



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 7, 1955

Strange Hypocrisy

General Superintendent Powers

THE HYPOCRITE always desires to appear other than he is. He is not genuine; he is an actor. In order to gain the approval or the applause of men, he resorts to all sorts of devices to hide his real character. These devices are often of a religious nature and often are cleverly designed to obscure unworthy motives. The hypocrite will give his money or say his prayers on a street corner if he thinks by so doing he can impress men with his piety. He will even play the role of a martyr to a good cause for human approval and praise. The Master said, "Verily . . . , They have their reward."

The above brand of hypocrisy is the more common. But there is another type which is not so well known, and

yet it springs from the same source. Its victim desires to appear worse than his convictions in order to please men. For selfish reasons he will go to any length to convince men that he believes something which his own enlightened judgment and conscience reject in order to gain popular approval. Such a man was Peter when he warmed at the enemy's fire and cursed and swore in order to win acceptance from the mob that crucified Christ. What strange hypocrisy, what depths of depravity that make men desire to appear worse than they really are! But God loves both classes and longs to deliver and cleanse them from their sin and to save them from an awful hell which rushes on to meet them.

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

TELEGRAM

Longview, Texas—Forty-seventh annual district assembly held at Scottsville Campground, August 17 to 19. Dr. Samuel Young presided with grace and wisdom. Dr. Paul H. Garrett was re-elected district superintendent for the sixth year with a steady gain reported in all departments and two new churches. Closing service blessed by the Holy Spirit as two were ordained as elders. Dallas District moving forward.—J. LEWIS INGLE, Reporter.

NEWS IN BRIEF

Dr. Samuel Young, general superintendent, left New York Tuesday, September 6, for a visit to our mission work in South Africa. Mrs. Young accompanied him. They are making the journey one way by air and the return trip by boat. Dr. Young expects to be back in this country about December 1.

Rev. Floyd O. Flemming has resigned his work as pastor of the church at Nashua, New Hampshire, and has accepted a call to serve as assistant pastor at the Wollaston (Mass.) Church of the Nazarene, which includes in its parish most of the students at Eastern Nazarene College. The pastor of the church is Dr. J. Glenn Gould, former editor in chief of church school periodicals for the Church of the Nazarene. Dr. Gould is now serving his eleventh year as pastor of this important church.

Evangelist J. A. Weeks writes that he has received and accepted the call to pastor First Church in Fort Wayne, Indiana, as this seemed to be the will of the Lord for him at this time.

A very happy family gathering took place on July 20 at the home of Mr. and Mrs. Leslie MacMillan, Alberton, Prince Edward Island, Canada, when eleven of their thirteen children assembled to celebrate their golden wedding. The actual anniversary date is August 16, but it was decided to hold the family reunion at the time when the largest number could be present. From this Christian home three sons have entered the ministry and another son is studying for that calling. Mr. and Mrs. MacMillan have been members of the Church of the Nazarene over forty years.

Rev. Alfred Sullivan has resigned as pastor of the church in Lamar, Missouri, to accept the pastorate of the church in Gresham, Oregon, on the Oregon Pacific District.

Pastor Dallas Baggett sends word from Charleston, West Virginia: "Davis Creek Church celebrated twenty-fifth anniversary on August 7, with 1,777 in Sunday school and tremendous day of victory. Former pastors, Revs. Claude Bailey, Florence Walling, Vola Vaughn, and Dennis Wyrick, brought splendid messages, and the Speer Family sang the heavens open. Thousands of dollars pledged for expansion program. The church and departments are at an all-time high; God be praised!"

MESSAGE TO MANKIND:

By Christine White

*If I were a living pen,
I would rise and write
On the pages of the open book of life:
"God is love and peace and light."*

*If I were a living note,
I would soar and sing
Of Jesus Christ, God's gift to men,
'Til all the world stood wondering.*

"MY SOUL, BE ON THY GUARD"

By June Pittman

*Keep thy heart with all diligence;
for out of it are the issues of life
(Prov. 4:23).*

SIMPLY because we do not always feel the heat of the battle and the pressure of the enemy, we must not think we can relax our vigilance on behalf of our souls. Satan is continually working to draw our souls downward. He seeks to lower our ideals, to tarnish our thinking, and to transfer our affections from heaven to earth. He is very clever in his methods and will try to rob us of our devotion to God one small step at a time, so we will not notice, or so we will think we are only becoming more

*Parsons, West Virginia

HERALD OF HOLINESS

STEPHEN S. WHITE, Editor in Chief

VELMA I. KNIGHT, Office Editor

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

broad-minded and reasonable. Beware! For he comes not only as a "roaring lion" but also as "an angel of light."

Satan may present ideas to our minds in such a way that they seem plausible, perfectly right, and, yea, even honorable. He may even appeal to our very love for God and tell us that we can further God's kingdom in a more excellent way if we do a certain thing, accept a certain idea or attitude, or change our motives just the slightest bit. Perhaps on the spur of the moment we will accept his reasoning. However, if we, by prayer and meditation on God's Word, keep our hearts tender, the Holy Spirit will reveal to us the error of Satan's logic. When we see this error and when our lives are motivated by the supreme desire to please God, we will gladly say, "Yes, Lord, I've been ignorantly wrong. I'll not make that mistake again."

Satan hates God and is jealous of our devotion to Him. If he can get us to please ourselves, to place a natural, legitimate desire before our duty to God in any instance, he is on his way to making an inroad to our affections. Did you ever stop to think that we do what we love to do—that the object of our affections determines the actions of our lives? No wonder we are admonished to "keep thy heart with all diligence" to "set your affection on things above." If anything that I do lessens my spiritual appetite, dampens my zeal, or makes me feel less pleasing to my Saviour, that thing is in the process of lowering my affections from heavenly treasure to earthly poverty.

*My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.*

*Ne'er think the vict'ry won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain the crown.*

We read long ago an essay whose title still lingers in our memory—"The Futility of Selfishness." The thesis of the author, as we recall, was that nearly all of us in one way or another are seeking happiness; and that such a search is the one sure way to miss the happiness we desire. Is not this the lesson our Lord tried to teach us in His words of long ago: "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it"? The rich, full, happy life is never one in which we "seek great things" for ourselves, but always the life that "has no place in it for self."—*Christian Observer.*

YOUR LIFE—

A Mathematical Formula

By Fletcher Galloway*

YOUR LIFE—the amount of good or evil you do—when reduced to a mathematical formula is the product of the following four factors:

1. The power within you; multiplied by
2. The way this power is geared to the world; multiplied by
3. The number of people with whom you are working in united purpose; multiplied by
4. The time element involved.

The *power within you* is first of all your natural gifts and talents plus your inner "drive." So far as your life as a Christian is concerned, these only serve as channels for the power of the Holy Ghost. The last instruction that Jesus gave His disciples was to "tarry . . . until ye be endued with power from on high." The tragedy of much of the work of the Church is the fact that men have relied upon their own abilities rather than "power from on high." The salvation of men is a miracle of divine power, and we can succeed only insofar as that miracle-working power is released through us.

But power is useless unless it is *geared to something*. I knew a good man who had once been a missionary. He thought that God told him that he was to be the instrument of revival but that this would come about through prayer alone. He came home and secluded himself in his prayer room. He fasted and prayed and waited upon God. He was devout and sincere, but twenty-five years have passed and nothing has happened. He is an old man now and life has slipped by. Up until he disconnected himself with the lost of the world, he was seeing many people saved. Since that time his life has appeared to be relatively ineffective.

It is very significant that Jesus warned us about the man who "buried" his talent rather than putting it into circulation. The scene of the last judgment follows this parable as it is recorded in Matthew 25. The basis upon which the saved and the lost were separated was how they related themselves to hungry, thirsty, lonely, poor, sick, and imprisoned people. The Crusade for Souls Now is the effort of the Church of the Nazarene to get our people in "gear" with a lost world.

The third element is *co-operation*. None of us can accomplish much alone. The value of united effort is expressed in scripture as follows: "Should one chase a thousand, and two put ten thousand to flight?" The Church is a co-operative effort. The fundamental principle upon which co-operative effort is based is "give and take." Human beings have such personality differences, and such differences in backgrounds and preju-

ices that the only way they can work together is to agree on a few fundamentals, and agree to "disagree agreeably" on everything else.

As a small boy I lived through the formative years of the Church of the Nazarene. Back in those days the holiness movement, like almost every other movement in its beginning, was passing through a "fluid state." Little holiness schools, periodicals, and organizations sprang up all over the country. Some of these exaggerated minor differences, many of them simply illustrated the great zeal and courage of their promoters, but most of them demonstrated a complete lack of a concept of unity on the part of the holiness people. The good people felt that to compromise would be fatal to spirituality. Thank God, we have got beyond that day. We are a united people. However, there is still the constant danger, even in local situations, of starting out to throw the life-line, and ending up with a tug of war while the poor fellow in the waves drowns. Co-operation is a *two-way* proposition. If we are going to get co-operation we have to give co-operation, and we do well to remember *we will not do much alone*.

The fourth element in how much good you can do with your life is *how time enters in*. Life passes quickly. We just get started and then it is all over. The few ripples that our little pebble makes on the ocean of time will soon disappear. The encouraging fact is that we can "hitch" our lives onto something big out of the past, and then tie them into the future. The biggest thing in our universe is the project for the redemption of a lost world. We can hitch onto this by being born again and being filled with the Holy Ghost, and then trying to fit our lives into the work of those who have gone before. By carefully following the directives from the Word of God, and by studying the lives of the great spiritual leaders of the Church, we get the perspective and find how to fit in.

We need to be careful that we do not get carried away with some one individual's viewpoint and a little local perspective. The "Church of Jesus Christ" is much bigger than some people. Then if we are to "tie into" the future, we must be a part of an organization that has fairly well formulated its objectives. It is a thrilling thing to me to know that (if Jesus tarries) a hundred years from now I will still be *living* in the work I am now doing.

VICTOR

"Don't feel too badly—can't win *every day . . .*"

It's what we all have heard, sometime, some-way . . .

Yet each day's battle, as one fights for Christ,

Can be won truly—and is victory-priced!

—ILA R. MONDAY

*Pastor, First Church, Grand Rapids, Mich.

WORSHIP?

By Mrs. Loyd Burpo*

IN THE Old Testament we read the story of how God spoke to Samuel when he was only a child, and his youthful heart responded, "Speak, Lord; for thy servant heareth." In the New Testament we have the story of the small boy who willingly gave his lunch to Christ, and it was blessed and multiplied to feed the multitude of people. God is no respecter of persons, and I believe He will speak to our children today if we train them to listen to His voice.

The blessing and joy we derive from true worship can be shared by our children if we are faithful in teaching them to worship; and this is not so difficult as some seem to think, for it is easy for a child to worship. A child has a natural faith and trust that sometimes we adults lose as we become engrossed in the cares and problems of life. If we encourage this natural trust by teaching the child respect for God and His house, it would be so much easier for him to respond to the voice of God when He speaks.

I think the heart of God must be grieved when He sees how careless we parents are in training our children along this line. When we bring pencil and paper for them to write with during the worship service, permit them to read their Sunday-school papers, or do anything to distract their attention while in God's house, we are teaching them to treat lightly the things of God and teaching them to disrespect God. How can we expect God to speak to them when they are not listening for His voice?

We should teach our children always to enter the house of God with reverence, assuring them that the worship service belongs to them as well as to the adults, that God hears their prayers and knows when they sing the songs of praise from their hearts to Him. We should encourage them always to keep an obedient attitude toward God, reminding them that it is a serious thing to disregard the voice of God.

In order to make this training effective, it will need to be done by example as well as by precept, so we should always be careful to set a good example. Just as in all training, these lessons will need to be repeated over and over again. There is no time to neglect. After all, this is our most important task. Others will be interested in our children's mental and physical development, but no one will be so concerned about their spiritual development. We can't afford to allow ourselves to become careless.

When our children have learned to really worship, it will not be difficult to keep them in church, for they will look forward to the services the same as we. They, too, will feel the need of the assur-

ance and joy that God alone can give as they blend their hearts and voices with others in praise to God.

This training must begin when the child is young; for, just like any other habit, it will develop and grow; and whether or not our children show respect for the things of God when they are older depends on whether or not we as parents teach them proper respect for God when they are young. We cannot wait until they are in their teens and expect then to teach them to respect God, when all of their lives they have been allowed to form attitudes and develop habits of disrespect.

The history of the nation of Israel would have been different had all the mothers of Israel dedicated their children to God and taught them to listen to His voice as the mother of Samuel did—just as the future of the Church of the Nazarene will be different if all of us will train our children to answer as did Samuel, "Speak, Lord; for thy servant heareth."

He knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, . . .
(Job 23:10-11).

Holiness NOT an Appendage

By Fannie Erb*

WHEN WILL the truth that sanctification, or holiness, is not just an appendage (something tacked onto salvation for convenience' sake—though it is very convenient), but that it is a dire necessity, that it is the heart of salvation, the kernel of the gospel, and not just a side line, really register?

