

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 21, 1955

In the Shadows

General Superintendent Young

HOW OFTEN the biting experiences of sorrow and pain have put iron into our souls and sharpened our understanding of life's true values! When things are going well, it might look as though we were serving God for His "cakes and pies." But to all of us sooner or later, trouble comes. Sometimes the disaster strikes us unawares and in overwhelming proportions. We may have said, "*That could not happen to me.*" But the impossible has happened, and there is no immediate explanation. In such a day (or night) the Psalmist wrote: "Thou hast enlarged me when I was in distress."

Our harrowing experiences of trouble may bind us to the human family with a chain of gold. We may see for the first time that our brother, too, carries a heavy load, one surprisingly like our own.

The very shadows that evil events create may give us perspective to discern the truth. The Word declares, "The things which are seen are temporal," but it often takes the day of suffering and loss to confirm it. There is a revelation in sorrow. God has placed eternity in our hearts, but

often the uncertainties of life must clarify the truth that we are created for two worlds.

As a lad, Joseph dreamed of ascendancy over his brethren, but God required of him the dungeon experience to make him His trusted food conservator and administrator. Joseph learned the will of God in the teeth of his brothers' evil intentions. He learned to live through misunderstandings by doing what was right each day.

To discern God's face in the shadows of life is spiritual insight. When the storms rage, God is there. Even the rebellion of sin does not shake Him. All the events of life—good and bad—He will weave together in a pattern for our ultimate good if we remain committed to His way and purpose. His answer to our deepest need is Calvary. By its light we find an answer to the sorrow and pain of this day of shadows. The Christian does more than grin and bear it; he finds the solution and victory at the face of the empty tomb.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

"Seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33).

TELEGRAM

Kansas City, Missouri—We are closing the assembly year with three new churches organized. This makes us twenty-one new churches organized since the closing of the General Assembly.—**JARRETTE AYCOCK**, Superintendent of Kansas City District.

NEWS IN BRIEF

After more than nineteen years as pastor of the Santa Rosa church, Rev. L. T. Borbe has resigned to accept the pastorate of Grace Church in Fresno, California.

Rev. Gordon Wickersham is now pastoring the Brookfield Church in Chicago, Illinois.

Rev. John E. Maybury, graduate of Nazarene Theological Seminary with the class of '55, has accepted the pastorate of the church in Jonesboro, Arkansas.

Evangelist Lyle P. Flinner is leaving the field to accept the pastorate of the Sheraden Church, Pittsburgh, Pennsylvania.

Rev. Don Fivecoat of Nazarene Theological Seminary has accepted the pastorate of the church in Alsea, Oregon.

Rev. J. T. Meador of Fort Worth, Texas, has accepted the call to serve as Minister of Education and Music, as of October 1, with Pastor Orval J. Nease, in the church in Ontario, California. Mr. Meador received his A.B. and Th.B. degrees from Bethany, and his Master's degree in Religious Education from the Southwestern Theological Seminary this summer.

Evangelist Otto R. Willison is leaving the field to accept the pastorate of the church in Walters, Oklahoma.

Rev. Glenn R. Evans writes: "After six years it seems our work was finished at Greenville, Ohio, and we accepted the work of the Jackman Road Church in Toledo, Ohio. We have a basement church here and the prospects are that we will begin the construction of a new church within a year."

Evangelists Kenneth W. and Evelyn Ball have left the field to accept the position of associate pastors of the church at Coeur d'Alene, Idaho.

COME TO THE FOUNTAIN

By Nona Keen Duffy

Come to the Fountain if you are disconsolate;

Come where true comfort and peace now abound;

Come where the waters of wisdom are flowing,

Where joyous healing and love may be found.

Come to the Fountain, you weary in spirit,

With burdens too heavy for you to endure.

Come with your anguish, your heartache and sickness;

There is no ill that our Lord cannot cure!

Come to the Fountain if you have been thirsting

For Water of Life flowing down from above;

Come, eat the Bread that is Life Everlasting;

Feast with the Father and learn of His love!

Come to the Fountain if you would be cleanly,

Though you have spots that are black as the crow;

Though you have stains that are crimson and tarnished,

The Master can cleanse you as white as the snow.

Come to the Fountain, exchange heavy burdens

For laughter, for service, and love that is pure,

For hope that's eternal, for joy and for wholeness;

There is no ill that His love cannot cure!

Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Gal. 5:16).

HERALD OF HOLINESS

STEPHEN S. WHITE, Editor in Chief

VELMA I. KNIGHT, Office Editor

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,

Church of the Nazarene

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TODAY'S GAPS—

Let a Christian err in his ways or fail in his daily living; let the ministry resort to compromise or men-pleasing, and a gap is made in the dykes that hold back modernism, formality, chaos, and hell.

Never let it be said, "The gap has been made, and you made it."—EVANGELIST HAROLD J. GLAZE.

CHRISTIAN LIVING

By Aline Swets*

ALL THE following statements on Christian living should be answered with a fervent "Amen." If your amen is wishy-washy, do a little soul searching until your amen can ring out clear and true.

C—Christians are those "twice-born" by God's grace.

H—Heaven is the goal of every Christian.

R—Righteous living is expected of the Christian.

I—Idle hearts and minds fall into the hands of the devil.

S—Sacrifice for God's work is a blessing.

T—Temperance is a Christian's obligation.

I—Impart God's Word wherever you can.

A—Attain spiritual understanding by attending church.

N—Nothing is impossible with God.

L—Linger often in prayer and meditation.

I—Increase your knowledge of the Bible, by reading it daily.

V—Victory can be our goal, with God's help.

I—Inspiration comes from association with God's people.

N—Narrow will be the way, but bright with promise.

G—Great is the one who walks humbly in God's sight.

*Los Angeles, California

TODAY

By Norman C. Schlichter

*Each today is God's today;
New day for morning praise;
New day to prove how like we are
To Him in all our ways;*

*New time to give thanksgiving for
His gift of rest and sleep;
New time to sing because we've given
Our hearts to Him to keep;*

*New time of sacrificial love
For friends and strangers too;
New time to read His holy Word,
The only word that's true.*

*Since no man knows the day or hour—
Maybe He'll come today!—
So may we be prepared for Him
Each new today, we pray!*

The World's Greatest Problem

II. The Problem of Inherited Sin

BY JOHN W. MAY*

"I was shapen in iniquity," David said. There is no need to give a lengthy argument here concerning the presence of inherited sin, carnality, or whatever term you care to use, in the human personality. It is evident within a short time after birth. From somewhere I have acquired an illustration that aptly explains it.

It is said that a little girl sat at the breakfast table rebelliously refusing to eat the cereal her mother had prepared. After unsuccessful persuasion her mother asked in desperation what she wanted. She wanted a worm! Her father went out and dug one in the yard, and it was placed on her plate. Again there were tears. She wanted it fried! This was done, but she burst into tears again. She wanted her daddy to eat it! Though it is possible the story is fictitious, we are all aware that the contrary motivation of an unsanctified heart is not.

To solve the problem of inherited sin, however, one must be *conscious of the need*. There are abundant promises to those who sense a need for a clean heart and the fullness of the blessing. I would like to inject here that part of our problem at times is what I will call "foggy" ideas about sanctification. By a "foggy idea" I mean that which has truth in it but does not indicate a complete truth.

One such "foggy idea" is that holiness is going to the altar the *second time*. Actually going to the altar saves or sanctifies no one; it is what happens when he gets there. He can go to the altar the third, fourth, or fiftieth time and get nowhere if he does not reach agreement with God and His will.

Another such idea is to *mistake a blessing for the Blessor*. Blessings may fluctuate but the witness of the Spirit is continuous. There can be no substitute in our Zion for the freedom, the shout, the hearty "Amen," the joyous "Hallelujah," felt and heard in a congregation under the sway and influence of the Holy Spirit. But they are certainly empty clamor without Him. We need blessings, but we must have the Blessor.

Another foggy idea is that *God will sanctify in His time*. According to the Scriptures we are to earnestly seek and strive to enter in. A hungry man will soon make an effort to be satisfied, which is also a spiritual truth. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). To be conscious of this spiritual need is to seek; and to seek is certainly to find.

We must also be *conscious of a Supplier of that need*. Christ has made provision for it. The Scriptures clearly indicate that it is His purpose, will, desire, and prayer for us. Also, that it was at the great cost of His suffering "without the gate" that we may have this great need supplied. Dr. J. B. Chapman said: "And if any man question whether it is possible to attain to such a state of holiness in this world, let him remember that this is our world of probation, and that here the blood of Jesus was shed and here the Holy Spirit is poured out. Here all the conditions are possible, and here all the propitiation of Christ and all the efficiency of the Holy Spirit are available."**

The Blood has never lost its power; the power of the Holy Spirit has not lessened. God is for us. All who meet the conditions may certainly enjoy *the blessing*. For over nineteen hundred years the needs of man have been drawing on the resources of heaven, but never have they failed; never have they been rationed. Christ does not offer part of His Spirit to one and part to another when He sanctifies; to each may come the fullness of the blessing. Sanctification is graciously and effectually provided.

To be further *conscious that the need is supplied* is to reach supreme happiness. The ability to give a definite testimony concerning a definite experience does much for the testifier as well as for those testified to. There can be no substitute for the witness of the Spirit that the work is done. Only thus may we enjoy establishment, stability, and do effective work for the Lord. Paul testifies, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

Seth C. Rees testified to it when he said, "The Holy Ghost came in consciously and dispelled all my doubts, filling me with himself." Dr. A. M. Hills had it when he wrote, "The witness came! The fire fell! Glory to God forever!" M. W. Knapp had it when he wrote, ". . . I was fully sanctified and possessed of the land which by grace I hold today . . ." Dr. P. F. Bresee was conscious of it when he said, "The general promise of the gift of the Holy Ghost makes it of greatest importance that we know what it can do for us; know—as only spiritual blessings can be known—by experience."

To know that He can sanctify is a supreme thought; to know He is willing indicates supreme hope; to know He does it is to come to supreme happiness. We can know!

*Pastor, Elk River Church, Charleston, W.Va.

**"Holiness, the Heart of Christian Experience" (p. 14)

AFFLICTIONS

By Mary E. Cove*

I HAVE only recently returned from a session at our New England District Assembly, and the word in this title keeps ringing in my ears, and with it comes a picture:

A small, white-haired man, with a wonderful face, lighted by an inner light shining through lines which have been etched by recent suffering. It was Dr. R. J. Dixon, loved by all in our district and many in other districts. He didn't walk to the microphone with the spring in his step that used to be noticed; he walked with the help of a cane. He told a bit about the long years of service, which we all knew had overflowed with the love and power of God. And then he said something that I cannot get away from. He spoke of suffering afflictions that he never dreamed he might have to endure. But last of all, with one of his old-time smiles, he lifted both hands, cane and all, and said, "But I just want the *will of God*; just the *will of God!*"

I came away so puzzled. Why are such saints as this man permitted to go through such long-drawn-out times of bitter suffering and sorrow? Why? After so many years of such faithful sacrifice and battling for God?

I thought of many explanations that have been given—good ones and helpful; but still a puzzled, hurt feeling remained as I thought of this aged saint. Then just at this point, another idea flashed into my mind, and held me. Could it be that God permits some chosen, aged saints to endure such bitter trials in order to make more perfect the consecration of the young who are looking toward the ministry?

Such a one might be saying in his heart: It is good to be a minister. There will be hard work, long hours, but God gives as part of the reward a beautiful old age. The old minister is tenderly cared for, and spends his last days on earth in peace and security and quietness. And then this young man sees one of God's suffering saints, as I saw yesterday; and he gasps: "Could I go into the ministry, serve a lifetime, and suffer like that at the close?" And he hesitates.

The young man looks long and thoughtfully at the frail, little, white-haired preacher, and then he straightens up suddenly. "Why, he's not sorry! He doesn't regret a moment of his ministry! He'd do it all over again, only ten times more, if he had a chance, as Tom Brown just said he would. He is victorious! Oh, I see! I see! His consecration included everything, 'for better or for worse,' to the very end. And for his reward he looks, and always has looked, only to heaven, and the loving, understanding, appreciative heart of God, whose approving smile can be, for all of life, the highest and most satisfying of rewards.

*Wollaston, Mass.

"I see; and I will follow in the footsteps of that dear, aged saint. Here, Lord, I give myself to Thee for service; not for things, not for happiness; not for this world's goods, nor its honor and comforts; but only, as Dr. Dixon has done, *for love of Thee.*"

STOP AND LISTEN

By Pauline E. Spray*

HAVE YOU ever tried closing your eyes and just listening to the sounds about you? How many can you hear? Just now, as I listen, I hear our eight-year-old daughter singing away with all her might in another room, the pleasant hum of the furnace blower, a neighbor's door opening and closing, the clang of a car door, and the yelping of our pet, Pudgy. Then, there is also the low rumble of the refrigerator motor, the friendly ticking of the clock, the whistle of an approaching train, and the passing of automobiles on the streets.

We miss so much of life because we fail to listen. We seldom hear the rhythmic sound of the dancing leaves as the wind rushes through them, the lowing of the cattle on a distant hillside, the chattering of the hungry sparrows as they search for food about the house and yard.

Likewise, we miss so much that the Lord has to tell us because we fail to "stop and listen." We read: "Be still, and know that I am God" (Ps. 46:10).

