

# Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZAR

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## God's Picture of You!

By Stephen S. White

THE NAZARENE Young People's Rally was on. I spoke at the morning session, and after the noon meal went to the balcony of the church to collect my thoughts for the afternoon message. Some children found their way up there later, and after a time two little boys sat down by me. My picture was on the outside of the program folder, and one of the boys held it up to me and said: "Is this you?" My answer, of course, was yes, to which he very seriously replied, "It looks better." The boy was right—the photographer's picture was rather flattering, and I wondered if it would not be better for me to stay at home in the future and just send my picture.

Today, after six or eight years, I sat for another picture. The photographer was evidently determined to do his best, for he took ten or twelve exposures. It will be a few days before the outcome is known, but I am fairly certain about two things as to any picture which man may take. It will likely represent its object as either better or worse looking than it really is, and it will have to do only with the physical, or outward, man.

What about God's picture of a man—of you or me? It will deal only with the inner, or real, man; for God looks on the heart and not on the outward appearance. When God sent Samuel to anoint David to take Saul's place as king, He said: "Look not on his countenance, or on the height of his stature; . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). Man cannot take a picture of the inner man, but God is an expert in this kind of photography. His picture is of the heart, and it reveals the inner self—feelings, thoughts, motives, intentions, desires, ambitions, loves, hates, jealousies, pride, everything within the circumference of your soul. Further, His picture will neither flatter nor belittle you, never looks better nor worse, but rather is characterized by a stark realism which should all but freeze the very blood of the sinner. The sinner's heart is pictured as "deceitful above all things, and desperately wicked" (Jer. 17:9), but the inner self of the righteous is beautifully displayed as possessing the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

## TELEGRAMS

**Toronto, Ontario**—Just concluded greatest Ontario District Assembly ever. Dr. D. I. Vanderpool presided with charm and efficiency. Superintendent A. E. Collins, retiring due to ill health, gave report of gains in every department. Prospect encouraging. Rev. Ted Martin, of Calgary, elected district superintendent by great majority.—I. R. BROWN, Reporter.

**Santa Cruz, California**—New church organized April 23 at Hughson, California, with 26 charter members; 169 in Sunday school; \$1,603 pledged toward new building. Oren DeBoard continues as pastor.—GEORGE COULTER, Superintendent of Northern California District.

**Portland, Oregon**—Seventh annual Oregon Pacific District Assembly was held in Medford. General Superintendent Hardy C. Powers rose to new heights in the esteem and appreciation of the people with his convincing messages and able administration. Dr. W. W. Hess re-elected superintendent by overwhelming majority. District made second highest gain in the entire denomination in Sunday-school attendance; \$33,000 given for foreign missions; \$10,750 pledged in home mission rally; one-half million dollars given for all purposes.—FLETCHER GALLOWAY, Reporter.

## NEWS IN BRIEF

Dr. Edward S. Mann, president of Eastern Nazarene College, Wollaston, Massachusetts, is bringing the commencement address on June 6, for Trevecca Nazarene College, Nashville, Tennessee.

Rev. W. R. Lanpher has resigned as pastor of Austin Church, Chicago, Illinois, to accept the call to First Church, San Francisco, California.

Northwest Oklahoma District is having a tour, sponsored by the N. Y.P.S., June 1 to 9, with Rev. Ponder Gilliland, district N.Y.P.S. president for Northern California, as the special speaker. They will visit nine churches, with special emphasis on the Lamplighters' League.

Rev. T. E. Martin, pastor of First Church, Calgary, Alberta, is the new superintendent of the Ontario District.

Rev. D. Lee Allison, graduate in the '50 class from the Nazarene Theological Seminary, has accepted a call to

pastor the church in Meyersdale, Pennsylvania.

Evangelist E. H. Davis has accepted a call to pastor the Alum Creek Church, South Charleston, West Virginia.

Rev. Louis O. McMahon, graduate in the '50 class of the Nazarene Theological Seminary, has accepted a call to pastor the church in Myrtle Creek, Oregon.

## A Prayer for My Pastor:

Written by Senator Robert S. Kerr of Oklahoma

"Our Father, let me be a pillar of strength to help hold him up and not a thorn in his flesh to sap his strength, nor a burden on his back to pull him down.

"Let me support him without striving to possess him.

"Let me lift his hands without placing shackles around them.

"Let me give him help, that he may devote more time in working for the salvation of others and less time in gratifying my vanity.

"Let me work for him as the pastor of all members and not compel him to spend precious time in bragging on me.

"Let me be unselfish in what I do for him and not selfish in demanding that he do more for me.

"Let me strive to serve him and the church more and be happy as he serves me less and the church and others more. Amen."

—Foundry Facts, Washington, D.C.

## HERALD OF HOLINESS

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

**Akron District.** Pastors ordered 12,000 of the special issue of the HERALD OF HOLINESS. They gave enthusiastic response to the challenge to subscribe their two-thirds membership goal in their annual campaign to be conducted this fall.

**Dewey, Oklahoma.** Pastor W. J. McClure reports 71 subscriptions for 34 members.

**Iowa District.** Jay S. Phipps, campaign manager, reports fifteen churches "over the top" during campaign.

**Hamilton, Ohio, First.** Rev. V. E. McCoy, pastor, reports 310 subscriptions for 299 members.

**OVER THE TOP!**

These churches went "over the top" of the goal of a subscription list equal to two-thirds of their membership in the 1949 campaign. Congratulations!

	Members	Subs.
Omaha, First, Nebraska	60	45
Omaha, South, Nebraska	17	14
Wood River, Nebraska	12	10
Corydon, Pennsylvania	38	36
Grove City, Pennsylvania	163	203
Hawthorne, Pennsylvania	35	24
Jefferson, Pennsylvania	66	85
Knox, Pennsylvania	33	29
Paden City, Southside, W. Va.	66	50
Spring Hill, W. Va.	115	79
Jefferson, Ohio	119	86
Lisbon, Ohio	87	77
Marietta, Ohio	130	103
Mineral City, Ohio	134	102
Norma, Pleasant View, N.D.	17	11
New Matamoras, Ohio	43	30
Steubenville, Ohio	119	121
Warren, Bolindale, Ohio	131	149
Warren, Meadowbrook, Ohio	47	46
Warren, Morgandale, Ohio	45	50
Youngstown, Ohio	190	131
Port Alberni, B.C., Canada	17	12
Sundre, Alta., Canada	28	19
Sawyer, North Dakota	26	18
Circleville, Pennsylvania	76	51
Conemaugh, Pennsylvania	28	21

THAINE F. SANFORD,

Sales Promotion Manager

**You Promote the GOSPEL**  
**When You Promote the HERALD**

## A Visit to the Seminary

By General Superintendent Powers

**R**ECENTLY it was my privilege to deliver a short series of lectures on missions to the Nazarene Theological Seminary in Kansas City, Missouri. I was glad for this firsthand contact with this rather new project, and I greatly enjoyed my fellowship with both the faculty and the student body.

The student body is made up of what I believe to be a fair cross section of the young ministers of our church. They are there from all sections of the church, and a more sincere and earnest group of young men I have never found. They sing with gusto, they pray with intensive fervency, they testify to second-blessing holiness with assurance, and it seems to me they are making preparation for their life's work with all seriousness. I believe they all stand ready to take their places, be these ever so humble, in helping to spread scriptural holiness over these lands and to win souls to Christ.

I tried to emphasize from time to time that, primarily, we seek to train Nazarene preachers who have the vision of the Church of the Nazarene and who will be faithful to the message of second-blessing holiness. I found a ready response to this challenge.

Dr. H. C. Benner and his fine faculty are seeking earnestly and prayerfully to find an answer to the multitudinous problems connected with this pioneer project. With little to guide him by way of precedent, he is working faithfully at his task. I trust we will all support him with our prayers.

The housing problem is a serious one, but it can be solved if our people everywhere will rally to the challenge of the Seminary Offering. May God bless the Seminary!



## This England!

By General Superintendent Young

**I** AM in London again prior to my departure for the Continent. Last night I visited Hyde Park for the first time. Here is unbridled and often undisciplined free speech! It was also my good fortune at this time to witness a great open-air demonstration here by the Methodist church in which was presented "The Message of Modern Methodism."

The outline of this message included the personal, social, national, and international aspects. There were four different stands for speakers that covered a period of three hours in which more than fifty ministers and laymen gave their brief message or testimony. The stand where I found myself was presided over by W. E. Sangster, of *Path to Perfection* fame, and the climactic appeal there was made by a layman, Professor Cecil Pawson. He pleaded for surrender to and decision for Christ, and his earnestness and clarity of thought carried conviction. It is my understanding that similar demonstrations are to be carried on all over Britain, so that the Wesleyan tradition of open-air meetings is having a brief revival at least.

During my stay on these Isles I have visited our churches in London, Birmingham, Morley, Ilkeston, Chesterfield, and Carlisle, England; in Parkhead, Port Glasgow, and Perth, Scotland; and in Belfast, Ireland. In two of these I held week-end meetings, besides the District Assembly held at Parkhead. In all of the churches I boosted for home missions.

Right now Dr. George Frame, our district superintendent, and Rev. J. Logan, of London, have discovered a new opening for a church in Portsmouth, England, a city of 200,000, some seventy-three miles south of London. Here the owners of a lovely chapel have given us first opportunity to buy. The location seemed excellent to me, and the opportunity challenging. Already Dr. Frame has approximately 250 pounds in cash and promises on this project, and he is hopeful of completing the arrangements before this article reaches you.

Our new church in Speke Hall, London, is making good progress. This week their official board voted to adopt the 10 per cent for world missions program, and also agreed to finance their own building project this year and thus release the funds now borrowed from the district for other home mission projects.

*These millions in this England do grip me!*  
Some nine million in metropolitan London alone!  
May God help us to do our best for our generation.

The next stop is Lisbon.



## . . . . That to You Is Sin

By D. Shelby Corlett\*

**I**S IT WRONG to go to this place? Is it a sin to do this or that? Is it worldly to engage in such a practice? Is it wrong for me to look at a certain program? These are but a few of the many questions often presented to pastors and other Christian workers by members of our congregations.

The questions are all right. But all too frequently they indicate a lack of a fundamental principle of discrimination which all Christian people should develop by the help of the Holy Spirit.

Perhaps we have not encouraged as we should the development of such discrimination. Our custom of cataloging sins to be avoided, such as stated in our General Rules for church membership, has a tendency to have us depend upon others to tell us what is wrong rather than to rely upon the Holy Spirit to guide us along the lines of true principles in spiritual life, in cultivating within us a process of discrimination. In other words, our method of labeling what is and what is not "worldly" has a tendency to encourage a dependence upon the guidance of others more than upon the guidance of the Holy Spirit within. The fact is, if we are not exceedingly careful, we accept only what is cataloged as sin and only what is stated as "worldly," and pass by many things which the Holy Spirit would help us to see are wrong.

\*Pastor, Anaheim, California

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## As Onward I Go!

By Kathryn Blackburn Peck

*Let me be busy, Lord!*

*I see the crying need on every side;  
Thy children call, and must not be denied—  
Let me be busy, Lord!*

*Help me be kinder, Lord!*

*The way is sometimes rough, and steep, and  
long,  
And those who travel with me need my song—  
I would be kinder, Lord!*

*Let me look upward, Lord!*

*The scenes of earth and earthly cares  
Press in oftentimes and hinder prayers—  
I must look upward, Lord!*

*I would cling closer, Lord!*

*Nor let my footsteps stray from Thine apart;  
I need Thy hourly presence in my heart—  
Let me cling closer, Lord!*

We never can have all issues of life covered by specific rules. New issues arise constantly. If rules or laws were passed to govern each one, eventually we would need a book larger than an unabridged dictionary to cover them all. We must have principles to guide us in these matters; we must learn by the help of the Holy Spirit to discriminate between what is right and what is wrong for us.

From time to time the progress of the world presents new situations for the Christian. For example, a few years ago we had to face the problem of the radio. And who can forget some of the diatribes of condemnation heaped upon radio owners and listeners by some zealous speakers? But with the passing of time, Christian people have largely determined by a process of discrimination what they would listen to and what they would avoid. However, it seems that some have been exceedingly broad in their choices of what they term "good programs."

Now we have television. Already some well-meaning workers have consigned to the nethermost darkness owners of television sets or viewers of the programs. It is true that television has a greater potential for bringing the "world" with some of its attendant evils into our homes than has radio; hence it will require more careful discrimination to take the good—and there is good to be found—and to reject the bad.

Only occasionally have we heard anything said—perhaps not nearly as much as should be said—about the moral corruption in much of the current literature, both in magazine and book form. We have recognized that the evil exists, but have not endeavored to ban the reading of all books and magazines. We have endeavored, perhaps at times rather weakly, to teach discrimination in this field—to accept the good and shun the bad.

What shall be the basis for our discrimination as we meet these and other situations of life? There is perhaps no better starting point than the advice given by Susannah Wesley to her son John while he was at Oxford: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin." Beginning here and relying upon the Holy Spirit, we may develop a standard of discrimination which will enable us to increase in the spiritual life.

One word of caution may be needed. We should put strong emphasis upon that clause "that thing for you is sin." Take it as God's guidance to you, but do not endeavor to become the conscience for your friends or church. Give to each Christian the freedom you wish for yourself, the privilege of being led by the Spirit in these matters. We shall all have our hands full if we keep for ourselves a conscience void of offense toward God and toward men.

# We Can, and We Must!

By Ross E. Price\*

*Unto the uttermost part of the earth (Acts 1:8).*

**I**F WE CAN let the world know of the death of Franklin D. Roosevelt within twenty-four hours after it has happened, why cannot we let every person on earth know of the death and resurrection of our Lord Jesus Christ during this present generation?

The contention of Dr. Russell V. DeLong in the W.F.M.S. study book of last year is "We can if we will!" He lists nine very valid reasons why he believes that we can evangelize the world in our generation if we will seriously give ourselves to the task.

I should like to contend, further, that if we can—then we must! In fact, this is God's requirement of each generation of Christians. Yet this very generation has the most favorable opportunity of all for doing so; and I fear that if this generation does not evangelize the world, then the world will perish in paganism, burned with the fire from atomic bombs in this age of power.