So many holiness preachers will preach a good holiness sermon, then leave the impression that one can either take it, or leave it, just as he feels inclined. The Word says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). If they were told that to accept it means heaven and to reject it means hell, then people would see it in its true light.

That the devil hates holiness, and fights it to a finish, is no more than is to be expected. It is no marvel, for he knows very well that holiness means an end to his advantage over the soul. Thus the devil will try by every means to get preachers to ignore holiness, tone it down, compromise it, misapply it, and even openly or otherwise oppose, throttle, and abuse it.

It takes a high state of grace, and spiritual life and power, for a preacher to preach holiness definitely and persistently. Any preacher who is concerned about his spiritual status needs only to

*Ponca City, Okla.

*Aurora, Oregon

take notice of how much he preaches holiness as a definite, second work of grace. If he presents it only once or twice a year, he'd better suspect backsliding and lukewarmness, get on his knees, and with real repentance get back to God, then consecrate his all and get sanctified and filled with the Holy Ghost.

Bishop Asbury says: "I am divinely impressed with a charge to preach sanctification in every sermon" (*Asbury's Journal*, p. 427). Dare anyone do less and keep faithful to God? Then on his deathbed he said: "I have endeavored to preach holiness faithfully, but if I had my life to live over again, I would preach it still more persistently!"

So often we hear the excuse, "Sinners can't understand it," but they never will understand it if it isn't preached to them. Preachers who have preached it to sinners have found that God so blesses the preaching of holiness that even sinners are touched and are convinced of the truth. A holiness standard is just what the sinner expects of those who profess to be Christians. If the sinner sees someone "fly off the handle," show selfishness, strike a sharp bargain, or even show too much levity, he soon puts that person down as no Christian.

Do we realize that the "old man," or carnality, is an enemy to God? "Because the carnal mind is enmity [or an enemy] against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). So when we allow him living quarters in our hearts, and undisturbed contentment in our services, we harbor and protect an enemy to God and all righteousness, and of our own souls also—an enemy that never can be changed, improved upon, or transformed. The only remedy, or escape, is to let God crucify this enemy by the baptism with the Holy Ghost and fire, which is entire sanctification, or holiness. This can come only when the believer has placed his all upon the altar, has said an eternal "yes" to the whole will of God, and then by faith believes that the Blood does cleanse from all sin.

Oh, if only holiness preachers on the air would preach holiness! Then thousands of listeners, members of non-holiness churches, and hundreds of preachers from these churches would receive the light on holiness, and many would welcome the truth that their hearts crave. There are plenty of preachers who can preach on the new birth, or justification, as true and straight as anyone, but who know nothing about holiness. What an opportunity to broadcast over the nation, to the whole world, the good news that Jesus can save from all sin, that He can sanctify as well as justify! Make the truth plain—what it is, how it works, how obtained, and how kept. Praise the Lord forever for the truth of holiness.

In the midst of discouraging circumstances when the outlook is dark and somber, the Christian always has recourse to a bright uplook.—
RAYMOND C. KRATZER.

DAILY PRAYER

By Grace Marilyn Watkins

*Dear Lord, forbid that I should get
So busy with my own soul's need
That, introspectively, I ignore
Or fail a fainting cry to heed.*

*Let not my vision shortened be,
That weaker ones who need my prayers
Should sink, discouraged, deeper yet,
Convinced by me that no one cares.*

*I would not have my life become
A stagnant pool, far from God's spring,
But daily draw a fresh supply,
That help to others I may bring.*

*Teach me to lend a helping hand
To water plants that droop, and then
Be broken bread and poured-out wine
For hungry, fainting souls of men.*

Truth Triumphs over Error

By A. R. Higgs*

JESUS CHRIST came into this world to fight the greatest battle of the ages; not with carnal weapons, but with the armor of righteousness. During the years of His ministry, His enemies made some very subtle attacks against Him in order to defame Him; but Jesus defeated these attacks with answers that confounded His adversaries and humiliated them before the people. When they discovered that they could not accomplish anything by their crafty questions, they began to make plans to get rid of Him. They surmised in their wicked hearts that if they let Jesus alone all men would believe on Him; and the Romans would come and take away their place and nation.

But the very thing they feared did take place after Jesus was crucified. They were conquered by Titus and his Roman legions and scattered among the nations. Consequently, for many centuries they were without a country they could call their own. The prophecy Jesus gave them was fulfilled: "Behold, your house is left unto you desolate." The records of history confirm the truth as given by the Psalmist: "The wicked is snared in the work of his own hands." The same thing will snare a nation.

Our Lord's death on the cross not only made an atonement for sin, but it also served as a means by which Satan could be cast out into a lake of fire. Jesus said to His disciples: "Now is the judgment of this world: now shall the prince [the devil] of this world be cast out" (John

*Colorado Springs, Colo.

12:31). He is not yet cast out, but the plan was made on the cross whereby he could be cast out in due time. In the battle Jesus went through in His trial and on the cross, He was in combat against two gigantic forces, namely, cold, dead Judaism and Roman paganism. Jesus wrestled against principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places. The Captain of our salvation has defeated these forces, not by saving His life, but by giving it.

Jesus put himself entirely passive in the hands of His enemies to be tried and crucified. When He was dead and laid away in a rich man's tomb, the world had a jubilee; but His disciples mourned and wept. The Lord's foes thought they were rid of a malefactor that was disturbing the nation. They remembered one thing Jesus said: "After three days I will rise again." To make sure that He would not rise again they set a watch and sealed the stone, but on the third day something came to pass that they were not expecting.

An angel came and broke the seal, rolled back the stone, and sat upon it. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matt. 28:3-4). They went and told the chief priests what took place at the tomb. No doubt the officials were convinced that the report as given by the watchmen was the truth because they knew that these men had no special interest in telling something false. Evidently if they had not believed the report, they would not have given large sums of money to have it covered with a lie. Sleeping witnesses, how could they have known what took place while they slept? Their feeble cause needed a lie to save itself from disgrace. They may have deceived some people, but millions of souls have believed the true report and rejoiced in it.

Jesus said to His disciples: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20). Luke tells us of the parting blessing the Lord gave them just before His ascension: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24:51-53).

The Resurrection gave the disciples a lively hope (I Pet. 1:3), and it sustained them in the many battles they went through against their enemies. The truth of our Lord's resurrection will triumph over every opposing foe, and the propagators of error will go down in defeat; they will have their turn to weep and wail and gnash their teeth in a lake of fire. Those who have believed the truth will shine as the stars for ever and ever and they will sit on the Lord's right hand while He makes their enemies their footstool. Amen and amen!

Philadelphia, Pennsylvania—There are 437,000 saloons in the United States. There is a liquor license for every 267 persons in the United States; 11 saloons for every 5 churches; one barroom for every 71 homes. There are 1,000,000 inebriates in these United States, 60,000 new ones being made every year. The United States is spending \$15.23 per pupil for education annually, and \$58.00 per capita on liquor. About 100,000 persons are rejected by the life insurance companies every year in this country on account of alcoholic indulgence.—*National Voice*.



A Confession to the High Priest

By F. B. Whittaker*

A STREET meeting was being conducted on the main street of our small town during a revival meeting. Some cars were parked and people listened. An Italian lady was listening through an open window.

We told the old, old story of Christ and His power to save. The next day as we were passing her home she called us in and unburdened her heart to us. She was a strict Catholic and gave us to understand she never missed church and her dues were paid. But for all of this she had a heavy heart with something black on the inside. When she had poured her heart out, I read from the Word and prayed with her. I then invited her out to the services which were being held in a tent. That night she and her husband came. They listened intently. When the altar call was given she took her husband by the hand and they made their way down the sawdust aisle to "get Jesus in our hearts," as she expressed it.

She was gloriously saved, and kept coming, having a radiant testimony. Then hearing a sermon on holiness, she became a candidate for the second blessing. While she was praying one evening in her home, the Lord sanctified her, and she told how the Lord reached down in her heart and pulled out something like an old black rag.

She was faithful to services for several months in spite of opposition. She was sick unto death in the hospital, and the priest came to give her the last rites. She told him she had no sins to confess; she had confessed them to the High Priest that sits on the right hand of the Father. "If I die I will go home with Jesus." The priest left without a word.

This lady was just one among thousands who need to confess their sins to the High Priest that sits at the right hand of God. Let us go out and find them and bring them in.

*Evangelist, Newark, Ohio

Thou shalt call his name JESUS: for he shall save his people from their sins (Matt. 1:21).

REST FOR THE SOUL

(Heb. 4:9)

By F. W. Davis

*There's a wonderful rest for God's people today,
Sweet rest for each soul who will trust and obey.
In complete consecration, the Lord will impart
This heavenly calmness down deep in the heart.*

*When our lives are surrendered to Jesus each
hour,
There is wonderful peace, plus vict'ry and power.
My soul is so thrilled with this glorious rest.
For it keeps me calm, so steady and blest.*

*O Christian, when tired and weary in soul
There is holy contentment, there is perfect control.
Let thy life count for Jesus, while here you
must trod,
Laying all of your cares on the bosom of God.*

The Testimony of Your Offering

By Mina Wiarda*

ONE OF the ways in which we can witness for Christ is through the simple act of laying our offering upon the offering plate. As we make the presentation, we thereby testify to our devotion to Christ and His cause.

That is why it is so important that if at all possible we make some contribution at every service, or as often as the plate is passed. We never know who is watching—perhaps a babe in Christ or some weak believer. Our failure to contribute might tempt him to neglect this privilege. On the other hand, if everyone else makes an offering, no one likes to feel that he is the only one who doesn't. Thus our offering becomes a good example before others.

It would be a simple matter to deposit all of our offering money at one time, and then pass the offering plate by at subsequent meetings until "next payday." The Lord surely knows and takes account that the proper amount has been given. But the weak brother may know nothing of this, and our failure to make an offering emboldens him to do the same. In other words, it may prove a stumbling block, or be good evil spoken of.

It would likewise be simple to write a check for, say, an entire year, half year, or quarter, mail it to the church treasurer, then have nothing more to do with the offering plate. But here again, may not the beholders gain wrong impressions? And would not the weak one come to feel that the offering was an unimportant part of the services?

A faithful church member followed this practice for years, sending her checks directly to the church treasurer and passing up the offering

plates. One day she learned that there had been a reception for their missionaries and, as she had not been notified, she was grieved and offended. Her brother, to whom she complained of not having received notice of the reception, remarked, "I suppose no one thought you were interested; you never give to missions."

"But," she replied, "I certainly do."

Said he, "I have passed the offering plates hundreds of times in church and have seldom seen you give anything." Her procedure had the appearance of evil, even though so far as giving was concerned she had done her part. But beholders considered her disinterested, while in truth her heart loved the cause of Christ. The impression gained by the one who passed the offering plate was no doubt shared by other beholders.

Our offering is a definite testimony—a testimony to our love for the Lord, a testimony that we believe in the work to which we are giving, a testimony that part of our income is solemnly devoted to God, a testimony to the fact that it pays to serve Jesus. It is a testimony to the church and to the world, to the earnest saints and to weak believers. It is a testimony to any children who may be sitting near us, as well as to the young people.

A precious father and mother of modest means made it a point to teach their children always to have something to contribute to the offering when attending services. One of the daughters went out into the world to live for its pleasures and vanities for many long years. After experiencing a sudden and glorious conversion at the age of forty-five, she returned at once to the church. What a peculiar joy this woman found in making offerings—it seemed she could not give enough to the Lord she loved so dearly! She never could pass up the offering plate.

One Sunday morning, just before church time, she found her income suddenly and cruelly cut off. With a broken heart she went through the Sunday school, morning worship, young people's, and evening services, with nothing to lay on the plates. That night found her in earnest, heartbroken prayer that her Heavenly Father would not again permit her to attend services without an offering, and that He would somehow provide.

Bright and early the next morning came a caller, begging that a dress be made for her, and by Wednesday evening! That was the very evening of the church's next meeting! She was experiencing her Father's provision! She finished the garment on time, was paid for her services, and from that day until her decease ten years later, she never wanted for something to lay on the offering plate. Her offerings and the joy with which she presented them were an inspiration and example to the entire congregation.

We would not think of making a show of our offering. Far, far from it—we would never want to lay a coin or a bill or an envelope on the plate in such a way as to bring to ourselves any credit or honor from men. But whatever the sum we

*Pierre, South Dakota

present, the modest but faithful placing of it is a testimony before men. And it is an encouragement to others to do likewise, all of it adding up to the glory of God, the blessing of Christ's cause, and the enrichment of the offerer. It is a good testimony.

FORWARD INTO CANAAN

(Deut. 3:25; 4:1-8)

By E. Wayne Stahl

*Moses once offered this fervent petition,
"Let me go over and see the good land."
Deep was his yearning to pass over Jordan,
Weary, so weary, of wilderness sand.*

*To the fair country, with milk and with honey
Bountifully flowing, he entered not in;
Canaan for him was a land all forbidden;
Greatly he sorrowed for what "might have
been."*

*Spiritual Canaan has no such negation
Barring our entrance; the Father's command—
Sweeter than music—is saying now to us,
"Ye shall go in and possess the good land."*

*Friend, if that word thou art truly obeying,
Canaan's rich regions shall surely be thine.
Mandates of God are indeed His enablings;
Precept and promise as double stars shine!*

Concentrate on Your Block

By E. E. Wordsworth*

I HAVE A very dear friend who is an expert salesman as well as a wonderful Christian. He is also one of the very best Sunday-school superintendents I have ever known and is loved by everyone.

