written on the problem of human suf-

fering, and many solutions to it have been offered. But no other solution, for me at least, has equalled the one given in the Bible. It explains natural evil—of which human suffering is the best example—as the result of moral evil, or sin. Sickness and all types of human suffering and tragedy are either the direct or indirect outcome of sin. In other words, there would have been no suffering or tragedy in the world if there had been no sin. This does not mean that every case of suffering is caused by the sufferer's own sin. It does signify, however, that it is caused by his sin or the sin of some other moral being. Therefore, a loving God is not the author of suffering, but rather the devil and sinful men are. Through the misuse of their free moral agency they have brought all sin and suffering into the world. God voluntarily limited His power when He created other persons as free moral agents. Now more specifically to your question. We have all been warned against frayed electric cords. Electricity is very dangerous and we are urged to keep our electric wiring in good condition. But through poor judgment, forgetfulness, weariness, or other mental and physical weaknesses caused by sin, we don't heed the warning given to us. Someone failed in connection with the death of the five children, and it is likely that his shortcoming was not the result of a deliberate act of sin, but rather of his mental and physical state as a fallen creature. Further, he is a fallen creature because sin entered the world through the choice of free moral beings other than God.



The Young People's Society

Developing Successful Soul Winners

MANY of our young people speak of their desire to be soul winners and some make erratic attempts at it, but not many could be classified as successful soul winners. We have pardoned ourselves by saying that there are very few who are adept to the challenge and the rest can go along supporting the few with prayers and words of encouragement. But we have been guilty of operating far below our potential. Could it be possible for us to bring up the *status quo* and endeavor to train our youth to be successful soul winners? Rather than just a few, we need the entire youth organization of the church working at the job.

There are three necessities for making one a successful soul winner. They are: (1) a knowledge of the Bible, (2) versatility in approach, and (3) soul burden.

The hour that is allotted to the N.Y.P.S. each week in the local church can be used to develop each of these necessities. A training session is long overdue that will not only help our youth to have a working knowledge of the Bible but give inspiration to carry and use the Word. Being able to make application of the Bible to all areas of living is an invaluable asset to soul winning.

In addition, there could well be study of human behavior and thought patterns. To be able to understand people is very helpful in knowing how to approach the unsaved about Christ. The N.Y.P.S., whose object is "... to bring about the salvation of other young people" (N.Y.P.S. Constitution, paragraph 1, Article II), is the logical place to study any and all techniques which will aid in soul winning.

L. J. DU BOIS, Secretary

A young person who has a goal for his life makes preparation. He has included high school and college education and perhaps graduate school, or he has begun in a trade as an apprentice, an intern, or a junior partner. All of this is training; he is anxious to be out on his own, to hang out his own shingle and put his learning into practice.

Does it not stand to reason that we should be just as concerned in preparing to be soul winners? Only as we do, will we learn a growing concern and passion for the lost. A revitalization of the N.Y.P.S. can well mean a revitalization of the Sunday evening evangelistic hour of the church as well as the extended evangelistic campaigns.

JERALD D. JOHNSON
Member at large
General N.Y.P.S. Council

NEWS of the Churches



Monticello, Illinois—September 5 brought to a close a good revival with Evangelist Fay Fouse as the special worker. He was God's man for the hour. The church was blessed and helped under his anointed preaching. Crowds were exceptionally good for the extreme hot weather, as it reached over 100 degrees during the meeting. Several bowed at the altar to be saved or sanctified. There was more old-time shouting than at any previous time during our ministry here. We were able to report a net gain of 21 members for the two years here, bringing the membership up to 62, with average attendance of 114 in the Sunday school for the last assembly year. The church is united and is taking good care of their pastor and have extended him a three-year call. We feel that the best days are ahead.—W. E. Allison, Pastor.

West Memphis, Arkansas—This home-mission church recently had a good revival with Evangelist R. F. Lindley, and many new friends were made for the church. A good spirit prevailed throughout the meeting, God blessed with several seekers at the altar, and on the closing Sunday twelve new members were added to the church. Brother Lindley is a dynamic preacher of the gospel and a blessing to the church. Since we

came here June 1, the Lord has helped in a wonderful way. Our people are real workers, and during the last week of the revival more than twelve hundred contacts were made for the church and Sunday school, with a new record being set in the Sunday school on the closing Sunday. Our people gave us a generous love offering, and there is a spirit of unity and co-operation. If you have friends moving to this fast-growing town, send me their names and addresses (Box 522, West Memphis, Ark.) and I'll be glad to contact them.—A. R. Johnson, Pastor.

Richmond, Kentucky—In August the Rosemont Church had a wonderful revival with the Rev. C. E. McCracken of Lexington Lafayette Church as evangelist and Rev. and Mrs. Zora Pettit, of Evarts, as song evangelists. We were blessed with the soul-stirring messages and the spiritual singing of our workers. There was not a barren altar during the preaching of Brother McCracken. In Sunday school on the closing Sunday we had a record-breaking attendance of 204. The church, which is only three years old, is worshiping in the basement. Plans are being made to start the superstructure in the spring of 1955. God is blessing in a wonderful way both spiritually and financially.—Tom Marshall, Pastor.

The Labor Day Rally of the Kittanning Zone of the Pittsburgh District was held at the Armstrong County Campgrounds, Kittanning being the host. The services featured musical numbers by each society. Rev. and Mrs. Robert M. Inland were the workers. Mr. Inland is the district president. Both services were well attended, and the Hawthorn society was awarded both attendance banners.—C. F. Hunt, Reporter.

Millport, Alabama—On August 29, we closed a great revival with Evangelist Nettie A. Miller. Sister Miller, preaching nothing but old-fashioned Bible truths and true holiness, was able to bring stirring messages of the Bible. We were richly blessed by having her in our community for twelve days and hearing her preach the Bible in its fullness each night. The church was filled almost every night. Many souls were saved, many sanctified, others reclaimed. Many bodies were healed in the healing services. Everyone hearing Sister Miller was richly blessed. Two new members were accepted in our church. Truly, this was the most wonderful revival we've had in many years. This revival and the memory of Sister Miller will live on in our hearts and minds.—Catherine Brewer, Reporter.

Evangelist W. A. Carter reports: "During the past assembly year I have held meetings in Indianapolis and Huntington, Indiana; Garden City, Norfolk, Arlington, Leesburg, Victoria, and Richmond, Virginia; at Carthage, Greenville, and Peniel, Texas; in Asheville and Burlington, North Carolina; in Nashville, Tennessee; Boulder, Colorado; and have only recently returned from the district camp meeting in Virginia. God has given us some wonderful victories and we give Him praise. We love the field of evangelism, and are grateful to the many pastors and churches who are extending to us an opportunity to work with them in the salvation of souls. I go next to Florida for three meetings. My home address is 3808 Park Street, Greenville, Texas."

