

## “Through a Glass Darkly”

General Superintendent Williamson

**P**ARTIAL understanding is the inescapable lot of mortal man. Perhaps his greatest wisdom is the realization that his knowledge is fractional. Cocksureness is the most unpardonable ignorance. The more learning one has acquired, the greater is his understanding of the vastness of that which he does not now encompass with his finite mind.

“Know thyself,” the admonition of Socrates, is often quoted but seldom experienced. Now and then one does catch a passing glimpse of himself but goes on his way and straightway forgets what manner of man he is. All anyone should need to keep him humble in his estimate of himself and charitable toward others is the knowledge of his own failures and limitations. God grant to us the gift to see ourselves as others see us and, far more important, to see ourselves as the all-wise Judge sees us.

No doubt one of the most amazing revelations of heaven will be the dis-

covery of how wrong we were in our measurement of other men. Some to whom we ascribed sainthood may be seen in an altogether different light. Some we thought were “dead wrong” may be right. Some we classified among the inconsequential may be truly great. Some we thought would not even get to heaven may receive rich reward. God teach us now that man looketh on the outward appearance while God looketh on the heart.

From the vantage viewpoint of one who knows as he is known, things we have considered of great importance may be seen of microscopic size. And things we reckoned as too small for our notice may be great enough to decide momentous issues.

God, be pleased to let us sit at Thy feet and learn of Thee. Since at best we can know only in part, so fill us with Thy love that when that which is perfect is come we may receive abundant mercy. For Jesus' sake. Amen.

“Blessed is every one that feareth the Lord” (Ps. 128:1).

## TELEGRAM

St. Louis, Missouri—New church organized at Owensville, Missouri. Rev. Paul Stewart and the church at Union sponsored the branch Sunday school and revival campaign. Sunday night, June 13, I organized this church with sixteen fine members; George Woodcock appointed pastor. Organized another church at Oxley, Missouri, June 20. Rev. David Nichols of Poplar Bluff conducted the campaign, assisted by Mr. and Mrs. Craighbaum. This makes three churches organized in Missouri District since May 16.—E. D. SIMPSON, Superintendent of Missouri District.

## NEWS IN BRIEF

Rev. and Mrs. Wm. Lambert, of 2055 Estes Street, Lakewood, Colorado, celebrated their golden wedding anniversary on July 20, with open house at the Nazarene District Center. "No one has served the church more faithfully than this wonderful couple; they have been tried, true, and triumphant. We join all in sincere congratulations."

Rev. Paul W. Urschel has resigned as pastor of the church in Colton to accept a call to pastor the church in Blythe, California.

Rev. William Henson, secretary of the British Isles Southern District, and pastor at Leeds, Yorks, England, for ten years, has accepted a call to pastor the church at Ardrossan, Scotland (Northern District).

Rev. R. J. Essary has resigned as pastor of the church in Norwood to accept a call to pastor First Church in Kings Mountain, North Carolina.

Special prayer is requested for the special "Christ for Greater Los Angeles" revival campaign, in the big tent, July 11 to August 1, each night at seven-thirty (Sundays at 3:00 p.m. only). Our Nazarene churches are co-operating in the campaign, with Dr. Kimber Moulton in charge of the committees. Dr. Russell V. DeLong is the speaker.

Mr. and Mrs. T. J. Ruslie, 1504 E. Howard Street, Pasadena 7, California, celebrated their golden wedding anniversary on June 11, by holding open house at their home for two hundred friends. Hosts were their children, Mmes. Palmer Brekke, Archibald Gallatin, Misses Beatrice and Doris Ruslie, and Abel Ruslie.

Included among the guests were their four grandchildren, and Mrs. Ruslie's brother, Rev. J. A. Quello, who married the couple fifty years ago in Fergus Falls, Minnesota. The Ruslies moved to Canada in 1911, and came to California in 1936.

Rev. Harry W. Dickerson has resigned as pastor of the church in Grand Junction, Colorado, to accept a call to pastor First Church in Frankfort, Indiana.

Rev. Edward E. Mieras has resigned as pastor of the church at Azusa, California, and is entering the evangelistic field as of August 1.

Rev. E. Leo Chance, with the graduating class of '54 at Nazarene Theological Seminary, is accepting the pastorate of Erie Avenue Church in Springfield, Ohio.

Rev. Earnest E. Dean, pastor at Heysham, Lancs, for the past five years, has resigned to accept a unanimous call to the church at Bristol, Gloucestershire, England.

Rev. Albert J. Lown, pastor at Bolton, Lancs, England, for ten years, will conclude his pastorate at the end of August to pioneer a new work in Lisburn, Ireland (Northern District).

Rev. "Bob" Jones has resigned as pastor of First Church in Sioux City, Iowa, closing thirteen years in the pastorate, and is entering the evangelistic field as of August 15.

After pastoring West Side Church in Kankakee for five years, Rev. George P. Psaute has resigned to accept a call to pastor the church in Roxana, Illinois.

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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.

## DID YOU

### Build a Chicken House?

By Gordon C. Wickersham\*

CHICKENS need a good place to live. Chickens raised for the dinner table or for egg production deserve and really need the proper kind of shelter and care. The importance of this is surely well known by both full-time and spare-time chicken raisers.

One man told me last week that the reason he has not been in church recently is that he was too busy building a new chicken house. It must have been a very important chicken house to have kept the man away from worshipping God. It is a sad day for any man when *hens* become more important than *hymns*.

Many persons told many pastors last week about some activity they just had to do, instead of coming to church. It may not have been even as important as building a chicken house, but they made it a barrier to spiritual nourishment in the house of God. Many of these "chicken-house excuses" have been given me during church survey work, prospecting for souls. Many people will claim they belong to some church, when asked; but they are often red-faced with thin excuses if they cannot also answer, "Yes, I was there last Sunday."

What sort of chicken house did you build last week, if you were not in church? Was it important enough to keep you from worshipping God? Feeding chickens is all right, but it is no substitute for spiritual nourishment of your soul. Those who refuse to invest their time worshipping God in this life are assured of an eternity of time in which to regret their thin excuses. Will you build a chicken house or a cathedral in your lifetime?

\*Pastor, Harlingen, Texas

## A Sweet Influence

By Alice W. Norton

*Oh, little church among the hills,  
How wonderful thou art!  
Within thy walls I learned to know  
And house God in my heart.*

*The low winds whispering overhead;  
The door that stood flung wide;  
The chancel rail where oft I knelt  
With Father at my side;*

*The graveyard on the sloping hill;  
The stream within the dell,  
Whose music blended perfectly  
With sermon, song, and bell—*

*Oh, little church among the hills,  
How wonderful thou art!  
Within thy walls I learned to know  
And house God in my heart.*

# The Purifying Flame

By Donald H. Strong\*

**T**HE BLUE flame under the retort in the high school laboratory burned strong and clear, and the bubbling steam found its escape in the twisted tubes of the apparatus. The instructor was insisting that the chemicals he proposed to use be clearly defined and pure. As I watched, there came to my mind the words from Mal. 3:2: "He is like a refiner's fire"; and I thought, Shall not the Lord require that the human soul, with which He seeks to work, also be freed from its sinful impurities?

There are a number of problems which all thinking people are facing in this age, such as: How can we build a better world in spite of all the evil it contains? How can we live in this sinful world without being overcome by it? How can we gain an experience whereby we may be cleansed from its sin? How can we best be prepared to point others to the solution of their problems? Many religions are seeking the answers to these questions, but they are looking for the answers in sinful and polluted lives. Our God, who said, "Be ye holy; for I am holy," is both able and anxious to give us the answers we need.

The work of God in the human heart may well be described as a purifying flame. It is His desire to free us from the impurities which hinder our Christian action and obstruct His divine purpose. Selfishness, greed, hatred, unkindness, love of the world, all must go; and this cannot be accomplished by good resolves, or tugging at bootstraps. It requires a power above all human description, a personal touch from the hand of God, and a presence which, like a refiner's fire, burns up the cheap and the shoddy and leaves only the pure gold. The presence of God with man, in the most vivid and dramatic instances in the Scriptures, is pictured as a divine flame.

A shepherd named Moses one day saw in the desert a "flame of fire out of the midst of a bush" (Exod. 3:2) and, when he stopped to look, God spoke to him out of the bush. The flame was the symbol of a Holy Presence. A prophet named Elijah prayed on Mt. Carmel (I Kings 18), and "the fire of the Lord fell." That fire was the indication of divine power. Alone one day in the Temple, Preacher Isaiah saw the Lord, and the vision was accompanied by the smoke that filled the room and the burning coal that touched his unclean lips. That burning coal was the mark of a divine cleansing. The disciples, gathered in a place of prayer on the Day of Pentecost, saw a tongue of flame come down and rest on each of them, as "they were all filled with the Holy Ghost." That flame symbolized the refiner's fire, the cleansing, indwelling, empowering Holy Spirit. The first chapter of the Revelation describes Jesus Christ in His glory, with hair white

as snow, and eyes like a flame of fire. There can be no doubt that God the Father, and Jesus Christ the Saviour, and the abiding Holy Spirit are all pictured by a living, purifying flame, in whose presence sin cannot remain.

The great need of this hour is for Christians to know the love and power of God like a flame in their hearts, burning out all that is carnal, selfish, and trivial. This burning love gives the Christian his standards. This holy flame is his defense in a world gone far from God. It gives him an evangelistic heart, until, touched by the fire, he cries like Isaiah, "Lord, send me!" We must add to the profession of Christian faith the experience of a personal Pentecost, which at once both cleanses and fills.

*Oh, that in me the sacred fire  
Might now begin to glow,  
Burn up the dross of base desire  
And make the mountains flow!*

*Refining fire, go thro' my heart;  
Illuminate my soul;  
Scatter Thy life through every part,  
And sanctify the whole.*

## Holiness Meets the Need

By L. A. Ogden\*

**A** NUMBER of years ago while pastoring a newly organized church, we became acquainted with a very fine couple who were members of another church, but deeply spiritual. They came to our services every Sunday and listened most attentively to messages relative to that "holiness, without which no man shall see the Lord." Week after week they came and finally expressed a desire for a conference regarding experience and faith in and for sanctification.

It was a wonderful afternoon that we visited these folk. Explaining that sanctification is that act of God's grace which cleanses the heart of the principle of sin, subsequent to regeneration, and fills it with the fullness of the Holy Spirit, conditioned upon complete surrender of one's redeemed powers and faith in the atoning blood of Christ, we were asked, "Is this grace of which you speak that which satisfies the yearning of a child of God for something he needs but does not know about?"

Replying in the affirmative and quoting from Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," we noticed a glorious smile and a lighted face, both giving evidence of a desire to speak. In part here is the testimony given that afternoon.

Our friend had been wonderfully converted many years before. Daily prayer and obedience

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\*Pastor, First Church, Amarillo, Texas

were a constant delight. Service for the Saviour was a joy. But along the pathway there was an evidence of inner conflict, some attitudes and dispositions which did not harmonize with what Christ had done in conversion. These caused sorrow and prompted many hours of prayer.

Finally, in desperation our friend went into a room, locked the door, and determined not to leave that room until deliverance came. Not knowing about consecration and that which goes along with seeking the blessing of heart purity, the prayer was on this fashion: "Lord, is this all the grace of God can do for my poor soul? Must I continue with these inner struggles? I am so hungry for Thy fullness which will drive out the opposition and enthrone Thee supremely. Oh, make me holy; make me clean and pure within. I yield myself for Thee to perform this request. Come now! I am waiting and ready." And the blessed Spirit came and did a work in that soul which completely satisfied its longing. The testimony stated that rapturous joy flooded the soul and shouts of praise sounded forth. From that moment by continuous obedience and faith, the Christian walk was one of holiness.

Not until the Church of the Nazarene came to that city did these friends know what to call that wonderful experience, but it was received definitely. In every service where testimony was offered, praise was given to God for the knowledge of what was received in ignorance, but now known as sanctification. God does meet the need of every honest heart and holiness is the answer.

Thank God for definite experience, testimony, witness, and foundation of truth. All may have it!

## The Mark on the Rock

By Mary E. Cove\*

"I wonder if the river has gone down any more," said a youngster who was looking out over the rocky, dashing little Saco, up in New Hampshire. "If it goes much lower we can't float down over the rapids."

"I'll go down and test it," said another. "I know how deep it was in a certain pool yesterday."

"Wait a minute," interrupted a third. "Why go to all that work? I can tell right now that the river has gone down. See those big white rocks over there in the river bed? Well, just take a look at that wide, dark, wet band, just above the water's edge. That shows how the river was up to the top of that dark mark not long ago, and it's gone down."

A dark mark on the rock. It showed that the river had gone down. I wonder if I have any dark mark on me that shows that the river of my spiritual life is lower. And do you have a dark mark, too, on the rock of your daily living? How can we tell if our river has gone down?

If we are slower to seek the place of communion and intercession before God, there might be a dark mark on our rock.

If we hesitate longer to give Him what costs us something, perhaps He sees that the river of divine life is a little lower than it used to be.

If we are not as active for the Kingdom's advancement, would that mean that there is a dark mark on our rock? Perhaps so and perhaps not. It seems as if God must decide that, for He alone can measure our capacities, mental and physical, as the years go by. And yet, if He sees that our capacities are as great as ever and the activities less, it might be that He could see that dark mark.

Let us check up our service with the advice in Col. 3:23-24: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." If our first thought, while we are alone or in public, is that of pleasing God, then disappointments, the failures of others, perplexities, pain, or sorrow cannot cause us to fail and let our river run low.

