

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 15, 1953

## Wrecking the Pyramids

General Superintendent Vanderpool

"We Could Wreck the Pyramids" is the slogan of a wrecking company in the South. This company specializes in wrecking buildings—frame shacks or reinforced concrete skyscrapers—wrecking is their business. The word *pyramids* refers to massive stone structures built by proud kings of the long ago. The largest of these is near Cairo, Egypt. It covers 13 acres, towers 481 feet in the air, and has resisted every force for more than four thousand years. This pyramid is a symbol of permanence.

I am not certain that this company could wreck the pyramids, but I know that Satan has a wrecking crew that can wreck individual lives or even groups that have been considered as enduring as the pyramids. This crew is at work all about us and one recognizes these names as they are mentioned. *Faultfinding* can wield a staggering blow to a sincere worker who is giving his best to build something for God. Solid, established churches have been rent and divided by some faultfinder, bent on a wrecking spree. Faultfinding is a subtle force that sometimes works under the name of *frankness*. Faultfinding and

ugly criticism not only wreck the one to whom the criticism is directed, but will react upon the critics and leave them with a warped, twisted, ugly nature.

Unpaid budgets, dry eyes, barren altars, smug complacency, all add up to a creeping paralysis which we call *ease in Zion*. This evil can wreck a church as solid as the pyramids.

*Worldliness* is a giant that struts through the church evidencing himself by creating greater interest in pleasure programs than in soul-winning campaigns. He leaves in his wake weak, anemic preachers who mouth sweet platitudes; painted-faced, jewel-bedecked choirs; and carnal, ease-loving church members. Worldliness is a force that could jar the pyramids, singlehanded. *Selfishness, pride, covetousness, and ill will* form a wrecking crew that labors overtime to wreck churches and damn immortal souls.

A rugged, fearless, happy holiness preacher, and an aroused, vigilant, praying church form a combination that can stop a force that could "wreck the pyramids."

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

## NEWS IN BRIEF

**THANKS:** Mrs. G. W. Andrews, the eight sons and three daughters, wish to thank Nazarenes and friends everywhere for the cards, telegrams, flowers and expressions of love and sympathy in the loss of husband and father (Rev. George W. Andrews), who was killed in an automobile accident on May 21, while en route to the Washington-Philadelphia District Assembly.

Rev. John M. Huff, retired elder and evangelist of Washington-Philadelphia District, went to sleep in the Lord, after a prolonged illness, on June 24. Funeral services were held in the Church of the Nazarene in Rio Grande, New Jersey, on June 27.

**THANKS:** Rev. and Mrs. James A. Rodgers, and Mrs. Audrey Rodgers, wish to express heartfelt thanks for the many kindnesses extended to them during their recent bereavement in the loss of their only child, and husband, James Howard Rodgers, student at Nazarene Theological Seminary in Kansas City. Their grief was made easier to bear because of thoughtfulness of friends in Kansas City and in the community around East Palestine, Ohio.

Rev. A. Lewis Payne is closing his pastorate at People's Church of the Nazarene, Rhode Island, and is entering the evangelistic field.

Rev. Clair D. Walker has resigned as pastor of the McCandless Avenue Church in Pittsburgh to accept a call to pastor the church in Jerome, Pennsylvania.

Professor Ramon Unruh has taken a leave of absence from Bethany-Peniel College, where he has been a member of the faculty in the voice department for the past five years, to be minister of music at First Church in Birmingham, Alabama.

Rev. L. S. Oliver has resigned as pastor of the church in Enid, Oklahoma, to accept a call to pastor First Church in Danville, Illinois.

Holiness is the center of prophetic utterances, the theme of the songs of the Psalmist, the essential teaching of the Gospels, the glorious revelation of Calvary, the burden of the apostolic messages of the Church, the essence of John's vision of future glory, and the unique purpose of the Church of the Nazarene.

## IN THY HANDS

By Nona Keen Duffy

*Father, in Thy gracious hands  
I place my whole affairs,  
The trials that I wrestle with,  
My problems and my cares.*

*In Thy loving keeping, Lord,  
I place my loved ones, too:  
I place my work, my home, my  
thoughts  
And everything I do.*

*Please unsnarl my tangled life  
And show me what to do.  
I now relinquish every load,  
And put my faith in You!*



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## THE TOUCH OF GOD!

By Mrs. C. C. Murrill\*

WHO DOES not admire that person with a great personality? Meeting people and doing the right thing at the right time seems to come natural to some people. Then there are those who do not have a great personality, so to speak; or those who may seem to be just a little odd. But how glad I am that they, too, are included in the kingdom of God! Not only can they be saved and sanctified, but they also can labor effectively in the great harvest field, helping to bring the lost to Christ.

Many might say, "I cannot teach; I cannot do personal work; I know I seem odd and do not seem to fit in with the rest of the crowd." But I would have you note that, in the first place, as we submit our lives to God day by day, He is able through His love and grace to take many undesirable traits away from us. God's touch is always seen. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 19:1). And a man or woman whose life has been turned over to God shows the touch of the Divine. Moses came down off the mount after talking with God, and his face shone so that the people could not look upon him. If we serve God and take time to be holy (read the Bible and pray), God's touch will be upon our lives. People will see God in our lives more than any other trait.

Do you want to bear fruit? Then do these things and you will neither be barren nor unfruitful. Jesus said, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). We must abide in Him daily, put humanity in the background, and do the whole will of God. He said, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). It is in following Him that we become fishers of men.

The onlookers took note that, although the disciples were unlearned and ignorant men, they had been with Jesus. Spend time in prayer and reading the Bible, go out to do the will of God, and your oddness will be in the background, and people will take note that you have been with Jesus—your life will touch other lives and you will bring forth fruit.

\*Chelyan, West Virginia

While carrying on our labors for Christ it often may appear that Satan has closed every door to our advancement; yet by faith we can be assured that our God has power to open other doors—doors which we never dreamed existed.—MARY SANDERS.

## Missionary "Travelog": British Guiana (1)

### General Superintendent Benner

THREE men standing, smiling, waving—this is the picture I saw as my plane took off from Belize, British Honduras. Bishop, Browning, York—left with their colleagues to carry on in a difficult field. I was there a week, but they and their families live there year after year, separated from loved ones, living under limited, and often primitive, conditions. Let us not fail to pray for all our valiant missionaries.

The trip to British Guiana was circuitous and relatively slow. The direct air-line distance is about 2,000 miles, but there is practically no direct east-west air service in the Caribbean area. So the route took me to the island of Grand Cayman, Jamaica, Colombia, Venezuela, Trinidad, and finally, after three days and four changes of planes, I arrived in Georgetown, the capital of British Guiana. There I was welcomed by Rev. Donald Ault, superintendent of the British Guiana District.

Our major work in this colony, and until recently our only organized congregation, is in Georgetown. There we have a commodious church, planned and constructed by Rev. Lelan Rogers. This building will seat more than 500 persons, and it was not nearly large enough to accommodate our Sunday evening congregation, for it is estimated that more than 200 were not able to find seats in the main auditorium. On that Sunday, June 14, there were 506 in the Sunday-school session. The sacrament of the Lord's Supper was administered at the morning service. Ten persons were baptized and received into full membership in the church. In the afternoon it was my privilege to dedicate the church building, with the church nearly filled. Then at the close of the evening service there were 32 seekers kneeling at the altar to be converted or sanctified wholly.

District Superintendent Ault is providing wise and aggressive leadership for the Church of the Nazarene in British Guiana. Since he went to this field a year ago, he has gathered around himself a splendid group of national preachers. In a special Workers' Conference, these men responded enthusiastically to a challenge to evangelistic activity. With a population of more than 500,000, with abundant natural resources, with no language barriers, British Guiana offers an outstanding opportunity for the Church of the Nazarene.

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*Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (Eph. 6:16).*

The pure in heart are a perfect target for the death-dealing darts of the critical.—EARLE F. WILDF.

## The Change in My Heart

*Deep in my heart there's a song;  
My Saviour has set me free.  
Deep in my heart there's a peace  
That Jesus has given to me.  
Deep in my heart there's a joy  
That I pray others will see;  
For deep in my heart is the love of God  
And His full salvation free!*

—VIOLET NEIDLINGER

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## Studies in the Epistle to the Hebrews:

By H. Orton Wiley\*

### V. The Son in His Pristine Glory

*Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (Heb. 1:2).*

THE THOUGHTFUL reader will observe that the author of this Epistle has so arranged his brief comparison of the dispensations that the statement ends with the mention of the Son, whom he then extols in a continuous flow of thought. He dwells upon the pristine glory of the Son with the Father—the glory which He had before the world was—the Heir of all things and the Creator of the worlds. Let us also meditate long and quietly upon these words. Let us tarry until the inner glory bursts forth and fills with light the broad horizons of the believing soul.

1. *The Significance of the Son.* The author of this Epistle uniformly uses the word Son for the incarnate Christ, instead of the Greek term *Logos* or Word used by St. John in the prologue in his Gospel (John 1:1-8). It may be said that, in general, the term *Logos* is used for the Son in His pre-incarnate state, while the word Son is retained for the Word incarnate. Since words are necessary as a means of communication, the Son or Word becomes the sole gateway to communion and fellowship with God. It is through this Son that God speaks to us—not merely through the words of the Son, but through the Son himself entering our hearts. He comes, not only to illumine the mind, but to cleanse the heart and empower the life. God is a Spirit, and as such He has no other way of communicating His life to us, except by entering our spirits and dwelling there.

2. *The Son and Trinitarian Implications.* Ideas are generated in the mind as truly as plants produce plants, and animals engender animals. The difference lies in this, that in the mind the generation is spiritual. An idea or a thought is before its expression an internal work, and while distinct from the soul is not separate from it. So also the Son or the Word is coetaneous and

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

coeternal with the Father without being separated from Him, in the same manner as one's thought is distinct from the soul without being separated from it. Thus the Father can say, "Thou art my Son; this day have I begotten thee." Today, in the eternal present, God engenders His Son in an act which will never end as it has never begun.

3. *The Son as the Heir of All Things.* The word "heir" as used here refers to the original purpose of the Father. God did not first make the worlds and then decide to place them under the dominion of the Son; hence the heirship is mentioned previous to the creatorship. There is in Christ a twofold heirship—by creation and by redemption. "How proper and natural it is," says Olshausen, "that He through whom the universe was made, after having humbled Himself and accomplished the gracious will of the Father, should as His reward be invested with dominion over the universe as a permanent inheritance." But in the redemptive sense, heirship carries with it something more than the power bestowed upon Christ by which He enables His people to triumph over sin and preach effectively during the gospel age; it means also the perfect fulfillment of the Messianic promise in Rom. 4:13, when at His second advent He shall banish sin and its consequences from the race, remove the curse from the earth, and reign in universal power and glory.

4. *The Son as Creator.* The purpose of creation having been stated, the writer proceeds to show that the Son is also Creator. The word used here means literally "the ages," yet it is used in Genesis concerning the material creations. St. Paul in Ephesians uses both words for creation when he speaks of "the time-state" of the "matter-world" (Eph. 2:2). The thought is here suggested that the Son is not only the Creator of this material world but that He controls the ages, and governs the world according to His purpose. St. Paul speaks of "the ages to come." How many there are after our gospel age we know not, but as one has said, "the more, the better." It was doubtless difficult for many to conceive of Christ as Creator, when in His humiliation He trod the dusty ways of earth; but if His glory was hidden while in the flesh, let us bear in mind always that He was still the Creator, and seek to recognize Him in this lowly guise.

**If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1**

## ECCLESIASTES—1953

By Dorothy Boone Kidney\*

**I** ASKED in my heart, "Where is happiness?" And I gave my heart to know madness and folly.

I bought myself clothes and fixed myself up like a department store dummy. But happiness was not there.

I considered my face. And I drew me a face and curled my hair. But happiness was not there.

Then, "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure." So I found myself dance halls with orchestra music. But happiness was not there. And I found myself in great theaters by day and by night. But happiness was not there.

Then, "I sought in mine heart to give myself unto wine"—but wine mocked me and left me desolate. I cried in the dark—and happiness was not there.

Then I said to myself, "I will get myself knowledge for all a man's days are sorrow—and learning is good." So I studied Confucius, Socrates, Shakespeare. And, lo! happiness was not there.

Then I said to my soul, "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor"—I shall find fame." So I worked diligently under the sun and lived to see my name in large print. This, too, was vanity; and there was no happiness there.

Then I said to my heart, "What profit hath he that worketh in that wherein he laboreth? I shall pull myself up by my own bootstraps; there I shall find happiness." So I pulled hard on my bootstraps and made New Year's resolutions, and did good to my neighbor, and gave to the poor; but my heart sat empty in darkness. Peace was far from me—and happiness was not there.

Then I said to myself, "There is much misery and strife under the sun. I shall find peace." Then I gave myself to know peace. I stopped and considered, and I spread my sins out before me—and they were more than I could number. Then I cried out with my soul for forgiveness and wept in my heart for peace to come to me under the sun. Then, lo! I beheld peace, and it was mine! I beheld forgiveness, and new life, and cleanness of heart! Then I said joyfully, "Forgiveness is better than wisdom. Salvation is better than folly!"

Now, "let us hear the conclusion of the whole matter: Fear God, and keep his commandments," for this is better than strife. Then I began proclaiming diligently to others, "Give your heart to know forgiveness and acceptance with God—for this is happiness!"

\*Yarmouth, Maine

## Excerpts from the Life of John Wesley:

By Leslie Parrott\*

### "THE HOLY CLUB"



**C**HARLES Wesley, who wrote 6,000 hymns, was an inseparable shadow to his elder brother, John. A friend of them both once wrote, "I never observed a person have a more real deference for another than he [Charles] constant-

ly had for his brother. Indeed, he followed his brother entirely. Could I describe one of them I should describe both. . . . I shall say no more of Charles than that he was a man made for friendship."

