

## HOW LONG?

General Superintendent Young

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**H**OW EASY it is for us to grow impatient with God when we witness the continuation and seeming expansion of sin and suffering in our world. We think we see some things clearly, and we wonder why God does not act *now*. Also, the issues and the clash soon become personal, until we cry out with the Psalmist, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?" (Ps. 13:1).

But one of the earliest lessons of faith that we need to learn is that God's calendar and clock do not coincide with ours. The "marks of pain" are upon us all. Sometimes our lives are sheltered for a few years by a kindly Providence, but eventually the storms of life break upon us. Often they bring with them disaster and reverses that seem unbearable. We search for meaning and direction.

For the final answer God points to a cross. There we must look if we would gain understanding, perspec-

tive, and poise for the ills of life. There see the Son of Man who became a Man of Sorrows and acquainted with grief. There witness the bruising of His heel according to the ancient word. There see the clash between the two moral orders. That cross silhouettes the sins of our times as well as those of His contemporaries. But it also becomes personal and reveals the sepulchre of our own horrors, one by one.

Its message is also redemptive. He died, the Just for the unjust, that He might bring us to God. It speaks of a better day of hope and deliverance. It bids us wait for the third day when He rose again. The delay was testing but the victory reassuring.

Evil now is wounded on the head. The bruise is fatal. The Lamb is victorious and reigns forever. Our redemption is complete, final. This present rule of evil is but a "lame duck" session. It soon will end.

He comes, for He lives!

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"Blessed is every one that feareth the Lord" (Ps. 128:1).

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## TELEGRAMS

**Minneapolis, Minnesota**—Minnesota District Assembly closed at First Church, Minneapolis, with glory and blessing. Advancement made on all lines; membership increased in all departments; per capita giving \$121.00; \$4,600.00 pledged for home missions. Rev. Roy F. Stevens unanimously elected district superintendent. General Superintendent Samuel Young presided most graciously; his characteristic messages thrilling and challenging. A spirit of harmony and vision prevails. The district is united, meeting the challenge of progress given by Superintendent Stevens in the Crusade for Souls Now.—GEREN ROBERTS, Reporter.

**Mitchell, South Dakota**—Organized new church in Rapid City, South Dakota; outstanding membership received; new lots purchased on which to build church. Rev. Wesley Hoeckle installed as pastor. Rev. and Mrs. Paul Smith workers, along with district superintendent. We solicit prayers for this new organization.—W. H. DAVIS, Superintendent of South Dakota District.

**Santa Cruz, California**—Organized new church in South Sacramento with 40 charter members; 90 in Sunday school first Sunday in temporary location. Voted to be 10 per cent church; will pay pastor \$60.00 a week, plus parsonage and utilities; raised \$2,250.00 on lot. First Church, Sacramento, and Pastor William Summerscales have co-operated in this new venture with annual meeting voting to assist in buying lot.—GEORGE COULTER, Superintendent of Northern California District.

## NEWS IN BRIEF

Rev. J. W. Turpel has resigned as pastor of the church in Gardiner, Maine, and is entering the field of full-time evangelism.

After pastoring the Maples Mill church for nearly two and one-half years, Rev. John A. Lindy has resigned to accept a call to pastor the church in Ridge Farm, Illinois.

Dr. C. Warren Jones writes, "Since my last report in March I have been in twenty-four churches for a missionary service, had two week-end conventions and three pre-assembly conventions, Northwest, Michigan, and Eastern Michigan. Also, I had the privilege of preaching once at the North American Indian Assembly."

Pastor J. G. Wells sends word from Knoxville, Tennessee: "Scores finding God in First Church 'All Out for Souls' campaign. Crowd overflowing big tent. Evangelist Nettie Miller and the Speer Family tremendously used of the Lord. Thanks for prayers."

After almost seven years as pastor of the church in Claremore, Oklahoma, Rev. S. Moody Campbell has resigned to accept the work of the church in Terrell, Texas.

After serving as pastors of the church in Sparta, Michigan, for almost five years, Rev. and Mrs. W. G. Richards have resigned to re-enter the field of evangelism where they previously served for fifteen years.

Mr. and Mrs. B. F. Gray, Sr., will celebrate their fifty-fifth wedding anniversary on July 19. They have three sons, one daughter, and six grandchildren. They are members of Central Church of the Nazarene in Norfolk. Their home address is: 4114 Maury Avenue, Norfolk 13, Virginia.



## HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,  
Church of the Nazarene

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## THE HOLY GHOST

### And the "Herald of Holiness"

By Russell Shalley\*

THE telephone rang. Such an event often gives cause for anxiety at the parsonage. What could be the need this time?

"Could you come out?" was the request of a young father. Of course I could, but I wondered as to the reason. This man and his wife had joined the church several years before. Under temptation and trial he had lost his testimony and victory. He had lifted his hand for prayer the Sunday night before; but many do the same who are not ready to pray for themselves.

I was soon at the home and walked in. As I did so, I was conscious that my friend was now ready to pray. And then these further words of explanation were given: "This is the first time I have taken the HERALD OF HOLINESS and I was just reading it. I began at the front cover, which was good, and finally came to this article." After quoting from the article, he said, "I tried to pray; but didn't get very far; so I began to read the Bible and then tried to pray again. I got along better; but felt like I needed some help."

It was so easy to pray. There at the midnight hour a young man and his wife were brought back to God and into harmony with the church. While six children lay sleeping in nearby rooms, the blessed Holy Spirit had convicted a man of his need and brought the wife into the "midnight altar service" in an humble country home. All eight members of the family were present at last Wednesday night's prayer service. It pays to get the HERALD OF HOLINESS into homes.

\*Pastor, Garrett, Indiana

## JESUS LIVES!

By Jeanne DeGood

*In trials of the day,  
I ask myself anew,  
"Now, what would Jesus say,  
And what would Jesus do?"*

*For if I can be kind  
And talk as Jesus talked,  
I know that I will find  
I've walked the road He walked.*

*As long as someone tries  
To say what Jesus said,  
The world will realize  
That Jesus isn't dead.*

# HOLINESS NOW!

By George M. Lake\*

*For this is the will of God, even your sanctification (I Thess. 4:3).*

WHILE sitting in the various sessions of the superintendents' and evangelists' conference last January, the word "now" loomed before us, on either side. The question came, "When should holiness be given consideration; and is it a question worthy the consideration of all?"

The answer is clearly given in Paul's introductory remarks to the church of Ephesus, where he said: "He (God) 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). Paul was not trying to hide the ultimate call of the gospel, for it is good news to hear of a full deliverance. Every individual who starts out in the Christian walk should early give consideration to holiness of heart. The salvation of Jesus Christ is no casual experiment to be dropped if it does not fit the personal fancy. It is an enlistment for life, with no thought of return to the beggarly elements.

The call to holiness is for the present. The will, though not read until the death of the testator, may then be read with reason to believe the provisions can be fulfilled. Christ by His death and resurrection has provided the declarations of His will. It is His present will for every Christian to go on unto holiness.

Too often new converts are made to feel they must experience some unusual or phenomenal evidence of conviction before they go on to holiness. This is not the case, for according to I John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is a natural walk from the crisis experience of conversion to the glorious cleansing of sanctification.

In seeking the experience of holiness it is well to remember the accompanying evidences of the experience may vary greatly, depending upon the personality of the seeker and physical surroundings. It is not so important what attends the coming of the Holy Ghost; rather be sure the Holy Ghost is received, not just an experience. Seek the Holy Ghost now, if for no other reason than that you know it is the will of God.

Jesus said to His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). This does not apply alone to formal testimony services, but as well in everyday activities. Holiness now is an essential in the shop, school, office, or home. Unless holiness is enacted satisfactorily in life, it will not be attractive to a world already galling in sin's bondage and yoke. There is no place for impropriety of conduct among holi-

ness people. Many an otherwise consistent Christian has wrecked his or her influence by a brief period of carelessness along this line. Holiness now is the call of God and the church for preachers and laymen alike.

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*Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . (Phil. 2:9-10).*

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## Synonyms of Sanctification

By John W. May\*

### I. THE SECOND BLESSING

THE term "second blessing" has long been recognized among those of the Wesleyan persuasion as a synonym of sanctification. The use of synonyms is a normal situation in that it speaks of particular phases of the experience. Paul wrote to the Corinthian church concerning receiving a second benefit in one place specifically; in many places he described it.

The second blessing is a second crisis. Some have been heard to say that they have received "thousands of blessings." In reality there are countless blessings but two crises in experience: regeneration and sanctification. There is a vast difference between blessings and crises. The second blessing is not a continuation of the former experience although it is dependent upon the first. That is, it is not something more of the same thing; it is a distinct work of grace "subsequent to regeneration" and separate from regeneration.

It is a second blessing because of its nature. It deals with another need. Regeneration deals with guilt; sanctification with that original sin that caused guilt. Regeneration deals with the act of sin; sanctification with the nature of sin. Regeneration deals with absolution; sanctification with purification. In regeneration inbred sin is suppressed; in sanctification it is eradicated.

It is a second blessing in respect to the personality involved. Regeneration deals with the sinner; sanctification with the believer. Regeneration brings peace and pardon; sanctification brings purity and power. It is the enabling grace that causes the believer to live graciously in an ungracious world.

It is necessary that there be the second crisis or blessing. Crossing the Jordan in song and story has typified the process of death; it also typifies the process of "dying out" to everything foreign to the nature of God and entering Canaan here in this life. It is only as we die, the "old man" is crucified, that we may have the abundant life of victory. Only as the grasp of the world is loosened may we have freedom and liberty of soul and spirit.

\*Pastor, First Church, Burlington, Iowa

\*Pastor, Marmet, West Virginia

## Small Wisdom

This rose that stands smiling above its slender vase  
From a bud slowly opened its ruddy face;  
So shall my Father, as the glad days come  
and go,  
Open before me everything I need to know.  
—JEAN L. PHILLIPS

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## Can YOU Stand the Polishing?

By George W. Carrier\*

WHILE calling in a hospital several years ago, a lady taught me a lesson that I have never forgotten, nor do I believe I ever shall. She had been in the hospital for some time. Returning from a home-missions rally, where she had pledged a large sum of money, her car was involved in an automobile accident. Her leg was broken and now she lay in the hospital where she was receiving treatment. The leg refused to knit properly. Infection would set in under the cast and the doctors would have to remove the cast, scrape the bone, replace the cast, and the process of healing would have to start all over again.

This had gone on for some months, when I was making calls in the hospital and stopped in her room to pray with her. As I walked in, she greeted me with a smile, though I noted a tear on her cheek. I asked her how she was getting along and she replied, "I have been talking to the Lord this morning." "What have you been talking about?" I asked. "I have been asking the Lord to let me shine for Him," was her answer. "And what did the Lord tell you?" I asked. "The Lord told me that I could shine for Him if I could stand the polishing," was her reply. Across the years that reply has rung in my ears. *You can shine for the Lord if you can stand the polishing.*

Several years later I had a man in my congregation whose business was to restore antiques and old pieces of furniture to their original beauty and usefulness. How often I have heard him explain that the most beautiful polishes are those that come by constant rubbing and waxing on the natural wood! When the Lord wants us to shine for Him, he takes us in our natural state and begins to work on us, chipping off the rough edges and rounding off the sharp corners, until we begin to show forth some of the beauty that He has in mind for us.

If a person wants to be a real blessing in this life and to shine for the Lord in the midst of a dark and discouraged world, there is one lesson that it is imperative for him to learn. That lesson is this: the Lord is more interested in your character than He is in your comfort.

How often it is when we pray for patience that the Lord sends trials and testings! We must re-

member the Bible tells us that "tribulation worketh patience." We pray to be drawn closer to the Lord, and the closest friends we have begin to misunderstand us and drop us. The Lord is just answering our prayers. He is trying to cut us off from the things that prevent us from being drawn closer.

What are some of the polishing agents that the Lord uses to cause His children to shine for Him? One of them is *trouble*. Someone can say, "If that is the truth, then I surely must shine for the Lord." But wait; it is not trouble in itself that will cause us to shine, but rather our attitude toward trouble. When trouble comes, some people turn sour and very critical, while others are drawn closer to the Lord and learn to draw heavily upon His resources. The Psalmist tells us, "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (71: 20). More and more in my daily contact with people I find that all have trouble. Either they fall beneath its onslaught or they rise up in the strength of God and overcome it. God uses trouble to polish us, so we may shine for Him.

Another polishing agent used by the Lord to cause us to shine for Him is *sorrow*. It is easy to ask the question, "How can sorrow ever contribute anything to my life?" Our attitude, again, is the key to the situation. Either our sorrow can melt us into a tender, compassionate, loving person or it can harden us into a cold, stern, stone-like individual. I have heard it said so many times, "The same sun that melts the wax bakes the clay." It depends largely upon the quality of the material within ourselves as to what the results will be.

