



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 5, 1955

## Promise—Prediction—Performance

### General Superintendent Powers

THE APOSTLE JOHN tells us, "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin." What a glorious, all-inclusive promise that is! It promises complete deliverance from sin—its presence, its power, its pollution. This is the promise of purity and spiritual power. It is the promise of a happy, victorious life of freedom from sin in this present world.

But it is more than a promise; it is a prediction, for all of God's promises are predictions also. He sees the end from the beginning and knoweth all things, so His promises are not just idle talk; they are the predictions of things to come. The truth-loving God who cannot lie has spoken. The great Creator who said, "Let there be light: and there was light," has also said, "The blood of Jesus Christ . . . cleanseth us from all sin."

*What God has promised and predicted He also waits to perform. All power is His. We are told that "greater is he that is in you, than he that is in the world." He has not only promised and predicted spiritual cleansing, but "faithful is he that calleth you, who*

*also will do it."* There is only one "IF" in connection with the realization of this glorious promise. That uncertainty is on the part of man—"IF we walk in the light." If man will meet the conditions, the promise is his. If he will walk in the light of God's truth, if he will make an eternal consecration of his all to God—

*Friends, and time, and earthly store;  
Soul and body Thine to be—  
Wholly Thine forevermore;*

if he will exercise an unwavering trust in the merits of the atoning Blood and in the faithfulness of God to perform what He has promised, then—immediately—the promise is his, the prediction of cleansing is true, and God's power to perform has been realized. Then in glad exuberance the sanctified soul will sing:

*I've reached the land of corn and wine,  
And all its riches freely mine;  
Here shines undimmed one blissful  
day,  
For all my night has passed away.*

*My Saviour comes and walks with me,  
And sweet communion here have we;  
He gently leads me with the hand,  
For this is heaven's borderland.*

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

## TELEGRAMS

Oklahoma City, Oklahoma—Seventh Southwest Oklahoma District Assembly re-elects Rev. W. T. Johnson as district superintendent with his best vote. Mrs. Johnson re-elected N.F.M.S. president. Love offering of over \$700.00 given the Johnsons. Wonderful spirit prevailed; good gains in all departments. General Superintendent D. I. Vanderpool at his best. Two new churches organized; \$46,735.00 given to general interests. J. Monroe Gleason ordained in impressive closing service. Southwest Oklahoma anticipates its best year.—WILLIE W. VOIGT, District Secretary.

Columbus, Georgia—Georgia District closed forty-first annual assembly in Waycross on September 15. Dr. Hardy C. Powers conducted sessions with ease and dispatch. Evangelist Nettie A. Miller preached first night of assembly. Rev. Mack Anderson re-elected, with only one dissenting vote, to serve his ninth year as district superintendent. Substantial gain shown in church membership; 13 new missionary societies, 2 new churches. Genuine harmony and unity in evidence throughout assembly. Robert Huff was host pastor.—BYRON LEJEUNE, Reporter.

## NEWS IN BRIEF

After serving the Fairmount Church of the Nazarene in Kansas City, Missouri, for two years, Rev. Elvin Ernest has resigned to accept a call to the church in Ritzville, Washington.

Having served for nearly four years as pastor of Grace Church in Fresno, Rev. Frank W. Watkin, Jr., has accepted the call to pastor the Highland Park Church in Los Angeles, California.

Rev. L. B. Mathews writes: "For the past six months I have had a blessed and successful ministry in the pastorate at Fulton, Kentucky, but the low altitude has affected my throat and forced me to leave. I am therefore returning to the evangelistic field, where I had previously spent eleven years."

Evangelists Harold S. and Flossie Richardson of Muncie, Indiana, wish to thank all their friends for their prayers, flowers, and cards during Mrs. Richardson's recent bereavement when both her father and mother died within a few days' time.

Pastor H. B. Hughes sends word from St. Paul, Minnesota: "First

Church at St. Paul has paid off the mortgage on its church building and is now building a new parsonage."

## THE TOWN CLOCK

By Jessie Whiteside Finks\*

I HAVE often thought that if I were giving gifts to cities I would like to give a clock. It is a public servant that plays no favorites. Its placid face looks down upon the rich and poor, the young and old, and the noted and obscure without discrimination. I know from experience what it means to be able to get the correct time at a glance in this workaday world, the satisfaction of being "on time," and the sickening sensation of "too late."

I am thankful to whoever was responsible for placing a clock in our city, and I am reminded that this is my day and my opportunity to do what I can toward making this a better world for those who come after me. The connotation of the clock, however, is more significant than the casual glance—it reminds me of "redeeming the time."

I like to be reminded of this; and in my gift of clocks to cities, I would make one reservation—that I might inscribe a warning on their faces. Feverish humanity is prone to fall into Satan's snare that this life is all-important. So I would like to have my clocks proclaim: "Teach us to number our days," or, "Now is the day of salvation," or perhaps, "After this the judgment."

We are well aware in our age that time is important, or it seems so the way we move about. But I would that something might arrest our attention in this "age of speed" to a serious consideration of "when time shall be no more." God's Word says: "A wise man's heart discerneth both time and judgment."

\*Shelbyville, Ill.

## HERALD OF HOLINESS

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## THINK ON THIS:

### When Are You "On Duty"?

By J. M. Yarbrough\*

HISTORY gives us the story of a bishop who once reproved one of his clergymen for drunkenness. "But, Sir," protested the clergyman, "I was never drunk on duty." "On duty?" queried the bishop. "When is a clergyman *not* on duty?"

And so I want to pass on to you this question; only let's broaden it to a more accurate perspective and cause it to read, "When is a Christian *not* on duty?" For with equal force this applies to all who profess the name of Christ; and we, all of us, are ever on display as samples of what God and His salvation can do or may be expected to do.

When away from home, and therefore among strangers, we are still living epistles "known and read of all men." Whether it's Sunday or some other day, our lives are building an influence and resultantly are having an impact on those around us.

If, therefore, we represent Jesus Christ, let us live "soberly, . . . and godly, in this present world." We are *always* on duty! There is no time to let down and be unconcerned or careless in our living, or our attitudes, or our words.

Think on this!

\*Pastor, Oak Lawn, Illinois

## THE CALL

By Mary Louise Trager

The Master said, "Come, follow Me."

But within my heart I asked,  
"Lord, why wouldst Thou have need of me?"

How can I help Thee at Thy task?

"The talent Thou hast given me  
Is but a small and lowly light.  
How can I use it for Thy good,  
A flick'ring beam in this dark night?"

Then came from Him a sad response:  
"My child, I ask not gifts untold  
For these I have, My very own;  
I only ask your heart and soul.

"I do not ask for some great power,  
That I can give. I ask for thee  
To place thy hand within Mine own.  
My child, oh, won't you come to Me?"

The talent now shines steadily,  
Yes, even though the light is dim.  
And now I know peace unsurpassed  
That comes from giving all to Him.

# The Fourfold Aspect of True Holiness

BY FLETCHER GALLOWAY\*

IT TAKES all the colors of the rainbow to form a single ray of pure white light. When light is passed through a prism or through raindrops, its component color-rays are separated and we see them. The pure white light of holiness has four aspects—four component parts. If any one of these is missing, what you have left is something less than Bible holiness—"true holiness" (Eph. 4:24).

Holiness is a *doctrine to be understood*, to be accepted, and to become a part of personal faith. Briefly it is the doctrine of a second work of grace. Its fundamental premise is that sin is twofold in nature, and therefore grace must be twofold if it is to be the remedy. Men have sinned and need forgiveness, but they were born with a sinful nature which needs to be cleansed. This cleansing—holiness of heart—is provided by the blood of Jesus, realized through the work of the Holy Spirit, and is received by faith. A complete consecration is the prerequisite, and the seal of the Spirit is its certainty.

But holiness is not only a doctrine to believe, it is *ethics*; it is a life to be lived. It is *high-type* Christianity. It is tragic beyond words the way the name "Christian" has been dragged in the dirt by professed followers of Jesus Christ. The way of holiness is a way of life. Holiness people are holy people—not in the absolute sense but in the sense of having clean hearts, pure motives, and sincere purposes. The Scriptures clearly reveal that there can be no arbitrary standards. We cannot be made holy by living by a rule book. However, there are many things that to an enlightened conscience must be taken into consideration if our lives are to be above reproach.

The General Rules of the Church of the Nazarene give us a splendid basis of judging our conduct. Most of the rules laid down in the *Manual* have had broad acceptance by spiritual people of many faiths through a long period of years. There are three major divisions in the General Rules: (1) what Christians should not do, (2) what Christians should do, (3) the attitude a Christian should maintain toward his church.

(1) Christians should not swear, or desecrate the Lord's day, or quarrel, or lie, or show a spirit of worldliness in dress or in matters of entertainment. (2) A Christian should be courteous, pay his tithe, cultivate his own devotional life, go to church faithfully, and use every possible means to bring about the salvation of others. (3) A Christian should be loyal to his church, not undermining its influence by adverse criticism. We are not "come-outers."

Holiness is more than doctrine and ethics. Holiness is the *spirit* that colors the entire life of the

one who receives it. When J. A. Wood wrote his classic compend of all the writings of all the great holiness preachers and theologians for the past two hundred years, he called it *Perfect Love*. This was the term John Wesley used. No other word so completely describes it. This love is threefold in its direction. It is a love for God that has no reservations. "I delight to do thy will, O my God." It is a love for all fellow Christians. Jesus gave us only one new commandment, "Love one another." We should always be charitable in our attitudes toward our fellow Christians and place the most charitable interpretation possible on their lives. The third direction that this love takes is toward a lost world. It pours itself out unselfishly. It "gives, and it gives, and it gives." The Sermon on the Mount, which gives us the most complete record of the Master's ministry, could be paraphrased briefly in these words, "It is the spirit within you that really matters." To be holy in spirit is to be Christlike in spirit. The thirteenth chapter of First Corinthians is a sermon on this aspect of true holiness.

But holiness is more than doctrine and ethics and spirit. Holiness is an *experience*. It is the baptism with the Holy Ghost. The third Person of the adorable Trinity—the Holy Spirit himself—comes into the believer's heart and makes that heart His temple. The great concern of Jesus just before He went to the cross was that His disciples might all recognize the tremendous importance of waiting in the Upper Room until they received the Holy Spirit. The presence of the Holy Spirit in the Christian's heart is the key to all the fundamentals of effective and victorious living.

The Holy Spirit destroys carnality. "The carnal mind is . . . not subject to the law of God, . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:7-9). The Holy Spirit makes us overcomers. "Strengthened with might by his Spirit in the inner man." The Holy Spirit makes us witnesses. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." The Holy Spirit makes our prayers effective. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us." Teaching and preaching are effective only insofar as they are directed by the Holy Spirit. "When he is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . he shall take of mine, and shall shew it unto you" (John 16:8, 15).

Charles Finney said, "Your sin in not being filled with the Spirit is as great as the difference between what you are now doing without the Spirit and the good you might do if you were filled with the Spirit." "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.)

\*Pastor, First Church, Grand Rapids, Mich.

# Can I KNOW I'm Saved?

By L. Guy Nees\*

**M**ANY SINCERE people are held back from turning to the Lord for fear that they will be left with uncertainty as to their salvation. They are afraid that they can never really know that they are saved. Hence the question, "Can I know I'm saved?" Is there any real way of knowing? Has God made any provision for spiritual certainty? This is a very important consideration of life. We want to be certain in every other area of life. We want to be assured of our health, our business, our food, and everything that touches our lives. How much more important then is it for us to be sure of our salvation!

Without spending any time to answer the objections of critics, atheists, modernists, and others, I want to give you some factors that I believe can be relied upon for spiritual certainty.

First of all, and foremost, there is the *Word of God*. "Faith cometh by hearing, and hearing by the word." The Word of God is the foundation of all faith—it is the source of all information concerning spiritual matters. If we didn't have this blessed Word, we could never be sure of anything with relationship to God. We would be left as heathen, groping, searching, longing, and ever striving to find some place of rest for our faith. But in God's Word we have definite information that we can depend upon. God's Word is dependable. It is an unailing guide. It is unlimited as a source of truth. It is unquestionable in its message. One of the great truths of God's Word is that we can be saved and know it now. Hear the Word of the Lord.

"These things I say, that ye might be saved" (John 5:34)—implies an actual condition. "What must I do to be saved?" (Acts 16:30)—speaks of a definite experience. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8)—signifies a glorious fact. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5)—bears a definite testimony.

The Epistle of John is a book of spiritual certainty. In the first letter of five chapters, the word *know, known, knoweth* is used thirty times. The climax is in verse 13, chapter 5, of the first letter. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." This is God's Word. "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31).

In addition to the assurance of God's Word as to the certainty of our salvation, we have the

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assurance of the resurrection of Christ. This important truth is presented in I Corinthians 15. Paul gives the startling interrogation in verse 14, "If Christ be not risen." The awful conclusion is drawn in verses 17 and 18: (1) "your faith is vain," (2) "yet in sins," and (3) those "fallen asleep in Christ are perished." That is an awful conclusion indeed. If Christ be not raised, then all our hopes are locked with Him in the tomb.

But Paul does not stop there. He follows along with the glorious affirmation in verse 20, "But now is Christ risen from the dead, and become the firstfruits of them that slept." So then our faith is not in vain; neither is our preaching vain. There is deliverance from sin and those who are fallen asleep in Christ are safe. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

Paul further elaborates on this point in Rom. 4:25 and speaks of Christ, who was delivered for our offenses, and was raised again for our justification. And again, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). One of the greatest truths coming out of the Resurrection story is the assurance that it bears to personal salvation.

