

HERALD OF HOLINESS

Spanning the Generations

General Superintendent Powers

As we approach the celebration of the fiftieth anniversary of the founding of the vacation Bible school, it might be well to pause a moment and assess the value and significance of our youth training program.

From time immemorial men have sought to perpetuate their ideas by all sorts of devices. Some have chiseled them in stone, while others have sought to make them live by painting them on canvas or writing them on parchment. But the Saviour's method was different. He wrote His truth on the fleshly tables of men's hearts, and they communicated it to others. Thus when older men fell in battle, younger men took the torch and with tongues of fire and hearts ablaze with Pentecostal

passion for the lost they carried on the work.

By this method, "through many dangers, toils, and snares" the Church has persisted until this day. If the Church is to live tomorrow as a mighty, unimpaired spiritual and moral force, then we must train our youth today. Prayerful, consistent, Spirit-filled teachers must today instill in youthful hearts and minds those great fundamental truths which we hope to find guiding our leaders in the Church tomorrow.

Let us remember that this is spiritual work, and our teachers must be sanctified wholly if we are adequately to safeguard the "faith of our fathers" and pass on to that waiting future generation a Church with a name unsullied and a glory undimmed.

Special Issue—Fiftieth Anniversary Vacation Bible Schools

April 23, 1951

"Go ye into all the world, and preach the gospel to every creature"

"The Mid-Century Crusade for Souls"

TELEGRAMS

Phoenix, Arizona—Rev. Floyd Bradley hospitalized in Phoenix; possible brain tumor. Serious operation pending. Prayer urgently needed.—**M. L. MANN, District Superintendent.**

Kankakee, Illinois—God moves on Olivet for the third time this year in an old-fashioned revival of Holy Ghost religion. Sammy Sparks is the evangelist whom God is using in this, our spring revival. All nights of prayer, class prayer meetings, and faculty prayer meetings make it easy to obey God. Nearly one thousand students and sixty faculty members are saying, "We will mind God in this revival."—**HAROLD W. REED, President of Olivet Nazarene College; LLOYD B. BYRON, pastor of College Church.**

Bethany Oklahoma—Bethany revival continues in College Church; altars still being filled, temporary altars also filled; 1,600 seekers to date. Church crowded, more room needed to accommodate crowds. All Bethany Nazarene churches united in this great campaign.—**ROY H. CANTRELL, President of Bethany-Peniel College.**

NEWS IN BRIEF

Pastor Donald J. Gibson of Milwaukee, Wisconsin, sends word that "First Church Easter offering was \$1,100. This almost doubles anything ever given before. To God be all the praise."

Rev. V. S. and Mae Rushing have resigned as pastors of First Church, Montgomery, Alabama, effective April 15, to re-enter the evangelistic field.

Kansas City District is having a special tour, April 26 through May 4, with Rev. Raymond Browning, pastor of First Church, Asheville, North Carolina, as the speaker. With Dr. Jarrette Aycock, district superintendent, he will contact ten churches in a series of zone rallies.

After being out several months, Revs. Glenn and Vera Slater are returning to their work in the evangelistic field, and making up their slate now.

Arizona District is now in a missionary tour, April 18 through 29, with Miss Della Boggs as speaker for the first ten days, and Rev. C. Rudeen as speaker for the last ten days. They will hold services in twenty different churches.

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HERALD OF HOLINESS

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OVER THE TOP!

Congratulations to the following churches, which made or exceeded the two-thirds of membership goal for HERALD OF HOLINESS subscriptions in 1950.

Church	Percentage
San Antonio, Texas (West Avenue)	87
Chester, West Virginia	71
Celina, Ohio	91
Buffalo, New York	73
Fayetteville, North Carolina	127
St. Augustine, Florida	83
East Richford, Vermont	100
Middletown, New York	116
Coalinga, California	85
Bend, Oregon	110
Copetown, Ontario, Canada	80
Roanoke, Virginia (Garden City)	69
Oak Harbor, Washington	75
McConnellstown, Pennsylvania	103
Rankin, Illinois	100
Corsicana, Texas	77
Davenport, Oklahoma	72
Marshalltown, Iowa	85
Larned, Kansas	70
La Fontaine, Kansas	110
Farnam, Nebraska	74
Omaha, Nebraska (South)	68
Cuba, Illinois	73
Ottawa, Illinois	84
Isabella, Oklahoma	80
Carthage, South Dakota	97
Francisco, Indiana	89
Purcell, Oklahoma	170
Wheeler, Wisconsin	68
Power Point, Ohio	69
Cardington, Ohio	92
Upper Sandusky, Ohio	180
Salida, Colorado	75
Oakes, North Dakota	77
Cleveland, Ohio, First	68
Cleveland, Ohio, Central	78
East Liverpool, Ohio, Gardendale	82
Shadyside, Ohio	83
Warren, Ohio, Morgandale	88
Lanett, Alabama	233
Pensacola, Florida, First	80
Shannon, Alabama	83
Bellevue, Ohio	142
Chesapeake, Ohio	86
Dresden, Ohio	75
Fowler, Colorado	139
La Junta, Colorado	71
Wray, Colorado	96
Vivian, Louisiana, Pine Island	68
Kenmare, North Dakota	100
Sawyer, North Dakota	71
Atlasburg, Pennsylvania	82

THAINE F. SANFORD,
Sales Promotion Manager

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

Placing One's All on the Altar

By Edward S. Mann*

ENTIRE CONSECRATION

The placing of one's all upon the altar is an indispensable part of the path that leads to complete spiritual victory. It is at this point, however, that many Christians turn aside and fail to go on to perfection. The altar is a place for sacrifice—and the idea of sacrifice is not pleasant, especially when our own possessions and our own being are involved. We hesitate and seek for another, easier way to follow.

But as we pray earnestly and sincerely it comes to us with increasing clarity that if we are to retain our spiritual joy we must present ourselves "a living sacrifice, holy, acceptable unto God." We have already gone too far to go back. What God has done for us thus far is so wonderful that we are encouraged to trust Him and abandon ourselves completely to Him; and so we place upon the altar all our possessions and all our ambitions. Our consecration includes not only the known present but also the unknown future. We commit to Him all we know and all we don't know. We let the last thing go. We are willing to pay the full price. We place ourselves upon the altar and bind ourselves securely there with the cords of faith.

Our heart cries out:

*Oh, that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow!*

*Oh, that it now from heav'n might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call:
Spirit of burning, come!*

*Refining fire, go through my heart:
Illuminate my soul;
Scatter Thy life through ev'ry part.
And sanctify the whole.*

We are sure that our offering is now complete. We have made a full surrender. We have come to the end of ourselves. We are entirely committed to Him.

And then—in response to our faith—God comes to our aid. We are conscious that our offering is accepted. There is a great calm in our soul. We have a sense of indescribable glow in our inmost being. In this moment of spiritual illumination the haunting feeling of cosmic wonderment vanishes. Problems which have perplexed us for years are instantly resolved. Our sense of incompleteness is gone and we find ourselves complete in Him. A chronic hunger which we

have never quite understood is satisfied. We have the consciousness that questing is over. This is it! There is meaning to life! We, ourselves, are possessed of life eternal. We have placed our all upon the altar and our offering has been accepted by God.

There Is a Difference

In the Sanctified

By Edward L. Dowd*

The sanctified are confident in God even when there is no outward evidence of blessing or power. The sanctified know that it is the blood of His Son Jesus Christ that sanctifies and cleanses the heart. So those who have obtained this precious faith do not trust in moods or feelings; they trust in the living God, who purifies "their hearts by faith" (Acts 15:9).

Before the Holy Spirit has come in sanctifying grace to cleanse away the source of spiritual division, the heart has much difficulty in holding fast the profession of faith without wavering. There comes this difference after the heart is filled with the Holy Spirit, the full assurance of faith. Outward circumstances cannot deflect the faith of the pure in heart, for by faith they do see God.

Another difference in the sanctified is their carelessness towards social approval. They seek the honor of God rather than the praise of men. Free in the Holy Spirit, they seek those things which are above, without fear of the opinions of other persons. This abundant freedom comes with the baptism with the Holy Spirit and fire, when God alone has become Supreme Commander of the life. It is such a liberation from bondage and fear that causes the pure in heart to sing—

*• Glory, glory to God,
My heart now is cleansed from sin!
I've abandoned myself to the Holy Ghost,
And His fullness abides within.*

It is a difference, then, of abandonment to the Holy Spirit of God, and is enjoyed "in a certain detachment from the cares and trials of this life."

A third difference in the sanctified is manifested in a deep and urgent concern for the unsaved and un sanctified. They are led by the Spirit into the Garden of Gethsemane for the purpose of intercession. Divided in heart no longer, the sanctified may now become instruments of God in prayer. They find the closet of prayer a battleground for the souls of men. Anointed by the Spirit, they may now develop

(Concluded on page 10)

*President, Eastern Nazarene College, Wollaston, Mass.

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FIFTIETH ANNIVERSARY VACATION BIBLE SCHOOLS 1901—1951 Fifty Years and a Future

Let's Use the

Vacation Bible School

By A. F. Harper*

A FEW years ago the reproduction of a photograph of a large city church was circulated widely among Christian leaders. Chiseled in stone above the doors of the sanctuary was the inscription THE GATE OF HEAVEN. Below the inscription, tacked to the doors, was a card bearing the notice CLOSED FOR THE SUMMER. While very few, if any, of our own local churches close "the gate of heaven" during the summer, many of them do not during these months open the gates any wider for children who have time on their hands to enter those gates more freely.

Our church *Manual* specifically charges church school leaders "to organize, when practicable . . . a vacation Bible school." Because the opportunities are so great and because we are morally responsible to do so, every local Church of the Nazarene ought to use the vacation Bible school to further the work of God in the community.

We must plan not only to hold one school, but to conduct a school every summer. The annual vacation Bible school should be as much a part of our church as the semiannual revival meeting.

Like the revival meeting, the vacation Bible school can be a time of spiritual enrichment and growth for children and young people who attend our Sunday schools regularly. Like the revival meeting, it can also be a time of reaching out to touch those who have not been in the Sunday school. In the vacation Bible school we do more for our own and we do for³ more than our own.

The vacation Bible school gives the pastor and his workers an unusual opportunity for the evangelism of Juniors and Intermediates. The teaching materials may build a background of information concerning what it means to be saved. The leader can use this background to good purpose. Also the absence of adults makes it possible to plan the most effective type of evangelistic appeal for children and young people. Therefore the wise pastor will not leave his Bible school wholly to others. He himself will be actively engaged in this salvation ministry. He will plan with his workers for a time

(Continued on page 10)

Let's Make This Vacation Bible School Celebration Evangelistic

By Mary E. Latham*

CHILDREN playing in the street! The crack of a brewery wagon driver's whip! Children scampering for safety! Idle children in New York's Eastside! No one to care! This was the scene that stirred the heart of Dr. Robert J. Boville to do something! *What he did* produced the beginnings of the vacation Bible school movement.

In that year, 1901, Dr. Boville organized five little schools with about 500 children enrolled. Today, 1951, a conservative estimate based on recent figures would be 56,000 schools with almost 6,000,000 boys and girls attending.

Even *that* is not enough when 26,000,000 children in America are without any *Christian teaching!*

Look at the opportunity the summertime gives the Church.

Boys and girls have almost three idle months! The Church can use some of this time to sow the seeds of the gospel into hearts. One two-week vacation Bible school is equivalent to six months of time spent in Sunday school.

Some can be led into a vital experience of salvation now. In the hearts and minds of others may be sown the seed that will develop into a harvest.

Over twenty years ago Russia decided to take China. She began to sow the seeds of Communism into the minds of youth. At the rate of 1,500 a month she brought students for training into Russian schools. Look at the harvest of that sowing! We must take our job of sowing the seeds of Christianity more seriously!

It takes workers! More churches would use this opportunity to reach children if workers could be found. It takes *love for God*, and *love for a lost world*, to be willing to do the drudgery involved in the sowing and harvesting process. This can be a celebration year for more than vacation Bible schools! It can be a celebration of our deeper love for God and a lost world! Let's turn those idle hours into times of sowing the gospel into the hearts of thousands of boys and girls!



*Executive Secretary, Department of Church Schools

*Director of Vacation Bible Schools

More Time for Child Training!

By Orval J. Nease*

THE CRY

WARMHEARTED church workers among children cry for more time for child training. The public schools provide approximately thirty hours a week and thirty-six to forty weeks a year for training for the child. The taxpayers add to this public libraries and museums for mind enrichment, and parks and playgrounds for the worthy employment of leisure hours. All this and much more is done in the interest of good citizenship. The church provides a program, generally speaking, of four or five hours a week for the moral and spiritual guidance and enrichment of its adherents. Most of this program is built on the adult level and not intended primarily for the child. The Sunday morning service, the evangelistic service of the evening, and the midweek service—these are, in the main, adult services. One hour a week of the church's provision is planned for the child. There is very evident reason for the cry for more time for the moral and spiritual training of our boys and girls.