Burr Oak, Kansas—Our church celebrated its fortieth anniversary on last July 4. The church was organized July 2, 1914, with eighty charter members. It was first part of the Nebraska District but was transferred to the Kansas District in 1919. The church has had the privilege of having many outstanding preachers down through the years. The church has had fifteen pastors to date; eighteen workers have gone out into the Lord's vineyard. Of the eighty charter members, eight are still in attendance each week; six were present the afternoon of the anniversary service. The church has been remodeled several times and a full basement dug, which is used for Sunday-school rooms and Junior meetings. In 1951 we built a 40-x-26-foot annex on the lot south of the church. The program for the anniversary day included the regular service in the morning with Dr. S. T. Ludwig speaking, a basket dinner at noon at the annex, then the anniversary service at two o'clock, with words of greeting being read from former pastors and friends. Also words of greeting were given by Rev. Ray Hance, our very fine district superintendent, and words of testimony by the six charter members present. A very wonderful message was brought by Dr. Ludwig. In our regular service in the evening Dr. Ludwig spoke to the young people, and Brother Hance brought the evening message. We felt that we were very fortunate to be able to secure the services of Dr. S. T. Ludwig, our general church secretary, and also to have our district superintendent with us for part of the day. Best of all, God met with us. In our more than four years as pastor here at Burr Oak we have found the people to be a wonderful group with a world-wide vision. God has given us some wonderful victories in this time. On August 29, we closed one of the best meetings that we have had in a long time. About two years ago our board provided a tent meeting committee. We had our first meeting last year with Dr. O. J. Finch as evangelist and the Merediths as the singers—God gave us some good victories. Our workers this year were Evangelist C. T. Cor-

NOTICE TO PASTORS

Offering envelopes for the Thanksgiving Offering on November 21 will be mailed to each pastor in early October on the basis of church membership as follows:

Churches with 50 or less members—200%

Churches with 51 to 100 members—150%

Churches with 101 or more members—125%

No separate mailing will be mailed to the missionary society or other group, as each envelope provides space to check the organization to receive credit.

If additional envelopes are needed, they will be sent upon request to the Nazarene Publishing House.

S. T. LUDWIG

General Stewardship Secretary

bett and the Jantzes as singers. We had a number of good altar services and also a number of new people came and heard the gospel, giving us some good contacts for the church. The workers are already slated for the last two weeks in August, 1955. We give praise unto God for all the victories.—M. E. Walden, Pastor.

The preachers' wives of the Western Ohio District met at our District Center near St. Mary's, Ohio, for a two-day retreat, August 31 to September 2. One of the features of the retreat was the organizing of a choir to sing at the Sunday-School Convention in October. There were also periods for devotions, handwork, recreation, and round-table discussions. The high light of the retreat was a banquet Wednesday evening. The main speaker of the evening was Mrs. W. E. Albea, wife of our district superintendent. At the close of the retreat the group organized and elected officers to continue the retreat as an annual event for the ministers' wives.—Reporter.

Moline, Illinois, Community Church—We recently closed a splendid revival with Evangelists W. W. and Wilma Geeding. God met with us, and real salvation work was accomplished. From every angle, this revival was one of the best in my ministry. The Geedings are among our finest workers. God has blessed this new church in gracious fashion in the past five years. We have a good property valued at \$15,000.00, with around two hundred enrolled in Sunday school, and a growing community in which to work. The senior high school building will be erected a few blocks from our church, and new people are moving into this area con-

stantly. In the past eight months—since we began a radio ministry here—only three Sundays have passed without having new people attend our services. We are beginning a campaign to finish paying for our Sunday-school building, as the need for building a sanctuary for our preaching services becomes more evident.—Harold Mongerson, Pastor.

Evangelist M. V. Bass writes: "I am in the eighteenth revival since the beginning of January and have worked in four camp meetings. The Lord is blessing His work. At the present time, I am off to a good start at the Gardendale Church, East Liverpool, Ohio. This has been one of the best years of my ministry and the future looks bright with the Lord. Souls are just as hungry as they ever have been, and I appreciate the great Church of the Nazarene more every day. May God's blessing ever continue to be on the church. I have some open time in January, 1955. Anyone desiring my service may contact me at my new address, Indian Church of the Nazarene, Mt. Pleasant, Michigan."

Evangelist C. S. Nutter reports: "I have closed my first year in the field of evangelism, and it was the best year of my entire ministry. While I pastored for a number of years, yet there was that fervent urge to evangelize. The pastors have been the finest, and we are grateful to many of the pastors for giving return engagements. I have some dates available for the spring of 1955. The Lord has given many at our altars, seeking Him in forgiveness and heart purity. Pray that God will use me in leading the lost to Christ. Write me, P.O. Box 48, Parkersburg, West Virginia."

Rev. David J. R. Spittal writes: "I have resigned as pastor of the church in Bradley, Illinois, and am entering the field of evangelism as of November 1. After nearly two years of happy service in Bradley, I feel the call of God to re-enter the evangelistic field. I have a full musical program, play several instruments, besides preaching and singing. I shall continue to specialize in children's work, with object lessons, and also stress visitation evangelism. I have had fourteen years' experience as pastor and evangelist. I have some open time after January 1. Write me, % General Delivery, Bourbonnais, Illinois."

Evangelist W. M. Hodge writes: "We closed our last meeting in Oxford, Indiana, September 5. God came in a marvelous way and souls prayed through to definite victory. Rev. Arthur Morgan, the district superintendent, came the last Sunday afternoon and organized a Church of the Nazarene there. Rev. John Ditmer is their good pastor, and Mr. and Mrs. Noble Naylor were the song evangelists. At the time of this writing I am in a revival with Rev. E. W. Kesor of Rockland, Ohio. We are getting a wonderful start in the revival. Already we

have had twenty-one professions and the end is not yet. Truly, the days of revivals are not over. I go next to Faubush, Kentucky, with Rev. Ernest Farris. I have some open dates in February and March of 1955. Write me, Science Hill, Kentucky."

Evangelist R. N. Raycroft reports that he has an open date August 18 to 28, 1955. He would like to slate this time in the Midwest, a camp meeting preferred. Write him, 109 East Madison Street, Goshen, Indiana.

