



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 10, 1955

## Silencing Opposition

General Superintendent Vanderpool

*And beholding the man which was healed standing with them, they could say nothing against it (Acts 4:14).*

**T**HE CHURCH has always had opposition, coming usually from folk who were selfish, misinformed, or blinded by prejudice. In the case of the text, prejudiced men had called the disciples in question for their actions. Peter and John amazed the opposition by their boldness and Christlike spirit. But when the healed man stood up with Peter and John, the opposers were silenced completely. "They could say nothing against it."

There are those of the world who think our doctrines are too old-fashioned, our rules too strict, and our standards too high. But we have worth-while returns that justify our methods and doctrine. Note some facts standing with us that should silence the critics: One hundred thousand Nazarene young people, every one of them converted, and most of them sanctified; all with point and purpose in their lives. The three hundred thousand more people in our Sunday schools than we have members in our church give us a great field for a rich harvest tomorrow. The tens of thousands who attend our midweek prayer meetings to pray and

testify, and the hundreds of church altars that are lined Sunday after Sunday with earnest seekers, together with many scores of district camp meetings and boys' and girls' camps held each year are commendations for our program of evangelism. The thirty-three million dollars placed in Nazarene offering plates last year vouch for the loyalty and generosity of our people. Missionaries and workers in twenty-five foreign fields, and six overseas home-mission fields, give evidence of our world-wide mission.

Our Seminary, eight colleges, and a score of training schools around the world, with their thousands of students, reveal the church's attitude toward Christian education and training for service.

Our message going out from over four hundred broadcast stations around the world, and the streams of gospel literature that goes out from our publishing house every week, plainly declare our desire to use every believable means to build the Kingdom. And beholding the above facts, standing with us, "they could say nothing against it."

No, we are not planning to change our doctrine, lower our standard, retrench in our giving, or slow down on evangelism! Our reach is upward! Our march is onward!

## TELEGRAMS

Ashland, Kentucky—Eastern Kentucky District Assembly in the fourth annual meeting at Ashland elected Rev. D. S. Somerville as district superintendent by almost unanimous vote. He was given a love offering of \$1,015.00. Mrs. Somerville unanimously elected district N.F.M.S. president.—BENNIE HULETT, Reporter.

Columbus, Ohio—Great assembly in Central Ohio just closed; 423 net gain in membership; just under 10 per cent in general missionary giving. Dr. Harvey S. Galloway re-elected district superintendent with his best vote. Dr. Hugh C. Benner most proficient and gracious in presiding. Wonderful unity prevails.—PAUL K. HAYMAN, Reporter.

## NEWS IN BRIEF

Word has been received that Rev. Marion E. Devoll, Nazarene elder, died Sunday, June 12, at the age of 76.

Evangelist Ted Holstein writes that feeling it is the will of the Lord he is cancelling his slate and accepting the pastorate of the church in Pontiac, Illinois, following the Northwest Illinois District Assembly, August 16 and 17.

After more than eight years as pastor of High Street Church in Springfield, Ohio, Rev. Walter Vastbinder has resigned to accept a call to pastor First Church in Greeley, Colorado.

Evangelist T. A. Shirley has left the field to accept a call to pastor the church in Fairfax, Alabama.

Mr. and Mrs. Ide Pritchett celebrated their 74th wedding anniversary on June 23, at the home of their son in Prairie Home, Missouri; she is 89 and he is 92. Their home is in Lamar, Missouri, where they belong to the Church of the Nazarene; but having become feeble, they went to their son's home. They have three daughters and three sons living. They love God and attended church so long as they were able. They received several nice gifts on the occasion of their anniversary.

Rev. S. J. Roberts writes that after serving the Columbus Avenue Church in Anderson for six years, he has resigned to accept the call to pastor the church in Lynn, Indiana.

Rev. Duane McKay, graduate of the Nazarene Theological Seminary with the class of 1955, is now pastor of the church in Russell, Kansas.

Rev. Ira E. Fowler has resigned as pastor of the church in Chelyan to accept the pastorate of the Southside Church in Parkersburg, West Virginia.

Rev. and Mrs. Sam L. Reeves have resigned as pastors of the church in Kingston, Oklahoma, to enter the evangelistic field.

Rev. and Mrs. Elmer O. Nelson write: "We resigned from our church in Denhoff, North Dakota, on May 15, after pastoring there for three years, to accept the appointment to pastor the home-mission Church of the Nazarene in the Panama Canal Zone. We arrived here on May 26, with our two children. There is a great work to be done here; please pray for us. Our address is, Box 58, Ancon, Canal Zone."

Rev. Vern A. Leonard has resigned as pastor of the church in Albany, to accept a call to pastor the church in Garrett, Indiana.

Mr. and Mrs. Lee Irwin celebrated their Golden Wedding anniversary on last March 1, at the home of their son and daughter-in-law, Mr. and Mrs. John Irwin of Saratoga, California. All ten of their children were present. Many beautiful gifts were received. Brother and Sister Irwin have traveled the road together with Christ as their guide for these many years. They are much appreciated by the Los Gatos Church of the Nazarene.

## HERALD OF HOLINESS

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## The Things That Are God's

By Harvey Petersen\*

SOME TIME ago we purchased a piece of property. When it was surveyed for title insurance, it was discovered that the assumed line encroached eleven feet on the actual line. After the legal boundaries were established, corner posts were set; but the property lay idle for several months. While there was no apparent concern on the part of our neighbor at having lost this strip, he was reluctant to have any improvements made on it. He definitely did not want us to put it into actual service.

This spring when the land was worked and made ready for use, we discovered that our neighbor had secretly hoped to re-establish the original line.

In the spiritual realm, too, there are folk who never completely give to God that which is His. Even after it has been established that the property is rightfully His, the posts have been set, and there is mental assent, complete release within the heart is withheld. As long as no issue as to usefulness or productivity is made, and the life is left idle and fruitless, there is no apparent opposition. But when God wants to put it into service, to make it useful and productive, there comes positive resistance to Him and His purposes.

How happy the Christian is who has learned the complete surrender formula which Paul gives: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1)!

\*Pastor, Eastside Church,  
Walla Walla, Wash.

## WALK WITH ME

By William B. Wilson

Dear Lord, I need Thy presence near  
To guide my steps aright.  
The mountain track is rough and steep  
And the lions roar at night!

The enemy of every man  
Doth roam this rugged land,  
And sets his snares upon the way  
Where walk the pilgrim band.

But this I've found, God walks with me  
If I His counsel heed,  
And is my very present help  
In every time of need.

So walk with me, my Lord, my King,  
Till all my journey's o'er,  
Until I reach the heavenly land,  
Where Satan tempts no more!

# Commanded Prayers

By L. B. Mathews\*

## V. For Our Persecutors

*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5:44-45).*

**T**HERE WAS a cross in the heart of Jesus before there was one on earth. It was the cross between absolute holiness in the heart of God and that damning thing called sin which was opposing God's rule of His creation. There had to come a day when there would be a cross of wood on earth on which the Lamb of God should voluntarily die for the sin of the world in order that men might understand the cross in the heart of God.

But sin in human hearts likewise was at cross purposes with the holiness of God. So when God sent His only begotten Son into the world, the lost world persecuted Him and despised Him all through His ministry. They hated Him without a cause. They finally cried for the blood of this sinless Man. They did Him to His death on the most cruel instrument of torture ever devised by the wicked hearts of lost men.

Jesus told His disciples that this hatred would be manifested toward them also. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you" (John 15:18-20). And, decades later, He reminds us through the pen of John the Beloved, "Marvel not, my brethren, if the world hate you" (I John 3:13).

This hatred has caused persecution through all the ages; some were martyred, some suffered a lifelong persecution. This is as true today as ever. But we are not to fight back, we are to pray for our persecutors.

The results of such praying can readily be seen. First, we will be blessed in obeying the command of our Lord. Second, our hearts will be enlarged in holy love. Third, we will prove ourselves to have the image of our Heavenly Father; worthy children of Him who begat us. (Matt. 5:45.) Fourth, we may win our enemy to Jesus—this is the greatest victory possible. Fifth, we shall be uncondemned at the bar of conscience. Sixth, we will grow in grace and become more Christlike.

Christian, are you suffering from persecution and mistreatment because you are a Christian? In your home? In the school you attend? In the

\*Pastor, Fulton, Kentucky

place where you work? In the community where you live? Among worldly-minded, unsaved professors of religion?

Then, to the closet of prayer! To your knees! Pray until you have a fresh baptism of divine love! Pray until you count it all joy to suffer for righteousness' sake! Pray until you'd do anything to see your persecutors saved; and often that very thing will be the result of such prayer.



## The Pure in Heart Shall See God

By Sylvester A. Smith\*

### I.

**J**ESUS said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). There are at least two reasons why one may not be able to see. First, it is possible for objects to intrude between the seeing eye and its intended object; and second, it is possible for something to be wrong with the eye itself.

If we assume that this beatitude has reference to physical sight, then the pure in heart are those who have nothing between them and the object of their vision, and who have nothing wrong with their vision either.

One of the facts of common experience is that objects are often hidden from view because of such things as rocks, and hills, and trees, and houses, automobiles, and television sets. If one is to get the desired object where he can see it, either he'll have to move the things that stand between; or he'll have to rise above them, until the range of vision has been cleared. In any case, when the range is clear, he may view the object of his desire to his heart's content.

Another quite common fact of experience is that often conditions within the eye structure make vision impossible. The range of vision may be as clear as clear can be, and yet, a person who is blind cannot see. In that case, such an one will have to have his blindness cured before he can see.

However, such cures are being done continuously. Some of the most wondrous accomplishments of modern surgery are the miracles wrought on blinded eyes. A diagnosis is made: and, should circumstances warrant it, a proposition for treatment or surgery is outlined. If the afflicted person will submit, treatment is given or an operation is performed. It is prayed that the efforts will be successful, and that the day will come when the patient will experience the thrill of being able to see.

The pure in heart are those who have moved everything out of their vision that hides God from view and have submitted to spiritual surgery in which the strictures of spiritual vision have been corrected.

\*Pastor, First Church, Kankakee, Illinois

Jesus said that such persons are blessed. The word "blessed" means *happy*. How happy are those who have removed or risen above the things that had gotten between, and how happy are those who've had such surgery performed, so that they who at one time were not in a position to see God, now are. Really, both of these are necessary to make the impure in heart pure. But when they do become pure, how blessedly happy they are. Their song is: "Nothing between my soul and my Saviour"; and their text for testimony is: "Whereas I was blind, now I see." Yes, "Blessed are the pure in heart: for they shall see God."

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## THE GRACE OF GOD

By F. W. Davis

*The grace of God, what sweet, unmerited favor,  
Amazing grace beyond our finite mind.  
So infinite and matchless from our Saviour,  
Grace well seasoned by His love divine.*

*'Tis marvelous grace, that God to us hath given,  
To bring us peace and joy beyond compare;  
Lord, grant this grace may lead us on to Heaven,  
And we shall dwell with Thee forever there!*

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## A Day in Germany\*

By Haldor Lillenas\*\*

*Second Lieutenant \_\_\_\_\_ Royal  
Canadian Air Force—age 23 We shall grow  
old but he remains forever young Sadly  
missed but ever remembered Mum Dad and  
Ethel*

These poignantly beautiful lines we read yesterday on a simple headstone in the War Cemetery a few miles north of Hanover, Germany. Here lie buried, row on row, thousands of those who during the last world war, gave "their last full measure of devotion" to their countries. They are men from the Royal British, Canadian, and Australian air forces.

The cemetery is beautifully situated facing north on a gradual slope overlooking the gently rolling hills of central Germany. "We shall grow old but he remains forever young." There are indeed some things that grow old while others remain forever young. Our eyesight may fail, our hearing become defective, our memory may falter, our backs may become stooped—but love never faileth. It can pass through a fiery furnace of affliction, endure icy blasts of opposition, and pass through the valley and the shadow of death, and never cease. Its flame burns on in un-

diminished measure and reaches across the borders of time into eternity.

Hope also belongs in this same category. Someone has said, "Hope was never known to have its heartstrings break." Indeed, on a day when the clouds are the thickest, when storm winds rage the wildest, when the natural eye can see not a hand's breadth ahead, hope lifts its eyes to the eternal hills of God and sees a city which hath foundations, whose builder and maker is God.

From Oslo we motored southward to the Swedish border, and at Helsingborg crossed over to Denmark by ferry. Passing through the snug little land of Denmark we entered Germany north of Flensburg. At this time of the year Germany is garbed in her radiant spring garments. The roads are well marked, but in a detour in huge and bustling Hamburg, we became lost. A uniformed member of the German Automobile Club, who spoke an excellent English, kindly piloted us several miles through the city and to the famed "Autobahnen" highway leading southward. Our occupation forces have evidently done an excellent job of building good will. They seem to have succeeded in changing a former bitter enemy to a warm friend. Everywhere we have met with the most cordial friendliness and consideration.

Judging from the general appearance of the country one might think the next city along the road might be a Decatur, Illinois; Springfield, Ohio, or some other American city, but when one approaches the cities the difference in architecture becomes evident immediately. Although some modern farming machinery is in evidence, much of the primitive methods of farming are still in use. In the edge of the little village of Bergen we found a sixteen-year-old girl harrowing her father's field, two heavy milch cows furnishing the motive power. In the sugar-beet fields dozens of men, women and children can be seen on their hands and knees weeding.

This morning a great caravan of U.S. Army trucks passed northward. Now we are on our way on the Autobahnen, a four-lane modern highway, to Frankfurt, Germany. One night we slept on the banks of the Rhine in the outskirts of the city of Worms. Here it was that Luther stood before the Diet of Worms and declared he would not recant: "Here I take my stand; I can do no otherwise, so help me God." Of Worms he said to a friend, "If there were as many devils in Worms as there are tiles upon the roofs of its houses I would go on." Thank God, for heroes of the Faith such as he. The world owes much to him and others of his tribe. We see huge cathedrals everywhere, and we hear the clangor of the church bells, but we fear that these lands are in deep need of a Heaven-sent revival.

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Love in action seeks out those who share a common lot and lifts its petitions to a merciful God.  
—NORMAN R. OKE.

