



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 24, 1955

## Instant in Prayer

General Superintendent Williamson

**P**RAYER is to the spirit of man what respiration is to the body. It is "the Christian's vital breath." Without prayer, aspiration for holiness dies; activity becomes vain beating of the air; and testimony either turns to repetition of worn-out phrases or is silenced.

Prayer is the upreach of the soul of man in adoration, worship, thanksgiving, petition, supplication, and intercession. But it is a one-sided and disappointing experience if it does not establish communion with God in which the response of the divine Spirit is as real as the yearning of the human heart.

Jesus said, "Men ought always to pray, and not to faint." And Paul exhorted, "Pray without ceasing." No posture of the body is even suggested. Prayer born of humility, dependence upon God, and inadequacy of human resources is urged as a necessity for the nourishment of the spiritual life of man. Through prayer Christlike character, fruitful service, and rich

fellowship with God and man are achieved.

The habit of prayer must be cultivated until its omission is as readily recognized as hunger, thirst, or weariness of the body. If prayer is a constant voluntary practice, it will also become a natural and involuntary state of mind. Therefore if the help of God is needed in emergencies or unexpected crises, the instant call for divine intervention will not be presumption.

A state of mind may be maintained in which prayer is natural and always appropriate. A devout soul has a covenant relation with God which implies mutual understanding and assurance.

Through prayer tribulation is changed to patience by the alchemy of divine grace; hope finds support that is unseen. It becomes the "anchor of the soul, both sure and steadfast." Thus the tone of the Christian life is deepened.

"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

**"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).**

## TELEGRAMS

*Owego, New York*—Albany District closed on July 15 the greatest boys' and girls' camp yet, with 137 registered and 125 seekers. Chaplains Morris Wilson and Tommy Younce, assisted by John Rhame, provided most effective chapel and evangelistic services. A wonderful corps of workers, and the blessing of God, made everything run smoothly and harmoniously.—JOHN L. MORAN, *Director*.

*Minneapolis, Minnesota*—The Minnesota Assembly unanimously re-elected District Superintendent Roy F. Stevens. Substantial gains reported in all departments. We are now a 10 per cent district. Our home-missions goal for new churches, "30 more by '64."—DAVID J. SULLIVAN, *District Secretary*.

*Springfield, Illinois*—Annual camp meeting and assembly opened and is progressing (Aug. 6) under an outpouring of the Spirit, with large crowds in attendance and altar lined. Evangelists J. A. McNatt and John Moore at their best. Dr. G. B. Williamson presiding over assembly with grace and efficiency. His messages—the best. Dr. W. S. Purinton re-elected district superintendent on almost unanimous ballot. Illinois District united and progressing.—WM. B. KELLY, *District Secretary*.

*Ponca City, Oklahoma*—Pastor R. T. Williams and Oklahoma City First Church contribute land, building, and members for organization of new Lakeview Park Church on Northwest Oklahoma District, on August 7, with seventy-seven charter members. Frank J. Kemendo appointed pastor.—J. T. GASSETT, *Superintendent of Northwest Oklahoma District*.

*Louisville, Kentucky*—The forty-seventh annual assembly of the Kentucky District convened at Broadway Church in Louisville, August 4 and 5. Dr. Hugh C. Benner presided with grace, dignity, and wisdom. A wonderful time of blessing and victory prevailed. Rev. D. D. Lewis re-elected as district superintendent with a substantial vote of confidence. A large class was ordained by Dr. Benner on Thursday evening. We look for and expect a wonderful year of progress and victory.—DENNIS E. WYRICK, *Secretary*.

*Oklahoma City, Oklahoma*—By unanimous vote of 277, Rev. J. T. Gassett re-elected for his fourth year as superintendent of the Northwest Oklahoma District. Gains reported in

all departments, as Dr. D. I. Vanderpool presides with grace and efficiency. Unity and harmony prevail in assembly, with Rev. Ray Hance as assembly night speaker.—REPORTER.

## NEWS IN BRIEF

Effective September 1, Evangelist Charles Oliver is leaving the field to accept the pastorate of the church at Orange, Texas.

Rev. Norman Robinson has resigned as pastor of the church in Chesterfield, Derbyshire, England, to accept a unanimous call to the church in Burnley, Lancashire; this was formerly a Calvary Holiness church.

Pastor Frank Webster, Ilkeston, Derbyshire, has accepted a unanimous invitation to become the first pastor of the church at Derbyshire Street, Leeds, Yorkshire, England.

Rev. Joe Hoch has resigned as pastor at Wilmington, Illinois, to accept the call to pastor the South Robert Church in St. Paul, Minnesota.

Rev. Arthur W. Gould has resigned as pastor of Maywood Church in Hammond, Indiana, to accept the call to the church in Sturgis, Michigan.

Rev. Eric E. Jordan of North Hollywood, California, has responded to a unanimous invitation to become pastor of the church at Clapham Junction, London, England. The Jordens hope to begin their work in Speke Hall at the beginning of September.

Rev. Thomas S. Fowler writes: "After putting about two years in the evangelistic work and part-time pastoring the home-mission church at

McDonald, I am accepting the full-time pastorate of our church in Brookville, Pennsylvania, feeling this is God's will for me."

District Superintendent J. B. MacLagan of the British Isles, Southern, District, has appointed Mr. Jasper Scott to the pastorate of the church at Ilkeston, Derbyshire. Mr. and Mrs. Scott are ex-Salvation Army officers. Their two brothers are married to the two daughters of the Rev. Alfredo Del Rosso, Italy.

After pastoring the home-mission development at Brookfield, Illinois, since its organization more than four years ago, Rev. Robert J. Mollar has now resigned as pastor of the church so as to give full time to study at the Northern Baptist Theological Seminary at Chicago.

## GLEANINGS

### From the Office Editor's Desk

"I want to try to tell you just how much I enjoy reading the paper, the HERALD OF HOLINESS. I get a real blessing from every paper; I read about every word in it. . . . I take three other Christian papers but I will have to say the HERALD OF HOLINESS is my favorite; I look forward to every issue."—*Arizona*.

"I received my first copy of the HERALD OF HOLINESS this morning, and I really enjoyed it. I think it's a wonderful religious magazine. I've always thought I was really a good religious person, but it seems I've got lots to learn yet, if I am seventy-five years old. . . . Praise God for the HERALD!"—*Oklahoma*.

"I sincerely appreciate the HERALD. I have been a reader since I was a small girl. As a young person I appreciated the articles of Dr. J. B. Chapman, and others of our general superintendents. Each has contributed to the development of Christian character that has stood the storms and stress of this life."—*California*.

"Enclosed find \$1.50 for a year's subscription to the HERALD OF HOLINESS. A friend loaned me a few copies of her paper, and I find more real, down-to-earth gospel in them and better articles than in any other paper I have taken. I am seventy-three years old. . . . I need to live closer to Him and His teachings every day as I grow older. I am so happy to have learned of your publication."—*Illinois*.

## HERALD OF HOLINESS

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# The Pure in Heart Shall See God

By Sylvester A. Smith\*

## III

THE Apostle John recorded the words of Jesus in the fourteenth chapter of his Gospel. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In the Hebrew letter we read: "Unto them that look for him shall he appear the second time . . ." (9:28); and in First John, "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (3:2-3).

We noted in former articles how it is possible in the "here and now" to perceive God and to at least partially understand Him. But there is a genuine promise of reward in heaven to those whose hearts are pure. They shall see God.

Jesus has promised to come back again. The author of the Hebrew letter has promised that He will appear the second time. And John has written that when He does appear, ". . . we shall see him as he is." Thus, heart purity becomes the passport to the city where the many mansions, of which Jesus spoke, are now in preparation.

When Jesus prayed for the sanctification of His disciples and all those that should believe on Him through their word, He gave as one reason that they should be with Him and behold His glory (John 17:24). Sanctification was to prepare them for that privilege (John 17:17).

We who share the Christian hope look for gates of pearl to swing open wide at the end of the Christian race. Loved ones who've gone on before will be on the reception committee. Perhaps old acquaintances will introduce to the newcomers the saints of all the ages. Angelic hosts will be there; and what a privilege it will be to make acquaintance with the guardian angels who were assigned to guide our footsteps in the path of right in our world of sin!

Then, to gates of pearl, jasper walls, and streets of gold will be added the beautiful graveless hill-sides of glory, crepeless doors on the mansions, and tearless eyes forever. All this, besides the pleasant association with the Christian victors, will be enough to make heaven glorious beyond compare. But that is not all, for the promise is: "Blessed are the pure in heart: for they shall see God."

Since Jesus is the visible revelation of the Godhead, we shall see Him; and when we see Him, we shall know Him.

Thomas thought it would take the wound prints to identify the resurrected Christ beyond ques-

tion, so Jesus met His doubting disciple's need by showing them. And if it takes a re-showing of them in glory to identify Him to us, He'll be glad to accommodate our limitations. It's all right to sing:

*I shall know Him. I shall know Him,  
And redeemed by His side I shall stand.  
I shall know Him. I shall know Him  
By the print of the nails in His hand.*

We do not know just what to expect, for: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). But to crown it all, we'll see Him and know Him; and that will be enough.

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*The Almighty shall be thy defence, . . . For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, . . . (Job 22:25-27).*

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## Commanded Prayers

### VII. For Personal Readiness

#### For the Lord's Coming

By L. B. Mathews\*

*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man (Luke 21:36).*

JESUS had been talking with His disciples about His second coming. Had He not said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3)? Had He not promised again and again to return from heaven to receive them and reward them, banish sin from the earth, and remove the curse of sin? Over and over they had heard the promise.

But Jesus had also told them of a time of trouble, or ". . . tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). This period is called by Bible scholars the Great Tribulation. Many think it is about to come to pass on the earth, and that even now we are entering its shadows.

However, God will not pour out the fullness of divine wrath upon saint and sinner alike. To the saints God has said, "For God hath not appointed us [the true Christians] to wrath, but to obtain salvation [final salvation] by our Lord Jesus Christ" (I Thess. 5:9). He has promised to take them to the "secret place of the most High," far above the storm of divine wrath. But it will take

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\*Pastor, Fulton, Kentucky

a personal experience of the cleansing power of the shed blood of Jesus, the abiding fullness of the Holy Spirit's purity and victory, and faithfulness to God's revealed will to fit us to be among those who are caught up to meet the Lord in the air, and thus escape the Great Tribulation.

Knowing these things, Jesus commanded His followers to watch and pray always concerning their personal readiness. This should be a matter of personal concern to every Christian. This concern should manifest itself in constant watchfulness and incessant prayer. For it is "unto them that look for him" that He shall appear "the second time without sin unto salvation" (see Heb. 9:28).

Praying thus, we not only keep before us that "blessed hope" of His coming (Tit. 2:13), and "live soberly, righteously, and godly" through the grace of God and His teachings (Tit. 2:11-12), but also with this grace in our hearts we cannot be so selfish as to pray for ourselves alone. We find our hearts enlarging in holy desire to see our loved ones, our friends, yea, all men, to be ready for His appearing. We cannot live in the light of this "blessed hope" and be burdenless Christians.

Oh, help me, my Father, to live every day, yea, every moment, in the light of the blessed hope of Thy return! Help me to watch and pray and labor faithfully in Thy work, that I may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Help me to have sheaves of souls won to Thee, to lay at Thy feet, when I stand in Thy presence!

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*Then Job arose, . . . and said, . . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly (Job 1:20-22).*

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## NOTHING TO DO

By Norman C. Schlichter

*Nothing to do! How perfectly  
Our Father understands  
The weakness of man's natural self;  
The frailty of his hands.*

*This is why He offers Christ  
As free gift of His grace.  
God help us pray and plead with men  
To accept Him every place.*

*God help us spread the blessed truth  
Of nothing, nothing to do  
To gain the joy of peace in Him,  
Our Saviour pure and true.*

*How earnestly the Spirit pleads  
With men to let Him in,  
This living gift of God's great grace,  
Man's Saviour from all sin!*

## ON FIRE FOR GOD

By Mont Hurst\*

**I**T IS UTTERLY impossible for us to be on fire for God unless the fire of the Holy Spirit is burning within our hearts and souls. The expression, "On fire for God," has been used and so misused that it sounds rather trite. The best proof of the degree of our zeal is still found in the results we get. Even an unsaved person will almost instantly recognize a person who is really on fire for the Lord. John Wesley once said: "Get on fire for God and the world will come to see you burn!"

Real spiritual fire is kindled by the love of God and uses the fear of God as its fuel. We can measure the degree of our fire by the ones we can think of who were pointed or led into the fold by our testimony. It can become an appalling fact when we pause to think of the one or more persons who are now saved because of the fire of our testimony and persuasiveness of our witnessing. *How many can we think of?*

Again, John Wesley said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ, and Him crucified, I would set the world on fire." A heathen convert in a foreign land once said: "Send us men with *hot hearts*." It is most amazing to think of the relatively small number of followers of Jesus who had gathered in the Upper Room. There were only 120. This small number could have filled perhaps a dozen or less benches in the average church of today. There is scarcely a church auditorium in the land that they would have filled! But the fire was kindled in that Upper Room and they went out, blazing witnesses, that caught up and burned out the sin from thousands in a few hours after the flames started.

