



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 22, 1953

Dividends on Sharing

General Superintendent Benner

"O magnify the Lord with me, and let us exalt his name together." Thus sang the "sweet singer of Israel" in Ps. 34:3. This psalm begins with a personal, individual expression of praise which continues through the sixth verse with a striking testimony to salvation. But in the midst of this very personal passage, the Psalmist suddenly changes the theme to that of corporate worship and service: "O magnify the Lord *with me*, and let *us* exalt his name *together*."

Individual, spiritual experience is beautiful and wonderful. It is like a never-ending miracle that God can be touched by the individual any time, anywhere, under any circumstance. But there is a richness, a joy, a blessing, a preciousness about shared experience which never can be realized otherwise. Hearts that are unified in the will of God receive a mutual strength, a mutual refreshment, as they worship and serve together.

The Apostle Paul recognized this and exhorted the early Christians: "Not forsaking the assembling of ourselves together." There are those who seem to feel that regular church attendance is not important. But it does make a difference—to the individual as well as to the church as a whole. And at this point it may be well to remember that large numbers, as such, do not constitute the determining factor in these spiritual dividends, for Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Just two kindred minds and kindred hearts can know the high and holy joy of this sharing.

Thus it is in service also, for we are to be "workers together" with God. We all have individual responsibility in service, but the largest dividends will come only as we are willing to share, to co-operate in our activities for Christ and His kingdom.

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

TELEGRAMS

Millport, Alabama—New church organized at Powers Switch June 28; D. W. Simmons appointed pastor. Now (July 1) in great district camp; Dr. L. T. Corlett, Dr. I. C. Mathis, and Paul Qualls, workers.—C. E. SHUMAKE, Superintendent of Alabama District.

Alexandria, Virginia—Organized new church at close of tent meeting, Covington, Virginia; thirty-six splendid members; Rev. E. G. Wright installed as pastor. Future bright for fine church in industrial city.—V. W. LITRELL, Superintendent of Virginia District.

NEWS IN BRIEF

Rev. Ford Miller of the Twin Branch Church of the Nazarene, Mishawaka, Indiana, has been stricken with a coronary thrombosis; earnest prayer is requested for his recovery.

Rev. Jerald Locke has resigned as pastor at Edmond, Oklahoma, to accept a call to pastor the Quindaro Boulevard Church in Kansas City, Kansas.

Rev. H. J. Shroul has resigned as pastor of the Quindaro Church in Kansas City, Kansas, to accept a call to pastor First Church in Port Arthur, Texas.

Rev. Fred Gibson of Arlington, Virginia, has accepted a call to pastor Northside Church in Chicago, Illinois.

After serving the church at Emporia for six years as pastor, Rev. O. W. Eudaley has resigned to accept the call to pastor West Side Church in Wichita, Kansas.

Rev. James L. Hull has resigned as pastor of First Church in Salina, Kansas, and is entering the evangelistic field.

After eighteen months in the Far East, Dr. and Mrs. C. B. Widmeyer have returned to the States and are now working in the field of evangelism.

Pastor J. G. Wells, of Knoxville, Tennessee, sends word: "First Church breaking all attendance records for revival meeting with the Speer Family of Nashville; nothing close to it in twenty-six years' church history; all chairs moved out of classroom into auditorium, hundreds more in church yard and in the street. Free time on radio stations; daily hundreds of cards signed for our mail who never before

have been inside the church. Brock Speer preaching like a veteran. One businessman sponsoring the Speer Family in thirty-minute religious broadcast every Sunday, 1:00 to 1:30 p.m., Station WROL, Knoxville. These are great days of opportunity for Nazarenes in this city."

CONSIDER THE DEW

By Dorothy Boone Kidney*

"The teensy-weensies have pitched their tents in the night!" That's what a friend of mine used to tell a little boy when patches of dew were stretched across the blades of grass on the lawn in the morning.

There are no teensy-weensies. There is just God. God is everywhere. God is in dew. The big tops in the circus fade into mediocre obscurity when God stretches twinkling tents over the grass. Animals stalk under the early morning dew tops: ants and beetles and caterpillars. A forty-piece band strikes up in the trees. White cotton candy is displayed on every milkweed pod in the meadow. The spiders spin down, down, down toward the ground on a silver thread during their acrobatic act, and the clown squirrels romp up the trees. God does the gigantic on a small scale. He gives me a miniature three-ring scene complete with music on my lawn at five o'clock in the morning!

If God can do *this* on a half-acre plot, then I'm not worried about His ability to have prepared a fabulous, glittering, wonderful heaven. "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself" (John 14:2-3).

*Yarmouth, Maine

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GROWING IN GRACE

By Mont Hurst*

WE, as Christians, must remember that being converted and filled with the Spirit do not constitute the whole program of faith. We must constantly strive for more of the love of God and do all in our power to enjoy a steady growth in His grace.

This may be illustrated in the case of a businessman who said that every time he received a notice from his insurance company that a premium was due, a small card was also enclosed with the notice with this inquiry on it: "Are you carrying all the insurance you should for the protection of your family?"

Christians may well ask themselves from time to time this question: "Am I growing in grace and increasing my interest in the kingdom of Jesus Christ?" When growth ceases, stagnation soon sets in. The body which is never exercised will soon become sickly and a burden to its owner. We must never cease our growth in grace, for it is only by grace that we are saved. We must never be satisfied with our spiritual status, for there's an old saying that there is no hope for the satisfied man. Let's make sure we experience a continuous growth in grace so necessary to assure us of a home in heaven.

*Dallas, Texas

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rom. 8:1).



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Impressions from Italy

General Superintendent Vanderpool

THE FEW days I spent in Italy were wonderful days to me and, I trust, will prove profitable days for our church.

I arrived at the Rome airport and found no one to meet me, due to the fact that the flight time of my plane was advanced two hours. However, Brother Del Rosso and Brother and Sister Morgan met me at the hotel in Rome and gave me a joyful welcome. I found them happy about the progress of our work in Italy.

I preached to a congregation of about fifty people in a city about forty miles from Rome. The service was held in a large front room of a private home. Brother Del Rosso called for testimonies, which were given with much enthusiasm. The new converts gave glowing reports of what Christ and the new life meant to them. Brother Pio, the spiritual leader and fearless holiness preacher from Rome, gave a wonderful testimony of how he had been sanctified for a number of years and also some experiences which were very dear to him. Brother Pio is a railroad conductor and preaches to his many passengers as opportunity affords itself to him. The people sang with an unction and warmth that was a real blessing to my heart. At the close of the service there were several hands raised for prayer.

The following morning we began a motor trip cross country headed for Florence. We made the trip in a little new French-made Nazarene car. Brother Morgan was the chauffeur. After the luggage was packed in, it was a feat barely possible for the four of us to squeeze in; but after the 180-mile tour, how to get out was the major question.

On the trip Brother Del Rosso pointed out a number of cities and communities where he had held revivals during the more than thirty years of preaching holiness in Italy. In all of these places Del Rosso has friends who look with favor on what he is doing. If all restrictions were lifted, many of these old converts could and would head the Church of the Nazarene in their community. We hope and pray that greater liberties will be granted our church and people. There are 47,000,000 people in Italy, and only 300,000 of them are Protestant.

We had an excellent service in Florence held in the Salvation Army Hall. There were about sixty present, and we heard glowing testimonies from a number. Several new converts were rejoicing in their new-found love. Brother Morgan had his choir of fine young people sing a special number. I was thrilled as I thought of the future for our church with these fine young people, talented as they were, carrying on the work of God for our church.

Brother and Sister Morgan are working hard at the language, and Brother Del Rosso gave an

excellent report concerning them. Brother Del Rosso has gathered some excellent workers about him. His own family stands loyally by him and the church. It was heart-warming to hear and watch Sister Del Rosso as she told how she was sanctified over thirty-five years ago. I considered it a great privilege to be entertained in their home.

The Italians are a happy, thrifty people. They have excellent farms with buildings in good repair. I never saw more beautiful gardens, fields, and vineyards. Large oxen are used to plow the fields and pull the wagons. Cars and motor scooters are coming into Italy now by the thousands, thus solving the transportation problem in Italy.

Unless some political change should bring greater reactions against the Protestant church, we should have a wonderful harvest field in Italy. Our great need at the present is a Bible school and missionary home. The Bible school is badly needed to furnish training for our Christian workers. Land has been purchased, and these buildings are now under construction.

As I stood by the pillars that mark the Appian Way over which Saint Paul walked, entering Rome as a prisoner in chains, I breathed a prayer that God would help our Nazarenes in Italy to preach the gospel with such power that it would prove to be the dynamite of God in the hearts of the people and give us a great harvest of souls in that needy country. The Del Rossos, Morgans, and other workers must have our earnest and continued prayer if they would succeed in their superhuman task. May God richly bless these faithful people in this field.

Missionary "Travelog": British Guiana (2)

General Superintendent Benner

THE coastal area of British Guiana contains most of the more than half-million population. Georgetown is a city of 125,000, and is being modernized in some of the downtown sections. Our Georgetown church is well located, and our new mission home is only two blocks away. Relatively near to the equator, there is much of heat and rain to be endured. But, as with similar conditions in British Honduras and other tropical fields, our missionaries accept these difficulties as part of the picture. In the mission home Mrs. Ault maintains a well-ordered household, and I was entertained graciously and comfortably.

Since Dr. Young had toured the Wismar area, up the Bermice River, I gave special attention to the eastern section near the border of Dutch Guiana, known as the Corentyn area. Driving east from Georgetown we passed through Victoria, where we now have an organized church, ferried across the muddy Bermice River, which carries a multi-million-dollar traffic in bauxite, and into New Amsterdam, where there is a splendid opening for our work.

Soon we came to the Corentyn Road, a modern highway that leads southward, and finally to the border of Dutch Guiana. In the Corentyn area I found a veritable "Little India"—multiplied thousands of people of East Indian descent, and life being carried on much as in India. They were plowing the rice fields with oxen, beating their clothes on the rocks as they washed them in the canals—and performing their ablutions there as well. There were numerous Hindu temples and Mohammedan mosques to be seen, as is true also in Georgetown.

But along a ten-mile section of the Corentyn Road, one of our national preachers has started five Sunday schools, ranging in attendance from twenty to sixty. At noon, in the little house-church at Gibraltar, twenty-one people gathered for a service. In that service a young teen-age girl sang "Lead Me Gently Home." There was no instrument for accompaniment, but with talent such as hers none was necessary. God came near in that little "house on stilts."

I am convinced that British Guiana offers unusual returns for the investment of Nazarene talent and Nazarene dollars. It is my fervent hope that we may be able soon to put on in that colony, as well as in other of our English-speaking fields, major evangelistic efforts. The time is ripe, and ours is the needed message. The people are intelligent, courteous, and friendly. We should have not less than one thousand Nazarenes in British Guiana within the next five years.

Our Christian objective should be, not so much how long we live, but rather *how* we live.—MARY SANDERS.

Have Faith in God

By Pearl Burnside McKinney

*I could not lift myself from guilt of sin;
There was no power within me to begin
A better life. In Christ alone we win.
He saves, through faith in God!*

*And then, in humble consecration sweet,
I knelt and waited at His blessed feet;
The cleansing fire came down, my need to meet—
The sanctifying faith in God!*

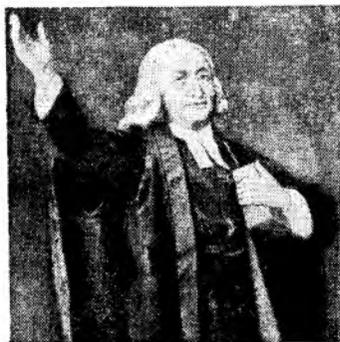
*It is not mine to know with human sight
The way my path may take down through the
night,
But I do know that Jesus leads aright,
So I have faith in God!*

*If you would know a peace and joy sublime,
An all-consuming love for Christ divine,
Content, surpassing any human rhyme,
Then just have faith in God!*

Excerpts from the Life of John Wesley:

By Leslie Parrott*

Wesley in Georgia



THE Royal Receiving Room at Kensington Palace displayed a strange sight—Indians. The old chief was dressed up in a fine red robe edged with white fur and bordered with gold lace. His wife, Senauki, shared the crimson, while the

less important chiefs wore blue. All their faces were painted in tribal tradition. The King and Queen received a gift of eagle feathers and a pledge of peace. They also heard the fifteen-year-old son of the chief recite the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. All this left London agog with excitement. It was discussed in every coffeehouse.

One year later, John Wesley met James Oglethorpe and within sixty days was on his way to America to convert the redskins. In Oglethorpe, Wesley found a kindred spirit, a man of action and clear-cut purpose. The decision was sudden and derided by some. However, Susanna wrote, "If I had twenty sons I should rejoice that they were all so employed though I never saw them more."

Halfway across the Atlantic in January, 1736, a tremendous storm broke. Suddenly John Wesley discovered he was unwilling to die. The very thoughts of death brought him unnerving distress.

The stoutest hearts began to waver as the storm raged on. However, one little group went about business as usual, the Moravians. The German Moravians held their evening service on schedule at seven o'clock. In the midst of their worship, the ocean hit the little ship a blow that slit the mainsail in pieces and poured water in between the decks. Most of the passengers believed they had been swallowed up by the sea. But above all the racket of the ship and the roar of the waves and the screams of the English women and children, Wesley heard the voices of the Moravians calmly singing a psalm. "They did not pause even when the mainsail broke."