But if there is a dark mark on your rock, there is a way to get rid of it. Just pour out your heart to the great Source, and consecrate yourself and all you have anew. Then down from the mountains of God will flow a small freshet that will cover the dark mark and let the rock of your spiritual life shine out clear and white.

\*Wollaston, Mass.

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## I Live on "Borrowed Time"

By Alice Hansche Mortenson

*I have been healed, not instantly,  
But through a surgeon's skill;  
God often uses human hands  
To carry out His will.  
So I shall thank Him more, not less,  
For every trying hour  
That made me draw unceasingly  
On His unfailing power.  
I thank Him, yes, for nights of pain  
When heaven seemed to bend  
Above my bed with songs of praise  
And God himself would send  
Such sweet assurance to my soul,  
Such evidence of care,  
That, though I could not see His face,  
I knew that He was there.  
So as I rise again to serve  
And live on "borrowed time,"  
I pray that I shall not forget  
My days are His, not mine.*

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Watch ye, stand fast in the faith, quit you like men, be strong (I Cor. 16:13).

## Studies in the Epistle to the Hebrews:

By H. Orton Wiley\*

### XXXII. The Shadow and the Substance

CHAPTER 10 is a continuation of the great atonement chapter, but with this difference—here Christ is considered as the Offering rather than as the Offerer. Bruce regards this chapter as the peroration of a weighty discourse, the writer merely making a pause in order to collect himself for his final verdict on Leviticalism. This he does in rapid utterance and lofty tone, rising from the didactic style of the theologian to the oracular speech of the Hebrew prophet, and closing with one brief, peremptory sentence, "It is not possible that the blood of bulls and of goats should take away sins" (10:4).

*The insufficiency of the old covenant sacrifices* (10:1-4). We have noted in past chapters: (1) the insufficiency of the old order of priesthood, and the introduction of a new order; (2) the failure of the old covenant, and the superiority of the new; (3) the inadequacy of the worldly sanctuary, and the revelation of the greater and more perfect tabernacle; and (4) the insufficiency of the ritualistic offerings on the Levitical Day of Atonement, as compared with Christ and His spiritual offering. We are now about to consider the insufficiency of the Levitical offerings considered in themselves.

*The efficiency of Christ's sacrifice* (10:5-10). Here the writer refers to God's displeasure with animal sacrifices, which can never take away sins, and from this passes directly to a consideration of the nature of true sacrifice. In verse 8 the writer repeats the statement of verses 5 and 6, but with this limitation, i.e., "which are offered by the law," lest he should leave the impression that God was displeased with all vicarious sacrifices. He then states that the true sacrifice consists in obedience to the will of God, which Christ, our High Priest, perfectly fulfilled in His spotless life and vicarious death.

"*A body hast thou prepared me*" (10:5). This verse demands special consideration. It is taken from Ps. 40:6-8, but the Psalmist wrote, "Mine ears hast thou opened." Literally, this text reads, "Mine ears hast thou digged," an expression which Dr. Bresee was accustomed to use frequently. As quoted in the Epistle, therefore, this text is more of a paraphrase than a translation, but it is a true and significant paraphrase. The ears of Christ had never been stopped, and the opening of them could refer only to the time when He began to be obedient in a new sense. This is stated precisely to be "when he cometh into the world." Then it is said: "Lo, I come to do thy will, O God"; "A body hast thou prepared me"; and, "Mine ears hast thou opened" to hear Thy commandments and do them. "He taketh

away the first, that he may establish the second" (10:9).

*The exaltation of Christ and His finished atonement* (10:11-14). It was the custom of the Jewish priests to stand as they ministered, for their work was never finished. Jesus, after He had made one sacrifice for sins forever, sat down on the right hand of God. His is a finished atonement, a work accomplished once and forever. But what has been accomplished for His people? This is clearly stated: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10:10). The failure of the Levitical priesthood was that it could make nothing perfect, but Jesus by one offering "hath perfected for ever them that are sanctified" (10:14).

Here we find that the perfection which is attained under the New Testament is expressly stated to be the sanctification of God's people. This sanctification can mean nothing less than the complete separation from all defilement, the guilt and dominion of sin and Satan. But conjoined with the term perfection, it means more—it means a perfect expiation, a real, internal sanctification through the cleansing from all sin by the blood of Christ, and the indwelling of the Holy Spirit. Can anyone plead for the remains of sin in the heart of believers, in the light of this supreme purpose of Christ? The supreme, efficient, and final cause of our "perfect" or entire sanctification is the will of God (cf. I Thess. 4:3; 5:23-24; II Thess. 2:13; Rom. 12:1-2; I Pet. 1:2).

### Am I a Christian's Christian?

By Katherine Bevis\*

THEY were talking of one of their friends, a producer of plays, and one of the men said, "Yes, he is really a producers' producer!" Just a few days before this I had heard an ex-police commissioner refer to his successor as a cops' cop!

These remarks caused me to stop and think. How did I rate as a Christian? Were the things that were being said about my life praise that was praise indeed, or was it like the character in the production called "Skylark"?

Money was coming in happily for Rafe and he bought himself a little yacht. One of his first visitors was his grandmother, a sweet, clear-thinking little philosopher. She sat comfortably in the stern. Rafe, pointing to his new cap, said, "Do you see the crossed anchors on my cap?"

"Why, yes," the old lady answered.

"They are the insignia of a captain," said Rafe.

"What do you mean, 'insignia'?" said his grandmother.

"I mean," said Rafe, "according to the laws of the seas, I am a captain. I own this boat. I hold its destinies in my hands. I am responsible

\*President Emeritus, Pasadena College, Pasadena, Calif.

\*Houston, Texas

for the people in it. I have a right to wear this cap, and those two crossed anchors on the front prove that I am a captain."

The old lady shrugged her shoulders and made no comment. Rafe, disturbed by her disinterest, persisted, "Don't you believe that I am a captain?"

"Sure," replied the old lady, "why not? You say so—I take your word for it."

"You don't seem impressed," said Rafe.

"All right," the grandmother replied calmly, "so I'm impressed. By you, you're a captain. By me, you're a captain." Then, looking him squarely in the eye and shaking a finger under his nose, she said, "But by the captains, you ain't no captain."

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## The Deceitfulness of Riches

By F. C. Nicholson

*A righteous man strayed from the fold,  
And loved not else but a hoard of gold.*

*'Tis true, his hoard was rather small,  
But yet on it he based his all.*

*And friends and kin he hadn't any:  
Each one was lost to gain a penny.*

*Not all at once, but each was sold  
For nothing else but a bit of gold.*

*His heart grew hard; his soul grew small;  
His ear was deaf to every call,*

*Except his gold!*

*He died alone, no one to care,  
No loving hearts his gold to share.*

*Outside he stood, no gate ajar,  
A pauper at the judgment bar.*

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## Heart Surgery

By E. E. Wordsworth\*

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh (Ezek. 36:26).*

THE WRITER was talking to a close doctor friend, a sanctified man of God, very recently, and he said to me: "Medical science has made great achievement since I began practicing fifty years ago. Typhoid fever, diphtheria, and other diseases were common then, but now we do not have them, and I predict that in the near future we shall conquer polio and cancer."

It is truly amazing what medical science has done for the race. An artificial heart makes possible surgery inside a patient's heart. Plaster tubes can be inserted into the patient's veins so that the blood is carried around the heart, and the pumping continues the circulation through the body and lungs. A mechanical lung can be

\*Pastor, Goldendale, Wash.

used as an oxygen chamber for normal breathing. A patient has been kept alive for twenty-six minutes by use of a breathing machine which kept the blood in circulation. After this the surgeon's incision was closed up, the blood returned to its normal course through the patient's heart and lungs. A surgeon can open the heart, repair a defect, close up the incision, and reroute the blood back through the lungs and heart. Such is the accomplishment of modern surgical technique.

What a striking picture this is of the work needed in all depraved hearts—not the physical organ of our bodies, but in the heart as the very center of the spiritual life! In the physical realm only a comparatively few need the ministrations of the heart surgeon; but in the spiritual, all do. "The heart is deceitful above all things" (Jer. 17:9). "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

The human surgeon's skill, marvelous as it is, is limited to repairing a defective heart; but the divine Surgeon gives a new one. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

The text used, in spiritual application, means that God will change the whole of our infected nature, give us new appetites and passions, or at least the old ones purified and refined. The heart is generally understood to mean all the affections and passions. God can take away the hardness, coldness, deadness, and stony condition of our natural, carnal hearts. As the sun makes vegetation thrive at the North Pole area, so the Sun of Righteousness can melt our hard, stony hearts with His warm rays. Frigidity can be turned into springtime, and frozen soil into the warmth of summer. God plants within us a new principle of life, love, light, power, to actuate the inner man and influence our affections, feelings, passions.

Sanctification is divine surgery. Now surgery is never pleasant and enjoyable, but it is often necessary. Likewise the carnal man needs the Surgeon's knife for well-being. Suppression will not meet the need; human effort is futile—nothing less than surgery is required. This alone may save the patient's life, though painful and expensive.

The church at Corinth sorely needed spiritual surgery, for they had envy, strife, jealousy, bickering, divisions, creature love, and many other manifestations of remaining carnality, though "babes in Christ." O reader, if you are troubled by inward sin, hasten to the Cross, submit to the Surgeon of your soul, place yourself on the operating table, and have your carnal self and all its manifestations removed by the skillful Physician of our souls. It is surgery or death!

# OPEN HOUSE

By Louis McCurdy\*

*The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house (I Cor. 16:19).*

**T**HE Christian Church of today needs open homes; the kind that have open doors, open arms, and open minds. It prefers the kind that has a full basement—at least half of which has been made into a rumpus room, and dedicated to the various services of the church.

It all seemed to come about very providentially that when the Apostle Paul came to Corinth, he found this fine lay couple, Aquila and Priscilla. He apparently made his home with them and helped them with their tentmaking.

After eighteen months of preaching and teaching at Corinth, persecution arose from the professing people of God. Within a year Paul and his new friends had settled at Ephesus. Paul's eighteen months of teaching at Corinth were successful in that it was during this time that this fine lay couple developed to the degree that Paul called them his helpers in the Lord.

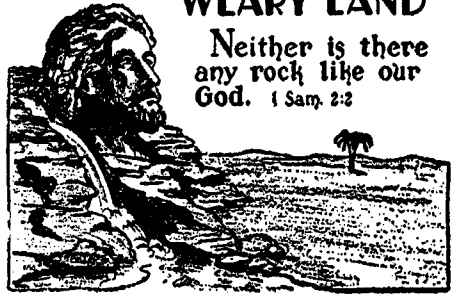
At Ephesus their real worth showed up in their association with the cultured Apollos. While Paul, the pastor, was absent from Ephesus and gone to the annual feast at Jerusalem, this non-holiness supply pastor, Apollos, came for prolonged meetings. Here was a real danger to the church at Ephesus and this lay couple recognized it. If a powerful orator like Apollos could apparently do effective preaching without the experience of holiness, and never preach it to the church, he would at least set a poor example. Further, he might make converts to himself, converts who might not survive after Apollos left town.

So these laymen took Apollos to their home and expounded unto him the way of God more perfectly. They possibly included some of their own personal experiences in the pathway of holiness. It is a question whether or not he profited from their exhortations, but they did their part. They proved their worth, although Apollos left town.

These laymen-helpers of Paul became dependable. Paul went to the feast at Jerusalem and entrusted the work of the local church to their direction, or so it seems. They proved by this incident that they could be trusted with young converts, and could explain the doctrines of holiness. So they grew in grace and in the knowledge and went another step in their services to the church—they provided Paul with a house for the services of the church at Ephesus and, a few years later, at Rome also. This was really a boost for that early church. Paul had a home for himself and a place for the services of the church.

\*Pastor, Bowden, Alberta

## The **ROCK** in a WEARY LAND



Neither is there any rock like our God. 1 Sam. 2:2

As then, open homes are still an urgent need for a church struggling to get a start. Before a church has suitable buildings these open homes are useful for social occasions, for Caravan work, and for other group activities. And with the open homes should be open hearts, willing and able to serve as capably as Aquila and Priscilla seemed to be.

Open Christian homes are needed in many areas which have no church. They could be consecrated to the task of providing weekday activities for boys' and girls' groups, and for social gatherings of young people and adults.

A family may move into a community without a church, and soon begin to demand of the district superintendent a home-mission church to serve them. They could, instead, open their home to a group of children for Sunday-school classes, and carry it on themselves as a free service. They could keep occupied, and thus keep a good Christian experience, and make the Sunday school grow into a church. This would please any district superintendent.

Laymen, even retired laymen, who are idle in some large city church, could move to these home-mission areas, and open their homes to the activities of their church. More laymen are needed to serve the church, rather than those who demand to be served.

In large, established city churches we also need open homes. People need fellowship which large churches sometimes do not provide. Some of their pastors contact the congregation by mimeographed letters and annual visits. So these members need open homes to provide the social life that people still crave.

Paul, in writing to the Roman church from Corinth, greets Aquila and Priscilla and the church in their home. He mentions the fact that they laid down their "own necks" for him. We hardly believe that they had become martyrs; rather, their lives were consecrated to the service of the church. They were Paul's helpers, willing to go wherever they were needed and to serve the church to the best advantage under Paul's direction.

The open house is one effective channel by which to bring our friends into the church. Let's put a Christian welcome just inside the open door.