The Christian imperative ever has been "unto the uttermost part!" "We can if we will!" Let us say, rather, "We can *and* we will!" or better still, "We can and we *must*!"

## THE PRESENT SITUATION

Christendom stands today before the waters of another Red Sea: hemmed in on every side, hotly pursued by the chariots of war, crime, and Communism. As of old, so now comes the voice of Jehovah saying, "Go forward." Other ways have failed us; now it is Christ's way or no way, "Christ or chaos." Retrenchment in world-wide evangelism must cease! We must advance! Newly opened doors for missionary endeavor must be entered! The call today is for missionary pioneers.

Man today is in a race between his moral and spiritual regeneration and his extinction. World-wide evangelism is not only the Christian imperative; it is humanity's only hope for life and all that makes it worth living. We must choose between Christ and Communism, bombs and Bibles, evangelism or enslavement, tithes and offerings for the church or excessive taxes for war—we must be soldiers of Christ or of Caesar!

The fundamental issue is still between right and wrong, and there is but one remedy for the world's disease. Hence the missionary enterprise is no sentimental or superficial affair. It is not the task for a few; it is the challenge of the whole Church. It is the only feasible way to do the thing that must be done to lead men from wrong ways that end in war and poverty and self-annihilation. Righteousness alone means peace and salvation.

\*Professor of Biblical Literature, Pasadena College, Pasadena, Calif.



We cannot successfully fight Communism and the other "isms" of our day with guns and bombs. It is not logical to think of killing an idea or ideology with material things. The only effective way is to offer the world something better than false ideologies and half-truths. This something better is *the gospel of Jesus Christ*. How shall we sell it to the world? The one answer is *missionaries* who qualify on the basis of Acts 1:8!

In 1905, John R. Mott cabled the Christian churches of America as follows: "Send a thousand missionaries to Japan now or a million soldiers later." We sent the soldiers, not the missionaries. They lie buried in the bloody soil of Bataan, Corregidor, Iwo Jima, Leyte, and Guam—a silent testimony against the shortsightedness of the churches of America in reference to Japan. No glory this—simply the fact that they died to take the lives of those whom we should have been sending them to evangelize!

Will we have insight enough to avert World War III? We've tried the World Court, the League of Nations, the United Nations Organization. Why not try world-wide evangelism? All else seems to have failed.

Scientists warn us that unless the world catches up spiritually with their terrifying discoveries it will destroy itself. It is not a matter of any religion or none; but of the Christian religion or none. Only true, vital Christianity can save us now; and the missionaries of the Christian churches are doing more to help the world catch up spiritually than any other class of people.

Now is the time to advance on every front! The challenge of Communism cannot be met by a static Christianity. "Rise up, O men of God!"

## OURS IS A WORLD CHALLENGE

"The field is the world," said Jesus. He described it as already white unto harvest. There is nothing provincial about Jesus or His true missionaries. And every Christian has the duty and the privilege of working with God in the most important business in the world.

The world has shrunk in its dimensions by means of modern inventions. Today Tokyo is nearer to Washington, D.C., than Boston was in the "horse and buggy days." One may now pick up his telephone and talk across the continent, or twist a dial and hear London or Lisbon, Singapore or Sydney, Cairo or Calcutta, Berlin or

Buenos Aires, Fairbanks or the Philippines. What happens in China, Russia, Japan, India, and Argentina is of vital personal significance to each of us today.

God thinks in continents. His redemptive purpose includes all the world. His missionary commission is not optional but mandatory. We shall either be found loyal to our great Commander in Chief or guilty of treason. Let us not forget that the Church is not out of debt until every man—regardless of race or rank—has heard the “good news” about Jesus Christ.

#### GOD EXPECTS NAZARENES TO ACCEPT THE CHALLENGE

As messengers of Bible holiness, God expects the Church of the Nazarene to do something about such a challenge. There are many lands in which we must take our full share of responsibility for the forwarding of the gospel.

There is a great task for us to perform in the Philippines, in Japan, in India, in Italy, and in Latin America. And what shall we say about the neglected homeland? Especially rural America? There seems still to be need for a mighty host of circuit riders, rural schoolteachers, home missionary evangelists, and pioneers who shall “salt” these frontiers with full salvation.

Thank God, the people called Nazarenes propose to do something about it! Our Mid-Century Crusade for Souls is taking fire across this land. Young people are becoming concerned about the challenge to do personal work among their associates and in the neglected areas of the cities. We can evangelize the world in our generation if we will give ourselves and our money to that end. Then let us not fail our God in the task assigned; for, as Dr. John MacKay of Princeton Seminary has rightly said, “We must go with Christ to the frontiers of the world or part with Christ in the sanctuaries at home.”

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#### A Children's Day Meditation

By Norman C. Schlichter

*Their angels face the Father,  
The little ones He loves,  
Who symbolize His spirit  
Of peace along with doves;*

*The little ones whose laughter  
Is heaven's joy o'erheard  
Above earth's maddening music  
That's set to sin's sad word.*

*How terrible His picture  
Of sin that hurts but one  
Of these, to Him more precious  
Than any star or sun!*

*God, on this their happy day  
Hear my earnest prayer  
That all of Thy blest little ones  
Have truly Christian care.*

## The Key of Temptation

By Willard H. Taylor\*

*Pray that ye enter not into temptation (Luke 22:40).*

LIFE is a struggle between the good and the evil. Every man who has any intelligence and moral sense realizes that there are some things he must do and some things he must leave undone. How we respond to this “moral imperative” of life determines to a great extent our success in life. God is on the side of the good, and Satan has declared himself for sin and wickedness. To choose the Christian way is to choose the good and to cast one's lot with the Lord. Such a choice makes the Christian an enemy of Satan and brings the liability of his assaults.

The Lord's disciple, who by his life and testimony fights for the kingdom of the good, will find himself at times the subject of the subtle and clever temptations of the adversary. Temptations to doubt, to lose heart, to compromise, to comply with sin are not uncommon experiences in the life of the active child of God. They come from every quarter—home, school, shop, and even church—everywhere that people exist. And foolhardy is the one who carelessly walks the path of life with little thought of the possibility of defeat at the hands of a master of trickery. None of us are immune to the workings of sin. None of us are “eternally secured.” In fact, temptation may be a reality just now.

It is of shocking significance that the forthright admonition of Jesus, stated above, comes at a time when He is facing the most trying moment of His redemptive career. Before He makes His way to a secluded spot beneath the olive trees in Gethsemane about fifty yards from His followers, He exhorts those soon-to-be-regretful friends that it is time to pray. He was facing *the test*—a bitter, heart-rending test. He had to pray! But they were tired in body, and so they slept. When the pressure of temptation moved in upon their weakened souls, they tragically yielded.

We have pondered the question occasionally, “Could they have stood the test had they prayed?” Were they destined to forsake their Master just to complete “the story of the passion”? No, they could have triumphed in the dark hours had they prayed. Why? Because Jesus did! He prayed and made it through.

Someone has said that prayer is the center of religion. It is the Christian in communion with God. It is the Christian in touch with the source of his inner spiritual life. It is the Christian casting himself entirely upon the Holy Spirit for guidance. It is the Christian in pursuit of God's will. It is the Christian renewing his con-

\*Pastor, Woodlawn Church, Chicago, Illinois

secration and pledging anew his faith in the providential care and the sustaining grace of his Heavenly Father.

If this be true, any earnest heart, who sincerely desires to stay on the Lord's side and does not want to succumb to sin, needs but to pray. Prayer is the life-line. Prayer is the victory. Christian friend, like Jesus, you can face the worst that Satan may suggest and not yield, if you pray. You need not forsake and deny your Christ when sin allures.

You can triumph—if *you pray*! Prayer is the key to the problem of facing temptation!

## Jesus and the Minor Key

By Alexander Wachtel\*

IT IS difficult for me to sing songs of praise in a minor key. It makes joy appear so mournful. I have discovered that others have had the same difficulty. One time I read a statement by a man who wrote that before the time of Jesus all songs were written in the minor key, but after Jesus all the great songs were written in the major key. Jesus had made the difference. I would not charge the brother with ignorance. He was just uninformed. For in the days of Jesus and the early Christian Church the hymns were written in the musical setting of that day. And even the Wesleys made effective use of the minor key in glorifying Christ. One of their hymns, written in the minor key, depicts the soul going from the worldly point of view of "All of self and none of Thee" to the sanctified position of "None of self but all of Thee." Consequently, the invention of the major key cannot be attributed to Jesus.

But the discovery of error can lead to the disclosure of greater truth. Jesus does not need the major key, or any particular musical setting, to bring the consciousness of praise to the soul. He is not dependent upon any one type of local or temporal forms to express His joy.

This led me to see that a false premise underlay my belief that it is difficult to sing songs of praise in a minor key. I had related the minor key to sadness and the major to victory. But Jesus showed me that the major key does not cause praise nor the minor key bring sadness. Rather, it is as the soul knows its God that it brings praise to the melody and understanding to the words. A defeated soul will sing great hymns weakly, but the heart that trusts and obeys can sing all the hymns praisefully.

I brought to Him the staff of my heart, and He inscribed upon it the key of victory. As I walk close to Him and obey Him, He breathes through me the spirit of triumph, which transmutes every hardship and sadness. The rhythm of the earthly takes on the lilt of the eternal, and every day I am truly marching to Zion!

\*Student at Nazarene Theological Seminary, Kansas City, Mo.

## Lessons from a Lad

By Earl C. Wolf\*

GIFTS of little intrinsic value received the special notice of Jesus because they represented large heart values. One day as Jesus sat opposite the treasury observing the wealthy dropping large sums into the treasury, a widow came by and placed there but two mites. The comment of Jesus was, "I tell you in truth that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on" (Weymouth). The gift of two mites gave the widow a place of honor in the Book of Books. On another occasion the gift of five barley biscuits and two small fish caught the attention of Jesus, and a peasant lad is given a place in God's great Book.

When Jesus said, "Whence shall we buy bread, that these may eat?" Philip was greatly disturbed. He forgot that Jesus was including himself when He used the pronoun *we*. When Jesus is excluded, problems are unsolvable and miracles past understanding. In the midst of their perplexity Andrew discovers a lad in that crowd by the lake. Let us turn the eye of the camera and get a close-up of this peasant lad.

### I

He gave *something* to Jesus. It wasn't much. He had none of the so-much-sought-for perishable elements of human treasure as silver, gold, or precious stones. Just five barley biscuits and two small fish—a boy's catch—was his lot. And the loaves which the lad had to give were of inferior quality, for the rich had absorbed the wheat which was the staple grain of the East and the poor must be content with the coarser barley. So little to give to Jesus! The Wise Men brought gifts of gold, and frankincense, and myrrh, and Mary brought her alabaster box of pure nard—but the lad, only his little lunch. It was enough in the hands of Jesus!

You haven't much to bring? But you do have *something* to give Him. Your time, talents, influence, endowments, possessions, and money could be mightily used by Him.

Saviour, Thy dying love  
Thou gavest me;  
Nor should I aught withhold,  
Dear Lord, from Thee:  
In love my soul would bow,  
My heart fulfill its vow,  
Some offering bring Thee now,  
Something for Thee.

### II

He withheld *nothing* from Jesus. The lad saved none of the lunch for himself. Two loaves—or three—would not have been enough. We do not divide with Christ; we *surrender all* to Him. No man rightly owns anything. No part of what he

\*Pastor, Norristown, Pa.



has is to be used for self alone, for all is God's and we are His stewards. Christ can bless the consecration that is without reservation, and there is a glory indeed in taking our hands off and in letting go and allowing God to have full sway.

*Take my lips, and let them be  
Filled with messages for Thee.  
Take my silver and my gold—  
Not a mite would I withhold.*

Miracles happen when hearts are so completely surrendered as was the lad by Gennesaret. Millions for world evangelization? Yes, when we follow and learn from the lad.

### III

He gained *everything* in Jesus. What more could anyone ask? Jesus took the loaves and the fish and broke them, blessed them, and gave them to the disciples to be distributed to the multitude that covered the hillside by the sea. Paul counted all things else as "mere refuse," that he might win Christ. That One he met on the Damascus road was "all and in all." The lad became a blessing to the thousands by the shore of Galilee and his influence hurdled the boundaries of Palestine, stretched through the centuries, and reached every continent where the Word of God is read. What gain it is to be used of Christ and to be a blessing to others! When we have given ourselves without reservation, we have everything to gain.

*Jesus is all the world to me,  
My life, my joy, my all . . .*

Have we made a complete surrender? If we heed the lessons from the lad, we will have more missionaries, pastors, evangelists, teachers, personal workers, soul winners, and volunteers for visitation evangelism, and the church will be a militant force. In the stewardship of life—a little lad shall lead them!

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## May We So Walk!

(Ephesians 5)

By Alice Hansche Mortenson

*Oh, help us, God, from day to day  
To really walk the Christian way  
And by no word or act defame  
The honor of Thy holy name.*

*Oh, may we walk in love as He  
Who gave himself on Calvary  
A sacrifice to God to bring  
For us a fragrant offering.*

*Oh, may we walk on higher plane  
With thanks to Thee for Him who came  
To lift us from our sin and night  
Into the glory of His light!*

*May we so walk that we will show  
Lost souls to Christ with hearts aglow,  
Kept clean amid a world of sin,  
Sweet-smelling savor unto Him!*

## Signs and "The Sign"

By Peter Wiseman

MAY WE request the reader to open his Bible at the twenty-third and twenty-fourth chapters of Matthew, and keep it open while carefully reading the following.

In the figure of personification, our Lord had charged His people Israel with the death of the prophets, proclaimed the desolation of their house, and in response to what they had to say about "the buildings of the temple," He said, "There shall not be left here one stone upon another, that shall not be thrown down" (see Matt. 23: 37—24: 2). "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (v. 3).

The disciples asked Jesus two questions; indeed, these questions could be put into three questions:

1. *When shall these things be?*
2. *What shall be the sign of Thy coming?*
3. *And of the end (the completion) of the age?*

It seems clear from our Lord's discourse, given in answer to these questions, that He meant what He said as an answer to the questions asked; and the answers are found in Matthew 24: 4 to the end of chapter 25.