After the storm Wesley looked at the twisted rigging and broken timbers of the ship which symbolized his own soul anguish. Wesley had started for the new world to convert the Indians and discovered that he himself was without dying grace.

Wesley's Georgian experience for the most part was a failure. The Indians refused to hear him and the Europeans despised his fearless denunciations.

*Pastor, First Church, Flint, Mich.

ation of sin. On Christmas Eve, 1737, he left for home.

Aboard ship he fearlessly sketched on paper the secrets of his own soul. It began to trouble him deeply that perhaps he had placed entirely too much stress on outward works. "I have thrown up my friends, reputation, ease, country. I have put my life in my hands, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness or whatever God shall please to bring upon me . . . Does all I ever did or can, know, say, give, do or suffer, justify me in His sight? The faith I want is a sure trust and confidence in God that through the merits of Christ my sins are forgiven . . . I want that faith which none can ever have without knowing it."

As Wesley's vessel entered the home port another ship, outward bound, sailed slowly past. On board was another former member of the Holy Club, George Whitefield, bound for America.

Children Are Watching Us

By Donna L. Litherland*

ARE WE living examples of Christians before our children? I wonder how many times we have stood to our feet in a testimony meeting and declared that we are saved and sanctified, and the children listening are surprised that we would claim such an experience. I don't mean that we shouldn't be saved and sanctified, but *are we living as if we have the experience?*

A short time ago I was in a Christian home caring for some children. In this home was a television set. The program which we were watching was advertising cigarettes. Of course I excused it by thinking, Well, all of the church people watch things like this. We can't help what is being advertised, as long as it is a clean and decent program. As I continued to watch it, I thought, Am I going to be held responsible, or will the parents of these children be responsible, if they grow up to indulge in this filthy, sinful habit? I couldn't get away from this thought. Yes, we have television to entertain the children, but what is being planted in their little minds?

Do our actions around the home show the children that what we say on prayer meeting night is true? By saying *our children* I mean every child who may be watching us. They are just children, we may think, and too young to know much about Christianity, especially if they are very young. Sometimes as they become restless in church we are tempted to say, "They are too young to understand what the minister is talking about. Why even bring them or expect them to listen if they do come?" For this reason we allow them to entertain themselves during the service. Even though they are entertaining them-

*South Chicago Heights, Ill.

selves, they are listening and watching. How many times do we let a remark about another church member, or a neighbor who may not even be a Christian, pass our lips in the presence of a child? Are we careful what kind of conversation we listen to, or do we join in, even though we may not agree with it and think, Well, I won't let it go any further, and my child isn't listening?

I say children listen, and they watch. The other day there was a person mentioned in the presence of a child. After the subject had been dismissed, the child said, "Yes, they are nice people, but they aren't Christians." I was shocked and said, "Yes, they are Christians. They testified in church tonight." The child replied, "Well, I didn't think they were Christians because they have ash trays in their home." *So our children don't notice things!* This child wasn't even seven years old.

As I walk down the street and see a child I wonder what he or she will grow up to be. Will he be a respected citizen? Will he follow after the things of the world and the devil? Will he be a criminal? Or will he grow up to be, perhaps, a missionary, a pastor, or a Christian layman? No matter what these children grow up to be, who is going to be responsible? Do they come from a Christian home, or are their parents out with the worldly crowd, letting their children roam the streets? If they never hear of Christ, the Sunday school, or the church unless it is from me, am I going to fail them?

Christian parents, Sunday-school teachers, pastors, yes, even older brothers and sisters, let your light shine to guide the little ones into the loving arms of Jesus. Don't let it go out, so that they have to grope around in this dark world of sin, and then someday point an accusing finger at you and say, "You never told me," or "You didn't live it, and now it is too late."

My prayer is that I'll live so that, whether it is a child or an adult watching me, I'll be a living example of a saved and sanctified person.

Lo, I am with You!

By Genevieve Thompson

*Forgive me, Father, that I cried last night
And begged to come back home to live with You.
I was so lonely and so beaten in this fight,
So fearful of the thing that I must do.*

*I was so lonely for You in this foreign land.
The road is dark and strange—and very rough.
I never walked this way before. I need Your hand
To hold me, for I have not strength enough.*

*Father, I needed You and heaven's light,
For I was frightened, weary, distressed sore.
Thank You for sending Jesus in the night—
When He walks with me I shall fear no more.*

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

The Bible, a Literary Miracle

By John T. Donnelly*

THE BIBLE is composed of many books in one volume. It is complete and consistent with itself in all its parts, presenting this singular literary spectacle, that, while written by men in every station and situation of life—from the king to the shepherd, from the Secretary of State to the remote fisherman—and scattered over many centuries in its composition, it is pervaded by absolute unity of spirit and identity of principle.

This is unaccountable on the hypothesis of a human authorship. No similarly miscellaneous production is like it in this respect. Heterogeneousness, and not uniformity, characterizes any collection of human writings of the ordinary sort, even if belonging to the same age. But here is a Book written by forty authors, living in different ages without possible concert or collusion, producing a Book which in all its parts is pervaded by one spirit, one doctrine, one design and by an air of sublime authority which is its peculiar characteristic.

Such a Book is a literary miracle. It is impossible to account for its existence upon ordinary principles. The futile attempts of various classes of unbelievers is evidence of this. On its own principles it is accounted for. God spoke to, and by, its authors "at sundry times and in divers manners." This is no mere profession on the part of the writers. It is shown to be a true profession, not only by the character of the Book and the fulfillment of its prophecies, but by the fact that nearly all the writers sealed their testimony with their own blood, after a life of submission to every kind of disadvantage, "... trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; . . . in deserts, and in mountains, in dens and caves of the earth" (Heb. 11:36-38).

To suppose the Bible to be human is to raise insurmountable difficulties, and to do violence to every reasonable probability. The only truly rational theory of the Book is that supplied by itself. "... holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). In this we find an explanation of the whole matter.

The presence of one supreme guiding mind, inspiring and controlling the utterances of the authors, completely accounts for their agreement of teaching throughout, and for the exalted nature of their doctrines. On any other supposition,

*Nazarene Chaplain, with the U.S. Air Force in Germany

the Book is a riddle, which must ever puzzle and bewilder the mind that earnestly faces all the facts of the case.

**DID YOU READ YOUR BIBLE
TODAY? BIBLE-EMPHASIS YEAR**

FLOODS

By David J. Tarrant*

THE PAST spring has seen the eastern coastal lands of England and the low countries across the Channel overwhelmed by what the Dutch premier has called the worst floods for 400 years. At the time of writing the death roll is creeping up to the 2,000 mark, while the material damage has to be reckoned in hundreds of millions of pounds. The sympathy of the whole civilized world has been stirred, and thousands of pounds have been subscribed to the relief funds, as well as mountains of clothing and bedding. At a time like this it is good to reflect on the amazing influence that the teachings of Jesus Christ have had over the last two millenniums: the Good Samaritan, who in His day was such a rarity, has now a million blood-brothers upon earth.

Many of us are thankful to God that we are resident outside the danger areas—and yet we may do well to remind ourselves that other floods, no less menacing, threaten us even today. Very few of us have not at some time been called upon to pass through the *floods of affliction*. Not many people find life a bed of roses and heart's ease all their days. Troubles come to all, and at such times we realize our need of a firm foundation. The house built upon the sand of emotional and sensual pleasures will come crashing down. Only the life founded on the bedrock of divine love will stand unmoved when disappointment, disillusionment, betrayal, and bereavement mass their ugly legions.

There are the *floods of temptation* which, when they rise around our souls, will not be held back by any mere mortality. The writer of the Apocalypse saw a vision of Satan as a dragon with a flood pouring from his mouth, to wash the saints away. But just as the flood squads are now busy fighting the floods and rebuilding the defenses, so the Lord is active on behalf of His people. For, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

The *floods of death* are pictured in Jer. 12:5. The pressure is seen mounting up against the sandbag defenses. Here and there a trickle is seeping through. Unless speedy relief comes, the defenses are bound to give way under the tremendous pressure. So, friend, if in the full vigor of life the enemy of your soul is finding your weak spots, and the deadliness of satanic influence is

*Pastor, Portsmouth, England

seeping through into your soul, how will you hold him back in the hour of death, the hour of his triumph? "The sting of death is sin" (I Cor. 15:56), and if the sting remains within your soul when you are due to meet the appointment with death, how awful will be the disaster that will then sweep over your soul!

Then there will be the *floods of judgment* which, like the flood of Noah's day, will one day come and carry away all who have given themselves over to pleasure and sensuous delights, as the antediluvians did. When Christ comes again, will you be found safe in the ark of salvation, or will you be lost in the whirlpool of judgment?

But not all floods are bad ones. Some countries depend upon them for their livelihood, as any who have seen the flooded paddy fields of the East will know. So the Eastern people are better able to appreciate the promise of Isa. 44:3, "I will pour water upon him that is thirsty, and *floods upon the dry ground.*" Water is a Bible symbol for God's Spirit. So we may say that Pentecost was the first great spiritual flood, for on that day God's Spirit so flowed into men that folk thought they were drunk. On that day five thousand priceless souls were saved! There have been periodic floods ever since—the Irish revival of the mid-nineteenth century, the Welsh revival, the Hawaiian revival, the revivals in China and Korea. Today we do not see any great floods of this nature, though there is evidence from the Hebrides and elsewhere that God is hearing and is about to answer His children's cry for revival. But *you* may be flooded today! For individual souls are flooded when God's Spirit sanctifies them wholly, in accordance with His gracious promises.

Floods of revival are the vision of Ezekiel of which he writes in the forty-seventh chapter of his prophecy. Here he tells of a river flowing out from Zion, coursing down toward the Dead Sea, transforming the barren countryside, and bringing life to the lifeless salt marshes and the languid waters of that sterile lake. He pictures the river lined with fruit trees, with the fishermen plying their trade upon the shores of the sea. Many believe that this prophecy will be literally fulfilled; but, whether that be so or not, it is an indisputable fact that *your life may be flooded* with God's Spirit, and may become a source of healing and nourishment to others and a joy to yourself. *Will you let God flood you today?*

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged (Isa. 51:1).

When we are tempted to boast of our great experience of grace, it will prove very humbling for us to take a backward glance at our past sinful lives.—E. F. WILDE.



The great day
of the Lord is
at hand. Zeph. 1:14

The Surprise Ending

By Raymond C. Kratzer*

GOD works in a mysterious way His wonders to perform," spoke the poet of long ago, and this fact is ever apparent to the true child of God. To be a Christian is truly to live a life of adventure in miracles. We have the promise of Jesus, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

In conversation the other day with an old saint of God, he related to me an experience of his early Christian life. He and his wife were paying a visit to one of their friends who was very ill and who was destined to go to the hospital in just a few days for a very serious operation. They talked in hushed tones to the daughter of the lady, who informed them that her mother was so weak and ill that she could not have any visitors. As they were leaving, however, the sick mother heard their voices and called to her daughter to at least have these friends come and pray with her before they left.

Naturally, the daughter could not refuse such a request, and so they went to her room and knelt to pray with the sick mother. Heaven bent low in that hour as God came into that sickroom, and each one felt that the Nazarene had brushed close enough to the sick handmaiden for her to touch the hem of His garment. That night at midnight all heaven broke over the sick mother's soul and body, and she leaped from her bed and shouted, "I'm healed." And truly she was healed; for just two days later, on the day she was to be operated on, she was found in a revival meeting in a little schoolhouse praising God and lending her efforts in the salvation of precious souls.

Certainly Jesus is the Master at surprise endings. He who could turn a funeral procession into a time of rejoicing because a widow's son was restored to life, who could change a raging tempest into a great calm; He who could break a great fast for more than five thousand people and turn it into a great feast with only five loaves and two fishes, can certainly change our most discouraging moments into surprise endings of delight and blessing.

*Pastor, First Church, Nampa, Idaho

MOST BEAUTIFUL—

By Ila R. Monday

*Most beauteous thing of God—what shall we say?
A blended harvest field, a soft spring day?*

*A songbird's bursting heart spilled out in June?
A silver-lighted path poured from the moon?
Or sunlight spinning endless golden whirls
In spider webs, on brooks, on mussel-pearls?*

*No, none of these—nor can the doting face
Of mother touch the height of beauty's grace . . .
All other wonders dim, when God supplies
His precious love—to shine from human eyes!*

Are You Trapped?

By H. M. von Stein*

EVERY man in full possession of his faculties is eternally looking for something. His soul, mind, and body live in expectancy of coming upon a place, time, or circumstance that will be a fulfillment of himself. Usually we do not know, but only hope to find out someday, what this ultimate will be. And the difference between progressive age and youth can be measured more accurately by one's attitude toward this hope than it can by graying hair or departing teeth.

Occasionally, through life, this remarkable fulfillment seems within reach. The mass of men, living in quiet desperation, without God, are trapped in this illusion. As Christians we regard the ungodly with pity and what we call humble superiority, and a few of us have real concern—a burden for them. We are more apt to spend our consideration in admonishing ourselves to be good and not become like them than we are to seek their salvation. We hope they will come to a place of repentance.

There is a place close to Lodgepole, a mountain glade in the Cascades, which is wholly exciting in what seems to be a physical promise of a spiritual fulfillment. The road, which has been graveled, is no longer so, and suddenly becomes narrow. Two ancient pine trees bulge on either side, towering toward heaven and immediately backed by generations of pine and fir, so that the light of day is filtered into twilight and there is no more world that is not pillared by trees. This entrance is like a lofty portal, and, once inside, one is aware that it is a portal. Not a great many people enter this place, but out of those who have, some have been strangely stirred.

