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# HERALD OF HOLINESS



7848

A. M. HILLS

1935

July 2, 1951

## TELEGRAM

Tucson, Arizona—Arizona District closed greatest assembly in history. Rev. M. L. Mann elected superintendent almost unanimously for eighth year. Dr. Samuel Young officiated with grace and charm, and preached with the anointing of the Spirit. Pastors and people accepted forward program with spirit of optimism and unity.—J. ERBEN MOORE, JR., Reporter.

## NEWS IN BRIEF

Dr. Edward Lawlor, superintendent of the Canada West District, with Mrs. Lawlor, were in a very serious automobile accident several weeks ago. The car was badly wrecked and they both suffered severe injuries. Mrs. Lawlor writes to give thanks to God for sparing their lives (Dr. Lawlor is still unable to use his hand and arm), and for undertaking in their behalf. She expresses sincere thanks to "all our good people for their prayers and kindnesses to us in our time of need. We do so appreciate every prayer and good wish."

While in a meeting at Owego, New York, Evangelist Joseph Bierce was taken seriously ill on May 19. He was rushed to the hospital in Sayre, Pennsylvania, and after four weeks of treatment it was decided that a major operation was necessary. Prayer is requested for his complete recovery.

Rev. W. M. Franklin has resigned as pastor at Stonebluff, Ind., to accept a call to the church at Norris, South Dakota.

The Mesa, Arizona, church, under the leadership of Rev. A. J. Tosti, has adopted the "ten-per-cent-plan" for the 1951-52 fiscal year.

Rev. Weaver W. Hess declined the call as superintendent of the Oregon Pacific District for another year, and is re-entering the field of evangelism.

Pastor Claude L. Chilton sends word: "Evangelist Nettie A. Miller used of God in a marvelous way in glorious seven-night revival at Mobile First Church (Alabama). Older members could not recall a greater week in history of church. Altar lined night after night; scores of new people attended. Miss Miller never better as she preached the old-

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## HERALD OF HOLINESS

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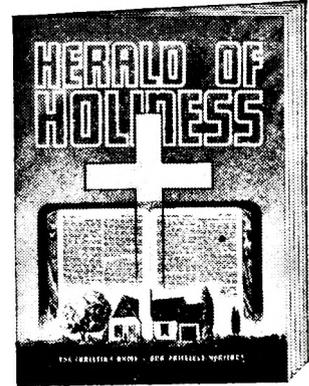
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**General Superintendents,  
Church of the Nazarene**

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# SPECIAL

## Herald of Holiness



## March 10, 1952

This is the publication date set for the new, big, 24-page special issue of the HERALD OF HOLINESS. It will have a beautiful color cover as pictured above. Start making out your orders now. The publishing house representative will be taking these orders at your district assembly.

Last year the orders totaled 900,000. Let's top this figure this year. We can "if" each district gets behind and pushes.

Orders that already have been turned in are:

Eastern Michigan	50,000
Florida	29,950
Northern California	24,241
Southern California	17,850
Los Angeles	16,380
Northwest	13,950
Oregon Pacific	10,300
Akron	10,220
Washington Pacific	6,932
Idaho-Oregon	5,800

Last week we published a message to both the district and local HERALD OF HOLINESS campaign managers in this column.

Here are the names of some of the districts that will be having fall campaigns:

	Quota
Kansas City	2,800
Missouri	2,700
Nebraska	1,000
Northeastern Indiana	4,500
Akron	4,700
Georgia	1,600
Mississippi	1,100
Pittsburgh	3,200
Rocky Mountain	700
Canada West	1,600
Maritime	275
Nevada-Utah	200

THAINE SANFORD  
Sales Promotion Manager

## GUEST EDITORIAL:

General Superintendent Young

# The Optimism of Faith



The number one apostle of the first century Church was in jail. Surely God would get him out again, but how, and when? Rome had him. No earthquake now. The bonds were real. Trouble was piling up. Imprisonment separated him from many young converts and beginning churches so sorely in need of his help. Even within the Church sinister forces were at work. To be sure, some were

preaching Christ, but only out of envy and strife, with the intention of adding further affliction to the apostle's imprisonment. Even so, the incurable optimist declared his faith: "This shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Philippians 1:19). What remains in Paul's experience for us today?

1. *Confidence in God is the groundwork* for faith and hope in the future, according to Paul: "In nothing I shall be ashamed." Fenelon declared, "You can't treat God with too much confidence." Tertullian observed about the contemporaries of Jesus, "They should have known He was God; His patience should have proved it to them."

2. *This confidence created courage.* The apostle considered his outlook "with all boldness." He was so sure of God he would risk all for Him. Thus he found the comfort of courage and not of coddling. He discovered that God not only tempers the wind to the shorn lamb. He also puts wool on its back so that it can face the wind. Paul had felt the cold blasts of adversity, but was growing his own heavy coat of wool.

3. *Constancy becomes the chief characteristic* of his Christian life. "As always, so now also." Thus he reaffirmed his timeless commitment to Jesus Christ and His cause. Circumstances will not change my outlook, he seems to say; my decision is fundamental and permanent.

4. *His commitment was personal and bottomless.* "Christ shall be magnified in my body, whether it be by life, or by death," no matter! He discovered that there is no holiness without commitment, and no significant commitment that does not become costly.

5. *This commitment resulted in a commission,* an assignment. "For to me to live is Christ." His own life had become an extension of his Lord's ministry. He knew that to be rightly related to Jesus Christ he must be interested

in His kingdom. He felt himself to be one of the most deeply obligated beings in the world, and he tried to do something about it.

6. *The consummation of life in death has no forebodings.* Life is not a terminus, an anti-climax. To be absent from the body means to be present with the Lord, and "to die is gain."

Why imprison a man like that? Something within him remains forever free: his faith in the ultimate triumph of God and of good. Even in the midst of afflictions he dwelt on the victorious side. To be sure, he was in prison and limited, but even this experience worked out "rather unto the furtherance of the gospel." His witness became well known throughout Caesar's court and from there scattered to many key places. Also some timid Christians had shown their mettle when put to the test by loss of their missionary superintendent. Though some preached Christ with envy and strife, he refused to be bogged down in this quagmire of bad motives but rejoiced that Christ was preached at all. When they threatened him with death, he decided that perhaps death would be better for him anyway. To him death meant "to be with Christ."

On second thought, Paul concluded that for the sake of the Church he should stay a while longer and labor for their "furtherance and joy of faith." Within was born the assurance that God would answer, and permit him once more to see his missionary churches and young Christians.

Again the miracle happened because, once again, the eye of a man's faith penetrated beyond the event to the One whose presence brings us peace and victory.

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## QUESTIONING

By Grace Noll Crowell

*What of our nation should freedom perish!  
What of our dear beloved land then?  
How could we travel the way of darkness  
Who have known the light so long? O men,  
What if the nation be left in ruins,  
And we the slaves to a mad man's whim,  
Beaten and broken, our heritage taken  
Relentlessly, mercilessly by him?*

*O my brothers, and O my sisters,  
Before the bombs and the rubble fall,  
May we be stalwart, may we be ready  
To answer the high, insistent call:  
"Choose you the Lord as your great Commander,  
Who alone can deliver you from this fate."  
Help us, Lord God, through Thy might and  
power,  
To ward off this danger before too late!*

# DR. A. M. HILLS

Dr. A. M. Hills must be ever considered one of the great men of the American ministry. Born in Michigan, February 4, 1848, he was converted in a revival meeting at the age of eleven years. When sixteen years of age, he moved with his family to Mount Vernon, Ohio, in order to attend Oberlin College. Here for four years he sat under the ministry of that renowned evangelist and college president, Rev. Charles G. Finney. He soon felt the call to the ministry and entered Yale Divinity School, from which he graduated with his divinity degree, a thoroughly trained scholar and a forceful preacher.

His first pastorate was at Ravenna, Ohio, where he served the church for ten years and wrote out carefully every sermon that he preached. Later, he served the church in Pittsburgh for seven years. Having gained the reputation of a great preacher and soul winner, he entered the field of evangelism, where he was also eminently successful. It was during this period of evangelism that Dr. Hills came to realize a sad lack in his own Christian experience. Hearing a layman testify to entire sanctification, he began to seek this experience both in public and in private, and on December 7, 1895, was gloriously sanctified. From this time forward he entered fully into the work of holiness evangelism and was constantly sought as an evangelist in the larger camps of the country.

Soon after entering the experience of holiness, he wrote what is generally considered his masterpiece, *Holiness and Power*, which has passed through a number of editions and has been used in Bible schools and courses of study since that time. Impossible as it may seem, Dr. Hills wrote this monumental work in the brief period of six weeks. This, however, was only the beginning, for other works followed in rapid succession.

Dr. Hills's first venture in educational work was at Asbury College in 1898. Soon after this he was called to Greenville, Texas, by Rev. E. C. DeJernett, who had in mind the founding of a college in connection with the annual camp held at that place. There was nothing with which to begin, but Dr. Hills soon secured the necessary buildings and equipment, and in a remarkably short time built up a student body from which have come some of the greatest preachers in the holiness movement. Later he founded Central Holiness University at Oskaloosa, Iowa, now known as Kletzing College.

Dr. Hills's reputation as a scholar and evangelist soon reached England, and he was called to the Star Hall Mission and Bible School in Manchester. Here he lectured in the Bible school and held revivals in England and Scotland with eminent success. As many as two hundred seekers frequently knelt at an altar of prayer in a single service. Much time also was spent

in writing—works especially designed to set forth the Wesleyan position concerning entire sanctification. On his return to this country, he taught for a time in Bethany, Oklahoma, and there it was that he linked himself with the work of the Church of the Nazarene. Called again to England, he was soon forced to return because of World War I.

It was at this time that he received a call to Pasadena College as professor of systematic theology and homiletics. Here he graced the college for a number of years, and his memory is still a precious heritage of this institution. In the classroom he was not only a teacher but also a preacher—setting forth clearly the great fundamental doctrines of the Scriptures and driving these home with the forcefulness of the preacher in the pulpit. Hundreds of students recall with pleasure those rich classroom days.

During this period also, Dr. Hills gave himself strenuously to writing, his *Fundamental Christian Theology* and his *Homiletics and Pastoral Theology* representing the fruit of his labors. Rev. C. J. Kinne undertook the task of publishing the theology, and both books were later adopted as texts in the Course of Study for licensed ministers. While I was editor of the *HERALD OF HOLINESS*, Dr. Hills wrote frequent articles for me. These were always on yellow foolscap paper and in longhand. The amazing thing about them was that they were written without a single correction—probably due to his earlier training in the writing of sermons.

On September 11, 1935, we laid away all that was mortal of this great man of God, just as another college year was beginning. Rev. H. E. McWilliams presided at the funeral and brought the message, while others—preachers and members of the faculty—brought rich tributes to the memory of this great warrior of the Cross. Although he began as a puny boy, not expected to live, God gave him strength to serve for eighty-seven years, and then called him to his eternal reward. "Precious in the sight of the Lord is the death of his saints."

—H. ORTON WILEY,

*President Emeritus of Pasadena College,  
Pasadena, California*

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## The Sage of Happy Hollow Sez:

Who ever said that the pioneer holiness preachers were all ignorant? Some of them did a good job educating themselves. Whether they ever went to school themselves or not, they never put a premium on mental laziness. Why, Uncle Bud put how many fellows through college? Among the forerunners were those who could read the Bible in Greek and Hebrew. It isn't the education that spoils a preacher. Any educated person can preach if he really knows the Lord.

# "There Lay a Small Round Thing"

By Mary Billings\*

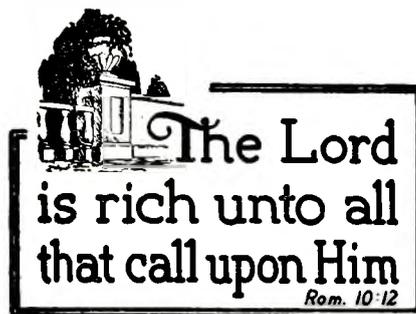
Most of us find our daily lives keyed to practicality, with little room for the miraculous or the inspirational. Each day we must earn enough to pay for a day's supply of food, and for shelter, clothing, and perhaps a few other items which we consider necessities. The price of food, especially, seems to go up and up, so that we think wistfully of a simple diet of crusty, brown loaves and milk, with an occasional piece of fruit. Or we dream of the happy lot of the fisherman who could throw in a line for a trout, and presently eat his catch, nicely browned over a fire built in the open where (we assume) fuel is free for the gathering.

Worried and troubled over our food bills, we can find comfort in the Bible story of the feeding of the Israelites with manna. During this great exodus, comparable to a present-day movement of war refugees, a heavenly food was provided for them, free for the gathering. They had come to the Wilderness of Sin, between Elim and Sinai. In Elim were twelve wells of water and seventy palm trees, but in the wilderness there was nothing but starvation. Then, "When the dew that lay was gone up, behold . . . there lay a small round thing, as small as the hoar frost on the ground."

Farther on in the account we are told that it was "like coriander seed, white; and the taste of it was like wafers made with honey." It is upon this mention of the sweet flavor that most students base the explanation of manna as a natural and not a miraculous product. It was, they say, undoubtedly a sugary exudation from the bark of one of the sixty or more varieties of tamarisk tree. Once I heard a speaker declare that he believed manna was a sort of tiny mushroom, as it appeared in the morning where none had been the night before, and spoiled when kept overnight. Evidently he overlooked the low caloric value of mushrooms, estimated by most nutritional experts as zero. Mushrooms would hardly be a food to nourish a people for forty years.