But there is added to these two certainties the *certainty of the inward witness*. There is an inward assurance that comes when one has truly repented of his sins and has believed on Jesus Christ for his salvation. God's Word says, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). John Wesley was a recognized clergyman but had never been born again. He had no real assurance of sins forgiven. In his search for reality he came on a missionary journey to America early in the eighteenth century to preach to the Indians. He returned disappointed and unhappy. In his diary he wrote: "I went to America to convert the Indians; but oh! who shall convert me? Who, what is he that will deliver me from this evil heart of

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## IF

By Ila R. Monday

*There is no task too difficult to do.  
When testing comes, my faith holds fast and true;  
There is no dark I cannot understand—  
If Jesus holds my trembling, groping hand.*

*There cannot come swift envy, strife, or want,  
That springs, unasked, to beat and tear and taunt;  
No strong temptation's gain will ever lease  
My soul if I keep bowed on prayerful knees.*

*And I can face tomorrow with a will,  
Knowing the Lord is mindful, watching still  
His own—I can forget life's restless prod—  
If my heart keeps its beat in tune with God!*

unbelief? I have a fair summer religion. I can talk well, nay, and believe myself, while no danger is near; but let death look me in the face, and my spirit is troubled."

When he returned to England his search for reality continued. Finally on the evening of May 24, 1738, he records the following incident. "One evening I went unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." Yes, thank God, there is an inward persuasion initiated by the Holy Spirit that gives unflinching confidence in the genuineness of a knowledge of sins forgiven.

Added to these certainties—of *God's Word*, *Christ's resurrection*, the *Spirit's witness*—is the assurance of many who have believed. A witness is always a valuable person—one who saw and can tell of that experience. He is sought in the courtroom by both prosecution and defense lawyers. By the same token, one who has a personal story to tell of God's saving grace is not to be turned aside lightly.

One day Jesus healed a man blind from birth. It caused such a stir in the current religious circles that his parents were nearly cast out of the synagogue. They refused to enter the argument and said to the questioners: "He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (John 9:23-25). And that has been the unqualified response of the recipients of God's grace from that day unto this present hour. The Apostle Paul could join in and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." A modern day hymn writer could say, "What a wonderful change in my life has been wrought since Jesus came into my heart!" And another one could take up the strain and say, "Saved by His power divine, . . . I'm saved, saved, saved!"

The battles of life may not all be over when one accepts Jesus Christ as personal Saviour and Lord, but thank God, one can know he has passed from death unto life. There are many things we will never know, but we *can know* we have repented of our sins, believed on the Lord Jesus Christ, accepted Him as our Saviour; we can know that condemnation is gone, peace abides, and we are saved.

If you don't know this great truth, if you are uncertain today, then trust Christ completely. You too can know.

## WHY THE WHIPLASH OF GOD?

By Evelyn Gladding\*

**A**UTUMN is full of the greatness of the Creator. Everywhere one can see and feel the goodness of God. This time of the year, above all other seasons, brings thanksgiving to the heart that is in tune with the Lord of the harvest.

*We gather together to ask the Lord's blessing.  
He chastens and hastens His will to make known.*

There is a depth of meaning in the words of this old Dutch anthem. Oftentimes we cannot hear the voice of the Lord until He chastens; then we listen. God is quick to make himself known to His people when they are listening with an undivided attention. Chastening is scriptural, "For whom the Lord loveth he chasteneth" (Heb. 12:6). Do not be disheartened when God chastens. Be glad and quick to obey; for after He chastens, "He hastens his will to make known." As children, we do not want correction; yet God, our loving Heavenly Father, knows that we need it to be able to hear His voice. The world envelops us. Even our ears are constantly filled with a worldly atmosphere that would rob us of prayerful meditation. How thankful we should be for the marvelous keeping power of the Lord! God knows His business well.

*Sing praises to His name;  
He forgets not His own.*

\*Vincennes, Indiana



## STUDIES IN THE

### Epistle to the Colossians

By H. Orton Wiley\*

#### I. INTRODUCTION

**H**ENRY MARTIN once said: "What do I not owe to the Lord for permitting me to take part in the translation of His Word? Never did I see such wonders, and wisdom and love as since I have been obliged to study every expression. And it is a delightful reflection that death cannot deprive us of the pleasure of studying its mysteries." No words can better express our deep appreciation of this Epistle to the Colossians than these, since we also have examined it verse by verse in the preparation of these studies. The marvelous depth of its truth and the power of the Spirit breathing through it enlarge our conception of the goodness of God and lift the soul into closer communion with God in Christ.

*The Location of Colosse:* Colosse was a country town, called by the Romans a *polisma* or townlet. It was situated in the Lycus Valley, through which flowed the Lycus River or "wolf stream."

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There was a range of mountains 5,000 feet high to the north and one of 8,000 feet to the south. In the southern range there was a high, snow-covered peak known as the "father of mountains." Down the river from eight to ten miles were two cities: Hierapolis on the north—a medical center with healing hot springs; and on the south Laodicea, a strongly fortified Roman city, known for its great commercial life, and especially for its manufacture of black woolen goods. While Hierapolis and Laodicea were situated on opposite sides of the river, Colosse (the townlet) was built partly on one side of the river and partly on the other. By whom was this community evangelized? Probably by Epaphras, who was one of them, and features so prominently in the Epistle. Mention is also made of Philemon and Aristarchus in this connection. Since Colosse was so near to Laodicea, it is easy to understand why the Apostle should make the request that this Epistle be read to the church at Laodicea and the Epistle to the Laodiceans be read at Colosse. What became of this letter to the Laodiceans? This has always been a problem to Biblical scholars.

*The Importance of the Epistle:* It is quite remarkable that a letter addressed to a church in a small community should contain so much of profound doctrinal and practical truth. St. Paul wrote the Epistle to the Galatians as a declaration of independence from Judaism and then enlarged it and gave us the theological Epistle to the Romans. He wrote the Epistle to the Colossians as a declaration of independence from paganism, and polishing it up, gave us the rich Epistle to the Ephesians. However, the point of view in the two Epistles is widely different—in Colossians, Christ is regarded as the *source* of all things; while in the Epistle to the Ephesians, He is regarded as the *sphere* of all things.

*The Background of Gnosticism:* This Epistle has its background in what is known as the Colossian heresy. Always troubled by Judaizers, St. Paul appears to be combating here a mixture of Judaism and paganism commonly known as Gnosticism. The Gnostics, the name being taken from the Greek word *gnosis* or knowledge, held that God was a great abyss, from which proceeded a series of emanations, one of which was the demi-urge which created the world, and another, the Christ as Redeemer. As to the latter, they held that the Spirit descended upon Him at His baptism, and left Him before the Crucifixion. It is to this low estimate of Christ as at once Creator and Redeemer that the Apostle so strenuously objects. It has been supposed that both the ecclesiastical hierarchy and the doctrine of purgatory grew out of the influence of Gnosticism on the Church. Furthermore, the emphasis upon intellectual knowledge rather than heart purity, and the substitution of inductive rites and liturgical forms in the place of spiritual worship, were to true Christianity nothing short of heresy. It is for this reason that St. Paul uses the word *epignosis* to express true spiritual knowledge, as over against

the word *gnosis*, which represents only reason on the human plane. The latter therefore falls short of true spiritual knowledge or personal acquaintance with Christ through the Spirit.

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*Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (Jas. 1:27).*

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## Humanity Wants Security—Peace!

By A. O. Hendricks\*

*Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).*

WHILE HUMANITY wants peace and security, insecurity is in evidence everywhere. Many people do not know how to get along, in their homes, churches, communities, states, nations, or the world. The main reason for all this is a lack of moral resources. In many of our higher institutions of learning, morality is taught on a sliding scale. There is no fixed standard of morality, for people refuse to honor or believe the Bible, the Word of God.

Holiness alone can bring real security and peace. This is located within the human heart, not on the outside in armies and navies. Holiness will bring security and peace by providing the inward resources to meet every problem in life. The Bible is the only criterion of morality. When man rejects the Bible he has no anchor for his soul. He is without chart or compass; he is a derelict, adrift on the boundless ocean of time and eternity.

Our greatest need is better men, not better methods. Twice-born men, sanctified men, get along peaceably. Goodness and perfect love alone satisfy the human heart, and bring peace and security. The fundamentals in God, man, and nature remain the same as they always have been. Sin and salvation are also the same as in the past. God changeth not. He is "the same yesterday, and to day, and for ever." The fundamental principles of God's Word are the same. Our holiness ministry is geared to all times. We only suffer when we compromise.

Our moral fortress is within us—"Follow peace with all men, and holiness, . . ." Peace and holiness go together. No lasting peace without holiness. Carnality is a disturber of the peace; it is "not subject to the law of God, neither indeed can be."

"All mankind now stands in the doorway of destruction, or upon the threshold of the greatest age in history." A genuine holiness revival will do more than anything else to solve the many perplexing problems of our world. Let us pray for a Heaven-sent holiness revival that will reach around the world.

\*Nazarene Elder, Pasadena, Calif.

# The Divine Leader

By Maurice D. Laurie\*

*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).*

WE HAVE three important days in the Christian Church—Christmas, Easter, and Pentecost. Christmas wouldn't mean much to a Christian without Easter, and the believer can fully understand Easter in the light of Pentecost.

Pentecost is from the Greek word meaning "fiftieth," the fiftieth day after Easter, the fulfillment of the promise of the Holy Spirit. On December 25, each year, Christmas, we celebrate the birthday of our Saviour, Jesus Christ, in His physical body. Pentecost is the birthday of the Church. We will never have another Pentecost but we can, if we are believers, witness to the same experience that they had on Pentecost. "The Holy Ghost, whom the Father will send in my name, he shall teach you all things."

In ancient times history tells us that the dove was a guide for sailors and a pilot for mariners. Whenever sailors or a captain of a ship wanted to know the direction to go, they would release one or two doves from a cage which they carried along. The dove swiftly winged its way above the storm clouds, stayed in the air for a moment, and then like an arrow, flew for the nearest land. The sailors would watch and then point the prow of the ship in the same direction, and land would be certain. This practice was the means of saving many sailors and fishermen from disaster.

What a beautiful picture that is of the dove of the Holy Spirit—"He will guide you into all truth"! In the Gospel, the writer describes the Spirit of God as descending in the form of a dove, "He saw the Spirit of God descending like a dove" (Matt. 3:16). The Holy Spirit will "guide you"—"teach you"—"shew you"—"abide with you for ever."

Christian life is like a sea—we are all sailors. Sometimes we are baffled; sometimes we are disappointed, discouraged, storm-tossed, and uncertain of the path that should be taken. It is then that (He) the Holy Spirit, like a dove, takes to the clouds of doubts and uncertainty, and leads the way in which we should go.

For ten days the disciples had been waiting and praying in "one accord in one place" for the Spirit of truth to come, who was promised by their Saviour. They were wondering, baffled, uncertain, doubtful, and probably weak. But suddenly something happened. The Holy Spirit came in His fullness. What a change came into the lives of those disciples! With the Holy Spirit in their hearts and lives they became strong and courageous, certain and zealous, to preach the gospel.

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The Holy Spirit brought to their minds what their Christ had told them before while He was with them upon this earth. They went forth from the Upper Room, guided by the Divine Dove. What the dove was to the sailors, so the Holy Spirit can be to our lives in the Crusade for Souls today.

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## Use What You Have

By Clara M. Morrison

*If you will give to Jesus' hand  
Even the gift that seems so small,  
He can cause the gift to grow  
In ever-reaching thought for all.*

*The invitation, "Come and see,"  
Brought Peter to this Friend;  
Then Peter taught great multitudes,  
When his fear came to an end.*

*The offering placed upon the plate,  
To teach, or send, or build anew;  
The little skill, through His deep grace,  
Will multiply far past our view.  
When given to Jesus, talents grow,  
With power too marvelous to know.*

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## A Day in Italy

By Haldor Lillenas\*

IN ONE of the dimly lighted alcoves of the huge cathedral in Pisa, Italy, a well-dressed young woman knelt. Her hands were firmly clasped and she gazed in reverent awe at something, I could not determine what. No image of the Virgin or any saint was in evidence. She seemed oblivious of anyone around her. Finally she arose and, drying her tear-stained face, she walked with head held high, past the vase of holy water, out of the building into the bright sunshine of a warm day. Surely the compassionate One, who knows all hearts and loves us all, can get past an image, a shrine, and the deep shadows of a paganistic cathedral and reach a heart so earnestly seeking consolation.

We had a very delightful visit with our missionaries in Florence, Rev. and Mrs. Del Rosso and Rev. and Mrs. Earl Morgan. The service on Wednesday night was a most inspiring one. The neat little chapel was well filled with our happy Italian Nazarenes and their friends. We were fortunate to have with us in the service Dr. and Mrs. George Frame with other friends from Scotland. It was a joy to hear some of our familiar gospel songs sung in Italian.

I am sure that all who have contributed to our missionary cause would be gratified if they could see the adequate and beautiful living quarters, containing also the chapel, which have been

\*Nazarene Elder, Pasadena, Calif.

erected through the funds supplied by our missionary department. I wish, too, that all of you could have attended a service such as we had with them. Our Italian Nazarenes are growing in grace and in numbers. Most of them have come out of Catholicism, and there has been a wonderful change in their lives. Our missionaries here in Italy are doing a great work in a very difficult field. Our prayers will support them in this, their labor of love.

We have been in Rome five days. One could indeed spend months to advantage in this seat of historic interest. The vast Colosseum erected by Vespasian and his son Titus was begun in the year A.D. 72 and completed in 82. It is still a center of attraction. It will be remembered that, in the year 79, Titus completed the siege of Jerusalem and razed it, carrying into captivity its inhabitants. The Colosseum was erected by Hebrew prisoners—slaves. Here during the reign of Nero, thousands of Christians were thrown to the half-starved wild beasts. In plain evidence can still be seen the cells in which these early martyrs were incarcerated while waiting their gruesome execution, and the passages through which the wild animals reached the arena. Now in the midst of the vast ruins a large wooden cross has been erected, mute and eloquent testimony to the fact that this mighty Cross, as Isaac Watts would say it, is still "tow'ring o'er the wrecks of time."