Some come with a lust for beauty. The road winds among giant trees with little regard for the limitations of the toy we call a car. It climbs steeply, then plunges downward toward rushing streams from which the return trip may well be

regarded with despair. Whatever else one has found, one quickly realizes that this is real wilderness.

To those who regard a wilderness with the imagination, from afar, it may seem ridiculous that any man might lose his soul in the lust for such beauty, but I can lead you to men who have. Others, entering this portal with suddenly sharpened perception, realize they are inside one of America's last stands of virgin timber—the terrain is ideal for logging, and a million dollars is basking on the mountainside asking to be taken.

Greed! It is no more ridiculous for a man to lose his soul in a wilderness environment for its own sake than that he should throw it vigorously away to get some logs to town so that he can have money to get more logs to town, destroying the wilderness and himself effectively. Both of these men I have depicted are extremists and both have one thing in common, a superior imagination.

For both of these kinds of people imagine themselves about to reach an ultimate fulfillment beyond the portal of the wilderness, in something which is not there at all. The first says he turns to the wilderness because men are fools and he will worship God alone. The second sees himself a tycoon of industry, independent of ideas about God. Each seeks a transcendent happiness.

The average Christian regards both men as foolish and remains on the nigh side of the wilderness portal. He is ready to agree with me that they are *trapped by their own imaginations*. But are we ready to prepare a reason why not more of the ungodly are being saved or brought under the sound of the gospel, where they can be without excuse? Could it be that we, too—some of us—are trapped by our imaginations? This would be grave at any time, but it is sinister now, for more people are inquiring into the things of God than ever before in history, and the movement is enlarging. If the revival comes for which we have been praying, are we ready to do our share?

There is a barrier to spiritual experience, and it is the barrier of the imagination. It is a lot easier to sit and think about religion than it is to pray, read the Bible, and become exercised in the grace of God. Faith is not a figment of thought, but a conviction brought to life in action.

It is to be feared, with trembling, that in this day when our imaginations are intoxicated on every hand by all of the modern devices of communication of ideas, too many of us—not somebody in some other church, but saved and sanctified Nazarenes—live in a world of imaginary religious experience. It behooves us to crack this barrier and get into that relationship with God and man which is supernatural, eternal, and the only reality.

Of all the means placed by Providence within our reach, whereby we may lead souls to Him, there is one, more blessed than all others—*intercessory prayer.—Exchange.*

*Nazarene Layman, Medford, Oregon

Taking It as It Comes

SEVERAL times I have heard expressed this statement, "Well, I guess I'll just take it as it comes." At a glance, one might think this a good philosophy, but if you stop and think a moment you will discover that you are today a victim of the choices you have made. If you have been successful in any measure, it is because you have chosen to succeed and have worked at it. If you have sat idly by, "taking it as it comes," you have discovered, or will, that what comes this way is more than you can take.

I remember a story that Jesus told to His followers about two men facing life. The wise one went to work and dug until he found a rock on which to lay his foundation. The other, more anxious about getting his house up than paying any attention to the foundation, just started building. They both completed their houses, probably the one who built on the sand completing his first and then laughing because old conscientious Sam was taking so much pains with his structure.

When both houses were completed the men were ready to "take it as it comes." But only the one who laid his foundation on the rock was able to "take it as it came."

Jesus said, "I am the way, the truth, and the life" (John 14:6).—D. A. MCKELLIPS, *Pastor, Elkhart, Kansas.*

Faith Is Feeling

By Bernard W. Culbertson*

BUT, I want an experience that I will know about," said a seeker at an altar of prayer when urged to simply believe and "take it on faith."

"And that is what you will have, if you do believe—an experience you know about," we replied.

Paul wrote, "By grace are ye saved through faith" (Eph. 2:8). But he also wrote, "Faith is the *substance* of things hoped for, the *evidence* of things not seen" (Heb. 11:1). No, faith is not cold, not dry, not something mysterious and of another world—without feeling. But faith is warm, wet with the tears of the soul, understandable evidence, to be used both here and now.

Dr. P. F. Bresee once said, "Faith is trustful, heart-loyalty to God—something real and tangible."

"I pray that all men may *feel* this salvation," wrote Dr. Adam Clarke. It is not my understanding that he meant all men should have some immediate physical reaction to salvation. But we do overlook today the fact that there is a large realm of spiritual feeling. As one can have physical or mental feeling, so much more can he have spiritual feeling.

*Evangelist, Pasadena, Calif.

Soul health has been given as one term for the experience of holiness or entire sanctification. Hence, if we are enjoying (or should I say, *possessing*?) the experience, our spiritual feelings will be in good condition! How many "Amen's" and "Hallelujah's" have been reasoned away or smothered by the present-day smog of a "no-feeling" religion!

Was Noah's faith without feeling? The Word records, "By faith Noah . . . moved with fear, prepared an ark" (Heb. 11:7).

Was it a cold, feelingless faith that caused Abraham to go out, not knowing whither he went? Surely Abraham was a man of strong spiritual feeling, conviction, and courage.

Surely, it must have been with great feeling of the soul that Moses " . . . when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:24-26).

God, give us men and women today with enough feeling in their faith to step out and claim victories in our day and time and join the unending march begun in Hebrews eleven!

There is not only faith in the exploits for Christ and His kingdom; but in the doing of the first works of the plan of salvation for our lives there is "faith [that] is . . . substance." We believe that a man before he meets the Saviour is burdened with the weight of his sins. Can there help but be some feeling in him when that great burden is rolled away upon the Master? We believe the old man of sin has bent the soul of man toward an eternity without God. When God the Holy Spirit comes in to take out that "bent" and straighten up man's character, transforming him completely, he does feel the difference. He obtains the experience because of a feeling in his soul of the need for it. When he exercises that faith to obtain the blessing there will be another feeling sweep over his soul. Some may call it "assurance" or "the witness" or a "conviction." But are these not "spiritual feelings"?

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:15-16).

We have been impressed that a lot has been said about "faith *and* feeling." Yet all the while it seems the emphasis of the Word and the experience of men of faith is that "faith is feeling."

When we bear this out in our daily practice of Christian living, the world will see that we have conviction for right living and believe in the Christ-way enough to have some feeling about the sins of the world in which we live. For all through that faith chapter, it is only as men became consumed with the conviction of their faith that they became the heroes of faith they are.

"Faith is the substance of things hoped for, the evidence."

The Dean's Diary

By E. Boyd Shannon*

Tuesday: I had lunch today with the dean of students at a large state university. During the meal we discussed some mutual problems and then he began to tell me about all the troubles he had. He described some of the parties that were held by students with the consequences growing out of drinking and dancing that were prevalent there.

As he was weaving his tale of woe, my mind wandered back to our Nazarene college and the good, clean hours of fellowship that our students enjoy. As he described the scenes around the cocktail bar with the girls becoming more and more intoxicated, I thought of our annual "Get-Acquainted Party," where everybody meets everybody else and goes away with the thrill of having made new friends. As he told about a boy having to be carried to his room, I remembered the hundreds of young men who have sacrificed to go through college in order that they might be prepared to serve God and humanity.

As we looked about the dining room and saw that practically every young woman in the room was smoking, I remembered the scores of Christian girls in our Nazarene college who, in the fresh bloom of their youth, have consecrated themselves to the service of God and the building of a world in which righteousness and grace shall reign.

When Dr. A. told me of having to get students released from the city and county jails where they were being held on a variety of charges, I recalled that in my six years as dean I have never

*Dean, Bethany-Peniel College, Bethany, Okla.

The Earth You Made, Lord

By Margaret Schaffer Connelly

*The earth You made, Lord, let it be
All-beautiful for the eye to see,
Good to the touch of tender feet,
And lovely for the eye to greet.*

*Let all the mountains keep their height
And silhouette each moonlit light.
Let all the stars in brilliance shine
As token that the earth is Thine.*

*Let all the flowers and ferns take shape
To decorate with perfumed drape;
The sun, its warmth gild every stone
And to each child its magic loan.*

*Dear Lord, with everything You've made—
The darksome canyon and the glade
But strengthen us to love thee more;
And so we praise Thee o'er and o'er.*

had to get a single student released from jail. As I sat there today and listened to his recital of reports of lying, cheating, cribbing, stealing, drinking, smoking, sex offenses, and many others, I couldn't keep from saying a deep and sincere, "Thank You, God, for letting me work with the finest group of young people on the earth, our Nazarene youth." Someone said the other day, "The worst that we have is better than the best in a worldly school," and I do agree.

Yes, I'm glad I'm a Nazarene and working in a Nazarene college with Nazarene young people who love God and the church and have a passion for lost souls.

Let's Begin a Whispering Campaign

By A. S. London*

SOMEONE described the spread of the gospel during the first century as "the greatest whispering campaign in history." "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4).

I heard just yesterday of a pastor in a sister denomination, who makes around thirty calls a day, five days out of the week. In the past five years more than a thousand people have directly connected themselves with the church or Sunday school where this man is pastor.

In the first century those who had been converted spread the news by word of mouth, sitting by the roadside, resting in the market places, in the homes of friends, in the halls of rulers' palaces—and the Holy Spirit made their work effective. The Early Church crowd did not have elaborate buildings, nor were they people of high social standing; but they went out as New Testament evangelists and told what Christ had done for them.

Witnessing for Christ is as necessary for spiritual health as are physical requirements for the health of our bodies. "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). Jesus was a soul winner because He compassionately loved people. His heart ached as He saw the destructive forces of evil. When He went away, He said to His disciples, "Occupy till I come" (Luke 19:13). It is the joyous privilege of all Christians to win people to Christ.

"Saved to save others" would be a great slogan in every Sunday school in our land. Shallow living often prevents soul winning. Self-centered, defeated, narrow lives have no inner urge to tell of a new, vital, Christian experience. The Psalmist said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). It takes a compassionate heart and a persistent concern and tears if the unchurched are ever to be brought to know our Christ.

*Sunday-School Evangelist, Oklahoma City, Okla.

The personal worker must have the conviction that the gospel is what it claims to be. Doubt spells defeat. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). We are not effective until we *know*.

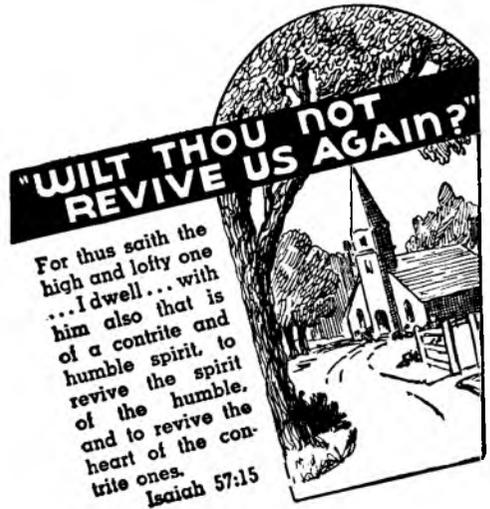
The personal worker must be "moved with compassion." People respond to the person who cares. I know a teacher who has won a hundred boys to her Sunday-school class because she loves them and takes an interest in them. She is not highly educated, but she loves. She does not scold nor find fault; she goes out to win them and save them.

The personal worker must look for his reward from Him who has said that the soul winner is wise. As Moses in Egypt, or Daniel in Babylon, he will look for his pay from Him who said, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Soul winning costs in prayer, planning, heartaches, betrayals at times, and going after people in season and out of season. The command is, "Go ye."

To Nathanael's argument, "Can there any good thing come out of Nazareth?" (John 1:46), Philip simply said, "Come and see." The woman of

Samaria won her friends by her invitation to come and see what Jesus could do. The blind man said, "One thing I know, that, whereas I was blind, now I see" (John 9:25).

It has been said that our testimony is the approach, the scripture is the argument. It is time now to "sow beside all waters" (Isa. 32:20). Could we not have another 'whispering campaign' of scattering the Christian religion from "house to house"?



Harmony, Melody, Rhythm—Holiness:

THE MUSIC OF PENTECOST*

By J. Paul Taylor

The crisis of holiness has rightly been called the "integrating experience." It does supply much of what we inherently lack in character, personality, and disposition. Now comes J. Paul Taylor, a bishop in the Free Methodist church, with a book on holiness, which he calls *The Music of Pentecost*. Intriguing thought—music: harmony, rhythm, major theme, symphony of blending and interrelating, full-voiced fortissimo, subdued pianissimo, sharp, energetic staccato, restful, relaxed legato—all these have their counterpart in the life of holiness, the life where the dominant self is lost in the depths of God's unfathomable fulness.

Hold on a minute! In my enthusiasm I have oversold my product; I've overplayed my part. You are thinking that this book is not for you, that it is something for those familiar with musical terms and meanings. Not so. You may not be able to carry a tune in a sack; you may not know an arpeggio chord from an andante cantabile passage. Think nothing of it; Bishop Taylor's discussions merely use musical terms as approaches

to the most sublime spiritual truths involved in the sanctified life.

As a premise for his book the author asserts that the keynote of Christian theology and experience is holiness; without it we cannot please God here nor see Him hereafter.

And the prelude begins at the foot of the Cross in penitential tears, merging into the major theme when by faith the yielded soul is cleansed and filled.