Rev. C. L. Chapman writes: "After pastoring for almost seven years on the Illinois District, I feel the call of God to the field of evangelism. I am now slating meetings for the remainder of this year and also for '55. I have some open dates for the fall and winter; will go anywhere the Lord leads. Write me, 11½ East Side Square, Robinson, Illinois."

Erlanger, Kentucky—I took charge of the church here last June 13, and at that time the church had been organized less than eleven months. Good work had been done by pastor and people in those eleven months. A beautiful location had been purchased, and a dwelling had been converted into a place of worship. All budgets had been paid up to date, and a loyal and faithful group of real Nazarenes joyfully received the pastor and wife. By the time we came up to the assembly the pastor was able to report that more than \$11,000.00 had passed through the treasury of the church during the year for all purposes. The church here had gone in for everything that a fully organized Church of the Nazarene has to offer. The departments of Sunday school, N.Y.P.S., N.F.M.S., and Junior Society were functioning in the church; and at the

annual district N.F.M.S. convention, our missionary society was awarded the efficiency certificate. This new and growing church is in a most favorable location in the greater Cincinnati area, about two miles from the Greater Cincinnati Airport. Best of all, our people are deeply spiritual. Just after our district assembly the church bought a tent and put on a tent revival on the lot back of the church, with Rev. L. W. Conway as the evangelist, James Uehline in charge of the singing, and Marion Pearson at the piano, also assisting in the singing. All these worked under the anointing of the Lord, and Brother Conway was mighty in old-fashioned, Bible, holiness preaching. Eight new members were received into the church the last Sunday of the revival. Mrs. Garvin and I were never more happy in the work of the pastorate. Since our coming here in June, the church has had almost a 50 per cent increase in membership. We ask that our friends everywhere pray for us and for the work at Erlanger; and if you have friends in the greater Cincinnati area, write us at 22 Commonwealth Avenue, Erlanger, Kentucky.—H. B. Garvin, Pastor.

Floyd, Virginia—Our church recently closed a fine revival with Rev. Earl G. Lusk as our evangelist. His rich ministry and inspiring messages proved to be a great spiritual uplift and blessing to our church. We appreciated the progressive moving of God's Spirit in our midst. A good number prayed through to definite victory at the altar, and others received victory at home. We are glad for the privilege of associating with this good man of God, Brother Lusk. We started as pastor here last May 26, and are looking forward to great things.—A. L. Lepley, Pastor.

Franklin, Pennsylvania—The church here closed the greatest revival of its history on Sunday evening, September 12. The evangelist, Mrs. Lillian (Setters) Wilson, preached the old-time gospel night after night with old-fashioned divine unction. She was at her best, and God honored with seekers each night. The "Singing Smiths from the Sunny South" were her collaborators, and they have never sung the old songs of our beloved Zion with any more love nor more in the Spirit. The Spirit of God moved upon the hearts of the people as they heard them sing; God is blessing Eugene and NaNora Smith in the ministry of song. The closing afternoon, September 12, we held an old-fashioned, down-by-the-river baptism; and eighteen newborn souls were immersed, with approximately four or five hundred people on the banks looking on. The days of revival are not over. Franklin church is on the move and believing God for greater things.—E. W. Morford, Pastor.

Rev. Edward E. Mieras writes: "After serving as a pastor in the Church of the Nazarene for the past forty years, we resigned our charge at Azusa, California, in order to re-enter the evangelistic field. In 1914 we began our ministry in Lansing, Michigan, with 'Uncle Bud' Robinson as the evangelist, and a class was formed with sixteen charter members. When World War I came, we erected a Gospel Tabernacle at Camp Custer, Michigan, where we endeavored to reach the soldiers with the message of salvation. After the signing of the Armistice, we undertook to open a church in Pontiac, Michigan. Once again God definitely led in the forming of a new work at Sacramento, California. Here 'Uncle Bud' held a week's campaign, attracting the attention of the city. A nucleus of eleven united to push the work, which grew rapidly. Other pastorates followed at Nampa, Idaho, and in California. Buildings were erected in the most of these places, four of which were on a home-mission basis. Some of our finest Nazarene evangelists conducted campaigns, and hundreds prayed through and united with the church. We give God all the praise and glory for these wonderful years of service and truly thank Him for the Church of Nazarene. We had the privilege of laboring for twenty-one years under the supervision of Dr. A. E. Sanner. With our background of home-mission work we believe we can, with God's help, be a blessing in assisting in some of the smaller and newer works recently started. These may be difficult days but God is able, and as long as God is on the throne we can pray down revivals. We will be glad to assist in home-mission campaigns and holiness conventions and also push the work of visitation evangelism where needed. We have a house trailer and will go anywhere that the Lord directs. Our address is 1962 Brigden Road, Pasadena 7, California."

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Pastor James T. Dykes writes: "Our church here in Anniston, Alabama, is located on Noble Street, about two miles from Fort McClellan Army Base. If you have friends here, write me at 1931 Walnut Avenue, and I'll be glad to contact them for the church. We have some soldiers and WACs attending our services regularly."

Rarden, Ohio—We recently closed a four-week tent meeting with Rev. and Mrs. C. H. Harley and Danny. Although scheduled for only two weeks, God blessed the preaching of Brother Harley in such a way that we felt led to carry on the extra two weeks. The Scene-o-felt pictures and the singing of Mrs. Harley and Danny were a great help to the services. There were thirty-six seekers at the altar. We baptized nineteen and received five new members into the church. At present we are looking for a lot to build on, as our church building is too small to hold our growing number. Brother Harley preaches the Bible and we appreciated his ministry. Pray for us as we continue to labor in our Lord's vineyard at Rarden.—Clayton P. Wilson, Pastor.

Northern California District

The Golden Year Anniversary of the Northern California District was well inaugurated by its annual N.Y.P.S. Institute and Convention, August 30 to September 6, at Beulah Park, Santa Cruz. The third year quadrennial theme, "By My Spirit—Share," was made a vital reality to the youth. Under the able leadership of Rev. Marlyn Anderson, institute director, the 360 registered were guided into an effective program of sharing in chapel, campfire, creative, and recreational experiences. The speaker, Rev. Orville Jenkins, superintendent of the Abilene District, was touched by the divine as again and again the impulse of the Holy Spirit penetrated the human instrument to line the altars with souls who found God in salvation and in sanctification.

Some forty pastors attended the Institute and contributed immeasurably to the spirit of sharing in planned activities for youth. Dr. Paul T. Culbertson conducted a special class of pastors on the general theme of "Pastoral Counseling." His scholarship and spirit contributed greatly to the spiritual tone of the Institute.

