

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 15, 1956

The Beatitudes

So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and he opened his lips and began to teach them. He said:

“Blessed are those who feel poor in spirit! the Realm of heaven is theirs.

Blessed are the mourners! they will be consoled.

Blessed are the humble! they will inherit the earth.

Blessed are those who hunger and thirst for goodness! they will be satisfied.

Blessed are the merciful! they will find mercy.

Blessed are the pure in heart! they will see God.

Blessed are the peacemakers! they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of goodness! the Realm of heaven is theirs.

Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you.”

Matt. 5:1-12. Moffatt's Translation

LATE NEWS

Telegrams

Lakewood, Colorado—The forty-eighth assembly of the Colorado District closed in a wave of triumphant victory and optimism. Dr. O. J. Finch unanimously re-elected district superintendent; gains reported in every major department; \$20,000.00 raised for special project; \$62,577.00 for general interests; \$623,853.00 raised for all purposes. New laymen's organization for home missions launched under name of "Colorado Pioneers for New Frontiers" with hearty response for district home-mission program. Dr. G. B. Williamson presided in his own inimitable style. Colorado Nazarenes united and happy. Great optimism for the future.—J. B. Miller, Reporter.

Cincinnati, Ohio—The thirteenth Western Ohio assembly especially appreciated Dr. Hardy C. Powers, presiding general superintendent. The district greatly rejoices in God's healing hand on Dr. W. E. Albea, our beloved leader; he was given a three-year recall, receiving 305 out of 332 ballots cast. Six new churches total 125; 31 churches made 10-per-cent gain in membership; total membership 10,855; 28 churches gave 10 per cent or more to world evangelism for a total of \$106,018.00; grand total all purposes, \$1,305,811.00. Sunday-school average 14,532; "Herald of Holiness" subscriptions 5,905; "Other Sheep" 6,935. Donis Paul Burris and Roy A. Watson ordained.—Paul G. Bassett, District Secretary.

Bethany, Oklahoma—The Northwest Oklahoma district assembly, with Dr. Samuel Young presiding, re-elected Rev. J. T. Gassett unanimously—281 out of 281 votes cast, and a three-year call was extended with a nearly unanimous vote. Dr. Young was never better. Gains were made in nearly all departments with a 175 net gain in membership; 2 new churches organized; General Budget overpaid by \$9,888.00; total district giving was \$543,170.00; Bethany Nazarene College budget overpaid.—Arthur E. Barkley, Reporter.

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On July 20, 1956, Rev. L. E. Gossett celebrated fifty years of service for his King. He was born March 12, 1885, near Princeton, Missouri, and answered the call to preach in July of 1906; ordained in the year 1917, his first pastorate being that of an Oklahoma circuit. On December 11, 1922, First Church of the Nazarene was organized in Pueblo, Colorado, and Brother Gossett joined that church, and was called as pastor. He served as pastor of various churches until he retired in 1944, supplying pulpits from time to time until

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## "Little Things Mean a Lot"

By J. E. Perryman, Jr.  
Pastor, Rotan, Texas

A song which was once popular is entitled "Little Things Mean a Lot." Sometimes people in the church are prone to sing the song, or at least hold it to be the truth. Dissension arises over little things, like who should lead the singing, who should come as the evangelist, who should teach a certain Sunday-school class, or who should be the pianist.

Chronic critics are always on dangerous ground, and neither is it safe even occasionally to climb the "miff tree."

There are times when matters should be discussed, but sanely, without personal animosity. At times it is well to voice an opinion or desire. However, was the church set up to incorporate assassins, "fifth columnists," or insurrectionists?

Dr. O. J. Nease once told this story of two giants. They were sleeping under a tree and a little elf came along and found this chance that he had been waiting for. He climbed the tree with his pockets full of pebbles and began to drop them on the giants. The giants began to fuss about one bothering the other; soon they began fighting and in the end slew each other. The little pebbles brought about their overthrow. Undoubtedly, Satan finds delight in those who will take little things and make them "mean a lot."

Holiness of heart eliminates dissension, selfishness, and personal resentment. God's grace provides kindness, tenderheartedness, forgiveness, and love one for the other. Only fundamentals are important. It is vital to know that the blood of Jesus has covered every sin and that the Holy Spirit has completed the work of holy love—entire sanctification.

1953, when he was no longer physically able to be active in the ministry. He is a member of Pueblo First Church, and lives at 1644 Acero, Pueblo, Colorado. His first wife died in 1918, and in 1925 he married Miss Bessie Sperry.

Rev. W. G. Bennett, retired Nazarene elder, died in Nashville, Tennessee, on July 14. He had been a minister for sixty-seven years, thirty-four years in the Church of the Nazarene.

Rev. S. H. Owens, retired elder of the Southeast Oklahoma District, will celebrate his eighty-third birthday on August 22. He served fourteen years as district superintendent in the early

days of the church in Oklahoma; served forty-five years in the ministry, as pastor and district superintendent, before his retirement. He would be glad to receive birthday greetings from his old-time friends and former associates. His address, 610 W. Ninth Street, Ada, Oklahoma.

Rev. G. M. Field has resigned as pastor in Keokuk to accept the call to pastor the church in Iowa City, Iowa.

After serving as pastor of the Langdale church for more than four years, Rev. Lindon L. Scales has resigned to accept the call to pastor the church in Sheffield, Alabama.

# Cornelius, the Hardhearted

**By W. W. CLAY**

Pastor, Chapman Memorial Church, Vicksburg, Mich.

You have to read between the lines to get the full story of Cornelius; and an intriguing story it is! Cornelius was a centurion, a man whose business it was to go with his soldiers into some part of the Roman Empire and keep down all insubordination by the display of force. No one could have this office unless he was hardhearted, ruthless, and cruel. The soldiers too were of the same type, ready to kill if need be, or torture, or laugh off the sorrow of those they had expelled from their homes or made bereaved by their killing or carrying off of loved ones. As for religion, these Romans had only the degrading worship of their low-moraled gods.