Our Lord commenced by warning against certain *signs* as proof of the end; warned against being deceived by false Christs, "wars and rumours of wars"; warned against being troubled over these things, that "the end is not yet"; that "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places"; that "all these are the beginning of sorrows"; that they would be afflicted, killed, "hated of all nations," offended, "betray one another," "hate one another," "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. 24: 4-12).

Seeing that the first question raised by the disciples, "When shall these things be?" refers to the destruction of the Temple (v. 2), had our Lord thus far been speaking about the destruction of Jerusalem? That is, shall we say that the first meaning of what He said applies to the destruction of Jerusalem, and in its application, second, applies to us with regard to His second coming? Shall we say the same thing regarding verses 13 and 14, as first applying to the first question, and second, applying to the scope of time including His second coming? It is surely clear that verses 15 to 28 refer to the destruction of Jerusalem.

Commencing at verse 29, our Lord, it seems, begins His answer of the second question, which really includes the third as well, "What shall be



the sign of thy coming, and of the end of the age?" "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The statement, "then shall appear the sign," is very noticeable as an answer to the question.

The word "immediately" must be considered in the light of its use in those days, used as indicating the next great event following the one mentioned. Dr. Adam Clarke, however, considers the word "immediately" as indicating something not remote or a "distant event," and therefore applies it to the destruction of Jerusalem (see his *Commentary*). The connection of this verse with what follows seems to point out a definite answer to the second question, as we have already stated.

First, this "appearing sign," in verse 29, He illustrates by the parable of the "fig tree" (vv. 32-35). "This generation," in verse 34, we believe, refers to those who shall see "these things."

Second, another aspect of the sign is *the condition of the age as illustrated by the days of Noe* (vv. 37-39); the Rapture (vv. 40-41).

And third, still another aspect of the sign of the times is *the condition of the nation* as described in Luke's record (21:26-27).

The fourth aspect of the sign of the times is *a departure from the faith*, as described by Timothy (I Tim. 4:3; II Tim. 3:1-5).

Fifth, *mockers and scoffers in the last days*, according to Peter (II Peter 3:3-5), is another aspect of the sign of the times.

Sixth, an aspect of the sign of the times as described by our Lord in Luke 21:24, "Until the times of the Gentiles be fulfilled," should be noted. In 1917, General Allenby received the surrender of the city—but what of today when there is a state of Israel?

The seventh aspect, readiness, is the emphasis from verse 42 to the end of chapter 25. Luke records this point of emphasis in chapter 21: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (vv. 34-36). Thus we notice the order of warnings concerning the need of a *preparation, a readiness, for His coming*. We note them in their order:

1. The urge, as already stated (Matt. 24:24-44; Luke 21:34-36).
2. The wise and evil servants (Matt. 24:45-51).
3. The ten virgins (Matt. 25:1-13).

4. The man traveling into a far country (Matt. 25:14-30).

5. The Son of Man coming in His glory (Matt. 25:31-46).

## While I Am on My Knees—

**I** FIND myself *taking* victory for others—and then awaiting their manifestation of that victory.

After all, every soul *wants* God, whether he recognizes it as such or not. In prayer, I am entrusted with the key to that soul's liberation; so why shouldn't I just simply unlock the gates that confine him to selfishness and sin? There are times when I do this very thing, and after so doing, I wait patiently, watching with joyous anticipation. I know that soon he will recognize his own new liberty; then he will perform his own part, and walk out from the sin and into the new life and liberty.

This is being bold in the matter of souls, but this is part of my job. I am called to victory, not to defeat. I am called to victory in intercession, not loss. There is the matter of human will, personal responsibility; but most men want God sincerely, and all that is needed is that I, or someone, pray sufficient light upon them. Many will chose aright.

The Kingdom is entrusted to me and to many others. The Lord of Harvest does not go up and down the highways of life, nor does He barricade men from entering worse sin. He does not grasp them bodily to rescue them from their sins. Only the laborers, only we mortals saved by grace ourselves, and filled with the Holy Spirit, can ever insist that the enemy be driven off, and the blinds be torn from other eyes! Christ is not given that privilege in this dispensation, but *I am!*

And so I find myself taking victory for others; and whenever I do so, I am not disappointed. This must be that *appropriating* faith that results from Spirit-born intercession.—PAUL Z. HOORNSTRA, pastor, Howell, Michigan.

## The Upper Room

By Frances B. Erickson

There's a ladder that leads from the earth to the sky—  
From the world to a quiet upper room,  
And there at the altar my Saviour draws nigh:  
His glory dispels all the gloom!

Ofttimes when engrossed with life's little chores,  
Or anxious with problem or care,  
A tug on my heart seems to whisper, "Now go  
And mount quickly the ladder of prayer!"

That quiet upper room is a sacred retreat—  
The place where I truly find rest.  
'Tis a foretaste of heaven, and earth is complete  
When my soul in sweet rapture is blessed!

# Home Missions and Evangelism

*Roy J. Smee, Secretary*

## 300 New Churches

We have just received word that a new church was organized at Potchestroom in the Union of South Africa on April 30. A complete story of this organization will be given in the next few weeks. It is the fifth in South Africa this quadrennium. The significance of this overseas new church is that it is the three hundredth organization reported to this office since the General Assembly in 1948.

Reports are coming in from district superintendents almost every day. The second year of the quadrennium, for the counting of new churches, will end June 1, which is twenty days from the date this report is written. A complete report of the first half of the quadrennium will be given in this column in the June 19 issue.

## Touring Chicago Central And Tennessee

It has recently been my privilege to tour the Chicago Central District with that veteran district superintendent, Dr. E. O. Chalfant. This is my third time to tour with Dr. Chalfant in the past ten years. The record of these years is a glowing testimony to what can be done in the realm of home missions. The many churches organized and strengthened is a tribute to the hard work and vision of Dr. Chalfant. Of course, these twenty-six years he has served the church in one field have done something to the Doctor. To me, he is a combination of an old man and youth. He dreams dreams, but he also sees visions; and his vision for the future of the Chicago Central District is vivid and far-reaching. Chicago Central to date has chalked up ten new organizations at this near halfway mark of the quadrennium. Their goal is twenty new churches for the four-year period and the prospect of exceeding their goal is splendid.

It was a thrill to tour the west half of Tennessee and try to keep pace with the unflagging district superintendent, Rev. D. K. Wachtel. His zeal for home missions is exceeded only by his vision and hard work; and this zeal is paying great dividends. Today the Tennessee District is leading the entire denomination in the number of churches organized during this quadrennium. With the good start for this part of the state before the division into two districts by Rev. J. D. Saxon, they now have eighteen new churches since the Gen-

eral Assembly. Their quota for the entire quadrennium is sixteen. Brother Wachtel and his loyal people are aiming at forty new churches during this four-year period. I see no reason why they can't make it.

These churches are not being organized under a shade tree. Each of the eighteen owns property, and all but two are at this writing either in

their own buildings or are in the process of building. These new churches had a total of 1,173 in attendance at Sunday school last Easter Sunday, and their Easter offering for missions totaled \$1,345.26. There are a lot of old churches which will not equal that amount. Another proof that home missions pay!

Holy enthusiasm is contagious. I am praying for a wave of sacred fervor to sweep our church until every superintendent, pastor, evangelist, and layman will unite in a mighty forward surge to plant the Church of the Nazarene in every open field!

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### NOTICE

The Litchfield, Minnesota, church is to be commended for an unusual Easter Offering. Rev. J. M. Anderson and his people more than tripled the amount given in the 1945 special offering. They received \$683.23 on April 9 for the world evangelism program of the church.

### New Work in Mindelo

The Sunday-school attendance here in Mindelo was 782. The average attendance for the month of April should be more than 650.—EARL B. MOSTELLER, Cape Verde Islands.

### Advances in Africa

Saturday I went to Iswepe, which is about eight miles from Idalia. Services are being held in one of the compounds there and interest has been very good. It is our plan to build a church there, and therefore I went to see the manager about the possibility of erecting a church on their property. He seemed quite favorable. After that I went to make arrangements about a service in a new place which we hope to have every Sunday morning (this is a native home). I had been having services near there in another home, but the occupants moved away.

On Friday evening I began services in a new place about thirteen miles from here, where I hope to go each Friday. Not only was God's presence felt, but about fifteen seekers came forward for prayer. We know that His Word will not return unto Him void.—JOSEPH F. PENN, Africa.

### Revival in Peten

Brother Birchard has been with us here in Peten for about six weeks, and tomorrow we enter the zone conference or camp meeting with him

as special preacher. He has done good work and God has helped him to have health. He has given about a week to each of six towns with the principal congregations. He brings an especially good report of his meetings in Poptun. There has been something of a spontaneous revival there for about three months. Indications are that we should organize there soon with about forty-five or more good members.—EARL D. HUNTER, Guatemala.

### Meeting Opposition

While Don Gregorio of La Chocalata was holding service last Sunday, the priest of the town came in like a "roaring lion" and took over the service. He got down on his knees and began to call on the Virgin Mary. Evidently he expected the people to fall in line with him. Don Gregorio began to sing a hymn and the people sang with him. The song could well have been "Stand up, stand up for Jesus, ye soldiers of the Cross."—LOUIS RAGAINS, Nicaragua.

*Yea, and all that will live godly in Christ Jesus shall suffer persecution (II Tim. 3:12).*

No Christian, however holy, true, and faithful he may be, is so secure as to be free of persecution or escape the opposition of the ungodly.—E. F. WILDE.

The Christian is given no more foreknowledge of the perils that may await him on the morrow than is the sinner, yet there is this difference: the former has faith that dispels fear, while the latter has only fear which dispels faith.—MARY SANDERS.

# THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** Does 1 Thessalonians 5:3 have any reference to the Rapture?

**A.** No. It is talking about those who will not be ready when the Lord comes in judgment as a thief in the night. When I read this verse in its context, I think of the five foolish virgins who were not ready when the Son of Man came. No doubt there are those who would claim that this verse deals with the people who are left behind on the earth instead of being taken up in the Rapture. Tribulation and judgment will be their lot. I believe, however, that its purpose is to bring out the general truth that terrible judgment will befall those who are not ready for Jesus when He comes.

**Q.** Was Judas ever converted?

**A.** I certainly believe that he was. Jesus would not have chosen a man to be one of the twelve who was unsaved. He started on the right path, as others have done, but did not carry through. The result was that he backslid and was lost.

**Q.** Do the souls of Christians and those of sinners go to their final places of abode at death, or do they lie in their graves?

**A.** The answer to both parts of this question is no. Their souls do not lie in their graves. They enter into an intermediate state where the souls of Christians are conscious and happy and those of the wicked are conscious and suffering. Here they await the resurrection of the body, when they will be finally judged and go to heaven and hell, respectively.

**Q.** After praying and pleading with our own loved ones to accept Christ as their Saviour for many years, they still seem unconcerned and do not even attend church. Should this prevent us from trying to win others round about us or bring them to church? Some Nazarenes teach this. Is there a Bible reference to this effect?

**A.** It is embarrassing, and should be, to any Christian who has loved ones, or near relatives, who are unsaved. This situation is never to be taken lightly, for too often these loved ones are not saved because we have failed at some point. However, this is certainly not always the case, for Christ lost one from His apostolic family, and He was the Master Soul Winner. Therefore, there can sometimes be failure here without blame;

and in such a case, certainly, we should go on doing our best to reach others for God. Further, even if there has been failure with blame, we should not thereby give up trying to win the unsaved about us. Any Nazarene, or any other church member, who teaches this is on the wrong path. As far as I know, there is no Bible to support this "do nothing" attitude.

**Q.** What scriptures can be cited that indicate that we can have a personal experience of salvation in this life?

**A.** It seems to me that the Bible is full of passages which indicate this. In the third chapter of the Gospel of John, Jesus told Nicodemus that he must be born again—from above, or from God. Then Jesus goes on to describe this in such a way as to imply a personal experience of salvation. In John 10:10 Christ says that He came that we might have life, and that more abundantly. Paul says that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. 10:10). "Therefore being justified by faith, we have peace with God" (Rom. 5:1). "The Spirit itself beareth witness with our spirit, that

we are the children of God" (Rom. 8:16).

**Q.** Does the Greek word which is translated baptism in the New Testament always mean immersion?

**A.** I do not blame you for asking this question, for there are still so many people who are dogmatic when it comes to what they believe as to baptism. Still, any attempt to answer it is futile, as far as these people are concerned. What they believe, they believe, and the Almighty himself could not change them. Nevertheless, I will tell you what I believe about "baptidzo." It probably did originally mean to go into the water, or to be immersed in it, at least partially. But like many terms, it has often been used otherwise, especially meaning to wash, or cleanse with water, all or any part of the body, either by being immersed partially or wholly in the water, or by having the water in some way applied to the whole or a part of the body. Certainly the baptism with the Holy Spirit could not signify immersion in the Holy Spirit in the sense of going down into Him. He comes down upon him whom He baptizes, instead of the one who is baptized going down into Him. In fact, Joel's prophecy talks about the Spirit being poured out at Pentecost, rather than about those who were baptized going down into, or being immersed in, the Spirit. At least in this case, baptism does not mean immersion.

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

**Topic for June 11: Zephaniah Calls to Repentance**

**Scripture: Zephaniah 1:12-18; 3:16-20**

**GOLDEN TEXT**—*Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger* (Zeph. 2:3).

Zephaniah was not pleading for poverty; he was warning against the despotism of materialism. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Trust in material things is but mock security. God respects meekness but not money: that was Zephaniah's refrain.

Today with Jews and Gentiles alike the dollar is almost a national deity. And the irony is this—our dollar god crumbles and decays even as we worship it. The god of materialism has clay feet.

The prophet was telling his people what we need to know. God cannot be bribed, nor is He easily impressed by one's Dunn and Bradstreet rating. God loves the meek, and His wrath will not be turned aside just because we have lived on Easy Street. Materialism, like a spider's web, entangles its victims hopelessly. Faith in God and meekness of spirit give one stability and assurance before God.

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

Christ places an undeniable stamp of identification upon all of His children—so does Satan.—**MARY SANDERS.**

## Christianity as a Life Is Self-active

*I am come that they might have life, and that they might have it more abundantly (John 10:10).*



### Animals Are Self-active

**R**ECENTLY I emphasized the fact that Christianity in the individual is a life; and then it was pointed out in another issue that Christianity as a life grows.