He sells Pontiac cars and has many awards to his credit. One day I was talking to him, and he dropped a remark I haven't forgotten. He said: "You know I got a letter from my company the other day that was pretty good. The same letter was being sent to all the sales force of the company. Its special emphasis was about the man in your block, and we were urged to quit running across the city day after day for car prospects and to concentrate on the man in our block. I used to go out ten, fifteen, twenty miles to call on a good prospect and would do so again if I was quite sure of my man; but you know, I've decided to get fellows on the dotted line right in this block and nearby, and I've been surprised at how many prospects I have." And he has sold many cars to those within easy reach.

A Swedish young lady said she felt called to be a missionary to the Chinese. She lived in an apartment house in one of our great cities. She was

waiting and praying for the board to send her to China and then she would begin her lifework. But one day the Spirit whispered, "Have you spoken to that Chinese laundryman who has his business in this block?" She was shocked, for she had passed him by literally hundreds of times.

The Early Church went from house to house, and so did St. Paul. Are you speaking to your neighbors, chums, those whom you contact daily, about the Saviour?

How about the man, the woman, the child in your block?

WHAT Are We Leaving Our Offspring?

By A. S. London*

PRESIDENT Eisenhower's father was ill in his home at Abilene, Kansas, when he called in one of his sons and said, "There is something bothering me. I am not going to leave you boys anything, and that breaks my heart." The son, Edgar, said: "Dad, you probably don't appreciate what you are leaving us. You are leaving us a great heritage. We have clean, healthy bodies, healthy minds, a deep appreciation and gratitude for the inheritance which we always have enjoyed from you and Mother."

A leading magazine says that "emphasis in the Eisenhower home had not been upon money, and what it could buy. The emphasis in the home of the parents was on prayer and the perfection of the brotherly virtues." The Eisenhower boys were taught kindness, modesty, and fidelity to every obligation. Financial success was not their goal.

There is a heritage that we can leave our offspring that cannot be lost or destroyed. There are assets of far more value than silver or gold. A lawyer who handled the financial affairs of a prominent man said to his children, "Your father's word was as good as his bond."

It was not a cry over the fact that the president's father did not have money for himself, but his love for his boys. He felt, as every true parent feels, that he would like to leave some material aid to his children.

Parents can leave their offspring happy recollections of days in the home. They can leave a heritage of honesty, sobriety, and standards of right and wrong. This is a thousand times better than stocks and bonds.

Parents can leave a heritage of a philosophy of life that will sustain their offspring in a crisis. They can impart into the hearts of their offspring a burning desire to make decisions between good and evil.

Parents can leave a heritage of parental affection, Christian principles, kindness under pressure, and holy living.

*Pastor, Goldendale, Wash.

*Sunday-School Evangelist, Oklahoma City, Okla.

A preacher father came down to old age without a modest, five-room house paid for. He had reared a large family. Seven of his children had college degrees, and were upright citizens. The parents had no money when sickness came in declining years; but they gave to that large family of children something that caused them to stand up like noble men and women and say, "You sacrificed for us in our younger days, and gave us a college education. We will now stand by you."

Moral and spiritual values must be paramount in our lives as parents, as they were in the life of our president's father.

My father left a heritage on his deathbed that can never be forgotten. He called for me to come to his bedside and said, "Son, I will soon leave you. Promise me that you will become a Christian early in life, be good to your mother, and meet your father in heaven." I said, "Dad, I promise you." I was converted at the age of nine years; I was good to my mother; I will meet my father.

What IS Freedom?

By Justa Lee Allen*

JUST WHAT is personal freedom? An industrial worker about to retire thought he had found the answer. When asked what he would do first, now that he had unexpectedly inherited a sizable sum of money and soon would be retired, he replied:

"The first thing I'm going to do is go to my foreman and pay him my long-time overdue respects. Man," he commended, "that is freedom!"

Like a great many of us, the industrial worker was looking forward to "getting out from under the load." He didn't want anyone any more to dictate his comings and goings. He wished to cut loose from all restrictions. Doing as he pleased—he called that freedom.

But, as there is a cross for everyone—either the cross of Christ, or the cross which the world gives—so for every individual there always must be a choice of "loads" and "restrictions."

We know a minister, now nearly four years retired, who has a different idea of the meaning of freedom. He soon learned after he had retired that by just "doing as he pleased" he didn't feel free nor happy. At the end of his first year of retirement this minister found himself a *slave to freedom*—if it could be called freedom. He could do and go as he pleased, without dictations; but he didn't feel free nor happy.

To solve his problem, he took upon himself a small church to supply, again tying himself to the duties and responsibilities that go with this service. Now, near his seventy-third birthday, he is finishing his third year as supply pastor of a

*Tallahassee, Florida

small church full of problems, with its expanding building program, and problems of spiritual and social adjustments due to its being a new organization made up of members from various denominations. This elderly pastor's rich experience of fifty years in larger churches makes his contribution to the small church invaluable. Paradoxically, though he is "tied to the job," his reward, chiefly, is—freedom; freedom of spirit.

The idea of freedom is often treacherous. It is more than "doing as we please," except as we please to do God's will. We may be at liberty to eat or drink unwisely, but God's law of health demands a toll. After retirement, we may be free to sit and think upon past achievements, but such reminiscence usually reveals things in the past that could have been done better, with the resulting sense of weight upon the spirit. We may be at liberty to neglect the worship of God—at the price of spiritual starvation.

There is no *real freedom* except as we find it in our Creator, whether one be in the years of activity or of retirement. God made man for His own glory. Jesus said, "I and my Father are one." So we, too, can find real freedom only as we are one with the Father: one with Him in purpose, in attitude, in joy, in selfless service. Jesus did not find freedom by escaping the cross, but by submerging His will in the will of the Father.

When the time comes when any such person, because of age or infirmity, can do nothing but *sit*, then, if done in patience and trust, that person is still free; for, "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

THIS I HEARD!

By Hugh C. Benner

If we do God's will today, we shall know God's will tomorrow.

This I heard from Rev. Hugh Glass, pastor of the Church of the Nazarene, Monrovia, California. Surely Brother Glass, in this statement, touched on a vital truth in the realm of divine guidance.

Probably the determination of God's will in life constitutes one of the most serious problems of Christian living. Constantly we hear the question, "How can I know God's will?" And many seem to live under constant apprehension as to the future.

First of all, we must believe that God will lead us if we are sincere and patient. Again, we must keep our lives wholly committed to God and His will, regardless of personal gain or loss. And finally, we must "do God's will *today*." Simple obedience *today*, a full commitment *today*, a complete measure of service *today*, an unworried faith *today*, an unselfish devotion to the cause of Christ *today*, an abiding love for Christ *today*, an unreserved consecration *today*, is our best guaranty of clear guidance tomorrow.

COPYRIGHT MATERIAL:

Let's Be Fair in Using It

STAND ON a crowded city corner and poll the passers-by: "If a man spends a month building a machine, is the machine his property? If another wishes to use the machine, must he pay the builder?" "Of course he must pay," answer the people polled.

"If a man spends a month writing the music of a song or writing a poem or writing a book, must the user pay the writer?" The passer-by is not so certain.

The armorer was paid good money for the armor he made Hector, crown prince of ancient Troy, while the immortal poet, blind Homer, had to be grateful for petty gifts from the king and his knights. Homer's children were barefoot, and often they went supperless to bed.

Charles Lamb, famed English essayist of the nineteenth century, earned a meager living as a clerk in a countinghouse. John Milton, the profound poet of the seventeenth century, best known for his *Paradise Lost*, lived in poverty.

Farsighted statesmen finally realized their nations needed music and literature and art for everyone. The copyright laws of the nations are the result. Such laws make it illegal to copy, reprint, or reproduce a copyrighted song, poem, book, etc., for any purpose whatsoever except with the permission of the owner. These laws also provide severe penalties.

Today we have music, literature, and art in abundance. How wealthy we all are in that respect! Our good fortune is the result of the provisions in our laws by which the composer, the poet, the author, and the artist may earn a fair recompense for their genius and their labor, just as does the builder of machines.

We all want to be fair and to be honest. Our difficulty lies in realizing what is fair, what is honest. Slowly we have learned that we want to be fair and honest with the men and the firms who provide us our music. Every year the unfair and the illegal use of music decreases.

We still lag behind, however, in our attitude toward the words of hymns and of songs, and also toward poems, quotations from books, and the like. Constantly in church bulletins, church papers, song sheets for banquets, etc., poems and the words of hymns and of songs are printed without legal permission. Then, we suppose, if the church does it, it must be perfectly all right for each and every one of us!!

There is a strange idea abroad that if copyright music and copyright words are not used to "make money" their improper use is not illegal. The law makes no such distinction. An improper use is illegal without any exception whatsoever.

We enrich our own lives when we are as fair and honest with those who supply us with music, with the words of hymns and of songs, with poems and with books, as we are with the grocer, the

baker, the suppliers of all the material things we use.—*Prepared by* THE CHURCH AND SUNDAY-SCHOOL MUSIC PUBLISHERS ASSOCIATION.

Futile and Fertile Prayer

By G. M. Field*

Two men went up into the temple to pray (Luke 18:10). One of them prayed to the most important person in his little universe—"with himself." Sometimes under the label of prayer, people talk to some other person, or persons, rather than to God. But this self-deluded man had so separated himself from his "inferiors" that he had reached the stage of talking "with himself." Poor, lonely man!

I thank thee, that I am not as other men, was his prayer. It was a futile prayer because he had reached the summit of achievement—in his own thinking. His prayer was one of thanksgiving, but actually it was thanksgiving to self, rather than to God.

The futility of it all is further borne out in his mistaken expression that he was "not as other men are." Actually, he was very much like other men in his heart. Perhaps the most common of all the sins of humanity is the sin of self-importance. To be sure, the "extortioners, unjust, adulterers" stand condemned before God; but theirs are not the most common sins, although they are too common. In drawing His contrast, Jesus took the worst rather than typical sinners. He might have been better than thieves and "thugs," but that did not make him a Christian.

The Pharisee prayed a futile prayer—it didn't bring him closer to God. With all of the apparent piety, it never touched the heart of God. This man did not go "down to his house justified."

It was the fertile prayer of the publican that produced results. He was a winner and he readily recognized that fact. Though he admitted the guilt of his past sins he did not glory in them, nor continue to cling to them. The misery and anguish that they had brought him caused him to cry out, "God be merciful to me a sinner." He wanted to quit the sin business, and God wanted to help him to quit. This combination of desire always produces results. This man recognized his need and God's ability. His was a fertile prayer—it produced God's blessing; he went "down to his house justified."

The Pharisee, with his garb and badges, was proud of his separation from "other men"—the publican's plea was for separation from sin. The publican was a down-and-out sinner; the Pharisee was an up-and-out sinner. The publican was an out-and-out sinner; the Pharisee was an in-and-in sinner. But both were poor lost sinners. Two sinners went to the Temple to pray—only *one sinner* came away!

*Pastor, Keokuk, Iowa

Social Security for Ministers

WE HOPE to use this column from time to time to answer questions that are repeatedly being asked by ministers concerning Social Security. Feel free to ask any question on the subject, and if we do not have the answer at hand, we will seek to get it for you. Address such questions to our office and not to the editor.

For your convenience the questions appearing in this column are numbered and begin in the issue of September 7, 1955.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City 10, Mo.

QUESTION 1: *What ministers are eligible to join Social Security?*

ANSWER: Any ordained or licensed minister regardless of age, or in-

come from other sources, who is earning as much as \$400.00 per year from his ministry may participate in Social Security.

QUESTION 2: *How may a minister join Social Security?*

ANSWER: If you do not have a Social Security card, obtain one from your local Social Security Office. If you have an old card, you are to use it.

Get a copy of the "waiver" from the office of Internal Revenue Service, fill out and return it to the same office. When you have filled out the three copies of the "waiver" and sent them to the Office of Internal Revenue Service, they will stamp and return the third copy (Copy "C") for your files. Preserve this for future reference.

You are not covered under Social Security as a minister until you have signed and delivered your

"waiver," even though you hold a Social Security card.

QUESTION 3: *Should I join Social Security now or wait until next year?*

ANSWER: If a minister intends to enter Social Security at any time, he should begin his participation in 1955. Some have thought that since one has two years in which to join Social Security, he might as well begin his participation in 1956 and save paying tax on his 1955 earnings. By thus entering, one would save the cost of the tax on his 1955 income but by so doing "he puts himself at a serious disadvantage, for not only must 1955 earnings be taken as zero in computing any later pension but, more serious, *he will not acquire insured status until 1961 (rather than April, 1956).*" Then too, one's "free" church insurance will not become effective until his participation in Social Security has begun.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for September 18: God's Call to Righteousness

Scripture: Malachi (Printed: Mal. 3:1-6, 13-18)

GOLDEN TEXT: *Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?* (Mal. 2:10.)