It is interesting to note the amount of manna each person ate as his daily share—an omer. Now an omer is stated quite definitely to be the tenth part of an ephah, but an ephah was sometimes about four and one-half gallons, sometimes twice as much. If we take the smaller quantity as a basis for reckoning, we find each of the Israelites eating nearly two quarts of manna daily, and this for forty years. Remember, the children of Israel were a great host, six hundred thousand, when they went out of Egypt. Can you picture a forest of trees capable of exuding such enormous quantities of sugary sap, day after day, summer and winter, for forty years?

\*Bowdoinham, Maine



Wait—that question must be modified. On the Sabbath there was no fall of manna. On the day preceding, the Israelites gathered a double quota. On the other days of the week, a surplus, kept overnight, "bred worms, and stank"; but that saved for eating on the Sabbath remained fresh and unspoiled.

One portion of the Biblical description of the heavenly food suggests that the children of Israel, like present-day people, liked variety in their food. "Bake that which ye will bake to day," Moses ordered, "and seethe that which ye will seethe." Evidently manna was good boiled and baked, as well as raw.

One of the phrases in Exodus 16: 35 is especially thought-provoking. It says that the Israelites ate manna "until they came to a land inhabited"—that is, to the borders of Canaan. The inference is that then the rain of manna stopped, perhaps because it was intended only for the children of Israel, and if it fell in an inhabited land would have been gathered by all people indiscriminately. Or was it because there was other food in plenty, and manna was no longer needed? Canaan was a land of milk and honey, but it seems likely that a nation would have hungered for an accustomed food upon which it had so long subsisted.

In such a way a Christian hungers for the Word of God; but, unlike the Israelite, never finds his supply cut off, so that he must seek other food. The Bible can be his daily, satisfying portion, fresh at every reading, strengthening his spirit. In the words of the Psalmist, "How sweet are thy words unto my taste!"

Most of us are working people. We spend our lives at work that is often poorly paid, and work sometimes beyond our strength. Nearly always in the back of our minds are the troubling questions: "What if I lose my job? What if food goes higher? What if I am sick and cannot work?" The story of the giving of the manna should nourish our faith and help us to dispose of that horrible, nagging (and useless) worry. It should fill our minds with a strong, sweet confidence in God's willingness to care for us, to supply us with daily food. For one, I am glad to accept the Bible story of the supplying of the manna, a heavenly food, miraculously sent, day to day, as it was needed.

# How Does It Read In the Greek New Testament?

By E. Wayne Stahl\*

## II. Overcoming Our Infernal Foe (The "Roaring Lion"; "The Lion of the Tribe of Judah")

Christian the Pilgrim, in Bunyan's great allegory, is being shown spiritual object lessons in the Interpreter's house. In "a very dark room" he sees a man in an iron cage, the picture of despair and sorrow. He tells the Pilgrim that he is a backslider, and confesses how he came to that woeful state, in these words, "I left off to watch and be sober."

This is almost an exact quotation from I Peter 5:8, where we read, "Be sober, be vigilant." Then the apostle gives the reason for this, "Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." In the Greek the word for "vigilant" is *gregore-sate*, imperative of *gregoreo*, meaning to watch. Literally it signifies to keep awake.

It is the very verb that we find Jesus using in the Garden of Grief, when, in Matthew 26:38, He says to Peter, James, and John, "Watch [*gregoreite*] with me." Weymouth, in his valuable *New Testament for Modern Speech*, renders this injunction thus, "Keep awake with me."

But the three apostles failed to obey; and Christ, coming a little later to them, finds them asleep, and in words of loving chiding says, "Could ye not watch ['keep awake', *gregoresai*] with me?" (Matt. 26:40.)

As Peter used that word *gregoreo*, "Be vigilant," he must have remembered with heartbreak that reproof of the Master, and the additional words He spoke in the hour of His agony, "Watch and pray, that ye enter not into temptation" (Matt. 26:41).

\*Nazarene Elder, Lowell, Mass.

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## The Alabaster Box

By Benjamin Allen Bowman

"But, Mary, are you not sorry?  
This ointment of spikenard sweet—  
So precious, so costly—now broken  
Over the Master's feet!"

"Ah, no! Jesus' love ties my being  
With bands that will never break.  
The cords of it are so tender,  
Yet strong as the martyr's stake.

"And, oh, for a thousand offerings,  
Pure and precious and sweet!  
They all, one by one, would be broken  
Over the Master's feet."

Here we have a reminder of what is essentially involved in being "vigilant," "watching," "keeping awake." *This is prayer!* Not just the closing hours of the old year should be a "watch-night" service for the individual Christian, but every hour of the day, as he prays "without ceasing" for power to be an overcomer.

Oswald Chambers, in his superlatively helpful book, *My Utmost for His Highest* (our publishing house can supply it), makes the suggestion that the Christian, eager for an experience of transcendent victory, will do well to take a minute or two every hour to lift his or her heart to God in prayer. I have found that doing this every sixty minutes, as the long hand of the clock or watch points to twelve, is a profitable practice.

I feel that failure to concentrate on prayer, ejaculatory, as well as supplication in the secret place, is a major cause why many young Christians do not advance in the divine life. They are like the little girl who fell out of bed one night; asked the reason why, she replied, "I went to sleep too near where I got in." If Peter had kept awake and prayed in the Garden, he would not, probably, have denied and cursed in the court of the high priest.

Four words of Daniel 4:13 should be of inspiration to us; they are "a watcher and an holy one." To me they suggest that "keeping awake" spiritually, or watching, or being "vigilant," and holiness are twins. Fletcher of Madeley, who, Wesley declared, was the holiest man he ever knew, was accustomed to take all night each week for waiting on God in secret. And we read of our Lord, who was "holy, harmless, undefiled," spending an entire night in prayer. Here was a secret of His triumph. In my Latin Bible, the Vulgate, the word "watcher" of Daniel 4:13 is *vigil*, transliterated into English, and meaning "a keeping awake."

How we need, in these fearful days when Christ's second coming is evidently near, to remember the word He repeatedly used in reminding us of that supreme event, "What I say unto you I say unto all, Watch," *gregoreite* (Mark 13:27). For our "adversary the devil," the "roaring lion," seeing that the Lion of the Tribe of Judah must soon appear, will do his utmost to seduce the saints. But "Satan trembles when he sees the weakest saint upon his knees." Are we sufficiently on our knees to make the devil's knees like those of Belshazzar's when he saw the handwriting on the wall? (See Daniel 5:6.)

Such supplication and importunity in intercession will mean that there will be a fasting from sleep, as well as from food.

The Greek *gregoreo* gives us the man's given name, Gregory. Let us be spiritual Gregorys, as day and night we call upon God. Then for us will be greater spiritual triumphs than the oratorical ones of the eloquent church father, Gregory of Naziansen; for our word oratory comes from the Latin *orare*, meaning to pray!

# Conquering Squirrel-Cage Anxiety

Article Two in a series of five on

## "Mental Hygiene and the Christian Life"

By Paul T. Culbertson\*

In the first article in this series we called attention to the important bearing of the Christian faith on good personal and social adjustment. We then outlined the essential elements of "spiritual adjustment." Today we wish to mention some of the resources of our holy faith which will help us to conquer the problem of fear and anxiety.

It is hardly necessary to observe that we are living in troublesome times. Radio commentators and the writers of newspaper headlines seemingly try to outdo one another in making dire predictions for 1951. All of us are tempted to become more or less concerned, and perhaps anxious and worried about possible future events.

Long ago our Lord Jesus Christ said to His disciples, "Do not worry about your living" (Matt. 6:25, Verkuyl), and His commands were always accompanied by His enablements. I believe He meant exactly what He said: that a Christian can and should live without "squirrel-cage" anxiety, that anxious solicitude that divides and distracts the mind, wastes our powers, and leaves us less able to meet life realistically and constructively. Let us look at five resources offered by the Christian faith in meeting this problem.

*First*, confess, forsake, and find glorious forgiveness for all known sin through faith in the Lord Jesus Christ. A common cause of worry is failure to live up to what is known to be right. One mental hygiene authority declares that a guilty conscience, perhaps accompanied by subtle attempts to hide that guilt, is the most common cause of anxiety. But, thank God, there is a peace passing all understanding in the remission of the guilt and penalty of sins through faith in our blessed Saviour.

*Second*, seek until you find the inner resources of power found in the mighty baptism of the Holy Spirit. In the first chapter of Acts, the disciples came to the risen Lord with questions concerning the times and seasons. But His response was: "Tarry ye . . . until ye be endued with power from on high." Let us therefore pray, not for tasks and circumstances equal to our powers, but for power—the power of the mighty Holy Spirit—equal to any and every task and circumstance during 1951. Herein is the central, indispensable resource for abundant, victorious living in this or any other year!

\*Dean, Pasadena College, Pasadena, Calif.

*Third*, remember that your physical and psychological powers frequently fluctuate, and as your powers go down, the apparent size of your problems tends to increase. When we are tired, ill, exhausted in body and mind, a small task or decision may grow to the size of a mountain. But when we are rested, it shrinks to a molehill. A small boy lying awake at night observed:

*The apples falling from our tree  
Make such a heavy\* bump at night,  
I always am surprised to see  
They are so little when it's light.*

*And all the dark just sings and sings  
So loud! I cannot see at all  
How frogs, and crickets, and such things  
That make the noise can be so small.*

*Then my own room looks bigger, too,  
Corners so dark and far away.  
I wonder if things really do  
Grow up at night and shrink by day!*

Yes, that's it. The apparent size of things, especially that of our problems, does fluctuate. Let's remember this when we are tempted to worry or to make some rash decision which we may later regret. Let's wait until we are rested, until our courage returns, until our physical and psychic powers have returned to normal. Much anxious concern may thereby be avoided.

*Fourth*, let us as Christians seek to view our problems in their proper perspective—against the backdrop of God's eternal purposes and the "long-run" of eternity itself. Let us seek to perceive something of God's view of the troubled times of 1951. Do you remember the prophet Elisha? He and a very worried young man were surrounded by enemy troops in the city of Dothan. Both of the men ascended to the city wall to view the scene. The youth had spiritual myopia (nearsightedness). About all he could see was the near-by enemy army. But the prophet, with his God-touched eyes, had the far-view; he saw the mountains filled with the delivering hosts of almighty God. The enemy forces appeared insignificant in contrast.

"Don't forget: God still lives! He is on His throne! He is good and great and all-powerful. He has some great eternal purposes which will be wrought out in spite of evil men and de-

signing devils. And never forget that we, as Christians, should ever live in the light of eternity. When Socrates was urged dishonorably to escape the drinking of the hemlock, the reason given was, "You may live ten additional years." But his instant reply was, "What are ten years to a man who expects to live forever?" With comparable wisdom, let us meet the exigencies of this year, evaluating them in the light of eternity itself.

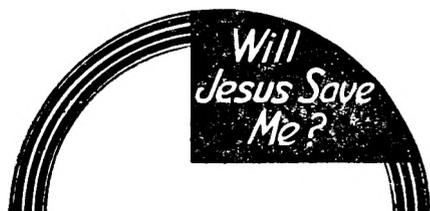
Last, let us seek to discriminate between those events of our lives over which we have control and those over which we have no control. The former should be faced frankly, realistically, courageously, and constructively. If a problem needs solution, and we can solve it, the only manly, Christian attitude is to do our best to solve it. Don't worry about it—do something!

But if a problem is beyond our control, then to worry is to distrust God. Jesus commands us under such circumstances to have a sincere, simple faith in the power, goodness, and love of our Heavenly Father. Two birds were overheard in conversation:

*Said the robin to the sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."*

*Said the sparrow to the robin,  
"Friend, I think that it must be  
That they have no Heavenly Father  
Such as cares for you and me."*

Surely if anyone had occasion to worry, Jesus did. Life was not easy in His day. The Jews lived under harsh Roman rule; poverty, slavery, and disease were widespread. But, did He worry? No! He taught and lived the truth that *God understands, and cares, and sustains*. He demonstrated the truth that God was and is able for every situation. The result was a life of unexcelled serenity, poise, confidence, and quietness in the face of the worst that life or death offered Him. And His way to poise and power in that far-off day is still the way for you and for me in 1951!



**If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**

I John 1:9

## Speaking of Vacations

By Norman C. Schlichter\*

**I**T WAS Walt Whitman who said, "I find letters from God dropped in the street, and every one is signed by God's name."

Isn't vacation time the ideal time to read such "letters"? And, if we think of them as Whitman did, every tree and flower and growing plant will bring deeply spiritual blessings to our souls as well as the lofty, sensuous delights they inspire in us.

It is the wise vacationer who tries to spend some time each day quietly with God in His own outdoors, and such vacationers will be sure to take with them those wonderful written letters from God which are in His own Book.

Vacation time is also the ideal time for reading these written letters as well as the unwritten messages from our Creator in His woods, His lakes, His ocean sweeps, His mountain solitudes. Many of the Book letters are filled with illusions to nature's glories, and to read these in the open is to see new meanings in them and to get new spiritual refreshment from them.

It is the Book that makes Whitman's striking and well-nigh unforgettable reminder of the unwritten "letters from God" in nature authentic, and when read outdoors it will illuminate all such letters with amazing brilliance.

It would be hard to say how many times I had read David's words in Psalms 65, "which by his strength setteth fast the mountains," before I read them one day as I gazed in awe at seventeen mountain peaks, each over five thousand feet in height, visible from a spot in western North Carolina. From that time, many years ago, to this present time I have had a surer sense of God's physical might. And I never forget to be grateful to Him for having had His Book in my hand when those mountains swept into my view.

That vacationer in the outdoors will be blessed indeed who takes some time to read God's letters, written and unwritten, while seeking brief release from life's regular routine.

And, before I leave the vacation subject, may I suggest that every vacationer who seeks upon his return home to do some little acts of special kindness for some of his friends, or even better, strangers, who had to forego vacations for various reasons, will find a very rewarding joy in so doing. Such everyday, practical Christian kindness will be but living out the true spirit of every kind of "letter from God."

