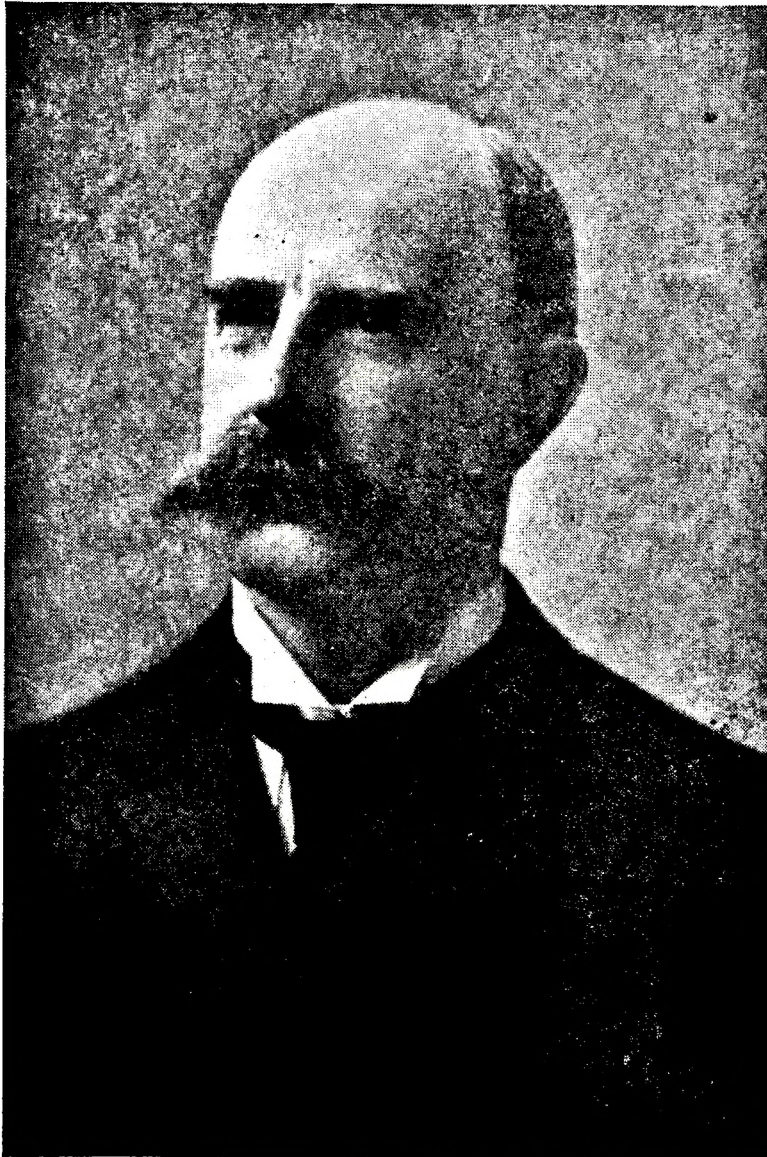


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Official Organ

Church of the Nazarene

HERALD OF HOLINESS



1876

William Howard Hoople

1922

August 13, 1951

TELEGRAM

Temple, Texas—Organized Temple Gospel Mission into Bresee Church of the Nazarene last night (July 30). Nice new church building worth \$10,000 to be deeded to us; Sunday school running as high as eighty. Pastor's salary set at \$40 per week and parsonage. Rev. E. P. Akin appointed pastor. Prospects bright.—HADLEY HALL, *Superintendent of San Antonio District.*

NEWS IN BRIEF

Mrs. I. G. Young, wife of the pastor of First Church, at Rockford, Illinois, died July 16. Funeral service was on July 18, in charge of Rev. Condon Armes and Rev. Lyle E. Eckley.

Rev. Leslie Parrott has resigned as dean of students and field representative at Northwest Nazarene College, Nampa, Idaho, to accept the pastorate of the church in Kelso, Washington.

Rev. Thomas S. Fowler has resigned as pastor of Trinity Church of the Nazarene, Hanover (Washington-Philadelphia District), to accept the pastorate of the church at Irwin, Pennsylvania, on the Pittsburgh District.

Mrs. Myrtle (Pelley) Taylor, twenty-five years in Africa as a registered nurse and missionary, is now in a New York hospital for a major operation. Special prayer is requested for her at this time by all her friends.

Rev. Curtis Powell, a recent graduate from Pasadena College in Pasadena, California, is now pastor of the Zanesville Linden Church, Ohio.

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation" (Isaiah 12:2).

Hope is one of the Christian graces. Its possession is one of heaven's richest boons. When we look at humanity in the light of the past, however much the exuberance of youth may pour its mellow light upon the hilltops of the future—all is vain; there is nothing earthly but what fades from our gaze. Humanity needs to hope for something better and more enduring than earth can give. God has met this great need in the covenant of eternal life made in Jesus Christ.—P. F. BRESEE.

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HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

General Superintendents,

Church of the Nazarene

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*You Promote the GOSPEL
When You Promote the HERALD*

497,582

This is the total number of special HERALD orders received to date (July 31).

Two weeks ago we suggested in this column that any who were unable to place their order at the assembly should send them in now, since it will be too late to order in the spring when it is ready for delivery. Already two districts have responded to this by boosting their original orders. Michigan raised theirs 2,550, giving them a total order to date of 24,550; and West Virginia upped theirs 1,000 to total 21,264. Send us your additional orders today.

Here are the districts that have placed their orders to date.

Eastern Michigan	50,000
Northeastern Indiana	37,625
Pittsburgh	30,800
Florida	29,950
Michigan	25,575
Albany	24,550
Northern California	24,241
West Virginia	21,264
Canada West	21,075
New England	19,350
Alabama	18,500
Southern California	17,850
Central Ohio	16,800
Los Angeles	16,380
New York	15,300
Northwest	13,950
Colorado	12,700
Oregon Pacific	10,300
Akron	10,220
Rocky Mountain	10,050
Minnesota	7,400
Washington Pacific	6,932
North Dakota	6,175
Idaho-Oregon	5,800
Arizona	5,650
New Mexico	5,595
Nevada-Utah	5,350
Maritime	4,535
South Dakota	3,650

Prepare your orders now; and if your assembly is still to come, give them to the assembly representatives at that time.

DEAR BROTHER—

We want to thank you for sending complimentary subscriptions of the HERALD OF HOLINESS to the office of the Greater Lansing Council of Churches. We read it with great interest, also loaned copies to others and sent some to the sick.

Just this morning I mailed two copies to a man who is very ill of cancer. He will get much comfort from them.

Sincerely yours,
J. A. C.

THAINE F. SANFORD,
Sales Promotion Manager

GUEST EDITORIAL:

General Superintendent Powers

The Intolerance of God



IN THE Book of Exodus, the twentieth chapter and the third verse, we read, "Thou shalt have no other gods before me." Christianity is intolerant of every other religion. I do not mean to imply by this that Christianity approves or condones hatred or physical violence toward those who do not agree with it, or ever has done so. When such methods are indulged by the professed followers of Christ they always merit His stern rebuke, "Ye know not what manner of spirit ye are of" (Luke 9:55).

Christ, through His Church, is promoting world conquest, but not by violent means. To be sure, there have been men in the history of the race who have aspired to world dominion under the guise of religion, and have resorted to every known form of violence and physical force. Such is not the Christian method. Its method is by moral force, through the foolishness of preaching, the simple proclamation that God so loved the world that He gave His only begotten Son to die for their salvation.

Nevertheless, it is intolerant of other religions, and this is the secret of much of the hostility and opposition which it has aroused across the centuries. Had Christianity been content to say to other religions, "Let me alone, and I will let you alone," we never would have heard of the Christian martyrs. But when God's spokesmen persistently and valiantly proclaimed that there is but one true God and one true religion and that all others were false and would perish, then, as someone has said, "The hoary old superstitions started from their dignified repose and appealed to the powers of the government for the suppression of the new and strange doctrine."

All other gods and goddesses are excluded where Christ reigns. Demetrius, the silversmith at Ephesus, was right when he declared that the preaching of Paul would bring about the destruction of the temple of the great goddess Diana along with all her great magnificence, and that she herself would be despised and her magnificence would be destroyed, "whom all Asia and the world worshippeth." Christ will not share the throne with Diana or any other deity. He will reign supremely or not at all.

This aggressively exclusive feature of Christianity is especially true in the realm of our affections. The words of the Master are, "Thou

shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind. This is the first and great commandment" (Matthew 22:37, 38). This love of God is exclusive. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). And in First John, the second chapter and the fifteenth verse, we are admonished: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." God will tolerate no rival in the realm of our affections. He must reign supremely or not at all.

The same is true in our service. If we would serve God acceptably, we must serve Him exclusively. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Is our God unreasonable in demanding such allegiance and loyalty?

Before man can be justified in going after other gods he must find one whose love is greater. In Romans 5:7-8 we read: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while ye were yet sinners, Christ died for us." Greater love hath no man than this. Where can gods be found with greater power or with a more benevolent desire to exercise that power in behalf of man? Christ said, "All power is given unto me in heaven and in earth" (Matthew 28:18)—power to forgive sins, power to cleanse the heart and nature, power to heal the body, power to keep from all evil. In fact, our God has both the power and the disposition to supply all of our needs, both here and hereafter. The Apostle Paul's declaration is, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

There is only one such God, hope of earth and joy of heaven. He is the Fairest of Ten Thousand, the Bright and Morning Star. To love Him and serve Him is earth's highest privilege, and to dwell in His presence forevermore is heaven's most glorious attraction!



They overcame
him (Satan) by the
blood of the Lamb

Rev. 12:11

Rev. William Howard Hoople

ONE-THIRD of a century of holiness preaching stands as a monument in the East to the memory of Rev. William Howard Hoople. His death at the age of fifty-four took from the eastern part of the United States one of its best-loved and ablest exponents of entire sanctification.

He was born in Herkimer, New York, August 2, 1876, the only son of William Gardner Hoople and Agnes Airmen. His parents were born in Canada, but established their home in Brooklyn, New York. On May 2, 1891, he was married to Miss Victoria Irene Crawford. To this marriage were born six children: Ruth Agnes, William Clifford, Gordon Douglass, Howard Crawford, Ross Earl, and Robert Blackburn. Ruth Irene served as a missionary in China from 1917 to 1929. Gordon Douglass served as a medical missionary in China from 1920 to 1924.

William H. Hoople was soundly converted when about twenty-one years of age and a short time later was sanctified wholly. Possessing naturally a striking appearance and genial personality, he was more than ordinary when filled with the Spirit of God. At an early date in his religious experience he was called to preach and threw into the gospel ministry the vigorous enthusiasm and unrestrained energy of young manhood. His mature life carried much of the youthful outlook and optimism; he was always young in spirit. He was never narrowed by a sectarian spirit, but labored with all of the people of God as occasion and duty demanded. Always a courteous Christian gentleman, honorable and kind in all his relations with his fellows, he recognized no condition of race, quality of birth, or degree of wealth, but fellowshiped with all whom he felt to be the children of the King. During his entire ministry he never accepted a salary but supported himself and family by business enterprises in which he was successful. He was a beautiful singer, an excellent preacher, and his prayers were full of tender and uplifting compassion mixed with great faith.

In January of 1894 he organized a mission in Brooklyn, which later became one of the original churches to be built into the foundation of the Church of the Nazarene.

During World War I, he entered the Y.M.C.A. department of entertainment. His work of salvation among the soldiers in France will be told in heaven. His beautiful singing voice and ability as a song leader at once gave him a place of usefulness. He was lovingly called "Pop Hoople" by the boys in uniform. His tent was a place of almost constant consultation and praying the boys "through." He served just back of the front lines until the Armistice was signed. It was while walking over a battlefield that he inhaled poison gas which was finally fatal to him after

he had again taken up the threads of his ministry at home. After the Armistice he headed officers' quarters in Nice, Italy, and Coblenz, Germany. His part in the entertainment program was always of a spiritual character. He was transferred to the U.S. troops in Siberia, and later went to China to visit his daughter, spending several days preaching in the Presbyterian mission in Peking.

After organizing and fathering several distinctly holiness churches and missions, he was naturally a bit fearful of the results doctrinally and experientially if the Eastern group should become affiliated with those of the West and the South. His emphasis on heart purity as belonging to the baptism with the Holy Ghost and fire was firmly a conviction of his heart and mind. He did not want to endanger this by uniting his group with others with whom he was but slightly acquainted. With many things in mind and a determination to preserve the characteristics of his work, he attended the meeting where the groups met for consultation and union; but what he found here soon drove all opposition to union from his mind. This was his own crowd, larger, stronger, with able leadership, and most of all the glory of the Lord was on them! He was soon lost in the waves of glad joy from heaven—he was one of them and they were his. The blessing of God on that meeting carried him off his feet, and he carried many along with him.

The New York District Assembly Minutes (1922) record that he suggested giving subscriptions to the *HERALD OF HOLINESS* for Christmas presents, instead of neckties; for, he said, "Neckties don't preach holiness, but the *HERALD OF HOLINESS* will preach it all the year 'round."

In 1913 he with a few others got the vision of the possibilities for a camp meeting at Beacon, New York. They secured the property, and three years later it was taken over by the New York District.

As early as 1913 he saw the need of more theological training and education for men who were called to preach, and it was at his urging that the course for home study for ministers was set up in the New York District.

He died in Brooklyn, New York, September 29, 1922. Mrs. Hoople, now in her eighty-fifth year, lives in Syracuse, New York. Last September she had the misfortune to break her hip and is still confined to nursing care. Brother Hoople and his wonderful family will be long remembered by a host of friends, and those who never knew him are now indirectly benefited by his gracious ministry.