The Labor Day week end opened the thirty-third annual N.Y.P.S. Convention with Rev. Barrett Kirby, president, presiding. Saturday evening some 600 young people, from Crescent City to Bakersfield, gathered in the Memorial Auditorium to share in the annual fellowship banquet. President Kirby, acting as master of ceremonies, led the festive occasion to a new spiritual tone by highlighting the central theme of soul winning and home missions. A high peak of the evening was the conclusion of the far-reaching teen-age program, under the inspired leadership of Youth Director Paul Skiles, when Scott Holmes, teen-ager from Eureka, brought the winning

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oration on "Campus Christians or God's Lettermen."

On Sunday afternoon, September 5, Dr. George Coulter, much beloved district superintendent, brought a stirring message. The home-mission imperative was met as 129 churches of Northern California enthusiastically pledged \$20,734.92 for home-mission support. The convention closed on Labor Day Monday following the creative sharing of frank appraisal and new goals for the Golden Year from the 3,354 youth of the district. The convention closed in unity and challenge with the near-unanimous election of Rev. Barrett Kirby as president for another year. Northern California youth are organized and filled with the Spirit to meet the challenge of today and the spiritual adventures in the tomorrows.

FRANK W. WATKIN, Reporter

Louisiana District Assembly

The forty-fourth assembly of the Louisiana District was held September 1 to 3, at the district campgrounds, Alexandria, Louisiana. General Superintendent D. I. Vanderpool presided. His Spirit-anointed messages are still ringing in our hearts to inspire and encourage us with our great task of spreading scriptural holiness.

Rev. Elbert Dodd was elected as district superintendent for the sixteenth time, receiving 235 of the 237 votes cast. The district expressed its confidence and love for Brother and Sister Dodd by presenting them with a love offering of \$800.00. Brother Dodd's report showed gains in all departments. Five new churches were organized and new buildings already erected for some of them.

Special speaker for the N.F.M.S. Convention was Rev. Remiss Rehfeldt. Rev. Walter Eichenberger represented the publishing house; Dr. Roy Cantrell, Bethany-Peniel College; and Rev. Leon Chambers represented the colored work in the United States. Dr. Albert Harper represented the Sunday-School Department from headquarters.

Mrs. Elbert Dodd and Rev. B. M. Loftin were re-elected as presidents of the N.F.M.S. and N.Y.P.S. respectively. Mrs. Chester Pickens was elected Junior district director; Rev. Paul Pitts was re-elected as Sunday-school chairman. Everette Johnson, Robert Miller, and M. D. Hewitt were ordained as elders.

MRS. CHESTER PICKENS, Reporter

Pittsburgh District N.Y.P.S. Institute

The Pittsburgh District N.Y.P.S. Institute is now history but only eternity will reveal the great worth of this encampment. There was an enrollment of 165 young people. Approximately one hundred sought God for salvation or cleansing. From the very first night there was not a barren altar service.

Rev. Donald Freese, of the Akron District, brought soul-searching messages that were a benefit to camper and counselor alike. His chapel talks on practical and positive living were pointed and directed at the problems of this present day.

Rev. Franklyn Wise did a splendid job of organizing and directing the Institute. He was assisted by a staff of thirty-eight consecrated workers.

At the end of the Institute, students, teachers, and counselors agreed that it was five days of spiritual blessing, mental stimulation, and physical recreation.

MARY LOUISE SMITH, Reporter

New Mexico District Camp Meeting

The New Mexico District Camp Meeting at Mountain Park Campground, Capitan, New Mexico, was characterized by the outpouring of God's Spirit upon His people. District Superintendent R. C. Gunstream acted as camp manager, presided over all the services, and preached the first afternoon. It is easy to understand how he has so endeared himself to the Nazarenes of this district—always considerate and thoughtful of the interests of others and with a burning heart for an ever deepening of the spiritual life for both pastors and laymen.

The principal speaker was Evangelist J. E. Williams, who was accompanied to the camp by Mrs. Williams. His ministry was interesting, scriptural, and blessed of God to the salvation of sinners, sanctification of believers, and the spiritual enrichment of all who heard him. Brother and Sister Williams have a great host of friends and admirers in this area. Besides Brother Gunstream, the afternoon preachers were Rev. E. Keith Wiseman, the Reverend Mr. Fry, Rev. Carleton G. Ponsford, and Rev. Ernest Armstrong.

Calvin and Margaret Jantz had charge of the music. They proved

(Continued on page 22)

Doctor E. P. Ellyson

Home-going Of a Great Pioneer

DR. E. P. ELLYSON, a much-loved pioneer in the Church of the Nazarene, has been called home. His life was full and fruitful.

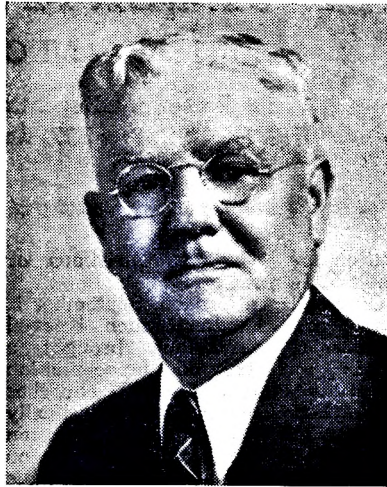
Multitudes of people across the years were blessed and made better and wiser by coming in contact with the life and influence of this good man. He certainly came to the end of the journey with his arms full of sheaves to lay at the Master's feet. His teachings and writings afford great, unharvested fields of influence from which he will gather other sheaves in the tomorrows. For almost fifty years his life was closely interwoven with vital Nazarene church history.

The impact of his rugged character was felt in almost every area of the church. His ability as college administrator and teacher was demonstrated in five of our colleges, where in three he served as president. He was one of the three general superintendents elected in 1908 at the official founding of the Church of the Nazarene. He served in this capacity for three years. In 1915 he was elected again as general superintendent but declined to serve.

Dr. Ellyson was a prince of preachers, having a brilliant mind, a sparkling personality, and a deep concern for God's cause. He was in great demand as a camp-meeting and convention speaker.

His ability as an author was demonstrated in the number of splendid books which he gave the church, among which were doctrinal books and a theological compend. His later books were devoted to Sunday-school administration and methods.

Perhaps the greatest contribution he made to the church and Kingdom was his leadership in the field of Sunday-school work, where for fifteen years he was editor in chief of all of our Sunday-school periodicals. During this time he organized and launched the Leadership Training Course, which is now called the Christian Service Training Course and has such wide use in our church. Under his wise and untiring guidance plans, methods, and material were instituted which enabled our Sunday school to more than treble the enrollment while he was in office. High honor and words of greatest praise were given him in 1938 when he retired as editor in chief of the Sunday-school periodicals and also as chairman of the Church Schools De-



partment, which office he held for ten years.