Malachi was a fearless reformer who spoke directly the truth as he saw it with a kingly disregard of consequences. His very name, meaning "my messenger," reveals the character of the man. How refreshing to discover one who is humble in his search for God's truth, fearless in delivering it, yet at the same time filled with a compassion for his people!

This prophet could not tolerate indifference and carelessness in attitude toward the Temple and the things of the Spirit. He was afire with a spiritual zeal to bring about the sort of reform that would insure justice for all the people. Perhaps this servant of God did lack originality, as some suggest, but he lacked nothing of daring to enter into the arena with evil and fight long and hard until he had won. No matter how entrenched the Goliaths of evil were, he remained undismayed, possessed with a limitless

courage. He feared no man, for he feared God so much. It mattered not that he discovered evil in the mart of the Temple; he immediately became its avowed enemy. Time and again he stripped off the hypocritical vestures with which priestly hands had decked the skeleton of wickedness. God is a Lover of justice and no cheap ecclesiastical robe would substitute for genuine goodness. A man so possessed of courage, enthusiasm, and invincible faith could not help inspiring and quickening the hearts of those who were good, but timid. Here was a man to match God's mountains.

The central message of the Book of Malachi revolves around the single word "right." When his people complained that God was failing and even their altar sacrifices were to no avail, he reminded them that a just and holy God cannot be expected to accept offerings from hands soiled by sin. No sacrifice would compensate for wrong domestic relationships. The guilt of divorcing their own wives and marrying heathen women was destroying any effect of worship and

bringing eventual disaster and ruin. They were also guilty of robbing God of love and loyalty as expressed in the withholding of their tithes. The consequence would be serious, for God would make no compromise with wrongdoing.

There was to be no question as to the goodness of God and His immediate willingness to forgive and restore. If hearts were made right and lives straight, then the abundant supply of God's blessings would be generously outpoured. God was not blind to their evil practices, nor would He be deaf to their sincere cries of repentance. A new day awaited Israel. It was theirs for the asking. In this day when all manner of cheap substitutes for genuine right are leading us to a terrible ruin, we should with rekindled faith return to the Cross and see what possibilities lie in Christ's way of living for those who are dedicated to doing right.

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.

The Editor of "The Free Methodist" Retires

The Free Methodist is the official organ of the Free Methodist church. Dr. Carl L. Howland retired as editor of this weekly at the recent General Conference of the Free Methodist church. He served in this capacity for twenty-four years. During this time, the subscription list of *The Free Methodist* was brought from 7,000 to 40,000. This was certainly a phenomenal achievement.

It has been my good fortune to know Dr. Howland for several years. He is one of the finest Christian gentlemen one will meet anywhere. God has made him a great blessing to his denomination as well as to many people outside of it. He had reached the age of seventy-four at the time of the recent General Conference and, because of his age, could not come up for re-election. Dr. Howland is moving to California, where I am sure he will continue to be a great blessing in the work of God and the cause of holiness. I am happy indeed to congratulate Dr. Howland on his success as editor of *The Free Methodist*, and wish for him many more years of service for his Master.

Rev. James F. Gregory was elected editor of *The Free Methodist*, and I am sure he will continue the fine tradition of religious journalism established by Dr. Howland.

This Is God's World

THE WORLD in which we live is God's world because He created it: "In the beginning God created the heaven and the earth" (Gen. 1:1). "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). Everything that is good is directly or indirectly the result of God's handiwork. This is God's world, because God sustains it. The world is not thought of as "mass" any longer, it is thought of as "energy," and the Source of all energy is God. God keeps our hearts beating, gives us every breath; everything that is, is His, because without Him it could not continue to exist.

But I am not thinking so much of trying to argue from these elemental facts that this is God's world. My thought is centered more on the good there is in it. There are the beauties of nature. How wonderful they have been this year—the leaves, flowers, fields, birds, cool breezes, sunshine, gentle rain, and even the pouring rain; the rainbows, sunsets, rushing rivers, waterfalls, the mountains and valleys! All nature during the springtime of each passing year seems to be bedecked with unusual glory. This is God's world. If you don't think it is, my friend, just take a walk on a beautiful, sunshiny day and breathe the fresh air to your heart's content. As you do this, keep your eyes open, and you'll soon come to believe that this is God's world.

Editorials

I remember hearing a man say some years ago that on Sunday he went out into the woods, with the beauties of nature about him, and worshiped God there instead of going to church. This is wrong. The sanctuary is a better place to meet God than in some field or beside some river, or under the shade of a great elm. Nevertheless, there are times when the soul can be brought very close to God beside a clear-flowing mountain stream. This is God's world.

Then when I think of the peace we have in practically all parts of the world today, my mind turns to God again. Jesus Christ is the Prince of Peace; our God is the God of peace. This is God's world. Along with the peace there is plenty in many areas of the world—plenty to eat and plenty to wear; far more than many countries had only a few years ago. Think of what the average American family sits down to around the dinner table, feasting on the best there is.

Then there is the mind. Think of the capacity to learn and the many means whereby men acquire knowledge in this age—our public, state, private, and church schools. In addition, there are innumerable academic scholarships and fellowships for various types of study, as well as laboratories and libraries by the thousands. Never before has the desire for or joy of learning had such an opportunity to express itself. This is God's world.

Another outstanding feature of our world is our homes and the love that is found there. There is nothing outside of religion which reaches so deeply into our hearts as our homes and families. There are millions of homes in our land, as well as others, where there are love and happiness. The world's best trio is mother, home, and heaven, and two-thirds of this heavenly combination has to do with our homes. This is God's world.

Time would fail me to tell of our friendships, of the Bible, churches, the God whom many of us love and worship, the hymns we sing, and the blessed fellowship which is ours in the Lord. Closely connected with these last named blessings is the spirit of helpfulness that seems to have taken hold of more of the world today than ever before. We not only want happiness and the best for ourselves, but also we want it for others, and are ready to put forth an effort that they may have it. We want the blessings—physical, mental, and spiritual—which we possess to be shared by every tribe and nation on earth. This is God's world.

It is good for you and me to think along this line more often than we do. If we are not careful,

especially as we grow older, we'll see the bad that is about us, and forget the good. We need not necessarily ignore that which is wrong about us, but on the other hand, we must be sure that we see that there is still much good in our world. Many of us should count our blessings oftener than we do.

Reformation

Instead of Regeneration

What about the revival? Within the past few weeks I have read several articles by outstanding religious leaders (most of them in the larger and older denominations) about the so-called return to religion. They all voiced a fear that we are overestimating the progress we are making religiously. They are not certain that the increased number of people joining our churches have all really repented and confessed their sins. They thank God for what advancement has been made, but they are afraid there has been more reformation than regeneration. I would not be as pessimistic as most of these writers. However, we must not overevaluate what is taking place in our midst. Reformation can never take the place of regeneration in God's plan.

That Old Pecan Tree

DURING THE last week in July, I was at Camp Arrowhead, the Abilene District Center, Church of the Nazarene, located a few miles from Glenrose, Texas. While there I often rested under the shade of a large pecan tree. Its trunk is more than nine feet in circumference, and it is several feet in diameter. Those acquainted with pecan trees said that its taproot must go down ninety feet or more, and its height is at least seventy-five feet.


On the banks of the Brazos River, this tree's deep-digging taproot never lacks for water. Also, the tree is very fruitful, yielding in a normal year, many bushels of pecans. It was estimated to be at least 225 years old. More striking than anything else to me was the area which it shaded. Its branches went up high enough to give the tallest people plenty of room underneath, and then the branches went out in every direction,

protecting a large area from the hot summer sun. Its shade was estimated to cover at least 5,625 square feet.

It isn't easy to estimate the value of this tree. Many Indians, and after them a multitude of white people, have, no doubt found rest and coolness under this giant pecan tree. Imagine the storms it has withstood through the years, the lightnings that have flashed about it and the thunders which have rolled above its head. Also, the winds must often have blown a mighty gale through its strong branches. Further, undoubtedly, there have been many times since it began its growth when the river rose until its waters surrounded the old pecan tree. Enemies aplenty have attacked it from without and within, but still it stands, a symbol of the greatness and the goodness of God.

Being in the presence of this tree, it was easy to think of the first psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-3). Likewise, a passage in Psalms 92 fits into the picture which I have in mind as I remember this tree: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (vv. 12-14).

Finally, that old pecan tree brings to my mind these words from Revelation 22: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (vv. 1-5). Central in this picture of heaven is the "tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Surely, this heavenly atmosphere should surround every child of God whose life has been wholly committed to Christ. Then he becomes a tree of life, even in the midst of this dark, sinful, suffering, needy, world. Thank God for that old pecan tree! May it live long to bless those who come within the circle of its shade and have the opportunity of feasting on its fruit.



Religious News and Comments

By A. K. BRACKEN

Bell for Okinawa

Dr. Rolf von Scorebrand, head of Okinawa's one-thousand-patient leprosarium, Airakun ("Garden of Brotherly Love"), had two serious problems. The native of Okinawa holds that leprosy was God's punishment for sin and was therefore incurable. His second problem was to get Okinawans to receive the cured patients back into the community. Despair, fear, superstition, and suspicion very greatly hindered the cures. Dr. Scorebrand wanted a church bell to ring out a message of hope and of compassion. Blue Funnel Lines in Liverpool agreed to transport the bell free of cost. Without funds for the bell the doctor, on a routine tour, mentioned the bell at every speaking engagement. Newspapers took it up. German workmen in West Berlin offered to cast the bell free of cost if their employers, New Kolln Iron Works, would supply the materials free of cost. United Lines carried the bell to New York and the Nippon-Yusen-Kaisha Company carried it to Okinawa free of cost. Now the "Confidence Bell" rings out over Okinawa. The natives marvel that workmen halfway around the world "would give them such a fine, loud bell." There is much, much good yet in the world. (*Reader's Digest*.)

Important

An article in the *Intelligence Digest* (England) indicates that in the An-

glican church there are groups manifesting noteworthy opposing tendencies. First, in keeping with the ecumenical trend, one group seeks to move toward a settlement with the Roman Catholic church and another group seeks "inter-Communion with Nonconformity." In both cases it seems that apostolic succession is involved. Second, at the point of the solution of world problems, there are two groups that cut across the lines of those above mentioned. One group believes strongly in prophetic design, with divine intervention of the Second Advent as the solution. The other group believes in a rational evolutionary process "with a religious slant" as the final solution of the world's problems. A strong pull toward Roman Catholicism and a counter-pull toward evangelicalism! A strong pull toward faith in supernatural intervention and a counter-pull toward a rationalistic evolutionary solution! Were it not for an all but unaccountable power of cohesion that denominations develop one might well expect the Church to come apart at the seams.

Page Martin Luther!

The *Minneapolis Star* reports that Rev. George Crist, Lutheran pastor, was found guilty of heresy and suspended from the ministry on nine counts. He abandoned the fundamentals of scriptural interpretation that guided the Reformation and

taught that children should not be taught that Jesus loves them in any sense that we love one another. He denied the Virgin Birth, the physical resurrection of Jesus, the actual body of Christ in the Communion, the authenticity of many miracles, the historical authority of the Transfiguration and the Resurrection, the effectiveness of prayers, the fall of Adam and Eve, and that Jesus hears prayers. Catholics reacted favorably generally to the trial and sentence. *Christian Century* magazine gave less than enthusiastic support to the side of the church. We wonder what some magazines and some Protestant churches would consider to be heresy. A church whose fundamental tenets are not worth dying for is not worth living for.

BRIEFS:

Protestants in Argentina in the past sixty years have increased twelvefold while the national population has only doubled. That Protestants are well entrenched is witnessed to by the fact that 85 per cent of their members worship in Spanish.

Twenty thousand churches still survive on the mainland of China. This is about three-fourths of the number before the missionaries were expelled. Only about five or six Protestant missionaries are there now. These are thought to be under house arrest or in prison. (*Cook's Adult Bible Class*)



FOREIGN MISSIONS

REMISS REHFELDT, Secretary

PUERTO RICO
Annual Preachers' Convention
The Puerto Rican Nazarenes were greatly blessed in their annual preachers' meeting held July 15 and 16 in Second Church of the Nazarene, San Juan, Puerto Rico. The preachers' workshop was based on the subject "The Evangelistic Service," with papers and discussion on the different phases of a successful evangelistic service.

Brother Prescott Beals arrived in Puerto Rico on his way to Trinidad, and was our special speaker for the convention. The Lord blessed his

ministry among us, starting with the very first service. Brother Beals spoke about the moving revival in India, and the service ended with the entire group earnestly praying at the altar. Thank God for that wonderful service. Both nights God gave us souls at the altar, and after one service we saw moving pictures of the missionary work in India.

Brother Harold Hampton, district superintendent, directed the convention and served as interpreter for Brother Beals. We thank God for the spiritual benefit and blessings received during this preachers' conven-

tion. The missionaries, pastors, and people were all greatly blessed and we give God the glory.