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\*Written in June

\*\*Nazarene Elder, Pasadena, California

# Prayer and Devotion

By Marvin S. Cooper\*

*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6).*

**P**RAYER and devotion in the early morning hours will feed the soul and prepare us to meet and subdue conflicts of the day. Holy meditation infuses our spirit with divine inspiration. It increases our zeal, fires our courage, and establishes our confidence in God.

It is in this hour of worship, that the spirit of the worshiper is brought into the sacred presence of God who, like an earthly parent, is moved to compassion by the devotion of a loving child. Thus we are linked to our Heavenly Father by the golden chain of royal sonship, made possible by Jesus Christ, His only begotten Son, who "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Only a redeemed soul can enter into this realm and enjoy the fellowship of God. It is here that the soul ascends the mountain peak of worship, and lives on the highest pinnacle of joy. There can be nothing grander, nothing richer, nothing sweeter to the soul than such a fellowship that exists between man and his Maker. The place of prayer is where God meets man, and man meets God.

Here in communion with Him is where we forget the trivial things with which our soul has been tantalized. They pass like a straw driven by a mighty wind, and fade like a snowball under the power of the tropical sun. It is here in the inner chamber that God reveals himself to us, and where our very soul is richly perfumed by His anointing grace. It is then that He makes known to us His will, reveals His glory, and manifests His power. And it is in this moment of our waiting before God that He reveals to us the hidden manna, and adorns our lives with the jewels of divine glory that make us more Christlike.

Prayer and devotion are the skylight of the soul—the telescope of truth through which we discern God's will. They bring heaven nigh and give us an insight to our eternal reward. It is here that Christianity becomes a living reality, and we visualize, with the eye of faith, the beauty of the Man of Galilee.

Oh, the joy of His presence! A joy beyond expression. A beauty that our finite minds cannot conceive, nor can an artist paint. The human tongue is utterly incapacitated to express the raptures of glory that the heart enjoys while here in this solemn, sacred place of prayer—the place where

*Heaven comes down our souls to greet,  
While glory crowns the mercy-seat.*

It is in this atmosphere, and under this sort of influence, that Christian character is made; where our spirits are refined, and where God stamps His image upon our lives. It is as natural for the soul to seek and to worship God as it is for the sun to rise. God breathed into man a living soul. Thus the soul is God-breathed into man, and it cannot find full satisfaction when separated from its Maker, of which it is a part.

Oh, how the glittering things of the world fade and lose their charms when one has had a glimpse of the goodness of God! When one has refreshed his soul in holy meditation, and has breathed into his very being the fragrance of God's spirit, the things of earth lose their grip on him. The rumbling of the commercial wheels become metallic, and the routine of business, and social life, are only a means to an end, since we have set our "affection on things above." We are in the world, but not of the world.

The natural man may be unconscious of the fact that his soul is in search of God, and that he is in dire need of that which only God can give, and it may be his sad misfortune never to qualify to receive the love of God. But, nevertheless, the soul cries for his Creator, and longs for the companionship of the One who lives and understands him; and who alone can provide him with comfort, hope, and happiness.

In the language of our text may we urge you to forget the pressing cares of life, the sorrows that have fallen upon you, and the demands that are made upon you, even by responsibilities that are yours, and—"in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." And, therefore, enjoy the sunshine of His presence.

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## THINGS I LOVE

By Enola Chamberlin

*I love the light of star and sun,  
The glow of morning skies;  
The glints of black and gold that run  
On wings of butterflies.*

*I love the music of the seas,  
The winds along the ground;  
The quiet whispering of trees,  
The rain's staccato sound.*

*I love the smell of rose-sweet air,  
An orchard redolent  
With scarlet apple, golden pear,  
A blue plum's tangy scent.*

*But far away and far above  
These things that make earth's shawl,  
These things of sight and sense, I love  
The God who gave them all!*

\*Evangelist, Arlington, Virginia

## The Life in Balance

By Floyd T. Smith\*

**W**HO COULD number the many different ideas of what the standard of Christian living should be? Some believe that behavior has no bearing upon experience; others go to the extreme which holds that activity is all there is to being a Christian, while still others have a rigid, legalistic formula of religion which they believe entitles them to be called Christians.

There is a basic standard of righteousness just as truly as there is a standard of the English yard. There is a legend that originally the yard was established by King Henry I as the extreme distance from the point of his nose to the end of his thumb. There is a better standard of the yard, for in the vaults of the International Bureau of Weights and Measures near Paris there is a bar of platinum-iridium alloy on which can be found two lines exactly one meter apart. A yard is legally defined as 3600/3937 of the meter. Likewise righteousness is not just guesswork, but a standard in direct relation to the holiness of God.

The word "righteous" has as synonyms the words "just" and "equitable," and really means "being in balance." In Leviticus we read, "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, . . . shall ye have: I am the Lord your God, which brought you out of the land of Egypt" (19:35-36). Here the thought is that your life must reflect righteousness in all things because God is who He is. Your righteousness must be in balance in relation to a holy God. Why must the balances and weights be "just" or accurate "I am the Lord your God." Righteousness is the actual life of the Christian which is in balance with reference to a heart that has been cleansed from all sin.

In *Christian Theology*, Vol. I., Dr. H. Orton Wiley says: "The term holiness applies to the nature or essence of God as such, while righteousness is His standard of activity *in conformity to that nature.*"

The instrument used for weighing, called the balance, illustrates this truth. Holiness is the pivot point or blade upon which the beam of our Christian living is balanced. One scale of the balance suggests "Not my will" and the other side, "But thine be done." They are both suspended from the pivot point, the heart that has been sanctified wholly.

The Pharisees were concerned only about an external righteousness, and to these Jesus said, "Cleanse first that which is within . . . that the outside . . . may be clean also" (Matt. 23:26). Our righteousness must "exceed the righteousness of the scribes and Pharisees" in that it comes from the heart, that we might serve God "in holi-

ness and righteousness before him, all the days of our life."

Holiness is the only standard of righteousness in the New Testament. Our testimony today will be received by the world on the basis of whether or not our life is in balance from the standpoint of holiness. If we are to be judged by this standard, it behooves us to have the experience of holiness, and enjoy all of its marvelous benefits. It is essential that each Christian have a pure heart from which is balanced a life of righteousness that gives glory to a holy God.

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*The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (I Thess. 5:23-24).*

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## Forty-nine Tunnels

By C. T. Corbett\*

**W**HILE RIDING the "California Zephyr" of the D. & R.G.W. up in its Vista-Dome section, one goes through forty-nine tunnels between Salt Lake City and Denver. This is one of the most scenic routes in America.

These tunnels are of various lengths; but the largest and most talked about is "Moffat R.R. Tunnel," which took five years to build and was completed at a cost of \$18,000,000.00 in 1907.

This "bore" through solid rock of the Continental Divide is 6.2 miles long and takes ten minutes to travel by train, which formerly took several hours to go around and missed these scenic sights, so announced Miss Nellie O' Grady, Zephyrette, over the P.A. system of the train.

So we find tunnels are short cuts to bring travelers to their destination in a shorter time, yet they also challenge one to ascertain what is on the other side, and how soon we may see what is there.

Vista-Dome vision holds a passenger with fascination. No reading materials used now, nor sleepy travelers on board. One can hear "Ohs," "Ahs," and "Wows," from fellow passengers as new, intriguing sights come into view through these scenic, colorful Colorado Rockies.

Relevant to the "Gospel Train"? Well, let's all stay on board as we go through these tunnels of real life, many more than forty-nine, tunnels that are cold and lonely, filled with trials, troubles, and temptations, of doubt, despair, and sometimes death itself; tunnels that challenge our faith to the limit. But "short cuts" and great sights are *ahead.*

Jesus is our Engineer, and He always pulls us through these tunnels and lands His passengers on schedule time in that Grand Central Station.

\*Pastor, Coolidge, Arizona

\*Evangelist, Kankakee, Illinois

# Revival or Program?

By Roy E. Carnahan\*

**T**HE QUESTION often comes up, "Are we going to have a revival or a program?" I believe this question is subtle, for it suggests that we can have only one or the other. My strong conviction is that we need both, and can have both, if in the order mentioned above.

Of course we need revival! Almost every one of us will agree to this. Our people need to get to Christ in regenerating and sanctifying experiences. They need to be Christ-centered, inside and outside. Our churches need to hold their meetings in a revival atmosphere. Nothing short of a true, Holy Ghost revival, where God can move among us freely, ever will meet our need.

But a revived people need a program of training and evangelism, such as is outlined by our church's departments. Any planned, orderly pattern of operation is a program. We all believe in evangelism, but any form of evangelism is a program. The early church had a program. Christ had, and has, a program. The Church of the Nazarene has a program. There is nothing wrong with a program as such. Our Church Schools, N.Y.P.S., N.F.M.S., etc., are programs of training and evangelism, and I believe very good ones at that. Godly men and women have passed them on to us. What about them is not intended to conserve and reach people for Christ?

The trouble comes when "unrevived" people try to operate a program of Christian endeavor. Then the "wheels" turn hard and slowly. Selfish interests take precedence over our interests in the kingdom of God. Our program becomes a burden and "just one more thing" to take up our time and energy. Leaders are embarrassed and frustrated. Followers are ready to submit to the lines of least resistance, and chaos and death set in.

Our revival gains are best conserved through a program of training. A lost world never will be won without an evangelistic program from the church. A *revived people* can make a *program dynamic!* Yes, we need both revival and program.

A real revival will automatically set in motion a program. If our program is breaking down we either have a poor program or insufficient revival "steam" to carry it on. If a program of Bible study and evangelism is burdensome to us, perhaps we ought to examine ourselves to see if we have lost the revival spirit, a warm, burning heart, and our first love for Christ and His cause. Perhaps we need to start all over at the bottom again, and get the blessing of God on us in a new and mighty way.

Let's have a Holy Ghost revival and a dynamic program of Christian training and evangelism! Thank God, we can have both. Certainly, we need both.

\*Pastor, East Side Church, Rochester, N.Y.

# THIS I HEARD!

Hugh C. Benner

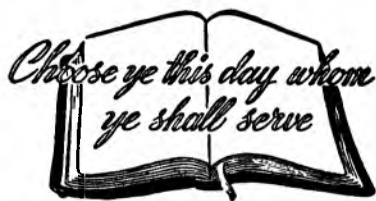
*Help us not to lose on couches that which our fathers won on crosses.*

This I heard in a prayer offered by Dr. B. V. Seals in an evening session of a Superintendents' Conference in Kansas City. It is well for all of us to join Dr. Seals in this petition frequently.

There is something about pioneer days that brings out the heroic in humanity. When men are in the midst of a desperate struggle for survival, they lay under tribute every sense, every capacity, every resource. They live and work under a pressure of urgency that lends intensity to every activity.

But when the perils are past, when life is normal, when existence is assured, we tend to settle down and take it easy. And this tendency is clearly apparent in our spiritual and denominational life.

The challenge of Christ today is still, "Take up thy cross," not "Take up thy bed." Let us ask God to stir us out of lethargy, apathy, and indifference. Only thus can we do His will and turn a lost world to God.



# GET THE GLOW-RY!

By Hazel E. Howard\*

*Moses wist not that the skin of his face shone (Exod. 34:29).*

**S**EATED in the front row, a young girl with shining face was singing lustily with the congregation, "Get the glory, . . . glory from on high." Only she did not say "glory," but "glow-ry."

Watching her, I thought, When we have the "glory" of God in our hearts, we have the "glow-ry" in our faces.

"The heavens declare the glory of God" because they have felt His touch. They are the work of His hands. Wherever we look, nature reflects God's glory. The sun, moon, stars, sunset, sunrise, rainbow, flowers, trees, butterflies—all have a heavenly glow. And yet, how many men and women, created in the glorious image of God, reflect His glory?

True, man has set the highways aglow at night with shining phosphorescent signs. He has produced pictures that shine in dark rooms. Shop windows dazzle the eye with splashy colors. Hues of socks, ties, sport shirts, and ribbons have taken

\*Redlands, California

on an unbelievable brilliance. But man, himself, so often lacks the radiance that shone unconsciously in Moses' face; the radiance that comes only from daily communion with his Heavenly Father on the mount of consecration.

Today, man's waking schedule is filled to the second. He regrets that the day does not contain more hours. Yet, with all the time and labor-saving inventions, and much shorter working hours than ever before, man cannot find time to worship God as did his forefathers who labored from dawn to dusk. Too often his prayers are found in a little book, and sometimes there is not even time for that.

And woman, whose housework is now done at the flick of a switch, whose meals are two-thirds prepared in packages, or come from the deep-freeze, has the same problem. Hours more time each day, but how much of it for God?

God's "glow-ry" is for all who will make contact with Him. It is so easy to switch on the old-time power from on high—the power that illuminates hearts and faces with peace, joy, and the "glow-ry" of heaven. Why not do it?

## A Spirit Conducive to Life

By Alma Cravens\*

**I**N NATURE there are conditions conducive to the growth of seeds, of young plants, and ancient ones, to the production of healthy animals and of their growth to maturity. In the more or less indefinable realm of the spirit of man there is also much that affects the healthy growth of the newborn Christian, as well as his growth in later years.

The environment of any living thing is of great importance to its present and future development. Cattle feeding on poisonous weeds die. Plants without water die. Christians feeding on the poison of unsympathetic criticism, or thirsting for an interested, helpful spirit in those of their new community, may also die.

There is a church (I will not say where, but I know—I was born there), and it is made up of people—some very good, some good, and some not as good as the others—but the total attitude of these people is the very finest spirit of interested love for their spiritual children. Before their children come to birth, they have prayed and worked and been faithful each to his own assignment. With unfeigned joy their children are received, and such joy strengthens and makes glad the children's hearts too. As the children grow and walk and take up work for the church, these people of God act as a sort of self-appointed cheering section. Their hands are not slack to offer help when it is needed. Their hearts believe in the sincerity of their children. The spirit of this Christian group is conducive to strong, healthy life for its offspring.