—By REV. PAUL S. HILL,
Retired Nazarene Elder, Rockdale, New York

Be courteous (I Peter 3:8).

If love is the most commendable of all the Christian graces, then courtesy is high on the list, and may prove to be the most contagious.—
EARLE F. WILDE.

"Down but Not Out!"

General Superintendent Vanderpool

IN COMPANY with several of the brethren, Dr. H. C. Powers and the writer, by official permit, made a heartbreaking tour of the flooded Armourdale area in Kansas City. I have walked in the wake of fire, cyclone, and earthquake, but the destruction wrought by this combination of flood and fire surpasses them all. Factories, stores, filling stations, churches, and homes are strewn in broken, twisted, charred, and water-soaked piles of wreckage. These are all covered with mud and filthy slime, measuring in depth from six inches to four feet. A sickening stench from this steaming blanket of filthy mud and souring piles of debris filled the atmosphere. Numbers of cars, water-soaked and mud-filled, stand half covered with mud. This condition prevails over wide areas in Kansas City territory.

Two of our Nazarene churches, Armourdale and Argentine, are in the heart of these flooded sections. The Armourdale parsonage is in shambles. The first floor is covered with a foot of mud. We climbed the warped, bulging, mud-covered stairway to bedrooms to see rugs, furniture, bedding, books, and clothing stored upstairs for safety. These, too, were covered with mud and filth, everything a total loss. I question if the parsonage can ever be made safe and fit to live in.

The Armourdale church was flooded to within a foot of the ceiling in the auditorium. Receding waters left dirty strips of celotex hanging everywhere, with a foot and a half of mud on the floor. The pews are warped, split, overturned, and half covered with mud. Rugs, pianos, and other furnishings are a total loss. Though ruined, the pulpit and altar had been placed by devoted hands on top of the mud-covered seats to dry. The basement is half full of water, with two or three feet of mud in the bottom. The furnace and basement furniture are ruined. The one corner of the basement wall is cracking. Other damages may be revealed later.

The fact that the first efforts of our people were to salvage the altar and the pulpit thrilled my soul as I stood among the wreckage and debris, for this spoke of courage, faith, and hope. Again the gospel must sound forth; once more the altar must be lined with seeking souls.

A few blocks from the church a new chain store building was a total wreck. In front of the store was a nice new sign fastened to stakes stuck in the mud. It read, "Down but not out. We will build a greater Armourdale." The altar and the pulpit placed on top of the mud-covered pews was the Nazarene way of saying, "Down but not out. We will build a greater Church of the Nazarene."

The Argentine Church of the Nazarene is in about the same condition as the Armourdale

church. Many of these people are homeless and are being helped by the Red Cross and near-by Nazarene churches. Our people everywhere must earnestly and sincerely pray for these two distraught churches whose members (many of whom are homeless) are now carrying a load that is not only heartbreaking, but back-breaking as well.



Set a watch
O Lord,
before my mouth.

Ps. 141:3

Singing Mornings!

By Mrs. Elva Needles*

AS FAR BACK as I can remember, I have always sung; and now when my singing days are over, I am so glad and thankful that the Lord evidently gives me songs in the night, for every morning when I awake I have a song in my heart and mind—so I sing and sing (silently).

This morning I awakened to the tune—

In that city where they need no sun. . . .

*I shall see my Saviour's face,
Revel in His love and grace*

In that city where they need no sun. (1)

That made me think of heaven, and then the scripture, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

One morning I awakened to the tune "He Ransomed Me," and these words rang through my ears:

*I will ever tell the story,
Shouting, "Glory, glory, glory!
Hallelujah! Jesus ransomed me." (2)*

Many others I cannot remember, but every morning comes a grand old hymn—Jesus remembers me, and gives me a song in the night, and I give expression to it in the morning. Praise His name! I wonder what the hymn tomorrow morning will be!

(1) *Renewal copyright owned by Nazarene Publishing House.*

(2) *Renewal copyright, John T. Benson, Jr.*

*Nazarene Laymember, Chicago, Illinois

EPHESIANS (Art. XVI)

By H. Orton Wiley

The Magnificent Digression

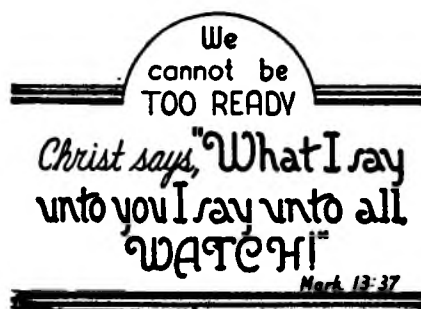
THE APOSTLE PAUL, having declared his gospel of equal privilege for Jew and Gentile, prepares to state the consequences which attend this divine calling. He begins with the words, "For this cause" (3:1), but is twice interrupted by the importance of his mission and does not return to his original thought until the fourteenth verse. Here he uses the same words as he resumes the thread of his discourse. The entire section is therefore parenthetical. Moule calls it the "Magnificent Digression," and Gore speaks of St. Paul in this connection as the "Apostle of Catholicity." The two consequences which follow his commission are: (1) he is in prison for the truth he preaches and (2) he feels the crushing weight of responsibility for the entire Gentile world.

First, *St. Paul is in prison for the truth he preaches.* He preached "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (3:6). As ably stated by Graham, the Apostle declared that "the time has come for the forming of a new community, which, rising out of the ruins of all former kingdoms, and pervaded with new and immortal principles, shall open the gates of righteousness to all nations and shall people the heavenly paradise with saints and heroes and martyrs from regions now filled with idolatry and death."

There is something decidedly modern about St. Paul's gospel as it is stated in the telling words of Dr. Gore. "When we set ourselves in our own later age to rehabilitate the sense of church membership, we feel at once the strength of the forces against us; we realize how much the feeling of blood-kinship in the family counts for, or the wider kinship of national life, or the common interests of the professions or our classes, compared to the feeble sense of fellowship which comes from a church membership which is so largely conventional. Most assuredly we feel the difficulty of what we have in hand. But we cannot feel it more intensely than St. Paul felt the difficulty involved in the very idea of a human brotherhood in which national distinctions were obliterated."

To build up a bond of churchly brotherhood, stronger than national interests or family ties—stronger than business or social obligations, this is the Apostle's purpose—this is the true Christian hope. Nowhere does the Bible teach the intermixture of races; but it does maintain that there shall be out of every kindred and tongue and people and nation those who shall be kings and priests unto God.

Second, *the Apostle's commission involved a responsibility for the Gentile world.* He was "to make all men see what is the fellowship of the mystery." This alone explains his intense earnestness and, as someone has aptly said, "nearly wrecked his grammar." The feeling and behaving as brothers towards a people of a different race and education demands the eradication of inherent selfishness and narrowness. St. Paul saw that only by a reconciliation to God through Christ could men become reconciled to one another. Men begin to live only from a center greater than themselves, and that center is Christ.



Refined or Rejected?

By Margaret S. Connelly*

EVEN AS A miner washes the dust he has so laboriously and painstakingly gathered from the river bed, so must the Lord afflict us here on earth in order to bring out all the good there is in us. Perhaps, like the nuggets the miner gleans from his pan, there is dirt clinging to us, here and there, the dirt of sin which clutters up our will to do right and to love and serve the blessed Lord! All this has to be cast aside fully and completely before we are fit to be one of His own.

Had Saul never been tried by fire, no one would have known of the goodness of his heart, even though he was a promising youth of high purpose and exalted to the Kingdom. Yet he was not acceptable unto the Lord because of that bit of sin which clung to him, even as the bit of dirt clings to the miner's nuggets; it has to be washed away before inspection or its true value can be rated.

Over and over throughout life, if we only knew, God places us in one position after another in order to note our reactions; and if the way seems long to us and the trail rough and stony at times, we must know that it is His way of bringing out our true character.

When at last we are refined and our hearts firmly entrenched in His abiding love, the way will seem all too short and the trail ahead will be lighted up by His blessed love.

God tried very hard to subdue Saul. He tried him with many vexations, but never did He suc-

*San Bernardino, California

ceed in making him humble and kind. So it seems that He used Saul at last to polish up another stone; for had it not been for the persecutions of David by Saul, the world would have missed some of its loveliest songs. It was David whose tender heart overran with these beautiful lines: "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

At the full age of eighty years, Saul came to his tragic end. Time enough in which to be refined! God gave him every opportunity. Saul, wounded, lying alone, perhaps made every promise to the Lord, but then it was too late. Surely eighty years was time enough in which to bring out his true character. There will come a time in the life of each one of us when it will be *too late!!*

Saul proved himself to be a brave military chieftain; he defended Israel so that his people had prosperity, and he never was found guilty of idolatry. But his disposition ever was irritable and untractable and not in line with God's will. Better to have been a common shepherd of the hills like David, simple of heart, than to have ruled many—but lost God! Let us stay childlike, loving, and kind, so that God can use us to His glory.

The Atomic Christ

By Leslie E. Dunkin*

THIS time I smiled as I laid aside the latest copy of our newspaper to listen to the radio news-commentator close his broadcast by a brief discussion of the threatening place in today's history held by the atom bomb and atomic energy. I had just been reading a short feature story in the paper on the same subject. Still my usual worried frown failed to come. This time I smiled, for I had a good reason to smile.

My memory reminded me of reading about the great shocks received by mankind or civilization in the former years of world development. At first, individual strength, fists, height, and weight were the important factors for attack and defense. Then came the use of clubs. In a way these eclipsed the fists and much of the height and weight of the individual. Then even the clubs were not entirely effective enough, when the plan for throwing stones and similar objects for attack and defense was adopted.

I recalled such stirring books as *Ivanhoe* and my high school Latin study of Caesar. The knights with their spears and armor were the highest unit of development for attack and defense. Towns and cities built walls around them to protect the citizens from the attacks by knights or armies of armored knights. Then along came the rock-throwing device, that could hurl gigantic

rocks over the walls upon the people inside. This called for higher and thicker walls.

Once again, everybody felt secure, when along came the discovery or invention of gunpowder. This new force blew all the effectiveness and security of armored knighthood and walled cities into the discard for present and future plans. Gunpowder and its many powerful uses were then developed through the years.

I shall never forget the world-wide shock that came to mankind in World War I when it became known that the German army had developed a "Big Bertha" that could hurl a gigantic shell many, many miles into the distant city of Paris. The effectiveness and security of the formerly developed gunpowder were seriously reduced overnight.

The Alps Mountains were once considered a positive guarantee for freedom to Italy from attacks from the north. A few men could keep large forces from making progress through the passes in the mountains. Then came the modern airplane. Today the impassable Alps of former years can be flown over safely and quickly in about ten minutes, by the airplanes.

Along came World War II and atom bombs were used with destructive effectiveness against Japan. That powerful nation collapsed like a house of cards under the superior atomic force. Ordinary gunpowder rapidly is becoming obsolete. The supply of atom bombs is growing, and scientists are thinking and experimenting in terms of the H-bombs, which might relegate the atom bombs to the useless state. How long will it be before some new discovery or development will relegate even the hydrogen bombs to the discard?

Still I am able to smile, as I think about all of these. Why should I not smile? Why should I worry about all of those apparent threats to my peace and security? I have an *atomic* Christ! A Christ who is superior to any man-

VICTOR!

By Georgia Moore Eberling

*There is no problem that my heart must meet
But that my Lord has faced that lesson first.
He went through youth and knew its bitter-sweet.
He met the tempter, felt the burning thirst
For strength and place; the world was His for taking.
He did not choose this globe, but took instead
The path of self-denial and forsaking
A crown of thorns and pathway bloody-red
Were plain in view. He felt the anguished pain
Of broken body, and the lashing thong
Upon raw wounds; He knew the aching strain
Of nail-torn muscles that had done no wrong!
He met betrayal and black treachery's dross—
And, lo! was Victor! even on the cross!*

*South Bend, Indiana

made atomic bomb or energy, hydrogen bomb, or similar development!

My new confidence increased as I thought of the effect of the coming of Christ in Palestine upon the world. The Roman authority was confident the Jewish people were in complete subjection to them, but along came a Babe. The Jewish religious leaders were looking for a mighty leader, big and strong enough to throw off the Roman rule at once and to bring triumph for their people; but along came an insignificant Baby who had a manger in a stable for His first bed. Yet the coming of this unusual Individual has had a revolutionary effect upon the world—more than any atom bomb or atomic energy.

The Babe of Bethlehem raised motherhood and women from their former low state in the estimation of mankind to the present high esteem. Motherhood, babies, and children have taken a very prominent place in art since the coming of the atomic Christ.

For many centuries, mankind accepted and used the policy that might makes right. Then the atomic Christ came and transformed this into the stronger policy that right makes a much greater might.

Christ acknowledged and declared the possession and use of this superior power when He stated, "All power is given unto me in heaven and in earth" (Matthew 28:18). "All power" would include atomic energy, the hydrogen-bomb force, and anything and everything else of that kind which might be developed. All of these and even more have been given to the atomic Christ!

Love is one expression of the superior power of the atomic Christ. God has been described as being love. Christ said He and God were one; so He too was and is love. The Bible has been well described as God's "love book" for mankind. Since Christ's coming in Palestine, the power of this superior love has been evident and demonstrated repeatedly. All this has been in spite of a warlike world.

Prayer is another expression of or access to the superior power of the atomic Christ. Prayer places the individual in the wave-length of the atomic Christ. Prayer extends this superior power throughout and out from the life.

The atomic Christ transformed the persecuting Saul into the loving Paul. The weak, wavering Simon was changed into the rocklike Peter. This same transforming power has manifested itself in the lives and efforts of Christians down through the years since those days of the early disciples.