The passing of Dr. Ellyson at the age of eighty-five brings us almost to the end of the line of pioneers who were active in the founding of the Church of the Nazarene. Though these pioneers are fast passing, they leave a well-marked trail for both their families and the church.

Our duty is plain. The way is clear. Arise, adjust your armor, grip your sword. Forward! March!

GENERAL SUPERINTENDENT VANDERPOOL
For the Board of General Superintendents.

Sunday-School Pioneer Church of the Nazarene

PIONEER, explorer, builder—these descriptions and others properly apply to the work of Dr. E. P. Ellyson in the Sunday-school work of the Church of the Nazarene. He was the first editor in chief and served in that capacity almost as long as the combined terms of his three successors. All that others have done since Dr. Ellyson's retirement in 1938 has been made possible by the foundations which he laid so well in the early years.

Only one who follows closely in his footsteps can fully appreciate the significance of his work. For fifteen years he wrote thousands of words each week in Sunday-school lesson exposition. If compiled in book form these expositions alone would fill thirty volumes. In addition to expository writing he wrote many editorials on Sunday-school organization, teaching, and promotion. Somewhere he found time to prepare at least six workers' textbooks in the fields of doctrine and methods.

Writing, extensive as it was, constituted only one phase of his work. He worked in the field as a leader and trainer of Sunday-school workers and as a gospel teacher and preacher. He supervised the preparation of Sunday-school literature, editing what he did not write. He gathered a staff of workers and carried administrative responsibility for an office force. Dr. Ellyson accomplished this good and great work even though he lacked much of the financial backing and organizational strength which has been available to us who have served in more recent years.

Retirement from office at seventy did not mean retirement from active duty. For several years after leaving the Sunday-school editorship Dr. Ellyson returned to the college classroom to bless a younger generation with the wisdom of a long life and the radiance of a warm heart. When the hands of time's clock pointed to eighty, Dr. Ellyson was still at work in holiness conventions. Even when he was not in active service, to see and hear Dr. Ellyson's testimony in the services of his local church created a longing for a more holy life.

The world is a better place because Dr. Ellyson lived, and now God has called him home. To have lived for man and to be at home with God—what more could mortal ask?

God wraps all things together at the last—

*The finished task, the finished day,
the finished life;*

*He wraps them in His love and takes
them home.*

*We are content to leave them in His
care. (A. M. Quick)*

ALBERT F. HARPER, Editor in Chief
Church School Periodicals

WHEN in 1923 the Department of Church Schools came into existence, it was necessary to select a man with leadership ability as well as vision. Dr. E. P. Ellyson, who was chosen to spearhead this newly formed department, became the pioneer of Christian religious education in the Church of the Nazarene.

We glimpse the purpose and spirit of Dr. Ellyson from a statement he made: "We like to make our lesson comments intelligent, clear, and trustworthy—they must be spiritual."

Practicing rigid economy because of budget limitations, he recruited a staff, formulated policies, and set up standards.

We will never fully comprehend the immensity of the assignment. The laying of a foundation is not only laborious but it does not appear to such an advantage as the superstructure which is built upon it. We owe a debt of gratitude to Dr. Ellyson,

who, with his associates, wrought well and paved the way for present achievements. His efforts were owned and blessed of God.

For more than fourteen years he was actively engaged in supervising the lesson courses and providing material for a training course. His contribution to the church, his consecration, his loyalty, his sweet spirit are worthy of our tribute as well as emulation.

Dr. Ellyson, and the other pioneers, need no pretentious monument to mark their resting places, for they have been enshrined in the hearts of multiplied thousands.

M. S. LUNN, *Manager*
Nazarene Publishing House

DR. E. P. ELLYSON retained a joyous enthusiasm in his Christian experience to the end of his life. He was a joyful participant in the services of the church. He nodded assent to the singer and preacher, and spoke his "amens" often in approval of messages in song and sermon. He was radiant in spirit, confident in trust, and hopeful in testimony. He was a noble example as a devout Christian and as a loyal member of the church. He was interested in the whole program of the denomination.

Dr. Ellyson rejoiced in the progress of the church. He knew the burdens and problems connected with the various phases of the work, having served as pastor, college president, editor in chief of the Sunday-school literature, and as general superintendent. He felt that the work was strong and progressive. He had helped to lay a substantial foundation, and it pleased him very much to see the work go forward. He rejoiced in the advance the church had made within recent years. He was also hopeful for the future of the church.

It pleased God to give to His servant, Dr. Ellyson, not only a wonderful spirit, but also a long life that abounded with usefulness and blessing. Surely a great and good man lived and served among us for many years. It was a source of comfort that he gradually became unconscious and then passed to his eternal reward without extreme suffering at the end of the day.

A. MILTON SMITH
His Pastor

The Funeral Service

DR. EDGAR P. ELLYSON, editor in chief of church school publications for the Church of the Nazarene from 1923 to 1938, went to his eternal reward August 24, 1954, at St. Joseph Hospital, Kansas City, Missouri. He

had celebrated his eighty-fifth birthday twenty days before, while he was in the hospital.

On June 19, 1893, Edgar P. Ellyson was married to M. Emily Soule. Mrs. Ellyson, herself an outstanding preacher and teacher, preceded her husband in death eleven years. Left to mourn the loss of their esteemed father are: Mrs. Ruth Davis and Joseph E. Ellyson, both of Kansas City; and Edith Ellyson, of Glenview, Illinois.

Although he was brought up as a birthright Quaker, Dr. Ellyson joined the Church of the Nazarene in its early beginnings and advanced to positions of influence and service in the denomination. He was one of the first three general superintendents elected by the general assembly of 1908, held at Pilot Point, Texas. Although he served in the church as pastor, district superintendent, professor of theology, college president, editor in chief of Sunday-school literature, and as general superintendent, perhaps his greatest contribution was his teaching ministry in several of our colleges and finally as editor in chief of church school literature and executive secretary of the Department of Church Schools.

The funeral service was held at the First Church of the Nazarene, Kansas City, Missouri, where Dr. Ellyson had been a faithful member since 1923. The service was simple, yet impressive. Because of Dr. Ellyson's long service and interest in training ministers for the Church of the Nazarene, the family requested that, instead of flowers, those who wished to do so could contribute to a Memorial Fund which would be given to Nazarene Theological Seminary.

