



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 27, 1955

## Serving the Lord

General Superintendent Williamson

A CHRISTIAN'S work should be a sacrament of praise to God. His sense of gratitude to God for all His rich blessings and especially for His "unspeakable gift" provides inspiration for a never-failing song of thanksgiving upon his lips. Such an attitude will assure a service unmingled with drudgery, discouragement, and disappointment. Those who toil with an eye on the remuneration and reward that men can bestow are ever in danger of entertaining the thought that they suffer injustice at the hands of their fellows.

To the Colossians, Paul wrote, "Servants, obey in all things your masters . . . ; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward . . . : for ye serve the Lord Christ" (Col. 3: 22-24).

All service to God should be characterized by fervency of spirit. Casual, halfhearted work for Christ brings no joy to the workman and no glory unto God. Love for the

Saviour of our souls will be expressed in zestful, enthusiastic labor. Such motivation carries one far beyond the thought of "getting by" or doing only what is necessary to draw his pay, or even that which duty demands. He will produce up to his full capacity as he is enabled by the Spirit of God working through him. Then time does not drag; it flies. Toil is not wearisome; it is life's most satisfying pleasure. Work done under pressure is neither highly productive nor richly rewarding. Whipped-up enthusiasm brings superficial and temporary returns. A labor of love bears fruit that will remain.

Fervency of spirit is commendable, and yet it must never be used to camouflage dishonesty or unethical conduct. Religious enthusiasm without holy living is hypocrisy. One who preaches or testifies and does not practice honesty in paying his debts and keeping his vows places libel on the character of a holy God.

Be "not slothful in business; fervent in spirit; serving the Lord" (Rom. 12: 11).

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

## TELEGRAMS

*Red Deer, Alberta, Canada*—Dr. Edward Lawlor unanimously re-elected superintendent of Canada West District, with 229 voting. General Superintendent G. B. Williamson presiding with grace and efficiency. Outstanding progress in British Columbia in recent years resulted in forming a new Canada Pacific District, Dr. Lawlor serving both districts until next April. Camp meeting in progress with Rev. Harold Daniels, evangelist, and Robert Condon, singer. God is blessing.—REPORTER.

*Millport, Alabama*—The forty-seventh annual Alabama District Assembly just closed. Rev. C. E. Shumake was re-elected with the largest positive vote and the largest number of votes cast in the history of the district. A love offering of over \$900.00 was presented the Shumakes. Dr. Hardy C. Powers presided with characteristic grace and his messages were of untold help to the assembly. One of the greatest years of progress was reported by all departments. Alabama is solidly back of Superintendent C. E. Shumake and the whole program of the church.—C. W. ELKINS, Reporter.

## NEWS IN BRIEF

After seven years as pastor of the Armourdale Church in Kansas City, Kansas, Rev. Jimmie Allen has resigned and plans to re-enter the field of evangelism, with special emphasis upon Sunday-school evangelism.

The Church of the Nazarene, Mowhawk, Indiana, is planning a special home-coming service on Sunday, July 31, with former pastors and District Superintendent Luther Cantwell as guest speakers. All former pastors, members, and friends are invited to come and spend the day and enjoy a basket dinner at noon. Rev. Joseph Youmans is the pastor.

After four years as pastor of the church at Burnham, Pennsylvania, Rev. Frank G. Kish has resigned to accept the call to pastor the church in Annapolis, Maryland.

Rev. Harold Buckner has resigned as pastor of the church in Peoria, Arizona, to accept a call to the pastorate in Fullerton, California.

Only through the Holy Spirit can revival fires be kindled. The world can promote entertainment—only God can bring about a true revival!—MARY SANDERS.



**G**OD is truly answering our prayers. The good pastor and people felt the need for an additional time of prayer; so on Friday nights, anyone desiring to do so may slip quietly into the church and pray. We feel that this prayer has brought us results in evangelism.

A number of outsiders were reached through the message during a funeral at which our pastor was asked to officiate. Not long ago a backslider was wonderfully reclaimed and is determined to serve God. A young mother on the brink of divorce and drink came to our church again and we pray her home may be saved. Only God could have led her back to us.

Finances are improving and God is moving upon the generosity of several friends. The presence of the Holy Spirit has been felt in our services. During a Sunday morning service an old Christian friend and his wife asked to come into our church. They are well known to all of us.

There is power in prayer and we are seeing the results of our prayers. Praise His holy name!—DOLORES DOUGLAS, Secretary, Lealman Church of the Nazarene, St. Petersburg, Florida.

*The Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Ps. 1:6).*

## HERALD OF HOLINESS

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## GLEANINGS

### From the Office Editor's Desk

"I'm so glad for the Church of the Nazarene, and for the HERALD OF HOLINESS, which gives me real food for my soul. I do appreciate every page of every issue, and I look forward to receiving each copy."—California.

"I wanted to write and tell you how I enjoy the HERALD OF HOLINESS. My sister sent it to me from my home state of Alabama. I am not a Nazarene but I had a good Christian mother who was a Nazarene. . . . It's so good to read the HERALD OF HOLINESS and of God's work."—Michigan.

"I want to say a word of praise for the HERALD OF HOLINESS; couldn't do without it. The reading of it has strengthened my faith more than I can tell. May God bless each one who has a part in making it possible to have a HERALD OF HOLINESS."—Ohio.

"This is just a note to let you know how much I enjoy the HERALD. I've been reading it more this last year than ever before in my life, and like every article."—Nazarene Pastor's Wife in Arkansas.

"I received your HERALD OF HOLINESS and it has been a great help in bringing me to Christ. It has opened a path of light through the dark clouds. Although I'm only fourteen years old I would like to help others to find this peace and joy in Christ."—New Mexico.

"My HERALD OF HOLINESS is like receiving a big letter from very dear friends or close relatives; just couldn't get along without it."—A Subscriber in Indiana.

## THE DOUBLE PORTION

By F. W. Davis

(John 17:16-17)

*When Elijah went to heaven,  
Disappearing from all view,  
Then God gave to his successor  
Double power, His will to do.  
So the Spirit-filled Elisha  
Was God's man for the hour,  
And methinks this was the symbol  
Of the Pentecostal power.*

*When I think of Bible holiness  
As a sanctifying flame,  
How my soul is tuned to heaven,  
Giving praise to Jesus' name!  
Only those who love the Saviour  
Can possess this state of grace.  
Thanks be unto God forever,  
It equips us for the race!*

# Commanded Prayers

By L. B. Mathews\*

## III. For More Christian Workers

*Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matt. 9:37-38).*

**T**HE DEEPEST desire of the risen Saviour is the salvation of every man from sin. But men can be saved only through faith; and men cannot exercise saving faith until they hear the gospel; and they cannot hear the gospel until gospel messengers are sent to bear the "good news" to them. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:13-15.)

Before His ascension Jesus commanded His followers: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19-20). But after nearly two millenniums of opportunity to give men the gospel, nearly three-fourths of the human family are strangers to the name of Jesus. For the larger part of these nearly two thousand years the professing Church has been asleep, and has shown altogether too little missionary zeal at home and abroad.

A few years ago she was shamed by the boast of a prominent leader of the Communist Party that the Communists had captured the missionary zeal and desire to spread their teachings that burned in the Church in the first century of its existence, and that as a result they could not fail to gain control of all the earth. Perhaps if we would take the command of Jesus seriously, and pray earnestly for more workers to go forth to take the gospel to all men, we could do more to defeat their wicked plans than all the armies which oppose them.

Earnest, persistent, compassionate prayer for more missionaries and preachers at home and abroad will have the following results:

(1) It will glorify God in recognizing Jesus as "the Lord of the harvest." As such, He can open doors that otherwise would be closed, and He can provide workers to enter these doors, and money to enable them to enter the doors.

(2) It will cause us to glorify God by our obedience to His plain command; and the pathway of obedience is the pathway of blessing.

Pastor, Fulton, Kentucky

(3) It will bring forth from among our young people a great army of missionary recruits with burning hearts burdened with a passion to take the gospel to all men.

(4) It will open our hearts to embrace all men in our efforts to see them saved, thus resulting in an increase of love in our hearts.

(5) It will open our pocketbooks to back our missionary efforts at home and abroad with our money.

(6) It will do much to bring the revival we need in our churches. "Give, and it shall be given unto you," does apply to money, but it applies also to all phases of Christian activity.

Now I am under conviction, and am resolved to pray more often and more persistently for more laborers to be sent forth into the fields which are white already to harvest, ere the storm of the Great Tribulation destroys the harvest of human souls beyond recovery. Let us covenant together to do so—let us pray now! Tomorrow may be too late!

## This Witness Whence?

By W. G. Vermilya\*

*The Spirit Himself bears witness with our own spirits that we are children of God (Rom. 8:16, Weymouth).*

**A** BIT OF reflective thinking last evening made me realize that often it is easy to confuse and misplace the emphasis concerning the witness of the Spirit to our crisis experiences. I was sanctified at a Nazarene altar in Ionia, Michigan, and there accompanied my experience certain tangible evidences to that fact.

There was the specific geographical location at the altar, which often stimulates my faith and offers encouragement as to a definite point of meeting with the Divine. Then there was the song; one of those beautiful altar songs sung by the colored evangelistic workers, who were, by the way, the most attractive colored people I ever had seen. While the song contributed absolutely nothing to the divine attestation, still it aided my faith and blended with the atmosphere, thus supplying the necessary environmental impetus for simple faith.

Then there was the psychological element which portrayed a visionary acceptance. It seemed as if I was enabled to view the heavenly activity around the celestial throne. I indeed felt as Stephen of old when he declared, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

Yes, I remember the time, the place, the song, and the vision; but in the light of the above text I conclude that these are all human, sensory

(Continued on page 6)

\*Pastor, Vassar, Mich.

# SOUL EROSION

By E. Drell Allen\*

## I

*Erosion!* It is the word that describes the continuous battle man has waged for centuries on end against the encroaching forces of nature. Victory for nature could spell doom for the human race. Ice, wind, and water have ground, blasted, and eaten away at the good earth from which man must earn his daily bread. Yet man's unwillingness to be conquered by the elements has kept the proverbial wolf from entering the door and taking control. All of the resources of technical science are made available to aid man in his relentless fight against soil erosion.

By the simple substitution of a single letter, let us talk about "soul erosion." There are spiritual forces which constantly endeavor to steal from the Christian, in the most subtle ways, the rich soil of the soul. The same wreckage that nature's erosive demolition squadrons perpetrate on God's footstool is paralleled in the havoc "principalities and powers" exact on the soul that is not spiritually fortified against rampaging elements of the spirit world.

*Ice* is the first of the three erosion elements. Great areas of North America were presumably covered by glaciers at one time, and although at best we can treat it only as conjecture, yet study of the movement of glaciers since the beginning of recorded history reveals a pattern of the devastating nature of this uncontrollable molder of the earth's surface. Where glaciers have receded, the terrain shows the marks of being wounded with deep valleys and rocky deposits that render the earth incapable of tillage.

After the passing of a glacier the earth is left bearing scars and blemishes that cannot be removed. Or we may take the destructive work of ice as we now observe it. As the water held in its normal boundaries freezes and expands, it grinds and chews its way into rocks and roads, brushing them asunder. Along the shores of an ice-covered lake the work of ice has been ruinous, uprooting trees and cottages and changing the contour of its shores.

Think, then, of the destruction that *icelike indifference and neglect* have wrought upon human lives. Christians who have removed themselves from close proximity to the Sun of Righteousness have experienced conditions in which their spiritual temperature has tumbled below the zero level. Neglect of a careful devotional life has caused a loss of eagerness for the Word of God. The once-fruitful pages of Holy Writ, overflowing with life-giving sustenance, become merely pages of tiresome platitudes. The soul, eroded by ice, leaving rocky, untillable soil, no longer responds to the friendly plow of God's truth. Likewise, where the

# ABLE TO KEEP



prayer-rivers of sweet communion with God once irrigated the soul to bountiful productivity, gradation by spiritual glaciers has cut the heart with deep gorges and left barriers of debris that have completely blocked the flow of prayer, leaving the heart a barren desert. Oh, the bitter tragedy of warm, vibrant Christian lives that have now become frigid, arctic wastes!

The best method for counteracting soul erosion of this type is to keep one's heart nearer the equatorial warmth of the Sun of Righteousness. "Experience" may be the "best teacher," but though the frigidity of the heart may pass away, the deep gorges and scars will always be left as a silent testimony of glacial destruction.

Let's keep our eyes on Jesus. A close walk with Him will keep ice from forming on the surface of our souls, causing costly erosion. Modern science keeps highways free of ice through radiant heating accomplished by encasing heating units in the roadbeds. Our best insulation against ice is to keep walking step by step with Jesus until, with the disciples of old, we know the warmth of His indwelling presence and can say, "Did not our heart burn within us, while he talked with us by the way?"

## II

In man's battle to conserve his mastery over the earth by combating the erosive forces of nature, he faces an indomitable foe called *wind*. With tremendous velocity, wind will sweep over sandy flats, picking up the tiny grains and in turn hurling them against objects in the path to form an effective sandblast. The result is strange formations of "balanced rocks," and other bizarre shapes fashioned through this weathering process.

The great destruction wrought by the dust bowl storms of the depression years is a grim reminder of this foe. The movement of sand dunes, even to the point of threatening cities, is but typical of the power of wind. Men battle by every means possible to keep the ground under their feet, lest the wind transport it into the next county.