Down the Via Appia Antiqua we drove in our car. On each side of the road one sees the entrances to the ancient catacombs, where many of the early Christians found a hiding place during the violent persecutions of those days. Here they also had their services and many of them were buried there.

Along this same road we passed and visited a small church of the *Quo Vadis*. Tradition tells us of a time when Peter had just arrived in Rome from Palestine. The Emperor Nero persecuted the Christians in order to calm the fury of the people against him for the burning of Rome. St. Peter was asked by the Christians of Rome to leave until the persecutions had passed. To this he consented, but not far from the gate leading to the Appian Way he met a Traveler going towards the city. He recognized the Figure. He had heard Him preach, had seen Him heal the sick, had seen Him nailed to a cross, and had known Him after His resurrection. "*Dominie, quo vadis?*" ("Master, where goest Thou?") Peter stammered, trembling. The Other replied: "I am going to Rome to be crucified again." Peter, overcome with shame, reversed his steps. The old church built at this place shows a footprint in a stone, said to be a footprint of the Master.

It was over this same way that the heroic Paul, in the year A.D. 65, came one day, trudging along the dusty road, chained to a soldier, on his way to a Roman prison. The Emperor Nero sat on his regal throne, surrounded by slaves and wealth. Now his name and memory are despised, but those of the lowly Paul are revered and honored around

the world. The gospel he preached so eloquently and forcefully is still "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:6).

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*And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see* (II Kings 6:17).

Without the divine touch of God on our spiritual eyes, we are blinded to the presence and services of all the ministering spirits surrounding us every moment.—EARLE F. WILDE.

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## Child Evangelism Pays!

By Genevieve Thompson\*

A SHORT TIME go there was a funeral which saddened, not only the little church where it was conducted, but the entire little Missouri town and community. There is a degree of sadness surrounding every funeral, but when it is the funeral of a twelve-year-old boy who only a couple of days before had been an active, fun-loving boy, that sadness is intensified. And when he and his twin brother have been the town's "paper boys" for several years, there are few families who do not feel a sense of personal loss.

That feeling is greatly magnified in the church where every Sunday those two boys sat together. Without question, that feeling is overwhelming to his parents, his older brother, his sisters, and, in a peculiar way, to his twin brother.

The age-old questions run through the minds of all of us, and there are still no answers this side of eternity. We cannot know why these things must be, but we can still believe the great and precious promises of God. We can all determine anew to stand fast and someday see inside the gates of pearl.

There was a scene which superimposed itself upon the minds of many who sat in that funeral service, a scene more vivid than the one actually in progress. It was a picture of a Sunday morning service many months before. There had been a special service, a special lesson conducted by the able and consecrated Junior supervisor. At the close a large group of boys and girls had knelt at the altar seeking the Lord as their Saviour. In that group had been Gene, who now had gone home to be with Jesus. By his own testimony he had kept his faith in the One he had found precious that Sunday morning.

Yes, it had been Child Evangelism Sunday. Pastor and children's workers had been concerned enough and zealous enough to give it special attention; and they had reaped a great harvest that day. True, there were some unregenerate parents who took it lightly and a few who were not too pleased. There was the mother of one darling little girl who resented it very bitterly. But there

\*Falls City, Neb.



was also at least one loving mother who bowed her head and thanked God as her twin sons and their little sister gave their hearts to God that day. Do you not believe that her heart rejoiced, even through her tears, the sad day she sat at Gene's funeral and listened to his pastor relate the story of his conversion?

Yes, Child Evangelism Sunday is worth while. It is worth special attention and special effort. Did you observe it in YOUR church?

## THE BEST OF EVERYTHING

By Pauline E. Spray\*

As I look about my home and analyze the furnishings, I realize that my earthly possessions don't amount to very much. The living room rug has several worn spots. (If I set the big chair just right, the largest of these places doesn't show too badly.) The panel in the coffee table is damaged. The springs in the davenport are breaking. Our bookcases are homemade ones. The dining room set is rapidly falling apart. The beds are comfortable enough, but the rest of the bedroom furniture is practically *nihil*.

We've been expecting the refrigerator to "go up" almost any time; the stove has seen better days; and the curtains at the windows are made from inexpensive muslin. My antique dishes and house plants are a source of pleasure to me, but their worth is in sentiment rather than monetary value.

No, I haven't the best of household furnishings. I suppose some people wonder how I can be happy. No doubt, they even feel sorry for me, although that is absolutely unnecessary. I have a joy and peace that this world cannot give nor take away, and Jesus has promised me a heavenly home that shall exceed anything this world can offer.

It would be nice to have fine home furnishings and I am happy for those who have been blessed materially. But God is all-wise. He knows what is best for each of us. Perhaps He can trust some with more than He can others. If I gained too much of this world's goods, it might become so attractive to me that I would hesitate to leave it behind when He calls me to "come up higher."

Paul said, "Set your affection on things above, not on things on the earth." When Jesus comes and we see Him face to face, I'm certain that the things of this world will look infinitesimally small. Our earthly possessions will be quickly forgotten.

Let us set our affections on Jesus, now. If we spend time becoming well acquainted with Him down here, surely He will greet us warmly when we enter our celestial abode.

I may not have an elegantly furnished home at present, but I'm expecting to live with the King for all eternity in a mansion that has "the best of everything."

\*Sparta, Michigan



## ALASKA ALLUSIONS:

By J. Melton Thomas\*

### Mountain-marked Men

JUNEAU, as most southeastern Alaska cities, is situated in the mountains. From Gastineau Channel one goes only a few blocks on level land at any spot until the sharp ascent up the foothills begins. From the living room of our Nazarene parsonage, located just at the edge of the "flat" area, I can clearly see five levels on which homes are built. Slowly, surely as the need has pressed them, people have conquered these hills by making them places of habitation. Not only so. Because there is such shortage of land the push has also been in the opposite direction as well, so that areas of the channel itself have been filled and built upon.

This has not been easy, this conquering of nature in her very strongholds. Just above our parsonage a large trestle has been built to serve a group of houses with a street. To what trouble men have gone here to secure foundations for buildings, to keep their basements dry! Indeed, in instances, to keep their houses from washing down the mountainside!

The mountains have left their stamp on the very nature of the city. The architecture is mountain architecture. The front of that building just above me is a story or more higher than the back. Yonder an apartment house clings, like a mountain goat, to the very edge of a precipice. A bit farther, the sidewalk goes up and over the street to connect with the next street above. We are a mountain-marked people.

Mountain living admittedly has difficulties, but it has benefits too. Did you ever step from your back door into Alpine wonder? Walk one block and be surrounded by mountains forming a natural bowl where evergreens grow and streams rush over the rocks? Can you look out your window and see mountain streams tumble down for thousands of feet? Or look the other way to see the city below you, the lights aglow on the channel

\*Pastor, Juneau, Alaska

bridge, the snow caps on the other side? Have you ever breathed mountain air, drunk mountain water?

These make the climbing a reward, as do the benefits derived from climbing the eternal hills of God. For the high places in Christian life are difficult of attainment too.

We sing with great gusto, asking God to lead us "higher up the mountain"—but are we ready to pay the price for those high peaks? To reach them there are soul-searching times, prayer vigils, wrestlings for and with the souls of men.

If one keeps climbing, however, he gets out at last onto a new and wonderful plane. It is a place "where the air is pure, ethereal, laden with the breath of flowers." It is a place from whence one can see far down the mountain where he "wandered weary years," and yet has come to the land he holds today.

Ever after he will be a marked man, a man who never again can be fully satisfied with the flats of routine Christian experience, with no challenge, no difficulty. He has been in the heights with God, and God has put His mark upon him. His soul has been touched with the purity of God; his service has been mellowed with the compassion of God; his eyes have been brightened with the beauty of God; his face has been made radiant with the glory of God. And more, in the heights he has found retreat. He may and must needs sally forth to serve, but to this he returns for perspective and strength. He is evermore a mountain-marked man!

## He Pretends to Be a Christian!

By Lois M. Marmon\*

*Ye are our epistle written in our hearts, known and read of all men (II Cor. 3:2).*

**N**O DOUBT all of us have heard the remark—"and he pretends to be such a Christian!" It is a sorry indictment for one who is a church member, counting himself a Christian, to act in a way that would call for such a denunciation. The Church, and Christianity itself, stand trial before the world every day by the words and deeds of each member.

There are many worldly people who form their opinion of the Church by picking out a few church members who, in their eyes, "live no better life than I do." These constitute the Church's severest critics; they watch every step, every act, every word—ready to point out the slightest flaw.

What is the picture of the Church the world sees made from the words you speak? Are you faithful in your attendance at services on the Lord's day, then on Monday go forth to criticize all you meet? Do you deliberately make unkind remarks? Can you always find the mote in your associate's eye, talk about it to everyone in the office, or store, or school, or factory, but fail to see the beam in your

\*Bellefontaine, Ohio

*Rejoice in the Lord, O ye righteous: for praise is comely for the upright (Ps. 33:1).*

own eye? Have you lost such control over your gossiping that those with whom you work have grown "afraid of your tongue" and the untold damage it can do? Is your heart so filled with resentment, envy, and jealousy that they creep into your every conversation?

Do you praise God on Sunday and profess to be a follower of Jesus—but on Monday and throughout the week use His name constantly in vain? Or are you guilty of using language which a true Christian would shun—off-color, objectionable, insinuating?

Does your faithful church attendance "add up" when you admit "what I don't know about the Bible!"? We cannot in a lifetime of study know all about the Bible, but we can daily turn to it to learn and thus be able to give an intelligent witness to the faith we profess.

How does your church stand trial when judged by your acceptance, or rejection, of the evils of our day, which have become so common as not to be considered evils at all by many people—liquor, social drinking, gambling, questionable amusements?

What kind of magazines and books do you read? Are they wholesome? Are they the kind of books and magazines you would not be ashamed to have Christ see should He call in person at your home and look over the contents of your library table? What are the radio and television programs you hear and see? Are they merely cheap and shabby and time-killing?

Before we start picking the speck out of our brother's eye let us remove the plank from our own eye. The Bible has a bit of advice to help us. Are we given to faultfinding, unkind criticism, malicious gossiping, sharp of tongue, lacking in patience? "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

Do we use off-color language, unclean words? What sort of anecdotes do we indulge in? "Abhor [hate] that which is evil; cleave to that which is good" (Rom. 12:9). Are we willing to *stand up and be counted* as those who condemn the evils of our day? Do we take God's name in vain? We pray, "Hallowed be thy name," and are told that "the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20:7).

Life is lonely, rugged, rough, for so many folks; the daily grind is difficult and full of heartaches—why make the going any harder by a sharp tongue, an ugly disposition? Paul says, "Be kindly affectioned one to another" (Rom. 12:10).

Earnestly strive for *holiness of heart and mind*, and constantly endeavor to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"; then the world looking on will see that the Christian way of life, with the Church, has something very precious to offer.

# Social Security for Ministers

This series of Questions and Answers on Social Security for ministers began in the *HERALD* issue of September 7, 1955.

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

**QUESTION 17:** *May pensions and other income be considered as salary and thus establish one's rights to Social Security benefits?*

**ANSWER:** No. One may pay Social Security taxes only on earned net income. Interest earnings, dividends, gifts, pensions, annuities, and other such income are not currently earned income. In effect, Social Security taxes are paid only on that portion of one's income for which services have been rendered and payments received for such services.

**QUESTION 18:** *May a minister add income from secular employment to the income he receives from a church in order to increase his "salary base" for Social Security?*

**ANSWER:** Yes. In fact it is compulsory that he do so if his secular employment is covered employment or if he is self-employed. (As a salaried employee in secular employment, his Social Security taxes are deducted from his salary and paid by the employer, so the taxes need not be paid by the minister on this portion of his income.) A minister need not receive all (or in fact any) of his income from a church in order to participate in Social Security.

**QUESTION 19:** *What is the attitude of the Church of the Nazarene concerning ministers' participation in Social Security?*

**ANSWER:** The Board of Pensions and the Board of General Superintendents unanimously recommend Social Security for our ministers and urge all to join now if eligible.

**QUESTION 20:** *What steps should one take to secure the "free" \$1,000.00 Group Life Insurance?*

**ANSWER:** (1) Secure a Social Security card from your local Social Security board. (If you have a card, use it. Do not get a second card. If the old card is lost, get a duplicate.)

(2) Fill out the "waiver" (a copy of which has been sent to each minister by our office), answering all questions and entering 1955 in answer to question number five. Mail "waiver" as directed on the back thereof.

(3) When the Director of Internal Revenue has stamped the third copy (Copy "C") and returned it to you, send it to us with the "card" which we sent to you, completely filled out on both sides.

Your "waiver" will be returned to you with your insurance certificate about the fifteenth of the month following the month in which your stamped "waiver" and card are received by our office.

It is preferable that the wife or husband be made sole beneficiary. If one has no living wife or husband but has a child, an *adult* child or children (not a minor child) may be named. If one is without wife, husband, or child, a near of kin may be made beneficiary. In all cases where a beneficiary other than husband or wife is named, full address must be given.



## THE JOY OF THE LORD

*Monday:*

"Strength through joy"—it was Hitler's slogan for the youth of Germany, and he gave them "good times" to prove it. (One of those truths the devil uses as the core of error.) Christianity is the only religion that has joy as its heartbeat, pumping energy to every part. (Neh. 8:10.)

*Tuesday:*

Joy has synonyms—all with a difference. Good feeling, emotional upsurge, exuberance, gaiety, even happiness, fall flat beside it. Joy is independent of circumstances and superior to them.

Facing the Cross, Jesus said to men facing total loss and bitter persecution, I give you "my joy." Out of a lifetime of darkness blind Fanny Crosby wrote—and in cruelly dark hours we prove:

*Tho' my weary steps may falter,  
And my soul athirst may be,  
Gushing from the Rock before me,  
Lo! a spring of joy I see.*

(John 15:11.)