\*Kansas City, Missouri

Unfortunately, there are also groups and people whose total attitude is very much like that of a disinterested spectator. They do not seem to care particularly whether those who with them compose the Christian community prosper or not. In fact, at times it seems that they predict the final defection of their fellows and take satisfaction in their accuracy of prophecy. Rather than believe that the faults they see will be overcome by the perseverance and progress of the believer, these folk seem to feel that the presence of any discernible fault is a sure sign of the total insincerity of the individual. In addition to the remorse sincere persons feel for their faults, they also, in such a spiritual environment, have to overcome the feeling that all condemn them and that no one cares for their souls. At such times, men need the smiles, the encouragements of those who would see them triumph through Christ.

There is a spirit of democracy in the desirable church. One man has certain convictions which he will maintain until his death. Others have convictions for a time and, examining their hearts and minds, find they can no longer hold them valid. Others perhaps will have few convictions discernible to other believers. But every man respects the other's right to his own opinions. Nor is any set at naught for lack of conformity with any other—there is a spirit among its members conducive to life.

There is another spirit whereby a group, or even a person, sets up his own ideas as "the" norm, and anyone not conforming becomes accursed as far as they are concerned. This is a spirit conducive to death to the group possessed by it and to those who are weak who come in contact with it.

Let us strive to be of a spirit conducive to life. We are fellow laborers together with God. As He gives life from above, let us be of those who work with Him in protecting and nurturing this life.

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## TRUST THE LORD

By Christine White

*Trust in the Lord! Oh, how we long  
To see the distant scene; to know  
What lies beyond the shimmering shore;  
Yet could we really have it so,  
Should we be happier, or fret the more?  
If all we love be cut off by the sword—  
Yet we can trust the Lord!*

*Hold to His hand! Put not your faith  
In earthly treasures; one short day  
They may be yours to have and hold,  
Then all must change and pass away.  
As years in time relentlessly unfold,  
Lay up in heaven's care your precious hoard,  
And trust the Lord!*



# Her Eyes Were Opened!

By G. C. Miller\*

**D**O EARNEST Christians ever forget? It's strange if they do not. They have the same duties, responsibilities, trials, and problems common to the common people, plus a godly interest in the welfare of others in general, the church in particular, and those "whom the Lord hath given" more especially.

Nora had been faithful to her calling. She had visited her neighbors in their affliction, and urged the cause of Christ upon the unsaved. Also, she mourned in their sorrows, rejoiced with them "when Johnny came marching home," and when little Mary "discovered America" with a lusty shout.

In her church she was always faithful; faithful in attendance, faithful in offering, faithful in service, ready to pray, teach or listen; never presuming to be a leader, yet willing to do what was asked of her, humbly—a real model church member.

As a mother, she always had the respect of her family. Had not little Joe given his heart to God when he was only three, and lived so earnestly for Him all the time that he had almost automatically grown into the ministry? And Mary—didn't she just seem, almost from her babyhood, to be cut out and set apart for the work of a song evangelist, which work she was so nobly carrying on? And now Sue! To be sure, Sue was only just getting trained in her work at the missionary headquarters. Bless her, how she had wanted to be a missionary, but a rheumatic heart definitely ruled that out. Now she had undertaken this work in the office which would keep her desire to go always on her mind. Would she break down under the strain?

And Mary? Suppose the continual strain and tension should prove too much, and her frail vocal chords would break? What would become of her if she couldn't carry on with her work?

What of Joe? That church just isn't paying enough to provide for his growing family! He keeps so busy with his pastoral work that those little tots hardly know him; and his wife, so overworked and at the same time undernourished, that sometimes she gets critical. If things don't change, Joe's going to get discouraged or sick! Anyhow, it's just asking too much!

And now a call comes from Sister Job-giver of the home missionary department that a newcomer to town is sick. Nora should get right down there to give medicine, watch the children, and have dinner ready for the husband and father when he gets home from work. In addition, she should of course try to tidy up the house a bit, in between.

"Oh! How can I?" thinks Nora. "Tired as I am, having just been sick with the flu, and my

own work far behind. Besides, Joe's wife is bringing the children over tomorrow!"

\* \* \*

It looks bad for our heroine, but, being the earnest Christian that she is, she takes a moment to pray, is reminded to look in her Bible for a word of cheer—and she finds it. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, . . ." (Ps. 121: 1-2).

"That's it," she says. "Look up! I've been looking down, down at the troubles, worries, and maybe-so's."

Now Nora really lifts her eyes, and her heart, and what a vision! As her spiritual eyes lift up to the hills of heaven, and become accustomed to the rare light, she sees an endless procession of men, women, boys, and girls thronging up a shining way; and wonder of wonders, her Joe is leading the whole group! And doesn't she hear singing? Sure. That crowd has more melody than any choir she ever has heard. But who is leading that singing? "Why it's Mary. My Mary! and her voice is sweeter than I ever heard it. How foolish of me to worry about her!

"But look, in the crowd are those of many races and colors. A little Indian girl beside a black African child. A gray-haired miner from the Johannesburg district with his family, singing praises to God, along with a happy group from Australia, New Zealand, Cape Verde Islands—and still they come. And the banners! They're waving banners with words on them. What do they say? I can't quite make them out, they flutter so, but there's something about missionary headquarters.

"Sue! Yes, Sue's made good. Bless her, I might have known. While she wrote, she prayed, and while she prayed, she wrote, and God sent her letters where her heart was. Thus the missionaries, kept on the field by the home people Sue helped to inspire have passed the torch to the native workers, and they have brought forth this.

"Thank you, Lord, there surely 'remaineth . . . a rest to the people of God.' A real Sabbath it is. But I must get over to my sick neighbor. How long have I been? Only five minutes! How marvelously God works! Now I can help her!"

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*But the word preached did not profit them, not being mixed with faith in them that heard it (Heb. 4:2).*

Preaching of the gospel of Christ to many people does them no good, for one simple reason—they lack faith in the spoken Word.

*And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God (Luke 9:62).*

As Christians, all we need to do to displease God is to glance back, *longingly*, toward the old life we have forsaken.—EARLE F. WILDE.

\*Tacoma, Washington

## Though Dying!

By Paul Martin\*

I REALLY didn't feel like writing these lines today—but shortly after noon, I changed my mind. I sort of felt rundown. In fact, I foolishly tried to jaywalk across W. Wayne Street in Ft. Wayne, Indiana, right in front of Howard's Photo and Gift Shop—and a fast-moving car spun me around, and just missed by an half an inch, leaving me a big butterball on the pavement! I am ready to give my blood for a good cause, but I didn't want to see any of it right then.

But accidents happen so quickly, especially when someone is careless and thoughtless. Since this is the way of death for many, the only way to prepare to die is to live right. While God speaks—listen carefully; as God reproves, mind quickly; as God leads, follow lovingly, as if the next step would bring you *home*.

But my heart goes out to the lingering, the suffering, the uncertain who knowingly or unknowingly are "going down the valley." I read years ago of an honored minister who, when visiting his mother, was asked of her: "Son, you've preached to others in clear, careful tones; you've dealt with every problem your people face—from the pulpit and in study; you've had the great inquire of you—but Son, your mother would like to know just one thing—tell me how to die."

He was rocked back on his feet for a moment. He thought it through, then prayerfully said: "Mother, when I was a boy, at evening time, supper over—the day dying in the west, I would come to you and say, 'I'm tired, Mother—I'm very tired.' And you would say, 'All right, son, put your toys away, come, climb on mother's lap.' And I would climb upon your knee, lay my head upon your breast and go to sleep. And, Mother, when it is time to go, and you are tired—put the things of life away and climb up in the arms of Jesus, lay your head upon His breast and go to sleep."

And I have seen them die like that—Mother Morehouse of Glendale, California—Sister Bell of Berkeley, California—and even the busy, in the prime of life—Donnell J. Smith, of Portland, Oregon, pulled Ruth down close and said, "Peace, Peace, Peace," and he was gone.

\*Nazarene Evangelist

Just as the resistance of storm and wind will develop a stronger fiber in the growing oak of the forest, so hardships and tribulations will add strength of character to the courageous Christian. Hence we should "endure hardness, as a good soldier of Jesus Christ."—H. B. GARVIN.

## The Danger of Compromise

By E. E. Wordsworth\*

*There shall not an hoof be left behind (Exod. 10:26). Wherefore let him that thinketh he standeth take heed lest he fall (I Cor. 10:12).*

WE OFTEN face the medium between two conflicting courses: we are imperiled by the surrender of principles; concession sometimes means nothing less than outright compromise. Though we labor to be consistent, yet we are crippled, if not slain, by compromise. A chemist dare not compromise when dispensing the physician's prescription. A signalman may not compromise between eastbound and westbound traffic where there is only one track. A captain must not compromise with his compass, or with a pole star. A doctor cannot compromise with disease. A bookkeeper finds the multiplication table inflexible and uncompromising.

But too often, compromise seems to be regarded as the special handmaiden of religion. Positiveness and certitude have come to be considered as crude, old-fashioned, out-of-date, and unjustified. We sacrifice depth for breadth. Our lukewarm religion makes us neither hot nor cold. We do not burn all the bridges behind us. Our lips belie our true character. We only have fictitious victories. We temporize when issues are at stake.

The text from Exodus is very suggestive and meaningful. Moses uttered these words in the ears of Pharaoh. Pharaoh offered several compromises to Moses but he stoutly refused to yield at one point. The first compromise offered by Pharaoh was, "Go ye, sacrifice . . . *in the land*."—Stay in Egypt and serve God; you need not separate from the world to be a Christian: you need not give up worldly companions and indulgences.—But you cannot serve God in the devil's parlors. Nor can you be a secret Christian. The devil says, "Stay in Egypt," but God says: "Come out from among them, and be ye separate, saith the Lord." Beware of this subtle and damning compromise and flee from Egypt.

The second compromise offered was this: "I will let you go, . . . only *ye shall not go very far away*."—Dwell on the borderland. God told Abraham to come clear out—"Get thee out of thy country, and from thy kindred, . . . unto a land that I will shew thee." There are many unhappy professors of religion because they have not come far enough from Egypt, a type of sin. They have a little religion but not enough to make them joyful, triumphant, happy, blessed. They do not go "very far away" and they cast a wistful eye toward the fleshpots of Egypt like Lot's wife toward Sodom. A disposition to compromise may prove to be costly, hurtful, and soul-destroying. This nation paid in blood for the temporizing of its founders, and we learned the lessons amid the fires and

\*Pastor, Goldendale, Washington

smoking fields of bloody battle. No moral question is ever settled until it is settled right, and hesitation and reluctance in following God may cause you to completely backslide. Beware!

The third compromise suggested by Pharaoh (a clear Bible type of Satan), was, "Go now ye that are men," *but leave your wives and children behind*. Pharaoh well knew that to the last man they would return, so Moses rejects this at once. Oh, that every mother and father were determined to take the children along with them in the Christian way; to have the whole family stand true to God and be saved now and evermore! We cannot compromise in our families to make it easier. Eli restrained not his wicked sons and God rebuked him. Family worship is omitted, the radio program and television supersedes the Sunday evening service, the Sunday picnic supplants the Sunday school, the ball game and social functions have precedence over the revival meeting, and worldliness in general suspends true religious devotion; and the children go to hell because of our neglect. We are not pleading for inflexible, unfeeling discipline, but for standards of righteousness and true holiness. Prayer and love will find a way to obey God and to keep His commandments.

The fourth compromise offered was—Take them all with you—fathers, mothers, wives, and children—"only let your flocks and your herds be stayed: let your little ones also go with you."

This is a very subtle suggestion from Pharaoh (the devil in type). He says: "Give all to God but your property, your business, your material possessions. Keep your religion and your business separate. Take care of number one first. You have to make a living for yourself and your family. Be shrewd, industrious, shade the truth a little, and be satisfied with Sunday morning religion." Covetousness is a thing God hates and despises. The rich young ruler did not pay the price and "went away sorrowful: for he had great possessions." Tragic! The rich fool forgot his soul and went to hell. Achan was stoned to death for his covetousness. Ananias and Sapphira were smitten and slain by God for their lying and deception. Judas swung from the hemp rope over the precipice and is "the son of perdition" for thirty pieces of silver.

Listen, dear reader, consecration must be complete before God can sanctify your soul; and that same consecration must be sustained and increased and deepened if you would keep the smile and favor of God. We are only stewards, not possessors. Wesley had three divisions to a sermon on giving to God: (1) Make all you can. (2) Save all you can. (3) Give all you can. An old farmer heard him preach this message and was happy and shouted as he stressed the first two points; but when the third was announced, he exclaimed, "He's spoiled it all."

Tithing is the minimum. "The liberal soul shall be made fat."



Photo: H. Armstrong Roberts

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Nashville, Tenn.



## Department of Education

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work (II Thess. 2:16-17).

### VIII. The Relation Of Holiness to Christian Living

**H**OLINESS, even in its general, or all-inclusive, sense, is very important for Christian living. As much as we appreciate justification and every part of that which is done outside of man by God through His redemptional scheme, if we stop and think we must realize that such activities in man's behalf cannot give him a Christian life. Even as necessary as these activities are in behalf of man, they fall short of preparing him for living the Christian life. Depending on a certain status, or standing, does not lay the foundation for a life which has been changed. Having the righteousness of Christ imputed to us doesn't transform the inner man; and it is from the inner man that the life flows. Out of the heart are the issues of life (Prov. 4:23). There must be a transformed heart before there can be a transformed life. Thus regeneration, the witness of the Spirit, and initial sanctification, help to lay the foundation for Christian living, and they are absolutely essential to the same. They go further than justification and begin the divine revolution within. We must actually become new creatures in Christ Jesus before we can start on the path of Christian living. So much then for conversion, or for the first crisis, insofar as it has to do with the beginning of holiness in the heart of man. These preliminary manifestations are deeply significant from the standpoint of walking day by day with God.

I could not possibly deal with holiness and Christian living as I should without these introductory remarks. However, my main emphasis in connection with Christian living will be upon entire sanctification, the climactic work of holiness, from the standpoint of crises, in the human heart. What are the characteristics of holy Christian living? What is it that stands out in the life of those who have been sanctified wholly as a second definite work of grace?