But Charles, not John, was responsible for the first roots of Methodism in Oxford. Life at Oxford was notoriously shallow. Only a minority studied and degrees were granted almost entirely for residence. There were hundreds of students who were mostly rich. They dressed the best, drank heavily, and took little interest in cultural or religious matters.

John and Charles both came to Oxford for serious business. John wrote, "Leisure and I have parted company." He was made a Greek lecturer and Moderator of the Classics, which meant that he presided over the debates. But life at Oxford was interrupted for John by his father's poor health. Sixty-five years of age, old Samuel could no longer keep up the parish work and John was called to pastor the Wroote congregation, which was half of the elder's circuit.

During the absence of John from Oxford, Charles confided to three or four young men that he was not satisfied with his own life spiritually or intellectually. They shared his views and together agreed to mend their ways. They attended church regularly, met for evening prayers and systematic Bible study. They took seriously the regulations of the university and gave unprecedented attention to their courses of study. Though they were few in number, this sudden change could not pass unnoticed. They were called Bible moths, and Sacramentarians. One evening as the little group was en route to Christ Church, an amused undergraduate quipped, "Here is a new set of Methodists sprung up." The word "Methodist" was not new but stuck only when applied as a nickname.

When John Wesley returned to Oxford from his unsuccessful pastorate at Wroote, he was

immediately proclaimed leader of the little group. It was years before he could accept the name "Methodist" with grace. He objected less to the dubbing "Holy Club." The young men were not self-righteous nor spiritually superior in their attitude, only eager to learn and to secure peace of soul. When Samuel heard of his boy's leadership in the Holy Club he wrote to John this subtle approval, "Bear no more sail than is necessary, but steer steady."

The Holy Club made its impact on Oxford. It met in John Wesley's room on the first floor of the South Quadrangle. Bible study was first confined to Sunday nights but later expanded to include each night from six to nine. Methodistic study was made of the original Greek text. Men of the Holy Club lived sparingly, giving all excess monies to charitable causes. They were only a handful of men, never more than twenty-seven, sometimes as few as four or five. Of the onlookers, some scoffed, some were bitterly critical, and a few more impressed. But without doubt nobody ignored them. They were the constant object of conversation in the University Common Rooms. After the Wesleys left Oxford, the Holy Club soon disintegrated. Their last notable recruit was a young man of the lower classes, George Whitefield.

## Cause of Condemnation

By Oscar Hudson\*

*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (John 3:19).*

**D**ESTINY is the result of reaction to light. An eternal, happy home in heaven or a doleful abode with the damned is not the fruit of wickedness so much as a failure to utilize the light that God gives us. We are rewarded for our deeds, good or bad; but one is not lost because of evil conduct, stealing, lying, drunkenness, gambling, etc., any more than one is saved by righteous conduct. We are saved through the blood of Christ, and we are lost if the Blood is not on the doorposts of our soul. Wicked acts are but the symptom of a worse condition within. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

This evil nature is universal and inherent, and blinds those possessed by it, causing them to walk in darkness. But God has perfected a plan for saving us from it. He begins by giving us light, making us know that we are not right and that we need to seek divine grace. "That was the

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\*Retired Nazarene Elder, Pasadena, Calif.

true Light, which lighteth every man that cometh into the world" (John 1:9). And again, ". . . I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:16). In our natural state we cannot do the things that we know we should, but He has provided grace, and Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). So the law becomes a schoolmaster to drive us to Christ. At this point rests the salvation or damnation of every soul. Response to or rejection of light is the determining factor of every character.

This light came to me at the age of eleven years. There was no church, Sunday school, or minister in the region in which we lived, and I could not remember of having attended a church service except once, years before, when my father took me to a Primitive Baptist meeting. I was in the schoolroom when the consciousness that I was lost, and that God wanted to save me and prepare me for the ministry, became so overwhelming that I began to weep. The teacher thought that I was sick and should go home, but I told him that I was not sick and would be all right soon if he would leave me alone. But the unbidden tears continued to flow until the entire room became disturbed. Finally, the teacher became convinced that I was sick and sent me home.

I knew what was wrong. All of my associates were unsaved. In a family of eight, only my mother was trying to live a Christian life. The task seemed to be more than I could undertake, and I deliberately turned from the light. Up to this time I had not been a bad boy, but I was lost from that period and sank rapidly into sinful ways and practices.

The work of God in the individual's heart is not complete when he gets converted. In the

text, "That was the true Light, which lighteth every man," the verb is in the present progressive tense, indicating that the lighting is a continuous operation. This is the mainspring of Christian development. Soon after we are converted, we feel the need of holiness. We may not understand the theology of the second blessing, but we become conscious of a further need. And, ". . . if we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The alarming apostasy, inside the holiness movement as well as elsewhere, is the direct result of failing to walk in the light. Today, God is urging the Church to do two things: get the gospel to the ends of the earth, in preparation for the coming of Jesus; and make personal preparation for that advent. Outstanding leaders believe that few are walking in all of this light, that few are going "all out" for Christ. Fame, position, money, etc., are causing multitudes of active religious workers to fail to be all that they feel they should be.

A prominent merchant invited my wife and me to his home for dinner. A beautiful, two-story, brick home was surrounded by a spacious, well-kept lawn. The long dining table was well covered by silver and china, and laden with everything that a hungry preacher could desire. During the meal he said, "When you have finished your dinner, I will show you a sanctified garden." I was astonished, for he had taken no part in the meeting we were holding, and I asked, "What do you know about sanctification?" He replied, "I will show you when you have finished your dinner."

He led me through a rear door and out into a vegetable garden in which there was not a weed nor sprig of grass. The plants were thrifty and loaded with fruit from the ground. He said, "That is a sanctified garden." I asked again, "What do you know about sanctification?" He said, "I know, and would have it yet if it did not cost so much to live it."

Many, no doubt, could give a similar testimony if they were completely honest. Before the Church of the Nazarene was organized, an intelligent, young schoolteacher was converted and sanctified in our meetings. He felt called to the ministry, but no regularly organized church tolerated the preaching of holiness. A person who took up the work at that time was forced to engage in a type of evangelism that was similar to our present home-mission work, except there was no organization or systematic support behind it. Persecution and social ostracism were intense. We prayed with him and advised him, but he faltered and turned to secular pursuits. He became a successful salesman, but was miserable and discontented. Finally, in a fit of violent anger, his heart failed and he passed into eternity.

The rewards of this life are trivial compared to destiny. Jesus said, "Walk while ye have the light, lest darkness come upon you."

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## Who Would Not Love Our Jesus!

By Mary Alice Holden

*Who would not love our Jesus, too!  
Who would not bless His name!  
Who would not join the choruses  
That add unto His fame!*

*Who would not show His loving face  
In mighty works of art,  
Or tell in sonnets how His love  
Can change a sinner's heart!*

*Who would not sing a song of praise!  
Who would not testify  
How mightily His wondrous grace  
Can save and sanctify!*

*Who would not shout His mercy out  
In loving peals of praise  
By raising hallelujahs high  
In every lauding phrase!*

## The Gold Standard of Life:

Holy character is the ultimate "gold standard" of life. It is not enough for one to take his present status and chalk it on the record board. But what has been the direction, the purpose, the plan, and the performance across the years? True that "where the tree falleth, there it shall be"; but also true it is that, as the timber feller willed and cut, so direction was given to the fall. Life is not so much a matter of big crises as it is a chain of small events. It is this series of choices and acts in the ordinary day that makes for character. So that first of all we should be concerned that we have holy hearts, and second, that we be yielded, consecrated to God every moment of every day. God cares most about holy character. Let's build Him just that. "Build thee more stately mansions, O my soul."—GEREN C. ROBERTS, *Pastor, First Church, Minneapolis, Minnesota.*

## No One Asked Us to Come!

By a Nazarene Evangelist

I WAS called to a rural church for a revival meeting. As I sat at the window in my room at the parsonage, my attention was continually drawn to a large farmhouse, silo, barn, and many other buildings which go to make up a modern farm of today. The buildings were about one-quarter of a mile from the church. During the first week of the revival I watched the activities of farm life on this farm and wondered who lived there. One night I saw a middle-aged man and his wife in the service; they seemed very much interested, and I asked them to come back. The following night they were in the service again and, when I asked for those who wanted me to pray for them, they both raised their hands. I inquired who these folks were, and was told they lived on the farm which could be seen from my bedroom window. One day after the afternoon service, the pastor and I went to call on them.

I shall never forget this visit we made, for it drove home a truth which seems to be prevalent today in our midst. The lady pastor went to the house to see the lady, and her husband and I went to the barnyard, where the farmer and his hired man were working. He received us very courteously, sending his hired man away. He took us to the barn, showing us some of his purebred Holstein cattle, and eagerly discussed his farming interests.

It was in the barn that he told us the story. He began with, "We have lived here for 'eight long years.' In all this time we could see the church from our house, barn, or any part of our farm and we often yearned to attend this church,

but in these 'eight long years' no one ever asked us to come—ministers or laymen. Once one of the preachers came while I was gone, but he only came to ask permission to hunt on my land, but never invited us to come to his church." We both hung our heads in shame to hear this from one who was so hungry for God. Several times he mentioned the fact that they had lived here for "eight long years" and no one ever came to see them and ask them to come to church.

The man and his wife came to service each night after our visit to their home. One night, as God led me, I asked them to come to the altar and they both came. The wife had been raised a Catholic and had considered entering a nunnery prior to her marriage. Because of this background she had a hard struggle getting victory. Never have I seen a more wonderful case of conversion than this couple. When they got up and testified to the saving power of God's grace and told how they wanted to come to this church for "eight long years," but no one ever asked them to come, the people wept and some hung their heads.

Two days after her conversion this wife would come to the church early in the morning to pray, then go out to call on others who didn't know the Christ, and invite them to the meeting. The husband stood up on Sunday morning and said, "In the thirty-seven years we have been married, this is the first time we have ever been in church together on Sunday morning." Before the revival was over, they both sought sanctification and, with a large number of others, were baptized and joined the Church of the Nazarene. This church now has an organized personal visitation program. But as I write this article, I wonder how many will point their finger at us at the Judgment and say, "You never asked us to come to your church."

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## THE WAY YOU NEED HIM

By L. M. Hearn

You may not find the Christ in glory's blaze,  
Dimming the glare of dazzling Syrian day;  
Nor lift in wonderment your blinded gaze,  
Like Saul of Tarsus on Damascus way.

You may not meet Him on the mount of praise,  
While heaven thunders and the earth stands still—

But Christ can come to you in many ways,  
And when you seek aright He always will!

Listen at twilight time to catch the call  
To weary hearts that yearn for healing hands;  
Or in the fresh sweet morning, best of all,  
Tarry, to meet the Friend who understands.  
Whate'er your need—in time, or kind, or sum—  
*The way you need Him is the way He'll come!*

## We Are of God and Cannot Die

By Margaret S. Connelly

*We are of God and cannot die—  
Our souls go winging onward;  
Up to the portal of heavenly gates  
Our souls go hastening forward.*

*And whosoever believeth in Him  
Shall have eternal life—  
After the soul goes winging on,  
Away from this pain and strife.*

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## Youthful Ideals

By Walter E. Isenhour\*

EVERY youth that expects to accomplish something good, great, and worth while in life, and desires so to live that his life shall not be spent in vain, must have high aims, good plans, and sublime purposes. He should realize in early life that he cannot merely drift into noble manhood, and that he cannot by chance be successful. Likewise he should know that he cannot hazardously rise to life's greatest, sublimest heights. To live without something great, noble, and worth while to live for is to live on a low plane and makes for defeat.

In his epistles to Timothy, the great Apostle Paul gave some wonderful advice, which was not only for Timothy's success, for his greatness as a man of God, and for his welfare for time and eternity, but also can well be supplied to our youth of today. Paul said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). There is enough in this one verse to enable every youth to live godly and successfully. Naturally one must be a follower of the Lord Jesus Christ to be an example to others in word, conversation, love, spirit, faith, and purity. It takes careful, prayerful living to measure up to this high standard, and yet it is not too high. God's standards are never too high, but can be reached by every person who lives in the plan and will of God.

Again Paul said to Timothy, "Neither be partaker of other men's sins: keep thyself pure" (I Tim. 5:22). What good and great advice! He who partakes of the sins of other men certainly will be defeated by them if he continues therein. Every life that is defeated is defeated by sin. The nature of sin, through and through, is to defeat. It writes defeat all over life, finally defeating the soul eternally. Then to keep one's life, mind, heart, soul, and spirit pure is to live in God's will; hence nobly, sublimely, and successfully for

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all time and eternity. The nature of purity, through and through, is to make one godly and holy, useful and great. The youth with such ideals certainly will make his mark, a mark that shall bless the world and honor God.

## The Faith of Jesus

By Peter Wiseman\*

*The faith of the Son of God (Gal. 2:20).*

THE WORD faith here may be applied to a system of truth, as it is sometimes used; for instance, "The Christian faith"; for Jesus Christ is in Person and in Word the revelation of God as to the truth and the way to God. He is the Truth and He is the Way.

The word faith as seen in the text indicates a crisis in the Apostle's life. He said, "I am crucified with Christ." Literally he spoke of identification with Christ, an identification with Christ in crucifixion, in death, in resurrection, in life; not only identification provisionally but identification experientially. In his identification with Christ, he was led to experience the provision, not merely in assent, but in actual experience. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."

The faith of the text, then, is that enablement by which Paul lived. Something happened in experiencing identification with Christ which brought Paul into a new aspect of "the faith life;" as if by contrast he says, "The life which I now live . . . I live by the faith of the Son of God."