Attuned to infinity; harmony with heaven; godly in character. No discord anywhere, no jangling with our brethren, no "off beat" timing with the church's program; rhythmic flow of perfect synchronization. Heaven begun.

Instruments in God's ensemble. Not soloists necessarily but each a part of the whole. Not perfect instruments but with miraculous skill the Conductor of Heaven "triumphs over our sinful imperfections, transforms our social imperfections, and transcends our mental imperfections."

The symphony of holiness is demonstrated when we strive not for place or power but with eyes on the score we strive to excel for the Maestro's approval; we work in fellowship, we contribute to a group working as one man to achieve the Master's wish.

When a book admonishes, exhorts, comforts, challenges the reader and exalts the Lord, it is a worth-while volume. This one does all that and more—its style is smooth, delightful, pleasing. You'll be a more devoted disciple, a more zealous worker, a more convincing witness after reading this book.—P. H. LUNN.

*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.; price, \$1.50.

"Pastor, You Wounded Us Today"

LAST week I directed your attention to these words, "Can't I Vote as I Please?" Under that caption I had something to say about the laymen in regard to their pastors. This week I want to reverse the picture, and give you something from the standpoint of the layman. This, of course, has to do with the pastor's responsibility to his church and people. In doing this, I am going to quote from an article which I received from a layman. I trust that all will read these words carefully:

"How wonderful to be in the house of the Lord on Sunday morning. In the words of the Psalmist, 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' My eyes rested on a few of our faithful congregation that Sunday morning; each one brought a story to my mind, for I knew and loved them all. There was the fine looking, clever lady on my right. At a glance, no one would guess that two years of her life had been spent in an institution, suffering from a complete breakdown. She was still facing the severe problem of a driving world without enough nerve stamina to carry the load. I would have liked to say to her, 'A bruised reed shall he not break, and the smoking flax shall he not quench.' Up in the front was a fine man and his little family. Not every one knew the story of his younger years. As I listened to it from his lips one day, the tears came to my eyes. He was the youngest member of a family of sixteen children; his mother died when he was small, and his father was a drunkard. His had been a remorseful life of sin, but one day he found Christ through a radio service, and now he was living for Him. His early life of neglect had left its mark on his body and now, because of ill health, it was a struggle to get a home for his family. However, many times we had known him to neglect his work to help another; he was most tender with those in trouble.

"At my left was a dear lady; so goodhearted she was that she remembered to do the little things for those about her. No doubt, this was partly because she herself had been starved for the affection she had craved for many years. Her husband was a drunkard; he persecuted her because of her religion. Often she had worked and slaved, only to see the results of her work go up in a drunken orgy. Her only words of affection were unreasonable scoldings. When I thought of her, the words of Isaiah came to my mind, '... because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.'

"My heart was touched that morning as I watched the resolute faces of a couple in deep sorrow. A few months earlier a child had met with a tragic accident, and now a child, contrary

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to all love and training, had sunk into deep sin and disgraced their name. I wondered, if I were in their place, if I could say, 'All things work together for good to them that love God, to them who are the called according to his purpose.'

"Farmers were in church that morning, those who had risen earlier than usual to get their chores done in time for them to attend church. A retired, worn-out preacher was there, his physical body having been almost burned out in the Master's service. Some who were there in church that morning did not have, as yet, a clear experience of grace. We would have liked to tell them of God's grace, that could save them from the uttermost to the uttermost. We would have liked to challenge the young with the Christian life and opportunity for service. And, someday, I reminded myself, I'm going to give that young people's president a piece of my mind; I'm going to tell him that I don't know how we'd manage without him. The faithful Sunday-school workers and laymen came before my view, and I said in my heart, 'God bless every one of them.'

"But I must listen to the preacher, and stop my mind from wandering. What is that he is saying? Oh, yes, there is no excuse for people not attending all the services of the church; it is a symptom of a backslidden condition to be absent from the evening service. We as a people aren't doing enough for God; we must exert ourselves, put forth more effort. Oh, yes, he knew when he had hit us; he could tell just by our faces, the way we shook hands. 'Come on now, why the long faces? Where are the Amens? Why aren't we getting blessed?'

"Did he mean me? True, I didn't act exuberant, my back ached so; I could so easily have stayed home. And there were problems, much too large for me to cope with. Perhaps my face was showing the embarrassment I felt for our pastor, 'Father, Thou knowest all about it.' And so the service was over. I lifted my bruised spirit and my sagging shoulders and joined the group passing down the aisle. I'll encourage everyone I can, I thought, so I shook hands right and left. How are you? God bless you—a pat on the shoulder, a word of encouragement wherever I could.

"The people passed out of the church, the brokenhearted, the worn-out preacher, the weary farmer, the worried businessman. I would have liked to whisper in his ear, 'Cast all your burden on the Lord.' The busy mother with her little brood—did she know that hers was the most important of all tasks? But there was something deep down inside my heart that must remain unsaid, 'Pastor, you didn't feed us this morning; you wounded us today.' 'So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto

Stephen S. White

him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep' (John 21:15-17)."

So you have read the letter-article, sent to us by a layman, under the title, "Pastor, You Wounded Us Today." I'm ready to confess that there may be some overdrawn features here, although I am sure the writer intended to be sincere. Nevertheless, as a preacher and onetime pastor, it was worth while for me to read this letter, and I believe it will be worth while for all of our pastors and preachers to read it. Our first business as pastors, and even as preachers in any capacity, is to feed the people to whom we preach, and I am sure that I have not always done this. In fact, I fear that many times I have failed, not intentionally, perhaps, but for various unrecognized reasons; reasons that were, at the time at least, unrecognized. Sometimes I have gone to the pulpit to preach to my people, beset by my own problems and the burdens of life that have crowded in upon me. I have preached out of this kind of situation, and not as a prophet of God. Somehow, every preacher when he gets into his pulpit—gets on his throne—should be able to rise above his own little world and be the messenger of God. We are to lead not only ourselves but also our people in worship, and we are to preach the gospel of God and bring a message from Heaven to the people, regardless of our own particular situation.

Sometimes the pastor fails to be all he should to the people who come to hear him preach, because he is so taken up with achieving something for the Kingdom in order to enhance his own position in the church. It may even be that he fails because he is so consumed with seeing to it that the Kingdom progresses, even for God's sake, that he falls into the habit of trying to drive people rather than to lead them. Sometimes he would get ahead better and make more progress in his church if he fed the people and gave them something to strengthen and encourage them as he preached rather than to talk all the time about "doing this" and "doing that," or one's everlasting duty to do this or that. The old-timers believed in the progress of the Kingdom, but oftentimes they helped it to get ahead more by rejoicing and preaching a glorious gospel of blessed satisfaction rather than by telling the people they had to do

this or that. Constantly applying pressure on the people you preach to may not always be the quickest way to get them into action.

One of the greatest failures of the holiness movement today is that we are losing the joy, the glory, the blessing, the satisfaction out of our religious experience; and when all that is gone, we are not going to be worth much for God. Sometimes, at least, this condition is brought on by the preacher, though he may do it—and usually does do it—unintentionally. The laymen must remember that God has not called them to see to it that their pastor lives unselfishly. On the other hand, no leader in the kingdom of God can get anywhere much while the people feel that he has his hand out all the time for something more. Above everything else, ours is a gospel of unselfishness; and unless we are ready to demonstrate it by our lives, there's not much chance to get ahead in leading the people for God. As preachers, let's forget about what we have done and what has been done for us elsewhere by others; let's not grumble about what we get, or threaten to leave. If we take a pastorate and know what we are going to be paid, let's work at the job, and keep quiet about what we get until our contract is up; then if we do not want to renew our contract, that's our business.

As I think about it now, I can't remember that I ever was fortunate enough to receive a love offering. But someone may say, "Haven't you had extra money given to you on the side when you've been in the pastorate, or in the work of the Lord?" Sure I have, and I thank God for every dollar of it; but so far as I remember, no formal love offering ever has been taken for me. More than once, while I was in the pastorate, and while in special need, this person or that one has handed me a check—some of them rather large, and they came in handy—but this was not a part of any public or formal love offering. The gifts were presented to me spontaneously and without any outside pressure. I do not recall now that I ever asked for a raise in salary while in the pastorate, and I've served a good many churches. I think, in the long run, a pastor can mean more to his people, and will accomplish more, if he practices what he preaches and lives unselfishly. I believe that most of our preachers live on this level and I thank God for them. Nevertheless, it is worth while for you and me, as ministers, to read this layman's letter which I have given you, and to think along these lines. As the layman must be careful to be sure that he's not voting against his pastor because of some personal reason rather than for the sake of the kingdom of God, so pastors and preachers must be careful that they carry their responsibility as they should, and do their best to live up to it with the help of God. Then it will not be easy for the honest, sincere laymen to say, "Pastor, you wounded us today."

Our love to God is best seen in our love towards one another.—H. T. BEYER.

CRUSADE FOR SOULS

Roy F. Smee, Secretary

Easter-to-Pentecost Accessions

THE Northeastern Indiana District, Dr. Paul Updike, superintendent, has been concerned about churches that report no additions to membership by profession of faith for a whole year. The number of such churches has been decreasing on this district, but in an attempt to further reduce it the district arranged for a special Easter-to-Pentecost report. The pre-Easter period is a normal time for visitation and securing new recruits and converts, so that the Easter-to-Pentecost period should be a time of conservation, when these new converts are brought into the membership of the church.

This plan is one that could well be adopted by many other districts. The July issue of the *Newscaster* of the Northeastern Indiana District gives some of the reports that came from the churches of the district and adds: "A truly Pentecostal church must be a soul-winning church. If God would seem to answer any prayers, it surely would be one to win souls." We are glad to pass along to others some of the reports from churches on this district during the Easter-to-Pentecost period:

"A pastor writes: 'Through the influence of our calling group, a young man and wife were brought to the church just previous to the revival. They were both saved and sanctified. Another young lady in a home where I had called for four years came on special invitation Easter Sunday morning and was saved. All three of these first-timers have joined the church. Another boy, fourteen years old, who has been riding on our Sunday-school bus was saved for the first time two weeks ago. His Sunday-school teacher brought him to the altar.'

"A pastor of one of our larger churches writes: 'During the period of Easter to Pentecost, we received twenty new members on profession of faith. All of these came to Sunday school before becoming members of the church. All but four of them were saved or reclaimed at our altar. It was a Sunday-school interest in these and a spiritual atmosphere that kept them coming till they yielded to God. It gives courage to the church when we see such results.'

"Another pastor, who reports that he had three professions of faith and two transfers just before Easter, states: 'Our church has received nine

new professions of faith into church membership; also received one on transfer. These came in during Easter to Pentecost.

"An elderly couple got back to the Lord. Now, they are in real victory. A small boy started to Sunday school—never in a church before. The family is hungry for the Lord. God is blessing every effort in visitation program.'

"A pastor of one of our newer churches writes: 'We have received three new members by profession of faith during the period of Easter to Pentecost.'

"A pastor of one of our younger churches writes: 'The period of Easter to Pentecost was a time of spiritual uplift to our church. Had fourteen at the altar in regular services. One woman prayed through in her home during visitation. God is moving in our midst. Six members have been received by profession of faith during this period.'

"A baby church writes: 'We are happy to report an organized visitation program in action. We did not receive any members by profession of faith from Easter to Pentecost, but are still praying for four who are definitely interested, soon to become members of the church.'

"A pastor of one of the new churches writes: 'We gained two members by profession of faith from Easter to Pentecost. One was saved, sanctified, and has been called to Heaven within that time—a lady 70 years of age. The other one, the church has carried a burden for, and one night two Christians stayed with her and prayed her through in an auto. She joined the church the same Sunday night that the elderly lady died. We thank the Lord for these victories.'

"A pastor writes: 'Nice to report that during the specified time, we took into membership a fine young man who was saved in Hawaii in one of our churches and was sanctified at our altar here.'

"And so the reports came. These are only some of what could be given as definite testimonies of how God works when people deem to save souls, sanctify believers, and receive those in grace into active participation of the furtherance of the Gospel."

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

At Work in Haiti

GOD has been good to Mrs. Alstott and me during these first six months in Haiti. Our language study is progressing, and last Sunday morning I preached a short message in Creole. We started French lessons recently, and our teacher is one of the best. The burden for these people in Haiti continues to grow upon our hearts—we do not regret our coming. We have a large field for preaching holiness in Haiti, and it is definitely the thing that the people need. Only the Holy Spirit can change their lives. Being saved isn't enough, for it is so easy for them to fall back into sin. We are praying much that God will give us Spirit-filled men to preach the Word. Ours is not an easy task, but with the assurance of God with us we face the future determined to do our part in establishing holiness in Haiti—CHARLES ALSTOTT, *Haiti*.

African Nurse Reports

One day last week a phone message came from a police outpost sixty miles from here asking if we could send the ambulance to get a patient who had been bitten by a crocodile. I

couldn't find the ambulance driver, so took my car, and Mr. and Mrs. Mischke went along. We left about 6:30 p.m. We had to go through the Portuguese East African border and the gates close at 6:00 p.m., but when we told them our mission they let us through.