It is a wonderful experience to take time out of a busy day to relax completely, and to shut out everything but God's still, small voice. So often we rush into our closets, forgetting to thank the Lord for our answered prayers and blessings, and hasten to cry out our wants and desires. We struggle and wear ourselves out, when it would be so much better to relax, let the nervous tensions go, and allow the love of God to envelop us.

When I become perfectly still, I can hear His whisper: "Know ye that I am God. I created the heavens and the earth, the sun, moon, and stars, the waters, the sky, and every living thing. I created you. I am with you. I am ready to guide you. I am ready to give you all that is best for you. I am infinitely wise. I know how to work all things out for your good, if you will trust and obey. I am waiting to help you. I will comfort you. I will sustain you. I will give you peace. I am preparing a mansion for you and it will be your reward for proving faithful." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

God's presence fills my heart when I am quiet. His love overflows and overwhelms me. I can present my petitions, knowing I shall receive as I ask according to His will.

He is patiently waiting to whisper His secrets to us, if only we will "stop and listen."

*Sparta, Michigan

I'm glad I missed my bus—

Romans Eight Twenty-eight

By E. Wayne Stahl*

MY HOME-BOUND bus had just pulled out of "The Square." I missed it by about twenty seconds', or less, time. So there I was, stranded in the heart of the business section of the city where I lived; thirty minutes before the next bus!

I am reminded of a horrible expression that is occasionally heard, "What shall I do to kill time?" To me this sounds almost like a murderous question. I revolted at the thought of becoming the assassin of that half-hour that must elapse before I could board another "gasoline buggy."

Usually I would not have had such a sense of frustration; for it is my custom to carry a small, worth-while book when I am away from home, most of the time a scripture portion, to read when I must endure a period of waiting. But on this particular day I had failed to live up to this habit. How would I give to "every flying minute" (but they don't fly while you wait for a bus, I find) "something to keep in store" while I tarried for those eighteen hundred seconds to come to an end?

Then I remembered: There's a secondhand store just a short distance away where I've bought many a valuable used book at amazing bargains. I'll go over there and purchase one and read in it until my bus arrives.

Putting feet to my thought, I was soon in that store. Standing in front of the shelf of religious volumes, I found a copy of Bunyan's *Pilgrim's Progress*. I could have shouted, so great was my exultation. For this was the very book I had planned to buy for some time. I had read the one in my library so much that it was falling to pieces; it must be kept together by a rubber band. The copy I was looking at was practically new and, "believe it or not," the price marked in the back was only ten cents. My Scotch blood circulated faster in my joy. That masterpiece of the Bedford tinker must be mine.

But here was another book smiling at me from its cheerful red binding; its title interested me, *Samuel Logan Brengle*. Why, he is that marvelous man I heard speak one day when I attended seminary. The subtitle appealed to me, "Portrait of a Prophet."

So when I left that store I carried two books, with my heart full of elation over my purchase, while my purse's contents were reduced only to the extent of twenty-five cents—the cost of both books. My satisfaction was in inverse ratio to that small sum.

Back in "The Square," I read first from the second book mentioned. Its opening pages caused me to "wonder with great admiration," as I realized that in just a few minutes I had come into possession of a biographical masterpiece,

*Nazarene Elder, Lowell, Mass.

both for matter of information and for manner of imparting it. Stylistically, it was truly a treasure. The dynamic, vivid word-painting of the author, Clarence W. Hall, made it a book among a thousand, I felt, as I perused it during that waiting interval before my motorized chariot arrived.

And those first triumphant impressions still are mine now that I have finished it. Enormous blessing has come to my soul as a result of that perusal, as well as immense inspiration to me, a writer, as I seek to work with words effectively. I believe I can say that the reading of "Portrait of a Prophet" marks a spiritual and literary epoch in my life.

Samuel Logan Brengle, that world-renowned member of the Salvation Army, won multiplied thousands of souls to the Saviour. And his devotional books reached, in the number of copies circulated, at least one million. His beneficent influence will operate powerfully until the day of the Great White Throne. There is no doubt that my life will be more triumphant, more useful, and, I trust, more Christlike, as a result of reading the life and victories of this dynamic, saintly man "whom the Lord knew face to face."

So I thank God that I missed my bus that day. The "disappointment" was surely "His appointment." For this reason I give the title I do to the bit of autobiography. My experience definitely is one of the "all things" of Romans eight twenty-eight, which "work together" for the Lord's lovers and His called ones "according to his" wise and wonderful "purpose."

And, I would add to that title, Q.E.D.—recalling those mysterious initials which are placed at the conclusion of a worked-out problem in geometry. They stand for the Latin *Quod Erat Demonstrandum*, "which was to be demonstrated." Yes, in celestial mathematics Rom. 8:28 is as fully demonstrable as any geometrical proposition, though the triumphant conclusion may not always be reached at once (see Hab. 2:3).

A TIME TO TRUST

By Jack M. Scharn

*There comes a time and comes a place
Where we must trust for needed grace,
A place we may not see our way
As clouds obscure the light of day;*

*A place we cannot understand,
We do not see the pattern planned;
A time of concern, frustration, and fear
Except for faith—God's presence near!*

*Here is a time to trust God's will
And hear Him whisper, "Peace, be still."
So though these times would tempt and try,
We trust, and on His will rely!*

First Things First

By J. T. Gassett*

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).

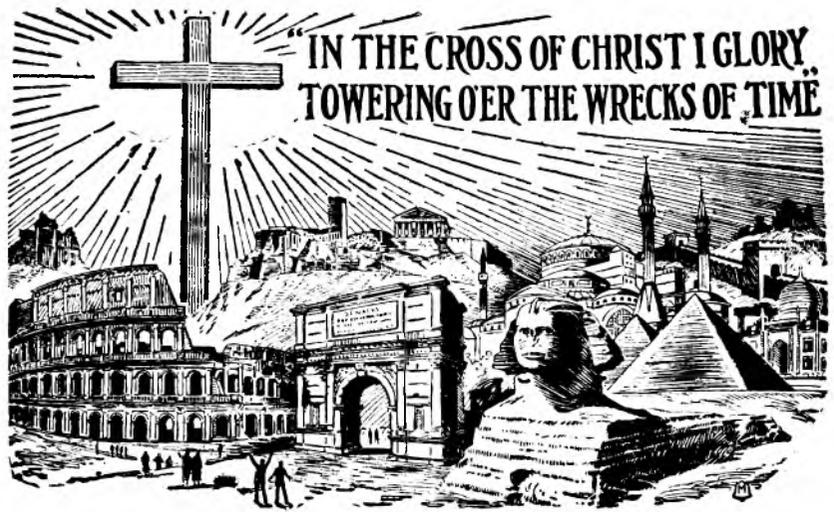
THESE WORDS, which have brought blessing and encouragement to many, contain some of the most important teachings of Jesus in the Sermon on the Mount. Here is a lesson on spiritual priority teaching us to put first things first. Earlier in this sixth chapter of Matthew, Jesus had been talking about food and clothing and the necessities of life. These things are important, yet He indicated that it is much more important to give attention to the things of the Spirit.

This lesson of spiritual priority is one that every Christian needs to learn. We need to find proper evaluations, for some things are of more worth than others. One thing is "number one" in importance; another is "number two"; another is "number three." Some other thing is "number ten" in importance, and perhaps another is "number one hundred." As Christians we must be very careful not to let "number two" crowd out "number one," or "number three" take the place of "number one." We must always remember that some things must be given priority in our lives.

For instance, in the Christian life we realize how important it is to read the Word of God, yet there are many who let a day or a week go by and do not once open the pages of God's Word. We know it is important for a Christian to pray, and yet it is so easy for other things to crowd out the prayer time and let a whole day or a week pass by and we fail to pray as we should.

In seeking the kingdom of God first, perhaps the most vital issue is that of seeking the Lord in the experience of salvation. But, oh, how easy it is for the unsaved to let a Sabbath day go by, to let a year pass by, or even more tragic, to let an entire lifetime go by, and fail to seek the Lord!

Seeking the Kingdom implies that we must seek the Christ of the Kingdom. It is not enough merely to go through the motions of being religious, not enough simply to know how to teach the class, nor merely to be able to say prayers in public. A person could go through all the forms of being religious and yet his own heart be filled with hypocrisy and pretense. If we really seek the Kingdom, we must seek the Christ of the Kingdom. We must open our hearts to Him, believe His Word, and receive Him in person. When



we have received Him, only then can we say we have sought and found the Kingdom.

In seeking the Kingdom, the search is not altogether on our part; for while we seek Him, God is also seeking us. The Prophet Isaiah said, "Seek ye the Lord while he may be found, call ye upon him while he is near." As we seek Him, God is looking for us. In the Garden of Eden, God came often to talk with Adam and Eve in the cool of the day, but one day God came and they were gone. They had sinned—they had fallen—they were hiding themselves in their shame and their iniquity. God lifted His voice throughout the garden, calling, "Where art thou?" The voice of God has been following lost humanity from that day to this. He wants to find us. He wants to bring us back unto himself. He wants to give us His pardon, His love, and His grace.

In the New Testament we have the story of the Good Shepherd seeking the lost sheep. There were ninety and nine safe in the fold, but as the count was taken there was one that was absent. The Shepherd went out into the night, amid the dangers of the storm and on the mountainside, to find the one lost sheep that had gone astray. When He found it there was rejoicing in His own heart, and there is rejoicing in heaven over one sinner that repents. That is the picture of God and His concern for us. When He seeks after us He wants to find us. So while we are called upon to seek first the kingdom of God, we know that there is a divine response—He is seeking for us!

That truth is further demonstrated in the story of the prodigal son. The younger brother came and asked for his share of the inheritance. He then went away into a far country and spent his money in riotous living. When his money was gone, his friends too were gone—this is so often the case. He finally joined himself with a citizen there to herd swine. In his hunger and his friendlessness, he finally came to himself. How sad it is that we, like the prodigal son, so often must come to the end of ourselves before we come to ourselves! But in that moment the prodigal son made a high resolution: he would return to his

*Superintendent of Northwest Oklahoma District

father's house. And he retraced those wayward steps, back home. His father saw him a great way off, ran out to meet him, welcomed him, and received him with a great feast and celebration. An impressive part of that story is how the father happened to see his boy a great way off; it was not by accident. He saw him because he was looking for him. God looks for us; He longs to receive us back unto himself. What a happy time when a seeking sinner finds the seeking Saviour!

After we seek and find the Lord in salvation, we will be anxious about the salvation of our friends, of our neighbors and our relatives who do not know the Saviour. Those who are lost and away from Him cannot save themselves—they need God. "There is none other name under heaven given among men, whereby we must be saved." It is the responsibility of those who are Christians to witness and testify, to let their light shine, to do deeds of kindness and love, to help others into the kingdom of God.

God, by His great power and grace, could find a poor lost sinner and save him completely without the help of Christians, but for the most part God works through His people to reach other people. He depends upon us, our testimonies, our prayers, our messages, our deeds of kindness to cause an influence to be felt upon the unsaved that they may come to Him. When we give ourselves to evangelism, to praying for our friends, to witnessing and good deeds, we are helping Christ to accomplish His purpose, for He came to "seek and to save that which was lost."

God is truly able to help those who call upon Him, for the angel spoke to Joseph and announced the coming of Jesus in these words, "Thou shalt call his name JESUS: for he shall save his people from their sins." Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." When we co-operate with God and unite our efforts in seeking the lost, we have God's help. He will stand by us and He will not disappoint us.

Look over your list of evaluations. What is the most important thing to you? Have you taken time to seek the kingdom of God? Have you taken time to open your heart to let the Lord Jesus come in? Are you taking time for prayer? Have you taken time for reading the Word of God? Have you taken time to meditate a moment with God? Have you taken proper time to attend the services of your church, to be the kind of Christian that God wants you to be? To be the kind of Christian that God is able to make you to be?

How is it with your list of spiritual priorities? Have you sought the Lord in an experience of salvation? Have you sought until you have found Christ and the joy and peace that He is able to give? Have you found the joy of sharing as a witness for Him? Are you letting your light so shine for Him that your testimony bears a witness that will count for the cause of God and of righteousness? God is counting on us to seek Him first. He will not disappoint us but will respond

to our call. As we reach our hands upward to Him, His seeking hands are reaching downward to us. "Seek ye first the kingdom."

A LITTLE THING

By Ila R. Monday

*Only a smile—such a little thing,
That started a heart to think;
A single kind act caught a youth
And stopped him at sin's wide brink.*

*Only a thought that started it,
To wish this young man well,
Led into prayer that reached to God—
And a soul turned away from hell!*

A Day in Andorra*

By Haldor Lillenas**

THE OWNER of the beautiful campground where we had parked our car for the night came out of his barn driving a team of cows. Passing the crude, cross-topped shrine in the park, he entered the hayfield. The fragrance of new-mown hay lay heavy on the evening air. Reaching his destination, he stopped his team; but before seizing his homemade wooden pitchfork and rake, he made a somersault in his empty wagon. These people seem very happy and contented. It is quite possible he had imbibed rather freely of his heady, homemade wine made from the luscious grapes which grow in abundance on the terraced hillsides of his native land, the tiny principality of Andorra.