HOW ANSWER?

How is this demand for more time to be satisfied? Some have sought to bring the child to the church after public school hours or on Saturday for such instruction; and in many cases splendid results have been obtained. Certainly better add an hour more to the child's study program a day than to have no provision for moral training other than the Sunday-school hour. But most parents and directors of children's activities feel that these hours after the public school belong to the home and to the play life of the child. Religious training is not an appendage to be tacked on, but should have equal opportunity with other phases of preparation for life.

WEEKDAY?

A few cities have arranged for their children to be excused from the sessions of the public schools for one or two hours a week, the children going to the church of their choice for religious training during the period. This is ideal, but is so far from universal in its acceptance that it cannot be counted upon as solving in any near tomorrow the problem confronting church school workers.

JUNIOR CHURCH?

Many have advocated the setting up of a children's church to operate at the same hour as the morning service of worship. No doubt much good has been done through this channel, especially when competent leaders, trained in worship and discipline, are available. There are, however, many disadvantages involved that, so far as the experience of this writer is concerned, are never compensated for in even the best-operated junior or children's churches. The morning service is

*Late General Superintendent, Church of the Nazarene

robbed of its children. The service needs the children and the children need the service. Too often the release of the children from the service is mute acknowledgment on the part of the pastor of his unwillingness, or inability, to build his service to appeal to the child. The morning hour of worship should be the family hour, in which parents and children together may make their approach to God in worship and adoration. The parent, as head of his household, needs this added opportunity for leading his family to God.

The child needs this worship contact with the pastor and the ministry of the public congregation. He needs to feel that he is a part of the church at worship. He should be made to feel that the pastor is *his* pastor and that he can go to him for spiritual guidance and help. There is an atmosphere conducive to worship that is best generated by mature and experienced worshipers which will be largely lost to the child if he is absented from these services. Here is another reason why children should be directed by parents and Sunday-school teachers alike to remain for the morning service.

VACATION BIBLE SCHOOL!

How, then, shall additional time be arranged for the moral and spiritual training of our children? We suggest the vacation Bible school as a worthy and adequate answer to this question. The vacation school takes advantage of the attendance, study, and disciplinary habits set up by the public school. The child is accustomed to being in the classroom under supervision for two periods each day. Released from this, he is often restless; and most children yield readily to the supervised study of the classroom of the church for at least one period a day during the early weeks of the summer vacation. The vacation school program should be formulated to fit into the habit grooves of the child set up by the public school.

The vacation school is a worthy employment of the leisure or vacation time of the child. Children accustomed to the supervision and discipline of the classroom, when turned loose upon the streets, will learn more of meanness and uncleanness during the two or three months of vacation than during the entire period of the public school year, and thus become greater potential problems of society.

The vacation school is available to children of the community who do not attend church or Sunday school during the balance of the year. Par-



*Their Future Is in
Your
Hands!*

Plan now
For a
Vacation Bible School

ents in homes not directly connected with or interested in the church will be glad to have their children off the street (and often out of the parents' way), and under trusted supervision, after vacation has been in progress a week. Here is the church school's and the pastor's golden moment to make a new advance in the community for which the church is responsible.

There is not only a place for the vacation school; *there is a vital need for it!* It comes as an answer to prayer and heartfelt need. Plan for it! Prepare for it! Undertake it! Make the summer golden in winning lads and lassies to Christ and the Church through the vacation Bible school.

A Vacation Bible School

In Every Church

By Erwin G. Benson*

The Church of the Nazarene thinks of all its agencies which help it to teach the Bible as its church schools—the Sunday school, vacation Bible school, weekday Bible school, boys' and girls' work, Christian Service Training.

One of these, the vacation Bible school, is being recognized more and more as an important agency. Last summer there were 128,550 pupils enrolled, which was an increase of 22,608 over the year before. However, these were enrolled in 1,801 of our churches, which is just one-half of our total number.

The other half of our churches could well afford to take advantage of the benefits of the vacation Bible school. Any church that has a Sunday school can have a vacation Bible school. We have never had better helps and materials. Nazarene writers have kept our own program in mind. There is a general consciousness that every possible agency ought to be used to help teach the Bible.

The primary purpose of the vacation Bible school is to teach the Bible. All of our courses are planned to help each age group come to a better understanding of the Word of God. The best possible materials and methods are suggested to achieve this end.

Furthermore, if our vacation Bible schools reached none other than boys and girls from our own Nazarene homes, they would be a tremendous success, for each would have two weeks of additional Bible teaching. Happily, however, we reach many from other homes also and many times our Sunday schools are benefited by new pupils reached through the vacation Bible school.

Let the day soon come when there will be a vacation Bible school in every Church of the Nazarene.

*Field Secretary, Department of Church Schools

Vacation Bible Schools

And Christian Service Training

By Norman R. Oke*

Vacation Bible schools are too large a program, and too worth-while an enterprise to be undertaken without attention being given to the quality of workers employed. That is where Christian Service Training comes in; for it is to the vacation Bible schools what West Point is to the U.S. Army. You can fairly well determine the *size* of your vacation Bible school by the publicity you give out; but the *quality of work* done and the lasting *spiritual impact* will largely depend on the type of work done by the individual teacher. Remember, the first ingredient in a vacation Bible school worker is *deep spirituality*; but the second ingredient is loads of *know-how*. And this second ingredient is the task of Christian Service Training.

We have three training courses specifically tailored for the vacation Bible school worker. Two of these are First Series courses—512a, "Developing Workers in the Vacation Bible School," and 613a, "Planning a Vacation Bible School." If you have not had courses for the workers before, I suggest that you take Unit 613a. The text is a fine, practical discussion of the vacation church school. It can be taken in one week, meeting every night; or in two weeks meeting three times each week. Or you can arrange it otherwise to fit your church schedule. This course should be taken in the spring shortly before the vacation Bible school. By all means have samples of the Bible school materials on hand.

This is far better than one or two brief workers' meetings, for it gives the fundamentals of vacation Bible schools as well as practical acquaintance with the particular materials for that year. And also each one receives Christian Service Training credit applying on his Certificate of Progress. So, all in all, every church should plan a training class for those who will be shouldering the vacation Bible school task this summer.



*Director of Christian Service Training

"THE PROOF OF THE PUDDING"

Reports from Local Churches on 1950 Vacation Bible Schools

Arkansas: Definite conversions. Many new homes contacted for the church. Stimulated co-operation and appreciation among adult workers. Helped Sunday-school enthusiasm! Gave Bible knowledge to many unchurched children.

California: Over one hundred dollars raised for missions. Forty boys and girls bowed at the altar of prayer. Definite Bible instruction presented. New contacts for Sunday school.

Oklahoma: Many new children contacted for the regular Sunday school. An intense interest in the school on the part of the Junior high young people. Ninety decisions made for Christ.

Indiana: Fifteen bowed at the altar dedicating their lives to God should He call them into special work. Some felt definite calls.

Oklahoma: It proved we could build a Sunday school here. It discovered new leaders for us. The superintendent of the vacation Bible school has just become the supervisor of our Junior Department. It put us in touch with new pupils and families. We contacted about forty new families.

Minnesota: Children came from two families for the first time. Girls six and nine years old never before in a vacation Bible school. New contacts really, even though they have been asked to come for years.

Ohio: New boys and girls at vacation Bible school are now attending Sunday school regularly.

Washington: Some children were won to the Sunday school who were not attending anywhere. All pupils benefited by gaining a better knowledge of God and the church. Reverence for God and the church was stressed.

Illinois: Some very definite decisions for Christ. Leadership qualities of staff developed.

Missouri: Contacted new pupils with no church affiliations. Made progress in training for Christian concepts.

Canada: Largest student attendance ever. Greatest public interest. Five denominations represented. Our "team" plans to hold vacation Bible school in neighboring village next year in answer to demand, as well as our own.

Oklahoma: Children won for Christ. Workers discovered. New homes contacted; influence of church increased in community. A Caravan program started with Junior girls.

California: We find vacation Bible school is a fine place for a boys' and girls' choir to develop. It's the best place we have found to learn new songs.

Tennessee: One teacher answered God's call to special service. One Intermediate definitely answered a call to be a medical missionary.

Kentucky: Our vacation Bible school went over with a bang. We more than doubled over last year.

We don't think we failed in the least in our efforts. Our pupils studied and did their workbooks well. Our attendance was good, even though we never gave a prize for any work done or attendance. We just made our school so interesting that no one wanted to miss . . .

We closed our school with a grand march. Nearly one hundred children took part in the march. It was led by a float which consisted of a church built on a truck with our piano and regular church orchestra. The children followed in twos, marching in perfect time and playing their instruments. My, how they did march and play! The townspeople all watched. Many commented that it was the greatest event ever put on in our town. The police force gave us perfect assistance, and the town officials assisted us in giving us preference in parking places and the use of the courthouse and lawn for our program.

How did we do it? It was done by all working tirelessly at the job. Our pastor is a wonderful musician and leader. He gave full time helping us do the job.

Results: Out of this school we are getting some new people interested in the church; some are coming into the regular orchestra. We hope to get some good church workers from among these young people.

Texas: We plan to start an emphasis on reaching the family as a unit . . . This plan grew out of our experience at Midland (Texas) with combined vacation Bible school and Christian Service Training at night. You may remember the 1949 school was written up for the *Church School Builder*. The 1950 school was even more gratifying. We awarded over fifty Christian Service Training credits to twenty-three adults and young people and had a staff of fifteen workers, many of whom worked during the day. Average attendance was seventy-one (church membership, seventy) for the two weeks. The handwork projects were planned to promote comradeship between parents and children. The Junior-Intermediate boys and their fathers built chairs for the Sunday school. The girls and their mothers made seat covers for the chairs. This project fitted the 1950 theme.

On the closing night one mother who had completed Christian Service Training in "The Home and Church Working Together for Children" asked the pastor, Rev. F. W. Rogers, for a church *Manual*. Later she and her husband united with the church. They have four children who used to come to Sunday school alone.—DAVID SOULE, Educational Director, Odessa, Texas.



Election and Holiness

By H. Orton Wiley*

Article Three on "Ephesians"

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1:4).

ELECTION and holiness belong together. God's purpose in election is to make men holy and without blame before Him in love. To be "holy" is to be separated from the world, cleansed from sin, and fully consecrated to God. "Without blame" means to be spotless, and is a reference to the sacrificial Lamb, who offered himself without spot to God. If election is God's purpose to make men holy, then the evidence of election is that men are made holy.

Scriptural terms are given by inspiration and we should not hesitate to use them; but we must use them in their scriptural meaning, and not as some false theological system has read content into them. Dr. Dale says: "I need hardly remind you that Calvinism has derived its strongest support from the interpretation that has been placed on certain passages in the Epistles of the Apostle Paul. On the first verse of this Epistle, the Calvinistic theory of election and predestination have been supposed to rest as on foundations of granite."

Many Calvinistic preachers veil their doctrines when in revival services; in fact, there are no revivals under their preaching except as they turn from them to the scriptural, Arminian, Wesleyan doctrines of a provisional atonement for all men, and of repentance toward God and faith in Jesus Christ. But what do the Calvinists actually believe? It may be well to refresh our minds by a few statements from the Westminster-Confession of Faith. It says: "By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These men and angels, thus predestinated and foreordained, are particularly and unchangeably designated; their number is so certain and definite that it cannot be either increased or diminished."

"This may be the theory of the Westminster divines," continues Dr. Dale; "it is not the theory of the Apostle Paul. It is true that the technical terms of Calvinistic theology are to be found in his Epistles, but they do not stand for the Calvinistic ideas. When Paul speaks of God as electing men, choosing them, foreordaining them, predestinating them, he means something quite different from what the Calvinist means when he uses the same words. Let us then hold to the scriptural meaning of these terms."

Wherein does the truth lie? First of all, it lies in the fact that St. Paul teaches only an election "in Christ" and, therefore, only those "in Christ" are the elect. Calvinism, on the other hand, teaches that "children of wrath" are elected to be brought unconditionally into Christ. There is no such thing as "elect unbelievers" and "elect believers." Only believers "in Christ" are the elect. Whether men are to be brought into the number of the elect in Christ depends solely on how they treat the drawing of the Spirit, and whether or not they close in with the offers of mercy. Salvation is wholly of grace. Faith is not a work of merit; it is the condition upon which the free gift of grace is offered. Those who accept the proffered grace of God are brought into Christ and become the elect.

Then St. Paul tells us how men become members of the elect. He says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13-14). Now it is evident that if sanctification and faith are the means of election, then election cannot be "unto faith and obedience," as the Calvinists teach. Election is the *consequence* of their faith, not the *cause* of it. St. Peter gives us the same truth when he says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2). If then election is through sanctification of the Spirit, which by means of the Blood of the atonement brings men into outward and inward conformity to the law of God, then only those who take this way of holiness can make any claim to being the elect of God.