Just before we got to the police camp we had to go through the border gate back into Swaziland. It took us a while to find the Portuguese man with the key. We tried to tell him that we would want to come back through that night but he understood very little English. Mr. Mischke pointed to his watch and said that we would like to come back at twelve midnight. The man answered, "Yes, yes, o.k., twelve o'clock," repeating it many times. We asked him many times if he wanted us to take him back to his home. He answered and said, "Yes, yes, o.k.," but wouldn't get into the car. He pointed to his feet, I guess trying to tell us that he would walk back. We went a distance of about three blocks and reached the police camp, only to find that the patient had been carried from the river to a chief's kraal over fifteen

miles further on and it was impossible for us to get there in the car. A jeep would have been a great help that night. There was nothing we could do except send word for them to return him to the police camp, as Mr. Mischke was going back there the next day with his pickup to move a preacher, and very kindly consented to bring the injured man to the dispensary when he returned.

When the patient arrived the next day, we found that the police had done a very fine job of first aid, but we redressed the wounds. They were so extensive we felt the man should go on in to the hospital.

Today when we called we found he was much better and was able to be up and around.

Pray for this man, that the light of the gospel shall reach his understanding in his brief stay at the hospital, so that he shall find spiritual healing as well as healing for his wounds.—**ESTELLA MACDONALD, South Africa.**

Philippine Preachers' Institute

During the visit of General Superintendent and Mrs. Williamson to the Philippines a few months ago, we held a Preachers' Convention and Institute at the Bible College, Baguio City. National preachers from all over the islands of Luzon, Mindoro, Panay, Negros, and even Mindanao, came in to attend the convention. It was a time of great outpouring of the Spirit of God.

Dr. and Mrs. Williamson were mightily used of God and our national preachers went back to their home churches with revival fires burning in their hearts.

The Bible school students especially enjoyed this Institute. They became better acquainted with our great church and its work around the world. We felt that we were all drawn closer together and closer to God in a great fellowship that reaches to the ends of the earth. Thank God for Dr. and Mrs. Williamson. We hope they can soon return to the Philippines.—**J. W. PATTEE.**

The greatest thing that ever happened upon this earth was the coming of the true Light to a world lost in the darkness of eternal night. But this Light must also come to the individual; and as the man with vision can open his eyes and let the light of the sun come in, so the man with faith can open his heart and let the true Light fill his heart and being.—**MELZA H. BROWN.**

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 2: Christian Ideals for Family Living
Scripture: Eph. 5:15-33; 6:1-9; Col. 3:12-4:1 (Printed, Col. 3:12-4:1)

GOLDEN TEXT: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men (Col. 3:23).*

Was St. Paul married or wasn't he? Did he have a family or didn't he? Long hours have been spent, to no avail, arguing these points. Be that as it may, Paul developed a sound philosophy of home life, either from his parental home in Tarsus or his own home in Jerusalem—the source is not important. One thing is sure, Paul had some mighty good sense relative to home life that has scarcely been improved upon even by our modern writers. In the printed scripture today we have some of this good advice, and Paul enunciates three basic principles of home happiness.

Parental Harmony. In Col. 3:18-19, Paul utters wise counsel to husbands and wives. It was his frank feeling that wives would create a better home atmosphere (and also gain their own wishes more often) by sweet winsomeness rather than by naggy demands. And at this point Paul was one hundred per cent correct, for this writer testifies that it is almost impossible to refuse the suggestions of a smiling wife when she turns her sweet wiles on a wilting husband. So Paul said, "Wives, submit yourselves unto your own husbands." To husbands he bluntly said, "Love your wives." He

knew that men are prone to domineer the home because of their sheer physical force. Paul advises them to win by love, rather than be harsh and brutal.

Parental Discipline. In Jewish homes children were well taught that obedience was a jewel in the diadem of the home. If children respect and obey parents they will more likely respond to the call of the Lord and get saved while still young. So obedience to parents, Paul suggested, was basic to home harmony and also to the spiritual welfare of all concerned. A child that is permitted to be saucy to parents will not easily revere God.

Parental Reasonableness. This sounds so modern, and yet Paul caught the value of this principle of home happiness nineteen centuries ago. Fathers (or mothers either) can demand obedience in such unreasonable ways (especially of older children) that it becomes irritating almost beyond endurance. Let authority be seasoned with patience and children will yield obedience more willingly and offer it longer.

Paul could well lecture to the "Parents' Forums" of our frustrated twentieth century.

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THE QUESTION BOX

Conducted by Stephen S. White

Q. *Why is the crisis experience for holiness stressed so much while holy living and growth in grace after entire sanctification are given so little emphasis from the pulpit? Isn't there far more scripture to back up growth in holy living than the crisis experience?*

A. I believe there should be more preaching on growth after sanctification. By this I do not mean that there should be less emphasis upon the crisis but just more upon growth after the crisis. Further, I am not ready to admit that there is far more scripture to back up growth in holy living than for the crisis experience. Also, the crisis experience has an importance because of its causal significance which can never be ascribed to growth in the grace of holiness. The

crisis must precede and lay the foundation for growth in the grace of holiness, just as the crisis of regeneration must precede and lay the foundation for the growth which follows it. This makes it essential for the crisis experience in either case to be especially stressed.

Q. *Should song leaders stand in the pulpit while leading the singing, and should Sunday-school superintendents stand in the pulpit while directing the Sunday school?*

A. If one were thinking in terms of a high church situation or an extremely ritualistic group, he might be inclined to answer this double question in the negative. However, the Church of the Nazarene is not in this

class. It does not emphasize the formal, or ritualistic, distinction between its ministry and its laity. Therefore, I would answer these questions in the affirmative.

Q. I have belonged to the Church of the Nazarene for about ten years. My understanding has been that each church board should have a monthly business meeting. We have not had a regular church board meeting since last assembly. This is the case in spite of the fact that we are in a building program and there are matters which should be cared for by the church board. Is this as it should be?

A. The Manual calls for a monthly church board meeting, and every church that I have belonged to or pastored has adhered to this rule. Therefore, it is difficult for me to believe that there is a church like the one which you mention. Are you sure that you have described the situation just as it is? I don't believe that a church can in the long run gain anything by eliminating its board meetings.

Q. What can be done about a former pastor who still lives here and takes most of the funerals and weddings even though he has a good job and gets a big salary? He also makes it embarrassing for the present pastor in other ways.

A. Don't pray for him to die but wait patiently until he does or through some miracle decides to move away. Neither man nor God has been able to do much about the former pastor who continues to live in town, comes back often, or keeps up a correspondence with his former members.

Q. Some say that if you can't pray aloud in public you are not saved. However, I know I am saved, for old things have passed away and all things have become new. Nevertheless, I can't yet pray aloud in public. I was reared in another church where they seldom called on a layman to lead in prayer and they never had testimonies. I can testify now and love to do it for my Jesus, but can't lead out in public prayer, even though I now belong to the Church of the Nazarene and believe in it.

A. I would not want to say that you are not saved because you can't pray in public. I do believe, however, that, if you are saved and love Jesus as much as you seem to by what you say in all of your letter, you can learn to pray in public. Next time you are called on to pray or they ask for sentence prayers from volunteers, say

a few words to God out loud—express your thanks to Him for something or ask Him for something. You don't have to pray a long prayer, as some

do. Then continue to do this when you are called on or get an opportunity and it will soon become easier for you to pray out loud in public.

The Young People's Society

L. J. Du Bois, Secretary

The Scope of Discipline

EVERY area of life should feel the tight rein of discipline. At no point is there room for laxity and indifference if we would succeed.

The ordinary musician who would become an artist must practice, not just minutes, but hours, every day. And there is no stopping place. Even the accomplished concert artist must keep up a constant training or that margin of technique which separates him from mediocrity will slip from him.

The preacher who would excel must put himself to his task; he must pray, study, meditate, call and live close to the burdens of his people. There is no royal road to success as a minister of the gospel just as there is no royal road in any other vocation, calling, or profession.

The athlete who would be a winner must train and practice—he must be disciplined. In a particular track meet with runners from several colleges competing, the winner of the mile race was pointed out before the race got under way. Why? One fellow had paid the price to train. He had built stamina; he had timed himself almost to the stride; he had shaved second after second off the time it took him to run the race. Everyone knew that he was the top man, not in native ability and speed alone, but everyone knew he had the edge over the other runners because of his training. He had set his mind to win this particular race in this track meet—and he did!

The student who would make good grades and get his work must study. To put fun first, to turn in assignments only when they are easy, to push homework aside for the least disturbance, is to invite failure. Discipline in study means hard work and at times it means burning the midnight oil. But discipline pays off.

The Indian baby that is taught never to cry, the French schoolboys who come under the rigid discipline of their instructors, the housewife who measures the ingredients for a cake, the artist who paints on the canvas, the mechanic who repairs the family car, the farmer who plows and disks and harrows and plants and cultivates and fertilizes and harvests—all of these

are trained in a school of discipline in which there are rules which must be followed if success is to result.

Let us not dismiss the idea of discipline lightly, then. Let us rather recognize its worth in every phase of life. Let us recognize the truth, then set about to practice it. Let us accept the maxim that a principle which is so important in every other area must be vital in the spiritual life also.

News of Youth

The following have recently been elected or re-elected as district N.Y. P.S. presidents: Kenneth H. Dunn, Arizona; Rev. James H. Jackson, Los Angeles; Rev. Owen Burke, Minnesota; Hugh E. Russell, New Mexico; Rev. Roy Hall, Canada Central; Rev. Robert Hempel, Oregon Pacific; Jack Morris, Southern California; Harry Reimer, Alaska.

TRUST

(Ps. 138:7)

By Nona Keen Duffy

*If I'm in the midst of trouble
God reaches out His hand;
He will forgive, revive, sustain,
And lift me to a higher land.*

*"Lo, I am with you, always,"
He says, so feel no fear.
Wherever you are, you can turn to Him
And find that He's always near!*

There are some problems that come to us that we cannot solve, some difficulties in our lives that we cannot overcome. Now and again we may find ourselves in situations from which there is, so far as we can see, no way of escape. But there is always at least one thing we can do. We can put into these times faith and trust and hope. Thus we open the way for God to come into our problems and burdens, and in His coming we find that He gives us resources of strength and courage beyond any that we may possess of ourselves—resources that are adequate to our need.—*Christian Observer.*

NEWS OF THE CHURCHES

Sheridan, Wyoming—Our church recently had a good, two-Sunday meeting with Evangelist B. W. Culbertson, who proved to be the man for the occasion. Brother Culbertson is a fine preacher, a good soloist, and carries a burden on his heart for lost souls. The church received three new members as a result of this meeting.—R. B. Ross, Pastor.

San Diego, California—The University Avenue Church has enjoyed the two greatest months in its history. The Sunday-school average attendance has risen from the average of 174, four years ago, to an average of 468 for April, and 458 for May. During this four-year period, the church has been blessed with a gracious spiritual tide, and it is unusual when the regular Sunday evening service is not climaxed by a number of seekers finding God as Saviour and Sanctifier. In one of the recent regular services, approximately 35 people came forward for prayer; and in the service last Sunday evening not only were there more than 15 people who came forward for prayer, but also 4 young people, for the first time, testified to the fact that God had called them to preach the gospel (your reporter was one of the four). Visitation and personal evangelism has become the program of our church and God is blessing this work beyond measure. Our beloved pastor, Rev. Nicholas A. Hull, is now serving this church for the eleventh year, and is enjoying the greatest work of his ministry. We are now negotiating for lots on which to start a new Church of the Nazarene.—Ed. Murphey, Reporter.

El Monte, California—We recently closed one of the best revivals in the history of our church. The meeting was short, June 7 to 14, but God met with us from the very first service, and there was not a barren altar during the entire week. Evangelist Sammy Sparks was at his best, and God used him mightily in our midst. Thank God for evangelists who will preach as God leads them without fear or favor. Some very definite work was done for the Kingdom. Children, teen-agers, young people, and older people bowed at the altar of prayer with several "hard cases" receiving help from God. Perhaps the secret of it all was the burden and concern that was shown by the members of the church, with from twenty-five to forty meeting in the prayer room each evening. Music was under the direction of our own Paul and Mary Jester, ministers of music. God blessed their music time and time again. We are praising God for His wonderful blessings to us. El Monte church has taken on new life and we are out to take new territory for the Kingdom.—William L. McKee, Pastor.

Nazarene Theological Seminary

Due to a prolonged strike in the building trades of Kansas City, no work has been done on the Seminary building for over two months. The date of settlement of the strike is uncertain, so no plans nor dates can be given when the building will be completed. Dedication date had been set for Sunday afternoon, October 11. This date has been canceled and a new time will be announced when the building is nearing completion.

The Seminary will continue to hold classes this fall in the temporary quarters at the Publishing House and the General Headquarters Building.

This postponement of the completion of the building will give more time for all churches and districts to pay their Seminary building apportionments in full. This will provide cash to pay for the work as it is done. We urge all churches and districts who have not paid in full to urge their people to endeavor to do so within the next six months, so that it will not be necessary for the Seminary to borrow money to complete the building.

We solicit the prayers of all of God's children that the building will be completed shortly, that the finance will be provided for both the building and the furniture, and that God's special blessings will be upon the staff and student body as the Seminary opens for the ninth year, September 16.

LEWIS T. CORLETT, *President*

Uleta, Florida—Our church recently closed a great revival with Evangelist A. E. Kelly. Many souls found help around the altar, and there was a good attendance each night. We accepted the Uleta church at our assembly, May 22, and arrived one week before the revival began. (The revival had been slated in advance.) We enjoyed working with Brother Kelly and appreciate his old-fashioned preaching of the gospel. Our people gave him a unanimous vote to return in 1955. We have found a wonderful crowd of people here at Uleta, who love God and the church. They have been really nice to us and co-operative in everything. If you ever visit Miami, look up the Uleta church—there's a welcome here.—J. V. Frederick, Jr., Pastor.