Paul followed the Christ pattern and plan so closely that he declared emphatically, "Christ liveth in me." Love and that "all power" were in Paul and radiated from his Christ-life. The fearless Apostle Paul had the power of the atomic Christ at his disposal.

An American is one who is living and consequently possesses America's life, strength, and

power. A Christian is one who is living and consequently possesses or uses Christ's life, strength, and power. The atomic Christ is available for the Christian. Why should I, or anybody possessing this atomic Christ, fear seriously a man-made atom bomb or man's use of atomic energy? I have access to that "all power," which I should use continually toward peace.

Think on These Things

By F. Lincicome*

ALL BIBLE truth is equally inspired, but not equally important. Jesus taught us that when He said there were those who tithed their income and did many other things, but omitted the weightier matters. I believe in a fourfold gospel—if there is such a thing. Justification, sanctification, divine healing, and the Second Coming make it fourfold; but they are not equally important, and therefore should not have an equal emphasis.

If I give the proper emphasis, I will give 90 per cent of my time and energy to preaching justification and sanctification, and 10 per cent to divine healing and the Second Coming. Heaven is not conditioned on my idea of the Second Coming, or whether I am sick or well; but heaven is conditioned upon moral purity. That which heaven is conditioned upon is where the emphasis should be.

The Bible does not warrant a misplaced emphasis nor an overemphasis; much harm has resulted from both. If we lift the truth out of its proper proportion and unduly emphasize a minor truth at the expense of a major truth, we hinder the whole range of divine truth; for truth is a unit, and any undue emphasis will spoil the symmetry. Balanced and proportioned preaching is the expectation rather than the rule.

* * * *

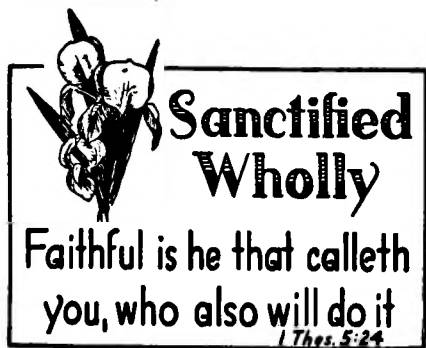
Too much of modern evangelism is worshiping personality and machinery. The laurel is put on the intellectual as the prime qualification for efficient soul saving: the emphasis is on the head rather than on the heart. The Church is right in principle but wrong in emphasis. The emphasis must not be on Yale and Harvard, but on Jerusalem, where the heart is cleansed and filled with the Holy Ghost.

In this work of soul saving, nothing can be substituted for the Holy Ghost. A church without the Holy Ghost may be ethical, but not spiritual; economic, but not organic; reformatory, but not regenerative. It takes steam to run an engine, cash to run a bank, brains to run a university; and as an engine without steam is

*Evangelist, Gary, Indiana

helpless and powerless, so is a church without the Holy Ghost. A Ford can run as well without gas and oil as a church can operate without the Holy Ghost.

Take away the powerful efficacy of the Holy Ghost from the administration of the gospel and it proves but a dead letter, and of no saving advantage at all. Everything that has to do with our salvation comes directly under His administration.



A Prayer for Courage to Live:

By A. S. London*

OUR HEAVENLY Father, we pray for courage to live and act courageously. It is not an easy matter to live and overcome difficulties. Help us to think of a difficult problem as an asset rather than as a liability.

We remember reading that suicide has become so common among the Japanese that it is now one of their major problems. Shintoism and Buddhism have not given them the dynamic to save them from a suicide's grave. We thank Thee for the Christian religion, that is "the power of God unto salvation to every one that believeth."

We pray for the undergirding of ideals that shall hold us steady in times of strain and distress. Grant unto us an experience that shall cause us to be like those who "at midnight . . . prayed, and sang praises unto God."

Thousands of our own people are taking their lives annually. Like those on foreign shores, they have failed to accept the only saving force known to the human family—the Christian religion. Save us from fear, frustration, and worry that would cause us to fail in the battle of life. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Help us to communicate, consciously and unconsciously, hope, faith, courage, and stamina by having Christ enthroned within.

Help us to strike constructive attitudes, think positively, and always be able "to take up arms against a sea of trouble." Impart to each of us that spiritual force that will save us from drifting psychologically and spiritually. May we not be tormented by anxiety. Give us the courage to live in the midst of a suffering, broken, sin-cursed world, we ask for Christ's sake. Amen!

*Sunday-School Evangelist, Oklahoma City, Oklahoma

NOAH AND THE FLOOD

By A. Milton Smith*

THE FIFTH chapter of Genesis mentions four well-known names, covering hundreds of years. They are Seth, the third son of Adam; Enoch, who walked with God and was translated; Methuselah, who lived the longest and did the least of any man; and Noah, who was the grandson of Methuselah.

Noah is not a stranger to Bible readers. He is one of the most familiar characters of the Old Testament. The story of his life and times reads as interestingly as fiction. One cannot forget him or that which happened during his life.

It will be remembered that wickedness was rampant. The Lord repented that He had made man when He saw that "every imagination of the thoughts of his heart was only evil continually." Nevertheless, "Noah found grace in the eyes of the Lord." It was said that "Noah was a just man and perfect in his generation."

Noah was commanded to build an ark. When it was finished, he was commanded to "come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort . . ." Then the flood came for forty days; everything outside the ark perished.

Those associated with Noah were his wife, and his three sons and their wives. These eight souls were the only survivors of the flood. Not one of the three sons was outstanding or unusual in what he did. However, it is said that three races spring from these three sons: from Shem came the Semitic race, from Ham came the Hamitic race, and from Japheth came the Aryan race.

There are three events connected with Noah which are worthy of mention. *First*, there was the building of the ark. No doubt Noah suffered many rebuffs during the construction. His evil generation must have considered him a religious crank; but, even so, he kept to his task until the job was finished.

Second was the destruction of the world by the flood; all flesh perished except that which was in the ark. It was a tremendous event in the history of the world. Kansas City and neighboring places have just gone through the most destructive flood in the history of the nation. Three-quarters of a billion dollars' damage is reported, besides several lives being lost. But the flood destroyed *everything except that which was in the ark*.

Third was the giving of the bow in the cloud. This was the sign and the promise that the earth would not again be destroyed by water.

LESSONS TO BE REMEMBERED:

1. Sin brings destruction. One simply cannot live in sin without reaping its consequences.

*Pastor, First Church, Kansas City, Mo.

That has been the story across the centuries, beginning in the Garden of Eden. Certainly this is taught by the destruction wrought by the flood.

2. There is a way of escape in every situation. The promise of the Redeemer was given in that Garden. The ark was provided for the safety of Noah and his family. Christ is our hope of salvation from sin and its consequences, as well as our hope of heaven. He also has promised to make a way of escape in every temptation.

3. Righteousness pays big dividends! The righteous Noah found grace in the eyes of the Lord. Because he was a righteous man his own life was saved, and the lives of the members of his family. Do not forget that sin is destructive, but righteousness pays big dividends in this life as well as in the next world.

One of God's Noblemen*

By Raye Marsden

HE WAS not afraid to bow his head and soil his knees in public. After he had gone, he left with you the impression that you had been visited by an angel of God. I never heard him preach a sermon that could not be understood by babes or that failed to nourish the established.

While I was a hospital patient in a room shared with a good Catholic woman, he visited me; but before he left he dropped to his knees between the two beds, and with Christlike compassion prayed, not for me only, but also for the woman beside me. The spirit that flowed from him did not return void. The words I had spoken to this woman never brought the tears I saw in her eyes as this man left. "He prayed for me," she said, amazed, "and I am a Catholic." She did not realize it was not so much the fact that he prayed for her as it was that he was so filled with the spirit of Christ that its influence *could* not be avoided.

It is men like this who have enabled the Church of the Nazarene to become the great spiritual lighthouse it is today. These were the clean, sanctified channels through which God could work unhindered, to accomplish His great plan of salvation.

This man is one of these unsung channels, who leaves an indelible impression on everyone who has had the privilege to know him. His spirit will never die—for those who come in contact with it are passing it on—the immortal spirit of Christ!

*Tribute to a pastor, which also applies to many others

Keeping "Down" with the Joneses

By Earl C. Wolf*

"Keeping up" can mean going down. What others are doing can affect our lives for good, for the emulation of the sainted and holy will lift us. Competition is of tremendous value to commerce and economics. The scholastic record of some may prompt industry on the part of others. The value of right example was clearly indicated to young Timothy by Paul when he said, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). While keeping up with others may be a blessing, it can also be a bane.

There are those who are keeping *down with the Joneses morally*. The crowd is seldom, if ever, right on moral issues. The throng bowed to the image of gold that Nebuchadnezzar erected. Three Hebrew youths, however, refused to bow to an empty, gold-plated idol—and they were right. Never degrade yourself morally simply because "everybody's doing it." It is not the accepted standards of the worldly-wise by which we must live. To ignore God's moral statutes is not to destroy them but to break ourselves upon them, for they are immutable and indestructible. May there be no fawning admiration of those considered superior in station but whose ethical principles would offer a detrimental pattern for anyone to follow. There are so-called respectable people whose moral conduct would lower and not lift you.

There are those who are keeping *down with the Joneses materially*. How envious people are at times because another has built a new home, bought a new car, or purchased some new clothes! If a neighbor, friend, or relative has a new television set, you must have one, lest he get ahead of you. I have known people in their effort to keep up with others assume so many "easy payments" that they really had "hard going." I have observed tension and undue burden in homes as the result of jealousy and envy over the things that others had. I have seen people provide the best of everything for themselves but feel that they could not afford to give to God, to the church, to foreign missions, or to a Christian college. In endeavoring to keep up materially we actually deprive ourselves of the blessings which are the result of cheerful giving. The constant striving to keep up brings pressures that keep us down. It seems that we have forgotten the words of Jesus, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

There are those, too, who are keeping *down with the Joneses ecclesiastically*. Some people attend a particular church merely because it is fashionable and the socially prominent are mem-

*Pastor, Oxford, Pennsylvania

There is no other God that can deliver after this sort (Daniel 3:29).

Even a wicked, worldly king was made to glorify our God when he witnessed evidence of His great power.—EARLE F. WILDE.

bers there. They seem not to realize that the church is not here that men should strut but that the world should be saved. A sophisticated woman in a city of eastern Pennsylvania said to one of the pastors, "What is the purpose of this religious survey? Just to get a lot of the unfortunates around town into our churches for a little while?" Such snobbishness stems from a lack of spirituality, sincerity, and simplicity. Certainly she was the "unfortunate person." The Early Church was without social prestige, without ecclesiastical acceptance, without economic security, without political strength, without publicity agents, but powerful and victorious.

Lifted or lowered? Let us be certain that every effort to keep up with others is for our progress and not to our peril.

The Necessity

Of Holiness in Home Life

By E. O. Chalfant*

AMONG THE outstanding acid tests of the doctrine, experience, life, and practical benefits of holiness is whether or not it works in one's home life, in close proximity with one's own flesh and blood, and in all the near relationships that go to make up the intricacies and intimacies in the complex web of everyday life.

Susannah Wesley was really the "Methodist Church in miniature." Lincoln said, "All that I am and all that I expect to be, I owe to my angel mother." The great Sam Jones said, "If we want to produce the right kind of Christian character in a child, we must begin farther back than the great-great-great-grandmother." The scriptural injunction is, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

But what are some of the simple essentials that go toward making home life what it ought to be among our holiness people?

First, there must be a Christlike, consistent, ethical standard in every realm encompassed in home life. Profession and possession must harmonize. The life lived by the father and mother in all their relationships must exemplify and put on exhibition the life and the true spirit of holiness. Living in the same home, eating at the same table, warming at the same fires, reacting to the same strains and stresses, and facing down through life's journey tragic situations, many times, we can save ourselves as fathers and mothers and children only if we have real heart holiness as motivated by divine love.

Second, a life of holiness cannot be lived unless there is proper, adequate, well-directed, and well-

regulated discipline—and here is the tragedy many times. I knew of a man in his sixties who died and lost his soul. It was all traceable pretty much to the fact that when he was a child he failed to have proper home discipline. His father was a good man; but he didn't have enough old-fashioned, sanctified backbone to put his children in the place where they ought to be in the home. While the home had family prayer and said grace at the table, they fell down on this point—lack of discipline. God's kind of holiness always implies discipline—sometimes *drastic*, but always *loving, discipline*.

Third, I contend further that really saved and sanctified fathers and mothers who have the experience of heart holiness can do a better job, all things being equal, in rearing their families to be Godlike and Christlike and useful than any other persons in the world. They personally exemplify the life of holiness, and genuine holiness gives them courage to do their duty in the home and to keep the standards of God's Word and the great essentials in the home life true to our standards.

Let us fight with true and loving courage to have enough dynamics in our holiness and in our home life to be able to save our families!

Seeing Beyond the Windows

By V. S. Rushing*

Where there is no vision, the people perish (Prov. 29:18).

A small boy, partially blind and unable to see beyond the windows of his own house, stood by the side of the window, longing to see the outside world. With that inner desire to see beyond the window, he said to his mother, "Mother, see beyond the window for me." His mother told him the best she could what was round about the windows of his house; and then a smile of satisfaction came over the little fellow's countenance.

We must see beyond the window for the lost of the earth. Deceived and totally blind, the unsaved cannot see beyond the windows of their sin-benighted souls. Someone must see the wonderful things that God has prepared for the sinner in salvation, and help him to see.

It is Satan's work to keep the believer from seeing beyond the window of justification. God has something more wonderful for the believer beyond the window. Who will see beyond the window of that experience and show him the way of holiness?