It has been said that everything that touches our life leaves its mark upon us. This is true with sorrow. One who has suffered deeply has a wealth that cannot be obtained any other way. I personally have never suffered deeply. I have never had a deep sorrow in my life. My parents are still living, all my brothers and sister are well, and my wife and children are with me. Consequently, there are some things along this line that I know very little about. When I go into a home where death has laid its cold hand, I read God's Word and pray and sympathize the very best I can, but all the time there is that deep feeling down in my heart that I know so little of what this person is experiencing. Then I have seen someone who has passed through this same experience put his arm around the sufferer and grip his hand and speak just a few words, and I see a depth of understanding and sympathy there to which I am a stranger. That person has a wealth that has been given to him by sorrow. He is able to shine better for the Lord because he has gone through the polishing.

I call in the home of a sick person and go to be a blessing, when so often it turns out that that person is a blessing to me because he has proved that God's grace is sufficient even in sorrow.

\*Pastor, Ashtabula, Ohio

I have seen the Lord use *sickness* to polish some of His people. I do not understand all the workings of the divine mind, but I have seen God work with a person on his sickbed when He could not get to him any other way. How often it has happened that in the rush and pressure of life we have failed to read our Bible and take time to pray and wait upon the Lord, and He permits us to learn by being set aside for a while! The scripture says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40: 31).

Eph. 2:10 says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This tells us that Christians are the products of God's own working. He is trying to express His personality through us. As a painter has power over the canvas to express his personality through painting, as the musician has power to express himself through music, so God wishes to express His personality through His people. In order to do this the Lord takes us when we are sinful, wayward, and rough and forgives all of our transgressions and begins the work. He furthers the work in our personality by imparting the dominant quality of His personality and holiness into our hearts and lives through the experience of entire sanctification. Let us yield ourselves to the Master Workman. *You may have the shine if you can stand the polishing.*

## The Story of Love

By M. Dale Brown\*

It is a story told by many loving mothers at the bedside of their sons or daughters at the close of another day. It is the story told by many pastors as they proclaim God's Word to their flocks week after week. It is a story told by many Sunday-school teachers as they stand before their classes each Sabbath day. Also, it is a story told by many lives that have lived in the past.

When our attention is drawn to the story of love, it can easily be misdirected to the many worldly stories of love that one may see on the newsstand, in the home, and in the school. Yet we can direct our attention to that true and living story of love—that story that brings to us the divine plan of salvation to the sinner and sanctification to the believer, that story that gives eternal life to those who obey the commandments of God.

In every community of our vast country we can find countless individuals who are unlearned as to the joy and peace involved in this true and living story of love. Some time ago it was my privilege to visit one particular home in the surrounding community of our church. In this home I found a family of four. The home was somewhat different, for there were three young boys and a father. The mother had passed away some years before and this man was left to care for these three boys.

After being invited into the home, I began conversation with these fine people. It wasn't long until I could sense a feeling of insecurity in the home, a feeling of uneasiness on the part of the occupants of this household. This feeling was not so much a feeling of financial insecurity (as is the feeling of many), neither was it a feeling of physical insecurity; this was a feeling of spiritual insecurity. These boys and this man were not sure as to the life hereafter. They had never really felt the joy that one can feel upon yielding his life to God. They had never taken direct heed to the *true story of love*. These people were hungry for the experience of knowing that their all was really God's. After conversing for a few minutes, I urged them to attend church, and bade them good-by.

I think many times of the many families in our own community who are really hungry for God's love to be shed abroad within their hearts. Then again the thought comes to me that it is up to us as children of God to tell these lost and dying souls of the true story of love. After pondering upon this one particular incident, I think of the many that possibly live next door who are hungry for a heartfelt experience of true love for God. Then I see the challenge that is set before me to do my utmost to win these lost to God's kingdom. I am not only thankful, but I

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## The Victim's Victory

(Acts 16:25)

By E. Wayne Stahl

In jail "at midnight Paul and Silas prayed, Sang praises unto God." What triumphing Was there, the triumphing of grace divine! Oh, in that loathsome, inner prison they Felt "free indeed," and were the gladdest men Philippi had that night. Backs bleeding From the awful Roman scourging, feet in stocks— (What agony!)—faint from lack of food, Knowing a dreadful thirsting—yet they sang! Across the centuries their singing thrills Us of these trouble-haunted latter days. What brave, victorious, noble melody! Its theme is "Super-conquerors are we, Through our great Lover, Christ the glorious Lord."\*

Give us, O God, appropriating faith  
For Thy sufficing grace in trial's time.  
We also then shall overcomers be.

(\*Romans 8:35-37)

\*Pastor, Montevideo, Minn.

am thrilled, that it was my privilege to see these four who were once lost in sin weep their way to God for forgiveness.

Then I think of the many more that, with just a little effort and concern, could be won to Christ, and the question comes to me, "Am I doing enough?" Let us all do just a little more to win the lost to God's kingdom. Positively, we will reap the blessings of God for our efforts.

## Jesus' Work and Ours

By Viola Merritt Lyle\*

*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14).*

**W**HEN some trial of our courage or strength comes, we often say that we must be patient and bear our cross. Do we speak too glibly of our crosses? Let us follow our Lord through that last week—a week of constant hectoring, added to the mental anguish of love rejected, even ridiculed. His spirit is torn by man's merciless hatred. The crowds that hailed Him on Palm Sunday are silenced, afraid. Only a little band remains faithful—helpless in the gathering storm.

Go to Gethsemane and see Him sweating great drops of blood in His agony. See Him that same night betrayed, seized and bound, accused, taunted, spit upon. Hurried from Pilate to Herod and back again to Pilate; scourged and bleeding, suffering and exhausted, yet toiling step by painful step up Golgotha's hill. Falling, struggling up, falling again under the heavy cross; patient, heroic, He faints under the strain. The centurion, realizing that even such courage cannot force an exhausted body further, calls an unwilling man from the jeering crowd to carry the great cross for Him.

The Master toils on up the hill in pain and weakness, there to lay himself upon the dreadful cross, and be "lifted up" to suffer and die—for us. In the face of love like this, we wonder how we dare to call our troubles crosses!

Christians, look on Calvary; count the cost of our redemption; adore the Man of Galilee; serve Him to the limit of your strength; and do it willingly, gladly, lovingly, to the end of life itself.

The day after Jesus' body is laid reverently in Joseph's new tomb in the garden is a long, dark day. The disciples are stunned and grief-stricken. John has brought to his own home, Jesus' mother and Peter—almost out of his mind because he denied his Lord. Perhaps some of the other women are here waiting for the end of the Sabbath, that they may finish the burial rites so hurried on Friday.

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In the Congress of Vienna in 1815, statesmen meet to repair the map of Europe that Napoleon's

\* Albert Lea, Minnesota

conquests have jumbled past belief. Near the end of the session, feeling that they have done well, they are ready to adjourn when a messenger asks admittance. Hurrying to the presiding officer he exclaims, "He is back again!"

"Who is back?"

"Napoleon is back, sir!" Confusion reigns. The new map is useless now. Napoleon marches, gathering old followers and new wherever he goes. Bloody battles must be won all over again.

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When we think of Jerusalem just after Easter, we feel that some such a scene must have been enacted there. We see the chief priests and other enemies of Jesus meeting to gloat over their victory. Jesus is silenced forever. Never again can He trouble them. But one of the Temple police comes, white-faced, with a single sentence: "He is back again!"

"Who is back?" they ask.

"Jesus is back."

Caiaphas cries out, "No! He is dead. I saw Him die!"

"They say He is risen from the dead. The tomb is empty, and many claim to have seen Him." Confusion again. Fear is on every face. The cross is glorified.

Easter with its joy and glory, and the forty days during which Jesus comes and goes so many times that He convinces them that He is with them even when they cannot see Him. After His ascension and ten days of prayer comes Pentecost with its promised power, and they find themselves witnessing to the people of Jerusalem as He foretold. They continue until the enemies of Jesus become thoroughly alarmed over the number of converts to the new faith and scatter them by fierce persecution. They go everywhere then, preaching Christ and Him crucified. Many are killed, more are imprisoned, but they cannot be silenced. When the Spirit of God lays hold of one, that one must witness. *Is the Church witnessing today? Are you? Am I?*

We have turned our thoughts to the cross. Turn now to our Christian fellowship as one of the means of carrying on our Lord's work. He still puts His spiritual life into the lives of His disciples. He charges us to meet together for prayer as the disciples met. We need the fellowship of God's family of which we are members that we may grow and serve. And we must come together in God's house for prayer and worship and fellowship. There is strength in companionship.

We Christians are not able to stand alone. We cannot go out to win the world in our own strength. The church is a school where we learn to serve. It is a hospital where Jesus heals our wounds and restores us after our disappointments. Are we tempted sometimes to stay away from the church service? Remember that when King Uzziah died, whom Isaiah loved dearly, young Isaiah went to the Temple for comfort, and it was there that he "saw the Lord." It is his only vision, and it changes his life. Suppose that he had not gone to church that day! Go.

Meet your Lord in His house and commune with Him and with His people.

Ye are the light of the world—not just you or me alone, but all of us shining together. It is thus that we shall light the whole world. God needs all of us to help in establishing His kingdom on earth. We should be proud to be used by Him, and very humble because He is willing to use us. He finished His work of salvation at infinite cost. He has left His kingdom work in our hands. Our tool is our love for Him, and for our fellow men, *love like His!*

Let us pray each morning that His love may flow through us, that we may be a blessing to all with whom we come in contact through the day.

## Where Is My Preacher?

By Paul Updike\*

**T**HIS question comes to my mind, not because I am unable to get him on the 'phone, nor because I have not seen him for a time. But, where is my preacher in my *thinking*, in my *planning*, in my *prayers*?

There are rivals bidding high these days to take my preacher's place in my life. I see their influence when, in a number of places, many leave the sanctuary on Sunday morning after Sunday school and thereby say, in effect, "I have little need for the preacher today. More important things call me now." Then, on Sunday night, many find attention and attendance diverted from the house of God and the support of their preacher by entertaining voices that call.

Again, my heart is pained as I see many honest and moral men building homes for their families during the Sunday hours off from the factory and professions. Scattering away from the congested areas for fear of the future, they seek security in earthly abodes while the scientist slaves in his laboratory to keep ahead of enemies who can be defeated only by God and righteousness.

Many forces, too numerous to name, assume the place of the preacher and prophesy a false security, a false peace. There is nothing wrong with going home, or building houses; the wrong comes when God is left a minor place in directing the will of tomorrow. The future belongs to God. He is jealous of its content and spirit.

There are those who look to the teacher, the scientist, the economic expert, industrialist, or labor captain. They reason that priority, prosperity, and purses form a formidable trio upon which one can base his hopes.

But, where is my preacher? Somehow, I turn to him. An instinct within me awakens me to the function of the prophet of God whom I need for my soul. The "anointing" that gathers about his personality as he declares the "whole counsel

of God" brightens my pathway with an inner light.

The passion he displays as he pleads with me to "walk in the light" kindles a fire which warms my spirit and brings my will to molding heat. The very words he speaks cluster like "apples of gold in pictures of silver." They quicken my gaze until I see that future he pictures as my prospect.

When he is through and I grasp his hand in appreciation for his faithfulness to my eternity as I get ready today, I must tell him, "I saw God while you preached today and He told me, by your message, what I must be and do."

Where is my preacher? He stood today at the threshold of the heavenly portals and beckoned me to enter new fields of endeavor and higher plains of living. He bathed God's truth in passionate delivery; he adorned it with entreaty akin to my Master; he invoked God's power upon my soul. The experience drew me from my former self and helped me to be what I dream in my heart.

Where is my preacher, when the teacher, the scientist, the economist, the entertainer, the wise vie for his place in my thinking, plans, and prayers? Where is he? I can tell you. He stands at the top of the list of those serving my spirit as it seeks for security of mind which I desperately need for the days ahead.

I must hear what my preacher has to say after his interview with God in my behalf. I must stay and hear him preach and support him as he attempts the salvation of souls.

It may be a term that has slipped a little in the past decades; it may be a little obsolete; but, I think you know who I mean when I say "my preacher tops that list." I must pray for him, think of him, and plan with him in the eternal destiny of my spirit wending its immortal flight into worlds unknown. God bless my preacher as he presses the Kingdom into my soul.

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## HOLINESS IS HAPPINESS

By L. M. Hearn

*"Does Job serve God for naught?" once Satan asked,*

*But in the man of God was found no flaw.  
How many men today may be unmasked*

*By probes beneath the keeping of the law?  
Some see in keeping rules good business,*

*Or seek but favor of someone held dear;  
Some pride themselves in rags of righteousness,  
And some bow servilely because of fear.*

*The man who pleases God seeks no return,*

*As Job was still unchanged by gain or loss;*

*The righteous know that they can never earn*

*The happiness that lies beyond the Cross.*

*That man is happy who is blest within,*

*With heart made holy—saved from all his sin!*

\*Superintendent, Northeastern Indiana District

# Not Grievous but Gracious

By John T. Donnelly\*

**A** HERD of cattle was being driven through a long, dark, wooden bridge. There were knots in the planks, which let in the sun in bars of light. The animals were afraid of these sun bars. They shied at them, and then leaping over them, they made a painful hurdle race of it. The terrified cattle came out the other end of the bridge palpitating and exhausted.