Cornelius was in charge, so the Bible says, of a division called the Italian band; and there are secular references to the sending of what was called the Tenth Legion to Caesarea about two years before Peter's contact with Cornelius. And look at what had happened in that two years! That hardhearted Cornelius was giving to the poor. Something had awakened chords of sympathy in his heart. Moreover he was now known as a man of prayer. His change of life and conduct were so apparent that he had succeeded in helping some of his soldiers to be devout too. It is no small testimony to the change in a man's heart and life to have those with whom one associates to have confidence in his religion. The account says that both his soldiers and his household slaves were ready to brag about the piety of their master.

More than that, God sent special tokens to him of his acceptance with Him—an angel's visit telling him that his relationship with God was not that of an alien but of fond remembrance. The person who would say that Cornelius was not a believer and had not received the gift of eternal life will have to shut his eyes to plain facts.

As to what had caused this change, there can be but one answer. Cornelius must have heard the gospel of salvation through Jesus Christ and accepted it: for people do not become good by

accident. Cornelius did not get it by his change of environment, though that may have made it possible. There is only one explanation, and that is that he had heard the gospel and had believed on Christ. Peter in his sermon to Cornelius tells that this was the case: "The word which God sent . . . preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, . . ." And there is in the Bible the strongest clue as to the person who was instrumental in leading Cornelius to Christ.

Some eight years before Cornelius came to Caesarea, one of the greatest soul winners of the New Testament times came to that city. It was Philip, who held that great revival in Samaria, then was sent to bring the Ethiopian eunuch to Christ, then went to several other places to preach, and finally came to Caesarea. Only there was this difference—when he came to Caesarea he remained there. Ten years after Cornelius' experience, when Paul passed through Caesarea, Philip was still there, had married, and had four daughters who were publicly proclaiming the gospel. Philip was the recognized head of the church there, as Paul's visit to him plainly shows. Can you imagine the fiery preacher who aroused the city of Samaria—can you imagine him settling down and not putting his whole life into the spread of the gospel? There can be no doubt but that it was through Philip, either personally, or in the services that he supervised, that Cornelius heard and believed.

But since we cannot get around the fact that Cornelius had been actually saved, the question comes, For what had Cornelius been praying, and why did not Philip tell him about it? Why was it necessary for God to have him send for Peter?

There is one certain way to tell what a man has been praying for, and that is by what God sends as the answer. When we ask for healing, God does not send us a new overcoat. And what Cornelius received was the Holy Ghost, in the same measure as the 120 received Him at Pentecost. What

was the thing that kept Cornelius out of this wonderful experience so long?

If you will go back to the story of the revival at Samaria, you will find that Philip there was unable to lead his converts into the experience of receiving the fullness of the Holy Spirit. If, as it seems very probable, Philip had been the man who brought Cornelius to salvation, the same thing that hindered him from leading the Samaritans into that second step of salvation might be the hindrance here; and I think the record about Cornelius bears this out.

Did you ever think that Peter did not get to preach his sermon to Cornelius? Peter, in telling the incident to others, said: "And as I began to speak, the Holy Ghost fell on them." The Samaritans were not Jews; and it is evident that Philip had to a strong degree that prejudice that for so long hindered the Church that only Jews could receive the Holy Ghost. Peter's experience in helping the Samaritans to receive the Holy Spirit would prepare him to bring this same message to the Romans at Caesarea; and Peter said that it was when he began to speak that the Holy Spirit fell.

What were the words with which Peter began his sermon? "Of a truth I perceive that God is no respecter of persons." Perhaps that was all Cornelius heard of the three-minute introduction that preceded the sermon that was not preached. It was all Cornelius needed to know. Instantly his heart must have prayed: Lord, if Thou art no respecter of persons, let this Holy Spirit, who is even now with me, come upon me. The others too were praying this, and all at once that same experience came on all the group of seeking believers, that Pentecostal fullness, with its gift of languages that others understood, just as they did at Pentecost.

The Bible is silent as to what became of Cornelius. There can be but little doubt that he lost his job. No longer could he unjustly inspire terror in innocent people. Someone would surely report him to the emperor at Rome. But we know that he carried with him that fullness of salvation that God promised him when He told him that through the preaching of Peter he and his house should be saved.

***Temporary security is found in temporal means. Abiding security is found in eternal means. Lay up a dollar and you may reap a dollar plus a fraction thereof. Live out a life for the Lord and you reap everlasting life for you and all those whom you take with you.—Kenneth T. Meredith.***

by  
**ROBERT E. ROSS**

Pastor  
First Church  
Gary, Indiana

# A LEGALIST or a SAINT?

Spiritual maturity is not spoken into the soul by some magic word from God. It is developed by a process of moral and spiritual cultivation. One dynamic force that molds the soul into sainthood is self-denial. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). There are significant values and yet precarious dangers in the practice of self-denial. Asceticism, which is a disciplinary course of conduct pursued as a means to a higher ideal, gives the individual a feeling of spiritual superiority. Sometimes it brings a sense of intellectual superiority because the ascetic is sure that he has found the right way. When one denies himself of a desired pleasure he feels the power of mind over body. There is a tendency to look upon others as the "common herd" who are controlled by physical needs. A danger immediately arises; that is, to think of others as carnal while "I am spiritual!"

This cultivated superiority is good for the soul providing there is enough humility present to keep it in balance. One of the most sacred virtues of those who follow Christ is humility, which must be jealously protected at any cost. Success in the realm of self-denial sometimes brings failure in the most sacred sanctuary of humility. When the pride of self-denial turns the saint into a legalist it destroys what it has set out to accomplish.

Another danger in self-denial is to associate a guilt complex with pleasure. The logic of the subconscious is not always good. To say that one act is good does not mean that its opposite is evil. It may be a righteous act to fast today while others are feasting, but this does not make it necessary for one to feel guilty tomorrow because he is feasting while others are fasting. There are many beautiful, happy experiences shunned by Christians because of a fear of guilt being related to a good time.

Self-denial is the secret side of Christianity. Jesus said that we should keep still about what we give up for Him, but tell the whole world what we have received from Him. If we sacrifice a meal for Christ, we should hide this act from our best

friends. "When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast." When we give or "give up" something we are not to "sound a trumpet . . . as the hypocrites do . . . But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret." In the sixth chapter of Matthew, Jesus warns us that testifying about self-denial subtracts from our rewards from God.