But what of the soul? Are there not winds that blow upon the soul with such severity that, unless full protection is provided, irreparable damage may be sustained? I think of *adversity*. The greatest attacks made on the spirit are not necessarily at the point of temptation to gross, outward sin. To drink, smoke, engage in sinful activities

\*Pastor, College Church, Red Deer, Alberta, Canada

may never present itself as a problem; but Satan often has found it easy to coast in after a bitter gale of adverse circumstances and tempt the Christian to discouragement.

Have you not heard the tear-choked cry of a mother whose son has been killed in action? "Why, why?" she sobs. At such a time logical explanation hardly seems appropriate. Only God can bind up the wounds left in the wake of the tornadic winds that have blasted away at the burdened soul.

I think too of the winds of *worldliness* that blow gently around the soul. The weathering of some of the fantastic rock shapes to be found around the country has not always been due to violent winds. Sometimes it has been soft winds, but steady, filled with minute particles of abrasives which have ground away persistently. How like the world! It presents itself to us arrayed in the most delicate of tastes—we fail to see the danger, the insidious, minute particles of destruction; it works so gently. But, oh, the anguished heart that awakens to realize—like Samson of old: "He wist not that the Lord was departed from him" (Judg. 16:20).

Illustrations of this type may be multiplied without number, but the result is always the same. Our task is to prevent soul erosion by wind. The prairie farmer holds his land in place by planting grass and employing sound principles of contour plowing and crop rotation; the sand dunes are held back by piny woods and wind-breaks. The soil of our souls will remain firm if we sow it down with seedlings of God's truth.

The best defense against discouragement is a Christian optimism which proclaims with the Psalmist, "Hope thou in God." The weathering encroachments of worldliness may be best turned away by hiding our souls in the Rock of Ages, a Rock so solid that no wind, regardless of its abrasive content or ferocity, ever has been able to weather it. Of a truth, the winds may whip up a veritable Sahara sandstorm around us, but from our steadfast Shelter, we may sing—

*Oh, then to the Rock let me fly,  
To the Rock that is higher than I!*

### III

The last of nature's triple-threat erosion juggernaut is *water*. The power of water gives it strong claim to being one of man's most unconquerable enemies. From the days of Noah, the quiet peacefulness of men in the course of everyday life has been broken by the sudden onrush of mighty rushing waters, greedily licking at the bastions built by human hands. Lands, homes, possessions carried away, leaving helpless men, women, and children standing destitute and shivering, viewing the horrible carnage left by the maddening surge of rioting Missouris and Mississippis! The Mississippi Delta is the result of the scandalous tactics of America's two great pirate-rivers which constantly steal the precious topsoil of its upper-valley tenants.

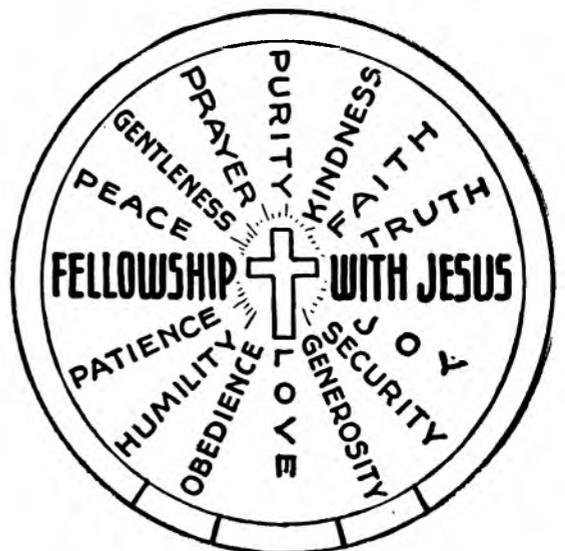
The irresolute path of water has cut deep gorges and broad valleys. The Grand Canyon and the Niagara River gorge stand as mute monuments of the eroding power of earth's most abundant compound. I have followed Virginia's James River and its tributaries from the air until the land appeared to be a crazy quilt, broken as it was by rivers, creeks, and streams.

The Bible speaks of the dread effects of the *waters of affliction* that beset the soul. David prayed, "Save me, O God; for the waters are come in unto my soul." Jonah confesses, in the midst of certain defeat and judgment, "The waters compassed me about, even to the soul." Men whose lives have been lived on the plain of ease and comfort suddenly find themselves in the path of angry, swirling, tidal waves of sin which threaten complete ruin, not only materially, but of the soul as well. Affliction, whether it be along the line of natural evil, such as disease and calamity, or whether it be of the more serious type involving sin, is no respecter of persons. It will wear and tear at the soul until hope is gone and nothing is left but deep valleys, debris, and the mournful wall of blighted souls made spiritually destitute by the ravaging floods.

I remember, as a boy in my grandparents' home, a pictorial record of the Johnstown flood of 1889. (My grandfather, as a lad, stood on the high hill and watched the surging waters dash madly down the valley floor.) This book contained one picture of homes being carried away with the occupants clutching hopelessly to roofs and eaves. Their faces were livid with fear and despair. The skies were overcast, the waters dirty and savage. It has always been to me a picture of humanity caught in the maddening grasp of sin, faces twisted with agonizing fear, defeat, and death.

*Soul erosion!* The precious treasure of the soul worn away by the encroaching flood of sin and at last swallowed up in its inky blackness! Oh, what despair! What hopelessness!

But wait! Where flood control and other methods fail, God never fails! David blessed God in



Israel's behalf, saying: "If it had not been the Lord who was on our side, . . . then the waters had overwhelmed us, the stream had gone over our soul." Erosion will take place if we don't do something about it, but God offers us the "master plan"—himself!

Isaiah comforts the redeemed with the promise, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Yes, Jesus Christ, God incarnate, Son of Man, stands on the deck of life's frail bark and speaks to the roaring tempest and the raging billows, "Peace, be still."

Soul erosion is not God's intent for His child. It can occur only when we turn from His love and care. Let us then preserve our souls in trustful assurance of God's infinite plan for our preservation, knowing that He does care, and that He does watch over us.

### This Witness Whence?

(Continued from page 3)

witnesses and there has been no actual communion of spirits in any of these. Then I discovered the real witness.

The transitory attachments were to depart upon my leaving the altar; but the wonderful peace, freedom, and feeling of cleanliness were to remain. They were mine forever. They had been whispered into my soul by "the Spirit Himself." Hallelujah! They comprised the witness of the Spirit. No longer was I to struggle with the carnal nature, but I was free to do the will of God through Christ, my Lord.

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## THE VALLEY OF BACA

By Elsie DeRuiter

(Ps. 84: 5-6)

*The Valley of Baca is desert waste;  
Its winds are hot and dry.  
And truly will the man be blessed  
Who digs a well as his bequest  
For others passing by—  
Where each may drink his thirsty fill  
Of waters cool and sweet;  
May pause awhile upon his way,  
Find rest from burning heat of day,  
And bathe his weary feet.*

*Baca is the Valley of Life,  
And all must travel here.  
Blessed the one in the desert place  
Who guides mankind to the Well of Grace  
And the water bubbling there;  
Who gladly shares his brother's load  
O'er a rugged way—and hard;  
Who forgets himself—or fortune—or fame,  
And giving cold water in Jesus' name  
Shall surely not lose his reward.*

"I am profitably engaged in—

## READING THE BIBLE!"

By A. S. London\*

I CAN SAY with Abraham Lincoln, "I am profitably engaged in reading the Bible." He said, "Take all this Book you can by reason, and the balance by faith, and you will live and die a better man."

Captain Eddie Rickenbacker made a statement as to the worth of the Bible in his life when he said: "The Bible is one Book for the world today. I realize that I probably would not be here had it not been for the spiritual light and the moral power learned from this Book, which has carried me through the many crises of life."

Lowell Thomas says: "The Bible is of vital importance in teaching freedom. Dictators fear the Bible, and for good reasons. It inspired the Magna Charta and the Declaration of Independence."

George Washington said: "It is impossible to rightly govern the world without God and the Bible."

J. Edgar Hoover says: "The Bible is the un-failing guide which points the way for men to the perfect life. The lessons of charity, justice, and equality which enrich its pages should be learned by all men, in order that greed, avarice, and iniquity can be blotted out."

During the Reformation's birth, learned men were burned at the stake for their labors in translating the Bible into the English language. Always there have been persecutions in the spreading of the Word of God. Holy men of old gave us the Bible as they were moved by inspiration to write. It is God's message to mankind.

Mr. Robert Vogeler, American business executive imprisoned by the Communist government in Hungary, says: "When my request for a Bible was granted I treated it as a priceless possession. I treated it as a rare treasure, and as a thing of great value, using it sparingly to make its value last. I read one chapter in the Old Testament, and one in the New Testament each day, and also a psalm. At the time I was released, I had finished two complete readings, and was well started on the third. It gave me strength and assurance for what to my knowledge at that time were the interminable years ahead."

Herbert Hoover, former president of the United States, says: "The whole of the inspirations of our civilization springs from the teachings of Christ, and the lessons of the prophets. To read the Bible for these fundamentals is a necessity of American life."

President Eisenhower says: "To read the Bible is to take a trip to a fair land where the spirit is strengthened and faith is renewed."

Things in this life are changing and uncertain. It is profitable to read that "the grass withereth,

\*Sunday-School Evangelist, Oklahoma City, Okla.

the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8). It is heartening to read, "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

Life here is full of sorrows and tragedies. It is hopeful and assuring to read that, "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2). Life here has its perplexing problems and disturbing elements. It is wonderful to read from Isaiah, who said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

## What Bounds Your Life?

By Clyde W. Rather\*

*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited (Isa. 54:2-3).*

**T**WO YOUNG women were admiring the handwork in the "hope chest" of a mutual friend who had devoted her time almost exclusively to fancywork. Afterwards one, in a spirit of envy, said, "I wish I had made myself such a collection of lovely things!" But her wiser companion remarked, "I should not want my life to be bounded by an embroidery hoop."

"Every man has in himself an undiscovered continent," said Sir John Stevens. "Happy is he who acts as the Columbus of his own soul!" Here is adventure exciting enough for any man. It is the exploration of the deepest levels of our beings. It is the effort to discover and release the latent resources of our own personalities. We shall discover that habitually we use but a fraction of our God-given powers.

The life more abundant which Jesus came to bring is a life of constantly enlarging boundaries, of widening interests, of increasing vision. It is like climbing a mountain where the horizon retreats and the landscape stretches out amazingly the farther one goes, and petty things do not count at all.

We would pray: "Our Father, put in our hearts, we pray Thee, a divine dissatisfaction with what is narrow or petty. Give us the vision of the greatness and wonder of the life hid away with Christ. May we look with fearless eyes deep into our own souls and cast out every hindering condition. Help us to rise with freedom and power to dynamic living. Give us the radiance of the life that is completely linked with Thine, for Jesus' sake. Amen."

\*Pastor, El Centro, Calif.

## GOING HOME!

By June Abila\*

**I**T WAS a dreary, lonesome day and already I dreaded it. Then the doorbell rang, and among other things, the postman left a letter from home. Today it brought special comfort even before I opened it. And when after the usual chitchat about members of the family, friends, and so on, I read these words, "We are thinking of you and want you to come home," I was overcome with a desire to be home *now*.

The words leaped from the page as I read on: "We have already purchased your ticket. You won't need to bring much baggage as Jan's things will fit you perfectly—start your preparations because we are expecting you!" I read the rest of the letter, but already in my mind's eye I could see the family waiting at the station as I got off the train. What a wonderful reunion we would have! I did not see the strain of travel with two small children or the monotony of riding day after day. All I saw was *home!*

There was another day and it was cloudy and gray and my heart cried out, "O Lord, why did this happen to me?" Then I opened my Bible—God's love letter to me—and read, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Again a desire for *home* swept over me. But this time it was for my heavenly home. Then I read farther on, "But he was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5), and I knew my ticket had been purchased! Praise the Lord forever! Again, I saw, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you?" (Matt. 6:28-30.) And I knew that I need not worry about material things.

Yes, I grew homesick for heaven. Now, I did not see the hardships and snares and misunderstandings of this journey. All I saw was my Father waiting for me to come *home!*

\*Pastor's Wife, North Texarkana, Texas

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## A VITAL POINT

*A frown comes easy if one wills  
To frown instead of smile;  
And yet a smile, when freely given—  
Ofttimes instills a bit of heaven  
Within a heart by sorrow riven—  
And makes the world worth-while.*

—A. M. BARR

## Between Calvary's Night and

# Easter's Morn

By Edward L. Dowd\*

**G**OD TAKES time to do some things. For reasons of His own He refuses at times to hurry. He seems on occasion to say, "Now then, I shall do thus and so. But so that it may carry its own significance, I shall not hasten it—there now, it is complete."

It was so with the brief interval between the death of Jesus and His resurrection. Between Calvary's night and Easter's morning there intervened a period of about thirty-six hours. That time has borne testimony through the centuries to the fact of the physical death of Jesus Christ. It has stood as a silent, unmoved proof against the attacks of the enemies of the cross of Christ, enemies who resemble the false witnesses at the trial of Jesus because of their confused and mangled criticisms. On the one hand some have contended that Christ did not live a truly human and bodily life. On the other hand there have been assertions that, while Jesus did exist in human form, He did not actually expire on the cross. But the events surrounding the Crucifixion, together with the silent and sealed sepulcher, afford ample evidence to reasonable inquiry concerning the certainty of the death of the Crucified.