Bible School in Puerto Rico

We plan to start Bible school August 29. This year we are having classes three nights a week, plus Saturday afternoon, and private lessons in music on the side. Our beginners' class will be quite small this year, but I hope for a total enrollment of twenty. Brother Hampton and I will teach simultaneously, the two classes with a thirty-minute chapel period together. Having classes three nights a week

seems to be necessary but it makes a problem for me with Carolina. They are so used to having something going on every night that they feel lost when there is nothing at the church. I'm sure we will make out, anyway.

We are happy in Puerto Rico, and like the Puerto Ricans more and more. You could have picked better missionaries than us, but not necessarily more grateful.—BILL PORTER.

Coloured Quarterly Meeting

By W. E. ESSELSTYN, Africa

This Saturday and Sunday we had the usual quarterly meeting of the coloured workers and a rally of all our coloured people; only it wasn't usual! It was by far the best and most blessed we have ever had. Many of the coloured people seem to be deepening in their experiences and are beginning to carry real burdens

for their people. There was a breath of genuine revival in the air. You would have been blessed through and through to hear the testimonies and witness the scenes at the altar. With an hour and a half break for lunch, we were in service solidly on Sunday from eleven in the morning to well after six in the evening. Such singing, praying, and testifying as there was! Brother Singleton was the guest speaker in the morning; Brother Steigleder gave a very fine but brief message in the afternoon; and there was one woman who came to the altar and prayed through to salvation while the preaching was going on. There were some wonderful cases of reclamation and sanctification and several fine young men and women who came to the Lord. In the closing altar service there were between thirty-five and forty crowded around the altars, and practically all of them

seemed really to pray through. This was followed by a time of wonderful testimony and the day closed in a precious communion service conducted by Brother Penn. I appreciate more and more the solid, fine work that is being done by Brothers Steigleder and Penn and their splendid wives. We do praise God for what He is doing for our coloured people.

Addresses

Rev. and Mrs. John Pattee are home on furlough. Their address is: 1688½ N. Sierra Bonita, Pasadena, California.

Rev. Donald Owens, Korea, writes: "We have been reissued an APO number FOR LETTERS ONLY. Send letters to: Rev. Donald Owens, APO 301, San Francisco, California. Send packages to old address: 311-13 Sajik Dong, Chong Ro Ku, Seoul, Korea."

THE QUESTION BOX

Conducted by

STEPHEN S. WHITE

Q. What is the difference in religious belief and meaning between the divided chancel and having the pulpit in the center of the platform as in the Church of the Nazarene? Why doesn't the Church of the Nazarene have a divided chancel? What would be wrong if one of our churches installed a divided chancel?

A. This was the first question answered in the Question Box last week, the issue of the HERALD OF HOLINESS dated August 31. I am considering this question again in order to clarify and enlarge on what I said last week. In the first place, I am not sure that either the person who asked the question or the one who answered it was as clear as he might have been as to what is meant by the divided chancel. I shall now explain more fully. The writer of the question sets a pulpit in the center of the platform over against the divided chancel. By this he implies that every church which has a lectern—a reading desk on the left and a pulpit on the right—is a divided-chancel church. Such is not the case. The absence of a pulpit in the center of the platform and the presence of a lectern on the left and a pulpit on the right does not mean that church follows the plan of the divided chancel. I admit that it is a movement in the direction of the divided chancel, with the extreme ritualism which goes with the divided chancel, and for that reason I am opposed to the lectern on the left and the pulpit on the right; but such an arrangement in the strict-

est sense is not the same as the divided-chancel scheme.

After briefly visiting still more churches of different denominations during the past week, and in some cases talking with the pastors, ministers, or secretaries, I found the divided chancel in its most complete form in an Episcopal cathedral. At least, it gave me the best idea of what is meant by the divided-chancel church. First, there was the nave, or what we would call the auditorium, where the congregation was seated. This was the larger section of the church, or cathedral. Then there was a smaller section which was set off from the nave, or auditorium—not by an actual screen, or curtain, but by a metal lattice work which indicated a dividing point. Beyond, or east of, this were the pulpit and the lectern—right at the dividing point, then the choir, and finally the section where the altar was located. This, the canon told me, is the sanctuary. Thus the nave, or place where the congregation sits, is not the sanctuary in this arrangement. In the truest sense, there is no such thing as a divided chancel; it is really a dividing chancel, lattice, screen, or something else which sets off the portion of the church which is east of the nave and set apart for the clergyman with his reading desk, the lectern, and his pulpit, where he preaches; the choir; and that section which contains the altar—the sanctuary.

The presence of the lectern (reading desk) and the pulpit instead of just the pulpit in the center of the platform, or chancel plan in its most complete form, emphasizes the priesthood, or the minister's functions as a priest, while the platform with the central pulpit gives the place of importance to the prophet. I prefer the latter and believe that it is more in harmony with New Testament Christianity.

Q. Recently, a tract came to me through the mail. It advertises a book on holiness by A. J. Smith. Who is he, and what is his teaching?

A. I have never met Mr. Smith. However, I have the book which you refer to and have read some of his other writings. Mr. Smith may at one time have been a member of a group in the regular holiness movement. However, this recent book is full of error. He teaches that the converts of John the Baptist, or those who repented under his preaching, received a legal and not an evangelical forgiveness. He believes in the first blessing, that we can be saved, but it is legal, and not evangelical. The disciples of Christ before the Day of Pentecost had legal, and not evangelical, salvation. In fact, no one ever got any heartfelt religion until Pentecost. He unites the new birth with the baptism with the Holy Ghost. He selects his quotations and makes it appear that John Wesley and Adam Clarke support his position. He even quotes from one of my answers in

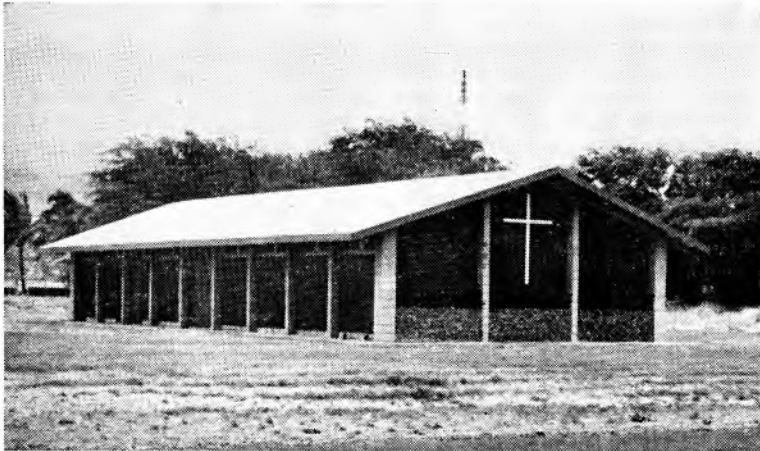
the Question Box to prove his view. However, he inserts a statement in parenthesis in the question asked without indicating that the words in the parentheses are his. Thus he

changes the whole picture without letting the reader know it. It is possible to prove anything from anybody's writings provided you are allowed to fix them up any way you

please. I should add that Mr. Smith teaches that we get entire sanctification gradually after we are born again, or baptized with the Holy Ghost.

HOME MISSIONS and EVANGELISM

New Hawaiian Church Dedicated



New Kahului Church, Maui, Hawaii

It was a great day for Hawaiian Nazarenes when District Superintendent Cecil Knippers dedicated the new church building at Kahului on the island of Maui on May 8, for its construction represented the work of the entire district. We have had churches on the islands of Oahu and Hawaii. Maui is the largest island lying between these principal islands of the Hawaiian group. It contains a number of fine towns, a Hawaiian National Park, and one of the tall mountains of Hawaii, Haleakala, whose crater is 10,032 feet above sea level.

Brother Knippers made many trips to the island by plane and finally was able to secure a good property in Kahului, one of the chief cities. Rev. and Mrs. Reeford L. Chaney were transferred to the new field from the Kailua church and have labored well, both in the construction of the building and in visitation throughout the area, to dig out a congregation. Brother Knippers arranged with the pastors of the other churches so that each spent a week helping in the construction. The result is a building valued conservatively at \$15,000.00, built for only half that amount. Its architecture is typically Hawaiian—simple, and yet attractive, with concrete columns and redwood siding. It contains an expandable sanctuary

that will seat up to 200 people, 4 Sunday-school classrooms, office, and rest rooms.

The district superintendent conducted the opening revival campaign, during which the dedication service was held.

Our other churches in Hawaii are making progress. Honolulu First Church recently purchased, with the aid of a Church Extension loan, a fine old home next to their church building, for use as parsonage and Sunday-school annex. The house is known as the former Harry Von Holt mansion and is a much-needed addition to the church's facilities. It is located on land originally owned by the late Princess Abigail Kawananakoa. Rev. Harold Kiemel is pastor of the church.

New Churches

Telegram—Organized South Keystone Church in Indianapolis with twenty-two members. Bought a good 36' by 72' tile church building. Rev. Leon Davis appointed pastor.

Organized new church at Osgood, Indiana, with thirteen members. Have good church building. Rev. Lloyd Hughes appointed pastor.—LUTHER CANTWELL, District Superintendent.

ROY F. SMEE, Secretary

There are now six new churches on the Indianapolis District this quadrennium.

District Superintendent Harvey S. Galloway has organized the Kensington Place Church in Marion, Ohio. This is the ninth new church on the Central Ohio District this quadrennium.

The Rockdale, Texas, church was organized July 31 by District Superintendent V. H. Lewis. Rev. Charles Oliver held the home-mission campaign. Rev. C. A. Raines, who has pioneered the work, has been appointed pastor. This is the sixth new church for the Houston District for this assembly year, and the ninth for the quadrennium.

District Superintendent W. S. Purinton organized a new church at Belleville, Illinois, on August 14 with 22 charter members. A good residence property has been purchased, with a large adjoining lot for future building. Belleville is a city of over 40,000 population. This is the tenth new organization on the Illinois District since the General Assembly.

WORKS?

Trying to work your way to heaven, trying to get there by some effort of your own, is like taking a ladder out and trying to climb to the stars. Certainly, we never would make it.

To see and reach the stars we must bring them closer. How? By telescope. The telescope in our salvation is the "eye of the heart"—*faith*. God intends we should see Him and know Him, and requires faith on our part to bring this to pass. Ladders (work) play their part in assisting us to the platform where the telescope rests. "Faith without works is dead" (Jas. 2:20).

Paul had telescopes and not ladders in mind when he told the Hebrews, "Faith is the substance of things hoped for, the evidence of things not seen" (11:1).—EVANGELIST HAROLD J. GLAZE.

A THOUGHT for the DAY

BY BERTHA MUNRO

TIME INTO ETERNITY

Monday:

There will come a moment (near or distant) when I shall step over the invisible line which separates time from eternity. Invisible, intangible, unrealizable—no official announcement, no ceremony, no dressing up my spirit for formal presentation, no putting on court manners. I shall slip silently from one world to another, to find myself at home. Or, shall I be at home? (Luke 23:43; I Thess. 5:2.)

Tuesday:

What I am here I shall be there. I am a person here; I shall be the same person there. As a person I work, play, love, and worship. These are the chosen activities of my *me*.

As a person I have faculties: thinking, willing, loving, feeling. These are what I am and always shall be. There is no time to change. (Rev. 22:11.)

Wednesday:

What is my chosen *work*? Was it God's choice? Does it involve any activities or attitudes or policies that would be out of place in that other world—harmful to my fellow men or contrary to God's commands? Am I conscientious and faithful in the discharge of my responsibilities? Is my word to be trusted? and my scales? Am I the kind of worker God can use throughout eternity? (I Cor. 3:13; Rev. 22:3.)

Thursday:

What is my "*play*"? "Where do I go when I'm let go?" What thrills me most? Are my tastes pure and clean, or shady, time-wasting? Have they any relation to God and goodness? Will the pleasures of heaven seem tame to me? (Rev. 21:23, 27.)

Friday:

Whom do I *love*? What of my friends? Are they the kind that invite

Christ to be present? Can I work with them in building the Kingdom? Will they go with me into God's eternity, or should I find myself lonely there in an uncongenial company? (II Cor. 6:14-15; Matt. 25:32-33.)

Saturday:

Whom, or what, do I *worship*? Who, or what, is at the core of my living? Shall I find myself stripped, bored, empty, when the familiar things are gone? Money isn't currency there. What of my investments? Are they long-time ones?

Is worship a delight? Have I begun to learn the song of Moses and the Lamb? Has life itself become worship? (Rev. 15:3; Ps. 40:3.)

Sunday:

My words? my thoughts? my songs? my time? Time will melt into eternity. Let me *tune the instrument here at the door, And what I must do there, think here before.*

"No man can pass into eternity, for he is already in it" (Farrar). (Ps. 90:10; I John 5:11.)