We act just as madly! The laws of God are golden rays in a dark path; they are for our guidance, perfection, and consolation, but we criticize the law, fret at it, evade and violate it. In our earlier days we resented the law, and when we have been taught by much experience we still spurn the conscription which denies our fleshly desires, our temporal interests, and our earthly ambitions. The Saviour taught us that heaven and earth might pass away, but that the moral commandment in its essence should persist in absolute authority and force. Yet how blindly do we scoff at the great words of light and love, counting them despotic barriers to liberty and happiness. "So foolish was I, and ignorant: I was as a beast before thee" (Ps. 73:22).

How gracious and beautiful is the law! How generous is the whole moral law, as expressed in God's Holy Word! It is rational and benign. "His commandments are not grievous." No, indeed, they are gracious. Every one of God's commandments is an illumination, a light shining in a dark place to guide our feet in a shadowing and dangerous way. Every commandment is a salvation—delivering from loss or calamity. The commandment enjoining love is to save us from the damnation of selfishness. The one commanding meekness is to preserve us from the devil of pride. That one imposing purity is to save us from the hell of lust.

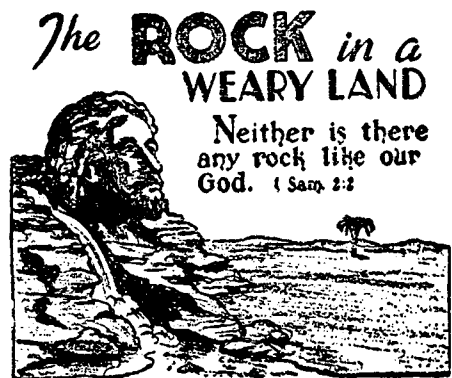
Every commandment is also a benediction. We think the commandments are one thing and the beatitudes another, but really the commandments are also statements of blessedness. "Moreover by them is thy servant warned: and in keeping of them there is great reward" (Ps. 19:11). Do not forget the beauty and graciousness of the moral law.

The scientist, the mathematician, the musician are never weary of discoursing as to the grandeur of natural law—which builds the sky, transfigures the flowers, and rules the stars—proclaiming that law is good, that the secret of the world's beauty is found in the wonderful laws which God wrote on tables of stone long before Moses came.

If natural law, which rules things, is so sublime, how much does that moral law which rules the spirit excel in glory! "The law is holy, and the commandment holy, and just, and good!"

\*Nazarene Chaplain, with the U.S. Air Force in Germany

(Rom. 7:12). It is the secret of heaven. It is the expression of God's eternal perfection. It is the secret of God's blessedness and ours. "Blessed art thou, O Lord: teach me thy statutes" (Ps. 119:12). As we keep His statutes we share His blessedness.



## I Didn't Sleep Well Last Night!

By J. W. Silvers\*

**W**E WERE in revival and I attended as usual, but as I looked over the crowd, I was troubled. The number of those present was about half what it should have been. With all the reasons I could think of for folks not being there, I was still bothered about the small attendance. It was Thursday night of the second week. I didn't sleep well that night. Early the next morning I was back at the church praying about a burden for a revival to come upon our own people. I then wrote the following letter:

DEAR CHURCH MEMBER:

Where were YOU last night? This is an all important question. No doubt some of you had good reasons (not excuses) for being absent, but I am sure that all did not have. It bothers me when I begin to find out why folks miss revival services and I wonder how God likes the answers they give.

I am not asking you to tell me, but want you to go to prayer and ask God if you had a good reason for being absent from the revival. Some church members, professing to love the Lord with all their hearts, have not been out to an evening service, not one! Others who do not work in the evenings have been present only once or twice.

My heart is troubled. We say we want revival and want to see our loved ones saved and yet we don't even come to the revival ourselves. I didn't sleep well last night. If you couldn't help being absent, just continue to pray and be sure to come when you can, but if you could help it, be present tonight and bring someone with you.

Sincerely,  
YOUR PASTOR

\*Pastor, First Church, Rock Island, Ill.



# "Usually Through Suffering"

By A. S. London\*

THE historian, Toynbee, was asked, "How shall we build for greater security?" He replied, "Through greater spiritual force." "But how shall this be wrought?" was the next question. "Usually through suffering," was his answer. "People who have suffered and who have learned something from their suffering are the likelier to develop spiritual force."

Abraham Lincoln once said, "If there is a man in hell who suffers more than I, God pity him." Great men suffer; neither money nor position saves men from heart pangs of suffering. It is the common lot of all. The men and women who are best fitted to command people in times of peril are those who have gone through the sea of suffering. Those who are qualified to accept responsibility in church or state are generally those who know the heart throbs of deep sorrow.

Long ago someone said, "How can any man preach who has not suffered?" We all turn in times of sorrow to those who have experienced suffering. We do not expect help and comfort in times of distress from those who have lived on Easy Street and have never had their own hearts torn out with suffering. We get comfort in sorrow from those who have gone through afflictions, who came out victoriously, had courage to meet their troubles manly, bear their burdens without whining or complaining, and toiled on in the midst of heartbreaking experiences.

There are those whose sufferings have shaken confidence, shattered beliefs and ideals. Such characters will not find help from those who have not passed through tragedies. Only those who suffer will listen and understand. Comfort comes from those who have spiritual force, compassion, tenderness, and are gentle and kind. Those who are without criticism, and who heal and console are sought in times of peril.

Our late "Uncle Buddie" Robinson was one of the greatest souls to bring help and inspiration, comfort and blessing to those who were in sorrow and discouraged. He was able to lift because he had suffered in body, mind, and soul as but few men ever suffered. Uncle Buddie's heart had been made to bleed. He who loves most, suffers most. He loved; he suffered until he would go for days with but little to eat. Thousands found rest and assurance by being in his presence.

It is time now for all to collect our spiritual forces. It is no time for criticism or faultfinding and harsh treatment. We need mental and moral discipline. We stand in need of spiritual stamina. We are being molded in the furnace of suffering and unhappy experiences. The Bible speaks about us being perfected through suffering.

Our greatest threat is from within, rather than from without. We go forward in ourselves, and

not from our adversaries. George Mueller said: "The only way to learn strong faith is to endure great trials."

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## BLESSINGS

By Ila R. Monday

*I see the Lord . . .*

*In sweeping shafts of golden sun,  
In spanless gray when day is done,  
In star-washed paths where angels stay—  
I see God's way.*

*I hear my Lord . . .*

*In cricket chirp, in night bird cry,  
In baby lisp, in mother sigh,  
In all earth's swiftly changing chord,  
I hear the Lord.*

*I know the Lord . . .*

*In comfort from an anguished night,  
In faith that soars like swallow flight,  
In peace triumphant over fear,  
My Lord is near.*

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## Footprints vs. Fingerprints

By Clayton Bailey\*

EVERY man displays daily rays of influence whether for good or for evil. His motives and methods in life will reveal the type of influence and extent to which it will affect the lives of others.

Someone has said: "A criminal is known by his fingerprints, but a hero is known by his footprints." In either case there is a motive and a method unveiled that produces a desirable or undesirable result. Nothing is so contagious as example. Others become "carbon copies" of our actions or reactions, appetites, and desires. One's philosophy of life will give birth to the type of motive which prompts his actions, and his method in obtaining the desired goal will be governed by the principles of his philosophy of life.

Often in community life public robberies become proofs of talent. But within the community life of the church talent must never be recognized as being skilled in underhanded methods, or the ability of "pulling the wool" over the eyes of others, and at the same time making them think the motive is of the highest class, when in reality, it has a hard time being classified as second class. There is nothing more rewarding than living and doing aboveboard and above reproach.

There is a tremendous difference between fingerprints and footprints left within the church.

*It is the difference between virtue and vice. Virtue is excellence in a particular moral quality*

\*Sunday-school Evangelist, Oklahoma City, Oklahoma

\*Nazarene Evangelist, Iowa District

which finds expression in our relationships and in the practice of duty. Vice is a fault or blemish that makes one's undertakings defective. Surely the ethics of holiness are on the side of virtue. Footprints exemplify this moral quality. La Rochefoucauld declared, "Hypocrisy is the homage which vice renders to virtue." Surely divine love, as described in the thirteenth chapter of I Corinthians, leaves clearly outlined footprints to be followed on the path of life. The Beatitudes in the Sermon on the Mount incorporated into our living help to add weight to our steps as examples; leaving a deeper, more clearly outlined footprint.

*It is the difference between being selfish or selfless.* The selfish way, like the magnet, tries to attract attention to itself from some other element, but unlike the magnet it repels. The selfless way truly attracts. Men work against themselves following the "law of reversed effort." He who seeks to produce his own breaks underhandedly soon discovers he has broken with the line of true promotion. "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Ps. 75:6-7).

The putting of the hand in the "political pie" of the Kingdom certainly destroys the beauty of the pie, and everything touched reveals the fingerprints of this unfavorable action and method.

He who seeks to "throw his hat in the ring" in any election or selection of leaders within the church without an invitation to do so from the proper source generally reveals the size of his head—and the size of his heart. A life consecrated to God and conduct of the highest order will be the greatest advertisement of one's worthwhileness and usefulness to the cause of Kingdom building.

*It is the difference between giving direction or deflection.* Direction points out the proper course to be pursued. Deflection turns or swerves aside from the desired course. Fingerprints deflect because of the very nature of the motive and method used. The wearing of "kid gloves" may hide the fingerprints of the true motive from the eyes of man but they will never go unnoticed by the eyes of God. The need is for men and women who will produce footprints that offer the true sense of direction—Godward. How fortunate that an Elijah offered footprints for an Elisha; and Paul offered a clearly defined path to Timothy. By their footprints or fingerprints ye shall know them.

When someone has tried to deflect your aim in life by fingerprints produced by underhanded methods, do not stoop to getting even on the same level of action, but overcome fingerprints with footprints.

The command to man is not for the way of fingerprints, but for the way of footprints: "He that saith he abideth in him (Christ) ought himself also so to walk, even as he walked" (I John 2:6).

## The Water of Life

By Paul M. Rodgers\*

ALL OF US at one time or another have been fascinated by a sparkling stream of water tumbling, splashing, and rolling over the rocks, and eventually making its way to the deep blue.

If we were to dip a pail into the stream and fill it to the brim, we would perhaps be a little excited by its clear, cold appearance, but the excitement would soon die if the water were allowed to remain motionless very long—for soon there would appear a little sediment at the bottom of the bucket, proving to us that the water wasn't nearly as clear as it appeared. Not only that, but eventually minute marine life would be seen; and later on, scum would form on the top.

Not long ago, while viewing a vast stream of water, I looked over to the side a few feet and there was a little stagnant pool. Its water had drifted away from the stream. It was tired of making its way over the rocks and had lost interest in the purpose of its fellow molecules. Over to the right was an ideal situation. There was a nice quiet spot where it could relax and enjoy the fragrance of the flowers nearby and bask in the shade of the overhanging branches of the willow trees. Little did that water know the cost of such luxury. The flowers and the trees were flourishing on the quiet water, and what had not been used by these two sources had become filled with scum. Slowly all the vitality of the water was being seeped up as the price of its nonadjustment to the stream.

The water that had chosen to adjust to the stream, and was fearless in spite of the rocks and crevices, found its way over the water wheels of a large dam and provided power for a great area. And below the dam it came into an immense lake where it could enjoy the fellowship of other molecules that had adjusted to the stream, were motivated by it, and were not selfish in their ambitions.

Many people have never adjusted to the stream. They are always looking for a picturesque spot to land. But the picturesque spot often seeps the vitality out of their souls and they become stale and lifeless—such was the case of Lot.

Yet others choose, like Abraham, to adjust to the stream of life and surmount the difficulties. These are the ones that provide power for the world, and they are the ones who will eventually find the lake of fellowship where love unfathomable will knit them together eternally.

\*Pastor, Mt. Carmel, Ill.

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Psychologically speaking, if our spiritual light shines forth but dimly while we are going through life's darkest places, it is bound to show forth even less when our surroundings become brighter.—MARY SANDERS.

To clearly understand the doctrine you accept  
and the experience you enjoy, read

## Conflicting Concepts of Holiness\*

By Dr. W. T. Purkiser,

President of Pasadena College, Pasadena, California

The doctrine of holiness or entire sanctification is a major tenet in the belief and teaching of the Church of the Nazarene. Until Christ returns to earth, the doctrine will be challenged and the experience derided, and those who profess it taunted. But the Word of God supports it and the testimonies and lives of hundreds attest it.