Evangelist Roy Lewis writes: "I am enjoying my work in the field of evangelism. God has certainly been good to me in permitting me to work with some of God's best pastors and people. Since our assembly in August of '52, I have worked with Pastor Willard Nabors at West Frankfort, Illinois, where God broke through and gave us a good revival with a new class of members uniting with the church; at Terre Haute, Indiana, with Pastor Ralph Carter, where God gave some definite victories; at New Castle, Indiana, with Pastor C. A. Griffith, where God gave us an old-fashioned revival with such Holy Ghost manifestation as we've never witnessed before; at Collett, Indiana, with Mrs. Williard Kerr; at Brazil, Indiana, with Rev. Buford Blair; then to Spencer, Indiana, with Morris Scutt, where we witnessed the greatest revival they had seen in twenty-five years; at Fortville, Indiana, with Brother W. E. Rothman; at Marshall, Illinois, with Pastor Mertie Melton; at Mt. Hope, with Brother Kenneth Swan, where God gave us a great revival with many saved and sanctified; then to Brooklyn, Maryland, with Rev. J. W. Parkins, where we had but one barren altar and several new families prayed through; at Albany, Indiana, with Pastor Vern Leonard; then to Muncie, Indiana, at our Forrest Park Church, with Pastor O. W. Shaffer, who said he had not seen the moving of the Lord in his twenty years of ministry as he witnessed in this meeting. The Lord has blessed in all of these meetings and we give Him the glory."

Detroit, Michigan—Bethel Church is enjoying a steady growth in all departments. Since our pastor, Rev. Kline F. Dickerson, came to us almost four years ago, we have almost doubled our church membership and Sunday-school attendance. Easter Sunday we broke all records for the third consecutive year with 556 in Sunday school. For the last two months we have averaged 327 in Sunday school. Our minister of music, Fonda B. Dickerson, has one of the best choirs in the movement, with a varied musical program. Not only are we growing numerically, but spiritually as well, with souls finding God almost every Sunday of the year. Plans are now in process for the second unit of our church building, which when finished will be among the most beautiful, with adequate room for our expansion program. We are located on a two-acre tract of land in one of the best sections of this motor city. Recently our pastor preached a series of sermons on Sunday evenings with outstanding attendance each Sunday night, and many souls bowing at the altar of prayer. We have extended the Rev. and Mrs. Dickerson a three-year call with only one negative vote. If you have friends or relatives living in Detroit or suburban area, we would be glad to contact them through our visitation program.—D. C. Tolley, Secretary.

Trenton, Ohio—We are happy that our church is on the march for God and souls. We are nearing the close of another assembly year, which has been a good year; our Sunday school shows an increase over last year with an average attendance of 200. We have had a 10 per cent increase in church membership, and all of our budgets are paid in full. We appreciate the way God has helped us. Souls are seeking God continually in our regular services, both Sunday morning and evening. We have had two good revivals during the year with our good evangelists, Chester Plummer and wife, and Joseph and Jack Bierce. These workers proved to be a great blessing to the church and the salvation of many souls. Our building has been enlarged once since the beginning of the church here eleven years ago; we have outgrown it again and plans are under way to enlarge again this fall. This being our first pastorate, having taken the church when it was organized eleven years ago, we appreciate so much the opportunity of working with this loyal people. In our recent recall meeting they again gave us a unanimous three-year vote.—A. M. Wilson, Pastor.

Song Evangelists Harry Fagan and wife write: "During the past ten months we have been engaged in serving our Franklin Street Church in Clarksville, Tennessee, as church musicians and general church workers. The church has enjoyed remarkable growth under the able leadership of Pastor E. J. Osborne. Now we are again entering the field as full-time gospel singers, musicians, and youth evangelists. We have been traveling as singers for the past thirty years, but still feel in the prime of life. We play the piano, two accordions, and carry the entire song service and musical program. I am a commissioned song evangelist on the Central Ohio District. We are ready to slate meetings at once, and shall be happy to serve any of our churches—for entertainment and free will offerings. Write us, Box 84, R.D. 1, Carmichaels, Pennsylvania."

Rev. W. Frank Wiggs writes: "Almost eight years ago I came to the Arkansas District to accept the pastorate at Jonesboro, where I stayed a little over three years. During the first six months, the Lord helped us to pay off the church debt, burn the mortgage, and redecorate the auditorium. Also, we saw several fruitful revivals, and left the church in good spiritual condition. Since our coming to Batesville almost five years ago, the Lord has helped us through some of the hardest and busiest years of our life. Much of our effort has been spent on the improvements on the church: putting on a new roof, lining the ceiling and side walls of the auditorium with Celotex, redecorating all the Sunday-school rooms in the basement—all done on the 'pay-as-you-go'

plan. During this time I have not had more than three votes against me and feel that there is a spirit of unity in the church. The Lord has blessed in the regular services and given us souls. Feeling divinely led, I plan to enter the evangelistic field in September; calls are coming in and I feel that God is opening doors. Write me, 1611 Harrison Street, Batesville, Arkansas."

Evangelist C. M. Whitley and wife write: "In June we had a fine revival in Granby, Missouri, with Pastor Curbow. God gave us some wonderful services in this our third revival with these fine people. Then we went to Peoria, Illinois, for our second revival with Reverend Mrs. Barnett. God gave us one of the finest revivals of the year. Closing a meeting in Tulsa, Oklahoma, we have an open date, August 12 to 23. Write us, % P.O. Box 527, Kansas City 41, Missouri."

Pastor H. C. Thomas reports from Tulsa, Oklahoma: "In the fall of '52 we closed our pastorate with the wonderful people of our First Church in Mobile, Alabama. They were most gracious to us and God gave us a happy ministry there. We have been now for eight months pastor of the very fine people of Central Church. Here we have a splendid property and a marvelous congregation. God has blessed, and the church is witnessing some great victories. The new Sunday-school annex has just been decorated, completing our building project, launched under the leadership of Rev. J. Paul Tucker. The sanctuary has been completely remodeled and refurnished, with modern design throughout. We have a truly beautiful property here. The Sunday school averaged 214 for March, and 211 for April, for the highest mark of the church's history. Recently we completed a revival campaign with Rev. Morris Chalfant as evangelist. God honored his rugged preaching and gave a good revival. We have a regular radio broadcast, a weekly church newspaper going to 300 families, a progressive city for our parish, a well-located church, and a high-type personnel that believes God has wonderful things yet ahead for Central Church. Pastor and people are united and happy together."

Charleston, Missouri—We came here in August of last year following Rev. H. L. Ray. For that month we averaged 78 in Sunday school. God has been blessing and we have continued to grow. We have had three good revivals. In October, Rev. Clifton DeBord was our evangelist. He preached under the anointing of God and the church was helped a great deal. God gave some good victories. In March, closing on Easter Sunday, we had a real good revival with Rev. Otto R. Willison. He brought messages in the old-fashioned way, many souls prayed

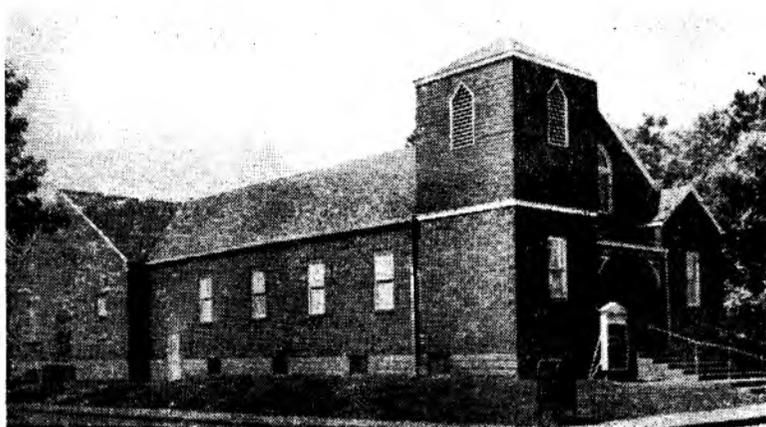
through, and the church moved up still higher. During this revival our Sunday school was larger than it had been for the last ten years. Recently we closed a revival with Rev. W. M. Tidwell. He preached under the anointing of God in his own unique way, and souls prayed through in almost every service. Brother Tidwell brought lessons from the Bible every day at 10:00 a.m.; these were well attended and were of much help to everyone. For the last three months we have averaged around 120 in Sunday school. For all of these blessings we give God the glory. The church gave us a unanimous call for another year and we have accepted.—Marion Holloway, Pastor.

Torrance, California—Our church is advancing along all lines under the able leadership of Rev. Freeman A. Brunson, pastor. We have recently completed a Sunday-school annex, including seven classrooms and an auditorium; also, we purchased and paved a parking lot. Realizing the need for a new parsonage, we purchased a lovely three-bedroom parsonage adjoining our church property. Definite plans are now under way for construction of our new sanctuary. In addition to our material blessings God has given us three wonderful revivals recently with Dr. Ross Price, Rev. and Mrs. Paul Martin, and the Cooper Evangelistic Party. Each of these revivals was outstanding and several were added to the church. For all these accomplishments we give God the praise.—Agnes Foster, Secretary.

Covington, Kentucky—East Side Church recently closed one of the best revivals in years with Rev. Paul Bassett, pastor at Norwood, Ohio, as the evangelist. We deeply appreciated Brother Bassett's messages. The special singing by singers from the Norwood church and our local quartet was of great inspiration in the services. Several young people for whom we had been praying a long time were converted. The meeting closed with good victory.—E. Stanley Wagner, Pastor.

Pastor Harry H. Doerle reports from St. Clair, Missouri: "We are closing one of the best years of our lives along many lines. Coming here a few months ago, we found the church discouraged, but a few faithful people who loved God. The Lord has blessed, given us the hearts of the people, the church is growing, and the Sunday school has more than doubled in attendance. Our budgets are paid in full. We have installed a new heating plant with a large blower; this has been a blessing to the church through the warm weather. In June we had a good revival with Evangelist Harold Thompson. God helped him to preach with unction, and a good number of souls prayed through. A nice love offering was given to the pastor. This is the second revival in which we have worked with Brother Thompson, and we greatly appreciate him."

First Church, Martinsville, Indiana



new annex, our indebtedness is only \$3,800.00.—George Scutt, Pastor.

Pictured here is our new church annex, which was begun last November; it is of the same type tile as the church structure. Besides Sunday-school rooms, it has a children's auditorium for the Beginners, Primaries, and Juniors in the Sunday school. The auditorium is also used for the N.Y.P.S. on Sunday evenings and for the midweek services. The annex will have its own heating system, separate from the church. The new annex was opened for the first time on Easter Sunday with a record-breaking Sunday-school attendance of 824. The average thus far for this year is 274. Coming to Martinsville five years ago we found a faithful and loyal group of members and friends. God has richly blessed our ministry with these good people, and the church has become one of the strongest in the community. With the improvements on our present building, and the construction of the

Friendsville, Tennessee—Emmanuel Church recently closed the best revival this rural church has had since it was organized in October of 1951. God mightily used Rev. Lottie Henderson in preaching the rugged gospel truth, and night after night souls prayed through to salvation and entire sanctification. Restitutions were made, shouts of victory were heard, and God's blessings were upon the people. On the closing Sunday, June 21, the church building was dedicated in a great afternoon service with the evangelist in charge. A wonderful spirit prevails among our people, and we are going forward for God.—Don E. Conrad, Pastor.

Evangelist Loy Snow reports: "This is my twenty-first year as a minister in the Church of the Nazarene; I pastored nine years, and am in my twelfth year as an evangelist. Since our assembly one year ago in July, I have been in twenty-one revivals, as follows: Jefferson County Camp, Scottsburg; West Street, Indianapolis, Pastor L. Dennis; Mohawk with Pastor Gouthy Jones; East Side, Indianapolis, with Pastor Ermel Short; and Edgewood, Indianapolis, Indiana, with Pastor Luther Williams; Robeline, Louisiana, with Rev. Clarence Patton; First Church, Bloomington. Pastor Franklin Moore; Luray, with Rev. Elmer McCormick; West Street, Indianapolis, with Brother Dennis; Friendly Church, Indianapolis, with Rev. Wm. Thompson; and Willow Grove, Indiana, with Pastor Pearl Poore; at Mt. Gilead, Ohio, with Rev. A. R. Hornback; Cory, with Rev. Frank Canady; Stringtown, with Rev. Calvin Wheelodon; Columbus, with Pastor Paul Miller; Gosport, with Pastor Clyde Scisroe; Petersburg, with Rev. Harold Small; First Church, New Albany, with Pastor Marcellus Crider; Odon, with Rev. Cletus Franklin; Andersonville, with Pastor Ora Hisle; and Stipps Hill, Indiana, with Pastor Pearl Walker. Pastors and people have

been good to me, the Lord has blessed, and many souls have prayed through to victory."

West Memphis, Arkansas—We are erecting a new building, 20 x 60 feet, and have almost finished the first section. We will use this as our sanctuary until we get the main building erected, then will have this part for Sunday-school rooms. This church was organized twenty months ago, with ten members, five of whom have moved away; but we now have twelve regular members, and an average attendance of twenty-two in Sunday school. Our pastor is Rev. J. R. Hay-slip. Please pray for the work here.—Mrs. C. E. Godsey, Reporter.