*The flesh of Jesus bore the marks of bodily death.* The ebbing away of the life force of His body, begun on the night before with blood-sweating prayer, continued in the morning of His crucifixion with a Roman flogging. The stress upon His soul increased until the divine Carpenter fell beneath His wooden cross. Mounted heavenward by means of flesh-tearing nails, Jesus suffered genuine physical pain. Crucifixion was never considered less than a horrible way of death, and while suffering more from love and anguish than from bodily torture, Jesus nevertheless bore our sins in His own body on the tree. Was it the piercing of the thorn-points on His sacred head which cut down deep to His loving heart? Was it the isolation, the loneliness of an utterly rejected Saviour, or the separation, as Sin-offering, from the Father which brought Jesus to a climactic and sudden death in midafternoon? As Fairbairn observes, Jesus died "on the cross, but not of the cross." However deep the mystery is and may be, it worked for death in the physique of the Son of Man.

*The voice of Jesus witnessed to His physical death.* In all of scripture we can find only one place where Jesus alludes to His own bodily pain and suffering. It is here on the cross. "I thirst," He called out after four or five hours on the wooden bed of death. By silence He had already refused one dying thief's request that He come

down from the cross. But here Jesus confessed His total humanity, proving beyond doubt that He was "made in the likeness of men." Jesus evidenced the separation of soul and body in himself with the words, "It is finished," and, "Father, into thy hands I commend my spirit." None who understands the meaning of human language may question the meaning of such words, that is, that the bodily life of Jesus was real, and His death actual.

*Various living witnesses verified His decease.* You will recall the Gospel account of the sudden splitting of the Temple veil, an earthquake, the breaking of rocks, and a rising of many dead bodies from the graves immediately upon the death of Jesus. All such phenomena are cataclysmic and unnatural to ordinary events. They occurred at the occasion of His death.

Roman law executed Jesus, and a Roman soldier who did not know His name exclaimed, "Truly this was the Son of God!" Jewish envy had stopped His human ministry, and a Jewish request that His bones be broken to hasten death only served to prove that He was dead already (John 19:33). The soldier on guard with a spear pierced His side, bringing forth water and blood from around His heart.

When Joseph requested the corpse of the dead Jesus, Pilate, surprised that He might be dead so soon, heard a report from the centurion in charge. He then released the body to Joseph. Laid in a rock-hewn tomb, the body of Christ was watched by the Pharisees, and then guarded night and day by Roman sentries.

Sealed for security by a great stone, the lifeless form of Christ's body did not experience corruption nor decay. The flesh of the Saviour in the tomb was unviolated still, "a silent declaration," says Dr. B. W. Pope, "of perfect victory: His divinity never left His body, any more than it forsook His spirit in its passage into the world of spirits."

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## DEUTERONOMY 31:8

By Mrs. W. M. Franklin

*This morning my Bible was opened,  
As it is each day of the year;  
And the Heavenly Father was faithful,  
For He gave to my soul words of cheer.  
A passage in Deuteronomy,  
Chapter thirty-one, verse eight,  
'Tis a wonderful promise given  
In words that are truly great.  
And the Lord doth go before thee,  
He will never, never fail;  
Fear not, He will not forsake thee.  
In your testings never quail.  
Can you trust the Lord as did Moses,  
And Joshua and Caleb, as well?  
My friend, be faithful to Jesus,  
His goodness and mercy to tell.*

\*Pastor, Newport, Oregon

Jesus' descent into the regions of the dead marked the beginning of His exaltation, for He "led captivity captive, and gave gifts unto men" (Eph. 4: 8-9) when He ascended into the unknown realm of the dead. There His authority was asserted by His preaching "unto the spirits in prison" (I Pet. 3:18-19), for He had become death's Conqueror.

Gloom pervaded the earth as the Saviour slept in the silent sepulcher. Men had not yet come to learn how God uses silence as He uses time. A pensive mood clung heavily upon men's minds, for the Master was dead. Full to the brim with action had been His three years of earthly ministry. Now there settled down an appalling silence. Now the human race seemed to have called upon itself the worst kind of doom, solitary confinement from God, and the absence of the one Hand of mercy and power, of fellowship and grace. As one citizen of Emmaus said: "But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done" (Luke 24: 21).

Yes, between Calvary's night and Easter's morn God refused to hurry. He knew what was needed to bring men to faith.

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*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (I Tim. 1: 15).*

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## THE AWAKENING

By Louis McCurdy\*

*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Dan. 12: 2).*

**D**EATH is the factor that brings all of humanity to a common level beneath the sod. Until Jesus comes to take His people up by a short cut, no one will be spared; all must take that last long sleep of death. No race, no creed, and no one class will be exempt from it. Nature will run its course. "It is appointed unto men once to die." It takes no effort on our part to live and to die—we just drift on through life until we reach the end; it is the way of all the earth.

However, a man who neglects to worship God may look at outward appearances and think that all people live and die as equals. That man might be hesitant to admit that a saint of God might have had a heart change at some time during his life. Neither will he admit that any repentance or heart change will be necessary for himself. So it becomes easy for an ungodly man to live as he is.

It is hard to break habits, leave former companions and accustomed environment; so all preparation for this awakening after death is neglected. Thoughts of it are spurned. Finally a hard

shell of doubt encircles that person, and it becomes easy for him to find excuses for his neglect.

But the wise person prepares for death. The Holy Spirit begins His patient wooing in an attempt to draw a person back to God. Fine ideals, long forgotten, begin to predominate in the thoughts. A sense of shame for his inside condition grows on the man. He tries to live up to those high ideals, and fails. He cannot do it in his own strength. Then a realization of his need of Christ grows until he repents and has faith in the atonement of the Saviour.

This brings a desire to worship, and worship brings a satisfaction, and a joy. Appreciation of the atonement of Christ grows, and man resists the devil's efforts to win him back into the old life of sin. He contacts people of the world, but has no real fellowship with them. He is despised by some of them; esteemed by others. He is tried and tested, and finally made pure by the cleansing of the Holy Spirit.

But the time will come when all of the dead, both good and bad, shall awake out of the sleep of death. It will be then that the difference will appear between the sinner and the saint. That little time that it took to repent and believe the gospel will then become of real importance. It will make the important difference between everlasting life and everlasting contempt. Those important decisions made on earth, and the divergent paths that were taken there, have determined the destiny of all those who will awaken on that great day of awakening.

The saint looks forward with great anticipation to the joys of eternity, while the sinner shrinks from the thoughts of it with a dreaded premonition. The saint bubbles over with joy at the thought of rewards awaiting; while the ungodly have thoughts of retribution crowding in upon the conscience. After that rude awakening, the sinners will be reminded that they reasoned instead of repenting; they avoided Christ instead of trusting in Him. They cultivated atheism instead of a belief in God; they developed doubt instead of faith.

After that day of awakening, the sinner and the saint will be in different company; one will be in torment, the other in paradise. The saint will enjoy eternal bliss, while the sinner will endure everlasting suffering. The one will inherit a throne, and the other a bottomless pit. The saint will enjoy the harmony of peace, while the sinner constantly will face the horrors of pandemonium. The saint will explore the universe in realms of light, while the sinner's outlook is one of gloomy darkness. The one will enjoy the fellowship of Christ and His saints; while the sinner's life drags on through an eternity of loneliness.

*Let us prepare now for that sure awakening!* We can, by repenting of sin, and forsaking it. We can live our lives for the Christ who gave himself for our sins. Let no one neglect that important preparation for life after death; make your awakening a pleasant one.

\*Pastor, Kelowna, B.C., Canada

## “TRUST JESUS!”

**M**Y ANGEL mother passed to her eternal home, September 24, 1875, when I was three years old. Her last word was, “Trust.”

A godly stepmother came into our home eighteen months later; she reared my brother and me as her own. She died on March 2, 1899, while I was a freshman in college. Her last word, as a smile came over her countenance, was, “Jesus.”

Since that time I have made these two sacred words the motto of my life. TRUST JESUS, and all will be well. It has been most abundantly verified in my experience.

I humbly commend this enriching motto to others. You, too, by a sound and staunch faith in Jesus, the Christ, will be deeply enriched in your life and service in the kingdom of God.

While I am not a Nazarene in name, I am a subscriber and reader of the most inspiring HERALD OF HOLINESS.

—H. C. POWELL, Naperville, Illinois

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## “MOVE UP ONE SEAT”

By David J. R. Spittal\*

**T**HE FIRST time I entered that particular barber establishment my friend was working at the second chair from the front door. When I saw him the next time, he was in the first seat as I entered. When I asked him about the change, he told me that the proprietor of the firm had died suddenly and he had taken his place. He moved up one chair.

I thought of the verse in Ezek. 22:30, which says, “I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.” I believe that this is the time when God’s people ought to move up “one chair.”

To my mind there is often a relation between the place we sit in church and the amount of blessing we receive. Many times there is an excuse for sitting in the back seat when we have little children; but it is possible to get into the careless habit of sitting at the back, or near the back, of the church building. Maybe it would do us all good to move up at least “one seat.”

But to my mind there is a greater meaning than that. Someone has said, “God buries His workmen but His work must go on.” Every day there are vacancies in the cause of God; many of God’s chosen workmen have been called home. The gap must be filled. Would you be willing to “move up one seat” and close in the gap? God needs every Christian to do his part. Greater things could be accomplished if every Nazarene would “move up one seat.”

\*Evangelist, Bourbonnais, Ill.

## The Christian Life

By W. B. Walker\*

**P**AUL is giving his last testimony (II Tim. 4:6-8). What a place to give it! He is behind prison doors. His sentence has been passed, his fate is in the hands of a wicked ruler. His whole life looms before him. This glorious testimony was written to the young Timothy. In this scripture the Apostle is giving his appraisal of the Christian life; he goes into detail in giving its value. This appraisal of salvation was not given in the morning of his life, but was given in the evening when the stars came out. No, it was not given in the springtime of life, but was given in the bleakness of December. Let us look into this scripture and note the Apostle’s praise of the Christian life.

*The Christian life is a life of conflict.* “I have fought a good fight.” The Apostle did not say it was a carnal fight, for we wrestle not with flesh and blood; but it is a good fight because we are in a good cause, the cause of righteousness. Paul fought against the wild beasts of Ephesus; against evil teachers, wicked men and malignant devils, human weakness, and blighting doubts. The Christian has many enemies to face, so he needs to put on the whole armor of God. A person cannot take on the coloring of the times in which he lives and be a sincere Christian; he must have convictions; he must not be colorless.

*The Christian life is a life of faith.* The Apostle says, “I have kept the faith.” We are justified by faith, sanctified wholly by faith, and we are kept by the power of God through faith. The whole Christian life is a life of faith. We do not walk by sight, but by faith. Faith was Paul’s mightiest weapon. He not only began with faith, but he continued in faith to the end; and in keeping his faith, he was kept by faith. Faith is the one thing to cling to in these troublesome times. Faith kept Paul when he was out on the high sea—when the sun had not been seen for many days, when the captain of the ship would throw the prisoners overboard. The Apostle said, “Sirs, . . . I believe God, that it shall be even as it was told me” (Acts 27:25).

*The Christian life is a race.* “I have finished my course.” When the Apostle Paul asked, “Lord, what wilt thou have me to do?” the Lord gave him plain directions, and he followed the leadings and the providence of God. We are to lay aside every weight, so we can run with patience the race that is set before us. The Lord has a plan for every life; He has a blueprint for each of us. If we will follow the blueprints God has for us, our lives will be God’s first-best; but if we mar these plans, our lives will miss the mark, and we will become the Lord’s second-best. Paul ran the race with patience—it landed him in prison.

\*Pastor, First Church, Dayton, Ohio

But what does a prison mean if a person is living in the sweet will of God!

*The Christian life is a life of expectancy.* "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). The Christian loves life, but he well knows that life is fleeting, and will soon pass away. Paul says, "We know that if our

earthly house . . . were dissolved, we have a building of God, . . . not made with hands, eternal in the heavens" (II Cor. 5:1). There is a happy home for the Christian at the end of the race.

Yes, the great Apostle had come to the end of the road—but it was no "dead-end" street. To him the skies were filled with gleams of hope and immortality. His life was taken at the hand of an executioner, but his spirit winged its way into the heavenly resting place.

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# THE QUESTION BOX

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Conducted by  
**STEPHEN S. WHITE**

*Q. When and where in the Bible did God ever hallow and sanctify any other day than the seventh?*

A. God especially hallowed and sanctified the first day by arranging for His only begotten Son to rise from the dead on that day. Next to the day on which Christ died (and that was not Saturday), it is the most important day in God's calendar in relation to man's salvation. Christ was in the grave on Saturday—Christians certainly don't celebrate that fact. Of all days in the week it symbolizes defeat and, therefore, would not be an acceptable day for Christians to observe as a day of worship. Connect with these facts the following scriptures: "I was in the Spirit on the Lord's day, . . ." (Rev. 1:10). The Lord's day is the first day of the week—our Lord's day; Jesus' day, the day when the Son of God came forth from the dead. Read also I Cor. 16:2 and Acts 20:7.

*Q. Has the weekly cycle ever changed since creation?*

A. Several times.

*Q. Jesus kept the Sabbath (seventh day). Then why shouldn't we?*

A. I have given two answers to this question above—one that the first day has become for the Christian Church the Lord's, or Jesus', day. How could there be any more fitting time in the week for the Christian to observe as his Sabbath? Further, none of us can be sure, as I indicated in my answer to the second question, that any day we observe now is exactly the same that it was in the beginning. Also, Jesus himself said that the Sabbath was made for man and not man for the Sabbath. When anyone has to fall back on something formal and external in order to get a reason for his faith, he is always on the wrong track. More important than anything else, with Jesus, is your spirit, or heart. Jesus was never a mere legalist.