\*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

In this book Dr. Purkiser very effectively examines the doctrine of holiness in order to present additional proof of its scriptural source and its effectiveness in daily life. The author writes from the premise that the soundness, the essentiality of holiness must be clearly understood in our own thinking in order that our faith may be unflinching and that we may adequately present it to others.

Here is a book for every believer in holiness to read and assimilate. Here is convincing argument for every honest seeker for "the more excellent way." Ministers will readily see its value and will want it. Laymen should be induced, persuaded, and almost constrained to read it, for it is one book they need for their own enlightenment and to make them effective exponents of the doctrine. Price \$1.25

# HOME MISSIONS and EVANGELISM

Shawmut Bethel Church

ROY F. SMEE, Secretary



In the picture with this article is the new building for the Shawmut Bethel Church and the congregation present at the dedication service Sunday, June 20. At the left in the picture are Rev. Leon Chambers, superintendent of the Gulf Central District, Rev. Jimmy Samples, Rev. L. L. Scales of Langdale, Alabama, Rev. Comer Johnson of Shawmut, Alabama, and two ladies who have been teachers in the Sunday school.

For a number of years a Sunday school and mission were carried on by the Shawmut church. After a revival the Bethel Church was organized November 15, 1953. Jimmy Samples has been in charge of the work and has carried the burden of responsibility for some time. The

other pastors of the area have cooperated and a lot was purchased for a church building and this chapel erected through the Gulf Central District at a total cost of \$1,300.00.

Rev. E. W. Wilson, who was sent to Nazarene Bible Institute from our New Orleans Bethel Church and for the past year has been the pastor at Meridian, Mississippi, is now moving to Shawmut to be the first full-time pastor for the Bethel Church.

The districts in the area of the Gulf Central District make a small home-missions grant to the Gulf Central District which makes possible this home-mission work among the negroes of the south. God is blessing in a wonderful way, and District Superintendent Chambers reports the

best outlook for this work since the beginning of the district a year and a half ago.

### Another "Mother" Church

The organization of the Spring Valley Church on the Southern California District has been previously reported. This interesting note from Rev. Nicholas A. Hull, pastor of the University Avenue Church of the Nazarene, which sponsored the Spring Valley Church, we are glad to pass along:

"Just a report on the new Spring Valley Church. Last Sunday, July 4, they had sixty-nine present in Sunday school and seventy-two in the preaching service. The offering was about \$140.00.

"It looks as if this church is getting a great start, for which we are thankful. Approximately 30 of our people are going to the new church and about 40 or 50 from the Sunday school. On the same Sunday, July 4, we had 434 in Sunday school, only 2 below our average for last year. This is but a picture of what can be done when you make an effort to start a new work.

"Our hope is to start a new church a year in the next several years."

*Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart (II Cor. 3:3).*

# GUEST EDITORIALS

## Why I Believe in Christian Holiness

By J. Glenn Gould\*



**P**ERHAPS the logical place to begin a discussion such as this is with an attempt to understand what is meant by Christian holiness. And to that question the most forthright answer is simply this: Christian holiness is the holiness which a Christian may enjoy, by the grace of God, while still living in this present world. Now there are two noteworthy qualifications in that definition.

First, it is a holiness which is consistent with life in the body, amid circumstances typically human, with all the limitations which such a life involves, with only one exception—sin: sin as a voluntary and habitual transgression of God's known will; and sin as an inner attitude which violates the law of love for God and for one's fellow men. The second qualification is equally important: Christian holiness is not a human achievement, but is wrought wholly by the grace and power of God. Its only human causes are perfect submission and consent to the will of God, and perfect trust in the finished work of Christ.

While keeping this definition in mind, let us take a closer look at this experience and life of Christian holiness. It is a theological truism to say that holiness is basic to the character of God. His holiness is absolute. So pure, so utterly unalloyed is it that He cannot for an instant brook the presence of anything morally or ethically unclean. His is a holiness that is underived. God is essentially holy, which means that this absolute holiness belongs to His very essence. Moreover, it is unchangeable both as to quality or quantity. If this were all we were able to say of God, what we have already said would be completely incomprehensible. For us finite creatures, things absolute must remain beyond our ken; and the concept of absolute holiness would leave us only with a concept, but without understanding. But this holiness of God, despite its absoluteness, has found a way of becoming understandable: it expresses itself in holy love, a love experienced as grace; and a grace which is experienced not alone as mercy, but also as power, a power morally and spiritually transforming. This revelation of God's holiness as holy love has been made in a thousand ways; but its complete and final

revelation is to be found in the person and work of Jesus Christ, our redeeming, triumphant Lord. The conviction that God is Christlike, which is the most sublime thing that we can say of God, involves the recognition of this constant forthgoing of God's holy love. And here is the only possible healing of the hurt which sin has inflicted upon a wayward race.

But God has demanded ceaselessly of His people that they, too, shall be holy. The Bible bears unmistakable evidence of this, the Old Testament no less than the New. Perhaps Bishop Foster's eloquent putting of this demand is worn threadbare, but it will bear one more repetition: God's requirement of holiness in His people "breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme, from its alpha to its omega—its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable!" Despite its florid style, that passage carries an immense amount of conviction.

The most forthright expression of this demand in the Old Testament is found in Lev. 19:2: "Ye shall be holy: for I the Lord your God am holy." When we turn to I Pet. 1:15, we find that the apostle, while editing this basic demand, in no wise diminishes its force and power: "As he which hath called you is holy," says Saint Peter, "so be ye holy in all manner of conversation." And J. B. Phillips has made what amounts to a "punch line" out of the passage when he renders it: "Be holy in every department of your lives, for the One who has called you is himself holy."

Now, obviously, God does not demand of men a holiness that is absolute, underived, and incapable of change. These qualities all belong to the holiness of God, but they cannot apply to that of man. At the outset we found that it was reasonable to believe that Christian holiness is the holiness which a Christian may enjoy, by the grace of God, while still living in this present world. A holiness which reaches "every department of your lives" must be one that would fit this definition.

Acting upon this understanding of Christian holiness, I believe in it for at least three compelling reasons. The first rests on the basic fact that this is what God demands—and provides. There can be no question as to the divine requirement. We can escape it only by rejecting the Bible as our guide and thus by ceasing com-

\*Professor of Theology at Eastern Nazarene College, and pastor of the College Church, Wollaston, Mass.

pletely to be Christian. The issues we face in this matter of obedience to God's requirements are at least partially expressed in the saying, "All or nothing." To have any part in the mercy and grace of God requires that one accept all that that grace provides. To say to the Holy Spirit, "This far will I go with you, but no farther," is to cut oneself off from all the tender ministries of the Spirit.

But the divine provision is as sure and certain as the divine requirement. God's commands are also promises. What He demands of us He makes possible for us to do.

A second reason for believing in Christian holiness is that God has fashioned us for this. Our highest and truest destiny in both time and eternity is to be found in submission to the will of God. Every living creature that God has made is designed for its own peculiar environment. And in the case of man, his essential environment is God. Only in fellowship with his Maker can he realize his own potentialities to the full. This is our true destiny, for God has made us for himself.

My third reason for believing in Christian holiness is the very practical one, that it represents the last best hope of our human survival. In these days when the secrets of atomic energy, with all of their fearful potential for human destruction, are in the hands of the major nations of the world, the fear most frequently expressed by both physicists and clergymen alike is that our moral and spiritual development is lagging dangerously behind our scientific achievements. The only mutual security the nations of the world possess is good will. When moral irresponsibility possesses the power to issue in atomic destruction, moral irresponsibility becomes too dangerous and expensive to be indulged. Is it too much to say that the only alternative to it is the kind of holiness which God requires of the Christian? For these and a thousand other reasons, I believe with all my heart in Christian holiness.

## Dilemma at Evanston

**T**HE EYES of most Christians of the world will be turning toward Evanston, Illinois, during the month of August, where will be held the second general assembly of the World Council of Churches. Organized in Amsterdam in 1948, this attempt to bring together in a common fellowship the many differing Christian churches of the world, exclusive only of Roman Catholicism, is the most pretentious enterprise ever undertaken in the field of ecumenicity. Even for those Christians, like ourselves, who are taking no active part in this project there should be keen interest in what goes on in this assembly at Evanston and what comes out of it.

By a most interesting and entirely unexpected development in the area of Christian doctrine the Evanston assembly has become a divided body even before it has begun its sittings in the in-

terests of Christian unity. The divisive issue is to be found in the theme which has been adopted for the assembly, expressed in the words: "Christ, the Hope of the World." The selection of this particular theme, it appears, was due to the influence of the member churches on the continent of Europe; and when first announced it was greeted by the American churches with, at the best, restrained enthusiasm, and at the worst, downright dismay. For it raises specters in the minds of American churchmen—ghosts of the past which they hoped had been dismissed forever. Specifically, the theme could hardly fail to bring to the fore the question of the second coming of Christ. And that is the last question the American leaders want to see on the agenda of the Evanston assembly. Liberal circles in the American churches have come to look with the utmost disdain on the persistence in the minds of Bible Christians of this hope of our Lord's return. Such views concerning the Christian hope, as Dr. Reinhold Niebuhr recently expressed it, "cultured Christians had left to literalistic sects to claim as their article of faith." Now this article of faith, which liberals had so decisively thrown out at the door, has come back in through the window.

It is most significant that the churches of Europe are responsible for proposing this controversial theme. These churches have lived through some terrible years. Two world wars, with the horrible devastation which only total war can bring; totalitarian oppression beyond the wildest imagination of those who have never had to suffer under it; insecurity of the most poignant sort, with the "iron curtain" not four thousand miles away, but in their very front yards; these and other harrowing aspects of their daily experience have robbed European Christians of any tendency to historical optimism concerning man, his inherent goodness, and his possibilities of progress. Chastened by suffering and judgment, they see clearly that the hope for the future resides not in man but in God; and that the final victory of God will not be brought about by our human strivings, but only by the miraculous intervention of God in the final cataclysm of history—the triumphant return of the Lord Jesus.

With American liberals the case is altogether different. We in America have suffered to some extent, but not enough for us to see the futility of our efforts self-salvation. We have not been subjected to the pressures of persecution, the horrors of the concentration camp. We have not been the victims of assault by air; our cities and homes have not been reduced to rubble. We are aware of some degree of insecurity, but nothing comparable to that with which Europe lives, whether waking or sleeping. We have not suffered enough yet for us to see how fatuous is any hope that originates within ourselves. What will it take to bring us to the realization that God knew what He was talking about when He bade us wait eagerly and expectantly for the final event in our redemption—the blessed return of the Lord Jesus?

This is the dilemma at Evanston. We do not know how it will be resolved. Already an amazing amount of literature has appeared designed to present one or another aspect of this sharp difference of opinion. Some of these contributions to the discussion, in more irenic temper, endeavor to bridge in some fashion this great gulf which yawns between the realism of European Christianity and the liberals of America. We can

only hope and pray that the guidance of the Holy Spirit may be sought and found, and that there will emerge from the assembly a new realization and affirmation that the coming of Christ is the only hope of the world, and that His coming draweth nigh. The times are apocalyptic. The Church must be ready for her Bridegroom, that when the shout of His coming is heard, we may issue forth with lamps trimmed and burning.



# The Young People's Society

## Youth Participation

FOR the past six months we have been presenting HERALD readers with the reactions of the members of the General N.Y.P.S. Council to the Council meeting last January. At that time we did some serious re-thinking of the objectives of the N.Y.P.S., particularly as related to the local level. Since that time we have presented this thought to each of seven regional conferences comprised of district N.Y.P.S. leaders. In these there was immediate and whole-hearted support to the essential idea. Some valuable suggestions have been made, all of which have been extremely helpful. Also, some areas where there is need for caution have been pointed up.

Chief of these relates to *youth participation*. Training, on the surface and at first glance, may seem to be dry and uninteresting. It may smack of the teacher-student attitude, the lecture—"I talk, you listen"—type of meetings. Some have pointed out that the training pattern used by some others has fallen short at this point. This danger must be taken into ac-

## L. J. DU BOIS, Secretary

count in any plan that is worked out in the N.Y.P.S. Without doubt one of the greatest factors in teaching is participation on the part of the pupil. The N.Y.P.S. has been strong at the point of developing the talents and abilities of its young people because they themselves did something week after week. We do not want to lose this value, neither do we want to infer that a greater emphasis on training need change it. Rather we want to retain all of the youth participation we possibly can, our shift coming about in subject matter. Our young people should use every known method of presenting the lesson interestingly and with as many of their number as possible taking part in the service. This is possible even while covering those subjects which will equip the young people to be effective soul winners and will teach them how to be strong and vital churchmen.

It would be well for all of us, leaders as well as young people, to give our program a good once-over to see if every young person is getting that participation week after week which

will develop him the most fully and give him the firsthand grasp of the subject at hand. Let us not fall prey to a "bleacher" concept in the training of youth.