Now your attention is called to the Christian life as self-active. Life on the level of the vegetable kingdom grows, and on the plane of the animal it is marked by self-activity as well as growth. It is this second characteristic of animal life which is considered in this discussion.

A tree is unlike a stone in that it grows, while it is similar to a stone in that it is stationary, or confined to a fixed place. An animal is different from a stone in two ways—it grows, and can move from place to place. Thus the animal's significance overshadows that of the tree, because it can change its environment and thereby greatly extend its influence.

Many birds, as well as some other animals, are migratory in character. They move from the arctic and temperate zones to warmer sections of the world as winter comes on, and then back again in the spring. The most familiar of these in our country are the wild geese. Some birds are known to go several thousand miles in these migratory journeys. They are self-active, moving from one section of the world to another according to certain fixed, inborn tendencies.

**M**EN GIVE us the best example of this self-activity. Certainly no one can doubt man's ability to move about, to change his environment, today, when there are

### Men Are Self-active

so many means of travel and so much traveling. Self-activity in this sense also characterized the early races of men. The ancient state was a traveling organization, according to Woodrow Wilson. Of this fact he writes thus: "Modern definitions of a State always limit sovereignty to some definite land. 'A State'—runs the modern definition—'is a People organized for law within a definite territory.' But the first builders of government would not have found such a definition intelligible. They could not have understood why they might not move their whole people, 'bag and baggage,' to other lands, or why, for the matter of that, they might not keep them moving their tents and possessions unrestingly from place to place in perpetual migration, without in the

# EDITOR

Stephen J. Bannister

least disturbing the integrity or even the administration of their infant 'State.'"

Later, there were the great migrations of certain Teutonic races. They overran the Roman Empire during the early centuries of the Christian era. Then there was the migration of the Norsemen to England, and centuries after this the settlers of our own country came largely from England seeking religious freedom. Again, man manifests his self-activity in transforming his environment, as well as in moving from one place to another. Life on the animal level not only grows; it is also self-active.

**T**HAT WHICH characterizes life in general as it manifests itself on the animal plane holds good for Christianity as a life. Christians are always men and women of action.

### Christians Are Self-active

This means that they are essentially missionary in spirit—ever eager to transform the environment which they are in, and also to change their location at the call of Christ. They are never passive, or inactive—the call to battle for Christ against sin is ever with them, and they obey it. The modern missionary movement is a proof of this fact, and the Mid-Century Crusade for Souls is the natural consequence of a Christianity which lives.

Early Christianity has rightly been described thus: "Very soon after its establishment Christianity spread from Palestine to Syria, Asia Minor, Greece, Egypt, and Rome and drew into its membership representatives of the varied races of the Roman Empire. Almost from its beginning it was an international religion." This self-activity has more or less dominated Christianity from its introduction into the world. It is a life and is, therefore, self-active.

From another viewpoint, the Christian is self-active. This world is not his home. He is a pilgrim and a stranger, looking for a city whose Builder and Maker is God. He is on his way to another country by way of Kansas City, Missouri; London, England; Edinburgh, Scotland; or some other city or village. Yes, the Christian life grows and is self-active. If you are truly a Christian, you are doing something for God, as well as growing in your own soul; and the former, to some extent, makes the latter possible. There can be no works without faith, but faith without works is dead. Works flow from faith, but they help to keep alive and growing the faith from which they flow.



# IALS

Editor

## What Is Theology?

**I**N GEOLOGY we study about the earth; in botany we study about plants; in biology we study about life; in psychology we study about the soul, or personality; and in theology we study about God. Theology, then, is a study about God, when it is used in its narrower sense in systematic, or Christian, theology. In its broader sense it refers to the whole field of systematic, or Christian, theology. The doctrine of God is so important in the field of theology that we have come to use its name for the whole, or for all of the doctrines of Christian theology. There is a sense in which all of the Christian doctrines stem from the Christian view of God; and, therefore, we call the study of the whole field of Christian theology by the name of that phase, or section, which, strictly speaking, has to do only with the doctrine of God.

Thus, we may define theology as the systematic study of all of the doctrines, or beliefs, of the Christian Church. It is the science, or organized body of knowledge, which deals with the teachings of Christianity. These truths are found in the Bible, and are organized and interpreted by the Church as directed by the Holy Spirit—the Spirit of Truth, who has promised to lead us into all truth.

What are the tenets, or doctrines, which make up Christian theology? They are as follows: the doctrines of God, the Bible, the universe, man, sin, Christ, the atonement, salvation, the Church, and the hereafter. In Christian theology, then, we study what men believe as to God, the Bible, the universe, man, sin, Christ, the atonement, salvation, the Church, and the hereafter.

**A**S WE DISCUSS the doctrine of God, we seek for the reasons for believing in God, both from the standpoint of God's revelation in nature, man, and history and from the standpoint of His special revelation in the Bible. The question that we ask and answer here is, Why do we believe in a personal God? We also consider the nature of God—what kind of God do Christians believe in? The clue to the solution of this problem is found in nature, man, history, and the Bible. The doctrine of God is divided by some theologians into two parts: theism and theology. The former has to do with the arguments for believing in a personal God and some consideration of His general nature, while the latter has to do with the nature of the God of the Christian religion—His characteristics, or attributes, and His trinitarian, or threefold, nature—Father, Son, and Holy Spirit.

**T**HE DOCTRINE of the Bible is very important because the Bible provides the chief foundation for the other teachings as to Christianity. In presenting our view of the Bible, **The Bible** the relation between general and special revelation and that between reason and revelation must be considered. There must also be a study of the grounds for believing that the Bible is a revelation from God and of the theories of inspiration, or how the truth which is found in the Bible was recorded infallibly by the men who wrote it.

**C**OSMOLOGY, or the doctrine of the origin, nature, and perpetuation of the physical universe, comes next in any course in Christian theology. God as the

**The Physical Universe** source of the physical universe is emphasized, and the questions as to why, when, and how God created the physical universe are answered, as far as possible. Also, divine providence is explained in as far as we have any knowledge of it through general and special revelation. Divine providence is that part of Christian doctrine which has to do with God's continuing relationship to that which He has created.

**T**HE DOCTRINE of man deals with the fact that God created man and with the how, when, and why of his creation. It also discusses just what his nature was as he came from the hand of God; the theories as to the origin of his soul; the characteristics of his personality and his conscience, and his free will. In other words, the status and meaning of man in the Christian view of things are outlined.

**C**LOSELY RELATED to the doctrine of man is the doctrine of sin. Under this head, we study the sin of Adam and Eve and the fall of the human race which resulted; the essence, or nature, of sin; sin as an act and as a nature; the effect of the fall of man on the image of God in man; and the nature of the guilt of sin which follows from the act of sin.

**N**EXT, we discuss Christ's person and work. Christ was both divine and human—one person with a divine and a human nature. What did He as the Son of God give up when He was born of the Virgin Mary and took on a human nature; how is the relationship of the human to the divine during His sojourn on earth to be explained; what is the significance of His life and teaching; His atonement—work, or death, on the Cross? How did His death make salvation possible for the sinner? These and other questions are involved in this study.

**W**HAT ABOUT the doctrine of salvation? Salvation was made possible by the death of Christ; but how is it to be administered? Here

**Salvation** we must decide between Calvinism and Arminianism, that is, whether salvation is finally dependent upon God's or man's will. We choose Arminianism, for we believe that God and man co-operate in salvation—God does not do it all, and neither is He the final determiner of any stage in man's salvation. The Holy Spirit convicts of sin, but man must repent and believe before he can be saved. Then he can grow in grace and in the knowledge of our Lord Jesus Christ, until he comes into the light of entire sanctification. This second blessing comes through consecration and faith on the part of man, but is itself the work of God. Again, there is growth in grace until death, after which the body is glorified and salvation is completed.

**IN CONNECTION** with the doctrine of the Church, the nature of the Church; the Church in relation to the kingdom of God; the various forms of church government; the Church visible and invisible, militant and triumphant; the difference between the Roman Catholic and the Prot-

estant views of the Church; and the sacraments of the Church are discussed.

**FINALLY**, we come to the doctrine of the hereafter, or the future. Here we consider what are often called the last things—the immortality of the soul, physical death, the intermediate state, the second coming of Christ, the resurrection, the judgment, heaven, and hell. Thus this brief summary of the doctrines of Christian theology is concluded.

**IT SHOULD** be added, however, that theology has to do only with our beliefs as to Christianity. Strictly speaking, our theology does not go beyond our in-

**Theology Versus Religion** tellects—it is only a system of thought—and, therefore, does not touch our wills. This means that there can be a Christian theology without a religion which is Christian. A theology does not become a religion until we are willing to act on it, until it moves the will, or until there is commitment to it. There may be a passive theology, but not a passive religion.

## Religious News and Comments

*Edited by Delbert R. Gish*

**R**eports from the Minnesota State Department of Education and from the State Liquor Control Commissioner show that Minnesotans spent in 1947 for education \$91,791,740, and for liquor in the same year \$130,000,000. (Figures quoted by the *Free Methodist*.)

**CROP'S** 1950 project is called "Friendship Acre" and will give Americans in agricultural areas an opportunity to do something for the hungry people of the world.

Anyone who will join may do so by notifying the local CROP office of his intention. He will sign a pledge which designates the plot of grain, the animal, or the setting of eggs which he will adopt as his individual "Friendship Acre" project. If no CROP office is near by, he may send notification to the Friendship Acre Project, CROP, 308 West Washington Street, Chicago 6, Illinois. The office will send placards or markers for plots of ground, badges for other projects, and inform members of the progress of the movement through special bulletins.

Missouri's CROP Committee met April 25 at Columbia, Missouri, and re-elected Earl K. Brown as chairman. He stated that "Missouri will certainly do her part to help again this year." During the past two

years Missouri contributed almost one hundred carloads of farm commodities for distribution by relief agencies overseas.

Long-suffering public speakers will appreciate the interesting reaction of Dr. Robert Millikan, the famous scientist (and a Christian gentleman), to being kept waiting while long preliminaries are carried on. He was asked to speak at the Van Nuys, California, Chamber of Commerce at its annual dinner meeting, and was kept waiting four hours while prominent guests were honored, reports given, and movie stars introduced. At 10:30 p.m., when he was finally presented as the speaker of the evening, Dr. Millikan rose and said: "My definition of an educated person is one who can concentrate on one subject for more than two minutes. At this late hour I do not believe this audience can follow the address I was prepared to give (on 'The Road to Peace'). Then he sat down. It is not fair either to a speaker or to a congregation to put them to such a test.

We read that the Prime Minister of Canada, the Honorable S.S. St. Laurent, has refused to appoint an envoy to the Vatican. His grounds were that to make such an appointment would give the Roman Catholic

church a privileged status not possessed by other religious groups.

Post office officials of South Africa are censoring the word "God" when it appears in telegrams and cables. An official gives the explanation that since South Africa is a "Christian country" the use of the name of God in any but a Christian sense would be blasphemous. If it is used in the Christian sense, it will apparently pass the censor.

Vacation Bible schools now enroll 5,000,000 boys and girls each year. In 1957 there is planned a nationwide observance of the fiftieth anniversary of this movement.

Religion is far from dead in Russia among the common people. During the Easter season just past more Easter services with larger congregations were held than at any time since the war "from Moscow to the farthest end of Siberia" says a newspaper correspondent in Russia. The news note says the churches are in better repair today than for some years past.

How imperative it is that we, as Christians, strike out against the corruption arising within our so-called Christian America; lest the glorious slogan under which we have so long marched be universally changed from "God bless America" to "God have mercy upon America"!—**MARY SANDERS.**

# NEWS OF THE CHURCHES

**CORRECTION:** Superintendent M. L. Mann of Arizona District writes us that the telegram in the May 1 issue was in error; it should have read: "Organized sixth church in Phoenix at Sunnyslope, April 16; . . . paid property value of \$10,000" (rather than \$1,000).

**Snyder, Texas**—Our church is in an oil town; truly a "rushing" town when you stop to think that about twenty thousand people have come into a town with a previous population of about four thousand. In the midst of it all, the Lord gave us a great revival with Rev. H. C. Cagle. He is a great preacher of the gospel with a pioneer experience that both young and old enjoy; his gospel messages grip the hearts of the people. The Lord gave us a good number at the altar, praying through to a definite experience of grace. God is giving us some definite victories for His kingdom and our church. Our church and Sunday school are growing, we are having good crowds, and the house is filled to capacity most of the time. If you have friends here, send their names and addresses to us at 1209 East 26th Street.—R. L. Dillard, Pastor.

**Corning, California**—Under the guidance of the Holy Spirit this church is closing the best assembly year in its history. Every department is showing gains, both in members and finances, ranging from 5 to 20 per cent. The old parsonage was sold, and the new, modern, three-bedroom home was built in twenty-eight work days. Much credit for the speed and the money-saving way with which the parsonage was constructed goes to the general overseer (who donated all his time), the construction foreman, and his helpers. Credit also must be given to those who planned, prayed, and gave both money and working hours. The indebtedness on the parsonage is less than one thousand dollars. During the year we have had fine revivals with such outstanding workers as Evangelists Wesley and Kyle Crist, Lon Woodrum, and Dwayne Hildie. In all, God has given us nearly one hundred souls at the altar. It is a real joy to serve Christ and this fine people.—N. J. Arechuk, Pastor.

**Indianapolis, Indiana**—The Lord has been blessing Ray Street Church in a marvelous way. Our choir of thirty-six voices is a great blessing in our services. Several times in recent months during special singing by the choir, or others, the Lord broke in upon us with His glory, and the altar was lined with seekers, sometimes as many as eighteen or twenty. In a recent midweek prayer service, after a short message on holiness by the pastor, twelve came to the altar and were sanctified wholly. During the

last eighteen months we have received fifty-one new members into the church. In the March drive, closing on Easter Sunday, our Sunday school averaged 362. We have about \$8,000 in our building fund, and are making definite plans to build a Sunday-school annex. Our budgets are paid to date, with the General Budget overpaid for the year. Our church gave \$680 in the Easter missionary offering. The church has given the pastor an excellent call for another year; 114 ballots cast and only 3 negative votes.—William R. Thompson, Pastor.