NEWS of the Churches



Evangelist Lowell L. Yeatts writes: "God is blessing and giving good revivals. I am very much enjoying the work of evangelism. I have two open dates for this fall, October 11 to 23 and November 1 to 13; also have some time open in the winter and spring of '56, during the months of February and March. I'll be glad to go anywhere the Lord may lead. Write me, 325 W. Sixth Street, Peru, Indiana."

Big Spring, Texas—We greatly enjoyed our three-year ministry in Bowie, and many times God manifested His presence in our services. Feeling God leading, we came here last May 16, and since that time the Lord has helped us to set a new record in vacation Bible school with an enrollment of 147. We averaged a daily attendance of 102 for each of the ten days of the school. God's blessings have been upon the services, and we have been privileged to see 10 souls pray through at our regular Sunday services. We appreciate the fine work accomplished by the former pastor, Rev. Sidney C. Knox; and this church feels highly honored that their pastor and wife have been chosen to open the mission field in New Guinea. Webb Air Force Base is located at Big Spring; if you have friends there, please send me word (at 404 Austin Street), and we will be glad to contact them.—L. V. Reazin, Pastor.

A group of friends and relatives gathered on the station platform of the Canadian Pacific in Calgary, Alberta, August 8, to say good-bye to Rev. and Mrs. Eric Jorden and two girls. To those coming in from the country (for Eric and Gunnell are Albertans and well known) it was saying "hello" and "good-bye." After a number of successful years of pastoring in Canadian fields and then on the California districts, always with a desire in his heart to better his educational standing, it seemed a situation developed for Brother Jorden—one of those situations by which God unmistakably says, "Go"—a church to pastor in London, England, and opportunity at the same time to take advanced training in the college there. As we waved good-bye to our friends, we prayed that the Almighty Hand that had opened the way for the Jordens to go to the "Old Land" would keep the way open, give them a blessed four years, and return them safely to us.—Reporter.

Pastor John R. Donley reports from Jefferson, Ohio: "We came to this church two years ago, following the fine and efficient ministry of Rev. J. A. Rodgers. During his ministry here he completed a very beautiful church building and parsonage, valued at \$100,000.00, with an indebtedness of some \$10,000.00. In about four years and nine months the total debt was

liquidated. The church, now debt-free, celebrated its mortgage burning last July 24, with Rev. C. D. Taylor, district superintendent, and former pastors participating. It was a glorious day for the saints. The spiritual condition of the church is rising in a tide of revival. On Sunday evening, August 14, at the close of the message, thirty-six people were at the altar, seeking God for pardon and heart purity. We praise the Lord for this church and its fine people; it is a real pleasure to be their pastor."

Evangelist Arthur and Vada Lee Barkley write: "We have an open date, November 30 to December 11, which we'd like to slate in the California area, since we are to be in Compton and have this open date immediately following. We work as singers in the larger churches, or we carry the whole program for the revival. Write us, 305 N. W. Main Street, Bethany, Oklahoma."

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, . . . (I Thess. 5:9-11).

The Pleasant Ridge Camp (Pennsylvania) enjoyed the blessings of God from the opening service on July 8 to the closing day, July 18. Rev. Theodore J. Brant was the evangelist, and Eugene and LaNora Smith were in charge of the music and singing. The preaching was challenging, inspiring, and anointed of God, resulting in many souls praying through to God for saving and sanctifying power. Heaven was made more real through the spiritual singing of the "Singing Smiths." The Holy Spirit came upon several of the services and there was no preaching. The work of this camp is going forward under the capable leadership of President L. L. Wright.—Reporter.

Evangelist Wm. N. Harrington reports: "In August I conducted my third revival in Madison, Florida, where a group of people (first contacted six years ago) were won to the Church of the Nazarene (pastor, people, and church building all came together) through my radio ministry, and a three-day holiness convention. District Superintendent John L. Knight organized the group as Nazarenes. I go next to Gainesville, Florida, my home church, and then to Michigan for three meetings. During the past assembly year I was busy during the entire year, preaching twice a day in a number of my revivals. One meeting continued for seven weeks, with services twice daily, with a radio ministerial association courtesy of four weeks. For that period of time 1,086 found Christ, with 154 joining the Church of the Nazarene. In all, 177 joined the Church of the Nazarene under my labors during the last assembly year. I preached 94 times over the radio stations in 4 states, and answered the call to preach in 24 schools and colleges. I give God all praise for His help and blessing. My home address is Route 5, Box 666, Gainesville, Florida."

Evangelist James Robbins reports: "The assembly year just closed has been a busy one for me in the field of evangelism. I am enjoying my labors in this capacity for our church; I have worked in twenty-three campaigns. I appreciate all the fine pastors and people with whom I have worked. My faith is in God, the Blood avails, and the future is as bright as the promises of God. My address, 1817 F Street, Bedford, Indiana."

Pastor R. Wm. Meier writes from Rosewood Heights, Illinois: "After having pastored some of the good churches on the Illinois District, in August of 1954 we came to this community to open up a new church. During July the Lord definitely laid upon our heart the need of this suburban area, so with the encouragement of our good district superintendent, Mrs. Meier and I held a home-mission meeting under a district tent the last two weeks of August. On September 12, Dr. W. S. Purinton, district superintendent, came to organize the church with seventeen members. We now

have twenty-eight members. The tent campaign was held on a strategically located lot 80 x 356 feet, on which we immediately took an option to buy. With the aid of the district, the 'New Church Army,' and our loyal Nazarenes, the lot will soon be paid for. Nearby pastors and churches of the East St. Louis Zone were of very definite help in this venture. Special mention should be made of the Roxana and Alton churches and their pastors; they contributed their prayers and moral support, as well as some very substantial members. The first statistical report included nine months since organization, and showed more than \$5,000.00 raised for all purposes (outside help not included); during this period we gave \$462.00 to general interests. Plans are approved by the district and local boards, for the construction of a \$28,000.00 first unit of a long-range building program. We give God all the praise."

Tuscaloosa, Alabama—Rev. Gordon Winchester returned to his home town to conduct a revival at the Alberta church. God honored his ministry with scores of souls at the altar seeking spiritual help; in all, nearly ninety found real victory. Crowds increasing to more than two hundred people attended the night services. A record-breaking crowd of 242 were present in Sunday school. Rev. Jim Lamp of Berry helped much with the singing. We are making plans to build a Sunday-school annex in the near future. During the meeting the people prayed and visited, the preacher brought Spirit-anointed messages, and God gave the increase. We give God praise for His blessings upon the work here.—John C. Price, Pastor.

Columbia, South Carolina—Grace Church has had its share of hard places—during the nine years of organization we have had about a half dozen pastors; each was a man of God, but there have been many adjustments to make. Rev. H. G. Clayton came to us recently, and God is blessing and helping. We feel that the prayers of a few people have not been in vain, and we are challenged to go forward. Please pray with us for the work here.—Gladys L. Martin, Reporter.

Evangelist E. J. Miller reports: "Recently we closed a good revival with Pastor D. G. Eastman and our church in Morehouse, Missouri. Our colaborer was Professor Gene Henzy, and his spiritual ministry in song was a great help to the meeting, which was unusual in the number of young people who sought and found the Lord in both saving and sanctifying power. Next we went to the Bethlehem Church, near Laurel, Mississippi, where Brother Herbert Toombs has done a wonderful work in the erecting of a splendid church building, with a full basement. He has a fine group of people and we look forward to another meeting with these good Nazarenes. At this writing we are in a revival with Rev. J. W. Morse and the Robinson Chapel

Church near Sledge, Mississippi. We have some open time after November 6, which we'll be glad to slate anywhere the Lord may lead. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Trenton, Ohio—The assembly year just closed was one of wonderful victory for this church. The main activity, from a material standpoint, was the erection of the new addition to the church building. The 13½ years of continual growth has necessitated two major building projects. Four years ago we built a large educational unit. Then our crowds continued to increase until the main auditorium would no longer care for them, so in May of '54 we began the addition to the main building, adding thirty feet, with full basement, thus making our auditorium large enough to seat 400 people. The building is of wire-cut brick with pastel green, sand-finish plaster on the inside; ceiling finished with acoustic plaster. The floor has asbestos tile, with dark green rugs down the aisle and on the platform. The furniture is of northern elm with a light oak finish, with pulpit furniture to match. A bell sound system is installed in the main auditorium and nursery. The Lord helped us to purchase a beautiful Minshall electric organ, which adds much to the worship service. At this writing we are installing Frigidaire air-conditioning. The church has had a gradual increase in membership; we began here 12½ years ago with 21 members; now we have 242. This past year the average Sunday-school attendance was 276. We had two good revivals during the past year; the first with the Rushing Family Singers and the pastor preaching—God gave a wonderful time of victory with seventy seekers. The spring revival was another time of victory, with Rev. Charles Lipker, evangelist; and Professor John Moore, singer; resulting in forty-five seeking God. God blesses with seekers in our regular services, and new people are attending every Sunday, giving us a wonderful opportunity to win souls. A spirit of harmony prevails among our people, the church stands by the pastor in a wonderful way, and we have found that the Crusade for Souls really pays off. We are beginning our fourteenth year as pastor here.—A. M. Wilson, Pastor.

Watford, England—Through a period of eight days we enjoyed times of great blessing under the ministry of Evangelist E. R. Ferguson and wife, of the U.S.A. The Word was preached in the power of the Spirit, and always with an insistent emphasis upon the need for the soul's salvation. To many attentive hearts Brother Ferguson skillfully expounded all the fundamentals of God's plan of redemption for man, exalting the person of Christ, through whom alone, it was carefully explained, could a way back to God be found. On Wednesday evening an interesting incident occurred when a representative of a local newspaper,

present for the purpose of gathering material for a report, himself came under conviction and joined those seeking God for salvation. Mrs. Ferguson made a valuable contribution through her ministry of song and words of encouragement. Her inspirational singing brought blessing to every heart. All those who came were refreshed and encouraged. The power of God was present to bless, save, sanctify, restore, and heal. We shall not soon forget the ministry of Brother and Sister Ferguson and we are the richer for their having passed this way.—A. L. Baxter, Pastor.

Alliance, Nebraska — Recently the seven Nazarene churches of northwestern Nebraska, of the Panhandle area, closed a ten-day tent meeting with Evangelist Glenn Griffith as the special worker. There were capacity crowds almost every night. Brother Griffith preached with the unction of the Holy Spirit, resulting in a large number of souls seeking God to be saved and sanctified. Marshall, son of the evangelist, brought a message in song every night and was a great blessing to the people. Robert Nielson, Jr., assisted at the piano and organ. A nice love offering was taken for our pastor, Rev. Arthur Morgan, of the Alliance church, for his tireless efforts to make this tent meeting a success, along with the help of many others. In the closing service enough money was raised to purchase the tent, so as to make this an annual event.—Clifford Saxton, Reporter.

Evangelists Dorrance and Esther Nichols write: "After four months of indecision and much prayer, we have felt led of the Lord to continue in the field of evangelism for the next few years. This fall marks the beginning of our seventh year in the evangelistic field. We will continue to travel by house-trailer, and provide a complete program of special music and singing, as well as the preaching. A new addition to our program will be our 'Songs-on-felt' in which we illustrate a gospel song each evening. Because of our indecision the past few months, we still have three excellent dates open for this fall: October 5 to 16, October 19 to 30, and November 16 to 27. We'll be glad to slate this time with any church. Pray for us as we continue in the great field of evangelism. Our address, 849 Poplar Street, Bloomsburg, Pennsylvania."

Dayton, Ohio—God has wonderfully blessed the Wright-View Church materially, financially, and spiritually under the leadership of our hard-working, self-sacrificing pastor, Rev. Roy J. Nash. Wright-View Church was organized in April of 1953, with 17 members, in a small building now outgrown. We purchased a lot on Superior Avenue and Yellow Springs Road and erected a beautiful basement church, with a seating capacity of 350, costing \$16,000.00. Plans are to build the auditorium in the near future.

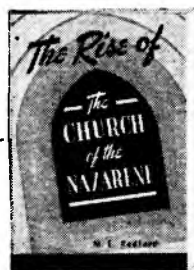
The sum of \$20,000.00 has come into the storehouse within the two-year period. The church now has 80 members, most of whom are good tithers, faithful and co-operative, donating many hours of labor on the building of the new church. Brother Nash had a vision and burden for lost souls, and went into an area where the doctrine of holiness was unknown, preaching the Word in season and out of season. The smile of God's approval has been upon his untiring efforts. The church has experienced five good revivals with a total of 255 seekers at the altar for regeneration and entire sanctification; 22 new converts were baptized. Wright-View led the other churches of this district in Sunday-school attendance and membership gain of 63 per cent.—Anna Beele Shope, Secretary.

Olton, Texas—On August 7 we closed a revival with Rev. W. F. Miller as the special worker. He did our church much good with his ministry of sound doctrine, and his outstanding spirit of love. On the closing Sunday we went over our goal of 101 for Sunday school by having 103 present. That broke all records in the

five years we have been here as pastor. The church has been lifted by this meeting. We appreciate working with our fine, co-operative people here.—W. R. Aldridge, Pastor.