At the service the following songs were sung by Miss Reba Eshelman and Rev. Fred Parker: "Sweeter than All," "No Burdens Yonder," "Beyond the Sunset." Dr. Roy E. Swim spoke of Dr. Ellyson's service to the church in connection with the Department of Church Schools. Dr. S. S. White spoke in relation to his early association with Dr. Ellyson as a student at Peniel College. The general church secretary spoke of Dr. Ellyson's contribution to the work of the general church. His pastor, Dr. A. Milton Smith, gave an appropriate message concerning the example of Dr. Ellyson's wonderful life and how it was an inspiration to young and old alike. He was consistently faithful to Sunday school, church, and prayer meeting attendance until within a few weeks of his death, when illness made it impossible for him to be present. The service could hardly be called a funeral, for it seemed more like the triumphant entry of a saint of God

into the glorious freedom of God's unending day.

S. T. LUDWIG,
General Church Secretary

ELLYSON MEMORIAL

The family of Dr. E. P. Ellyson, at the time of the passing of their father, requested that the friends of Dr. Ellyson make a contribution to a memorial in the Seminary instead of sending flowers to the funeral. This was thought of as a recognition of the many years Dr. Ellyson served in the educational work of the church, both in several educational institutions and finally as editor in chief of the church schools periodicals. The Seminary staff decided to designate the religious education section of the library as the Ellyson Library Memorial. A considerable sum of money has been given to this memorial. It may be that friends and former students would like to send a contribution to add to this memorial. If so, send a check to Nazarene Theological Seminary, Box 527, Kansas City 41, Missouri, and designate it for the Ellyson Library Memorial Fund.

LEWIS T. CORLETT, *President*

PRAISE and WORSHIP

◆ THE NAZARENE HYMNAL ◆

**48 Readings
From the Scriptures**

\$1.65, *delivered*
12 or more, \$1.50 each,
plus delivery

*And Jesus stood still (Matt. 20:32).
Any sinner's cry for mercy will cause Jesus to stand still, to listen, and grant the petition.*

*Oh that I might have my request,
and that God would grant me the
thing that I long for! (Job 6:8.)*

The experience of Job shows us that God leaves some of our prayers unanswered in order to keep us praying.
—E. F. WILDE.

for
SINGERS
Only



At one time or another you will have an opportunity to sing in a trio—we hope. Usually this is an easy combination to organize, even in the smaller church, and it is one of the most effective of the musical groups.

Whether you are now a trio member or not, there is a book of 32 numbers that will interest you—TREBLE VOICES. Don't let this title fool you. The book is far more than just another collection for ladies' voices. Of course, every song in it can be sung by the treble trio; but, unlike previously published trio numbers, each has a beautiful piano accompaniment. This is a real help to the less accomplished pianist.

Of the 32 numbers, 22 can be sung equally as well by the men's trio or the mixed trio.

The book is an excellent collection for the SOLOIST because the accompaniments are so much more complete and interesting than ordinary four-part harmony.

In planning the book we requested Dr. Hugh C. Benner to pioneer this versatile style of arrangement. Dr. Benner is a "top-flight" musician, as many of you know. You will recognize the high musical standard he has maintained when you hear his arrangements in TREBLE VOICES.

Send for two or three copies now. When you receive them, be sure to try these two new numbers—"That Is Why I Sing," by Phil Kerr; and "I've Found Something Better," by Dale Schulz. They both ring with the joy of redemption! TREBLE VOICES, 60c a copy.

The Music Department

NAZARENE
Publishing House

22 (746) HERALD OF HOLINESS

New Mexico District Camp

(Continued from page 19)

themselves to be Christian musicians of unusual versatility and accomplishment. Ellen Russell directed the children's meetings and F. R. Whitley had charge of the grounds. Of special value to the pastors were the morning sessions conducted by Dr. B. F. Neely in which he discussed important doctrinal issues of our day.

Mountain Park Campground is constantly being improved, and is already regarded as an important institution of the District.

Reporter

Mississippi District Assembly

The forty-first annual assembly of the Mississippi District convened at First Church, Jackson, September 1 and 2, with Dr. Hardy C. Powers, presiding. Rev. J. P. Jernigan was the entertaining pastor, assisted by the other Nazarene pastors of Jackson.

Dr. Powers was the special speaker for a union service of the missionary and Sunday-school conventions preceding the assembly, bringing a message about our work in India. Other speakers for the pre-assembly conventions were Rev. C. E. Shumake, superintendent of Alabama District, and Miss Ruth Saxon, our own outgoing Mississippi missionary to Trinidad. On Wednesday evening, Dr. A. B. Mackey, president of Trevecca Nazarene College, Rev. C. E. Keys, and the Viking Male Quartet presented a special Christian education service.

Statistical reports showed an increase along all lines. The church membership increase was 316 and the average Sunday-school attendance increase was 339. A total of \$10,000.00 was given to missions. There were two new churches organized.

Dr. Otto Stucki, after serving the district for six months by appointment, was given a unanimous vote of confidence and a love offering of \$650.00 toward the purchase of a new car. In the missionary convention, Mrs. Stucki was elected district N.F.M.S. president. Rev. M. L. Turney is leading us on in Church Schools work, and Rev. B. W. Downing is our district N.Y.P.S. leader.

In the ordination service conducted by Dr. Powers, the following received elder's orders: Miss Ruth Saxon, James Lucius, and Joseph Shelton.

L. B. FRIEND, Reporter

Southwest Oklahoma District Camp Meeting

The second annual camp meeting on the Southwest Oklahoma District at Anadarko, Oklahoma, closed Sunday evening, August 15, in a blaze of glory and victory. A tremendous volume of shouting of penitent hearts gave ample evidence that God was with us.

The underlying theme and motivating factor of the camp meeting was the counteracting of the spirit of "cooling off" and "compromising of holiness standards and principles."

This camp is the answer to prayers and a dream come true for Southwest Oklahoma District Nazarenes under the anointed and capable leadership of Rev. and Mrs. W. T. Johnson.

God certainly had His hand upon our special workers. Evangelists Roy Bettcher and C. W. Davis brought powerful, pungent, and scriptural messages, honored and blessed of God, that pierced the hearts of sinners and fired up Christians to do more and live closer to God. Rev. and Mrs. Leon Cook served equally as well as our singers. Time after time their singing was interrupted by the spontaneous praising and shouting of God's people. One night the altar was lined without any preaching. The day services were well attended and special healing services were conducted.

Some \$7,000.00 for camp budget and camp expenses was underwritten. The new tabernacle was dedicated the closing Sunday afternoon. As Brother Cook led the congregation in singing, waves of glory seemed to flood every heart present. With the co-operation of churches on the district, a record attendance estimated from 1,100 to 1,200 was set in the closing service.