We often see people who are busily engaged in all manner of activities. They teach, sing, hold official positions, and engage in every activity of the church. They give generously and support every project, and may be the most dependable members of the congregation. But deep down in the recesses of their souls there is a hard, frozen lump that needs to be thawed out by the fire of the Spirit.

Henry Ward Beecher said that you might put a blind man in the Louvre of Paris, and he might walk among the acres and prairies of pictures there, and not be conscious that he had seen the stroke of one artist-hand. You might bring a deaf man within sound of all the bands of heaven and earth, and there would be no music to his consciousness. And if a man is not prepared to enjoy the felicities of heaven, those felicities will be nothing to him. Heaven is not heaven except to those who have the initiation of it in themselves. They carry it in their own hearts first. Spiritual fire must feed on fuel from heaven. First, we get the fuel and then light the fire.

\*Dallas, Texas

## American Youth and

# The Christian College

By Edward L. Dowd\*

**A**MERICAN youth, listen! Can you hear the tramping of their feet? This fall thousands of young people will enter the halls of higher learning, for they believe the old adage that "the future belongs to those who prepare for it."

*More young people attending today:* Let's face it. More young people are turning their eyes toward college this fall than in any previous year. What does this mean to you? It means, because the nation is sure that we need trained intelligence in our desperate times, that you have a better chance than Dad or Mother had to finish a college education. The standard of learning is rising with the standard of living.

It also means that, as more and more young folks your age complete college education, competition for good jobs is getting keener each year. Top positions will go to those who qualify. John Wesley's comment, given to young preachers, was never more true of all young people than it is today. He said that if he had but a few years to serve Christ and the church, he would spend one-half the time in preparation.

*Prepare to serve:* Large and rewarding avenues of service continue to open to those who see and work for them. An average intelligence coupled with a life goal higher than the average can outdistance the genius who may be bright but indifferent toward his future. This is why Christian young people of medium ability outstrip their more naturally talented classmates. The Christian has a purpose—he is preparing to serve, not self but souls, not gold but God. You need not fear making the grade provided (1) you have not completely wasted four precious years at high school, and (2) if your going on to college will drive you higher toward your life's ultimate purpose.

*Finances and age limits:* If you are determined to become educated at the college level, finances are a factor. *But money is not the major factor*—considering a burning passion to succeed at study and at life! Upon investigation you'll find the Christian college cost down from other private (and many public) colleges. Today a high school diploma is worth \$10,000.00. You will gain that much more dollar income by finishing high school. But wait—one year at college is worth \$10,000.00 in addition! This recent estimate by a noted doctor shows you that you can't afford not to go on to college if you are interested and determined. A college diploma (backed by genuine study) is estimated at a value upward towards \$100,000.00 in the lifetime of the student. He will, on the average, increase his life income far beyond college costs.

\*Alumni President, Northwest Nazarene College, Nampa, Idaho

I have known a number of graduates who struggled to a point of deprivation to make the goal theirs. They're glad they did.

Most students enter college between the seventeenth and the twenty-first year of life. But many, many begin later on, after life becomes more meaningful. Entrance at college may even begin as late as the thirtieth year, and parents have been known to graduate with a child at commencement season.

*The Christian college campus:* The church college of today is a college, rather than a youth camp in the mountains. Education in a Christian atmosphere no more makes a scholar than it makes a saint. However, the Christian school calculates to help you train your mind and your character together, and works to perfect the whole man—body, mind, and spirit. God-loving, qualified instructors of the arts and sciences in accredited colleges labor to perfect the student's knowledge. Personal interest and spiritual consecration prove that these faculty instructors care much about your training. Your success is their life.

Tomorrow's closest friends are today's college classmates. Social life on the Christian campus is as varied as clean recreation and wholesome culture are beautiful. My alma mater's motto sums it up thus: "An Adventure in Christian Living." Total participation, not frustration, are offered you.

*Point of departure:* "The essence of education," said A. N. Whitehead, the educator, "is that it be religious. Pray, what is religious education? A religious education is an education which inculcates duty and reverence." One or two years invested on the Christian college campus cannot fail to transform the responsive person. Here is Chris-

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## Walk in the Sun

By Kathryn Blackburn Peck

*Out of the shadows, and into the sunshine!*

*Leaving the sorrows and sins of the past,  
Leaving all doubting and futile regretting—  
Live where the light of God's mercy is cast.*

*Into the sunshine, and out of the shadows—*

*See—it is morning! The dawn breaks anew!  
Fear not the future, 'tis locked in God's keeping;  
Only His best will be meted to you.*

*Only His best, while you walk close beside Him,  
Sharing the burdens of others who weep;  
Comforting them with the comfort He giveth,  
Trusting His healing—His power to keep!*

*All bitter memories, cruel words and actions,  
Wrap them in darkness, and bury each one.  
Weep not long o'er them; mark not where you  
laid them;*

*Turn from the shadows, and walk in the sun!*

tian life at its depth and breadth, giving guidance, purpose, and meaning to Christian vocation and life in an environment of scholastic and social challenge.

With the fall term approaching (about the middle of September), why not send now for a catalogue and information from your nearest Nazarene college? Studies include business, home economics, mathematics, natural science, fine arts, social science, language and literature, religion and philosophy, and physical education.

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## SPIRITUAL CONTACT

By Alice Whitson Norton

*Each night I have a little talk with God,  
To straighten out the worries of the day;  
And I have learned, thro' long experience,  
This method is for me the safest way—  
Lest suddenly my spirit should depart  
And leave unsolved some problem in my heart.*

*With childlike faith I kneel beside my bed,  
And trustingly to Him my plans unfold,  
Believing when I wake at dawn I'll know  
What I should do, as tho' I had been told.  
Thus calmly do I walk the road of life,  
Endowed with grace—for either joy or strife.*

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## WHY Home Missions?

By Ira E. Fowler\*

**T**HERE MUST be a reason for everything, including why we Nazarenes believe and do certain things. For example, why do we promote the cause of home missions? Why do we set up committees on home missions and evangelism? Why do we divide our districts into home-mission zones, and make pledges for this cause? There are two questions that need to be answered in this connection.

*First*, do we have a reason for promoting home missions? *Second*, does it really pay to promote home missions? I believe there are convincing answers to both of these questions.

*First*, *Do we have a reason for promoting home missions?* Home missions is scriptural. The Bible encourages us to promote and support this cause. The command of Christ reads, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Acts 1:8 tells us just where this world began: "But 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." The disciples were to begin preaching the gospel in their headquarters, then into the next towns in Judea and Samaria, and unto the uttermost part of the earth. Christ

\*Pastor, Southside Church, Parkersburg, W.Va.

also said, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). Home missions is scriptural.

Home missions is in harmony with the experience of heart holiness. Immediately after the disciples were sanctified, they left the Upper Room with flaming hearts to take the gospel to every town, village, and nation of the then known world. There has always been a very definite relationship between progress and holiness, between heart purity and conquest. Every sanctified person will be on the march for souls with the banner of holiness unfurled. A hall will be rented here, a tent put up there, a branch Sunday school in a new community, and on and on it goes. Home missions is in harmony with holiness.

*Second*, *Does it really pay to promote home missions?* This can be answered with an emphatic "yes." Home missions pay great dividends. Scores of new families are reached for God and the church that otherwise would be forever lost. Many of these new families make wonderful Nazarenes. New members mean new dollars for the church. New sources of income for the church mean not only better buildings to worship in, but better schools also to train our boys and girls in, so they may become better laymen, better preachers, doctors, and missionaries. These go on to take the gospel of Christ to other cities and nations, thereby winning more souls to Christ and the church.

A year or more ago I interrupted my busy schedule and engaged in a home-mission project. I heard of a small group of people who worshiped in a little cement block building about five miles from my church (I was then pastor at Chelyan). They had no pastor, and I contacted them about the possibility of preaching for them. They seemed very pleased, and I started holding services for them on Fridays and Sunday afternoons. They knew little about the Church of the Nazarene, and after a few months of preaching for them, I held a revival in their church and, at the close of the meeting, the entire group united with us.

A new Church of the Nazarene was born. Their Sunday school averaged about twenty. More than six months has passed and I am more convinced than ever that home missions pay. This new Sunday school is now having around eighty in attendance. They are using Nazarene literature from our publishing house, they subscribe to our periodicals, and they are paying budgets to help spread the gospel to others. New people are being reached for Christ and the Church of the Nazarene in that area.

My investment was small when compared to the dividends I received. The Church of the Nazarene has both a reason and a payoff when she promotes home missions.

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*Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty (Job 5:17).*

# Alaska Allusions:

By J. Melton Thomas\*

## "IN DUE SEASON"

"Would you have time to stop by my house for a few minutes?"

It was the invitation of a seventy-six-year-old neighbor of mine with whom I had chatted often as I walked to and from town. Seventy-six years, more than fifty of which had been spent in the North, and now he wanted to review some of that life with me.

It was a most interesting review. He had seen the days when gold was as common as dirt in Alaska. There were the Dawson days of 1901, when, he said, he had literally seen piles of gold. Then he had seen the Fairbanks strike, the rush on Pedro, and finally Cleary.

"Never was there anything like Cleary," he declared. "There was gold lying around on top of the ground, and we took our shovels and scooped it into wheelbarrows to wheel it to the sluice boxes." Pack horses, he told me, were laden with \$3,000.00 to \$4,000.00 worth of gold dust and sent over the trails to town. He had seen it all, and one had the feeling that the gold piles had grown in his mind with the years.

Today, however, it was more than Cleary, and Pedro, and Dawson that occupied his mind—more than gold by the wheelbarrow or by the acre, such as he had seen. The thing he brought me into his house to see was a Bible! I sat in his chair as he directed and he placed the Volume with real pride into my hands. I opened the Book to read this on the flyleaf:

*Presented to  
Oscar Fravel by  
Morgan Ty. S.S.  
Xmas, 1889*

"1889"! Sixty-two years ago that Christmas a Sunday school in a little community in California, then called Morgan Territory, had given a Bible to a fourteen-year-old lad, and that Bible had traveled with him across the world, through the moral muck of mining camps, always a reminder that wherever he was, whatever he was doing, there were forces good and pure within the world.

What things must have passed through the old man's mind as he retraced the years that were represented by that Bible! Some of those things I recalled to him as I leafed the pages. "Whose is this lock of hair?" I wanted to know. At first he thought it to be his own until his wife reminded him that it was the baby hair of a son, now grown, a man in his own right. Many years had passed since that lock had been placed in the Bible; but with all the intervening years the little Sunday-school Bible had been a part of life for good.

\*Pastor, Juneau, Alaska

I was much encouraged by this visit with my old "sourdough" friend. I thought of Bibles, mottoes, tracts given out by my own Sunday schools across the years. I thought of the seemingly futile efforts to make an impression on the minds, hearts, and lives of lads and lasses from the materially hardened homes of this land. Then I scanned the distant vistas of the years to some remote corner of the globe and wondered if some girl or some boy might remember the touch of interested hands and be better for the remembrance.

I am inclined to think that such will be the case. And I am reminded again of the word, "In due season we shall reap" (Gal. 6:9).

## THE UNSAID

By Thelma Gray\*

*Set a watch, O Lord, before my mouth; keep the door of my lips (Ps. 141:3).*

A FEW MONTHS ago I visited a friend whom I hadn't seen for several years, and though I stayed less than an hour, the brief fellowship left a fragrance on my day. My friend is a pastor's wife, and I believe she has added the gracious touch of a divinely chosen helpmeet to his peculiarly blest ministry.

I never remember hearing her discuss the absent adversely. Someone said not long ago, "But isn't she usually just in the background?" I think perhaps she is, but I believe her prayers are in the foreground. She has kept her husband's home well, raised his children to love God, and has been a silent partner in his ministry.

James says something about the "little member" and its power for good and evil. This one has used it for good, because of its dedication to God. She has known the "inside story" of many an incident that could have become gossip—but confided in her, it didn't. She has been a sympathetic listener to the heartaches of the very old, as well as to the temptations of the very young. She has guarded a confidence more jealously than a miser watches over his gold.

How much harm the "little member" can do when out on a leash! It doesn't even need to be completely loose—just free enough to imply and suggest; to crawl out of unsavory thoughts and wag to itching ears. It can slash and cut; it can accuse and crush an already troubled and breaking heart; yet the same member wholly given to God can warn and heal, witness and pray for the Kingdom's advancement.

Many a Christian has found it easier to sacrifice material possessions than to give up expressing an opinion or an opportunity to repeat. "It's such a little thing," Satan whispers. It's easy to alibi with "I heard," "They say," or "Did you know?" But what one hears or what others say

\*Nazarene Lay Member, Moscow, Idaho

is often distorted in the repeating and we're usually better off without knowing.

God give me (and you, if you're tempted) grace for silence if words will neither elevate nor edify.