\*Annville, Pennsylvania

"The greatest blessing, not only religiously, but economically and politically and in every other way, that could come to us would be a revival of the old-time, simple faith in God and His Word."—*Selected*.

## EPHESIANS (Art. X)

By H. Orton Wiley\*

### The Prayers of the Apostle Paul

We are told that the staircase up which Jesus climbed from the courtyard to Pilate's judgment seat was later taken by the church to Rome and there preserved as a *scala sancta* or sacred staircase. Pilgrims visiting Rome frequently did penance by climbing this stairway on their knees and saying prayers on each step. It is said that while Luther was doing penance by climbing this stairway, the Spirit spoke to him, saying, "The just shall live by faith." Arising from his knees, Luther turned and walked down again. Here in some true sense was the beginning of the Protestant Reformation.

I like to think of St. Paul's prayers after the order of a true spiritual *scala sancta*, wherein the apostle not only prays but also leaves us a record of his prayers at each level of spiritual attainment. These indicate to us the ascending steps in all true spiritual progress. Further, I would connect St. Paul's two prayers—the one in 1:15-23, the other in 3:14-21—as forming two flights in a single stairway, with a landing place between them. The first I would call "A Prayer for Spiritual Progress"; and the second, "A Prayer of Intercession." The first is concerned largely with the spiritual progress of the individual; the other, with a broadening and heightening conception of God's love for others and our own responsibility for their salvation.

At a college event which I once attended a young lady read the familiar "Story of the Bamboo." As she finished the story, there came to me a deeper conception of the Christian life, a conception not merely of acquisition but of service. You will recall the story: A man had a beautiful field of bamboo which he kept well-watered, green, and growing. On one stalk he carved his initials, and the bamboo proudly said, "See how my master loves me, and what he does in watering and caring for me." All too often this is the highest concept of the Christian life which is attained. For all such, the first flight, "The Prayer for Spiritual Progress," is necessary before there can be any advance in spiritual life and service.

But one day that master said: "There is a well-traveled road through brambles and briars, and the people who travel it are often footsore, weary, and thirsty. Near it is a spring of cool water, but it is hidden from their view. I will take this stalk of bamboo, strip it of its beautiful foliage, cut it down and remove it from its fellows, take out its heart and bury it in the sand beneath the brambles and the briars. The water will flow through it from the spring to the way-

side, and the passers-by will praise the water and praise the master who put it there; but they will forget the bamboo through whose heart it flowed." This is St. Paul's conception of Christian intercession expressed in the deep longing of his heart when he said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

### A Doctor's Resolution

By C. W. Davis\*

TODAY I was in a doctor's office; it was in the Southland. I had conducted meetings here before and had come to know the doctor reasonably well. He is a kindhearted, big-souled, Southern gentleman, and a respected member of a prominent church. He gave me the following bit of his personal experience. He said:

"Since you were here last, I had a crack-up with my heart. For eleven days I was under an oxygen tent. They did not know but what I was going out. My father was a Christian and a great church worker. I, too, had been a member of the church for a good while, but did not often attend. On Sundays, patients came to my office, and I was busy 'most all the day—naturally I used this as an alibi for not attending the house of worship.

"But while under that oxygen tent, I thought on my past life. I now realized that I had gone too fast, too hard, and too long; and had neglected my church, my soul, and my God. Under that oxygen tent, I said, 'Lord, if You will get me out of here, and get me going again, I'll not only practice medicine, but I will be a sincere minister to the bodies of men. Furthermore, on Sundays, unless I just have to be at the bedside of someone, I will be at church every Sunday morning and evening.'

Then he said, "Every Sunday now finds me in church. I have good health, and I am getting a lot more out of life than ever before, and I've just really found out how to live my life."

Not only did the doctor make that resolution eighteen months ago, but he is still carrying it out today, and "getting a lot more out of life" now, he says.

As he told me this experience, I thought of a good many people in our own beloved church who ought to make just such a resolution, and stick to it faithfully every Sunday and every prayer meeting night. And, friend, do not wait until you are on the verge of another world. You might not be spared through the crisis to put your resolution into practice. Begin right now, and see if you do not get a lot more out of life!

\*President Emeritus of Pasadena College, Pasadena, Calif.

\*Evangelist, Colorado Springs, Colo.

## While I Am on My Knees—

I SEE that the pressures I often feel within me are usually the forces of His enlargement program. It is God making me a bigger man. So I pray, first to thank Him that He could trust me with those pressures. I can be glad that He believes that my seams won't give, and my materials won't rend under the pressure. It is encouraging to know that God has inspected and found everything in good enough condition to stand the pressure. I thank Him that He could trust me with pressure.

And I thank Him also that He counted me usable enough so as to want my enlargement. A pity indeed if I were so totally impossible that He just let me go on without trying to enlarge me!

Then I pray also in petition that He will continue to enlarge me, to make me a bigger man. I know that is but inviting further pressures, but I find myself praying for them anyway.

I pray in consecration also that, even when I do not see those pressures as His forces of enlargement, I shall continuously be submissive, knowing that all things work together for my good, for I do love the Lord.

The poet chose a little different figure of speech, but it is apt to the situation. He said,

... *Is my gloom, after all,  
Shade of His hand outstretched caressingly? (\*)*

I see the gloom through my human eyes, but His hand I see while I am on my knees.

I feel the pressures bursting out my soul, when I examine the human; but it is His enlargement program that I discover while I am on my knees!  
—PAUL Z. HOORNSTRA, *Pastor at Howell, Michigan.*

(\*) "The Hound of Heaven"

## The Bride from the Wilderness

By Dorothy C. Haskin\*

Every bride, from the traditional one in white satin to the girl in a simple, white cotton dress, looks beautiful on her wedding day. She is beautiful because her face reflects her joy at being with the one she loves.

We who love the Lord Jesus have the same feeling of expectancy in our hearts. We are the bride of Christ; someday He is coming for His own and we shall be forever with the One we love.

Yet the bride of Christ is different from an earthly bride. She is the bride "that cometh up from the wilderness, leaning upon her beloved" (The Song of Solomon 8:5).

A wilderness seems a strange place to find a bride, and yet Christ finds us there. We come from a *wilderness of sin*. In the inner recesses of our hearts we know our own sins, our unworthiness to be the bride of Christ. All of us instinctively exclaim with the Shulamite, "Look not upon me, because I am black" (The Song of Solomon 1:6).

There is a sense in which this is illustrated by the earthly bride when she takes the name of her husband. She no longer stands merely for what she has done; but she assumes, with his name, his reputation and his standing in the community. So, as the bride of Christ, we partake of the righteousness of our Beloved.

The wilderness, however, from which the bride comes is more than a wilderness of sin. It is also a *wilderness of suffering*. For fifty years Charlotte Elliott was an invalid. Often during those years she remembered what Dr. Caesar Malan had told her, "You must come just as you are, a sinner, to the Lamb of God that taketh away the sin of the world." From her meditations came the song, "Just as I Am." It was from the wilderness of suffering that she brought forth her song, and her experience is duplicated by many who have come up from the wilderness leaning upon the arm of the Beloved.

Furthermore, the bride comes from a *wilderness of loneliness*. Most human beings try to fill their lives with work, pleasure, friends, or a family. One by one these things fail to fill the heart. Slowly we learn that only the presence of God satisfies His own.

"Thou hast made us for Thyself and we are not happy until we find Thee," was said by Augustine in the fourth century, and it is the ultimate experience of all Christians. That is why the bride of Christ looks forward expectantly to His coming, knowing that only then will she enjoy the complete bliss that comes from being forever with the One she loves.

\*Hollywood, California

## Set Your Heart Toward the Highway

By Lloyd M. Hearn

*Weary Christian in the wasteland—  
Hungry, thirsty, broken, blind—  
Trying hard to reach the homeland,  
And a better way to find:*

*Strive to enter in the strait way,  
Humbly, meekly stooping low—  
You will find a happy highway  
If you tarry ere you go.*

*There the dumb shall sing with gladness!  
There the lame leap as an hart!  
Springs once dry in desert sadness—  
Deep and sweet—shall not depart.*

*Evening, morning, or at noonday,  
When your soul cries out for rest,  
Set your heart toward the highway—  
To the way of holiness!*

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## Missionary Schedules

### For July

- J. W. Anderson  
July 8-15 New York\*
- Robert Chung  
July 4 Manville, Illinois, Camp  
July 10-11 N.E. Indiana Convention
- Darling, Jean  
July 6-29 Canada West
- Flood, Neva  
July 12-29 Missouri  
July 30-31 Illinois Convention
- Freeman, Ruth  
July 8 Bloomington, Illinois  
July 12-29 Missouri
- Hopper, Ivis  
July 12-29 Missouri
- Johnston, Lester  
June 27-July 15 Dallas  
July 19-August 1 Idaho-Oregon
- Mosteller, Earl  
June 28-July 5 Iowa  
July 8-15 New York\*  
July 18-29 W. Ohio\*  
July 30-31 Washington-Philadelphia Convention
- Schultz, Lorraine  
July 3-6 Colorado  
July 16-22 Nebraska  
July 26-August 1 Individual meetings
- Sedat, William  
July 1-15 Individual meetings
- Speicher, Orpha  
July 5 Indianapolis Convention  
July 8 Gaston, Indiana\*
- \*Tentative  
Send all mail % Foreign Missions Office, 2923 Troost Avenue, Kansas City, Missouri.

## North American Indian District Assembly

The Seventh Annual District Assembly of the North American Indian District met in the chapel of the Indian Bible and Training School at Lindrith, New Mexico, on Wednesday and Thursday, June 6 and 7. Indian delegations and missionaries were present from the states of Oklahoma, New Mexico, Arizona, and California.

Dr. Remiss Rehfeldt, the general foreign missions secretary, presided with grace and dignity over the assembly. Also present among our leaders was Dr. C. Warren Jones, as well as the district superintendent of the Indian District, Rev. D. Swarth, and Sister Swarth.

The reports given by the missionaries were thrilling, to say the least, while the freedom enjoyed by the Indians was outstanding and unex-

celled. Shouting, weeping, and holy laughter broke out again and again during the course of the business sessions as well as in the evening services.

The healing service which came spontaneously on Thursday afternoon was not of man's planning, but certainly bore the heavenly credentials as numbers sought and found the healing touch of the Great Physician.

Previous records were broken, and advances were made along all lines in the work on the district. Best of all, the Triune God was ever present in the assembly in repeated outpourings of the Holy Spirit. We give to

God all of the glory as we look forward to the greatest year of revivals and salvation that our Indian District has yet experienced.—A. H. EGLESTON.

## New Station

We have recently opened up another station in the village of Rusaifa. This village is halfway between Amman and Zerka.—S. C. KRICKORIAN, Palestine.

## Medical Work

These past few weeks have been busy ones here in the hospital. In the outpatient department our attendance has remained high. One day last week two hundred and ten people came for treatment.

We have had a number of conversions in the wards. It encourages our hearts to hear of these answers to prayer.—RUTH MATCHETT, Africa.

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for July 15: God's Guidance for Homes

Scripture: Matt. 19:3-9; I Cor. 13:4-7

**GOLDEN TEXT:** *Beareth all things, believeth all things, hopeth all things, endureth all things* (I Cor. 13:7).

One writer, commenting on the phrase, *beareth all things*, put it in these words, "over-roofs everything." I do not think this is very far from the meaning that was in the mind of St. Paul. Love throws out its canvas to shelter the storm-tossed victim, regardless of whether he is innocent or guilty. Even if the victim has brought the misfortune upon himself by the silliest neglect, love does its best to over-roof him, until the storm be past.

My mother used frequently to quote an old adage to us as children. It was her natural motherly desire that we succeed, on at least a fair scale, in our venture of life. So, she used to say, "When poverty comes in at the door, love flies out the window." I think she was quite correct in this statement, but it does not tell the whole truth. For I have known instances where love flew out the window when wealth came in at the door, and the same has been true of sickness and fame.

What is true is the grim fact that love will not compete long for a place in the heart. Love is sensitive, and if not given sincere hospitality in the

heart it takes its leave readily. Love is quick to take a hint if some other force seems to be desired more. Just a mere suggestion and love will slip away while malice, or greed, or force take over.

But if love is the honest-to-goodness guest of the heart; if we want love to reign as the ruler without a rival; if we render genuine Southern hospitality to love within our beings, then love will stay and will become a tremendous and dominant power. When love actually becomes the atmosphere of the heart, it stretches out its eaves to protect the person and all others it can from the stinging lightnings of suspicion and slander, and from the cruel blows of grim disaster. For love promotes forbearance for the weaknesses of others, insisting that the motive was always better than the deed. Love puts the best coloring on any act, knowing the doer meant far better than he could ever demonstrate. Love, you see, offers to others what it lavishes upon itself.

*Love beareth all things!*

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

# God Is a Spirit

# EDIT

## Stephen S

**G**od is a Spirit! A pure spirit is a being who can act in time and space but cannot be seen or touched. A spirit is not body or matter and, therefore, is not subject to the laws of space and time. Matter does not hinder him—he can go through the walls of a room as easily as he can move where there are no walls. It is also true that the passing of time makes no difference with a spirit. He does not age.

Jesus implied much of this in His words to the Samaritan woman: "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:19-24). In other words, God is a pure Spirit and is not limited to times and places. He who would worship the true God must worship Him in spirit and in truth. The worship of a spiritual God is spiritual and not bound by limitations of matter.