The Pyrenees Mountains form a natural border between France and Spain, otherwise known as the Iberian Peninsula. Some of these mountains reach a height of more than ten thousand feet. Hemmed in between the two countries, high in this range, lies the little country of Andorra; it has a population of only about seven thousand.

Andorra is said to have been founded by Charlemagne in the year A.D. 784. It has as its capital Andorra La Vella. It was a feudal possession of the Bishops of Urgell in Spain and the Count of Foix in France. At present it is under the supervision of the Bishop of Urgell and the president of the Republic of France.

Climbing steeply from Ax Les Thermes in France, our road spiraled upward in almost countless curves until we finally reached the top of the 8,025-foot pass, the highest in the Pyrenees. At the border the French duty control agent knew not a word of English. My knowledge of French being no more extensive, it was a bit difficult for me to answer the many and unnecessary questions he tried to ask. Finally, we evidently man-

*Written in June

**Nazarene Elder, Pasadena, Calif.

aged to get across to him the information he desired. At the Andorran border no papers were required; the attendant opening the gate waved us on without any formalities. Reaching the top of the pass the road, in a lengthy series of hairpin curves, began its descent to the narrow and steep valley in which lie the few villages of the tiny country.

During many years the inhabitants of the land made a living by smuggling merchandise from Spain to France and from France to Spain. I am told that this practice has been replaced by legitimate trade. Here, as in other countries in southern Europe, the Catholic church dominates the picture. Often on the high hills one finds a small but densely built village over which the high-steeped, cross-crowned church seems to brood in protecting mood. These people seem to be very sincere in their mode of worship; but having gone through the ritualistic motions, it seems that their faith has little or no relationship to their mode of life. Surely our great Heavenly Father has a method of communicating with sincere but misguided hearts. How wonderful it would be to be able to preach a gospel of full deliverance to people in these neglected fields! With God all things are possible. May we pray for the people of this tiny country high in the hemmed-in valley of the Pyrenees.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matt. 6:24).

To ALL Accompanists!

By Eleanor Hollamon*

THE CHURCH pianist or organist can make or break a soloist. Recently I sat in a magnificent church where the organist was playing the introduction for the choir number. Everyone was anticipating the choral message. The choir launched into the song, but something was wrong! We were listening to an organ solo! The accompanist had pulled out all the stops and was going full speed ahead. Was she trying to inspire them to sing loud and strong, or was she trying to be heard above them? That organist was the cause of a failure to which many members had given much time they could ill afford to give.

Another time in a much smaller church a young lady with a deep, rich voice was singing "The Love of God." The pianist insisted on playing every variation that she knew. Whenever the soloist soared to a sustaining note, the accompanist climbed with crashing chords to the extreme end of the treble cleff. The singer was lost in the piano rampage.

*Vancouver, Wash.

Three young ladies were to sing. The organist played three bars of confusing chords while the girls tried to get their pitch. The melody note was lost. First they grabbed a note in the wrong key. They they tried again—the right key but wrong note. But it helped and they plunged ahead. The song climbed very high. The soprano tried for the high note. Failed! She looked in desperation at the organist; she also was having trouble. She had forgotten to transpose into a lower key. The girls stopped and took their seats. The expression on their faces showed that they would not attempt another song for some time.

The entire procedure could have been eliminated with just twenty minutes of practice. Of course if the church is blessed with a choir director, he will insist upon rehearsals. However, there are more churches who don't have such a director than do. So it's up to the accompanists to be on the alert.

The accompanist should build a soft, melodious harmony around the singer, and remember that the soloist alone is in the spotlight. The important lesson in accompanying is the art of listening carefully to the singer. This is hard to do, especially if the notes have to be watched. Accomplish this by concentrating carefully every time you hear or play a special number. Train yourself to be able to foretell a measure ahead if there is going to be any doubt on the singer's part. If you feel the singer hesitating and not sure of the next few notes, come right down to the correct octave and softly tap out the melody note as you go along. Sometimes there is uncertainty even after rehearsals, so be on the alert.

In the introduction of a song it is wise not to play too long. The singer is often very nervous, so don't leave him standing there while you play thirty bars of introduction. When you have finished and are ready for the singer to begin, give him his pitch by coming in on the first melody note with a distinctive touch and softly fill in with an appropriate chord.

Summing it up, note these facts: Rehearse. Get to the place where you can play and listen at the same time. Keep your entire attention on what you are doing. Be on the alert for the unexpected. Get the singer off on the right key and, if you can glance away from your instrument, watch the singer. Finally, stay out of the limelight.



DRINK: Pointing out the fact that 110,000,000 Americans over sixteen years of age drink alcoholic beverages, and the number is rapidly growing, Dr. Andrew S. Ivey, head of the Department of Clinical Sciences at the University of Illinois, said recently in Chicago that if drinking continues it will destroy this nation. Said he: "History shows that ten of twenty-one civilizations in the world's history crumbled when the people lost their sense of responsibility."—*Gospel Banner*.

Saints in the Parsonage

By Evangelist G. Franklin Allee*

THE LIFE of an evangelist is one of farewells, nerve tensions, happy remembrances of spiritual victories in the name of the Lord, new acquaintances, and hitherto unexplored experiences in human relationships. Last April, as I closed my series of winter revivals, I looked back on them with many happy memories, and much thankfulness to our Christ. In many places there had been outstanding victories, new converts, backsliders reclaimed, believers sanctified, and the church greatly encouraged to press on. In others there had been less of obvious victory—fewer seekers, but always God's presence and blessing to help the church on to better things.

Amazement is mine continually as I travel the country at the gracious and godly families God has given us to occupy the parsonages of our various churches. In sincerity I say, the nobility of our pastors is a constant wonder to me as I labor with them, and in the world the graciousness of our "parsonage queens" cannot be excelled. My hat is off to our pastors' wives. Uncomplainingly they accept their double portion of burdens, as homekeepers and pastors' assistants; and our "preachers' kids" are on the whole an honor to our church and a great future asset.

At Union, Missouri, (last January) I enjoyed the hospitality of Robert and Dorothy Manley and their four children: Ronnie, Sharrolyn, David, and Garen. At Kalama, Washington, it was the Bennett family: Allen, Adeline, Gamin, Camelia, and Andrew. Redding, California, has the Hertels: Bernard, Dorothy, Judy, David, and Maryjo; while on down at San Leandor is that fine young couple, Wayne and Wanda Knox, and their little daughter, Karen, whom it was my happy privilege to present in dedication unto the Lord on the final day of the revival.

Nor will I soon forget the Grawburgs at Corning, California: George, the preacher; Marjory, his wife, a trained nurse; and their three children, Pat, Paul, and Beth. Then up to Hermiston, Oregon, I went to meet the Morrells: Eugene, Sally, another R.N., Larry, and Becky, and to enjoy the first revival in their new building. Late in April it was my old friends, the Griffith family, at Cheney, Washington, who made my stay a pleasure and the meeting a time of blessing. Here it was Raymond, Hazel, David, Ronnie, Larry, and bright little Sandy.

We may exult over our fine buildings, our increased attendance in Sunday school, and our thousands raised for the multitude of our projects; but in nothing do we have so much to thank God for as for the quality of our pastors and their gracious helpmeets. Here is the Kingdom of life and blood, in true nobility of character, that speaks great things for the future contribution our church

*Moses Lake, Wash.

may make to the honor and glory of our Christ. And may I not be misunderstood or misjudged in my motive as I write this, for I have not been able to tell the half I feel.

WALK UPRIGHTLY

By Anna M. Gilleland

*Be not conformed to this vain world
And to her treasures cling;
But walk uprightly, in the Lord,
And to Him praises sing.
For the light He sends upon your way,
The privilege of prayer;
For a faith that fadeth not away
And all-protecting care;
For the comfort of His still, small voice
Above life's stress and strain;
For labor in the harvest fields
Wherein is fruitful grain.*

FAMILIES

Should Play and Pray Together

By Thomas A. Leupp*

ONE OF THE strongest assets of our nation is our families. Strong families—strong nation. This has been true in all eras.

The strength and stability of our church is to be found in strong families also. Strength in a family does not come accidentally nor as a natural gift, but as a result of effort and constant planning. Once attained, it is not something that will carry itself; it requires continual diligence each day.

How can my family become strong? It is the feeling of this writer that this can be expressed realistically—play together, pray together—and the inevitable will result: stay together in strength and unity.

Family life should be enjoyable for every member of the home. Parents should not dictate nor make all decisions, but consider each member's ideas to be of value.

There are so many things families can do as a unit: games, music, stories, telling time (have the children relate what happened that day), popcorn and candy making, holiday celebration, camping, family picnics and outings, traveling, and many other things. Positive, wholesome recreation enjoyed together as a family will help mold a unity that will continue through children's children and beyond.

What can be said that might be new urging a family to pray together? Probably little—but it needs to be said and said again until it becomes a distinct part of every Nazarene home. Praying as a family takes planning too! It cannot be a

*Woodburn, Ore.

haphazard, hit-or-miss affair, and be effective. Decide on a time that is convenient for family worship and so far as possible let nothing interfere with this. No member of the family should usurp the time in either Bible reading or prayer. Allow the children to share in reading from the Bible. Occasionally use Bible stories, or have the children tell a story they were told in Sunday school. During the time of prayer allow each person to participate in his own way. Be broad-minded enough to realize that even family worship *can* be monotonous, but through family planning see that it keeps the spark of life that appeals to each member.

Do you want your family to stay together? Play together; pray together—if these are done continually and consistently, your family will gain added strength and unity each day, and will stay together!

Dirty Literature Is—

A Sign of Moral Decay

By A. S. London*

MEMBERS of our Congress are now giving time and thought to the traffic in obscene literature. The sale and purchase of obscene books, pamphlets, pictures, and films is now a national problem. A member of Congress said: "It is shocking to see how much obscene literature and lewd matter is available to anyone for a small price in many a corner store in this country. It is a menace to the morals of our children and youth. And, it is a credit to the people that many of them are demanding that something be done to clean up this vicious business."

I stood yesterday and counted twenty-two pieces of dirty literature on one counter—literature that was not decent to look on, to say nothing of reading the contents.

A Congressional committee some time ago estimated that as many as 200,000,000 books of obscene content were being sold annually. Senator Estes Kefauver said recently that the traffic in obscene materials has been increasing rapidly of late.

Many teen-agers can be seen sitting on the floor in front of a news counter, turning page after page of magazines that should not be allowed to come from any press in our nation. Vulgarly and obscenity, as seen in the literature on the average newsstand, imposes harm on adolescents that may never be erased from their minds. It is a moral poison and a sign of inward moral decay.

Not all followers of dirty magazines and booklets are found among the lower classes of society. As one has said, they are not all down on "skid row." Any person, whether educated or uneducated, in palatial home or from a shack, who takes a keen interest in pornography has set his feet on

a downward path and reverted to a low level morally and spiritually. Any person who reads books that portray pornography is taking a step that could easily lead to indecency in conduct and conversation.

Someone said long ago that a nation becomes like that which it reads. Two hundred million copies of indecent literature sold annually in our nation is one of the blackest clouds on our national horizon.

It is time for a book burning. There ought to be a protest made to every groceryman, every druggist, every newsstand proprietor, who permits the dirty stuff to be left on his shelves. If we do not rise up and protest the manifestations of obscenity we can soon become like those nations that declined in power and prestige following their signs of moral decay.

Is our dirty literature a sign of an inward moral pollution?

Are we willing to sell poison as found in these sepulchers to the youth of our nation? Will we continue to permit these millions of copies annually to come from the publishers who print indecent, vulgar, obscene booklets and magazines?

"SLOW ME DOWN, LORD"

By Katherine Bevis*

IN THE first verse of Psalms 40 we read these words: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." Throughout the psalms we are exhorted to "wait on the Lord."

What a wonderful thing it would be if men carried on all their daily activities by divine direction! Jesus' life and example show clearly what we must do to be divinely directed; we must "be still, and know" that He is God. Our activities and decisions will always be harmonious if we pause and wait on God to direct our paths. As we "wait" and are "still," as we listen in quiet meditation to the voice of God, we shall hear these words: "This is the way, walk ye in it, . . ." (Isa. 30:21).

There was an old Negro preacher holding a revival recently in one of our Southern states. During one of the evening services he prayed as follows:

"Slow me down, Lawd. Ah's goin' too fast. Ah can't see mah brother when he's walkin' past. I miss a lot o' good things day by day; Ah doan't know a blessin' when it comes mah way. Slow me down, Lawd. Ah wants t' see more o' th' things that's good for me. A little less o' me and a mite more o' You; Ah wants th' heavenly atmosphere t' trickle through. Let me help a brother when the goin's rough; when folks work t'gether it ain't so tough. Slow me down, Lawd, so I c'n talk with some o' Your angels; slow me down t' a walk."

*Sunday-School Evangelist, Oklahoma City, Okla.

*Houston, Texas

Social Security for Ministers

THE Questions and Answers on Social Security for Ministers appearing in current issues of the **HERALD** are numbered consecutively. The series begins in the issue of September 7.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo, K.C., Mo.

QUESTION 9: *Is it financially advantageous for ministers to participate in Social Security?*

ANSWER: Yes. At present, enrollment in Social Security is financially advantageous for all ministers—both old and young. The financial aspects of the plan were fully understood by the lawmakers before the new amendments were passed. The fact that the Social Security taxes paid by older persons will cover only a small fraction of the cost was known—there is no secret to the exceptional advantages which new participants will enjoy.