Not through evolution, nor by natural divinity, but by God's grace is—

## Man's True Dignity

By W. N. Harrington\*

VARIOUS theories have been presented regarding the origin, nature, and proper dignity of man.

### I

One theory represents him as a mere brute, of earth, earthy, descended or ascended, as the case may be, from long lines of apes, monkeys, and mollusks who, after ages of progression, has finally arrived at the dignity of a godless skeptic, and is now doomed to sink back into oblivion, from whence he came. We might naturally suppose that the tendency of such a theory would be to lead men to imitate their ancestors, becoming, like them, beastly in manners, corrupt in morals, gross in appetites, and indecent in behavior; and that, thus denying all human responsibility and divine authority, they would grovel on until they sank into the earth, from whence they professed to have sprung.

There are difficulties in the way of this theory. Man develops qualities and characteristics which are alien to the brute creation. Where can we find a race of brutes that devote their highest energies to inventing machines for slaughtering one another? What brutes have ever produced such instruments as rifles, cannon, and bombshells to use in blowing one another to perdition by the thousands, while the victors give thanks to God for the success of their arms? What brutes have ever developed such piety as would lead them to bless the banners which lead their hosts to mutual strifes, and sing *Te Deums* over slain and mangled thousands, lying stretched on the battlefield? What brutes have ever debased themselves by such lusts and enormities as have characterized men, even among the most civilized nations? Where have brutes ever slaughtered tens of thousands of their own race for differences in faith and errors in opinion? When have brutes debauched themselves with stimulants and narcotics, until they have been wrecked in both mind and in body? When have they for the sake of paltry gain invented and sent out to others of their own race deadly compounds which have spread ruin and desolation through all their borders, sweeping away as with the broom of destruction all traces of blessing and prosperity?

Surely men differ greatly from beasts, and it is possible that some would show greater wisdom if, instead of tracing their ancestry to their grandfather, the monkey, they should, with greater reason, trace it to their father, the devil, whose works they do.

### II

Another theory represents man as in his nature essentially divine. It exhibits him as an

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emanation from Deity, containing within him a part and portion of the eternal Creator, being in his own essential nature superior to all surroundings and independent of all changes, living by his own inherent energy, his existence, in the opinion of some, dating back to the eternal past and reaching forward to the eternal future; he being of more importance than the sun and stars, than planets and systems, and having an independent existence and an immortal vigor which run parallel with the existence of Deity himself. This theory gives to man a sense of his importance and fills him with boundless conceit, which contrasts strangely with his helplessness, his insignificance, his wretchedness, his folly, frivolity, and decay.

### III

There is another theory concerning man, which is born not of conceit nor of human infirmity, but which comes to us from the higher wisdom of the unseen and omniscient One. So far from considering man as the grandest and most important thing in the universe, the Psalmist says: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3-4.)

It is the purpose of divine revelation to exalt God and hide pride from man. Upon its pages, side by side with the great truth of God's eternity, stands the solemn fact of man's frailty and mutability. "From everlasting to everlasting, thou art God," while "they are as a sleep: in the morning they are like grass which groweth up." He has been their "dwelling place in all generations," but "the days of our years are threescore years and ten" (see Psalms 90).

Again and again do the Scriptures contrast the helplessness of man with the might of his

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## TRUTH ETERNAL

By F. W. Davis

No word e'er penned by mortal man  
Can elevate the soul  
Like that of God's eternal Truth  
That points to highest goal.

Its precepts true shall ever stand  
When earth has met decay,  
And every man-made law has failed  
And kingdoms passed away.

Dear, precious Bible, God's own Truth!  
Within its leaves I find  
A solace sweet beyond compare  
To soothe my heart and mind.

Upon this Truth I stake my all.  
I know it cannot fail.  
Its every promise I shall trust  
'Til I for home set sail.



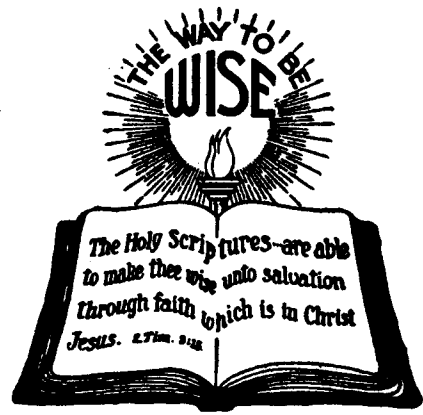
Maker; the brevity of those whose days are as an handbreadth with the eternity of Him with whom one day is as a thousand years, and a thousand years as one day.

But though the Word of God contradicts the vain conceits and empty boasts of mortals, yet the same Word lifts man up from the level of a beastly degradation, and assigns him his true position as the offspring of the eternal Creator. It traces the lineage of the race back to Adam, "which was the son of God," and so links man to his Maker by the dearest and tenderest ties. It recognizes his higher nature and his intellectual power; for "there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). It recognizes man's moral responsibility, and his personal dignity as an accountable being, but it also recognizes his present lost and ruined state in which every power is perverted, and every appetite and passion degraded by sin, until "all we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6).

But not content with displaying man's ruined condition, divine revelation points out the means by which he may be restored to peace and blessing. It reveals to us a divine incarnation, a manifestation of God in mortal flesh; and it informs us that "as many as received him, to them gave he power to become the sons of God" (John 1:12), and to regain through Christ, the Redeemer, more than was lost through Adam, the transgressor.

The true dignity of man, then, consists not in his native intellect, which is degraded and debased by sin; not in an inherent vigor which defies all changes and can subsist in perpetual rebellion and disobedience. But man's true dignity is found in his fellowship with God; "For this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). "Man being in honor abideth not: he is like the beasts that perish" (Ps. 49:12). Men who degrade themselves to the level of "natural brute beasts, made to be taken and destroyed . . . shall utterly perish in their own corruption" (II Pet. 2:12), but those who "fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12), thus become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4), and so have right to the heavenly inheritance, and become "heirs of God, and joint-heirs with Christ."

Man's true dignity consists not so much in what he is, as in what he may be. The grandeur of infancy is not in its present helplessness, which renders it inferior to the very beasts of the field, but in its possibilities, which range through eternity and mount upward to the right hand of God. The son during his minority "differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." In like manner, though our present condition be humble, our prospects are full of hope for time to come. "Beloved,



now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3). The mysteries of that life which is beyond are too deep for mortal comprehension, for "eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him . . . but God hath revealed them unto us by his Spirit" (I Cor. 2:9-10).

Against the degrading notions of human beastliness, which sink men to the level of the brute, we set the great fact of human redemption, wrought out by Him who "took not on him the nature of angels; but he took on him the seed of Abraham," that he might rescue man from his lost condition. We are not "redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Pet. 1:18-21).

Against the proud conceit of those who, boasting in their own independence, cast off the law of God and reject His favor, we set the solemn testimony, "Except ye repent, ye shall all likewise perish" (Luke 13:3). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

With such a message as this we can go to a lost world; we can warn the proud and vain-glorious that his foundation is in the dust; that God only hath immortality, and that man must seek participation in the divine nature, or must perish beneath the wrath of God. On the other hand, we can lift man up from his debasement and his degradation, holding out before him the glorious promise of an immortal Kingdom, and calling him to accept the mercy of Him whose "favour is life" and whose "lovingkindness is better than life."

## I Hadn't Been Backslidden

I HAD the advantage of being born and raised in a Christian home, and I accepted the Lord as my personal Saviour at the early age of four. God was a blessed reality in my life until I reached my teens. Then Satan tempted and I yielded, as too many teen-agers do, and turned my back on my Lord. In spite of family urging to attend a Christian college, I finally enrolled in the state university, where God was not taught; He was ignored. Oh, yes, this college has a high rating nationally, but is sadly lacking as far as spirituality and instruction in Christian living are concerned. To me, it was very fascinating. Big-name bands came to the campus for the college dances and I attended many of them. At home, dancing was considered a sin, and at heart I knew I was doing wrong.

Shortly after entering the university, I became a bosom pal to a girl named Willa. We majored in the same subject, walked to classes together, visited in each other's homes, and engaged in worldly activities together. This is the point of my story—I *knew the true way of life but never spoke to Willa about her soul*. I was in no position to do so, as I was a backslider myself. To my knowledge, she was only exposed to true Christians when she visited my parents, but those visits were brief and hurried. We went to college four years together; joined the same sorority, and were almost as close as sisters. I was married shortly before I graduated, and Willa enlisted in one of the armed forces shortly after graduation. Our paths separated. I was busy being an army wife, and she was busy being in service, and so finally correspondence ceased completely.

Then something wonderful happened in my own life. Praying parents, sister, and brother-in-law, and the tug of the Holy Spirit brought results. I was reclaimed, and my husband gloriously saved. God came in sanctifying fullness about a year later and life has been wonderful ever since. God has blessed our home with two precious little boys and He has supplied every need.

Thoughts of Willa very seldom came to me. In fact, I didn't even know where she was. But three years ago, a letter came to me from her mother. My friend had dropped dead from a heart attack while refereeing a basketball game. Words can't express the horror and the remorse that filled my being. As far as I know, she went into eternity unprepared. My friend, my close associate, dead without Christ! Oh, I thought, why was I backslidden when I could have had such influence with her! If I had testified for Jesus, shown her the peace that fills the Christian's heart, maybe she would have accepted the Lord. Now, it was too late. Willa, a strong, robust young woman, dead at the age of twenty-

seven. Was it a coincidence that her death occurred on my birthday?

Even though the news of her death reached me three years ago, and though I know that God is my Saviour and Sanctifier, I think I shall always have a regret that my influence in college was not a Christian one. I would gladly have tried to win her for the Lord if I had ever had another opportunity, but time changes things, and *I didn't have another chance*.

Teen-agers, backsliders, you who are away from God, remember that you're influencing someone for the devil. Sins can be forgiven, thank God, but the influence that is cast as a sinner can often cause a tragic error that can never be remedied. Sinners may stumble over some backslidden person and slide into hell.

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*As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Col. 2: 6-7).*

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## TOBACCO RIGHTS

By Eva V. Beets\*

WITH so many doctrines being taught from the American pulpit, is it any wonder that our young people become confused? Take the subject of tobacco—while the *Manual* of our church strictly forbids it and our pastors continually preach against the dangers of its use, there are denominations all around us that do not speak against it and even go so far as to resent our teachings.

Before I joined the Church of the Nazarene I attended the dedication of a new church which had been built through strong efforts of the small group of members, who had worked diligently to bring the completion of a dream set forth.

The services, which had been formulated beforehand, were carried out beautifully, even to the last note of the last song. The bishop over the vast district of which the new church was a part was the guest speaker for the occasion, and it was with awe that the congregation listened, as the sound of his eloquent words sank deep into their hearts and minds. At the close of the service the bishop lighted a big black cigar while he stood meditatively out on the campus.

As I watched the smoke curling upward, I thought of the young preacher I had heard condemn the nicotine habit, and the lengthy column that Dr. Oschner of the famous Oschner Clinic in New Orleans had written in the *Daily News* warning the people of the part nicotine is playing in the dread disease of cancer that is sweeping our country.

A man built a house which took many months,

\*Nazarene Laywoman, Columbia, Miss.

and when he was finished there was not a flaw. The beauty of it was admired by everyone who had the opportunity of looking at it. "I am going to keep it spotless, for a house such as this deserves a good housekeeper," laughed the proud housewife as she fondled the gleaming woodwork as one would a new babe.

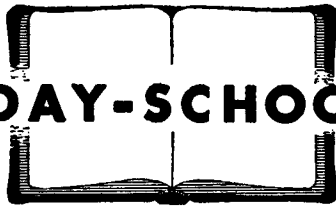
And God built a house that was so exquisite that it took Him nine long months to complete the magnificent piece of handiwork. A soul was breathed into this palace to make his earthly abode. Then too, this house, mysterious and marvelous, must have the best of care, for that would be the way the Master would have it.

Would the owner of the dwelling allow rocks to be thrown at his window, the woodwork to be whittled, or the floors to be scuffed? That would be ridiculous. Then how must God feel when

the splendid houses that He has loaned His children are abused? Do you think He smiles when He sees one of His children breathe the deadly nicotine into the inside, tinging the inner parts a sickly yellow, and eventually eating into the walls of the only earthly mansion we will ever own? Or would a tear trickle down His cheek at the thoughtlessness of our deeds?

I think I would love to hear my Lord and Master say when I enter the great beyond: "Since you have shown such appreciation for the earthly house that I loaned you and have taken the money you could have squandered on tobacco and other foul habits and bought material to be sent up here, I have selected the very best of material for your mansion and have hired the best of architects to construct the building, for I know you will take pride in it."

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for August 1: Christian Worship and Fellowship

Scripture: Acts 2:46-47; Col. 3:12-17; Heb. 10:23-25 (Printed, Acts 2:46-47; Col. 3:12-17; Heb. 10:23-25)

**GOLDEN TEXT:** *Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching* (Heb. 10:24-25).

The present-day minister hears not only the voice of God, but is consciously aware of the ticking of the time bomb that may well destroy all human life and hurl the world into oblivion. The unpardonable sin of the pulpit might well be bringing to this age a sermon of poor construction, weak and trivial in message, simply through lack of earnest preparation of mind and heart. Listless worship can far too often be traced back to listless preaching.