Uncle Buddie, with his homely philosophy, put it this way: "God voted for my salvation; the devil voted against it; I cast my vote on God's side, and got elected by a two-thirds majority."

Salvation is all of grace; but nowhere in the Scriptures, or in the writings of the earlier fathers, or even the earlier writings of Augustine, is unconditional election mentioned. Paul teaches that it is the will of God for "all men to be saved, and come to the knowledge of the truth" (I Tim. 2:4). He teaches that Christ "gave himself a ransom for all" (I Tim. 2:6). Arminianism and Wesleyanism have stood solidly across the years for conditional election. They have opposed predestinating grace, but ever have maintained a prevenient grace by which men are brought to a knowledge of Christ.

(To be continued)

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake (Phil. 1:29).

To accept the easy way and evade the difficult in our salvation is a revelation that our profession is spurious.—EARLE F. WILDE.

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“IT WAS HIS LOVE!”

(A Backslider's Story)

By Joe Olson*

Article Three

So I began to plod through the Book, determined to read it all at once. Every night at work I brought it out; every night I said my little “show me” prayer to myself; every night the boys had their little jokes on some variation of “Ole’s trying to get religion.” If only they had known how deep it went with me! But maybe that wasn’t so important; for Someone had heard my heart cry and things began to happen.

Sure, I knew the Ten Commandments. Hadn’t I committed them to memory as a small boy? I’d broken several of them in the preceding five years or so, but so what? That was my general attitude the night I read the fifth chapter of Deuteronomy and the account of that covenant time in the shadow of Mt. Horeb. The whole chapter suddenly became alive. The eleventh verse was “just for me.”

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.

The words had a special meaning. They penetrated. I was guilty of blasphemy. Although I did not know it until several months later, from that moment on I was under a steady and growing conviction that I was outside of God’s plan for my life. The reading went forward more rapidly. I had more interest than before. Often I read an hour or so after work. Also, I determined to try to do something about cleaning up my speech and I became more conscious than ever of the words of my mouth.

In October of 1934 I met a young minister just out of Eastern Nazarene College. As events proved, he was both Spirit-filled and Spirit-led. The second or third time we met, the conversation led around to spiritual things and he asked me:

“Are you a Christian?”

“Sure,” I said, “aren’t we all?”

“I mean, are you a born-again Christian?”

“Well, I’ve been baptized.”

“I don’t mean that, necessarily,” he continued. “Do you know the Lord Jesus Christ as your personal Saviour?”

To that I gave him, finally, an honest answer, “No.”

My friend and I often talked about spiritual things from that day on. He pressed home various claims of the gospel. I attended his church a few times. By then I had completed the Old Testament and had started reading in the New Testament. The story of the life and ministry of Jesus Christ had a new “ring,” a new meaning that I had never seen before.

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The conviction for my need—the certainty of God’s condemnation upon my soul—deepened, it seemed, by the hour that fall. I fought the scriptural truth and leading of the Holy Spirit on the use of tobacco. I argued that Christ himself *might* have used the weed had it been available in His time. But it was no good. For me, tobacco became an unclean thing. The Spirit showed me in an unmistakable fashion what it meant for a man to keep the “temple of the Spirit” clean.

On the positive side, I began to yearn for the beauty that was in Christ, and this beauty I saw more and more clearly in the life of that young Nazarene minister. Finally, one Saturday night in early December, 1934, the burden of guilt and shame became too heavy to bear. I went to my friend’s room and asked him to help me settle the matter, if it could be settled. He pointed me to Christ. He read the third chapter of the Gospel of St. John, explained what it meant to be “born again,” and traced the steps of repentance, confession, willingness to make restitutions, and then the acceptance through faith of a personal Saviour.

We prayed and talked and then prayed some more. The sins I had committed loomed enormous in my mind. I wept and prayed, freely confessing and pleading “the sinner’s perfect plea”—the blood of Christ. It was well after midnight—and we had been praying and talking nearly four hours—when God spoke peace to my heart. The victory came and it was wonderful! It seemed to me that no man ever could have known such a completely rested and elevated state of mind and heart.

I started home, up the hill. Outside I found snowflakes as big as dimes lazily floating down beneath a bright wintry moon. I stood and watched and listened. It was as though some celestial hand plucked chords from a golden harp as large as the heavens and the snowflakes fell in time with the music. I wept for the joy of being in accord with God’s creation.

(To be continued)

God Is over All

By Margaret S. Connelly

No more shall I fear the blessed Lord

Or cease to go His way.

I will cast aside all selfishness

And in its stead will pray.

The white cloth of winter snow

And witchery of spring

Tell me that God is over all

And He watches everything.

The Lord is very gently wise

And knows our every thought.

Upon the cross of Calvary

My life and yours He bought!

There Is a Difference in the Sanctified

(Continued from page 3)

the weapons of their warfare against the darkness of this world, for these weapons are not carnal, "but mighty through God to the pulling down of strong holds" (II Cor. 10:4).

Finally, the sanctified attribute all spiritual success to God. They flee from the pinnacle of spiritual pride, and pray with Isaac Watts:

*Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.*

Since God is the source of all grace, freedom, and power, they refer each blessing and victory back to Him. Thus secured against the accusations of Satan as to pride of heart, they are overcomers, made "more than conquerors through him that loved us" (Rom. 8:37).

Yes, there is a difference in the sanctified!

Let's Use the Vacation Bible School

(Continued from page 4)

during the vacation Bible school. The intimacy of contact during these two weeks can give the pastor an open door to the hearts of the children which he may never know if they contact him only in a more distant way in services planned primarily for adults.

In order to encourage the kind of spiritual life which we long to see in our children, we must use the kind of material which is planned to this end. Nazarene Bible school literature is best for Nazarene vacation Bible schools. Let us use spiritual tools to build spiritual life. Let's use the the vacation Bible school, and let us use it in a way which will do the most to build the kingdom of God.

The Voice of the Son of God

By Lloyd M. Hearn

*The dreamy clouds go drifting by,
Like sailboats in the sun;
And my heart is still as the heaven's fill
The sea—to seem as one;
And there comes to me, like a melody
That drifts when the day is done,
The voice that thrills on a thousand hills—
'Tis the voice of the Father's Son!*

*The low'ring clouds loom fierce and stern,
Like the frown of an angry god;
And my heart hides deep, as the lightnings leap
And the wild winds whip the sod.
Yet still I turn, while the furies burn
And strike with a scorching rod,
To the voice that keeps when disaster sweeps—
'Tis the voice of the Son of God!*

LIFE IN REVIEW:

The blizzard and I arrived at Oregon, Illinois, on the same day. It was swept in on the wings of the wind from the north, while I was brought there from Northwestern Illinois Chillicothe by Rev. Preachers' Meeting L. E. Eckley, the superintendent of the Northwestern Illinois District. The occasion of our coming was the annual preachers' meeting of that district. In spite of the storm and the fact that some did not get there who planned to come, we had a blessed time. Brother Eckley was the master of ceremonies, and he served with distinction in this capacity. I had known most of the preachers before, and it was a joy to fellowship with them again. They are united and work as one man with their leader, Brother Eckley, whom they love and appreciate. The writer spoke seven times, and in addition there were prayer, testimony, discussion, and the presentation of plans for the work of the district. The meeting felt the effects of the spirit of revival which had broken out in several churches on the district.

The work of Olivet Nazarene College was presented by Dr. Harold W. Reed, its president, and Rev. Charles Ide, its field representative. Their reports increased our interest in and love for Olivet Nazarene College.

Another important part of the program was an address by Dr. Howard Hamlin. He told the preachers how to organize their work in order to reach top efficiency with as little physical strain as possible. Every preacher in our church ought to hear this lecture. The convention also welcomed Dr. C. B. Strang, pastor of our First Church in Chicago, and Mr. Wittoff, a layman from First Church. They came with Dr. Hamlin. The two-day gathering was held in our new church building in Oregon. Brother R. H. Canfield is the pastor, and he and his people, with the help of the Lord, have performed a miracle in the erection of this beautiful and spacious structure. Brother Canfield and the people of his church did their best for us during our stay in Oregon.

Following the preachers' meeting in Oregon, Illinois, I was at Sterling, Illinois. Here I preached in our church over Easter. I was happy to labor again with Rev. and Mrs. Harry C. Hatton and their wonderful people. They are in the midst of building a new church. The basement is about completed, and the old building will be a part of the new structure when it is finished. They certainly need more room, for several times during the meeting they had to bring in extra chairs in order to accommodate the crowd. On Easter Day they had 431 in Sunday school, their record attendance thus far. This is unusual for a church with a membership of only eighty. I

know of a church which had 525 in Sunday school with a membership of 100, but from the standpoint of percentage the Sterling church beat this. These people not only came for Sunday school, but most of them stayed for church. At eleven o'clock, three services were carried on at the same time: one in the sanctuary of the present church building, and two in auditoriums of the newly constructed basement. All of the auditoriums were packed to their limit. From Friday night over Easter, a male quartet from Olivet Nazarene College was present, and with their singing and instrumental music added much to the meeting. Nearly every service was crowned with seeking souls. Brother Hatton has pastored this church six years and has just received a three-year recall. Thus far he has not had a negative vote. This is a commendation of the church, as well as of Brother Hatton. It should be added, also, that Mrs. Hatton, an exceptional pianist and Christian, has contributed much to the success of the work in Sterling.

At the request of Dr. Jarrette Aycock, superintendent of the Kansas City District, I sup-

plied our church at Pittsburg, Kansas, one Sunday morning. Brother I. C. Sherman, And Lakeview Churches the Sunday-school superintendent, presided. He gave a good account of himself, both in the Sunday school and also in the morning service. After the preaching hour, Mrs. White and I enjoyed the hospitality of the Sherman home for both a bountiful meal and a time of wonderful fellowship.

Soon after my visit to the Pittsburg Church of the Nazarene—one of the larger and older churches on the Kansas City District—I was the guest speaker on Sunday morning at the Lakeview Church of the Nazarene. This is one of the recent additions to the Nazarene churches of greater Kansas City. Rev. H. Huff is its pastor, and he and his people are to be congratulated on the progress which they are making. It was a pleasure to minister to this congregation, even though the press of other duties made it necessary for me to make my visit brief. —THE EDITOR.

Home Missions and Evangelism

Roy J. Smee, Secretary

Vacation Bible Schools

You may wonder what this heading is doing in the column on home missions and evangelism. But if you stop to think of the possibilities for reaching others in vacation Bible schools, you will realize there is a direct connection.

Many small home mission churches, facing the problem of extending their influence and gaining acceptance in their communities, will profit greatly by vacation Bible schools. The burden of nearly all the work will fall on the pastor and his wife in such cases, for both helpers and finances will be difficult to secure. Immediate gains may sometimes be hard to find, but there will be intangible gains that will benefit the church for many years. In other situations, results will be immediate and astounding. You cannot set out with the sincere desire to help children and not gain the good will of many of their parents.

An established church can do no finer service than to lend some of its workers to help in a vacation Bible school in a near-by home mission church. The small church will be cheered to have experienced helpers giving their time and service to assist it in reaching the boys and girls of its neighborhood. In some cases the schools for the two churches can be put on at different times, so that workers can help in both schools.

Young people who have some free time during the summer months and who have had any experience or training in vacation Bible school work will have a wonderful thrill out of forming a team to assist in holding a vacation Bible school in a home mission church or in a small rural or urban church. Their pastor will be able to find a needy church where they can be of help for a week or two. They may be able to earn their keep by painting the church or cleaning up the church grounds during the afternoons, or, at the right time of the summer, by helping farm members with their work.

Of course vacation Bible schools are not for small churches alone. Every church should be able to increase its church responsibility list and friendly call list by holding a properly organized vacation Bible school and then carefully and promptly following up the contacts that have been made. Sometimes the operation of the school, being a big task, becomes an end in itself and we fail to realize that, while there are many values to the boys and girls in a vacation Bible school, it is only one step in our goal of bringing the boys and girls to a personal knowledge of Jesus as Saviour. When the vacation Bible school is over, don't close the books and say (with a sigh

of relief), "Well, that's over for another year." Go over those records again, and a little faithful effort will make the vacation Bible school accomplishments the permanent gains of the Sunday school.

Los Angeles Promotes Visitation

The District Church School Board of the Los Angeles District has a goal of having every church on the district with an organized lay visitation program by assembly time. Here are their suggestions of some methods to follow, taken from *Los Angeles District Challenger*:

1. A Visitation Night. One night a week the people meet at the church and spend the evening in visitation.
2. One Visit a Week. See how many will pledge to make one visit a week, address furnished by pastor or Sunday-school superintendent.
3. Absentee Follow-up. A plan whereby every Sunday-school absentee is visited during the following week.
4. House-to-House Canvass. It is best to conduct a canvass of our communities every six months if possible, or at least once a year.

Rev. Cecil D. Ewell has been the chairman of the Los Angeles District Church School Board. We commend him and the other board members on their promotion and trust that they will see their goal realized.