There is historic faith, sometimes called intellectual faith. There is saving faith, "being justified by faith." There is sanctifying faith, "sanctified by faith." There is healing faith, "thy faith hath made thee whole." There is overcoming faith; for by faith we live, by faith we stand, by faith we overcome. But Paul in the text speaks of an appropriation by faith that marks the difference between the experience of yesterday and that of today, "the life which I now live," a difference between the human effort and the divine, between that which he tried to do and that which functions perfectly and naturally as of another. "by the faith of the Son of God."

In poetical language, William H. Bathurst expresses the glorious truth in a general aspect of this faith:

*Oh, for a faith that will not shrink,  
Tho' pressed by ev'ry foe,  
That will not tremble on the brink  
Of any earthly woe;*

*That will not murmur nor complain  
Beneath the chast'ning rod.*

\*Evangelist, Nyack, New York

*But, in the hour of grief or pain,  
Will lean upon its God;*

*A faith that shines more bright and clear  
When tempests rage without;  
That, when in danger, knows no fear,  
In darkness feels no doubt,*

*Lord, give us such a faith as this,  
And then, whate'er may come,  
We'll taste, e'en here, the hallowed bliss  
Of an eternal home.*

**A teen-ager discusses an ageless theme—**

## Love Above All

By Sarah Cleckner\*

"Above all things have fervent charity [love] among yourselves," is Peter's exhortation to all Christians. A man who was filled with the Holy Ghost as Peter was would never have made a profound statement like that unless he felt it was definitely God's will for him to do so. Only after searching the Word of God can one understand the many reasons for Peter's saying, "Above all things have fervent charity [love] . . ."

Here we find that love is the motive in the whole program of redemption. It was love that inspired the thought. It was love that brought Jesus to live among men. His was a life dominated by love. Love for lost men thrust Him out into a life of hardship and self-denial. It carried Him past the opposition of His foes. It sustained Him in the loneliness of Gethsemane, in the torture of the judgment hall, in the pain and ignominy of Calvary. Love made Him give all that other men cherish that He might save the lost of the earth. It takes no unusual gift of spiritual understanding to see that all who share with Jesus in the work of human redemption must share also His love.

Christ himself tells us that a Christian can be distinguished from the world by love, "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul tells us that love is the fulfilling of the law. Did you ever think what he meant by that? In those days men were working their passage to heaven by keeping the Ten Commandments and the hundred and ten others which they had manufactured out of them. Christ said, I will show you a more simple way, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And . . . Thou shalt love thy neighbour as thyself." We can readily see for ourselves how this is so. Take any of the commandments. "Thou shalt have no other gods before me." If a man truly loved God it would not be necessary to tell him this. "Thou shalt not take the name of the Lord thy God in

vain." Would he ever dream of taking His name in vain if he loved Him? "Remember the sabbath day, to keep it holy." Would he not be too glad to have one out of seven days to devote more exclusively to the object of his affection? Love would fulfill all these laws concerning God.

And so, if he loved man, you would only offend him if you told him not to steal. How could he steal from those he loved! You would never dream of urging him not to covet what his neighbors had; he would rather they possessed it than himself. It would be preposterous to beg him not to bear false witness against his neighbor. If he loved him, that would be the last thing he would do. In this way, love is the fulfilling of the law, the rule for the fulfilling of all rules, the new commandment for the keeping of the old, Christ's one secret for the Christian life.

Love is the greatest thing we have to offer others. Perhaps there are some here who are called to be missionaries. You can take nothing greater to the heathen than the impress and reflection of the love of God upon your own character. That is a universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of love, understood by all, will be pouring forth its unconscious eloquence. In the heart of Africa, black men and women remember the first white man they ever saw, David Livingstone. As one crosses his footsteps in the Dark Continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him, but they felt the love that beat in his heart. David Livingstone said, "The love of Christ compelleth me." He borrowed these words from St. Paul. They both kindled their passion at the fire of Christ's undying love. His love for them won their love. They understood that as Christ loved them He loved all men. Love was Christ's motive. Like David Livingstone, you can take nothing greater, you must take nothing less; for though you give your body to be burned, and have not love, it profiteth you, and most of all the cause of Christ, nothing.

Paul tells us that love is kind. Kindness is a language that the deaf can hear and the dumb

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*a  
Worthless  
Profession*

**If any man bridleth  
not his tongue, this man's  
religion is vain.**

*James 1:26*

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\*Pastor, Evansville, Wis.

can speak. The greatest thing a person can do for his Heavenly Father is to be kind to His children. Most of Christ's life was spent in doing kind deeds for other people. When we withhold kindness and love it is proof that we never knew Christ, that for us He lived in vain. It means that He suggested nothing in our thoughts, that He inspired nothing in our lives, that we were not once near enough to Him to be seized with a spell of this compassion for the world. In short it means:

*I lived for myself, I thought for myself,  
For myself, and none beside,  
Just as if Jesus had never lived,  
As if He had never died.*

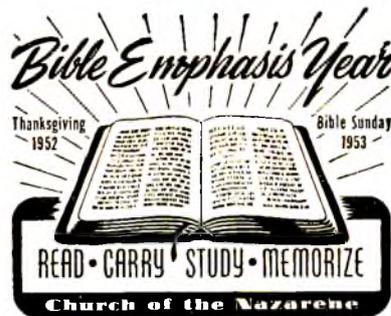
I wonder why we are not all kinder than we are.

Peter knew that love is essential to evangelism. For it is such a work as can be inspired only by that love which is shed abroad in the heart by the Holy Ghost. No other motive will be sufficient to drive the Church to her great task of world evangelism. The unbelieving world can be persuaded only by those whose hearts are hot with holy passion and whose lives give evidence of having been empowered by the indwelling of the Holy Spirit. The great cause of the present plight of Christendom is that the love which inspires labor for the lost is lacking. The words of Christ to the Church at Ephesus are applied as appropriately to many churches today. He said, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

Nothing but the first, purest, highest love can carry the burden for lost men and bring them through to a saving knowledge of Jesus. Without it, souls will not be born again. The expression "soul travail" is a very striking figure of speech. It suggests that there are pains to be suffered if souls are to be born again. If we are without soul travail we will witness barrenness at our altars. Only love, divine love, love such as Jesus had, will produce that labor. And only that labor will produce newborn souls.

The most important reason Peter said, "Above all things have fervent charity [love] . . ." is expressed in the words of Paul, "Charity [love] never faileth." Napoleon, after his defeat, said: "Caesar and I tried to build our kingdoms with force. We both failed. Jesus Christ founded His on love and it still stands today." John says of the world, not that it is wrong, but that it is for a little while and passeth away. Nothing it contains is worth the life and consecration of an immortal soul. We should give ourselves to something which is certain to stand. The first objective of our lives should be to achieve the character of Christ—a character built around love which never faileth. If we do this, when we look back on our lives, we will find the moments that really stand out, the moments when we really lived, are those when we have done things in a spirit of love.

## What Others Are Doing About It



From the Arizona Nazarene, the Arizona District paper

*"Every Nazarene a Bible Christian"*

**LOVING**—Make the Bible your preferred reading.

**LEARNING**—Read the Bible for your own encouragement.

**STUDY**—Read the Bible for deepening your spiritual life.

**MEMORIZE**—The Bible to store the Word of Life in your heart and to equip you to win others.

**LIVING**—Show the Bible in *action* in your life.

**SHARING**—Give the Word of Life to others at home and around the world.

### READ THE BIBLE THROUGH IN 1953

*From Rev. Maud Burns, Lebanon, Missouri*

I note in the HERALD OF HOLINESS your suggestion to be one of the 100,000 who will read the Bible through during "Bible-Emphasis Year" and am happy to report that I am one of that number, despite my age—now in my eighty-fifth year with failing eyesight.

*Letter from Lorraine O. Schultz, Pigg's Peak, Swaziland, South Africa*

Here at Schmelzenbach Memorial Station, we have been reading our Bibles with renewed interest because of Bible-Emphasis Year. A number of our Swazi young people here on the station have already read the New Testament this year. Two weeks ago when we took a record of the number of chapters read, during April and May, almost 55,000 chapters were reported. God is blessing our hearts and the hearts of our Swazis as many here are making an effort to complete the reading of the entire Bible this year.

**BE 1 OF THE 100,000!**  
Who Will Read the Bible Through During  
*Bible-Emphasis Year*

## LIFE'S CHAIN REACTIONS:

By Paul Martin\*

### They Expected Me to Pray!

**T**HERE'S a time in the preparation of broiled lamb chops when it is very important that close watch be kept on the clock, on the flame, and the chops. Monica was doing this with all the poise of a veteran of the range. Suddenly our neighbor rushed in (that wasn't like our neighbor—she always knocked), exclaiming, "My daughter has gassed herself!" Although hindered a little by my weight and lack of experience in sprinting, I was across the street and in the gas-filled room in a matter of several minutes. The girl's father was working with her desperately. He seemed efficient, and well schooled in the business of saving lives.

For a moment I was confused. Why had I been called? I am no first-aid expert. I don't know a pressure point from a turntable. Surely, my neighbor wanted me to help. What did she think I could do? Then it hit me. "They called you because they thought you could pray!" That's it! So in typical Nazarene style I began to pray, fervently, with some noise. Between paragraphs

\*Nazarene Evangelist

in the prayer, I peeked at the girl. I noticed her eyes flickered, opened. She recognized my prayer and began to cry.

About that time Monica called from the front room. I dashed in to find that the neighbor was suffering a heart attack and beginning to struggle in death. I called her husband from the daughter's bed and then I began to pray again. I prayed, for I knew that my neighbor expected me to be a specialist in prayer. As far as he was concerned, every Christian knows how to pray.

The police, a doctor, the men of the fire department, all arrived in the house well filled with death, first aid, and prayer. I visited the daughter in the hospital. Her father asked me to break the news of the mother's death. I'll never forget the girl's first words: "Rev. Martin, the first thing I remember is that you were praying for me."

This strange chain of events brought a message to me. After all, as a Christian, you might attain some fame as a promoter, a good fellow, or an enthusiast; but remember, your friends, your neighbors expect that you are a specialist in praying through, in Bible promises, in Christian sympathy, in faith in God. Above all, let us practice the things that a Christian must specialize in. They'll come calling for you in the trials and troubles of life. Be sure you give them *bread*, not a *stone*!

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## FOREIGN MISSIONS

### Remiss Rehfeldt, Secretary

#### India Assembly

The annual India District Assembly closed on April 11 with a good spirit among the people and a renewed vision of their task to give Christ to their own people. Brother Samuel Bhujbal was re-elected with a good vote on the first ballot and has agreed to serve another year as district superintendent. We feel this choice made by the assembly was directed of God.—LESLIE C. FRITZLAN, *India*.

#### Words of Appreciation

It has been a very favorable impression that we have received of the kindness of the Church of the Nazarene to its missionaries. God places a call upon our hearts and the church makes it possible for us to go out to answer the call and even sustains us and provides for our needs. And we have learned that its interest doesn't stop there though, for we often have the feeling that we are being held up before the throne in prayer. What a responsibility this gives us to our wonderful God, the needy people that we serve, and the grand church which it is our privilege to be a part of—the Church of the Nazarene!

We rejoice for the privilege to serve here on this needy field of Peru. Personally, Jesus right now saves and sanctifies us wholly; as completely as we know to be, we are His.—CLYDE AND LEONA GOLLIHER, *Peru*.

#### Outstation Evangelism

I have been out with Brother Stockwell visiting some of his outstations. We have been having a wonderful time. Visited eleven churches and saw some 150 seeking the Lord. A goodly number of them were heathen seeking the Lord for the first time. Many went forward for renewing or settling some spiritual problem, and a good many for the baptism with the Holy Spirit. What joy this brings to our hearts! Mrs. Jenkins is out with Miss Cooper visiting her outstations. I haven't seen her for two weeks. Brother Stockwell and I are leaving again tomorrow for a week. Next week I will join Mrs. Jenkins and Miss Cooper and visit some of her stations.

I am thankful to the Lord for this time in P.E.A. As we visit some of the outstations which the Lord helped us to start, there comes to our hearts

real thankfulness for the privilege we have had of laboring in this field. We have seen many of these preachers saved, sanctified, called, trained, and sent out into the work.

If we have amounted to anything at all in His service it is because back there in 1914 this glorious cleansing and empowering baptism came to our hearts. We were not Nazarenes at that time, so we can say that what we are we owe to God and the Nazarenes.—C. S. JENKINS, *South Africa*.

#### Praising God

The work here progresses very nicely. I'm made more and more thankful every day for the privilege of working for the Master here in South Africa. Feel sorry for me? Not at all! I've been happier since I've been here than I have ever been in my life. God is so good to allow me this privilege. And I really consider it a *privilege*! The way He opened doors for me to come was wonderful, but the way He has been with me since I've been here has been even more wonderful. Praise His name!—GRACE ABLA, *South Africa*.

*Some trust in chariots, and some in horses: but we will remember the name of the Lord our God (Ps. 20:7).*

## A Bouquet of Blessings

**I AM SURE** that I am not by nature very artistic, or esthetic; nevertheless, I like that which is beautiful, especially beautiful flowers. We have quite a few flowers blooming now, and a few days ago I found a small bouquet on one of our tables. It had in it three purple English irises, dainty and velvety; five Dutch irises, which were white and yellow—they seemed to me to have more dignity, and of course had more variety of color, though they are not so velvety and dainty as the purple ones. Also, there were two Dutch irises with a combination of four colors: blue, orange, brown, and yellow. No human artist could have combined these colors in such an unusual way. Along with these irises, there were in that bouquet four red and yellow honeysuckle branches, and three green branches from our forsythia bush. Altogether, these flowers made a small but unusually attractive bouquet. After all, what can surpass a gift of flowers such as these? No yard is complete without flowers, and no home is all that it should be unless there are at least at times some beautiful bouquets on the tables.