QUESTION 10: *What are the pension benefits provided by Social Security?*

ANSWER:

With Average Monthly Net Earnings (from

The Monthly Social Security Benefits Are:

Jan. 1, 1955, to Retirement)

	Ministers Only When 65 or Over	Wife When 65 or Over	Total
\$ 50	\$ 30.00	\$15.00	\$ 45.00
100	55.00	27.50	82.50
200	78.50	39.30	117.80
250	88.50	44.30	132.80
300	98.50	49.30	147.80
350 (max.)	108.50	54.30	162.80

QUESTION 11: *What are the Social Security benefits to a widow age sixty-five or over if the husband dies after retirement?*

ANSWER:

When Minister's Monthly Benefit Prior to Death Is:

Widow's Monthly Benefit After His Death Will Be:

\$ 30.00	\$ 30.00
55.00	41.30
78.50	53.90
88.50	66.40
98.50	73.90
108.50	81.40

QUESTION 12: *What are the benefits if a minister dies before retirement (but after participating for eighteen months or more immediately following January 1, 1955)?*

ANSWER:

(1) Ave. Monthly Net Earnings over Period Of Participation Up To Death	(2) Widow When She Attains Age 65	(3) Widow* and One Child Under 18	(4) Widow* With Two Children Under 18	(5) Death Benefit
\$ 50.00	\$30.00	\$ 45.00	\$ 50.00	\$ 90.00
100.00	41.30	82.60	82.60	165.00
200.00	58.90	117.80	157.10	235.50
250.00	66.40	132.80	177.20	255.00
300.00	73.90	147.80	197.10	255.00
350.00 (max.)	81.40	162.80	200.00	255.00

*These payments are made to the widow and child until the child attains age eighteen or marries. When all children are eighteen or over, all benefits cease to the widow if she is under sixty-five and the regular widow's benefit (shown in col. 2) begins when the widow attains age sixty-five.

Complainers

These are . . . complainers (Jude 16).

No faithful worker ever complains; he has no time to complain. He has to find food for a dozen mouths. There are people who cannot go to bed until they have been fed (spiritually), and you must find their supper for them. A real worker is always on the road; working, feeding, encouraging, lifting, advancing, and helping for Christ and in His name.

Complain? Why, the thrill of all this would never permit murmuring or complaining. Too, the results and thrill of reaching them causes the most adverse working conditions to become completely forgotten and dimmed.—EVANGELIST HAROLD L. GLAZE.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches (Prov. 13:7).

Many a follower of the Lord has grown exceedingly rich by simply giving away his or her possessions.—E. F. WILDE.

He Misdirected Me

A FEW DAYS ago I was in the downtown district of Kansas City, Missouri. Before I left I remembered that I had another very important item of business to which I should attend. I inquired where a certain building was, for it was there I had to go in order to take care of this matter. Since it was only a few blocks away, I soon found it. On the first floor I told the man who had charge of the elevators my business and asked what floor and office I should go to. He informed me that I had come to the wrong place and should go to another building about a block away. I took him at his word and started out again, only to find when I reached the second building that I had been misdirected. The lady at the information desk said I should go back to the building from which I had just come. She was right. I went back to the first building and found the office I wanted on the ninth floor. In a few minutes the item of business was attended to and I was on my way home.

The point I want to emphasize now is that the man in the first building misdirected me. He didn't know his building very well. I am quite sure, however, that this man, who was very courteous to me, didn't misinform me intentionally; he was just mistaken.

There are many people who are trying to point the way to Christ today, but some of them are misdirecting those to whom they appeal. They are not all doing it knowingly, but they are doing it, nevertheless. However, it is just as bad for the person who is misdirected when the directions come ignorantly as when they are given deliberately. Oftentimes people think because a person is sincere and honest in his beliefs that he must be right, but that isn't always the case. He may believe that which is not true, himself, and not know it, and then in that state of ignorance pass that untruth on to others with great vehemence. You should try the spirits, or the preachers, or the representatives of the gospel, and see if they be of God; otherwise, you may lose your soul.

I bring this little discussion to a close by giving you what I believe is at least one sure test of whether a teaching is true or false. You may be absolutely sure that a teaching is false if it bases your final salvation on something external. If the preacher says, "You must observe a certain day in the week or else you'll not make it to heaven," put it down at once that he's misdirecting you. Salvation is something that is inner and spiritual and, in the final analysis, never depends upon something external. If the preacher says, "You've got to be baptized, or else you won't make it to heaven," he's misdirecting you. If he's everlastingly talking about a certain mode of baptism—and you must be baptized in that particular way or else you're lost forever—then know that he's misdirecting you. If the preacher says you've got to wear a collar or not wear one, or wear a tie or not wear one, or else you'll be lost, he's mis-

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directing you. If he declares that you must be a member of a certain church, or else miss heaven, he's misdirecting you.

I can't name all the externals that men name today as a sure test, but remember, any preacher, religious leader, or worker who bases your salvation—finally or ultimately—on something that you do that is visible and objective, that person is misdirecting you, either intentionally or unintentionally. Salvation is something inner and spiritual, something that God does for a man in his heart. You must repent and believe, you must be born again, you must be cleansed from sin, you must walk in the light and have fellowship with God—that is the teaching of the Bible, that is the truth. Don't let anybody misdirect you!

THE HIGHEST MANIFESTATION

Of a Holy Heart

MANY TIMES I have emphasized the importance of a holy heart. A person must first be saved and sanctified; these are internal experiences wrought in the heart by the Holy Ghost. They take precedence over everything else from the standpoint of the Christian. However, there can't be an experience within without corresponding external manifestations. What, then, are the most significant manifestations of a holy heart?

I believe in honesty and truthfulness. A person who has been saved, even though he may not have been sanctified wholly yet, will not deliberately lie or steal. These signs of the Christian life are revelations of the Christian heart within. Nevertheless, they are not the highest expressions of a holy heart.

Also, I would go further and say that carefulness about one's outward appearance is not the most valued proof of a holy heart. Such a manifestation is essential, but it is not the highest. What I have said about carefulness as to outward appearance, I would repeat as to carefulness about one's obligation to the church. I don't see how a holy person can take the work of the church lightly. He should be a member of the church and stand by it with his money, prayers, time, and presence. If he does otherwise, he certainly causes the onlooker to feel that he does not have a holy heart. But still we have not come to the highest manifestation of a holy heart, that which, above everything else, every entirely sanctified person should covet.

The highest manifestation of a holy heart is to show the proper spirit toward your fellow man—in the home, church, school, business world, and everywhere in society. It is at this point that we find the most difficult area of Christian living. We can talk all we please about the significance of the other signs of Christian living which I have mentioned, but if we fail here the world will not think of us as having holy hearts.

The first characteristic which I would place in this class is freedom from egotism and pride, or not being overconscious of our office or position if we happen to have one. I say "overconscious" because there is a sense in which we should be conscious of our office or position; we should be sufficiently conscious of it to respect it, and try to fulfill its obligations. On the other hand, we should not be so conscious of it that we are disturbed lest someone else should fail to take proper note of it.

Often we may think that it is only those who have the high positions who are afflicted with this disease; but that isn't the case. A person may have one of the lowliest offices in the church, or the community, and still have a bad case of the "measles of self-importance." Or it may be that we are impressed with our unusual knowledge, rather than our position. Some years ago a member of one of our churches wrote me as follows. He said they had a fine young man for their pastor; he was gifted, and was doing a remarkable piece of work. He had only one fault and that was you "couldn't tell him anything"; he had the right answer for everything, he knew it all, and was very conscious of the fact that he did know it all. This know-it-all attitude is not a manifestation of a holy heart.

Then there are those who are overbearing in their relation to others. They say things to people just because they can, just because they are over these individuals and can do it and nobody will check on them. Years ago I had heard someone say that you can judge a person by the way he treats those who are beneath him, over whom he has the upper hand, or to whom he can be unkind and nothing will be done about it. Such a person is overbearing, and certainly doesn't manifest a holy heart.

Another negative which I mention here is supersensitiveness. I have lived a long time in the holiness movement and have met a lot of people who profess to have holy hearts. Some of them were unable to "take" criticism of any kind, even constructive criticism. None of us ever get so high but that we need a lot of help. Sometimes we can get that assistance—whatever it is we

need—from very lowly and unsuspected sources. Supersensitiveness is never a manifestation of a holy heart.

Another kind of heart that is not holy is found in the person who is discourteous. I am sure that at this point many of us need help. We might even win an argument for holiness, but while doing it show such a discourteous spirit as to lose it. Someone has well said that when it comes to holiness, or any other experiential truth, it's better to forfeit the argument than to manifest the wrong spirit. I have been amazed across the years at the discourtesy of some people who profess to be holy. We ought to be courteous to everybody: the high and the low; the learned and the unlearned; those who are over us, on the level with us, or whom we are over; those who are Christians and those who are not Christians; and even those who disagree with us.

Stubbornness is another manifestation which too often is not the sign of a holy heart. You have a right to be stubborn in your faith, carrying out your Christian duties, living up to your Christian conscience; but it's all wrong to be stubborn just in order to have your own way—on the church board, or in the committee meeting. Stubbornness is often a manifestation of carnality, and not of holiness.

Taking revenge is another way in which an unholy spirit can be displayed. Are you sure that you are free from the spirit of "getting even" with the other fellow? Can you "take it on the chin" and not get sore about it? Can you have other people deliberately wrong you and still be kind to them? This is one of the most important tests of holiness.

Another very serious fruit of an unholy heart is jealousy. How prevalent it is, even among those professing to be followers of Christ! How about it? Can you see your relative, neighbor, or friend move ahead of you in some respect and really rejoice in that fact? Or is there an ugly feeling inside which expresses itself in an unkind remark about him? Or perhaps you call attention to some weakness or shortcoming which he has. Jealousy gets out on a person in various ways. It is far from the manifestation of a holy heart.

If you reveal any of the above characteristics in a way in which it should not be put on exhibition, you are not showing forth a holy heart, you are not standing for unselfishness and humility. Paul said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:3-8).

CRUSADE *for* SOULS



EVANGELISTIC HONOR ROLL

ROY F. SMEE, Secretary

THE SECOND listing of the Evangelistic Honor Roll gives the record for twelve districts. These are the groupings in which the churches qualify:

Group	Membership	Gain	Required
I	1-24		9
II	25-74		12
III	75-149		18
IV	150-299		25
V	300-499		35
VI	500 and over		50

Each of these churches is being sent a beautiful certificate from the Crusade for Souls Commission for having received into its membership during the assembly year the number of new Nazarenes (not including transfers) set for its group. There are two "over 50" in this list of churches. The University Avenue Church in San Diego received into membership 81 new Nazarenes, and 80 of these were on profession of faith. In 1954 this church received more new Nazarenes into its membership than any other Church of the Nazarene. Rev. Nicholas A. Hull is the pastor. First Church, Phoenix, Arizona, gained 50 new Nazarenes, 47 by profession of faith. Rev. Harold Daniels is the pastor of this downtown church.

Church	Group	Gain	Present Membership
ABILENE DISTRICT			
Amarillo Grand Avenue	II	15	60
Burkburnett	II	16	64
Wichita Falls Central	II	12	56
ALASKA DISTRICT			
Anchorage	II	27	87
ARIZONA DISTRICT			
Buckeye	II	13	43
Tucson Northside	II	16	91
Phoenix Eastside	V	38	347
Phoenix First	V	50	346
Tucson First	V	38	318
CANADA CENTRAL DISTRICT			
St. Catherines	I	17	28
Toronto St. Clair	V	35	364

FLORIDA DISTRICT			
De Land	I	9	23
Jacksonville Oakwood Villa	I	25	34
Orlando Colonial	I	24	54
Fort Myers	II	19	80
Hernando	II	16	34
Jacksonville Murray Hill	II	13	63
Miami Grace	II	16	58
Bradenton	III	20	155
Lakeland First	IV	31	172
Miami Central	IV	25	270
Miami First	IV	18	190

NEBRASKA DISTRICT			
Albion	I	10	22
Alliance	I	15	37
Gothenburg	I	10	30
Arnold	II	15	55

NEVADA-UTAH DISTRICT			
Yerington	I	10	22

NORTHWEST DISTRICT			
Yakima Trinity	II	12	49
Yakima First	V	39	473

ROCKY MOUNTAIN DISTRICT			
Miles City	I	13	15

SAN ANTONIO DISTRICT			
Belton	II	12	72

SOUTHERN CALIFORNIA DISTRICT			
Spring Valley	I	34	66
Colton	II	16	65
Indio	II	16	55
Placentia	II	19	62
Brea	III	18	111
Hollydale	IV	27	175
Ontario	IV	25	201
San Diego First	IV	40	325
Santa Ana	IV	32	301
Long Beach First	V	41	384
San Diego University	V	81	380

WASHINGTON PACIFIC DISTRICT			
Kent	II	13	85
Seattle Highland Park	II	17	80
Seattle First	IV	26	280

THE QUESTION BOX

**Conducted by
STEPHEN S. WHITE**

Q. In the first three chapters of Genesis, which give the account of creation, no mention is made of angels. Did God create them? If He did, when did He do it, and did the angels that fell come into that state before God created man? The serpent which beguiled Eve must have been one of them.