Furthermore, Jesus kept the Sabbath on Saturday because He was a Jew. He also preached in the synagogue and made much of the Temple in Jerusalem. His parents had Him circumcised as a Jewish religious rite. If a person contends for Saturday as the Sabbath, he should also insist on worshiping in the synagogue and the Temple. He should be a Jew, in deed and in truth, and not a Christian. I can understand how the Jew keeps Saturday and carries on the religious activities he does. He is not a Christian and does not believe in the deity of Jesus Christ. But he who claims to be a Christian ought to be one in his forms and modes of worship.

*Q. Is it true that the Roman Catholic church under Pope Gregory changed the Sabbath to the first day in order to show the authority of the Roman Catholic church?*

A. No! The Roman Catholic church by its edict only recognized what had already become the custom of the Christian Church. Any unbiased church historian will tell you that this is what actually happened. The Holy Spirit led the Church to gradually exchange Saturday for Sunday as the day of worship. It was done spontaneously as a result of the resurrection of Jesus Christ on the first day of the week. The only place, then, where you can fairly assign the blame for the change from Saturday to Sunday is to the resurrection of Jesus Christ and the leadership of the Holy Spirit.

*Q. Is hell everlasting in the same sense that heaven is everlasting?*

A. Yes, according to the Bible teaching. To deny this is to take issue with the plain truth of the New Testament.

*Q. When God speaks of destroying the wicked, does He mean that both soul and body will be destroyed?*

A. No! He means not annihilation, but everlasting destruction, that is, everlasting punishment. E. Y. Mullins, an outstanding Baptist theologian of the early days of this century, in his *Christian Religion in Its Doctrinal Expression*, says of the doctrine of annihilation: "It gives a meaning to a certain group of words in certain Scriptures which cannot possibly be applied to them in other passages. This is true of every one of the words relied upon to support the annihilation theory. Death in scripture means the absence of life, and as applied to the soul it means the absence of fellowship with God. Perdition means the moral state resulting from this separation from God and his holiness. Destroy means to overcome or render inoperative. In the passages cited it means punishment in the form of banishment from God's presence. When Paul refers to the time when death shall be destroyed, or abolished, he means made inoperative as a power in God's kingdom. The word lost means separated from God and without power of self-recovery. In no passage do any of these words mean annihilate where it refers to the future of the wicked."



*For by thy words thou shalt be justified, and by thy words thou shalt be condemned (Matt. 12:37).*

What we think and what we say will bless and justify us here, or curse and mortify us in the hereafter.

*For where your treasure is, there will your heart be also (Matt. 6:21).*

It is not very difficult to discover the reason why so many people are out of the kingdom of God—self.—  
EARLE F. WILDE.

# GUEST EDITORIALS

Charles A. Garratt\*

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## Give God Your Heart

**T**HE ONE thing that God wants from man is his heart. If the heart is wholly God's, then nothing either in the personality or in one's circumstances, possessions, or relationships will be withheld. The heart carries the whole fortress—whoever has the heart has all.

Even in God's own dear children, walking in accustomed victory over sin, to the minutest extent to which the heart is not self-emptied and God-possessed, to that extent the heart is impure. My ownership of myself to any degree is of the essence of carnality, although that carnality may not express itself in actual acts of sin. On the other hand, while that residue of carnality is still in the heart, there will be present in the life an active tendency towards transgression. My one need for a life perfectly satisfactory to myself, therefore, is that God should have the totality of my heart.

However, we speak of giving the heart to God long before there arises the question of heart holiness in the sense of a second religious experience. We say to the convicted sinners, among other things: "Give God your heart! Surrender your heart to God!" This act of self-surrender every sinner must make, whether he understands that that is what he is doing or not, before God will forgive him, and with forgiveness grant him the Spirit's testimony that he is now justified and a child of God by faith. Yet this gift of his heart does not sanctify him wholly. Why?

There are relationships in which the saint can surrender himself to God—we call the transaction entire consecration—which are quite beyond the powers of the sinner. The saint is a child of God surrendering his personality to a loving and gracious Father in a new way, and on a higher plane, not connected with the question of actual sin or guilt at all. The sinner is a rebel in danger of wrath and judgment from a stronger than he—his rightful Lord. That sinner, having come to appreciate the unequal warfare of the subject with his King, and being persuaded of the graciousness of his rightful Sovereign, can only throw himself on the mercy of his Lord.

Let us suppose a parallel from natural human life. As the result of rebellion against the constituted authority of its country, a rebel fortress has faced annihilation from a crushing government force. Relying on their hope of mercy from the rightful government, the rebels run up the white flag of surrender. After other necessary prelimi-

naries the defeated men march to a point where each man in succession lays down his arms at the appointed place in the field. The rebels have now ceased to be their country's active enemies, but they are still prisoners, and have not as yet been restored to the rights of citizenship. However, the rebellion being now over, the government offers to each individual prisoner a free written pardon, whose conditions impose a renunciation of all former acts and attitudes of rebellion, and a pledge as a restored citizen of full allegiance and loyalty to the state. Each rebel who accepts the pardon, and makes the required pledge, is entitled to be released on the faith of the mercy of the government, and the trustworthiness of its word pledged to him; and to take his place in civil life with full citizenship rights. Because the government is honorable and trustworthy, the former rebel has not the least cause for fear. The government has pledged its word, and while the pardoned rebel remains law-abiding and true to his pledge, he may enjoy the total freedom of full citizenship. This is essentially the position of the sinner who repents and trusts God for pardon and mercy, and, in these acts and attitudes, surrenders his heart to God, thus becoming a full free citizen of God's kingdom.

Now let us look at the subject a little further. Sometimes after the above former prisoners have assumed their full rights as citizens, their country finds itself at war with a foreign power. Some of the former rebels feel a heart-call to their country to help with its battles, and of their full and voluntary will they surrender their personal liberties, and enlist in their country's armies, to put their wills, personalities, and lives into the state's hands, so as to go where it bids, to be what it desires, and to say and do what it commands. This they do as free men, because they love their country and its cause.

There was a time in which their present act would have been totally impossible. At that time they were rebels. What they then needed was grace and pardon. All they could do was to surrender, and to cast themselves upon their country's mercy, pledging themselves to future allegiance, and obedience to proper civil authority. Now, however, they are free men. They have a liberty, a service, and a life to yield freely. They now can make a surrender of themselves and of their personal rights, privileges, and liberties, as *citizens*, which before was totally impossible. This second surrender answers to the act of the saint of God who, consciously saved and in a good state of grace, makes a full and free devotement of himself and all that he has and hopes for, to God, henceforth to be, to go, to say, and to do only as

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\*District Treasurer of Australia, and Teacher in the Australian Bible College

his great Captain wills. When he was first saved he surrendered his heart, his whole heart, to the utmost of his ability and understanding as it then was. But as he stood on the plane of a sinner seeking mercy, he could not make that special devotement of himself which is open only to the free citizen seeking to enlist himself for service.

As children of God, we are free citizens. Once rebels, we surrendered and gave our hearts to God. As free citizens it is now our privilege to enlist for service. It is not only our privilege, but our interest, to make that utter, fuller surrender of our hearts to God which we call entire consecration and which, with appropriating faith, results in the blessing of heart holiness. "My son, give me thine heart."

## "Under Law to Christ"

**T**HE LIBERTY wherewith Christ has made us free is not a lawless liberty. It is in every sense a liberty to choose and to do the right in preference to the wrong. The Bible calls this liberty a being "under law to Christ." Consciously to do the wrong is to step aside from Christian liberty—the liberty to do right—and to become again the bondman of sin.

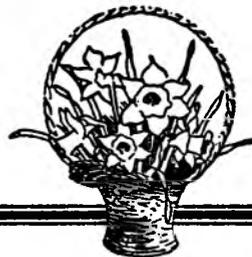
In determining the issue of right and wrong as a Christian, how shall I settle, in finer points, what things I shall allow in my conduct, and what things I shall reject? Briefly, whatever glorifies Christ is to be allowed, and what does not glorify Him is to be shunned. A young man once asked a Christian minister what harm there was in smoking. The minister asked the young man to kneel with him in prayer, inviting him to take his cigarettes, and presenting them there to the Lord unitedly, they would ask the Lord to show them how the cigarettes could be used to the glory of Christ! If all of us as Christians always applied that rule to our liberties, we would see the fallacy of asking what harm there is in this, or what harm there is in that. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Many Christians, even sanctified Christians, may be troubled with an ill-balanced conscience. The conscience may be too loose in allowing what it considers right, or on the other hand it may be overscrupulous, and tend to set up a private law of prohibition against things which are right. Both of these things can be considerably limiting to Christian growth and usefulness.

In I Tim. 4:4-5 Paul makes the scripture the deciding issue in the education of the spiritual conscience. He sets out by saying that everything that God has created is good; thus no created thing of *itself* is to be made the occasion of scruple. But how, in view of a defective conscience, are we going to apply this rule, so as either to accept as good or reject as evil the use we propose to make of God's good created gifts?

The rule Paul makes in our above quoted reference is that I am to be guided by the fact as to whether I can conscientiously receive God's good created gift *with thanksgiving*. The young man in the story about the cigarettes recognized that he could not bring his tobacco to God in the form of cigarettes with thanksgiving. As a Christian he was pledged to live to and for the glory of God, and cigarettes could not be made to work for God's glory. Whether therefore we can bring to God on our knees with thanksgiving the thing we propose to allow will determine whether the use to which we intend to put that thing is an evil use, and therefore sin, or a good use, and thus righteousness. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

The rule for the proper education of the Christian conscience, therefore, is to have a sound basis in the New Testament for everything which we would allow in our conduct or relationships. Many things will be so basically clear as not to be the basis of inquiry at all; but where for any reason there is an inquiry, the justification of the conscience, or the education of the conscience, is the Word of God. Let us also note that when we bring thanksgiving and prayer into line with the declared principles of the Word of God for the education of the conscience, we have limited our right to receive and use God's gifts, and to render thanks therefor, to the rights of servants bound to use their liberties for the honor of their Master and Lord. It is no longer merely thanksgiving for something freely given; but thanksgiving for something being received as a steward with an account to give for the whole of his stewardship. For that stewardship there are rules to obey: the Word of God. For that stewardship there are overriding interests to seek: the glory of God. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."



**Come, take up  
the cross, and  
follow me**

Mark 10:21

# A THOUGHT for the DAY

BY BERTHA MUNRO

## Stop on the Threshold

### Monday:

"When ye pray, say, . . . *Father.*" Stop, as you begin the morning prayer. Stop to recognize the wonder of your adoption, and what it involves of privilege and confidence, of love and understanding. Check on the relationship; make sure there has been no break. Stop to realize and thank and trust. (Luke 11:2; Rom. 8:15.)

### Tuesday:

"When ye pray, say, *Our.*" Stop to remember the "whole family in heaven and earth." It is a glorious company. Feel the lift of those older brothers and sisters whose faith has helped you, the pull of those younger ones who need your faith, the tug of

those potential, straying ones whom you must seek to bring home. Stop and reckon them all in. Your relations with them are vital to your relations with the Father. (Luke 11:2; Eph. 3:15.)

### Wednesday:

"Which art in heaven." Stop to contact heaven. The Father we approach is at home in another world of different laws and higher values than ours. Stop to be lifted. Let the wind of heaven blow through your spirit. (Luke 11:2; Heb. 11:16.)

### Thursday:

Stop to *adore.* "Thy name"—the Eternal, the Faithful, the Just; the Merciful, the Covenant-Keeper, the Rock of Ages, yet the Consuming Fire; Ancient of Days, Shield and Exceeding Great Reward, my Shepherd. Let me bring that name and presence into my prayer life with deepening awareness of its meaning. (Luke 11:2; Exod. 3:14-15.)

### Friday:

"Hallowed be thy name." Stop to be *holy.* "Ye shall be holy: for I . . . your God am holy." Stop to let the

cleansing tide of grace flow through your thinking, your feeling, your willing, your self—through your entire nature, conscious and unconscious—until you know yourself in harmony with the holy God. No hidden, traitorous reaction shall catch you unawares. (Luke 11:2; Lev. 19:2.)

### Saturday:

But the threshold has expanded; you are in the audience chamber of the King. Here real prayer is possible.

Yet stop again. The *motivation* of your prayer? "Thy kingdom come." No self-centeredness here. Yet "if children, then heirs; . . . and joint-heirs"—heirs to the Kingdom. Foolish not to center all our prayers in what is to be our eternal possession! (Luke 11:2; Rom. 8:17.)

### Sunday:

The *scope* and the *authority* of your prayer? Stop once again: "Thy will be done." Whatever of detailed request, for self or for others, this is its frame. Here is essential good. Here you may "ask what ye will, and it shall be done." And the Spirit will suggest large asking, in this setting. (Luke 11:2; John 15:7.)

# FOREIGN MISSIONS

## Address CHANGE

PLEASE NOTE: All mail for Rev. Prescott L. Beals should now be sent to him at: P.O. Box 444, Port-of-Spain, Trinidad, B.W. Indies, until further notice.

Mrs. P. L. Beals can be reached at Route 1, Box 25, Walla Walla, Washington, until September 20.

## Answered Prayer

Some time ago we asked you to pray about some of the open doors that the Church of the Nazarene had been unable to enter. This word of answered prayer came to us June 28: "We have just returned from Nyasaland. We are making application to be recognized as a mission there and for a site at a place called Chipoka."