Without a vision the people perish. Let us pray that God will clarify our vision, so that we may see beyond the window for others.

*Superintendent of Chicago Central District

*Evangelist, Portsmouth, Ohio

PENTECOST

An Answer to Christ's Prayer

IN JOHN 14:15-17, Jesus said: "If ye love me, I keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." These words give Jesus' promise to pray for His disciples that they might receive the Comforter, or the outpoured Spirit. In other words, He promised to pray that they might have their Pentecost.

What Christ, in these verses, tells His disciples He will do, He fulfills in John 17. There He prayed for His disciples that they may be sanctified, that their hearts may be purified by faith, by the baptism with the Holy Spirit. In John 14 we have the promise to pray, in John 17 the prayer which had been promised, and in Acts 2 the answer to the prayer—the Pentecostal outpouring.

The purifying, or sanctifying, effect of the Pentecostal experience is proved by Peter's words in Acts 15:8-9, which read as follows: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Peter tells us in these verses that Cornelius got what they obtained on the Day of Pentecost, and that this incoming of the Spirit in His fullness purified their hearts—Pentecost brought the cleansing which Jesus prayed would be theirs, as well as empowerment for service. In fact, the latter is the result of the former. Thus the Pentecostal baptism sanctified the hearts of those who received it on that eventful day.

My Grand Infants

TWO YEARS ago I reported to you on my grandchildren under the title, "The Care of Infants." These grand infants and their parents have just been with us again for about two weeks and, therefore, I bring to you another report on them.

As you may recall, there are four of these children—a boy and a girl belonging to our daughter and her husband, and two boys that belong to our son and his wife. Their ages range from three to nearly five. They are all hale and hearty and above the average physically and mentally—according to Grandpa, although it could be that he is slightly prejudiced in their favor. However, in this respect, he does not come up to their grandmother. She is sure that all four of them are "super" beautiful or handsome physically and geniuses mentally. Of course, she should be excused for this since all

EDIT

Stephen S.

grandmothers feel the same way about their grandchildren.

THESE grandchildren were more interesting than ever, and there was not a dull moment while they were with us. Still, the fact that impressed me most about

Graduated From and To them was the progress which they have made in the two years since I reported to you last. They have graduated from many things and to many other things. They have all graduated from baby food. They all sat at the table and ate what the rest of us did, or at least some of what the rest of us did. They drank soda pop and at times even iced tea, as well as milk.

They have graduated from bothering razor blades, trinkets, and flowerpots. Two years ago we had to keep these things out of their reach as well as many others. This time we left the things where they were and the children let them alone. They are learning some self-control, and that relieved us of a certain amount of control over them. They have graduated from falling downstairs. All of them could go up and down our stairs without danger. Of course, the boys tried to break their necks a few times by jumping from too high a point on the stairs. They had to have some guidance at this point.

They have graduated from the house to the yard, but not from the yard to the street. That is, they were allowed to play in the yard, but were not permitted to play in the street—even though it is not a main thoroughfare. The older children in the community do play some in the street, but our grands are still too young for that.

They have graduated to chasing lightning bugs, to celebrating the Fourth of July with cap guns, and to riding Shetland ponies at ten cents a ride. Yes, they have developed in many interesting ways. They have increased in their ability to control themselves. This is the manner in which infants are supposed to grow up. Nevertheless, there are many points at which they still need the help of those who are older.

THESE GRAND infants have not graduated from some activities that they were interested in two years ago. They still liked to have Grand-

IALS

le, Editor

Not Graduated From pa play "ring around the rosy" with them. This time, however, they set the pace of the game and really gave Grandpa some exercise.

As a rule they played well together. However, out of all fairness, I must admit that they have not graduated altogether from mad tantrums, or name-calling and fighting. The boys handed some hefty blows to one another—occasionally. But I suppose I should not feel too badly about their slowness of development along this line, since there are even congressmen, and some heads of nations, and nations that are not wholly free from such misconduct—not to mention the condition of many among the masses. It seems to take human beings a long time to learn to get along with one another.

It should be added also that these children are not too far along in their understanding of religion and God. They are making some advancement in this respect, but there is still plenty of room for development. This is to be expected with children of their age, and yet I find many grown men and women who make little place in their lives for God and religion. They do not act as if there was any such thing as God and religion. They are truly childish, or grown-up children, at this point.

THE LESSON which has come to me most often from this visit of our grand infants has to do with the relation of control to freedom. Per-

From Discipline To Self-Discipline Perhaps a better way to state what I have learned is the connection between external control and self-control. We had to exercise less control over the children than we did two years ago because they had learned to control themselves more. As small children, they need much help from their elders in the ordering of their lives; but as the years pass by they should be able to take over more and more of this responsibility if they develop as they should. Self-control should gradually take the place of control by others. Their growing knowledge and experience should enable them to do this. All of us should remember that there is no such thing as doing

away with discipline if a person hopes to make anything worth while out of himself. It is rather just a matter of substituting self-discipline for discipline by others, internal control for external control. This is the method by means of which true men and women are developed out of infants.

Another factor is already beginning to enter into the picture with these children. This is the will to discipline themselves as they should, the will to do what they have come to know is right. Besides learning what they should do, they should have the will to do it. The latter will increase in significance very fast from now on. All of us face this twofold situation. We must not only learn what we should do, but we must also have the will to cause ourselves to do it. Only Christ and His salvation can make this possible in a world where sin has entered. These children will have to be saved and sanctified by the grace of Jesus Christ in order to *want to* and *will to* direct themselves in the path of righteousness. Likewise, all human beings need this help from God if they would rightly discipline themselves.

Natural Dignity

JESUS HAD a natural dignity, or reserve. Men spontaneously stood in awe of Him. He never attempted to command the respect of people by artificial means. He never put up any signs like, "Posted, keep out," around His personality. He did not need to do anything of that kind.

No man, of course, can ever be in the same class with Jesus Christ. Nevertheless, dignity, or reserve, on the part of any man of position must be natural or else it is worthless. It must grow out of the respect which people spontaneously have for his character and gifts, and the manner in which he administers the work of his office. If the leader's dignity does not come in this way, he had better forget about it.

A few times across the years (only a few times, thank God), I have met those in positions of authority, both in church and state, who felt that they had to build fences about themselves. They attempted to create and maintain a certain prestige by artificial, or external, means. This manifested itself in various forms, such as, dictatorialness in air and action, or a definite dropping out of all social life except that which had to do particularly with the functions of their office. They gave evidence of feeling that it was necessary to protect their dignity and prestige.

Jesus never gave us any reason for believing that He was guilty of anything of this kind. Therefore, I say again that if one's prestige has to be propped up, he had better take the props out and let it fall. People are becoming ever more sophisticated today and less inclined to accept that which is artificial. They want you and me to be genuine—just what we really are—regardless of the accident of office.

THE SUNDAY-SCHOOL LESSON

By Norman R. Ok.

Topic for August 26: The Christian in Public Life

Scripture: Matt. 5:13-16; 13:33; Acts 5:25-29; 1 Peter 3:13-18

(Printed, the same)

GOLDEN TEXT: *We ought to obey God rather than men (Acts 5:29).*

Take a long look at the apostles before the council and you are struck by the quality and sheer immensity of their courage. This is an element of success that warrants a careful look, and we discover that there is an ascending scale of courage.

At the bottom of the list is what might be called foolhardiness. This is purely physical courage which laughs at danger when there is no moral value to be gained. A man who jumps into a raging river to save a

dog; the spectacular car-driver who races through walls and blazing obstacles just to give the crowd a thrill; the motorcycle riders who roar around a motordrome for a few dollars—we admit the courage, but must deny to it any moral worth. It is sheer foolhardiness.

Higher on the scale is physical courage with a moral purpose in view. This is exemplified by our boys who do and dare, regardless of danger to life and limb, on the battlefields of Korea. They slug through muddy fields and over rocky ridges to slap back the frontal attack of atheistic

Communism. This is splendid courage and we salute it, but it is not the highest kind of courage.

Moral courage stands above them all. Unlike foolhardiness, it evaluates the issue before expending itself. Having decided that the truth is at stake, this brand of courage sides with the right resolutely and without complaint. The blows in this war are often sneers of scorn and fingers of mockery. We have young people who face this in school and on the street and stand, by the grace of God. This is the *blue ribbon* brand of courage. It is the kind that Peter and the apostles had after Pentecost. It is the type that has enabled Christianity to march across the centuries on countless battlefields.

God grant us this bravery of the highest kind, and in increasing supply!

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.

Religious News and Comments

Edited by Delbert R. Gish

"Another outstanding example of Christian co-operation," declared one of the participants in the fifth annual convention of the Christian Medical Society. Meeting early last month on the campus of the University of Pennsylvania Medical School in Philadelphia, the convention listened to the reading of papers, and took part in forums and round-table discussions on the theme of personal evangelism as it applies to professional men. At its banquet the convention was addressed by Major General William K. Harrison, commanding officer of Fort Dix, New Jersey. Although not a medical man, General Harrison is an old-fashioned Christian who has carried his testimony to people of all ranks and positions.

The Church of the Nazarene is honored to have one of her fine young professional men, Dr. Howard H. Hamlin of Chicago, elected president of the Society for the ensuing year. Other officers are Dr. Roland Scherer of Bozeman, Montana, vice-president; Dr. Paul E. Adolph of the China Inland Mission, secretary; and Dr. Stanley Anderson of Waukegan, Illinois, treasurer.

The Society was formed in 1935 and has grown to a present membership of over one thousand. One hundred seventy-five new members were added last year. About two hundred of

the members are graduate practicing physicians and dentists; the remainder are students in medical and dental schools. On twenty-five medical school campuses are undergraduate chapters of the Society.

Besides the restriction to the medical and dental professions, membership is extended only to those who have undergone a crisis experience of Christian conversion in their own lives, who testify to this in writing, and who declare their belief in the inspiration of the Bible, the unique deity of Jesus Christ, the need of Christ's atonement and resurrection, the work of the Holy Spirit, and other such fundamental doctrines.

The Society seeks to meet specific needs of medical missionaries, to promote vital Christian testimony among unsaved medical men and patients, and to provide Christian fellowship and influence for medical students during the difficult years in medical school when many lose their faith. The Society works in close co-operation with the Christian Nurses' Fellowship.

The resolution for a Christian Amendment of the Constitution of the United States has evoked a variety of responses. It was introduced in the Senate by the Honorable Ralph Flanders of Vermont and into the

House by the Honorable Joseph Bryson of South Carolina. It calls for the recognition of "the authority and law of Jesus Christ, Saviour and Ruler of Nations, through Whom are bestowed the blessings of Almighty God." The argument for it states that while our forefathers acknowledged God freely in public and official documents, our federal Constitution fails to give Him recognition. Since we call upon God with great earnestness in such tragic times as these, we should honor Him by this means.

Some commentators profess amazement that such a resolution should be proposed. If we believe in God, they say, will such an assertion add anything to the fact? Many others, however, rejoice that such a proposal has been made, because they feel that it is a long step in the right direction. The differences will be settled, we feel sure, by the bill's death in committee.

The New York State Court of Appeals recently declared, by a six to one decision, that the released time program of religious education in operation in New York City is legal. The decision was based upon the fact that the instruction is not given on school property and receives no public funds for support. One day a week the children of parents who give permission are dismissed from school one hour early. The Court also appealed to the provision of the First Amendment of the Constitution which forbids laws prohibiting the free exercise of religion.

Home Missions and Evangelism

Roy J. Smee, Secretary

Six New Nazarenes In Hawaii

Rev. Leo D. Steininger, pastor of our Honolulu Makiki Church, has sent in these interesting accounts of six new members, typical of the splendid advance of our churches in the Hawaiian Islands.

Mrs. Helen Otaguro joined by profession of faith, having been saved from Buddhism only four months. She and her husband, who joined the church earlier, were saved in their home two days after their first visit to a midweek prayer meeting. She has recently been sanctified wholly.

Mr. George Vantries joined our church by letter of recommendation from the First Christian Church, where he was a member since 1914. His record of service in that church is very gratifying, and "even greater works" has he done in our midst.

Mr. Yoshinori Nakamoto was saved in February, the first day he visited our church, when he came to see his wife join the church. It was his first time in any Christian church service.

Mr. Edward Kimoto is the husband of one of our charter members. He quit many of his sinful habits when his wife became a Christian five years ago, but it was not until this spring that he became a Christian and came to church for his first time. He regrets the forty-six years that he lived away from the Lord in Buddhist environment, but now rejoices in an all-out-for-Christ experience.

Joy Kishimoto is thirteen years old. She joined our Sunday school two and a half years ago and has since been faithful in attendance.

Nancy Fukuda is fourteen years old. She started nearly a year ago when her little brother enrolled in our weekday kindergarten. She has been the means of several of her friends' joining the Sunday school and finding the Lord.

Pray for our Hawaiian Nazarenes in this great open field of opportunity.

NEW CHURCHES

A new church was organized at Seward, Alaska, on July 15, with eighteen charter members, just six months after Rev. L. C. Hopkins held the first service in Seward. We were unable to give Brother Hopkins much financial support from general home missions, and he has supported himself and family while holding church

services and organizing a Sunday school. The organization came at the conclusion of a ten-day meeting with Rev. and Mrs. J. C. Dobson, during which seventy-five people visited the church for the first time and the Sunday school reached a new record of fifty-one in attendance.