My grandmother was a Methodist lay member. She sometimes wakened my older sisters when she shouted at camp meeting, but the power behind the shout still possessed her beyond the bounds of the camp. One day a friend brought her a message from a mutual acquaintance, and prefaced its presentation thus, "This is really going to upset you!"

"No, it isn't," Grandmother replied promptly, as she tossed the unread note into the open fire. She wasn't walking near the edge. God had given her victory, and she wasn't about to suffer voluntary defeat.

How much of potential good or evil lies in the tongue of man (or woman); and how blest that one whose tongue speaks or remains silent at the impulse of the Master's voice!

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**Remade Vessels**  
By Louis McCurdy\*

*And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it (Jer. 18:4).*

**T**HIS picture shows the potter turning the clay on his wheel, keeping it moist from a bowl of water near him. As he turned, he removed the foreign material from it. But something in this clay made it impossible for him to form it into the vessel that he had planned. It would not yield to his touch, and take on the form that he desired. It was marred in the making.

After that failure, the potter might have done some trimming. He still had enough material for a common vessel, which did not require such fine, pliant clay. He formed this material into a baser vessel. We infer that he made the best possible use of the marred material in his hands.

Let us suppose this to be human clay that would not yield to the touch of the divine Potter. Something in it that was stubborn and unbending made it impossible for the Potter to form it into the vessel that He had planned. Likely there was a conflict between God and youthful ambitions. Both the quality and the quantity must have been reduced in this lump of human clay. It was now marred in the process of molding. Thus the vessel that was eventually remade by the divine Potter was much smaller, and of a poorer quality.

Yet it is nothing short of wonderful what God can do with marred vessels; He can remake them. Sin had marred the life of a Montana rancher before God saved him. He testified that it took the devil a long time to fill him up with sin, but God took it all out of him in less than ten minutes. In the few years that God allowed him to live, he

\*Pastor, Kelowna, British Columbia

*He that ruleth over man must be just, ruling in the fear of God (II Sam. 23:3).*

Any reader or ruler who has lost the sense of justice and fear of God is certainly irreligious and unfit to fill a position of authority and judgment.—EARL F. WILDE.

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became a great blessing to the churches in his area. Truly, the Spirit of God does His best with the marred material that He remakes.

We believe that when we miss God's best and first plan for our lives both our accomplishments and our rewards will be greatly reduced. In a dream, an angel showed three crowns to a new convert who was far past middle age. The nicest crown was radiant with sparkling jewels; this would have been his had he yielded his life to God while still a young man. The next was a second-rate crown, but it still had its rewards for many achievements that were easily possible during the balance of this man's life. It could have been his had he dedicated his all to God during his early thirties, and continued to serve Him.

But the third crown that the angel showed him was pitifully small and plain. It had no rewards to go with it, but did entitle him to an entrance into God's eternal city. This, as explained by the angel, was a wonderful gift of God to one who had nothing much to offer to Him except a few remaining years, and some feeble efforts left over from a wasted life. On awakening, the convert grasped the magnitude of God's mercy and goodness. He promptly vowed to give his utmost to God, both of his means and of his service during the short time allotted to him. Nothing seemed too great for him to do, or to give, for the reward of entering into those gates of pearl.

From his youth, David started out to serve God. Some time later his life became marred by sin. Although he quickly got back to God, and tried to serve Him for the balance of his lifetime, his serving ability was crippled. His only worthwhile accomplishments seemed to be done before he sinned, and not after. At least he suffered many heartaches and many defeats afterwards. His remade life was much inferior, he did less for God, and we believe that his heavenly rewards were far short of what God had originally intended them to be.

Many of us can be described as remade vessels. We missed our first youthful chance to serve God with our best. We are now giving Him our second, or even our third, best. We are doing it willingly; but the fond dreams that we envisioned while young have faded in the stern requirements of present activity. We are striving with all of our energy to retain our right to that third crown. We feel unworthy to enter heaven at all; rather, it is the gift of God to us. Because of the handicaps that sin has left us, we haven't much to offer to God in efficient service.

What a difference between serving God for a whole lifetime in clean, efficient service, and the faulty, inefficient service rendered by a remade life!

## LOVE'S REAPING

By Frances B. Erickson

How few can comprehend your heart's deep burden,

Or see beneath your smile the nagging pain!

But Jesus holds the crucible of suffering—

He knows that out of anguish cometh gain.

Your Saviour hears each fervent plea ascending;

He marks each scalding tear—each trying hour.

I know He knows, for out of night's long darkness

My eyes at last beheld faith's perfect flower!

I saw His hand fulfill that certain promise

That "they that sow in tears shall reap in joy."

I saw the bonds of Satan break asunder—

The glory of the Lord transform a boy!

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## HOW TO BE HAPPY—

Though Discouraged,

Disappointed, Defeated, and Down!

By Paul Martin\*

**T**HE HAPPY MAN of Psalms 119 had his troubles too. His plans must have met opposition and perhaps the vote was surprisingly negative! He too was tempted to give up, and cry, "That's enough, Lord!" He appears to have been disappointed in people, in friends, and in himself. In fact, he sounds like he's almost down—"Trouble and anguish have taken hold on me" (v. 143); "I cried with my whole heart" (v. 145); "I prevented the dawning of the morning" (v. 147).

Yes, sanctified people suffer waves of discouragement, meet trying disappointments, see their plans soundly defeated, and feel mighty low. It is at these times that they remember the darkroom of their consecration. For they know that it *never can be any darker than the devil led them to believe when they were "dying out."* Praise the Lord!

It was in the darkroom of separation from the world, its tinsel and toys; in the darkroom of separation from worldly friends; in the darkroom of a complete surrender of my will to His; in the darkroom of a "big yes" to God's sweet will though it be through disappointment, defeat, or discouragement—yes, it was in this *darkroom* where I settled it all! Three things are important to remember in the darkroom.

First, *close the door.* Let no friend, well-meaning counselor, or enemy keep the door open. Shut off every avenue of retreat. You've reached the point of no return. Slam the door if it will help you.

\*Nazarene Evangelist

Second, *Let some of the darkness of your decision grip you.* Consider the hazards of holiness ahead, against the awful result of going back. Let the devil paint his darkest picture. Ponder the risk of going with God. Keep steady and pray through until your soul cries in helplessness and love—"I would rather take God's way at its worst than take the world at its best."

Dr. Lloyd Byron used to say, at the close of his broadcast, "I'd rather walk with Christ in the dark than to go alone in the light." Then, oh, then, "standing somewhere in the shadows" you will find Jesus, for He can't bear to let you stand alone. He has been there all the time, hoping for your complete surrender—hands off, so that He can put His hands on! As the light of Pentecost breaks, the darkroom floods with glorious day, and you'll come to know Him better than you ever knew Him before.

This remembrance of an experience once for all, of continued blessing and marvelous care, makes us happy when it is dark about us; for, "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

## Building God's Church

By Evangelist George Brinkman\*

*And the Lord added to the church daily such as should be saved (Acts 2:47).*

**A** CHURCH is a body of believers holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority.

The work of the Church is that of preaching and teaching all people throughout the entire world the doctrines of the Christian religion, and the making of disciples.

The Church of the Nazarene has, since the beginning, been characterized as a movement, a wide-awake organization with fire and glory and a determination to save lost and dying souls until the day and hour when Jesus comes for His beautiful bride, arrayed in fine linen and washed in the blood of the Lamb.

The great task of every small or newly organized church is that of building a strong membership with revival fire and glory, so that we may keep God's blessings upon us. Some churches remain small because they are quite happy and well satisfied to believe they are on their way to heaven. They are not concerned about others because they feel convinced that those others are got into some rainstorms and wind—no tornadoes, thank God. Did we stop? No, we went be concerned over those who won't line up anyway, and consequently there is no well-defined goal they hope to reach in membership. Without holy faith, there are no good members within the

\*St. Augustine, Florida

scope of our vision, no enthusiasm is kindled, and an unattractive deadness settles down upon the people.

Under wise ministerial leadership, minor and unimportant issues can be kept from becoming major issues that will crowd out or sidetrack the great program of evangelism.

In the Scriptures we read that on the Day of Pentecost the "Lord added to the church daily such as should be saved." The first day they placed about three thousand names on the roll. Of this great company it is not to be assumed that all of them were mature Christians. Very likely some of them had faults, but God did not say to any of them who embraced His Son, "Better hang around for a while and see if you can line up." God took them in as soon as they confessed their faith in Christ.

In the past some folks have been kept out of the church because of the peculiar views of the pastor or the membership committee—these folks often have become faithful members of other denominations. They might have been a real asset to us!

If we fail in the conservation of the fruits of our evangelism by not bringing the new converts into our church membership, the efforts will be largely without any lasting results in the strengthening of our beloved church for its future work.

May God help us to build strong churches, so that it ever may be said of the Church of the Nazarene, that she "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

## Palms and Pearls

(Rev. 21:21, 27)

By E. Wayne Stahl

*Before God's throne the victor people stand,  
A countless host, by John on Patmos seen.  
Each joyful, glorious one bears in the hand  
A branch of palm all bright with "living green";  
He saw those heavenly people's faces shine  
With a strange light, triumphantly divine.*

*The city where these conquerors abide  
Forever has twelve gates of purest pearl;  
And in that city of the glorified  
Banners of light they nevermore shall furl.  
They wear white robes that dazzle as the snow  
When winter suns at cloudless noontide glow.*

*The palms declare the God-wrought victory  
These saints have won in battle years of time;  
The pearls are telling of heart purity  
Required to enter those fair gates sublime.*

## The Contagion of a Triumphant Spirit

By Katherine Bevis\*

A YOUNG man once went to Phillips Brooks seeking light upon an intellectual problem which was troubling him, but while with the bishop he forgot to ask about it.

"I do not care," he said afterwards. "I found out that what I needed was not the solution of a special problem, but the 'contagion of a triumphant spirit.'"

It was Dean Hodges who said, "There is the look in the faces of some of the people who are seen in public on Sunday carrying limp-covered Bibles, which is an argument *against* the Christian religion."

Webster tells us that the meaning of the word *contagion* is, ". . . the transmission of a mood . . ."

There are some people who *visit* Christ; there are others who *abide* in Him. In order to have that mood to transmit to those about us that "shows the triumphant spirit" we need to *abide* in Him.

A naturalist tells us of a peculiar process by which willows and poplar trees cast off unhealthy branches. Close to the trunk there grows a special kind of cell formation which slowly encircles the limb, shutting off nutrition until the limb dies and the wind hurls it down. It is the lack of *soul nourishment* which brings about the downfall of men.

There is no mystery about the *triumphant spirit* that is transmitted to that person who comes in contact with the possessor of it; the consciousness of abiding is less important than are the evidences of it; and if we put in the right ingredients, our lives will show evidence of these.

As you have seen a man of science take a beam of light and pass it through a crystal prism, and have seen it come out on the other side of the prism broken up into its component colors—red, blue, yellow, violet, and all the colors of the rainbow—just so will the "triumphant spirit" pass through the prism of our hearts, coming out to bless and encourage those about us.

There was once a man who had a wonderful mantle. With this mantle he was able to do many wonderful things. Whenever he put it on and went abroad, he always appeared to be noble and high-minded and generous. He was a great, good man himself, and he worked miracles as he went about, wearing this robe. With it he could make rough, disagreeable people gentle and kind. He could make a friend out of an enemy.

Who was this man? And what was the kind of miracle mantle he wore? His name was Paul and the mantle he wore was *love*. This great *love* that he believed and lived by gave to him that *triumphant spirit*, which he was able in turn to give out.

\*Houston, Texas

## At Seventy-six Tom Was Saved!

*And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled (Luke 14:23).*

He was working in a liquor store and was shunned by the Christian people while his wife attended services at the Church of the Nazarene. But the wife's pastor, Rev. Roy Terry, became concerned about Tom and began to visit him. He told him about Jesus, who is the Friend of sinners.

Finally, Tom decided to attend church, and as his wife and the faithful pastor prayed, God worked a modern miracle for this man who was seventy-six years of age. He was saved in one of the regular services of the Kerrville church.

Recently, while the writer was engaged in a revival meeting with this church, Tom came forward to the altar to weep and pray his way to victory in Jesus and was sanctified wholly. Then on the final day of our meeting, it was my joyous and happy privilege to see the pastor receive Tom into the fellowship of the Church of the Nazarene.

God still hears and answers prayer! In this

Crusade for Souls Now, let us "go out into the highways and hedges, and compel them to come in," that the house of the Lord may be filled.—  
EVANGELIST ERNEST MOORE, Bremond, Texas.

## THE TIME SO SHORT!

By Jessie Whiteside Finks

*The time so short—so much to do  
For Christ, who did so much for me!  
O God, make me discerning, true;  
Forbid that I should idle be!*

*But every day and every hour  
Intent on making my life count,  
Help me to feel Thy Spirit's power;  
Oh, keep me near the cleansing Fount!*

*Without this, Lord, to no avail  
Are efforts which hands find to do.  
Oh, may Thy Spirit e'er prevail  
In any task I do for You!*

*O God, make me discerning, true;  
The time so short—so much to do!*



## DECISIVE BATTLES

### Monday:

There are some battles every Christian must fight. He need not seek them out; sooner or later the issues will present themselves. He is wise if then he wins a decisive victory and gets the area under control.