St. Marys, Ohio—Closing our fifth assembly year, we give thanks to God for the year's accomplishments, feeling it was one of the best in the history of First Church. Ten per cent (or more) gains were made in all departments of the church. During the past year we had four revivals, with good results: with Evangelists C. L. Wireman, Robert Taylor, J. H. and Maggie Crawford, and the pastor. Our attendance at prayer meeting averages around seventy-five or more, with the Sunday night services well attended by members and new people. In our first board meeting for the new assembly year, all departments voted unanimously to give one-tenth of all income of the different departments for foreign missions. We have a fine group of Nazarenes who love God, their pastor, and the church. A wonderful spiritual tide prevails as we begin our sixth year with this fine people.—Robert L. Ellis, Pastor.

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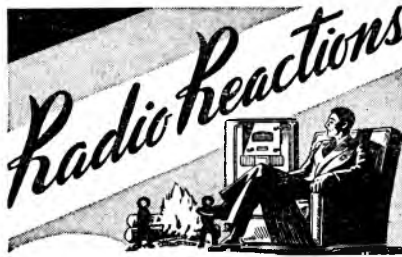
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Rotan, Texas—The power of God began to work in the first service of our revival, July 27, through August 7. Several people sought the Lord in the morning prayer meetings. Also, in the evening services many prayed through to God for forgiveness and entire sanctification. It was a real revival within the church. Also, several visitors and friends prayed through to definite victory. Evangelists Dick and Lucille Law were used of the Lord in a marvelous way. Thank God, He still gives old-fashioned revivals.—J. E. Perryman, Jr., Pastor.



As Received by
T. W. Willingham, Executive Director
Nazarene Radio League

Here is an interesting excerpt from a letter by Rev. Cecil Knippers, district superintendent of Hawaii, addressed to Doctor DeLong:

"Three weeks ago tonight when I was at Central Church about five minutes before prayer meeting time the telephone rang and a young Japanese business girl said, 'This is Violet Higa. I just moved to Honolulu two weeks ago and am working in a downtown dress shop.' She said, 'I've been listening to "Showers of Blessing" over on the Island of Kauai, where I come from, for two years.' She went on to say that she had heard you say so many times that a person could actually have Jesus in his heart and a real experience of salvation. She said, 'I want that kind of experience very much and I said that if I ever came to Honolulu I was going to find the Nazarene church. Now,' she said, 'I drove by that church and saw the sign and was thrilled, for I live in walking distance.' She asked if she could see me at my study the

next day, for it was her day off from work. She met me there; I talked to her and read scripture. We prayed and she seemed to get real help. She was there ten minutes before Sunday-school time on Sunday morning and just drank in the lesson as I taught the adult class. At the close of my message I gave an invitation and she responded to the first altar call she had seen, and really prayed through. Last Sunday morning she united with the church. She called me last Thursday evening and said, 'Reverend Knippers, I decided today that I am going to take my Thursdays off each week to do calling for the church.' She said, 'I made a lot of calls today and found many Catholic and Buddhist, but found one family who have just moved to Honolulu and attended a Nazarene church back on the mainland. They were anxious to find about a Nazarene church and promised that the family of four would be in church on Sunday.' She said, 'My goal is for a family a week like this for the church.'

"This is a real example of what 'Showers of Blessing' is doing to help in home missions. You'll be glad to know that last week Bob Jenson asked me to select about forty used transcriptions of 'Showers of Blessings' to take with him out to Canton Island, where he was called upon to help in getting a new station on the air. This fellow who is putting up the station asked Bob to find some good programs for him, and this will be one of them. You know we now have the program on the two stations in Honolulu, one on Maui and the one here in Hilo, all sustaining."

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

The Kansas District held its thirty-third annual N.Y.P.S. convention on Saturday, August 6, at the District Center in Hutchinson, with Rev. Milton Huxman, president, presiding.

Reports from the local presidings and from the district president indicated a forward march among our young people. The membership on the Kansas District now stands at 1,469. Rev. Milton Huxman was re-elected to serve as president for the coming year.

A special feature of the convention was music furnished by the Plainsmen Quartet of Bethany Nazarene College.

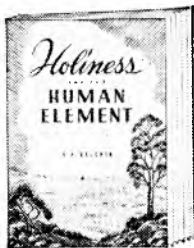
The high light of the day was the eleven o'clock service, when Dr. John Logan of London, England, spoke. His description of worship services in England was most interesting, and his challenging message to the youth inspired everyone to deeper devotion and service to God.

LEWIS PATTERSON, Reporter

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Mississippi District Camp And Youth Institute

The Mississippi District camp meeting and youth institute were conducted simultaneously, July 11 to 17, at the campground, twelve miles south of Jackson.

Rev. B. W. Downing, district N.Y.P.S. president, directed the institute in his characteristically efficient manner. The good progress being made was revealed by the record-breaking number of young people who enrolled and received credit for the Christian Service Training courses offered.

Dr. Otto Stucki, district superintendent, further endeared himself to the people of Mississippi by his very capable camp direction and gracious platform management.

Dr. E. D. Simpson, superintendent of the Missouri District, and Dr. Mendell Taylor of our Nazarene Theological Seminary proved to be God-sent for the occasion. Many sinners were saved, a number of believers sanctified, and all were blessed and built up in the faith by the Spirit-anointed ministry of these men of God. Thirty-three young people were

sanctified one night in a dormitory prayer meeting after the evening service.

The beautiful spirit that prevailed and the wonderful altar services moved many to make the happy comment, "The best camp meeting and institute in the history of this district."

We thank God for His manifold blessings and especially for His leadership through both the divine and human agencies.

M. L. McCaskell, Reporter

New York District Assembly

The forty-eighth annual assembly of the New York District, which convened at the district center, Beacon, New York, on July 1, with Dr. D. I. Vanderpool presiding, was one of the best in the history of the district. We were graciously blessed to have Dr. Vanderpool with us. His sweet spirit, careful direction in business, and anointed ministry will not be forgotten.

Pastors' reports revealed a year of progress in the local churches. Many

churches have been able to enlarge their present buildings, or improve them, and to build new parsonages. The increased spiritual tide was noted as pastors reported outstanding revivals.

Rev. Robert I. Goslaw, reporting on a year of intense activity as district superintendent, revealed gains on the district in every department. Finances and membership are at a new high; the Sunday-school enrollment and average attendance showed more than a 10 per cent increase. All departments are working together under the leadership of Brother Goslaw to advance the cause of Christ on the New York District. Pastors and people are united in their support and appreciation of the superintendent, as was revealed when Brother Goslaw was re-elected as superintendent with only one negative vote. Following the vote, the assembly gave Brother and Sister Goslaw and family a fine love offering. We march forward with confidence under their leadership.

Dr. Edward S. Mann, president, represented Eastern Nazarene College. After a challenging report on the work of the college, the assembly unanimously adopted a greatly enlarged budget goal for the support of the college in the coming year.

The assembly closed on a note of victory as Dr. Vanderpool, in an inspiring service, ordained to elder's orders Ralph Montemuro of Massapequa Park.

REPORTER

Michigan District Camps

Michigan District continues to press forward under the able leadership of Rev. O. L. Maish, district superintendent.

The camp meeting this year reached a new high in attendance, the number of seekers at the altar, and in finances. Dr. Ralph Earle, Rev. Bernie Smith, evangelists; Rev. and Mrs. Arthur Gould, singers; and Miss Irene Imbler, Bible teacher, were all very excellent workers, and were much appreciated by the capacity crowds that gathered for the great services.

Rev. V. L. Ward, our very efficient camp manager, completed twenty-five years of service to the district with this, the twenty-seventh encampment.

Boys' and girls' camps, under the auspices of the district church school board, and under the immediate direction of Rev. and Mrs. Roy Mumau, saw 382 enrolled for the two separate camps. The Mumaus carry a real burden for this work and do an outstanding job as managers. Rev. Oliver Morgan served as chaplain; many nights of the camp saw upwards of fifty seeking the Lord. Approximately one hundred persons gave of their time and efforts to assist as counselors and workers.

One of the ten-year-old boys, converted during boys' camp, was struck by lightning the following Wednesday, and went to meet the Lord. This one

soul, coming from a broken home, with our boys and girls.

more than repays us for all the work, expense, etc., involved in the work

LLOYD W. HAIL, Chairman
Church School Board

FROM OUR MAILBAG

August 12, 1955

Dear Friend Publishing House:

I want to say, "Thank you," for your service to me and my fellow workers and students during the past eight years. You see, eight years ago I met a wonderful Friend called Jesus. It was then that I asked to be clay in the Potter's hand.

During these happy years I have served at various times as teacher, youth leader, S.S. superintendent, church treasurer, secretary, etc. Desiring to be trustworthy, I prayerfully turned to you, my Publishing House, to help me in these new responsibilities. You did not fail me, but opened unto me a whole new world of Christian literature which delighted me with their quality and suitability for any and all purposes.

Only on one occasion did I receive a book that did not meet with my approval. I wrote to you, pointing out the undesirable portion of the printed matter. Your response was instant and apologetic, explaining that this particular book was printed by another publishing company and the objectionable portion had escaped your observation. You enclosed a refund for the full amount of the book, promising to rid your stock of said material.

One of my first appointments was as teacher of Primary boys. It took only a couple of sessions to make me realize how little I knew and how unprepared I was to teach. I looked to the P.H. and called, "Help!" immediately. I received books and materials for a correspondence Christian Service Training Course for the Primary teacher. I absorbed every suggestion of ways and means. My class of seven Primary boys tripled in attendance and the class was divided. It then doubled in attendance and was divided again! My first experience with my P.H. paid multiple dividends in boys!

Then, unexpectedly the office of Y.P. president was pressed upon me. Again I called, "Help." This age group required the C.S.T. course "Youth and the Church." This proved a great inspiration and guidance to me. The *Conquest* and *Y.P. Journal* have provided much needed materials for youth services, Christian guidance, and special projects. You provided at nominal cost hundreds of tracts and programs, pins and novelties. The young people also appreciate your line of books on their own age level.

The Missionary Reading Course books have provided an abundance of rich food for my soul and my mind. What a pleasant method of taking a course in world history!

Had I more space and time, I'd love to tell how the personal evangelism and visitation books among the many others have helped to nourish and sustain my own Christian experience.

Again I say, "Thank you," friend Publishing House, for the many blessings and thrilling experiences of exploring your beautiful, fascinating world of Christian literature.

Sincerely,

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Dallas District Young People's Conv. & Inst.

The thirty-second annual convention of the Dallas District N.Y.P.S. convened August 1 to 5, at the Scottsville campgrounds, Scottsville, Texas, held in conjunction with the youth institute and encampment.

Under the able leadership of President Lawrence Gholson, the district N.Y.P.S. has made steady and marked growth during the past year as evidenced by the good reports of the individual societies. Brother Gholson was re-elected with a nearly unanimous vote.

A record number in attendance of 151 young people thrilled to the anointed messages of our special speaker, Rev. Dick Littrell. Many found their way to an altar of prayer as conviction seized their hearts, even throughout the nights. We give God the praise.

Truly, this was one of the best camps ever held on this district. The leadership of the district N.Y.P.S. president is appreciated, along with that of our good district superintendent, Dr. Paul H. Garrett, who has given of his time, suggestions, and encouragement.

C. MARSELLE KNIGHT, Reporter

Illinois District Assembly and Conventions

The twelfth annual assembly of the Illinois District was held August 4 to 6, under the Starr Memorial Tabernacle at Nazarene Acres, near Mechanicsburg, Illinois. Dr. G. B. Williamson, our beloved general superintendent, ably presided with poise and grace.

The report of our fine district superintendent, Dr. W. S. Purinton, showed this to be the best year yet, with good gains along all lines. Three new churches were organized, six new church buildings were dedicated, and seven more are in a building program to be completed this year. There was a gain of nearly 4 per cent in church membership, and pastors' reports revealed many Holy Ghost revivals in the local churches.

Dr. Purinton was re-elected district superintendent with only three negative votes, and when he and Mrs. Purinton were called to the platform, they were presented with a love offering of \$500.00, and voted a thirty-day vacation by the assembly. Dr. and Mrs. Purinton have endeared themselves to the people of the Illinois District.

Five candidates—Robert Beaty, Herschel Burton, Cecil Carroll, William Crouch, and Raymond Jewell—were elected to elder's orders by the assembly, and were ordained by Dr. Williamson in a very impressive service on Saturday morning.

The assembly was preceded on Monday and Tuesday by the district missionary convention. Rev. and Mrs. K. H. Bedwell, missionaries from Africa, were the special speakers; it was a privilege to have them in the convention. Mrs. Wayne Britton was re-elected as district president by a fine vote.

The district Sunday-school convention was conducted on Wednesday with Rev. Chester Linton, chairman, in charge. Rev. Lyle Eckley, superintendent of the Northwestern Illinois District, was the special speaker.

This entire week of activities was filled with the atmosphere of heaven. Time after time God came near and shouts of praise arose from His people. The camp-meeting services at night and over Sunday were a fitting climax to the tide prevailing through the week. There were many seekers and happy finders as Evangelist J. A. McNatt and Professor John E. Moore preached and sang in their characteristic manner. It was a privilege to have these "old-timers" as our camp-meeting workers.