Our people left this camp meeting with the determination to keep the fire of God, be optimistic, be loyal Nazarenes, and yet maintain a true devotion to holiness standards and doctrines.

FOY BULLOCK, Reporter

Minnesota District Family Camp

The Minnesota District Family Camp was held this year, August 23 to 29, at the spacious Mission Farms fifteen miles west of Minneapolis on beautiful Medicine Lake. The Boys' and Girls' Camp under the supervision of Rev. and Mrs. David Sullivan, the Young People's Institute under the direction of Rev. Ben Lemaster, and the camp meeting under the guidance of the district superintendent, Rev. Roy Stevens, all convened at this time. A record enrollment of 268 was made this year. The program for the youth groups consisted of classes, crafts, sports, boating, campfires, and attendance at the morning and preaching sessions. There were forty counselors and workers giving full time to the program. Brother Stevens charged each counselor with the responsibility of knowing each member of his group spiritually and striving to guide each into a clear experience of salvation. We are happy to report that, so far as we know, practically all of the young people and boys and girls left the camp with a clear testimony to the saving and sanctifying power of God.

The camp meeting with the preaching of Evangelist Bernie Smith, Dr. Mel-Thomas Rothwell of Eastern Nazarene College, and the singing of Warnie Tippitt set the spiritual tone of the camp. The messages were searching and convincing. Seekers came freely to the altar night after night with a total of 319 seeking God

for forgiveness or cleansing. On Sunday over 2,400 persons attended the services. Mr. Tippitt led the choir in some of his own religious transcriptions, which greatly inspired the service.

During the week the camp broadcast three times daily over station KTIS: the morning service, a twenty-five-minute musical program in the afternoon, and the evening service. The coverage of this station is between 20,000 and 30,000 persons. It was a great opportunity to acquaint the area of the twin cities with the program of the Church of the Nazarene and the message of scriptural holiness.

Rev. Roy Stevens, district superintendent, stated that the camp meeting will be at Medicine Lake again next year in connection with the N.Y.P.S. Convention, the missionary convention, the S.S. Convention, and the District Assembly. The Boys' and Girls' Camp and Young People's Institute will meet at another time.

J. PHILIP JOHNSON, *Secretary*

Northwestern Illinois District Assembly

The sixth annual assembly of the Northwestern Illinois District was held at Peoria, August 18 and 19. The anointing of the Lord was upon the assembly from the very beginning. The beautiful spirit of love and unity on the district made the assembly a time of blessed fellowship.

Dr. Hardy C. Powers presided, and blessed us all by his great and encouraging messages. He handled the business of the assembly with wisdom and grace.

The high point of the assembly was the report of our district superintendent, Rev. Lyle E. Eckley, who has served as superintendent since its beginning. His report showed intense personal activities as well as a real forward move on the entire district. There was a net membership increase of 249, and 4 new churches were organized, with 3 others to be organized soon. Brother Eckley was re-elected with a nearly unanimous vote and a love offering was taken in appreciation for him.

The district appreciates the strong emphasis placed on holiness and missions. Three district-sponsored holiness conventions were conducted during the year, and plans are made to have 4 such conventions this assembly year. The district sponsored 5 Christian Service Training schools, with a total of 588 credits received.

The Church School Board sponsored a pre-Easter drive for six weeks and over 95,000 personal contacts were made. The Sunday schools of the district are on the march and good increases are being realized.

Rev. John W. Swearingen and the Aeolian Trio gave an encouraging report from Olivet Nazarene College. Walter Eichenberger was present to represent our publishing house.

Brother Eckley gave us a ten-point goal for the new year: (1) Emphasize

Our Canadian Churches

The Church of the Nazarene in Canada will be receiving the Thanksgiving offering Sunday, October 10, the day before the Canadian Thanksgiving date. The splendid co-operation of Canadian Nazarenes is deeply appreciated as we unite to make Christ known among men.

—GENERAL STEWARDSHIP COMMITTEE.

holiness. (2) Be a 10 per cent district for missions. (3) Start fifty branch Sunday schools. (4) Start eight new churches. (5) One thousand members in the volunteer army. (6) Five zone Christian Service Training classes. (7) Every church advertise with highway signs. (8) Pay Olivet budget in full. (9) One whole month of simultaneous revival in April. (10) Five hundred new Nazarenes. A balance of \$900.00 due on the Seminary project was pledged in full.

Northwestern Illinois Nazarenes are united with a deep appreciation for our leadership and a beautiful spirit of love for one another. We are working together in the Crusade for Souls, and by the help of the Lord we expect to do more this year for the Master.

C. E. FLESHMAN, *Reporter*

Northern California Youth Camps

The summer camp has become one of the greatest opportunities for reaching the youth of our church for Christ, and it also serves often as the means of opening the way into non-church homes and families. Once again this statement has been proved true in the camping season for boys and girls of the Northern California District at Beulah Park.

We registered a total of 850 campers in our six camps, plus a wonderful staff of 150 adults. Camp was more than a week of recreation, more than "school in the woods," more than a "junior camp meeting." It was a blend of all the best in camping into a unified program of evangelism and the building of Christian character: physically, mentally, socially, and spiritually. God's presence was the key.

Rev. Don Farrand, Rev. Charles Wheeler, Rev. Marlyn Anderson, Mrs. Florence Rhomberg, Mrs. Ed McConnell, and Mrs. Ira True, Jr., served as chaplains for the camps. God's blessing was upon their work and the leadership of the counselors in such a way that 800 campers returned to their homes with definite testimonies of victory.

The excellent support of the district superintendent, Dr. George Coulter, the district church school board, its chairman, Rev. Frank Watkin, and the faithful prayers of all helped our camping motto to come true: "At the End of Every Camping Trail . . . We Find Christ."

PAUL SKILES, *Reporter*



SERVICEMEN'S CORNER

FOR OUR encouragement and information, the following report comes to us from Pvt. Ralph Combs, stationed in the Tokyo area.

"Early this year, I arrived in Japan and was assigned to Y.E.D. We have a good chaplain here who through his preaching has encouraged me to stay close to God.

"In June, I had the privilege of attending a Japanese Bible class just off post. A friend of mine was conducting this class every Sunday afternoon. One Sunday my friend was unable to attend, so I was asked to teach. Since that time I have gone back each Sunday and have been given charge of the class. It is a great honor to be able to tell those people how God can redeem them from sin.

"Due to their growing interest in the way of God, the attendance has increased to about four times that which it was when I started eight weeks ago.