The truth that God is pure spirit is tied up with His omnipresence; and the omnipresence of God means His everywhere-ness. But the everywhere-ness of God does not mean that He is spread out over all of the universe. God is not matter or something that can be spread out. He is pure spirit; and when we speak of His omnipresence, or everywhere-ness, we are declaring that distance signifies nothing for Him. He can act anywhere immediately. With our radio, rocket planes, and other modern inventions, we have considerably cut down distances; but with God, miles never have meant anything. God is as near to you as you want Him to be! He is always at hand, and only sin can prevent you from recognizing this and receiving His help.

Spirits are often thought of as unreal. We connect reality with that which is physical, or materialistic, so much that it is difficult to think of that which does not have body as being existent, or real. We are so surrounded by trees, houses, fields, and various types of physical things that we can hardly conceive of anything which is other than they are as having existence. This is a mistake. Not only is spirit real, but it is the most real of all existences. As Paul says, "The things which are seen are temporal [passing]; but the things which are not seen are eternal" (II Cor. 4:18). God is pure spirit, and yet He is eternal—self-dependent—the most real

of all existences. His character as pure spirit does not do away with His reality; it only enhances its permanence, dependability, and accessibility. In fact, as God, He could not be otherwise than pure spirit in His innermost essence. Thus God as a Spirit must never be thought of as strange or ghostlike. He is the opposite of a phantom or of anything which might be looked upon as shadowy, unstable, or unreal.

God can manifest himself through a body, or that which is material, if He so chooses, but it is unusual for Him to do this. His natural state of existence is nonmaterial, or spiritual. God is a Spirit! Sometimes the Bible in its attempt to describe God—so that we who are bodies as well as spirits may better understand Him—refers to Him as having hands, eyes, and other physical characteristics. This is an accommodation to our limitations as finite beings. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

## "Hungry for Honesty"

**T**his morning the *Rockford Morning Star* of Rockford, Illinois, had an editorial on the subject, "Hungry for Honesty." It devoted itself largely to the **Dishonesty in High Places** revelations about the R.F.C. which the Senate Committee, headed by Senator Fulbright of Arkansas, has brought out recently. What has been exposed is no recommendation to some who are in high governmental service. I agree with all that was said in this editorial about the shortcomings of the R.F.C., but I would not stop with it in this article.

Here are some other conditions which make me and others hungry for honesty. First, there are the revelations of the Kefauver Committee as to gambling. As a people, we are cursed with a national and international gambling ring. In every city where this committee has made investigations, it has found plenty of evidence of gambling on a big scale. Further, they are finding that, in many instances, this gambling is tied up with the liquor business and other forms of evil.

Then there are the glaring cases of gambling which have been brought to light in connection

# RIALS

## bite, Editor

with college basketball. Games have been sold out by those who were themselves a part of the teams. Crooks were ready to buy them off in order to make more in their gambling. The students involved are not the only ones to blame in these disgraceful happenings—as the *Christian Century* has recently pointed out. Some colleges themselves have been winking at gambling on the games from the outside. In fact, they have really promoted it in order to enlarge interest in the games and thereby increase their income from them. However, they raised quite a stir when the gambling invaded their teams. They were not ready to reap what they had sown. It is no wonder that some people are getting “hungry for honesty.”

**W**e can and should get excited about these instances of dishonesty; but they are not all. All over our country, people have let down in their morals.

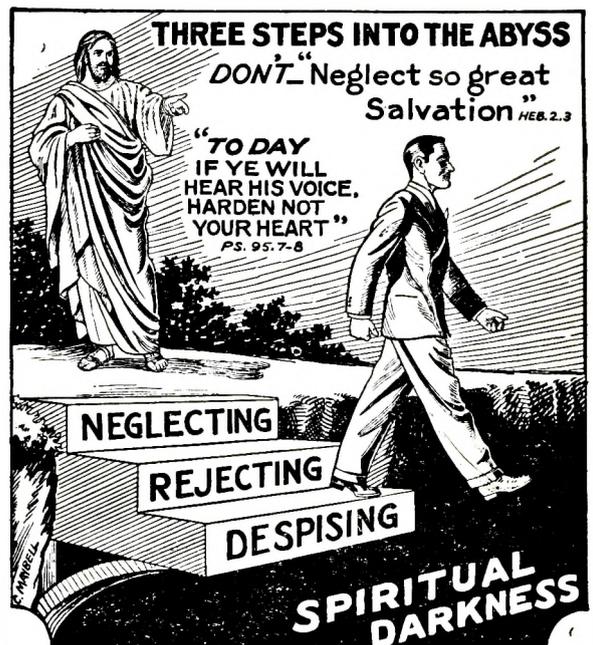
**Dishonesty in Low Places** Men in low, as well as high, places are gambling or are dishonest in other ways. The big gambling syndicates could not survive without the help of the little, as well as the big, man—the one who gambles on a small scale, as well as him who gambles on a large scale. Besides, I run across “little gambling” (if there is any such thing) on every hand. A turkey or something else is raffled off, and you take a chance on getting it. That is gambling! You play bridge, cards, bingo, or some other game for money. That is gambling! I see people in restaurants gambling on who will pay the bill. Gambling on a small scale is going on all over the country and in many different ways. A man who gambles at all has no right to talk against big gambling or gambling in high places. It is all a form of dishonesty.

This morning I sat in a hotel lobby and talked to a man whom I had never seen before. He was nearly ninety-one years of age and had lived in the same city for seventy-five years. He was alert and had a sense of humor, and was in no sense a pessimist. Undoubtedly, he thinks that we are living in a wonderful world from many standpoints. However, he said that people had changed during the last fifty years. Then, he worked for one dollar and seventy-five cents per

day; and that was considered big wages. He also often stayed for a while after working hours to help the boss with something which needed to be done, without any thought of regular pay—much less extra pay for overtime. Now, he said, the worker in any realm of activity usually does the least that he can get by with. Then, the laborer was better satisfied than the best paid man today, according to this man. Men are money-mad now, he declared, and they do not care how they get it, just so they get it. Whether this gentleman was correct or not, we all know that there are too many people today who want to get something for nothing; and this is the essence of gambling, whoever may be guilty of it.

**S**enator Fulbright has suggested that a commission of distinguished citizens be set up to survey moral standards of government. I like this suggestion, but it does not go far enough. It or another committee of outstanding citizens should investigate the moral standards of the governed, also. The average man in the United States, as well as the leaders, needs help. He need not try to “pass the buck” and let the man in official position carry all of the blame.

Are you hungry for honesty? Then begin with yourself. Start being honest with God, and then sincerely ask Him to help you to be honest with yourself, your neighbor, your church, and your country.



# THE QUESTION BOX

Conducted by Stephen S. White

**Q.** *Is the antichrist a person, or spirit, or both?*

**A.** I think that the spirit of antichrist will finally come to its climax in a person, but it may manifest itself to some extent through various individuals before it culminates at last in a particular person. There are some who think that the spirit of antichrist will find its final manifestation in an institution. Nevertheless, the Bible teaching seems to me to point to an individual.

**Q.** *Should a Christian tithe the amount he pays as withholding tax? Is it any different from our gas, sales, luxury, personal, and real estate taxes which haven't been deducted and which we tithe?*

**A.** A Christian should tithe the amount he pays as withholding tax. It is no different from our gas, sales, luxury, personal, and real estate taxes in this respect. We must all be fair with God. No one should deduct anything from his income except that which is actually involved in the expenses of the business or the making of the income.

**Q.** *Is it proper to say that Jesus entered not upon His ministry until He was baptized?*

**A.** I certainly think that it is proper to say that Jesus did not enter upon His public ministry until His baptism.

**Q.** *Can you tell me who the Anglo-Saxons are and what their theory is?*

**A.** You must be referring to Anglo-Israel rather than Anglo-Saxons. At least, I shall answer your questions with that in mind. The dictionary says that "Anglo-Israelism is the theory that the Anglo-Saxon peoples are the descendants of the ten lost tribes of Israel." The kingdom of Israel was divided under Rehoboam—the tribes of Judah and Benjamin remained under the rule of Rehoboam, while the other ten tribes of Israel chose Jeroboam as their king. The ten tribes became the kingdom of Israel and were carried into captivity by Sargon after his capture of Samaria in 722 B.C. They came to be called the lost tribes of Israel, for they never returned to Palestine in a body. Anglo-Israelism holds that the Anglo-Saxons are the descendants of these lost tribes of Israel, and they try to substantiate this position by some rather fanciful arguments. I can see no ground for nor value in Anglo-Israelism.

**Q.** *In answer to a question on eradication of the carnal nature in one of your recent issues, you referred to Romans 6:2-6. Is this speaking of a second work of grace? I believe that Paul is here talking about being buried in the waters of baptism. The whole chapter sounds that way to me—if not, what does he mean by being buried with Him in baptism? If we are buried with Him in baptism, it seems to me that we would be dead to sin then if we ever are. Please answer and explain.*

**A.** This whole sixth chapter of Romans is emphasizing freedom from sin, or the carnal nature. No church, so far as I now, holds that this takes place when one is saved. Therefore, it must be a second blessing, or second crisis. Baptism and crucifixion are used as symbols of this complete dying out to sin, this second crisis, in which the Christian is freed from the carnal nature. I am a strong be-

liever in baptism, but I believe that Paul is here using it only as a symbol of what takes place when one is sanctified wholly, and thus has his sin nature eradicated.

**Q.** *Is it right to have a board meeting while the altar service is going on? In one case in our church, members of the church board were called away from the altar to participate in a meeting, and soon the altar service broke up. Do you think that the Lord was pleased with this?*

**A.** Certainly, the altar and the altar service are very important in any Church of the Nazarene, and I appreciate your concern for the same. As a rule, we should permit nothing to interfere with the altar service. Still, we must remember that there are exceptions to all rules. Therefore, I would not want to say that a board meeting should never be called during an altar service. Further, I believe that our pastors are so interested in the altar service that they would not have a board meeting during the altar service unless it was necessary.

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## Home Missions and Evangelism

Roy J. Smee, Secretary

### NEW CHURCHES

**T**wo weeks ago we listed our progress in home missions by districts, with several corrections last week. Many new churches appeared in the statistics which we have not yet reported and are glad to list below.

Superintendent Orville W. Jenkins organized a new church May 25 at Weatherford, Texas, with a beginning charter list of fifteen members. Rev. H. D. Williams went to Weatherford six months earlier and lots were purchased by the district. A splendid building worth \$12,000 has been erected. This is on the Abilene District.

Grace Church, Yuma, Arizona, was organized May 27 by District Superintendent M. L. Mann with a beginning charter membership of sixteen. A fine corner lot has been purchased and plans are ready for the first unit of their building. Rev. James F. Cullumber is the pastor.

District Superintendent W. H. Johnson has organized five new churches in Arkansas. The Eschol Valley

Church near Bald Knob is a rural church. Rev. V. J. Jones is supply pastor.

In Russellville an eight-room dwelling has been purchased by the church. They are worshiping in it while a church building is being erected on the adjoining lot. Rev. Oscar Stallings is the pastor.

Sunday-school attendance at the new Jacksonville church is averaging over forty. Property in a good location has been purchased. Rev. Jack P. Phillips is supply pastor.

The Nady church has been organized near DeWitt, and at Berryville in the Ozark Mountains a new church has already purchased property. Rev. Fred Smith is supply pastor.

A new church has been organized at Eckville, Alberta, by Dr. Edward Lawlor, superintendent of the Canada West District.

District Superintendent Harvey S. Galloway has organized two new churches on the Central Ohio District: at Lucasville and at Darbyville.

# THE HOME CIRCLE

*Conducted by Grace Ramquist*

On the Chicago Central District, Superintendent E. O. Chalfant has new churches at Aroma Park and Tinley Park, and the Midwest Church in Chicago.

The Bethel Church has been organized in Atlanta, Texas, on the Dallas District by Superintendent Paul H. Garrett.

District Superintendent W. M. McGuire has organized new churches at Birmingham and Bad Axe on the Eastern Michigan District.

At Fairview and Carrollton, Georgia, District Superintendent Mack Anderson has organized new churches, following home mission meetings.

On April 22 District Superintendent J. W. Short organized the Southwest Street Church at Indianapolis, on the Indianapolis District.

District Superintendent Elbert Dodd organized the Grace Church in Oak Grove, Louisiana, on May 27.

District Superintendent George Coulter has organized new churches at San Pablo, Greenfield, and Yreka on the Northern California District. He has also organized the Sacramento Arden Church. They have bought a double garage with two and one-half acres of land near a large shopping center and are beginning a building program at once. Rev. Raymond Kiel is the pastor. There were fifty-one charter members.

A new church was organized May 13 at Okarche by Superintendent Mark R. Moore of the Northwest Oklahoma District. Previously the district had purchased a lot and an old mill building, which has been dismantled and sold. A fine church building has been purchased and moved onto the property. There were nine charter members. Rev. Fred O. Hembree is the pastor.

District Superintendent George Franklin organized a new church at Salem, Indiana, on May 20 with twelve charter members. Rev. E. Wainscott is the pastor. This is on the Northwest Indiana District.

On May 31 a new church was organized at Norwalk, California, on the Southern California District by Superintendent R. J. Plumb. There were nineteen charter members. Rev. Donald Leetch has been appointed pastor.

District Superintendent D. K. Wachtel has organized the Meridian Street and Richland churches in Nashville, on the Tennessee District.

## The Lone Windmill—

I WAS riding by train through the bear grass country of New Mexico the other day, and I was getting to the place where I believed honestly that there was nothing but bear grass, when suddenly on the scene appeared a windmill. The windmill was working as hard as it could. Around and around it went! There were no other moving creatures or materials near. There had been no rain in that country for a long time. There was no evidence of water from the train window. But I knew there was water! The windmill was working hard and was reaching water—water down deep in the earth. Water hidden from the human eyes!