"In God is my salvation and my glory: the rock of my strength, and my refuge, is in God" (Psalms 62:7).

This year the vacation Bible school movement is observing its fiftieth anniversary. The Church of the Nazarene, along with other churches, is joining in this celebration. This is as it should be. All of us should sing "Happy Birthday" to this significant phase of the work of the Christian Church. It is now ministering to several million boys and girls each summer.

"One two-week school gives as much time for Christian teaching as six months of Sunday school." We thank God for our Sunday schools and must keep them at their best, but their work must be supplemented. Just think of it—the children of our churches will get as much Christian teaching in a two-week vacation Bible school as they receive in six months in the Sunday school. Certainly, we cannot afford to let this opportunity for building the kingdom of God pass by. Every church must have a vacation Bible school. This will help to stem the tide of hell which threatens to overwhelm the world. It will also assist in bringing our children to Christ and saving them to our church.

On one occasion I talked with two outstanding men in a large city who had dealt with thousands of juvenile delinquents or problem children, and they urged the church to give as much time as possible to the boys and girls during the week as well as on Sunday. These men were not preachers, and were not thinking so much in terms of religion as of saving our nation in this time of peril. They recognized that above everything else we must begin with the children.

The biggest problem in connection with vacation Bible schools is getting the proper leaders. How our churches need volunteers for this work, people who will gladly take on this responsibility because they love Christ and children so much! Love is the greatest motive power in the world. Only yesterday I prayed with a mother who was very ill. She was in an oxygen tent and her life hung by a brittle thread. What was the explanation? A daughter told us—she had given herself so unstintingly for her husband and the other members of her family that she well-nigh ruined her heart. What was it that drove her on in this service? It was her love—she loved her husband and children so much that she just could not refrain from giving her all for them across the years. God so loved the world that He gave. Christ so loved the Church that He gave. Paul declared that the love of Christ constrained him. Yes, it was love that moved the mighty God, and it has been love that has pushed His followers on in their work for Him.

Christian friend, do you love your church, your God, and the boys and girls in your community enough to volunteer your services for the vacation Bible school? Will you not only volunteer

but also do it gladly? The reluctant, the grouch, or the drudge cannot fill this place. If this service is rendered freely and joyfully, out of a heart of overflowing love, it will be effective. Why? Because if you are so motivated, you will give the necessary time for preparation as well as for the actual teaching during the vacation Bible school.

I have just read again the parables of the lost sheep and the lost son. What was it that made the shepherd leave the ninety and nine and go out into the night and seek for the lost one until he found it and brought it back? It was love. What was it that made the father watch for the prodigal and, when he saw him, run to meet him? It was his love. These beautiful stories sometimes move people to tears; but tears are not enough. They must stir us to action. Real love will cause us to do something concrete about its object, as the shepherd and the father did. When the call is made for vacation Bible school workers, let's offer our services gladly, and then permit the supervisor to decide what we can do best.

Flexibility and Control

In a recent article I emphasized the fact that the Christian life must be marked by zest, or enthusiasm, if it would be successful. Now I would give attention to the need for flexibility and control in successful Christian living.

There must be flexibility—the capacity for adaptation, change, and conformity—along some lines. With this there must be control—nonconformity, a refusal

The Contrast

to vary or join in with the crowd—in certain other respects. If we want our lives to tell for Jesus, they must be flexible. The person who does not conform at all is the person who isolates or segregates himself completely. His is the life of the convent or the monastery. This tendency is also seen in a refusal to make any change in method. To do this is to eliminate all flexibility and thus lose touch with one's fellow men altogether. We cannot reach men who are out of Christ when all avenues of approach have been closed. There must be flexibility!

R I A L S

ite, Editor

On the other hand, there must be control. Just as we cannot help the world if we stand completely apart from it, so we cannot lift it up if we become so much a part of it that there is no difference between it and us. In that case, we have nothing to offer it. We have descended to its level to such an extent that we have lost our identity and ceased to be Christians. This is exactly what happens when there is no control.

Paul manifested both flexibility and control in his ministry and life. He tells us that he was all things to all men, that he might save

Paul, Flexible and Inflexible

some. He usually began his ministry in a city in the synagogue, He went to Mars' Hill, the favorite resort of religious teachers in Athens, and delivered the type of Christian message which he thought might appeal to those who congregated there. This flexibility was accompanied by firmness, convictions, or very decided controls. He said: "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Also, he declared that he was crucified with Christ, that Christ might live through him, and not Paul. When he was on his way to Jerusalem after his third missionary journey, his friends tried to persuade him not to go. They told him that bonds and afflictions awaited him there; but he did not heed their warnings. He humbly, but firmly, informed them that he was willing not only to be bound for Christ's sake but also to die for Him if necessary. Paul was ready and willing to compromise on some things, but not on others. He was in the world, but not of it. He was close enough to all men to offer them a helping hand, but far enough from them to lift them up when he extended them his hand.

Christ manifested flexibility and control in His life. He ate with publicans and sinners, but He did not participate in their sin. He

Christ, Flexible and Inflexible

didn't stay with those who had good spiritual health. On the contrary He hunted up those who were sick. The former didn't need a physician, but the latter did. However, He saw to it that He did not catch the dis-

ease which afflicted those who were ill. Jesus was a middle-of-the-road traveler. He wasn't so flexible that there was no place in His life for control, or conviction. Neither was He so fixed in His way of living that He could not bend even when bending meant the rescue of some lost soul from an everlasting hell. The Christ who said that our righteousness must exceed that of the scribes and the Pharisees, who declared that if we break the least commandment we are guilty of all, was the same Christ who rebuked John for wanting to call fire down on some who were working for Christ but not with their crowd.

In harmony with this balance in His life, Jesus prayed for His disciples to be kept from the evil of the world, but not to be taken out of the world. They must be fixed up so that they could live with sinful men and thus be in helping distance of them, but at the same time be immune to their sin. All of us should be ready to give when we are sure that by giving we can forward the kingdom of God. On the other hand, we must refuse to surrender an inch if by so doing we are likely to extend the kingdom of Satan. Blessed is the man who, with God's grace and help, can properly compound flexibility and control in his life. Jesus did this perfectly, and Paul reached a high level of achievement at this point after he met Jesus on the road to Damascus.

The Lion Nature

Recently a lion which had been in captivity for some time and was supposed to be quite tame and well trained went on a killing spree. It suddenly broke loose and killed a tiger. Its lion nature flared up and got the better of it. Almost the same thing happened the second time. This lion, under similar conditions, attacked another tiger. This time it did not kill its victim. Since then, its owners have offered it to two different city zoos, but both have turned down the gift. They are rightly afraid to have such an animal around. Still, they and all of us should remember that all lions have the same old lion nature and at any time are likely to become killers.

This lion nature, with its ever-present tendency to go mad and master its possessor, is an excellent illustration of the bent to sinning with which every child of Adam's fallen race is born. It does not pay, my unsanctified friend, to take chances with the lion nature, or carnal mind. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The unsanctified Christian's only safety lies in going on and getting sanctified.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalms 4:8).

Religious News and Comments

Edited by Delbert R. Gish

Since the United States Supreme Court gave the decision in the McCollum case in 1948, it has not had to consider the problem of teaching religion in the public schools. But now an appeal for a ruling has come from New Jersey. There two officers of the United Secularists of America have contested the decision of the New Jersey Supreme Court that the state law which requires five verses to be read from the Old Testament each school day is valid. The state court upheld the law with this argument: "It is not necessary that the State should be stripped of religious sentiment We are at a critical hour in which it may behoove our people to conserve all the elements which have made our land what it is."

Twelve states and the District of Columbia at present require Bible reading in their respective schools. Five states permit it by rulings, and a number which do not have laws concerning it say nothing when it is practiced. It seems to us the New Jersey Court has spoken wisely and for a majority of the people. It would be one more step toward barbarism if the U.S. Supreme Court should reverse the New Jersey decision.

On condition that other donors make up an equal amount, John D. Rockefeller, Jr., has given the sum of five million dollars to the United Negro College Fund. As chairman of the National Council for the fund he has a special interest in it. One source reveals that a goal of twenty-five million dollars has been set for the improvement of the plants and general equipment of Negro colleges during the next five years.

The Reverend Roy S. Holloman, of Oklahoma, who led the victorious dry forces of that state a few months ago, is now head of the Kansas state-wide prohibition drive. Among items on the agenda are several rallies in various parts of the state with the Rev. Sam Morris of San Antonio, Texas, as the speaker.

The heavy sentence meted out to a nineteen-year-old conscientious objector of Hays, Kansas, has received wide notice. About a year ago, when he was eighteen, Robert Michener was sentenced to prison for a year and a day for refusing to register for the draft, being a member of the

Friends church. After his release, he was married and began a session of schooling, but still refused to register. A second time he was called to stand trial, and was sentenced on three separate counts to a total of fifteen years in prison, which was reduced to ten by letting two five-year terms run concurrently.

In the meantime, he and his wife are expecting a baby. Among those who have questioned the justice of the punishment is the Washington *Daily News*. This paper declared its disagreement with Michener's views on pacifism, but called for the Justice Department to stop re-prosecuting con-

scientious objectors who are released from jail. In this case the same court and officials tried the same boy for the same offense. Said the *Daily News*: "We think the nation is strong enough to survive with Michener out of jail, doing something to care for his wife and the child they are expecting, and booked as a conscientious objector, which he is, when the time comes." In the past, government policy has been fairly lenient toward conscientious objectors who belong to denominations supporting pacifism, and who do not begin suddenly to profess this view in wartime.

At Robinson, Illinois, a church-advertisement in the newspaper read: "If and when the atomic bombs start falling, our church will be open for you to come in and pray, but it might be too late then. You'd better come Sunday."

THE QUESTION BOX

Conducted by Stephen S. White

Q. What is the mark which God placed on Cain, according to Genesis 4:15?

A. No one knows for sure what this mark was. Of course, there have been different speculations as to it. The best one that I can find at present holds that it was not a visible mark or brand on the forehead, but rather "a wild ferocity of aspect that rendered him an object of universal horror and avoidance."

Q. I recently read in a book by O'Hair that the Nazarenes are never clear on the doctrine of unmixed grace. I believe that O'Hair is mistaken as to this. Will you please give me the answer in the Question Box?

A. If by unmixed grace it is meant that man's salvation comes wholly through God's effort and not in any way from what man does, I would say that there may be some justification for O'Hair's statement. We believe that there would have been no salvation if Christ had not died, or without the grace which His death provided. On the other hand, we hold very definitely that man's will does co-operate with God's will in the complete realization of his salvation. Thus the Nazarene position might seem confusing to O'Hair if he claims that salvation is so fully of the grace of God that there is no chance for man's will to function in connection with it.

Q. There isn't any Church of the Nazarene in this community. Therefore, I have been attending a church of a different denomination. The preacher says that we can love and honor Jesus Christ, but we are not supposed to worship Him; we are to worship God only. Is this what the Church of the Nazarene teaches?

A. No. We believe that Jesus Christ was and is the only uncreated, or eternal, Son of God, and that He is worthy of worship. He is on an equality with the eternal Father.

Q. Has the twenty-fifth chapter of Jeremiah been fulfilled yet? If it has not been, I think that the world is getting ready for it now, and the people of this day should be warned that these times are at hand.

A. Some students of prophecy believe that the last part of this chapter (vv. 29-38) refers to Palestine at the close of the Great Tribulation. It seems to me that there is some ground for this position. At least, all of us should be ready for Jesus' coming at any time; for in the hour that we think not, He will appear.

Q. Please send me the scriptures which disprove the doctrine of soul-sleeping.

A. I have before me now four systematic theology books. These are the first four that I came to in my library. Further, I have had occasion to handle and read many books on

theology. Never have I found one of them which supported the idea of soul-sleeping for the dead between the time they depart this life and the resurrection. What does this mean? Simply that the group that holds to soul-sleeping has to do it through their own private interpretation of the Bible. They could not go to any theological library and pick out at random twelve or more systematic theologies written by recognized thinkers and find a majority of them supporting their view. In fact, they would probably find none of them on their side. I must say that any group of religious people is certainly hard up for proof for a position when they have to resort to their own private interpretation of the Bible in order to establish their claim.

The main argument which is given for belief in soul-sleeping is that death is referred to as a sleep in the Scriptures in certain places. However, I have never found a single reputable Bible or theological scholar who champions this interpretation. Franz Delitzsch, in his *System of Biblical Psychology*, says: "Scripture calls death a sleep, so far as the disappearance of the soul of a dying person out of the body resembles the retreat of the soul of a person falling asleep; but it nowhere says that souls vanishing out of their bodies sleep."

Now for some scriptures. In Matthew 22:32, we are definitely told that God is not the God of the dead, but of the living. This does not sound like He is the God of soul-sleepers. The continuance of conscious existence is implied in the parable of the rich man and Lazarus, which is found in Luke 16:19-31. The souls of Elijah (Elias) and Moses were not sleeping when they appeared on the Mount of Transfiguration (Mark 9:4). Both of them had been dead a long time, and the resurrection had not yet come. Jesus told the believing thief on the cross that he would be with Him that day in paradise. If the thief's soul was to be sleeping in paradise, then Jesus' was also. The fact is that this verse cannot by any means be harmonized with the soul-sleeping theory (Luke 23:43).