**New Philadelphia, Ohio**—This is our third year with the Goshen church, and it is a pleasure to work with this fine group of Nazarenes. The Sunday school has almost doubled. Our Easter offering was \$248.36, with the total giving for missions for the past year \$520. In January we had a revival with Evangelists Dorrance and Esther Nichols and God gave us some definite victories. The Nichols' put on a musical Sunday-school rally on the closing Sunday, which easily broke all previous attendance records. Their ministry in sermon and song was much appreciated.—L. D. Smith, Pastor.

Evangelists Charles and Carrie Haden write that due to a change in their slate they have an open date, June 13 through 25. Write them, 905 Triplett St., Owensboro, Kentucky.

**Santa Rosa, California**—Our church recently enjoyed a very fine meeting with Rev. Don Leetch as the evangelist and Miss Susie Chickenoff as song leader and soloist. They are a splendid team of workers. A number of new families were reached, some for whom prayer had been offered for years were dug out, and the spiritual condition of the church was greatly helped. There was a beautiful spirit of co-operation on the part of the members in prayer and visitation. We are entering the fifteenth year of our ministry to this church with bright prospects.—L. T. Borbe, Pastor.

**Conemaugh, Pennsylvania**—Our recent revival was the best in the history of this church. Rev. L. T. Wells, of Pittsburgh, and the "Singing Smiths" were the special workers. Sixty people sought God at the altar, and most of them prayed through to definite victory. Song Evangelists Eugene and LaNora Smith are a godly couple, and do their part in carrying the load of the meeting; we want them to return soon.—J. I. Fetterman, Pastor.

**Punta Gorda, Florida**—We recently closed a wonderful revival under the leadership of Evangelist J. M. and Mrs. Huff and Mr. and Mrs. Ivan Long, song leader, soloist, and musicians. There were nineteen professions and a class of nine united with the church. The entire church was revived and encouraged and greatly built up spiritually. Brother Huff preached under the anointing of the Holy Spirit. A wonderful asset was Sister Huff's "pep talks" under the anointing of the Holy Spirit. Brother and Sister Long are good singers and musicians, and Sister Long sang the heavens open and the glory down. Pastor and people love the Huffs and the Longs.—Mrs. Fred C. Myer, Pastor.

**Hooker, Oklahoma**—Since coming to this church eight months ago, we have had three fine revivals. Rev. Holland B. London gave us a six-night campaign which really lifted and blessed the church; out of this meeting we received fifteen new members. Rev. Jimmie Dobson and wife gave us a fine Youth Week revival in January; their ministry was a great blessing to the entire church. Recently we had a fine revival with Miss Leila Dell Miller as the evangelist. She is a minister of the old-time gospel, and we had good crowds throughout the twelve nights, with the house filled most of the time. Twice the people tarried all night at the church for prayer; and unusual prayer was manifest in the entire church during the meeting.—Maurice E. Turner, Pastor.

## Praying for Blessings

By Pearl B. McKinney

*Praying for blessings, but only to ask  
That Thou wouldst help me to fulfill  
Thy task;*

*Willing to trust Thee to give what  
is best,  
I only ask Thee grace for each test.*

*Praying for blessings for those who  
are lost,  
Help them, dear Master, to count all  
the cost.*

*May I so live that Thy face they  
may see,  
Loving and gentle, reflected in me.*

*Praying for blessings, but trials, too,  
are blest,  
That have Thy purpose enthroned in  
each test.*

*All on the altar, I keep no reserve.  
Wilt Thou but use me where best  
I may serve!*

*How can I pray for blessings? What  
can I ask of Thee?*

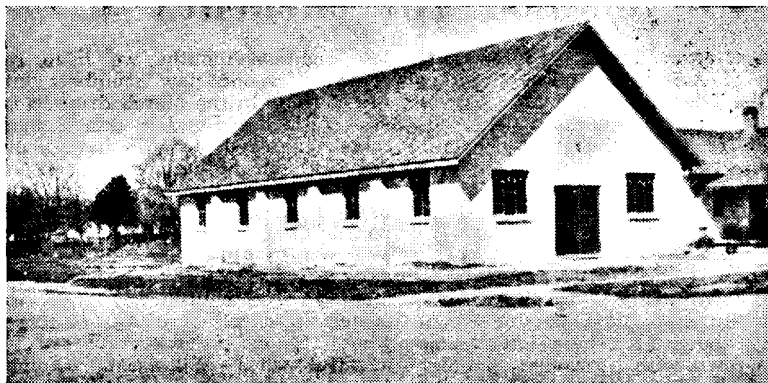
*I have much less to offer than Thou  
hast given me!*

*But if Thy plan can use me, I will  
no blessing shun;*

*If health and gain, or want and  
pain, dear Lord, Thy will be  
done!*

Our church had its beginning in September of 1948 with the help of Rev. Murrell Deckard. On October 17 of that year the church was officially organized by District Superintendent J. W. Short, and Rev. C. M. Harrison was called as our pastor. In the spring of '49 we purchased a lot and began holding our services there in a tent. We held our groundbreaking program May 22, 1949, and at the same time Brother Harrison was called unanimously to be our pastor for another year. Splendid co-operation and beautiful harmony prevailed throughout the building program, and we had the opening service in our new church December 4, 1949. The church has cost us an estimated \$13,000 with a debt of less than \$4,000. Our good pastor, Brother Harrison, has stood by faithfully. He has cer-

## Edinburg, Indiana



tainly been God's man for this place. Our membership now stands at twenty-two and our Sunday school is averaging eighty-five.—Reporter.

Evangelist W. L. Williams and wife write: "We have open dates for June 4 through July 2, because of rearranging of slate; also an open date from July 18 through August 1. We will be in Illinois; will go anywhere the Lord may lead for freewill offering. Our address is 125 S. Third St., Glendale, Arizona."

Van Dyke, Michigan—God has blessed our church with a Heaven-born, Holy Ghost revival, which continued for six weeks. The meetings were the best attended of any services in the history of the church. No count was made of the seekers (some said there were two hundred or more), but with few exceptions the altar was lined at each service. Many of our own folk again found their "first love," folks from churches around us were helped, and a class of twenty-five members was received into the church on Easter Sunday. The pastor preached the first two weeks and the fourth week, with the appreciated help of Mrs. Eva Gardner, Rev. E. W. Martin, Rev. Kenneth Hutchinson, and Rev. Warren Rogers, each giving one night. Rev. Arthur Smith inspirationally preached for us the third week. Rev. E. R. Ferguson and wife were with us the fifth and sixth weeks and were graciously used of God. It was the feeling of all who had any part in these meetings that "truly God was on the scene to bless." The meeting started March 12, after a gracious altar service in the regular Sunday night service, while a few of the young men gathered in the youth chapel to pray for a young man who had said no during the altar call. The burden was so heavy and the power of the Spirit so great that, although the young man had gone out of the church, he turned and came back to go to the altar and pray through. In the midst of such prayer and soul-travail, the pastor announced that revival services would start the following night. The special services closed with the church filled, and the altar lined with many new

folks praying through to God. The Lord blessed and mightily used all these workers in our midst. We thank God for the privilege of serving this church for four years, and through the faithfulness of these fine people and their prayers we have seen the Sunday school doubled and the church membership tripled. We have accepted the call for another three years.—R. P. Ireland, Pastor.

Rev. R. E. Griffith and wife write: "We have completed a nine-year pastorate at Richmond, California. From home mission beginnings the church grew to buildings covering ten lots; the membership increased by 333, and radio broadcasts numbering 2,500 were conducted. Since our world tour we have shared our pictures and experiences in the Southwest. We are beginning full-time evangelism with a district missionary convention in Medford, Oregon. Address us in care of the Nazarene Publishing House, Kansas City, Missouri."

Swannanoa, North Carolina—On April 23, we closed two weeks of wonderful revival with Evangelist Ralph Sexton. There were 139 victories during the revival. There were larger crowds than ever before. This was the greatest revival Swannanoa has seen in fifty years. Seventeen people joined the church. The closing Sunday there were 126 in Sunday school, an all-time record. The Sunday-school average for the month of April was 79.—W. M. Weatherly, Pastor.

Collinsville, Oklahoma—Revival services were held here April 9 to 23 with Rev. Lee Baker. His clear, practical, pointed messages gripped the hearts of the people; he preached the gospel of full salvation in a forceful way. There were a number of seekers for pardon and sanctification; several prayed through to victory. A fine class of new members was received into the church. There has been an increase of approximately 40 per cent in membership for the two years that we have served here.

Financially, the church is in splendid condition—budgets paid in full to date and some overpaid, together with a good working surplus in the treasury. Every department of the church is working in a spirit of true co-operation. The N.Y.P.S. has grown in numerical, financial, and spiritual strength. A unanimous vote in favor of the pastor's remaining for the third year was given him.—W. A. Sharpton, Pastor.

Mansfield, Ohio—First Church has had a profitable revival with Rev. C. T. Corbett as evangelist, and Mrs. C. L. Butts in charge of the music. Both of these workers are very fine. On the last Sunday morning, Brother Corbett brought a special message to the children during the Sunday-school hour, and twenty-one knelt at the altar. Counting as they came, there were 106 seekers during the meeting, and five new members were added to the church.—Warren Rood, Pastor.

Tillamook, Oregon—We have enjoyed two fine revivals with Evangelists Leslie and Lora Lee Parrott and District Superintendent Arthur Morgan. God used the messages in both meetings and many were reclaimed, saved, and sanctified. There has been a revival tide on in our church with many seeking God in the Sunday services. The Sunday school has made a splendid gain and will show an increase of 52 per Sunday over the previous year. Our average for this year was 227. Much credit is due to the fine foundation that was laid by my predecessor, Rev. Duane Muth, who is now pastor of our Eugene church. Our church has been a 10-per-cent church, raising over \$1,700 for missions this year. On April 23, fourteen new members were received into the church, all on confession of faith. We thank God for these victories, and we realize that this is just the beginning of what He wants to do for us if we remain faithful.—Paul D. Mangum, Pastor.



Goldendale, Washington—We came here in December of '47, and we have appreciated the labors of the former pastor, Rev. Roger Atkinson, in this new field. God has been good to us and given souls at our altars in the regular services, as well as in the revivals. We have had a constant increase in all departments, and the new parsonage is almost ready to occupy. We have enjoyed the labors of a number of our fine evangelists, the latest being Rev. Joseph Selz. He is a good preacher, and God richly blessed his messages on holiness. He boosted the whole church program, and we greatly appreciated his ministry with us.—Ray A. Kellom, Pastor.

Evangelist P. P. Belew reports: "Recently we conducted two meetings on the Rocky Mountain District: one at Great Falls, Montana, with Pastor W. C. McKay, and the second at Chinook, Montana, with Pastor David E. Figge. God was present and definite salvation work was accomplished in each of these meetings. We enjoyed working with these pastors and their people; also, it was a pleasure to have District Superintendent McQuay in one of our services. I am now in the beginning of a promising meeting with our church at Lawrenceburg, Tennessee."

Milwaukee, Wisconsin—This home mission church was organized last September 18, with twelve charter members. God blessed from the first Sunday, and our membership is now twenty-six. The Sunday school has had a steady growth, and on Easter Sunday (seven months after organization), we had 101 present. Our missionary offering for Easter was over \$200, and our total giving to missions for the first seven months was \$440. This new church is one hundred per cent back of the whole church program. Recently we completed a Christian service training class with twenty individuals receiving credit, and we have plans now to organize for an extensive visitation evangelism program.—Carl B. Clendenen, Jr., Pastor.

Warren, Pennsylvania—Our church has had a victorious revival with more than one hundred seekers at the altar, including many new people; thirty-two sought God in the closing service. The unusual ministry of Evangelist George P. Woodward was a great attraction both to the saved and unsaved. Each night he drew from one to four pictures; his combination of illustrating his sermon as he preaches is most effective. He preached God's truth fearlessly and persuasively, and the Lord worked mightily. Brother Woodward boosted the Sunday school throughout the meeting, and on the closing Sunday we received the names and addresses of 450 people who do not attend Sunday school anywhere. A special feature was the awarding of one of the evangelist's hymn-pictures each night to the individual bringing the most new people; in

one service one person brought thirty, and another individual brought twenty-eight. Over 150 new people were brought during the meeting. We thank God for Brother Woodward's humble, fervent spirit, and his faithfulness to seekers at the altar.—Gordon V. Woods, Pastor.

Evangelists Eddie and Ann Burnem write: "Due to cancellation we have an open date June 20 to July 2. Write us: 2801 Carter Ave., Ashland, Kentucky."

Flint, Michigan—The Richfield Church has truly had a revival! The ministry of Evangelists Alva O. and Gladys Estep was mightily honored of God. More than 150 were at the altar of prayer, and twenty new members were received into the church. The pastor was presented with a sound mirror tape recorder as a token of the love and appreciation of the church. This meeting is the climax of several months of gracious victories in this rural church. The spiritual tide is high, and many souls have been finding God in the regular services. The Sunday school is increasing rapidly—a new monthly record of 316 was set in February, increased to 351 for March, and again raised to an average of 414 for April, with 567 present on Easter. Although the church building was doubled in size a little more than a year ago, we are again embarrassed for lack of room. The Sunday night services and prayer meetings have increased in proportion to the Sunday-school gains. The pastor was recently given a three-year call with a substantial increase in salary. Our recent N.Y.P.S. drive gave us seventy-six new subscribers to the HERALD OF HOLINESS. The community is stirred, God is working, and greater victories are ahead!—C. L. Elston, Pastor.

Stockton, Illinois—In our recent revival meeting with the Rowland-Nolan Party as special workers, we had good attendance, with forty seekers, and two new members added to the church. Best of all, God's presence was manifest in the services. The Lord is helping us to reach the young folks in a special way. Our church has a "four-star" Sunday school, and we are back of the whole church program. We also went "over the top" in our HERALD OF HOLINESS subscription campaign.—Harold D. Bedinger, Pastor.