A. It is generally held that angels are created beings. The Bible implies this. However, the time when the

angels were created is not known. Some hold that it was before the creation of man, and others claim that it was afterwards. Still, they all would agree, I believe, that the angels were brought into existence before the fall of man. The fact that they were created before the fall of man does not mean that they came into existence

before man did. No one knows for sure how much time intervened between the creation of man and his fall.

Now I quote an interesting and enlightening paragraph on good and evil angels from pages 475 and 476 of Vol. I of Dr. Orton Wiley's *Christian Theology*: "The angels in their original estate were holy beings, endowed with freedom of will and subjected to a period of probation. They were meant to choose voluntarily the ser-

vice of God, and thus be prepared for the free service of ministering to the heirs of salvation. They did not all keep their first estate, but some fell into sin and rebellion against God. Hence we read of *condemnation of the devil* (I Tim. 3:6) who we gather from the Scriptures was at the head of that portion of angels which fell away. Satan for this reason is called the prince of the power of the air (Eph. 2:2), and his hosts are referred to as spiritual wickedness in high places (Eph. 6:12). We may believe also that following their probationary period, the good angels were confirmed in holiness and admitted to a state of glory—a state of indefectibility [without the possibility of falling], wherein they always behold the face of God (Matt. 18:10). The wicked likewise were confirmed in their state of misery. Their fall was not due to any necessity within, or any compulsion from without, but may be regarded as voluntary apostasy. It is surmised that their sin was pride (I Tim. 3:6). As a consequence of their sin they have been brought under the condemnation of God (II Peter 2:4), and shall be punished eternally (Matt. 25:41). Since God is a God of love, we may infer that the angels were not salvable, or He would have made provision for their salvation. Their disposition toward God is one of enmity, this malignant purpose being centered in Satan who stands as their head*"

Q. There was a discussion in our Sunday-school class about Cyrus, king of Persia. Some said he was a follower of the true God, and not of some god or gods foreign to Judah. What do you say?

A. Cyrus was used of God in so far as he was kind to the people of Judah, but I know of no reason to believe that he accepted the true God. Just as many of our churches are often helped financially and in other ways by outsiders, so Cyrus co-operated with God and made it possible for the Judean exiles who so desired to return home. No one knows for sure just how God was able to bring this about, that is, so move on Cyrus as to get him to thus favor His people, or become an instrument for good in His hands.

Q. I have heard quite a few songs and verses about Gabriel's trumpet. Some state that Gabriel will blow his trumpet at the end of this world. It seems that I have also read this in the Bible. Could you tell me if the Bible states anything at all about Gabriel's trumpet?

A. The Bible states nothing specifically about Gabriel blowing a trumpet. It does not even tell us that Gabriel is an archangel, but we know

that he is an angel, and we have many reasons for believing that he is an archangel. I suggest that you read Daniel 8, 9, and 10; Luke 1:8-26, with special notice given to Luke 1:19; I Thess. 4:16; and Rev. 10:6. Also, especially note Dan. 10:5-6. Some hold that these two verses refer to Christ, but others are sure they are a description of Gabriel. Some of both groups seem quite certain that Gabriel comes into the picture with verse 10 of chapter 10, even though he is not named. No doubt Gabriel was a herald, or an announcer. Further, if Dan. 10:5-6 is a description of Gabriel, the voice of his words is like the voice of a multitude, and he would have at least one requirement for a good announcer. In that case, it would be very fitting for him to be the angel referred to in Rev. 10:6.

Finally, in any study of angels we should remember that tradition as well as the Bible has had much to do with what we believe and teach about them. Whether we like it or not, Jewish, Christian, and other sources outside of the Bible have contributed to what is generally believed about angels by many present-day Christians.*

*For those who care to go further into the Bible teaching as to angels, I would recommend *The Ministry of Angels*, by A. S. Joppie. It may be secured from the Nazarene Publishing House (P.O. Box 527, Kansas City 41, Mo.) for \$1.50.



WHAT DO YOU WANT?

Monday:

"What wilt thou that I should do unto thee?" The words from the blind Bartimaeus solo on the radio sounded with peculiar insistence. Jesus saw, but the blind man must ask. Why?

He must confess his own basic problem and his own inadequacy; he must be specific, he must bring on the crisis, he must make this the time; he must focus all his expectancy and energy on a single issue and a single Source. Asking, he must find achieving, receiving faith.

Tuesday:

I went to the kitchen to make the breakfast porridge and glanced, as usual, at the scripture calendar. "He that cometh to God must believe" (Heb. 11:6). It startled me. I went to

my morning prayer room, opened my Bible, and read, "He saw . . . and wondered that there was no intercessor" (Isa. 59:16); and I heard again, "What wilt thou that I should do unto thee?"

Wednesday:

What do I want, Lord? There is no question. Thou knowest the ones whose hopeless needs have been pressing so heavily. I bring them fresh to Thee. I do believe Thou dost undertake their case in power. Thou knowest the many—their number stretches around the world—for whom I covet Thy touch daily. Today I believe they shall know a glad, deep quickening. Thou hast asked me and I have told Thee.

Thursday:

But today Thou art asking in a new way, "What wilt thou?" What one thing do I want? Want it enough to swallow up every other want? Want it as a blind man wants sight? Want it so that I will call insistently until Thou dost see I cannot do without? Yes, Lord, Thou knowest what that one thing is. Dare I commit myself to such asking?

Friday:

Asking, I confess the need. Before, I may subconsciously have told myself I must get along with the situation—it was not too bad. Things ought to be different, of course; but I had prayed and hoped for the best. Now God had challenged me to receive. Name my need and confess it to be beyond me, but within His power, His province, and His purpose. Name it, and in the naming identify it with His will to meet. He does not tantalize.

Saturday:

So, I have passed the point of no return. Once His willingness and my need have come together, I must receive. But this need I have is for the Kingdom, the enemy will oppose; receiving means persistent refusal to take less than His will. I must set myself to repeated asking and declaring my faith. He says this very day He has begun to answer.

Sunday:

This is not strain or worry. God took the initiative, and He will see it through, with my co-operation. I looked at the opposite page of my Bible and read the assurance, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him" (Isa. 59:19); and a host of other strengthening words.

"What wilt thou?" Faith will keep its eye on the promise. Faith will "pray, and not faint."

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 2: The World into Which Jesus Came

Scripture: Luke 2:1-40 (Printed: Luke 2:1-14)

GOLDEN TEXT: *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people* (Luke 2:10).

Two lonely folk, exhausted after a day's long travel, searching for a room to rent and a place to give birth to a Child. What a strange way, indeed, for God to send His Son into the world! No other single incident in life opens our minds to spiritual values as does the birth of Jesus. The God-Man, the Saviour, Creator of the world, yet no room in the inn!

When Jesus was born in Bethlehem the worst of criminals ruled the world unopposed. The villages of Judea were subjects of two sovereigns, one at home and one residing in Rome. The high position of these men of ill repute had been reached only after betrayal, cruelty, wholesale slaughter, and numerous massacres. There was a measure of peace in the world, but only because the people were powerless to resist.

Do you think for a moment if a messenger had knocked at that inn door inquiring for a room for Augustus Caesar the reply would have been the same as that given to Joseph? Honestly, do you? Caesar, who was ruling high on corruption, who

thought that by taking the name of Augustus he himself would be God! Either through fear or hope of reward some quick adjustment would have been made to provide for royalty the room of honor. How blind we are to God's ways, and what we do miss through this blindness! God's coming almost always catches us by surprise, for we are such slaves to pretension. How we adore our parades and with what grim tenacity we cling to our positions! Our hearts get so crammed full of secondary things that, when He comes in an unexpected manner, we are already so overcrowded with the temporal that He is turned away.

Jesus, God's Son, born in a real stable! Sometimes our artists and poets, with human embarrassment, attempt to hide the fact that our Lord was refused a room in a common inn, consequently was born in poverty and dirt. In a dark, reeking stable, the only clean spot being the manger where the keeper had thrown some clean straw, our Lord was born. Here, not in a Roman palace, God made His provision for the salvation of the world.

There was only one way to gain entrance into the stable, which was usually a cave at the back of the inn;

this was by stooping. Perhaps the reason the shepherds found Him while the king missed Him entirely lies at this point. No one ever sees God without first bowing in humility. What a shock to our pride—the revelation of history's greatest event made to a group of humble folk in company with the dumb brutes of the stable!

Our world has not changed too much, and still God pits himself against the world's vain ideals and practices which are so very temporal. So filled are the minds of mortal man with their own thoughts that there is little room for the revelation of God's Son and saving love. The Herods do have their day and make much sound and fury as they pass through history, but how short-lived! The hope of the world is ever God's gift, which can be received only by stooping. There is no other power on earth that can bring our world any measure of peace—all other roads lead to the Rome of delusion and despair. If you listen you will hear Him knocking—there is still time to make room for this Guest.

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FOREIGN MISSIONS

REMISS REHFELDT, Secretary

In Uruguay

I AM JUST closing a visit to the work in Uruguay. This is the fourth week of revival services. The first week we were with Brother and Sister Perkinson in the 14th of July Church; the week following I was with the national couple, Rev. and Mrs. David Corvino, in the Smidel Street Church; now this week I am back with Brother Denton for revival services in a new *culto* that he has begun as a result of a tent campaign he conducted last summer in a factory section of the city not too far from the Smidel Street Church. Brother Denton had been having an open-air Sunday school to

hold his crowd until he could find a way to open the new *culto*. Just before I arrived he found a hall they have rented, and now with these revival services he is opening up this new *culto*. We are having good attendance and several have made profession. We hope that before too long we may be able to form a new church in this area.

Sunday, August 21, we baptized a fine group of members and received a class of eighteen into full membership of the church. We also received a class of thirteen on probation in the 14th of July Street Church. We organ-

ized the group of believers in the Smidel Street place into a church with eleven members, including the pastor and his wife. It has been a hard battle in this place, but the Lord has given victory. Their new church is under construction, and within two months they should be in it. With better accommodations we expect them to grow faster.

Sunday, the twenty-eighth, we organized the believers in the Carrasco *culto* into a church. This is a wonderful victory. Last year when I was over here this new hall was rented and we made the benches. I had to return to Buenos Aires before they could open the hall. They began services there in

the month of September and now, in less than a year, we are able to organize this nice group of members into a church. It represents a wonderful victory.—JOHN A. COCHRAN, *Argentina-Uruguay District.*

Peruvian Council and Assembly

A splendid spirit of Christian fellowship prevailed in the Peruvian Field Council as all fourteen missionaries and their thirteen missionary children gathered in the Zurcher home in Chiclayo from the four corners of Peru—Douglasses from the jungle, Miss Roth and the Gollihers from the mountains,

Torgrimsons from the northern coast, Taylors, our superintendent, Zurchers of the Bible school, and our new missionaries, Miss Miller of the Bible school and Flinners from Lima.

Helpful devotional messages were brought to us by Superintendent Taylor, visiting Superintendent Avery of the Pilgrims, and our own Brothers Gollilier and Flinner.

A year of victory and blessing is behind. District Superintendent Ira Taylor reports a total giving of 172,238 soles (\$9,065.00 American currency), 1,103 members in full communion, 645 members probationary, which is a total gain of 577 members for the year. We are looking

forward to a year of even greater blessing and gain as in God's grace we go back to our respective works to fulfill the plans and projects made by the council.

Under the ministry of our visiting evangelist, Harold Stanfield, of Nicaragua, these days of assembly have been days of revival as much for the missionaries as for the pastors and delegates of our thirty-two churches. Nightly the large Chiclayo church has been filled to capacity, and night after night many have responded to the invitation and call of Christ.

Our pastors report a year of gains both spiritually and financially.—HARRY FLINNER, *Peru.*



Religious News and Comments

By A. K. BRACKEN

The "Madonna Concept"

In an address to the National Catholic Women's Union, Cardinal Samuel Stritch, of Chicago, called for a restoration of the Madonna Concept of woman. "The world seems to have gone sex-crazy," he continued. This concept is needed, the cardinal urged, to combat "sexualism and virulent attacks on family life." Women must be restored to a position of "sacred dignity," he insisted. It would, indeed, be a wonderful thing if all Christendom would unite in a holy crusade to exalt righteousness and true holiness in our womanhood and in family life. Do freedom and democracy, freedom of speech, and the press know no bounds as to the open promotion and propagandizing of sex, drunkenness, and brutality as is now being done in magazines, radio, and television programs? All Christians, both Catholic and Protestants, should join in a call for higher Christian and moral ideals in these agencies.

"And forbid them not"

Shall children, whose parents are not in good standing, be denied Christian baptism by the priest? In earlier days, both John Calvin and John Knox demanded that such, indeed, should be denied baptism. Recently, the *Anglican Church Times* has again raised the question. According to the *Times*, many parents in England bring their children for baptism, little realizing what is involved . . . two-thirds such children never are brought to confirmation. The question is asked, "Is it not time to see that England is pagan and that only missionary methods can be used?" Indignation flared between

those who believe that a priest may and should, in cases, refuse baptism to such children and those who believe he should not. One pointed out that St. Augustine said, "If I refuse baptism to children men will spit in my face and women will throw their sandals at my head." This comment is not to say that England is or is not pagan. The process of paganizing both England and America is, in some measure, being achieved by Protestant ministers who are only half sold on vital New Testament truths. It will demand an earnest contending for the "faith once delivered to the saints" to turn back the tide of paganizing our countries. Even fervent evangelicals should give heed to this matter. As to the children, Jesus said, "Suffer little children, and forbid them not, to come unto me" (Matt. 19:14).