Once for all the *bread-and-butter* question. At the altar the blanket choice of God's will; now the unforeseen, shattering test. "Who said a man must live?" A Christian must obey God. The Father knows the limit of His child's endurance—and of His grace. (Matt. 4:4.)

### Tuesday:

There is the *self-pity* test. You are not appreciated; others get all the praise. Or, others get by easily; the Lord seems to require more of you. Get clear victory over the "lower seat," then they can offer you ten top seats and you won't want any! Tune your ear for Christ's "Well done"—and keep it tuned. (Matt. 16:22, marg.; 25:21; Luke 14:10.)

### Wednesday:

There is the commonplace test of the daily *irritations and interruptions*. No heroics here. Take them as from people who don't like you, or at best get in your way, and they can nettle or even fester; they will certainly cause flurry and tension. Accept them once for all as allowed by the loving wisdom of the Father for His dear child, as part of His program for Christlikeness and Christ-pleasing, and you can learn to meet them day by day in peace. (Jas. 1:2-3; Heb. 12:3, 10-11.)

### Thursday:

Then the test of *results*. Success and failure are both "impostors" (Kipling), but most of us are mightily impressed by them. Success makes us complacent, failure makes us discouraged; both attitudes smack of pride. Settle it now to "take care of the causes and let God take care of the results" (J. S. Logan). Report either success or failure at once to Christ, and then forget it. (Mark 6:30.)

### Friday:

And the test of *people's opinion*. Misunderstanding of motive or slander or downright persecution—you can't obey God long without running afoul of people. Your first experience of false accusation can be the decisive one, when you adopt the policy of letting God take care of your "rights." If there were no injustice there would

be no "calculated risks" to take for the Kingdom. (Acts 5:29.)

### Saturday:

Crucial, bitter, the test of *God's silence*. Darkness, apparent desertion, a misunderstanding with God—the trial by fire of love, His love for you and your love for Him. You stepped out on His promise in faith, and He did not come through; you bore the cross and He did not notice; you prayed and His face was turned away. You have been faithful, but He has abandoned you to excruciating pain or mental confusion. Job fought this battle, and Jesus. A dead end? One moment more of declared trust—and light! (Matt. 27:46; Job 13:15.)

### Sunday:

Most subtle of all, the test of *ease*—"the creeping paralysis of moral neutralism" (J. E. Riley)—just sitting and enjoying. Battle lines obscured, it steals upon us unseen, a poison-gas attack. Eternal vigilance—but even here a decisive step. We can commit ourselves to the Spirit's "operation insulation": listening and obeying and advancing. (Eph. 6:17-18.)

*The Lord make you to increase and abound in love one toward another, and toward all men, . . . to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ . . . (I Thess. 3:12-13).*

# The Anatomy of Holiness

## X. The Relation of Holiness to Heaven

**O**LD-TIME holiness preachers said much about regeneration giving the title to heaven, while entire sanctification provided the fitness for it. But, actually, it is difficult to separate these two things; all of the work which God does within a man especially prepares him for a holy heaven. Holiness in its widest meaning, as it applies to man, fits him to fellowship with the holy God forever. Of course, justification, which precedes any and every work of holiness in the heart of man, must take place before God can begin His work within. Man must be forgiven before he can be born again. While the two occur in the same crisis, one is conditional to the other. God would never regenerate a person, re-create him within, who had not been forgiven of his sins. Thus, in a sense, the whole work of God for the individual man, from the beginning to the end—that which takes place outside of man and that which takes place within man, prepares him for a holy heaven.

I am not at all surprised that the writer of the Book of Hebrews says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (12:14). We cannot expect to companion with the King of Kings forever, He who is absolutely free from sin, unless we have been freed from our sins and sin; that is, our acts of sin and the sin nature. Holiness, then, as covering the whole work of God within man, is especially related to man's entrance into heaven. I know of no Christian church which would differ with me on this point.

There are churches which believe that we can't be sanctified wholly in this life, cannot reach this climactic experience in the work of holiness on this earth, but they readily admit that we must have our hearts cleansed from all sin before we can hope to enter heaven.

Sometimes our holiness preachers have spoken of holiness in its fullness, so far as any crisis is concerned, as giving to the individual a little heaven in which that individual can go to heaven. Surely, the experience of entire sanctification brings to man's inner self the beginning of heaven. It is the heavenly experience which prepares for heaven. It is the inner transaction which fits man for the environment of holiness which will be his when he gets to heaven. If you will turn to Isaiah 35, one of the most wonderful chapters in the Bible, you'll find there a description of the millennial kingdom which is the beginning, you might say, of heaven in its external sense. The same chapter, however, can be used as a description of the inner experience which culminates in the fullness of the blessing for the Christian. This millennial experience is entire sanctification, or the consummation of holiness in the heart of the individual from the standpoint of crises, and that millennial experience prepares for the millen-

# Editorials

nium, the outward reign of God's holiness. The kingdom of God must be perfected within before we shall be ready to live with others in the kingdom of God externally.

In fact, if one turns to Revelation and reads in the latter chapters the wonderful description of heaven, he will find some parallelism between that and what the soul that has been sanctified wholly experiences here and now. That is, this soul is spiritually living in the "pearly white city."

Too much emphasis has been placed by some on the heavenly state within, so that they have either intentionally or unintentionally left no place for the external heaven, or the heavenly city without. They have tried to tell us that heaven is only a state, and not an environment. We can't go along with them on this. I think that heaven is going to be both a state and an environment; it is going to be both within and without. Nevertheless, I would place special importance upon the inner state; that must come first; otherwise, a Utopia without would not be a Utopia very long. If sin in any form should be allowed to enter heaven, it would soon turn heaven into hell. Holiness truly prepares us for the Holy City. We'll be ready, then, to become a part of the new race, the holy brotherhood. This consummation is made possible, in the fullest sense, only when we have been given our resurrection bodies. They make the holy brotherhood, or the new race, a reality. "Follow peace with all men, and holiness, without which no man shall see the Lord."

## WE WENT ON!

**A**S YOU already know, if you have been reading the **HERALD OF HOLINESS**, Mrs. White and I went by automobile to Washington, D.C., in April. We started out on a beautiful day with plenty of sunshine and one of the finest roads anyone ever traveled over—straight, level, and well paved. We made good time, everything went fine the first day. The next day we ran into curves and hills—plenty of them. More than that, we got into some rainstorms and wind—no tornadoes, thank God. Did we stop? No, we went right on; we were going somewhere, we had an objective. We didn't turn around and go back home, we went on! We didn't know what might happen before we reached Washington, D.C., but we knew that we were headed for our capital city, and that we planned to get there sooner or later unless we were disabled. The third day we ran into traffic, plenty of it, some more rain,

high mountain traveling, fog, car trouble, and some other difficulties—but we didn't stop. We went on! We were going somewhere. Finally, we arrived in Washington, D.C., about a half-day late. We spent quite a few wonderful hours on the trip, but also some anxious and difficult ones. Still, we kept going; we were going somewhere.

Life is like this. A person who is going to live, whoever he may be, will run into difficulties, problems, and disappointments. Yes, there'll be beautiful days when the sun is shining and all is well; but also there will be cloudy, difficult days. He'll run into fog, sickness, and many other hindrances and inconveniences. But if he has any moral stamina about him, he'll go on; he'll hear the call of duty and obey. A Christian gets up in the morning and goes on, he plans to follow Christ whatever may come; and more than that, he does follow Him.

Is that the kind of "stuff" you have in you? Or do you follow Christ until the trials begin to come, and then you turn back? Are you planning to be His companion only so long as all is well, or have you decided forever that you are going with Him?

The other day I attended a wedding of a fine young couple with promise and ideals. I thought, as I listened to the ceremony: They don't know what's coming. There'll be plenty of compensations, wonderful days of living; but along with them, there will be rain, wind, hills, and valleys. Under God, I believe that particular couple will go on. They'll have to make adjustments, adjustments to each other, some they haven't realized; they'll have disappointments, but they have their hands in God's, and I believe that they will keep in the race.

We must all remember, as Christians, that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Let's promise God again that we will go right on day by day, in spite of everything; we'll take up our duties and tasks and move on toward the objective, a life lived for God and righteousness. Then, finally, we'll arrive at the capital of the universe—the heavenly Jerusalem!

### Write Something Every Week

**T**HE OTHER day I heard of a preacher who writes out his sermons every week, writes them out in full. This requires an immense amount of

work on his part, but he does it nevertheless. He is the pastor of a large church and has plenty to do, but he finds time to preach, and to preach effectively; he is above the average as a preacher. I do not mean by what I have said that he reads his sermons on Sunday. Occasionally there is a preacher who can do that quite effectively, but for the most of us we'd better not try it. The point that I am emphasizing now is that this preacher is doing quite a bit of writing every week when he writes out his two sermons.

If I were a young preacher again, I would certainly make myself write out at least one sermon a week. If I were too lazy to do that, then I would see to it that I did some writing every week—at least one, or two, or three pages, double-spaced, typewritten. I would choose some subject in which I was interested and write something on it. I wouldn't be foolish enough to think, from the very beginning, that I could get everything published that I had written; in fact, I wouldn't worry about that part of it. I'd do the writing every week; then once in a great while, I would send something I had written to a paper that I thought might be interested in it. If they printed it, well and good; if not, I'd keep on writing. There are few things that will help a preacher more in his preaching than writing. In this way he will develop the use of words as he could not by any other method.

What I have said about preachers I would also say about laymen. If you have any interest in writing for anything, then you ought to begin at once to practice writing. Write, and write, and write; make yourself do some writing every week. Sit down in a chair, after you have chosen a subject, and begin now to write. Don't wait until you get everything just like you want it, but begin; you can make it like you want it later on. The main thing in writing is to begin and do the writing. Then you can rewrite, and rewrite, and rewrite as you wish.

Laymen or preachers, let me say again, don't write with the idea of publication, so much as with the thought of developing yourself mentally and in the proper use of words and sentences. Even if you never get anything into print, you will do better in life than you otherwise would have done if you had not written.

Sometimes we receive articles from people who say, "I got this inspiration from God; God told me to write this. I hope you won't turn it down." Maybe God did tell you to write it, but some such articles we certainly can't use in the **HERALD OF HOLINESS**. God evidently didn't inspire you to write that article for the **HERALD**. No one can learn to write except by writing, and it may be you will do a lot of writing and still not seem to know much about writing. There are many of us who are in this category. Nevertheless, remember that you never waste time when you honestly, sincerely try to write something on a worth-while subject—I don't care who you are or what you do. *Make yourself write something every week.*

# Religious News and Comments



By A. K. BRACKEN

## “Let There Be Light”

At the opening of the 139th annual meeting of the American Bible Society an eleven-year-old blind girl read in Braille the first twelve verses of the first chapter of Genesis which contains the words, “Let there be light.” How appropriate! Last year the American Bible Society distributed over nine million volumes of Scriptures, of which more than one-half million were whole Bibles. Over six million volumes went abroad for distribution. Fifty-five thousand seventy-six volumes in twenty-one languages were published for the blind in Braille. Ninety-two per cent of the Scriptures printed in English last year were in the King James Version; less than 8 per cent were in the new Revised Standard Version. Less than 1 per cent were in the American Standard Version. In the history of the American Bible Society through 1954, Scriptures had been printed in 1,084 languages and every volume saying, “Let there be light!”

## “The Prodigal”

This refers to the moving picture of that name. Hollywood has put out the picture and, as is so often the case, it is said by competent men to be so great a distortion as to wholly lose the lofty atmosphere of that wonderful story of the Bible. In a recent number of the *Christian Herald*,

an article, “Look What Hollywood Is Doing to Your Bible,” attention is called to Hollywood’s willingness to take the Bible, the most sacred of all literature, and exploit it and distort it to where suggestiveness and lewdness are so predominant as to be unprintable in respectable literature. Sordid greed, using Hollywood, the liquor industry, and vile magazine publishers, are blasting away at Christian morality so as to threaten the very security and integrity of the nation. Someday the Christian Church will preach up a crusade, or else fail God and the generations it serves.

## CO’s—Pentagon

From a conference with Pentagon Defense officials, representatives of the Mennonite Brethren church drew four significant conclusions:

(1) One primary purpose of the Medical Corps is to remove obstacles, created by wounded and suffering, to the army’s chief assignment to destroy the enemy. (2) Whatever may be his private interpretations, the CO must face the issue that, even as a member of the Medical Service, he is considered by the army as a part of the combatant operation. (3) The dual status of being a civilian and serving in the military poses an insurmountable conflict with civilian and military law. (4) Whether the CO will admit it or not, the military

oath, as well as the induction ceremony, is an acceptance of military status (*Washington Religious Report*).