## NEWS OF YOUTH

The following have recently been elected or re-elected as district N.Y.P.S. presidents: William Dorough, Abilene District; Rev. C. W. Elkins, Alabama District; Rev. Roy E. Carnahan, Albany District; Rev. Walter Lanman, Idaho-Oregon District; Rev. J. E. Childress, Indianapolis District; Rev. Oren D. Thrasher, Kentucky District; Rev. James H. Jackson, Los Angeles District; Rev. Keith St. John, Michigan District; Rev. Douglas Clemm, Nebraska District; Rev. Arthur Hughes, New England District; Rev. Albert Steifel, New York District; Rev. James R. Snow, Northeastern Indiana District; Robert W. Manley, South Dakota District; Rev. Clifford S. Fisher, Southern California District; Rev. Paul Byrus, Southwest Indiana District; Rev. Fred Vogt, Washington Pacific District; Rev. Harold Parry, Washington-Philadelphia District.

# THE QUESTION BOX

**Q.** What is the religion of the occultists?

**A.** The word occultism is derived from the Latin term "occulu" which means "I conceal." An occultist is one who believes in occultism—"a belief in hidden or mysterious powers and the possibility of subjecting them to human control." Sometimes, at least, these powers, or agencies, are looked upon as supernatural. Occultism is an attempt to build a religion out of the rejected sciences of astrology, alchemy, palmistry, and other such weird speculations. It has at times been associated with theosophy, a

**Conducted by  
STEPHEN S. WHITE**

theory which holds that everything is one and that man is to be saved by discipline, resignation, and purgation. Thus he moves from one plane to another and higher plane in the direction of the highest by the help of secret divine wisdom.

**Q.** To whom or what does "these" refer in the words "lovest thou me more than these" in John 21:15?

**A.** I have consulted several commentaries, and they do not agree on

the meaning of "these" which you ask about. Some hold that it refers to these things—boats, fishing, etc., while a second group says that it means, "Do you love me more than you love these men that you associate with—James, John, and your brother Andrew?" Then there are those who claim that "these" refers to the other disciples in this sense—Do you love Me more than these love Me? I believe that those who take this last position are in the majority. Jesus has in mind the boasting of Peter before the crucifixion. Then Peter said, "Though all men shall be of-

fended because of thee, yet will I never be offended" (Matt. 26:33). I am inclined to agree with this third group. It wouldn't make sense if Peter hadn't boasted as he had, but with that in mind, it seems to me logical to interpret "these" in this way.

Q. I am asking this question for the Question Box in the HERALD OF HOLINESS which I enjoy so much. I have wondered why we do not make provision for temperance in our budget. As a church we are strongly against the liquor traffic, and it seems that we should make a place for temperance in the budget. I believe that God will hold us accountable if we do not fight this evil with our prayers and money.

A. I am delighted that you are against the liquor traffic and are for temperance. I notice from your letterhead that you are an officer in the Woman's Christian Temperance Union. You are working in an organization which is to be congratulated for its activities in behalf of temperance. Now as to your direct question.

The Church of the Nazarene is against all types of sin. Through many avenues we are combating every kind of wrong-doing. In this sense it may be said that all of our budgets are set up to carry on the fight against evil, even though we cannot have a specific budget for fighting each kind of wrong-doing. Besides, we have a special committee on public morals whose business is to keep the church informed and aroused against the liquor traffic and other evils in that class. It should also be added that any expense which grows out of the work of this committee is provided by our church.

Q. How do you account for the assertion frequently met with that Noah's ark was one hundred and twenty years in being built? I can find nothing, after faithful searching of the Scriptures, to warrant such an assertion.

A. One possible answer to your question is found in Matthew Henry's Commentary. In connection with his discussion of I Peter 3:18-20, he says of the sin of the people of Noah's

day: "They were *disobedient*, that is, *rebellious, unpersuadable, and unbelieving*, as the word signifies; this their sin is aggravated from the patience and *long-suffering of God* (which *once waited* upon them for 120 years together, *while Noah was preparing* this ark, and by that, as well as by his preaching, giving them fair warning of what was coming upon them)." I can see how Gen. 6:3 taken with the verses which follow it in that chapter and those in I Peter, which I have referred to, somewhat substantiate what Matthew Henry has said.

Q. What is the meaning of Prov. 24:9? In asking this I am thinking especially of the first part of the verse, which reads as follows: "The thought of foolishness is sin."

A. In the light of the context or the meaning of the original language, these words should read: "The purpose, plan, or will of the foolish, or wicked, is sin." If a person decides to steal, he is a sinner before God, even though he may never get to carry out his intention and actually do the stealing.



# THE SUNDAY-SCHOOL LESSON

By J. GEORGE TAYLORSON

Topic for August 22: Growth Through Christian Giving

Scripture: Acts 20:35; I Cor. 16:1-2; II Cor. 8:1-9 (Printed: I Cor. 16:1-2ab; II Cor. 8:1-9)

GOLDEN TEXT: *It is more blessed to give than to receive* (Acts 20:35).

The church of Macedonia had passed through severe fires of affliction. The greedy power of Rome had impoverished them by exacting the very first products of their natural resources. Their faith in the living Christ had met with stubborn opposition, resulting in persecution of many of their members. Out of their own dire need came forth the miracle of their generous giving. All things, through God, had worked for the good of His kingdom. The crushing of their lives had opened a fountain of sympathy and understanding from which source flowed their money to the needs of others.

Joy in giving is more determined by what is left after the gift than by the amount of the gift itself. How often we have been surprised and challenged by those who give so

much, and who really have so little to give. Things have a way of clinging to us like the barnacles on the ship until they not only slow our progress, but become an integral part of us. How often we have also witnessed that those who have abundance give grudgingly. It is not always thus, but we cannot be too alert in regard to the tendency. John Wesley knew well the temptations that came with the love of money and stated, "When I have any money I get rid of it as quickly as possible, lest it should find a way into my heart." When he died, it is said Wesley left "just enough money for a modest burial, a limited library, a much frayed minister's robe, and the Methodist church."

To maintain joy in giving we must give spontaneously—give because our hearts are overflowing with the love of Christ. Such was the liberality of the Macedonian church. They gave

of their own free will and prayed that their offering would be received. We may be successful in getting dollars through pressure and tricks, but only when the hearts of the givers have become tender as these Macedonians, will the source be ample. Giving will not be generous or joyful unless we go beyond what is our duty, to what is our privilege. "Keeping the glory down," is much more fruit bearing than "keeping the pressure on."

Real joyful giving springs from the surrender of ourselves to God. Once His love is shed abroad in our hearts all we have is in His name and at His disposal. No sanctified heart can exist without giving when faced with human need. We have nothing of our

(Concluded on page 17)

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# FOREIGN MISSIONS

## Missionary Arrivals And Departures

The SPURGEON HENDRIXES arrived in New York on August 2, from Argentina. They are on furlough.

MRS. E. J. SHIRLEY's address is: 259 Bernard Avenue, North Cliff, Johannesburg, South Africa. She is the widow of former missionary, Rev. E. J. Shirley who established the Shirley Press at Bremersdorp, Africa, on our mission station.

REV. & MRS. ROBERT ASHLEY's new address is: Benque Viejo, British Honduras, Central America, via Merida, Mexico.

MISS JOYCE BLAIR, and REV. & MRS. RONALD BISHOP plan to leave for British Honduras, August 10.

REV. & MRS. ROBERT INGRAM have arrived safely in Guatemala. Their address will be: Coban A.V. Guatemala, Central America.

REV. & MRS. CLIFFORD CHURCH left July 15, for Portugal, where they hope to study the Portuguese language before returning to Africa.

At the time this goes to press, REV. & MRS. ROY COPELIN are scheduled to sail for the Philippines, July 31.

REV. & MRS. HARRY G. FLINNER are in Mexico for language study. Their address: Ave. de la Morena 322, Col. del Valle, Mexico 12, D.F.

## REMISS REHFELDT, Secretary

MISS MARY MILLER is also in Mexico studying the language. She lives at Avenida Tamaulipas 134, Colonia Hipodromo Tamaulipas, Mexico, D.F.

REV. & MRS. LYLE PRESCOTT returned to Cuba, July 19, 1954, after a year's furlough. Their address is El Calvario, Habana, Cuba.

MISS ABIGAIL HEWSON was scheduled to leave Africa for furlough in England, July 30, 1954.

REV. & MRS. C. WILLIAM PORTER left for Puerto Rico, July 7, 1954. Their address is P.O. Box 1039, Rio Piedras, Puerto Rico.

REV. & MRS. ADRIAN ROSA should now be addressed at Box 14, Baguio City, Philippine Islands, (Mt. Prov.).

MISS MARGARET STARK sailed July 10 from New York for Africa. Plans are under way for her wedding to REV. PAUL DAYHOFF on September 11.

MISS MIRIAM EVANS, is now home from Africa on furlough. Her address is 2 Canford Road, London S.W. 11, England.

DR. & MRS. T. HAROLD JONES and family, and MRS. E. MAUD JONES, plan to sail from New York September 1, for England, where they will spend the rest of their furlough.

REV. & MRS. WILLIAM VAUGHTERS, home on furlough from Guatemala, have moved to 423 Fern Street, Nampa, Idaho.

## Prayer Answered

Do you remember when we asked you to pray for Lukele and the chief who didn't want him to have a Sunday school in his kraal? The Sunday school has continued to meet without any further opposition from the chief, and just recently there were ninety-eight children and twenty-seven adults at a Sunday meeting. Among these were several backslidden, beer-drinking, former Christians who came to the altar and renewed their vows to God to leave the old habits and start living right. Lukele, himself, was reclaimed.—DOROTHY BEVILL

## Prayer Requests From INDIA

Please pray for each of the five churches of the Mehkar circle by name: Mehkar, Naigaon, Agephal, Changephal, and Anjani. Pray also for the new work being opened in Uti. Some of the Christians of Anjani have returned to Hinduism. Pray that these shall return to God.

We began a "strengthen-the-church" campaign in July. Church members must learn to read and write, must learn sanitation, must have the Holy Spirit in their lives and learn to depend upon Him daily, if they are to become strong Christians and witnesses for the faith. Pray for this campaign that our people shall truly grasp the secret of becoming growing Christians.—CARTERS, India

## NEWS

## of the Churches



Evangelist Joseph Gray writes that he has an open date, August 18 to 29, and also some open time after October 1. He will be in Hawthorne, Nevada, August 4 to 15. Write him at 2017 62nd Street, Lubbock, Texas.

Evangelist Joel Danner reports: "I recently closed my first year as an evangelist. In ten months and twelve days there were twenty-one revivals conducted. We saw 700 professions, and received 340 new members into the church, an average of sixteen members for each meeting. My address is 2233 18th Street North, Bessemer, Alabama."

Rev. C. C. Brown writes from High Point, North Carolina: "The Lord has given us seven glorious years here. The work of First Church started with ten members in a little store building. The membership is now well over 100 with over 250 enrolled in the Sunday school. Scores of people have prayed through at the altar. We now have property easily valued at \$50,000.00 including a basement auditorium seating 300, a two-story Sunday school unit with rest rooms and pastor's study, and a seven-room masonry parsonage. The people are as fine a people to work with as any pastor could desire. It has been their co-operation

and loyal support that has made the work possible. We have had only four negative votes in seven years. We plan to close our labors with them at our next assembly. The Lord willing we would like to devote our time to revival work.—Should you desire our services you may contact us at 1219 E. Green Street, High Point, North Carolina."

Evangelist Ralph C. Wynkoop writes that he is slating meetings in the Chicago area and has some open dates for fall and spring. Address him, 3010 W. Washington Blvd., Chicago 12, Illinois.



## Lynwood First Church, Lynwood, California

Lynwood First Church, formerly Graham Church, purchased the building pictured here from the Lynwood Methodist Church in 1953, for the sum of \$70,000.00. The building, including a two-story annex, could not be replaced for less than \$150,000.00. The church sold its building in Los Angeles to a Colored group, for the sum of \$50,000.00, so the net debt on this beautiful church is now less than \$20,000.00. The sanctuary will seat five hundred people. The church moved the four miles from Los Angeles to Lynwood without the loss of one church member; but the move put the church out of the Los Angeles District into the Southern California District, of which we are now a member. The actual move was made on November 1, 1953.—L. A. WHITCOMB, Pastor.



Evangelist C. M. Whitley and wife report: "This has been a most blessed year. We have worked from coast to coast with some of the finest pastors and people. We have seen an increase in our crowds through personal visitation. Around 200 to 300 new people have been brought to our services in each revival. We are now with Rev. Cleon Powell at Cleveland, Oklahoma. We are having services in their beautiful new church building, although it is not completely finished. Souls are praying through to victory. This is our third revival with Brother and Sister Powell; we love and appreciate them. They are keeping their church and Sunday school growing. We will be in California in October and have an open date we would like to slate while there. We will go anywhere God leads. Write us, P.O. Box 527, Kansas City 41, Missouri."