"I am deeply impressed by the way that they attend each Sunday. At 8:30 a.m. they start a Sunday-school class; at 10:00 a.m. they start a worship service that is over about 11:30 a.m. At twelve they gather for choir practice, which lasts until 1:00 p.m., when the Bible class that I conduct begins. Most of these people that stay for my class have never eaten since the morning. I give much of this credit to my home church, which has prayed for this class. My church is at Georgetown, Ohio. Rev. William Applegate is the pastor. I write about this because I feel that it is good for those back home to know that the work of God is being carried on here in Japan."

"I would like to take this opportunity to tell what a blessing the publications have been to me and how they have helped me stay true to the Lord while serving with the army in Japan. I have had the privilege of meeting a number of missionaries and working with them. I also teach a Sunday-school class here in Kahe. I use a large number of articles from the publications in my speaking. Only eternity will reveal the good that is being done by the Nazarene Servicemen's Commission. I would love to ask an interest in the Christians' prayers for the missionaries in Japan and for the servicemen over here."—JOHN R. LIGHTFOOT.

NAZARENE SERVICE MEN'S COMMISSION
John R. Lightfoot DIRECTOR

October 6, 1954

**Kansas City District
 N.Y.P.S. Convention**

The N.Y.P.S. annual convention of the Kansas City District convened September 6, at the District Center, Overland Park, Kansas. The convention was characterized by holy enthusiasm, reports of accomplishment, and plans for additional progress. One of the high lights was the emphasis given to this year's theme by Dr. L. J. Du Bois, general secretary of the N.Y.P.S. On the basis of the theme, "By My Spirit—Share," the young people were challenged to share their substance, their salvation, and themselves with others.

Under the very efficient leadership of their president, Rev. Jack Lee, the district has made good progress. There are 73 local societies and a total membership of 1,932 on the Kansas City District. This represents an increase of 151 new members over last year. Officers elected for the new assembly year are Rev. Jack Lee, president; Rev. Preston Theall, vice-president; Rev. Dean Wessels, treasurer, and Rev. Bob Radebaugh, secretary.

WILSON D. BAKER, Reporter

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. David Spittal has resigned the pastorate at Bradley, Illinois, to re-enter the field of evangelism, beginning November 1. Brother Spittal has had a successful pastorate on our district and I heartily recommend him to those needing an evangelist. He has had fourteen years' experience in the ministry and carries a full program of evangelism. He preaches, sings, plays various musical instruments, presents object lessons, and conducts children's services. He is a good, enthusiastic preacher, and I believe he will be kept busy. His wife, who is also a musician, will accompany him in revivals near Kankakee. Address him, Box 372, Bradley, Illinois.—Mark R. Moore, Superintendent of Chicago Central District.

Rev. E. G. Wright, who has pioneered our work in Covington, Virginia, and upon the organization of the church, accepted the pastorate there, has resigned and is entering the field of full-time evangelism. Brother Wright is intensely evangelistic, prays much, and carries a burden for the lost. Mrs. Wright, who sings and plays the accordion, will accompany him in the field of evangelism. These young people are fine workers, and I would be glad for our people to keep them busy. Address them, Box 281, Covington, Virginia.—V. W. Littrell, Superintendent of Virginia District.

WEDDING BELLS

Miss Jacqueline Sorrells and Mr. Charles Noel, both of Wellston, Ohio, were united in marriage on August 28, in the Church of the Nazarene, with Rev. Frank Noel, Sr., father of the groom, officiating.

Miss Verta Lee Moyer of Lamar, Colorado, and Mr. Dwight Bugh of Omaha, Nebraska, were united in marriage on August 14, in the Lamar Church of the Nazarene, with Rev. Harry Moyer, father of the bride, officiating, assisted by Rev. Melvin Carpenter, local pastor.

Miss Neva Lamb of Vancouver, and Rev. Maurice Palmquist of Battle Ground, Washington, were united in marriage on August 6, in the Hillcrest Church of the Nazarene in Vancouver, with Rev. H. S. Palmquist, uncle of the groom, officiating, assisted by Rev. Vern Haines of Stevenson.

Miss Yvonne Edwards of Killeen, Texas, and Mr. Ronald Mercer of Camargo, Oklahoma, were united in marriage on July 23, in the Killeen Church of the Nazarene, with the pastor, Rev. Ivy Bohannon, officiating.

BORN—to Rev. and Mrs. Dale E. Hilkert of Bangor, Pennsylvania, a son, David Eugene, on September 12.

—to Lt. and Mrs. Ted Chinn of Albuquerque, New Mexico, a son, Ronald Wayne, on August 23.

—to Mr. and Mrs. James E. Emmert of El Reno, Oklahoma, a son, James Edward, Jr., on August 21.

—to Dr. and Mrs. Paul H. Gray of South Weymouth, Massachusetts, a son, Charles David, on July 25.

—to Mr. and Mrs. Paul A. Fox of Cunningham, Washington, a daughter, Margaret Jane, on July 12.

ADOPTED—by Rev. and Mrs. J. P. Foster of Fairfield, Iowa, a daughter, Debra Faith, born on August 31.

SPECIAL PRAYER IS REQUESTED by a friend in Nebraska for a difficult family problem, that they may have God's mercy and forgiveness and help in this trying time, also that a family may be brought to God;

by a friend that "the Lord may take me back and help me to keep true to Him this time, also the healing of my body";

by a lady in Illinois for a young man called of God, that he will do the Lord's will in his life;

by "a hungry heart" in Michigan, away from God and "I don't know if I have ever really been born again, I'm so mixed up"—my whole family are away from God, and I am the only one who attends church; "pray that somehow God may reach me before it's

too late"—other requests also, but the main one is for salvation for myself and family;

by a woman in Michigan that God will touch her spiritually, take all doubts and fears away, touch her body and mind, and heal her; also for a neighbor woman who needs God greatly;

by a Nazarene pastor in Minnesota for the healing of a woman seriously ill, but so very much needed by her family and the church;

by a Christian mother in California for her daughter in Oregon, who needs special help from God both spiritually and physically, also for the baby in the home.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

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

Samuel Young
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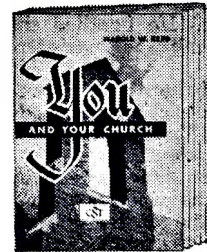
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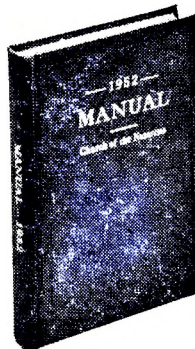
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