## “Social Action”

Mrs. Kathryn H. Stone, delegate to the Virginia Assembly, told members of the Agudas Achim Synagogue in Alexandria, Virginia, that “Hebraic and Christian religions contain fundamental tenets that compel their sincere followers to take social action—to seek social justice . . . The greatest prophets, ancient and modern, have been preachers and reformers who dealt with current abuses and social malfunctioning” (*Washington Religious Report*). Prophets and ministers cannot let such abuses alone. Some things are mandatory to “the man sent from God.” A religion without mandates and without men to carry out those mandates, even if it costs them their lives, is hardly worth the space it occupies. God’s men must preach, not only a gospel of redemption from sin, but also a gospel program of living according to the Golden Rule.

## Briefs:

*Not Davy Crockett!* “Small fry” planning to visit Washington, D.C., are not to be fooled by the statue of a man wearing a coonskin cap. It is not Davy Crockett but rather it is Dr. Marcus Whitney, a medical missionary.

# THE QUESTION BOX

Conducted by  
STEPHEN S. WHITE

Q. Where did God create a place called hell? He told us of His creation, and I can’t find any reference to hell.

A. God did not create hell. Holy beings who sinned and fell created hell. In other words, sin created hell. If there had been no sin, there would have been no hell. God has never wanted either sin or hell, but He could not create free moral agents without the possibility of sin and hell.

Q. Isn’t immortality something for everyone to seek after through Jesus Christ, our Saviour?

A. No. Immortality is something which every human being possesses naturally. The Bible does not teach

conditional immortality. All human beings will live forever, either in heaven or in hell. “Eternal life” is the gift of God through Jesus Christ, but everlasting punishment, death, or destruction will be the lot of those who refuse to accept Jesus Christ as their personal Saviour. They will never cease to exist, but they will be shut off from God and heaven forever.

Q. I John 5:16 refers to a backslider, but would you please explain the latter part of that verse? Backsliders don’t usually commit the unpardonable sin, so what is this sin unto death?

A. John had been teaching sinlessness in this Epistle. He held up a high standard against the Gnostics, and others of that day and this, who would make light of sin. Sin was no passing matter with him. It must be repented of, and it could be repented of except in the case of those who had by their own perseverance in sin placed themselves beyond divine mercy. These were for him, evidently, few and far between. For all others who might backslide and fall below the high standard of sinlessness there was hope. They should be prayed for, since they could be given spiritual life again. Repentance was still possible for them; and if they did

repent, they would be received again into the Master's fold.

*Q. One-third of the holy angels in a holy heaven, without the urge of carnality, sinned and were cast out. Also, our first parents under similar favorable conditions sinned. In view of these facts, what assurance have we either from the Bible or otherwise that all of those who are Christ's at His coming will prove more worthy than they? In other words, what reason have we to believe that the redeemed will remain true to God in heaven, since some of the holy angels and our first parents who were holy fell and sinned?*

A. The best answer that I could give you to this question is that there is not the least hint in the Bible anywhere that those who make it to heaven will ever fail God. There is

every indication that probation will be over then. I don't think this means that man will lose his free moral agency, or freedom of choice, and become a machine; but I do believe that it signifies that, having been saved through the blood of Jesus—that is, at such tremendous cost—and having been here in this world where they had plenty of opportunity to see the terribleness of sin, they will never choose sin again. With all of the advantages that the angels and Adam and Eve had, they had no direct experience with the terribleness of sin before they sinned.

*Q. Can we be saved before we are baptized? Also explain Rom. 6:3-4.*

A. Yes. John the Baptist refused to baptize those who came to him for baptism until they had brought forth fruits meet for repentance. This

clearly indicates that they had to be saved before they could be baptized. Also, the order in both John the Baptist's and Jesus' preaching was repent and be baptized (Matt. 3:1-13; Mark 1:14-15). Rom. 6:3-4 does not in the least contradict what I have just said. In these verses Paul is using baptism as a symbol of the Christian life. He is certainly not attempting to teach any specific truth as to water baptism. I know of no Bible scholar who would claim that Paul is doing this except those who believe in baptismal regeneration. But it isn't baptism which saves, or regenerates; it is Jesus Christ. In John 3, Jesus in speaking to Nicodemus declared that this ruler of the Jews must be born from above, or of God. He taught water baptism, but He did not make it the source of the new birth, or conversion.

## HOME MISSIONS and EVANGELISM

ROY F. SMEE, Secretary

### NEW CHURCHES

District Superintendent W. S. Purinton organized a new church in Lawrenceville, Illinois, on June 19. Rev. T. E. Snider held the home-mission tent campaign with help from neighboring pastors, and he will remain to pastor the new church. Two fine lots have been purchased and the first unit of the church building will be erected soon. This is the ninth new church for the Illinois District this quadrennium.

District Superintendent J. C. Albright organized a new church in Oakland, Maine, a town of 6,000 people, on May 29 with twenty-one charter members. The home-mission campaign was sponsored by Pastor Neale McClain and the Fairfield church. The evangelists were Rev. Roy Sellick and Professor DeVerne Mullen. Rev. Paul Rines was appointed pastor. This is the fourth new church for the New England District this assembly year and the ninth for the quadrennium.

The Central Church was recently organized in Brownsville, Texas, by District Superintendent W. H. Davis. Mrs. Jack Martin has been appointed pastor. This is the fourth new church for the San Antonio District this quadrennium.

District Superintendent Glen Jones has organized a new church in Tecumseh. The church has a good start and should have an excellent

growth. It is the third new church on the Southeast Oklahoma District this quadrennium.

District Superintendent Elbert Dodd organized a new church between Lake Charles and Sulphur, Louisiana, during June. The Sulphur church and Lake Charles First Church co-operated in making this new church possible. The Sulphur church also gave a number of members and donated the seats for the hall that is now being rented for services. A full-time pastor has been secured and the new church is getting a good start. This is the ninth new church for the Louisiana District this quadrennium.

### The Heart of a Parent Church

In the latter part of 1951 the Kelso, Washington, church, with Rev. Leslie Parrott as pastor, gave seventy-five members to start the church in the neighboring city of Longview and gave about \$4,500.00 to the new congregation to help them with their first church building. Both churches have continued to grow since that time. The Longview church has been in a long building program. It has spent \$36,000.00 on the church building and has a loan of \$40,000.00 that will enable it to complete the building and move into it by Thanksgiving, 1955. It is expected that the building will be valued at that time at \$100,000.00.

Interest between the two churches has now become a friendly rivalry. Last year the Longview church raised almost as much money for all purposes as the Kelso church. The Long-

view church averaged 146 in Sunday school and the Kelso church averaged 297. This is a total Sunday-school attendance of 443, compared to an average of 252 in the Kelso church before the Longview church was organized.

In order to secure a new loan on their church property to complete the building, the Longview congregation had to do something about an outstanding loan of \$4,000.00 from the Division of Church Extension, which will be due in December, 1955. The Longview church could not do anything about this without jeopardizing the completion of its building. In this extremity the Kelso church and its present pastor, Rev. Elwood Smith, again showed its concern for this young church by voting to take over the \$4,000.00 Church Extension loan and pay it when it comes due. This is one of the finest illustrations of co-operation between churches that we have ever witnessed.

The Longview Nazarenes believe in the total program of the church. In spite of the heavy obligations of their building program, they believe that God honors the church that is concerned for others as well as its own immediate need. In the first board meeting of their new assembly year they recently voted to be a 10 per cent church. The pastor, Rev. E. K. Bryant, writes that at the end of the first month they paid the proportionate amount of their budgets, which are

(Continued on page 17)

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

## Topic for September 4: Worship in a Nation's Life

Scripture: **Ezra 3—6; Haggai; Zech. 1:1-6; 4:1-10** (Printed: **Ezra 3:1, 3, 10-11; Hag. 1:7-9, 14; Zech. 4:6-9**)

**GOLDEN TEXT:** *Not by might, nor by power, but by my spirit, saith the Lord of hosts* (Zech. 4:6).

The account of the rebuilding of the Temple after the return to Jerusalem in 538 B.C. is one of the most fascinating chapters of Jewish history. We must keep in mind the devout attachment the Jew had for his center of worship. Here he met God, through his sacrifices received forgiveness for his sins; here he received strength and guidance for his daily task. The Jewish loyalty to the Temple goes a long way in explaining the history of a people that continues to defy all human explanation.

The long years of Exile had had a devastating effect upon the morale of the people. It would require a man with unusual gifts and honored by the Spirit of God to arouse them to a task that would tax them to the utmost. After all, time has done very little to change the basic attitudes of man, and it is with surprise that we recognize how contemporary are the difficulties faced by Haggai.

The first problem that had to be overcome was that of neglect. The people did not question the necessity for building the Temple, nor did they deny their personal obligation to do it, but still they persisted in criminal neglect. There never comes a better time to do right than the present. How easily we pacify our consciences by passing on, or giving consent to, a resolution to perform some worthy project tomorrow, when in all honesty we ought to begin today! Even adopting the resolution was a salve to our conscience.

The basic motivation of their procrastination was selfishness. "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." Then the word of the Lord came to Haggai the prophet, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Hag. 1:2-4.) How quickly

God arrives at our real reason for not doing His will! Here were people more concerned for themselves than for the cause of God.

This lesson affords us occasion to observe the condition of our own particular church in the light of our personal assets. How tragic and revealing to enter a church where all around are evidences of neglect, the need for repair or replacement! Is there any justifiable reason for the furniture, rugs, and equipment of the house of the Lord to be less in quality than we enjoy in our individual homes? Self-love will hinder all effort to repair or rebuild the house of God. This spirit is fatal to God's work and ultimately to our personal welfare. We are not pleading for the elaborate, but surely God's house should be the finest and the most efficient possible. It just does not seem right for us to be driving the latest model cars and living with the most modern appliances in the shop and home while the church "limps" along with inferior and outmoded equipment. At least, this is food for thought.

Haggai was joined by Zechariah in his crusade to encourage the people to trust God in spite of all consequences. Here was a man possessed with deep soul insight, who continued to keep before the people's attention all that was spiritual. He looked beyond the mechanics, the boards, and the mortar, and saw God's Spirit moving afresh on the lives of men and women. At times the obstacles seemed insurmountable; then this dauntless soul proclaimed his most glorious affirmation, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). What a combination!

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*For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him* (II Chron. 16:9).

Loving God with a holy and perfect heart is not only possible, but in addition, such a one is given divine strength to keep up the good work.—  
EARLE F. WILDE.

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## Profit Only in the Cross

By Marian L. Knorr

*What doth it profit a man  
To gain riches of silver and gold  
If, when his coffers shall overflow,  
Toward God his heart is quite cold?*

*What doth it profit a man  
To gain popularity, fame—  
If he has turned from the God of  
heav'n,  
Lived in guilt and in shame?*

*What doth it profit a man  
To gain the trinkets of time and  
space  
If, when with fire this earth is con-  
sumed,  
In heaven he finds no place?*

*What doth it profit a man  
To gain the whole world of trouble  
and woe*

*If, at the moment of beckoning death,  
To Jesus he cannot go?*

*What doth it profit a man  
To gain laughter and jollity gay—  
If when he crosses the river of death,  
Hell is the end of his way?*

*What doth it profit a man  
To gain everything under the sun  
If he has no mansion in heaven above  
When traveling days are done?*

*Jesus said, "What doth it profit a man  
To gain the whole world, and lose  
his own soul?"*

*Oh, let's consider this scripture so  
clear—  
Come to the Cross and be made  
whole!*

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

# NEWS of the Churches



Houston, Texas—For over two years now we have enjoyed the blessings of God and the co-operation of some of God's chosen people as we have labored as pastor of the Woodsdale Church. Since coming here we have moved into a new educational building that our predecessor started. We are using this building as the main church until our plans for the future are realized in having a beautiful 40 x 80-foot sanctuary, on our corner lot. During these two years we have received forty-one new members, thirty-two on profession of faith. We are a "10 per cent church" and God is blessing us. During this assembly year we have had great revivals with some of our good evangelists: in the fall with Rev. Clyde B. Rodgers; in the winter with Rev. Glenn Golden from our Bethany Nazarene College for our youth revival; and in the spring Evangelists Jack and Ruby Carter were special workers in a very fine meeting in which God gave thirty-eight seekers. The climax to our year's work was the last two weeks of our assembly year, when we had the greatest revival in the history of this five-year-old church, according to some of the charter members. The workers were Rev. Mrs. Thelma Steelman and her husband. God gave fifty-nine seekers, and on the closing night we received ten new church members, eight on profession of faith. We have shown gains along all lines during the year just closed, for which we give God the praise.—N. Becton Cain, Pastor.

Rev. George D. Boner writes: "I have recently united with the Church of the Nazarene, and am a commissioned evangelist on the Washington Pacific District. I have spent fourteen years, nine as pastor and five as evangelist, in a sister holiness church, and shall be glad to labor wherever the Lord may lead. I am now open for calls for fall meetings, and on into '56. Write me, 349 West 53rd Street, Seattle 7, Washington."