**BUT LET US** move on now from this bouquet of flowers to a bouquet of blessings. God has put it out on His table in the Book of Psalms; the twenty-third, one of the most familiar passages in the whole Bible, and perhaps the most loved of all psalms. This beautiful psalm presents to us a bouquet of divine blessings.

The first two verses in this psalm tell us that the Lord is our Shepherd, and that we shall not want for anything. This thought is enlarged on in the second verse in these words: "He maketh me to lie down in green pastures: he leadeth me beside the still waters." In these two verses we have the highest of satisfaction pictured. There are green pastures to lie down in where there is plenty to eat, and still waters beside us where our thirst can be slaked. In this bouquet of blessings, then, we have first of all the "iris of satisfaction"—the thought that God will meet every need of our lives, our hungering and thirsting.

Next there is the "iris of righteousness"—"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." God not only gives us blessed satisfaction for our wants, but He also helps us to walk in the right paths, to do that which we ought to do. This is the second flower in our bouquet of blessings.

Not only is there the "iris of satisfaction" and the "iris of righteousness," but there is also the "iris of fearlessness": "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." As finite creatures, our lives are beset by anxieties and fears, and yet the Lord can give us that which will do away with these anxieties and fears. The beautiful

## EDITORIALS

"iris of fearlessness" presents this blessing in our bouquet.

In the fifth verse we have the "honeysuckle of abundance." God doesn't do what He does stingily. He believes in anointing our heads with oil and making our cups to run over, even in the very presence of our enemies. He believes in a loaded table, even though there are those about us who would destroy all of that abundance if they could. The blessing of abundance, the "honeysuckle of plentifulness," adds to our beautiful bouquet of blessings.

Last of all, there is the addition of the branch of forsythia. In a sense, it completes the glory and the beauty of the bouquet. Also, it represents the blessing of endless protection and care that comes from our Shepherd. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." What a beautiful thought it brings to those of us who are pilgrims along life's way: protection and care from an all-wise and an all-powerful Lord, or Shepherd! This is the acme of all of life's blessings, and the final touch that makes this psalm such a beautiful bouquet of blessings.

## Will Man Commit Suicide Again?

**MAN** committed suicide in the Garden of Eden. The third chapter of Genesis presents to us the saddest story ever yet told. It is the story of man's fall. God placed Adam and Eve in a beautiful garden, and commanded them not to eat of the fruit of the tree in the midst of the garden. He gave them this order and told them what would happen if they disobeyed Him. He said, "Lest ye die." The serpent said, "Ye shall not surely die." Eve believed the devil: she ate of the fruit of the tree in the midst of the garden, and so did her husband. This brought spiritual death upon them at once; at that moment they became dead in trespasses and sins. Further, physical death resulted from their sin, and everlasting death was to be their fate if they continued to sin. "The soul that sinneth, it shall die" (Ezek. 18:4); and "The wages of sin is death" (Rom. 6:23).

Death was passed on all men in the fall of Adam and Eve. Man in the garden committed suicide, three times over: spiritual, physical, and everlasting. Adam and Eve did this in spite of the fact that they were placed in a perfect environment and given a personality free from sin. Their moral purpose, their will to do right, did not keep up with the superb character of their environment. That has been the great difficulty across the centuries. Man's morals have not kept

# Stephen S. White

up with his science; his spiritual progress has not paralleled his material achievements. Today, with our miracle drugs and our atomic power, our incredible material achievements, we are on the verge of entering another Garden of Eden from the standpoint of material things. Never before in the history of the world was there such promise of progress, scientifically.

**LOOKING** at what has taken place in the last half century, one can imagine almost anything could happen in the next fifty or one hundred years: production increased many-fold, diseases all but destroyed, gadgets that

**The Future** will make life easier than men ever dreamed of. And yet the ever-present question is, "Will our moral and spiritual achievements parallel our material and scientific advancements?" They did not do it in the Garden of Eden, and who knows whether they will do it in this new Garden of Eden? The very means by which we would be able to establish the greatest era the world ever has known, from the standpoint of material progress, may be the very means by which we shall destroy ourselves. Will man commit suicide again? Will the human race bring itself to an end, into terrible catastrophe and disaster, when it is at the very door of the greatest era the world ever has imagined possible? Many things point to the fact that that is exactly what mankind will do. We'll commit suicide again. A few might be salvaged from the wreckage but have to start the long march of human development over again. If this happens, it will be history repeating itself. It will just be another instance of man's moral and spiritual achievements lagging behind his other accomplishments. God help us to make a place for Him and for real Christian living! We must do this, or else suffer the consequences. "The wages of sin is death." "The soul that sinneth, it shall die."

## Can't I Vote as I Please?

*Can't I vote as I please?* This is the question that comes to me in one form or another about the recall of the pastor. Then the inquirers ask, "Why do we have our vote each year if we are not to vote as we please? Why all this talk from our leaders about being careful how we vote against anyone, if we don't have a right to vote as we please?"

**E**QUALLY, you do have a right to vote as you please, and we do want our elections and the ballot. Our church does want to be demo-

## Not Morally

cratic. Nevertheless, from the moral standpoint you are really not to vote as you please; you are to vote as God pleases. I am not here to say that no one is ever to vote against a pastor, but I am ready to declare that if a person does vote against a pastor he should honestly feel that it is God's will for him to do it. In the last analysis, our business is to vote as God pleases, not as we please. And, if I may testify, I would say that I have been a layman a good part of my life, that is, I have been a member of a church where I was not the pastor, and I have never yet felt called on to vote against a pastor. Occasionally at the time I have thought that it might be better if we had a change; but, as I look back over the years, I can truthfully say that I don't know of one instance where I'm sure that the church would have been any better off if I had voted against the pastor and we had really gotten rid of him. In every instance, as I look back on the situation, I think the church really was better off not to vote the pastor out.

It is very easy for you and me to get upset and think that things are not going just as they should, and then, because of some petty annoyance, vote against our pastor and put him out unfairly and unduly, and thus break his spirit, if not his heart, and the spirit of his family.

**I** RECEIVED a letter the other day which has stirred me to write these words. Let me quote from it: "In the past five or six weeks, twelve pastors have talked with me

## Two Letters

who are brokenhearted over church problems: bickering, backbiting, gossiping, and an undercurrent that is killing preachers and their wives. I have never seen as much of it in my life as in the past twelve months. As I see it, Doctor, this is the greatest barrier in our church to progress and the saving of the lost. I know of two districts especially which are having a large number of pastoral changes, and I personally know that many of these changes are coming as the result of gossiping and quarreling. A pastor of one of our leading churches just left—a brokenhearted man. Our pastors are fighting the fight of their lives to make gains, and see their churches go forward; and then for a few to take the heart out of these men by stabbing them in the back, or starting some kind of tale on them, is more than many of them can take. I guess a certain man was right when he said, 'If a man can't take it, he can't make it.' But is there not something that can be said in your writings in the *HERALD* that will get the attention of our people on this serious matter? It and the fact that the average revival meeting is but a warming over of Nazarenes constitute, it seems to me, our major problems. Probably I am so sympathetic that it is getting on my nerves, as I have heard so much of it in the past few weeks."

In addition to this letter, there is a letter on my desk from a pastor to a friend of mine. This

pastor has been voted out, after having one of the best years he's ever had in his ministry. I know this pastor, and know of his faithfulness and success across the years. I know his family; he has a wonderful family. Still, his church voted him out, while he was facing very serious illness in his own home.

**B**ROTHERS and sisters, members of the Church of the Nazarene, I believe in the democratic polity of our church. I believe in the power of

### Do God's Will

the ballot, in the church as well as in the state. However, I must say again that no member of any church has a right to vote as he pleases; he must rather strive to get the mind of God in the matter and follow it. I am not infallible by any means, but I can't believe that God has been for or in all of these changes that we have been having in pastoral relations.

When the pastor's recall vote is up, be at the meeting, and vote, but be sure that you vote in such a way that if you were to be called on to meet God soon after voting you wouldn't have

any regrets on the proposition. Besides, be careful that you take care of your own voting and don't try to influence anybody else; leave that matter to them and God. Don't be a gossiper. More people are going to hell over their tongues than a lot of us realize.

Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). There will be some disappointments at the Judgment. There will be people there expecting to be placed on the right hand among the sheep, but instead they will be placed on the left hand among the goats. I am convinced that some of these people will be those who have gone to church meetings and voted against their pastor for some frivolous reason, when it was not God's will for them to do it.

Let me quote that scripture to you again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"—he's the one who is going to get there. If you want to make it to heaven, you can't vote as you please; you'd better vote as God pleases.

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## Religious News and Comments

Edited by Delbert R. Gish

**S**PONSORS of an evangelistic campaign in Kankakee, Illinois, were dismayed when it was discovered that a carnival was scheduled for exactly the same dates in space adjacent to the city auditorium, where the meetings were to be held with Evangelist Jim Vaus. But a surprising thing happened. Instead of flocking to the carnival and ignoring the revival campaign, the greater numbers attended the religious services. A carnival official was heard to remark during the week that "we are really going behind this week, for we are trying to encourage people to do things that the man next door is preaching against." On the final Sunday afternoon the auditorium was packed to standing-room limits, while there was only a sparse attendance at the carnival and a noticeable scarcity of bingo players.

The reporter comments: "It certainly is encouraging that, in this day when the church gets so many 'black eyes,' occasionally the gospel is received by the masses in the way that it ought to be."

At Forrest City, Arkansas, four churches engaged in all-night prayer meetings in an effort to prevent the establishment of an east Arkansas race track. The prayer meeting ended at 7:00 a.m. and the same day voters went to the polls to vote 1,239 for the track, 2,570 against.

One thing Christians may learn from the lives of the executed atom spies, Julius and Ethel Rosenberg—complete devotion to a cause so that one is willing to die for it is a twentieth-century reality. Christian martyrs have been known in almost every generation, but these people were willing to die in an anti-Christian cause. Their lives might have been spared had they been willing to reveal the names of those with whom they collaborated in treason. If they could turn their backs upon their children, friends, country, and life, and die for such a cause as communism, how much more should Christians wholly give themselves to Christ's cause!

A trust fund of \$70,000.00 left by Dr. W. B. Small of Waterloo, Iowa, has been under litigation for many months, having been contested by relatives of the deceased physician. The fund was left to "persons who believe in the fundamental principles of the Christian faith and in the Bible and who are endeavoring to promulgate the same." The district court at Waterloo declared that it was impossible to administer the will because the question of who is a Christian is almost impossible (if not actually so) to decide. But more recently the Iowa State Supreme Court overruled this decision and sustained the provisions of the will by a 7-2

vote. The high court told the trustees that they should try to determine in as sure and sincere a way as is possible the designated beneficiaries.

Dr. Kagawa has recently completed a several-month tour of the Amazon area in South America (Brazil). His visit was planned to "save the faith" among Protestants and Japanese colonists there. He was surprised to find an active evangelical movement already in progress. "A huge revival is sweeping the Amazonian colonies," he reported; 450,000 persons of Japanese ancestry live there, and 2,500 of them are Protestants. In three and one-half months, Dr. Kagawa spoke to 170 meetings and 60,000 persons.

In addressing a group of Washington ministers who paid a call upon him, President Eisenhower said that he could not stand a minister who preaches apologetically. In his disputes with chaplains, he said, his chief complaint was their diffidence and lack of belligerence in preaching.

Father Divine refuses to admit his age. He answers questions about it with "Before Abraham was, I am."

We cannot have God's forgiving grace unless we pay the price to get it. We cannot have the indwelling of the Holy Spirit unless we yield Him all of the temple. We cannot continue a holy walk with God unless we keep wholly yielded to Him. But it pays to pay the price!—JOSEPH GRAY.

# Home Missions and Evangelism

Roy F. Smee, Secretary

## The Gulf Central District

**L**AST February, Rev. Leon Chambers was appointed superintendent of the new Gulf Central District, directing our work among the colored people in the territory comprising twenty-three districts between Virginia and San Antonio. In the first four months, Brother Chambers has traveled over 10,000 miles, contacting our present colored churches and missions, counseling with pastors throughout the area who have opportunities for starting a colored mission or Sunday school, and presenting the work at district assemblies.

A few weeks ago he installed Rev. Ezell W. Wilson as pastor of the Fitkin Memorial Church in Meridian, Mississippi. This church has been without a pastor for some time and has an uncompleted parsonage (for which a missionary special of \$1,000.00 has been approved) standing idle. Brother Wilson has just graduated from Nazarene Bible Institute. With the buildings that we have at Meridian, we have excellent prospects for a good church.

Our greatest need is for workers. If we had one hundred saved and sanctified colored Nazarene pastors, we could have one hundred churches in a few months. But the need for evangelism is so great that we cannot wait until we have these men. We are therefore looking to our white churches to start colored missions and do what they can to reach the people for Christ.

Through this method, we have had new missions or Sunday schools started the last few months at Memphis, Chattanooga, Knoxville, and Nashville, Tennessee; Memphis and Post, Texas; and Charlotte, North Carolina. Other missions are being started in Natchez, Mississippi; Marksville, Louisiana; and second missions at Charlotte, North Carolina, and Oklahoma City, Oklahoma.

## DON'T

### Throw Away Old Hymnals

Many churches are now receiving copies of the new hymnals, and some will be wondering what to do with old hymnals on hand. *Don't throw them away!* There are many home-mission churches that would be thrilled to replace tattered old camp-meeting songbooks with a set of used hymnals. Your district superintendent can suggest some places that can use them.