Worship is an attitude of heart and mind, not merely the habitual attendance at the house of God. Outer distractions should be removed whenever possible, but the inner distractions constitute our real problem. We have ears to hear, but we hear not. Worship may well be considered an art rather than a heavenly gift. Do I practice the art of worship? Do I consider the mere attendance of church an end in itself? What do I hear and see? Simple questions, but so revealing. Many a good minister with a burning message has been

completely frustrated and defeated by those in his congregation who never learned how to worship.

While we evangelistic holiness people may pride ourselves upon limited ritual and services completely free of ordered liturgy, we still have a real concern for the externals. We depend so much upon outer appearance and audible response. Could we not well afford to remain humble in heart and learn quietly to practice the Presence? In the average church, what should be a period of quiet before the service begins is bedlam appalling. Would not the Spirit of our Lord be better able to work to the conviction of minds and healing of souls if we should spend that time, not visiting with friends, but in fellowship and communion with God? We are accustomed to doing all the talking. It might prove refreshing and restful if we would tune our souls to hear what God has to say. The real question is not, "Am I faithful in church attendance?" Rather, "Just what kind of worshiper am I?" "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1:10).

In a former pastorate, obeying a "wicked" impulse, I concealed some microphones and recorded the five-minute prelude before a morning service. At a later service, playing back the recording, I asked volunteers to

identify it. Guesses ranged from Grand Central Station to a barn yard, not one suggesting it might be a moment of worship in the house of God—was it? We spend so much time with our little world, our friends, ourselves; may no one, no, not even our thoughtless selves, rob us of the moment we may spend in communion with our Saviour and Lord. Worship is more than the mechanism of attending church and giving our patronizing vote to God, or setting a good example for our children and neighbor; it is rather to be lifted into the very presence of God, where we may talk to Him and, more glorious, He may talk to us. With a sore heart and a very troubled mind the Psalmist sought for understanding of the fires of life, then cried, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end" (Ps. 73:16-17).

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.

*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate* (Heb. 13:12).

# GUEST EDITORIALS

## Keeping Our Sense of Direction

By Charles H. Strickland\*



**I**N THE Eastern Transvaal Province of South Africa there are several thousand square miles known as the "low veld." This term describes that area on the western side of the great Drakensberg Mountains which forms a part of the interior tableland of South Africa. Tropical in character and bounded and drained by several large rivers, this territory

has become the great game sanctuary of southern Africa. Included within this vast area and running along the Portuguese border north to the Limpopo River is the world-famous Kruger National Park.

This country is the home of the great mammals of Africa. Here the large herds of buck, zebra, wildebeeste, impala, and many others find grazing, and the stately giraffe makes his appearance. Here may be found the dangerous water buffalo and the powerful African elephant, who trumps his challenge to civilization. In this peaceful-looking country, the great African lions and other dangerous carnivora seek their kill, while the hippopotami and crocodiles present formidable enemies to all who enter the rivers.

In the past history of South Africa many men have become lost in this low-veld country, and have consequently perished by becoming victims of the carnivora. Even today one who leaves the roads and trails of this part of the country must exercise caution to keep his sense of direction.

One day in the interior of this game country, I learned from an experienced hunter the secret of keeping one's sense of direction. As we walked through this trackless bush country, I observed that each time we reached a high point of ground, my hunter friend would pause, not only to survey the surrounding area for signs of animal life, but also to study carefully the mountains in the distance. On our return I again noticed this frequent observation of the mountains. When asked about it, he explained to me that in this part of the world the mountains, which could be seen from a great distance, formed a boundary which enabled one to keep his sense of direction as he traveled along. He explained further that one should stop frequently and study the mountains, for at the great distances which were in-

involved they seemed to change as one continued to travel. One must become familiar with this apparent change in order to understand his position as he returned, and thus be certain he was going in the right direction. I found his remarks true as we walked on through the afternoon, and came to the road where our truck was parked just as the shadows of evening were gathering. I was glad indeed that we had kept our sense of direction and thus were permitted to return to the safety of the truck before the great beasts began to seek their evening meal.

We have recently experienced another Easter season when our hearts have turned in wonder and worship again to the great mountain of our Christian faith—Golgotha. There we have once more been made conscious of the Cross and of a crucified and risen Christ. As the Drakensberg guided us through Africa's bush country, so does this great mountain of Golgotha form the boundary which gives the Church her sense of direction in this day.

It is necessary for the Church to pause frequently to look at this mountain. We are living in a time of great international tensions, suspicions, and fears. Dark shadows have clouded the horizon, and the way into tomorrow has become obscured. A materialistic world is facing the harvest of its materialistic philosophy, and it can offer nothing but possible annihilation by a hydrogen bomb. This spirit of fear must not invade the Church; indeed, it shall not so long as the Church keeps her sense of direction. We need not fear so long as we are certain of the way. But in the words of the old African hunter, let us pause frequently to look at the mountains in order to be sure of the way. The Cross, the Crucifixion, and the Resurrection, with their powerful message of atonement and complete redemption—these are our mountains. Let us pause frequently in our travels to look at them and thus be sure of our way in this confused age.

Our ministry must keep its sense of direction. Let us keep our eyes on the mountains. They will form the boundary that will lead us safely through the wilderness of materialism and modernism and enable us to point the way to higher and better spiritual living for humanity.

Individual Christians will find it necessary as well to pause now and then to look at the mountains. We, too, need to keep our sense of direction. As we keep our eyes upon the Cross and look often at a crucified and risen Christ, we shall not miss the way at the end of the day.

\*District Superintendent, South Africa (European)

## I Prayed for You Today

**I** WAS seated at the desk when the telephone rang. This was not unusual, but the message it brought was out of the ordinary. A kind voice on the other end said, "I just called to tell you that while having my personal devotions this morning I prayed for you."

Something immediately happened to me. To be remembered in prayer by a friend! I experienced an immediate spiritual uplift. Many duties demanded my attention that day, but I found the load was lighter because someone had prayed for me. How did that friend know I needed that prayer? He will doubtless never realize how deeply I did need his prayer, or what new courage I received at the moment of his telephone call. Through this experience the great inspiration of sharing one another's burdens before the throne was brought more forcibly to my attention.

I began to think of others whom I personally knew and who needed my prayers. I thought of a friend who had recently passed through a great sorrow. I thought of another who was enduring a great temptation; of still another whose close relationship with God had been broken because of the pressure of the world. I thought of fellow laborers throughout the world who were busy in God's service. I soon had a long list compiled. I prayed for them all. I asked God to lighten their loads and to bless them. All of this came about because of my earlier telephone call.

We hear a great deal today about "chain reaction" with reference to atomic energy and nuclear reaction. How would it be to start a "chain reaction" of prayer? That is just what happened in South Africa one morning when someone called to tell me, "I prayed for you today."

### The Other Side

## Of Nazarene Missions

**T**HE largest number of our HERALD OF HOLINESS readers have been permitted to observe only the more material aspect of our great Nazarene missionary program. Our leaders have challenged us to the pressing needs of the gospel message in other lands, and our hearts have been blessed as we have given our means to further the work of Christ through our home and foreign missionary departments. The reports of our returned missionaries have been both informative and inspiring. We have rejoiced to learn of victories on the fields faraway. But what is the "other side" really like?

For nearly six years I have been privileged to see the "other side" of this picture of Nazarene missions as I have observed the daily performance of some of our choice missionaries who are giving loving and sacrificial service to the needy peoples of Africa. May I tell you just briefly what this "other side" view has done for me?

These are the first in a series of guest editorials by four writers, for which the Editor has been given the privilege of arranging. This plan provides a partial vacation for the Editor and gives our readers an opportunity to get acquainted with some of the leaders in our church in this particular way.—  
STEPHEN S. WHITE.

For one thing, it has more firmly confirmed my personal conviction that the message of holiness is the paramount message to all nations and races of people. The message of full salvation produces the same effect, so far as character and manner of living is concerned, throughout the world, regardless of background, race, color, or level of intelligence. It meets the problem of personal sin, produces a Christlike life, and sets in motion a desire to encompass the salvation of others. The preaching of holiness thus becomes the justification for the Church of the Nazarene in other lands.

It has increased my appreciation for the general church leadership and the missionary policy of our church. The counsel of our general superintendents and leaders, the co-operation of all general departments, and the close and harmonious relationship which exists between these departmental leaders and the missionaries on the field, give one a greater sense of security in a foreign country. The policy of our church increases its personal value to one as he experiences its application in other parts of the world and its unanimous reception by new Nazarenes.

This "other side" view of our Nazarene missions has given me a new and better concept of the value of our church literature. I am afraid I have been one who took too much for granted the contribution of our Nazarene Publishing House to the spread of the message of holiness. When one faces the problem of establishing a new church in a foreign country, the problem of literature can be fully appreciated. Our appreciation has increased as we have observed how wonderfully our publishing house has presented our holiness message in print, and how cooperative it is to make its distribution worldwide.

I have learned to place a higher value upon the prayers of our people in the homeland. In facing the peculiar problems which are presented in a foreign environment, one soon experiences a greater dependence upon God for wisdom and guidance. To be conscious that others are sharing this load increases faith and provides light and inspiration for the dark and lonely hours. Many of our people perhaps will never know the extent to which their prayers for missionaries have been answered in this life, but there is abundant confirmation that on many occasions the prayers of our people have made the difference between defeat and victory on the mission field.

I have learned another lesson from this "other

side" view. I have learned, with conviction and regret, that I could have done more for missions as a pastor. Viewed in the light I possessed at that time, I thought I was doing well along this line. However, as I view those days and look at my efforts from this "other side," I could have done better. I could have preached more ear-

nestly on missions; I could have challenged my people more; I could have lived on less and given more of my money to missions; I could have prayed harder for the missionaries. Yes, the view from the "other side" will cause all of us to feel that we can and must do more for world evangelism.

# Religious News and Comments



By A. K. BRACKEN

## Mental Vitamins

*Science Newsletter*, June 12, recommends eight vitamins for mental health for children: (1) Love: child needs to feel that parents love him and care what happens to him. (2) Acceptance: needs to feel he is loved for what he is. (3) Security: must feel that his parents are near in crises—that he fits into the family group. (4) Protection: parents will come to his help in danger. (5) Independence: should feel that his parents want him to grow up. (6) Faith: must have moral standards and believe in them. Believe in human values. (7) Guidance: child needs help in learning how to live . . . should see examples of living well together. (8) Control: must learn there are limits and he will be held to them . . . will not be allowed to hurt himself or others. All these a Christian home should give the child. No home should give less.

## Violence

The Evangelical Confederation of Colombia, South America, reported a case of violence at Buenaventura in which an Evangelical missionary was struck on the head with a stone while conducting a service. The Confederation said the mob was led by two Roman Catholic priests and two nuns. This was in territory designated as "missionary territory." Protestant schools are forbidden in three-fourths of that nation's area which is designated as "missionary." In the past six years 116 Protestant schools of primary grade have been closed (*Christian Advocate*). Among professedly Christian bodies, the policy of reciprocity has its virtues where religious tolerance is concerned. Mob violence in any age and in either camp is inexcusable and unchristian and will lend impetus to the trend toward world atheism.

## "Awakening"

In the *Christian Life* magazine (June, 1954) an article, in the form of an interview with Dr. Edward L. R.

Elson, pastor to President Eisenhower, gives that pastor's reasons for believing that national trends indicate the greatest spiritual awakening that our nation has ever known. Here are some of those indications: (1) Increased interest in revivals—mass evangelism is again effective. (2) Organizing of laymen's movements (Christian), both in the church and outside, for promotion of the gospel and salvation work. (3) Sale of Bibles is now nearly double that of a decade ago. (4) Tendency of commercial radio programs that try to emphasize religion. (Some danger, perhaps, but in the spirit of "by all means to win some.")

## Main Theme

It seems that European Protestant and the ecumenical American theologians may differ widely on the main theme of the Assembly of the World Council of Churches, meeting in America in August. The theme is "Christ, the Hope of the World." Europeans consider the hope to be Christ's second coming and the end of the world. Not so the Americans. *Time* (June 28) quotes Reinhold Niebuhr as saying, "The choice of the theme was a bad idea in the first place." To the "secular-minded" it will seem "fantastic" (the Second Coming). According to Niebuhr, the "New Testament eschatology" is unacceptable to the "modern man" with his "scheme of intelligibility." Many things in the story of redemption, since the days of Christ and of Paul, have been unacceptable to the secular-minded modern: prophecy, Deity in humanity, miracles, atonement on the cross, the Resurrection, and the Ascension. The blessed hope is there also—a bright hope, though we may not see it alike. If Christ is not our Hope, there is none. The theme is a good one.

## BRIEFS

*New head:* W. Ernest Jones, fifty-eight, a Methodist lay preacher, outdistanced his Communist rival to

become president of the National Union of Mine Workers of England. This organization has a membership of 700,000.

*Church membership:* President Eisenhower came to the study of Dr. Edward L. R. Elson, pastor of one of Washington's Protestant churches, seeking membership. Dr. Elson told him that he must preach the gospel without preference to any man. "That is the way I would want it," the President replied. "The President then gave his personal affirmation of faith in Christ as Saviour" (*Christian Life*).

*Increase:* Percentages of attendance increase in Christian schools since 1948 are as follows: seminaries 78 per cent, Bible institutes 62 per cent, and colleges (Christian) 58 per cent. Attendance at secular schools has fallen off since 1948 (*Christian Life*).