First, I might mention *freedom from sin and sinning*. But we must remember that the freedom from sinning comes with conversion, that is, sinning as conscious acts, or deliberate wrongdoing. In entire sanctification, however, sinfulness is brought to an end, the sin nature is destroyed. But we are used to such descriptions, and often they do not mean much to us. Therefore, let's move on to a more specific description of this holy life, which is free from conscious sinning and sinfulness.

A holy Christian life is marked by five characteristics: first, a *deeper fellowship* with God, a more profound devotional life in which prayer and the Bible mean more than they do to the ordinary Christian; that is, to a person who is only saved. A person who has been sanctified wholly is more apt to take time to be holy; he is likely to be definitely conscious more often of the

presence and blessing of God. I don't think this deeper fellowship means merely deeper fellowship with God; it also means a deeper fellowship with the saints of God. The bond between you and those who follow Christ, especially those who follow Him all the way, is stronger than it has been before. You have already begun to enter into the fellowship of the saints, and there is no other fellowship on earth so unique and wonderful.

Closely connected with this first point is the second—the life of the entirely sanctified is *more joyous*. As the writers of the Word bring out in many places, those who follow Jesus all the way have fullness of joy. We participate in the joy of Christ in a way in which we did not before. This does not mean that we live in a state of hilarity, or unusual exuberance, all the time. There are hours or even days when this joyousness may express itself more in terms of satisfaction and the "leisured heart" than in the flood tide of tumultuous joy. It may be that it is like a mighty river that flows through your heart without any turbulence; it is characterized by a placidness and peacefulness that is all but heavenly. And let me add that both types of joyousness are more frequent with those who have had the second crisis than with those who are only saved. I am not surprised that the Wesleyan movement was a singing movement; and the same can be said of the holiness movement since his day. The holiness people have had to create songs and music in order to give expression to what they feel on the inside. As God's holy people, they know what it means to have "joy unspeakable and full of glory."

The third characteristic of holy Christian living is *steadiness*. I am not surprised that the Bible speaks of entire sanctification as the "establishing grace"; nor am I surprised that the Christian who has not yet been cleansed from all sin is described as "unstable" and "doubleminded." One who has reached this state of grace called perfect love can backslide, but he is not so likely to backslide. He is steadier; steadier not only when life goes well, but also under fire. There is a calmness, a firmness, yea, a fixedness, about this sanctifying grace which the average Christian does not manifest.

Fourth, I would say that this high state of grace makes one more *faithful*, or perhaps better, more dependable. There is hardly anything needed more in any walk of life today than dependability, faithfulness; not people who are honest today and dishonest tomorrow, but those who are honest all

the time, those of whom you can be sure—as sure as you can be of persons who are finite and free. You can count on their being honest tomorrow because they have been established in the grace of honesty. The church can be built on people of this type more than on those who have merely found their way to Christ; you can depend on their being in service when they should and can be. They will be faithful in the administration of their money, giving tithes and offerings; they can be counted on to be interested in soul winning. They will be more faithful than those Christians who have not yet been sanctified wholly. More than that, they will be so faithful that they will not permit anything of lesser value to take precedence over the main thing in life, and that is, serving God. If you profess to have this blessing and this cannot be said of you, you need to go to the altar again.

And last, among these marks of the wholly sanctified, I mention *fruitfulness*. We are purged, cleansed from all sin, in order that we may bear “much fruit,” have power for enlarged service in behalf of the Master’s kingdom. It never has been the purpose of God that the holy Christian should bring forth no fruit, or even little fruit; he should bear “much fruit.” Jesus said, “Greater works than these shall ye do; and He was talking about what would happen after He had gone to be with the Father and the Comforter had come. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

The Book of Acts gives us the story of the fruitful or successful Christian. Success is a big word today and has been for many years. People are urged to be successful in this life above everything else; and in many instances, the emphasis has gone too far. But listen, my friend, it is not God’s purpose for any of us to be unsuccessful for Him. He is the God of success, and He wants His followers to be a success; His plan is for them to live successfully, abundantly, fruitfully, powerfully. Entire sanctification, as nothing else, will make this possible for the Christian; hence, there is nothing more important that we have considered in our discussion of “The Anatomy of Holiness” than “The Relation of Holiness to Christian Living.” Upon a proper understanding of this truth rests the growth of our church and the building of the kingdom of God insofar as Christ’s disciples are responsible for the same.

## Mohammedanism and Christianity

RECENTLY, for the first time, I have been reading about conferences between Mohammedans and Christians; they are beginning to talk about how much in common there is between Mohammedanism and Christianity. Again, they are saying, “Let’s get together and see if we can’t become more conscious of our common beliefs.” God help us! I have no reason to denounce Mohammedanism, but I know that it is not Christianity. More than that, I am sure that the former makes no place for Christ as the only uncreated Son of God—this in the face of the fact that the Bible plainly teaches that there “is none other name under heaven given among men, whereby we must be saved” than that of Jesus Christ.

I believe in freedom of religion; I would fight for all men to have that right. But I don’t believe you can find a common denominator that will be worth while for Mohammedanism and Christianity. The Mohammedan has a right to his religion, just as I have a right to my religion; but I can’t fall in line with the claim that I as a Christian can religiously, or spiritually, fellowship with a Mohammedan who knows nothing of my Christ.

We are living in an age when the very atmosphere is filled with the idea of peaceful coexistence. Let’s get along with each other; let’s emphasize our similarities, our likenesses, the things that we have in common; let’s forget our differences. After all, they tell us, there is no difference between Calvinism and Arminianism, eradicationism and suppressionism, between believing in two natures which will fight each other until death and the belief that one of these natures can be eradicated. There is no difference between believing in a Jesus who is the greatest human being that ever lived and the Christ who is one with God in substance; there is no difference between believing in monotheism and in trinitarianism.

I read the other day in a certain church paper an answer to this question: “What is the difference between Christ and the Holy Spirit?” It was as follows: “There is no difference at all, they are one and the same Person.” According to this answer, it doesn’t matter whether we believe in three Persons in one substance, or in one God that is at first Father, then later Son, and finally Holy Spirit. Further, when He is one of these, the others do not exist.

Certainly, we are living in an age of union, an age when distinctions are being blotted out, when convictions—if we are not careful—will be thrown away; when peaceful coexistence is placed above everything else. I don’t think we can build “one world” religiously or politically by sacrificing what we believe. God is still on the throne, and all is not black or white; there is still black, and there is still white. There is a distinction between sin and righteousness, between being a sinner and being saved, between following and not following Christ.

# HOME MISSIONS and EVANGELISM

## WE WANT TO SAY A GREAT BIG



to our pastors, church boards, and laymen, who co-operated so splendidly in the church-wide offering for church extension. Many who could not take the offering on June 5 announced it for a later date. The wholehearted response is encouraging in this great task.

And also our thanks to our district superintendents, who urged every church to receive this offering.

Receipts are coming in daily for the offering and on July 22 amounted to

## \$50,261.47

This foundation for the General Church Loan Fund will make possible many church buildings in areas where commercial loans cannot be secured. Applications and requests for loans have already been received from more than twenty churches.

A few weeks ago we mentioned a few churches that have sent in large

sums. We now bring this list up to date with all who have sent in \$150.00 or more.

\$1,000.00	Chattanooga First, East Tenn.
641.60	Ashland First, East Ky.
587.00	Kansas City First, Kansas City
444.38	Eugene, Ore. Pac.
422.18	Muskegon, Mich.
410.57	Ft. Lauderdale, Fla.
400.00	Dayton Maryland Avenue, Western Ohio
396.42	Bethany First, N.W. Okla.
250.00	Charleston First, West Virginia
214.68	Washington First, Wash.-Phila.
200.00	Kankakee First, Chicago Cent.
200.00	Palco, Kansas
200.00	Pontiac First, Eastern Mich.
192.77	Albuquerque Sandia, New Mexico
187.68	Albuquerque First, New Mexico
183.61	Warren, Pittsburgh
176.70	Chicago Emerald Avenue, Chicago Cent.
170.91	Glendale, Arizona

## ROY F. SMEE, Secretary

170.00	Flint First, Eastern Mich.
170.00	Santa Ana, S. Calif.
168.00	Nampa College, Idaho-Oregon
167.09	Denver First, Colorado
162.23	Hammond First, N.W. Indiana
160.00	North Little Rock First, South Arkansas
159.70	Nampa First, Idaho-Oregon
155.00	Ponca City First, N.W. Oklahoma
152.58	Duncan Oak Avenue, S.W. Oklahoma

These larger amounts are greatly appreciated, but it was the fact that almost all churches took the offering and sent in whatever they received that made this splendid total possible. We especially want to mention the Mississippi District. An offering has been received from all but eight churches on that district. That is the best record of any district at this time. Dr. Otto Stucki, the district superintendent, is to be congratulated on this good record. Again we say to everyone, "Thank You."

ROY F. SMEE, *Executive Secretary*  
Division of Church Extension

*Church Extension Special Commission*  
W. E. Albea, *Chairman*  
John L. Knight  
Edward Lawlor  
V. H. Lewis  
Gordon Olson

## FOREIGN MISSIONS

### Urgent Prayer Request

Mrs. Elmer Schmelzenbach is in the hospital at Acornhoek, critically ill with a heart condition. She has had several heart attacks during the last few days. Please pray earnestly for Mrs. Schmelzenbach. She has been ill ever since she returned to the field.—Africa.

### Prayer ANSWER

A telegram received July 18, from our superintendent of the North Mexican District reads: I'M BETTER. BACK HOME. NO CANCER. THANKS TO THE LORD. Carlos Stopani.

### REMISS REHFELDT, Secretary

We join our thanks to God with Brother Stopani's, and would add our thanks to all of you who prayed for Brother Stopani in his hour of need.

### Swaziland

BY MARY MCKINLAY, *Africa*

Camp meeting has just closed and the services were blessed with the presence of the Lord. We had a wonderful thrill on Sunday morning when a witch doctor for whom we have been praying, came to the altar and found the Lord as her Saviour. She came to the hospital some months ago, bringing her daughter who was very

sick with T.B. Just three weeks ago she returned, this time because she herself was suspected to have T.B.

Her daughter has chosen the Lord since she has been with us, but we knew it was going to be a battle for the witch doctor's soul. I happened to be working late the first time she came to the hospital, and while the nurse was fixing medicines for them to take home, I spoke to the woman about the Lord, but she seemed very hard. After she came back to the hospital as a patient, I visited her several times, and it was a real joy to see her at the altar on Sunday morning.

We must pray much for her now, because her witch doctor materials

are all at her home, and we could not take them and burn them. She has to go home to a heathen husband and face these demon articles of her old life. Pray that the Lord will help her to stand true.

There were thirty-three young people baptized and one very old man, at least eighty years old, whom Dr. Samuel led to the steps and helped into the baptismal pool.

Oh, there are joys in serving Jesus that far surpass any joys of this old world. And the greatest of these joys is surely seeing men and women finding peace in their souls with God.


Last Sunday I went out to one of our outpost Sunday schools just a few

miles from the station. We had sixty-three children and a few adults crowded into a small hut. We wanted to hold the Sunday school under the trees, but beer is sold at this kraal and the owner insisted that the Sunday school should be held inside. There was scarcely room for me to stand and I had to put my flannel-graph easel in a doorway to get room for it. But I am sure the seed fell on some very attentive little ears. In the afternoon I visited another kraal, and in the little group that listened to the message, was the witch doctor mother of one of our own Nazarene trained nurses. It was a real joy to me to get down on the mat beside

her after the service, and talk to her about the Lord. Her daughter acted as my interpreter. This Christian girl says her mother is thinking more seriously about the things of God now than she has ever done.

I am praying much that the seemingly impossible will happen in this woman's case, and that she will find the Lord. She has been prayed for many times, but is so bound with drink and witchcraft that from the human standpoint she seems a hopeless case.

Will you join your prayers with mine that God will find a way to reach this woman's heart?



# Religious News and Comments

By A. K. BRACKEN

## Appropriate to the Industry

Adolphus Busch, co-founder of Anheuser-Busch Company, is said to have made famous the picture, "Custer's Last Fight." His lithographer, it is said, re-drew most of it and inserted dozens of new figures together "with buckets of gore." *Time* magazine, in commenting, says, that nowhere has there been such "whooping, shooting, and scalping." Reproductions of the revised picture have been placed in numberless saloons. How appropriate to the whole liquor program. Since the repeal of prohibition the business is dressed in only a slightly different garb; but still it is no saint and does not even look like one. By it homes are still wrecked, manhood and womanhood are still degraded, children are left worse than orphans, and the carnage that is caused on the highways emphasizes the "whooping, shooting, and scalping" nature of the brute.

## Freedom of Worship Omitted

It seems that any clause guaranteeing freedom of worship to United States nationals was not included in a treaty of friendship, commerce, and navigation, "signed in Port Au Prince, March 3, by Vice-president Nixon and other officials of the United States and Haiti." Two points were involved, reports Howard A. Cook, chief of the State Department's Public Services Division. First, it is said, that "certain types of religious manifestations tend to disturb the public order and create risks to public safety among the people of Haiti." The second was that "the raising of religious

questions in a treaty with a foreign country would create the danger of a religious controversy in Haiti, having political aspects that would seriously embarrass the government." We should not too readily criticize those charged with such large and serious responsibilities, nor should they let our rights of religious freedom too easily go unprotected. It might be suggested also that religious bodies should guard their practices so as not to give unnecessary offense. (*Washington Religious Report*)

## Doctors Versus Doctors

Burning issues seem to be smoldering inside the ranks of the American Medical Association. Three points are aired in the general practitioner's report to the AMA. First, patients are often unduly impressed by "the dramatic aura which surrounds surgery" giving greater prestige to the surgeon, enabling him to charge more than the general practitioners. Second, the family doctor is frequently denied surgical privileges and must give his patient over to a surgical staff. Third, surgeon's fees are too high in proportion to what the general practitioner may charge. With high regard for all that means research and skill in the fields of medicine, with deep appreciation of untold unselfish service, both among surgeons and general practitioners, and with no desire to "rush in where angels fear to tread," could we humbly suggest that, if conditions, clearly in need of improvement, could be worked out from the inside, nothing probably could do more to stay off socialized medicine in our country.