Evangelist D. C. Reynolds reports: "Late in June we returned from a two-and-one-half-month evangelistic tour which took us to southern California, northern California, and up into southern Oregon. In every church and mission we found pastors, people, and leaders working faithfully at their tasks. God gave us some good meetings. Our West Side Church, Sacramento, California, is a place of real opportunity; Rev. Robert Scott is the good pastor. They had more than one hundred in Sunday school, and seventy-five of these were children; recently they purchased a bus. Write me, 2619 N. Dewey, Oklahoma City 3, Oklahoma."

Pastor J. E. Compton reports: "Four weeks ago we resigned as pastor of the Norfolk, Virginia, Central Church to accept the call to Florence, Alabama. We had three good years at Norfolk, seeing a good increase in membership each year, finances doubled, and best of all were our spiritual gains. Our first service in Norfolk resulted in twenty-five seekers at the altar and the last regular service found thirty-one finding God.

More than three hundred and fifty sought God in the regular services and a like number in revival meetings. We left Norfolk three months before the assembly with all budgets paid for the year, all bills up to date, and a good balance in every treasury. God graciously helped us, and to Him we give all the glory. We have found a good, loyal, God-loving group of Nazarenes here at Florence First Church who have done all they could to make our coming pleasant. Following the splendid ministry of Rev. Carl Brown and Rev. W. A. Peck, we feel that everything is in our favor and by God's help we move forward."

Fourth Annual Preachers' Retreat

More than one hundred ministers of the Eastern Educational Zone met at the Preachers' Retreat at the Eastern Nazarene College, Wollaston, Massachusetts, for their fourth such gathering. An excellent program had been planned by President Edward S. Mann and his associates. Professors Munro, Spangenberg, Gould, Dygoski, Blaney, and Smith spoke in the morning sessions on "A Minister's Thinking," "A Minister's Words," "Preaching Around the Calendar," "A Minister's Speech," "A Minister's Library," and "Preaching with an Open Heart."

Dr. Harry E. Jessop was the evening speaker at the close of the evening meal. These morning and evening messages challenged our thinking, our devotion, and put our ministry under close spiritual scrutiny. Dr. Jessop, by a careful analysis, impressed all of us deeply that, to be successful preachers, our material must be taken from the Bible as the source; correct interpretation is the secret, and the seal is the anointing of the Holy Ghost upon the message and the messenger.

The afternoons were given over to recreation, which we all enjoyed. We all felt grateful for the protecting providence of the Lord from the devastating tornado which swept within forty miles of the college while some of

our men were en route. We are eagerly looking forward to another time of spiritual uplift next year at the Preachers' Retreat.

CLARENCE J. HAAS, Reporter

Boys' and Girls' Camp

The Iowa District boys' and girls' camp was held June 22 to 26 at the district campgrounds, two miles west of Des Moines. There were 111 boys and 110 girls registered, and they enjoyed a week of various activities including Bible classes, handicraft, activity period, recreation, chapel, campfire, and evening evangelistic services.

Rev. Gene Phillips, our good district superintendent, spoke to the boys and girls each evening, and many of them sought spiritual help under his enlightening, Spirit-filled messages.

REPORTER

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our lord (Rom. 6:23).

Arizona District Assembly

Victory in the past year, faith for the future, acceptance of the challenge by District Superintendent Mann and General Superintendent Williamson by pastors and delegates highlighted the thirty-second annual assembly of the Arizona District.

A net gain of 191 in membership, with 244 received by profession of faith, indicated the loyalty to and the success of the Crusade for Souls. The average Sunday-school attendance for the year was 3,125 with an enrollment of 4,643. The N.Y.P.S. reported 906 members, while the N.F.M.S. reported 813 members, a large number of which are men. The total giving on the district was \$338,029.00, with \$28,882.00 of this raised for general interests and world-wide evangelism. The per capita giving was \$142.62. Arizona also believes in our educational institutions, for we gave Pasadena College 40 students and \$7,502.00.

Under the anointed preaching of Dr. G. B. Williamson, and the inspiration of the Holy Spirit, more than \$10,000.00 was raised in cash

and pledges to add to the District Home Mission Revolving Fund. New people are moving into Arizona and the future for Home Missions looks bright. Plans are being consummated to organize a new church in Tempe before September.

Rev. M. L. Mann was re-elected to serve his tenth year as district superintendent, receiving all but two votes cast. Arizona, under his leadership, is fast becoming one of the leading districts in the Church of the Nazarene. Brother Mann is well loved and appreciated by pastors and laymen alike. He has a personal interest in his pastors and is acquainted personally with nearly every layman on the district. The people have pledged anew their support of his program and indicated it in a material way by a good love offering.

Mrs. M. L. Mann was re-elected to head the N.F.M.S. for her ninth year, while Mr. Kenneth Dunn was elected to serve again as district N.Y.P.S. president. Rev. J. Erben Moore, Jr., was selected by the Church School Board to be its chairman for another year.

C. D. Holley received his elder's orders in a very impressive service conducted by Dr. G. B. Williamson. He is pastor of Tucson Northside Church.

The future looks good for Arizona—consecrated leaders in every department, wide-awake and aggressive pastors, laymen dedicated to the cause of Christ, "fields white unto harvest."

HAROLD BUCKNER, Reporter

Have You Ordered?

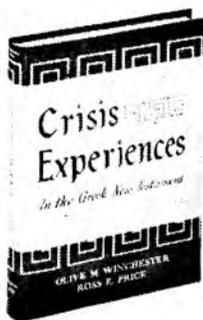
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The genius of our beloved district superintendent, Rev. Orville W. Jenkins, was reflected in the facility with which the assembly progressed, and also in the reports of appreciable gains in the different organizations of the district. The faith and confidence of the Abilene Nazarenes in the God-given leadership of Brother Jenkins was expressed in an overwhelming affirmative vote for re-election. In appreciation for the untiring and continuous service which Rev. and Mrs. Jenkins have given the district, a love offering of more than \$700.00 was presented to them.

The glowing, optimistic reports of the pastors continually sparked the assembly with enthusiasm that provided every minute with untiring interest. This wholesome spirit was more concretely expressed in the subscription for more than 25,000 copies of the special issue of the **HERALD OF HOLINESS**.

Reports were given by Brother E. H. Dodson, who also was honored in a

special service for his thirty successive years of service to the Abilene District as a member of the Advisory Board; Rev. and Mrs. John F. Roberts, representatives of Rest Cottage; and Dr. Roy H. Cantrell, president of Bethany-Peniel College.

The assembly was preceded by the N.Y.P.S. and N.F.M.S. conventions, with Dr. Remiss Rehfeldt as special speaker. The consecration of our young people was expressed in the adoption of a budget for home missions of more than \$6,000.00. In the Sunday-school convention, Rev. J. T. Gasset, superintendent of Northwest Oklahoma District, was the special speaker, and his heart-warming and challenging message on "Building the Sunday School Through Visitation Evangelism" was an inspiration indeed.

A beautiful and unforgettable memorial service, under the direction of Mrs. L. A. Ogden and Mrs. Orville W. Jenkins, was presented on Thursday afternoon. An impressive ordination service was conducted by Dr. Young on Friday morning, when Wendell Allen Russell was ordained to elder's orders.

The assembly closed with a note of victory and the consciousness of the leadership of the Holy Spirit throughout the sessions. A beautiful spirit of harmony and unity prevails in the Abilene District.

CLAUDE NORTHCUTT, Reporter

Washington Pacific District Assembly

The tenth annual assembly of the Washington Pacific District, held in Central Church, Seattle, was marked from the first by the wonderfully refreshing presence of the Holy Spirit. An atmosphere of beautiful fellowship, coupled with the anointed preaching of Dr. Hugh C. Benner and the ringing call to more intensive evangelism sounded by our district superintendent, Dr. B. V. Seals, made of this an event that will not soon leave the memory of those who were privileged to attend. Shouts of victory and tears of rejoicing were not uncommon as the Lord moved in to bless our souls. Although this reporter has enjoyed Dr. Benner's preaching at other times, never has he heard him deliver his soul with more unction and power. In every way he proved himself a capable, wise, and godly leader, for whom we are all deeply grateful.

Dr. Seals was re-elected on the first ballot to serve what will be his tenth year as superintendent of this district, after which a generous love offering was tendered him and his well-loved wife. Through the years of their service here they have greatly endeared themselves to the people of the Pacific Northwest.

Rev. Arthur Cook, who has efficiently served as district secretary since the organization of the district, was re-elected, as was John Wordsworth, district treasurer.

The Sunday schools of the district showed an increase of 450 in average

attendance for the year. Reports indicated a number of church buildings were erected or are in the process of erection. Three new churches were organized during the year: Shelton; Highland Park, Seattle; and Mt. Vernon, where the district has purchased a beautiful property for \$25,000.00.

Visitors from off the district included Rev. Harry Campbell of Vancouver, B.C.; Dr. John Riley, president of Northwest Nazarene College; Rev. Miss Emrick, who refreshed us with a number of beautiful solos; Mr. Walter Eichenberger of our Publishing House; and Rev. Paul Downey of Yakima, who spoke to the assembly on Sunday-school work.

Rev. H. S. Palmquist, host pastor, and his people provided graciously for visitors and members, and everyone went home determined to do more for God and the church during the tenth year of our district's existence.

G. FRANKLIN ALLEE, Reporter

New Mexico District Assembly

The fortieth annual assembly of the New Mexico District was held at the District Center in the mountains at Capitan, New Mexico.

Rev. R. C. Gunstream, district superintendent, gave his fifteenth annual report, which showed gains in all departments. A strong church of around 35 members was organized in the northeast section of Albuquerque. They have completed a parsonage valued at \$12,500.00 and are in the process of building a nice church. Thirteen thousand dollars was raised for Home Missions, \$20,587.00 for general interests, with a total of \$243,316.00 for all purposes. Brother Gunstream is loved and appreciated by pastors and laymen, as indicated by a nearly unanimous vote for re-election.

Dr. G. B. Williamson presided with his usual grace and poise. His great messages on holiness blessed and fed his hearers. Truly, God used Dr. Williamson to lead us to see better the needs of God's great cause as he spoke on his recent trip to the Orient and the islands of the sea.

The district camp meeting was held in conjunction with the assembly, with Dr. Remiss Rehfeldt and Dr. G. B. Williamson as workers. Their Spirit-filled messages were a blessing to all.

The plans for the future were accepted, and everyone returned to his respective field of labor encouraged to press on to greater victories for Christ and the church.

HAROLD DANIELS, Reporter

DEATHS

NORA MAY SOUTHERLAND GILLESPIE was born July 30, 1875, near Monticello, Kentucky, and died March 28, 1953. She was united in marriage to James B. Gillespie in 1901. In 1911 she moved to Wellington, Texas, and the following year joined the Church of the Nazarene. She was a faithful worker in her church and community until in later years her health failed. She was active in Sunday-school work, and was a consecrated deaconess for many years. After being converted in 1896, and sanctified in 1897, she never broke with the Lord, but always put Him first in all things. She is survived by six children. Funeral service was con-

ducted by Rev. S. L. Wood, assisted by the Reverend Mr. Sparks and Dr. E. W. Jones, her physician, who gave a beautiful testimony of her godly life. Interment was in the cemetery at Wellington, Texas.

MRS. ADA F. SCHULTZ was born February 18, 1881, at Gettysburg, Pennsylvania. She died victoriously on Sunday evening, May 24, 1953, at Nampa, Idaho. She was married to Frank W. Schultz in 1910. She joined the Church of the Nazarene in Grand Rapids, Michigan, in 1925, and had been a faithful member ever since. In 1938 the family moved to Nampa, Idaho, where she became a member of College Church of the Nazarene. She is survived by two daughters: Jane, of Nampa; and Lorraine, Nazarene missionary now serving her second term in Swaziland, South Africa. Burial was in Koehlerlawn Cemetery, Nampa, with Dr. John E.

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Riley, president of Northwest Nazarene College, and Rev. Eugene Stowe, Cozare Church pastor, presiding.

AARON DENNIS PRATT was born December 6, 1920, in Wichita Falls, Texas, and died May 18, 1953, at the Veterans' hospital in McKinney, Texas, after six months of illness. He was converted in childhood and joined First Church of the Nazarene in Wichita Falls. He is survived by his wife, a son, Dennis Wayne, a daughter, Carol Denise; also his parents, Mr. and Mrs. L. A. Pratt; and two brothers and two sisters.

DON HERMAN CROOKS was born August 2, 1888, in Putnam County, Missouri, and died May 21, 1953. He was a faithful member of First Church of the Nazarene in Topeka, Kansas, for twenty-five years, and was an outstanding layman on the Kansas City District. He loved the church, its standards, its doctrines, and its evangelistic zeal, and contributed generously to its every interest. He was especially interested in young people, and helped many through college. His testimony was clear—always praising God for entire sanctification. He is survived by his widow, Mrs. Ruth Williams Crooks, and two daughters, Mrs. Sam Bundy and Mrs. C. Wm. Fisher. Funeral service was conducted by Rev. Forrest W. Nash, assisted by Dr. S. B. Williams, Rev. Albert Balsmeier, and Rev. Galal Gough, with interment in Memorial Park Cemetery, Topeka, Kansas.