Evangelist A. G. Weiss reports: "Since February 1, I have been privileged to work with Rev. Walter Attig at Knoxville, Iowa; with Rev. R. M. Brunner at Bussey, Iowa; and Rev. M. Hansen at Des Moines, Iowa. In the East we held meetings at Fitchburg, Massachusetts, where Rev. C. L. Stanley is the good pastor; and at East Charleston, Vermont, where Rev. D. Scott is doing a good job. Rev. J. Damon at Bloomfield, Iowa, called us

for a meeting and we enjoyed being with him and his good people. At Bloomfield the doctor ordered us to leave the ministry because of low blood pressure. We trusted the Lord to help us and He wonderfully healed us in answer to the prayers of God's people. It was a privilege to be on Dr. E. E. Zachary's District with Rev. M. F. Varro and his good people at Ephrata, Washington, and one night with Rev. L. B. Hoff at Ritzville, Washington. On the North Dakota District, where Rev. Harry F. Taplin is the good district superintendent, we held meetings at Denhoff with Pastor E. O. Nelson, and at Regent with Pastor E. A. Stone. On Rev. Roy F. Stevens' district, where he is loved and appreciated, we held meetings at Backus, Minnesota, with Rev. David K. Ehrlin and his wonderful people, and concluded this series with a meeting at Detroit Lakes, with Pastor A. Farrier. We praise God for His blessings these months, and thank every pastor and church for their kindness and wholehearted co-operation, which has resulted in the salvation of many souls. Our plans are to be on the Northwest District in September, in South Dakota in October, and in Michigan at the close of October and beginning of November. I will be glad to hear from any church in these areas. Write me at 3838 10th Street, Des Moines, Iowa."

has enabled the Sunday school to rank second among the more than eighty Sunday schools on the district. The number on the staff has increased to where we now have 18 officers, 64 teachers and assistants, with 32 classes, one for each age group. From Easter to Pentecost our workers made over 7,500 contacts for the Sunday school. One worker brought in 75 new people in the past six months. The church has added the services of Rev. Milton E. Clark from Eastern Nazarene College as assistant pastor with major duties as minister of music and youth director. Twenty-two people have united with the church thus far in our new assembly year. The church has been doing some extensive work in completing the basement area to house five Sunday-school departments and twenty-four classes. The work is expected to be completed in the fall. Also, eight beautiful new modern-fold doors have been installed to divide the wings of the auditorium. These additional accommodations will enable the Sunday school to handle nearly 1,000 people. The church is making extensive plans to promote visitation and the Crusade for Souls Now in the months ahead, and for the occasion of the thirtieth anniversary to be held next March.—Milton L. Bunker, Pastor.

### THE SUNDAY-SCHOOL LESSON

(Continued from page 15)

own; our only care is that through careful and prayerful decisions we will be good stewards of our Lord.

The church of Macedonia found such great joy and delight in their offering for the simple reason that they had found the eternal joy of giving themselves. James Russell Lowell expressed it well:

*Who gives himself with his alms feeds three,—*

*Himself, his hungering neighbor, and me.*

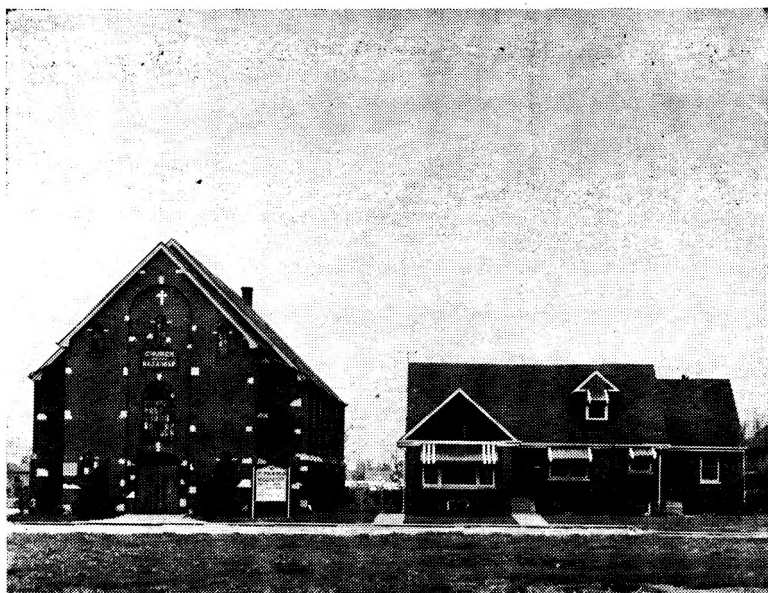
Evangelist W. J. Strack writes: "Due to a cancellation I have September 7 to 19 open. Anyone desiring this date please write me at Box 215, New Lyme, Ohio."

Akron, Ohio—Kenmore Church concluded on June 30, the six most successful months in her history. During this period the Sunday-school enrollment climbed from a few over 300 to over 500. The average attendance in Sunday school for this period was 385 and for the past five months over 400. This represents a gain of 125 per Sunday over last year's average for the same six months. This

Albany, New York—We recently had one of the best revival campaigns in the period of our ministry in Albany with Evangelists Ross and Dorothy Emrick. The attendance was good, with many new friends added to the church. There were a number of excellent altar services during the campaign with many praying through to be saved and sanctified. The preaching and special music of the Emricks was deeply treasured by our members and friends. We are looking forward to the building of a new church in Albany. We have sorely needed a larger building to advance the program of God in this area.—C. W. Lindeman, Pastor.

## Church and Parsonage, Argo, Illinois

All previous attendance records were broken on Home-coming Day, Sunday, May 23, with a Sunday-school attendance of 538. It was a happy privilege to have three of our former pastors, Rev. Walter Stogdill, Rev. Earl Allison, and Dr. Ralph Perry present to assist in greeting former members and friends, many of whom had traveled several hundred miles in order to be present. The picture shows our church and parsonage, which Dr. G. B. Williamson has had appraised at \$100,000.00. In view of the fact that this work was started in the mid-twenties when twelve people met for worship in a hall over the local police station, we humbly testify that we have reached our present status only because of the continued blessings of God and the consecrated endeavor of those who recognized the need and accepted the challenge of spreading scriptural holiness in this part of the Chicago metropolitan area. Present plans call for the construction of an annex to provide needed classrooms for our growing Sunday school. The church greatly appreciates the able leadership of Rev. Howard W. Hill, who is now



beginning his fifth year as our pastor.—Melvin Rector, Reporter.

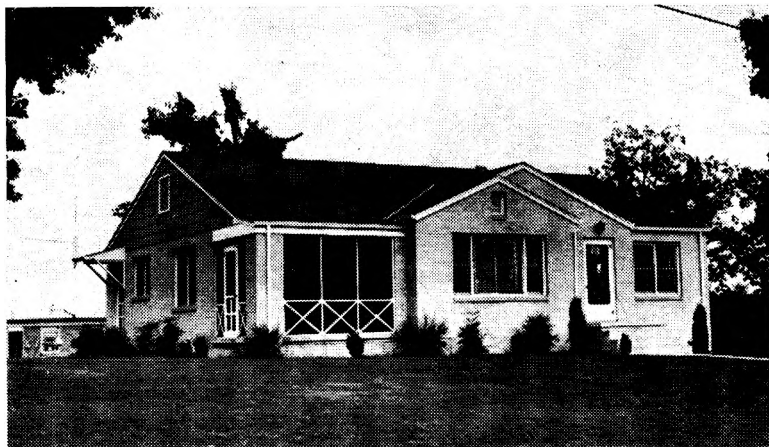
Rev. and Mrs. W. G. Richards write: "After nearly five years of pastoring our Sparta, Michigan, church, we are re-entering the evangelistic field. We have seen Sparta's membership grow from 24 to 59 and the Sunday school from 29 to 150. Other improvements are: new seating for church, \$400.00; new flags for church, \$100.00; new communion set and cabinet, \$100.00; also a basement under the church; a parsonage built valued at \$8,000.00, and the church decorated. We made \$300.00 worth of improvements on the lawn of the church and parsonage. The lot on which the parsonage stands was a \$300.00 gift from a Wesleyan

brother. Our ministry at Sparta gave us some of the greatest thrills and blessing of our life. We love to serve God wherever He sees fit to send us. We will go anywhere God calls. We sing and preach. Write us, Box 313, Sparta, Michigan."

Rev. J. W. Turpel writes from Gardiner, Maine: "After serving for more than three years here, I have resigned as of September 12 to do the work of an evangelist. This decision came as a divine urge to answer the several calls for special services that I couldn't do and remain a pastor;

this, in addition to wife's impaired physical condition that demanded a few months well-earned rest from the burdens of a conscientious pastor's assistant. The Gardiner Nazarenes are among the best to be found anywhere. Our labors together have been blessed of the Lord, with commendable numerical and spiritual gains. We predict a prosperous future for this people under the wise and spiritual leadership that we feel certain they will be able to secure. We solicit the prayers of the great Nazarene family as we move out into the ever-whitening harvest field. Where He leads we follow."

## Nazarene Parsonage, Jasper, Alabama



June 27, 1954, was a high day for Nazarenes and friends of the Jasper church. Gratitude to God and encouragement among our good people was much in evidence during the

dedication service, which was conducted by Dr. Samuel Young, and assisted by Rev. C. E. Shumake, district superintendent. Construction was begun on the pictured parsonage

in July of 1950. A short-time loan was obtained by the church for \$10,000.00, which was paid in full ahead of time. The actual cost of the building was \$13,000.00. It consists of three commodious bedrooms, two complete bathrooms, living room, dining room, kitchen, and a large basement in which a gas furnace is installed, with which each room is heated with forced hot air. The garage and laundry room are in the basement also. We are in our seventh year as pastor of this good church, and are going to the assembly with all budgets paid in full. Two new Sunday-school records have been set. During the church year, 1951-52, the average weekly attendance was 249, and on the last Sunday of August, 1953, a new attendance record for one Sunday was made with 634 present. We are praying for a mighty outpouring of the Spirit of the Lord upon us as a church, that we may continue to push the battle for the cause of scriptural holiness, and more effectively fill our place in the great Crusade for Souls Now.—M. E. Perkins, Pastor.

Evangelist H. G. Purkhiser writes: "I have now completed my third year in the field of full-time evangelism. This year has been the best, both from the standpoint of meetings held and seekers finding Christ. Following the camp- and tent-meeting season last fall my work carried me into meetings in Michigan, Ontario, Kansas, Oklahoma, Maryland, and Pennsylvania before Christmas. Following the holidays I conducted campaigns in Kansas, Florida, New Jersey, Ohio, New York, Michigan, and Pennsylvania. In all these meetings God blessed with seekers; and in some of them God evidenced His power in real outpourings of the Spirit. Following the Virginia District camp I have an open date, due to a pastoral change, September 1 to 12. If possible, I would like to place this time between Virginia and Lawrence, Kansas—the place of my meeting to follow. If interested, write me at 4531 Marcellus Avenue, N.W., Canton, Ohio."

Evangelists Jack and Ruby Carter report: "Since January 18 we have been in the following churches: Cheyenne, Oklahoma, with Pastor A. P. McKinley; Sidney, Montana, with Pastor R. A. Gilster; Cimarron, Kansas, with Pastor W. M. McGuire; Concordia, Kansas, with Pastor Wesley Elliott; Macon, Georgia, with Pastor Walter F. Masters; Leaksville, North Carolina, with Pastor Paul Lain; Plymouth, North Carolina, with Pastor

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J. H. Hodges; Decatur, Illinois, with Pastor Leslie Wooten; Smith Center, Kansas, with Pastor Clarence Warrentin; Groves, Texas, with Pastor Wayne Cummins; Bridge City, Texas, with Pastor Vernon Cargill; Shreveport, Louisiana, with Pastor D. J. Vascoe; Rushville, Indiana, with Pastor R. L. Rich, where God gave a good revival with 57 seekers, and 14 adults joined the church. At this writing we are engaged in a wonderful revival with Pastor C. Don Reynolds and his church in Alexander, North Dakota, where souls are praying through and God is blessing. In these revivals God gave wonderful victory and we saw many people seeking and finding help for their souls at the altar of prayer. We have one open date for 1954 we would like to fill: December 1 to 12. To any church needing our services as preacher and singers, we shall be happy to give this date. We also have

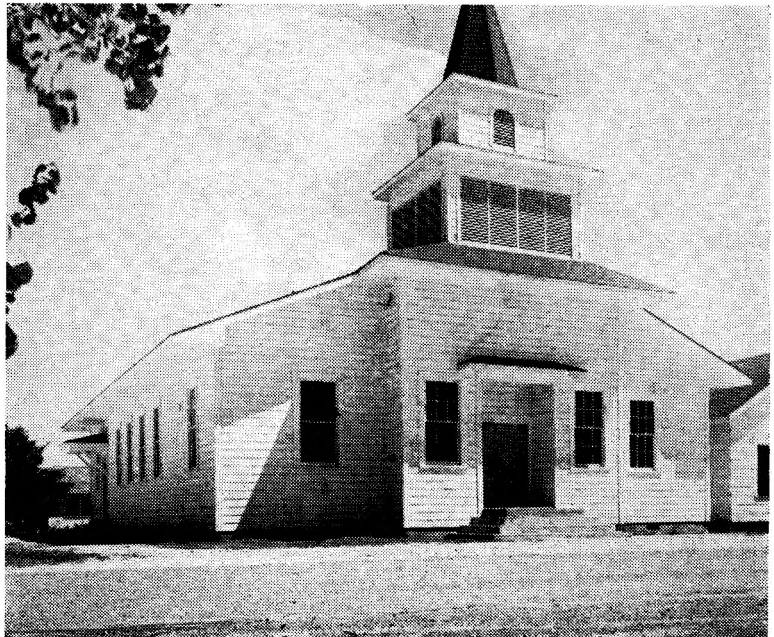
some time open for 1955. Our address is 609 N. Mueller Street, Bethany, Oklahoma."