We also want to appeal to some churches to donate their used hymnals

to some of our new churches overseas. All of our overseas home-mission fields can use these hymnals to good advantage. We have received a request for used hymnals from Hawaii. Any church that has a supply of used hymnals in good condition that can be donated for new churches overseas, please write to Dr. Smee at the Department of Home Missions and Evangelism. He will give you instructions on how to send them.

## Gains in Alaska

Our churches in Alaska are widely separated, and it is almost impossible to get together except at the annual district assembly, which was recently held. Nevertheless, they are splendid Nazarenes and are intensely loyal to the church and to their district. Also, they are making some sizable gains. Their church membership (four churches) showed a gain of over 9 per cent to a present total of 189. The six Sunday schools had an average weekly attendance of 372, a gain of almost 24 per cent. They gave for all purposes a total of \$66,934.00, an increase of 30 per cent, and of this amount, \$5,265.00 was paid to the

General Budget. This is almost 8 per cent of the total giving of the district.

We now have two missions that will probably be ready for organizations as churches this year—at Ketchikan and Juneau.

Several of the churches are now in building programs, as the growing churches need more space. (The Sunday-school average attendance for May was 486, or 30 per cent more than May, 1952.) The Anchorage church, who recently had a good revival meeting with Rev. and Mrs. W. T. Johnson, are putting up the superstructure of their building, paying as they go. Seward Nazarenes have been delayed in receiving their lumber, but hope to be in their building by fall. They had twenty people at the altar during May, and took in a fine class of fourteen members on Mother's Day. At Ketchikan we have purchased an additional lot and construction of a church building is planned to begin immediately.

Our pastors in Alaska are Rev. M. R. Korody at Anchorage, Rev. Robert W. Sheppard at Fairbanks, Rev. Clark H. Lewis at Ketchikan, Rev. Lewis I. Hudgins at Nome, and Rev. L. C. Hopkins at Seward. A fine layman, Glenn Widmark, has been acting pastor at Juneau, the capital of Alaska. Rev. Melton Thomas, formerly at Fairbanks, is returning to Alaska and will pastor the Juneau work.

# THE QUESTION BOX

Conducted by Stephen S. White

*Q. I wrote you once before asking a question, but you never answered it. Perhaps my letter didn't reach you. Therefore, I am taking time out to write you again. This is my question: Why does the Church of the Nazarene have women deaconesses instead of deacons? And is there any scripture for this? I would appreciate an answer very much.*

**A.** Yes, I received these questions some time ago. As I have indicated in the Question Box before, many more questions are sent in than can be answered. Besides, some which are answered are of necessity considerably delayed. With this brief explanation, I'll do my best to give you the information you seek. The term deacon is used with several different meanings, and the word deaconess has more than one connotation. A deacon may be an office bearer who looks after the temporal affairs of a church or congregation. This man is usually, if not always, a layman. In Acts 6:1-8, some men were selected to do this

type of work. They were what would be called deacons in some churches today. The trustees and stewards of the Church of the Nazarene fill such a place. They might rightly be called deacons, although we have not so named them. There would also, no doubt, be some in our church who would claim that our stewards would more nearly represent the deacons of the primitive or New Testament Church.

So far, I have talked about laymen who have been called deacons. The word deacon is also used in connection with the ministry. Then it refers to a certain order, or rank, in the Christian ministry. In the Methodist church the deacon stands next to the elder. He is described as a person who "has authority to preach; to conduct Divine Worship; to perform the marriage ceremony; to administer Baptism; and to assist an elder in administering the Lord's Supper." The Church of the Nazarene does not use the word deacon in con-

nection with its ministry, even as it does not designate any group of its laymen thus. The licensed minister in our church to some extent parallels the deacon in the Methodist ministry, just as trustees, or stewards, or both, take the place of deacons in some churches.

The deaconess is a layman, and she assists the pastor in the Church of the Nazarene by visiting the sick and looking after the needy and the sorrowing. Her work is in some respects akin to the work of the layman who is a deacon, although at times and under certain circumstances she may supplement the activities of the pastor. As we have already indicated, we hear about laymen as deacons in the first part of Acts 6. Again, we read about them as an order in the ministry in I Timothy 3. Then deaconesses and their work are suggested to us in the story of Dorcas (Acts 9:36-43) and that of Phebe (Rom. 16:1-2). In the latter case the word "servant" in Rom. 16:1 should really be translated deaconess. This is the real meaning of the Greek term which is translated servant in this verse in the King James Version and is so translated in most of the later versions. Thus we have the two chief types of deacons in our church, but we call them by different names—trustees and stewards, or stewards and licensed preachers. Also, we have the principal kind of deaconess in our church, and we call such a person a deaconess. Further, I add that there are Bible grounds for at least two kinds of deacons and one type of deaconess, and most churches have these officers whether they call them such or not.

Q. What is the theology, or beliefs, of the Keswick group?

A. This group is not a church, but rather an interdenominational movement for the deepening of the spiritual life. It was founded in 1874 and held its second and successive annual conventions at Keswick, from which it has received its name. On the whole, they agree with fundamentalistic Calvinistic thinkers. Their special emphasis is upon the baptism with the Holy Spirit which endues with power for holy living and service. Usually this baptism with the Holy Spirit is emphasized as a second crisis, but it does not cleanse from inbred sin according to their claim. The Victorious Life movement in this country has been more or less affiliated with Keswickism. Both have sometimes been called Calvinistic holiness groups. They have some very consecrated Christians among them and have been the means of blessing many people. They differ from the

Wesleyan holiness movement chiefly in that they do not deal with the sin problem as radically as we believe

they should and in accordance with what we consider the Bible teaching to be.

## THE HOME CIRCLE

Conducted by Grace Ramquist

### "Saver-uppers"

IT WOULD be difficult to place all people into stiff categories and know that they would remain there indefinitely, for people who live in this world of ours have ways of changing their attitudes. Attitudes change circumstances, and attitudes change personalities.

Even so, there are two fairly definite general classes into which practically all people can be placed. To one of these classes belong the people who throw away everything. Why, they throw away things that are still good! They throw away things which may come in handy within the next ten or twelve years! And nearly every household has a *throw-awayer*. For this good fortune every household should be thankful. Why, if a household failed to have such a wonderful creature in its quarters, most homes would eventually turn out to be like the house of the old man who lived in Chicago not so long ago. Before I get ahead of myself—he belonged in the second class of people; for, when he died, the police could hardly get inside the rooms of his house. He had saved every newspaper, every box, every sack, every piece of string, and every *everything* for forty years.

This second class of humans are the *saver-uppers*. It is difficult for this type of a person to throw away even an empty sack. Oh, he feels he can use it eventually; most of the time after filling all the empty shelves and drawers with empty sacks, the *saver-upper* has to throw them all away to make room for the potatoes and the onions. A *saver-upper* saves a lot of little things, and one would think such small objects would take little space. But the little things soon fill every empty crevice in a house.

Nevertheless, the *saver-uppers* and the *throw-awayers* often have one bad habit in common. They save hurts, grudges, and ill feelings for years and years. They often say, "Oh, I have forgotten—but—," and keep right on saving ill feelings. They save them so they can compare notes with others who save the same type of gruffs.

Grudges, old hurts, pity for oneself, desires for revenge, and strife help no one at all. Just as the house be-

comes a junk yard or the office becomes tangled with unnecessary and unusable articles that take needed space, so when one hangs on to old hurts and griefs, the mind and heart and spirit become filled with undesirable feelings which take the places rightfully needed for praise, joy, love, devotion, sympathy, and understanding.

### "Thou Shalt Not"

Aurilia was a little colored girl who lived in a crowded tenement house in a large city. She loved the birds and the trees, but above all else she loved flowers—yet she had no yard of her own.

Down the street a few doors there lived a lady who raised all kinds of flowers. It seemed that always the first flowers to bloom in the spring were at Mrs. Brown's house.

One day Aurilia passed the home of Mrs. Brown. In the yard there was one bright red tulip in bloom. Aurilia's feet seemed determined to carry her into the yard right up to the beautiful flower. Her hands lovingly cupped themselves around it. How she did wish she owned the tulip! Although she was terribly frightened of the lady who owned the tulip, her feet just wouldn't take her away from the flower. Her hands crept down to the stem. It would be so easy to pinch off the bloom. If only she dared!

When she was almost to the point of picking the tulip, she suddenly caught a vision of her mother and she could almost hear her oft-repeated words, "If you want something so very, very bad, don't take it, ask for it." As Aurilia drew back from the flower, she knew she would never, no, never have the courage to ask the lady for the red tulip because, since the lady had no children, maybe she didn't like children, and maybe she didn't even like her.

Dejectedly Aurilia turned and walked away from the garden. As she reached the sidewalk, she heard a voice calling her.

"Little girl, aren't you Mrs. Hall's daughter?"

"Yes, I am," came a weak little answer.

"I failed to get bread at the grocery

store when I was there a little while ago, and I wonder if you would run down there and get it for me." Even while she was yet speaking, Mrs. Brown pressed some coins into Aurilia's hand. Aurilia turned and hurried to the store.

Upon returning to Mrs. Brown's, Aurilia found Mrs. Brown holding a beautiful bouquet which she had cut for use on her table. Aurilia looked

longingly at the flowers and especially at the red tulip, which still stood straight and tall, uncut.

Mrs. Hall walked over to the tulip and asked, "Wouldn't you like this flower?"

Soon Aurilia clutched the beautiful flower to her bosom and with a joyful heart she hastened home with her treasure. She had earned the flower and it was hers for keeps!

dance. That is why Paul urges the "perfect man" to "grow up." Now he can see clearly his own insufficiency, his own shortcomings of mind and conduct.

The perfect man is *stable* and is not "carried about with every wind of doctrine." But the perfect man is not yet mature, and this maturing process goes on throughout life. The perfect man is also *sincere*, "speaking the truth in love." His desire to speak only truth is perfect, but his ability to understand or express truth is yet very imperfect and in this he must "grow up."

Many of us will always be circumscribed in our ability to grow physically and mentally, but the privilege of growth in grace is unlimited. Set your own pattern; strike out a line as long and wide as you like. We alone are our own hindrances in this business of growth in grace. Before we are sanctified wholly, and so much better after we are sanctified wholly, we may mature and develop in the realms of grace. Not till the trumpet calls us to our eternal reward need we cease growing up in the things of God.

"Perfect," yes, that's right; but remember we must still "grow up."

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## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 26: Growing in Christlikeness

Scripture: Ephesians 4 (Printed, Eph. 4:1-6, 11-16)

**GOLDEN TEXT:** *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ* (II Pet. 3: 18).

### PERFECTED AND PERFECTING

The heading I have given to this little article is borrowed from the very splendid book by Dr. E. P. Ellyson, *Bible Holiness*. This is one that has been recently reprinted and every Nazarene would do well to read it. The particular chapter that has the heading I have just used is especially good. "Perfected and Perfecting" are the two supplemental ideas that we find in the lesson today. In verse thirteen Paul suggests that there is

such a stage as "a perfect man." Then in verse fifteen he urges the same "perfect" person to "grow up into him in all things, which is the head, even Christ."

These are not contradictory, for the perfect man still needs perfecting if the twin ideas are correctly understood. The perfect man has perfect motives and perfect heart attitudes. For the first time in his life he perfectly desires the full will of God; for the first time in his life he can receive the full grace of God. To be honest, he is now really perfectly fitted to grow in the perfecting grace that is now available in full abun-

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## NEWS OF THE CHURCHES

North Hollywood, California—This church recently had an excellent revival with Rev. Doris McDowell as the evangelist and Mrs. Laura Godfrey as song evangelist. These ladies make a splendid gospel team. Sister McDowell preached Bible-centered messages with the anointing of the Spirit. The attendance at the meeting was consistent, and more than twenty different seekers found help in God at the altar, and the spirit of the revival continues.—Eric E. Jorden, Pastor.

Rev. Ira L. Campbell writes: "After many months on the inactive list because of circumstances beyond my control, I am now in the active work again. I shall be glad to accept calls for Sunday-school conventions or rallies, vacation Bible schools, Christian Service Training classes, or revivals. I have had some experience as teacher and evangelist, and twenty-one years as a pastor. At this writing I am in Fort Smith, Arkansas, for a vacation Bible school, and a Christian Service Training institute at night. Please write me, % our publishing house."

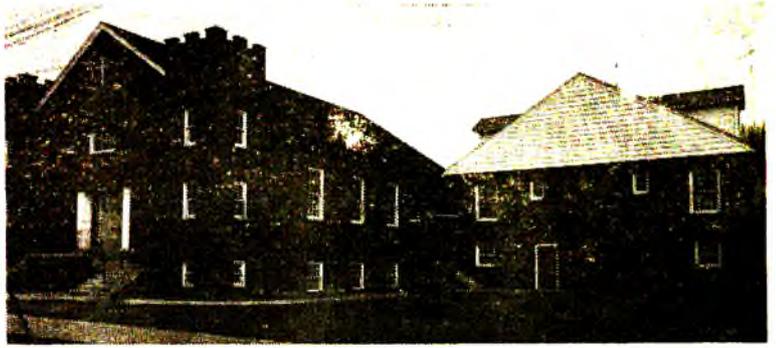
Pastor Carl L. Wooten writes from Nampa, Idaho: "We came to the North Nampa Church last December, and are off to a good start. We appreciate our Northwest Nazarene College and the president, Dr. John E. Riley, District Superintendent I. F. Younger and wife, and the fine pastors here in this strong Nazarene center. God is helping us, and quite often we have had seekers in the regular services, with a wonderful spirit prevailing. In February we had what many of the members said was one of the best revivals in the history of the church. Evangelist D. C. Van Slyke and Professor Harold Bomgardner and wife were the special workers. All of them did a great job—and surely they were 'the right people for the right time.' We have received more than thirty members into the church. Beginning on our third Sunday here we broadcasted our Sunday night service from the church, and the response has been encouraging. Recently we purchased a new organ at a cost of \$2,850.00; also the church board has voted to hire a minister of music. The parsonage has been remodeled and re-decorated. North Nampa Church is

a comparatively new building, a beautiful, well-equipped church. It was built under the leadership of Rev. Albert Neuschwanger, and valued in the last year's district minutes at \$160,000.00."