Alaska Nazarenes have built a fine record of loyalty to the whole program of the church. Every new church, even before organization, has given 10 per cent of its income for missions. They seem to have one great vision and goal: to become self-supporting as quickly as possible, so that the General Budget allocation for Alaska, plus home missionary money they are raising themselves, may immediately go to start a new Church of the Nazarene in another town in Alaska. We now have churches in

Fairbanks, Nome, Anchorage, and Seward, and expect to begin in another town late this summer.

District Superintendent Mack Anderson has organized a new church at Lothair, Georgia, with sixteen charter members. Rev. James Frost is the pastor.

On the Idaho-Oregon District, Superintendent J. A. McNatt has two new churches. Montour, Idaho, had 21 charter members and a record attendance of 156 in Sunday school. Rev. Norman Lowry is the pastor. A good church was organized at Arco, Idaho, in the area of a great atomic project. Rev. Ira Van Hess is the pastor.

A new church was organized at West Union, Ohio, by District Superintendent W. E. Albea. This is the fourteenth new church for the Western Ohio District. They will soon reach their quota for the entire quadrennium.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Unusual Class

COME WITH me and you will see sitting under the shade of a Jacaranda tree between thirty and forty women.

It has been my joy and privilege for the past fifteen years to teach the women in the Sunday school. You will see some wearing neat clothes, others still wearing their skin skirts and blankets. Some are sitting on benches, others on grass mats. Those who have walked a long distance prefer the grass mats. So would I. There are mothers who have their babies on their backs.

When I first took this class, the only woman who could read was the wife of our pastor, who was our first convert in Swaziland. There are many of the younger generation who can read. For the sake of those who cannot, I write out the memory verse on the backs of Christmas and birthday cards that I have received. They usually tuck them into their *dukus*, which is a square piece of cloth that they wear on their heads. In this way the Word of God is taken to the homes of these women, where in many instances they have children who attend school, and they can teach their parents.

There is one woman that I would like to tell you about. She has been attending for about four years. Previous to that she attended the Roman Catholic church. At first she did not come very regularly. We speak of her as the one-arm lady. When she was a young girl, she fell into the fire in a fit and burnt her hand and arm. She is still subject to fits and often has to be carried out of church in one.

She was taken to a witch doctor to be treated. After much suffering through the treatment that she was receiving from his hands, she gradually got worse. Finally, she was taken to the hospital and the hand and arm amputated. If she had been brought to the hospital at first, her hand and arm could have been saved.

During the recent revival services she was very faithful in attending. Nearly every evening it rained. Nothing daunted her. She had no raincoat or umbrella. Over her ragged dress she wore her blanket, which was to cover her for the night. Needless to say, she was given a dry blanket to cover her and a mat to sleep on.

In the morning she rose early, returning to look after cattle belonging to a white man. It is a great joy to me to see this woman joining in the

singing and repeating the memory verse. She no more uses snuff or drinks beer. I do believe that she is living up to the light that she has. The very expression on her face has changed.

I thank God for all the opportunities of helping these women spiritually.—**MABEL SKINNER, Africa.**

Farewell to Missionaries

Last week on two occasions groups of about two hundred people each gathered to farewell us.

On June 3 we dedicated the new church at Poptun and had a week of special meetings.

The last of May I went over to look after our work on the British Honduras frontier and found the border open again, so was privileged to be with all of the missionaries there for their last day of camp meeting. It is very gratifying to see the wonderful results God has given them in the three years since I last visited their work.—**EARL D. HUNTER, Guatemala.**

Untouched Masses

The world population has been recently quoted as being about two billion individuals. Of the non-Christians who have heard the gospel, there are approximately 532,000,000; and non-Christians who have not heard the gospel are quoted as being about 800,000,000. Ought not the deep realization of the perishableness of the things that spell life to most people stir us with the intensity of purpose to pour out our very selves for the things—the only things—that really matter? The work of reaching the multitudes that are lost must be faced.—*The Lewis Hatchery Broadcaster.*

Busy Months

We are in the midst of giving exams in our Bible school since this is the closing week for this term. We will again convene in August, the Lord willing. It is a real joy to teach the Word of God to these people. They respond much the same as people there in America. Many, many drink it in, while there are a few who are less interested. This has been a good term and the blessing of the Lord has rested upon the school.

The month of July is one of the busiest in our work in Africa. We generally conduct our annual meetings and have our camp meetings during this month. In preparation for the annual meeting, we have been busy conducting the annual meetings in the local churches on our Stegi District. We complete the last one

tomorrow. In these local annual meetings the preacher, treasurer, secretary, church committee, Sunday-school superintendent, W.F.M. Society, Men's Missionary Society, Juniors, and others bring their reports

for the work of the past year. Then the officers for the coming year are elected. Any other business that the people desire to discuss at that time can be brought into the meeting.—**PAUL HETRICK, Africa.**

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will you please explain the contradiction which seems to be found in Acts 9:7; 22:9; and 26:13?

A. Three accounts of Paul's conversion on the road to Damascus are given in the Book of Acts. The verses which you refer to are taken from these three accounts and read as follows: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (9:7); "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me" (22:9); "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me" (26:13).

What seems to be a contradiction here is found in a difference between the first and second verses. In 9:7 the men with Paul are spoken of as hearing a voice, while in 22:9 it is said that they did not hear the voice. But there is no contradiction between these two statements when it is remembered that hearing in the first instance meant just *hearing* while hearing in the second place meant *understood*. This is in harmony with the proper understanding of the Greek back of the English and with the facts of life. My mother was quite absent-minded, and, because of this we children learned, when she said "Yes" to our request for permission to go somewhere or do something, to make sure that she really knew what she was saying "yes" to. Sometimes she heard, but did not understand because her mind was taken up with something else.

Q. What about Christians who use the phrase, "My Lord," in ordinary conversation?

A. Such people need our prayers.

Q. Will you please explain I Corinthians 9:27?

A. The verse you refer to reads as follows: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." This does not mean, as some

claim, that Paul was afraid of being a castaway from preaching the gospel, and, therefore, would not receive the reward he might have. It means that Paul was afraid that he would finally be lost, that is, not make it to heaven. The "Bible Commentary" by Gray and Adams says that the Greek here is "Be judged unworthy myself of the prize," the prize at the end of the race. Paul is thinking of the Christian's life as a race and of not reaching the goal, or winning the race, at last. This definitely indicates that Paul believed that a Christian could backslide and at last be lost.

Q. What would be your advice to a member of the Church of the Nazarene who is planning on going into the grocery business? Would it be all right for him to sell some groceries and feed on Sunday? Would it be all right for him to keep tobacco and snuff for sale? Finally, would it be all right for him to sell a full line of soft drinks?

A. No member of the Church of the Nazarene can sell tobacco and snuff and be true to the vow which he took when he joined the church. Our church definitely stands against a Nazarene's selling tobacco in any of its forms in a store which he owns. And God have mercy on any member of the Church of the Nazarene who has got to the place where he has to sell groceries and feed on Sunday in order to make a living. If that is the only way he has of making a living, he had better starve and go on to heaven. After all, according to what

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the Bible teaches, heaven is not such a bad place! I would not object at all to his selling soft drinks on the weekdays.

Q. Will you please explain Exodus 20:7?

A. This is the third commandment and means that we should not swear. It reads thus: "Thou shalt not take

the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." I believe that this commandment stands against the light, or careless, use of the name of God, as well as its deliberate misuse. May God help all of us to have more respect for the name of God, as well as for God himself!

sorrow, and explanation never quite erases an injustice.

The year my brother Harold and I were in the eighth grade in the school at Bethany, there were a number of unruly boys in the same room. These boys continually gave trouble to the man teacher. I shall never forget the black strap which the teacher kept ever handy and which he used when much provoked. Usually, however, he used the strap across the backs of the unruly boys in the room. One time he made a mistake! That mistake is stamped upon my memory even today.

It was in the wintertime. The day was damp and cold and, as was to be expected, there was much mischief afoot in the classroom. The "big boys" thought of so many bad things to do. The teacher held his strap ever in readiness, and often it fell with a loud pop over the back of some unsuspecting mischief-maker.

The history class was called to the front. My brother was a student—a student, not from necessity, but because he liked to be a student. There was nothing he'd rather do than study. Always he knew his lessons. Soon after the class began, the teacher asked a question. But almost as soon as the words fell from his lips, there was a loud noise. Then he said, "I don't want to hear another sound from this room during this recitation."

In the meantime my brother had risen to his feet to answer the pending question. He spoke one timid word, when suddenly and without warning, the black strap slapped across his undeserving back.

There was a horrified silence. Every student in the room knew that Harold was innocent of any wrongdoing. He never "cut up." The little eleven-year-old boy sank back into his seat softly crying. The teacher immediately sensed the anger he had stirred in

(Concluded on page 20)

THE HOME CIRCLE

Conducted by Grace Ramquist

High Water Is Coming

Even as in the days of Noah, men today will not believe that water can cover their earth—the earth on which they live; where they plant grass, flowers, and vegetables. Yet, water does cover the earth in places; in spite of what man can do, it creeps or rushes at will.

The cry goes out, "The dikes are breaking," sometimes a long time ahead of the break; sometimes, but a matter of minutes before the destruction comes.

In the flood which so recently came upon our fair city, for several days we in Kansas City read and heard over the radio about the rivers which were flooding over their banks in Kansas. Those rivers were headed for Kansas City. But in recent years great dikes had been built to protect our lowlands. Everybody believed in the dikes. Oh, yes, away back in 1903 there had been a terrible flood which had overflowed into the low sections of town built near the rivers. But in 1951, although the river had overflowed its banks in Topeka, had flooded many sections of that city, and had even destroyed great bridges, yet we in Kansas City didn't really believe it would hurt us.

One man who was warned to flee his home in the Argentine section of town left everything he owned, even as he was told to do. He went over into Kansas City, Missouri, and, not easily finding a place to sleep, he returned to his own home. There was no water in sight and as far as he could see there was no danger of his house being flooded. Oh, he was warned! But this man went to the second floor of his home, lay down, and went to sleep. He awakened several hours later with water lapping at his feet. Looking around the room, he saw that everything was floating in water. Water was pouring in at his open window. He managed to get to the top of a chest of drawers,

and there he stayed until the water receded enough for him to return to his wet and water-soaked bed. By that time he was too weak from hunger and thirst to do anything except lie down. He was found six days after he returned to his house. In order to reach him, it was necessary for his rescuers to dig through eighteen inches of mud which held fast his door. He was warned! Yes!

We have been warned that the Lord will soon return again. We listen but, because we see not the coming, we become careless. Will man not see until it is too late? The dangers may be lapping at his feet even as the water was lapping at this poor man's feet. But the dangers will not pass as did the flood days. It will then be too late to change anything!

I would cry to all, "High water is coming! The dikes will break! Run for your life before it is too late! Run to the Saviour, who has a prepared haven for you!"

OKLAHOMA DWELLERS:

So Hard to Forget!

It is always better to think twice before doing anything! Anyone may be wrong. Any amount of apology,

We Are Not Alone

By Robert E. Mortensen

How good it is to realize that God will undertake
For all who, burdened, cry to Him, "Help me for Jesus' sake."
For through His Son He has for all not only sin's release,
But grace for every trial of life; He keeps the soul in peace!

Sometimes when we implore the Lord to meet some special need,
It seems as if His ear is deaf, no matter how we plead.
But up above the leaden skies He watches o'er His own;
He sees our teardrops, hears our cry. No, we are not alone!

For every trial, care, and cross, He giveth us more grace;
And every storm-sky has its rift that shows His smiling face.
Many are the afflictions of the righteous, it is true.
But He delivers, bless His name; He sees His children through!

NEWS OF THE CHURCHES

Evangelist Robert E. Mortensen, who recently underwent a serious operation that made it necessary for him to cancel his summer slate, writes: "The doctor now tells me that I'll be well enough to resume my evangelistic work on August 15. Since my fall schedule does not begin until September 12 (in the East), I have time for meetings or conventions until then; or I would be glad to fill in on Sundays for pastors in the East who might want a vacation supply. Contact me, 106 E. Pierson Avenue, Somers Point, New Jersey."

Burkburnett, Texas—This is our second report in our four years here. On July 1 we closed a tent revival with Rev. J. Royce Thomason as the evangelist. He did some great preaching, many friends were won for the church, and there were about fifteen professions. The attendance was great; people came from the other churches, worshiped with us, and helped with the singing and on the expenses of the meeting. Brother Thomason is a good evangelist and knows his Bible; he was a blessing to the church. We have been called to serve the church another year. We have some fine people here, and many friends, who stand by us in every way.—Roy McCoy, Pastor.

Wetumka, Oklahoma—We came here last October, for our first pastorate. This is a mission church, and upon arrival we found three members. We had a revival meeting with Brother J. C. Andrew, who did some wonderful preaching; and a week's meeting with Rev. O. J. Lankford, with God giving good results. Later we had a week-end meeting with Brother Burtis Rhoades. Our last campaign, Brother Andrew came to us again, giving some good inspirational and establishing teachings on the doctrines of our church. Twenty-one members have been added—ten recently. In our regular church services, and revivals, we have had sixty-five souls converted and eight sanctified. The church and parsonage have been redecorated inside, and we now have materials purchased for outside painting of both church and parsonage. Also, we have purchased a Sunday-school bus. God is blessing, and we are encouraged.—Dan Wheeler, Pastor.