When Stephen was stoned, he called upon the Lord Jesus to receive his spirit (Acts 7:59). This does not sound like soul-sleeping was in store for him. In II Corinthians 5:8, Paul says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Being present with the Lord would not be of any value if Paul's soul were unconscious. Paul's statement certainly does not imply such a condition. Again, in Philippians 1:21-23, Paul talks about being with Christ as soon as he dies and declares

that he will gain thereby, or that this state will be far better than the one which he has. It is so much the case that Paul wants to die and be with Christ. His desire is so strong that he is satisfied to stay here only because it is best for those to whom he is ministering. There is no soul-sleeping here. The spirits in prison referred to in I Peter 3:19 were con-

scious enough to be preached to. According to I Thessalonians 5:10, we are to live together with Christ, whether we wake or sleep. As Christians, our fellowship with Christ after death will be just as real as our fellowship here. Then you can add to these verses Revelation 6:9-11, 7:9, and 20:4, which take their stand against soul-sleeping.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

New Members

On Monday afternoon we had a baptismal service with four candidates for this rite. It meant something for these people to take their stand publicly. Truly God is working in our midst and we can feel a revival spirit in our midst. It is our earnest prayer that the inspiration of Dr. Williamson's messages will be the impetus for an outpouring of God's Spirit in our midst. Monday evening we took into our Syrian church three new members. Each of them was a new convert who has been standing true to the Lord.—DON DEPASQUALE, *Syria*.

Special Meetings

Since the first of the year I have held a two-week meeting in Crooked Tree and a week's meeting in Arenal. God blessed us richly in both of these campaigns. We had around a hundred seekers in the two meetings and received something like twenty-five or more probationers and some full members into the two churches.

Our people are praying every day for a real revival, and there are signs that it is coming upon us. We had a wonderful time this morning, for our prayers went clear through.—RONALD BISHOP, *British Honduras*.

New Chapel

Recently Brother Ingram and I went to the village of Campur, which is really a large coffee plantation. The chapel there had served its congregation well, but recently it collapsed from age and the wood-eating insects. When we arrived, we found only one and a half walls standing. The thatched roof and all the roof and ceiling timbers were down. The natives were convinced that it would take a year to erect the chapel, but the Lord helped the veteran missionary and the new missionary and the natives to co-operate in such a way that it was ready to use in two days. No doubt the natives have it done by now.

I will long remember this trip because on the last day of 1950 it was in Campur that I preached the first time in Spanish. The Indian pastor interpreted for me into Kekchi. There were thirty-two present.

There are signs of a revival on the way in this Indian church on the coffee plantation.—LARRY BRYANT, *Guatemala*.

Schoolwork

Now we are starting another year of schoolwork. Think of our responsibility to the four hundred or more souls that will be placed in our care next week. We thanked God at the end of last year for those who left us, having really been born again and sanctified wholly, especially among the group who were training as teachers. We are glad for those who will be teaching in our Nazarene schools, and expect to see fruit in school children being won for God. Will you bear them and us up in your prayers, that this year may be far better than any that have preceded it?—MARGARET K. LATT, *Africa*.

Revival!

Just after Council, we began special prayer meetings three times a week. Then we had Brother and Sister Clifford Church, our missionaries at Witbank, for a one-week campaign. How God did bless! The messages in sermon and song were with anointing. Our people brought in the lost. There were some present we had often tried to reach, but they never would come for a service. On the last night of the campaign, many of these "hard cases" were there. You should have seen the thirty-three adults come to the altar. When we wanted to break up at eleven, the testifying was just too good to stop. We got home at one o'clock the next morning. After this meeting, I went visiting the homes, thinking to encourage the folk. I found myself listening to the marvels God had wrought in home after home

(Continued on page 20)

THE HOME CIRCLE

Conducted by Grace Ramquist

God Opens Doors!

You have a life to live! You have a life's work to choose! How will you spend your life?

This is a question which is continually coming before one's mind as he faces the problems of choosing a vocation in life. There is one consolation, however; for after you have chosen a field of labor, and after you have worked hard to make yourself efficient in that field, should you then be disappointed by not being able to carry out your "call," God never closes doors without opening others. Of this you may be sure.

To back up this thought, I tell you of how Dr. Welch chose what he considered second best for his life's work.

Dr. C. E. Welch prepared himself for dentistry work on the foreign field. He definitely felt that the Lord had called him to foreign work. He made all the necessary preparations, and then came the time for him to pass before the foreign mission board of his church. Here he failed because of a weakness in his heart. He could have settled down and done nothing for the Lord; he could have become entirely discouraged and so have lived the life of a little-known dentist. But soon in his church work it came to his attention that the churches did not have means for obtaining unfermented grape juice for the Lord's table, nor did Christian homes have the opportunity of partaking of unfermented grape juice. He saw the need, he knew there was an opportunity to do good; so he started to work. It was not long until he had discovered how to preserve the freshness of grape juice.

His "call"? Well, Dr. Welch became a wealthy man. With his wealth he built hospitals, churches, schools, and homes in every continent in the world. He preached the gospel story through others, and only because he was willing to go in at another door which God opened for him.

Your life, how will you use it? Will you enter the doors God opens for you, or will you turn your back to these opportunities and make less of your life than you could?

OKLAHOMA DWELLERS:

The Necessary Ingredient

There are times when it is most dangerous to leave out some recommended ingredient. As a child, my face was usually minus pimples or

such blemishes; and so one morning when I looked in the mirror and discovered my forehead was covered with tiny little bumps, I was horrified. I combed my hair low on my forehead that day. But during the day I forgot those little pests and pushed back my hair.

A young man standing near by decided to give me a remedy for those undesired spots. "Now, Grace," he said, "if you will make a mixture of camphor ice and a few drops of carbolic acid, then rub that mixture on your forehead, all those pimples will leave."

All the rest of the day I kept saying those two ingredients over in my mind. But at the end of the day's classes, after looking in the medicine cabinet, I found we had no camphor ice, but did have carbolic acid.

"Oh, well, I'll just use what we have," I said to myself. "It will probably do about as much good and then I won't have to ask Mother to buy anything."

Carefully I lifted the little bottle of carbolic acid from the shelf. I dabbed a bit of the contents on a rag and then wiped it across my forehead. By the time I had given a second wipe, my forehead was burning. I began to wonder if I was on fire! I dropped the rag and ran outdoors as fast as I could. I screamed for Mother, and she came running from one of the neighbor's homes where she was visiting. Between my screams I managed to tell her what I had done.

Mother didn't know what to do! She went into the house to get water to wash my forehead, but before she

was able to get that done, a neighbor came running in.

"Oh, don't use water," she cried. "Get some grease. Grease will keep the acid from eating a hole in the child's head."

So grease was applied. I felt sure by that time that my head would always have a deep, deep hole in it.

I thought I was getting a bit better, when a neighbor from three doors south came running up. After she heard what we were doing, she threw up her hands and exclaimed, "Oh, you should never, never use grease with acid. Why, Grace will carry a horrible scar on her forehead as long as she lives. Grease just deepens the scar."

I let out a louder scream than ever. Someone conceived of the idea of putting flour over the grease and thus taking out the oil. This they did, and not too long afterward I was feeling better. I looked in the mirror and there I saw a great, red, burned rectangle which almost covered my forehead. I carried that red burn for many weeks.

"I didn't tell you to use carbolic acid alone," was the indignant retort of the young man who had given me the prescription. "You know, I said only a few drops. The camphor ice was the main part of the mixture. Why didn't you use camphor ice alone?"

"We didn't have any," was my feeble reply.

A lot of folks try to get rid of their sins by leaving out the most important part of the remedy. They try to do without things; they try to rid themselves of their sins all alone, forgetting to follow the prescription. The mixture must be right. One must repent of his sins, and the blood of Jesus must cleanse away the stains. Yes, the Blood must be applied. The work cannot be done without the Blood.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 6: Entire Consecration

Scripture: Matthew 19:16-22; Romans 6:13; 12:1-2

GOLDEN TEXT: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Romans 12:1).*

Paul was remarkable for his power of vivid expression, and among the best examples is the phrase found in the Golden Text, *a living sacrifice*.

As soon as you read this phrase your mind leaps back to Old Testa-

ment scenes. You stand by the Temple and see the long lines of worshippers coming on stated feast days with their animals and birds. These had been brought from home, and carefully chosen; or else they had been purchased at the stalls just outside the Temple. Then you watch as each one in his turn brings the submissive beast or bird to the priest, who in turn accepts it and, placing it on the altar, slays it with a deft and sudden stroke.

The man walks away feeling lighter inside and aware that God is pleased with the gift.

St. Paul picks up this familiar picture, then fills it with a rich and unfading New Testament grandeur. He likens it to a person, a saved person, coming to make a complete consecration that the sanctifying grace of God may be obtained.

Notice the similarity and difference between the two pictures. First they are both permanent transactions. The animal or bird was given once for all. It never again would be the property

of the one making the sacrifice. Whatever the priest saw fit to do with it, it would never again belong to the worshiper who brought it in eagerness to the altar. So, we who come in entire consecration must have the same attitude. This is to be a once-for-all transaction. And whatever our High Priest decides to do with us, we never expect to go back to our former self-possession. We are not our own; we are bought with a price, and thenceforth live only for God.

The difference in these two pictures is the word *living*. We who come as

Christians do not bring to God a limp and quivering dead body. We come with fullness of youth and pulsing life. But, since we are alive, it is all the more amazing that God's grace can keep us on the altar—living sacrifices. We stay on the altar, to live or die, serve in comfort or discomfort. An animal was a satisfactory sacrifice in the Old Testament days, but in these days of grace God wants us to be sacrifices—active, living sacrifices. What more splendid picture of grace could we desire!

NEWS OF THE CHURCHES

Auburn, Indiana—Easter Sunday was a bright day to us. We saw 323 in Sunday school, giving us an average attendance for March of 268. A good Easter offering was received, that will contribute toward our giving about 20 per cent of our total receipts for the year to the General Budget. The pastor was given a fine vote to carry on for the third year, and a wonderful spirit was upon all the services throughout the day. God has been graciously near to us here. Good men have labored with success as evangelists in revivals and conventions. Among them have been Fred Carby and Don and Frances Bowman; Ray Hance; Alva O. and Gladys Estep; Bernie Smith and John E. Moore; and A. B. Carey. We are now in a good revival with the A. C. Rowland Evangelistic Party; they are Spirit-filled workers. We are happy to be associated with such good folks as make up the Auburn church.—H. L. Johnston, Pastor.

Mr. Wilbur L. Mansveld writes: "Having graduated from Bethany-Peniel College, I have now completed work for the Master of Music degree at Northwestern University. I am interested in contacting any of our churches who might be desirous of securing the services of a music director; in addition, I have had some work in religious education, and would be happy to serve as educational director as well as music minister. Write me, 1122 Grant Street, Evanston, Illinois."

Los Angeles, California—The First Chinese Church had a wonderful revival during Easter week with Rev. Fred Suffield as the evangelist, and Mr. Frank Powell in charge of the music. Brother Suffield preached with the anointing of the Spirit, and his heart-searching messages on holiness were greatly honored of the Lord. God gave seekers at the altar in every service. On Easter Sunday the church was packed to the doors, and many could not get inside. A fine class of seven young people was added to the church.—Wilbur J. Lee, Pastor.

Midland, Michigan—This church is enjoying a year of wonderful victory. Easter Sunday saw 624 in Sunday school, and a missionary offering of \$560. The Sunday-school attendance for the four Sundays before Easter was: 440, 437, 423, and 444. Last month we received a class of 27 members into the church. During the first nine months of this assembly year, 298 seekers have found victory at our altar. We believe we are getting the attention of the city with our beautiful new brick church which seats 800, and with our fine congregation. The church has extended us a unanimous call for one year, and a near-unanimous call for three years, which we have accepted. We love and appreciate our people.—Fred J. Hawk, Pastor.

Jackson, Alabama—In March this church had a great revival with Rev. and Mrs. W. A. Peck as the evangelistic workers. Their preaching and singing were anointed of God. Brother Peck is an old-fashioned, second-blessing holiness preacher. Jackson church is moving forward.—J. H. King, Pastor.

Jefferson, Texas—This church is spiritually alive and on fire for God. Although some of our faithful members have moved away, we appreciate the good leadership of Pastor C. B. White and wife, who have been with us for two and one-half years. The church average attendance when they came was 35; in March of this year it was 64, and we had 119 present on Easter Sunday. This church is only five years old, and is clear of debt, and our two-year-old parsonage will also soon be free from debt. Our Easter offering was \$30. Both church and parsonage have been repainted recently. Last October we had a good revival with Rev. E. C. Wilson as evangelist. Our church is blessed with good talent in singers and musicians, and we appreciate the work of Brother M. Lee, song leader, and our pianist, Brother M. Croner, both of whom are also evangelists. We thank God for His blessings.—Mrs. Henry Hatfield, Reporter.