Pastor Doyle D. Wilson writes from Magnolia, Arkansas: "At the request of District Superintendent W. L. French we came here last January to pastor this fine people. The church has treated us royally, and God has wonderfully blessed with His presence. Our people are among the best. We have seen a substantial increase in every department of the church. Recently we closed a revival with Evangelist Harold Glaze. His messages were filled with love and compassion for lost souls. The people were blessed night after night as God poured out His Spirit upon the messages in song and sermon. The revival was far-reaching, in that a number of young

people sought God at the altar, and the church was encouraged to go forward. Brother Glaze was given a unanimous call to return for a meeting next year."

Evangelist Loren Gould writes: "Since graduating from the Seminary last May, Wife and I have been in home-mission revivals on the Kansas City District. We began the summer at Central Church in Springfield, Missouri, with Brother Lloyd Brown; then attended the district camp meeting, where I was the youth speaker. Following that we have been at Southside Church, St. Joseph, with Brother Earl Vansickle; at Clinton with Brother Fred Moon; at Quitman with Brother Charles Stipe; and now we are in a meeting at Butler, Missouri, with Brother W. H. Erickson. We thank God for His blessings, and have been privileged to see souls saved and sanctified through the message in song, sermon, and object lessons. We have slated our fall meetings on the Virginia District and have two open dates—November 15 to 27, and November 29 to December 11. We'd be glad to slate these anywhere in the East; write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Birdsboro, Pennsylvania—On July 21 we closed a very successful camp meeting with Evangelist Marvin S. Cooper and family as the special workers. Brother Cooper's preaching was of a very high order, and the musical selections by Mrs. Cooper and their two daughters was well received. A goodly number of souls found help at the altar, and the entire church was much encouraged by the results of this meeting.—Fred M. Henck, Pastor.

Evangelists Alva O. and Gladys Estep report: "Each fall and spring we send in a report to give praise to the Lord for the blessings and victories He has given. This was our twentieth year in the field of evangelism. During the past six months, more than eleven hundred souls were at our altars seeking God for a definite experience. The manifestation of the Holy Spirit has made 'meetings' real 'revivals.' We began the year at Sebring, Florida, where God met with us in a marvelous manner; at First Church in Gainesville, God again honored the prayers of a praying pastor and people in giving a revival; then on to Titusville, and First Church, Ft. Myers, where God really poured out His Spirit. From Florida we came to Lynn, Indiana, where God came upon the scene and gave around eighty seekers at the altar. From there we went to Coos

Bay, Oregon, for our first meeting on the West Coast. Revival fires were kindled, and the altar was filled night after night; we were given a call to return in '56. The fine pastor and folks at Coquille, Oregon, came in and gave us a boost, and also a call for '56. Next, at Molalla, we met some of God's choice saints; and at Portland, with the Mt. Scott Church. God met with us in spite of much flu and gave many seekers at the altar. From here we went to Vancouver First Church in British Columbia. God's glory came upon the services night after night and we had a good revival. At Ritzville, Washington, we found a choice group of God's people. We closed our spring tour in Picture Butte, Alberta, with a good meeting and the Spirit of the Lord on every service. We look forward to being with many of these fine churches and pastors again. Our fall slate is filled, and most of '56 and '57; however we have two dates for '56 that we are holding open for the West or Northwest—one is in February and the other in April. We want to slate these dates in the West or Northwest if possible, since we have other meetings already slated there. We carry the full program of the meeting—preaching, song leading, and solos; messages and songs are illustrated with Scene-o-felt pictures. Write us at our home address, Box 238, Losantville, Indiana."

## HOME MISSIONS

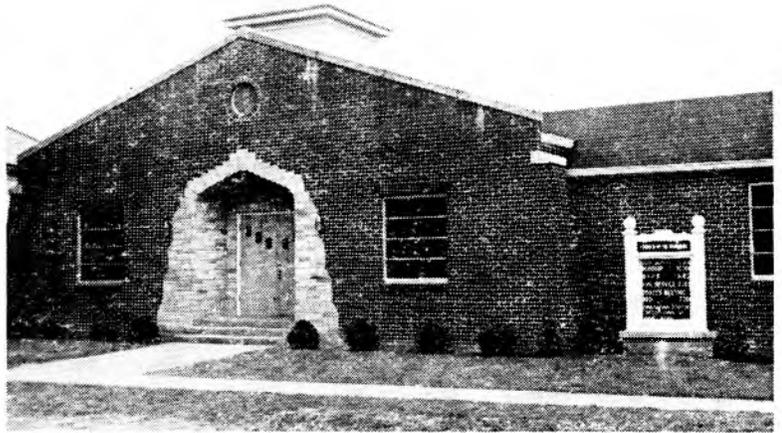
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\$65.00 more per month than last year, sent 10 per cent of their receipts for the month to the General Budget, and had a balance remaining in their treasury. This is the spirit that has enabled the Church of the Nazarene to extend its borders at home and abroad.

## Another Way To Help Home Missions

First Church in Grand Rapids, Michigan, is worshiping in a building which it purchased secondhand thirty-two years ago. The church is now raising a building fund in preparation to building a more adequate church building. The church board has not only endorsed the building fund campaign, but also, in an outstanding example of home missionary vision and action, has voted to tithe the building fund receipts and turn them over to the Michigan District to help start another Church of the Nazarene in Grand Rapids. This is one of the finest ways of strengthening the church in that city. Rev. Fletcher Galloway is the pastor.

February 27 was a red-letter day for the Nazarenes of Newcomerstown. This marked the opening of our new church. Our people volunteered to rise at 6:00 a.m. and pray for God's blessing upon the opening service. After much sacrificial giving for this new church, again the people responded and gave \$1,124.80 in cash for the new sanctuary. God came in waves of great glory until the people shouted and wept; many unsaved wept at the presence of God. There was no preaching in this service. The beautiful church pictured here is the result of a sacrificial spirit and vision of the membership for the expansion of God's kingdom. We are located on a choice corner, with plenty of parking space. On Sunday, April 10, we held a special dedication service, with Dr. Harvey S. Galloway, district superintendent, bringing the message, which was a challenge to our people. About 400 people were present, and Dr. Galloway raised about \$3,500.00 in cash and pledges on the indebtedness. The new sanctuary is 40 x 80 feet and, with the choir, will seat 400 people. The interior is beautiful, with laminated arches, natural finish, oak pews, altar, communion table, pulpit seats and desk, choir, and screen to match.



There is a beautiful, soundproof nursery, with window, equipped with public-address system. The old church building has been remodeled into an educational unit. The building is

valued at \$75,000.00. Average attendance for Sunday school is 203. We are now in our fourth year with this fine group of loyal Nazarenes.—J. Donald Carrico, Pastor.

Evangelist George H. Talbert and wife write: "Due to some changes in our slate, we have two open dates this fall, one in September and the other in October. We carry the whole program for the meeting. Write us. Box 438, Abilene, Kansas."

Newport, Arkansas — This church was organized three months ago with seven charter members. We have had the prayers and backing of all the Nazarenes on the North Arkansas District, and God is helping us. Recently we closed a revival with Evangelist and Mrs. C. L. Henbest as the special workers. The Spirit-filled messages of Brother Henbest brought conviction and light to the hearts of the people. Mrs. Henbest had special services for the Juniors each evening, and these were a great boost to the services. As a result of this revival, we now have nineteen members. During these three months our Sunday school has increased from an average of fourteen to thirty-eight, and in our vacation Bible school we had an enrollment of forty-five. Our good district superintendent, Rev. J. W. Hendrickson, has stood by us in every way possible.—Bill Rough, Pastor.

Evangelist Hugh Slater reports: "In July we had a wonderful revival with our Eastside Church in Savannah, Georgia. God came on the scene the first Sunday morning, and without any preaching the altar was lined and God's people shouted the victory. Night after night the altar was lined with seekers who became happy finders. On the closing Sunday in the morning service we had a veritable Pentecost, and at night the altar was

lined again with seeking souls. Much of the credit for this meeting belongs to Rev. and Mrs. T. W. Soles, who are doing a remarkable work in this needy section of Savannah. I am happy in the work of the Lord. I have open time in September and October; if you desire my services, write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. J. E. McCormick writes: "After serving as pastor on the Tennessee District for the past three years, I am resigning the Fatherland Street Church in Nashville to do evangelistic work, starting September 1. Write me, 504 55th Street, Southeast Charleston, West Virginia."

San Francisco, California — July marked the close of our first year with First Church. Members and friends gave us a most gracious reception, and have evidenced a vision and burden for the success of God's work through the year. A leave of absence was extended to us last fall for a trip to Europe and the Holy Land. Rev. J. W. Henry, our former pastor, did a wonderful work as supply during our absence. Evangelist and Mrs. J. C. Dobson conducted an unusually good meeting with us in February and were given a call for a return engagement. Also, a successful meeting in June with Evangelist Ralph C. Wynkoop was much appreciated. Mrs. Wynkoop joined him in this meeting after having earned her doctorate in theology in Chicago. Their outstanding messages on holiness were a great help to the church. In June, Mr. Paul W. McNutt began work with us as full-time minister of music and youth director, and

his wife, Esther, as church secretary. Preliminary plans are drawn for a new church to be located at the site purchased during the ministry of our predecessor, Rev. Wilson R. Lanpher.—Ira Paul Dumas, Pastor.

Evangelists William and June Schmidt write: "We have an open date, December 7 to 18, also some open dates in the winter of '56. We carry the program of preaching and singing, also have Scene-o-felt with lights; we travel with house trailer. Any church desiring our services, write us, Box 331, Vicksburg, Michigan."

*In thee, O Lord, do I put my trust; . . . For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me (Ps. 31: 1-3).*

#### Western Ohio District Assembly

The twelfth Western Ohio District Assembly was held at the District Center, located on the north shore of Lake St. Marys, July 27 to 29, with Dr. G. B. Williamson presiding. Dr. Williamson's aptly applied scripture-filled messages stirred and challenged the assembly to do more for God and the salvation of souls.

Dr. W. E. Albea was re-elected as district superintendent, receiving 302 out of 309 votes, proof of the continued unity of the district. He reported: 3 new churches organized—Coldwater, Dayton Gettysburg, and Hamilton Fifth; 10,518 members, an increase of 479; Sunday-school average attendance 14,380, an increase of 1,106; total of \$109,800.00 given to general interests; \$1,284,096.00 paid for all purposes; 5,952 HERALD OF HOLINESS subscriptions

## First Church Chester, South Carolina



First Church was organized in 1932 under the leadership of Rev. H. E. Crump, while Rev. P. P. Belew was the district superintendent; a wood structure was erected in 1933. This church has been served by the following pastors: H. E. Crump, W. B. Welch, H. E. Duke, R. T. McElveen, W. M. Weatherly, and Rev. C. O. Moser, who came to us in August of 1948. The church outgrew its quarters and Brother Moser, along with the members, began this beautiful brick structure in 1952, completing it in October of 1954, with 414 in Sunday school on the opening day. Today it stands as a monument of the prayers and sacrifice of the faithful pastor and members. The church has beautiful art-glass windows, an auditorium that will seat 300, furnished with light oak furniture and blue velvet carpet, a fully equipped nursery, pastor's study, two classrooms, and a beautiful baptistry. The basement has nine classrooms and two rest rooms. Much of the labor was donated by members and friends of the church, saving several thousand dollars. As it stands today, the church was completed at a cost of \$32,000.00; and the indebtedness is \$12,000.00. We have just completed our first vacation Bible school, with a high attendance of 217.—Mrs. Nell Cameron, Secretary.

Sunday afternoon, July 31, Dr. Williamson officiated in the burning of the district center mortgage. The sixty-acre farm site was purchased for \$16,000.00 on May 5 in 1947. The grounds were dedicated on Labor Day, September, 1948, and the first camp meeting was held August 5 to 14 in 1949. The tabernacle was dedicated on August 3, 1952. Various other

buildings and improvements have been made on the grounds, which have brought its valuation to around \$100,000.00.

Our district rejoices for the splendid growth made in all departments under the wise leadership of Brother and Sister Albea.

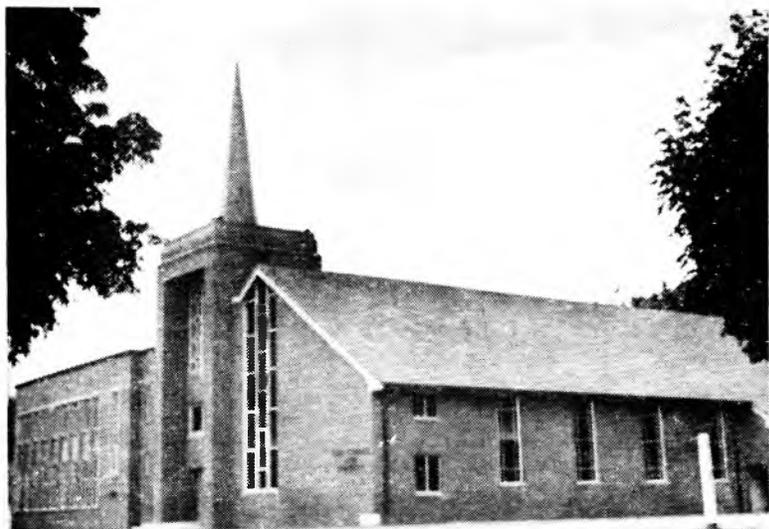
PAUL G. BASSETT, Reporter

and 6,952 subscriptions for the *Other Sheep*.