Evangelist James Robbins writes: "I am now in my twenty-fourth and last meeting for this assembly year. I am grateful to God for His blessings on my soul and ministry. Also, I am deeply grateful to the pastors and churches who have given me a place to minister. It has been a joy to work with them. The blood of Jesus cleanses my heart from all sin. The future is bright because of God's promises, and I anticipate a year of victory for Him and His great cause of holiness. Address me, 1817 F Street, Bedford, Indiana."

*Be not overcome of evil, but overcome evil with good (Rom. 12:21).*

## Sulphur, Louisiana

On September 8, 1935, Dr. B. F. Neely, superintendent of the Louisiana District at that time, organized the Church of the Nazarene at Sulphur, Louisiana. Rev. A. G. Whitlock was appointed pastor. Brother Whitlock bought the lots where the old church and parsonage are now located, and built a small frame church on these lots, which has been worshiped in until the last few months. Brother Whitlock, Rev. C. K. Spell, Rev. A. H. Hoffpauir, Rev. L. O. Tremble, Rev. L. H. Newcomb, and Rev. Murrel Daily served as pastors. Rev. A. H. Hoffpauir built the parsonage while he was pastor, and Brother Newcomb added the Sunday-school annex to the old property. The church, under the leadership of Brother Hoffpauir, began to look forward to a larger place to worship. They purchased a nice corner lot, and when Brother Daily came, they began to pray and work toward their long-looked-for new church. With the co-operation of the people and the leadership of Brother Daily they erected the beautiful church building pictured on this page. They kept the old church for Sunday-school rooms. The present church building is valued at \$30,000.00, and cost \$20,000.00 to erect. Total value of all property is \$50,000.00. Brother L. C. Atwood was the head carpenter, and with all hands co-operating the church was finished



and the first service was held Easter Sunday. They had 270 persons in Sunday school. On May 16, Dr. Remiss Rehfeldt dedicated the beautiful church building. He brought a wonderful message to the people, and God blessed with His presence, for

which we praise Him. Brother Daily, with the co-operation of the people, has done a wonderful job, and personally I am looking forward to the best days Sulphur church has ever had.—Elbert Dodd, District Superintendent.

Graham, Texas—We recently closed our first revival since the organization of our church last February, with Rev. Joe Norton, evangelist. Under the anointing of the Holy Ghost, Brother Norton delivered stirring messages from the Word of God. Seven souls knelt at the altar and received help. We also received two good members into our church during the revival.—Mrs. L. W. Wells, Secretary.

#### Canadian Nazarene College

After enjoying a record enrollment of 214 in the past school year, Canadian Nazarene College is engaged this summer in a building and expansion program. In the financial campaign on the Canada West District just completed, a record of more than \$13,000.00 in cash and pledges were subscribed. Superintendent Edward Lawlor and Canada West Nazarenes are loyally and sacrificially standing by the college. Rev. Ted Martin in Alberta, and Mrs. Paul Skiles in British Co-

lumbia assisted the president in the campaign. Their work was of a very high order. Professor Roger Taylor and the choir conducted a successful tour in Saskatchewan.

Because of her vision for Christian education, Mrs. B. King, who had been a member of our churches in Picture Butte, and later in Calgary, left at her death a generous amount from her estate to Canadian Nazarene College. This has made possible the erection of the permanent college chapel this summer. This fine addition to the campus is to be ready for dedication soon after the college opens in the fall. In addition, work is proceeding on the building of more library, classroom, office, and fine arts facilities. New quarters are being arranged for music, art, commercial, and home economics instruction. The men's residence is receiving a complete interior renovation including furnishings. Work is continuing on the beautifying of the campus. Dean

Bernard Seaman, whose academic leadership is proving to be of a high order, has oversight this summer of the building program.

At the commencement exercises on May 28, Rev. T. E. Martin, superintendent of Canada Central District, delivered an inspired address to an overflow audience. A fine class was graduated.

Worthy as has been the record of the past, we sense by the love and generosity of the Canadian Nazarenes of our zone, and the numbers of students looking this way, that C.N.C. is just in the early morning of her usefulness, if Jesus tarries. Canadian Nazarene College is a part of the crusade to spread scriptural holiness at home and abroad.

A. E. AIRHART, *President*

#### Bethany-Peniel College Alumni Presents "B" Awards

Since 1952, the Bethany-Peniel College Alumni Association has presented the "B" Award each year to two outstanding members of the association. The persons chosen for 1954 were Dr. S. S. White, editor of the *HERALD OF HOLINESS*, and Dr. John Stockton, general treasurer of the Church of the Nazarene. Presentation of the awards was made on May 31 at the annual alumni banquet in the new memorial student union dining hall on the campus of Bethany-Peniel College.

Dr. White was a member of the class of 1911, at Peniel. Since that time he has received the B.D., M.A., Ph.D., and D.D. degrees. He has taught at Peniel, Olivet, and Eastern Nazarene colleges, and has served as president of Trevecca and Bethany-Peniel colleges. He has served as professor of theology at the Nazarene Theological Seminary and has been editor of the *HERALD OF HOLINESS* since 1948.

Dr. John L. Stockton has served since 1945 as general treasurer of the Church of the Nazarene. He supervises the receipts and expenditures of all the general funds for the church, including the home and foreign mission budgets. He was a member of the class of 1923 and for twenty years was active in the field of banking in the state of Oklahoma. From 1941 to 1945 he was business manager of Bethany-Peniel College. He is a member of the Finance Committee of the General Board, the General Stewardship Committee, and the Relocation and Pensions Committee. He is chairman of the Headquarters Building Committee which drew up plans for a \$325,000.00 headquarters building now being erected in Kansas City, Missouri.

Each year the names of six members of the Alumni Association are nominated to the entire membership for a ballot vote to determine the two "B" Award winners. Previous awards were made in 1952 to Dr. C. A. "Uncle Charlie" McConnell and Dr. A. K. Bracken, and in 1953 to Mrs. R. T. Williams, Sr., and Dr. Lewis T. Corlett.

J. T. GASSETT, *President,*  
*Alumni Association*

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**Chicago Central District  
N.Y.P.S. Institute**

The Chicago Central District N.Y. P.S. institute was the greatest in many years. There were 119 campers, and about 50 prayed through to definite victory. One girl who didn't get through at camp wrote to one of the counselors that she had been saved on the way home. On the second night of the institute five young ladies prayed through in one cabin during the devotional time. Too much cannot be said about our special speaker, Rev. Roy Stevens, superintendent of the Minnesota District. His messages were very practical and timely. Rev. Bennett Dudney did a wonderful job of organizing and directing the camp.

Following are a few testimonies that were given at the "victory service" Friday night: "I'm glad He saved me and I feel real good about it," said a girl who had never been a Christian before. "He took me back . . . It was like living in hell without Him," was the testimony of a re-claimed backslider. "I praise the Lord for victory, and I'm going all the way," declared a young man who had been defeated. "I know for sure that I'm sanctified . . . It's all settled now." "I thank the Lord for sanctifying me. I can tell you one thing . . . it really works!"

A. T. SMITH, District President

**Northeastern Indiana  
District Assembly**

The Northeastern Indiana District assembly convened on the district campgrounds at Marion, Indiana, July 7 to 9. Dr. G. B. Williamson presided with grace and efficiency. It was encouraging and refreshing to hear him again. The whole assembly felt that our church is in good hands with such men as Dr. Williamson in general leadership.

The reports of the pastors were filled with victory. They reported the giving to general interests as \$113,000.00 and to the General Budget as \$92,000.00. This makes our district over an 11 per cent district in its General Budget giving. All the other budgets, such as Olivet, camp, district, and home missions, were in comparison with the general giving. Northeastern Indiana churches now have property worth one million dollars, with many building programs now in progress. The Sunday schools are at an all-time high of 9,437 average attendance. The babies of three fine pastors and wives were presented to Dr. Williamson for dedication.

The peak of the assembly was the report of our district superintendent, Dr. Paul Updike, who reviewed the past ten years as leader of the district. He pointed out the work of the future with a challenge to each church. Our district re-elected him for the eleventh time with 264 out of 269 votes. A basket of roses was presented to Dr. and Mrs. Updike along with a generous love offering and a month's vacation with pay. The Up-

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dikes are loved and appreciated by our people.

Olivet Nazarene College was well represented by the wonderful music of the Aeolian Trio, and the message of Field Representative J. W. Swearngen. Northeastern Indiana is happy to be part of the forward progress of Olivet. Rev. Walter Eichenberger sold the Nazarene Publishing House to all our people. We have a good publishing house and a fine representative.

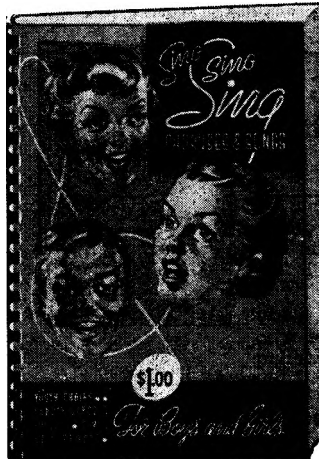
Melvin Wilkinson, Carol Wilkinson, and Russell Wenger received their elder's orders on Friday morning in an ordination service held by Dr. Williamson, assisted by Dr. Updike. Frederick Greenwalt received recognition of elder's orders from another denomination.

The dedication of the new district

parsonage was long looked for as our district superintendent and wife had never been properly housed by our district. We now have two and one-half acres of ground and a beautiful Bedford limestone, electrically heated home. This is so arranged as to give the district superintendent and family comfortable living quarters and to provide space for the district offices, separated from the living quarters. The total cost was \$41,000.00, with a plan to care for the small indebtedness from the district budget without a raise in budget. We thank God for this wonderful home and office for our good district superintendent. Everyone left the assembly with a promise in his heart to do a better job for the Kingdom before Jesus comes.

S. J. ROBERTS, Reporter

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## Alabama District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the Alabama District was held at the Millport Campgrounds, Monday, June 28.

A short devotional was conducted by our district superintendent, Rev. C. E. Shumake. Our district president, Rev. T. A. Shirley, presided with efficiency and gave a good report of the work done this past year. Brother Shirley asked that his name not be considered for president since he plans to devote his time to full-time evangelism. We all appreciate his fine and able leadership of the past two years.

Rev. C. W. Elkins, pastor at Mobile,

was elected as our new president. Other officers elected were: vice-president, Rev. Douglas Hendon; treasurer, Mrs. Lottie Boggs; secretary, Sammie Bell; teen-age supervisor, Mrs. C. W. Elkins; boys' and girls' sponsor, Rev. Hubert Bankston; teen-age members, Phyllis Shumake and Phillip Sessions; and institute board members, Kenneth Moore and Rev. M. H. Stocks.

Verbal reports were given by thirty-five societies with a spirit of victory in each. We believe our young people are among the best and desire more than anything else to see the work of the Lord go forward in Alabama.

SAMMIE BELL, Reporter

## DEATHS

REV. LOUIS K. LUTZ, age 38, died July 6. He became a Christian at the age of fifteen and joined the Church of the Nazarene shortly after. He started preaching the gospel when only sixteen, and from then until the day of his death, spreading the gospel was his main purpose in life. He was a member of the Dayton Parkview Church, and was ordained on the Western Ohio District in August, 1952. He was a commissioned evangelist on that district and a graduate of Olivet Bible School. He is survived by his wife, four sons, his parents, four brothers, and three sisters. Funeral services were in the Circleville, Ohio, church with his pastor, Rev. A. O. Singleton, and district superintendent, Dr. W. E. Albea, in charge.