Anthony, Kansas—In March our church had a very profitable revival with the Leverett Brothers as evangelists. Their singing and music attracted many new people, and Brother Homer Leverett's Bible preaching touched hearts. We had some definite victories for the Lord. On the closing Sunday we had 141 in Sunday school, breaking our records since the early 1930's. Our last year's average was eighty-three, and thus far this year it is ninety-three per Sunday. The Lord is blessing, and our people are working.—E. R. Houston, Jr., Pastor.

Bennettsville, South Carolina—God has met with us in our services in a marvelous way. The Sunday-school average for 1950 was 108. The record for previous attendance was 175, however, and this was broken on March 11 with 179 present. Then for the next two Sundays, the record was again broken; 218 on March 18, and a new record set on Easter Sunday with 307 present. This made an average of 212 for the month of March. The Easter service was climaxed with souls finding God around the altar. The anointing of the Holy Ghost has featured the services with holy enthusiasm everywhere. Arrangements are now in process to secure new seats to care for the ever-increasing crowds. We praise God for the mighty outpouring of His Spirit, and for this wonderful people we are privileged to serve.—Luther L. Jenkins, Pastor.

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Sunday-School Attendance Report

Pastor L. E. Shaw reports from Bartlesville, Oklahoma: "We came to East Side church eighteen months ago, and have enjoyed working with this good people. During the month of March, in the contest with the Missouri District, we enjoyed a 34 per cent increase over the previous year. Budgets are all paid to date, and the General Budget has been paid nearly five times in the first half of the assembly year. We have refused the work for another year, feeling that God was definitely leading us to the evangelistic field. We are making up our slate to begin following our assembly, October 1. We love the Lord and lost souls and want to give of our best for Him."

Reno, Nevada—Easter Sunday at the church in Home Gardens dawned with the broadcast of the chimes and other sacred music through a public address system furnished by Mr. and Mrs. Bill Mitchell. We were closing one of the best revivals in the history of our church, with Rev Nettie Neff as evangelist, and Rev. and Mrs. C. L. Logston in charge of the music. The Spirit-filled messages of Sister Neff flowed from a heart of love and compassion for the souls of those to whom she ministered. A special attraction during the morning service was the unveiling of a large painting of Christ presented to the church by Mr. and Mrs. Earl Johannsen in memory of their son, Cpl. Rowland Johannsen, who died in the service of his country. The artist, Mr. R. H. Pecknold, was in the congregation, and received the thanks of those who viewed his masterpiece. The pastor dedicated his small niece in a very impressive ceremony. We appreciate the labor of Rev. and Mrs. Lowell Drake and two girls in this community.—Reporter.

Evangelist Andrew Johnson reports: "Glad to report victory in revival work. Recently conducted three revival campaigns in West Virginia where the old-time power was present and souls prayed through to victory in God. Am now in a campaign in Ann Arbor, Michigan, closing on April 24. I love the Lord and His Word; still preaching the old gospel including definite, second-blessing holiness. My address is Wilmore, Kentucky."

The Duke-Ogden Evangelistic Party reports: "Since January 1, it has been our privilege to work with our churches at Bussey and Lovilia, Iowa; Havana and Canton Eastside, in Illinois. We are grateful for the presence of the Lord and the co-operation of the people. Canton Eastside, organized on Easter Sunday, is making rapid progress under the leadership of Rev. C. W. Snider; sixty-six in Sunday school on the closing Sunday of the meeting. We have open time for late spring and summer which we would like to slate in the Northern states or Canada. Write us, 123 West 3rd Street, Duluth 6, Minnesota."

Each spring our Sunday schools have launched an attendance campaign. In order to stimulate interest districts have been grouped together for competition. This year the winners of last year's group competition were placed together and the losers against losers. The first fifteen groups below were the winners last year and the last fifteen groups were the losers.

High honors go to Western Ohio this year in both highest average for the month and percentage gain.

"Over the Top" Month, March, 1951

Districts by Competition Groups	1950	March	% Gain
1. Ontario†	1,633	2,213	36†††
New England	5,478	6,650	21
2. New York†	1,566	1,898	21
Pittsburgh	7,124	8,313	17
3. Western Ohio†	11,053	14,553††	32†††
Eastern Michigan	7,443	8,850	19
4. East Tennessee†	4,954	6,086	23
Georgia	4,251	4,629	9
5. Northeastern Indiana†	8,438	10,092††	20
Southwest Indiana	8,214	9,288††	13
6. North Carolina†	3,122	3,828	23
Tennessee	5,813	7,072	22
7. Alabama†	5,908	6,174	5
Mississippi	2,353	2,298	-2
8. Northwestern Illinois†	3,777	5,054	34†††
Northwest Indiana	4,707	5,974	27†††
9. Minnesota†	1,835	1,960	7
South Dakota	743	747	1
10. Kansas City†	6,372	7,897	24
Arkansas	7,243	8,245	14
11. Northwest Oklahoma†	4,983	6,169	24
Houston	2,674	3,208	20
12. Kansas†	6,510	7,760	19.2
Southwest Oklahoma	5,375	6,377	18.6
13. New Mexico†	2,336	2,972	27†††
Arizona	2,726	3,248	19
14. Northwest†	4,796	6,235	30†††
Canada West	3,671	4,700	28†††
15. Oregon Pacific†	5,752	7,102	23
Northern California	12,119	14,702††	21
16. Maritime†	661	826	25†††
Albany	2,661	2,985	12
17. Akron†	8,627	10,521††	22
West Virginia	8,046	9,759††	21
18. Virginia†	2,164	2,630	22
Washington-Philadelphia	8,064	9,600††	19
19. Central Ohio†	10,114	12,057††	19
Kentucky	8,712	9,235	6
20. Michigan†	7,372	8,836	20
Wisconsin	2,164	2,227	3
21. South Carolina†	3,148	3,939	25†††
Florida	5,287	5,700	8
22. Indianapolis†	7,555	9,345††	24
Illinois	7,232	8,498	18
23. Chicago Central†	4,507	5,544	23
Iowa	5,341	5,627	5
24. San Antonio†	3,340	3,832	15
Louisiana	3,846	4,316	12
25. Missouri†	6,709	7,720	15
Eastern Oklahoma	7,323	8,141	11
26. Abilene†	4,650	6,168	33†††
Dallas	4,462	5,079	14
27. Rocky Mountain†	2,165	2,698	25†††
Nebraska	2,527	2,638	4
28. Southern California† and	7,692	9,396††	22
Nevada-Utah†	617	856	39†††
Colorado	5,608	6,304	12

Districts by Competition Groups	1950	March	% Gain
29. Idaho-Oregon†	5,494	6,261	14
North Dakota	1,363	1,393	2
30. Los Angeles	7,140	8,363	17
Washington Pacific	3,522	No report	
Gain		61,337	20%

† Indicates the winner in the group.

‡‡ One of the ten highest in average attendance for March.

‡‡‡ One of twelve highest in percentage gain.

ERWIN G. BENSON, Field Secretary
Department of Church Schools

Song Evangelist Paul W. Gregory writes: "I am a commissioned song evangelist on the Missouri District, and at present serving as music director at our church in Sturgis, Michigan, while pursuing graduate work at Wayne University. However, am now available for full-time work in revivals, camps, or week-end meetings; I sing, lead the singing, and play the trombone. I shall be glad to go anywhere the Lord may lead. Write me, 11748 Wyoming, Detroit 4, Michigan."

Ashtabula, Ohio—Our church has had an unusual revival, sponsored by the N.Y.P.S., under the ministry of Evangelist Harold J. Willis and wife. These workers are concerned with the problems of young folks and were a great blessing and inspiration to them in this meeting. They preached and sang with the unction of God, and His presence was manifested in the services, resulting in some gracious altar services. Two men bound by the habits of sin for years received help and pardon for their souls, and many were reclaimed and sanctified. Last Sunday we had 239 in Sunday school.—Mrs. Mary Lehto, Reporter.

Heber Springs, Arkansas—In March we had an old-time, Holy Ghost revival with Rev. Miss Marie Brown as the evangelist. Her dynamic messages stirred the people, and a number prayed through to definite victory, with five joining the church. Budgets are being paid on time, the church is in good harmony, and the people respond to every need that is presented.—Gertrude McCaskill, Pastor.

Pastor Paul Darulla reports from Pt. Pleasant, West Virginia: "When we came to this historic old town in 1949, the church was newly organized, and there were 39 present on our first Sunday. On Easter Sunday this year, all records were broken with 172 present in Sunday school. The pastor was given a unanimous vote for another year. Our membership has almost tripled since organization. We had a splendid revival with Evangelist Russell Bowman, with seekers at every altar call. Brother Bowman was given a call to return. I count it a privilege to pastor this good people. We look forward to a building program in the near future—my third, and this is our third pastorate."

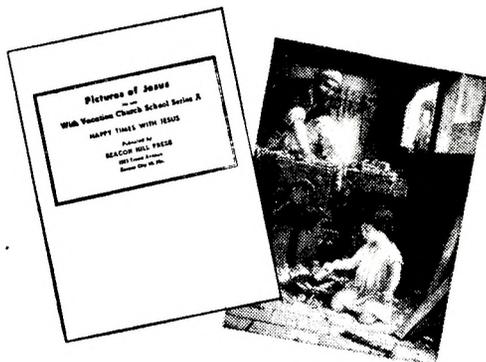
Galena, Illinois—In March we had a five-day meeting with Evangelist and Mrs. G. H. Chapman. His tears and tenderness, faithfulness to the Word, and humble service bore fruit in several new contacts. Our meeting with Rev. O. E. Bowman and John Whisler (and his "seeing eye" dog) during January gave us some results that linger with us yet. They are fine workers. Our Sunday school, with an attendance of 91 on Easter Sunday, eclipsed all previous records. Please pray for this needy field.—Ernest S. Mathews, Pastor.

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Birdsboro, Pennsylvania—**F i r s t** Church recently completed a new parsonage, and dedicated it on March 4. District Superintendent E. E. Grosse conducted the dedication service, which climaxed a week end of spiritual meetings. This beautiful brick building stands today as a result of the hard and sacrificial efforts of our former pastor, Rev. Gerald K. Jones, and our good people. The value of the building is estimated at \$22,000. Already two souls—who had been away from God for fifteen years—got back to God at the parsonage. We feel that under the leadership of our new pastor, Rev. R. O. Parry, and his good wife (whom we love very much), our church has grown spiritually. Seekers are praying through to victory in God at the altar, and we praise the Lord for all His blessings.—Mrs. Jacob Houck, Secretary.

Excel, Alabama—This church had one of the greatest revivals of its history, closing on March 11, with the Holso Evangelistic Party as the special workers. The Holsos had their three daughters with them as special singers. A good number of souls were saved and sanctified, and four new members were added to the church. On the closing Sunday we had 150 in Sunday school. Since purchasing a Sunday-school bus, our Sunday school has been growing; the average for March was 86.—E. Johnson, Pastor.

Evangelist Thomas Hayes, reports: "Recently we had a wonderful meeting in our First Church, Ludlow, Kentucky, with ninety-six seekers praying through. Men, women, boys, and girls came to the altar and wept their way through to victory. We had fine attendance; people came, and God came. We had some real, old-fashioned shouting in the camp. Rev. A. O. Little is the good pastor. On April 29 we close a meeting in Eureka, Kansas, with Pastor W. B. McCollom; then we have open dates, May 1 to 13 and May 15 to 27. My daughter and son-in-law go with me as singers and musicians. We shall be glad to slate with anyone wanting us. Then after the close of our meeting at Pierre, South Dakota, on June 17, we have June 19 to July 1 open. We travel by car and will be glad to go anywhere. Write us, c/o our publishing house."

Pastor Bernard P. Hertel reports from Redding, California: "Since our coming here four months ago, God has wonderfully blessed. We had a ten-day revival meeting with Rev. W. H. Deitz as evangelist; wonderful crowds attended the services, and 48 seekers were forward for help. When we came we found a nice building and a fine group of people. Our predecessor, Rev. Mr. Hammer, did a commendable work in organizing and pioneering this work. The church was organized in 1946, and last year averaged 65 in Sunday school. We have witnessed

the moving of the Holy Spirit in our midst in a very special manner. Our average Sunday-school attendance for these months is 126, with 190 present on Easter Sunday. In addition to the revival, we have witnessed 142 seekers bowing at the altar, and 33 persons have been received into church membership. A Christian Service Training class was conducted with 33 receiving credit; boys' and girls' clubs have been organized and are functioning with more than 40 enrolled. The finances have almost doubled. We thank God for this wonderful people. If you have friends here, write me (P.O. Box 347), and we shall be glad to contact them."