Johnson City, Tennessee—First Church had a revival in May with Rev. O. C. Weigel as the evangelist, and Rev. and Mrs. John Lawwill as the special singers. Brother Weigel preached the old-fashioned gospel in a dynamic way, and with the unction and power of the Holy Spirit. God blessed, and about eighty people found victory at the altar of prayer. Finances came easily, and a nice love offering was given to the pastor. Both pastor and people appreciate the ministry of Brother Weigel and Brother and Sister Lawwill. In this our first year here, we thank God for the privilege of laboring with this fine people.—A. F. Hadden, Pastor.

Evangelists Jack and Ruby Carter write: "We have two open dates, July 30 to August 9, and November 25 to December 6. We are to be in the Southland in the summer and fall and would be glad to slate in that section of the country. Shall be glad to hear from any church needing our services as preacher and singers. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

A beautiful white Bible opened to Hag. 2:9, and placed in the cornerstone of the new building, holds the secret of the whole episode of this new building. On January 25, 1948, the pastor preached from this text, exhorting the people to believe in the possibilities for growth in the work here. On January 24 of 1952, the old building collapsed, ushering in a new day for our church. Two weeks before, on Sunday, the pastor preached and the people audibly assented that a revival was needed at any cost, and that day we began to pray to that end. During the first week thirteen people sought God, some in their homes. Then during the second week, on Friday, the church building collapsed. As the pastor stood watching the last brick fall into the basement, the suggestion came that four years of hard work was crumbling at his feet—but there was a strange and deep-seated peace. As he walked to where his pulpit had stood, there, high above the litter of the debris, stood a broken piece of the building forming a perfect cross. During that afternoon, several of the backslidden of the parish wept; very soon one (who had seemed to be hopeless) was reclaimed and brought into the church. When the building collapsed, fourteen workmen in the basement escaped without injury. On the evening of that day, at a previously ar-



anged cottage prayer meeting, there was a record attendance. A large offering was taken and there was much sacrificial giving—with first and foremost being the prayers for divine guidance; not one discouraging note was sounded. On that same day the pastor of the Christian church had a heart attack, and the trustees of that church asked our people to worship with them, the writer to do the preaching. In spite of having no morning worship, Sunday school in the afternoon, and the evening evangelistic services in a side room of another church, no one complained, and God gave many seekers during the year. We held our Sunday-

school average to 105; the previous year it was 135. Our main purpose was to get a new building up as fast as we could—some \$3,000.00 had been spent in repairs on the old building, and all this was lost. Fourteen months after the collapse of the building we dedicated a new building worth \$75,000.00. At the time of the dedication, with Dr. T. W. Willingham, the debt was approximately \$40,000.00. The new building has 21 Sunday-school rooms, and a sanctuary that will seat more than 250. Since our entering the new building, new people are attending, and the Sunday-school attendance is steadily growing.—Paul E. Baxter, Jr., Pastor.

Power Point, Ohio—During the last five years we have had a steady gain in Sunday school, a gain in church membership for fifteen straight years. In June we closed a most successful daily vacation Bible school with a record enrollment of 121; Rev. Twyla Pittenger was the special worker. In our sixteenth year as pastor, we recently experienced one of the most happy occasions in our ministry. On Father's Day we received a father (ninety years old) into the church for the first time in his life. Reared in the Catholic faith, two years ago he came to the altar and accepted the Lord as his Saviour and has now joined the church—almost a miracle for a man of his age. A continuous revival spirit prevails in our midst. This, our sixteenth year as pastor of this rural church, is the best in every way, for which we give God all the glory.—H. W. Applegate, Pastor.

Sacramento, California—The Arden Church was organized two years ago by Dr. George Coulter, our very capable district superintendent. Since that time God has richly blessed us. We are worshipping in a recreation hall at present, but have adopted plans for a new church, with a floor space of approximately ten thousand square feet. We are building the educational unit now; one large department will be used for worship until we build the sanctuary. During these two years we have had good gains in all departments. We are a "10 per cent" church, and have paid nearly \$4,000.00 for

general interests. We have a fine group of loyal Nazarenes. The Lord has blessed us with good revivals. During the past year we had Dr. and Mrs. A. O. Hendricks with us in a missionary convention. They were a great blessing to us, and our people were challenged to a greater vision and burden for missions. In November, Evangelist Fred Thomas was with us; he was at his best and a great blessing to all. More than eighty seekers were at the altar, and a fine class was added to the church membership. We give God praise for His blessings.—R. E. Kiel, Pastor.

Rev. Marvin S. Cooper reports for the Cooper Evangelistic Quartet: "We give God praise for the definite soul victories with which He has honored our evangelistic efforts during the six months we have evangelized in California. District Superintendents Shelburne Brown and R. J. Plumb have been most cordial, and co-operated to the fullest extent. The meeting with Pastor Freeman Brunson and the fine people of the Torrance church was one long to be remembered. Many 'brand-new' people prayed through to good victory at the altar, and a fine class was received into the church. Brother and Sister Brunson are well loved, and are doing a great work. At Azusa, with Pastor Ed. Mieras and wife, again God honored His Word and our efforts, giving souls at the altar. Sunday, June 14, was a triumphant day at our North Long Beach Church with Pastor Paul Brandyberry and wife. Souls were

saved, backsliders reclaimed, and others gave testimony to being sanctified and called of the Lord to do Christian service. We are now returning East to resume our evangelistic work."

Evangelist Cloyce Elsea reports: "I thank God for the privilege of serving Him in the field of evangelism. Since February 3 I have had the privilege of working with eight of our good churches and some of the finest people on earth. At Union City, Pennsylvania, with Pastor J. Kenneth Copenhaver, we broke the all-time record in Sunday school and God gave many victories. At Brilliant, Ohio, with Pastor Delbert Sterling and his fine group of young people, many souls sought the Lord, and here also we were able to break the all-time Sunday-school record. At Mason, Michigan, we had a good meeting with Pastor Hugh Putnam, and 337 in Sunday school on the closing day, and a number of seekers at the altar. At Degraff, Ohio, with Pastor Gilbert Burton, we also broke the Sunday-school record, and were given a call to return in '54. Then we went to Michigan, at Butterfield with Pastor Allen Cobb, where we had good crowds, several seekers, and 113 present in the Sunday school on the closing day to break the all-time record. At St. Louis, Michigan, I did the singing, and Rev. Frank Roddy was the evangelist; Brother Keith St. John is pastor here. Our meeting at Waverly, Ohio, with Pastor John Coffman was in their newly constructed church, only eleven miles

from the atomic energy plant. We were here three weeks, and there was a good spirit in the services. At this writing, I am at Deep Run, Ohio, and hope to be able to get a new church organized. I have some open time for the fall and will be glad to go anywhere for freewill offerings. Write me, Van Buren, Ohio."

Rev. Joseph W. McMahan reports: "During the past two years or more I have been active in the Lord's work among the Spanish-speaking people of southern Texas; and have served as pastor of our churches and missions at San Benito, McAllen, Houghtling Farm, Mercedes, and Donna. In spite of many hindrances, the Lord has blessed our efforts and we have seen many, many souls seek God at the altar, and new members added to the Church of the Nazarene. During the past year, God has blessed in the Mercedes church, and we have received twenty-five members into the church, on probation. I have now reopened the work in Donna; the district superintendent has purchased a good building for us, and prospects are good for a strong Spanish-speaking congregation in Donna. Our Sunday school is now averaging above forty, and we believe we can double that number when we have completed the renovation of our building. Since the accidental death of my brother, Andrew, last year, God has given me a deeper revelation of my responsibility to Him in proclaiming His gospel. Please remember me and this needy field in prayer. My address is Box 592, Donna, Texas."

Toronto, Ontario—St. Clair Church has recently concluded one of the most gracious revivals it has had in many years, according to many who have been with the church from its beginning. Truly, Evangelist C. Wm. Fisher and wife were a blessing and benediction to the church. During the revival there were 130 people who found God in saving and sanctifying power. Many were reclaimed, and new people were brought to Christ and gave Him their hearts for the first time in their lives. St. Clair Church is vigorously moving ahead in all departments, and our people are encouraged to believe God for greater things.—William D. Eckel, Pastor.

Fort Mill, South Carolina—Our church recently had a fine revival with the Holso Evangelistic Party. They are a fine party—Brother and Sister Holso and their three daughters; they sing, and Brother Holso and Lillie Ann do the preaching. Sister Holso is a marvelous worker, an artist, and a real soul winner. We greatly appreciated the ministry of these spiritual workers. God blessed in the services, the Holy Spirit convicted hearts, and our church has been greatly strengthened. Our Sunday school has grown so that we must expand; we need your prayers in this project. Our fine pastor and wife,

Rev. and Mrs. Raymond DeShon, are much loved and appreciated; they are good leaders and workers.—J. W. Gaskin, Secretary.

### Annual N.Y.P.S. Convention Southern California District

The twenty-fifth annual convention of the Southern California Nazarene Young People's Society met at Santa Ana, May 21 and 22. The sessions were filled with inspiration and blessing under the leadership of Rev. Orval J. Nease, who has so capably led the district for the past three years. The reports of the presidents for the past year were filled with praise for what God had done for us and also gave the forward look of real advancement for the coming year. The Chula Vista society was presented with the trophy for the greatest achievement in the past year.

The committee work was especially outstanding, as each committee brought in new and up-to-date recommendations to the convention. The fine work of the district council in preparation for the convention made the work of the committees well worth while. Brother Nease was pre-

sented with a lovely piece of luggage to show the appreciation of the district for his fine work in the past three years. Since he would not permit his name to be considered for our future leader, the convention elected the former vice-president, Mr. Jack Morris, to serve as president for the coming year. The office of vice-president for the coming year was filled by Mr. Ed Murphy, who also is a layman.

The special speaker for the convention was Dr. George Coulter, superintendent of the Northern California District. His inspirational messages were filled with the warmth of his own wonderful spirit and charming personality. The annual banquet on Thursday night was attended by 450 young people from over the district, who went away challenged by the wonderful evening and fine message of Dr. Coulter. The pastors and presidents met in the early morning for breakfast together and heard another fine message from our convention speaker.

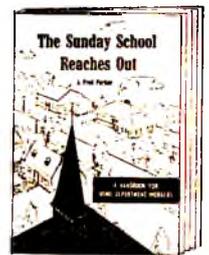
H. J. PONSFORD, Reporter

*I will call on the Lord, who is worthy to be praised (II Sam. 22:4).*

**Pastors! Superintendents! S.S. Workers!**

**A Book Written to Help You**

# THE SUNDAY SCHOOL REACHES OUT



By J. Fred Parker

Home Department Director  
Dept. of Church Schools, Church of the Nazarene

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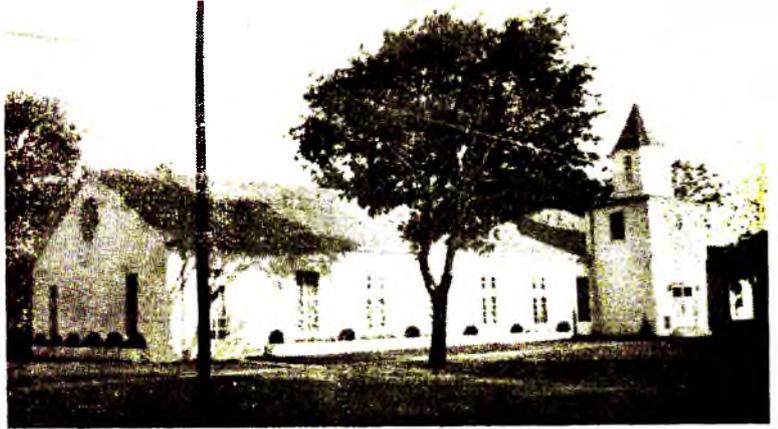
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On January 22 of last year we began the erection of the new building pictured here; we had only \$1,000.00 in the building fund, but we were confident that God was leading us. On April 20, three months later, we moved into the spacious new building, which is 45 x 90 feet over all; including pastor's study, choir room, glassed-in nursery, three Sunday-school rooms, a baptistry, an auditorium which will seat more than 350, also two Sunday-school rooms with folding doors, which allows for some 100 more to be seated. The sanctuary is furnished with beautiful blond oak furnishings, indirect lighting, a forced-air heating unit, and is cooled by washed-air coolers. The ivory ceiling is of Acoustatile, the floor covering is Kentile, with a rose carpet on the platform and rose drapes, and the inside walls are turquoise. The walls of the building are of poured concrete, reinforced with steel, coral color, with a gray roof. All this completed for \$22,000.00, including the fixtures, which cost \$3,800.00; loan was completed and we now owe only \$12,000.00 on a building that bankers and insurance men have said is valued at \$40,000.00; townspeople gave more than \$2,000.00. On the day of the cornerstone service,

## Marlow, Oklahoma



the chief of police and other businessmen brought in over \$300.00 worth of furniture for the pastor's study, as a complete surprise to the pastor. We have this, the old annex which we use for Sunday-school rooms and a fellowship hall, a parsonage, and two lots, making our church property worth above \$50,000.00. Our Sunday school has increased from 88 in 1947 to 140 in 1952; membership has shown a 40 per cent increase; and pastor's

salary has been doubled. We will be completing six years in Marlow at assembly time, and it has been a delight to work with the good people here. During our recent revival with the Rushing Family and the pastor, we had from 200 to 300 people present on many nights, with about 500 present for the musical service on Sunday afternoon. God smiled upon us and gave souls at the altar.—Joe Chastain, Pastor.