# Are YOU Saved?

**1950**  
• SEMINARY ADVANCE YEAR •  
**\$300,000**  
For Seminary Buildings

## Thrilling Response of Kansas City First Church \$11,400

At the invitation of Dr. A. Milton Smith, pastor, President Benner was invited to present the Seminary Finance Campaign at Kansas City First Church on May 7.

At the close of the message, in a spirit of blessing, freedom, and enthusiasm, the people pledged \$11,400 for the new Seminary buildings.

The members and friends of Kansas City First Church have known the Seminary at close range during these five years. This magnificent response from the "home church" is eloquent testimony to their confidence in this great project.

*Those who know the Seminary best are the most enthusiastic and generous in financial support.*

Lexington, Kentucky—A revival spirit has prevailed in First Church for several weeks. We were fortunate to have Dr. T. M. Anderson with us for two days and evenings of services, followed by evening services led by Asbury College students, which closed on Easter Sunday. The Kentucky District N.Y.P.S. convention, held at our church, was greatly blessed of God, and large crowds attended. Recently the six-year-old boy evangelist, "Marjoe" Gortner, spoke to the largest overflow audiences ever assembled in our present building, for two services; and a third service was taken to a large auditorium of the city in order to accommodate the crowds. Rev. Mason Lee, evangelist, and Paul Qualls, singer, were the special workers for our spring revival, April 18 to 30. This meeting was marked by the presence of the Holy Spirit in deep conviction, and further evidenced by the restitutions made. There were seekers at the altar in most of the services. We appreciate the good work of these men, whom we consider among the best in the Nazarene movement. On Sunday morning, April 30, the church extended a three-year recall to our present pastor, Rev. L. W. Conway, which he has accepted. Our Easter offering was \$4658. With God's help, we want First Church to be even a greater power in the salvation of souls in Lexington.—Doris E. Lucas, Secretary.

East St. Louis, Illinois—Recently State Street Church had a good revival with Rev. J. R. Erp and the Salvador-Ice Quartet as the special workers. Brother Erp is a sound gospel preacher, and his messages are given with the anointing of the Holy Spirit. The attendance was very good, and several souls found the Lord. This is our first meeting since the church was organized last June 12. We are worshiping in a hotel now, but expect to start our new church building soon. We are seeing a steady increase in attendance. The pastor has been given a unanimous call for the coming year.—J. S. Cummings, Pastor.

Danbury, Connecticut—During the inspiring revival with Dr. O. J. Finch, the whole endeavor was marked by an unusual spirit of co-operation, not only within our church, but also among other evangelical churches in Danbury. People willingly offered their services in every way possible, culminating in the loan of a beautiful electric organ for the meetings by a local business concern. We feel that the victories won mark the beginning of a city-wide revival. All those attending left the services richer in experience due to the Spirit-filled preaching, and the fine messages in song brought by our new pastors, Rev. and Mrs. Stanley F. Carey, and others.—Roberta Leal, Reporter.

Hohenwald, Tennessee—We recently closed a revival with Evangelist M. A. Stumbaugh and wife. The Lord was with us and a number of souls prayed through to victory; several were sanctified. Brother and Sister Stumbaugh are true servants of God, who preach and sing with the anointing of the Spirit. We are having an increase in Sunday-school attendance and God is blessing our church.—Robert T. Gore, Pastor.

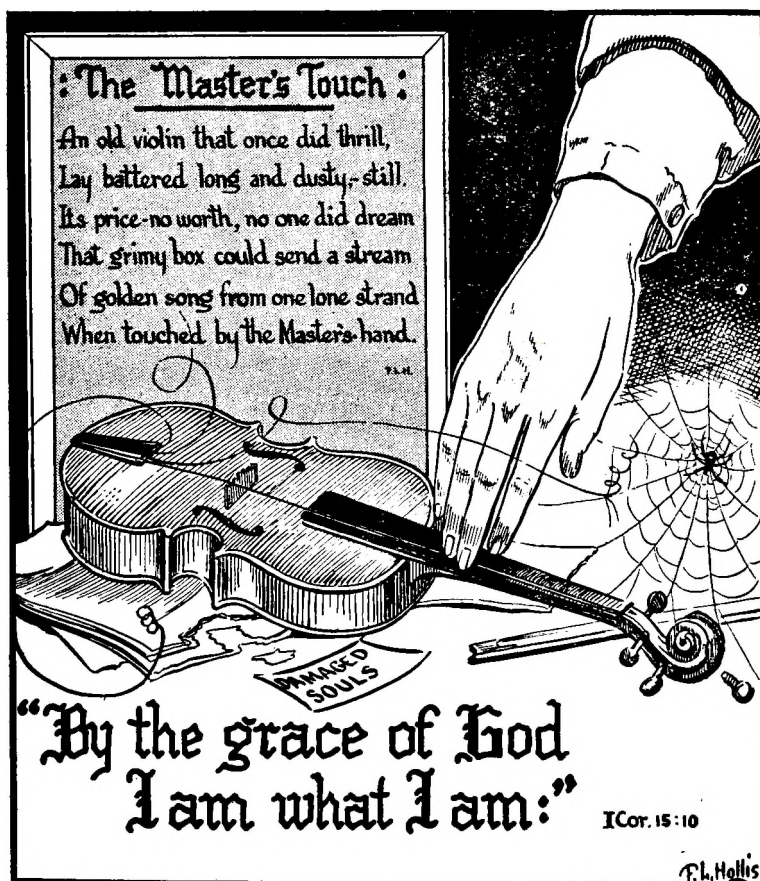
El Paso, Texas—Valley Church recently enjoyed by far the greatest revival meeting in its history. Rev. Betty Wagner, evangelist, and Miss Helen Lavelly, singer, were at their best in giving the messages for twenty-six consecutive nights. There were seekers every night and, counting as they came, there were 130 seekers for pardon or heart purity; at least one dozen people were sanctified wholly. Ten adults have been added to the church membership. Several new records were set; among them, an all-time high in Sunday school on Easter Sunday with 129 present. The evangelists were well paid, and given a call to return in '51. These ladies are really "tops" in doing genuine work and being real soul winners. A nice love offering was given the pastor. We soon begin our fifth year with this happy and united people in El Paso Valley Church.—P. L. Stanton, Pastor.

Royersford, Pennsylvania—These are victorious days for our church. Shouts of triumph and tears of joy are an every-service manifestation of the Spirit. Attendance in both church and Sunday school is running at a new high, and all running expenses are paid to date, including general and district obligations. We have served the church three years, and have been called for another year. During this time we have enjoyed the ministry of Evangelists J. M. Huff, Warren Posey, A. B. Carey, John Nielson, and W. F. Miller; and each of these men proved worthy of his high calling. The pastor has conducted two revivals, the first with his sons assisting in the singing, and the second with the Groves Sisters as the special singers.—G. W. Andrews, Pastor.

Evangelist M. A. Stumbaugh writes: "We have an open date, June 20 to July 2; will be glad to go anywhere the Lord may lead. Write us % our Publishing House at Kansas City, Missouri."

Hamilton, Ohio—The Tuley Road Church has practically completed its transitional period and is firmly established in the life of our community. We are now enjoying our new and almost debt-free basement church, 45 x 65-feet, achieved by the united and sacrificial effort of pastor and people. Our Sunday school is showing an increase of twenty-three per Sunday over last year's average. The church has been blessed and edified by the revival labors of Rev. E. C. Tarvin last fall, and Rev. Eli Lipps in April. Both of these men wrought well for God, and worked well with the people. Our good people have given us a unanimous call for another year.—V. E. Gambill, Pastor.

Howard, Kansas—The Mid-Century Crusade for Souls is putting new life into this church, organized in 1904 by Dr. P. F. Bresee. For several weeks we have been on the advance, also have had a very successful revival. Evangelist Thomas Hayes, Mr. and Mrs. Charles Little, musicians, and the church fasted and prayed until the greater part of our long list of prospects had been saved and sanctified. Old-timers say there has been nothing to compare with it for years. Most of those reached were in the young parents' group and their families. New all-time records were set for the Sunday-school attendance, members were added to the church, and finances improved as a result of this revival. Already we have almost doubled our membership for this year. Pastors have received a unanimous call for another year, with a ten-dollar-per-week raise in salary. We love the church and the community, and never enjoyed our work more. The Lord and the people have been so good to us.—A. W. and Lillian Wilson, Pastors.



Malden, Massachusetts—Coming here on January 15, we found a united church ripe for challenge and growth. This was due primarily to the very excellent leadership of Dr. E. E. Martin, who for three years gave sacrificially of himself and his resources to the Kingdom. Any success that the church might have in the future can be traced to the foundation which God helped my predecessor to build. Recently we completed a one-week meeting with Rev. John Rhame as evangelist; fifty bowed at the altar, converts of the Graham campaign sanctified, new families contacted, and the spiritual tone of the church heightened considerably. The evangelist's clear and coherent messages captivated our people. Since January 15, the church school has grown from a low of 131 to a rally-day attendance of 325, and a monthly average of 155 to 229. The evening service attendance has more than doubled with the auditorium relatively filled for sixteen straight weeks and souls periodically finding God. The regular income has increased. Our people are most considerate and kind. With Miss Alice Spangenberg at the organ, Mr. Clifford Keys as minister of music, and a fine staff of lay leaders, the church has a challenging future.—Oscar F. Reed, Pastor.

Zelienople, Pennsylvania—Recently we had the best revival in our church's history. Sixteen souls prayed through at the altar in the old-fashioned way, and six new members were added to the church. The Holso Evangelistic Party were our special workers and their ministry, special singing, and chalk artistry were the very best. We enjoyed wonderful fellowship with these fine Christian folks. The presence of God was manifest in our services. Even though we have no pastor, our church is moving ahead with God.—E. R. Vandiver, Secretary.

New Castle, Indiana, Broad Street Church—In November, 1947, a fire destroyed our church building with all contents. We went into a school basement for eleven months while our pastor, Rev. C. A. Griffith, personally planned and directed the building of a basement—the first unit of our church which we are now using. The loyal people stood by and worked and prayed until we increased 93 per cent in attendance. We reached our all-time high Easter Sunday with a record of 700; our average for the month was 454. Our pastor is now constructing the superstructure of masonry, brick veneer with one-half pitch steel structure for the roof at a savings of \$25,000 to our church. This building is 86 by 52 feet with thirty-two Sunday-school and four assembly rooms with a seating capacity of 750 in the main auditorium and 250 in the basement auditorium. We recently closed a good revival with Evangelist Clifton DeBord and Mr. and Mrs. Kenneth Ashby. There was not a barren

## A CARD OF THANKS

Another goal has been reached and passed. The Easter Offering is well beyond the \$500,000 mark.

The Board of General Superintendents desires to give praise to God for this wonderful victory for Christ and the cause of world evangelism. We also wish to express gratitude to all who have had a part in this accomplishment, including general officers, district superintendents, pastors, evangelists, missionaries, and the great host of laymen throughout the world. May God bless them all!

We are encouraged to go forward in many lands with the Mid-Century Crusade for Souls.

BOARD OF GENERAL SUPERINTENDENTS

G. B. WILLIAMSON, *Secretary*

altar in two weeks. God is blessing us with many souls. Brother Griffith is in his sixth year with us and is called for two more years.—Reporter.

State Line, Indiana—Our church has had an outstanding revival with Rev. James and Ruth Ford as evangelist, singer, and children's workers. The Sunday-school record was broken, and on the closing night of the meeting, extra chairs had to be brought in to accommodate the people who came. All the services were well attended, and God gave souls at the altar, some who never had been saved before. Pastor and people appreciated the ministry of Brother and Sister Ford. The pastor was given a raise in salary. Also, we had a good revival in January with Evangelists Harold and Flossie Richardson. Eight new members were added to the

church, and through the help of Brother Richardson an oil furnace was installed in the church. We give God praise for the help of these spiritual leaders who have been with us.—Carl Hansen, Pastor.

Springfield, Missouri—At the close of the last assembly year, our pastor, Rev. V. B. Curless, felt it the will of God to accept a call to another field of service. He had done a marvelous piece of work in his six years here, in laying a foundation in the fundamentals of salvation and church polity. We feel that by much prayer and faith, God gave to us His man in the person of Rev. Dean Baldwin, who has served the church and city most acceptably as pastor and leader. At the annual pastoral recall meeting on April 30, the church expressed their appreciation in giving Brother Baldwin a unanimous call for another



"When God Speaks"  
 "The Calvary Road"  
 "God Leads Us Along"  
 "The Unveiled Christ"  
 "Sweeter than Them All"  
 "It's Real"  
 "The Love of God"  
 "My Home, Sweet Home"  
 "My Ivory Palace Home"  
 "Standing Somewhere in the Shadows"

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year; then upon the unanimous recommendation of the church board, they extended him a unanimous three-year call. As a climax, the church gave Brother Baldwin a fifty-dollar cash love offering for a new suit. Brother and Sister Baldwin are

much loved and appreciated. The church has made such tremendous progress in all departments during the past year that the lack of room has become our embarrassment. We march on for God.—C. A. Geeding, Reporter.

Carlsbad, New Mexico—Recently we had a good revival with Evangelist H. W. Cornelius and wife as the special workers. Brother Cornelius is a good, old-fashioned holiness preacher, and about sixty souls prayed through at the altar. Ten new members have been added to the church. Our church is on the march for God since Rev. and Mrs. Luther Pryor came to us last December. The Lord is meeting with us, and twenty souls have prayed through in our regular services. On Easter Sunday, all Sunday-school records were broken with 245 present. The parsonage has been redecorated and some furniture purchased. On May 7, Brother Pryor raised an offering to finish the church and landscape the grounds—\$1,500. Brother and Sister Pryor are wonderful workers for God.—Cecil Stuart, Reporter.