There was no doubt water was available right under the train. Not only that, but there was water under the other bear grass out there on the desert. Water was available if one went to work to get it. When the windmill was stilled, it brought no water; yet if it worked continuously, it brought water to the dry and thirsty land.

How dry some of our spiritual lives become! The "water of life" is flowing near by, and yet we allow our lives to be covered and filled with bear grass—the crop of dry land. We bring not forth fruit for the Master's use. We are content to remain still, although if we stirred ourselves we could reach the Source of the water of life.

The water of life is as necessary for a live, fruitful life as the water which that little windmill worked so hard to bring to the surface is necessary to make the bear grass country fruitful. Wherever a windmill is located and put to work, water appears. Wherever people live who work hard for the Master, one can tell that the water of life is flowing. Of course, should that little windmill in the desert of New Mexico decide not to work, and should its power be taken from it, the land about it would soon become dry and arid, even as the ground away from it was dry and arid that day I was riding on the train.

As Christians, we must keep busy for Christ. We must keep in close contact with God, the Supplier of the water of life. If we lose that close, workable contact, we will soon become dry and arid. We will lose the spark of life which gives us the

power to win and draw people unto Him who is the Giver of the water of life.

Christians are the windmills in the world. If they continue to work, keeping contact with the hidden supply of strength, they will cause the desert to bloom and give strength to all passers-by.

## OKLAHOMA DWELLERS:

### The Peach-Tree Fork

In our yard at Bethany, Oklahoma, we had five peach trees. I cannot remember ever eating the peaches from those trees; but, then, we always had so many peaches while we lived in that town that I suppose the peaches from those five trees would not necessarily be remembered. I do remember the tree forks, however.

My older sister was much too dignified to care for a fork in a tree. Really only four of us had the forks, for the baby was too small to be allowed to "live" in his fork.

When I went to my favorite peach-tree fork, I always took along a padding. (All our pillows were on the beds and were never to be taken away, even as the beds were never to be used as chairs.) Then, of course, I took along a book—it never did seem right to go any place without having something handy to read. But once I got up in my peach-tree fork, as far as I was concerned, all was well with the world. I never did have to fear that anyone else would come up with me, for there was room for only me. I was alone. The wind would blow through my hair. The clouds would pass by, sometimes covering the sun's rays, but these did not want to touch or bother me in my aloneness.

I was free to dream of the future. It always seemed to me that God was closer to me when I was in the peach-tree fork than He ever was anywhere else. Some of the most enjoyable hours of my life were spent sitting on the padding, leaning back on the middle prong of my peach-tree chair.

Early in life, boys and girls, we all should learn to be happy when we are alone. I have known men and women who had to have a crowd around them all the time. I have been made to wonder if such people have known the delight of being

alone with God. God always comes closer when He has you alone. Then it is that He will talk to you. Then it is that the joy of belonging to God's great earth Kingdom comes to one's heart.

If it chances you are one who must always have human company about you in order to be happy, start taking moments alone and learn to visit with God. He will bless your life and give you a calmness of spirit which He

cannot do if you are never alone with Him.

You may not be able to have a peach-tree fork all your own. You may have to find another nice place, but do find a place where you are away from folks!

Cares are burdensome when we carry them alone.—HENRY BEYER.

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## NEWS OF THE CHURCHES

### NEWS IN BRIEF

(Continued from page 2)

fashioned gospel without compromise. Eighteen fine members received, making forty for the ten-month assembly year. Evangelist recalled. God is truly still on the throne."

Rev. Harold Daniels has resigned as pastor of First Church in Ashland, Kentucky, to accept the call to First Church in Albuquerque, New Mexico.

Rev. Ralph Hertenstein has closed a ten-year pastorate in Santa Monica, to accept a call to the church in Inglewood, California.

The Madill, Oklahoma, church, under the leadership of Rev. Elward Green, has joined the "ten-per-cent-plan for missions." They enjoyed a missionary emphasis, May 4, 5, and 6, with Miss Mary Scott, general W.F. M.S. secretary, as the speaker, soon after joining the plan.

The Plains, Ohio—In a recent revival, Evangelist Bona Fleming brought some soul-stirring, Spirit-filled messages which enriched our hearts. The attendance was large—extra chairs had to be secured—with seekers at the altar, and some happy finders. Our Sunday school is increasing; on Easter Sunday we broke all records with 291 present. God is in the midst of this good people, and we love and appreciate them. By practically unanimous vote, the pastor was given a two-year recall.—Lena Brandenburg, Pastor.

Pastor Clarence Killion writes from Woodville, California: "Evangelist Harold W. Gretzinger is to be complimented on the success of the recent study tour of Palestine. The forty-seven members of our group, from ten denominations, traveled and worshiped together in blessed Christian fellowship. This short study tour has meant so very much to my ministry. I shall never forget the Spirit's outpouring in that Good Friday Communion service in Jerusalem. I praise God today for His blessing upon our church here in Woodville."

Pastor E. L. Carter reports from Monticello, Illinois: "On June 3 our church closed the greatest revival of its history. Under the anointing of God, Rev. Lewis Franklin stirred the hearts of the Christians to service and sinners to repentance. Over sixty bowed at the altar seeking God for pardon or heart purity; also many were healed. One lady, seriously ill for eight months, after prayer got up from her bed, came to service, and did not miss another service of the two-week campaign; another was healed of cataract. All records in attendance were broken, and a good number added to the church. Thank God, fasting and prayer still gives the victory through Jesus."

Oroville, California—We are beginning our fifth year with this church. At this writing we are in a revival with Evangelist H. T. Eastman and wife, and God is giving some real victories; a fine altar service on Sunday morning, and another Sunday night. We serve a fine people and they have been good to us. The city is growing, and the possibilities for our work are great. We received fourteen new members into the church during the past year, and new people attend almost every service.—Doyle Dorrance, Pastor.

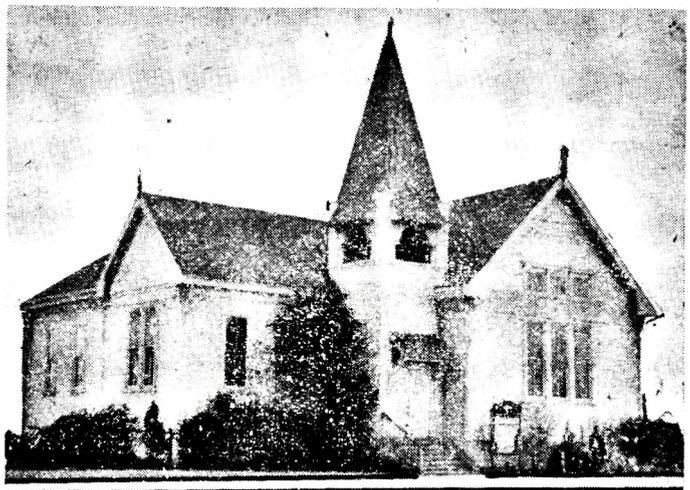
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The colored work moves ahead in Oakland. The past year has been one of definite progress in the Bethel Colored Church of the Nazarene. They moved into their new building on last December 3, with District Superintendent Coulter dedicating the building that day. This was a happy realization after long months of waiting and praying for adequate quarters. They are averaging over one hundred in Sunday school, with 200 present on Easter Sunday. They have four boys' and girls' clubs, an active N.Y.P.S., and a very fine W.F.M.S. Our colored people are co-operating with the whole program. Rev. C. R. Johnson is the pastor. In April the church had a good revival with Rev. John Boyd of Ohio as the evangelist. He is one of the finest colored evangelists in the Church of the Nazarene; he stirred the church and community.

BERTHA LOGUE JONES,  
Supervisor of Colored Work  
Northern California District

### Bethel Colored Church, Oakland, California



## Nazarene Parsonage, Columbus, Indiana



Pictured here is the new Nazarene parsonage in Columbus, Indiana. It is of Bedford limestone construction, with full basement and a spacious interior of eight rooms, plus bathrooms both up- and downstairs. A two-car garage with connecting breezeway is also of the same stone construction. The work was supervised, and in a great measure done, by Rev. C. C. Chatfield, pastor. The total cost was around \$12,000 in cash; the retail selling price would be around \$18,000. It is a home of beautiful appearance. Rev. and Mrs. C. C. Chatfield have done excellent work in their pastorate here, and the work has advanced along every line. The church is blessed spiritually, and around five hundred dollars per week has been raised for all purposes during the present assembly year. The congregation and district regret to lose the Chatfields, but they have announced their intention to enter the evangelistic field as of September 1.

LEO C. DAVIS,  
District Superintendent

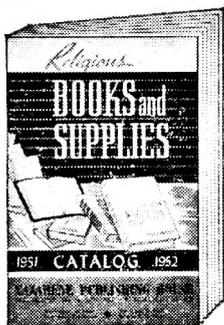
Sikeston, Missouri—God is giving victory and leading us on in the work. We are finishing our eleventh year here as pastor, and have had the privilege of seeing a beautiful educational unit annexed to the church this past year. Recently had a good revival meeting with Evangelist Ellis Lewis who has been here for three meetings and is slated tentatively for the fourth. We are encouraged in the Lord.—J. W. Hoffert, Pastor.

Mrs. Joy Dean (Smith) Robinson, song evangelist, writes that due to some cancellations she has several open dates for this fall: September 4 to 16, September 18 to 30, October 9 to 21, and November 27 to December 9. Write her, 94 Bartlett Avenue, Erlanger, Kentucky.

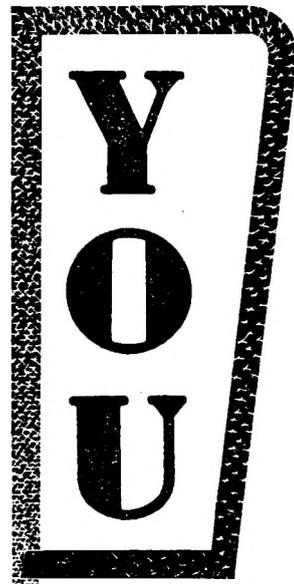
Evansville, Indiana—Victory Chapel Church has witnessed an old-fashioned revival, with great altar services each evening after the opening service. Rev. H. E. Darnell was the evangelist, with Wayne and June Haas as the singers. Although the city busses were on strike, making it

Rev. G. Franklin Allee writes: "Four years ago, after a serious illness, and on the advice of our doctor, we resigned as pastor at Bremerton, Washington, to engage in Sunday-school promotion and evangelism. These years have been extremely busy ones, and we have been treated royally by our pastors and district superintendents. The Lord has graciously helped in all our undertakings for Him. Now the church at Bremerton has extended us a call to return, and we have accepted, feeling distinctly led of the Lord to do so. In canceling out a schedule that runs well into the future, we hope the churches and pastors who have complimented us with a call may be able to make other arrangements. During the past two years we have been especially aware of God's blessing upon our services, for which we give Him praise. With the expansion of our armed forces, the Puget Sound Naval Yards at Bremerton are hiring thousands of men and women, who, along with the great number of navy men coming into the base, present a challenging need. If you have friends in Bremerton or vicinity, write me, 1734 Fifth Street."

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difficult for many to come, yet the church (which seats 505) was well filled each evening. Ten members were added to the church, finances came without effort, and a fine love offering was given to the pastor. The workers were given a call to return. We are closing our fifth year with the fine people of this church; we thank God for the privilege of working with such a fine group.—Marcellus Crider, Pastor.

Evangelist C. Helen Mooshian reports: "Since last reporting I have served in the following churches for one or more services. In Colorado, at Daniels Gardens with Pastor E. E. Moses, and at Southside with Pastor C. B. Mylander. In Oklahoma, at Bethany First, with Pastor E. S. Phillips; at Walters, with Rev. L. O. Trimble; at Comanche with Pastor Thomas, and at Weatherford with Pastor Smith. In Texas, at Dallas First, with Pastor Wm. C. Allhouse; at Dallas Central with Pastor Clyde

Ammons; at Cedar Hill, Grand Prairie; at Fort Worth First with Pastor James McGraw; and at Fort Worth Northside with Pastor Clegg. In Kansas, at Larned with Pastor Brown; at Great Bend with Pastor Claude White; at Manhattan with Pastor A. C. Tunnell; at Olathe with Pastor A. G. Weiss; at Quindaro in Kansas City with Pastor Shroust; at Rainbow Boulevard with Pastor Robert Nielson; and a two-week revival campaign at Stafford with Pastor Dickerman, where God gave us some good victories. At our First Church in Kansas City, Missouri, I spoke to a most responsive group made up of several youth organizations, during the young people's hour. In Illinois, at Kankakee First, with Pastor S. A. Smith; at the College Church with Pastor Lloyd Byron; and at Harvey with Pastor Robert Shepperd. In Indiana, at Muncie with Pastor Robert Morris; and at Crawfordsville with Pastor W. D. Eckel. Prior to the Easter season, I had a one-week tour in the interest of missions on the Southwest Oklahoma District with Superintendent W. T. Johnson and wife. They have a real passion and burden for the lost around the world. We visited thirteen churches and felt the presence of God in all the services. It was a joy to see a district so well advertised on the highways. Also, I spoke at four of our schools: Pasadena, Northwest at Nampa, Bethany-Peniel, and Olivet; and to the missions class at our Seminary. In the past five months, since returning from the world tour, I have spoken 164 times in 59 churches, and prayed with nearly 200 souls. All glory and praise to God! I count it a great joy and honor to serve Him."

A Maritime District young people's rally was held at Oxford, Nova Scotia, on May 24, under the direction of Rev. H. M. Burgess, district president. This was the best-attended rally ever held on our district; twelve churches were represented. Special numbers in song were rendered by the Oxford male quartet, Mrs. Donald Keither, and Rev. L. G. Tattrie. A special feature of the afternoon was a "Twenty Questions Quiz" based on the Book of Acts, which the young people had been studying. Rev. Donald Keith was guest speaker for both the afternoon and evening services. God richly blessed and all present enjoyed a season of refreshing. This was a most profitable rally.—Eva McLaughlin, Secretary.