### Annual N.Y.P.S. Convention Canada Central District

The eighteenth annual N.Y.P.S. convention of the Canada Central District was held in the St. Clair Church, Toronto, Ontario. From the opening song to the closing prayer, a fine spirit of fellowship and blessing was evident.

Rev. S. Roy G. Hall was again elected district president. In his review of the past year's activities, Brother Hall brought to our minds again the high lights and blessings of the year.

Rev. R. W. Coulter, newly arrived pastor of the Main Street Church, was the convention speaker. Proof of the effectiveness of his message was apparent in the many references to his message by the local N.Y.P.S. presidents in making their reports.

For several years the district has been operating a two-zone organization. This year the recommendation to have a four-zone organization was accepted by the convention. In view of the fact that the Canada Central District covers a large geographical area, it was felt that closer fellowship could be promoted by making it easier for the churches within the zones to get together. The following are the elected presidents and zones: Alan Hughes, Ottawa First, Capital Zone; Wes Taylor, Toronto St. Clair, Metropolitan Zone; Jack Wilson, Brantford, Industrial Zone; and Bill Caldwell, Woodstock, Western Zone.

Rev. Charles Muxworthy, General Council representative, brought greetings from the General Council and outlined the general project for the coming year. The convention ex-

pressed appreciation for and support of the project.

District Superintendent T. E. Martin closed the convention with an impressive dedication service for the newly elected officers of the District N.Y.P.S.

R. BRADLEY HARRISON, Reporter

### Annual N.Y.P.S. Convention New Mexico District

The New Mexico N.Y.P.S. Convention convened at the district campground near Capitan, New Mexico, on June 6. The one-day convention was blessed of the Lord from the beginning.

Our hearts were blessed and stirred by the messages delivered by Dr. G. B. Williamson and Dr. Remiss Rehfeldt.

With deep regret we learned that both Rev. Wayne Hagemeier, district president, and Rev. Milton Harrington, vice-president, are leaving the district. The young people of the New Mexico District have appreciated their splendid leadership and pray God's richest blessings on them as they go to new fields of labor.

We feel that the voice of God was obeyed as we elected the following officers for the coming year: Rev. Hugh E. Russell, president; Rev. Dudley Anderson, vice-president; Miss Corinne Garvin, secretary; Rev. William McMahon, treasurer; Rev. Thomas McClain, teen-age supervisor; and Rev. Keith Wiseman, sponsor of boys' and girls' work. Rex. Roby, Jr., and Marlyn Stanton were elected teen-age council members at large.

REPORTER

### Southern California District Assembly

The forty-seventh annual assembly of the Southern California District convened Wednesday morning, June 3, at Long Beach First Church, with Dr. Hardy C. Powers presiding. Rev. Carleton Ponsford, host pastor, assisted by the other Long Beach pastors and the people of Long Beach First Church, had everything in readiness for the arrival of delegates and provided excellent entertainment for all. The wonderful messages of Dr. Powers made a great contribution toward making this one of the most spiritually uplifting assemblies it has been our privilege to be a member of in more than a quarter of a century. The business of the assembly was so perfectly organized and expedited by our presiding officer that all business moved smoothly and rapidly to a perfect conclusion Friday noon.

The high point of the assembly was the fine report and re-election of our revered and greatly loved district superintendent, Dr. R. J. Plumb, with a vote of 255 out of 256 votes cast. Dr. Plumb's third report as district superintendent revealed a year of solid and substantial progress. Not only were two new churches organized, but the established churches of the district made good gains along all lines, with a net increase in membership of 413, bringing the total membership of the district to 6,245. The Sunday schools of the district have reached an all-time high of 14,309 total enrollment. The district raised for all purposes more than \$890,000.00, an increase of \$156,000.00.

For the general interests of the denomination a total of \$79,593.00 was raised, an increase of \$14,568.00 Pastors were paid \$201,126.00, an increase of \$22,218.00. The per capita giving of the district for all purposes was \$143.00, an increase of \$17.00 for every man, woman, and child on the Southern California District. Total property valuation now stands at \$2,673,350.00.

Following the election of Dr. Plumb as district superintendent for another year, he and Mrs. Plumb were brought to the platform and, after their acceptance speeches, a check for \$800.00 was presented to them as a love offering to make the difference between their automobile and a new one. Truly a most wonderful spirit of love and unity prevails throughout our district, due in no small part to the most gracious leadership of Dr. and Mrs. R. J. Plumb.

Pasadena College was ably represented by Dr. Westlake T. Purkiser, president, and Mr. Bruce Deisenroth, business manager. Mr. Thaine Sanford and Mr. Ed Speakes kept the interests of our Nazarene Publishing House before us in a very efficient and pleasant way. Many outstanding visitors were present, including Rev.

E. E. Hale, who spoke to us of the colored work and the school at Institute, West Virginia; and Captain Lloyd Hail, chaplain, recently returned from Germany.

In a most impressive ordination service conducted by Dr. Hardy C. Powers on Thursday evening, our missionary to Peru, Rev. Elvin Douglass, was given elder's orders.

Preceding the assembly on Tuesday, June 2, the annual district missionary convention was held. Mrs. R. J. Plumb, N.F.M.S. president, presided in her most gracious manner. Speakers were Mrs. John Wise, Africa; Mrs. B. B. Hess, Guatemala; and Mrs. A. O. Hendricks, Barbados. As a result of the election Mrs. Plumb was again unanimously chosen as district president.

At the conclusion of a most wonderful assembly, pastors and laymen alike returned to their respective places of service with a renewed purpose to accept the great challenge presented by this tremendous Southern California area, with its more than 6,000,000 people, and to work harder than ever before by the help of God to make the coming year one of advance along all lines.

EARL W. POWELL, Reporter

### Maritime District Missionary Convention

We give God praise for His manifest presence in the first great coast-to-coast missionary convention to be held in the Maritimes. Although heavy rain and windstorms hindered some from coming, yet there were fine congregations in all these great services.

The convention was held May 22 to 24, at Oxford, N.S., with Rev. and Mrs. H. M. Burgess and their people as the splendid hosts. Rev. J. H. MacGregor, our good district superintendent, presided with his usual grace and efficiency.

Dr. Remiss Rehfeldt, Rev. Joe Pitts, Rev. Harold Stanfield, and Rev. Ronald Denton ministered to us under the evident anointing of the Holy Spirit. Truly, we were made to see more clearly than ever before the great need, the satanic opposition, and the glorious possibilities on our present mission fields. We received a new vision, and are asking God to keep our hearts aglow with the spirit of world-wide missions we received in this convention.

M. E. CARLIN  
District N.F.M.S. President

# Two New Books in One

## THE LIVING WORD

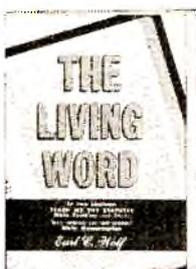
By Earl C. Wolf

### Part I

### TEACH ME THY STATUTES

This section, particularly valuable to young Christians as well as all young people, gives numerous suggestions on making the Bible personal.

There are practical guides for Bible reading, along with easy-to-follow methods for study.

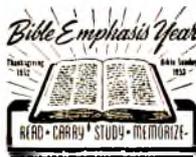


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### THY WORD IN MY HEART

Here the emphasis is on the all too frequently neglected subject of Bible memorization.

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## DEATHS

REV. GEORGE W. ANDREWS died May 21, 1953, in a tragic automobile accident en route to the annual assembly of the Washington-Philadelphia District. At the time of his death he was pastor of the Church of the Nazarene at Coatesville, Pennsylvania. In uniting with the Church of the Nazarene in 1927, he had served pastorates in Trenton, New Jersey; North East, Maryland; Oxford, Pennsylvania; Rio Grande and Egg Harbor City, New Jersey; Laurel, Delaware; and Royersford, Pennsylvania. He was born in 1889, converted at the age of eighteen, and later sanctified wholly. Papers found in his desk showed that 2,960 souls had been converted and more than 900 sanctified under his ministry. In 1920 he was united in marriage to Almeta Hutchins; to this union eleven children were born, all of whom are living—John, James, Paul, David, George, Grace, Ruth, Lois, Seth, Francis, and Joseph. Paul, David, and George are ministers in the Church of the Nazarene. He was a man of God, a man of prayer, and active in calling and leading souls to Christ. Funeral services were held in the Olive Methodist Church in Coatesville, with Rev. F. F. Grosse, district superintendent, in charge, assisted by several pastors. As a tribute to their father, the eight sons sang victoriously "My Anchor Holds." Seventy-five ministers served as honor guard. Interment was in Salisbury, Maryland, with the Reverend Mr. Baker, Nazarene pastor, conducting the committal.

REV. C. R. POLLARD, retired pioneer Nazarene minister of Clarksville, Tennessee, died May 4, 1953, after an extended illness. As memorials to his ministry stand the following churches in Tennessee: Clarksville First, Paris, Erin, Crossville, Elizabethton, and Johnson City. He was a strong doctrinal preacher who rejoiced on our part of entire sanctification. He felt called to do home missionary work, also served as a term as superintendent of the Kentucky District. He possessed a radiant faith in God and a passionate concern for souls. His last days were triumphant and peaceful. Funeral services were conducted at Clarksville

First Church, which church he organized in 1913, and of which he was a loyal member for the last four years of his life. Officiating at the service were Dr. C. E. Hardy, Rev. J. C. Matthews, Rev. E. J. Osborne, and the pastor, Rev. Wm. Great-house. He is survived by his wife, Mrs. Lula Pollard, a consecrated deaconess; one daughter and four sons; also several brothers and a sister.

REV. ALONZO L. MILLIRON was born January 11, 1897, near North Ambury, Ohio, and died June 6, 1953, in Columbus, Ohio, after a short illness. He was converted in 1923, and a year later became a charter member of the Church of the Nazarene in Shelby, Ohio. Three years after his conversion he was sanctified and received a definite call to preach. He never lost his passion for souls and deep concern for the spiritual welfare of those about him. He served as pastor in Crestline, Ohio, for five and one-half years; at Willard, Ohio, for twelve years; and in December of 1952 he accepted a call to pastor the Morse Road Church in Columbus, where he was pastoring at the time of his death. He was united in marriage to Ella Zim in 1916; to this union two children were born. He is survived by his wife, Ella; a son, Clayne; a daughter, Mrs. Doris Leonard; his mother and four sisters. Funeral service was conducted by Rev. Harvey S. Galloway, district superintendent, with burial in Green Lawn Cemetery, at Plymouth, Ohio.

JAMES HOWARD RODGERS was born September 13, 1924, in East Palestine, Ohio, and died June 2, 1953, at Kansas City, Missouri. At the time of his death he was a theological student at Nazarene Theological Seminary, and also was employed part-time by the Department of Home Missions and Church Extension at Nazarene headquarters. He is survived by his parents, Rev. and Mrs. James A. Rodgers, Nazarene pastors at Alliance, Ohio, and his wife, Mrs. Audrey Rogers. Funeral service was held at East Palestine, with Rev. C. D. Taylor, district superintendent, in charge, assisted by Rev. Paul E. Baxter, pastor of the local church, and Dr. Delbert R. Gish, professor at Nazarene Theological Seminary. Interment was at the East Palestine Cemetery.

HENRY JOHN DEAN, seventy-one, prominent Larimore, North Dakota, farmer, died May 16 at a Grand Forks Hospital, where he had been a patient since April 8. He was born at Manchester, Illinois, May 3, 1861. He had resided in the Larimore area forty-two years. He married Bonnie Smith at Richwoods, Illinois, on March 7, 1906. She survives with a daughter, Mrs. Everett Hollickson; four sisters, Mrs. Jessie Green, Mrs. J. N. Aired, Mrs. Thomas Cantley, Mrs. Luther Day; and two grandchildren. Mr. Dean accepted Christ as his personal Saviour as a young man. He taught Sunday school in the Richwoods, Illinois, Baptist church for many years. When he moved to North Dakota he united with the Holiness Laymen's Association. With this movement he labored faithfully in spreading the gospel by tent meetings and other means until the association merged with the Church of the Nazarene, of which church he became a member and trustee for many years. Mr. Dean died as he lived, at peace with God and his fellow man.

## ANNOUNCEMENTS

RECOMMENDATION—I wish to recommend Rev. Ray Goren for an evangelist. He has been a pastor on the Kansas City District for a number of years; he has been an evangelistic pastor. He is an excellent preacher, has a burden and passion for winning the lost. He also a good singer. I recommend him highly to any church wishing an evangelist; he will hold you a good meeting. Write him, So. P. O. Box 527, Kansas City 41, Mo.—Janelle Aycock, Superintendent of Kansas City District.

BORN—to Mr. and Mrs. Asa J. Hostetler of Kaskaskia, South Dakota, a son, Galer Dar, on June 26.

to Rev. and Mrs. Paul L. Moore of Worcester, Massachusetts, a son, David Paul, on June 22.

to Lewis A. and Helen Jo Mason of Bethany, Oklahoma, a son, Barry Brent, on June 13.

to Rev. and Mrs. J. Otis Sayes of Fort Worth, Texas, a daughter, Deena Jan, on June 9.

to Mr. and Mrs. Earl E. Satchell of Helena, Montana, a daughter, Karen Lee, on June 6.

to Mr. and Mrs. Merrit Bloomquist of Elkhart, Indiana, a son, Correl Ray, on June 5.

to Rev. and Mrs. Richard Brunner of Bussey, Iowa, a son, Nathan Ray, on June 4.

to Rev. and Mrs. Harold Latham of Arcata, California, a son, Kenneth William, on May 15.

to Rev. and Mrs. Paul F. Wankle of Kansasville, Illinois, a daughter, Esther Mae, on May 12.

to Rev. and Mrs. Dallas Baggett of Birmingham, Alabama, a daughter, Hannah Sue, on May 10.