Board Backtracks

The Board of Education in Georgia is said to have backtracked on its

resolution to "revoke forever" the license of a teacher who approves mixed classes or is a member of the N.A.A.C.P. Instead, it has demanded that all teachers take the annual teacher's oath to uphold the state constitution (including its segregation provision) and to refrain from directly or indirectly subscribing to or teaching any theory of government or social relations inconsistent with the fundamental principles of patriotism and high ideals of Americanism. *Time* magazine comments: "If the Board enforces its own ideals of Americanism, the new resolution will have much the same effect as the old."

To Advertisers:

In addressing the fiftieth anniversary of the Advertising Federation of America, Clarence E. Eldridge, vice-president of the Campbell's Soup Company, said that advertisers should be assessing their own share of the blame for juvenile delinquency; that we bring into our homes, in the disguise of decent family entertainment, "television programs," sponsored by our most respectable advertisers, which a generation ago would have made the most hardened burlesque-goer blush with shame. He asks, "What about books that currently pass for literature, plays that win Pulitzer prizes and movies that glorify sex, tawdriness and vulgarity?" (*Christian Herald*) Let Protestant ministers all turn back to the preaching of the prophet, "Therefore hath enlarged herself," and preach again with vigor our accountability to God.

"HE WILL NOT FORGET"

By Hilda B. Morrill

*There is a little chapel
Where I often kneel and pray;
There my cares and fears all vanish—
Jesus takes them all away.*

*At the altar, humbly kneeling,
I've consecrated all to God,
Knowing that His love will keep me,
For 'tis written in His Word.*

*So I'll simply trust and prove Him.
He has never failed me yet;
And the God of earth and heaven
I am sure will not forget!*

NEWS of the Churches



CORRECTION: In last week's issue (Sept. 14) of the HERALD, a report of the Southwest Oklahoma District Camp included the statement: "Those who attended the camp will not soon forget the great times of victory and shouting, and the wonderful altar services in which four people sought and found the Lord for some special need." This should have read "four hundred people." We are very sorry for the error.—OFFICE EDITOR.

Wellsburg, West Virginia—The closing of August marked 7½ months of fine ministry under the leadership of our new pastor, Rev. Frank L. Spiker, who came to us after serving five years at Hurricane. Ten new members have been added to our church, by confession of faith, also a baptismal service held. At the last board meeting the pastor was given a ten-dollar-per-week increase in salary. Our church also is in a building program; a new entrance has been made, the exterior of the building brick-veneered, with new windows installed, also an electric bulletin board. We will have a dedication service on completion of the work on the interior.—Mrs. June Strickler, Reporter.

Pastor R. E. Bebout reports: "We had a good year in the work of our church at Juliaetta, Idaho. A number of folks found God in salvation at our altar during the year, and good progress was made on the new church building. We hope to get into the new building by winter; this will be a great help to the work here. In June, Wife and I held a revival in our church in Albia, Iowa; it was great to preach to many of our relatives in that state. A number of souls were helped, and we enjoyed working with Pastor E. Murphy. We have a united, working group here at Juliaetta. Pray for us as we build for Christ."

Superintendent Whitcomb Harding sends word: "Nebraska District recently enjoyed one of its most successful and rewarding camps and institutes. Rev. Eugene Stowe, Rev. James McGraw, Rev. Allen Miller, and Eugene and LaNora Smith were used of the Lord in bringing a time of inspiration, and also a time of salvation and victory to many hearts."

Rev. C. G. Schlosser writes: "After seventeen years of pastoring on the Pittsburgh, Akron, and New York districts, I accepted the invitation to the office of business manager at our Eastern Nazarene College. My five years at the college will be long remembered by both the family and myself as a time of personal blessing and satisfaction. It was a real pleasure to labor with Dr. Edward S. Mann, president, who is so dedicated to the work of the school, and with the faculty, who are so thoroughly consecrated to the training of young people. The whisper of the Lord came soft and clear directing us to return to the pastorate. We are now happily situated in Elkhart, Indiana, where I took up my duties as pastor of First Church on August 1. The urgency to preach repentance and holiness is upon me as never before. We have found a great group of people here who have received us warmly. The work here in Elkhart is both a challenge and an opportunity."

Rev. Floyd P. Smith reports: "After fourteen years in the pastorate, I am now working in the evangelistic field full time. Since last February 1, I have conducted twelve revival meetings in which I have preached 185 times and have had 380 seekers at the altar. Also, I have seen a fine group of new Nazarenes added to our Zion. We give God praise for what He has helped us to do. I am now making up my slate for 1956, and have a few

open dates—two in the spring, three in the summer, and three for the fall. Write me, 118 Motel Dr., San Antonio, Texas."

Hartselle, Alabama—With the coming of Rev. R. Cecil Richey to be our pastor, our Nazarenes have caught the vision of the Crusade for Souls. There is a significant increase in attendance in Sunday school and also at the regular preaching services. Revival fires were started soon after Brother Richey came to us in July, and God has given a number of conversions at our altar. Five young ladies of N.Y.P.S. age were marvelously saved in a regular Sunday night preaching service. We give God the praise. We are now in a two-week revival with Rev. Shad T. Sumners as the evangelist. Brother Sumners preaches the old-time gospel, and God is manifestly present in the services.—W. H. Puckett, Reporter.

Rev. Amil E. Petersen is now giving full time to evangelistic work, since his farewell on August 14 as pastor of the church in Prince Albert, Saskatchewan. He is making up his slate and will be glad to go to any church, as God may lead. Write him, % A. Posterski, Picture Butte, Alberta.

Rev. Curtis R. Shook writes: "I am an ordained elder on the Indianapolis District, having worked under Superintendent Jesse Towns, Rev. Gene Phillips, Rev. J. W. Short, and now Superintendent Luther Cantwell. For the past six years we have been serving as caretaker of the Indianapolis District campgrounds, but am now going into the field of full-time evangelism. I am making up my slate for this fall and on into '56; will take the calls as they come, regardless of the size of the church, but will go as the Lord may lead. Write me, Box 162, Ansonia, Ohio."

The Lure of This World

By Anna W. Waterman

*Why love this world, so soon to pass,
With things eternal just in view?
The pride of life and flesh—alas,
Are not of God, are not for you!
The whole world lies in wickedness.
Why let its god your eyes obscure?
God's enemy is worldliness—
It crushes virtue, blights the pure.*

*What hindered Lot at Sodom's gate
And ruined his children—steeped in sin?
He warned his sons-in-law too late—
They had no confidence in him.*

*What slew the painted Jezebel,
And drew young Demas from the track?
Who sends the millions down to hell—
And holds our great revivals back?*

*'Tis worldliness! Its pleasures thrill;
They drown, bewitch, and fascinate—
A monster on the loose to kill,
To crush, destroy, assassinate.
Then why for bubbles, money spend?
This world, if thou shouldst gain the whole,
What would it profit in the end—
What gain, if thou must lose thy soul?*

Rev. W. E. White writes: "After several years of pastoral work, and digging out a good church in Griffin, Georgia, I feel it the will of the Lord for me to enter the evangelistic field as preacher and singer, or either one or the other. I'll be glad to go anywhere the Lord may lead and work to win souls for Him. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Abernathy, Texas—On August 21 our church closed a ten-day revival with Dr. A. L. Parrott as the evangelist, and Woodie Coleman directing the music. The church was strengthened, individuals were helped and blessed, and thirty-one souls sought God for special help at the altar. There are a clarity and a persuasiveness in Dr. Parrott's messages, backed up by the Spirit, that are hard to resist. We also greatly appreciate the prayers and labors of our good pastor, Rev. A. T. Moore, in helping to bring about this revival.—Reporter.

Pastor W. E. Zimmerman of Coshoc-ton, Ohio, writes: "It was a real privilege to work in a two-week tent meeting, during August, with Rev. A. C. Rowland and Bethel Church, Nashville, Tennessee. Brother Rowland had his church in good condition for the revival, and good crowds attended the services every night. They operated their Sunday-school buses to good advantage in bringing the un-churched to the services. The revival broke out with the Caravan boys and girls and through these young people some new homes were reached for Christ and the church. It was a joy to have Professor A. C. Wakefield as our co-worker and song evangelist. He sang the gospel with the blessing of the Lord, and helped to prepare the hearts of the people for the mes-sage. We thank God for the crowds who came, and that the Spirit moved upon the hearts of the people and gave such good altar services."

Evangelist F. B. Whittaker writes: "God is blessing in our efforts in the field of evangelism. We have a full slate for the remainder of 1955, and I am now making up my slate for '56. Will be glad to go anywhere for free-will offering; wire me, 273 W. Locust Street, Newark, Ohio."

Evangelists Jack and Ruby Carter report: "On June 5 of this year, we completed our tenth consecutive year in the evangelistic field, making a total of sixteen years in this field of labor. We began the year of 1955 at Mus-kogee, Oklahoma, with Pastor Erden R. Craven; then to Victoria, Texas, with Rev. J. Walter Hall, Jr.; at Bel-ton, with Pastor Lee Gaines, and at Galveston, Texas, with Pastor Harold Maiden. Then we went to California, where we worked with Pastor James O. Gordon at Terra Bella, and at Taft with Pastor Ed. McConnell; on to Larimore, North Dakota, with Pastor George Fitch, and at Fargo, with Rev.

A. M. Long. Next we went to Texas, at Houston, with Rev. Becton Cain; at Baytown, with Pastor Horace Mc-Cants; at Crockett, with Pastor George Manross; at Palacios, with Rev. E. M. Walker; at Austin, with Pastor A. L. Dennis; and at Grand Saline, with Rev. John Burch, pastor. At this writing we are in a good revival in Assumption, Illinois, with Pastor David Milby. God gave wonderful victory in these revivals and we have seen many people seeking and finding Him at the altar of prayer. Pastors and people have been good to us and, best of all, God has been with us. Our desire is to continue in this field of labor and to win souls for Christ. We have some open time in the early part of '56, January or February, we'd like to slate with any church needing our services as preacher and singers. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

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

The annual convention of the Mis-souri District N.Y.P.S. was held at Pine Crest Camp near Fredericktown, August 1, with Rev. Marion Holloway, our efficient and capable president, presiding.

Dr. E. D. Simpson, our good district superintendent, brought the opening message of the convention, and chal-lenged our hearts as he spoke to us on "Faith." The convention was well attended with delegates from the local church, and a number of visitors who were most welcome.

Rev. Marion Holloway was re-lected to the office of president to serve his third term. He has done a splendid job through these years. Many new goals have been realized and the district has moved forward in a wonderful way. During the past year, four new societies were organ-

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ized, and the district showed a total gain of sixty-seven members. The past year also saw a good percentage

gain in the *Conquest*, with subscriptions rising from 56 per cent to 90 per cent of our goal. The income for the year was a little more than \$6,000.00. Other elections were: Rev. U d e l l Moss, vice-president; Rev. Gerald Green, treasurer; and Verla Rosa, secretary.

The district tour with Brother Holloway, Dr. E. D. Simpson, and Evangelist J. E. Williams as the special speaker was very successful. The Institute, under the direction of Brother James Cook, was reported to be the very best, and profitable in every way. We are challenged, under our fine leadership, to do more for God than ever before for our young Nazarenes during this coming year.

J. E. PALMER, Reporter

Tennessee District Assembly

Dr. Hardy C. Powers was never more efficient and gracious than when he presided over the thirty-fourth annual assembly of the Tennessee District, held at our First Church in Memphis, August 24 and 25. The host pastor, Rev. J. E. Beckum, had made excellent arrangements to accommodate the assembly comfortably.

District totals and reports indicated that Tennessee had had another great year of progress under the dynamic leadership of Rev. D. K. Wachtel. No district ever had a harder working superintendent. The people showed their genuine appreciation by re-electing him with a strong and excellent vote. A prearranged love offering of one thousand dollars was presented to Brother Wachtel as a token of the esteem in which he and his sacrificial family are held by pastors and laymen alike.

Trevecca Nazarene College was well represented by President A. B. Mackey, Field Representative Clifford Keys, Sr., and a quartet. Tennessee is backing Trevecca College as never before.

An impressive ordination service closed the assembly, with the following elected to elder's orders: John W. Dix, Horace Elon Duke, and James A. Millard.

WILLIAM H. HOWICK, Reporter

Northwestern Illinois Annual District Assembly

The Northwestern Illinois District Assembly was the greatest in the history of the district. Our total membership is now 3,076—a gain of 172 members this past year. The per capita giving for the past year was \$140.63, making the total raised for all purposes \$447,405.00, which is a new high for Northwestern Illinois.

Dr. Hugh C. Benner, presiding officer, stirred the entire assembly with his challenging messages, and also fed every soul with his wonderful expositions of the Scriptures. His method of conducting the ordination service was beautiful and blessed of the Lord.