*Wednesday:*

Joy is spontaneous, yet it can be cultivated. "With joy shall ye draw water out of the wells of salvation."

There is a joy of *freedom realized*. Knowing yourself God's child, free from Satan's claims, free from the law of sin and death, free to live a normal life by the laws of the spirit of life in Christ Jesus, start the day with a song, and live it in the joy of the redeemed. (Rom. 8:2.)

*Thursday:*

There is a joy of *assured adequacy*. Cultivate it. With the gift of the Spirit came power. Not always felt, like the exploding dynamite, but always *there*, like the time bomb—or better, the electric current ready for the button pressed at the right moment. Granted, you feel limp and empty; just remind yourself, "I can do all things through the strengthening Christ." Supply available when demand arises. Joy will well up. (Acts 1:8.)

*Friday:*

There is a joy of *purposeful activity*. Sit and do nothing, or feel your

spiritual pulse (we all have a lazy streak)—boredom, dissatisfactions without end. Start doing something for somebody, ask for a job and put all you have into it—see how the song tempo quickens. Jesus worked; His Spirit is truly himself when working through you. All life is beating to one measure. Joy! (John 5:17.)

*Saturday:*

There is a joy of *expression and sharing*. You may possibly endure your grief alone, but your joy has to be shared. Joy increases as you tell it; it evaporates as you hoard it. There is no joy greater than this of sharing. Prove it the next time a person you have prayed with strikes fire! (Acts 4:20; Luke 15:10.)

*Sunday:*

The joy of answered prayer, the joy of fellowship with God's people, the joy of Christ's presence in the furnace of testing—our faith is shot through with joy. If we will have it! And Jesus "for the joy that was set before him endured the cross, despising the shame." There is a joy unguessed, unguessable, yet to come, the joy at the *end of endurance*. (Heb. 12:2.)

"We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask Him to forgive us for our sadness" (R. W. Dale).

## Of Entire Sanctification

**A** PRESENT-DAY English writer, in a book written several years ago, lists the thirty scriptural verses, or passages, most often used by John Wesley in teaching entire sanctification. In connection with my work in our colleges and Seminary, I have asked my classes to give the ten greatest texts found in the Bible on entire sanctification in the order of their importance. Here are the results:

John 17:17; I Thess. 5:23; Heb. 12:14; Eph. 5:24-27; I Pet. 1:15-16; Heb. 13:12; I Thess. 4:3; John 14:15-16; Matt. 3:11-12; and Acts 2:1-4.

I am not sure that I have named these references in the exact order of the total voting of my classes; however, I am confident that I am not far from it. I know that the two which were most often placed first were John 17:17 and I Thess. 5:23. They certainly should head the list.

I emphasized the fact when I asked for these texts that in choosing them they should think not only of the reference but also of its context. I wanted the best texts for proving the truth of entire sanctification as we understand and teach it.

What I plan to do then in this series is to select one outstanding aspect of the teaching as to entire sanctification in each of these references and discuss it briefly. I do not propose to discuss the verse, or reference, as a whole, nor to consider all the truths which it presents. That is my reason for heading the series "Ten Aspects of the Doctrine of Entire Sanctification"—that is, ten views, or snapshots, or angles, or ways of looking at this important truth. One of these ten aspects, or angles, is suggested by each passage.

In completing this introduction to the series, I give the scriptures themselves:

"Sanctify them through thy truth: thy word is truth" (John 17:17).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:24-27).

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15-16).

"Wherefore Jesus also, that he might sanctify

the people with his own blood, suffered without the gate" (Heb. 13:12).

"For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thess. 4:3).

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:15-16).

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

## Beware of the Enemy Within!

**G** NOSTICISM grew out of Greek philosophy, and grew up within Christianity; it was a heresy. The Gnostics believed that matter is evil. Christ for them did not come in the flesh, because as holy and God, He could not be possessed of that which is evil. They rejected the God of the Old Testament, who had created the world, for the world is evil, and the Creator of such a world must be evil. This belief was called Gnosticism because it emphasized a certain form of knowledge which only the few could get. However, I am not interested here in discussing Gnosticism in its completeness. I bring it up because I was recently impressed by two things which a writer said about Gnosticism; one is that it grew up within Christianity. It is a heresy, a wrong belief, that appeared among some of those who called themselves Christians.

During the very same centuries, the second and the third, the Christians were hounded by the Roman emperors. They were hostile to Christianity; external enemies, while Gnosticism was an internal enemy. Of these two threats to Chris-

tianity in its early days, this writer says that which grew up within Christianity, Gnosticism, was the more dangerous. I agree with him. Churches and movements are not usually destroyed by the external forces of evil; they are brought to ruin by those which undermine their teachings and are treasonable from within. Someone has well said: "No amount of water on the outside of the boat can sink it, so long as it can be kept on the outside. It is only when the water gets on the inside that trouble arises." Dangers from within are always more serious than dangers from without. We must be constantly on the alert for such enemies.

This is one reason I always say to my classes that I believe in freedom of thought; yes, but I don't believe in freedom of thought in the Church of the Nazarene. I don't believe in allowing people to destroy the Ship of Zion from within, as it is represented by the Church of the Nazarene. Any organization that a person joins will make certain demands of him, will bring upon him and his thinking specific limitations. If he thinks that these advantages are worth accepting its limitations, then he should become a member of it; if he doesn't he should not join the organization. But once he becomes a member and as long as he remains in that relation he should be true to its teachings and the principles for which its founding fathers stood.

We may not be facing Gnosticism today, but we may be confronted with some other belief which has arisen from within and may defeat the ends and objectives of our church far more quickly than any enemy that might attack us from without. Let us beware of the enemy within our ranks!

## The Greek View of Perfection

**T**HE GREEKS in their heyday produced some of the greatest thinkers the world ever has known. Three of the most famous of these were Socrates, Plato, and Aristotle. They thought of man as standing at the peak of creation. They were also sure that man partook of that which was divine in the universe; that from one viewpoint he is material in nature, but he is also divine. That last contention would be the Christian way of saying that man was created in the image of God; he was somehow especially akin to that which was most ideal in the universe, and because of this, these Greek philosophers thought

it was possible for man to rise above matter and approach the divine. Man was like God—he had the power of reason, and through this power could overcome matter, which, for the Greeks, was evil. Knowledge, then, is the highest good. To make good people we must enlighten them. He who knows what is right will do it; no one is ever intentionally bad. One of Plato's famous dialogues tells how Socrates, who was the son of a midwife, was also a midwife; his sole occupation was to assist in the birth of ideas. If he could bring knowledge into existence, he would thereby make right living possible. Only the wise man is the measure of that which is good. Perfection, or the good, was the effective harmony of the whole, and this was to be brought about by reason.

According to Aristotle, the function of man is to act in accordance with reason. Insofar as he does this, he is good, or virtuous. Thus, we find the most famous thinkers of ancient Greece—Socrates, Plato, and Aristotle—stating that man was created by God, or divine, in that he is endowed with reason; and man is good to the extent that he acts in accordance with reason. However, naturally, he can act in harmony with reason, and thus, theoretically at least, attain to the highest perfection in this life. He has no need of grace, according to the Greek view of perfection. The fall of man is left out of the picture completely. The Greek thinkers made no place for a man who sinned and fell. They made light of sin and made perfection an achievement that man could realize by his own efforts.

Rheinold Niebuhr, in Volume I of his *Nature and Destiny of Man*, substantiates what I have said. In setting forth the Greek, or classical, view of man, he gives pre-eminence to reason, although he makes a place for a dualism which includes the body as evil and a part of man. He states that the Greeks did not place evil at the heart of human personality. Their idea of evil, with all of their emphasis upon the body as evil, was not radical, as is that of Christianity. Also, there is no doubt in Niebuhr's mind but that the Greeks taught the possibility of virtue, or let us say, perfection, through the use of reason.

Here you might ask, "Why is it that you go back to the Greeks and briefly set forth their view of perfection, a teaching which leaves sin as something positive out of the picture, and makes no place at all for grace?" I do this because ever since the time of these great Greek thinkers there have been certain schools of thought, or movements, which have championed the Greek, or classical, view of man and perfection. This is true to a large extent of the Renaissance of the fourteenth and fifteenth centuries, also of the Enlightenment of the eighteenth century, and of religious humanism today. The first two of these movements gave undue importance to reason and secular culture while the last has deified them. It makes no place for God, or grace, and no place for sin as racial, or even as individual, in its most serious significance. Man is to work out his own

salvation by means of reason, and there is no limit placed upon what he may achieve through this reason, either individually or socially. Perfection as a possibility is not barred; however, the only way it can be arrived at is by human effort, on the basis of the good that man has had from the first.

Such a view as this cuts squarely across the New Testament teaching, especially that part of the New Testament which is Pauline, where we have the great theology of the Christian Church set forth. After all, man was a fallen creature, and, for Paul, sin was a very serious matter.

According to Paul, Christ is man's only hope, and for Paul perfection can be reached—freedom from sin without and within—only through grace that is made available by the blood of Jesus Christ. Thus Paul believed in Christian perfection, not in the kind of perfection that the Greeks taught that could be worked out by the individual himself. It is no wonder that Paul said, "And the very God of peace sanctify you wholly; . . . your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24).

## FOREIGN MISSIONS

REMISS REHFELDT, Secretary

### New Arrival

Rev. and Mrs. Clyde Gollither of Peru send word that Billie Louise arrived August 12, 1955.

### Notes from Korea

Just on the basis of years of activity and statistics, it is our feeling that Korea should become one of our strongest fields. In spite of war and internal differences, we have 1,310 members and 645 probationers in our churches at the present time. There are numbers of villages without a church of any kind. Christianity has very little competition from other religions. Now that our District Assembly is organized, it would appear that our church is at the very threshold of unlimited opportunity.—DONALD OWENS.

### Farewell to the Eckels

Perhaps you would like to hear about the Eckels' farewell from Japan.

Two weeks or so before they left, the missionaries gave a farewell reception to which they invited the many foreign friends, both missionaries, servicemen, and others. But the part that was of greatest blessing to all of us was the communion service held at nine o'clock the morning of the ship's sailing. There was a large group in the Florence Eckel Memorial Church. Dr. Eckel spoke on Psalms 21, using the verse, looking "unto [beyond] the hills, from whence cometh my help." He challenged all of us to look to God for help, for His promises are true.

At two o'clock in the afternoon a group of about one hundred and fifty gathered in the drawing room of the ship. We sang "God Be with You till We Meet Again" and "We'll Work till Jesus Comes."

Our Japanese Christians, who seldom reveal their feelings openly, wiped their eyes unashamedly as we sang and prayed. It was an impressive time.

May we take this opportunity, too, to thank all who stand behind us there at home. Some perfect strangers have become faithful correspondents and prayer warriors. We can't thank them or the Lord enough for their interest and prayers. How we praise Him for the opportunity of being in this land to do His work!—MYRTLEBELLE BENNETT, *Japan*.

### Heathen Revivals

Mrs. Grose and I have been out with some of our national workers holding a heathen revival in a very raw section far north of us. It took thirteen and a half hours to get there, counting our necessary stops to eat and to report at one of the administrations. We were dead-tired. The last five miles was over very dangerous roads.

Then last week we were in the elephant country for another heathen revival in a place where we want to start a new church. Just a week before we were there, there were elephants near the very kraal where we were assigned to sleep during our stay there.

The mission jeep-truck was loaded to the brim on the trip down. Workers, cot, cooking pots, sleeping mats, bedding, and food—including a live goat, chickens, and a rabbit—were all in together. We fed the heathen, too, so that they could attend the services.

These heathen revivals cost about \$30.00, and it is wonderful to see the way they have been blessed of God. This one was no exception. About two

hundred people attended the last service. At some of the altar services there were thirty or forty seekers, and sixteen new people chose the Lord for the first time.

Pray for us here in Gazaland. How we long to see a great ingathering of souls and a mighty Holy Ghost revival throughout all our churches!—LORRAINE SCHULTZ, *Portuguese East Africa*.

### Cuba Reports

The Lord gave us some good meetings at our yearly convention. A busload of the people from our Guanimar, El Cedro, and O jo de Agua churches went up to the convention, and the trip proved a great blessing. Five of our believers were sanctified and several of our young people received definite help.

We are looking forward to having our new church building at O jo de Agua pretty soon. We are also getting some new benches for this place. Up to now there haven't been any and we've had to carry the benches from the church at the Playa de Guanimar to the other two churches every time we had a service. Now we are building twelve benches, with the help of some of the young men of the church. The new converts are progressing spiritually and several are really getting established. Last night there were 140 present at the evening service. The old schoolhouse we are using is already small.—A. B. COOLIDGE, *Cuba*.

*The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil (I Pet. 3:12).*



# Religious News and Comments

By A. K. BRACKEN

## Distinction

Washington, D.C., according to Dr. Herbert E. Eberhardt, has the distinction of having more scripture displayed in public places than any other city in the world. Dr. Eberhardt is superintendent of the Central Union "Mission of the Churches" in Washington. In the arches of the Union Station are carved: (1) "Thou hast put all things under his feet"; (2) "The truth shall make you free"; and (3) "The desert shall rejoice, and blossom as the rose." On the stained-glass window of the new Capitol Prayer Room are the words: "Preserve me, O God, for in thee do I put my trust"; and, "Thy word is a lamp unto my feet, and a light unto my path." On a plaque in the Civil Service Building are inscribed the words of the first telegram ever sent, "What hath God wrought!" In three-foot high neon letters on top of the Central Union Mission are the words, "Come unto me." Let God's Word be sounded out that all may hear, believe, and find salvation! (*Washington Religious Report*)

## "Conversation Piece"

In the *Reader's Digest*, under the title, "Do Billy Graham's Crusades Have Lasting Effect?" Stanley High makes an interesting report. A surprisingly large number of converts "are carrying on." In words of a widely known religious leader concerning Graham, "He has aroused an

appetite for religion." An influential British weekly, an interdenominational church paper, polled a cross section of British clergy and found that 64 per cent of outsiders (non-churchgoing) still are attending church and taking regular part. The moderator of the Free Church Federal Council thinks that the number of lasting conversions is larger than in any campaign in English history. A buyer for one of London's largest stores went to one of the services chiefly to get "an extra conversation piece" for a trip to the United States. Over and over Billy's text rang in her ears, "What shall it profit a man, if . . . and lose his own soul?" She went again, gave her heart to Christ. She was wonderfully converted and changed. Her "conversation piece" became personal testimony.