Evangelist R. J. Smeltzer reports: "I resigned the pastorate of our First Church, Canton, Ohio, in May of 1950 to re-enter the field of evangelism. My first meeting was at Uhrichsville, Ohio, with Rev. L. L. Kollar. God gave us a real revival with many souls at the altar. At Warren, Ohio, Meadowbrook Church—one of our newer churches—Rev. George Gales is pastor; God gave us some fine victories here. In Niles, Ohio, with Pastor S. R. Howell, God poured out His Spirit and gave us a wonderful revival. At Bellaire, Ohio, with Rev. Donald Strong, we had a tent meeting on the west side of the city. At Barberton, Ohio, with Pastor Robert Shoff, we found they had only recently moved into their new church, purchased from another denomination. God gave a most wonderful revival here. Russell and Leona Metcalf were the singers in this meeting. In Wellington, Ohio, Rev. and Mrs. L. C. Osborn, missionaries in China for many years, are the pastors; they are real warriors with faith in God. God gave us a very good meeting. In New Matamoras, Ohio, we found Rev. Jerry and Gladys Douds serving their first pastorate; they have the confidence of the town and are doing good work. Leland Davis was associated with us in this meeting as the singer and musician. At Greentown, Ohio, with Pastor Charles Finney, God gave a very wonderful revival with many souls praying through; and at Morgandale Church in Warren, Ohio, with Rev. Lester McClung, we had another very fine revival. At Mineral City, Ohio, with Rev. Floyd Williams, God gave some victories, but we were 'snowed out' during the last week. We finished our fall work with eight days at Canal Fulton, Ohio, with Mrs. Leona Manley, pastor. After the holidays, our first meeting was at Shadyside, Ohio, with Rev. Lonnie Baltz. This was a long meeting, and God gave some real victories; then at Geneva, Ohio, where Rev. Dorothy Brumagin is pastor, God gave a most wonderful revival with many souls at the altar. At the Bolindale Church in Warren, with Pastor Vola L. Vaughn, the weather was somewhat against us, but the Lord gave a good meeting with quite a number of souls at the altar. Boyce and Catherine Pierce were the singers and musicians here.

We are now at the Ellet Church, Akron, with Pastor LeRoy Hastie, who has done a splendid work here. I go next to Somerset, Pennsylvania, with Pastor Harold Marsh, which will close my assembly year. This concludes my eighth year in the field of evangelism, and by far the best. Many souls have been saved and sanctified, with many of them joining our Nazarene churches. I have had thirty-three years in the ministry, twenty of these in the Church of the Nazarene. I delight in the work of an evangelist; am ready to go anywhere for entertainment and free-will offerings. Have a good slate for '51, but do have an open date the last of May and first of June. Write me, 428 King Street, Ravenna, Ohio."

Pageland, South Carolina—Our church has had an old-fashioned revival with Rev. Ludon Hutto preaching under the anointing of the Holy Spirit. Misses Vera Conner and Alpha Hodge were the song evangelists and children's workers; they sang in the Spirit and were greatly used of the Lord in the children's services. There were 39 present in the first children's meeting, but the interest grew until the attendance reached a high of 103. The church was packed from night to night, and 66 people prayed through to victory in this one-week meeting. The people of the church were greatly helped. This church was organized last July with 4 members; we now have 40 members. The work is growing rapidly, and within six weeks after organization we had a beautiful, stone-block building completed.—V. E. Kennington, Reporter.

Ft. Mill, South Carolina—This church, with one hundred members, reports \$526.66 in our Easter offering. On Monday night after Easter, we had a special service with District Superintendent C. M. Kelly and Dr. C. Warren Jones. Dr. Jones's message was very helpful and inspiring. We only wish we might have had the service before Easter, for we feel then our Easter offering would have been even larger. We appreciate our good pastor, Rev. Raymond DeShon.—Mrs. Pauline Thatcher, Reporter.

Foreign Missions Department

(Continued from page 15)

in answer to prayers, and as a result of the revival. For the "P" home, God had brought again the father from a lapse into gambling. For the "V" home, He had saved a drinking father. For the "E" household, He had prevented separation in the nick of time. Yet another told of a financial crisis that the Lord had graciously remedied. Many young people were reached in these meetings. At this writing, these young people are our best stay, our best net results of the bestowed favor of the Lord.—HENRY POTEET, Africa.

Revs. Glenn and Vera Slater write: "We have been out of the evangelistic work for several months and feel that it is God's will for us to return. We are now making up our slate and already have several meetings scheduled. God has wonderfully blessed our efforts in the work of the Kingdom, and we have seen many saved and sanctified and healed. Write us, c/o our publishing house."

The greatest and most regal work of God is the salvation of humanity.—
CLEMENT OF ALEXANDRIA.

Iowa District Preachers' Meeting

The midyear preachers' meeting of the Iowa District was held March 27 to 29, at the Chariton church, and was attended by nearly every pastor on the district. The program was built around the theme, "A Revival in Every Church of the Nazarene in the State of Iowa." Ten papers were presented emphasizing the several necessary requirements for a successful revival.

Dr. Hardy C. Powers was the guest speaker, and thrilled our hearts with his messages, especially his interpretation of "The Spirit of Shamgar." No question was left in the minds of pastors regarding there being plenty of Philistines, but rather of the serious scarcity of Shamgars to slay them.

Host Pastor H. E. Hegstrom and his people entertained us royally, although the remodeling of their church was still incomplete.

District Superintendent Gene E. Phillips kept the spiritual emphasis before us in every part of the program. So great was the presence of the Holy Spirit on Thursday morning that the arranged program was bypassed to allow God to walk in our midst in a most blessed visitation. The convention is over, but the blessings of the occasion remain fresh even now.

E. J. STRONG, Reporter

Los Angeles District Sunday-School Convention

Recently we had our first annual Sunday-school convention since the division of the old Southern California District. The convention was termed a real success, with forty-five of our fifty-two churches represented.

In the morning session the following zone chairmen brought inspiring reports: Nellman Gunstream, Eric Jordan, Garvel Vaughn, and Dick Martin. In the afternoon an excellent panel discussion on the "Sunday-School Advance" was chaired by the district Sunday-school promotional secretary with the following men speaking: F. H. Beeson (advertising), Ben Johnson (visitation), Hugh Glass (special features), L. D. Meggers (contests), and Neal Dirkse (evangelism).

While the day sessions were held at the Bresee Avenue Church, the

evening session (district Sunday-school rally) was held in the Nazarene Memorial Auditorium, with nearly two thousand people present. Our convention speaker was Rev. George Taylorson, pastor of First Church, Spokane, Washington. His messages were timely, vital, delivered

under the anointing of the Spirit, and used of God to stir our workers.

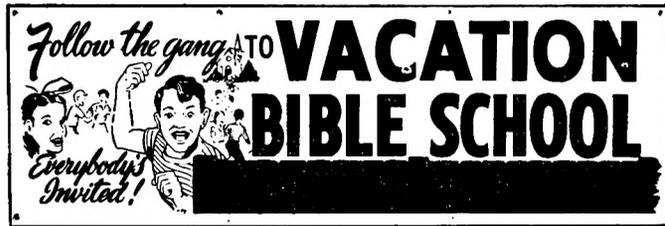
The Sunday schools of the Los Angeles District are truly on the move. Our objective is to have an organized visitation program carried on by every church on the district, and we have almost reached this goal. In view of



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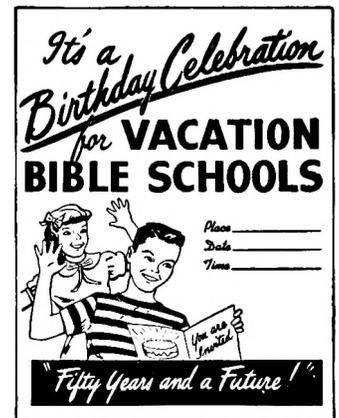
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the visitation program, the attendance is increasing. During the month of March, our attendance was 117 per cent over last year.

LYLE K. POTTER,
District S.S. Promotional
Secretary

The Palestine Tour

The Gretzinger Palestine tour was composed of forty-seven Christian workers. Ten denominations were represented by twenty ministers and twenty-seven laymen, who left New York City on March 16.

The firsts of the tour are just too numerous to mention. This group, as reported by cable, were the first Protestants ever to hold a religious service in Rome's historic Colosseum. The night service in the Methodist church, under the direction of our District Superintendent Alfredo del Rosso, was a time of blessing never to be forgotten.

Arriving in Palestine, we found that we were the first Protestant pilgrimage to visit Israel in such numbers. Many other groups of ten or fifteen had gone before us, but the spiritual impact of this group on Israel was noticeable. We were the first visiting group to be given full charge of the traditional Easter sunrise service in Jerusalem. Rev. Galal A. Gough of First Church, Wichita, Kansas, was the speaker, assisted by eight others of the party. The Communion service in the Y.M.C.A. on Friday night, and the other devotional services of the tour, made the trip almost a camp meeting in spiritual tone.

The farewell service in London as the party split up found the group dedicating themselves one hundred per cent to greater Christian service in soul winning and, with the world vision of missionary needs on continental Europe, only eternity will

reveal the real results of this Easter tour.

The singing on the planes, the prayer and testimony services, the private dedications in such places as Paul's prison in Rome, the "upper room" in Jerusalem, and the synagogue at Capernaum, will bring spiritual results from this day forth. God's richest blessing was felt on every phase of the tour.

The airplane hostesses, pilots, and crew, as well as the hotel personnel everywhere, were tremendously impressed by a pilgrimage party not given to drink or tobacco, but who prayed and sang their way across 14,000 miles of the world, visiting twelve nations and, best of all, were hourly conscious of the Divine Presence among us.

EVANGELIST HAROLD W. GRETZINGER

DEATHS

REV. FLOAT V. TAYLOR passed away quietly to be with Jesus on March 16, 1951, at the age of sixty-nine. He had had a heart ailment for three years and two recent operations. He was converted in 1910, and had been in the ministry for about forty years as an evangelist and pastor. He served as pastor of Nazarene churches in Kentucky and Indiana. He was a charter member and first pastor of the Delmer, Kentucky, Church of the Nazarene. He was a clear, rugged, full-salvation preacher; and, best of all, he lived it. He never wavered in his testimony and died triumphantly in the faith. In 1902 he was united in marriage to Minnie O. Muse, who preceded him in death several years. To this union were born three children, one of whom preceded him in death. In 1915 he was united in marriage to May Mackey. To this union were born six children, two of whom preceded him in death. He is survived by his widow, Mrs. May M. Taylor, two sons, four daughters, also two brothers and one sister. Funeral service was held in the Somerset, Kentucky, Church of the Nazarene, in charge of his pastor, Rev. Ernest E. Hopper, assisted by Rev. L. T. Wells, district superintendent.

HERBERT E. TEN EYCK was born December 29, 1879, near Milan, Michigan, and died March 3, 1951. In 1911 he was united in marriage to Josephine Larsen. For thirty-five years he taught school in Central High School and Bay City (Michigan) Junior College. He was converted at the age of twenty-one, and in 1923 he joined the Church of the Nazarene in Bay City, and was a strong influence in

founding and building the church. He served as Sunday-school superintendent and teacher of the young people's class; he was always the pastor's friend. He was a spiritual force in the district program, serving for many years as a lay member of the advisory board; also was a member of the district church school board, serving as treasurer of that organization for seventeen years. He leaves to his faithful companion and his daughter, Mrs. Dorothy Emrick, the inspiration and challenge of a Christian life, and to the Church of the Nazarene a life and work of enduring value.

R. B. MOORE. The funeral service for R. B. Moore was held in Oklahoma City, Oklahoma, on March 26, 1951, with the pastor of First Church, Rev. R. T. Williams, officiating. Brother Moore was a strong holiness man, having taught in Sunday school and church for many years. He was an ardent student of God's Word and lived an exemplary life. He was the teacher of the Fidelis Bible class at First Church at the time of his death. He is survived by his wife and two children, William C. Moore of Denver, Colorado, and Mrs. Katherine Denham of Oklahoma City. Brother Moore went to meet God without any pain or struggle, in his sleep.

MRS. PEARL ETHEL ROBESON (nee Colson) was born February 6, 1900, near Ardmore, Oklahoma, and died November 17, 1950, in Dallas, Texas. She was converted early in life. She joined the Church of the Nazarene at County Line, Oklahoma, in 1943, and was a faithful, loyal member until her death. In 1925 she was united in marriage to Howard R. Robeson. She was a willing worker for the Lord, carried a burden for missions, and at the time of her death was local W.F.M.S. president. She is survived by her husband, two brothers, and three sisters. Funeral service was conducted in Madill, Oklahoma, by Rev. J. H. Smith, Methodist minister (an old friend of the family), assisted by her pastor, Rev. E. R. Houston, Sr.; with interment at Madill.