Rev. Lyle E. Eckley was elected for the eighth year as our district superintendent. The rapid growth of the Northwestern Illinois District is

due largely to Brother Eckley's excellent leadership.

The attendance at the assembly, which was held in the First Methodist Church of Peoria, was the largest in the district's history; and the largest attendance during the assembly was on the last night for the ordination service.

However, the most important part of the assembly and the best part was the blessed presence of the Holy Spirit in every session. Thanks be to God for the good assembly year just closed on the Northwestern Illinois District.

RILEY LAYMON, Reporter

Annual Institute Los Angeles District

The twenty-third annual institute of the Los Angeles District was held August 1 to 6, at "mile high" Idyllwild Pines in the San Jacinto Mountains in southern California. Under the efficient direction of the district president, Rev. Glenn Chaffee, and with the assistance of a staff of thirty-two members, the operation of the camp was said to have been the best in recent years.

Rev. Norman Oke of Kansas City was the chaplain and earned the seldom-received tribute of institutors, "You don't preach long enough." His messages were timely, practical, humorous, and Spirit-filled. The special music was under the consecrated and talented direction of Paul and Mary Jester.

At the Friday morning chapel service, God came in an unusual way and, without any preaching, more than a score of young people knelt to earnestly seek God for pardon or heart purity. During the remainder of the day a veritable camp-meeting atmosphere prevailed and at the conclusion of the last service a "clean sweep" of the whole camp, for which the staff had been praying all week, was nearly reached.

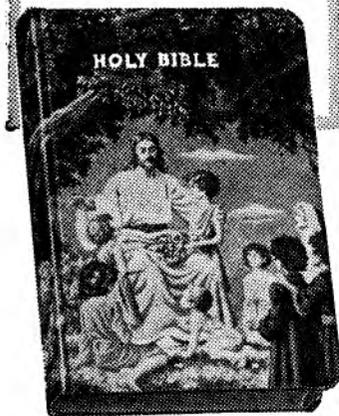
Six classes were offered by the following instructors: "The Meaning of Church Membership" by District Superintendent W. Shelburne Brown; "The N.Y.P.S. and You" by Rev. Wm. Welch; "Youth and Holiness" by Rev. J. W. Ellis; "The Story of the New Testament" by Rev. Andy Hayes; "Developing Christian Character" by Dr. Oscar Reed; and "Winning My Friends" by Rev. J. H. Jackson.

Other staff members, in addition to District President Chaffee, Rev. Norman Oke, Paul and Mary Jester, and the instructors, were Mrs. Lois Brown, wife of the district superintendent, Rev. Dan Alger, Rev. Louis McMahan, Rev. Don Hughes, Mrs. Alice Jackson, Rev. and Mrs. Tom Clendenen, Rev. and Mrs. Harold Ponsford, Rev. and Mrs. Roy Orrin, Rev. and Mrs. Wendell Woods, Rev. and Mrs. Jim Ballew, Rev. and Mrs. Leroy Storey, Rev. and Mrs. Bill Prince, Mr. and Mrs. Edward Switzer, and Gladys Lewis.

Without doubt this year's institute was the high point in the spiritual lives of scores of young people across the Los Angeles District.

DON H. HUGHES, Reporter

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Sunday-School Conventions Southwest Mexican District

Sunday-school enthusiasm was the order of the day in two district Sunday-school conventions on the Southwest Mexican District, in which Rev. and Mrs. Lyle K. Potter were the special workers.

The first convention was held on August 9 in the Belvedere Mexican Church of Los Angeles, where Rev. Sergio Franco was the host pastor. Brother Potter's challenging messages and timely suggestions were well accepted. Favorable reports and comments indicated that both pastors and Sunday-school workers were much encouraged.

The second convention was held August 11, in Tiajuana, Lower California, for all the churches on the Border Zone. The host church was Central Church of the Nazarene, where Rev. Oscar Miranda is pastor. The response was truly heartening, and I believe our people there received a new vision of the possibilities of Sunday-school work.

Pastors from each zone presented papers on various phases of the Sunday-school and church work.

The climax of both conventions was "Doctor" Potter's "Sunday-School Clinic," in which he diagnosed several common Sunday-school disorders and prescribed remedies. We are already looking forward to and planning for a bigger and better Sunday-school convention next year. From all quarters the shout is, "Forward, Sunday School!"

CARL B. MORRIS,

District Sunday-School Chairman

Dallas District Assembly

The forty-seventh annual assembly of the Dallas District convened August 17 at the Scottsville campground, Scottsville, Texas, in conjunction with the annual camp meeting. From the beginning it was evident that the Holy Spirit was with us, blessing the hearts of all workers and leaders, as well as delegates and visitors.

Dr. Samuel Young, under the anointing of God, directed the assembly through its business with ease and purpose; his messages were a boost to the hearts and faith of all. He was ably assisted by Rev. Harold Blankenship, district secretary.

Dr. Paul H. Garrett, district superintendent, presented a splendid report of his year's work. The humility and kindness of our superintendent are greatly appreciated on the district. Dr. Garrett was re-elected for the sixth time, and he graciously accepted the task for another year. Steady gains were reported along all lines, with two new churches—at Mexia and Gregton. A love offering was presented to Brother and Sister Garrett.

Pastors' reports were thrilling to hear as the year's activities were given. God's Spirit was manifest upon this portion of the assembly.

The N.F.M.S. convention met prior to the assembly, with Mrs. Paul H. Garrett in charge. It was our privilege to hear Rev. and Mrs. Foy Bullock,

missionary appointees to Africa, in a special service.

The Church Schools convention was under the leadership of Rev. H. F. Crews, district chairman. Our hearts were stirred by the message of Rev. W. L. French, special speaker.

A high light of the assembly was the ordination service, with the splendid message by Dr. Young, and two receiving elder's orders—Lawrence Abila and Verlon Bennett.

Among the visitors in the assembly were Dr. W. A. Carter, camp-meeting evangelist; Dr. Roy H. Cantrell, president; Rev. Curtis Smith, field representative; a quartet from our Bethany Nazarene College; Rev. W. T. Johnson and Dr. John L. Knight, district superintendents of Southwest Oklahoma and Florida.

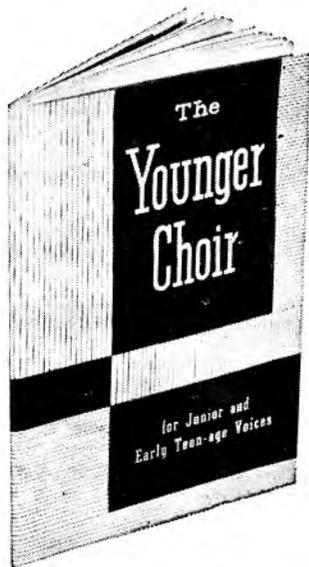
We thank God for unity and harmony on the district.

C. MARSELLE KNIGHT, *Reporter*

Two New Publications

for JUNIOR and EARLY TEEN-AGE VOICES

The Younger Choir 60c



COMPILED BY JOY LATHAM

*Musical arrangements by
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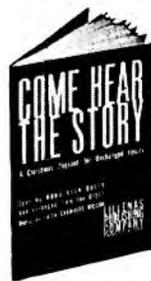
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Music by Faith Chambers Wilson*

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Annual N.Y.P.S. Convention Northwest Indiana District

The annual Northwest Indiana District N.Y.P.S. convention was held at the district camp at San Pierre, August 6. It followed the district institute which closed on August 5, therefore we had better attendance than usual.

Our good district president, Rev. D. P. Millikan, opened the first session by stating the purpose of the convention, after which Chaplain Conley Pate of the U.S. Army led in prayer. In the morning session, local, zone, and institute reports were presented to the convention. In the morning worship service, Evangelists Norman and Connie Franklin had charge of the music, with a special message by Rev. Orville Jenkins, superintendent of the Abilene District.

In the afternoon session the district president gave his report, citing as follows the high lights of the year: three district workshops in the fall of '54, *Conquest* subscriptions increased by 276 over the previous year, district membership increased approximately 15 per cent, and the launching of a district-wide Bible-reading contest which stimulated considerable interest.

The election of district officers and General Convention delegates followed the report of the district president. Rev. D. P. Millikan was re-elected president, with only one negative vote. Other officers were elected as follows: Rev. Beryl Spross, vice-president; Kenneth Kirkpatrick, treasurer; Miss Vera DeBruler, secretary; Mrs. Thomas Voyles, teen-age supervisor; H. T. Smith and Miss Sharon Long, council members at large. Delegates to the General Convention: Miss Vera DeBruler, Kenneth Kirkpatrick, Norman Franklin, Rev. D. P. Millikan, Rev. Robert Griffin, and Rev. Beryl Spross.

We thank God for His manifest presence throughout the district convention.

J. R. SMITH, Reporter

Eastern Michigan District Assembly

Flint First Church was host to the sixth annual assembly of the Eastern Michigan District, July 20 through 22. All delegates and visitors appreciated the hospitality of the host church, and the beautiful, air-conditioned auditorium.

The N.F.M.S. convention, with Mrs. W. M. McGuire presiding, and Mrs. Eunice Bryant's stirring missionary messages, set the pattern for an outstanding assembly. Mrs. McGuire was re-elected as leader of the missionary society for the seventh year.

Dr. Hardy C. Powers presided with poise, grace, and dignity, and the business moved with ease and facility. Dr. Powers' messages were heart-searching, uplifting, and challenging to greater achievements for the Master.

Reports of the pastors showed a year of good progress and gains. Nearly one-half of our churches had been in

extensive building programs during the year, giving promise of greater gains in the future.

The high light of the assembly was the report of our district superintendent, Dr. W. M. McGuire, who has been our leader for the past eleven years. His report summarized a year of God's blessing and achievement with gains in every phase of the work. There was a net gain of 225 in membership, and 385 in average Sunday-school attendance; \$865,000.00 was raised for all purposes, and over \$71,000.00 given for general interests. Three exceptionally strong and promising new churches were organized during the year. Dr. McGuire was re-elected to serve us for his twelfth year, also given a liberal love offering and a month's vacation.

Among the visitors were Dr. Erwin G. Benson and son, who very ably represented our publishing house; and Rev. John Swearingen, field representative, and Dr. Harold W. Reed, president, of Olivet Nazarene College.

In an impressive ordination service, Donald Pinner and Eugene T. Hadwin were elected to elder's orders.

Pastors and people left the assembly feeling they had received new inspiration and blessing from the spirit and fellowship, and the ministry of Dr. Powers.

C. L. ELSTON, Reporter

Virginia District Assembly

The fourteenth annual assembly of the Virginia District, meeting at Dillwyn, Virginia, August 8 through 11, has become history in a blaze of glory.

Opening on Monday, August 8, at 7:45 p.m., the missionary convention was stirred and thrilled by the pictures and searching messages of Mrs. Eunice Bryant, missionary from Guatemala. Excellent advancement was made by the N.F.M.S. during the year under the able leadership of Mrs. V. W. Littrell, who was re-elected with a wonderful vote.

The assembly was graced by the able dignity of our presiding general superintendent, Dr. Hugh C. Benner. His messages were owned of God and the delegates were often moved to rejoicing. Great unanimity was evidenced by the wonderful spirit prevailing; and Rev. V. W. Littrell, district superintendent, was re-elected, receiving all but one vote of the largest ballot cast by the district for him. Four churches were started during the year, with a wholesome increase in membership by profession of faith, as well as a satisfying advancement in all departments.

The assembly authorized a 10 per cent increase in General Budget giving, with wholesome increases in district, home missions, educational, and camp budgets, after a year showing the most wholesome payment of budgets in the history of the district.

Under the leadership of our beloved district superintendent and our glorious Christ, we begin a new year of anticipated victory.

T. T. LIDDELL, Reporter



As Received by

T. W. Willingham, Executive Director
Nazarene Radio League

FROM Rev. John Hall, missionary in Cuba, comes this note: "A week ago Friday night an old blind man, eighty-four, was saved in his home. We were calling and he is a faithful listener to 'La Hora Nazarena' (our Spanish-language program). God is certainly helping."

From Donald Ault, missionary in British Guiana, comes this letter: "I feel that the broadcast is a great blessing to many people, and has been an introduction for our work in many communities. Three years ago we had six points in British Guiana, and now we have thirty-one and could have more in a few months were it not for the 'hold-the-line' budget this year. Letters have been received from the colony's leper hospital from an inmate who makes her home a meeting place every Sunday for other inmates to hear 'Showers of Blessing.'

"A young man in the sanitarium wrote that he was convicted while listening to the broadcast, and had asked God to save him. An invitation has been received from an interior mining camp to come and hold services because they listen to and like 'Showers of Blessing.' Businessmen in Georgetown frequently comment about it, and we do have a large constituency, because those who have radios here play them as long as the station is broadcasting—at full volume and the neighbors can also hear."

Another letter says: "I was contacted by a missionary from another group who lives in the far interior, where there are no roads, or communications of any kind. She is a regular listener and finds 'Showers of Blessing' a literal shower of blessings to her heart each week."

From a minister we receive this word: "On our way to our services on Sunday mornings we listen with great pleasure and profit to your messages. We want to express our thanks to God and to you for this message and many others which we have heard both here and from HCJB (Quito) while we were serving the Lord in the island of Jamaica. Send us a couple copies of your message today on faith. It was so timely."