Evangelist Thomas Hayes reports: "We have had some wonderful meetings thus far in 1951. We had a great revival in our First Church at Ludlow, Kentucky, with Rev. A. O. Little; another good meeting at Coleman Chapel, Calumet, Oklahoma, with Pastor J. E. Zimmerman. Several souls prayed through to victory in the meeting at Eureka, Kansas, with Pastor W. B. Collom; also souls prayed through in the meeting at Holly, Colorado, in our new church

there. Rev. and Mrs. W. Lamb are the pastors. Our last meeting was in Pueblo, Colorado, where God gave a wonderful revival with Pastor L. Gifford. A fine group of young people prayed through to good victory. We appreciate all these pastors and their churches."

Alexander, Arkansas—In May, the Collegeville Church had a good spiritual revival with Rev. E. J. Bowers as the evangelist, and Brother Sullivan as song leader. The church was revived and the membership helped and strengthened by the ministry of these good workers. Then recently we had a Heaven-sent, God-given, Holy Ghost revival, under the ministry of Miss Gloria Files. She had come here for vacation, preached for us one Sunday, and the glory fell so that we continued for a week. Each service was one of feasting with the Lord, and the Holy Spirit was in our midst in a mighty way. Surely God blessed and used Miss Files in our church, and we greatly appreciated her labors with us.—Mrs. Joe Morton, Reporter.

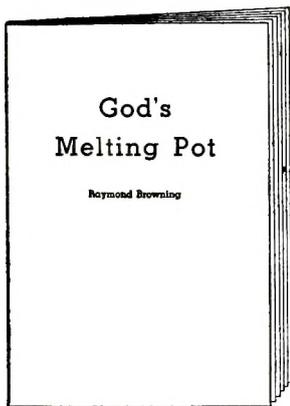
Kermit, Texas—Recently we had a revival with Evangelist L. M. Payne, with six definite seekers and finders of spiritual help from God. Last Sunday we had one person converted, also two members added to the church. God has wonderfully provided for us since we came here in January of 1950. Being an oil town, we have a moving population. Pray for us and the work here.—S. R. Hodges, Pastor.

Evangelist Kenneth Johnson writes: "Just recently closed a meeting with our church in Missouri Valley, Iowa, where we saw God's power wonderfully manifested with a good group of souls praying through to a saved and sanctified experience. I have some open dates for September and October. Write me, 1101 McLean Street, Falls City, Nebraska."

Wausau, Wisconsin—Coming to this church in February, we found a noble group of people with ready minds and open hearts to receive the Word of God. A fine parsonage was provided upon our arrival, and God is blessing the work. We have an excellent group of young people, interested in youth and missionary activities. The church decided that Wife and I should conduct the spring revival, April 4 to 15. God came on the scene in conviction, and almost every night there were seekers at the altar—thirty-five in all; a good class united with the church. Their testimony is still holding good. On June 27 we had a fine home mission service in our church with District Superintendent Gibson and Dr. Roy F. Smee. If you have friends in Wausau, write us at P.O. Box 355.—Charles W. Weagley, Pastor.

## God's Melting Pot

By Raymond Browning



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Fort Madison, Iowa—Our church has had a very fine revival with the A. C. Rowland Evangelistic Party as the special workers. We had larger crowds than ever before in the church's history, with many souls seeking God for pardon and heart purity. The church was wonderfully helped, and our Sunday school set a new record with 210 present. We thank God for the ministry of these fine workers.—Oren Baker, Pastor.

Evangelist Fred W. Fetters reports: "Our last series of revivals includes the following: Southside Church, Omaha, Nebraska, with Rev. Will Schroeder, where God gave us seasons of salvation, and a number of souls prayed through for pardon and heart purity. Also, I visited the school at Tabor, Iowa, and spoke to the student body in the chapel service. At Eureka, Kansas, God blessed, giving us a time of fellowship with Pastor Wm. McCollom, and several persons prayed through to good victory. At Nelson Street Church, Fort Wayne, Indiana, Rev. Harold Priddy is the aggressive pastor; here Song Evangelist Curtis Brown was our collaborator. God blessed in giving twenty-nine seekers for pardon or cleansing. At Smith Center, Kansas, with Rev. Clarence Warkentin, the Lord gave twenty-two seekers for regeneration and sanctification. Returning to Southern California, had a good meeting with Rev. J. Van Ryan in West Fontano, with thirty-eight persons seeking God (among them were members of three Roman Catholic families, some of whom were both saved and sanctified). At Yreka, we found Rev. Leonard York doing a splendid work in a new field. Although it was a small congregation, God gave us thirty-four seekers. We had our fourth meeting in our home church in Glassell Park, Los Angeles, with Rev. Elwood Munger, pastor; a goodly number of souls prayed through to salvation. At Delano, with Pastor O. Edward White, God again blessed in giving salvation; and at Florin with Rev. Abner Olsen, thirty-two sought the Lord and the Sunday-school attendance reached a high point during the meeting. At McFarland, with Rev. C. C. Osner, although not an organized church, God blessed in giving twenty-one persons seeking to be saved or sanctified. At Curtis, Nebraska, with Rev. Adelia Lind, God came in salvation blessing with twenty-seven people responding to the gospel call. I am now in my fifth year of evangelism. God has blessed in giving me the privilege to labor with many of our splendid pastors on seventeen districts. I have some open time both during the summer and the fall; will go anywhere for freewill offering and entertainment. In addition to my regular evangelistic messages, God has given me a ministry to boys and girls of the Sunday school, which He has honored with salvation. Write me, % our publishing house."

Pahokee, Florida—This church recently witnessed an old-fashioned revival with our good district superintendent, Rev. John L. Knight, as the evangelist. His messages were pure, essential, scriptural holiness, and our church was greatly helped. We praise God for this refreshing visitation of His Spirit upon us.—R. E. Elzey, Pastor.

Artist-Evangelist George P. Woodward reports: "This has been a glorious year of almost one continuous revival. My twenty-second year of full-time service for the Lord has closed, and over two thousand souls have bowed at the altar this year seeking definite victory. We thank God for His marvelous blessings. It has been of special blessing to hold revivals for nine former evangelists: among them, Revs. Robert Long, Oliver Morgan, J. A. Rogers, H. V. Kyer, Fred F. Fike, and George M. Gallo-way. Pastoral work is of tremendous importance, and I love it, especially to be with my family; but I am a called evangelist and the Lord took me from a wonderful pastorate. It is glory just to walk with Him and know you are in the center of His will. I am now starting my sixteenth

year of evangelism, presenting the old, old story through the ear and eye gates. Four years ago the doctor said I would have to quit drawing and preaching at the same time, but the Lord touched my body and I am well. Glory to His name!"

Marlow, Kentucky—This church recently enjoyed a very refreshing time from the Lord. God used Evangelist H. D. Burson in a wonderful way to preach a searching gospel, and more than sixty people bowed at the altar of prayer. A fine class of eleven members was added to the church at the close of the meeting. The music furnished by the Rushing Family will not soon be forgotten. Time and again the house was filled, and many times we did not have room to seat the people. The spirit of cooperation manifested by both evangelist and singers was a great blessing. We greatly appreciated the ministry of these workers.—Joe Chastain, Pastor.

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

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Stanford, Kentucky—In May we enjoyed a wonderful revival with Rev. Asa H. Sparks as evangelist and Bob Garrett as singer. We thank God for His outpoured blessings, and that souls prayed through to victory for salvation and heart purity. The church was much encouraged by the efficient and stirring preaching of Brother Sparks.—Nelson Goodlett, Pastor.

Evangelist H. W. Cornelius and wife report: "Since last reporting, we have conducted meetings in Angola, Muncie (Mayfield), Nappanee, and Lowell, Indiana; Walbridge, Ohio; Taylorville, Illinois; Iowa Falls, Iowa; and at this writing are in Mount Erie, Illinois, with Pastor Robert Winegar-den and his fine people. In all these places God came and demonstrated His power in the salvation of souls; in several of the churches the people said it was the best revival in years. We have witnessed many pray through who never had been saved

before, and a number of believers sanctified. Pastors and people have been wonderful to us, and we have enjoyed beautiful fellowship. We have two open dates for fall and some open time for the winter of '52. Write us, 3436 S. Walnut Street, Muncie, Indiana."

Evangelists Jack and Wilma Ham-ilton report: "In seven years of evangelistic work we have held 147 campaigns in 20 states. Our many friends over the country have asked about our slate for this year. Here is our summer and fall slate: First Church, Jackson, Michigan; Council Bluffs, Iowa, Central; Oakes (camp), North Dakota; Mohall, North Dakota; Lincoln, Nebraska. (State Holiness Camp); Ada, Oklahoma; young people's tour of North Dakota District; Sand Point, Idaho; Pendleton, Coos Bay, and Beaverton, Oregon; Connell, Yakima First Church, and Seattle, Washington; and Hays, Kansas."

### Northwest District Assembly

Another great assembly on the Northwest District has come to a close. From the opening prayer—the ministers bowing at the altar, and delegates and friends bowing in the pews—as the hearts of all were lifted to God for blessing and guidance, there was an unusual manifestation of the presence and blessing of God.

Dr. G. B. Williamson, presiding officer, endeared himself more than ever to the hearts of all present by his efficient and courteous method of presiding, his beautiful manifestation of the Christian spirit, and by his thrilling and challenging messages.

Dr. Jarrette Aycock, superintendent of the Kansas City District, brought evangelistic messages each evening. His ministry was much appreciated, and a number bowed at the altar seeking God for definite help.

Dr. E. E. Zachary was re-elected as district superintendent, receiving 205 out of the 206 ballots cast. The harmony of the district and the sincere appreciation of the leadership of Brother Zachary are manifested by the fact that out of the total ballots cast for district superintendent, during the three years he has served, he has received all but one vote.

The district shows a good gain in every way, as reported: net gain in new churches, 5; net gain in church members, 227; net gain in average Sunday-school attendance, 471; and net gain in total giving, \$71,693.

On Friday morning Dr. Williamson conducted a beautiful ordination service, with six young men ordained to the ministry: Arthur E. Bates, Clarence Berkley, Edward Dowd, Paul Harris, Roy A. Litzey, and R. Leon Ross.

The memorial service, as planned by the Committee on Memoirs, not only graciously closed the assembly session, but also will be remembered as a service of rare beauty and significance. Dr. Williamson paid beautiful and fitting tribute to Dr. Orval J. Nease as a brother, an able minister and leader, and a mighty preacher. Recognition was given and tribute paid by the churches to the fine lay folk who had gone from the ranks of the Church militant to join the ranks of the Church triumphant during the past assembly year.

HAROLD M. SORWEIDE, Reporter

### Southern California District Assembly

The forty-fifth annual assembly of the Southern California District was held in San Diego First Church, June 6 through 8. General Superintendent Vanderpool, well-known in this area as pastor and evangelist, proved himself to be an able presiding officer. His wonderful spirit, homespun philosophy, and inspiring messages will make this assembly stand out in the memories of those attending as a time of spiritual uplift and blessing.

Dr. R. J. Plumb, who has served as district superintendent, indicated in his report the progress which has

CHORUSES			
1	Alter All He's Done for Me	30	I'm So Happy
2	All Because of Calvary	31	In the Morning
3	Are We Downhearted?	32	It's a Grand Thing to Be Saved
4	Christ for Me	33	I've a Longing in My Heart
5	Do You Know That You've Been Born Again?	34	Jesus Said "Whosoever Will"
6	Deep and Wide	35	Jesus Saves
7	Do You Wonder Why?	36	Jesus Saves . . . and Keeps and Satisfies
8	Every Day with Jesus	37	Lead Me to Some Soul Today
9	Every Moment of the Day	38	Let Go and Let God Have His Way
10	Every Promise in the Book is Mine	39	My Sins Are Gone
11	Faithful Forever	40	Old Things Have Passed Away
12	For God So Loved the World	41	Only Glory By and By
13	Give Me Jesus	42	On Our Way to the Glory Land
14	Gladiolus in My Heart	43	On the Victory Side
15	Go On Going On	44	O What a Wonder
16	God, Any River to Cross?	45	Prayer Changes Things
17	He Cannot Fall	46	Relief Away
18	He Holds My Hand	47	Safe Am I
19	He's the One I Love	48	Sing Alone
20	I Believe the Answer's on the Way	49	Something Happened
21	I Fell in Love with Jesus	50	Spirit of the Living God
22	It's Not You I Love	51	Thank You, Lord
23	It's Not You I Love	52	The Faith Line
24	Know a Friend	53	There's Joy in Following Jesus
25	Know the Lord Will Make a Way	54	There's No Night There
26	Love Him Better Every Day	55	Things Are Different Now
27	Love to Hear His Voice	56	Thill You Know Jesus
28	I'm Going Up	57	To Whom Shall We Go?
29	I'm Going Up	58	Welcome Song
30	I'm Going Up	59	We Shall See His Lowly Face
31	I'm Going Up	60	What a Precious Friend
32	I'm Going Up	61	When Your Cup Runneth Over
62	Whisper a Prayer	63	Wonderful Jesus
64	Who Can Be Against Us?	65	SOLOS, DUETS & TRIOS
66	Back of the Clouds	67	Change Me
68	Hide Thou Me	69	How He Must Have Loved Me
70	I Love to Be Alone with Jesus	71	I've Discovered the Way of Gladness
72	I Will Pilot Thee	73	Jesus Brings Sweet Joy In Me
74	Jesus Gives Me a Song	75	Jesus Is Always There
76	Jesus Is the Sweetest Name I Know	77	Jesus Won My Heart
78	My Sins Are Forgiven, I Know	79	My Wonderful Lord
80	No One Ever Cared for Me Like Jesus	81	Now I Belong to Jesus
82	Precious Hiding Place	83	Standing Somewhere in the Shadows
84	Then I Met Jesus	85	There's No Disappointment in Jesus
86	Whispering Hope	87	GOSPEL & SPIRITUALS
88	He Keeps Me Singing	89	I'm on the Battlefield
90	I Shall Not Be Moved	91	I Want That Kind of Blessing
92	I Want to Be Ready to Meet Him	93	Just a Closer Walk with Thee
94	Just a Little Talk with Jesus	95	Keep on the Firing Line
96	My Sins Are Blotted Out, I Know	97	Precious Lord, Take My Hand
98	Precious Memories	99	The Fire Song
100	This World Is Not My Home	101	Turn Your Eyes upon Jesus
102	Victory in Jesus	103	Where Could I Go?
YOUTH CHOIR			
104	Able, Willing, Mighty	105	As Time Goes By
106	Blessed Be the Name of Jesus	107	Boys' and Girls' Assurance March
108	Christ Is King	109	Every Moment of Every Day
110	Glorious Is Thy Name	111	Jesus Is the Joy of Living
112	Jesus Walks the Clouds Away	113	Lead On, Lead On (New)
114	Make Me a Blessing	115	Praise Him When the Shadow Falls
116	Praise Ye Jehovah	117	Saved, Saved!
118	The Name of Jesus	119	Wonderful Grace of Jesus

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been made throughout the year. The appreciation of the people for his leadership was manifested by his reelection with an overwhelming majority of the votes cast. There were gains made in all departments of the work. The district now has 5,543 members, a total Sunday-school enrollment of 12,375, with an average weekly attendance of 8,001, which is an increase of 309 over last year. A number of church buildings were erected or improved, increasing the value of church property on the district by almost one-half million dollars. The total sum raised for all purposes was \$629,571, an increase of \$12,058 over the preceding year.