While we rejoice at this initial step in answering the call to Nyasaland, let us remember also to pray much in the days ahead, that God will indeed establish His witness among these people, and that the Church of the Nazarene shall reap a rich harvest for the Kingdom there.

## From Nicaragua

This week was a special one, for we had a welcome program for the new director of our Rivas school,

Mary Wallace. In spite of language difficulties I'm sure she will be a great blessing to that school; and I am praying for an unusually blessed year of children and teachers finding the Lord as a result of her labors. Please request the people to pray especially for Mary and for all of our day school work this year, including the director.—ESTHER CRAIN, *Nicaragua.*

*Rev. Robert Wellmon writes:* "It is wonderful to be back in Nicaragua, the harvest field to which the Lord has appointed us. We shall not soon forget our year in the U.S.A. Everyone was wonderful to us. We traveled about seventy thousand miles and spoke in 504 services.

"Please pray for us, that God will make us a greater blessing here in Nicaragua than ever before."

The Wellmons arrived at Managua on June 17, 1955. Their address is: Apartado 302, Managua, Nicaragua, C.A.

## VICTORY!

There is one victory I would like to tell you about. Mrs. Mhethwa, our one African sister who was helping me in the nurses' training school, is now on maternity leave, and will

## REMISS REHFELDT, Secretary

not be back for some time. I have tried to teach two of our young staff nurses to teach some of the classes. They have done much better than any of us expected, and it has given us courage to believe that before too long our African staff will be able to take even more responsibility than they do now.

Someday we hope to have a qualified sister tutor from among our national Christians.

At present it is our plan that these two nurses will do most of what teaching is required while I am on furlough. They will not try to give any of the advanced classes while I am away. Miss Hopper will teach anatomy and physiology, and these girls will do the rest.

This year we have forty-nine or fifty nurses in training. These girls will be with us during four of the most formative years of their lives. Pray definitely that God will give us a mighty revival and that each nurse will fully yield her life to God. Twelve new trainees will come to us next month. Pray for them also.

The darkness is great in Africa. Less than a year ago, one of our missionaries heard the African drums beating frantically, announcing that a ritual murder was taking place, part of their heathen demon worship. The unfortunate victim was the brother of one of our leper patients. Parts of his body were buried in the fields to ensure good crops; his skull was filled with his own blood, and each

participant drank a portion that he might have great strength. The crime was reported, the murderers hanged, but the strong belief in demon power and the open demon worship remain and flourish. Men and women live in great fear and torment. Witchcraft is the only remedy they know for sickness, death, or misfortune.

It is our medical missionaries and

our trained African medical workers, more than any other group of workers, who must constantly combat this great darkness of witchcraft. Through their ministrations, we are able to get an opening wedge into the fear-filled minds of the African heathen. Then it is easier for our evangelists and missionaries to reach them with the gospel.—DOROTHY DAVIS, *Swaziland, Africa.*

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

## Topic for August 7: The Exiles in Babylon

Scripture: Ps. 137:1-6; Jer. 29:1-14; Daniel 3 (Printed: Ps. 137:1-6; Dan. 3:13-18)

**GOLDEN TEXT:** . . . *he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up* (Dan. 3:17-18).

The situation of the three Hebrew children in Babylon is parallel to that of the Christian in our present age. Under Nebuchadnezzar a liberal measure of freedom was granted the captives. In fact, while they were not fawned upon, the policy of conciliation was practiced. The strategy was to absorb the subjected people into the life of the pagan empire. How contemporary this is! Opportunities were given for personal advancement and prosperity, but the time came when their progress involved moral concessions. This is the most subtle and irresistible form of persecution. Many who would victoriously survive the hour of brutal treatment yield to the slow strain of this world's offer. The acid test of Christian loyalty comes to each of us when that loyalty would work against our personal advantage and profit. It is surprising the ease in which God's children are permitted to live in a pagan culture, and herein lies the temptation toward conformity; hence lack of identity.

The unshakable faith of Shadrach, Meshach, and Abed-nego is most stimulating when we realize that the vast majority of Hebrews had succumbed to a dark pessimism and substituted for the hymns of Israel the music of Babylon. In the face of the crushing defeat of their nation these three young men held fast their confidence in Jehovah. While they did not propose to understand His ways, they calmly trusted His purpose. When faced with the choice of per-

sonal advancement at the cost of compromise, they uttered one of history's grandest proclamations—the words of our Golden Text. No cheap bargaining with God! They preserved an untarnished loyalty that has brought inspiration to many a weak and trembling soul even down to our generation. The strength of character that took them into the fiery furnace seven times hotter than the blast of the world's temptation is a miracle of divine power far beyond that of saving them from the physical flames.

True faith in our living Lord is not evidenced by what we hope to receive from Him, but rather in what we hope to become for Him. These three young men were loyal to their Lord above all else. They loved life, honored position, but refused to live with the soil of compromise on their souls. For them there could be no satisfaction outside of God's will. In a moment of agonizing test a young man said to a Christian friend, "But you know after all I have to live"; to which his friend replied, "That is where I am free; I don't have to live, I can die!" This is the spirit of loyalty that lifted Jesus to a cross to provide a redemptive channel for the world. No one ever has been counted great with a personal loyalty to a noble cause without standing for something more than himself. This is the question: Am I a real patriot for the cause of Jesus Christ? Can I be relied upon at all costs to remain loyal?

Sooner or later, each one of us will face a similar forced option to that of the Hebrew young men. To deny our highest convictions, taper off, walk in the shadows of truth, and take the "safe" route, or to face the destroying fires lighted by evil minds—this re-

veals the genuine quality of our faith. Christian loyalty is demonstrated in the big things and in the small; it is saying an unqualified "yes" to what we believe Jesus would have us do and leaving the consequences to Him.

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

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*I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron* (Isa. 45:2).

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### "'All Right' Means a Whole Lot"

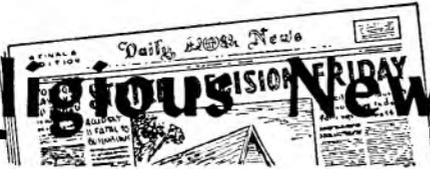
By Jessie W. Finks\*

**I**N EARLIER days Methodists held "class meetings" where each Christian expressed his spiritual well-being. Over each little flock was a class leader and, in my youth, our class leader was "Uncle Pat," as he was lovingly called by everyone.

With kindly solicitude and Christian concern he would always inquire on meeting me, "And how are you, Sister Jessie?" My reply, "I am all right, Uncle Pat," evoked a sermon from this godly man that I have remembered through the years when he said, "To be all right means a whole lot."

Years have fled—class meetings are no more—Uncle Pat is in glory, but this little sermon with its mighty import is still clear and precious to me.

\*Shelbyville, Illinois



# Religious News and Comments

By A. K. BRACKEN

## "Ultimate Solution"

Under the above caption the magazine *Listen* writes of highway safety. Among many things said worth repeating are the following:

That those entrusted with traffic safety—(1) Look at the highways and make them wider, improve the material, paint new center lines and channel intersections. (2) Look at the car, load it with safety devices, re-design the shape, give it lower center of gravity, and legislate safety checks. (3) Look at the driver, stiffen tests for driver's license, sponsor driving schools for teen-agers, and increase insurance coverage for all. Systematically the drinking driver seems to be overlooked. Recommendations: Forbid the sale of intoxicating beverages along the main highways and turnpikes. Hold the drinking driver responsible for the accidents he causes. Hold the seller of the liquor responsible for "drinking accidents." Meet out prison sentences to drunken drivers. The condition of the driver of the car is of supreme importance.

## ANGRY!

Yes, that *Time* magazine would fill four precious pages full of, to chief appearances, promotional matter for Anheuser Busch Brewing Company; that American voters will tolerate such business as the liquor business; that television broadcasting advertises the same and shows people drinking, thus contaminating the screens and

the minds of youth; at the awful carnage on the highways as a result of drunken driving; at the memory of the ringing voice of a presidential candidate saying to the American people, "And you shall have your beer before Christmas"; at officials of brewing companies in high places in government; at sodden husbands, wives, mothers, and their tragic offspring; at the liquor company that has capacity for putting out 8,990,000 barrels of damnation each year, and all companies that follow in its train. We hope that one day a crusade, born of righteous indignation, will sweep the country again and free our nation of the curse of drunkenness.

## South Africa

*Intelligence Digest* (London) is of the opinion that the problem of races in South Africa can easily be misunderstood. The government of South Africa seems, to them, to be looking at life rather realistically and to the future events with the purpose of being able to serve the interests of national integrity and the security of the free world in the best possible way. Violence occurring in connection with removal of Negroes from slum areas is the making of hirelings of the European landlords and Indian landlords of the slums rather than of the opposition of Negroes themselves. Their new settlements are a vast improvement over the old, and better housing is to be had by the Negroes

at lower rental costs. Many Negroes, for the first time in their lives, are getting running water and electricity in homes free from vermin. Misunderstanding of the situation, *Digest* suggests, is caused by world press and Communist propaganda.

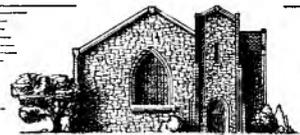
## BRIEFS:

*Bells of the Old North Church* recently rang out the announcement of the second restoration of the steeple of the famous old church. The steeple was a casualty of ravages wrought by Hurricane Carol. The historic window, from which lanterns shined forth the warning that the British were coming, is being preserved. Part of the financing of the restoration was by public subscription. An engineering company, doing the chief part of the work, is giving its services free.

*Illinois Drys Gain.* Two-fifths or 40.6 per cent of all townships in the state are dry; 23.3 per cent of all cities, towns, and villages are dry (*Listen*).

From *Drew Pearson's* column we took the following: General Twining, air-force chief of staff, has ordered U.S. interrogators to go easy on U.S. prisoners released from China. It seems that one of the interrogators was quite rough on them. One cried out, "You are treating me worse than the Communists did!" What tragedy of suffering this cry represents! "War is hell." The problem of just how to deal with such prisoners is not easy.

## NEWS of the Churches



Moline, Illinois—We are beginning our seventh year with Community Church and enjoyed our ministry more than ever before. God has been good to us here since April of '49, when Wife and I moved into our present community and began to hold services in our home. Backed up by the district home mission board, we were enabled by the Lord to build this work until within a year's time we were "on our own." We are in the first phase of a threefold building plan; we have completed a spacious basement, which is being used entirely for Sunday-school purposes. At present, our vacation Bible school is taxing this building's capacity, and our Sunday school will soon reach its limit so far as this building is con-

cerned. God is helping us to raise money so we may proceed with the rest of the building. A radio ministry inaugurated eighteen months ago has brought many new people into our services. Over four hundred have sought the Lord in the past six years, and a solid and spiritual class of members is the result of these efforts. We are in a splendid location in a good, growing residential area.—Harold Mongerson, Pastor.

Rev. J. R. Erp writes that he is re-entering the evangelistic field. He has some open time for the fall, also a date in August he'd like to give to some church. Write him at his new address, 415 Biltmore, Muncie, Indiana.

Elyria, Ohio—Our church recently had a very good revival campaign with Rev. Bernie Smith as the evangelist. Many young people sought God at the altar of prayer, some for the first time, and already some new members have been added to the church. This community of fifty thousand souls presents a great challenge to our church. New folk are coming to our services, and our Sunday school has increased in average attendance from 132 to 163 in the past two years. We have a fine class of people who love God and the church and work together to build the Kingdom. We are striving to be a "10 per cent" church and this year our people gave over \$1,300.00 for missions.—J. E. Hanson, Pastor.

Shawmut, Alabama—In June we had the best two-week revival meeting in the history of the Lagrange Church, with Evangelist William M. Farr as the special worker. God blessed and gave thirty-four souls praying through to victory, with seven fine members added to the church. Brother Farr preached with the anointing of God, and the altar was lined with seekers in almost every service. With Brother Farr was Brother Collis Hamil, who is a Spirit-anointed music director; with Brother Bonnie Hester as the fine song evangelist. We thank God for answered prayer.—Reporter.

Pastor K. B. Matheny sends word from Elkhart, Indiana: "Grace Church of the Nazarene began Sunday services on June 19. God gave us twenty-six in Sunday school, twenty-four in the morning worship service, and thirty-one on Sunday night. There is tremendous potential for a lasting work here; bought a fine old building, one block from where we have three strategically located lots on which we will build in the future."

College Park, Maryland—Organized two years ago in the chapel of the University of Maryland, College Park Church of the Nazarene has been richly blessed of the Lord. We have had the joy of working with a group of faithful and loyal Nazarenes, and God has given blessing and progress. We organized with 31 charter members, and during these two years our membership has almost doubled; average Sunday-school attendance has more than tripled, climbing consistently from an average of 33 in May of '53 to an average of 101 for the first two Sundays in June of this year. Attendance at the Sunday morning and evening services fills our church to capacity. Less than ten months after organization we were occupying a new chapel, valued at more than \$15,000.00, furnishings and fixtures included, which would seat 140 people. Our present debt is about \$7,000.00. We have purchased the lots adjacent to our property in anticipation of expanding our present facilities. During the past assembly year God helped us to raise almost \$10,000.00 for all purposes; and we have consistently overpaid our budgets since organization. The presence of the Lord is real in our services. College Park Nazarenes are the finest; they believe in supporting their pastor. Not only have they expressed their love and support verbally, but also with love offerings, with poundings, and by loyalty to the church program. At the beginning of this assembly year, the unanimous vote of the church board was to increase the pastor's salary by \$20.00 a week; this marks the third raise we have received in these two years. We are now in the third year of our pastorate here, and the second year of a three-year recall.—Kenneth L. Dodge, Pastor.