*Cancer:* Studies of relation of cigarette smoking to lung cancer, according to a report in *Reader's Digest*, reveal: Lung cancer among women has risen in proportion to their increase in smoking and is still rising. Tobacco tar is cancer-producing. At best, filters eliminate only 50 per cent of tar, some only 10 per cent. A striking resemblance exists in curves charting the rise in sales of cigarettes and that showing increase in lung cancer.

*And when the people complained, it displeased the Lord* (Num. 11:1).

God never has been, and He never will be, pleased with those who are always complaining.

*We were allowed of God to be put in trust with the gospel* (I Thess. 2:4).

Each of us is entrusted with our individual portion of the responsibility of the proclamation of the gospel of Jesus Christ.—EARLE F. WILDE.

# THE QUESTION BOX

*Q. What are the application and interpretation of Amos 8:8?*

In Amos 8:4-6 the sins of Israel are described. Then in 8:7 the prophet declares that the evil works of Israel will not be forgotten, or overlooked. This is followed by the verse the question refers to. It describes with striking symbolism the judgment which is sure to come upon Israel because of her sins. Listen to the words of this verse: "Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt." Judgment will overrun Israel as the Nile River floods the Nile valley at certain times. What was to be true as to Israel and that which became a fact for her will happen sooner or later to any country which follows in her footsteps. Nations can't forget God without suffering the consequences.

*Q. What does the Church of the Nazarene teach about baptism? I have been asked this by a member of another denomination and don't know how to answer him.*

A. Here's what our church *Manual* says about baptism: "We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness. Baptism being the symbol of the New Testament, young children

Conducted by  
**STEPHEN S. WHITE**

may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant."

*Q. We receive the HERALD OF HOLINESS every week, and as a teen-ager I enjoy the Question Box very much. It has answered many questions for me and helped me to make the right decisions about many problems. I would like to know why many of our holiness ministers preach against women wearing those real thin nylon blouses but never say anything about the men wearing their nylon shirts. I know that the Bible says that women should dress in such a way as to become godliness. But don't you think this applies to men as well as to women?*

A. Your question and the discussion which you have presented with it does not need much in the way of an answer. It clearly implies that men have responsibilities from the standpoint of their dress as well as women. Of course we men do not like this. We want the right to lay down the law as to what the women shall wear, but we are not pleased when the women exercise the same privilege with reference to our clothes. I might also state that, according to the best authorities, nylon, just as nylon, is not as cool as other types

of shirt or blouse goods. I also add that clothes or externals of any type do not hold the place of chief importance in the Christian life. Nevertheless, they have a bearing on our walk with Christ and, whether men or women, we should strive to be consistent in our position as to them.

*Q. How can the fact that Job cursed the day of his birth be harmonized with these statements: "In all this Job sinned not, nor charged God foolishly" (Job 1:22); "In all this did not Job sin with his lips" (Job 2:10).*

A. In the first place, the two statements given above appear before the passage where Job cursed the day he was born. This third passage appears in the early verses of chapter three. When the first two affirmations as to Job's character were made, Job had not cursed the day of his birth. Second, when Job cursed the day of his birth, he was only saying that he wished he had not been born. By that time his troubles had all but overwhelmed him. In other words, he was so discouraged because of them that he concluded that it would have been better if he had not been born. In this he did not necessarily commit a sin. But you may also ask if this cursing of the day of his birth wasn't contrary to that wonderful patience which Job is supposed to have been famous for. Yes and no. This does mark a temporary breakdown in his patience, but even when allowance is made for it, he is an exceptional example of patience in the light of what he endured.

## HOME MISSIONS and EVANGELISM

### Home Missions And Our First Churches

LIKE most pastors, I hated to give up some of my best members to those new churches. Today I have ample proof of what I knew in my heart all the time . . . home missions mean not only new churches, but larger and more spiritual First Churches.

I have been pastor of Atlanta First Church exactly three years. During the past two years two new churches have been organized in the Atlanta area with First Church providing the

### ROY F. SMEE, Secretary

members in both instances. These organizations affected not only our membership roll, but our Sunday-school register, and offering plates. Obviously, we felt it for a while; but the picture today is convincing evidence of the value of home missions.

Prior to the organizing of these new churches our Sunday school was averaging approximately 225. Last Sunday (March 28) the total attendance for the three churches was 420. The total for the individual churches

was as follows: Atlanta First—263; Marietta—81; Brookhaven—76. Our average for March was 250, and the average for the new churches was very close to the figures quoted above. These figures tell a convincing story: The average for the three churches is almost double that of First Church prior to the new organizations, and First Church is larger!

But what of membership and finance? We have been able to recoup our membership losses, our church attendance is larger, and our weekly offerings are larger than they

were before the new organizations, and this in spite of the fact the folks we lost were some of our best givers. Best of all, we have had more new people saved in the past two years than in either of the previous two years.

We now have six churches in the Atlanta area, and the future looks bright. I believe in home missions!—REV. WENDELL WELLMAN, *First Church of the Nazarene, Atlanta, Georgia.*

### Any Way You Figure It— We Are Ahead!

Even if our Sunday-school attendance the last two Sundays hadn't increased over last year, we are ahead! But our attendance has exceeded the attendance for the same two Sundays last year, even though we have given nineteen of our regular scholars to the new North Side Church of the Nazarene in Elkhart, Indiana. We are having wonderful services here at the First Church of the Nazarene; yet we gave thirteen of our good members and about twenty-five hundred dollars to start the new work on Bristol Street at Edwardsburg Road. Sunday was a good day, with an altar service in the evening

and two "brand-new" people finding God and a young lady being reclaimed. We will be having about fifteen new members unite with our church soon to even the score.

One thing the new North Side pastor, Rev. Blaine Strauser, said as he preached in one of our services at First Church, which expressed our feeling very well, was this: "We don't feel that we are taking these members away from First Church. We want you folk to feel that First Church is just extending her borders out to the north side of our city."

Yes, we are ahead in a lot of ways. We are ahead by having a new Church of the Nazarene established right in the midst of a growing new section of our city. We are ahead by having two pastors on the job in a large territory instead of one. We are ahead by having two open doors instead of one where the gospel message is being proclaimed. We are ahead by having another excellent group of Nazarenes who feel the challenge of starting afresh as a new church with unlimited possibilities. We are ahead by having the joy that comes from doing something for God and our church that others have done for us. It is another church where

another God-called minister can fulfill his calling.

On March 18, the North Side Church of the Nazarene in Elkhart was organized with seventeen charter members by our faithful district superintendent, Dr. Paul Updike. Through the efforts of Dr. Updike, an adequate amount of money was secured to build the new chapel on lots provided by our church, and the new organization fully expects to have its first service in the new chapel on or before Easter Sunday.

Already First Church has secured another plot of ground on the southeast side of our city, and we hope to see another strong beginning of what will be our fourth Church of the Nazarene in Elkhart in the next few months. We covet the prayers of our people for these projects.—H. L. JOHNSTON, *Pastor.*

### Industrial Chaplains

We are interested in learning of any of our ministers or laymen who serve as industrial chaplains or who contact industrial workers in the interest of evangelism. Please send your name and address to Dr. Roy F. Smee, Box 527, Kansas City 41, Missouri, by the next mail.

# THE HOME CIRCLE

### This Is True in America—

There is no doubt about it, there is a spirit of daring and evil abroad in the land. Some would have you believe it has always been as bad. But even if it has been, the truth as it comes to us almost every day when we read the newspapers is shocking.

Although almost everyone will agree that there is work to be done as far as the Church is concerned, one is made to wonder, Where is the zeal it takes to do the work? The information given below was printed in the *Los Angeles Times* this spring.

Only one out of twelve persons in our country attends church.

Seven out of eight children quit church and Sunday-school attendance before they reach fifteen years of age.

People spend eight times more hours at movies than at Sunday school.

As a nation we spend up to \$750.00 on pleasure, sins, and amusements to every dollar given to church work.

Our nation harbors three times as many criminals as college students.

Three major crimes are committed every minute.

### Conducted by GRACE RAMQUIST

A murder is committed every forty minutes.

There are sixty suicides in our nation daily.

There are more barmaids in America than college girls.

—J. EDGAR HOOVER  
*Director, FBI*

### Clothes That Suit the Life:

One Saturday we visited the little city of Everett, Washington. As we were riding into town, we noticed that the children were playing in the streets. Because of this, and also because it was the middle of May, my husband started reminiscing. It sounded something like this:

"About this time of year, when I was seven, my folks and brother and I made a trip from Topeka, Kansas, to Everett, Washington. Many Kansans had come out here and stayed. Many of our Swedish friends had written glowing reports about the opportunities in Washington. We decided to try our fortunes.

"School was almost out by the time we were situated in a little white cottage, but I wanted to attend school the few remaining days before the term ended. This I did.

"One day I came home from school with a list of things I was supposed to wear for the closing-day program. The list included a white, stiff-collared shirt, a blue suit, and a pair of black shoes.

"Never in all my life had I owned anything except homemade clothes. I fairly tingled with anticipation of new store-bought clothes.

"My parents talked over the problem. They did not wish for their eldest son to appear poorly clad when the children of all the other people would be dressed properly. It was finally decided that I should have the new clothes, even if they did cost much more than it seemed necessary to spend for a seven-year-old's clothing. Downtown we all went and the new suit, shoes, and shirt were duly purchased.

"On the morning of the last day of school, I dressed up and walked slowly and proudly to school. I cautiously stepped over any pools of water or clumps of dirt, arriving on time in



perfect dress for the occasion.

"My folks came to the program, as did the parents of the other children. They soon learned, however, that, although I looked like the other children, I was quite different from them. You see, for weeks and weeks the children in my room had been practicing for the program. They had learned to march together, to sing together, to clap their hands and recite together. I had not learned any of these things, for I had not 'belonged' to the school group long enough. While the rest of the children per-

formed, I walked around with my hands in my pockets, too embarrassed to even say a word. I suddenly realized that my good-looking clothes did not make me fit into this group of trained children."

I laughed a little at the strange story; then the sadness of such a situation began to come to me. I thought of the many people I know who have said that they intend giving their hearts to the Lord when they get old. They all want to go to heaven, but they don't want to live the life of a Christian.

I'm always glad when anyone gives his heart to God, even in the eleventh hour, but I don't want to be an eleventh-hour Christian. I want to be dressed right, but I also want to be "at home" in heaven and with God's people. Somehow I'm afraid that even though I have on a wedding garment, if I have not learned to act as God's children have learned to act, and to enjoy what God's children have enjoyed here on earth, I won't "belong" to the crowd up there in heaven.

Nope! No eleventh-hour "stuff" for me!

## FOREIGN MISSIONS

### Prayer Requests

**P**RAY for a real awakening in and around Lorraine Mission Station.

Pray for more national workers in this field. We have several organized probation classes without regular leaders or evangelists. There is only one full-time worker in this area. We need at least three. As it is, we are unable to take care of the evangelistic work needed and opening to us constantly.—I. E. DAYHOFF, *Trichardsdal, North Transvaal, Africa.*

Rev. Spurgeon Hendrix, of Argentina, was operated on June 26, for gallstones. He is recovering and hopes to be able to return home on furlough at the time planned.

### God Is Helping At Leliefontein

We are rejoicing in the blessings of God upon our souls and upon the ministry. The Lord has graciously blessed us at Leliefontein and at the various preaching points.

At the main station the attendance has very much improved, and the presence of the Lord is very real in the service and many have sought Him. New preaching points have been opened up to us in the locations and compounds of a number of coal mines, some 21 to 35 miles away. At one, where there are 849 miners, only one other missionary visits, and that only once every three months. The challenge is great, but the Lord is answering the cry of our hearts in souls seeking Him. Praise His name!

It is good to hear the testimonies of those who have sought the baptism of the Holy Spirit, and to know of their desire to witness a good confession day by day in their living quarters and among their work-mates.

### REMISS REHFELDT Secretary

As we look in retrospect over the past year we marvel at all the Lord has done for us. The medical work has shown a continued increase month by month. Last month 400 patients were treated. The Leliefontein Dispensary is the only dispensary in this vast district and is situated between two hospitals, the one being 45 miles

away and the other 55 miles. There are many doctors in the area and a district surgeon at Carolina, 10 miles away, where free treatment is given. The people bypass these to come to the dispensary. Some come 25 and even 35 miles for treatment. They travel by pony and trap, by bicycle and by foot. We take advantage of the crowd, for each morning when the patients have gathered, the evangelist holds a service. Tracts are distributed to those who can read. Through the medical contact, we find more are coming to the church services.

We are most grateful for the parcels we have received. The medical parcels have proved a tremendous help; in fact, we do not know how we would have managed without them. The personal parcels have thrilled us beyond words. We feel so unworthy of all your love. The Lord has been good, and we thank Him and you folks who are carrying the burden and are sharing with us in this great task of winning souls for the Master.

Pray on! The Lord will yet triumph in the hearts of those we once thought impossible. Glory to His name! Yours in Calvary's bond.—KENNETH AND MINNIE SINGLETON, *Transvaal, Africa.*

### NOTICE

Though many responded before, we still have a supply of old Children's Day programs on hand, which we will not carry over until next year. If you would like to have a quantity of these for future use, please order now, stating quantity desired of each, and enclosing mailing costs, which, we find, will run about as follows:

8 copies .....	10 cents
12 copies .....	25 cents
20 copies .....	35 cents
50 copies .....	60 cents

The variance in prices is due to the difference in weight of the various quantities. For example, twelve copies weigh just enough more to put the package into a higher rate bracket. There is no limit to the number of copies you may have. Simply order as many as you wish, send mailing costs, and we will send them out as long as they last. Send orders to Department of Foreign Missions, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

Programs available are:

*His Lights*  
*His Word*  
*His Fruitbasket*  
*All God's Children*

**THE BIBLE IS GOD'S WORD**  
Read, Study, Memorize,  
Carry It

Work increases faith and faith brings about Christian activity. Thus the question of which is more important, faith or works, is out of order, for it is faith and works. They are the inseparable Siamese twins of constant victorious living.—JAMES HUDSON.