## BRIEFS:

*Short Story.* An AP report, headlined Houston, Texas, tells that one Carl Jackson, charged with burglary, came into the court of Judge Langston G. King carrying a big Bible. "I've found religion," Jackson announced. He is said to have torn the Bible to shreds when he heard that the jury gave him twelve years in the pen. Many try to use religion as a fire escape.

*Presbyterians—Catholics.* During a recent General Assembly of Presbyterians, U.S.A., in Los Angeles, the Presbyterians, charged that "in the figure of the virgin, the Church of Rome has created a semidivine female who becomes head of the church . . . the Sovereign Overlord of all that occurs in history" and tarnishes the "glory of Christ's Headship of His Church." Catholic theologians said, "It would be reassuring if all men who call themselves Christians could be as unanimous in proclaiming their faith in Christ as God as were the Presbyterians in its attack on Catholic devotion to Mary." This retort, which is no answer, is nevertheless challenging. Will there some day be a necessity for an old-fashioned Ecumenical Council to sit in judgment? Are the extravagancies of the Church of Rome Christian? Are the claims that Christ was not deity Christian? Is it Christian to throw out "New Testament exchatology" as "unacceptable"? Both Protestants and Catholics could with profit draw nearer to the New Testament.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for August 21: Hope for the Despairing

Scripture: Jeremiah 31; 50; Ezekiel 36 (Printed: Ezek. 36:24-36)

**GOLDEN TEXT:** *I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezek. 36:27).*

Much of the history of the Jewish people deals with exile in enemy countries. In this respect the message finds a warm response in the hearts of many today. There are millions of displaced persons in our present world; entire nations living under daily threat and constant fear. One can readily understand that it must have been a constant struggle with those early exiles to keep alive their faith in God and hope for return to the homeland. They did not belong in Babylon, and a nostalgic longing for home was constantly theirs. Their dream was kept alive by the faithfulness of God's prophets and their constant demand to observe their religious rites and practices. God never has been without His witness, and the fifty-fifth chapter of Isaiah flashes like a mighty beacon, welcoming all to return.

God has placed eternity in the heart of every person. The one incontrovertible fact is that man is not at home in sin-land. We do not belong outside of God's will. Nothing is big enough, not the entire world itself, to satisfy the hunger in the human

heart for God, but God himself. When the prodigal boy found himself by choice in Swineland, he realized that what would satisfy hogs left him completely undernourished. It was at this point he saw that his real home was in the house with his father. Under all his waste and sinning there was an indestructible hard core that tugged at his soul to return home. He was an exile! What a noble discovery he made when it dawned upon him that he was away from home, but that he had a home to go to, and beyond all else, that was where he wanted to go and where he really belonged.

Isaiah lifted his people out of hopeless despair by assuring them that God's mercy was prevailing and divine provision existed for every human need. This is the message that needs to be revived in every human soul. Men lost in sin are displaced persons. They don't belong under the tyranny of evil habits, goaded by memory of what might have been. Sooner or later the day of disillusionment will come and the bright lights of Babylon will go out one by one; then the only hope will still be the Light that points the way Home.

Isaiah lifted the hopes of his people to new heights by predicting their return to the homeland and the com-

ing of the Messiah. No more glorious chapter of hope for these despairing exiles exists than the fifty-fifth of Isaiah. Here is truly a message not limited to the Jew in Babylon, but extending to every generation and person. No one need lose hope. "Who-soever will" may come. Every bankrupt soul with despair gnawing at his heart may take new courage—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; . . . without money and without price."

No one belongs to sin; it is an enemy and the sinner abides in a foreign land. The Messiah has come and glorious freedom awaits your acceptance. You were made for goodness. Your freedom lies in the will of God. The Father wants you; He is hopefully waiting, His arms are outstretched. No matter how long has been your exile, or how far your wanderings in the paths of evil, God wants you back home. Then, "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." This all waits your return—yours for the asking.

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## THE QUESTION BOX

Conducted by

STEPHEN S. WHITE

**Q.** *According to the Bible, an untruth, or a lie, is a sin. All sins must be repented of, if we are to have fellowship with God. The definition of the word "lie," according to Webster is: "A falsehood uttered or acted to deceive. Anything which deceives; AS HIS CORDIALITY WAS A LIE." In other words if, by our actions, we deceive our fellow man into believing that we're his friend, that we're for him and, at the same time surreptitiously find fault and criticize, etc. (granting that the criticism is warranted) to the*

*extent that it adversely affects the thinking of others regarding our fellow man, it is my opinion that by ACTION (if not by word) we have sinned, and repentance is necessary. What is your opinion?*

**A.** You have presented an interesting question in ethics, the science of human conduct. However, one thing has been overlooked. A lie is a sin only if it is consciously perpetrated.

A person might deceive without intending to. That is, his deception would not be deliberate. In that case, it would not be a sin. The same would be true as to the illustration which you give. If a person is deliberately friendly to a person and then intentionally criticizes him to others, he is lying, as you say, at least by action, and is guilty of sinning. Still, no one can pass on another person's conduct, because he can never be certain how deliberate it has been. Other people's motives are not fully known to any-



one but God. Thus we must be very careful about our criticism of others, or about charging them with lying. Besides, we must remember that we should never be brutally frank in our dealings with others. Nevertheless, your question should give all of us cause for thought from our own personal standpoint. If I deliberately say one thing and deliberately do another, I am a liar, and God and I know it, even if no one else can be sure of it. Further, if I do not repent of this sin, I shall be lost.

*Q. What do you think of Nazarenes playing games with dice? What do you think about playing bingo, especially for prizes? What about chess and checkers?*

A. I can't believe that any Nazarenes are guilty of either of these sins. Dice and bingo have had too many bad associations for them to ever find respectable use in the world of games. I would not put chess and checkers in the same class with games using dice and bingo.

*Q. I would like to have your opinion on Judges 6. Was the fleece which Gideon put out a lack of faith? What is your opinion about putting out fleeces?*

A. I do not think that the fleece which Gideon put out was a lack of faith. God certainly seemed to sanction that procedure. On the other hand, what was permissible in Gideon's day is not always best for us today. We live in a day of much greater light and should depend more on spiritual leadership. This does not mean that I would rule out the idea of putting out fleeces for everybody. There may be some people today who have not grasped the light of God as they might have. They profit by such helps. I believe, though, that they are the exception rather than the rule.

*Q. The Lord brought Babylon against Israel and permitted the Israelites to be taken in bondage by Nebuchadnezzar as punishment for their repeated transgressions against Him (Jeremiah 50—51). Why, then, does He declare and execute destroying judgment against the Babylonians FOR CARRYING OUT HIS WILL against His rebellious people?*

A. This section of Jeremiah has a number of problems connected with it. Scholars have not agreed as to the time of its authorship, and some have been inclined to doubt Jeremiah's authorship. At present, I can't go into all of these difficulties. Nevertheless, I may be able to help you a little. The fact that the Babylonians were used as God's instrument for bringing

judgment upon His chosen people because of their sins does not at all mean that they would escape the consequences of their own sinfulness. They were to be punished not for being the instruments of God's judgment, but rather for their idolatry and the injustices which they meted out to God's chosen ones. One commentator has this to say: "The gods of Babylon, Bel and Merodach, and all her idols, are involved in her ruin, and reference is made to the vanity and folly of idolatry (51:17-18). But the wrath of Jehovah has been chiefly excited, not by false religion, but by the wrongs inflicted by the Chaldeans on His chosen people. He is moved to avenge His temple (50:28; 51:24)."



## "LIVING WATERS"

*Monday:*

God is disappointed in His people. His pattern was never the cistern, but the flowing stream. The minute you turn His blessing inward, thinking to store it for future use, that minute your cistern springs a leak; and a leaking cistern soon is an empty cistern. (Jer. 2:13.)

*Tuesday:*

It is God working in and through us that is the beauty and satisfaction of holiness. Nothing more ugly and useless than a dusty, spider-infested, empty cistern. And nothing more unlovely and barren than the soul

with an infinite thirst cut off from its source of supply. (John 4:10.)

*Wednesday:*

The river of life flows from the temple, always fresh, out through the desert places to water them, out through the swampy places to sweeten them, out *through us*. "Whithersoever" the river comes, blessing; it is a good word to pair with God's "who-soever." (Ezek. 47:9.)

*Thursday:*

Jesus said "rivers." His rivers? Love, spreading in "longsuffering"—patience, kindness, self-forgetfulness—melting resentments, grudges, hardness. Joy, spreading in "gentleness," in "faith," sharing its satisfactions, attracting to its Source of supply. Peace, spreading in "meekness," "self-control"—all that is called "goodness" in peacemaking wherever it goes. These are His promise of the Spirit, fulfilled. (John 7:38; Gal. 5:22-23.)

*Friday:*

This is an ever-to-be-renewed, renewable grace. We feel empty and unequal to the demands of even one day—but then the rivers come flooding through. Enough for us, enough to overflow. Grace is "flowing from Calvary"—"Grace enough!" (Tit. 3:5.)

*Saturday:*

How pitifully small we seem to keep the intake—choked with our own busy program. Only the Spirit's fullness can overflow, or outflow. (John 7:39.)

*Sunday:*

"Unto me . . . this grace given"—to be a conductor of God's supply. So the life He has loaned me need not be wasted and vanish like a bubble. Quickly let me welcome His Spirit to full control. This is to live! (Eph. 3:8.)

## NEWS OF THE CHURCHES

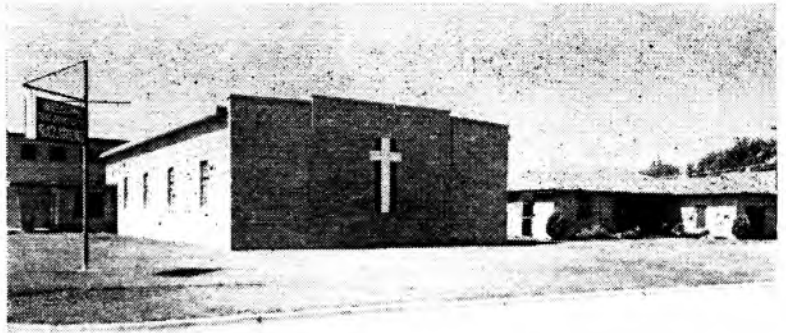
Grass Valley, California—Our church closed a revival on July 10, which some said was the best this church has had. Scheduled to close on July 3, the meeting continued an extra week because of the remarkable way God blessed and answered prayer. New people were reached, and the church was blessed and strengthened. Rev. Max Peters was the evangelist. His messages, backed by prayer and a passion for souls, were stirring, deeply spiritual, and interesting. Likewise, his personal contact in house-to-house calling added greatly to the success of the meeting. A wonderful spirit prevails, and our people have a vision to win souls.—Merlin E. Hunter, Pastor.

Rev. Harry Lawyer writes, "I am now entering the full-time evangelistic field, and was given an evangelist's commission at our recent district assembly. I have some open time for this fall and winter, and on into 1956; will be glad to go wherever the Lord may lead. Write me, 719 South 12th Street, Norfolk, Nebraska."

Dr. Andrew Johnson, general holiness evangelist, writes that he is still active in the evangelistic field. He desires to work in the South during this coming winter, especially in Louisiana, and will be glad to slate for one-week conventions or regular revivals. Write him, Wilmore, Kentucky.

## Lawton, Oklahoma

On April 3, Lawton First Church dedicated their new building with Rev. W. T. Johnson, our beloved district superintendent, preaching for us in both the morning and afternoon service. This was a high day for our church. Since coming here in January of 1950, God has wonderfully blessed our efforts and given some marked improvements. When we came we found a group of people wanting to go forward; they had been planning a building program and were anxious to get into it. In 1951 the old parsonage was sold and six lots purchased at 14th and Arlington. A new, four-bedroom brick parsonage was constructed at the new location, leaving room for the present building. With donated labor, careful planning and the help of a great God, we had the six lots and a new parsonage—all for the old parsonage. In October of '53 we broke ground for the present building. It is of block construction, brick veneer, with the sanctuary 84 x 46 feet, and the educational part across the back, 35 x 89 feet, two story. The sanctuary comfortably seats 400, with overflow space, and choir loft providing for at least 250 more. The sanctuary is furnished with light oak



pews and pulpit furniture. We have room for 20 Sunday-school classes. The church property, valued at \$75,000.00, has been built for \$35,000.00; the parsonage valued at \$18,000.00 was constructed at a cost of \$10,000.00. Our present debt is about \$25,000.00. We give God praise for His marvelous help in this project. On dedication day we had 306 in Sunday school, and 310 on the Sunday following. April was our high month in the history of the church, with an average of 281. Thus

far this year we feel that God is giving us the best year of our nearly six years of ministry here; better than 20 per cent gain in Sunday-school attendance, more than 20 per cent gain in church membership. We are on the first year of a second three-year call. Fort Sill borders Lawton on the north—if you have friends there, let us know and we'll be glad to contact them for the church. Our church is united and moving forward for Christ.—L. P. Roberts, Pastor.

Evangelists Billy and Helen Smith write, "We have an open date the first two weeks in September. If you wish this time, please contact us at 818 McKinley Avenue, Cambridge, Ohio."

Flint, Michigan—This month (August) Rev. and Mrs. George Hill are completing two years of service with the North Flint Church, and have accepted a unanimous three-year recall. A revival spirit has prevailed during this time, and many souls have been saved and sanctified. During the past assembly year, we have received 30 new members, so we now have a membership of 69. All our services are very well attended. Building improvements in excess of \$1,500.00 have been made during the past two years. We are now in need of additional room, and recently received pledges and donations amounting to \$2,380.00 to establish a building fund to meet the need.

Our record Sunday-school attendance was set last October 10, with 383 present. At our coming assembly we will report an average weekly attendance of 128. We praise the Lord for sending Brother and Sister Hill to us.—Harriet Alger, Secretary.