Evangelist Clifton T. Thomas and wife report: "We thank God for His blessings upon our evangelistic efforts. The Holy Spirit has led many to Christ in saving and sanctifying grace. We have enjoyed working with the following pastors and churches: Pastor Altic at Springboro, Pennsylvania; Pastor Buker of Bedford, Indiana; Pastor Beckett of Frank, West Virginia; Pastor Guiles of Woodstown,

New Jersey; Pastor Eddy of Tiltonsville, Ohio; Pastor Garrison of Titusville, and Pastor Hamilton of Midland, Pennsylvania; and Brother Boardman of Saratoga Springs, New York. Nearly four hundred souls have sought the Lord in this first year of evangelism. Our fall slate is almost complete, except for the time September 26 to October 7. We'd like to slate this date in Pennsylvania, New York, or Ohio; write us, St. Petersburg, Pennsylvania."

Rev. Ralph A. Cook writes: "After serving two terms in India under our church, we returned to the U.S.A. in November of 1950. Since then we have been doing deputation work for the church on some ten of our districts. Feeling we should take a pastorate, we have accordingly accepted the work of First Church in Oregon City, Oregon, coming here on June 24. The new church was dedicated on June 10. We have a fine group of people of about two hundred members."

Evangelists Jack and Ruby Carter write: "Because of a cancellation we have an open date, October 31 to November 11. We close a meeting at Sheffield, Alabama, on October 28, and would be glad to slate this open time in Alabama, Georgia, Tennessee, or Florida. If you need our services as preacher and singers, write us at 609 N. Mueller Street, Bethany, Oklahoma."

Rev. D. R. Nuzum writes: "I have resigned as pastor of our East Side Church in Bloomington, Indiana, to give full time to evangelistic work. Have served as pastor for twenty-one years, and love the church and people. I feel it is the Lord's will for me to enter the field of evangelism, and am now slating meetings for this fall and next spring; will go anywhere I can be of service in revival meetings or week-end conventions. Loretta and Lois, my two daughters, who sing together and play instruments (the accordion and piano), can be with me over week ends if desired. Write me, 650 Elma Street, Akron, Ohio."

Wellington, Ohio—We are happy to report a good revival with Evangelist F. J. Mills and Brother Thatcher from our Elyria church as the special workers. God met with us, and there were a number of seekers at the altar. We are now in our third year with this good people, and have received a unanimous call for three more years. We find it quite different from our work in China in days gone by; but God is blessing, and we are happy to have a little part in His vineyard here.—L. C. and Emma Osborn, Pastors.

Evangelists Fred G. and Ima Viola Stockton are leaving for the Southland about August 1. Their first meeting will be with Rev. Bernard Smith at Jonesboro, Louisiana, August 26 to September 2. They have some open dates, and especially in the spring of '52; will be glad to go anywhere. Address them, 1616 Third Street, Enumclaw, Washington.

Evangelist Bertha Pults reports: "One year ago in July I returned from Barbados, British West Indies, where I spent nine months in missionary evangelism. Through that experience my life was enriched in every way. This has been the best and busiest year of my ministry. I have held twenty meetings, and numerous missionary services, in South Dakota, North Dakota, Wyoming, Montana, Michigan, New York, Pennsylvania, Maryland, New Jersey, Delaware, Kansas, and Missouri. My last meeting was at St. Joseph, Missouri—my forty-second meeting on the Kansas City District. Dr. Jarrette Aycock is a grand district superintendent for whom to labor; in fact, all the district superintendents and pastors have been very congenial. Many battles have been fought, but great were the victories. Scores of souls have sought and found the Lord in pardon and heart purity; also I have seen them delivered from all kinds of evil habits. Our God is able! I am boosting the whole program of the Church of the Nazarene."

Pleasantville, Ohio—In our three and one-half years here, we have enjoyed the work and have had steady gains. We thank God for His blessings. Our Sunday-school average attendance is near fifty, with good leadership. The need of an adequate building is being met by our sacrificing people. Evangelist M. V. Bass has been with us twice for meetings. He is a good preacher, prays and fasts and does the work of an evangelist. His sincere and serious presentation of gospel truth is a blessing to the church.—M. DeMint, Pastor.

Evangelists James and Ruth Ford write: "We are now closing our fifth year in the field of evangelism. The Lord has blessed our labors, and many precious souls have sought and found Jesus as their Saviour and Sanctifier. Recent revivals have been with Pastor George Andrews at Royersford, Pennsylvania; at Savannah, Georgia, with Pastor Latham and people. God gave us forty-five precious souls here. Savannah East Side Church is growing, and they are now in a building program. We then went to Smiths Grove, Kentucky, in the Free Methodist church; and on to Mendota, Illinois, where God blessed and gave us a good revival. At this writing we are with Pastor Jess Rains at O'Donnell, Texas. We were amazed to see what this people had accomplished since we were here one year ago.

Four new Sunday-school rooms have been added, also both church and parsonage remodeled. We go next to Centralia, and Mt. Vernon, Illinois; then to Bethel Church, Cumberland, Maryland; and on to Alum Bank, Pennsylvania. We give God praise for His blessing and leading. We have some open time after November 1; will be glad to go as the Lord may lead, for freewill offerings. We carry the full program for the meeting—preaching, singing, play the accordion, and work with the children. Write us, Route 5, New Castle, Indiana."

Manchester, Connecticut—God has blessed in a marked way the activities of the church the past assembly year. A high point was our vacation Bible school, the second in the history of the church; enrollment was 146, with an average attendance of 113. Some outstanding meetings were held: with Dr. L. A. Reed, of our Nazarene Theological Seminary, Rev. Mrs. Estelle Crutcher, and Evangelist C. Ross Emrick. A fine spirit of evangelism has prevailed throughout the year and we have seen, in our revivals and the regular Sunday services, precious souls seeking and finding God in saving and sanctifying power. The Sunday school has enjoyed a steady and constant growth during our ministry here; and this year's average of 201 practically doubles the average of 1947, the year we began this pastorate. The ministers who preceded us wrought well, and we enjoy a goodly heritage with a solid foundation on which to build. The high point in our Sunday-school campaign was reached last May 20, when we broke all records in the church's history with an attendance of 364. We are privileged to pastor a wonderful people, and have accepted another unanimous call to serve God and this people another year.—James R. Bell, Pastor.

Boys' and Girls' Camps Central Ohio District

We enjoyed two wonderful weeks of boys' and girls' camps this year, with 118 boys and 117 girls enrolled. In each camp these were divided into twelve different groups. We had a splendid corps of workers—counselors, craft directors, athletic directors, storekeepers, and chaplains. All of them were "tops."

We enjoyed having the district church schools chairman, Rev. Ernest B. Marsh, with us throughout the camps. We are always happy to have our district superintendent, Dr. Harvey S. Galloway, with us, and he spent a great deal of time on the grounds during both camps.

Sixty-one different churches were represented in the camps. The meals were excellent, and the dining room and kitchen were managed efficiently.

God's blessing seemed to rest upon the camp from the very first. The chapel services were times of blessing,

and were crowned with many seeking the Lord for pardon or heart purity. The campfire service was always a fitting climax to the day's activities. God blessed in the cabin devotions that followed, until several found Christ as their Saviour as they kneeled by their bed.

We are happy to report that without exception every boy and girl left camp with a testimony as to the saving power of Jesus Christ in their lives. Too much credit cannot be given to our splendid workers, who by their work, prayers, and influence were able to lead the boys and girls to Jesus Christ. We thank God for His wonderful blessings.

WARREN ROOD, District Director

Annual N.Y.P.S. Convention Eastern Michigan District

The second annual N.Y.P.S. convention of the Eastern Michigan District convened June 8 to 10, at First Church, Pontiac, with Rev. R. C. Johnson as host pastor.

Attendance at all business and evangelistic sessions was very good, and a fine spirit of interest and enthusiasm prevailed throughout the convention.

The district president, Don Leach, presided very efficiently and gave a fine report for the year. He was re-elected by a very large majority on the nominating ballot. The district showed its appreciation for the splendid work our president has done by a standing vote. Other officers elected were: Curt Walker, vice-president; Mary McNulty, secretary; and Monroe Baker, treasurer.

Dr. Lloyd Byron, pastor of the Olivet Nazarene College Church, Kankakee, Illinois, was the special speaker. His inspiring messages were

a blessing to the convention. God's blessing was upon the services, and souls sought and found Him in salvation and sanctification. We were also privileged to have the Olivet College Ambassador Quartet with us. They sang both in the business and evangelistic meetings and were a great blessing.

God's blessing is upon us, and we look forward to a fine year under the leadership of District President Don Leach and District Superintendent W. M. McGuire.

MARY E. McNULTY, Secretary

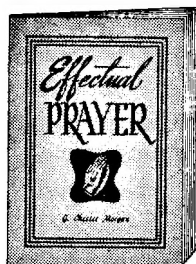
Three New Churches Southwest Indiana District

The District Board of Home Missions of the Southwest Indiana District (composed of the Advisory Board and the six zone chairmen) have again seen their wise planning pay off in the organization of three new churches during the month of July.

On July 1, Carlisle church came into being after a tent campaign conducted by Rev. Robert Banning of Vincennes. There were thirty-seven persons in attendance at the first midweek prayer meeting after the tent campaign closed. Rev. J. P. Mahan of Webster City, Iowa, is assuming the pastorate.

On July 22 the church in Owensville and a new one in Columbus were organized. A fine class of twenty adults (except one) was received at Owensville, after a campaign held in a hall and led by Rev. Morris Scutt of Mackey, with Sam Childress and wife as singers. Rev. G. A. Smith of Mt. Carmel, Illinois, also assisted in the campaign and is now installed as pastor of the new work.

For some time it has been felt wise to organize the second church



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in Columbus. After a tent campaign conducted by Rev. D. F. Steininger, and sponsored by Columbus First Church, with Rev. C. C. Chatfield, pastor, as platform manager of the tent campaign, this vision was carried through. The new church of fifteen members is purchasing lots in north-east Columbus—a new section of some three thousand population, *without one church in it*. Rev. C. G. Bohannan has been called and installed as the pastor.

We are thankful to God and to co-operative pastors and sponsoring churches, plus the wise leadership of the District Board of Home Missions, for all the wonderful victories gained in this part of the Nazarene world. The brethren of the district have entered twenty-two cities and communities with a home-mission campaign in the past three years of the district's existence, and left behind twenty-one new churches, all of which are functioning and making progress. Other campaigns are now on, with good prospects of more new churches by assembly time (August 22). We need the prayers of the HERALD family.

LEO C. DAVIS,
District Superintendent

N.Y.P.S. Convention Pittsburgh District

The Pittsburgh District N.Y.P.S. Convention convened at Alameda Park district campgrounds, Butler, Pennsylvania, July 17 and 18. The convention was blessed of the Lord from the beginning, and the attendance was the largest in years.

We listened with regret as Rev. R. Beverly Acheson, our fine district president for the past five years, declined renomination. He is held in high esteem by our young people because of his deep devotion to Christ and His kingdom, his uncompromising fight against sin and worldliness, his firm belief that our young people can experience heart holiness and live a life of victory in Christ Jesus.

However, we believe that God in His wisdom has given us His best in the choice of Rev. A. Alan Gilmour as the new district president. He has our wholehearted and united support in the job which is his. Other district officers elected were: Rev. F. Franklin Wise, vice-president; Rev. Don Brickley, teen-age supervisor; Rev. Viola Doverspike, Junior supervisor; Mrs. Mary Olson, secretary; Mrs. Mary Louise Smith, treasurer; Jesse Sellers and Dave Collier, teen-age council members at large.

The third N.Y.P.S. chapel tour was a decided success this year under Dr. L. A. Reed. Close to five thousand dollars was brought in, cash and pledges, toward the first unit of a church building in gospel-hungry towns and cities on our district. Our young people are back of the district home-missions program one hundred per cent.

Rev. John Andree, with the anointing of God upon him, brought us two stirring messages on holiness during

the convention, making us determined to go to deeper depths and press on to higher ground this year.

In the words of our retiring president: "Our day is wicked and ungodly; our generation faces a world unfriendly to true holiness. But God has a people in the Nazarenes, and we of the Pittsburgh District are a part of the greatest youth organization in the world." We are pledged in a united front the last year of this quadrennium to fight sin and wickedness and win precious, never-dying souls of youth to the Lord Jesus Christ.

Secretary

Iowa District Boys and Girls' Camp

The second boys and girls' camp on the Iowa District was held at the Des Moines campground, June 18 through 22, with Rev. Forrest Whitlatch as camp director; 170 boys and girls were in attendance.

The mornings were spent in study of the Bible and handwork. The chapel services at eleven o'clock were times of blessing; preachers of the district spoke at these services. The afternoon was spent in recreation. Five o'clock brought the activity hour, and this was a very popular time; choruses were sung, flannelgraphs were given, and scriptures read by the campers.

At seven o'clock was the evening service, and Rev. Gene Phillips, district superintendent, spoke in these services. God blessed the messages, altars were lined, and many were saved during these services. It was a thrilling sight to hear these boys and girls testify and tell what God meant to them.

The success of the camp was due to our splendid director, Brother Whitlatch. He plans the work from one year to the next, and the keynote in his planning is spirituality. The popularity of the camp and the growth it has made under his leadership are a credit to him and a blessing to the Iowa District.

C. D. GADBOW,
District Church Schools Chairman

Houston District Annual N.Y.P.S. Convention

The Houston District held its fourth annual N.Y.P.S. convention July 10 and 11 at Trinity Bay, near Baytown, Texas.

Dr. Mendell Taylor was the special speaker, and his messages were of such inspiration and blessing that the Houston young people were stirred as never before. Dr. Taylor was taken into their hearts and into the district, which is indicative of their esteem for him and his interest in them.

This was the first time the convention had been held in connection with the institute; but the informal atmosphere seemed to make it easier for God to come, and every session was marked with His presence.

Under the leadership of Dr. V. H. Lewis, district superintendent, and Rev. James Hester, district president, the reports of the societies revealed that progress had been made along all lines. Brother Hester was re-elected as president, and was presented with a gift of a movie camera from the district.