E. Leo Chance, James C. Crabtree, Carl L. Frost, and Robert E. Taylor were ordained as elders in the Friday morning meeting.

Mrs. W. E. Albea was re-elected district N.F.M.S. president, and Carl P. Clendenen, Jr., district N.Y.P.S. president.

## Eugene, Oregon



June 12 was celebrated as "Williamson Day" at the Eugene church, the occasion being the dedication of the beautiful new educational unit. It was a distinct honor to have the entire family of our general superintendent present for these special services. Mrs. G. B. Williamson presented a missionary challenge, classic in content, at the morning worship service. Dr. Williamson delivered the dedicatory address at the afternoon service, and their son, Joseph, preached at the evening evangelistic service. The new unit dedicated on this special occasion is a two-story building, with 13,600 square feet of floor space, conservatively valued at \$125,000.00. The completed plant, (sanctuary and new unit) houses 32 classrooms, 6 auditoriums, 3 offices, and the pastor's study, with a total evaluation of \$251,000.00. Rev. Duane E. Muth is the pastor of this congregation totaling 279 members. The average attendance in Sunday school last year was 323. The lovely plant was made possible by a united, sacrificing people.—Mrs. Gordon T. Olsen, Reporter.

## South Side Church, Fort Smith, Arkansas

May 15 was a great day for the South Side Church in Fort Smith, when the well-constructed, new 40 x 70-foot church building was dedicated, with District Superintendent J. W. Hendrickson delivering the message. This new building, with classrooms and rest rooms in a complete basement, stands as a monument to God's faithfulness to a loyal, hard-working group of Nazarenes under the leadership of Rev. and Mrs. Ralph Miller. Many of the former pastors were in attendance, and rejoiced to see the progress which had been made through the years. In 1949, the church membership was 36, Sunday-school average attendance 65, Sunday-school enrollment 80, and value of church property \$3,500.00. According to statistics to May 15, this year, the membership was 81, Sunday-school average attendance 124, and value of church property \$25,000.00. God has blessed this church numerically and materially and, best of all, spiritually.—Reporter.



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

The Alabama District N.Y.P.S. convention was held at Millport on July 8. District President C. W. Elkins presided and the reports of progress were stimulating. Our young people are making definite strides in spirituality and understanding of the Lord's work.

Brother Elkins was re-elected on the first ballot with a splendid vote to serve his second term as the district president. We look forward to greater progress under his leadership.

The youth institute was also held at Millport during the week of July 25. Rev. E. W. Martin was to have been the special speaker, but at the last minute circumstances prevented his coming. Although disappointed, we were privileged in having our own district superintendent, Rev. C. E. Shumake, as the speaker. From the first service the Lord's blessing was manifest. Brother Shumake's messages were helpful and timely. Two of the finest altar services ever witnessed came on Wednesday and Thursday nights, with the camp closing Friday noon.

Attendance at the institute this year

was the highest ever on the district, with more than 150 enrolled. Each young person earned two Christian Service Training credits, and the classes were taught by competent teachers.

The entire institute was smoothly supervised by our district president, with helpful workers in all departments. We thank God for this time of blessing, and for our splendid group of young people—no finer young people anywhere than in the Nazarene churches on the Alabama District.

WAYNE SEARS, Reporter

### Kansas District Girls' Camp

A new record in attendance was established in the Girls' Camp of the Kansas District, held at the District Center, Hutchinson, Kansas, July 11 to 15, when 220 girls registered, with 35 staff members and counselors, bringing the total to 255.

Rev. Herbert Merritt served as camp supervisor, with Mrs. Thelma Warkentin as camp director, assisted with an able corps of workers. Mrs. Ralph Shafer brought Scene-o-felt pictures and messages at the daily chapel services, with the result that almost all the girls left the camp with

an experience of pardon or heart cleansing.

High lights of the camp included Thursday evening's communion service conducted by Mrs. Warkentin and the Friday morning chapel when sixty-one girls and one counselor stood at the altar in testimony of the fact that they had been called to special service.

The theme chorus of the camp was "Get the Bible-Reading Habit." Martha Norell of Newton was elected camp governess by the twenty-three squads, and Janet Thomas of Plainville was trumpeter.

Besides the chapel, there were the following varied activities: recreation, Bible study, handcraft, campfire, and religious films. Mrs. Ray Hance, our district superintendent's wife, had charge of the camp store this year. This year, as last year, a camp paper, entitled "Camp Chatter," edited by Shafer and Shore, was given as a souvenir to all campers. Reports from every angle indicate this was the best year for Kansas girls' camps.

REPORTER

### Southwest Indiana District Assembly

The seventh annual assembly of the Southwest Indiana District was held in the air-conditioned auditorium of Indiana State University at Bloomington, July 28 and 29. Rev. Grant M. Barton and Rev. C. G. Bohannon, host pastors, had graciously arranged wonderfully for our entertainment.

Preceding the assembly, the N.F.M.S. convention was held July 26 and 27. Mrs. Leo C. Davis presided with her usual gracious spirit, and was re-elected with an excellent vote. Rev. William Vaughters, missionary from Guatemala, was the special speaker.

Dr. Samuel Young presided over the assembly proper in his own inimitable style. His quick dispatch, gracious

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spirit, and remarkable insight took care of the business efficiently. His messages stirred our hearts to push the work of the Kingdom.

Reports of pastors and district officers showed increases on all lines, and indicated a spiritual as well as statistical growth. The report of our beloved district superintendent, Rev. Leo C. Davis, revealed a startling growth. Two large display boards in the lobby showed the many new churches and parsonages acquired in the seven years of his superintendency. Brother Davis was re-elected as superintendent with an excellent vote.

Olivet Nazarene College was represented by Rev. John Swearingen, field secretary; Miss Helen Greenlee, soloist; and Miss Martha Reed, pianist. They gave to the assembly a heartening, spiritual uplift.

While the choir of Terre Haute First Church sang under the direction of Mrs. Inza F. Owens, the glory of the Lord filled the auditorium. Manifestations of the Spirit were frequent. Throughout the entire assembly a beautiful spirit of unity and abounding grace lifted our hearts.

A solemn and yet glorious service marked the ordination of nine as elders. "To the work, to the work" seemed the thought which pervaded our hearts as we left this great assembly.

ALBERT B. SCHNEIDER, Reporter

### Nebraska District

Mrs. Louise Chapman, general N.F.M.S. president, and Mrs. Jack White, our newly elected district president, recently made a tour of the district in the interest of the "10 per cent" plan. The attendance was excellent and the results very gratifying. Pastors and people have been inspired to action and are voting to do more for foreign missions.

We want Nebraska to be a "10 per cent" district, as we feel it is God's plan, and He is blessing those who endorse it.

WHITCOMB HARDING  
District Superintendent

### Boys' and Girls' Summer Camp Southern California District

The Southern California District annual boys' and girls' summer camp was held at the Christian Conference Grounds at Forest Home in the San Bernardino Mountains, above Redlands, July 4 to 9. Rev. Orval Nease was director of the camp, with Rev. Frank Tolson and Rev. W. E. Thompson as deans of the junior and senior camps respectively.

There were 356 boys and girls registered for the camp, and 66 counselors and staff members, for a total camp enrollment of 422. Of this number, 121 boys and girls, ages nine and ten, were at the Rancho Camp, and 235 Pathfinders and Trailblazers were at the Forest Home Camp.

The theme for the week was "Mountain Climbing with Christ," and the

three chaplains led their respective groups in such climbing. There were nearly 300 seekers during the five days of camp. The daily schedule included a morning chapel service, and an evening campfire session. Rev. Don Leetch was chaplain for the Rancho Camp, and Rev. L. I. Weaver and Rev. Mark Smith were the chaplains for the Forest Home Camp. In the latter camp, the campers were divided between eleven- and twelve-year-olds, and thirteen- and fourteen-year-olds.

Rev. Orval Nease is the chairman of the district camp and Caravan board, and plans are already in the making for a bigger and better camp in 1956.

HOWARD R. WOLF, Camp Registrar

### Boys' and Girls' Camp Southwest Indiana District

Southwest Indiana District closed recently one of the best boys' and girls' camps in its history. Rev. and Mrs. David F. Krick were the directors, with Miss Mary Latham as the campfire evangelist and special instructor. Enrollment was 205. We had some great altar services. Miss Latham was invited to return. We look forward to an even better camp next year.

REPORTER

### Northwest Oklahoma District Assembly

The seventh annual assembly of Northwest Oklahoma District met July 28 and 29 at Bethany First Church. Dr. D. I. Vanderpool, presiding officer, is loved and appreciated by all, and his messages were inspiring to everyone.

Rev. J. T. Gassett brought a wonderful report on the progress of the district. He was unanimously re-elected as district superintendent, with 277 voting. A good love offering was presented the Gassetts.

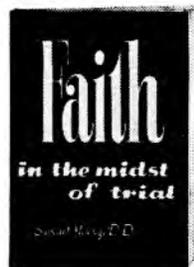
Preceding the assembly, conventions were held for the N.F.M.S., Church Schools, and N.Y.P.S. Mrs. Frank J. Kemendo, Rev. Darrel Slack, and Rev. James Hester were all re-elected to lead their respective groups. Among those present and speaking at a special service were Rev. Milton Poole of Lubbock, Texas, for church schools; Rev. Sidney Knox, representing foreign missions and leaving soon for New Guinea; Rev. Ray Hance, superintendent of Kansas District, brought a great evangelistic message; Rev. Leon Chambers, superintendent of Gulf Central District, representing our colored work; Dr. Stanley B. Niles, state executive secretary of the United Dries, representing the cause of temperance; and Dr. Roy H. Cantrell, president, representing Bethany Nazarene College. He called on Dr. A. K. Bracken (for twenty years president of Bethany-Peniel College) to speak. At the ground-breaking ceremony for the young men's dormitory, the present and past presidents of the college participated as well as the general and district superintendent, and different

(Continued on next page)

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members of the college and city administrations; also Rev. J. C. Henson, who has been business manager of all the Nazarene colleges except two.

Love offerings were taken for Rev. and Mrs. Sidney Knox, new missionaries to New Guinea; our colored work; and Dr. C. A. ("Uncle Charley") McConnell. On June 19 "Uncle Charley" was ninety-five; he has been a delegate to all thirteen of the General Assemblies. With the offering a letter of appreciation went to Uncle Charley and regret that he would not be able to attend the Fourteenth General Assembly.

Ministerial delegates elected to the General Assembly were: J. T. Gasset, E. S. Phillips, Roy H. Cantrell, Fred Floyd, and Darrel Slack. Lay delegates: Mrs. J. T. Gasset, Harry L.

Craddock, D. R. Danskin, Mrs. Frank J. Kemendo, and Vernon Snowbarger.

At an impressive ordination service elder's orders were given to Wade Powers, Gene Gore, Merrill Morgan, and Glenn Bailey.

JAMES R. GARNER, Reporter

## DEATHS

WALTER WESLEY JACKSON was born June 26, 1884, in Point Pleasant, West Virginia, and died May 22, 1955, in a hospital in Phoenix, Arizona. In 1906 he was united in marriage to Cora Mae Lyons. To this union were born three sons and two daughters. In 1915 Mr. Jackson was converted, and sanctified in the same revival meeting. For the past forty years he has been a devout Christian, giving of his time, support, and attendance to revivals where the "old-time" religion was preached. The family moved to Glendale, Arizona, in 1919, and became charter members of the local Church of the Nazarene organized the next year. Brother Jackson was a Christian with God-given convictions and standards, and lived his testimony everywhere. He

was a good neighbor and friend, a loving husband and father. He is survived by his wife, Cora; two daughters and three sons; also one brother and two sisters. Funeral was conducted in the Glendale church with Rev. Glenn A. Roberson officiating, assisted by Rev. Paul W. MacLearn; interment was in the Rest Haven Park Cemetery.

IRA D. STEVENS was born October 12, 1876, in Jackson, Ohio, and died May 5, 1955, in Alameda, California. He was converted in 1924, in the Church of the Nazarene in Vincennes, Indiana; and in 1929 moved with his wife and son and daughter-in-law to California. He was a charter member of the Church of the Nazarene in Alameda. He was married to Miss Joanna Faries in 1902; to this union were born two sons and one daughter. He is survived by his wife; two sons, David Franklin and Edwin Ambrose; also three brothers. Funeral service was conducted in his home church, with his pastor, Rev. J. E. Douglas, in charge, assisted by his former pastor, Rev. Grady Cantrell. Burial was in the Evergreen Cemetery, Oakland, California.