There is a decided difference between the cold-hearted legalist and the warm glow of sainthood. The legalist talks about how much he has done for Christ, how closely he hews to the line of the straight and narrow. He is so proud of his close observance of the rules. The saint testifies to what Christ has done for him. He is so conscious of unmerited grace and the possibility of doing more than he has done for Christ that personal pride is excluded. Which are you: a *legalist* or a *saint*?

By **FLETCHER GALLOWAY**  
Pastor, First Church, Grand Rapids, Michigan

# Can YOU Read Your Road Map?



There are many interesting things about road maps but there are three essentials. There are three things, if any one of which is missing, your road map is valueless.

1. You must know where you are.
2. You must have some basis of telling direction.
3. You must want to go somewhere, or at least locate some point; otherwise a road map is a matter of idle curiosity. These are also three absolutes in the spiritual realm.

## I

(A) *You must know where you are* in your personal faith before you can get anywhere spiritually; (B) You must have an experience which gives you assurance; and; (C) There are five fundamental factors in this:

- (1) You must be committed to the faithfulness of God (Heb. 11:6).
- (2) You must accept the Bible as the foundation for your religious faith. Jesus gave four kinds of soil illustrating various conditions of human hearts, but in each case, "The seed is the word." God speaks to you through His Word (I Pet. 1:23).
- (3) You must rest your whole case on the merit of the blood of Jesus. There is no other foundation.

*In my hand no price I bring;  
Simply to Thy cross I cling.*

(See Heb. 9:13-14.)

(4) You must be completely convinced that the Holy Spirit will guide you if you are co-operative (John 16:13). He reveals the truth necessary, He turns the spotlight on your sins and helps you to confess and forsake them, He imparts the divine

life, and finally He witnesses that the work is done after you have taken a step of faith. Sincerity is the key. If you are willing to be led into an assured relationship, He will lead you.

(5) Between step two and three in this co-operative project between you and the Holy Ghost, you must take one step of pure, unmixed, unadulterated faith. Just as a child steps off the banister and trusts his father's arms to catch him, you must turn loose of everything else and believe God (Rom. 5:1).

## II

A road map is valueless unless you *have a sense of direction*. I was on the right highway a few days ago, but I was going in exactly the wrong direction. Your convictions give you your sense of direction. The Ten Commandments are the foundation pillars of all morality. Jesus not only put His approval upon them but revealed the great principles back of them. Some people in their effort to magnify "grace" have blanked out conscience, pulled the rug out from under morality, and made the holy God of heaven a sort of glorified Santa Claus. You will go in circles unless you have a sense of direction. You have to have convictions, but convictions are dangerous. You must have discrimination. It is so easy to get traditions and provincial interpretations and notions all mixed in

together. I have known people who would die for their notions.

The many divisions among holiness people are not due to the fact that a few are true to the "old constitution" and the rest are compromisers, but the fact that good people have not been able to see "eye to eye" in their understanding of spirituality. Holiness is the perfect balance of all the spiritual graces, and so the ethics of holiness must be the perfect balance of the principles of morality. The perfect revelation of that is Jesus Christ. The spirit of Jesus is the final criterion for all valid convictions. When you lose His spirit, you are "lost." Some men were going to stone a sinful woman to death. "It was the principle of the thing," don't you know? But Jesus quietly reminded them that there was an opposite principle which was needed to give their convictions balance—mercy and forgiveness.

Do not lose your convictions, but never allow yourself to be so carried away with one principle that you forget that it has a complementary opposite, which will make it balance and keep you balanced.

A road map is valueless unless you *have a motivation—you must want to go somewhere*. Holiness is not an arbitrary requirement for heaven set up by an omnipotent God, but a fundamental based upon the nature of God and the nature of man. Heaven will not be heaven to you unless your heart has been so cleansed that its supreme desire is for fellowship with God. If you love God with all your heart, then His presence will be heaven forever. If you love the world or the praise of men or your own self-indulgence more than you love God, He will never tear you away and force you to release them.

The experience of sanctification from the human standpoint is based upon absolute consecration and dedication of yourself to God. Dr. D. I. Vanderpool calls it "fathomless consecration." But there is another side to it. The Holy Spirit works a miracle of cleansing, and releases an exhaustless stream of divine love flowing into, and through, and out of, your inmost soul. This is the only *absolute* motivation.

## Wings over the Operating Room!

By JUSTA LEE ALLEN, Tallahassee, Florida

DEAREST BROTHER:

As you face the dreaded surgery, I am glad you had them write me of your fears. It reminds me of our more youthful days. Do you remember how, when you were four, you would run to me, your "big sister" of twelve, with all your hurts and fears, which, together, somehow we usually managed to put to flight? But there were times, you recall, when our mother had to lend a hand in order to make you happy again. You and I couldn't always do it alone. And, Little Brother, neither this time can you and I solve this problem alone. We need one *Other* to help.

How ironical that now, in your greatest need, you can't come to me, nor I to you, in person; and written words can only partially express my thought to you! Happily, the *Other One* is always near, and adequate.

Words are truly "cheap," whether written or spoken to one in distress. But, Darling, if I were with you today, I know what I would say—something that has nothing to do with mere words, or the one who speaks or writes them. It is that God is

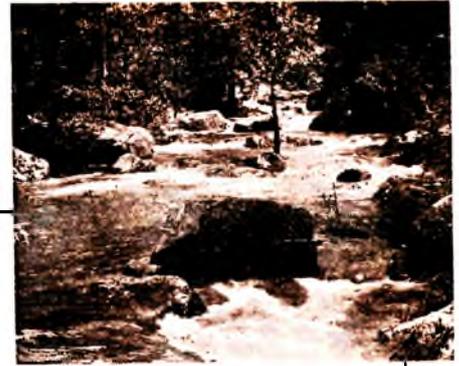
good, and He loves us, and will take care of us. "For God so loved the world [us], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Dear brother mine, in this your great anxiety, don't even try to reason, or force yourself to believe and trust. Merely ask God, for the sake of Jesus, who died for us, to show you *how* to trust; then leave it with Him, knowing you are safe in His hands. Just say to God: "Here I am, Heavenly Father, Your child whom You love more than all the world. If You want me to be ill, all right. If You want me to undergo surgery, that is all right too. Whatever You want for me, Father, that is what I want; for I know Your way is always best."