## Paratrooper's Testimony

The August, 1955, issue of the *Gideon*, a Christian businessman's magazine, on the cover carries a picture of paratroopers inside the plane from which they were soon to jump. A chaplain, 1st Lt. Clifford Keys, was on his knees before the boys, reading to them from the New Testament. Two of the boys had their Testaments before them. A story on page 13 tells of a mother whose son had been given a *Gideon* New Testament, and promised God before he jumped that he would read his Bible and live better. That night on his knees, while he read

the New Testament, he found the Lord as his Saviour. Other testimonies of like experience were recounted. Thank God for chaplains like Nazarene Chaplain Keys! Thank God for Gideons and their work of giving Bibles and Testaments to our servicemen!

## Religion Left Out

Recently at New York University, a Law Enforcement Institute on youth and crime was begun. Present were assistant district attorneys, police, probation officers, parole officials, and others. Anna M. Kross, city correction commissioner, presided over the first session. She tore into the agenda—not for what was there, but for what was left out, namely, religion. She made this challenging statement: "I know of no area in human living where religion can have a more important effect than in crime prevention and rehabilitation." What a challenge to all the church—laymen and ministers alike!

## The Answer

Entombed in the cornerstone of the new Procter and Gamble's office building in Cincinnati, written on a tablet, is the first verse of the Book of Genesis, "the simple majestic verse that answers all the questions that anyone has asked or will ask about the origin of matter." It is written in English and in forty other languages. (*Christian Herald*)

# THE QUESTION BOX

**Q.** Why is it that Matthew, Mark, Luke, and John are called saints now? The term saint is not placed before their names or the names of any other Christian in the actual body of the New Testament. Then why should the King James Version as well as some others head the Gospels thus: *The Gospel According to St. Matthew, St. Mark, St. Luke, and St. John?*

**A.** First, you must remember that these headings were put in by men. They are not a part of the inspired Word of God. Besides, some versions do not head the Gospels thus. They do not use the word "Saint" with the names Matthew, Mark, Luke, and

## Conducted by STEPHEN S. WHITE

John. On the other hand, you must not forget that Christians are referred to as "saints" many times in the New Testament. From the standpoint of its teaching it is not out of order to speak of Christians as saints. Finally, the specific reason why the King James Version and some others head the Gospels as they do grows out of the fact that all of the Apostles and other leaders of the Christian Church were canonized by the Church many years ago. By canonization they were officially made saints. Personally, I

have no use for canonization and prefer to call the writers of the Gospels Matthew, Mark, Luke, and John rather than St. Matthew, Mark, Luke, and John. I might value the Christian character of a person to such an extent that I would speak of him as a saint of God, but I would not vote for any church to officially give any Christian the status of a saint.

**Q.** I am not a subscriber to the "*Herald of Holiness*," but sometimes copies are handed to me. I am very much interested in the Question Box. I like your recent answer on the immortality of the soul and agree with

gelist Sammy Sparks was the special worker.

The Ashtabula Brookside Church was organized July 30 following a home-mission campaign conducted by Rev. George Carrier of Ashtabula First Church with Evangelists Rev. Claud Jones, Gloria Files, and Dorothy Adams. At the end of a month's revival, the church was organized with thirty members. Pastor Carrier and First Church contributed heavily to this new church in finance, time, and members, but they were rewarded with almost as many new members resulting from

the revival as they contributed. First Church is rejoicing that God has helped them to bring a fine new church into existence. They mortgaged their property for \$10,000.00 to help the new church purchase property in which they are now worshipping. Rev. Harold Harris has been appointed pastor of the new church. There are nine new churches on the Akron District this quadrennium.

District Superintendent Oscar J. Finch organized the Sunny View Church in Greeley, Colorado, in a Sunday morning service at the Greeley First Church on July 10. The

action was by the unanimous vote of the First Church board and the congregation. Of the 69 charter members, 57 came from Greeley First Church, which has had splendid growth under the leadership of Pastor Franklin M. Moore. First Church is continuing to grow with its new pastor, Rev. Walter Vastbinder. The new Sunnyview Church, with Rev. Richard Kealiher as pastor, has already passed the 150 mark in Sunday-school attendance in a rented building. Their own church structure is now constructed. There are six new churches on the Colorado District this quadrennium.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 16: John Baptizes Jesus

Scripture: Luke 3:1-38 (Printed: Luke 3:2b-8a, 15-22)

**GOLDEN TEXT:** *Thou art my beloved Son; in thee I am well pleased* (Luke 3:22).

No minister of the gospel ever has exceeded John the Baptist in the depth of training. A servant aware from birth of a spiritual call which impelled him to forsake his own plans and ideas, he became a spokesman for God's eternal truth; a forerunner of the Messiah. His years of solitude in the desert, alone with the silence and God, graduated him a consecrated, fearless, God-inspired, pure-in-heart agent of the Word. His cathedral was the riverbank and his voice, cutting through the evasive quibbles of his day, commanded men to repent. John—a man humble in spirit but with no apology in the tone or content of his message! That which we feel the need to apologize for had better not be said. The message penetrated deep with results swift and far-reaching. Here was a man ablaze with God, whose purity of spirit, coupled with deep convictions, made him fearless and to be feared.

At times we refer to him as John the Baptist, but his ministry of baptism was the result of a deeper ministry of preaching the truth. His command for men to repent dispels any hope for one who would rest his personal salvation in the outward form of religious observance. Greek students inform us that the term repent implies a great deal more than a sense of remorse for sin; it calls for a change of direction, a turning about and going the other way, a forsaking

of sin and a walk of godliness. No outer conformity could stand the light and heat of this man's searching message.

Giving emphasis to the transformation of character through the saving grace of God does not eliminate the need for water baptism. There is a growing tendency for the holiness people to be careless and indifferent toward the sacrament of baptism, which even the Son of God acknowledged by presenting himself a willing Candidate. There is no more meaningful ritual of the church to express our inner cleansing than this outward act of faith. The mode varies according to the conscience of the individual,

but there remains a peculiar blessing for all who follow their Master's footsteps in this outward expression of an inner faith.

How well John recognized the personal limitation both of himself and his message! "I indeed baptize you with water; but one mightier than I cometh, . . . he shall baptize you with the Holy Ghost and with fire" (Luke 3:16). This baptism of Christ is to be of greater significance and importance. This is the outpouring of the Holy Spirit for which Jesus commanded His disciples to wait, and which today awaits the seeking of every earnest mind and heart: "And, . . . commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost . . ." (Acts 1:4-5). This is the message for us to proclaim and for our hearts to experience; this divine work of God's Spirit which alone can transform, cleanse, and empower.

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## MORNING PRAISE

By N. C. Schlichter

*My all-sufficient Saviour,  
My Father strong and true,  
Each morning I sing praises  
For what Your love can do.*

*It everywhere surrounds me,  
In pain, in sorrow deep;  
It soothes my brow when troubled,  
Brings rest surpassing sleep.*

*I know it can bring pardon  
For sin when true confessed;  
I know it binds the covenant  
To give eternal rest*

*To all His trusting children  
When through death's gate they go,  
Their all-sufficient Saviour  
More perfectly to know!*

Let us not fear to live by the high standard of God. From its vantage point all error will stand out in sharp contrast to truth, and we shall have clear sailing throughout all of life.—  
RAYMOND C. KRATZER.



it perfectly. However, in this connection, I would like for you to explain Ezek. 18:4 and Eccles. 9:5.

A. If you will read Ezek. 18:4 in the light of the three verses which precede it, you will get a better understanding of its meaning. God has been dealing with Israel more in families or as a nation, while from now on He will have to do with them more as individuals. Individual responsibility for one's sins or righteousness now comes to the forefront. The children's teeth will no longer be on edge because their fathers have eaten wild grapes; that is, the children will no longer have to suffer the penalty for the sins of their fathers as they have in the past. One of the great commentators says on the words: "The soul that sinneth, it shall die"—"shall die, as a soul can die; shall be excluded from the favor of God, which is the life and bliss of the soul, and shall lie forever under His wrath which is its death and misery." There is no teaching here as to annihilation, the complete destruction of the soul;

it simply refers to the fact that the individual soul that sins will suffer the penalty of its sins both here and hereafter. It will lose the favor of God and finally will be forever under the wrath of God. Another thing I would mention is that you not only understand this verse in the light of its immediate context, but also in the light of all of the teaching of the Bible in both the Old and New Testaments. Jesus, in the strongest possible terms, teaches everlasting punishment (see Mark 9:42-48).

You also have to take Eccles. 9:5 in its immediate context, as well as in the total context of the Bible. Taken in its immediate context, it means that the dead will not know anything about this life. The living know something about this life, but it's not so of the dead; they are in another world. They have experiences in that world, but not experiences with reference to this world. Nowhere does the Bible teach definitely that those who are in the other world know what is going on in this world. Note the whole pas-

sage there: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing [that is, anything with regard to the present life], neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (vv. 4-6). Those last words are very important—"neither have they any more a portion for ever in any thing that is done under the sun"; that is, that has to do with this life. That doesn't mean at all that they won't know something about another life. Also here we must remember that the New Testament teaches very definitely that the sinner will live on forever, as well as the saint. Neither of them will know about this life after they have died, but they will know (each of them) about the life they are then living—one a life of joy and happiness, the other a life of suffering and woe.

## HOME MISSIONS and EVANGELISM

### Answered Prayer

**I**N THE June 29 issue, special prayer was requested for Rev. Charles H. Strickland, superintendent of the South Africa District (European). We have now received the following word from Brother Strickland:

"I have just now returned to work again. The Lord has been indeed very gracious to me personally. It did not seem likely a couple of months ago that I was going to survive at all. The doctors here gave me no hope whatsoever. They did not give me more than two months to make it. However, I am very pleased to report that God has marvelously touched me by His divine grace, and I have been restored completely to normal health again. Just the other day before returning to work, I was again in the hospital, and Dr. Stark was amazed at my condition. He says that this is nothing short of a miracle of divine grace. My blood condition has returned to normal and my heart will pass all examinations, and Dr. Stark says it is perfectly normal and functioning in a normal way again. I do praise God for this and would be pleased if you might make some mention of our sincere thanks to our friends in America who have prayed for us during this time of illness."

### Report from the Canal Zone

"We have had a short revival campaign in which I acted as the evangelist and God certainly blessed this effort. The average attendance for nine services was fifty-seven. The Lord came in a wonderful way and gave us twelve seekers who found victory through Christ. This makes a total of twenty-three seekers that God has given us since we have been here. One young couple were United States Government employees. We praise and glorify God for these blessings.—ELMER O. NELSON, *Panama Canal Zone*.

### Chinese Church Convention

Our Chinese Nazarenes in California under the leadership of H. A. Wiese, superintendent, held a one-day convention at the Los Angeles church on June 17. Dr. Hardy C. Powers, general superintendent in jurisdiction of the United States Chinese work, was present at the convention and brought three messages during the day. The pastors of our churches and missions at Los Angeles, Fresno, and San Francisco, reported for their churches and there were present other pastors and a number of visitors and a fine group of local Chinese people in the evening services.

Rev. Milton S. Cowles, pastor of the Los Angeles church, reported a mem-

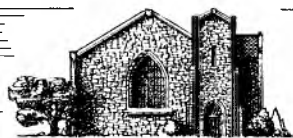
### ROY F. SMEE, Secretary

bership of 66 and an average Sunday-school attendance of 179. The total giving for all purposes last year was \$7,850.00. Rev. George Rench, pastor of Fresno mission, reported an average attendance of 56 and a vacation Bible school average of 40. This church won \$100.00 worth of Sunday-school equipment in a contest on the Northern California District. Rev. Moses Yu, pastor of San Francisco mission, reported an average attendance in the Sunday morning services of 35 and a very active group of young people.

The one-day convention was a great enjoyment to our Chinese Nazarenes and it was enthusiastically voted that the convention be made an annual event. A goal of two more organized churches and two new Sunday schools was set for the ensuing year. (This report was compiled from the minutes of the convention prepared by Glennie Sims.)

### NEW CHURCHES

District Superintendent C. D. Taylor organized two new churches on the Akron District during July. On July 10 the Akron Westside Church was organized and a supply pastor appointed. The congregation has a temporary place to worship. The home-mission campaign was sponsored by the churches of greater Akron. Evan-



Pine Bluff, Arkansas—On August 28 our church closed an outstanding youth revival with Evangelist Harold Glaze and Robbie Gardner, singer, as the special workers. There were more than 200 visitors in attendance, with the all-time Sunday-school record broken with 233 in attendance. The church was helped, and around 50 people bowed at the altar of prayer seeking help from God.—Agnes W. Diffie, Pastor.

Evangelist Donald R. Silvernail reports: "My fall slate opened with a week of revival services at Sage Lake, Hale, Michigan. Mrs. Louise Pratt, supply pastor, has done a splendid work there. A church building of excellent workmanship is under construction. The revival services were honored of the Lord, and it was our happy privilege to organize the church on the closing Sunday with fourteen members, twelve of them being received on profession of faith. Due to a change of pastors, I have cancellation of a date, November 2 to 13. Anyone desiring this date may reach me at my home address, Nazarene Assembly Park, Vicksburg, Michigan."