REV. JEREMIAH DELBERT ROACH, age 81, was born on November 18, 1872, in Ohio, and died June 3, 1954, in a hospital in Peoria, Illinois. He was converted in his teens, later sanctified and called of God to preach the gospel in 1915. He was ordained in 1923. Brother Roach pastored the following churches in Illinois: Griggsville, Maples Mills, Tulula, Bloomington, Chicago Heights, Taylorville, Canton, Carml, and Macomb. He is survived by his widow, Nettie Ogden Roach; a son, David; two daughters-in-law; also one brother and one sister. He will also be missed by many friends. Funeral services were held by Rev. L. E. Eckley, district superintendent, and Rev. C. Dale, his pastor, with interment in Riverside Cemetery at Hannibal, Missouri.

EDWARD ELMER ROGERS was born November 14, 1877, in Princeton, Missouri, and died June 20, 1954, at his home east of Pawnee, Oklahoma. He moved to the Quay community as a youth and married Jennie Booth there in 1900. To this union were born seven sons and one daughter. Mrs. Rogers died in 1929, and two sons and a daughter also preceded him in death. In 1932, Mr. Rogers married Mrs. Gertrude Jennings at Hominy, Oklahoma. He and his family had lived on the same farm east of Pawnee since 1918 when he moved there from Quay. He is survived by Mrs. Rogers, five sons, and three stepchildren. He was an active member of the Pawnee Church of the Nazarene, whose members and friends greatly miss him. Services were conducted by the pastor, Rev. Kenneth O. Frey. Interment was in Highland Cemetery.

FRANK A. SPICKERMAN, a member for the last ten years of the Mt. Pleasant, Michigan, First Church of the Nazarene, died on June 11, 1954, at his home in Rosebush. He was born July 25, 1889, and was converted when twenty-four years of age. Mr. Spickerman is survived by his wife, Anna, president of the N.F.M.S., two brothers, a niece and nephew. Funeral services were conducted by Rev. R. Lester Hale, pastor, in the church where Brother Spickerman worshiped faithfully over the years, amid a great floral tribute sent by friends, neighbors, relatives, and organizations, and attended by an overflow crowd. Please pray for these who survive.

ISAAC CHRISTIAN MILLER was born September 20, 1863, near Lancaster, Missouri, and died at his home in Alva, Oklahoma, at the age of ninety years. On February 5, 1886, he was united in marriage to Geneva Isabell Seamster. At the age of twenty-four he was converted and united with the New Hope Methodist Church and served in official capacity for some time. In 1911 he united with the Church of the Nazarene in Hutchinson, Kansas, and took great interest in the activities of the church. He helped to carry on the work of God wherever he lived. At the time of his death he was a member of the Alva church, but was inactive for some time due to ill health. He was very patient during his illness. He was the last survivor of a family of twelve children. He was preceded in death by his wife in 1950, also two sons in their infancy. He is survived by two sons, three daughters, other relatives, and a host of friends. He is the father of Rev. Arthur A. Miller, Bethany, Oklahoma; grandfather of Rev. Allen B. Miller, Kansas City, Kansas, and Rev. Wendell Miller, Hugoton, Kansas. Funeral services were held in the church at Alva, Oklahoma, with the pastor, Rev. Floyd Newfield, in charge.

MRS. ETHEL STILES, age 36, of Sarasota, Florida, formerly of St. Petersburg, Florida, gave her life heroically on June 8, that she might save her child from drowning. She was an active, consecrated Christian in the Church of the Nazarene. She leaves a daughter 6, a son 7, and her husband, Harold. Pray for them in their hour of need.

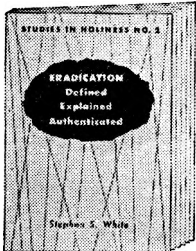
## ANNOUNCEMENTS

BORN—to Mr. and Mrs. Ralph Pettis of Boise, Idaho, a son, Myron Dwight, on June 2.

ADOPTED—by David and Virginia Asmussen of Sioux City, Iowa, a daughter, Gayle Lynne, on July 2; the baby was born June 25.



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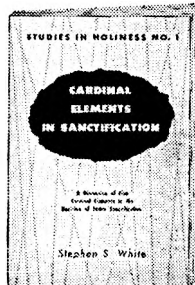
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## RECOMMENDATIONS

Rev. Earl W. Powell, with twenty-two years' experience as pastor, is recovering nicely from his recent illness and will be entering the field of evangelism this fall. Brother Powell is highly esteemed in Southern California for his faithful labors at the Hollydale church and is herewith recommended for evangelistic work and soul winning. Address him, 6308 Forest Dale Ave., Glendora, Calif.—R. J. Plumb, Superintendent of Southern California District.

This is to recommend and introduce Rev. R. O. Welch of Sistersville, West Virginia, who has been pastoring on our district for several years. He is now entering the evangelistic field. Brother Welch is a good man, a good preacher, and I recommend him to our pastors everywhere. He may be contacted at R.D. 2, Sistersville, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

Rev. Max Peters, licensed minister and commissioned evangelist, is a capable soul winner and is holding good meetings. He has a fascinating story of conversion and deliverance from sin, and will give good service; he will go anywhere there is an opening. Address him care of our headquarters, or 8665 Dearborn Ave., South Gate, Calif.—R. J. Plumb, Superintendent of Southern California District.

I would like to recommend to all of our churches Rev. Lyle K. Potter, who is entering the field of Sunday-school promotional work and evangelism. Brother Potter has exceptional ability in this field and will be a blessing to any church or any district who will use him. God has wonderfully endowed him with ideas and inspiration in this work. We commend him heartily to all of our brethren. Write him care of the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.—W. Shelburne Brown, Superintendent of Los Angeles District.

## WEDDING BELLS

Madonna Elizabeth Parker and Willis Wayne Moore were united in marriage on June 6, at the Cedar Springs Church of the Nazarene, Fairview, Oklahoma, with the bride's grandmother, Rev. Clara Felder Cope, officiating, assisted by Rev. Melvin Moore, brother of the groom.

Miss Pearl Tromburg and Mr. Arvid Kreps, both of Nampa, Idaho, were united in marriage on June 4, at the College Church of the Nazarene in Nampa, with Rev. H. H. Tromburg, father of the bride, officiating, assisted by Rev. Eugene Stowe and Rev. C. L. Wooten.

SPECIAL PRAYER IS REQUESTED by a reader of the paper in Illinois that she may be saved and sanctified, for the salvation of two nieces, also for a reconciliation with three people;  
by a lady in Illinois that she may be relieved from asthma, for a long-standing request for adjustment with a friend to be brought about soon.

## Nazarene Camp Meetings

August 13 to 22, Virginia District Camp, at the Intersection of Highways 60 and 15, below Sprouss Corner, Dillwyn, Virginia. Workers: Dr. W. A. Carter and Rev. H. G. Purkhiser, evangelists; C. Wm. Ellwanger, Harold Meadows, T. T. Liddell, and V. W. Archer, singers. For information write, Rev. S. P. Fox, Leesburg, Virginia. Rev. V. W. Littrell, district superintendent.

August 21 to 29, Tennessee District Camp, at Camp Nacome, near Centerville, Tennessee (just off HI-way 100). Workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, and Mr. John T. Benson. Platform manager, Rev. D. K. Wachtel, district superintendent. Mailing address during camp—Camp Nacome, Pleasantville, Tennessee. For advance information, write the Tennessee District Office, Church of the Nazarene, 1342 Stratford Ave., Nashville 6, Tennessee.

August 19 to 29, Tabor Nazarene Camp Meeting, Tabor, Iowa. Workers: Rev. I. F. Younger and the Keller-York Party. For information write, Rev. Irving Mitchell, Tabor, Iowa. Rev. Gene E. Phillips, district superintendent.

August 23 to 29, Nebraska District Camp Meeting and N.Y.P.S. Institute, at District Campground, 1317 N. Bellevue, Hastings, Nebraska. Dr. B. V. Seals, camp evangelist; Rev. Paul Martin, institute speaker; Rev. Allen—Miller, music director; Mrs. Claude Pittenger, pianist; Rev. Douglas Clem, district N.Y.P.S. president; Rev. Whitcomb Harding, district superintendent. For information write, Rev. T. A. Burton, 2009 W. Sixth St., Hastings, Neb.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

#### Assembly Schedule

Northwestern Illinois ..... August 18-19  
Mississippi ..... September 1-3  
Northeast Oklahoma ..... September 15-16  
North Carolina ..... September 22-23  
South Carolina ..... September 29-30

### G. B. Williamson

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

#### Assembly Schedule

Dallas ..... August 18-20  
Indianapolis ..... August 25-27  
Southeast Oklahoma ..... September 22-23

### Samuel Young

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

#### Assembly Schedule

Houston ..... August 25-27  
South Arkansas ..... September 8-9  
North Arkansas ..... September 15-16  
Georgia ..... September 22-23

### D. I. Vanderpool

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

#### Assembly Schedule

Louisiana ..... September 1-3

### Hugh C. Benner

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

#### Assembly Schedule

Northwest Indiana ..... August 18-20  
Tennessee ..... August 25-27  
Kansas City ..... September 8-10  
Southwest Oklahoma ..... September 15-17

## District Assembly Information

**NORTHWESTERN ILLINOIS**—Assembly, August 18 and 19, at the Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor: Dr. C. E. Fleshman, 212 N. Elmwood St., Peoria. Dr. Hardy C. Powers presiding.

**DALLAS**—Assembly, August 18 to 20, at the Rose Hill Baptist Church, 6th at Lucas, Texarkana, Texas. Entertaining pastor: Rev. Fletcher Spruce, 1619 West 8th, Texarkana, Texas. Dr. G. B. Williamson presiding.

**NORTHWEST INDIANA**—Assembly, August 18 to 20, at First Church of the Nazarene, 609 Madison St., Gary, Indiana. Entertaining pastor: Rev. Robert E. Ross, 679 Harrison St., Gary, Indiana. Dr. Hugh C. Benner presiding.

**HOUSTON**—Assembly, August 25 to 27, at First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor: Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Samuel Young presiding.

**INDIANAPOLIS**—Assembly, August 25 to 27, at the District Campground, Route 1, Camby, Indiana. Entertaining pastor: Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. G. B. Williamson presiding.

**TENNESSEE**—Assembly, August 25 to 27, at Camp Nacome, P.O., Pleasantville, Tennessee. Address mail prior to assembly to: Rev. D. K. Wachtel, 1342 Stratford Ave., Nashville, Tennessee. Address mail during assembly to: Camp Nacome, Pleasantville, Tennessee. Dr. Hugh C. Benner presiding.

**LOUISIANA**—Assembly, September 1 and 2, at the District Center, Pineville, Louisiana. Send all mail to Rev. Elbert Dodd, 1611 Henry St., Pineville, La. Dr. D. I. Vanderpool presiding.

**MISSISSIPPI**—Assembly, September 1 to 3, at First Church, West Silas Brown St., Jackson, Miss. Entertaining pastor: Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Miss. Dr. Hardy C. Powers presiding.

**SOUTH ARKANSAS**—Assembly, September 8 and 9, at First Church of the Nazarene, Maryland Avenue and Battery Streets, Little Rock, Arkansas. Entertaining pastor: Rev. Melza H. Brown, 800 Battery St., Little Rock. Dr. Samuel Young presiding.

**KANSAS CITY**—Assembly, September 8 to 10, at Lakeview Park, 7600 Antioch Road, Overland Park, Kansas. For information or delivery of materials, contact either Dr. R. E. Swim, secretary, or Dr. Jarrette Aycock, district superintendent. Dr. Hugh C. Benner presiding.



## SERVICEMEN'S CORNER

**CHAPLAIN Herbert J. Van Vorce** writes: "In reviewing our work for the past month, in many ways it seems rather discouraging. It was one of the busiest months in a long time, having to fill in for some of the chaplains on leave, but we haven't seen the visible results we had hoped for, and prayed for. There has been a good spirit in all our services, with much conviction and evidence of heart-hunger, but so hard to get men to make the decision and go all the way with Christ. We did have two professions for which we are so thankful, one of them a lovely young lady about twenty years of age, daughter of a major in a nearby unit, who was wonderfully sanctified one evening while praying in our home. She now plans to come to the States this fall and enter college. We now have a fine group of young people that meet together at the chapel on Monday and Wednesday nights for Bible study and prayer, besides one regular Thursday night prayer meeting. This is proving a great blessing. We do covet a continued interest in all your prayers for all our endeavors to serve the men in uniform."

Chaplain Jerry McLain writes: "We have been at sea for most of the month. This allowed me to have more time to get acquainted with the officers and crew. A noted change has been observed. I am getting full cooperation from the commanding officer and all hands aboard."

"The first service upon arrival in Japan was held on the boat deck with over 300 present. The unusual aspect of this is that only eight people were on the liberty boat. The rest stayed for services."

Chaplain Samuel Graves writes from Fort Sherman, Illinois: "Two experiences stand out in this month's activities. One came when a boy with a serious moral situation came to me for prayer. The problem is not yet resolved, but I rejoice that the soldier has turned to God who alone can help. The second came when eleven boys raised their hands for prayer after two services at the Stockade. One came afterwards to seek establishment and reassurance."

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*Ed Bo's* DIRECTOR

August 11, 1954



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