DEATHS

REV. A. V. BUGH was born near Manhattan, Kansas, in 1876, and died June 5, 1955, at the age of seventy-nine. When he was about twelve years of age his father moved to Beebe, Arkansas, where he (Rev. G. W. Bugh), with others, established the Beebe Holiness Campground. Here, in 1902, A. V. Bugh was reclaimed and sanctified; in 1906 he was licensed to preach, and a little later ordained. He was a member of the Holiness Church of Christ at the time of its union with the Church of the Nazarene at Pilot Point, Texas. In 1907 he was united in marriage to Miss Emma Modine, who preceded him in death by only eight months. He served as pastor of his home church at Beebe for some time; in 1919 he moved to Aldine, Texas, where he resided until his death. He was a member of the Woodale Church of the Nazarene, and preached wherever opportunity was given. He enjoyed preaching and teaching the Bible. He lived a wonderful Christian life. He is survived by two sons, Ernest Ben and Chester L., both of Houston, Texas; three sisters, Florence N., Mrs. T. E. Erickson, and Mrs. Lillie Vilander; and two brothers, A. D., and Rev. Frank H. Bugh. Funeral service was conducted in the Aldine Presbyterian Church, with Rev. E. W. Michell, pastor, and Rev. G. S. Rogers, pastor of the Oakwood Church of the Nazarene, officiating. Burial was in Resthaven Memorial Gardens.

REV. W. W. STOVER, age eighty-three, died July 29, 1955, at his home in Camp Taylor, Kentucky. He was an elder and charter member of the Kentucky District, and also a charter member of Louisville First Church. He served as district secretary of the Kentucky District from 1918 to 1929. He successfully pastored a number of churches in both Indiana and Kentucky. His last pastorate was of the Camp Taylor church, where he retired and made his home. His good wife, Mrs. Anna J. Stover, was also a Nazarene elder. Together they made a great team, and God richly blessed their ministry for more than forty years. Sister Stover stood faithfully by him until the end came. Rev. Oliver C. Huff, Brother Stover's pastor for the past eleven years, conducted the funeral service, assisted by Dr. L. T. Wells, Rev. D. D. Lewis, and Rev. A. J. Frank. Burial was in Eastern Cemetery, Louisville.

REV. MARION E. DE VOLL was born April 4, 1879, at Smithfield, Fulton County, Illinois, and died at his home in St. Edward, Nebraska, on June 12, 1955, after a long illness. In 1914 he was united in marriage to Nina Dean Best. In 1920 they moved to Muscatine, Iowa, where they took their first pastorate for the Church of the Nazarene; in 1923 they entered the evangelistic field. Brother and Sister DeVoll labored as pastors and evangelists until in 1951, when they moved to St. Edward. Here Mrs. DeVoll assumed the pastorate of the Church of the Nazarene. Funeral service was in charge of Rev. E. E. Russell and Rev. H. C. Zerbe, assisted by District Superintendent Whitcomb Harding. Burial was in Memorial Lawn Cemetery, Ottumwa, Iowa.

REV. WINFRED R. COX of Greensboro, North Carolina, died May 14, 1955, at the age of seventy-five years. He was converted and sanctified in his home state of North Carolina, called to preach, and immediately entered his lifework of preaching full salvation, as pastor, evangelist, and teacher. He had preached holiness for more than fifty years, conducting meetings in every state except three. Later in his ministerial career he united with the Church of the Nazarene in Baltimore, Maryland, then transferred their membership to Central Church in Greensboro, where they were active in the work of the church until his death. He is survived by his wife and five sisters, also four brothers, one of whom is Rev. S. D. Cox of Norfolk, Virginia. Funeral service was in charge of Dr. Lloyd Byron, district superintendent, assisted by Rev. Robert McCluskie, Rev. O. E. Smith, and Rev. Norman Carter. Burial was in Green Hill Cemetery.

MRS. CARRIE MAE SMITH, widow of the late Rev. J. N. Smith, died July 29, 1955, in Kankakee, Illinois, where she had been living in the home of her eldest son, Rev. Sylvester A. Smith, Nazarene pastor. For twenty-seven years she stood faithfully by her husband in the Nazarene pastorate, where she mothered four. Two of her three sons fill Nazarene pulpits, and her daughter is the wife of a Methodist minister. Her husband was killed in an automobile accident in 1939, and since then her longing for heaven has increased with each passing year. Her life was marked by quiet simplicity, and her last days were filled with serenity and peace. District Superintendent Mark R. Moore, assisted by Dr. Harold W. Reed, officiated at the funeral service, held in First Church of the Nazarene, Kankakee, where Mrs. Smith held her membership.

ANNOUNCEMENTS

RECOMMENDATION—I am happy to recommend Rev. Mrs. Belle Bartee to our pastors and churches. She is a good preacher and carries a burden for the lost. She is devoted to Christ and the church and is a sincere soul winner. She is a commissioned evangelist on our district. I trust she will be kept busy in revivals. Address her, Winn Street, Winchester, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

WEDDING BELLS

Miss Joyce E. Miller of Butler, New Jersey, and Mr. Donald L. Young of Wollaston, Massachusetts, were united in marriage on August 27, in the Butler Church of the Nazarene, with Dr. Samuel Young, father of the groom, officiating, assisted by Rev. Howard Olson of Mitchell, South Dakota.

Miss Donna Hollingsworth and Mr. Clois D. Thompson, both of Beatrice, Nebraska, were united in marriage on August 26 in the Beatrice Church of the Nazarene, with the pastor, Rev. John W. Lundy, officiating.

Rosemary Fields of Brownstown and Robert Charles of Kurtz, Indiana, were united in marriage on August 6.

Miss Glenna Varney and Mr. James R. Johnson, teacher at Olivet Nazarene College, Kankakee, Illinois, were united in marriage on June 3, at the Church of the Nazarene in Logan, West Virginia, with the pastor, Rev. John R. Soloky, officiating.

BORN—to Rev. and Mrs. James C. Holman of Lubbock, Texas, a son, James David, on August 28.

—to Mr. and Mrs. Jack W. Clark of Olivet Nazarene College, Kankakee, Illinois, a daughter, Jacqueline Kay, on August 23.

—to Rev. and Mrs. Verbal E. Williams of Lethbridge, Alberta, a daughter, Margaret Marie, on August 20.

SPECIAL PRAYER IS REQUESTED by a "Herald" reader in Pennsylvania for a home problem, also special silent request;

by "a sister in Christ" in New York that she might overcome a great temptation and once again be filled with His Spirit—"I have backslidden and yet I feel the Lord dealing with me";

by a brother in California for "my deliverance of a habit";

by a mother in Indiana for a son recently returned from service and he and his wife are separated—that the young man may find work to do, settle down, and be reunited with his wife; for a Nazarene pastor's wife injured in an automobile accident in Arkansas.

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

Assembly Schedule
Northeast Oklahoma September 28 and 29

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

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

Assembly Schedule
South Carolina September 28 and 29

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

District Assembly Information

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.

NORTHEAST OKLAHOMA—Assembly, September 28 and 29, at Tulsa First Church, Delaware and East 12th Street, Tulsa, Oklahoma. Rev. E. H. Sanders, entertaining pastor; send mail and other items relating to assembly % Rev. E. H. Sanders, 2740 East 12th, Tulsa. Dr. G. B. Williamson presiding.



SERVICEMEN'S CORNER

"We have enjoyed and received many blessings from Christ through Chaplain Herbert Van Vorce, who has been in this command for three years. There are few that have been here as long as he has. Chaplain Van (as we call him) will soon be leaving us. We hate to see him go; for he has been a great inspiration to all of us. He also says that he hates to leave and that the past three years have been his most successful of all his ministry.

"As Chaplain Van only has a short time left here, pray that God will give us a great revival before he leaves us to return to the States. Last night, the first Sunday of July, we were wonderfully blessed with the presence of Christ. There were many saved and many backsliders found their way back to Christ. We praise the Lord for His wonderful presence!

"At the age of twelve, I was first converted; later, I backslid. I wanted to enjoy things of the world and live for Christ too. These things are not possible. I went for years trying to pretend to be happy, but down inside of me I was not.

"In December, 1954, I came overseas. I felt that the Lord had a reason for me to be sent overseas. The first few months were not so good. I had quit going to church completely. In March I was transferred to the First Division and I met a fine group of men, and through these men I met Chaplain Van. In May I went to the altar. At this time I really felt God move. I had really prayed through. Then just last night, July 3, 1955, I went to the altar again to receive the Holy Spirit. Please pray Christ will meet all my needs."

Pvt. DORMAN E. ROBINSON

A war veteran, shut in because of an injured spine, and other complications, writes his appreciation for the HERALD OF HOLINESS. He requests the prayers of our people, and asks that any who might so desire write him. He is:

Mr. Ralph H. Grieves
1617 Rutland Avenue,
Kenwood Heights,
Springfield 69, Ohio

Bear ye one another's burdens, and so fulfil the law of Christ (Gal. 6:2).

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

Nazarene Theological Seminary

THESE pictures show the improvement of the Seminary grounds after grading. It was in this area that over 5,000 yards of rock had to be broken up with a steel ball and hauled away. Besides the rock, over 10,000 yards of dirt was moved in order to bring the grade level low enough to show the building properly. Because of this extra work the cost of the grading was three times that estimated, bringing the over-all cost of the project, including driveway, sidewalks, parking lot, etc., to over \$44,000.00.

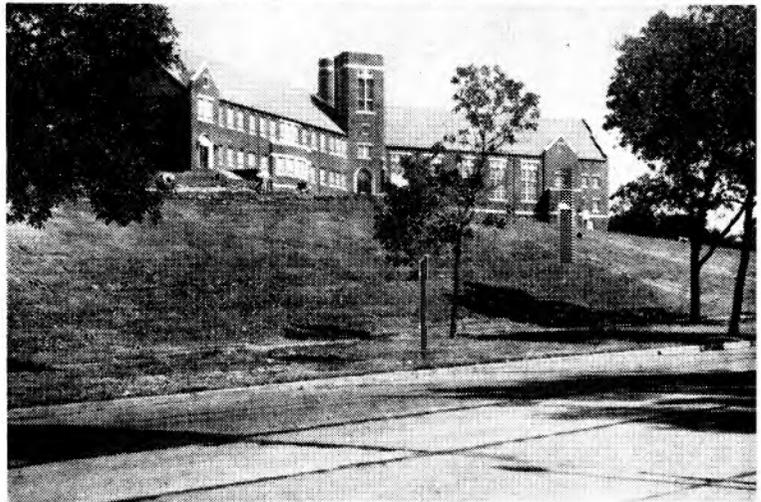
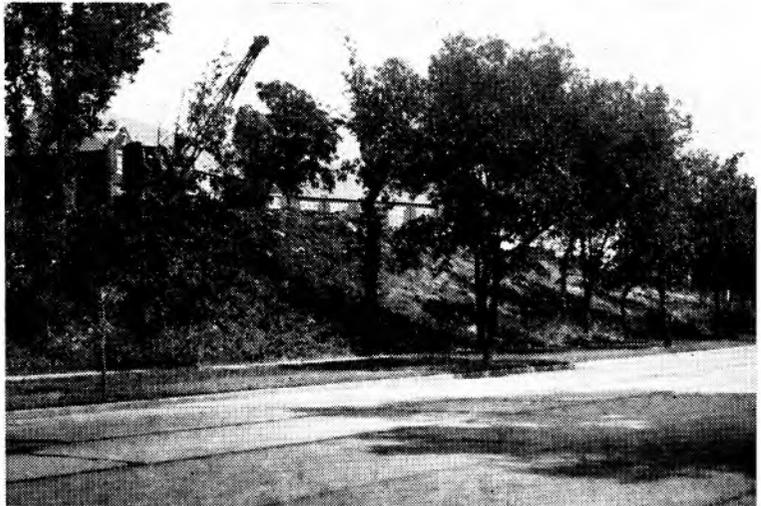
The Seminary is very anxious to meet the goal set for it—the landscape work completed and paid for by the time of the General Assembly—June, 1956.

God is able to answer prayer. We invite everybody to join us in prayer that this money will come in to pay these bills. Over \$16,000.00 has been sent in by the ministers for the landscape work. This is good, yet there are over 3,000 ministers who have not sent their \$5.00 to the Ministers' Gift Fund. Also, there is over \$28,000.00 still due from churches of the allocations made for the Seminary in 1950. Forty districts have paid in full; twenty-six districts lack amounts from \$42.61 to \$2,427.71 of being paid in full. If all the money came in from these two sources there would be sufficient to pay all the bills for the landscape work. So we APPEAL—

1. To the district superintendents of the districts not paid in full to make a desperate effort to have your district paid in full before the General Assembly.

2. To pastors of churches which have not paid their allocations in full, to present this urgent need to your congregations with a strong urge to have them bear their part of the responsibility the general church has asked for.

At Start of Grading



Grading Completed

3. To individual ministers who have not sent their \$5.00 to do so as soon as possible.

The work must be completed and paid for. All who have seen the improvements are satisfied that it has improved the looks of the building and also the standing of the church in the city. Now with all working together, the money can be raised to pay the bills. Together we can complete the task and pay all bills by the General Assembly.

LEWIS T. CORLETT, *President*