## Sunday-School Attendance Report

Districts by Groups	1949	April	%
<b>PURPLE STAR DISTRICTS (10,000-15,000)</b>			
Southern California .....	13,945	16,617	119
Northern California .....	10,752	13,778	128
Western Ohio .....	10,388	13,025	125
Kentucky .....	7,829	10,333	132
Southwest Indiana .....	7,500	10,030	134
<b>BLUE STAR DISTRICTS (7,500-10,000)</b>			
Akron .....	7,862	9,870	125
West Virginia .....	7,318	9,661	132
Northeastern Indiana .....	7,852	9,525	121
Washington-Philadelphia .....	7,703	9,064	118
Eastern Michigan .....	6,904	8,549	124
Illinois .....	7,057	8,263	117
Arkansas .....	6,466	8,184	127
Pittsburgh .....	6,451	8,014	124
Eastern Oklahoma .....	7,004	7,875	112
Missouri .....	6,749	7,548	112
<b>GREEN STAR DISTRICTS (5,000-7,500)</b>			
Kansas .....	5,759	7,414	129
Michigan .....	7,073	7,361	104
Kansas City .....	5,819	6,949	119
Idaho-Oregon .....	5,598	6,623	118
Tennessee .....	5,206	6,578	126
Colorado .....	5,264	6,476	123
Alabama .....	5,487	6,193	113
Northwest .....	4,420	5,970	135
Florida .....	4,989	5,778	116
Southwest Oklahoma .....	5,149	5,777	112
East Tennessee .....	3,970	5,488	138
Northwest Oklahoma .....	4,537	5,414	119
Iowa .....	4,942	5,350	108
<b>RED STAR DISTRICTS (2,500-5,000)</b>			
Georgia .....	3,882	4,991	129
Northwestern Illinois .....	3,453	4,463	129
Louisiana .....	3,604	3,901	108
Dallas .....	4,226	3,847	91
San Antonio .....	3,089	3,557	115
Canada West .....	3,346	3,478	104
South Carolina .....	2,641	3,438	130
North Carolina .....	2,703	3,369	125
Houston .....	2,444	3,327	136
Arizona .....	2,559	3,271	128
Nebraska .....	2,329	2,909	125
Albany .....	2,453	2,853	116
Rocky Mountain .....	2,022	2,666	132
Mississippi .....	2,104	2,500	119
Virginia .....	2,086	2,360	113
<b>WHITE STAR DISTRICTS (under 2,500)</b>			
Wisconsin .....	2,186	2,471	113
Minnesota .....	1,662	2,030	122
North Dakota .....	1,269	1,481	117
South Dakota .....	617	915	148
Maritime .....	714	754	106

The following districts have not reported:

Abilene, Central Ohio, Chicago Central, Indiana, Nevada-Utah, New England, New Mexico, New York, Northwest Indiana, Ontario, Oregon Pacific, Washington Pacific

Estimated Total Average Attendance for April for all districts ..... 339,416

Gain ..... 50,906 or 17%

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

Springfield, Illinois, South Side Church—We came here September 14, 1947. Our predecessor, Rev. O. H. Walters, did a fine job building the church basement. With the people having a mind to work, a vision for the lost, and an insight into the need for adequate room, we started with the superstructure. We went into our new building December 18, 1949, with an indebtedness of only \$3,500. We did our own block work, thus keeping the cost of labor at a minimum. The recent Sunday-school contests, national and district, proved to be a blessing to our church. We started the contest March 5 with 74 in Sunday school and closed on Easter Sunday with 207 in attendance. This gave us a gain of almost 300 per cent in the six weeks. Best of all, God is helping us to hold a good percentage of our gains. Our average for April was 132, a gain of 53 over last April's average. Since the contest we have stayed above the 100 mark and have made a small gain each Sunday. We are striving now for the 200 mark. Our success in the Sunday school has been due to personal evangelism.—J. P. Foster, Pastor.

Coshocton, Ohio—We came to this good church last December; we have found the footprints of some very fine pastors who have served this church. Our first major move was to start broadcasting our Sunday morning services, 11:05 to 11:45, over WTNS. This is followed by the "Showers of Blessing" program, thus giving us fifty-five minutes of Nazarene broadcast. Some folks are getting interested in our church as a result of this radio work. We had a good one-week meeting with Evangelists Whitcomb and Maridel Harding, and a large number of new people were contacted for the church. Following this we had a contest with the Marion Sunday school; we won by one point. Through the Easter season we conducted a revival, with our daughter Mrs. Dalene Wood in charge of the music. She did a grand job: had a great song service each evening; organized a junior choir; and



her music on the vibraharp, chimes, and Hammond organ, also her special singing, won the hearts of the people, especially the radio audience. We had morning services, with the first fifteen minutes broadcast. God gave us a good revival, with many finding victory at the altar of prayer. Twelve members have been received, and the church is encouraged.—W. E. Zimmerman, Pastor.

Sylacauga, Alabama — First Church recently enjoyed one of the best revivals of its history, with Evangelist A. E. Kelly as special worker. The Spirit of the Lord was on the services from the beginning, and fifty-two souls sought God at the altar for pardon or heart purity. Ten fine members were added to the church. We have served this fine people almost two years, and recently the church gave us a three-year call, which we have accepted. The spiritual tide is high, harmony prevails, and we thank God for the privilege of serving this group.—T. A. Shirley, Pastor.

Fortville, Indiana—Our church has closed its third stirring revival for the assembly year. Evangelists Alva O. and Gladys Estep were a great blessing to the church, and nearly fifty seekers sought God at the altar, some of these praying through for the first time. Brother Estep's scene-o-felt pictures held the interest of the people, and resulted in good attendance during the meeting. On the closing Sunday we had 186 in Sunday school, and in the morning worship service God came in a wonderful way with folks seeking the Lord without any preaching. The evangelist raised a love offering of over \$1,600 to purchase a new car for Pastor W. E. Rothman.—Alma Bills, Secretary.

Bethel, Ohio—We have experienced a wonderful revival and outpouring of the Holy Spirit in our church, with Evangelist Frank Roddy in charge. Counting the two Sundays preceding the special services, more than 130 seekers were at the altar. "The Victory Four," an outstanding quartet, gave us a wonderful boost over the week ends. Our Sunday-school record was broken with 276 present, and we received eighteen people into church membership, making twenty-five members added during the assembly year; our church membership is now 121. The Sunday school has averaged 192 for the past three months, and our year's average is now 173, giving a 35 per cent increase in two years. A wonderful spirit of unity prevails. We are concluding the first of a three-year call, and are making plans to enlarge our present facilities. It is a real joy to serve such grand people.—W. Eudell Milby, Pastor.

Matthews, Missouri—Our recent revival was one among the best this church ever has enjoyed. Evangelist E. E. Lewis carries a burden for souls, and God rewards his ministry. There were forty-one seekers, with thirty-eight praying through to victory. A good love offering was raised for the pastor. The revival is still on, with people being saved and sanctified. We give God the praise.—P. R. Bynum, Pastor.

Anadarko, Oklahoma—Recently our church enjoyed the best revival of its history. Evangelist Leila Dell Miller was greatly used of the Lord to reach the hearts of the people. She won the respect and confidence of the city and of the neighboring churches. Each night the church was well filled, and the entire town looks forward to the return of Miss Miller. More than fifty seekers bowed at the altar, with the majority praying through to victory. Finances came easily, with a good love offering for

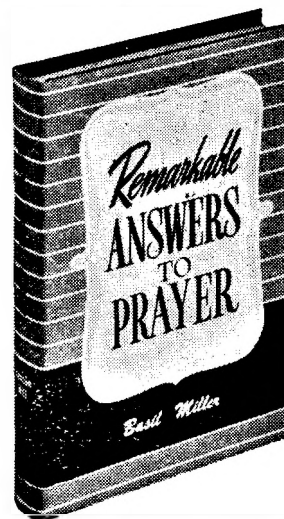
the pastor. Our people are encouraged to press forward for greater victories.—D. D. Elliott, Pastor.

Bejou, Minnesota—Our church was richly blessed in a week-end convention, May 10 to 14, with District Superintendent Arthur C. Morgan as evangelist. His Spirit-filled messages were a blessing to all who came. This is a most promising field. New contacts are being made with some splendid people. We praise God for the souls He has given.—Russell B. Lundry, Pastor.



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MAY 29, 1950 (253) 21

Chico, California—Our church has had a good revival with Evangelists A. F. and Leonora Balsmeier. Brother Balsmeier's Spirit-anointed preaching brought blessing, also conviction, and on several occasions the altar was filled. Sister Balsmeier had charge of the music and singing. We have enjoyed working with Pastor E. J. Ewell and wife, who came to us eight months ago. They are fine, consecrated folks, and Brother Ewell is a good holiness preacher. We enjoyed a good district N.Y.P.S. tour in April, with Rev. Orville Jenkins as special worker. Also, our fine district superintendent, Rev. George Coulter, was with us. God is blessing in our Sunday school, and we ask an interest in your prayers as we need more room.—Lucille Knighton, Reporter.

#### Southern California District Young People's Convention

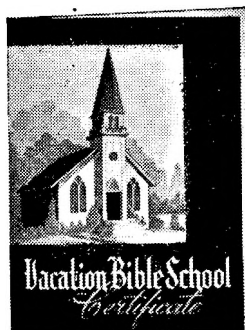
The twenty-second Southern California District Young People's Convention opened at the Bresee Church in Pasadena, April 27. There were several hundred present representing one hundred and ten churches in the Southern California District.

Rev. Shelburne Brown, district president of the N.Y.P.S., presided. Dr. W. T. Purkiser, president of Pasadena College, was the guest speaker.

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The convention theme was "Not Ourselves but Christ."\*Dr. Purkiser spoke three times on Thursday. Chester Crill directed the Pasadena College a cappella choir in the Thursday evening young people's rally.

Rev. Shelburne Brown was elected president of the district N.Y.P.S. for the fourth straight time with an excellent vote. The following were elected: Don Elam, vice-president; Rev. Frank Watkins, Hi-N.Y. supervisor; Rev. William Howard, Junior supervisor; Elmer Ward, treasurer; Ann Miller, recording secretary; Rev. C. A. McClain, Booster editor; Rev. Harold Sanner, Rev. Nelman Gunstream, and Rev. Don Lammers, ministers at large; Rev. Joe Darland, Rev. Carlton Ponsford, Rev. Joe Calderon, Rev. Jerry McClain, Rev. Harold Sanner, and Gerald Gunstream on the Institute Committee. These officers were installed at the N.Y.P.S. annual banquet by District Superintendent A. E. Sanner, after which Dr. Purkiser gave his concluding message.

GARVEL D. VAUGHN, Reporter

#### North American Indian District Assembly

The sixth annual assembly of the North American Indian District, recently held in First Church, Albuquerque, New Mexico, indicated genuine progress in the work of the Church of the Nazarene among the Indians of North America, as the figures indicate. In membership of the district, there was an increase of 12 per cent. In attendance the Sunday school showed an increase of 50 per cent; the W.F.M.S., an increase of 38 per cent in membership; and the N.Y.P.S., a 73 per cent increase in membership. The General Budget giving of the district amounted to 13 per cent of the total local income of the district, and a per capita giving of \$21.65.

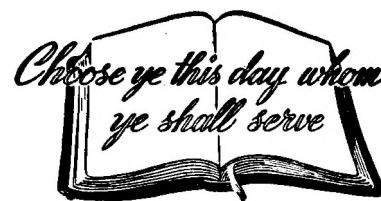
Our presiding general superintendent, Dr. Orval J. Nease, won the hearts of the Indians from the start of the Assembly, and endeared himself to the hearts of all the missionaries and visitors. Dr. Nease gave himself unreservedly and to the full in the furtherance of the assembly proceedings.

The teaching staff and students from our training school spent the first day and evening in attendance and added much spiritually to the assembly. All students now give testimony to the grace of Christ in their hearts.

An outstanding hour in the assembly was the ordination to elder's orders of Rev. Amos Komah, our first Indian minister to be ordained since the organization of the district in 1944. This was a very precious hour for everyone.

Special thanks is due Albuquerque First Church, the pastor Rev. Ernest Armstrong, and members for their very gracious entertainment of this assembly.

A. H. EGGLESTON, Reporter



#### Vacation Bible School Seminar

On May 6, the Indianapolis District Church School Board conducted a vacation Bible school seminar for workers in the vacation schools which will be conducted on the district this summer. The sessions were held in First Church, Indianapolis, Indiana.

Seminars were conducted as follows: General Administration, Miss Mary E. Latham; The Daily Program, Mrs. Norah Heslop; Handcraft and Projects, Miss Alice Theobald. The sessions began at 9:30 a.m. and closed at 4:30 p.m.

The two addresses by Miss Latham, morning and afternoon, were packed full of helpfulness, inspiration, and instruction.

This plan will be expanded and continued next assembly year. The district moves on to higher ideals and greater service through the church schools.

M. J. JONES, Reporter

#### National Holiness Convention

Thousands from near and far attended the eighty-second annual convention of the National Holiness Association recently held in Indianapolis, Indiana. Grateful praise is given to God for the blessed times of fellowship and of spiritual refreshing and energizing.

The services were marked by Spirit-anointed presentation of the truths for which we stand. The faith of the saints was strengthened and vision enlarged, and the challenge to "occupy till I come" was accepted.

Business sessions were characterized by dispatch and evident desire by all that the will of God be known and done. A revised Constitution and By-laws was adopted. The Reverend Paul F. Elliott, of Indianapolis, Indiana, was elected president. The retiring president, the Rev. H. M. Couchenour, was elected executive secretary, and will give full time in the field of evangelism and promotion of holiness. Mr. Harry Van Antwerp, of Watervliet, N.Y., was elected treasurer, and Miss Amy L. Person was re-elected recording secretary.

Never has a National Holiness Convention received more publicity or more faithful and efficient co-operation from a local committee. For the contribution to the success of the convention made by the prayers and labors of the chairman and co-operating pastors and laymen, we thank God.

Though the times are desperate, we anticipate with a quickened faith a year of victory and accomplishment as we prayerfully and humbly walk with God.

ANNA L. FILLMORE, Secretary

### South Dakota District Preachers' Convention

The midyear preachers' convention of the South Dakota District was a time of advancement, inspiration, and challenge. The Spencer church and Pastor E. K. Bryant were most accommodating hosts, and did everything they could to add to the comfort of those who came.

Dr. G. B. Williamson was the special speaker. His messages will be long remembered for their challenging and instructive quality, combined with the essentials of holiness. His ministry dealt directly with the needs and problems of the pastor. The spirit and ministry of this great leader won all our hearts.

Much of the credit for the outstanding success of the convention, from the human standpoint, is due our efficient district superintendent, Rev. W. H. Deitz, for his well-planned program and the fine way he presided at the sessions. The united spirit of the South Dakota District is a tribute to this splendid man of God.