I realize how you love life, dear brother, for I love life too. But I find that all through life it is necessary to recognize that even life itself is a precious gift from God, and that He is able to supply every need of our hearts as well as of our bodies. When we realize how good God is, and how necessary it is to trust Him at all times—even when we can't see ahead through the maze of things

# God's Cathedral

By KATHRYN BLACKBURN PECK



The great cathedrals Roman dreamers builded  
Are fabulously wonderful to see;  
One stands amazed within their ancient splendor,  
Wordless before such man-made artistry.  
The heart is deeply stirred to meditation  
Where countless worshippers have knelt in  
prayer.  
Yet I have found a sweeter sanctuary.  
And how my spirit hungers to be there  
To worship 'neath the vaulted dome of heaven.  
Where mighty trees their branches intertwine  
To form a myriad leafy Gothic arch  
Through which, subdued, soft beams of color  
shine!  
And music—how its harmony enralls me!  
How perfectly the cadences combine  
Of waterfall, wood thrushes in the thicket—  
And singing winds that stir the lofty pine!  
Majestic mountains guide my vision upward  
And, with their ageless calm, they make me see

How great is God, how wise beyond all knowing.  
How fleeting time—how vast eternity!  
The reason for all life I learn more clearly.  
In an acorn's fall God's purposes I trace.  
I see myself, a speck in all creation:  
Yet in His plan, I too have my small place.  
So, strengthened, I return to days prosaic;  
For humblest tasks take on new dignity  
Since I have worshiped God in His cathedral,  
And felt His touch—and heard Him speak  
to me.

which trouble us—then He has another, even more precious gift for us: His gift of peace in our hearts and minds. When we have peace, we relax; and relaxation helps us to a better chance, even for a more successful, delicate heart operation.

It is for this "sweet peace, the gift of God's love" that I am praying for both you and your dear wife, Mayree. I pray that you both may rest in your faith, and trust God's goodness completely. No, you can't do it in your own strength. People are too weak and human; but through God's help you can do it. The Apostle Paul found it possible, for he said, "I can do all things through Christ which strengtheneth me." God never means that His children shall be left alone and comfortless; so, being Christians, we can remember that "every cloud has a silver lining."

My love to your Billy. You are blessed in having so fine a son. I hope Billy will learn, while he is young, to think of God properly and to trust Him. Like anything else, learning to trust God comes easier when we are young. When you and I were growing up, many parents didn't realize the im-

portance of training their children in Christian trust; so it is harder for us. I have had the same struggle that you are now experiencing; but God understood, and has helped. He will help you too.

I hope these words have not tired you. As we said in the beginning, words are cheap, and weak. My only prayer and hope is that through these few words some divine light and comfort will peep through, for "behind the clouds is the Sun, still shining."

And I hope, Little Brother, that this doesn't sound like preaching from your elder sister, for these are meant to be just warm words of love that I would speak could I be near you.

And now, even distance cannot separate you from this benediction from *my heart to your heart*:

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee *peace*."

Your big sister,  
MEG

# LAW and GRACE



By A. R. HIGGS, Colorado Springs, Colorado

God gave Adam and Eve a *positive* law, a *prohibitory* law, and a *penal* law. They were told to be fruitful and multiply and replenish the earth. They were forbidden to eat of the tree of the knowledge of good and evil. To this law there was added the penal law, "For in the day that thou eatest thereof thou shalt surely die." When they transgressed the prohibitory law, they fell under the penal law, and death came upon them and the entire race, for in Adam all die. The Apostle Paul referred to this penal law, "For ye are not under the law, but under grace" (Rom. 6:14). The law we are not under when we are under grace is this penal law, which is called "the law of sin and death" (Rom. 8:2). All are under this law in our day who have not been delivered by "the law of the Spirit of life in Christ Jesus."

The covenant God made with the children of Israel when He brought them out of Egypt waxed old and vanished away (Heb. 8:13). We are now under a new and better covenant made by Jesus Christ. During the ages in which the old covenant was in force, God was merciful and also a God of law. He said: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, . . ." (Exod. 34:6-7). Both Peter and James give quotations from Prov. 3:34, as to God resisting the proud, or scorners, but giving grace to the humble or lowly. Under the old covenant, God was merciful and gracious to the humble, and under the new covenant God resists the proud, and He also gives grace to the humble; so then the old and the new covenants had both grace and law.

We now direct attention to the better promises of the new covenant. The benefits of the old covenant were given to the Jews, but the benefits of the new covenant are for all nations. The life of Jesus up to the time of His death was under the old covenant. When our Lord sent His disciples

out to preach the gospel, He said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10:6-7). But after Jesus rose from the dead, the program was changed. He said to them: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The writer to the Hebrews tells us that Jesus is the Mediator of the New Testament and it was necessary for the Testator to die in order to make the new covenant effective; otherwise it would be of no force while the Testator was living.

In passing from the old covenant to the new, there was need of a change in the law (Heb. 7:12). Jesus did not come to destroy the law, but to fulfill it (Matt. 5:17); and Paul did not make void the law through faith, but established it (Rom. 3:31). So then whatever change was made in the law in passing from the old to the new, this change must be of such a nature as not to destroy the law, nor make void the law.

This change in the law can be illustrated by a comparison Paul made of a man and wife recorded in Romans: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband" (7:2). She is at liberty then to marry another man. In doing so she is also bound by the law to her second husband. She may be required to do some things for her second husband that her first husband did not require. But the law that did not change is her obligation to live apart from adultery and fornication and to give him due reverence. In like manner the sons of Abraham (we are his sons by faith, Gal. 3:7) having been liberated from the old covenant by the death of Christ, and made partakers of the benefits of the new covenant, does not give anyone license to transgress God's laws, live according to the flesh, and fornicate with the world. The laws recorded in the Old Testament that treat of our right relationship to God and our fellow men and our separation from sin always remain firm and irrevocable.