Without question this was the best assembly and camp meeting the Illinois District has enjoyed in her twelve-year history. We are grateful to God for this mighty visitation and are determined to do more for Him in the winning of souls this year.

R. WM. MEIER, Reporter

Nevada-Utah District Young People's Institute

The Nevada-Utah District young people's institute was held July 25 to 31, at the Utaba Campgrounds, above Ogden, Utah.

Dr. Ross E. Price, of Pasadena College, was the special speaker. His morning devotional messages were challenging and refreshing, and his evening evangelistic messages were inspirational and crowned with the glory of God. Many young people were genuinely converted and entirely sanctified. We thank God for men like Dr. Price and look forward to having him with us again.

On Saturday, July 30, the annual N.Y.P.S. convention was held. Rev. Winston R. Ketchum was unanimously elected district young people's president for the fourth consecutive year. Under his earnest and godly leadership the district N.Y.P.S. is steadily increasing in numbers and also in spirituality. The convention presented him with a beautiful Bible as a token of appreciation for his leadership.

God is wonderfully blessing our district under the direction of District Superintendent Raymond B. Sherwood, and we trust God for the most spiritual year yet in 1955-56.

E. BOB CLAYTON, Reporter

Albany District Camp

It would be easy to say that the 1955 camp of the Albany District, held July 22 to 31, was the best yet. We had excellent weather, and it seemed the crowds were larger than ever, with many people staying on the grounds.

We had a splendid corps of workers. Rev. D. K. Wachtel, superintendent of Tennessee District, was a great blessing to the camp. Rev. Sammy Sparks did not merely "spark" the meeting; he touched off a "whole conflagration." For the music we had

the Rushing Family, and there are none better.

On the first Sunday night there were more than fifty seekers, and night after night the altar was lined with the hungry-hearted seeking God. Finances came easily—Brother Wachtel did a wonderful job in taking the offering. District Superintendent Renard D. Smith, as usual, was efficient everywhere.

We thank God for the old-time glory on the services of the Albany District Camp, and the altars crowded with seekers weeping their way to God. Brother Frank Smith was on hand to lead the morning people's services, and push the work of the early morning prayer meeting with his old-time vigor. Splendid crowds attended these early morning prayer meetings.

C. P. LANPHER, Reporter

Missouri District Assembly

God's wonderful presence characterized the forty-fifth annual Missouri District Assembly, which convened August 3 and 4 at Pine Crest Camp. Dr. Hardy C. Powers conducted the business in his usual efficient manner, and also was certainly used of God to challenge and bless the hearts of both preachers and laymen. Camp-meeting spirit, revival burden, and Crusade for Souls passion seemed to permeate even the business of the assembly.

The ninth report of our beloved district superintendent, Dr. E. D. Simpson, showed gains for the year in every department. A grand total of \$621,956.00 was raised for the year, making an increase of \$44,000.00 over last year. There were a total of 5,089 church members reported, giving us a net gain of 146. General interests giving reached an all-time high for the district, with a total of \$59,263.00. Church property throughout the district is now evaluated at \$1,977,294.00.

God has blessed abundantly the labors of Dr. and Mrs. E. D. Simpson in Missouri across these years. They again received a nearly unanimous vote, and then the people expressed their love and appreciation for them with a spontaneous love offering of \$800.00. A spirit of love, blessing, and joy prevails. These are gracious days on the Missouri District and, under God, we believe the best is yet ahead.

J. PAUL TUCKER, Reporter

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

The seventh annual convention of the Southwest Indiana District N.Y. P.S. was held at Oakland City Camp-ground, July 4 and 5, with our capable president, Rev. Paul Byrns, presiding. He was re-elected by a splendid vote. Reports of the district, zone, and local presidents revealed marked progress during the past year.

Rev. Marvin Powers, district N.Y. P.S. president of Colorado, was the special speaker. His messages were challenging and heart-searching.

Representing Olivet Nazarene College were Rev. J. W. Swearingen, field representative; Miss Helen Greenlee, vocalist; and Miss Martha Reed, accompanist. The congregation was blessed time and again as Miss Greenlee sang.

Other items of special interest during the convention were the oratorical contest, the teen-talent contest, and the servicemen's service, honoring those engaged in service for their country and in memory of those who had given their lives for their country.

Truly, the Lord has blessed our district N.Y.P.S. in a wonderful way during the past year, and His presence was felt in our midst throughout the convention. Each one present was encouraged to return to his post of duty to make the new year one of progress for the N.Y.P.S. and advancement for the Kingdom.

NILA BURNS, Reporter

DEATHS

VICKIE LYNN was born July 13 to Mr. and Mrs. Ralph C. Olson of Fresno, California, and went to be with Jesus on July 23—just ten days old. Besides her parents, she is also survived by the three other children, Vonnie, Valerie, and Verne.

MRS. MARTHA JANE OVERTREET, oldest member of the Church of the Nazarene in Carthage, Tennessee, died March 2, 1955, at the age of eighty-seven years and eleven months. She was married in 1884 to Wm. Timothy Overstreet. Her husband and four children preceded her in death. She is survived by two sons, who are members of the Church of the Nazarene; Jimmie of Carthage church, and Andrew of Bethel Church in Nashville, Tennessee. She is also survived by two daughters. God bless the memory of this saint of God. She is greatly missed by her church, for she stood by faithfully, giving of her means and doing all she could.

MRS. ROSE KELLER was born July 18, 1872, and died June 20, 1955, at the age of eighty-two years. She was a charter member of First Church of the Nazarene in Connersville, Indiana; one of the oldest churches on the Indianapolis District. She was born and lived in and around Connersville all her life. Her husband died twenty-five years ago.

BRUCE ALAN, oldest child of Rev. and Mrs. Parker Maxey, Nazarene pastors at Scottsbluff, Nebraska, was born June 9, 1943, at Nampa, Idaho, and died June 18, 1955. The family had been living in Scottsbluff for the past four years. At the time of his death, Bruce had completed his sixth year in school. He enjoyed life thoroughly, taking a keen interest in school, reading, sports, and music. He had always been an obedient boy in the home, and his interest in spiritual things and his knowledge of the Bible were beyond his years. He had established the habit of daily Bible reading and prayer. Besides his parents, he is survived by four brothers, Ross, Gary, Lee, and Paul, and a sister, Keren; also his maternal grandparents and great-grandmother. Funeral service was in charge of District Superintendent Whitcomb Harding, assisted by Rev. Beryl Ellis, Rev. Arthur Morgan, and Rev. Donald Lowry; also service was held at Emmett, Idaho, with Rev. Carl Kinzler bringing the message. Interment was in Riverside Cemetery, Emmett, Idaho.

JOHN R. RUTLEDGE was born May 7, 1871, in Walker County, Alabama, and died June 23, 1955, at his home near Jasper, Alabama. He was converted when nineteen years of age, and several years later entered into the experience of heart holiness. In 1915 he joined the Grace Chapel Church of the Nazarene near Jasper. He was a great and grand old man of the church, attending regularly until a few months before his death. He loved to sing and pray, and loved God's Word. In 1889 he was married to Mary Nix; to this union were born twelve children, four of them preceding him in death. His wife, Mary, died in 1948. He is survived by his second wife; three sons, Paul, Robert, John; five daughters, Mrs. Virgie Myers, Mrs. Tolbert Tubbs, Mrs. Floyd Banks, Mrs. Fannie Carmichael, Mrs. Brice Sides; also one brother and one sister. Funeral service

(Continued on next page)



SERVICEMEN'S CORNER

Word has been received that Chaplain Verl Churchill, who has been stationed at Altus Air Force Base, Oklahoma, was stricken with polio the latter part of July. While it is not yet certain just what the effect of the attack may be, the doctor has stated that at least he will have a number of months of complete rest. He is in the polio ward of the hospital at Sheppard Air Force Base, Texas. Mrs. Churchill has requested the prayers of all of our people during these trying and anxious days.

Chaplain Gamble writes from Lackland Air Force Base, San Antonio, Texas:

"I have just gotten back into the activities of things since I returned from leave because of wife's home-going. The work here is still challenging and gratifying. I have a consistent system whereby I carry out a four-point activity for every Nazarene man or every man of Nazarene preference. As soon as I know he has arrived on base (usually within two or three days), I schedule him for a personal consultation. We talk about the service, his relationship to God, and what is available for him in the way of spiritual guidance. Second, I try to sell him the idea of attending our Nazarene Bible Class each Tuesday evening. Third, he is handed a letter giving him information about all of my services, my phone number, etc., and urging him to make frequent contacts with me, especially when he may have a question or problem. This letter also includes a directory of all San Antonio Nazarene churches and pastors. Fourth, his name and address is sent to the Nazarene Servicemen's Commission, so the periodicals can be started.

"This month I have counseled personally thirty young men of Nazarene or other holiness background. In our classes young men are given opportunity to testify, to request special prayer, also invited frequently to accept Christ as Saviour or to pray about any special need. The balance of the hour is spent in Bible study and the men are urged to join in the discussions and to ask questions."

*My grace is sufficient for thee:
for my strength is made perfect in
weakness (II Cor. 12:9).*

NAZARENE SERVICE MEN'S COMMISSION
Shubois DIRECTOR

September 7, 1955

was conducted by his pastor, Rev. Amos T. Eby, assisted by Rev. A. D. Kimbrell, Rev. J. A. Manasco, Rev. J. T. Dykes, and Rev. Paul J. Stewart. Interment was in Pleasant Grove Cemetery, near Grace Chapel Church.

MRS. ROSA LEE KITCHEN was born in Gonzales County, Texas, April 9, 1871, and died June 29, 1955. In 1890 she was united in marriage to Francis G. Kitchen; to this union were born four children—Lou Ellen, who died in infancy; Edgar Lewis, who preceded his mother in death; Willie M. of San Antonio; and Durward of San Marcos, Texas. She was converted at an early age, a member of the Free Methodist church for many years, and joined the Church of the Nazarene when it was organized in San Marcos, Texas, in 1949. She was a consecrated deaconess on the San Antonio District. She lived a beautiful, consecrated life and was faithful until her death. Funeral service was conducted by her pastor, Rev. Wayman F. Davis, assisted by Rev. Robert Cooley, former pastor, with interment in the city cemetery in San Marcos.

MRS. ANNIE L. WALTER, of First Church of the Nazarene, Providence, Rhode Island, was born in Brooklyn, New York, February 11, 1862, and died June 19, 1955, after several weeks of suffering, the result of a fall in her home. She was converted in early life, and as a young woman married Edward H. Walter, who preceded her in death many years ago. She loved the church and its services, and attended as long as it was possible. The visits from pastor and members were always greatly enjoyed by them and by her. She is survived by one son, Chester Walter, of New York. Funeral service was conducted by her pastor, Rev. Kenneth E. Sullivan.

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Charles Klafke of Paonia, Colorado, a daughter, Eunice Marie, on August 16.

—to Rev. and Mrs. George D. Andrews of Sweetwater, Texas, a son, Timothy Neal, on August 12.

—to Harry E. and Alma (Washburn) West of Trenton, New Jersey, a son, Daniel Charles, on July 23.

ADOPTED—by Mr. and Mrs. Fred Lewis of South Lebanon, Ohio, a boy, Terry Lynn, on July 5.

WEDDING BELLS

Miss Reba Margaret Eshleman of Kansas City, Missouri, and Rev. Keith Eugene Smith of Fairfield, Maine, were united in marriage on August 20, in the Nazarene Theological Seminary Chapel at Kansas City, with Dr. T. W. Willingham officiating, assisted by Dr. A. Milton Smith.

Miss Barbara Joan Hensley of Pasadena, and Carlton Leon Burlison of Sierra Madre, California, were united in marriage on August 12, in the Sierra Madre Church of the Nazarene, with Rev. Orian G. Burlison, local pastor, and father of the groom, officiating.

Rev. James W. Richie and Miss Lavina Seibel, both of Wichita, Kansas, were united in marriage on June 24, in First Church of the Nazarene, Wichita, with the pastor, Rev. G. A. Gough, officiating, assisted by Rev. Ray Hance, district superintendent.

SPECIAL PRAYER IS REQUESTED by a man and his wife, overseas in the armed forces who are finding life "trying as to religious matters," that God will give them strength and patience to live in that foreign land where Christians are so very few;

by a reader in Pennsylvania for a revival in their church, and also for a special unspoken request;

by a sister in Christ in Oklahoma for her daughter and husband that their marriage may be saved—they are without God, and need salvation;

by a Christian lady in Tennessee for her family—father a drunkard, a brother in the state penitentiary, recently reclaimed and God is helping him;

by a lady in Michigan for something which is very important to her, and also that God will heal her body;

by a heartbroken mother in Ohio for her son and daughter-in-law, on the verge of breaking up their home, and she needs help in praying for them.

District Assembly Information

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

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

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

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

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

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

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

Northeast Oklahoma September 28 and 29

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

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

Assembly Schedule

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

Hugh C. Benner
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Assembly Schedule

North Arkansas September 14 and 15

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