Hialeah, Florida—We recently closed a good revival with Rev. Robert Rutherford as the evangelist. Under the anointing of the Holy Ghost, Brother Rutherford was able to bring stirring messages of Bible truths from the Word of God. I have had numbers of evangelists but I have never had anyone who carries such a burden for souls and does as much praying and house-to-house calling as does Brother Rutherford. He preaches the old-fashioned gospel truth. Our church was richly blessed by having the Bible preached in its fullness. Hialeah church is on the upward move, for which we are thankful. We received four good members into the church during the revival. Pastor and people are enjoying wonderful fellowship together. Some of the finest people to be found anywhere are the Hialeah Nazarenes. We believe there is a great future for the work.—Craig Wyant, Pastor.

Opelika, Alabama—We recently closed the best revival in the history of the church, with Rev. Bill Farr as evangelist, Bonnie Heater as song evangelist, and Collis Hamie as music director. People received help from God in every service. We broke all records with 149 people in Sunday school, and over 200 at the preaching service. When we came to this church less than two months ago, we had only 20 in Sunday school. We have averaged 75 for Sunday school our first month here. This has been a great day for the church.—R. L. Pitts, Pastor.

Grand Island, Nebraska—On June 6 our church had ground-breaking services for a new educational unit. The building is to be thirty-six by ninety feet, consisting of a basement and two stories. The plan of the church is to pay as we go and finish what is possible as we go. General Superintendent D. I. Vanderpool gave the message at the ground-breaking service. Also present for the service were Rev. Whitcomb Harding, district superintendent; Rev. Harvey Clark, president of the Ministerial Association of Grand Island; and Mr. John Martin, mayor of Grand Island. There is a wonderful spirit of unity and co-operation in the church and we are trusting the Lord to see us through on this undertaking.—Mrs. W. E. White, Secretary.

Dr. and Mrs. A. S. London report: "A tour and youth camp with the United Brethren church of Ohio made our eighteenth different denomination in which we have done Sunday-school work. This group came out of the old denomination sixty-five years ago. They have only 20,000 members, two

bishops, and one school. We found some wonderful young men among their ministers. They have caught a vision, are getting an education, and will lift their denomination. We were in churches one hundred years old, with fifty or sixty members. The brethren were kind, co-operative, generous, responsive, and treated us royally. We closed Sunday night at the Church of the Nazarene in Bluffton, Indiana, with Pastor Davison and his people. It was a delight to be in this church again."

After several years in the pastorate and several years of part-time evangelism, Rev. Lyle Leach and his musical group, known as the Gospel Light Trio, will be entering the field full time this fall. They feature Southern style music with a variety of musical instruments, and will come either as a musical team or for both music and preaching. They will be in the Midwest early in December and would like to slate one more meeting in that vicinity; also have some open dates for the spring of '55. Youth revival is a specialty. Write them in care of Rev. Lyle Leach, Route 1, Box 842, Salem, Oregon.

Davenport, Iowa—The week of May 30 to June 6 marked a time of great spiritual awakening in our church. Rev. William Phillips, evangelist, brought outstanding messages on holiness, and he carried a tremendous burden for spiritually needy souls. He spent hours every day in prayer and fasting and then came to the pulpit night after night with the anointing of God upon him. This is our fifth year as pastor of the Davenport church and we are enjoying the work with our faithful Nazarenes of this

city. The church is moving forward and this has been the best year of our ministry.—Harold L. Keeney, Pastor.

Evangelist Doyle Dorrance reports: "This year marks the twenty-first milestone of our ministry. We recently closed a good Wednesday over Sunday meeting at Oroville, California, where Rev. John Rupp is pastor. About twelve precious souls knelt at the altar and received definite help. In 1941 we held a revival at Oroville when Rev. Roland Griffith was pastor; then in May, 1948, we were called as pastor at Oroville. A little over three years later we were called to pastor at Placerville. Serving there three years, and two years of a three-year call, we decided again to enter the evangelistic field. Our first call was to Oroville. We had a grand time working with Brother Rupp and his fine people. We are now slating for the fall and winter of 1954 and 1955. In California we are making Wednesday over Sunday meetings a specialty. Write us at P.O. Box 843, Oroville, California."

Evangelist Alden Riepe writes: "Recently I closed a meeting with Pastor James H. Whitworth and his church in Pineville, Kentucky; from there went on to Big Rock, Tennessee, where we saw three souls pray through to God. I am now at home and have some open time I would be glad to slate with any church; also am making up our slate for 1955. We are now working as a trio and can carry the entire program for the meeting if desired; or I shall be glad to come and do the preaching only. Write me, 25 Warren Court, Ft. Thomas, Kentucky."

## MORNING PRAYER

By Nona Keen Duffy

*In the quiet hours of morning,  
Father, be Thou close to me;  
I would listen to Thy heartbeat,  
Feel in sweet rapport with Thee!*

*In the quiet hours of morning  
Thy sweet presence fills this place;  
I stretch tiptoe in the silence,  
As I seek Thy holy face.*

*In the quiet hours of morning  
While Thy touch is on the land,  
I would seek Thy perfect guidance,  
Take Thy ever-loving hand.*

*In the quiet hours of morning  
I would thank Thee for Thy care;  
I would ask Thee to direct me,  
And to hear my morning prayer.*

Pittsburgh, Pennsylvania—Lincoln Place Church recently closed a wonderful revival, with Rev. George P. Woodward as the special worker. He was truly used of God. The crowds were very good and over one hundred people were saved and sanctified. Many new friends were made for the church. The messages of the evangelist stirred the hearts of the Christians as well as the unsaved. God has been blessing the work here. We are closing the assembly year with all of the church departments showing wonderful increases. The people are praying and working.—Russell E. Lewis, Pastor.

*For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth (Heb. 12:7).*

Dr. A. E. Sanner writes: "The 1954 assemblies of the new Los Angeles and the new Southern California districts, which were carved out of the original Southern California District (of which the writer was superintendent nineteen years), were held recently. General Superintendent Vanderpool presided over the former, and General Superintendent Young over the latter; both these brethren were at their best. Both of these districts are rolling in high gear. Good gains were revealed in all departments of the work. Superintendent W. Shelburne Brown was re-elected by the former district by all the votes save one. Superintendent R. J. Plumb was re-elected by the latter district by all the votes save two. This unity of action and spirit carried through in all matters of the assemblies. The gains usually paralleled. For instance, net gain of membership of the Los Angeles District was 448; that of the Southern California District was 484. Total Sunday-school membership gain was 2,011. Los Angeles District added 4 new church buildings and 4 new parsonages; Southern California added 5 new church buildings and 3 new parsonages. Both districts added many new additions and annexes. Los Angeles church property values reached \$3,342,270.00. Southern California church property values reached \$3,319,393.00. Parsonage property values were above this figure, in the Los Angeles District being \$498,850.00. Total giving for all purposes on both districts was \$1,962,521.00. Total giving to general interests was \$180,586.00. Per capita giving on Los Angeles District was \$144.19; on the Southern California District, \$140.00. Both districts have aggressive home-mission programs. Los Angeles District invested \$25,000.00 and organized 3 churches with properties valued at a total of \$106,000.00 in the one year. Southern California organized 5 new churches with a similar investment and with similar results. Congratulations to my good friends Brown and Plumb! Christian love and fellowship abound. Everywhere it seems the Crusade for Souls is emphasized, and the purpose to win souls tops all the efforts. Am I glad!"

brought greetings from the assemblies in Scotland and England.

Following a report of good progress, Rev. J. C. Albright, our fine district superintendent, was overwhelmingly re-elected for the tenth time, receiving 226 out of 234 votes. The annual missionary convention, meeting prior to the assembly, unanimously re-elected Mrs. Albright as district president for the second time. Both the assembly and the convention presented Rev. and Mrs. Albright with a generous love offering in appreciation of their good work.

Gains were reported in all departments. Church membership increased from 5,193 to 5,366, a gain of 173, the largest in the history of the district. Sunday-school average attendance increased from 6,194 to 6,504, a gain of 310. Sunday-school enrollment increased from 9,866 to 10,418, a gain of 552. Total giving increased from \$608,187.00 to \$693,237.00, a gain of \$85,050.00. One new church was organized. The reports from the pastors were inspiring and it does seem as though God has been visiting the churches of New England with a spirit of revival.

In a solemn ordination service, following a practical message by Dr. Benner, eight men were ordained into the ministry: Ed Cramer, John C. Evans, Dean Hardy, Dudley Hatha-

way, John Nottle, Robert Sampson, H. Leroy Sturtevant, and Alton Swift.

New England begins another year with faith and optimism in a spirit of unity.

PAUL L. MOORE, Reporter

### North Dakota District Assembly

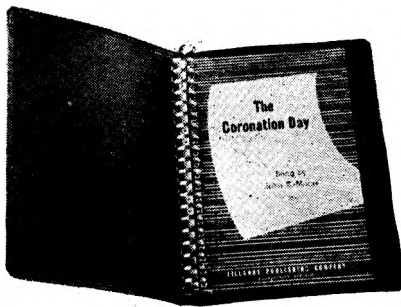
The forty-fifth annual assembly of the North Dakota District convened June 23 and 24, at the district campgrounds at Sawyer. Dr. G. B. Williamson presented challenging and inspirational messages which blessed all of our hearts. He presided with his usual grace, poise, and ability at all the business and activities of the assembly. The reports of the pastors were encouraging and uplifting, for the most part giving evidence of the goodness and help of God and a willingness of the people to stand by the work for the district. The overall report showed gains in all the departments.

On Wednesday afternoon District Superintendent H. F. Taplin was re-elected for his seventh year by an almost unanimous vote, only four negative votes being cast. He was given an offering as an expression of the love and appreciation of the district, and was also voted a modest increase in salary by the Ways and Means Committee.

This year the annual activities of the district were all combined, having

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### New England District Assembly

The forty-seventh annual assembly of the New England District was held at Wollaston Park, Massachusetts, June 23 to 25, with Dr. J. Glenn Gould as host pastor.

The messages of Dr. Hugh C. Benner, presiding officer, were delivered with his characteristic forcefulness and spirit, and proved helpful and challenging to all. He presided over the business sessions with expert efficiency, yet with ease and grace. He demonstrated an indomitable faith and was kind and patient in all matters. It was a real delight to have Mrs. Benner in our midst. She spoke graciously to the convention and

the N.F.M.S. convention (which re-elected Mrs. Taplin to her seventh consecutive year as president) on Tuesday preceding, the district N.Y. P.S. convention (which elected Elmer O. Nelson as the new president) on Friday following the assembly, followed by the annual camp meeting, with Rev. T. T. McCord as evangelist, and Rev. and Mrs. Kenneth Wells as song leaders. June 28 began registration for the young people's institute, which carried through the week with the camp meeting.

We thank God for His help through this year, and we look to Him for continued direction and blessing as we carry forward on the North Dakota District.

EDWIN ZIMBELMAN, Reporter

### Alabama District Assembly

The forty-sixth annual assembly of the Alabama District convened at Millport, June 30 through July 1. General Superintendent Samuel Young was at his best. His messages were refreshing and challenging and his unique manner of presiding won the hearts of Alabama Nazarenes.

Rev. C. E. Shumake was re-elected district superintendent with a good vote on the first ballot and was presented with a love offering of almost \$1,000.00.

The Alabama District reported substantial gains along all lines. The church membership has reached the 5,200 mark. Sunday-school enrollment showed a gain of 820, and the average Sunday-school attendance a gain of 642.

Receiving elders' orders in a very impressive ordination service conducted by Dr. Young were Elbert Watson, Jr., Cecil S. Huff, William R. Sessions, Norman V. Rickey, Jimmy Revella Bentley.

God's blessing is upon the Alabama District, and under capable leadership we move forward for God and souls and the greatest year of gains ever reported.

C. W. ELKINS, Reporter

### North American Indian District Assembly

The tenth consecutive annual North American Indian assembly convened in Albuquerque, New Mexico, June 9 to 11, at Central Church. Pastor Russell, our gracious host, looked after every detail for our comfort in his church. That God is pleased with the Indian work was evident by His presence and blessing on the assembly. Next to heaven was the wonderful divine presence that settled on the congregation in one service as they were singing "Amazing Grace." Indians and visitors were weeping with joy. More and more as the Indians qualify for leadership, they are taking their places as pastors, singers, and musicians. The song service was led by Albert Makesy, Jr.; among the pianists were two Indians, James Page and Josie Cable. We now have seven Indian pastors. White visitors wept as

special songs were rendered in native dialect by groups of Navajos, Poncas, and Comanches. How God did bless their earnest sincerity in song! Dr. C. Warren Jones and Dr. Remiss Rehfeldt brought challenging messages.