The best proof that the Old Testament scriptures are useful in our day for doctrine, for correction, and for instruction in the way of practical holy living, is the many quotations taken from them by the New Testament writers to enforce and give authority to their messages. The ceremonial laws of types and shadows were fulfilled (not destroyed) and passed away. Jesus gave two great commandments of the Old Testament and said: "On these two commandments hang all the law and the prophets." Peter quoted a great commandment, "Be ye holy; for I am holy." This includes the cleansing of the heart from sin and restoring to man the holy image that was lost in the Fall. Paul

gave a quotation from Habakkuk: "The just shall live by faith." With this scripture as a basis he builds the great doctrinal truth of justification by faith. The writer to the Hebrews calls our attention to many spiritual giants that were saved by faith and by faith did many mighty deeds.

By these observations we learn that the New Testament writers have enriched their messages with incidents from history, with gleanings from the prophets, and with gems from Proverbs and the sacred songs. If the writers of the New Testament had a God-given right to enter this storehouse of divine truths and gather from it those things that would instruct their readers in practical Christian living, then all ministers of this Christian dispensation have the same God-given right to do so. We should esteem highly the unmerited favor called "grace," which is the fountain of all the benefits we receive from our loving Saviour. We should also treasure with deep, profound respect God's laws as recorded from Genesis to Revelation. There should be instilled into our hearts a conviction by the Holy Ghost that only as we obey these laws do we have access to this grace that brings to the soul true happiness and life eternal.

## NEWS in PICTURE



**A Pastor at Work:** Rev. John W. Youngman, ordained in August, 1928. Pastored churches in Illinois, Missouri, Kansas, Texas, and Nebraska. At present, pastor of the Eureka Gardens Church in Wichita, Kansas (Kansas District), where he has served for nine years.

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# The Pattern for PENTECOST

By **J. J. STEELE**

Pastor, First Church, Coffeyville, Kansas

*And when the day of Pentecost was fully come, they were all with one accord in one place (Acts 2:1).*

### I

*No segregation at Pentecost.* They were all there; the men, women, and children—and youth. Meetings for men separate from women and women separate from men, and meetings for young people separate from older people, came later. Distinctions between sexes and age groups in worship is not Pentecostal.

There were no social distinctions, either. People of all walks of life were there: the educated and the illiterate; the wealthy and the poor; the high-born and the low-born. Churches for the rich and churches for the poor came later. Social and economic segregation is not Pentecostal.

While the 120 in the Upper Room were all of the Jewish race, other races came later into the circle of the Spirit-filled, and they all worshiped together. Pentecost is for all races.

### II

*No denominationalism at Pentecost.* They were all in one place. Different groups meeting in different places in the same community came later. Competition between believers, and sectarian prejudices, came later. Sectarianism is not Pentecostal. The Holy Spirit is not partial; He will not be used to promote ecclesiastical pride and prejudice. While sincere believers may not worship under the same roof, the Holy Spirit will not be a party to divided loyalties.

### III

*No dissimulation at Pentecost.* They were all in one accord. Mutual love for one Lord, one objective, and one purpose reigned supreme. All personal likes and dislikes, hurt feelings, differences of opinion were swallowed up in one mighty passion for Pentecostal power and glory.

This is God's pattern. Only as the Church continues this pattern can we expect the Holy Spirit to honor us with His presence and power. Racial, social, economic, sectarian, and spiritual antagonisms grieve Him.

"One Lord, one faith, one baptism" is God's pattern: "one God and Father of all." Perhaps it is too much to expect that all believers will meet these conditions and follow this pattern; but those who will can expect Pentecostal results!

# The Death Test of Holiness

By ROSS W. HAYSLIP, Pastor, Carthage, Missouri

Recently I ran across an unusual statement in the writings of John Wesley. Mr. Wesley gives it as his opinion that most Christians are not wholly sanctified until just before death. The evidence of this is not only the fact that they do not enjoy the blessedness of the state of perfect love for any considerable portion of their lives, but also the fact that as they approach the final struggle they usually pass through a series of painful and agonizing regrets with regard to the past and the most distressing misgivings with regard to the future and final state; and are brought at length to a full surrender of themselves to God, and then they resign the world with all its dearest interests and sink into eternity full of hope.

The Scriptures boldly teach that entire sanctification may be obtained and enjoyed in this life. It seems tragic that many Christians will be satisfied with a shallow profession of holiness in this life and wait until the encroaching gray shadows of death drive them to the full depths of consecration.

"I am now ready to be offered, and the time of my departure is at hand," was the statement of a great exponent of Christian perfection. His dedication was so complete in life that the last great experience of death held no fears for him. He was ready for the approach of death in any form and at any time. His sanctification enjoyed in life was ready to stand the test of death.

Dr. Adam Clarke, expositor of Bible holiness, was approaching the end of life's journey when it was suggested to him by friends that he should make preparation to die. "I have prepared already," was his classic reply.

The early Methodist class meetings were set up as an aid for the preservation of the piety of the adherents. Every week these Christians met to submit their hearts, experiences, and lives to searching examinations. Some great, holy men like Edwards and Payson compelled themselves to undergo spiritual examinations conducted on the plan of answering weekly, sometimes daily, a series of questions they had written down. Even a mere moralist like Benjamin Franklin pursued the same course of self-treatment. These early Methodists examined themselves to see that they were in the faith.

Is the perfect love of God becoming increasingly blessed to you as the days go by?

Does God manifest His sacred presence and smiling favor upon your soul?

Do you love the Lord with all your soul, mind, and strength?

Do you love the church and her program?

Is your life one of holiness, happiness, and usefulness?

If you can answer these in the affirmative, your sanctification will stand the death test.

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## READING THE BIBLE



As I  
Pray

By A. S. LONDON

Sunday-School Evangelist, Oklahoma City, Okla.

"The prayer that is born of meditation upon the Word of God is the prayer that soars upward most easily to God's listening ear."