MRS. HESTER ANN WEDDINGTON (nee Hitchcock) was born in Little Rock, Arkansas, March 12, 1877, and died April 23, 1953. On March 28, 1894, she was married to Robert Lee Weddington, and to this union were born five children: Rosa, Mary, Cora, Ruby, and Robert. They made their home at Hugo, Oklahoma, until about ten years ago, when they moved to Ada and have been here ever since. Sister Weddington was convert at an early age, and when the Church of the Nazarene was organized at Hugo she became one of the charter members, and is the last one to pass away. When she moved to Ada, she joined the church here and lived a most beautiful life. She was loyal to God and the church until God called her home. She was loved by all who knew her. She leaves to mourn their loss her husband, R. L. Weddington, of Ada; and three daughters, Mrs. Ethel Garrison and Mrs. John Cox, both of Ada, and Mrs. Madrid Reed of Oklahoma City; also one sister, Mrs. T. W. Cunnings, of Hugo, Oklahoma. The funeral was held in the First Church of the Nazarene of Ada with Rev. R. S. Ball, the pastor, in charge.

B. J. FROST died May 15, 1953, in Corsicana, Texas, at the age of sixty-nine years. He was a most faithful member of the Church of the Nazarene in Corsicana, which was organized in his home in 1920. His faithfulness and loyalty to the church were an inspiration to all who knew him. He gave a glowing testimony for the Lord at all times, even to the time of his death. He is survived by his wife, Mrs. Clellie Frost, three sons, one daughter, three stepsons, four stepdaughters, also four brothers and four sisters. Funeral service was conducted by Rev. E. M. Rothcutt, Nazarene pastor, assisted by Rev. Cecil Taylor, Methodist pastor, with interment at Wortham, Texas.

Miss Barbara Alice Baldwin of Belleville, Michigan, and Mr. Clement Parr of Kankakee, Illinois, were united in marriage on June 13, in the Free Methodist church in Dearborn, Michigan, with Rev. F. O. Parr, father of the groom, officiating, assisted by Rev. Edwin Cutler.

Miss Solveig Birgette Jorgensen of Portland, Oregon, and Mr. Richard Gridley Conklin, U.S. Air Force, were united in marriage on June 13, at First Church of the Nazarene, Portland, with Rev. Allen A. Bonnett officiating.

Miss De Juana French of Little Rock, Arkansas, and Mr. Richard Turner Jarrall of Fort Worth, Texas, were united in marriage on June 12, in the North Little Rock Church of the Nazarene, with Rev. W. L. French, father of the bride, officiating, assisted by Rev. Raymond McClung, pastor.

Miss Doris Erla Clary of Corning and Mr. James Benjamin Darrow of Richfield, California, were united in marriage on June 6, at the Corning Church of the Nazarene, with Rev. George Grauburg, pastor, officiating.

Miss Naomi Jean Livingston and Mr. Henry Thomas Oglesby, both of Augusta, Georgia, were united in marriage on May 31, in First Church of the Nazarene, Augusta, with Rev. George McRae, pastor, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Pennsylvania, that "God will forgive me and take me back into full fellowship again—I am a young person and want to serve Him with all my heart. I have lost Him . . ."

by a friend in Colorado for a Nazarene lady who is left alone and is in poor health, that God will supply her need and that her grown children will not forsake her; also for several unspoken requests; by a mother in Ohio for the salvation of her son, who has a family, and he needs the Lord; also for two daughters who need to draw closer to the Lord and trust Him with all their burdens; and that she may be healed of nervousness;

by a lady in Illinois, that God may direct in a business proposition.

Nazarene Camp Meetings

July 27 to August 2, Suwannee River Camp Meeting, three miles north of White Springs, Fla., on U.S. Hwy-way 41. Workers: Dr. G. B. Williamson, Rev. D. K. Wachtel, and Rev. R. 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.

ANNOUNCEMENTS

WEDDING BELLS

Miss Erma Ruth Miller and Mr. Loren Stogsdill were united in marriage on June 27, at the Arlington Heights Church of the Nazarene in Fort Worth, Texas, with Rev. J. Ottis Sayes, pastor, officiating.

Miss Wanda Pearl Pilcher and Pfc. Earl Kidd, both of Gainesville, Texas, were united in marriage on June 26, at the Nazarene parsonage in Gainesville, with the pastor, Rev. V. B. Attebery, officiating.

Miss Virginia Warner of Mahomet, Illinois, and Mr. Wm. G. McKeithen of Jackson, Mississippi, were united in marriage on June 21, at the Arlington Heights Church of the Nazarene in Fort Worth, Texas, with Rev. J. Ottis Sayes, pastor, officiating.

Miss Doris May Stillson and Mr. Harvey Herbert Johnson were united in marriage on June 20, in People's Church of the Nazarene, Providence, Rhode Island, with the pastor, Rev. A. Lewis Payne, officiating.

Rev. Gilbert M. Hughes, student of Nazarene Theological Seminary in Kansas City, Missouri, and Miss Naydine Maxine Nutt of Bloomington, Illinois, were united in marriage on June 13, at First Church of the Nazarene in Bloomington, with the father of the bride, Rev. Arthur Nutt, officiating, assisted by the bride's brother, Rev. Z. Selden Nutt of California.

Miss Virginio Lee Williams and Mr. Harvey S. Galloway, Jr., both of Columbus, Ohio, were united in marriage on June 13, at First Church of the Nazarene in Columbus, with Dr. Harvey S. Galloway officiating, assisted by Rev. Miles Simmons, pastor.

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July 23 to August 9, Sarlinville Camp, Jayess, Mississippi. Workers: Rev. Leon Chambers and wife, Rev. Ford Boone, singer. For information, write Ed. Bannister, Route 1, Jayess, Mississippi.

July 30 through August 9, Northern California District Annual Camp Meeting, at Beulah Park, Santa Cruz, California. Workers: Dr. T. W. Williamson, Dr. H. Orton Wiley, Rev. Nicholas A. Hill, evangelists; Rev. T. H. Stanley, people's meeting and prayer meetings; Rev. James Kratz, teen-age program; Ray Moore, music director; Mrs. Mary Perrott, vocalization 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. Hardy C. Powers and Rev. D. K. Wachtel, evangelists; Professor Curtis Brown, music director. For information write the district superintendent, Dr. W. S. Purinton, Box 72, Springfield, Illinois.

August 7 to 16, Tenth Arizona District Camp, at Nazarene 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 Lawlor, evangelists; Rev. and Mrs. Ross Emrick, youth workers; Rev. Eddie Patch, singer; Mrs. Fred Bertelot, organist; Rev. and Mrs. Ernest Eades and Rev. George Hayse, missionaries. Rev. E. E. Grosso, district superintendent; Rev. F. D. Ketter, secretary.

August 10 to 16, Iowa District Camp, District Campgrounds, Des Moines, Iowa. Workers: Rev. Glenn Griffith, Wernie Tippett, Harmonaires Brass Trio. Rev. Gene Phillips, District Superintendent.

August 10 to 16, Mississippi State Camp, Percy Quinn State Park. Workers: Dr. Russell V. DeLore, Rev. Roy Phillips, preachers; Rev. A. L. Charlton and Mrs. W. DeLore, evangelists. For information, write Rev. C. B. Carleton for further information.

For as many of us are led by the Spirit of God, they are the sons of God (Rom. 8:14).

District Assembly Information

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, 731 W. Howe St., Bloomington. Dr. D. I. Vanderpool, presiding.

WESTERN OHIO—Assembly, July 29 to 31, at the District Center, R.F.D., St. Marys, Ohio. Entertaining pastor, Rev. Moody S. Johnson, 615 Haying 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 2, Dawson, Illinois. Rev. Frank H. Watkins, 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. Berner 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 Saline St., Fredericktown, Missouri, entertaining pastor. Dr. Samuel Young presiding.

VIRGINIA—Assembly, August 12 and 13, at the District Campground, Dillwyn, Virginia. Rev. V. W. Litrel, 56 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 Beaver Ave., Des Moines, Iowa. Dr. Hugh C. Bonner 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, 56 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, 56 the Campgrounds. Dr. G. B. Williamson presiding.

CHICAGO CENTRAL—Assembly, August 19 and 20, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Rev. L. G. Nees, 56 Olivet Nazarene College, Kankakee, Illinois. Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 19 and 20, at the Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor, Rev. Glenn Williams, 601 Btain St., Peoria, Illinois. Dr. D. I. Vanderpool presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule	
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	
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
North Arkansas	September 9-10
South Arkansas	September 16-17

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

Assembly Schedule	
Kansas	August 5-7
Iowa	August 12-14
Illinois	August 19-21
Northwest Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1



SERVICEMEN'S CORNER

We received the following letter from one of our Nazarene pastors:

"A little over a year ago I sent to you the names and addresses of two of our young men in the armed forces to have you mail your servicemen's material to them.

"One Sunday night recently I was hitchhiking a ride to church (I have no car). Some friends stopped and picked me up. One of these fellows told me: 'Mr. Shorty, I was in the navy for two years. I went to Korea a half dozen times, China, and Japan. You had the Nazarene Servicemen's Commission send me the servicemen's material, *HERALD OF HOLINESS, Conquest, and Come Ye Apart*. They followed me all over the Pacific. I was on a refueling vessel. We would be sailing along in smooth waters or rough seas, see an airplane coming, swing low, and drop a United States mail sack. Your literature would be in it. Or we would stop at any port and I would have mail. Every one of them was a message from home. I especially enjoyed *Conquest and Come Ye Apart*. I want you to know I appreciate it all. I sat by the hour and read them and cried when I was homesick and could not go home. Before I was discharged I was in a hospital on the West Coast for several months. They never failed to come. Knowing I was leaving the navy with a medical discharge, I sent the Nazarene Servicemen's Commission my home address and I received a nice letter from them welcoming me back home. I thank you very much for your interest and kindness.'

"I have passed this information on to you because you were the ones who supplied the literature. You did what I could not have done.

"Jesus Christ approved the written word when He said, 'For had ye believed Moses, ye would have believed me: for he wrote of me' (John 5:46)."

SHORTY ABLES
El Dorado, Arkansas

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

NAZARENE SERVICE MEN'S COMMISSION
St. Louis DIRECTOR

July 22, 1953

Men as Trees Walking:

By R. B. Oliver

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

VI. The Ornamental Conifers

OUT OF order and form comes beauty. Take the decorative trees. Among this class you will find the most beautiful of the conifers, or cone-bearing evergreens, such as the Colorado blue spruce, the graceful *Cedrus deodara* from India, or the Biblical cedar of Lebanon, all used as specimen and park plantings, because of their beauty of form and coloring.

They are beautiful because of their symmetry of growth. Every limb is in the right place, and just the right length, in relation to all the other limbs. You could not change a single branch without detracting from this beauty.

The late Dr. J. W. Goodwin used to describe beauty, in his masterly sermons on the beauty of holiness, as consisting of "every member or feature being in the proper position and relation to every other member." If one branch or member is out of relation to the others it throws all out of order.

There is beauty in orderly form. We see it in the limitless spaces of the universe, and we see it in the infinitesimal structure of the atom. The beauty of the rose would be lost, despite its coloring, without the orderly arrangement of the petals. God is the origin of order and form. His established laws declare it in all nature. We set our timepieces by the regularity of heavenly bodies.

God's spiritual laws are just as inexorably exacting. Certain conditions must be met before certain conditions of grace may be experienced. Definite standards must be met and maintained before certain attainments may be reached in Christian living. There is order to the Christian life.

Lopsided Christians certainly must be distasteful to the Lord, the Author of order and beauty. His life was perfectly balanced. He did not overemphasize some phases of conduct to the exclusion of others. Just as surely as the overdevelopment, or underdevelopment, of branches of the ornamental tree will throw it out of balance and destroy its beauty, so will the unbalanced Christian detract, rather than attract others to the kingdom of God.

The well-balanced Christian is God's ideal. He graces any church. Fortunate is any pastor who has a band of members so well balanced

they will work single, double, wheel horse, lead, drag, or any place where they can fall in, without kicking, stalling, crowding, holding back, or balking, or backbiting. Too many Christians have grown lopsided. They give more attention to certain phases of doctrine or Christian living than others. They are waving overdeveloped branches.

Such good, sincere people may be opposed to periodical social activities, regardless of how well planned and supervised, held to get members of the congregation better acquainted with one another, and to get outsiders acquainted with the members, so as to help get them in attendance at church. Such Christians, regardless of their earnestness, are waving an overdeveloped anti-worldliness branch. They are lopsided.

Christ was not antisocial. His first miracle was performed at a social gathering which He and others of His family were attending. He made our capacity and need for things social at the same time He made our capacity and need for things spiritual. To get out of balance at any point is but to destroy the symmetry and beauty that come with the Christian life.

Again, the lopsided person may be opposed to Sunday-school contests, or other special efforts, to get boys and girls and men and women into Sunday school and church. It is all right, according to their attitude, to let them go on uninterested in church and die and be lost, but it is wrong for the church to have any special efforts to try to arouse the members and get them to see the need of going out and compelling people to come to Sunday school and church. Christ commanded us to *compel them*—compel them with our interest in them; compel them by our friendliness; compel them by obligating them to us; compel them by getting them interested in helping us to win the contest. He did not specify the means we were to use, so we can assume that any righteous, legitimate means can be used to compel them to come in and sit under the preaching of the gospel.

The inconsistent Christian is a lot like the ornamental tree that has developed one side to the detriment of the others. They both have lost their beauty and symmetry.