The Houston District young people are determined to march on for Jesus and to accomplish greater things for the Master.

MRS. J. WILMER LAMBERT, Reporter

Rocky Mountain District Assembly

The twenty-fourth annual assembly of the Rocky Mountain District convened June 20 to 22 at Billings, Montana, First Church, with Rev. J. Murray Pallett as the entertaining pastor.

Dr. G. B. Williamson presided with grace and dignity. His deeply spiritual messages stirred our hearts, and God's presence was felt from the very first service. It was a delight to have Mrs. Williamson and the children present during the assembly. Mrs. Williamson contributed much with her readings and the story of their trip abroad.

Rev. Alvin L. McQuay was re-elected district superintendent on the nominating ballot. Brother and Sister McQuay are loved and appreciated by all the people of the district. God is using them to build His kingdom and their labor is not in vain, for under their leadership the Church of the Nazarene is making progress on the Rocky Mountain District.

The district W.F.M.S. re-elected Mrs. Helene Collier as president; Rev. I. F. Rodeffer was re-elected as district church schools chairman. At the N.Y.P.S. convention, Rev. Mendal Collins, pastor at Butte, Montana, was chosen to succeed District President Keith, who has accepted a pastorate on another district.

Truly this was a gracious assembly. Our people returned to their respective churches with a greater vision and determination to undertake heavier tasks toward the advancement of the cause of Christ, our Captain.

I. F. RODEFFER, Reporter

So Hard to Forget!

(Continued from page 17)

the hearts of the other students. He knew he had lost his head and had not taken time to mete out justice to the right person. He quickly apologized. He made all the amends he could. He was vocally forgiven. But the mistake has been remembered by me for these thirty years and I imagine will continue to be remembered until I die.

If only he had stopped to think what he was going to do! If there is no time to stop and think, then it is better never to speak or never to mete out punishment. Time to think an action over is never wasted time!

Eastern Michigan District Assembly

The second annual assembly of the Eastern Michigan District was held June 13 to 15 at First Church, Pontiac, with Rev. R. C. Johnson as host pastor.

Dr. Hardy C. Powers, our beloved general superintendent, presided in a wonderful way, and his messages were surely anointed of God. We shall not soon forget these messages and the spirit in which they were given.

Dr. W. M. McGuire, district superintendent, was re-elected on the first ballot; he received 200 of the 227 votes cast. His report showed a membership gain, so that the total is now 5,278; with a total paid for all purposes of \$870,045, plus progress in many of our churches of new buildings, parsonages, and Sunday-school increases.

Rev. E. W. Martin, pastor of Detroit First Church, gave an inspiring message on Wednesday evening in the interests of home missions.

Visitors included many preachers from surrounding districts, also President Harold W. Reed, Rev. Charles Ide, and a quartet from our Olivet Nazarene College. Rev. Thaine Sanford ably represented the Nazarene Publishing House.

The N.Y.P.S., the W.F.M.S., and the Sunday-school conventions preceded the assembly and were blessed of God.

Eastern Michigan is pressing forward for souls, God, and the church.

KLINE F. DICKERSON, Reporter

Central Ohio District Assembly

The eighth annual assembly of the Central Ohio District, which convened in Columbus, Ohio, July 18 to 20, was one of the best.

Dr. Hardy C. Powers presided with grace and efficiency. The business of the assembly, which included the election of delegates to the General Assembly, was completed in two and one-half days. All appreciated the beautiful spirit and timely messages of Dr. Powers.

Dr. Harvey S. Galloway, who has served the district so efficiently as superintendent for the past eight years, was overwhelmingly re-elected to this office on the first ballot. His report showed a gain of 302 in membership, and good gains in all matters of finance. The total giving of all the churches of the district for the year was almost one million dollars.

Other district officers elected were: J. Frank Simpson, secretary; W. E. Zimmerman, treasurer; Rev. H. C. Little, Rev. R. B. Frederick, John E. Glass, and Clark Leach, on the District Advisory Board.

Delegates elected to the General Assembly were: elders—Harvey S. Galloway, Wm. O. Blue, Ed. K. Richey, H. C. Little, Carl L. Wooten, W. E. Zimmerman, C. D. Westhafer, J. Frank Simpson; laymen—Mrs. Anna Morris, John E. Glass, Clark Leach, Arnold Woodruff, Everett Mattox, James Oberlander, Paul Forgrave, Cecil Cox.

The ordination service on Thursday night was beautiful and significant, as Dr. Powers, in a very solemn service, ordained as elders: Wm. R. Bennett, Oreus E. Jordan, Joseph F. Nielson, H. Rowland Prouse, and Sammy Sparks. In the same service, Rev. Joseph E. Pottenger was recognized as an elder from the Pilgrim Holiness church.

A spirit of unity and harmony prevails on the Central Ohio District.

J. FRANK SIMPSON, Secretary

Boys and Girls' Camp Houston District

The Houston District recently closed its most successful boys and girls' camp. The camp was held on beautiful Trinity Bay, ten miles out from Baytown, Texas. With a total enrollment of 132, this was the largest camp yet sponsored by the Houston District.

Rev. J. Wilmer Lambert did an excellent piece of work as camp director. The activities of the group were well organized with something of interest in progress each moment of the day.

Rev. Mrs. Emma Irick was camp chaplain. Under her Spirit-anointed preaching, a great host of boys and girls prayed through to definite victory.

Our boys and girls returned to their homes delighted with having spent five glorious days in a Nazarene camp. Many were heard to express themselves as already looking forward to next year and another camp.

W. RAYMOND McCLUNG, Reporter

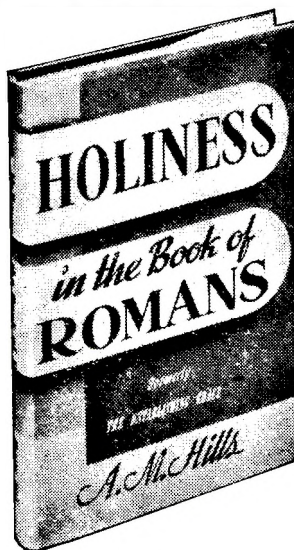
Canada West District N.Y.P.S. Convention

A banquet for the district N.Y.P.S. was held in the Canadian Nazarene College dining hall on July 6. Rev. Ponder Gilliland was the toastmaster and Rev. Paul Martin of California was the guest speaker. The theme was "The Whiteden Fields."

Following the banquet, the convention convened in the chapel, with Rev. Arnold Airhart, district president, presiding.

A good year was reported in the various departments and projects. In the "Self-to-Others" project, \$643.59 was raised, an increase of 250 per cent. For a district project, \$2,210 was raised to start a home-mission church in Moose Jaw, Saskatchewan; the project fits in with the theme, "Meeting our Debt to Others."

Number of active members showed an increase of 68, with a total of 737; number of associate members increased 29, totaling 131. Membership shows an increase of 12 per cent. Dur-



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ing the year 4 new societies were formed.

The delegates for the General Convention were elected.

A gift of \$50 was given to President Airhart, who was re-elected by an overwhelming vote.

ALBERT LOEBER, Reporter

"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalms 1:6).

DEATHS

MRS. O. R. ROBINSON was born September 23, 1873, in Athens, Alabama, and died July 19, 1951, at her home in Ranger, Texas. She was married to O. R. Robinson in 1890; he died in 1946. She was converted early in life, later sanctified. She was a member of the Church of the Nazarene and will be greatly missed. She loved the Lord and lost souls. She is survived by one son and three daughters. Funeral service was conducted by her pastor, Rev. M. W. Wilson, assisted by Rev. Ralph Perkins and Rev. Jasper Masseege.

MRS. HENRIETTA B. NEUBER was born February 21, 1890, in Chicago, Illinois, and died suddenly of a heart attack on June 20, 1951, at her home in Baden, Pennsylvania. She was a faithful member of the Church of the Nazarene in Freedom, Pennsylvania; a member of the church board. In 1910 she was united in marriage to Charles Neuber. She was converted at an early age, and lived a devoted, fruitful Christian life until her death. She is survived by her husband and two sons. Funeral service was conducted by her pastor, Rev. E. J. Hastie, with interment in Sylvania Hills Memorial Cemetery in New Brighton, Pennsylvania.

VIRGIL C. KING, member of the Church of the Nazarene in Waurika, Oklahoma, died in an Oklahoma City hospital on May 14, 1951. He was born January 27, 1866, in Vinton, Iowa. He was converted in early youth, and joined the Church of the Nazarene in 1908. He was a devoted Christian and

Sunday-school worker, always faithful and ready to do his best. He was Sunday-school superintendent for twenty-five years, and his life was an inspiration to all who knew him. In 1888 he was united in marriage to Susan Alma Bogard, who died in 1929. He is survived by three sons, Corlison B., Royal E., and Paul H.; two daughters, Mrs. Howard G. King and Mrs. Elmer R. Hook; and one brother. Twin sons also preceded him in death. Funeral service was conducted in the Waurika church by his pastor, Rev. J. B. George.

ALEXANDER W. LUDLUM ("Alex") was born February 24, 1898, in Keystone, Indiana, and died April 15, 1951, in Yakima, Washington. He had lived in Yakima for seven years, and for several years served as choir director until his health would not permit him to carry on; he continued to teach a Sunday-school class. He was a faithful worker in the church. He lived a beautiful sanctified life. He was a liberal giver to home missions and the church work. He is survived by his faithful wife; one daughter, Mrs. Ruth Fidler; three sons, Jack, Alexander, Jr., and David (in Korea, and "missing" since May 18); also two sisters and one brother. Funeral service was held in First Church of the Nazarene, Yakima, with his pastor, Rev. Milo L. Arnold, officiating.

WILLIAM ALBERT HAMMAN was born October 3, 1865, near Des Moines, Iowa, and died May 31, 1951, at Bethany, Oklahoma. He was united in marriage to Kate L. Saylor in 1890; she died in 1939. He was converted at the age of twenty-one, sanctified in 1907 under the early ministry of James B. Chapman. He was a loyal Nazarene and a faithful supporter of the whole program of the church. He was a charter member of the Erick and Yukon, Oklahoma, churches. He is survived by seven sons and six daughters. Funeral service was conducted at Eastside Church in Bethany, by his pastor, Rev. J. T. Gassett, assisted by Rev. Ray Hance. Interment was at Bethany cemetery.

MRS. CALLIE MANTOOTH was born January 25, 1875, in Angelina County, and died June 2, 1951, after a short illness. She was a charter member of the Church of the Nazarene in Lufkin, Texas, and a trustee of the church for many years. She was converted in early life, later sanctified, and with her husband helped to plant holiness in Angelina County.

She was a beloved citizen, devout Christian, and loved and supported the entire program of the church. She will be greatly missed by the local church and pastor. She is survived by one son, Tom; four daughters, Mrs. A. M. Ford, Mrs. R. A. Turner, Mrs. Warren Alfred, and Mrs. B. G. Massingill; also two brothers and one sister. Funeral service was conducted by her pastor, Rev. Mrs. Emma Irick, with interment in Glendale Cemetery.

ANNOUNCEMENTS

RECOMMENDATION—Professor Kenneth J. Harris is re-entering the song evangelistic field after a brief period in his local church work. He is now ready to go into evangelistic campaigns. Brother Harris is a fine chalk artist as well as a good singer; he will do good service for churches needing his ministry. He keeps a wonderful spirit and is interested in seeing souls saved. I recommend him to our people. Write him, 1229 Elm Street, Huntington, Indiana.—Paul Updike, Superintendent of Northeastern Indiana District.

BORN—to Mr. and Mrs. Leon Dair McFatter of Houston, Texas, a daughter, Donna Rae, on July 20.

—to Rev. and Mrs. Phillip Chatto of East Charleston, Vermont, a daughter, Rebecca Mae, on June 30.

—to Mr. and Mrs. Vernon Hodges of Kansas City, Missouri, a son, Ronald Vernon, on June 25.

WEDDING BELLS

Miss Evelyn Skeen of Wichita and Rev. Russel R. McCollom of Winfield, Kansas, were united in marriage at the Church of God (Holiness) at Wichita on July 15, with Rev. W. B. McCollom, father of the bridegroom and Nazarene pastor at Eureka, Kansas, officiating.

Miss Wilma Elizabeth Stockton and Mr. Kenneth John Potter, both of Seattle, Washington, were united in marriage on June 21, in Central Church of the Nazarene, Seattle, with Rev. Vernon L. Wilcox officiating.

SPECIAL PRAYER IS REQUESTED by a lady preacher in Wisconsin who has suffered a serious accident which necessitated a major operation and a period of six months to recover, so she cannot serve in the pastorate this year:

by a lady in Washington who is suffering intense pain and the doctors do not seem to be able to help her, that God may heal her body if it is His will;

by a friend in Christ in Pennsylvania for the salvation of her daughter and son;

by a Nazarene brother in West Virginia, that God may heal him of stomach and other trouble, also for their church in that place

by a friend in Illinois for a much desired adjustment with a friend to be brought about, also that she may be able to help her family to see the light on entire sanctification;

by a patient in a t.b. sanitarium in Michigan, who is improving, that God may completely heal and restore to health;

by a lady in P.E.I., that she may be able to trust and believe and know the joy of salvation, that God will keep her, also the same prayer for her husband and family;

by a friend in Christ in Arkansas for a real holiness revival (in a schoolhouse or tent) in their rural community, that souls may be converted and sanctified;

by a brother in Pennsylvania for a brother who needs old-fashioned salvation, also a physical and mental touch.