George Muller, of England, said, "Since I began to search the Bible diligently, the blessing has been wonderful." He goes on to say that he had read the Bible through one hundred times and always with great delight.

Muller was a very busy man. He received around thirty thousand letters annually for about forty years. Almost all of these letters received his personal attention. He had a church of twelve hundred membership. He had five large orphanages, with a great publishing plant, where millions of tracts and books were published. But he says, "I never miss a day reading the Bible carefully and prayerfully."

More than eight million dollars came through Muller's hands to carry on his work. He never solicited. He prayed, trusted God, and thousands of orphans were fed, clothed, and educated. We know of friends who are still sending money to the Muller orphanages of England.

"Prevailing prayer is almost impossible where there is neglect of the study of the Word of God." "The vigor of our spiritual life will be in exact

proportion to the place held by the Word of God in our life and thoughts." Muller said, "I have made it a rule never to begin work until I have had a good season with the Lord." This would do away with a lot of our fretting and worrying if practiced in our lives each day.

Is *your* prayer life satisfactory? It may be we have not made enough of the Word of God as we pray. Bible study will help us to continue in prayer when it seems we are not receiving. I will confess that it takes Bible reading and strength received from the promises in the Word of God to hold on in prayer when it seems we are not receiving.

The Bible must be revealed until it becomes a living thing in the heart. The Word of God is the instrument through which the Holy Spirit works. I must study it more to make my prayer life more effective in my own living. A prayer is formed in the heart as the Bible is diligently studied. Someone long ago said: "It takes time and courage to get alone with God in prayer and Bible study. But it is here that all of self and egotism is searched and we see ourselves as we are in the sight of God."

Selfishness cannot live in the soul of an individual while prayerfully studying the Word of

God. Christ is identified with His Word. To love the Word is to love God. We are kept from sin by the Word of God. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

We walk by the Word of God. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). We are to live by the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

Our assurance of heaven is by the Word of God. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life" (John 5:24).

"The praise of men becomes as dust beneath the feet, and the soul trembles to receive any honor of men, or to be recognized in this world as of any worth." This comes in a close study of the Word of God and sincere, heart-searching prayer.

A question: "Does the time I spend in Bible study and prayer indicate that I consider those things of the highest importance in my life?" "Lord, teach us to pray."

*Water for the barren land and grace for the soul of man—*

## What A DIFFERENCE It Makes!

By WALLACE W. ROSEBORO

Pastor, Selah, Washington

The area within the big bend of the Columbia River in central Washington state is a vast plateau ranging from gently rolling hills to almost table-flat benches, broad and fertile.

As one travels west from Spokane, about ninety miles out, U.S. Hi-way 2 winds down into a great gash in the terrain called the Grand Coulee. It is a great canyon approximately sixty miles long which begins at the Columbia River on the north and ends at Soap Lake, Washington, at the south.

Some fifteen or twenty miles farther west is another great scar in the earth much like the Grand Coulee except that it is deeper and more severe. It is called Moses Coulee.

As I have observed these two great faults in the surface of that fertile agricultural plain, they always remind me of the great scars that sin leaves on the soul of a man, scars that may never be erased. But there is a vast difference between these two coulees.

The Moses Coulee is much as it has been from the time of its formation—dry, barren, dead; but the Grand Coulee has been transformed. What was once a dry, fruitless gash in the earth's surface is

now a great blessing. The upper end of the coulee has been turned into a vast reservoir 28 miles long filled from the backwaters of the Columbia behind Grand Coulee Dam with the aid of the greatest pumps in the world. From this reservoir 1,500,000 acres of land will be irrigated and much of it put under cultivation for the first time, resulting in a 1,000,000 increase in the population of central Washington in a few years.

The lower end of the coulee, with the aid of several natural lakes, has been turned into a beautiful recreational area teeming with wild life.

What was once merely a highway engineering problem and the dry, barren, rocky home of rattlesnakes and other undesirable habitants is now one of the greatest assets of our fair state.

Each time I see it I get a blessing; for it reminds me how God can take broken, sin-scarred human lives, good for nothing, and transform them into jewels and assets to the Kingdom. The scars might remain, but God makes the difference. The worst sinner might be God's greatest triumph.

What a contrast between the Christian saved by grace and the sinner still in his sins!

## My Church

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**Some speak of "the" church. I feel directed here to write of "my" church.**

All babies are babies. All are sweet, tender, lovable, and beautiful. I confess that I love all little babies. But there is *one* baby. She is just a baby in one sense of the word. Her physical anatomy is not too unlike any other baby girl, but to me she is different. She is *my* baby.

Many good, sound Christian churches exist. I can find God, get to heaven in their communion. However, one church exists, a part of the great universal Church of God, which is *my* church. I shall be exceedingly plain: that church is the *Church of the Nazarene*.

I readily admit that other churches are preaching the true gospel. Their doctrines and ours are about the same and our policies are not far apart. I could "make it" with them. I find excellent fellowship with them. I preach from their pulpits sometimes. They love me, I love them. But, still, *my* church is nearest to my heart.

### ***I am not a traditional Nazarene.***

I was not so born or reared. I was not baptized by a Nazarene minister. The Nazarenes did not first license me to preach the Word. I was not first a minister in the Nazarene communion.

I am a Nazarene by cold, careful, prayerful, and deliberate choice. Influencing that choice were a God-given experience of entire sanctification, the voice of the Holy Spirit, and the firm conviction that the Nazarenes were *my people*. After over a decade I am not sorry that I deliberately "cast my lot" with the folk called Nazarenes.

In the making of that choice to be a member of the Church of the Nazarene I read much, I thought much, I prayed much. This study, thinking, and praying seemed to "line up" with the directive of the Holy Ghost on my heart and the advice of many holy and mature Christian friends. The sweet friendliness of the Nazarenes, both clergy and laity, deeply moved me. I became a Nazarene. I am a Nazarene!