This you can always count on:
God's unwavering hatred of sin, and
His unchanging love for you.—C. A.
McCONNELL.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. V. S. Rushing, an elder on our district, is re-entering the evangelistic field. He has had previous success in the field, and has served effectively as pastor. Mrs. Rushing will travel with him; she is an accomplished pianist, and they are beautiful singers. They will do our churches good, and I heartily recommend them. Their new address is 2115 Mabert Rd., Portsmouth, Ohio.—Otto Stucki, Superintendent of Alabama District.

Rev. Donald R. Keith, our good pastor at Cliftondale, Massachusetts, is entering the evangelistic field May 1. He is an interesting and effective Bible preacher and a successful soul winner. It is a pleasure to recommend him to our people. Address him, P.O. Box 527, Kansas City 10, Mo.—J. C. Albright, Superintendent of New England District.

WEDDING BELLS

Miss Nondas L. Taylor of Connersville, Indiana, and Mr. Ted Haux of Billings, Montana, were united in marriage on February 28, in First Church of the Nazarene, Connersville, with Rev. C. C. Chapman, officiating.

Miss Ardis Munger of Lapeer and Robert David Gray of Davison, Michigan, were united in marriage on March 12, at Lapeer, with Rev. Hugh Putnam of Mason, Michigan, officiating. The young couple have taken charge of the new Nazarene work in Fillon, Michigan.

Miss Betty Williams of Akron, Ohio, and Mr. George Adkins of Barnsdall, Oklahoma, (both students at Bethany-Peniel College) were united in marriage on March 23, at the East Side Church of the Nazarene in Bethany, with Rev. Paul R. Smith officiating.

Miss Elaine Anita Kline and Mr. Donald L. Thompson were united in marriage on March 23 in Elbridge, Tennessee, with Rev. Mrs. Arthur Pickett, pastor of the Brighton Church of the Nazarene, officiating.

Miss Darlene Davis of Clarksdale, and Mr. Robert Patterson of Marks, Mississippi, were united in marriage on April 6, at the Nazarene parsonage in Clarksdale, with the pastor, Rev. J. A. Russell, officiating.

BORN—to Rev. and Mrs. Frank A. Noel, Jr., of Newark, Ohio, a son, Daniel Arthur, on March 5.

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God Is Still on the Throne	God Leads Us Along	All That Thrills My Soul

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—to T/Sgt. and Mrs. Glenn Gregory of Sunnymead, California, a son, James Reagan, on March 20.

—to Mr. and Mrs. A. J. Hostutler of Midland, South Dakota, a son, John David, on March 24.

—to Rev. and Mrs. W. Dutch Goehring of Carson, Washington, a daughter, Sherry Ann, on March 28.

—to Mr. and Mrs. James D. Rinebarger of Olivet College, Kankakee, Illinois, a daughter, Gayle Elaine, on March 30.

—to Mr. and Mrs. J. M. McKinney of Phoenix, Arizona, a daughter, Mary Lou, on March 31.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Oregon "going through very severe trials at present" and needs special help from God;

by a lady in Texas, that God may heal her of arthritis in her limbs if it is His will—she longs to be able to go to church and be with God's people;

by a friend in Michigan, that God will send His Spirit to their church in such a way that hearts will be melted and the unsaved brought in, as there is great need—also for an unsaved man for healing, but especially that he will yield his heart and life to God—for an unspoken request where the help of God is greatly needed.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

Akron	May 2 to 6
Ontario	May 16 and 17
Eastern Michigan	June 13 to 15
New England	June 20 to 22
West Virginia	June 20 to 22
Alabama	July 5 to 7
Central Ohio	July 11 to 13
Illinois	July 18 to 20
Missouri	August 1 to 3
Northwest Indiana	August 8 to 10
Western Ohio	August 15 to 17
Chicago Central	August 22 to 24
East Tennessee	August 29 to 30
Tennessee	September 5 and 6
Eastern Oklahoma	September 12 to 14
	September 19 to 21

G. B. Williamson:

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

Assembly Schedule

Florida	May 16 and 17
Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	June 27 and 28
Northeastern Indiana	July 4 to 6
Nebraska	July 11 to 13
Kansas	July 18 to 20
Iowa	August 1 to 3
	August 8 to 10

Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

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

Assembly Schedule

Idaho-Oregon	May 16 to 18
Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

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

Assembly Schedule

Washington Pacific	May 2 to 4
Northern California	May 16 to 18
Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

District Assembly Information

WASHINGTON PACIFIC—Assembly May 2 to 4, at First Church, 4401 Second Avenue, N.E., Seattle, Wash. Rev. Roy Yeider, 3648 Burke Ave., entertaining pastor. Dr. D. I. Vanderpool presiding.

AKRON—Assembly, May 2 to 6, in Akron Armory, Akron, Ohio. Rev. C. D. Taylor, 569 Schiller Avenue, Akron 10, is the entertaining pastor. Dr. Hardy C. Powers presiding.

FLORIDA—Assembly, May 16 and 17 (place not yet definite). Dr. G. B. Williamson presiding.

ONTARIO—Assembly, May 16 and 17, at 186 Cowan Ave., Toronto, Ontario. Rev. H. R. Brown, 159 Lansdowne Avenue, Toronto, entertaining pastor. Dr. Hardy C. Powers presiding.

IDAHO-OREGON—Assembly, May 16 to 18, at College Church, Dewey at Juniper Street, Nampa, Idaho. Dr. John E. Riley, 411 Ivy Street, Nampa, entertaining pastor. Dr. Samuel Young presiding.

NORTHERN CALIFORNIA—Assembly, May 16 to 18, at "Beulah Park," 100 Beulah Park Drive, Route 4, Santa Cruz, Calif. Rev. F. Arthur Anderson, 4210 Gladys Ave., Santa Cruz, entertaining pastor. Dr. D. I. Vanderpool, presiding.

NORTHWEST—Assembly, May 23 to 25, at Yakima Church of the Nazarene, Second at "B" Street, Yakima. Dr. Jarrette Aycock, night speaker. Rev. Milo L. Arnold, 804 South 16th St., Yakima, entertaining pastor. Dr. G. B. Williamson presiding.

OREGON PACIFIC—Assembly, May 23 to 25, at Moreland Church of the Nazarene, 7805 S.E. 17th Ave., Portland, Oregon. Rev. Ira Paul Dumas, 7517 S.E. 17th Ave., Portland, entertaining pastor. Dr. Samuel Young presiding.

LOS ANGELES—Assembly, May 29 to 31, at Pasadena First Church, 260 North Raymond Avenue, Pasadena, California. Entertaining pastor: Dr. Henry B. Wallin, 1466 E. Mountain Street, Pasadena. Samuel Young presiding.

SOUTHERN CALIFORNIA—Assembly, June 6 to 8, at San Diego First Church, 936-14th Street, San Diego, California. Entertaining pastor: Rev. Joseph F. Morgan, 3605 Texas Street, San Diego 4. Dr. D. I. Vanderpool presiding.

ARIZONA—Assembly, June 7 and 8, at Phoenix First Church, 441 W. Monroe Street. Entertaining pastor: Rev. Andrew Young, 441 W. Monroe Street, Phoenix. Dr. Samuel Young presiding.



SERVICEMEN'S CORNER

I received a letter from the mother of a serviceman the other day. In it she had enclosed a short article on the subject of "adjustments." It arose out of her son's suggestions that entering military life and living a Christian life in the service demanded that many adjustments be made. There are adjustments which are short of compromise which can and should be made. The iron tire will pound itself to pieces on the cobblestone road; the rubber, inflated tire will absorb those shocks and will travel many times farther with greater ease. We share this brief admonition to Christian adjustments with you.—L. J. D.

ADJUSTMENT

The earliest lesson a child has to learn is to adjust himself to life. The last lesson a man needs is to adjust himself to death. All through life adjustments need to be made. The man who can make adjustments without too much strife and pain is the happiest.

Soon after a child is born he experiences hunger and kicks, howls, and screams to be fed. If he has a wise mother, he soon learns that he is fed on a certain schedule, and adjusts his hunger to that schedule. After many other experiences and adjustments, he comes to his first day in school or kindergarten. If his parents have been understanding and he has been taught to make adjustments, he has little trouble. If not, he, they, and others will suffer. Later in life he finds many situations, conditions, and surroundings which are foreign to him. If he has a well-developed personality, he will seek to adjust his life to the times, conditions, people, and places he encounters. If he is not adjustable, sooner or later he will become selfish, arrogant, overbearing, and finally bitter and broken.

Strength of character is not the condition of having a nature that rides roughshod over every person, place, or thing which is not exactly as one would desire it. It is, rather, having that spirit of love and forbearance the Apostle Paul describes in Philippians 2:3-10. The possession of such a nature proves that the individual is no longer a slave but has learned the priceless secret of contentment; that comes when one makes adjustments gracefully (Philippians 4:11-13). Paul obtained this victory by surrendering his life to the Lord Jesus Christ.

MABEL V. COVERT, Harrington, Washington.

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The Miracle of Answered Prayer

By Basil Miller

THE GOLDEN KEY OF PRAYER

SCRIPTURE FOUNDATION: *I set my face unto the Lord God, to seek by prayer and supplications, with fasting* (Daniel 9:3).

Prayer is the golden key that turns the lock to God's resources. The Christian's path is one laid out in prayer. The foundation of growth in grace is prayer. The achievements of faith come about by asking God. We are commanded to pray. There are promises upon which we can stand and pray, being fully assured that God will open to our prayers.

God's prayer promises assure us of an answer.

The Bible is so replete with explicit commands and definite promises to the man who prays that it seems foolish even to question this fact. From the very beginning through the long history of divine inspiration, these commands and promises are the assurance of God's answering our cries.

We are to *seek* and *find* (Deut. 4:29).

We are to *command* God (I Kings 3:5).

We are to *humble* ourselves and *seek* (II Chron. 7:14).

He has commanded us to *call*, and has assured us He will *answer* (Job 12:4).

We are to *pray* and *seek* (Job 33:26).

We are to *cry* and be *delivered* (Psalms 34:17).

We are to *delight* in the Lord and rest assured He will *give* (Psalms 37:4-5).

We are to *call*, knowing that He is ever *near* (Isa. 55:6).

We are to *pray*, knowing that He will *hearken* (Jer. 29:12).

We are to *ask* and know that He will *give* (Matt. 7:7).

We are to *continue* and *watch* (Col. 4:2), and *continue instant in prayer* (Rom. 12:12).

We are to *come* and *find* (Heb. 4:16).

We are to *draw nigh* with faith, knowing that we *receive grace* in the time of need (Heb. 10:22).

If we are *afflicted*, we are to *pray* (James 5:13).

We are to *ask* and to *receive* (I John 3:22).

We are assured that in time the vials of our prayers will be opened (Rev. 5:8), and on that day the golden censer of prayer will be swung, and the full answer to our petitions will be revealed (Rev. 8:3-4).

God's prayer promises are conditional.

Availing prayer at the throne of God is conditioned by being righteous (James 5:16).

God conditions His promise, "It shall be given" (Matt. 7:7-11), by asking, knocking, seeking.

Jesus' promise, "It shall be done" (Matt 18:19), is conditioned by agreeing when we ask.

The condition for God's promise, "I will do . . ." (John 14:13-14; 16:23-24), is "Ask in My name."

The condition for successful asking is "Abide . . ." (John 15:7), and is based upon the promise, "Ask what ye will, and it shall be done."

There is a condition to God's wonderful promise in Ephesians 3:20, ". . . able to do exceeding abundantly above all . . ." and that is "Ask."

Thus all of God's glorious prayer promises, amazingly wonderful in their illimitable resources, are based upon definite conditions which must be met before we can use the key of prayer to unlock heavenly resources.

There are preparatory steps basic to successful praying.

James assures us that the heart must be *unselfish* (James 4:3). David commands that we must *put away sin* (Psalms 66:18). The Master assures us that, before prayer will avail, we must *root out all unforgiveness* from our lives (Matt. 5:23-24).

God will answer our prayer only when we have *put away all sin* (Psalms 26:5-6); and we are *doing our full duty* in the divine sight (I John 3:22); when we *ask in faith* in Christ and in God (James 1:5-7); and when we are *guided by the Holy Spirit* (Rom. 8:26-27).

If our prayers would unlock the heavens, while we pray we must *feel our need* (Luke 18:9-14). We must be *united* in our petitions (Matt 18:19), and *bear fruit* unto God (John 15:16). Successful prayer is linked with *thanksgiving*, with the *full assurance* that God does hear and answer (Phil. 4:6).

Prayer is the bridge by which we reach the white throne of God.

The poet expresses this sentiment in the beautiful words:

*There is a bridge whereof the span
Is rooted in the heart of man,
And reaches without pile or rod
Unto the great white throne of God.*

*Its traffic is in human sighs
Fervently wafted to the skies.
'Tis the only pathway from despair,
And it is called the Bridge of Prayer.*

—THOMAS

CREDO FOR TODAY: *I will walk the bridge of prayer to the white throne of God, in my hands the key that unlocks the treasure room—the golden key of prayer.*