Among the high points of the convention was the fine quality of the papers as prepared and presented by the various pastors of the district. They brought instruction and blessing to those who heard them.

South Dakota District is rapidly coming to the close of another assembly year, a year marked with advancement along every line. We are working unitedly under the Lord to extend the borders of the Church of the Nazarene in this great state.

ELLWOOD R. TAME, Reporter

### Trevecca Nazarene College

Since my assuming of the task of field representative for Trevecca Nazarene College, Nashville, Tennessee, nearly one year ago, God certainly has been with us. As I have traveled this Southeastern Zone I have met a most loyal people for the cause of the Church of the Nazarene and Trevecca College. By September 3, we shall have in one year visited through our groups over six hundred churches. We are in a program of raising money for expansion, and our people everywhere are enthusiastically getting under the load. Someone has said that a new day has dawned for Trevecca College, and we give God the glory for it.

Dr. A. B. Mackey, our president, who has labored through the years, is beginning to realize some of his visions for a great holiness college here in the Southland.

Our latest venture was a trip by the choir (composed of thirty-six voices), under the direction of Mrs. Edward K. Hardy, through the Southland. We visited Chattanooga First Church, Tennessee; Atlanta, Georgia; Lanett, Mobile, and Tuscaloosa, Alabama; Memphis First Church, Grace Church and Third Church, Nashville, Tennessee. On this tour we endeavored to

touch about 115 churches. It was a most profitable tour. Night after night the choir sang to crowded churches, and there was a most enthusiastic response. Plans are now in the making for a trip through the North next spring.

It is a joy to work with our good Nazarene people and pastors in this Southland. I believe that the best days for Trevecca College are ahead of us, and we are looking with faith to build and provide for a great army of youth an adequate place for an education under a Christian influence.

We are now drawing toward the great commencement season. A fine group is graduating from our college this year, and there has been a wonderful spiritual tone on throughout the year. We give God the glory for all that has been accomplished, and for the vision that is gripping the hearts of our people for the future. We ask one thing of you: Pray for

us in the task of Christian education in Trevecca College.

CLIFFORD E. KEYS, *Field Representative*

### DEATHS

FRED H. COOK, age eighty-one years, died at his home in Mason, Michigan, in March of 1950. Mr. and Mrs. Cook celebrated their sixtieth wedding anniversary on March 17. He is survived by his widow Amelia, three daughters, two sons, one sister, and one brother. Funeral service was held in the Free Methodist church in Corunna, with Rev. Hugh Putnam, pastor of the Church of the Nazarene, officiating. Burial was in the Corunna cemetery.

JOHN E. M. GANTT was born November 23, 1863, in Loudon County, Virginia, and died March 6, 1950, in Washington, D.C. He was converted in 1886, sanctified in 1898, and in 1900 became a zealous worker in the Pentecostal Churches of America, and assisted in spreading scriptural holiness throughout the District of Columbia. In 1902 he was united in marriage to Alice Virginia Speer. He and his wife became charter members of the First Church of the Nazarene in Washington, D.C., when it was organized in 1917. He dearly loved the church, and sacrificed for the work of God. Up to within a few months of his death, as long as strength would permit, he maintained his fiery zeal for God. He was loyal to God and the church, and served as a member of the church board for many years. He is survived by his wife. Funeral services were held in

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First Church of the Nazarene, Washington, D.C., by his pastor, Rev. Roy F. Stevens, assisted by Rev. E. E. Grosse and Rev. L. B. Williams. Interment was made in the Washington National Cemetery.

DON NORTHUP was born August 6, 1881, in Ithaca, New York, and died February 2, 1950, in Dover, Oklahoma. He was a faithful attendant and supporter of the Church of the Nazarene for several years; he left the testimony he was ready to go. He is survived by his wife Mrs. Lulu Northup, one son, and one daughter. Funeral was held in Dover, with Mrs. Vida Robinson, a former pastor, in charge, assisted by Rev. William Marsh, the present pastor.

GUY LYNCH was born October 23, 1879, at Prescott, Iowa, and died at his home in Hutchinson, Kansas, April 7, 1950. In 1903 he was united in marriage to Lora D. Wood; to this union was born one daughter. Mr. Lynch was converted at the age of twelve, later sanctified, and became a charter member of the Plainville Church of the Nazarene. He loved the church and Sunday school, and was a loyal, faithful member, attending services on Sunday before his death. He was a member of First Church of the Nazarene, Hutchinson. He is survived by his widow and daughter.

JACOB WILLIAM HAYNES was born May 26, 1852, in West Virginia, and died April 10, 1950, in Vancouver, Washington. He lived long and well, and gave clear testimony to God's presence with him shortly before death. He joined the View Church of the Nazarene of La Center, Washington, in 1948, and attended the services faithfully as his health permitted. He will be long remembered for his singing and playing of the violin, harmonica, and snare drum; and his victorious spirit. He is survived by two daughters and one son. Funeral service was held in Vancouver, with his pastor, Rev. Allen A. Bennett, in charge. Interment was at the Manor cemetery.

MRS. GENEVRA I. MILLER (nee Seamster) was born August 4, 1869, in Schuyler County, Missouri, and died April 7, 1950, at her home in Alva, Oklahoma. In 1888 she was united in marriage to Isaac C. Miller. She was converted at the age of eighteen, and in 1911 united with the Church of the Nazarene at Hutchinson, Kansas. Later she moved to Cherokee, Oklahoma, where she was a member at the time of her death. She was a devoted Christian wife and mother, loved God and her church. Two sons preceded her in death. She is survived by her husband, three daughters, and two sons (one of whom is Rev. Arthur Miller).

MRS. LILLY MYRTLE BROWN was born February 8, 1882, and died November 27, 1949, at her home in Hurdland, Missouri. She had been a victorious Christian since early in life, and was a spiritual inspiration to her family, the church, and the community. She united with the Church of the Nazarene in 1923 and gave her best to help the church and reach lost souls. She was faithful to all the services, and most loyal and co-operative. Certainly she did what she could!

JOHN W. MURPHY: It has been a grief to us to lose by death two of the members of our Church of the Nazarene in Lake Charles, Louisiana. John W. Murphy, who had been a local preacher for years, died March 31; he was preceded in death by his wife on January 19. Brother Murphy had been sick for years and confined most of the time to his bed; Mrs. Murphy had only a short illness before her death. They had been loyal to the church and its program, and true to its doctrine. They leave to mourn their home-going eight children and a host of friends.—Paul Pitts, Pastor.

## ANNOUNCEMENTS

### WEDDING BELLS

Rev. John W. Croft of Wenatchee, Washington, and Ruby M. McPhee of Los Angeles, California, were united in marriage on April 12, at the Nazarene parsonage in Wenatchee, with the pastor, Rev. A. G. Hanners, officiating.

Miss Reta Pinkston of Nampa, Idaho, and Mr. Milton Nielsen of Irene, South Dakota, were united in marriage on March 18, at the Nazarene parsonage in Sioux Falls, South Dakota, with the pastor, Rev. B. P. Hertel, officiating.

BORN—to F. D. and Melva Dean (Moore) Kiser, of Bethany, Oklahoma, a son, Robert Eugene, on April 28.

—to Rev. and Mrs. Harold L. Frye of Fayette, Ohio, a daughter, Rosharon Kay, on May 9.

—to Dr. and Mrs. Donald D. Starr of Pittsburgh, Pa., a daughter, Marion Dee, on May 1.

—to Rev. and Mrs. Jacob E. Stands of Waco, Texas, a daughter, Catherine Sue, on May 3.

NOTICE—The twenty-first annual conference of the Pilgrim Holiness church meets in quadrennial session, on the Indiana District campground, Frankfort, Indiana, beginning June 13. General Superintendent L. W. Sturk will open the conference at 7:30 p.m. Business sessions will convene the following morning. Each morning throughout the conference there will be a devotional period from nine to ten o'clock. Sunday, June 18, begins with a prayer and praise service at 9:30 a.m.; at 10:30 Rev. H. J. Olsen will speak, followed by the sacrament of the Lord's Supper; afternoon service will be devoted to missionary and church extension activities, presided over by Rev. R. G. Flexon and Rev. R. A. Beltz. At 6:30 p.m. will be a service in the interest of youth and Sunday-school work, and at 7:30 a service in the interest of Pilgrim Bible schools and colleges.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in a tuberculosis sanatorium in Illinois, past fifty years of age, and does not seem to be getting better, that God may give her grace and spiritual strength if He does not see fit to heal her; by a lady in Oregon for the sanctification of a couple and that God may open a door for them in the right place;

by a friend in Texas for a young married couple and their sons that God may restore their home and help them to find Him in real salvation; for a mother in Colorado that God will supply her financial needs, answer prayer in behalf of her children; also for a woman past eighty years of age, almost blind, and not a Christian, that she may repent before it is too late, and for several unspoken requests;

for a lady patient in a mental hospital in Missouri who seems unable to want to live—has been an ardent soul winner in years past.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:

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### District Assembly Schedule

Arizona	June 8 and 9
New Mexico	June 14 and 15
Rocky Mountain	June 21 to 23
Nevada-Utah	June 28 and 29
Canada West	July 5 to 7
Nebraska	July 19 to 21
Northeastern Indiana	August 2 to 4
Africa	Summer and Fall

Orval J. Nease:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

### District Assembly Schedule

New England	June 21 to 23
New York	June 28 and 29
Maritime	July 12 and 13
Albany	July 19 to 21
Kentucky	August 9 to 11
Abilene	August 16 to 18
San Antonio	August 23 to 25
Indianapolis	Aug. 30 to Sept. 1
North Carolina	September 27 and 28
South Carolina	October 4 and 5
Georgia	October 11 and 12
Florida	October 18 and 19

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

### District Assembly Schedule

South Dakota	June 7 and 8
Eastern Michigan	June 14 to 16
Colorado	July 5 to 7
Michigan	July 12 to 14
Pittsburgh	July 19 to 21
Washington-Philadelphia	August 2 to 4
Illinois	August 9 to 11
Virginia	August 16 and 17
Houston	Aug. 23 and 24
Dallas	Aug. 30 to Sept. 1
Southwest Indiana	Sept. 13 to 15
East Tennessee	Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria	Fall and Winter

Samuel Young:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

### District Assembly Schedule

Cape Verde Islands	May—June
West Virginia	July 6 to 8
Central Ohio	July 19 to 21
Wisconsin	August 2 and 3
Iowa	August 9 to 11
Northwest Illinois	August 23 and 24
Chicago Central	August 30 and 31
Kansas City	Sept. 6 to 8
Alabama	Sept. 13 to 15
Arkansas	Sept. 20 to 22
Eastern Oklahoma	Oct. 4 to 6
Mississippi	Oct. 11 and 12

D. J. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

### District Assembly Schedule

Minnesota	June 21 and 22
North Dakota	June 28 and 29
Kansas	Aug. 2 to 4
Missouri	Aug. 9 to 11
Northwest Oklahoma	Aug. 16 to 18
Northwest Indiana	Aug. 23 to 25
Western Ohio	Aug. 30 to Sept. 1
Louisiana	Sept. 6 to 8
Tennessee	Sept. 13 and 14
Southwest Oklahoma	Sept. 20 to 22

## District Assembly Information

ARIZONA—Assembly, June 8 and 9, at Church of the Nazarene, 119 N. Highland Ave., Tucson. Pastor: Rev. Andrew Young, 119 N. Highland Ave., Tucson. General Superintendent Powers.

NEW MEXICO—Assembly, June 14 and 15, at Nazarene Campground, ten miles south of Capitol, New Mexico. Rev. E. H. Timmer, Capitol, is the entertaining pastor. General Superintendent Powers.

EASTERN MICHIGAN—Assembly, June 14 to 16, at First Church of the Nazarene, 60 State St., Pontiac, Michigan. Pastor: Rev. R. C. Johnson, 46 Norton St., Pontiac. General Superintendent Williamson.

MINNESOTA—Assembly, June 21 and 22, at St. Matthews Evangelical-Lutheran Church (recently purchased by St. Paul First Church), one block north of University Avenue on Dale Street, St. Paul, Minnesota. Pastor: Rev. Eugene M. Culbertson, 1401 Payne Ave., St. Paul. General Superintendent Vanderpool.

ROCKY MOUNTAIN—Assembly, June 21 and 22, at First Church of the Nazarene, Third Avenue at 33rd Street, Billings, Montana. Pastor: Rev. A. Furman Harris, 22 Lewis Ave., Billings. General Superintendent Powers.

NEW ENGLAND—Assembly, June 21 to 23, at Church of the Nazarene, 8 High St., Malden, Massachusetts. Pastor: Dr. Oscar Reed, 236 Hawthorne St., Malden. General Superintendent Nease.

NEW YORK—Assembly, June 28 to 30, at Nazarene District Campgrounds, Groville Park, Beacon, New York. Pastor: J. L. Collom, 73 W. Center St., Beacon. General Superintendent Nease.

NEVADA-UTAH—Assembly, June 28 and 29, at the Clark County Recreation Camp in Lee's Canyon, north of Las Vegas. Rev. Robert A. Lundgren, Box 1192, Las Vegas, Nevada, entertaining pastor. General Superintendent Powers.

NORTH DAKOTA—Assembly, June 28 and 29, at Nazarene Campgrounds, Sawyer, North Dakota. Rev. A. L. Lang, Box 202, Sawyer, entertaining pastor. General Superintendent Vanderpool.

CANADA WEST—Assembly, July 4 to 7, at Church of the Nazarene, Red Deer, Alberta (corner 48th Street and 50th Avenue). Pastor: Rev. A. E. Gongwer, 4806—50th Avenue, Red Deer. General Superintendent Powers.

COLORADO—Assembly, July 5 to 8, at Nazarene Campground, West Colfax and Dover Street, Denver, Colorado. Pastor: Rev. J. B. Miller, 503 Delaware. General Superintendent Williamson.

WEST VIRGINIA—Assembly, July 6 to 8, at Nazarene Campground, Summersville, West Virginia. Rev. Chester Action, % Campground, Summersville, is the entertaining pastor. General Superintendent Young.