Delmer, Kentucky—Sunday night, June 26, marked the close of one of the best revivals this church has had for many years. Rev. Velmer Kelly, pastor, was the evangelist. The church was filled to capacity, and it was encouraging to have so many young people attend the revival services. God's special anointing rested upon the evangelist; his preaching was anointed, his spirit tender, and his messages were well received. The results were gratifying, with twenty-five praying through to definite victory. As co-

workers we had Brother and Sister Allen Kidd of Glasgow, who did an excellent job as ministers of music and children's workers. These young people are spiritual, friendly, and talented. We appreciated the ministry of all these workers and they were given a liberal offering. We are grateful to God for this divine visitation.—Juanita Burton, Secretary.

Casey, Illinois—First Church was organized in August of 1953, and the district arranged to purchase a large house, arranging the downstairs for a church auditorium and the upstairs as living quarters for the pastor and family. As our numbers increase it will be necessary to consider the construction of a new church building. On Sunday, July 10, we received six new members, three fine couples, spiritual people who want to help in the battle for souls here. Pastor and Mrs. C. K. Dillman, who labor faithfully with us, are encouraged, as well as the entire church. Some few months ago we continued revival services for thirteen weeks, which helped to give a solid holiness foundation for this work.—Victor E. Dillman, Reporter.

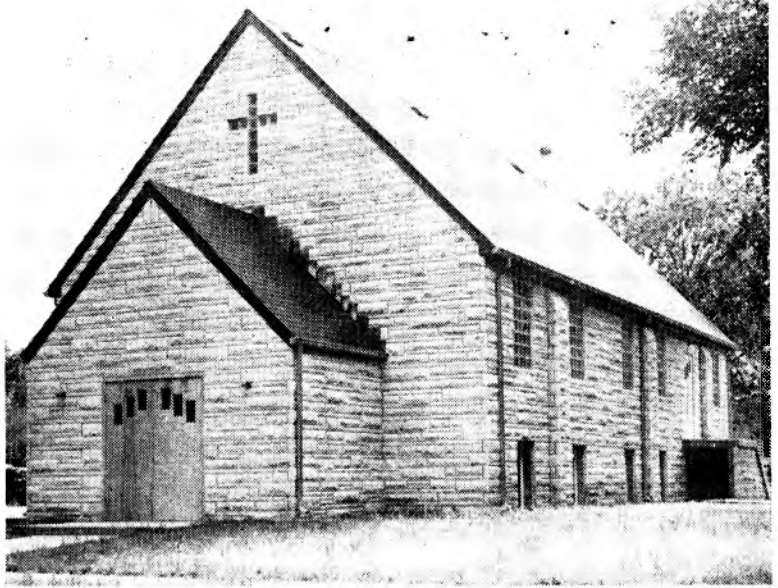
The annual encampment of the Deerfield Camp-Meeting Association, South Jersey Zone, Washington-Philadelphia District, closed recently with outstanding success. On numerous evenings the attendance went beyond the capacity of the tabernacle, and a spirit of co-operation from every church on the zone made it easy for God to work. Much of the success of the camp was due to the inspired leadership of the president, Rev. J. H. Parker, pastor at Bridgeton. His plan to have the pastors on the zone share the preaching responsibilities aided

greatly in unifying the efforts of the zone for the camp. On both Sunday evenings the altar was lined with seekers and "finders." Here again, Brother Parker was greatly used of the Lord as the preacher in these services. Finances for the camp were given so generously that plans are now in the making to enlarge the tabernacle, and to install modern electrical and sanitary facilities. Our hearts rejoice together on this zone for the victories gained through Jesus Christ, our Lord.—W. H. Kale, Jr., Reporter.

Evangelist Ralph C. Gray and Wife report: "In June we closed a series of eight good spring revivals. Beginning at West Hollywood, Florida, in the early spring, we went to Brooksville, Florida, on to Davenport, Oklahoma, and then four meetings in Kansas—at Herrington, Elkhart, Ulysses, and Concordia, and then had a meeting at Burrville, Tenn. In all of these meetings there was the manifest presence of God in the salvation of many souls, with some believers sanctified wholly. Several backsliders were reclaimed, the churches were revived, and the people blessed and encouraged. The good pastors stood by and co-operated in a wonderful way. At this writing we are in a meeting at Oneida, Tenn. Eleven were at the altar last night, and all prayed through in the first altar call of the meeting. Starting September 1, we have a full slate, closing up in California just before the holidays. We are happy and hopeful in this wonderful work of Nazarene evangelism. With only a couple of exceptions we have a full slate until the time of our General Assembly next June."

## Northside Church, Lincoln, Nebraska

Sunday, June 19, was dedication day for Northside Church in Lincoln. It was truly a crowning day with Dr. G. B. Williamson as the dedicatory speaker. His ministry was well received and greatly appreciated. Rev. Whitcomb Harding, district superintendent, Rev. J. A. White, pastor of Lincoln First Church, Rev. C. A. Rock, Sr., former pastor, and Rev. Fred W. Patzel assisted in the service. We now have a beautiful Silverdale limestone building, 28 x 70 feet, with seating capacity for 125. Construction for the superstructure began in March of 1954, after worshipping in the basement that was constructed in 1948 under the ministry of Revs. M. E. and Nina Devoll. Most of the work for our new building was contributed by Fred W. Patzel, contractor, members, friends, and the pastor. The air-conditioned building is valued at \$30,000.00 with an indebtedness of \$7,000.00. We are entering our third year as pastor with these faithful people. The Sunday-school attendance has doubled, the pastor's salary has been doubled, and finances have increased. We give God praise for His blessings.—Douglas Clem, Pastor.



Pastor Russell E. Lewis writes from Pittsburgh, Pennsylvania: "I wish to give praise and thanks unto God for the good assembly year our Lincoln Place Church has just closed. God has indeed helped and blessed His people here. Recently we closed a very successful revival with Evangelist P. E. Kuykendall. Wonderful crowds attended the services, Brother Kuykendall was used of the Lord, and many souls received help. We have now closed our third year of ministry here, and the Sunday school has increased its weekly average by 74, with 60 new members received into the church. This year we gave \$4,419.00 to 'others.' We are now engaged in a remodeling program; when completed, our church will have a new floor, new pews, new carpeting, also new organ, and new hymnbooks. Already we have made plans for a great year of evangelism. Pray for us, and if you have friends in this area, let us know."

Rev. H. D. Burson writes, "I am re-entering the evangelistic field September 1, after pastoring for the last two years. I was in the field for six years, and God wonderfully blessed and gave revivals. I have a few dates left in 1956. Write me, 401 W. Clay St., Houston 6, Texas."

Kenosha, Wisconsin—Our church is closing another good year; gains in all departments, all budgets paid in full, and the missionary society is "standard." January 23 of this year was a never-to-be-forgotten day for this loyal people. On Sunday afternoon, with the auditorium and balcony filled, our district superintendent, Dr. C. A. Gibson, dedicated our new church home—a beautiful, adequate church building, purchased from one of the Baptist congregations. We had for-

merly held services in a rented store building. In the fall of '42, a handful of Nazarenes (seven in all) called us for a meeting with the hope of reviving the work which was about to close. After several weeks we consented to remain as pastor, and a Sunday school was organized with seven members—this has grown to a membership of 140. Last year we held fifth place among the ten schools in Wisconsin District, having highest average attendance for the year. Our people are united, God is blessing, and in these thirteen years I have received but one negative vote; I have again accepted the recall. We give God all praise for His wonderful help and blessing.—Lottie M. Rynearson, Pastor.

Dayton, Ohio—God has wonderfully blessed the Maryland Avenue Church. Four years ago, Rev. Wright Strong and his good family came to us, and the church has made steady gains under his leadership. A year ago last September a new sanctuary was completed, with a seating capacity of 400, along with a small chapel (connecting the old and new building) which will seat 100. We cannot adequately express our appreciation for the sacrifice and work our pastor put into the building of our new church. He spent hours supervising the building, besides making pastoral calls and keeping up his other duties. When the Wright View Church was organized we lost some members, but during the last four years our pastor has received 106 new members into the church, and our Sunday school has grown steadily. Last year the average attendance was 362, and for this year it is 380. Finances are good, and this year we will be a "10 per cent for missions" church. We truly thank God for His blessings, and for our very splendid pastor, and his unselfish spirit. A wonderful spirit

of unity prevails. We also appreciate Mr. and Mrs. Carl Davison, our fine minister of music and his wife. They have given wholeheartedly of their time and talents and are a great blessing to the church.—Martha Gunnoe, Secretary.

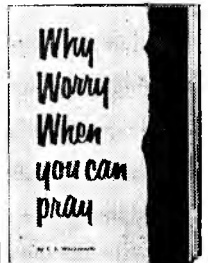
Evangelist W. C. Raker writes, "Due to a cancellation because of pastoral change, I have an open date, September 21 to October 2, that I'd like to slate in Colorado or Wyoming. Write me, Astoria, Illinois."

## WHY WORRY WHEN YOU CAN PRAY

By E. E. Wordsworth

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April 24 was a day of great blessing for us. Dr. Samuel Young brought the dedicatory message and gave us a great boost; also raised \$8,000.00 in cash and pledges on the new building. We were happy to have District Superintendent Gene Phillips and family with us for the dedication. The building was packed for that service. The Lord has blessed our church with good, faithful laymen and the work was done by Pastor L. L. Watters assisted by the people, with a saving of \$10,000.00 in labor, and another \$10,000.00 in material through wise buying. We are thankful for the excellent leadership of Brother Watters. We received \$750.00 from the Hawkeye home missions; \$126.48 in a special offering from the 78 churches, and the materials from the Mason church building. The new building is well financed, without undue pressure upon the people. We have a splendid plant, valued at \$30,000.00 with a mortgage of \$3,750.00 written so as to be paid off in five years. The heating plant is two gas furnaces, keeping the temperature at the same degree from the floor to the ceiling. We have enjoyed a 50 per cent increase in church membership this year. The Meadows-Reasoner



Gospel Duo were with us for our spring revival. God blessed and many victories were won at the altar of prayer. A love offering of \$100.00 was given to the pastor that he and his

family might take a much-needed vacation. These fine workers were given a call to return in '57. Best of all, God is with us.—Chester K. Johnston, Reporter.

**Canada West District Assembly**

The Canada West District assembly held at Red Deer, Alberta, was a time of many significant events. Dr. G. B. Williamson presided with outstanding efficiency to accomplish the volume of business that was transacted in two days.

Dr. Edward Lawlor was unanimously re-elected district superintendent, with 229 votes, and was presented with an offering of \$300.00 as an expression of the love and appreciation of the people of the district. In the superintendent's report the greatest gains were noted in Sunday-school attendance, which revealed an average of 445 more than last year.

One of the history-making decisions of the assembly was the segregation of British Columbia into a district to be called the Canada Pacific District. All necessary district officers were elected for the new district. Dr. Lawlor will serve both districts, as superintendent, the first year. Rev. Olive Kilshaw was

elected chairman of the District Church Schools, Rev. Howard Griffin was appointed acting district N.Y.P.S. president, and Mrs. W. R. Robinson was appointed acting district N.F.M.S. president. Conventions will be held in September to fully organize these auxiliaries of the district.

Also, of great significance was the unanimous vote to build facilities on the campus of Canadian Nazarene College to accommodate the district camp meeting. From the sale of the former campgrounds, located in Red Deer, a new fieldhouse will be built for the use of the camp meeting in the summer and of the college during school terms. Also, a youth camp, fourteen miles west of Olds, Alberta, is being developed to further replace the use of the former camp. This property was donated to the district by Mr. Richard Slang.

The week's activities included conventions for the district N.F.M.S., N.Y.P.S., and Sunday School. For the

Canada West District, the following officers were elected: Rev. Dwayne Hildie, re-elected president of the N.Y.P.S.; Mrs. Edward Lawlor, re-elected president of the N.F.M.S., and Rev. E. Drell Allen, elected chairman of the Church Schools.

Three candidates for the ministry received ordination: Wm. Bahan, Leonard Blair, and Melvin Kemery. Mrs. Melvin Kemery and Mrs. Maurice Westmacot were consecrated as deaconesses.

A fitting climax to the business of the week was the home-missions rally on Sunday afternoon when, with about 800 people present, \$10,500.00 was given in cash and pledges. At the night service the altar was lined with seekers, typifying the prime objective of everything that is done in the business of our district.

REPORTER

**Young People's Convention  
Northeastern Indiana District**

The Northeastern Indiana District Young People's Convention was held at the district campground, near Marion, Indiana, June 24 and 25, with District President James R. Snow presiding.

Rev. Timothy Smith of Eastern Nazarene College was the special speaker. All those present deeply appreciated his challenging messages, as he carried through with the fourth-year emphasis, "By My Spirit—Serve."

Reports from the zone chairmen and the district president showed gains in every phase of the work. The membership of the district now stands at 2,500, active and associate. The *Conquest* drive, under the leadership of Rev. Ray Tucker, was a great success with the district reaching its goal.

**BOYS! GIRLS!**

*Read What Happened . . .*

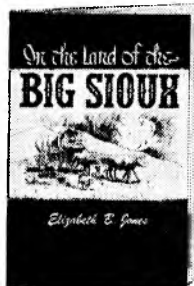
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Those societies attaining honor rating were: Alexandria, Bristol, Blountsville, Fort Wayne Nelson Street, Elkhart Northside, Muncie Mayfield, Muncie Southside, Muncie First, and Marion Home Avenue.

Rev. James R. Snow was re-elected with a good vote. He has served the district well for the past two years, and pledged his loyal support to the total program.

The district N.Y.P.S. is launching into a new field for the coming year with the support of a home-mission church and pastor. The prospect is good for the new year, and the delegates returned to their respective churches inspired to do a little more for Christ through the N.Y.P.S.

RUSSELL SHALLEY, Reporter

### North Arkansas District N.Y.P.S. Convention and Institute

The annual N.Y.P.S. convention and camp-institute combined for a wonderful week of reports, elections, and spiritual fellowship, June 20 to 24. Rev. J. L. Emmert, president, presided; he was not re-elected because of the age limit.

Officers elected were: Rev. Marion Guy, president; Rev. Bill Rough, vice-president; Bertha Rutledge, secretary; Jimmy Quick, treasurer; teen-age supervisor, Mrs. Harold Latham; boys' and girls' supervisor, Rev. Amos Self; and teen-age representatives, Betty Sue Gray and Sam Emmert. Also delegates to the General Convention were elected, as follows: Marion Guy, Bill E. Rough, Bertha Rutledge, and Jimmy Quick.