Evangelist W. T. Elkins writes: "A little over two years ago we left the field to pastor our church at Worthington, Kentucky. The Lord has been good to us and given us a very satisfactory pastorate there. In the meantime we have finished building our home at Wurtland. Now we feel we can work in the field of evangelism indefinitely, since our family has more comfortable living quarters. Our good district superintendent has graciously accepted our resignation, effective October 1. I am now making up my slate for 1955-56, and would be glad

to slate the churches where we canceled when we left the field in 1953, in Missouri, Ohio, and West Virginia. Please pray for me. I'll be glad to go anywhere, and be satisfied with the offerings given. Write me, Wurtland, Kentucky."

Oklahoma City, Oklahoma—Rev. R. T. Williams celebrated his tenth anniversary as pastor of First Church on Sunday, August 21. In a special "Anniversary Hymn Concert," he was presented a plaque of appreciation from the church and seven of the civic and business organizations that he serves as chaplain. During Brother Williams' pastorate First Church has experienced a healthy growth in all departments. The church membership has increased from 333 to 621, the Sunday-school average attendance from 351 to 768, and total giving from \$29,000.00 to \$95,000.00. Two buildings have been added to the church plant. In 1948 the activities building was erected; it now houses the High School Department, the Primary Department, and the fellowship hall. The educational building was constructed in 1952; it is three stories high and of solid masonry construction. The Nursery, Beginner, Junior, Junior High, and Young People's departments meet in the educational building. Special emphasis has been laid on home missions in Oklahoma City by Brother Williams. In 1948 the Grand Boulevard Church was built under the sponsorship of First Church. The Lake View Park Church was begun in 1954 and organized in August of 1955. First Church provided property valued in excess of \$45,000.00 (only \$15,000.00 is owed on this project), and 68 charter members. Property in the northeast section of the city has been purchased

for another home-mission project in the near future. Oklahoma City First Church is a "10 per cent" church. In addition to paying the General Budget in full each year, numerous foreign mission specials have been raised, such as three chapels were erected in Japan, and \$5,000.00 provided for a new First Church in Mexico City. Brother Williams has developed organizational strength in the church by sharing the responsibilities of the church with the laymen and his staff. The church board, through its committees, handles the planning and operation of the entire church program. Professional leadership is shared with Harper L. Cole, associate minister; Robert T. Ulrich, educational assistant; Helen Bass, administrative assistant; and Jackie Fidler and Minnie Ulrich, staff secretaries. The church stands united behind Brother Williams as he begins another three years of service with the Oklahoma City First Church.—Reporter.

Rev. Ottis E. Smith writes: "During the past four years I have served as pastor of our Central Church in Greensboro, North Carolina. Many things have been accomplished during this time, with a number of people finding God and uniting with the church. Two of the high lights have been the liquidation of the indebtedness on both church and parsonage and a good start in the building fund. We give praise to God for all the victories. As of October 1, I am entering the evangelistic field; will both sing and preach. I am now building my slate for the spring and fall of '56. Write me, Box 602, Greensboro, North Carolina."

### Urbana, Ohio

Certainly the Lord is blessing our church and giving us wonderful victories. Under the fine leadership of our good pastor and wife, Rev. and Mrs. R. E. Bush, a beautiful, red-brick church, with full basement, has been erected, valued at \$70,000.00. It has a seating capacity of 400, and is well equipped with classrooms, pastor's study, Sunday-school office, and nursery. The pulpit furniture, altar, and pews are all of light oak. The dedication service was last April 3 with Dr. G. B. Williamson bringing a challenging message. We praise God for the revival spirit that prevails in our regular services. Many new people are coming to the services, and souls are being saved and sanctified. We are believing God for yet greater victories this year.—Mrs. Frank Dalton, Secretary.



Sebasco, Maine—Our church recently sponsored a holiness convention with Evangelist F. B. Whittaker as special speaker. This five-day meeting was a blessing to our church, and we deeply appreciated the sane holiness messages of Brother Whittaker. Our members were strengthened spiritually, and a good number of our young people were sanctified. New people attended the services, and God met with us in a gracious way. —Herbert Ewart, Pastor.

Pastor Dean H. Wessels reports: "After spending more than four wonderful years as pastor of our fine Central Church in Coffeyville, Kansas, we felt led of the Lord to accept the call to pastor our First Church here in Abilene, Texas. At this writing we have been here ten weeks, God is blessing, and we are enjoying the work. During this time the Lord has given us 20 new members, also helped us to raise over \$5,000.00 cash in sixty days to start a building fund. The Sunday school has broken all previous July and August average attendance records. A new church building has been purchased which can take care of 400 people. It is valued at \$60,000.00, and we were able to buy it for \$21,500.00—all equipment included. Also, thirteen adjoining city lots have been purchased for future expansion in the heart of Abilene's south residential district. There is a good spirit among the people, and individuals are finding victory in the altar services. A second Church of the Nazarene will be started in our city before January 1. Next month a new seventy-million-dollar permanent air force base will be activated here. If you know of friends or Nazarenes moving here, write us at 1773 Sycamore."

Cullman, Alabama—In August our church had a one-week revival with Rev. J. A. Manasco as the evangelist. His messages were of the highest value, filled with sound doctrine and anointed of God, and several souls were saved and sanctified. Our good pastor, Rev. A. M. Pruitt, his family, and the entire church are encouraged. —Ruth Evans, Reporter.

Tuscaloosa, Alabama—The Holten Heights Church is rejoicing over the wonderful home-coming day services held on Sunday, September 4. Our Sunday-school hour was one of the best, with 358 present. Rev. R. A. McCormick, former pastor, was with us for three good preaching services and the presence of God was felt in each service. God is blessing our church in a marvelous way. With only three months of the new assembly year gone, our budgets are well paid in advance, and seekers are praying through to God at the altar for pardon and heart purity. We believe in the whole program of the Church of the Nazarene, and are working with some of the finest Nazarenes to be found anywhere. —Donald K. Ballard, Pastor.

The four Nazarene churches of the greater Honolulu area were recently the recipients of the Lord's blessings in an unusual manner. As the Rushing Family ministered to us through the messages of music and readings, the blessings of the Lord descended in an unprecedented manner in the united evangelistic campaign. The ministry of the Word was owned of the Lord as our well-loved and respected district superintendent, Rev. Cecil C. Knippers, proclaimed the message of salvation and entire sanctification. The attendance was the best ever in the nine-year history of our church here in the Islands; the number of seekers far surpassed any campaign thus far, and the attendance of friends outside the Church of the Nazarene was very gratifying. The singing and playing of the Rushing Family was superb, but perhaps even overshadowing the musical talent were the wonderful spirit of enthusiasm and humility, and

the deep spirit of God-consciousness and passion for souls so evident. We greatly appreciate the ministry of these workers and trust they can return to the Islands. Co-operating Pastors Harold Kiemel, Edw. Phillips, Joe C. Chastain, and the writer, all appreciated the way our respective churches boosted the revival, and pledged to God and the church their best in prayer and service for the year ahead. We ask an interest in your prayers that the cause of holiness may be advanced in this needy field.—H. W. Meadows, Reporter.

Evangelists Ralph and Betty Baker write: "We will be in a meeting in Bainbridge, Georgia, November 9 to 20, and have an open date immediately following this which we'd like to slate in Georgia, Florida, or one of the Southeastern states. We sing, play instruments, and preach. Write us, Box 171, Newell, West Virginia."

## The Life Story

Of David Hynd

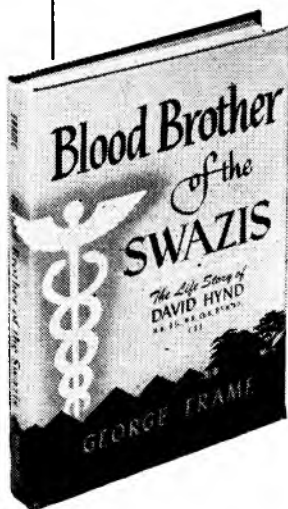
Medical Missionary in Africa

# BLOOD BROTHER OF THE SWAZIS

By GEORGE FRAME



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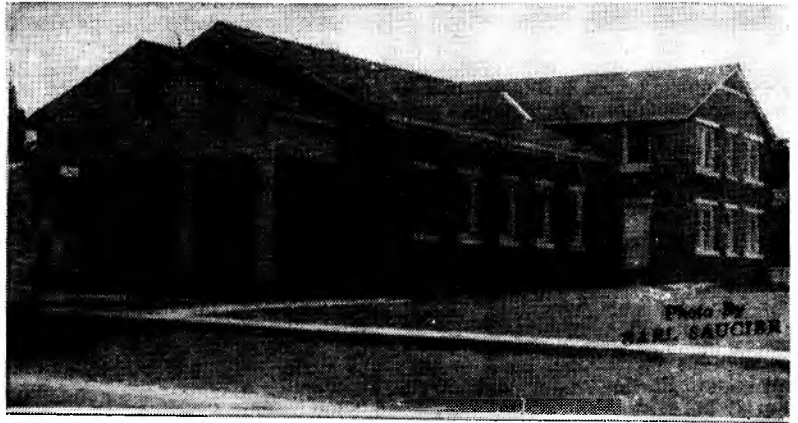
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## Magnolia, Mississippi

On Sunday, August 28, a great host of friends and members gathered with us for the formal dedication of our new church building. District Superintendent Otto Stucki presented Dr. G. B. Williamson, who brought a very challenging and inspiring message. Both Dr. Stucki and Dr. Williamson were high in their praise for the wonderful work that Rev. A. L. Chaffin, pastor, has done. The beautiful, brick-veneer building, valued at \$35,000.00, was constructed at a cost of \$18,000.00, the greatest saving coming from donated labor. The present indebtedness is \$1,500.00. Complete new furniture for the sanctuary is to be installed within the next ninety days. Brother Chaffin has done a good job supervising the building program, and also had a very encouraging growth in church attendance and membership. The membership has doubled in the five years Brother Chaffin has been



our pastor. We look forward to the coming years as a time of "Crusade for

Souls" for the Magnolia church.—  
D. B. JACKSON, Reporter.

Elizabethton, Tennessee — First Church recently closed a fine revival with Evangelist R. F. Lindley, preacher, and Mrs. Lindley as worker with the Juniors. The services were well attended with crowds increasing from night to night. More than fifty souls sought and found God in pardon and heart purity, and many of these were visitors in the church for the first time. On the closing Sunday a fine class was added to the church membership. If you have friends in this busy, industrial, T.V.A. area, please write us at 405 Range, and we'll be happy to contact them.—Earl Wassom, Pastor.

Pastor Ira E. Fowler writes from Parkersburg, West Virginia: "In August we resigned our church in Chelyan to accept the call to pastor our South Side Church here. We thank God for what He helped us to accomplish in our three years in Chelyan—we were able to build a fine new church edifice valued at \$55,000.00, with only a \$10,000.00 debt when we left. Hundreds of dollars' worth of equipment was donated to the church because of fasting and prayer by pastor and people. During our last week in Chelyan, the church board voted to increase the pastor's salary seven dollars, and the entire parsonage was remodeled. The wonderful people here at South Side Church already have won our hearts, and we are off to a good start."

Evangelists J. W. and Frances Short report: "We praise God for another busy assembly year in the glorious service of our King. The Lord has been with us, and we have enjoyed the fellowship of our good ministers and laymen. We have seen the outpouring of the Holy Spirit on many of the services, and in nearly all the conventions and revivals souls have prayed through to victory. We have endeavored to push every department of the work and help to build the Kingdom. We have traveled continually in our car through the year, and thank God for His protecting care.

Our trips have taken us into 25 states, with meetings in 14 states, conducting 16 holiness conventions, 10 revival meetings, and 2 district tours, also special services here and there; have preached 240 times. We thank God for the advance program of our church around the world. While district superintendent for so many years I was not privileged to have Mrs. Short with me, and am truly thankful we can travel and work together now. She speaks in the N.Y.P.S. services, in missionary meetings, and in day services when the church has them; she is always a blessing and a help. We give God thanks for the open doors as we press on. Pray for us."

On August 31, Eric E. Jordan was inducted as pastor of the Clapham Junction Church, London, England, by District Superintendent J. B. Maclagan. It was a very fine service filled with God's presence and well attended by friends from neighboring churches as well as our own people. Mr. Jordan has come to us from the U.S.A. in answer to a unanimous call from the church to accept the pastorate, which has been vacant since May when Rev. R. F. Tink left us to accept a call to Hamilton, Ontario. As a church, we thank God for the ministers of the gospel, and we pray He will guide our pastor and help us as lay people to back him up in all he undertakes for the Master.—E. Solly, Secretary.

Zephyrhills, Florida—After serving our church for eighteen months, Pastor John L. Drake and wife have resigned to accept a call to the Drew Park Church in Tampa. After having worshiped in a basement for nearly seven years, Brother and Sister Drake inspired us to go forward. On March 13 of this year we closed a wonderful revival with Rev. Bob Rutherford as the evangelist. He was at his best, and preached with the anointing of God upon him; the church was blessed and encouraged. Others who encouraged us to go forward were Brother Marshall, who laid the foundation, and

died in the service of our King; also Brother and Sister Redmon, who labored with us for eighteen months. The Lord blessed financially, and budgets were paid promptly, with the pastor's salary increased in March. The work is growing in all departments. At this time we are debt-free, and hope soon to have the interior of the building finished. Rev. Paul Wright is coming as our new pastor.—Patricia Thompson, Reporter.

Rev. Rupert Cravens writes: "Having resigned my pastorate in early June, I am now engaged in evangelistic work, along with my music work. In July, I had a good meeting in Merigold, Mississippi. I will begin a meeting in Leoma, Tennessee, on September 26. I have some open time and will be glad to go as the Lord may lead. Write me, 823 N. Kramer Ave., Lawrenceburg, Tennessee."