## WANTED AND NEEDED



Letters, pictures, documents, and publications, especially those connected with the beginnings of the CHURCH OF THE NAZARENE.

A full-length history of the Church of the Nazarene has been authorized and is to be ready for our fiftieth anniversary year, 1958. Consequently, materials of historical significance, particularly those related to our founders, will greatly assist the committee in gathering facts for this important publication.

Dr. Timothy L. Smith, professor of history at Eastern Nazarene College and a member of the General N.Y.P.S. Council, has

been secured as special research assistant. Any information given to him as he carries on research for the committee will be greatly appreciated.

It is desirable, also, to expand the archives of the church, and all material of historical nature received will be housed in the vault of the new headquarters building in Kansas City.

Send all materials to S. T. Ludwig, general secretary, 6401 The Paseo, Kansas City 10, Missouri.

THE COMMITTEE  
Mendell Taylor, *Chairman*  
S. T. Ludwig, *Secretary*  
J. Glenn Gould  
W. T. Purkiser

Summersville, West Virginia—Coming here two years ago after graduating from our Trevecca Nazarene College, we found much work to be done. There were many trials, but a few loyal and faithful Nazarenes stood by, and now the church is on the forward move for God. Recently the church has been painted on the outside, seats purchased, songbooks purchased, and other improvements made. The spiritual life of the church has greatly improved. After much prayer, we have felt led to accept the call to pastor our church in Covington, Virginia.—John W. Herrald, Jr., Pastor.

Pastor Pearl Williams reports from Inez, Kentucky: "As we near the close of three years as pastor of Grace Church here, and accept another three-year unanimous call, we rejoice in the manifold blessings of God upon the work here. During the past year we have finished two new Sunday-school rooms, made a new addition to the auditorium, put in new colored-glass windows, and made other improvements. Our Sunday-school attendance is increasing, and we now have the largest in the town. During the month of April we had twenty people saved, eight baptized, and ten added to the membership, in our regular services (six of these were men). Our spring revival, with Rev. Mrs. Belle Bartee and husband as the special workers, was wonderful. They sing the glory down, and Sister Bartee preached old-time holiness with the old-time power. There was not a barren service, and the church was packed night after night. Surely, God was in our midst with old-fashioned praying and shouting. The Bartees were given a call to return in '56. Finances came without a pull, and a nice love offering of \$60.00 was given to the pastor. Our budgets are paid, pastor's salary increased, and we thank God for the victory He gives."

Bowdoinham, Maine—This church is going forward with the help of God. Recently we had a meeting and organized the church into a corporation, to be known as the First Church of the Nazarene of Bowdoinham, with Rev. Harland Joyce, our pastor, elected president. For this next year we will have a full-time pastor for the first time since the church was organized seven years ago on August 8. We have recently purchased a very beautiful parsonage adjoining the church property—all because our pastor and people have been faithful and prayed and kept faith through financial struggles and hard pulls. We thank God for His help and blessing, and for our faithful pastor and wife.—Elizabeth Holman, Secretary.

Evangelist Charles H. Laird reports: "At this writing we are in a revival at Seneca Falls, New York, working here about a month to help get this work started. There is a fine group of people who have been working to get a church here. Sue McElwee, our deaconess from Buffalo, is also helping with the work, and she has been a blessing to the people. Pastor Siglin and wife of our Auburn church have been conducting Sunday afternoon meetings and prayer meetings, and also have done extensive calling among the people. In our visitation work each day we have found several who want a Nazarene work here. We trust that by the closing of our revival District Superintendent Renard Smith will be able to organize the church. Mrs. Laird and I are now completing our first year in the evangelistic field. God has blessed, we have seen a good number of souls saved and sanctified, also a number have united with our church. We have an open date, September 28 to October 9, which we'd like to slate in the southern part of Ohio. Also we have a few open dates for the spring of '56. We would be glad to work with our pastors on any district. Write us, R.D. 3, Salem, Ohio."

## Southport Church, Indianapolis, Indiana

The Indianapolis "Edgewood" Church was organized in the early part of 1943 by Rev. Jesse Towns, then the district superintendent. The church suffered many setbacks, but the faithful little group held on; and after some twelve years of struggling, planning, and saving, the congregation now find themselves housed in the commodious building pictured here. Coming here in 1951, we found a group of faithful Nazarenes who were willing to sacrifice for larger quarters, which were greatly needed. A few months ago we were able to purchase the Southport Presbyterian Church and parsonage for \$30,000.00; the parsonage alone is valued at \$18,000.00. This good deal was brought about by the wonderful unity of our local church board, the fine leadership of District Superintendent Luther Cantwell, and the church extension board; also the untiring efforts of our trustees, and especially our fine treasurer, who spent many extra hours of work to consummate this deal. The church will seat nearly four hundred people, is



in good condition, and in a good location; it has a beautiful pipe organ, a good heating system, and the entire main auditorium is carpeted. We do

give God praise for His help and blessing, and are asking Him to help us win souls for Him in this new field.—Luther W. Williams, Pastor.

Westminster, Maryland—On Sunday night of June 19 our church concluded the greatest revival effort in its history. Rev. Mrs. Doris McDowell fasted, prayed, and preached the message of full salvation under the anointing of God's Spirit, and many souls sought God for spiritual help. This revival touched the lives of people outside our own denomination. We were encouraged by the presence of a number of old-fashioned Methodist ministers from the theological seminary, who were blessed with us as God came in our midst in service after service. Mrs. McDowell has a God-anointed and well-rounded ministry; we are glad she came our way.—Wallace H. Smith, Pastor.

Evangelist Fred W. Fetters writes: "I have two open dates, September 21 to October 2, and then January 18 through 29 (1956), and would like to slate these somewhere in the Central states, but will go anywhere I may be called. Also I have open time, November 16 through 27. Write me % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Walter Patterson writes: "I am now making up my evangelistic slate for 1956, and also have open dates November 11 to December 18. I would be glad to slate these dates in the middle Southwest. Write me, Route 3, Waurika, Oklahoma."

Lonoke, Arkansas—Our church recently closed one of the best revivals in its history; the spiritual tide was high from the first service. Rev. R. F. Lindley and wife were the special workers. God blessed them each night as they sang, and Brother Lindley's messages were God-inspired and Spirit-filled. Sister Lindley worked with the Juniors each evening, and we feel that as a result of this ministry a number of them were saved and sanctified. On Sunday afternoon we had a very impressive baptismal service with eleven being baptized. We received fifteen members into the church this assembly year, and also have a good gain in the Sunday school.—Bill Fletcher, Pastor.

## Walters, Oklahoma



In 1931, Rev. J. E. Zimmerman began preaching to a small group of Nazarenes southwest of town. In 1932, after a revival in town, the two groups of people united to form the First Church

of the Nazarene in Walters. We worshiped in an old store building until a lady gave us lots on which to move a church building, the former Bethel Church. After providing us with a

church building and parsonage, Brother Zimmerman left the congregation in the capable hands of Rev. Joe Norton, who added Sunday-school rooms to the church building. During the pastorate of Rev. Cecil Stowe we started a building fund to enlarge the church building. Under the leadership of Rev. George DeVore, new lots were purchased and the new building started. The foundation was completed for the entire building, and the educational building well on the way to completion, when Rev. Lonnie Trimble came as pastor. Soon after his arrival, we moved into the educational building to worship and sold the old church property. When Rev. R. R. Harris came to us three years ago we began to make plans to complete the church building. Under Brother Harris' able leadership and untiring work, rapid progress was made. The third Sunday in March will always be a red-letter day for us, as the first service was held in the new sanctuary; and on Sunday, March 27, District Superintendent W. T. Johnson dedicated our lovely building to the Lord.—Reporter.

## Nazarene Parsonage, First Church, Tucson, Arizona



First Church has dedicated its new \$25,000.00 parsonage, built and beautifully furnished for \$14,000.00, without additional monthly obligations, under the leadership of Pastor J. Erben Moore, Jr. In the four years Brother Moore has been with us, we have had over 1,350 seekers at our altar, many of them young people. Out of this group of established young people we have 15 in college, university, and seminary. In these four years, Brother Moore has received 191 members on profession of faith, and 110 by letter. He carries an intense burden for lost souls. First Church, under Brother Moore's leadership, maintains a high place among the churches in the Crusade for Souls, consistently holding a place well up in the high 6 of the churches receiving 30 or more members for the year on profession of faith. At a Crusade for Souls rally last February, the Arizona District honored our pastor for this outstanding accomplishment. Brother Moore takes an active part in the life of the community, its schools, the affairs of the city government, etc. Brother Moore is truly a busy, hard-working

pastor, and also serves as district church schools chairman, where he has seen the district gain 39 per cent in average attendance, as well as a 75 per cent gain in vacation Bible school attendance. He has added new Sun-

day-school facilities and other improvements to First Church, totaling over \$40,000.00, and has extensive expansion plans laid out covering the three-year recall we have voted him. —R. B. Oliver, Reporter.

Evangelist J. T. Drye writes: "For the past year we have been traveling as the Rushing-Drye Party, but now Mr. and Mrs. Pete Rushing, two of the singers, have had to leave the party. My wife (Vesta) and I are now working together; she plays the piano and accordion and sings; I do the preaching. We will be working in the Northwest this fall and have two open dates we'd like to slate somewhere in that section. The dates are October 5 to 16 and October 26 to November 6. Write us, P.O. Box 1, Coffeyville, Kansas."

of the Southeast Church. When I have not been busy pastoring a new church or helping to get one started, I have labored here, and recently was elected as the Sunday-school superintendent. We appreciate our fine pastor and faithful Nazarenes.—S. M. Pittman, Reporter.

Evangelist E. D. Wolfe writes that he will be in a meeting in North Manchester, Indiana, closing on September 18, and has an open date immediately following that (September 19 through 25.) He would like to slate this time for a holiness convention or revival while in the Midwest; write him, 820 Edina Avenue, Salem, Oregon.

Evangelist Fred G. Stockton writes: "We plan to leave for Amarillo, Texas, August 15; then on into Louisiana; and back to Carlsbad, New Mexico, for a meeting, October 2 to 16. We will likely be in the Southwest until Christmas. We prefer three-Sunday meetings, so we can organize the entire church for visitation. We have some open dates; if we can be of service, write us at our home address, 1453 Third Street, Enumclaw, Washington."

Salem, Oregon—The South Salem Church was organized by District Superintendent W. D. McGraw on February 19, 1954, with twelve charter members. Regular services began in August with Rev. James E. Kratz as the first pastor. On Easter Sunday, fourteen months after the church was organized, the congregation moved into the main sanctuary of the new build-

Charleston, West Virginia—God's blessings have been upon the work of Southeast Church in a remarkable way in recent days. Our spring revival with Revs. Ellis and Ruth Teasdale as the special workers was one of the best the church has had in a long time. The Pentecost season was filled with special blessings, and on Pentecost Sunday we had a real Pentecost in both the morning and evening services, with a good altar service both times. In the evening service God came in such a manner that there was no need or opportunity for preaching. Our new educational building is under roof, and we will soon be in the building. God has helped us in a remarkable way with this fine, three-story building, giving us one of the finest plants in our section. Pastor Hadley Hall is beginning his fifth year with us—God has used him in a remarkable way here in Charleston. Recently he was elected president of the City Ministerial Association for the coming year, the first time a Nazarene pastor has been elected to this place of responsibility. The Lord has led me back to my home church after helping our good district superintendent, Dr. Edward C. Oney, to get a new church at Winifred. I am a charter member

Lawrenceburg, Indiana — Recently we enjoyed a good revival with Evangelists Harold S. and Flossie Richardson as the special workers. The services were blessed with God's presence in the Spirit-led singing in connection with Sister Richardson's Scene-o-felt pictures and colored lights. The people appreciated the stirring messages of Brother Richardson, and people attending the services from other churches expressed their appreciation of the second-blessing holiness messages. We thank God for the ministry of Brother and Sister Richardson with us.—Reporter.

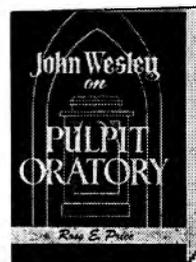
Rev. and Mrs. Irwin Harris have accepted a call to pastor the Bethel Church in Cleveland, Ohio, believing God has a good future for this church in the heart of Cleveland. If you have friends you'd like to have him contact for the church, write him, 5510 Warwick Road, Parma, Ohio.

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ing, conservatively appraised at \$49,-000.00. In addition to the erection of the church building, a four-bedroom house now serves as the parsonage. The house was the gift of a friendly neighbor, and was moved across the street to its new location on the church property last October. We give God praise for His blessings. From June 19 to 24 we held our first summer Bible conference with Dr. D. Shelby Corlett as the special speaker. The blessings of this Bible conference have inspired our people to a more systematic perusal of the Word of God.—Pastor-Reporter.

### New Mexico District Assembly

The forty-second annual assembly of the New Mexico District convened at Albuquerque First Church on Thursday morning, May 26, preceded by the conventions of the N.Y.P.S., the N.F.M.S., and the district church schools. Rev. Hugh Jordan, pastor of Roswell First Church, gave the keynote address on Monday night, followed by a stirring missionary address on Tuesday night by Mrs. Fae Hendrix, missionary from Argentina.