SPECIAL PRAYER IS REQUESTED by a mother in Ohio "that my children will soon find Christ as their own personal Saviour"; by a friend in Michigan for five boys and men to be saved; by a Nazarene friend in Ohio—"I have a disease which the doctors cannot heal."

## Nazarene Camp Meetings

July 16 to 26, Idaho-Oregon District Camp, Camp Tabernacle, Nampa, Idaho. Workers: Dr. Stephen S. White, Rev. Gene Phillips, and Professor Ron Lush. For information write the district superintendent, Rev. I. F. Younger, Box 526, Nampa, Idaho.

July 17 to 26, Central Ohio District Camp, at the District Campgrounds, on Morse Road between Cleveland Avenue and 3 C Highway, Columbus, Ohio. Workers: H. G. B. Williams, Dr. V. H. Lewis, and Rev. Fred Thomas, evangelists; Rev. H. C. Little, prayer evangelist; Professor John E. Moore, song evangelist; Dr. R. Wayne Gardner and the Olivet College Ambassador Quartet, youth workers; Mrs. H. C. Little, children workers. For information and room or tent reservations, write C. D. Westhafer, secretary, 319 Elm St., Ironton, Ohio. Dr. Harvey S. Galloway, district superintendent.

July 20 to 26, Missouri District Camp, at Pine Crest Camp, five miles south of Fredericktown, on old 67 Highway. Workers: Rev. Raymond Browning, Rev. Sammy Sparks, Rev. R. T. Williams, Jr., and

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Professor James V. Cook, pianist. For information and reservations, write Rev. A. L. Roach, 202 S. LaSalle St., Fredericktown, Missouri. Rev. E. D. Simpson, district superintendent.

July 27 to August 2, Suwannee River Camp Meeting, three miles north of White Springs, Florida, on U.S. Highway 41. Workers: Dr. G. B. Williamson, Rev. D. K. Wachtel, and Rev. S. N. Raycroft, evangelists; Professor Paul Qualls, singer. Rev. John L. Knight, district superintendent. For information, write Mrs. C. R. Moore, Box 1049, Lake Worth, Florida.

July 30 through August 9, Northern California District Annual Camp Meeting, at Beulah Park, Santa Cruz, California. Workers: Dr. T. W. Willingham, Dr. H. Olson-Wray, Rev. Nicholas A. Hill, evangelists; Rev. T. H. Stanley, people's meeting and prayer meetings; Rev. James Kratz, teen-age program; Roy Moore, music director; Mrs. Mary Parrott, vacation Bible school activities; Rev. Charles Higgins and Mrs. Virginia Alexander, pianists. Dr. George Coulter, district superintendent. For further information write to Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California.

August 3 through 9, Illinois District Camp at Nazarene Acres, located twelve miles east of Springfield, Illinois. (Directions—From Springfield, Illinois, five miles on Route 29 to Rochester, then five miles straight east to Buckhart, Illinois, then two miles north to Nazarene Acres.) Workers: Dr. A. L. Roach, district superintendent, % the Campgrounds; Professor Curtis Brown, music director. For information write the district superintendent, Dr. F. M. S. Purinton, Box 72, Springfield, Illinois.

August 7 to 16, Tenth Arizona District Camp, at Yavapai District Center, Prescott, Arizona. Workers: Rev. Harold Volk and Dwight and Norma Jean Meredith. For reservations or information, write Rev. J. B. Gatlin, Route 2, Box 104, Prescott, Arizona. Rev. M. L. Mann, district superintendent.

August 7 to 16, Washington-Philadelphia District Camp, North East, Maryland. Workers: Dr. Mel-Thomas Rothwell and Dr. Edward Lawler, evangelists; Rev. and Mrs. Ross Emrick, youth workers; Eddie Fatsch, singer; Mrs. Fred Bortolet, organist; Rev. and Mrs. Ernest E. Gates, and George Hayse, missionaries. Rev. E. E. Grosse, district superintendent; Rev. F. D. Ketter, secretary.

### District Assembly Information

**MINNESOTA**—Assembly, July 22 and 23, at the Church of the Nazarene, 472 Ramsey Avenue North, Lufkin, Minnesota. Entertaining pastor, Rev. J. M. Anderson, Box 779, Litchfield. Dr. Hugh C. Bener presiding.

**PITTSBURGH**—Assembly, July 22 to 24, at the Pittsburgh District Campgrounds, Butler, Pennsylvania. Entertaining pastor, Rev. Paul R. O'Brien, 201% Rear Fifth Avenue, Butler, Pennsylvania. Dr. Hardy C. Powers presiding.

**EASTERN MICHIGAN**—Assembly, July 22 to 24, at First Church of the Nazarene, 60 State Street, Pontiac, Michigan. Entertaining pastor, Rev. K. A. Hutchinson, 46 Norton St., Pontiac. Dr. Samuel Young presiding.

**EASTERN KENTUCKY**—Assembly, July 29 and 30, at First Church of the Nazarene, Bath Avenue at 22nd Street, Ashland, Kentucky. Entertaining pastor, Rev. L. B. Hicks, 1501 29th St., Ashland. Dr. G. B. Williamson presiding.

**NORTHWEST OKLAHOMA**—Assembly, July 29 to 31, at the College Church of the Nazarene, 119 Northwest Main, Bethany, Oklahoma. Entertaining pastor, Dr. E. S. Phillips, 309 N. College, Bethany. Dr. Hardy C. Powers presiding.

**SOUTHWEST INDIANA**—Assembly, July 29-31, in the Indiana University Auditorium, I.U. campus, Bloomington, Indiana. Entertaining pastor, Rev. Franklin Moore, 733 W. Howe St., Bloomington. Dr. C. I. Vanderpool presiding.

**WESTERN OHIO**—Assembly, July 29 to 31, at the District Center, R.F.D. 5, Marietta, Ohio. Entertaining pastor, Rev. Moody S. Johnson, 615 Mying St., Celina, Ohio. Dr. Samuel Young presiding.

**EAST TENNESSEE**—Assembly, August 5 to 7, at the Nazarene Campgrounds, Route 2, Louisville, Tennessee. Rev. Victor E. Gray, Route 2, Louisville, Tennessee, district superintendent, is the one to whom mail should be sent. Dr. G. B. Williamson presiding.

**ILLINOIS**—Assembly, August 5 to 7, at Nazarene Acres, Route 1, Dawson, Illinois. Rev. Frank H. Watkin, 924 W. Edwards St., Springfield, Illinois, entertaining pastor. Dr. Hardy C. Powers presiding.

**KANSAS**—Assembly, August 5 to 7, at the Kansas Nazarene District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark F. Smith, 500 N. Plum, Hutchinson, Kansas, entertaining pastor. Dr. Hugh C. Bener presiding.

**KENTUCKY**—Assembly, August 5 to 7, at the District Center, Summersville, Kentucky. Rev. G. Chester Morgan, Summersville, Kentucky, entertaining pastor. Dr. D. I. Vanderpool presiding.

**MISSOURI**—Assembly, August 5 to 7, at the Pine Crest Campgrounds, Fredericktown, Missouri. Rev. A. L. Roach, 202 S. LaSalle St., Fredericktown, Missouri, entertaining pastor. Dr. Samuel Young presiding.

**VIRGINIA**—Assembly, August 12 and 13, at the District Campground, Billway, Virginia. Rev. V. W. Littlell, % the District Campground, is the one to whom mail should be sent. Dr. D. I. Vanderpool presiding.

**IOWA**—Assembly, August 12 to 14, at the District Center, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Benter Ave., Des Moines, Iowa. Dr. Hugh C. Bener presiding.

**NORTHWEST INDIANA**—Assembly, August 12 to 14, at the District Center, San Pierre, Indiana. Mail should be sent to Dr. George J. Franklin, district superintendent, % the District Center. Dr. Samuel Young presiding.

**WISCONSIN**—Assembly, August 13 and 14, at Byron Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Mail should be sent to Dr. C. A. Gibson, district superintendent, % the Campgrounds. Dr. G. B. Williamson presiding.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

#### Assembly Schedule

Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

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

#### Assembly Schedule

Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—Oct. 1

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

#### Assembly Schedule

Eastern Michigan	July 22-24
Western Ohio	July 29-31
Missouri	August 5-7
Northwest Indiana	August 12-14
Chicago Central	August 19-20
Mississippi	September 2-3
Southwest Oklahoma	September 23-24

**D. I. Vanderpool**  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Southwest Indiana	July 29-31
Kentucky	August 5-7
Virginia	August 12-13
Northwestern Illinois	August 19-20
Houston	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

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

#### Assembly Schedule

Minnesota	July 22-23
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
Northeast Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1



## SERVICEMEN'S CORNER

**CHAPLAIN PENROD** writes from Johnston Island: "Finally arrived on Johnston Island. This is a little 160-acre coral island 800 miles southwest of Hawaii. It is a beautiful place, but very isolated, Honolulu being the nearest civilization.

"All goes well with Walla and me. We were royally received both at Hickam Field in Honolulu and here. The Base C.O. is a splendid man and attends chapel faithfully with his family. Last Sunday, our first here, we had 96 in chapel service, which was 8 more than we had seats for, so will have to move in more. The chapel is a quonset fixed up into a beautiful little chapel, with Hammond organ, etc. We have a midweek service of about 20, two choirs, Sunday school, and Bible class. One GI prayed through this week, so we're off to a good start.

"We spent two weeks in Honolulu en route. The Knipperses certainly took care of us. I preached in all our Nazarene churches except the one in Hilo on another island. It was a great thrill to see these Hawaiian Nazarenes. They are real Nazarenes. The Knipperses are doing a wonderful job of D.S., and the pastors and wives are all working wonders.

"One of the things that impressed us most was so many servicemen and wives faithfully working and boosting in our churches there. God is really using these GIs in Hawaii and they are a real support and blessing."

"Just a few more lines tonight, to say that I am still enjoying the blessing of God. We have been enjoying some good holiness preaching the past three Sundays from a British missionary. God is blessing the services with good attendance each Sunday. Today, they were standing in the aisles.

"I would like to continue receiving the periodicals. They are such a help to me. When I read the **HERALD** it seems that I am so close to the church that is praying for me. I especially love the Daybreak Devotions in **Conquest**. I have quite a collection of **HERALDS** that I intend to put in the day room of the new organization that I have been transferred to. I would like to ask the church to continue to remember their servicemen in prayer, especially the ones overseas."—**CLAUDE POWERS**

## NAZARENE SERVICE MEN'S COMMISSION

*Edouard* DIRECTOR

July 15, 1953

## Men as Trees Walking:

By R. B. Oliver\*

"He shall be like a tree" (Psalms 1:3)

### V. THE PATIENT OAK

**T**HERE is no better example of patience than the oak tree. The oak *never gets in a hurry*. Year in and year out it patiently works at the job God has given it, in the place He placed it. It never tries to rush matters. It is willing to take all the time necessary to prepare for the place it will eventually fill, building character into its wood, fiber by fiber. Someday it will be the furniture in the governor's mansion, or the desk in some great office, the ribs of a great ship plying the trade lanes of the world, or the threshold of a humble cottage—what does it matter? But when the time comes it will be ready.

The story is told of the anxious mother who approached the president of a college and asked how long it would take to educate her son. The head of the school is said to have replied: "It all depends on what you want your son to be. When God wants a squash, He grows it overnight. When He wants a mighty oak, He takes three hundred years." It takes time to grow a strong, well-rounded Christian character. It also takes a lot of patience, courage, and determination in the hard places, during the storms and in the midst of disappointments. But the mighty oak shows the way: just keep growing a little every day. Let patience have her perfect work.

The mighty oak is *calm in time of storm*. Watch it when the gale is blowing. Other trees with less fortitude are swayed and tossed by the pressure of the storm, but the oak takes it with only a ruffling of its leaves. When other trees give way and go down, the oak is hardly disturbed. It just uses the fury to inch its roots a little deeper into the rock, and to flex its limbs and toughen its fiber. Patience is keeping calm in time of stress—the oak has it.

Being patient is *never getting ahead of God's plan*. It requires fortitude to stand still sometimes when we would like to get on with the job. We must wait on the Lord and be quiet before Him long enough to hear His voice, to know His will. Man is continually exhorted to patience in the Scriptures.

How important it is for young people to learn this vital truth! When romance is beckoning and the heart is answering, how easy to forget to wait for God's plan! How simple to mistake our desire for His will! The land is populated with those who got in too much of a hurry in the choosing of a mate, and had their lives diverted from God's plan for them. Now they must take God's second best for their lives, while many are living defeated lives. Oh, if we could impress upon the minds and hearts of our youth the importance of being patient and waiting for God's "go signal"!

By being patient the oak tree builds *endurance*. By never getting in a hurry, but growing slowly, it builds strength, solidness, and durability into the fiber of its wood.

If the Lord has placed you in a hard place, remember the oak tree. It never runs away. It never gets discouraged, frets, or murmurs just because the going is not easy. Patiently it keeps on keeping on. The harder the place, the more trying the circumstances, the more unpleasant the conditions, the more endurance, character, and strength it is able to build into its fiber. Tribulation worketh patience, and the oak tree has learned how to turn tribulations into assets.

When your patience is sorely tried, remember that through patience the oak tree is able to build a character that makes men call it the "King of the forest."

"And he looked up, and said, I see men as trees, walking" (Mark 8:24).

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