Perhaps some may think of the last sentence of the above paragraph as too conceited. Others may regard it as too sectarian. Still others may feel that it is institutional to the hurt of the spiritual. I am *secondly* a Nazarene. *First*, I am a Christian. It was the blessed Holy Spirit that convicted my heart of sin. It was He who followed me during some years of backslidings and finally returned me to Jesus Christ. It was the precious shed blood of Jesus Christ that availed before God to redeem my soul. It was the everlasting mercies of God

that forgave all my past and put an infusion of new life within my heart. I am a Christian.

***I literally love the doctrines of the Church of the Nazarene as stated in the fifteen Articles of Faith in our church "Manual."***

I find them to be Bible-based. I find them to correspond with the most satisfactory system of theology that I have ever read. I discover them to ring out distinctly with the personal experiences I have with God. I do believe them with all my heart.

I am in full accord and sympathy with the General Rules of the Church of the Nazarene, both positive and negative. I am convinced that these rules are founded on the Holy Scriptures. They

*Guest Editor*

By LAWRENCE

are the best set of buoys available to keep one's bark out of the shallows and off the reefs of despair. They clearly direct us into the deep channel of *perfect love*.

I am in full accord with the policy and government of the Church of the Nazarene. I shall obey its laws insofar as I can know them. Any person who is a Nazarene cannot do otherwise while remaining true to the solemn vows he took upon becoming a member of our Zion.

### ***I am not a blind Nazarene!***

I know full well that too many backsliders exist within our communion. But what can I do? The Lord Jesus had one in His immediate twelve. But I refuse to drive those backsliders off. Jesus said not to pluck up the tares, lest we uproot too much wheat (Matt. 13:29). I cannot compromise with these poor, needy souls. I must be utterly fair and faithful to them. I shall continue to do all that I know to do for these deluded souls. I shall love them, preach the riches of the love of Christ Jesus to them, and pray that they will be led of the Holy Spirit to repent.

I see no reason or cause for leaving the church because of sinners, backsliders, or worldliness in our midst. The church, *my* church, needs my preaching of the glorious gospel of full salvation. God has called me to faithfulness. I must meet Him. I cannot forsake the flock of God as a hireling, but must literally give my life for the sheep if I expect to imitate the Good Shepherd (John 10:10-13).

***I owe a tremendous debt to the Church of the Nazarene.***

My church took me in when a waif on the bleak streets of bewildering ecclesiasticism. The Church of the Nazarene opened her pulpit to my feeble efforts to proclaim law, grace, sin, holiness, hell, and heaven. The church encouraged me to preach radical, second-blessing holiness. The church gave vent to my emotions and freedom to my voice. So far as I know she has not withdrawn that freedom!

My very food, clothing, parsonage, books, automobile, and all else I have of worldly store came from Nazarene tithes. I cannot, I will not become an ingrate and leave *my church* in the lurch!



**CKS, Pastor, First Church, Ashland, Kentucky**

I am not blind to our many errors and faults. Conversely, I am not blind to our good! I know of nothing to prevent lost sinners from finding Christ, backsliders from being restored, believers from being sanctified wholly at Nazarene altars. We need revivals. We can see revivals. We have the machinery, we have the human element; God has the power and grace.

***Second-blessing holiness is still the bedrock, principal, cardinal doctrine in our Zion!***

My church is recognized as a holiness denomination. I have crisscrossed it and never have been ordered to refrain from preaching holiness as a second, definite, cleansing, filling work of divine grace. I do not remember of ever preaching in my pulpit, anywhere, and "toning down" the glorious message of full salvation in the blood of the virgin-born Son of God!

Many old-fashioned saints exist. They still pray, fast, study the Holy Bible, tithe, witness, and shout. They still weep for the lost, yearn over the fallen, and travail for souls. These dear hearts make the life pulse of *my church*. I refuse to accept the Elijah complex and believe myself to be one of the few remaining who seek God. He has thousands in this my hour who have not entered Baal worship!

***I refuse to listen to the croaking of the raven; I hear the "voice of the turtle . . . in our land."***

I smell the exotic aroma of the tender grape in the air. Methinks I perceived Him peeking through the lattice last evening and I heard Him whisper of golden streets this morning! Up, Nazarenes,

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## SEEING GOD

*By Enola Chamberlin*

**I see Him in the dawning of each and every day;  
I hear Him in the bird songs that make a roundelay;**

**I see Him in the white clouds that drift across  
the sky;**

**I hear Him in the south wind that whispers  
gaily by:**

**I see Him in the brightness that fills the world  
at noon,**

**In the sunset's flaming banners, in the silver-  
slipped moon.**

**But, oh, I see Him clearest just when my  
prayers begin,**

**When I shut the world outside me and turn  
my gaze within.**

**For then His glory hovers so close that I can see  
Him holding out His gracious arms, His gracious  
arms to me.**

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and away; gird your loins for a journey! The chariots of God are marshaled on the long hills of glory. Soon the silver trumpets will sing, "Jubilee!" The day of our era is fast drawing to a close, but thank God, "at evening time it shall be light."

In these dark pre-tribulation days a lost world writhes in its sins. Soon it may find itself imbrued in its own gore. Heathen darkness, like inky clouds from the pit, rolls across the earth. God has given the Church of the Nazarene her battle posts. The orders are nondiscretionary; we must hold the line at all hazards. It is not ours to question why; it is ours "to do or die!" We must stop the work of hell! Like the French army at Verdun in 1916, our battle cry must be, "They shall not pass!"

***Nor is it enough for my church to hold the  
line at all hazards. We must advance!***

Sabers must flash, the charge must ring out. Revival must come. New churches, new missions, open-air services, jail services, hospital visitation, pastoral calling, lay visitation, and every other means of winning the lost must be brought to bear on the forces of Satan.

My church, being a holiness church, thrives on second-blessing holiness preaching and sanctified living. I must see to it that I do all the Lord requireth of me ere I go hence. Perhaps the wheat harvest is past; we may be the gleaners in the corners, about the edges. If such be the case, I will stop to glean. May God help me!