The special camp speaker was Rev. Don Scarlett. His messages stirred and inspired the entire camp. In all, some 175 seekers bowed at the altar and prayed through in the old-fashioned way.

The North Arkansas District is on the march for God.

BILL E. ROUGH, Reporter

### Colorado District Assembly

The forty-seventh annual assembly of the Colorado District convened on July 13 at the district campgrounds, with General Superintendent Hugh C. Benner presiding. From every standpoint, this assembly proved to be one of the greatest known to the Colorado District.

Dr. Oscar J. Finch is greatly loved by Colorado Nazarenes, and was re-elected as district superintendent with a near unanimous vote. A love offering of \$1,200.00 was given the Finches, to more than pay for their moving expenses.

The churches of the district added a total of nearly 200 members during the past year, and pastoral reports showed splendid increases in other departments of the work. The churches of Colorado's eastern drought-stricken area are facing the new year with undaunted courage.

A beautiful spirit of unanimity prevailed, and the anticipation of progress seemed to be the order of the assembly.

Dr. Benner presided with dispatch and grace, and endeared himself to the Nazarenes of this state. His timely messages stirred the hearts of the people each time he spoke. In an impressive service on the closing night, Dr. Benner ordained to the ministry—Charles Klaffke, Archie Marsh, Wilbur Warren, Beulah Campbell, John Kell, K. Wayne Nelson, Gene Hudgens, and George B. Johnson.

We thank God for the victories of the past year in Colorado, and we press forward under the capable leadership of Dr. O. J. Finch.

REPORTER

### Another Church Union IN BRITAIN

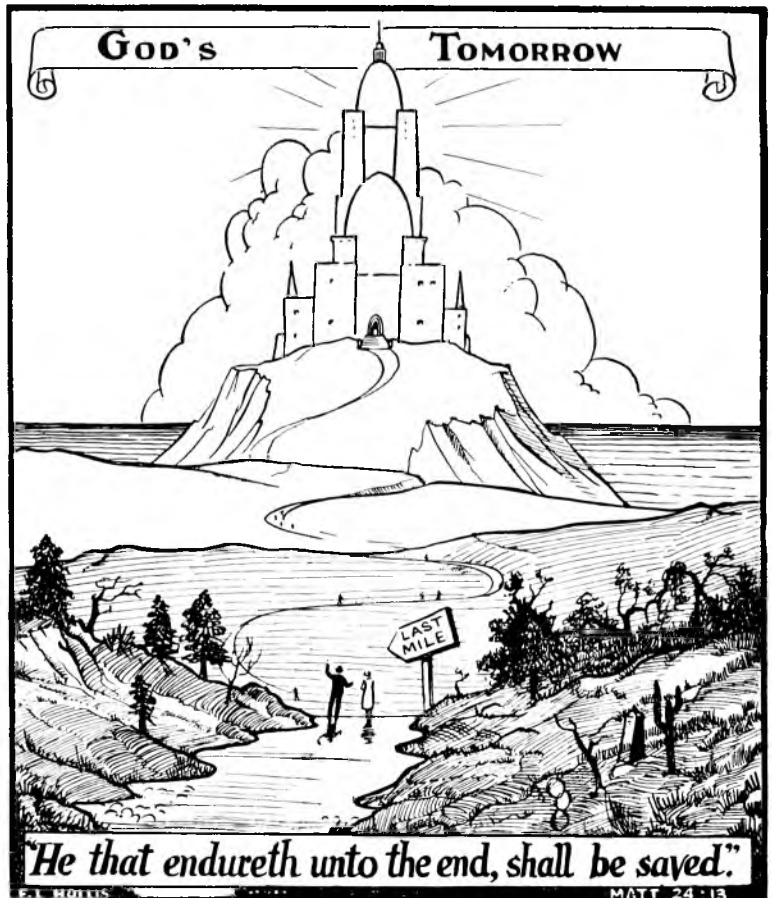
On Saturday, June 11, at the Houldsworth Hall, Deansgate, Manchester, the union of the Calvary Holiness church with the Church of the Nazarene was consummated by Dr. Samuel Young, general superintendent. This historic occasion was to many in the British Isles a dream fulfilled. A few years ago such a union seemed impossible, but with the union of the International Holiness Mission at Leeds on October 29, 1952, events began to move rapidly. In his closing address at the public dedication service in Leeds, Dr. Hardy C. Powers again and again, and with increasing emphasis, used the phrase, "It couldn't happen, *but it did.*" His words were prophetic, for what has happened in

Great Britain was humanly impossible—but with God nothing is impossible.

Approximately one thousand people gathered for this event which signaled a new epoch in the history of the holiness movement in Britain. In spite of the transportation difficulties (due to the railway strike) a few Nazarenes traveled from as far south as London and as far north as Edinburgh and Glasgow; some managed to cross the Irish Sea, and northern Ireland was also represented.

Dr. George Frame, superintendent of the Northern District, was the first speaker, and before moving the formal resolution of union, he spoke of events leading up to the happy occasion. Along with the writer, he had attended a meeting of the General Board held at the International Headquarters of the church in Kansas City, Missouri, U.S.A. Both were interviewed by the Board of General Superintendents when all matters relative to union were discussed thoroughly. By the unanimous vote of the General Board, the Advisory Council in the British Isles was given authority to effect the union. Meetings had been held with the executive council and delegates' conference of the Calvary Holiness church, and in all the deliberations, the move towards union had been spontaneous and the negotiations harmonious and cordial.

In seconding the motion, the writer spoke of his twenty-three years' ministry in the Church of the Nazarene; of



his seven years' work in the pastorate of the Battersea Holiness Tabernacle and superintendent-minister of the International Holiness Mission.

Rev. Maynard G. James, president of the Calvary Holiness church, spoke powerfully and passionately, stressing how such a union had been the burden of his heart for years. He stated he felt the union would result in the advancement of the holiness witness and an ingathering of souls. Rev. Jack Ford, vice-president of the Calvary Holiness church, made a memorable contribution to the meeting, reminding the congregation that he was present at the union meeting in Leeds, and that he brought fraternal greetings from the Calvary Holiness church. He spoke of the happy fellowship that always existed between the two movements and expressed his convictions that union was the will of God.

Others who contributed to the success of the meeting included Dr. David Hynd, C.B.E., Rev. H. Kenneth Bedwell, Nazarene missionaries from South Africa, Rev. Hugh Rae, principal of Hurler Nazarene College, and the Rev. Maurice Winterburn, London. It was an added joy to have with us Rev. J. S. Logan, well known throughout the church in the States and Canada because of his evangelistic campaigns.

The union strengthens the church by the addition of twenty-three churches in the Southern District, and two in the Northern District; ten ordained ministers and four licensed ministers have been added to our ministerial list. Students in training at Beech Lawn Bible College, Stalybridge, have been transferred to Hurler College at Glasgow.

The crowning moment of the meeting came at 8:15 p.m. In an atmosphere tense with emotion, Dr. Samuel Young, tapping the desk with his gavel, on the authority conferred upon him by the Board of General Superintendents, declared the union of the two churches to be consummated in the name of the Father and of the Son and of the Holy Ghost. Before concluding the service, Dr. Young challenged the congregation by giving an inspiring address on the kind of church that the world needs to meet the demands of the atomic age.

Now that the three main holiness denominations in Britain are one, we face the future imbued with the same spirit that characterizes Nazarenes throughout the world. We are happy to be an integral part of an International Church that is committed to the great task of spreading scriptural holiness. We are deeply conscious of the call of God coming to us anew and feel confident that, in the land which gave birth to the Wesleys and witnessed the great evangelical revival of the eighteenth century, the larger unity will result in more widespread and abiding blessing.

J. B. MACLAGAN, *Superintendent*  
British Isles, South, District

The youth of our district are moving forward for Christ. We love and appreciate all the fine officers and leaders God has given us, and especially our good district superintendent, Dr. W. S. Purinton, who has stood by faithfully with his wise counsel and guidance.

JOAN OLIN, *Reporter*

### Annual N.Y.P.S. Convention Tennessee District

The Tennessee District N.Y.P.S. Convention was held July 15 and 16 at the new district center and campgrounds, near Nashville. The very efficient president, Rev. Robert Gray, conducted the business with ease and dispatch. He was re-elected by an overwhelming majority. Rev. John L. Knight, Jr., was chosen to serve as vice-president, Rev. Harold Graves as secretary, and Rev. Don Jernigan was re-elected as treasurer.

The progress during the year, as indicated by the reports, was commensurate with the onward march of the entire Tennessee District under the leadership of Superintendent D. K. Wachtel. The members of the convention were most enthusiastic in their acceptance of the concepts of preparation for Christian service and evangelism as main drives of the total N.Y.P.S. program.

Rev. C. E. Shumake, superintendent of the Alabama District, was the special speaker for the preceding youth institute and also for the convention, including the second annual district fellowship banquet. His messages and emphasis on home missions harmonized with the general spirit of the leaders and delegates present. Tennessee District is moving forward to serve the people of this place and generation.

WM. H. HOWICK, *Reporter*

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### Illinois District N.Y.P.S. Convention and Institute

The Illinois District held its twelfth annual N.Y.P.S. convention on Monday, July 4, in Starr Memorial Tabernacle at Nazarene Acres, Springfield. Rev. P. C. Snellenberger, serving his first year as district president, directed the convention in a very capable and efficient manner. The love and appreciation we all feel for him were evidenced by the fine vote he received for re-election.

Rev. Hallie Foster was re-elected vice-president; Patricia Board, secretary; Earl Smith, treasurer; Robert Beaty, Junior supervisor; R. W. Meier, teen-age supervisor; and our newly elected teen-age representatives are Shirley Fields and Daniel Reader.

The convention voted to continue our home-mission project, which has proved to be a very definite help to our district home-mission program. This past year our young people contributed over \$3,000.00 to this program.

Special speaker for the convention and institute was Rev. B. G. Wiggs, with Brother Lewis Thompson as the song director. The interesting and spiritual messages of Brother Wiggs were most helpful, and all those present enjoyed the fine musical program of Brother Thompson. We appreciated the ministry of these humble and spiritual young men.

### DEATHS

REV. E. E. TAYLOR

E. E. TAYLOR, Nazarene elder, was born June 25, 1879, in Hammond, Indiana, and died May 19, 1955, at a hospital in Salem, Ohio, following two weeks of illness. Of godly parentage, he was converted at the age of six years, when the family moved to a farm in northern Wisconsin. There they builded a church that is still used for the gospel. He preached there many times during his lifetime. Accepting the light of second-blessing holiness, God called him to preach the gospel in all its fullness; he pastored several churches before going into evangelism. In all, he gave some thirty-five years to the ministry. In 1905 he was united in marriage to Miss Luzena Shelley. To this union were born four children, one dying quite young; and the mother, after years of illness bravely borne, went to be with the Lord. In 1948 he married Miss Myrtle A. Pelley, retired missionary from Africa. He labored for God and souls in most of the States and in some of Canada. "Personal Evangelism" was a favorite theme of his, and his last years were largely spent working in the "Crusade for Souls—Now." During the past winter nineteen meetings were held in the Southland, and God blessed him more and more in his sermons and writings—it seemed he was ripening for heaven. He is survived by his wife; a daughter, Mrs. Robert Harding of Maplewood, Mo.; two sons, Professor E. Roger Taylor of Red Deer, Alberta, and Dr. Richard S. Taylor of Sydney, Australia; also a sister, Mrs. Emma Deitrich of Caldwell, Idaho, and a brother, Wm. Reuben Taylor of Marinette, Wisconsin. A beautiful service was held in his home church in East Palestine, Ohio, with Rev. R. F. Heinlein and Rev. C. D. Taylor officiating; then the body was borne to the West, to rest in the family burying ground, following another service with Rev. J. F. Penn of Nampa, Idaho, giving the message.

**THE LORD reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved.**  
**2 The Lord is great in Zion; and he is high above all the people.**

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MRS. ALICE ELIZABETH HARRIS, widow of the former district superintendent of New Mexico, Rev. B. F. Harris, died May 29, 1955, while in the hospital in Roswell, New Mexico. She was seventy-two years of age. She was a faithful member of First Church of the Nazarene in Roswell, and attended all the services until recent illness kept her bedfast. This good and godly mother left a host of friends and will be remembered by many for her sacrificial spirit and her devotion to God and the church. She is survived by one son, B. F. Harris, Jr., of Springfield, Ore.; and two daughters, Mrs. W. O. Steverwald of Brigham, Utah, and Mrs. Roy Ashley of Roswell. Funeral services were in charge of the pastor, Rev. Hugh R. Jordan, assisted by Rev. W. W. Orr, former pastor.

LOUIS FRANKLIN JACKSON was born September 12, 1876, in Shelbyville, Illinois, and died April 20, 1955, at Chico, California. He was reclaimed in 1928, sanctified in 1929, and was a member of the Church of the Nazarene for twenty-five years. He was a scholarly, devoted Christian whose life and words were a daily testimony to the power and grace of God. He is survived by his wife, Mrs. Sarah Jackson, one son, and four daughters. Funeral service was conducted in the sanctuary of the church, in accordance with his wishes, with Rev. Charles Crouch, pastor, and Rev. Gene Nunneley, in charge of the service.

EDWARD LEE RILEY was born November 16, 1926, in Carthage, Missouri, and died May 9, 1955. He was a veteran of three years' service in World War II, and at the time of his death was an employee of the Civil Aeronautics Administration at Topeka, Kansas. He was a young man of high ideals and Christian integrity. He is survived by his wife, Irene Hitt Riley; two daughters, Bonnie and Stephanie Ann; his father, E. S. Riley, also one brother and one sister. His body was laid to rest at the Dudman Cemetery near Carthage, Missouri, with services being conducted by Rev. Ross W. Hayslip, pastor of the Church of the Nazarene.