In the pre-assembly conventions, Mrs. Fred Pierce was elected district N.F.M.S. president, and Hugh Russell as the district N.Y.P.S. president. Both gave a good accounting for their organizations, showing a year of activity.

Dr. G. B. Williamson, presiding general superintendent, further endeared himself to New Mexico Nazarenes through his inspiring preaching

ministry and careful oversight of all assembly business.

A high point of the assembly came when Rev. Wm. Welch, publicity director of Pasadena College, announced that the board of trustees and faculty of Pasadena College had chosen to honor Rev. R. C. Gunstream with the honorary Doctor of Divinity degree at their commencement exercises. Brother Gunstream was unanimously re-elected as district superintendent to serve his nineteenth consecutive year. A love offering in excess of five hundred dollars was given as a token of the affection in which Dr. and Mrs. Gunstream are held by their pastors and people.

C. G. PONSFORD, *District Secretary*

### Tennessee District Camp

Tennessee District had a glorious camp meeting with Evangelists Sammy Sparks and R. Newman Raycroft being mightily used of the Lord. Song Evangelist A. C. Wakefield sang the glory down in each service. Hundreds of people prayed through to glorious victory.

Over twelve thousand dollars was hilariously given in cash and pledges to construct new buildings on our own newly acquired grounds.

The crowd for the closing Sunday was estimated by policemen at three thousand. Under the aggressive leadership of District Superintendent D. K. Wachtel and the evident blessing of God, Tennessee District marches on! The Crusade for Souls is catching fire!

PAUL McGRADY, *Reporter*

### Boys' and Girls' Camp

#### Dallas District

A new record of attendance was established in the Boys' and Girls' Camp of the Dallas District held at Scottsville Camp, Scottsville, Texas, with 149 registered.

Rev. H. F. Crews, district church school chairman and camp director, had an able corps of workers. Rev. C. M. Knight, chaplain, brought gospel messages, to the end that more than one hundred boys and girls sought God for pardon or heart cleansing.

Thirty-three churches had children in the week's activity, with Dallas First, Dallas Trinity, and Texarkana First in a three-way tie with eleven each. Sherman was second with ten present. It was the best week of children's camp that I have seen on the district in the eighteen years I have been here.

PAUL H. GARRETT,  
*District Superintendent*

### Rocky Mountain District Assembly

The twenty-eighth annual assembly of the Rocky Mountain District was held June 2 and 3, in First Church, Billings, Montana, with Rev. Murray J. Pallett, host pastor, assisted by Rev. Fred W. Reed of Billings Trinity Church.

Dr. Hugh C. Benner presided with grace and efficiency, and certainly endeared himself to the hearts of the people through his kind and considerate administration of the business of the assembly.

Preceding the assembly the N.Y.P.S. and N.F.M.S. conventions convened on Tuesday and Wednesday respectively. In the N.Y.P.S. convention, Rev. Raymond Friberg was re-elected as the district president by a splendid vote. Rev. Jerald Johnson of Coeur d'Alene, Idaho, was the able guest speaker for the convention and the young people's banquet. Mrs. Alyce M. Figge, who has served so faithfully for a number of years as the district missionary president, was re-elected with a good vote. Miss Mary Scott, general N.F.M.S. secretary, and one of God's choice handmaidens, inspired both delegates and friends with her Spirit-anointed messages.

One of the high lights of the assembly was the report of our beloved district superintendent, Rev. Alvin L. McQuay. He was re-elected with a wonderful vote, and received a freely-given love offering.

Other high lights of inspiration and blessing were the home-mission service in which \$3,744.00 was pledged for the advance of the home lines, and the ordination service, when Frank R. Van Develder, Harold MacMillan and Ralph B. Round were granted elder's orders. Dr. Benner brought Spirit-anointed messages on each of these occasions and the sanctuary was permeated with the very atmosphere of God.

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In conclusion, Dr. Hills points out the seriousness of rejecting holiness and the dangers to which it can lead.

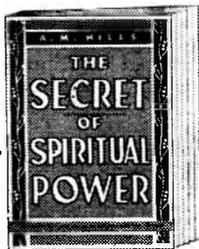
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We greatly appreciated the soul-stirring way in which Rev. L. Wesley Johnson, business manager, presented the challenge of Christian education as represented by the work of Northwest Nazarene College. Also, all appreciated the splendid way in which our Nazarene Publishing House was represented by Brother Don Young.

Rocky Mountain District is on the march with a real determination to carry out the Great Commission and preach the gospel around the world.

CLINTON A. ROCK, JR., Reporter

### Boys' and Girls' Camp South Arkansas District

The first boys' and girls' camp for the South Arkansas District was held May 30 to June 2 at Ferncliff, twelve miles west of Little Rock. There were 114 boys and girls registered for the camp, and 17 adult workers served as counselors.

Our district superintendent, Rev. W. L. French, served as chaplain, and sixty boys and girls bowed at the altar under the stars, around the campfire, and under the tabernacle to find Jesus Christ as their Saviour and Sanctifier. Several boys and girls already have joined the church, and one young man felt the call to the ministry during the camp as a result of the fine work done by our chaplain and the counselors.

Activities for the camp were varied as to Bible study, chapel, recreation, handcraft, and campfire songs—but all of these pointed toward the goal of helping these boys and girls to know God better and to "sell" them on the program of the Church of the Nazarene. In this we felt that we were successful.

J. ORRIS SAYES, Camp Director

### Akron District Assembly

The thirteenth annual assembly of the Akron District convened May 8 to 10, in First Christian Church at Canton, Ohio, being preceded by the N.F.M.S. convention, on May 6 and 7. Mrs. D. D. Palmer presided at the convention with poise and dignity. The special speaker was Rev. Robert Wellmon, missionary to Nicaragua, who stirred the hearts of the people of his home district with his passionate appeal for the support of missions. Reports showed the people had been faithful, for over eighty thousand dollars had been raised for missions by the missionary society.

The assembly proper opened with an inspirational service on Tuesday evening, May 3, with Dr. Samuel Young as the special speaker and presiding officer. With his usual charm, wit, and sincere devotion to God and the church, Dr. Young endeared himself to the people of the Akron District.

Pastors' reports showed good progress, and outstanding growth was the rule and not the exception. There were good increases in Sunday school, membership, and finances. Financially, over one million dollars was raised for all purposes, with more

than \$106,000.00 going for General Budget. Akron District was a 10 percent district for the second time.

The report of District Superintendent C. D. Taylor was received with much enthusiasm. The report showed progress of the existing churches, also the organization of four new churches, with bright prospects for at least ten new churches in the near future. The district center, purchased two years ago, has been much improved, and within a few years will be one of the finest district camps in our entire church. Brother Taylor lacked only one vote of being unanimously re-elected, receiving 272 of the 273 votes cast. A generous love offering was given the Taylors. The future of the Akron District under God and the leadership of Superintendent C. D. Taylor is indeed bright.

JOHN W. EPPLER, Reporter

*Teach me thy way, O Lord, and lead me in a plain path, . . . (Ps. 27:11).*

## ANNOUNCEMENTS

BORN—to Mr. and Mrs. Ed Johansen of Reserve, Kansas, a daughter, Rhonda Joan, on June 30.

—to Rev. and Mrs. Wm. G. Hill of Charleston, West Virginia, a son, Robert Louis, on June 29.

—to Mr. and Mrs. Donald P. Darsch of Quincy, Massachusetts, a daughter, Mary Ruth, on June 23.

—to Rev. and Mrs. W. S. MacPherson, Jr., of De Land, Florida, a daughter, Sarah Frances, on June 21.

## RECOMMENDATIONS

Rev. James McCormick, pastor at Nashville Fatherland Street Church, and formerly at Erin and Griffin's Chapel, will be available for revival meetings after September 1. We trust our churches will keep him busy. Brother McCormick was in the U.S. Air Force during World War II; in 1949 he was converted under the ministry of Evangelist Sammy Sparks. He entered Trevecca Nazarene College to prepare for the ministry, graduating in 1952. He has been a faithful and co-operative pastor, and is much appreciated by his district superintendent and fellow pastors. We commend him to our people everywhere. Address him, 504 53rd Street, S.E., Charleston 4, West Virginia.—David K. Wachtel, Superintendent of Tennessee District.



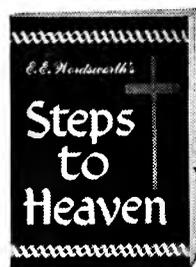
## STEPS TO HEAVEN

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I am pleased to recommend Rev. and Mrs. Edward K. Doncho, 734 Grove, Perry, Oklahoma, who are entering the evangelistic field on August 1. He is a good preacher, and will be assisted by his wife in providing ample music and singing for revivals. Address him % Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

SPECIAL PRAYER IS REQUESTED by a friend in Pennsylvania for a friend's health and salvation—for another friend to be saved, his wife is a Christian—for a serviceman, overseas, who is seeking God for salvation—and another serviceman in Colorado, once a good Christian, but got in with the wrong crowd and lost God—also special prayer for the family of the writer;

by a reader in Washington for a man there who is very profane, that God will get to him; by a man in Michigan that he may be reclaimed and find a real experience with God; by a lady in Iowa that God will bring real deliverance to her; by a reader in Pennsylvania for healing of body, and for an unspoken request; by a reader in Michigan for a friend that he may be a real soul winner, also that his sister may be able to continue in school and work for the Kingdom; by a reader in Texas for a Christian girl who has become infatuated with an older man whose life is evil, that God may undertake—the mother's health is being affected by worry over her daughter.

## Sunday-School Attendance Report

District	Last Year	June	Percentage
<b>NORTHWEST ZONE</b>			
South Dakota	782	903	115
North Dakota	1,656	1,760	106
Northwest	6,536	6,747	103
Oregon Pacific	7,253	7,147	99
Idaho-Oregon	6,179	5,853	95
Rocky Mountain	2,445	2,244	92
Districts not reporting: Alaska, Minnesota, Nevada-Utah, Washington Pacific			
<b>CENTRAL ZONE</b>			
Michigan	7,975	9,442	118
Iowa	6,098	6,847	112
Western Ohio	13,753	14,743	107
Central Ohio	12,612	13,101	104
Indianapolis	8,564	8,779	103
Northeastern Indiana	9,437	9,623	102
Eastern Michigan	8,117	8,289	102
Illinois	8,555	8,599	101
Southwest Indiana	9,067	9,097	100
Chicago Central	5,309	5,301	100
Wisconsin	2,376	2,373	100
Districts not reporting: Missouri, Northwestern Illinois, Northwest Indiana			
<b>SOUTHEAST ZONE</b>			
Tennessee	7,725	8,694	111
Georgia	5,245	5,661	108
Mississippi	2,651	2,838	107
North Carolina	3,639	3,797	104
Virginia	3,172	3,306	104
Florida	6,433	6,541	102
Districts not reporting: Alabama, Eastern Kentucky, East Tennessee, Kentucky, South Carolina, West Virginia			
<b>EASTERN ZONE</b>			
Akron	11,366	11,823	104
Albany	3,369	3,507	104
Washington-Philadelphia	10,467	10,762	103
Districts not reporting: New England, New York, Pittsburgh			
<b>BRITISH ISLES-CANADIAN</b>			
Maritime	968	1,206	125
Canada West	4,838	4,616	95
Canada Central	1,986	1,886	95
Districts not reporting: Australia, British Isles North, British Isles South			
<b>SOUTHERN ZONE</b>			
Kansas City	8,777	9,279	106
Dallas	4,883	5,167	106
Kansas	7,686	8,055	105
South Arkansas	3,639	3,839	105
Nebraska	2,667	2,808	105
San Antonio	3,527	3,676	104
Northeast Oklahoma	3,998	4,066	102
Southeast Oklahoma	3,973	3,923	99
Louisiana	4,484	4,376	98
Southwest Oklahoma	6,004	5,682	95
Northwest Oklahoma	5,904	5,543	94
Districts not reporting: Abilene, Houston, North Arkansas			
<b>SOUTHWEST ZONE</b>			
Arizona	3,437	3,592	105
Northern California	14,748	14,347	97
Districts not reporting: Colorado, Los Angeles, New Mexico, Southern California			
Estimated Average for June, 1955		385,734	
Gain over last year's average		6,186	
Percentage gain over last year's average		3%	

ERWIN G. BENSON, *Field Secretary*

### Nazarene Camp Meetings

July 29 through August 7, Ft. Jessup Camp—owned and operated by the Louisiana District, Church of the Nazarene (located six miles east of Many, Louisiana, on State Hi-way 30). Workers: Rev. Guthrie Hughes, Rev. and Mrs. Troy Cook, singers, and Miss Pat Perryman, pianist. A nice dining hall on the grounds, meals family style, also cabins and a nice dormitory on the grounds. Rev. Elbert Dodd, district superintendent. For information write Rev. A. H. Hoffpauir, pastor, Church of the Nazarene, Many, Louisiana.

August 1 through 7, Minnesota Nazarene Camp, at the Mission Farms Campground, ten miles west of Minneapolis on Medicine Lake. Special workers: Dr. G. B. Williamson, Rev. J. E. Williams, Rev. and Mrs. Kenneth Bedwell, and Dr. Guy Nees, preachers; Gerald and Donna Lou Jenkins and Rev. Philip Johnson, musicians; Evelyn and Lucile Manus, children's workers. For information write Rev. Roy F. Stevens, district superintendent, 1401 Payne Ave., St. Paul, Minnesota.