Dr. Rehfeldt ably presided over the assembly in the absence of Dr. Hardy C. Powers. District Superintendent D. Swarth's report showed that continued gains are being made in the Indian work. He first expressed his appreciation to our missionaries, who have toiled so faithfully in spite of loneliness, discouragement, adverse living conditions, and many times the lack of immediate necessities. There are now 897 Indian Nazarenes, a gain of 94 (over 10 per cent) over last year. The Sunday-school enrollment is 1,614; N.Y.P.S., 227 (gain of 45); Juniors, 160 (110 per cent increase); N.F. M.S., 278 (gain of 85). Splendid progress has been made in reaching others; 13 outposts are now being operated, a gain of 8 over last year. Finances prohibited starting any new churches; each outpost is a potential new church.

Finances show an increase of 37.6 per cent over last year. It is hoped that before too long some of our missions can become self-supporting, and contributions from each will help support new missions. The Indian work is challenging, inspiring, and promising.

HELEN K. SWARTH, Reporter

### Ministers' Retreat

The fifth annual Ministers' Retreat of the Eastern Educational Zone was held June 8 to 10 at Eastern Nazarene College, Wollaston, Massachusetts. More than 200 Nazarene ministers gathered to enjoy the splendid facilities of this growing college, the warm fellowship of other ministers, and, best of all, the incomparable welcome and genial friendliness of our official host, Dr. Edward S. Mann, president of the college.

After the competent staff and genuine interest of Rev. Stephen Nease, executive field secretary, had abundantly provided us with comfortable living quarters, we gathered in the large college dining room for a "get-acquainted night" banquet, climaxed by a stirring address by General Superintendent G. B. Williamson. His challenging ministry throughout the retreat proved to be the spiritual high light of the gathering. Again and again God used him to stir, teach, challenge, and bless the ministers.

On Wednesday, the morning hours were devoted to a panel discussion on "Calvinism": the historical approach, the Biblical approach, the philosophical approach, the ethical approach, the practical aspects. On Thursday morning the same panel discussed "The Inner Life": in relation to prayer, devotional reading, as creative, and motivation of the church. These discussions proved to be interesting and helpful.

The afternoons found the various district softball teams in strenuous competition for the mythical "championship" of the zone. The

Washington-Philadelphia Orioles finally defeated the New England Red Sox in a thrilling extra-inning game. The winners were presented with a beautiful loving cup as a token of their prowess.

The retreat closed Thursday evening with a final banquet, and another great message by Dr. Williamson. We who heard it will never forget the God-anointed message and heart-warming plea for greater effort in soul winning.

A. C. MCKENZIE, Reporter

### South Dakota District Assembly

The fifteenth assembly of the South Dakota District was held in Mitchell, June 24 and 25. Rev. Edgar Kincaid, host pastor, made all of us feel welcome.

Dr. Hardy C. Powers presided with his usual effectual manner and with the spirit of world vision and love. Truly God used His servant to the blessing of our hearts and the enlargement of our vision.

Rev. W. H. Davis was re-elected with a large vote—the largest in the history of the district. A \$500.00 love offering reflects the esteem in which he is held by our people and their appreciation for his aggressive leadership. The district shows gains in all departments, with good prospects for new churches at Rapid City and Scotland.

Rev. A. Ward Hands, Rev. Claud Dicus, Mr. Albert Black, and Mr. Norman Holmes were elected to the advisory board. Rev. Vearl Fisher was re-elected district secretary and Brother Hands was re-elected treasurer.

Rev. T. A. Burton spoke at the missionary and young people's conventions. Seven out of twenty-one Sunday schools received the second-year achievement awards. Rev. Wesley Johnson spoke in the interest of Northwest Nazarene College. Rev. Walter Eichenberger, with his genial manner, made us feel that the Nazarene Publishing House is the servant of the people.

At the respective conventions, Mrs. Irvin Kennedy and Rev. Robert Manley were elected to the district offices of N.F.M.S. and N.Y.P.S. presidencies.

This home-mission district is moving forward.

N. J. ARECHUK, Reporter

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

The second annual N.Y.P.S. camp, institute, and convention of the North Arkansas District was held at the Arkansas Baptist assembly grounds, Siloam Springs, June 21 to 25, with Rev. J. W. Hendrickson, district superintendent, and Rev. Joe Glyn Cordell, district president, in charge.

There were 320 persons registered for the camp and visitors came from our district and from surrounding districts. God's blessings seemed to rest upon us from the very beginning.

During the convention session many new plans were made for the youth

work for the following year. The spirit and harmony which prevailed during the election of district officers certainly proves that God is leading on. Since Rev. Joe Glyn Cordell had accepted a pastorate on another district, God definitely led in the election of Rev. J. Louis Emmert, pastor of the Blytheville, Arkansas, church, as district president. Rev. Leroy Milburn, dean of our institute, was elected vice-president; Miss Bertha Rutledge, secretary; and Rev. Marion O. Guy, treasurer.

Our special speaker for the camp was Rev. Ray Hance, superintendent of the Kansas District. We shall not soon forget his wonderful messages. God moved in every service. The long altar across the old camp shed was lined night after night with precious youth seeking and finding God. We give thanks to God for Brother Hance. We are trusting God to help the North Arkansas young people to press forward in the name of the Lord and under the banner of holiness to win greater victories for Him.

TULIS D. TOMPKINS, Reporter

### Oregon Pacific District Assembly

Oregon Pacific eleventh annual district assembly, with General Superintendent G. B. Williamson presiding, was truly outstanding. Rev. W. D. McGraw, district superintendent, received a wonderful expression of confidence with 256 votes out of 258 votes cast.

Five new churches were organized during the year. Over \$52,000.00 was raised for general interests; over \$15,000.00 was pledged for home missions in one evening service. Our goal is 76 churches by '56.

The district is advancing under Brother McGraw's splendid leadership. Dr. Williamson's messages were truly inspiring and helpful throughout the assembly.

HAROLD M. SANNER, Reporter

### British Isles (South) District Assembly

It was evident from the outset that the pastor, members, and friends of the Bolton First Church had made detailed and thorough arrangements for the holding of the first British Isles (South) District assembly in their excellent premises. The warmth and generosity of their welcome was not dampened in any way by the showery conditions which prevailed outside.

It is possible that some friends approached this assembly with some misgivings, but all such doubts were quickly removed. There was a warmth that cheered the heart, a spirit of real unity, a deep sense of purpose, a longing desire for revival fire, and, above all, a conscious sense of God's presence throughout the assembly.

Dr. and Mrs. Hugh C. Benner endeavored themselves to all our hearts. Whether it was in the routine of district business, the fervor of a public meeting, or the solemnity of the

ordination service, Dr. Benner proved himself to be a wise counselor, a real crusader, and a faithful overseer. These characteristics, coupled with his humility and Christian charity, were an inspiration to the 130 delegates and numerous friends who attended the meetings.

Dr. Benner was ably assisted by District Superintendent J. B. MacLagan, whose first report was eagerly awaited. The report dealt with the problems confronting the newly formed district, and the following major needs were listed: a deepening of the spiritual life, strengthening of our weaker churches, a stronger Church-of-the-Nazarene consciousness on the part of our people, the procuring of suitable church premises, and an outpouring of the Holy Spirit in revival power in all our churches. The report closed with the following recommendations: the Crusade for Souls Now must be stressed, every church should make an honest endeavor to have two revival campaigns during the assembly year, and every effort must be made to increase church membership. The delegates returned to their churches inspired and challenged, and pledged to support their district superintendent in his second year of office.

MAURICE CARLILE, Reporter

## DEATHS

REV. PETER G. JURICH was born July 12, 1886, in Gage, Yugoslavia, and died May 18, 1954, in Pasadena, California, of internal cancer. As a lad of eighteen years, he left his log cabin home and arrived in America without a word of English and only six dollars in his pocket. After fulfilling his promise to his father for financial help, he entered the third grade in school in Paintsville, Kentucky. In two years he completed the grades and in three more years completed high school. His theological work was taken at Chicago Evangelistic Institute. When he entered Ohio Wesleyan University he was the only foreign student placed in the class with the American-born. He finished his education at Pasadena College, receiving the degrees of Bachelor of Arts and Oratory. During his second year of school he was marvelously converted and two years later was sanctified and called into the ministry. In 1918 he married Alroma Bever, and to this union was born one daughter, who preceded him in death in 1937. Brother Jurich devoted over thirty-five years to the work of the Lord in the Church of the Nazarene. As evangelist he preached in nearly every state. He seemed to have special talent in home-mission work and has many churches to his credit on the Southern California and Los Angeles districts. He carried a burden for souls to his last hours. He said little of the joys of heaven soon to be his, but prayed God to send in those whom he could help spiritually. Funeral service was held in the Bresee Avenue Church, conducted by the pastor, Rev. J. George Taylorson, assisted by Rev. Shelburne Brown, Dr. A. E. Sanner, and Dr. R. J. Plumb.

REV. WALTER D. SMITH was born in Shelbyville, Texas, September 30, 1887. He was converted under the ministry of "Uncle Buddie" Robinson in 1913, at Whittier, California, and united with the Church of the Nazarene. In 1916 he married Mellie Dea Gordon. Feeling a divine call to the ministry, he attended Pasadena College and Northwest Nazarene College. He pastored at Meridian and Princeton, Idaho; Beaumont, Texas; Union Gap and Deer Park, Washington. During an eleven-year term as pastor



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at Union Gap, he built a thriving congregation of Nazarenes and a beautiful church building. For the last three and one-half years of his life he was the manager of the Northwest District camp, Pinelaw Park, where his radiant and beautiful spirit gave constant testimony of Christian grace. He died there April 20, 1954, after several months of illness. He is survived by his widow, two sons, Joyce Melvin and Harmon Lee; and two daughters, Mrs. Illabelle Francis and Mrs. Delight Newcomb. Memorial services were held at Spokane Bethel Church and Union Gap Church of the Nazarene. His pastor, Rev. Ellis Cox, and district superintendent, Dr. E. E. Zachary, were in charge of the services. Interment was in Tahoma Cemetery at Yakima, Washington.

MRS. CALLIE DONA LEGG (nee Moore) was born in Callaway County, Kentucky, February 8, 1881, and died May 8, 1954, at her home in Peabody, Kansas. In 1901 she was united in marriage to John Wesley Legg. To this union were born eight children, two of whom preceded her in death. Besides her husband, she is survived by three daughters, Mrs. Anna Smith, Mrs. Levi Corzine, Mrs. Robert Queen; three sons, J. D., Luther, and John; also one sister and two brothers. Being converted in 1902, she had been a Christian for about fifty-two years, thirty-three of which she was a member of the Church of the Nazarene, uniting first at Light, Arkansas, transferring to Jonesboro, then coming to Peabody, Kansas, in 1944, where she was a faithful member and lived a consistent Christian life until the time of her death. She was laid to rest in the Prairie Lawn Cemetery at Peabody, Kansas; Rev. E. O. Walden, pastor, officiated.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. Dan Wheeler has resigned the pastorate at Tahlequah to enter into full-time evangelism. Brother Wheeler has done good work at Tahlequah. He is an evangelistic preacher. The Lord gives him souls praying through to victory. We commend him to our pastors and people.—I. C. Mathis, Superintendent of Northeast Oklahoma District.

This is to state to our pastors, district superintendents, and people everywhere that Rev. E. G. Lusk of Falls Church, Virginia, is an elder in good standing on our district. I have known Brother Lusk for over twenty years, and I unhesitatingly commend him to our people as a brother beloved in the Lord. He is available for revivals, camps, and holiness conventions, and I know him as a good evangelist, capable of serving acceptably in the largest church or camp in our denomination. He is clean, a Christian gentleman, a strong preacher of the Word, and will be of the greatest possible assistance to any pastor and people who may call him. He has held and is going to hold revivals on this district. It is a pleasure to commend my friend to our people.—V. W. Littrell, Superintendent of Virginia District.

### WEDDING BELLS

Miss Patricia Ann Willey of Fulton, Kentucky, and Thomas Champion Traylor of Nazarene Theological Seminary, Kansas City, Missouri, were united in marriage on June 27, in First Church of the Nazarene, Fulton, with the pastor, Rev. H. L. Nabors, officiating.

Miss Evelyn Kolor of Chicago and Mr. Newell V. Dillman of Casey, Illinois, were united in marriage on June 27, in Chicago.

Miss Geraldine Good of San Leandro, California, and Mr. Ralph Hauser of Peoria, Arizona, were united in marriage on June 26, at Oakland, California, with Rev. Wayne Knox, pastor at San Leandro, officiating, assisted by Rev. Robert Sutton, pastor of East Oakland Church.

Miss Marjorie Ann Sholty of Pasadena, California, and Lawrence A. Ogden of Amarillo, Texas, were united in marriage on June 12, in the chapel of Breese Church of the Nazarene in Pasadena, with Rev. L. A. Ogden, father of the groom, officiating, assisted by Dr. J. George Taylorson. The young couple have assumed the pastorate of a home-mission church in Waco, Texas.

BORN—to Rev. and Mrs. C. W. Schardein of Freedom, Oklahoma, a daughter, Rita Jolene, on July 2.

—to Rev. and Mrs. Kenneth T. Meredith of Kansas City, North, Missouri, a daughter, Cella Susanne, on June 29.

—to Rev. and Mrs. O. Gerald Green of St. Louis, Missouri, a son, Daniel Paul, on June 28.

—to Rev. and Mrs. Robert Clack of Rockford, Illinois, a son, Paul Lloyd, on May 31.

—to Rev. and Mrs. Clifford Schultz of Dixon, Nebraska, a son, John Ernest, on May 19.