Pastor P. D. Montgomery reports from First Church, West Columbia, South Carolina: "In October of 1954 we came to pastor this fine people, and recently received a unanimous call for three years. We have a group of loyal church members, and are enjoying our work with them. We close the assembly year with an increase in each department. Recently we closed a revival with Miss Sandra Cox and her mother as the special workers. Sandra's messages were filled with much love and compassion for lost souls, and God's presence was manifested in the services. Many were blessed as God poured out His Spirit, and there were many seekers at the altar. Souls were saved and all were blessed and encouraged."

Evangelist Ralph C. Wynkoop writes: "I have an open date, November 16 to 27, that I'd like to slate in the Middle West. Also, I have an open date in February and one in March that I'd like to fill in the Western states. Write me, 6120 S.E. Knapp, Portland 6, Oregon."

Evangelist Joe Norton reports: "On September 1 it was my privilege to celebrate my seventh year in the evangelistic field. Since my entering the field the Lord has helped me to conduct 152 meetings; 44 of these have been return engagements. I truly thank God for His blessings as I continue in this work. I have some time open in December and January. Write me, Box 143, Hamlin, Texas."

Brother Lewis R. Thompson writes: "Upon release from the armed services, it was our happy privilege to serve the people of our West Side Church in Decatur, Illinois, as minister of youth and music. It was a personal joy to be collaborators with Pastor and Mrs. Fred Reedy. While there the church permitted me to work on my Master's degree in the field of music education at the Millikin University Conservatory of Music. Feeling it to be the leading of the Lord, we accepted a call from our First Church in Hutchinson, Kansas, to fill the position of minister of music. We came here in August, and Pastor Wilson R. Lanpher and wife and the people of the church have given us a most royal welcome. We find joy and pleasure in serving God and the church here."

Evangelist G. Franklin Allee reports: "In August it was my privilege to speak in the South Dakota District youth camp at Custer, which, though actually sponsored by the district N.Y. P.S., took on the nature of a genuine camp meeting. It was a real pleasure to work with Rev. Crawford Vanderpool, one of the finest young district superintendents in our church, with District N.Y.P.S. President Wesley Hoackle, and all the fine pastors and laymen of that growing district. God moved upon the camp, and it was wonderful to see the altar filled with seekers many times. At this writing I am in a Sunday-school revival in Port Angeles, Washington, my third with this group, and God is moving in our midst to save and sanctify souls. Rev. J. C. Pults and his sacrificing people are doing a magnificent job in putting up a beautiful and commodious church edifice that will be a credit to our denomination, and a blessing to this fine little city. The Washington Pacific District is forging ahead in an encouraging way under the leadership of Superintendent B. V. Seals."

Torrance, California—Word has recently been published that there are 1,000 new residents moving into this city every month, and the population is expected to reach 150,000 in the near future. Along with the growth of the city, we are happy that the Lord has helped us to build a beautiful new church. We have a wonderful staff of workers: Rev. Zaven Dohanian, to direct our singing and choir; Rev. Carlos Stepp, Rev. J. L. Kendrick, Rev. Arthur Fry, and Rev. Donald Redmond, a graduate student of Pasadena College, all ready to help teach and push the battle for Christ. If you have friends moving to our

community, we'll be happy to contact them for Christ and the church. Since the picture of our new church was printed in the HERALD in June, we have received several letters and have been happy to call on the people mentioned. My address, 1502 West 216th Street.—Freeman A. Brunson, Pastor.

Evangelist M. V. Bass writes that he has an open date, December 6 to 18, and will be glad to slate this time wherever the Lord may open a door. Write him, Route 5, Mt. Pleasant, Michigan.

Pastor Ira Paul Dumas of San Francisco, California, writes: "First Church recently made an even exchange of our previously purchased new location of less than one acre for three and one-half acres strategically located, with a magnificent setting near the geographic center of San Francisco. This change will place our proposed new church home in an outstanding and unique position in the city. Good sites of any kind large enough for church purposes are almost impossible to find, and the price prohibitive. God has wonderfully answered prayer in giving us this new property for very much less than its real value."

Evangelist Wm. H. Phillips writes that he will be in a meeting in Montrose, Iowa, October 9 to 23. God is blessing and giving souls. He has some open time. Write him, Box 131, Apple River, Illinois.

Hartselle, Alabama—On August 28 our church closed one of the most successful revivals of its history. Preaching under the divine anointing, Rev. Shad T. Sumners endeared himself to the people of the city. It was a revival of old-time religion. The attendance was the largest we have had in many years, and several families of new people were reached for the church. Evangelist Sumners and family were mightily used by the Lord in their singing and preaching. Brother Sumners carries a heavy burden for lost souls. The entire church fasted and prayed, and God gave the victory. Twenty-eight adults and teen-agers received help from God with fifteen souls accepting Christ as Saviour, and eight fine people were received into church membership. The writer appreciated the privilege of serving as special singer, with Brother Sumners. Pastor R. Cecil Richey came to us in July, and under his leadership the church is growing and going forward.—W. H. Puckett, Reporter.

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

Practically all the problems and difficulties in life are caused by our failure, or refusal, to accept the terms of salvation, laid down in the great plan of salvation.—EARLE F. WILDE.



## SERVICEMEN'S CORNER

"If you remember, I told you I would write and let you know my address after I got back off leave. The reason is that I'd like very much to receive the HERALD OF HOLINESS, Conquest, and Come Ye Apart. They were a great blessing to me before, and I think they'll even be more now. I believe this, as you see I was wholly sanctified and became a member of the Church of the Nazarene. I praise God for both, as I had carried a burden on my heart for a long time about it. There is none so precious to my soul. I pray that I can be more submissive to His will and walk only in the steps He sets before me. I also pray that in my ministry or missionary work it will be Jesus Christ that I glorify—not myself. During my leave I also got the chance to go down to Olivet and register for my training there. I'm praying that it is the Lord's will and not just mine. May the Lord richly bless each of you."—FRED MOORE.

*Chaplain Graves writes from France:*

"This has been by far the busiest and the most gratifying month of my service for the Lord as a chaplain. One significant item to me is the increase of personal consultations over the number that occur in the States. Many personal problems here lead so definitely to spiritual bases; and I rejoice that in consultation periods three men found, or returned to, the Lord Jesus Christ as their personal Saviour this month.

"My biggest assignment was to have charge of all arrangements for the only Billy Graham service in Base Section Area of France. I had the privilege of conducting the service and leading the singing. What a thrill it was to see between 3,200 and 3,500 soldiers and dependents sitting under the preaching of the gospel! Many hands were raised for prayer, and I know the Holy Spirit dealt with many hearts. I praise the Lord for His guidance and Spirit and for the opportunity of working with Billy Graham and his party.

"There is greater attendance at religious services here overseas, and I believe the morning worship, stockade, and midweek prayer meeting services are going to see souls saved. I consider the prayer meetings a nucleus for revival. I press forward with Christ in holiness for souls."

**NAZARENE SERVICE MEN'S COMMISSION**  
*Al DuBois* DIRECTOR

## Annual N.Y.P.S. Convention Northwestern Illinois District

The annual Northwestern Illinois N.Y.P.S. convention was held in Peoria, on August 15, with Rev. Harry Hatton, district president, presiding. Brother Hatton was re-elected; we appreciate the fine work he is doing in our young people's work on the district. The president of each local society gave encouraging and interesting reports of the year's work.

Dr. Remiss Rehfeldt was the special speaker, and his stirring messages were a challenge and inspiration to everyone present.

Again the district N.Y.P.S. contributed to the home-missions fund—an amount of \$750.00. We anticipate another great year for the young people of Northwestern Illinois.

MRS. RILEY LAYMON, Reporter

## Iowa Assembly and Camp

The forty-third annual assembly and camp was held at the district center at Des Moines, Iowa, August 8 to 14. All services were held in the newly completed district tabernacle, that is valued at \$125,000.00. This building, that measures 90 by 160 feet, is of iron construction with insulated aluminum roof. It has four rooms on either side of the platform, which has a bandshell for eighty choir members. The seating capacity is 2,500. Rev. H. E. Hegstrom, an elder on the district, resigned his pastorate to become the engineer and builder, and pastors and laymen on the district contributed hundreds of hours of labor on the building.

Dr. Remiss Rehfeldt, general foreign missions secretary, was the camp-meeting speaker in all of the night camp services. His messages were

owned of God and richly anointed. Many souls found their way to the altar from night to night, seeking God for pardon or purity. Dr. Rehfeldt, formerly district superintendent of Iowa, is highly esteemed and loved by the people.

Dr. G. B. Williamson presided with efficiency and dispatch. His messages were helpful and challenging. Mrs. Williamson, also a former Iowan, accompanied him and it was a pleasure to have her in the assembly. In an impressive service conducted by Dr. Williamson, the following were ordained as elders: Herman Underwood, James Adams, Grover Branson, Orville Tweedy, Ivan Beals, Leon Saegar, and Milford Schmidt.

Reports from the pastors showed gains in finances, in members received, and in Sunday-school and church attendance. Statistics showed that there was a total giving to general interests of \$67,193.00 and a total giving for all purposes of \$635,937.00; an increase of \$22,178.00 over the previous year. There was a district gain in church membership of 189, and a gain of 378 in average Sunday-school attendance.

Rev. Gene Phillips was re-elected district superintendent with the best vote of his seven years. After his re-election, the people responded with a love offering of \$1,000.00, more than \$700.00 coming in cash on the plates.

Mrs. Gene Phillips was re-elected district president of the N.F.M.S., and Rev. Forest Whitlatch as president of the district N.Y.P.S.

Special singers and musicians in the assembly and camp were Professor Warnie Tippett, Helen Greenlee, Martha Reed, and the Crusaders Quartet of Olivet Nazarene College, and the eighty-voice district choir.

C. E. STANLEY, Reporter

## Assembly and Camp Canada Central District

The Canada Central District had a very successful summer at the district center, Cedardale Nazarene Camp, Pefferlaw, Ontario. It began June 15 when the district assembly was held at the district center for the first time. The ministry and chairmanship of Dr. D. I. Vanderpool were outstanding, and were highlighted by his message on home missions, resulting in the largest amount pledged for home missions in the history of the district.

The assembly was preceded by the missionary convention, with Mrs. Florence Woods re-elected president. Miss Mary Scott, general N.F.M.S. secretary, was the special speaker. Rev. Jack Armstrong spoke on Bolivia at the missionary rally.

Everyone was sorry to bid farewell this year to Rev. Ted Martin, who served so ably during the past five years as district superintendent. During these years he suffered the loss, by death, of his father and his wife, Mary. The district made considerable progress under Brother Ted Martin's leadership. Five new churches were organized, and each owns property, with a total value of more than \$65,000.00,

and a moderate indebtedness. More than \$45,000.00 was paid on district home missions, church membership increased about 16 per cent, and more than one million dollars was paid for all purposes.

Following the assembly, boys' and girls' camps were held for ten days, each serving almost three hundred. The teen-age camp and young people's camp and district convention will run over September 5.

Since the district assembly vote was indecisive, the Board of General Superintendents was asked to appoint the new district superintendent. An old friend and former pastor on the district, Rev. H. Blair Ward, was appointed. During the district camp, July 23 to August 1, Brother Ward was presented as the new leader to an enthusiastic audience. Mrs. D. L. Deeks, representing the ministers' wives, presented Mrs. Ward with a corsage of flowers and a love offering was given to Brother Ward. The people have taken Rev. and Mrs. H. Blair Ward, Buddy, Patsie, and Charles to their hearts; there is a warmth of confident expectancy with both old and new friends on the Canada Central District.

The camp was highly favored in its workers this year. Rev. C. T. Corbett was the evangelist for the entire period. His interesting messages were marked by a high spiritual tide and a number of seekers at the altar. His experience in district work and friendly understanding assisted greatly in presenting the new leadership. Dr. H. E. Jessop served for most of the camp. Without doubt, he is one of the outstanding holiness teachers of our day; his classical messages will be long remembered. Paul, Ruth, and Marilyn were in charge of the music for the seventh time; they were better than ever and their ministry was thoroughly enjoyed by all.

H. V. MUXWORTHY, Reporter

## Northwest Indiana District Camp

Assembly week, August 16 to 21, at the Northwest Indiana District campground was the scene of varied activities, for along with the district assembly, a camp meeting was held.

Dr. David Hynd was the special speaker in the great missionary meeting on Monday night. He was ably assisted by his wife, who spoke to the missionary convention on Tuesday. The people of our district caught something of the passion of the love of Christ beating in the hearts of these veteran missionaries who have made such a deep and lasting contribution to the work of the Church of the Nazarene in Africa.

Wednesday night through Sunday our camp meeting proper was in progress. The large tent, being used as a temporary tabernacle, gave us a real, old-fashioned camp-meeting atmosphere.

Evangelist Bernie Smith was the special speaker, and his messages were dynamic and Christ-centered. Assisting the evangelist were Song Evangelists Norman and Connie Franklin; they make their home on this district,

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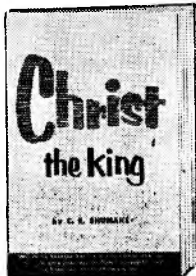
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so were at home with us. They are gifted young people who are blessed with a winsome, congenial spirit.

Sunday afternoon Dr. Hardy C. Powers presented a heart-gripping message on the need of New Guinea. Our hearts were stirred as we realized the tremendous responsibility and opportunity which are ours as a church on that distant isle.

Presiding over the camp and making the machinery run smoothly was our gracious district superintendent, Rev. Arthur C. Morgan. Pastors and laymen are backing Brother Morgan as he leads this district forward.

ROBERT L. GRIFFIN, Reporter

### Kansas District Assembly and Camp Meeting

The forty-sixth annual assembly of the Kansas District convened at the district center in Hutchinson, August 3 through 5, with Dr. Samuel Young presiding with precision and efficiency. He is a fine executive. His messages were stirring and challenging, and his ministry was much appreciated. We thank God for the wonderful spirit and leadership of this godly man. There was a spirit of unity and blessing from the beginning.