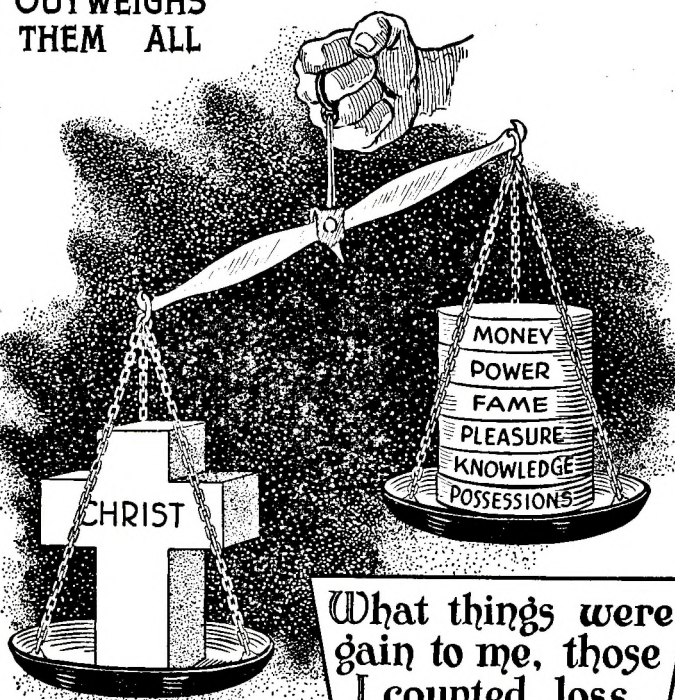
Nazarene Camp Meetings

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 Bresee Ave., Pasadena 7, Calif.

August 16 to 26, Akron District Nazarene Camp, at Sebring Campgrounds, Sebring, Ohio. Workers: Dr. Russell V. DeLong, Dr. Mel Rothwell, evangelists; Rev. A. W. Gould, song evangelist; Rev. Traf-ton Williams and wife, young people's and children's workers. For information write the district superintendent, Rev. O. L. Benedum, Box 54, East Liverpool, Ohio.

August 18 to 26, Eastern Michigan District Nazarene Camp, at School Lake, Brighton, Mich. (3 miles north of the junction of Hi-ways 16 and 23). Workers: Rev. Sammy Sparks and Rev. D. K. Wachtel, evangelists; Professor Gerald Moore, song evangelist;

OUTWEIGHS THEM ALL



What things were
gain to me, those
I counted loss
for Christ.

Phil. 3:7

Dr. W. M. McGuire, district superintendent. For information write Rev. K. A. Hutchinson, 3042 Burdette St., Ferndale 20, Mich.

August 20 to 26, Dallas District Nazarene Camp and Assembly, Scottsville, Texas. Workers: Dr. D. I. Vanderpool, Rev. Howard Sweeten, and Professor Paul Qualls. Rev. Paul H. Garrett, district superintendent.

August 20 to 26, Minnesota District Nazarene Camp, at Lake Koronis, two miles south of Paynesville, Minnesota. Workers: Rev. J. E. Williams, Rev. and Mrs. Leslie Parrott, and the Preachers' Quartet. Rev. Arthur C. Morgan, district superintendent. For information write Rev. L. E. Braddock, 227 Seventh Street, N.E.; North St. Paul, Minn.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

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

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

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

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

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By W. M. Tidwell

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District Assembly Information

DALLAS—Assembly, August 22 to 24, at Scottsville Campground, Scottsville, Texas (nine miles east of Marshall, Texas). Entertaining pastor, Rev. Elbert Labensky, 403 Burlison, Marshall, Texas. Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, August 22 to 24, at First Church, 1418 W. Woodlawn, San Antonio, Texas. Entertaining pastor, Rev. Fred Reedy, 1737 W. Mistletoe, San Antonio. Dr. G. B. Williamson presiding.

SOUTHWEST INDIANA—Assembly, August 22 to 24, at the auditorium on the Indiana University Campus, Bloomington, Indiana. Entertaining pastor, Rev. Franklin Moore, 731 W. Howe St., Bloomington. Dr. Samuel Young presiding.

WESTERN OHIO—Assembly, August 22 to 24, at the St. Johns Evangelical Reformed Church, 515 E. Third Street, Dayton, Ohio. Entertaining pastor will be Rev. G. B. Breese, 228 Henry St., Dayton 3, Ohio. Dr. Hardy C. Powers presiding.

CHICAGO CENTRAL—Assembly, August 29 and 30, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd B. Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. Hardy C. Powers presiding.

HOUSTON—Assembly, August 29 to 31, at Houston First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston. Dr. D. I. Vanderpool presiding.

INDIANAPOLIS—Assembly, August 29 to 31, at the district campgrounds, Camby, Indiana (State Road 67 to Camby, then one mile west). Entertaining pastor, Rev. Curtis Shook, R.F.D., Camby, Indiana. Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 5 to 7, at the Kansas City District Center in Lakeview Park, 7770 Antioch Road, Overland Park, Kansas. Entertaining pastor, Rev. Hiram P. Huff, 8609 Woodward, Overland Park, Kansas. Dr. G. B. Williamson presiding.

EAST TENNESSEE—Assembly, September 5 and 6, at the Elizabethton Church of the Nazarene, 200 West "I" St., Elizabethton, Tennessee. Entertaining pastor, Rev. John Lawwill, Jr., 405 Range St., Box 287, Elizabethton. Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 5 and 6, at the District Campground, Pineville (5 miles north of Alexandria on HI-way 71), Louisiana. Entertaining pastor, Rev. L. H. King, 106 Belton Ave., Alexandria, La. Dr. Samuel Young presiding.

TENNESSEE—Assembly, September 12 to 14, at First Church of the Nazarene, 1024 Washington Street, Clarksville, Tennessee. Entertaining pastor, Rev. W. M. Greathouse, 1024 Washington St., Clarksville. Dr. Hardy C. Powers presiding.

ARKANSAS—Assembly, September 19 to 21, at First Baptist Church, corner Dickson and College Streets, Fayetteville, Arkansas. Entertaining pastor, Rev. J. D. Carlton, 418 Meadow St., Fayetteville. Dr. G. B. Williamson presiding.

EASTERN OKLAHOMA—Assembly, September 19 to 21, at First Methodist Church, 14th and Townsend Streets, Ada, Oklahoma. Entertaining pastor, Rev. J. E. Lansdowne, 311 N. Oak St., Ada. Dr. Hardy C. Powers presiding.

Do those things that are pleasing in his sight (I John 3:22).

If we would please God we should listen to no slander, accept no insults, cherish no jealousies, admit no hatred, and love Him supremely.

And the glory of the Lord filled the tabernacle (Exodus 40:34).

When Israel built and erected the Tabernacle according to divine specifications—and not before—God's glory filled it. The same holds true in Christian experience.—EARLE F. WILDE.



SERVICEMEN'S CORNER

A SERVICEMAN along the Korean coast writes to Dr. S. S. White, editor of the HERALD: "I received my copy of the HERALD for May 7. I was reading in the editorials and I came across what you said about the Nazarene 'boys.' I thanked God that the Church of the Nazarene is awake to the fact that Nazarene fellows have to go into the service, too!

"I really want to thank you for the way you brought so forcefully to the attention of the people that we need prayer.

"There have been some Nazarene families who have taken us into their homes. I have not time or words to express my own personal gratitude. I have seen the fellows stand to their feet with tear-filled eyes and try to express themselves in different churches, but most of them can only say a big, 'Thank you.'"

DAN BOUGHAN, USN

"I would like to take time out from my duties here to express my appreciation for the fine literature I receive.

"My family and I attend the Vallejo, California, Church of the Nazarene and enjoy the hospitality shown by this church and its fine pastor, Rev. A. G. Hanners.

"If any other Nazarene young people are around the Naval Hospital at Mare Island, I would like for them to look me up. I work in the Staff Personnel Office."

JACK F. ROBINSON, SN 757-03-64
US Naval Hospital Staff
Mare Island,
Vallejo, California

"I wish to thank you for your Christian literature and for giving me the church address. I am now attending First Church. I really enjoy reading the papers. I would also appreciate your prayers."

LLOYD E. DUNCAN,
New Orleans, Louisiana

"I have received some of the church papers and I enjoy them very much. I have been lucky enough to get stationed close to a Church of the Nazarene. I attend service as regularly as my duties will allow. I know that I am fortunate to enjoy this fellowship.

"I want to thank you folks for the interest that the people at home are taking in the servicemen abroad. I also want to thank you for all the prayers."—Chester R. Shafer.

The Miracle of Answered Prayer

By Basil Miller

Making Prayer Effectual

SCRIPTURE FOUNDATION: *The effectual fervent prayer . . . availeth* (James 5:16).

NO OTHER instrument at the Christian's command is so effectual as fervent prayer. Prayer has swung the tide of centuries out of its course. Prayer has been the golden censer, the sweet incense of which rising to God's nostrils attunes His ears to the cry of the righteous and makes available His resources for earthly activities. Prayer alone has solved every problem that faced the Church, and transformed every individual that marked the pathway of Christian progress for God and glory.

Prayer aligns with God. Even the Master himself when He prayed aligned His will with that of God (Matt. 26:39); for the writer says, "He . . . fell on his face, and prayed . . . not as I will, but as thou wilt." Jesus submitted to the divine and brought himself in line with the Father's will; so also must we. Only prayer brings a perfect attunement of the Christian heart to the will of God. Effectual activity must be in accordance with the divine will, and prayer thus operates.

Prayer works inward transformations expressed outwardly. We read about Jesus that "as he prayed, the fashion of his countenance was altered" (Luke 9:29). The outward transformation of Christians who have changed the life of the ages has come about through prayer. Only the praying preacher stands in God's pulpit a powerful man. Only the praying Christian fights in God's army empowered, emboldened for action. Cowardice spiritually marks the unpraying man.

James says that prayer to be "effectual" must be "fervent." And when this explosive combination of fervency and prayer is mixed in holy living, God's throne is moved, and God himself operates through the pray-er.

A. B. Simpson tells us* that he was a weak, faltering, debilitated, "at-the-end-of-his-rope" preacher, when he learned the matchless lesson of taking divine healing and divine power from God by the simple process of asking in prayer. After that, Simpson was one of God's mighty men, achieving what others said was physically impossible, preaching, writing scores of books, lecturing, establishing and financing a missionary work that girdles the globe.

There are golden keys to getting your prayers through. We must seek God in prayer, importunately beseeching the Almighty (Ps. 34:4), and seek Him with the whole heart (Jer. 29:13). We are commanded to wait upon God (Ps. 40:1); wait in prayer a moment, a week, a year, ten years, twenty years if need be, for the object of your petitions. God will respond! If we have strayed from the path of righteousness, we must bring ourselves back to God in a glorious return from our prodigality (Job 22:23, 27). In asking, we must petition heaven in the name of Christ (John 14:14), and according to the divine will (I John 5:14).

In calling upon God, we must do so in truth, with the brilliant light of Christian knowledge shining upon our

pathway (Ps. 145:18), and out of a heart that fears God (Ps. 145:19).

Successful asking sets the love of the petitioner upon God Almighty as the great object of our affections (Ps. 91:14-15). Asking availeth only when we keep God's holy commandments (I John 3:22). Calling upon God when oppressed (Isa. 19:22), and when afflicted (Isa. 30:19-20) links God and man in an available unity which produces the answer.

If we humbly (II Chron. 7:14) abide in Christ (John 15:7), live a righteous life (Ps. 34:15), our prayers touch the hem of the divine garment and we are in the audience room of the King.

Effectual, fervent prayers go through!

Prayers are answered! The source of effectual answered prayers is the atonement, springing from the grace of God. The atonement makes available all the benefits of Christ to us and it is God's grace that answers prayers. Sometimes prayers are answered immediately (Isa. 65:24; Daniel 9:21-23). Often there is a delay in the time factor in the effectual workings of our prayer (Luke 18:7).

Prayers are available beyond our expectations (Jer. 33:3; Eph. 3:20). Ofttimes when we ask, we set up a chain reaction where one item jars loose another and another and still another, until we stand out on that wonderful promise of Ephesians 3:20, where Paul says that God "is able to do exceeding abundantly above all that we ask or think." This operation is performed through the power of the Holy Spirit.

Man prays—God hears! David cried and God heard, for he testified, "The Lord hath heard my supplications" (see Ps. 6:8-9). "He hath heard the voice of my supplications" (Ps. 28:6). The Psalmist testified, "I cried unto thee, and thou hast healed me"; and again, "I waited patiently . . . he inclined unto me" (Ps. 40:1). "Our fathers trusted in thee: . . . and were delivered" (Ps. 22:4-5).

God heard the prayers of patriarch and prophet, for David said, "Moses and Aaron . . . and Samuel . . . called upon the Lord, and he answered them" (Ps. 99:6). The writer of Lamentations cried unto God, and God answered, for he said, "Oh Lord, thou hast pleaded the causes of my soul" (Lam. 3:58).

Jonah prayed and God heard. Jonah said, "I cried . . . unto the Lord, and he heard me" (Jonah 2:2, 7). Paul's prayers availed at God's throne, for he testifies, "For this thing I besought the Lord thrice . . . and he said unto me, My grace is sufficient for thee" (II Cor. 12:8-9). Elijah prayed and God answered, for James said, "Elijah . . . prayed earnestly . . . and it rained not . . ." (James 5:16, 18).

If these patriarchs of grace availed at God's throne, we can lift our voices of petition to Him, assured in our hearts that the Father who heard others will make effectual our prayers.

CREDO FOR TODAY: *Lord, teach me how to effectuate my prayers by linking them with the Holy Spirit's power!*