August 1 to 7, New Mexico District Camp, at Mountain Park Campground, Capitan, New Mexico. Dr. B. V. Seals, preacher. Rev. R. C. Gunstream, chairman of all sessions. For information write F. R. Whitley, Mountain Park Campground, Capitan, New Mexico.

August 4 to 14, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Rev. Howard Sweetser, Rev. Edward Lawlor, Dr. H. Orton Wiley, and Rev. T. H. Stanley, evangelists; Professor Paul Qualls, singer; Rev. Marilyn Anderson, Rev. and Mrs. Ted Parrott, Paul Skiles, departmental workers; Mrs. Paul Qualls and Rev. Charles Higgins, pianists; Dr. George Coulter, district superintendent. For information write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 5 to 14, Arizona District twelfth annual camp at District Center, Prescott, Arizona. Workers: Dr. B. V. Seals and Rev. C. B. Cox, evangelists; Professor Ronnie Lush, singer; Rev. M. L. Mann, district superintendent. For information write to Nazarene District Center, General Delivery, Prescott, Arizona.

August 5 to 14, Indianapolis District Camp, Camby, Indiana (11 miles south of Indianapolis, on Hi-way 67, one mile west). Workers: Dr. I. C. Mathis and Rev. Elbert Dodd, evangelists; Keller-York Party, singers and musicians. Cafeteria services at reasonable prices. Rev. Luther Cantwell, district superintendent. For information write Rev. Curtis Shook, Camby, Indiana.

August 5 to 14, Northeastern Indiana District Camp, East 38th Street, Marion, Indiana. Workers: Dr. Russell V. DeLong and Dr. Mendell Taylor, evangelists; the Boyce Pierces, singers; James Kratz, children's worker. For information write the district superintendent, Dr. Paul Updike, Box 469, Marion, Indiana.

August 5 to 14, Akron District Camp, at Nazarene Center, Hi-ways 62 and 44, ten miles north-east of Canton, Ohio. Workers: Rev. Glen Jones and Rev. "Bob" Woods, evangelists; Professor Curtis Brown, singer; Rev. James Crabtree, youth evangelist; Rev. C. D. Taylor, district superintendent. For information write Rev. C. D. Taylor, District Center, R.D. 1, Louisville, Ohio.

August 5 to 14, Southwest Oklahoma District Camp, at the campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Special workers: Rev. Don Scarlett and Rev. Ray Hance, evangelists; Calvin and Marjorie Jantz, singers and musicians. For further information or reservations, write the district superintendent, Rev. W. T. Johnson, Box 249, Duncan, Oklahoma.

August 5 to 14, Washington-Philadelphia annual district camp meeting, at North East, Maryland. Workers: Rev. Paul Martin, Rev. Ted Martin, evangelists; Rev. Kenneth Pearsall, youth speaker;

Rev. and Mrs. Arthur Gould, singers; Mrs. Grace Bertolet, organist. For information and reservations write the camp manager, Rev. Boyd M. Long, 305 Euclid Ave., Trenton, N.J.

August 8 to 14, Iowa District Camp, District Campground, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson and Dr. Remiss Rehfeldt, evangelists; Professor Wannie Tippett and the Olivet Quartet, singers. Missionary convention, August 9, Dr. David Hynd, speaker. Children's workers, Misses Meadows and Reasoner. Rev. Gene E. Phillips, district superintendent.

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

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

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

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

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers

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

#### Assembly Schedule

Missouri ..... August 3 to 5  
Northwest Indiana ..... August 17 to 19  
Tennessee ..... August 24 to 26  
Louisiana ..... August 31 and September 1  
Georgia ..... September 14 and 15  
Southeast Oklahoma ..... September 21 and 22

G. B. Williamson

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

#### Assembly Schedule

Minnesota ..... August 1 to 3  
Illinois ..... August 4 to 6  
Iowa ..... August 10 to 12  
Houston ..... August 24 and 25  
Mississippi ..... August 31 and September 1  
Kansas City ..... September 7 to 9  
Northeast Oklahoma ..... September 28 and 29

Samuel Young

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

#### Assembly Schedule

Southwest Indiana ..... July 28 and 29  
Kansas ..... August 3 to 5  
Wisconsin ..... August 10 to 12  
Dallas ..... August 17 and 18

D. I. Vanderpool

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

#### Assembly Schedule

East Tennessee ..... August 3 and 4  
Chicago Central ..... August 10 to 12  
Southwest Oklahoma ..... September 14 to 16  
North Carolina ..... September 21 and 22  
South Carolina ..... September 28 and 29

Hugh C. Benner

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

#### Assembly Schedule

Kentucky ..... August 3 and 4  
Virginia ..... August 10 and 11  
Northwestern Illinois ..... August 17 and 18  
Indianapolis ..... August 24 to 26  
South Arkansas ..... September 7 and 8  
North Arkansas ..... September 14 and 15

## District Assembly Information

MINNESOTA—Assembly, August 1 to 3, at the Mission Farms Campground, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Send mail and other items relating to the assembly % Rev. Roy F. Stevens, Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Dr. G. B. Williamson presiding.

EAST TENNESSEE—Assembly, August 3 and 4, at the District Center, Route 2, Louisville, Tennessee (call 3169-W from Knoxville or Maryville for instructions on how to reach District Center). Send mail and other items relating to assembly % Rev. Victor E. Gray, Route 2, Louisville, Tennessee. Dr. D. I. Vanderpool presiding.

KENTUCKY—Assembly, August 3 and 4, at the Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Rev. Dennis Wyrick, 2115 Bonnycastle Avenue, entertaining pastor. Send mail and other items relating to assembly % Brother Wyrick, at 324 E. Broadway, Louisville, Kentucky. Dr. Hugh C. Benner presiding.

KANSAS—Assembly, August 3 to 5, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Wilson R. Lanpher, entertaining pastor. Send mail and other items relating to assembly to Brother Lanpher, 500 N. Plum, Hutchinson, Kansas. Dr. Samuel Young presiding.

MISSOURI—Assembly, August 3 to 5, at the Pine Crest Camp, Fredericktown, Missouri (five miles south of Fredericktown on old 67 Hi-way). Rev. A. G. Roach, 202 Saine Street, entertaining pastor. Send mail and other items relating to assembly % S. C. Venople, P.O. Box 349, Fredericktown, Missouri. Dr. Hardy C. Powers presiding.

ILLINOIS—Assembly, August 4 to 6, at the Nazarene Acres, Route 1, Mechanicsburg, Illinois (12 miles east of Springfield). Rev. G. H. Harmon, 924 W. Edwards St., entertaining pastor. Send mail and other items relating to assembly % Dr. W. S. Purinton, P.O. Box 72, Springfield, Illinois. Dr. G. B. Williamson presiding.

VIRGINIA—Assembly, August 10 and 11, at the District Center, Dillwyn, Virginia (at intersections of Hi-ways 15 and 60); may be reached either from Farmville or from Charlottesville; the latter has the best train connections. Send mail and other items relating to the assembly % Rev. V. W. Littrell, district superintendent, 1409 Riverview Terrace, Alexandria, Virginia. Dr. Hugh C. Benner presiding.

CHICAGO CENTRAL—Assembly, August 10 to 12, at Chicago First Church, 8333 S. Damen Ave., Chicago, Illinois. Entertaining pastor, Dr. C. B. Strang, 9059 S. Damen. Send mail and other items relating to assembly % Dr. C. B. Strang, 8333 S. Damen Ave., Chicago, Illinois. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 10 to 12, at Nazarene Campground, Route 1, West Des Moines, Iowa (one mile west of West Des Moines on Route 90). Rev. Clyde Stanley, entertaining pastor; 2009 Beaver Ave., Des Moines 10. Send mail and other items relating to assembly % Nazarene Camp, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 10 to 12, at the Byron Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % Dr. Charles A. Gibson, district superintendent, 201 North 73rd, Milwaukee, Wisconsin. Dr. Samuel Young presiding.

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

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

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



## SERVICEMEN'S CORNER

Chaplain Van Vorce writes:

"During the month of May we were very busy due to the fact that there were so many field problems and maneuvers. We preached on an average of about one sermon a day, and traveled approximately seven hundred kilometers a week. God gave the necessary strength and grace, and blessed in all the services.

"The high point of the month was the blessed privilege granted me to attend the assembly of the Southern District of Great Britain, in London, the last four days of the month. We were royally entertained in the home of District Superintendent J. B. Maclagan, and the preaching of Dr. Samuel Young was so very inspirational and challenging—a real feast for my soul. His masterful fashion in conducting the assembly was superb and commendable. The fellowship with the pastors and delegates was wonderful—it was good for me to be there, the first district assembly I had been privileged to attend in four years."

"Here's a letter of thanks for such a wonderful magazine as *Conquest*. It has so many interesting stories and things as to what is going on in other countries. It's great to hear of how people in other countries, and in our own country, are building up their spiritual life as to knowing Christ as Lord and Saviour; also it's great to read about the expansion and building of Nazarene churches. Since being in the service temptations come along many times, but with the Lord as my Guide and knowing He is by my side at all times, it helps to keep me near to Him."—A/3C Kenneth C. Jones.

The following words of appreciation come from Pfc. Sidney E. Stafford:

"Thank you for your kindness and the papers that I receive. I especially enjoy the articles by E. Wayne Stahl, as he was my Sunday-school teacher at my 'Service Home Church' in Lowell, Massachusetts. Although I am a Methodist, I appreciate the interest of my many Nazarene friends. Rev. and Mrs. E. R. Bradley and their church in Lowell are doing a wonderful work for the servicemen in their area. The spirit of the church is surely the kind that Christ would approve."

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

July 27, 1955

# INVEST IN GOD'S WORK

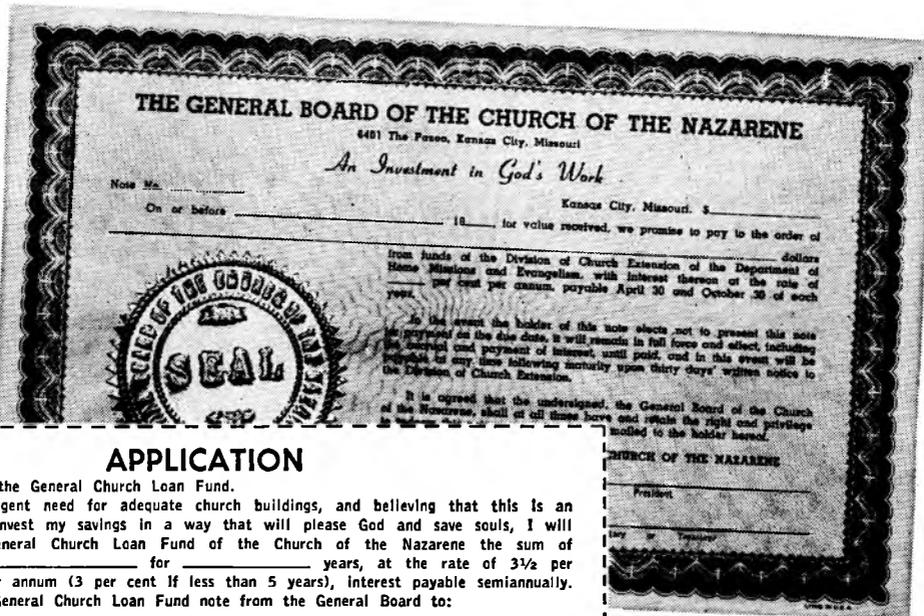
The great church-wide offering on June 5th established the General Church Loan Fund for amortized building loans to our churches, one of the most challenging advances our church has ever made.

NOW YOU HAVE AN OPPORTUNITY to help the General Church Loan Fund and invest your savings for God's work. You will receive a General Church Loan Fund note like the one below, signed by the officers of the General Board. These savings loans may be made in any amount over \$100.00, and for a term of one year or more. A rate of 3 per cent per annum is paid for loans of less than five years and 3½ per cent on loans of five years or more.

It has been proved many times that a new church with adequate equipment is the means of reaching many new people. This means the salvation of many souls.

Your investment is triple safe. Your money will be invested in church building loans as safe as the real estate loans made with your savings by any bank. At all times the Division of Church Extension is required to have permanent funds (nonborrowed funds) of at least 50 per cent of the borrowed funds. A reserve trust fund of \$25,000.00 has been set aside to cover any possible losses.

Let your money work for God while it earns you interest above commercial savings rates. Have the satisfaction of knowing that this money for which you are receiving top rate interest is building new Nazarene churches. Your interest will be paid punctually every six months. A beautiful certificate will be sent to the first ones making a General Church Loan Fund investment. Clip the application below and mail today.



## APPLICATION

I want to help the General Church Loan Fund. Realizing the urgent need for adequate church buildings, and believing that this is an opportunity to invest my savings in a way that will please God and save souls, I will loan to the General Church Loan Fund of the Church of the Nazarene the sum of \$\_\_\_\_\_ for \_\_\_\_\_ years, at the rate of 3½ per cent interest per annum (3 per cent if less than 5 years), interest payable semiannually. Please issue a General Church Loan Fund note from the General Board to:

Name \_\_\_\_\_ (Print full name)

Or \_\_\_\_\_

Street or R.F.D. \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Church \_\_\_\_\_ Pastor \_\_\_\_\_

Signed \_\_\_\_\_

CHURCH OF THE NAZARENE

President \_\_\_\_\_

Treasurer \_\_\_\_\_

Make all checks payable to:  
**John Stockton**  
 Treasurer

Send applications, checks, and all correspondence to:  
**The Division of Church Extension**  
 6401 The Paseo, Box 6076  
 Kansas City 10, Missouri