District Superintendent Ray Hance reported splendid gains: net increase of 309 in church membership, with 53 churches showing a net increase this year; 471 members were received by profession of faith. The Sunday school showed a net increase of 270 in average attendance, with 1,148 Christian Service Training credits granted this year, an increase of 342. The HERALD OF HOLINESS subscription goal of 3,254 was exceeded by 92. Nine new churches have been organized on the district this quadrennium. In all, the past year was one of the best for the Kansas District, under the leadership of our fine superintendent.

Brother Hance was given an excellent vote for re-election for the ninth consecutive year. The assembly then responded freely in a love offering taken by Dr. Young to purchase an air-conditioning system for Brother Hance's car; the offering reached above \$1,200.00. The Hances are loved and appreciated on this district, and we thank God for their continued leadership.

Bethany Nazarene College was represented by President Roy H. Cantrell and a college quartet. We praise God for the progress and leadership of our college.

Delegates elected to the General Assembly were: ministerial — Ray Hance, Clifton Norell, Wilson Lanpher, C. E. Rowland, Milo Arnold, Vern Lewis; lay—Mrs. Ray Hance, Dwight Meredith, E. W. Snowbarger, Russell Elliott, Ralph Aller, Mrs. Vinita Hamilton.

The assembly closed with an impressive ordination service conducted by Dr. Young, in which the following received elder's orders: Olin Payton, Edgar Bibb, Kenneth Hull, and Eldred L. Van Pelt.

Camp-meeting services were held each evening in the tabernacle, Monday over Sunday. Dr. John Logan was

the camp-meeting speaker, with Dwight and Norma Jean Meredith as song evangelists. It was a privilege and blessing to have these workers with us. The deep, heart-searching, holiness messages of Brother Logan were a great blessing. There was much conviction and many seekers found God for their needs. Night after night, Dwight and Norma Jean Meredith, in their wonderful and humble spirit, sang to the glory of God. The tabernacle was filled to capacity, with many listening over loud-speakers on the outside.

In the pre-assembly conventions, Mrs. Ray Hance presided for the N.F. M.S. and was re-elected with a fine vote. They had an outstanding year of progress, with a net gain in membership of 255. Miss Mary Cooper of Africa brought an inspiring message. District Chairman C. E. Rowland had charge of the Church Schools convention; 27 third-year Achievement Awards were presented. Mr. Ned Thompson from Texarkana, brought a challenging message.

The N.Y.P.S. convention was held on Saturday, following the assembly, with Rev. Milton Huxman, district president, presiding. He was re-elected with a good vote. Reports indicated the Kansas young people have been working, and that the Lord is blessing.

EUGENE R. VERBECK, Reporter

### Wisconsin District Youth Camp

The Wisconsin District Youth Camp, under the direction of Rev. Maynard Parker, and the district boys' and girls' camp, under the direction of Rev. Miles Finley, were held at Camp Byron during the week of August 15. The way the camps were operated indicated much planning and forethought by each of the directors. We had a fine teaching staff and they keep the students busy in the morning, with the afternoons given over to a well-organized recreational program.

Rev. Donald Gibson, pastor of Milwaukee First Church, was in charge of the music and he filled the position well. The chapel speaker and evening evangelist was Rev. Clayton Bailey. He spoke clearly, feeling that our young people need to hear the truth, and God honored his ministry among us with many seekers.

REPORTER

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### DEATHS

FRANK P. CHAFEE was born in Bristol, Rhode Island, January 5, 1874, and died July 12, 1955, in Jacumba, California. He was converted in early life, and had been faithful in attendance at church services during the years, and liberal in his support of the church. A few years ago failing health forced him to give up his work, and he was unable to attend the church services as he had, but his faith in God failed not. About two months before his death he went to California. He was a member of First Church of the Nazarene in Providence, Rhode Island. Besides his widow, Mary E., he is survived by Frank A. and Charles A., both of California, Mrs. Ruth Hubbard of California, and Mrs. Laura Remington of Warwick, Rhode Island.

MRS. LAURA KERR of Pickford, Michigan, was born in Ontario, Canada, seventy-three years ago, and died in a hospital at Sault Ste Marie, Michigan, after a very brief illness. She had been a member of the Pickford Church of the Nazarene for about fourteen years. She was a happy Christian, her optimistic spirit giving cheer to many. Always regular in attendance at the services of the church, she was among the first to pray and testify to the saving and sanctifying power of God. She was active in the N.F.M.S., always boosting for missions. Her sudden death leaves an empty place in the home of a son-in-law and two daughters, where she lived, and also in our church. She was a true and faithful Christian, loved and respected by all who knew her.

ALBERT G. LEE was born in Taunton, Massachusetts, April 22, 1882, and died April 9, 1955. He was a member of First Church of the Nazarene, New Bedford, Massachusetts, for nearly forty years. He was stricken in the church just before the Holy Week communion service was to begin. Two children survive: Rev. Earl Lee, missionary in India; and Mrs. Elliott Grew, president of the local missionary society. The mother of the children preceded Brother Lee about sixteen years ago. Also left to mourn is his present wife, Mrs. Nina Lee. Funeral was conducted by his pastor, Rev. C. Neal Hutchinson, assisted by Rev. Manuel Chavier, Rev. Edward Hales, and Rev. Tom Brown. Interment was in the Acushnet Cemetery.

ERVAN WADE MORRISON was born December 18, 1883, in Huntington County, Indiana, and died at a hospital in Hastings, Nebraska, June 23, 1955. Converted while quite young, he was sanctified at the age of twenty-three. He engaged in the ministry for eight years; then due to unavoidable circumstances he was forced to leave the full-time ministry and was employed in various business enterprises in Denman, Kenesaw, and later Hastings, Nebraska. As a Christian layman, he gave the remainder of his life to the church in many avenues of faithful service. In 1911 he became a charter member of the Church of the Nazarene at Kenesaw, and in 1924 he moved his church membership to the Hastings church, where he has since resided. In 1910 he was united in marriage to Margaret Eldora Booth; to this union were born four children. He was a diligent worker, a faithful and talented Christian parent. Three brothers preceded him in death. He is survived by his wife; three daughters, Mrs. Cecile Rosenberg of North Platte; Mrs. Wauneta Steely, and Mrs. Faith Nelson of Hastings; and a son, Rev. C. Wm. Morrison of Hamilton, Ohio; also two brothers and two sisters. Funeral service was conducted in the Church of the Nazarene, by his pastor, Rev. Norman Bloom, assisted by Rev. J. H. Beaver, with interment in the Parkview Cemetery at Hastings.

(Continued on next page)

## October 5, 1955

HARVEY D. KNIGHT, born August 2, 1882, died May 20, 1955, after a heart attack. He gave his heart to the Lord when twenty years old and for many years held a minister's license in the Church of the Nazarene. He filled in the gap many times in a most co-operative and Spirit-filled way. For the past twenty-four years he was a faithful member of the Plattsburg, New York, Church of the Nazarene. He is survived by his wife, the former Helen R. Seamans, of Plattsburg; and three sisters, Mrs. Florence Tailing, Mrs. Edith Williams, and Mrs. Ada Osborne, all of Lowville. Brother Knight was a charter member of the church at Lowville, and also New Berlin, New York. He gave himself unstintingly to the work of the Lord where he was a member. Funeral service was held in the Plattsburg church, with Rev. L. O. Tillotson, Rev. Glenn Tyner, Rev. John Lamos, Rev. Stanley Hill, and Captain Elbert Holmburg, all taking part.

MRS. W. E. PATTERSON, faithful member of the Church of the Nazarene at Dodson, Texas, for thirty years, died March 4, 1955. Funeral service was held in the Dodson church, with Rev. J. W. Douglas, pastor, officiating, assisted by Rev. Amos R. Meador.

KARL M. GORDON died at the age of seventy-three, while sitting in bed reading his Bible. He was a devout Christian and had served three terms as a missionary in China under another mission board. After his retirement he became a faithful member of the Church of the Nazarene in Watsonville, California. He will be remembered as a man of great faith and prayer. He is survived by his wife, Mabel, a daughter, and two sons; a son, James, is pastor of our church in Terra Bella, California. Funeral services were conducted by his pastor, Rev. L. F. Schroeder.

### ANNOUNCEMENTS

**RECOMMENDATION**—This is to recommend Rev. R. S. Ball to all our pastors who are in need of an evangelist. For the past several years Brother Ball has been a faithful pastor on the district. He has had wide experience as a pastor and evangelist, and is conversant with the problems of the day. He carries a burden for souls, and is an impassioned preacher of full salvation. He will do your church good. Address him, 3028 Henshey Drive, Midwest City 10, Oklahoma.—Glen Jones, Superintendent of Southeast Oklahoma District.

### WEDDING BELLS

Miss Gwen Elaine Clark and Mr. Myron Herman Finkbeiner were united in marriage on September 4, at the Evangelical United Brethren Church at Philomath, Oregon, with Rev. A. J. Finkbeiner, father of the groom, officiating.

Miss Geneva Hamilton of Ashland, Kentucky, and Rev. Clarence O. Heneger of Norman, Oklahoma, were united in marriage on September 2, at First Church of the Nazarene in Norman, with Professor Kenneth E. Robinson of Bethany Nazarene College, officiating.

Miss Frances Tucker of Charlotte, North Carolina, and Professor Wm. H. Howick of Trevecca Nazarene College, Nashville, Tennessee, were united in marriage on September 1, in Charlotte, with Dr. Lloyd B. Byron, district superintendent, officiating, assisted by the bride's pastor, Rev. J. H. Eades.

Mrs. Estallee Browning Batchelder and Mr. Arthur N. Aduddell were united in marriage on August 21, in the Del City, Oklahoma, Church of the Nazarene, with Rev. J. C. Andrew officiating.

Miss Gilda C. Wagstaff of Cambridge, Ohio, and Rev. Julian L. Jackson of South Hero, Vermont, were united in marriage on August 20, in the Cambridge Church of the Nazarene, with Rev. Ray E. Banks, pastor, officiating, assisted by Rev. D. E. Pritt.

Miss Mary Jo White of Muleshoe and Mr. Luther Clegh of Rotan, Texas, were united in marriage on August 13, in the Muleshoe Church of the Nazarene, with Rev. J. R. Russell, pastor of the Perryton church, officiating.

Miss Virginia Ruth Curl of Chattanooga, Tennessee, and David Paul Benson of Kansas City, Missouri, were united in marriage on August 26, in First Church of the Nazarene in Chattanooga, with Dr. Erwin G. Benson, father of the groom, officiating, assisted by the local pastor, Rev. Roy Bettcher.

Miss Rena Maxine Morris of Cisco, Texas, and Mr. Theo Birdwell were united in marriage on August 19, in the Church of the Nazarene in Cisco, Texas.

Miss Patricia Joan Roher and Mr. Stanley McElrath were united in marriage on June 17, in the Palmdale Church of the Nazarene, Tucson, Arizona, with Rev. Harry McElrath, father of the groom, officiating.

**BORN**—to Rev. and Mrs. Charles C. Powers of Fairbanks, Alaska, a son, Jay Carroll, on September 13.

—to Rev. and Mrs. Robert E. Davison of Sarasota, Florida, a daughter, Fairy Louise, on September 12.

—to Rev. and Mrs. David E. Alexander of Crescent City, California, a son, David Charles, on August 17.

—to Delmar and Gwen (Rice) Clark of Dayton, Ohio, a son, Kelly Duane, on August 15.

—to Rev. and Mrs. Leland Buckner of Topeka, Kansas, a daughter, Janet Lee, on August 14.

—to Rev. and Mrs. Verdean Owens of Farmland, Indiana, a son, Dennis Allan, on September 1.

—to Rev. and Mrs. Gene L. Gore of Texhoma, Oklahoma, a son, Geron Ray, on August 26.

—to Rev. and Mrs. G. Herold Taylor of Lake Charles, Louisiana, a son, Joseph Elbert, on August 16.

—to Greg and Patty Larkin of Toronto, Ontario, a daughter, Nancy, on July 19.

**SPECIAL PRAYER IS REQUESTED** by a reader in Ohio for guidance in a church problem, and a special unspoken request;

by a Nazarene lady in Tennessee for a friend to whom she is sending the paper, who has had a light stroke which has affected her mind;

by a friend in Nebraska for a Christian widow and her daughter—now keeping company with a man who is an unbeliever and separated from his wife;

by a Nazarene friend in Pennsylvania for a woman to whom he is sending the paper, for her hearing, and healing of her son—also for his own relatives, some to be healed and some for salvation—for four unspoken requests—for a revival in that place;

by a Christian young woman in Ohio, engaged to a good Christian boy, that he might see the light on entire sanctification and accept it fully; by a sister in Kansas that she may know and do God's will, that God will work and bring deliverance to her heart and mind, and for three unspoken requests;

by a Christian in Minnesota for a young Christian worker in a difficult situation that the Lord will overrule and have His complete right of way in that life;

by a Nazarene lady in Florida for her son who is very ill and his mind is being affected, that he may be saved and healed—also that God's will may be done in their church—and salvation for other loved ones;

by a young couple working in Arabia—"without a church, the people are hard to reach . . . we have thirteen more months here . . ."

by a Nazarene brother in Pennsylvania for himself, also for several unspoken requests; by a friend in Texas that they may have a real revival in their church and many souls be won to God;

by a Christian mother in Kansas for her teenage daughter who is fighting the will and call of God for her life, also for the salvation of the husband and father, and for a son in the armed forces.

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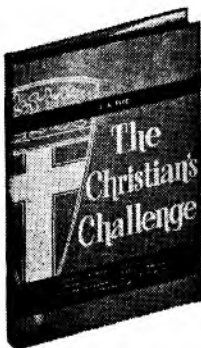
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