The evening services were held in the First Baptist Church of San Diego, with Dr. W. T. Purkiser, president of Pasadena College, as the guest speaker. Large audiences gathered each evening to hear his outstanding messages. The closing service of the assembly was an impressive ordination service at which four young men were ordained as elders.

The entertainment was handled well by Pastor Joseph Morgan and his staff, with the neighboring Nazarene churches assisting in housing the delegates and visitors. There was a spirit of vision and progress manifested throughout the assembly, and the delegates went to their homes with a greater faith to undertake more for God during the coming year.

D. SHELBY CORLETT, Reporter

### Third Annual Preachers' Retreat Eastern Zone

Instruction, fellowship, recreation, and inspiration were the significant characteristics of the annual preachers' retreat held on the campus of Eastern Nazarene College, June 5, 6, and 7. More than 220 pastors, evangelists, and district superintendents gathered for this time of spiritual uplift and relaxation.

In connection with the Department of Home Missions and Evangelism, the emphasis of the retreat was visitation evangelism. The seminars were under the direction of Dr. Roy F. Smee, executive secretary of home missions and evangelism. He was assisted by a very capable corps of workers: Dr. E. O. Chalfant, superintendent of the Chicago Central District, and Rev. T. E. Martin, superintendent of the Ontario District. Mr. Elmer Kauffman and Rev. Alpin Bowes were also on hand to give added information about putting the program of personal evangelism into effect in each church.

The morning sessions were devoted to study and challenge, the afternoons were taken up with fellowship and recreation, while the evening sessions were packed with inspiration. Dr. G. B. Williamson was the speaker each evening. His heart-stirring messages thrilled our hearts and made us realize the value and responsibility of an immortal soul.

As the last session of the retreat closed, a wonderful spirit of unity and

Financial records reveal that during the 1950-51 fiscal year more dollars were poured into the life-line General Budget, and into Home and Foreign Missions Specials, than in any previous year of Nazarene history. This grand total is \$1,960,489.57. We praise God for His bountiful blessings and for the loyalty of Nazarenes around the world.

An explanation for this increased

1950 Mem- ber ship	District	Total Giving All Purposes 1949-50 Assembly Year	Per Cent Giving General Budget And Specials 1950-51 Fiscal Year Compared to All Purposes 1949-50 Assembly Year	
			Total Giving General Budget And Specials 1950-51 Fiscal Year	
<b>"THE BIG TEN"</b>				
7,511	Northeastern Indiana	\$656,170.00	\$ 85,025.03	12.96
3,809	Northwest Oklahoma	409,774.00	45,854.37	11.20
4,245	Idaho-Oregon	450,632.00	48,745.59	10.82
2,675	Canada West	306,675.00	30,634.14	9.99
4,245	Iowa	442,363.00	44,145.56	9.98
3,758	Northwest	387,968.00	38,486.59	9.92
4,065	Southwest Oklahoma	435,653.00	40,683.28	9.34
3,667	Colorado	449,635.00	41,427.42	9.21
8,119	Central Ohio	777,340.00	69,501.14	8.94
5,407	Pittsburgh	452,976.00	40,243.07	8.88
<b>"THE CLIMBING TEN"</b>				
3,812	Chicago Central	461,375.00	40,339.69	8.74
2,695	Washington Pacific	289,000.00	24,654.11	8.53
7,907	Akron	838,026.00	71,009.86	8.47
5,358	Indianapolis	530,178.00	44,581.29	8.41
5,145	Kansas City	452,073.00	37,916.34	8.39
5,159	Illinois	539,349.00	44,614.90	8.27
4,810	Kansas	583,113.00	46,408.25	7.96
3,708	Northwest Indiana	376,981.00	29,750.08	7.89
5,203	Tennessee	532,422.00	41,843.24	7.86
2,550	San Antonio	260,765.00	20,425.71	7.83
JOHN STOCKTON, General Treasurer				

optimism prevailed. Rev. E. E. Grosse, superintendent of the Washington-Philadelphia District, expressed words of appreciation to President Edward S. Mann for the gracious hospitality extended to all. President Mann extended an invitation for all to return in 1953 for the next retreat (owing to the General Assembly next year, the retreat will be omitted). The speaker already has been engaged for the '53 retreat.

L. L. KOLLAR, Reporter

### Minnesota District Young People's Convention

The district young people's convention was held at St. Paul First Church, May 18 to 20, with Rev. Eugene Culbertson as the host pastor. The delegates gathered from all over the district to give reports and transact business.

Mr. Glendon Fisher, a layman, who has served as district president for the past six years, presided over the

convention with ease and grace. The convention was fortunate to have Dr. Mendell Taylor, general N.Y.P.S. president, as the special speaker. He challenged the young people with messages that were timely and moving.

Mr. Fisher resigned as district president, and Rev. Owen Burke, pastor of the Fergus Falls church, was elected to serve for the coming year. Other officers elected: Clifford Bryant, vice-president; Grace Yoder, secretary; David Sullivan, treasurer.

Well over one hundred young people attended the banquet held on Saturday afternoon before the evening session. Juniors and Seniors were honored at this occasion; those with outstanding achievements in high school were given special recognition.

Minnesota youth are on the march. They are ready, willing, and able to accept the challenge of the mid-century and win souls for the Master.

BEN D. LEMASTER, Reporter

## DEATHS

ROBERT RALSTON KIRBY was born April 19, 1893, at Coleman, and died April 23, 1951, at Dallas, Texas. He was converted at an early age and lived a devoted and fruitful Christian life until his death. In 1915 he was united in marriage to Conely Barrett; she died in October of 1950. He was an active member of Dallas First Church for more than thirty-five years, serving faithfully for more than thirty years as Sunday-school superintendent. For a number of years he was a member of the church board, and for over sixteen years a member of the District Advisory Board. He was a loyal Nazarene, and a faithful supporter of the whole program of the church. His life was an inspiration to all who knew him. He is survived by one son, Rev. C. Barrett Kirby, Nazarene pastor at Eureka, California; two daughters, Mrs. Willis Lambert and Mrs. Everette Walden; also one sister and seven brothers. Funeral service was conducted at Dallas First Church, with Rev. Wm. C. Allshouse in charge, assisted by Dr. Hardy C. Powers, general superintendent, and Rev. J. E. Moore, Sr. Interment was in Laurel Land Memorial Cemetery in Dallas.

MRS. DELLA M. VARNER, member of the First Church of the Nazarene in Little Rock, Arkansas, died April 25, 1951, at the age of eighty years. She was converted in early youth and joined the Church of the Nazarene when it first came to Arkansas. She lived for a number of years at Vilonia, where the holiness college was located. She was a devoted Christian and lived a beautiful life. The courage and patience with which she suffered, and the triumphant testimony given to her pastor just a few days before she died, were wonderful indeed. She is survived by two daughters, Mrs. Jesse Simpson, and Mrs. Grace Powell, also one sister. Funeral service was conducted by her pastor, Dr. I. C. Mathis, and the former pastor, Rev. Agnes W. Diffee.

MRS. ANTON STARDIG (nee Larson) was born June 5, 1891, in Stillwater, Minnesota, and died March 14, 1951, in a hospital at Crookston, Minnesota. She was a member of the Church of the Nazarene at Bejuo, Minnesota. She is survived by her husband; two sons, Buford and Vernon; and one daughter, Beverly; also three sisters and two brothers. She was preceded in death by two daughters, her parents, and one brother. Mr. and Mrs. Stardig were married in North Dakota, moving to Winger, Minnesota, in 1937, and two years later to Erskine, Minnesota. Funeral service was conducted in Macintosh, Minnesota, by her pastor, Rev. H. A. Williams, of Detroit Lakes.

CHARLES RAY SMITH, age twenty-eight years, died on May 9, 1951, at a hospital in El Dorado, Arkansas. He was born in Louisiana; moved to El Dorado with his parents in 1923. He served in the U.S. Air Force during World War II. He was a member of Central Church of the Nazarene in El Dorado. He is survived by his wife, Mrs. Bonnie Kate Smith; two sons, Jimmy Ray and Gary Gene; also a daughter, Judy Kay; his father and stepmother, three sisters, and his maternal grandmother. He lived a good Christian life, active in all departments of the church work, and was a great singer. Funeral service was held in First Church of the Nazarene, with Rev. M. M. Snyder, his pastor (at Central Church), officiating, assisted by Rev. W. H. Johnson, Rev. Carl Prentice, and Rev. Robert W. Core. Interment was in the Arlington Cemetery.

MRS. DORA SOUTHWOOD (nee Blaize) was born September 14, 1900, at Hazelton, and died April 19, 1951, in Oakland City, Indiana. She was converted early in life, and sanctified later. She was a charter member of the Oakland City Church of the Nazarene, a faithful follower of her Lord and a loyal Nazarene. She is survived by her husband, mother, and brother. Funeral service was conducted at the local church by her pastor, Rev. James Robbins, assisted by Rev. W. R. Field and Rev. Floyd Elliott.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. Paul Thoreen, who has a fine record as pastor and minister of music, has entered the field of evangelism. You will find that his preaching brings conviction and his singing lifts. He will be a blessing to any church, large or small. Contact him, 2542 Second Avenue West, Seattle 99, Washington.—B. V. Seals, Superintendent of Washington Pacific District.

This is to announce to our people that Rev. Lloyd Pointer, Route 1, Box 1178, Edmonds, Washington, is now engaged in the work of evangelism. He has served with distinction as a pastor, and will present God's message to your people. I heartily recommend him.—B. V. Seals, Superintendent of Washington Pacific District.

BORN—to Mr. and Mrs. Howard L. Bright of Kansas City, Mo., twin daughters, Faith Anne and Hope Ellen, on June 9.

—to Dr. and Mrs. Sidney Bishop of Kansas City, Mo., a daughter, Diana Kathleen, on June 16.

—to Mr. and Mrs. Kenneth Lee Yoder of Wollaston, Mass., a daughter, Patricia Lu, on June 5.

—to Rev. and Mrs. Jack H. Lee of Hooker, Oklahoma, a daughter, Dinah Kay, on June 11.

—to Rev. and Mrs. James R. Bell of Manchester, Conn., a daughter, Kathy Ann, on June 9.

—to Dr. and Mrs. Harold Fiem of Linstrom, Minn., a son, Harold Douglas, on May 28.

—to Rev. and Mrs. T. W. Cottam of Bethany, Okla., a son, David Lowell, on June 6.

—to Rev. and Mrs. Elward Green of Madill, Okla., a daughter, Cynthia Yvonne, on May 22.

## WEDDING BELLS

Miss Laura Chick and Mr. Maynard Richards of Flushing, Michigan, were united in marriage on June 8, at Central Church of the Nazarene in Flint, with Rev. Alvin Richards, father of the groom, officiating, assisted by Rev. C. I. Harwood.

Miss Eunice Irene Lintz of Kansas City and Mr. John W. Bullock of Fergus Falls, Minnesota, were united in marriage on May 26, at the College Church of the Nazarene, Nampa, Idaho, with Dr. John E. Riley officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio, "going through great trials"

by a lady in Kansas who is in desperate need of God and His help;

by a friend in Colorado, that her children may return to the Lord and live for Him; also several unspoken requests;

by a brother in West Virginia, that God may help him in his trade; also for the churches on that district, that they may have an old-fashioned, Holy Ghost revival;

by a friend in Oklahoma for "an unsaved friend who needs help physically and spiritually";

by a subscriber in Alabama for unsaved loved ones, for some afflicted; also for an unsaved couple in serious trouble, that God may undertake for them in a special way;

by a "brokenhearted mother" in West Virginia for her son, now to be brought to trial, that if he is innocent he may be acquitted;

by a mother in Washington for a young couple—she is saved, he is a backslider; also for a daughter and family desperately in need of God—backsliders.