MRS. MILDRED AUDREY DE ARMAN, age forty-two, died January 18, 1955, at Dexter, Missouri, after an illness of some six months. She was the wife of Rev. John De Arman, pastor of the Church of the Nazarene of Broseley, Missouri. She was united in marriage to Mr. De Arman on December 26, 1932; to this union were born one son and two daughters. She lived a devoted, consistent Christian life, and her faithfulness and loyalty to God were an inspiration to all who knew her. She was a member of the Broseley Church of the Nazarene. To the very last she gave witness to the mercy and goodness of God. She is survived by her husband; a son, Jack; and two daughters, Judith and Brenda; also her parents, Mr. and Mrs. Henry Hinze; four brothers and three sisters. Funeral service was conducted by Rev. W. E. Carlton in the Dexter Church of the Nazarene, with interment in the Dexter cemetery.

JASPER NEWTON MCCOLLOM was born April 25, 1869, near Englevalle, Kansas, and died April 18, 1955, at the home of his son, Rev. W. B. McCollom, in Larned, Kansas. In 1892 he was united in marriage to Mary Emily Brownlee. To this union were born six children, the oldest dying in early childhood and the youngest in infancy. He was reclaimed to God in 1924, and remained faithful to the end. His wife died in 1952, and since that time he had made his home with his son. He was a semi-invalid for about two years, spending most of his time in a wheel chair. He is survived by his four children and their companions, Rev. and Mrs. D. F. Timblin, Rev. and Mrs. C. R. Lemmons, Rev. and Mrs. W. B. McCollom, and Mr. and Mrs. O. A. McCollom; also one brother. Funeral service was conducted at Chester, Oklahoma, with Rev. Milt Shuck officiating, and the body was laid to rest beside his wife in Elm Grove Cemetery.

WILLIAM JAMES NEWKIRK, a member of the Church of the Nazarene for more than fifty years, died at San Bernardino, California, March 24, 1955. He was born November 1, 1868, at Chatham, Ontario, Canada. He was united in marriage to Elizabeth C. White on February 14, 1898; she died in 1942. To this union were born six children, one deceased. Those living are: Sarah E. Sexton of Laguna Beach, California; Harriet G. Brown of Oregon, Illinois; John W. of San Bernardino; Elizabeth B. Evans of Wilmot, South Dakota; and William C. of Laguna Beach. Converted as a young man, he was sanctified soon after, under the ministry of Dr. Charles Stalker at the Austin Holiness Tabernacle in Chicago. He and his family then united with a group of holiness people on the south side of Chicago, who founded the First Church of the Nazarene, under Dr. P. F. Breese. He was an active member of the church, and a member of the official board for a number of years, until moving to California in 1926. Nine

years after the death of his first wife he was married to Henrietta L. Speier (November 2, 1951). Funeral service was conducted by Rev. Clyde Rhone, pastor of First Church, San Bernardino, assisted by Dr. A. E. Sanner, with interment in the Mountain View Cemetery at San Bernardino.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. John Eberle has resigned his pastorate at Canton Calvary Church to enter the full-time evangelistic work. He is a good preacher and will cooperate with the pastor's program. He is now making up his slate for fall meetings. His address is 2424 Bollinger, N.E., Canton, Ohio. Give him a call.—C. D. Taylor, superintendent of the Akron District.

Rev. J. A. (Jimmie) Allen, for seven years pastor of the Armourdale Church, Kansas City, Kansas, is entering evangelistic work. Brother Allen was a successful evangelist and Sunday-school promoter before pastoring this church. If you are in need of an evangelist or church school worker, give him a call. Write him % the publishing house, P.O. Box 527, Kansas City 41, Mo.—Jarrette Aycock, superintendent of Kansas City District.

Rev. A. G. and Elveda Johnson are re-entering the evangelistic field. For the past nine years they have been successful pastors. Brother Johnson has been active in district church school work, and Sister Johnson as district Junior director, and boys' and girls' camp supervisor; they are real boosters in these fields. With the rich ministry of Brother Johnson, their wonderful spirit, plus their special singing, they will prove a blessing. I recommend them to any church, district, or people for revival, convention, and as camp-meeting workers. They still have some open time this fall, and are making up their slate for next year. Write them, 1611 Harrison St., Batesville, Ark.—J. W. Hendrickson, superintendent of North Arkansas District.

BORN—to Rev. and Mrs. Wendell A. Russell of Nocona, Texas, a son, Steven Allen, on July 21.

—to Mr. and Mrs. Wendell Bartlow of Pomeroy, Washington, a son, Brant Webster, on July 21.

—to Rev. Arthur and Dorothy Evans of Oakwood, Illinois, a son, Daniel Louis, on July 15.

—to Mr. and Mrs. Glen Clifton of Denair, California, a daughter, Janice Marie, on July 11.

—to Rev. and Mrs. Joseph D. Biscoe of Orbisonia, Pennsylvania, a son, Joseph Dwight, III, on July 8.

—to Rev. and Mrs. Ira E. Fowler of Chelyan, West Virginia, a daughter, Vivian Mary, on June 28.

—to Rev. and Mrs. David Cubie of Corbin, Kentucky, a son, Lee Murray, on June 24.

SPECIAL PRAYER IS REQUESTED by a Christian mother from Kansas "that my 15-year-old daughter will be brought back to the Lord, and that God will break up her friendship with worldly friends," also that the husband and son will find the Lord again; by a friend in Indiana that she may have a closer walk with God, that her husband might be sanctified and healed, that she might be healed of a serious affliction, also for a friend who has requested prayer;

by a "Herald" reader in Pennsylvania for healing of his wife and son, also for a special unspoken request;

by a lady in Indiana "that the Lord will undertake in an extremely difficult and urgent business problem";

by a lady in Missouri whose husband has gone back on the Lord and is bitter towards the church—it is serious;

by a lady in Iowa in urgent need of help from God mentally, physically, and spiritually;

by a mother in Kansas "that my husband and children and their families will be saved, and that my daughter-in-law will understand and forgive me," also that she herself may be sanctified wholly, and know it of a certainty, and for an unspoken request; by a lady in Texas for a serious family problem that God will help in a special way.

## Nazarene Camp Meetings

August 8 to 14, Eastern Michigan District Camp, Flint, Michigan. Special workers: Rev. Harold Volk, evangelist; Rev. Ken Hutchinson, Bible teacher; music with the George Huffs. Platform manager, Dr. W. M. McGuire, district superintendent. All mail should be sent % Rev. J. E. Van Allen, 522 Chandler, Flint, Michigan.

(Continued on next page)



## SERVICEMEN'S CORNER

Robert C. Brackett writes from Korea:

"I have been asked many times, recently, how I could stand it being over here so long. How can I be happy here in Korea? I tell the fellows that I'm having a good time, and they can't understand it. I tell them that I cannot get excited about leaving here pretty soon, and they think I'm crazy. Let me tell you the reason for my attitude toward Korea. It is summed up in four words *The love of God*. The Lord saved me and sanctified me wholly; and He came with me to Korea. He has blessed me more over here than I ever thought was possible. He has taught me more about himself than I ever expected to learn in such a short time. I feel as if I have been drawn closer to Him—and His abiding presence within me has kept me happy. I will always have a warm spot in my heart for Korea, because it was here that God really showed His love to me. One of the means of blessing have been the *HERALD OF HOLINESS*, the *Other Sheep*, and *Conquest*."

"I was very happy to receive your recent letter as always. I am glad that I am a Christian, for the Lord watches over His children. He goes with us when we have to leave loved ones and go to foreign countries. There is a wide open opportunity for a Christian to testify here. I am certainly glad to get the *HERALD OF HOLINESS*, *Conquest*, *Come Ye Apart*, and the *Other Sheep*, as they are a great lift to me where there is so much sin. I am taking the course of study now that is listed in the church *Manual* for local preachers. I have had a local preacher's license since January from my home church in Marietta, Ohio. I spend my spare time here testifying to the lost, reading and studying on the course of study. I am planning on entering Eastern Nazarene College when I get out of service. The Lord called me to preach when I was in the hospital in Texas, when I was very near death. This was in March 1953. I have been a Christian since I was thirteen years of age. I haven't always been a Nazarene, but I am now. I married a Nazarene girl and I am happy. Write me when you can as I love to get mail and appreciate your interest."

A/2C DONALD E. BEHA

**NAZARENE SERVICE MEN'S COMMISSION**  
*Ed. Boies* DIRECTOR

August 10, 1955

**DIRECTORIES**  
GENERAL SUPERINTENDENTS

August 12 through 19, Virginia District Camp, one mile west of Sprouses' Corner, or intersection of Hi-ways 15 and 60. Mail address, Dillwyn, Virginia. Special workers: Rev. E. C. Martin, preacher; Rev. and Mrs. T. T. Liddell, singers; Rev. C. Wm. Ellwanger, Rev. V. W. Archer, and others. For information regarding rooms, etc., write Rev. W. O. Holloway, 919 E. Elliot St., Charlottesville, Virginia. Rev. V. W. Littrell, district superintendent.

August 15 to 21, Eastern Kentucky District Camp, campgrounds, Winchester, Kentucky. Workers: Rev. J. A. McNatt and Rev. Asa Sparks, preachers; Douglas Slack, song evangelist. For further information write the district superintendent, Rev. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 15 to 21, Northwest Indiana District Camp, to be held in conjunction with the district assembly. All services at the District Center, near San Pierre, Indiana. Special workers: Rev. Bernie Smith, evangelist; Norman and Connie Franklin, singers; Dr. David Hynd, missionary; Dr. Hardy C. Powers, general superintendent. For further information write Rev. Harry McCubbin, R.R. 1, San Pierre, Indiana.

August 15 to 21, Sixty-ninth annual encampment of Scottsville Camp to be held in conjunction with the district assembly at Scottsville, Texas (eight miles east of Marshall on Hi-way 80). Workers: Dr. Samuel Young, general superintendent, Dr. W. A. Carter, evangelists; Professor Warnie Tippitt, song director and soloist; and Dr. Paul H. Garrett, district superintendent. Mail address, Scottsville Camp, Scottsville, Texas. For further information, write Rev. Leon Martin, 619 South 5th, Bonham, Texas.

August 18 to 28, Idaho-Oregon District Camp, Inter-Mountain Nazarene Camp Tabernacle, corner of Idaho and Elder Streets, Nampa, Idaho. Special workers: Dr. Ralph Earle and Rev. Harold L. Volk, evangelists; Professor Ray Moore, singer; Miss Mary L. Scott, missionary speaker. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

*The Lord . . . will be a refuge for the oppressed, a refuge in times of trouble (Ps. 9:9).*

Hardy C. Powers  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**

Northwest Indiana . . . . . August 17 to 19  
Tennessee . . . . . August 24 to 26  
Louisiana . . . . . August 31 and September 1  
Georgia . . . . . September 14 and 15  
Southeast Oklahoma . . . . . September 21 and 22

G. B. Williamson  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**

Houston . . . . . August 24 and 25  
Mississippi . . . . . August 31 and September 1  
Kansas City . . . . . September 7 to 9  
Northeast Oklahoma . . . . . September 28 and 29

Samuel Young  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**

Dallas . . . . . August 17 and 18

D. I. Vanderpool  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**

Southwest Oklahoma . . . . . September 14 to 16  
North Carolina . . . . . September 21 and 22  
South Carolina . . . . . September 28 and 29

Hugh C. Benner  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**

Northwestern Illinois . . . . . August 17 and 18  
Indianapolis . . . . . August 24 to 26  
South Arkansas . . . . . September 7 and 8  
North Arkansas . . . . . September 14 and 15

**District Assembly Information**

DALLAS—Assembly, August 17 and 18, at the Scottsville Campground, Scottsville, Texas (Marshall is rail terminus). Scottsville is eight miles east of Marshall on the Shreveport Hi-way. Rev. J. Lewis Ingle, 403 E. Burselon, entertaining pastor. Send mail and other items relating to the assembly % Rev. Paul H. Garrett, district superintendent, 2718 Maple Springs Blvd., Dallas 9, Texas. Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 17 and 18, at First Methodist Church, Hamilton Blvd., Peoria, Illinois. Rev. C. E. Fleschman, entertaining pastor. Send mail and other items relating to the assembly % Rev. C. E. Fleschman, 212 N. Elmwood, Peoria, Illinois. Dr. Hugh C. Benner presiding.

NORTHWEST INDIANA—Assembly, August 17 to 19, at the District Center, Route 1, San Pierre, Indiana. Rev. Harry McCubbin, entertaining pastor. Send mail and other items relating to the assembly % Rev. Harry McCubbin, Route 1, San Pierre, Indiana. Dr. Hardy C. Powers presiding.

HOUSTON—Assembly, August 24 and 25, at the Houston First Church, 46 Waugh Drive, Houston, Texas. Rev. L. P. Durham, entertaining pastor. Send mail and other items relating to the assembly % Brother Durham, 1003 Heights Blvd., Houston, Texas. Dr. G. B. Williamson presiding.

INDIANAPOLIS—Assembly, August 24 to 26, at the Nazarene District Camp, Route 1, Camby, Indiana (10 miles south of Indianapolis on State Rt. 67, and one mile west). Rev. Curtis Shook, entertaining pastor; send mail and other items relating to the assembly in care of Brother Shook, Nazarene Campground, Camby, Ind. Dr. Hugh C. Benner presiding.

TENNESSEE—Assembly, August 24 to 26, at the Memphis First Church, 704 S. Parkway East, Memphis, Tennessee. Rev. J. E. Beckum, entertaining pastor. Send mail and other items relating to the assembly % Brother Beckum, 1436 Taylor, Memphis 6, Tennessee. Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, August 31 to September 1, at the Nazarene District Camp, Pineville, Louisiana (one block east of U.S. Hi-way 71, five miles north of Alexandria). Send mail and other items relating to the assembly % Rev. Elbert Dodd, district superintendent, 1611 Henry St., Pineville, Louisiana. Dr. Hardy C. Powers presiding.

MISSISSIPPI—Assembly, August 31 to September 1, at First Church, Military Road and Fifth Avenue, North, Columbus, Mississippi. Rev. Paul Blackmon, entertaining pastor. Send mail and other items relating to the assembly % Brother Blackmon, 206 North 9th St., Columbus, Mississippi. Dr. G. B. Williamson presiding.

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