—to Mr. and Mrs. James Scott Hopkins of Modesto, California, a son, Daniel Craig, on May 13.

SPECIAL PRAYER IS REQUESTED by a friend in Kentucky for the son of a Nazarene mother—he is in a state hospital with a nervous breakdown—that God shall heal him and bring him back home;

for a mother in Indiana to be sanctified, also for the salvation of her husband and daughter; by a mother in Illinois for her two sons—an urgent need—one is backslidden and it seems the devil is about to ruin his life—that God will deliver the sons, and also help the parents in this trial, as they are in poor health, also for four brothers and sisters and nieces and nephews.

### Nazarene Camp Meetings

July 16 to 25. Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road. Workers: Dr. Samuel Young, Rev. Harold Volk, Rev. Donald Snow, evangelists; Rev. W. W. Tink, song evangelist; Rev. J. W. Swearingen, youth evangelist; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. For information, write Rev. C. D. Westhafer, 214 W. South St., Wooster, Ohio. Dr. Harvey S. Galloway, district superintendent.

July 26 to August 1. Southern California District Camp, Costa Mesa, California. Workers: Rev. David K. Wachtel, Rev. Sammy Sparks, and Professor Paul M. Qualis. For information, write, Rev. Clive Williams, Box 384, Costa Mesa, California. Dr. R. J. Plumb, district superintendent.

July 29 to August 8. Northern California District Annual Camp, at Beulah Park, Santa Cruz, California. Workers: Rev. R. N. Raycroft, Rev. Sammy Sparks, Dr. H. Orton Wiley, evangelists; Rev. T. H. Stanley, people's meetings and prayer meetings; Paul Skiles, teen-age program; Ronald J. Lush, music director; Mrs. Mary Parrott, vacation Bible school activities; Rev. Charles Higgins and Mrs. Eugene Mallory, pianists. Dr. George Coulter, district superintendent. For information write to Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California.

August 2 to 8. Illinois District Camp, at Nazarene Acres, Springfield, Illinois. (12 miles east of Springfield). Workers: Dr. Samuel Young, Dr. Russell V. DeLong, preachers; Miss Mary L. Scott, missionary speaker; Professor Warnie Tippet, music director; Opal June Zimmerlee, children's worker. Dr. W. S. Purinton, district superintendent, Box 72, Springfield, Ill.

August 2 to 8. New Mexico District Camp, at Mountain Park Campground, ten miles southwest of Capitan, New Mexico. Workers: Rev. J. E. Williams, evangelist; Calvin and Marjorie Jantz, singers and musicians; Mrs. Allen Russell, children's worker. For information, write F. R. Whitley, Mountain Park Campground, Capitan, New Mexico. Rev. R. C. Gunstream, district superintendent.

August 6 to 15. Northeastern Indiana Camp, at Marion, Indiana; campgrounds, East 38th Street (extended). Workers: Rev. J. A. McNatt, Rev. Ponder Gilliland, Dr. J. Russell Gardner, evangelists; the Qualses, singers. For information, write Dr. Paul Uppike, district superintendent, Box 469, Marion, Indiana.

August 6 to 15. Arizona District Camp, at the District Center, Prescott, Arizona. Workers: Dr. L. T. Corlett, Rev. Nicholas A. Hull, preachers; Boyce and Catharine Pierce, singers and musicians. For information write, Rev. Wayne C. Young, 137 N. Marina, Prescott, Arizona. Rev. M. L. Mann, district superintendent.

August 6 to 15. Washington-Philadelphia District Camp, North East, Maryland. Workers: Rev. Harold Volk and Rev. Bernie Smith, evangelists; Professor Curtis Brown, song evangelist and soloist; Dr. Mendell Taylor, youth speaker; Rev. C. S. Jenkins, missionary; Mrs. Fred Bertolet, organist. For information write the camp manager, Boyd M. Long, 305 Euclid Ave., Trenton, New Jersey. Rev. E. E. Grosse, district superintendent.

August 13 to 22. Virginia District Camp, at the intersection of Highways 60 and 15, below Sprouses Corner, Dillwyn Virginia. Workers: Dr. W. A. Carter and Rev. H. G. Purkhiser, evangelists; C. Wm. Ellwanger, Harold Meadows, T. T. Liddell, and V. W. Archer, singers. For information write, Rev. S. P. Fox, Leesburg, Virginia. Rev. V. W. Littrel, district superintendent.

August 21 to 29. Tennessee District Camp, at Camp Nacome, near Centerville, Tennessee (just off Hi-way 100). Workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, and Mr. John T. Benson. Platform manager, Rev. D. K. Wachtel, district superintendent. Mailing address during camp—Camp Nacome, Pleasantville, Tennessee. For advance information, write the Tennessee District Office, Church of the Nazarene, 1342 Stratford Ave., Nashville 6, Tennessee.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

G. B. Williamson  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

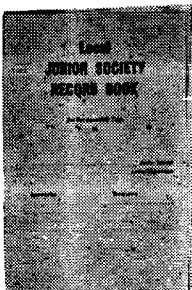
#### Assembly Schedule

Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

Samuel Young  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23



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#### Assembly Schedule

Western Ohio ..... July 28-30  
Kansas ..... August 4-6  
Iowa ..... August 11-13  
Louisiana ..... September 1-3

Hugh C. Benner  
Office, 2923 Troost Ave., P.O. Box 527, Kansas  
City 41, Mo.

#### Assembly Schedule

Northwest Oklahoma ..... July 28-30  
East Tennessee ..... August 4-5  
Chicago Central ..... August 11-12  
Northwest Indiana ..... August 18-20  
Tennessee ..... August 25-27  
Kansas City ..... September 8-10  
Southwest Oklahoma ..... September 15-17

### District Assembly Information

**EASTERN KENTUCKY**—Assembly, July 28 and 29, at Newport Church of the Nazarene, 830 York Street, Newport, Kentucky. Entertaining pastor: Rev. R. L. Ihrig, 36 S. Grand Ave., Fort Thomas, Kentucky. Dr. Samuel Young presiding.

**NORTHWEST OKLAHOMA**—Assembly, July 28 to 30, at Bethany First Church, Main at North Asbury, Bethany, Oklahoma. Entertaining pastor: Rev. E. S. Phillips, 109 N. College, Bethany. Dr. Hugh C. Benner presiding.

**SOUTHWEST INDIANA**—Assembly, July 28 to 30, at the Indiana University Auditorium, Bloomington, Indiana. Entertaining pastor: Rev. Grant Barton, 731 W. Howe St., Bloomington. Dr. Hardy C. Powers presiding.

**WESTERN OHIO**—Assembly, July 28 to 30, at the Western Ohio District Center, north shore of Lake St. Mary's on Route 29. Entertaining pastor: Rev. Jay Budd, 615 Hoying Street, Celina, Ohio. Dr. D. I. Vanderpool presiding.

**EAST TENNESSEE**—Assembly, August 4 and 5, at the Nazarene Campground, Louisville, Tennessee. Rev. Victor E. Gray, Route 1, Louisville, Tennessee, is the one to whom all material should be sent (he is district superintendent). Dr. Hugh C. Benner presiding.

**KENTUCKY**—Assembly, August 4 and 5, at the District Center, Summersville, Kentucky. Entertaining pastor: Rev. G. C. Morgan, Summersville, Kentucky. Dr. Hardy C. Powers presiding.

**KANSAS**—Assembly, August 4 to 6, at First Church, 211 East 4th, Hutchinson, Kansas. Entertaining pastor: Rev. Wilson R. Lanpher, 500 N. Plum, Hutchinson, Kansas. Dr. D. I. Vanderpool presiding.

**MISSOURI**—Assembly, August 4 to 6, at the District Center, Pine Crest Camp, Fredericktown, Missouri. Entertaining pastor: Rev. A. L. Roach, 202 Saline Street, Fredericktown. Dr. G. B. Williamson presiding.

**CHICAGO CENTRAL**—Assembly, August 11 and 12, at First Church of the Nazarene, Franklin at Seminary, Danville, Illinois. Entertaining pastor: Rev. L. S. Oliver, 322 N. Gilbert, Danville, Illinois. Dr. Hugh C. Benner presiding.

**VIRGINIA**—Assembly, August 11 and 12, at the Nazarene Campground, Dillwyn, Virginia. Entertaining pastor: Rev. V. W. Littrell, district superintendent, 1409 River View Terrace, Alexandria, Virginia. Dr. G. B. Williamson presiding.

**IOWA**—Assembly, August 11 to 12, at the District Campground, Route 1, West Des Moines, Iowa. Entertaining pastor: Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. D. I. Vanderpool presiding.

**WISCONSIN**—Assembly, August 11 to 13 at the Bryon Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Dr. Charles A. Gibson, district superintendent, 201 North 73rd St., Milwaukee, Wisconsin, is the one to whom all materials should be sent. Dr. Hardy C. Powers presiding.

**NORTHWESTERN ILLINOIS**—Assembly, August 18 and 19, at the Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor: Rev. C. E. Fleschman, 212 N. Elmwood St., Peoria. Dr. Hardy C. Powers presiding.

**DALLAS**—Assembly, August 18 to 20, at the Rose Hill Baptist Church, 6th at Lucas, Texarkana, Texas. Entertaining pastor: Rev. Fletcher Spruce, 1619 West 8th, Texarkana, Texas. Dr. G. B. Williamson presiding.

**NORTHWEST INDIANA**—Assembly, August 18 to 20, at First Church of the Nazarene, 609 Madison St., Gary, Indiana. Entertaining pastor: Rev. Robert E. Ross, 679 Harrison St., Gary, Indiana. Dr. Hugh C. Benner presiding.



## SERVICEMEN'S CORNER

Corrected list of addresses for Nazarene chaplains as of June 28, 1954

Chaplain (1st Lt) E. Drell Allen  
AP 2251019  
HQ. 843rd Engr. AVN BN  
APO 83 % Postmaster  
New York, New York

Lt. R. A. Berry, ChC, USN  
Office of the Staff Chaplain  
Military Sea Transportation Service  
Pacific Area  
Fort Mason, California

Chaplain (Maj) Claude L. Chilton  
AO 513312  
Base Chaplain  
Headquarters, 3919th Air Base Group  
APO 129 % Postmaster  
New York, New York

Chaplain (1st Lt) Verl L. Churchill  
Box 96  
Ellsworth Air Force Base, South Dakota

Chaplain (Capt) Charles M. Crouch  
O-515179  
Det 5 6003rd, ASU, HLMR  
Jolon, California

Chaplain (1st Lt) Boyd W. Davis  
02264222  
34th QM Bn  
Sharpe General Depot  
Lathrop, California

Chaplain (Maj) John T. Donnelly  
7350th Base Complement Sqdrn.  
Tempelhof Air Base  
APO 742 % Postmaster  
New York, New York

Chaplain (1st Lt) Albert L. Gamble  
USAF Pre-flight School  
Office of the Wing Chaplain  
Lackland Air Force Base  
San Antonio, Texas

Chaplain (Capt) John Lowell George  
USAF  
Base Chaplain  
George Air Force Base  
Victorville, California

Chaplain (1st Lt) Samuel R. Graves,  
Jr.  
02270609  
Hq. and Hq. Btry.  
496th AAA Bn  
Fort Sheridan, Illinois

Chaplain (1st Lt) Clifford E. Keys,  
Jr.  
Office of the Division Chaplain  
11th Airborne Division  
Fort Campbell, Kentucky

Chaplain Albert S. M. Kirkland USN  
Office of the Division Chaplain  
Second Marine Division  
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## Christ Pre-eminent

By C. E. Shumake\*

*That in all things he might have the pre-eminence (Col. 1:18).*

**T**HE WORLD cannot escape the impact of the personality of Jesus Christ!

The Sabellians denied the distinction of the Godhead, saying the whole Deity tabernacled in Jesus Christ. The Arians represented Him only as the highest of all created intelligences. The Socinians considered Him human only, and exalted Him above other men only in His official character. But millions have loved Him and served Him as the only begotten Son of God! Upon this stands our faith! Upon this truth lives the Church of God!

Christians today, let us, as did the Christians of the Early Church, make Him the grand object of our exultation. He was the *constant* theme of the Early Church. They were willing to be abased, willing to labor and toil cheerfully, willing to live or die, that He might be magnified! They loved Him more than worldly pleasures, and counted "all things but loss for the excellency of the knowledge of Christ" (Phil. 3:8).

Christ is pre-eminent in the constitution of His person. He was God "manifest in the flesh," the Tabernacle of the divine glory. The world can never know another like the Son of God!

He is pre-eminent in the grandeur of His works. In the beginning, creation in all of its glory and extent was effected by Him.

The work of redemption is His! It was His arm that brought salvation. Other religions sought to bring man up to God. Christ has brought God down to men! His designation, Emmanuel, by the prophet of old means "God with us!"

He is pre-eminent in His prerogatives. He brings pardon for the guilty sinner through the merit of His blood. He "suffered without the gate" that He might sanctify the people. It is by His hand that is conferred upon His redeemed children the "crown of glory."

He is the pre-eminent One! Is He pre-eminent in your heart and life today? Can you now sing these words?

*Thy will, O God, is joy to me,  
A gladsome thing;  
For in it naught but love I see,  
Whate'er it bring.*

*Within the circle of Thy will  
All things abide;  
So I, exulting, find no ill  
Where Thou dost guide.*

*I walk by faith, not sense nor sight,  
Calm faith in Thee;  
My peace endures, my way is bright,  
My heart is free.*

\*District Superintendent, Alabama District