## Nazarene Camp Meetings

July 12 to 22, Oregon Pacific District Camp. Workers: Rev. W. D. McGraw, Jr., superintendent; Dr. Henry B. Wallin, Rev. Bernie Smith, Rev. and Mrs. Leslie Parrott, Rev. James Kratz. For information write, Rev. E. G. Wooten, camp manager, Route 1, Box 425, Clackamas, Oregon.

July 11 to 22, Nazarene Camp, in Brook's Grove on Hopewell Street, South Birdsboro, Pa. Rev. Harold A. Parry, evangelist; Rev. Elwood M. Parry, song evangelist. For information write, Rev. Robert O. Parry, Birdsboro, Pa.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Hi-way 76, between Route 30 and 40, Harrisonville, Pa. Workers: Rev. Raymond V. Smith, evangelist; Jack Blerce, song evangelist. For information write, L. L. Wright, chairman of camp association.

July 23 through 29, Southern California District Camp, at Costa Mesa, Calif., on the campus of the Southern California Bible College. Workers: Dr. Russell V. DeLong, Rev. C. Wm. Fisher, and the Latham Sisters. For information, write Rev. Clive Williams, P.O. Box 384, Costa Mesa, Calif.

July 30 through August 5, Illinois District Camp, at Nazarene Acres, 15 miles east of Springfield, 4 miles south of Mechanicsburg, or 2 miles north of Buckhart, Ill. Workers: Dr. Hardy C. Powers, Rev. V. H. Lewis, Rev. Walter W. Tink. For information write Rev. W. S. Purinton, district superintendent, Box 72, Springfield, Ill. (Time of service, 7:00 p.m. C.S.T.)

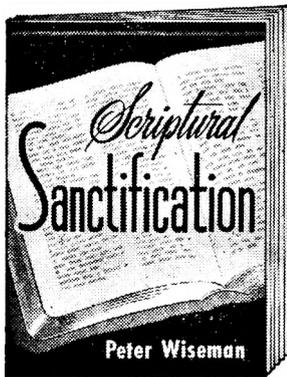
August 3 to 12, Washington-Philadelphia District Camp, North East, Maryland (Highway 40). Workers: Dr. H. C. Benner, Rev. Paul Stewart, evangelists; Professor and Mrs. Gilbert Rushford, singers; Dr. O. J. Finch, youth speaker; Mrs. Fred Bertolet, organist. District Superintendent E. E. Grosse, director. For information write the camp manager, Rev. Boyd Long.

August 16 to 26, Los Angeles District Camp Meeting, in the Nazarene Memorial Auditorium, Pasadena, Calif. Workers: Dr. L. A. Reed and Rev. R. N. Raycroft, evangelists; Bob and Madge Killion, singers; Evelyn Sanner, pianist; Shelburne and Lois Brown, children's meetings; Lyle and Lois Potter, youth meetings. For information write the district superintendent, Dr. A. E. Sanner, 1373 Breese Ave., Pasadena 7, Calif.

## District Assembly Information

ALABAMA—Assembly, July 10 to 12, at the District Campground, Millport, Alabama. Rev. H. E. Benson, Route 1, Millport, will be the entertaining pastor. Dr. Hardy C. Powers presiding.

NORTHEASTERN INDIANA—Assembly, July 11 to 13, at district campground, Marion, Indiana (in northeastern part of city). Entertaining pastor: Rev. J. R. Shadownes, 1016 West Fifth Street, Marion. Dr. G. B. Williamson presiding.



## SCRIPTURAL SANCTIFICATION

By Peter Wiseman

No matter how many books on sanctification you have read, this one will give you new approaches, different aspects, and will strengthen your faith and enrich your spiritual life.

In it Dr. Wiseman presents the following phases of sanctification: (1) The Provision and Prerequisites, (2) The Perversion and Position, (3) The Power and Possessions, (4) The Persuasion and Praise, and (5) The Principle and Passion.

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**MARITIME**—Assembly, July 11 and 12, at the Moncton Church of the Nazarene, corner of Pine and York Streets, Moncton, N.B. Entertaining pastor: Rev. Roy T. Sellick, 406 High Street, Moncton. Dr. D. I. Vanderpool presiding.

**MICHIGAN**—Assembly, July 11 to 13, at the district campgrounds, Indian Lake, Vicksburg, Mich. Dr. Samuel Young presiding.

**CENTRAL OHIO**—Assembly, July 17 to 20, at the Nazarene Campgrounds, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. Dr. Hardy C. Powers presiding.

**ALBANY**—Assembly, July 18 to 20, at the district campgrounds, Brooktondale, New York. Entertaining pastor, Rev. Erwin H. Ford, Brooktondale, N.Y. Dr. D. I. Vanderpool presiding.

**NEBRASKA**—Assembly, July 18 to 20, at Hastings Church of the Nazarene, 5th and Saunders, Hastings, Nebraska. Entertaining pastor, Rev. A. A. Schneider, 2009 W. Sixth Street, Hastings. Dr. G. B. Williamson presiding.

**PITTSBURGH**—Assembly, July 18 to 20, at the tabernacle at Alameda Park Camp, Butler, Pa. Entertaining pastor, Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa. Dr. Samuel Young presiding.

**KANSAS**—Assembly, August 1 to 3, at the Kansas District Nazarene Center, 16th and Plum, Hutchinson, Kansas. Entertaining pastor, Rev. Mark F. Smith, 500 N. Plum, Hutchinson. Dr. G. B. Williamson presiding.

**WASHINGTON-PHILADELPHIA**—Assembly, August 1 to 3, at Leslie Campgrounds, North East, Maryland. Entertaining pastor, Rev. Monroe Hand, North East, Maryland. Dr. D. I. Vanderpool presiding.

**ILLINOIS**—Assembly, August 1 to 3, at Nazarene Acres, Route 1, Dawson, Illinois (15 miles east of Springfield, or 4 miles south of Mechanicsburg, Ill.). Entertaining pastor, Rev. Frank Watkin, 924 W. Edwards St., Springfield, Ill. Dr. Hardy C. Powers presiding.

**VIRGINIA**—Assembly, August 8 and 9, at Virginia District Campgrounds, Dillwyn, Virginia. The district superintendent, Rev. V. W. Littrell, 1409 Riverview Terrace, Alexandria, Va., will be the entertaining pastor. Dr. D. I. Vanderpool presiding.

**IOWA**—Assembly, August 8 to 10, at Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa. Dr. G. B. Williamson presiding.

**MISSOURI**—Assembly, August 8 to 10, at the district center, Pine Crest Camp (5 miles south of Fredericktown on Federal Hi-way 67). Entertaining pastor, Rev. J. C. Washburn, 206 S. Saline St., Fredericktown. Dr. Hardy C. Powers presiding.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

#### Assembly Schedule

Alabama	July 11 to 13
Central Ohio	July 18 to 20
Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 to 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

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

#### Assembly Schedule

Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

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

#### Assembly Schedule

Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

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

#### Assembly Schedule

Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18



## SERVICEMEN'S CORNER

**WE** ARE making progress in getting the full list of the fellows from our churches who are in the service. However, we estimate that there are yet one thousand or more names that we do not have. These men will be missing the free literature as well as the contact program which the Service Men's Commission is providing. Pastors, help us out. Have the names of the men from your church been sent? Do we have the changes of address up-to-date?—L. J. D.

"I do so much appreciate all that has been done for my husband. While in Norfolk the pastor had a member of his church that worked in the shipyard contact him. The home of this family was open to him on Sundays. Raymond did enjoy the fellowship of the church people; and now that he is in Korea, it must give him extra courage to know that there are still many warmhearted Christians left in the world."

**MRS. RAYMOND ADAMEK**  
*Pontiac, Michigan*

"We surely do praise God for His marvelous workings among our servicemen. At present we have eight attending the services of the church, including prayer meeting and cottage prayer meetings. One was recently saved for the first time and another one was sanctified."

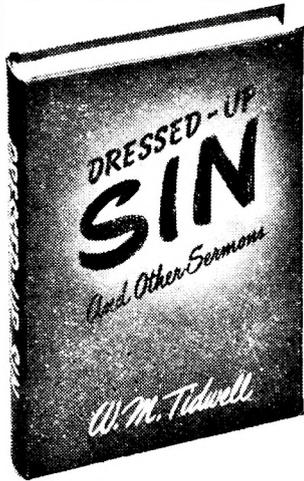
**CLARK H. LEWIS, pastor**  
*Nome, Alaska*

"I enjoy the periodicals very much, as you see I'm a young Christian and need the food, so to speak. I was saved at Youth for Christ in San Diego on February 17, 1951, along with my wife; sanctified on March 4, 1951, in Caney, Kansas, Church of the Nazarene, also with my wife, while on leave. I thank you for the wonderful literature."

**RAYMOND COCHRANE**  
*Camp Pendleton*

"I would like to tell you how good your letter made me feel. Being remembered by one's own church (as you remember us) when he is away like this brings untold comfort and encouragement. I am sure that if we did not believe in our church and our country we would find less incentive to be in the service as we are. Pray for us all."

**SGT. VIOLA A. ROBERTS**  
*Okinawa*



## Dressed-up Sin And Other Sermons

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Fourteen hard-hitting, sin-exposing, and Christ-exalting messages that are extraordinary in both the methods and the emphasis given them by Brother Tidwell.

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## The Miracle of Answered Prayer

By Basil Miller

### PRAYER, THE KEY TO SPIRITUAL HARMONIES

SCRIPTURE FOUNDATION: *I . . . give unto thee the keys . . . .* (Matt. 16:19).

**T**here is a paradise of the soul, wherein flourish all spiritual harmonies. Whittier expressed this thought, saying:

*I am groping for the keys  
Of the heavenly harmonies.*

Prayer is the key that opens this paradise to the soul. Harmony bursts forth from a perfect adjustment of life to God. When we are correctly positioned in God's plan for us, all distractions, each spiritual and mental ill, every storm that would wreck the quietude of our lives before God, are removed. Prayer is the God-given key which permits us to pick the graces of the Spirit growing in God's spiritual paradise. We need not grope for the keys to these heavenly harmonies, for Jesus has given them to us through prayer.

Many a person comes up to the barred gates, the iron doors, his soul distracted, his heart disturbed, mentally depressed, emotionally unstrung, and knocks on the gates, without their being opened. He fails to realize that the key that unlocks those great gates of iron and admits one into the paradise of God's spiritual harmonies is as close as the breath of his petitions. It is his prayers.

The Christian goes the farthest and the quietest with the least mental disturbance *on his knees*.

*Prayer calms the mental tempests.*

Prayer alone brings peace to the turbulent spirit. In this day of unstrung nerves, high mental and emotional tension, the drive of business, the swift race of the social life, more and more Christian people are seeking the advice of psychiatrists and consultant psychologists. They are failing to realize that prayer is God's greatest physician in healing the wounded spirit, in untangling jangled nerves.

*Prayer gives stillness to thought and meditation.*

In the hours when temptation comes and one is quick to doubt or lose control of his emotional forces, and would speak with fanged tongue, or wilt under the storm of mental pressure in conflict with others, prayer brings a quietude, a holy stillness.

One cannot conceive of John Wesley in a mental storm, for John's soul had been quieted through prayer. One cannot imagine Martin Luther losing his temper. For God had given Luther the keys to spiritual harmonies through his prayers. He stained his chambers with the breath of asking, and God emboldened him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). The pasture where perfect peace grows is unlocked through prayer.

*Prayer is the great burden-lightener.*

God lightens our burdens when we kneel under them. Too many times we stagger mentally under social,

physical, economic, spiritual encroachments. If only we will kneel under them, they will be lightened. The saint can carry his heaviest load *upon his knees*. The Christian is the strongest when prostrate before God. There are no winds that blow one's ship from the moorings in this divine ocean of life when prayer chains the anchor to God's rock. There are no temptations that can break the glory of our abiding near and with God when prayer steadies the ship of the soul.

*Prayer sweetens the bitterest of feelings.*

Your very life can be made harmonious when bitterness and evil intent and misunderstandings are sweetened by prayer. When there are agony of spirit and groanings within, a vital disturbance of peace—that deep-seated peace that comes through knowing that we are immediately positioned rightly in God's will—prayer broods with glorious stilling effect. A harmonious life in the will of God is prayer-built. Life is unified around one's central motive of Christian living only through prayer.

*In the furnace of affliction, prayer forges the graces of the Spirit.*

God makes men through spiritual conflicts. The mighty who stand out in time's memory have forged the power of their greatness in the furnace of affliction through prayer. David Livingstone cut a swath through Africa *on his knees*. Hudson Taylor set aflame sections of China *on his knees*. David Brainerd, apostle to the American Indians, prayed himself from the brink of many a death. One night the Indians approached his tent to murder him, when they saw David *on his knees* in prayer. They watched as a poisonous snake lifted his head to strike the prostrate man. Suddenly, as Brainerd prayed, the serpent crawled out of the tent. The Indians decided that this paleface was protected by God, and came to sit at his feet for instruction. Prayer forged the power of this man until he came out of the furnace of difficulty, empowered by God's grace and glory.

The man who grows in grace, who strengthens his spiritual life constantly, whose borders of attainment in the things of God are ever-enlarging, has learned the lesson of prayer. Prayer makes possible belief and faith, through which answers are received from God. Prayer enables one to trust his life to God's hands, when he can see no way through. In the dark tunnels of discouragement prayer puts a lamp in the Christian's grasp that lights the pathway step by step.

If you would grow and become stalwart in righteousness, if you would have power with men and influence with God, you must learn that your conflicts of life are the furnaces in which prayer forges the graces of the Spirit. God gives the best and sweetest flowers of paradise to His people when they are *upon their knees*.

CREDO FOR TODAY: *The paradise of spiritual harmonies I will open through the key of prayer, God's gift to me.*