MRS. BETTIE SWEET, a loyal charter member of the Church of the Nazarene at Grenola, Kansas, died April 30, 1955. Converted as a child, she lived a beautiful Christian life through the more than seventy-eight years of her life. Her husband, Henderson Sweet, preceded her in death in January of 1954. She is survived by three daughters: Mrs. Alice Johnson, Mrs. Ollie Monical, Mrs. Lula Miller; and one son, Floyd. Funeral service was conducted by her pastor, Rev. Lloyd Stark, assisted by Rev. Wm. Curtin, Rev. Edward Whitenitt, and Rev. Kenneth Hull.

WILLIAM A. PEIRCE was born June 21, 1866, in Malden, Massachusetts, and died suddenly on May 14, 1955. In 1897 he was united in marriage to Miss Lizzie E. Collier, who preceded him in death in 1931. He was a charter member of People's Church of the Nazarene, Providence, Rhode Island, and was actively engaged in the work of the different departments of the church. He moved later to Glenn Falls, N.Y., and then with his family to Worcester, Massachusetts, where he resided for many years. Wherever he was he made himself useful in the work of the church; he had a great interest in foreign missions. In 1946 he returned to Providence to take up his residence with his daughter, Mrs. Edith Peirce Goodnow, instructor in English literature at Eastern Nazarene College. Besides his daughter, he is survived by a sister Miss K. Louise Peirce. Funeral service was conducted by Rev. C. P. Lanpher, a personal friend of the family.

WILLIAM MARION CUMMINGS was born July 13, 1874, in Fayetteville, Tennessee, and died at the age of eighty years and six months. In 1898 he was married to Mary Haislip. To this union were born five children: Mrs. Nancy Fisher, Mrs. Lillian Squires, Mrs. Leola Dickinson, Mrs. Waneta Wearden, and Haislip Cummings. In 1918 the family moved to California, living in Holtville, Hemet, and then back to Holtville, where he resided at the time of his death. His wife died in 1940, and in 1944 he was married to Beulah Virginia Horne, who survives him. He joined the Church of the Nazarene in Holtville, a number of years ago; he was faithful to the church, attending almost every service until just a few days before his death. Funeral service was conducted by Rev. J. L. Wheeler, pastor, with burial in Fairhaven Cemetery, Orange, California.

CLIFTON CUSHION, age fifty-five, died in June at a local hospital, Lansing, Michigan. He had been a resident of Lansing for the past forty years. He was a beloved brother in the North Street Church of the Nazarene, sang in the men's quartet, was secretary of the Sunday school, and served as steward on the church board. He is survived by his wife, Florence; and two sons, Leon and Ronald. Funeral service was held in the North Street Church of the Nazarene, with Rev. H. W. Thomas, pastor, in charge, with burial in Chapel Hills Memorial Gardens.

... he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; ... (Rev. 1:17-18).

## ANNOUNCEMENTS

NOTICE—Rev. Neil M. Robertson, blind pastor of the Edinburgh, Scotland, Church of the Nazarene, and Hon. Editor of the Braille Evangelical and holiness magazine Channels of Blessing, would be glad to have the names and addresses of all blind Nazarenes or their friends who would like to receive a regular copy of this (free) bimonthly magazine. Write Rev. Neil M. Robertson, 11 Mayfield Road, Edinburgh 9, Scotland.

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BORN—to Rev. and Mrs. Don Jenkins of the Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Susan Elaine, on August 1.

—to Rev. and Mrs. Luther Pierce of the Pittsburgh Terrace Church (Pennsylvania), a daughter, Loretta Ann, on July 30.

—to Rev. R. Dalton and Shirley Ruth Roberts of Nashville, Tennessee, a son, Jeffrey Blaine, on July 26.

—to Rev. and Mrs. Gordon Hall of Carthage, New York, a son, Lawrence James, on July 25.

—to Rev. and Mrs. Francis E. Cundiff of Hoopeson, Illinois, a daughter, Marilyn Sue, on July 21.

—to Rev. and Mrs. Ponder W. Gilliland of Little Rock, Arkansas, a daughter, on July 19.

—to Rev. and Mrs. Ramon Vanderpool of Olathe, Kansas, a son, Bradford Wayne, on July 3.

#### WEDDING BELLS

Miss Carol Van Houten and Mr. Leon Bass, Jr., were united in marriage on Sunday, July 31, at the parsonage of First Church of the Nazarene in Shreveport, La., with Rev. L. L. Van Houten, father of the bride, officiating.

Miss Charlotte Louise Parrick and Dwight Anthony Scott were united in marriage on July 30, at the Church of the Nazarene in Pulaski, Virginia, with the pastor, Rev. A. T. Britt, officiating.

**SPECIAL PRAYER IS REQUESTED** by a lady in Indiana that God will touch and heal a little seven-year-old girl, that she may be able to attend school, also for a special unspoken request;

by a friend in Iowa who feels she is in danger, that God will undertake for her along every line;

by a lady in Oklahoma for herself;

by a young man in Michigan that God will open doors that he may be able to get into His work;

by a Christian lady in Montana that God will undertake for her sister, a Christian, about to marry a non-Christian who is an alcoholic;

by a lady in Illinois that God will help in bringing about a desired reconciliation with another person;

by a Nazarene lady in Oklahoma that God will undertake for her in regard to a position she feels is in His will;

by a mother in Washington for her daughter who faces surgery unless God undertakes;

by a Christian mother in Canada for the salvation of her husband and son—both are backsliders—and that her son will be willing to go to school, that God will give a revival in that place, and help her in the solving of the many problems she faces;

for a prisoner in Pennsylvania.

### Nazarene Camp Meetings

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.

August 28 to September 4, Los Angeles District Camp, in the Nazarene Memorial Auditorium, Howard and Sierra Bonita Streets, Pasadena, California. Special workers: Dr. B. V. Seals and Rev. E. W. Martin, preachers; Professor Ray Moore in charge of the music. For information contact the district superintendent, Rev. W. Shelburne Brown, 1601 E. Howard St., Pasadena, California.

### District Assembly Information

**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.

**KANSAS CITY**—Assembly, September 7 to 9, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. (Rail terminus at Kansas City Union Station. Take inter-city bus on Main Street at Union Station and go to 75th

## SEMINARY HONOR ROLL

The New Mexico District, Rev. R. C. Gunstream, district superintendent, has joined the thirty-nine other districts on the Seminary Honor Roll by paying in full the allocation made the district in 1950. It is our hope that other districts will join the Honor Roll soon.

**NAZARENE THEOLOGICAL SEMINARY**  
Lewis T. Corlett, President

Street; turn west to Antioch Road.) Send mail and other items relating to the assembly % Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Dr. G. B. Williamson presiding.

**GEORGIA**—Assembly, September 14 and 15, at First Baptist Church, 700 Elizabeth St., Waycross, Georgia. Entertaining pastor, Rev. Robert Huff, 410 Brunel Street. Send mail and other items relating to assembly in care of Brother Huff, P.O. Box 553, Waycross, Georgia. Dr. Hardy C. Powers presiding.

**NORTH ARKANSAS**—Assembly, September 14 and 15, at First Methodist Church, Searcy, Arkansas. Rev. H. Floyd Dean, 110 W. Park Street, entertaining pastor. Send mail and other items relating to assembly % Rev. Harvey Rathbun, 3909 North Street, Fort Smith, Arkansas. Dr. Hugh C. Benner presiding.

**SOUTHWEST OKLAHOMA**—Assembly, September 14 to 16, at First Church of the Nazarene, 10th and Willow, Duncan, Oklahoma. Rev. J. E. Cook, 1213 Hickory, entertaining pastor. Send mail and other items relating to assembly % Rev. W. T. Johnson, Box 249, Duncan, Oklahoma. Dr. D. I. Vanderpool presiding.

**NORTH CAROLINA**—Assembly, September 21 and 22, at Charlotte Northside Church, 1201 Pegrum St., Charlotte, North Carolina. Rev. J. H. Eades, entertaining pastor. Send mail and other items relating to the assembly % Rev. J. H. Eades, 1209 Pegrum St., Charlotte. Dr. D. I. Vanderpool presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 21 and 22, at Church of the Nazarene, 11th and Market, Shawnee, Oklahoma. Rev. Leon Jennings, entertaining pastor. Send mail and other items relating to assembly % Rev. Leon Jennings, 1926 N. Market, Shawnee, Oklahoma. Dr. Hardy C. Powers presiding.

**SOUTH CAROLINA**—Assembly, September 28 and 29, at First Church, 305 W. Oakland, Sumter, South Carolina. Rev. Harry Huff, entertaining pastor. Send mail and other items relating to assembly % Rev. Harry Huff, 309 W. Oakland Ave., Sumter, South Carolina. Dr. D. I. Vanderpool presiding.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

### Assembly Schedule

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

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

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

South Arkansas ..... September 7 and 8  
North Arkansas ..... September 14 and 15



## SERVICEMEN'S CORNER

"Since I am being transferred and will return to the United States next month for relief from active duty, I wish you would discontinue sending me the publications. I would like to say a few words for the spiritual help I have received from the articles. I have used many of the articles in my Sunday-school class, and on Wednesday night at the chapel. If it had not been for the publications and the Bible, it would have been impossible for me to live a Christian during my twenty-eight months' stay in Japan. I have had the opportunity of visiting the Nazarene Mission in Osaka, Japan, along with Lt. Col. Bob Shaw, who is now teaching a Bible class there on Sunday morning and one night during the week. God is really working through the Christians here in Japan. I would also leave a word of encouragement to the men who have just come into the army or will be coming in before long. If people tell you it is impossible to live a Christian life in the army, they are wrong. You can live a Christian life in the army as easily as you can in civilian life if you read your Bible and pray. Of course there are more temptations and trials but God is good, His mercies endure forever. I have seen men and women from all denominations from all parts of the world live Christian lives in the army; you can too! Continue to pray for us and the missionaries in Japan."

JOHN R. LIGHTFOOT

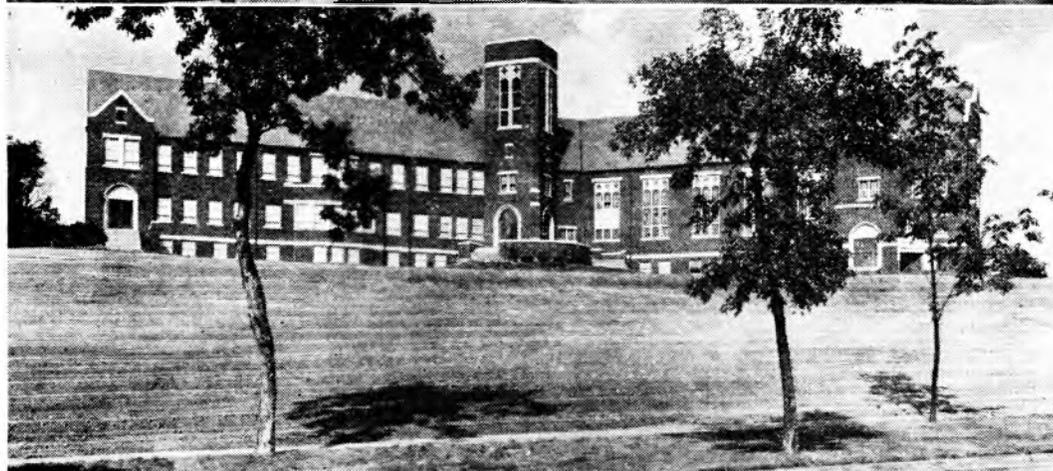
*Chaplain John Lowell George writes from France:*

"Our United Fellowship of Protestants, which meets each Thursday evening, is an alert organization. Recently they purchased playground equipment for the Protestant Orphanage in Metz. The children are delighted. Once each month the group meets at the orphanage for a program and religious film. We also presented fifty Testaments and twenty Bibles (French) to a Protestant church in Metz for distribution. Plans are now developing to organize a Youth for Christ meeting in this area in an attempt to open an avenue for evangelism. There is a tremendous need for this type of religious activity in Europe. Pray with us that God shall make our efforts effective in the salvation of souls."

**NAZARENE SERVICE MEN'S COMMISSION**  
*Albois* DIRECTOR

August 24, 1955

## Nazarene Theological Seminary Before Grading



## After Grading

Landscape work in progress. Approximately eight acres of land has been graded. In order for the church to understand the expense of the landscape project, the cost is broken down as follows:

Grading, completed	\$22,525
Driveway, 1,036 feet long, 20 feet wide	10,265
Sidewalks, steps	2,610
Parking lot, 148 x 210 feet, enlarging, curbs, black top	6,629
Seeding, sodding	2,544

Total

\$44,573

Less than half this amount has been received.

**(GOAL—ALL WORK COMPLETED AND PAID FOR BY GENERAL ASSEMBLY, JUNE, 1956)**

Over \$28,000.00 is still due from churches from allocations made for Seminary in 1950.

Over 3,000 ministers have not sent their \$5.00 for the Ministers' Gift Fund.

The Seminary is **DEPENDING** on these two sources to provide the money to pay these bills.

Every Christian is invited to join in prayer that the needed finance will come in to pay for all this work by the General Assembly.

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