**DIVINE LOVE**

VERSUS

**WORLDLY  
INFATUATION**

**By P. P. BELEW**

Evangelist, Atlanta, Georgia

An undue attachment to things always denotes an unsatisfactory relationship to God. New Testament Christianity is interested in the material only to the extent that it ministers to well-being and does not hinder the spiritual. The writing of Wesley, Godbey, and others of like spiritual caliber abound in such instruction. They taught that the Christian's relation to the secular world is roughly analogous to a loose-fitting outer garment that can be discarded any minute. This is the standard of "true holiness." Such contradictory expressions as "worldly Christians" and "sinning saints" are misnomers. They are the lingo of effete Christianity devoid of teeth and saving grace. Even the innocent and legitimate become sinful and destroy spiritual life when permitted to usurp the place in the heart which belongs to God only.

The strong contrast presented in the Scriptures shows the impossibility of indulging both divine love and carnal affection at the same time. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). This truth is likewise graphically enforced in a literal translation of a well-known passage of Paul's writing. He says that in the last days men will be "lovers of pleasures more than lovers of God" (II Tim. 3:4). With only 7 per cent of the population attending church on Sunday mornings and less than half that percentage attending Sunday nights, it would seem that we have fallen upon the times which the apostle predicted.

The current craze for secular pleasure is one of the greatest hindrances to true religion. Many of the devices used to capture and hold the interest of this thrill-seeking generation are a threat to the Church and the greatest possible enemy to the morals of the people. Rome is said to have reached the stage where she cared for little else than "bread

and circus." American civilization is all too near that point, and has greater facilities for entertainment than Rome ever dreamed of. Her advancement in this direction is truly appalling. She has filled the country with night clubs, turned thousands of beautiful young women into barmaids, and made booze drinking and other unspeakable practices popular pastime for both men and women.

And this is not all—the home is invaded. The spectacle of crime, ruffians of both sexes wrestling and fighting like mad bulls, well-groomed persons trained in the art of salacious suggestions, lewd women artistically draped and almost nude, dancing in a manner suited to a house of prostitution, are by means of radio and television brought to the family fireside. A reporter on a large city daily recently said that many of the TV shows are more indecent than were the burlesque shows of a former period. And the purveyors of this moral filth are acclaimed as heroes and heroines, and paid fabulous salaries for their infamous acts. If anyone thinks that such things do not pack a powerful punch for evil, he is a stranger to psychology and moral science.

No, we do not favor any attempt to outlaw radio and television. It is foolish to refuse the right use of anything simply because others put it to a wrong use. One cannot afford to refuse the proper use of a medicine necessary to save his life because the improper use of it causes death, nor discard the automobile because it figures so largely in crime and immorality. Such an attitude would deprive us of almost everything that science and invention have brought, and even of what God has created. There are wholesome programs on television; but there is definite need for more disciplined selection. Love, you know, "rejoiceth not in iniquity." The Catholic church bans certain programs. Protestantism with its emphasis on individual freedom, perhaps, cannot go that far. But every legitimate effort should be made to indoctrinate our people concerning the dangers and evils involved. And unless there is a definite exercise of conscience here, the future outlook for a spiritual Zion is not encouraging.

And however good a secular program may be, if interest in it is permitted to reach the point that professed Christians absent themselves from church and preachers hurtfully streamline services in order to see it, "sin lieth at the door." Even an Old Testament saint said, "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. 137:6). Should persons professing entire sanctification say less? Spiritual work is quite impossible in a congregation with divided loyalties and desirous of being elsewhere. Such an attitude is an insult to God.

"Set your affection on things above, not on things on the earth" (Col. 3:2).

**Christians are bright lamps set in the windows of a dark world.—Dorothy B. Kidney.**

# *In Tears There Is* **POWER**

A child's cry brought me to my window. A minor hurt, no doubt, but there were tears! The incident aroused my sympathy and started me thinking on the power of tears as a heartbreaking force. Water broken into its component parts has great power; and in tears there is power!

Tears are a benediction. They are the flood-gate of our emotions so finely attuned that either sorrow or laughter can bring tears. When an individual sees his wrong condition before God and feels the brokenness of a penitent heart, how sweet is the benediction of weeping that betokens repentance! "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:10).

And when tears bathe the ministry of the saints, there are results. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6).

We need not be abashed at tears. Jeremiah was called the "weeping prophet." The Word tells us of the tears of our blessed Lord when His tender sympathy caused Him to weep at the tomb of Lazarus and over sinful Jerusalem. Truly, He was "a man of sorrows, and acquainted with grief" (Isa. 53:3).

That the Christian world needs a new sensitive-

By **JESSIE W. FINKS**

Shelbyville, Illinois

ness there is no doubt. We need more weeping prophets, more crying mothers, and more penitent sinners. Present-day Christianity is dry-eyed and tearless, and our hardness of heart is evident in all we do. Our prayers are too often a soliloquy and not a passion. Our singing is more often than not only a verbal rendition of some poet without entering into his heart plea. Our look is often haughty and does not bear the compassion of Christ when we talk with sinners or mingle with the world. Is it any wonder then that the indictment against the Church today is that it has lost its heart sympathy, its compassion for the lost, and that the emphasis is on *reformation* and not *regeneration*!

Stir Thy Church, O God, to a new concern for a lost world. Help me to search my own heart and see if a numbness has settled on my own spirit until the pangs of a sinful world arouse no corresponding sympathy in my own heart. Keep my heart tender, Lord, and keenly aware of sin and its consequences to those for whom I am responsible. Give me a burden, Lord, and forbid that I should be ashamed to weep over sins that abound, for in tears there is power!

## **The Coast of Glory**

By **F. W. Davis**

*On the shining coast of glory,  
In God's city bright and fair,  
Saints will sing love's sweetest story—  
There'll be shouting everywhere.  
Free from every care and sorrow,  
Free from all unrest and pain,  
On the shores of God's tomorrow  
None shall ever die again.*

*Sickness has no place in heaven;  
No one will be tired of life;  
There no earth ties will be riven;  
There will be no hate or strife;  
No more broken hearts, no, never;  
Not one shadow to dismay—  
Glory be to God forever  
For that land of endless day!*

## **Books in Review**

*Review of books from other publishers does not mean full approval.  
Read discriminatingly! Order all books from  
Nazarene Publishing House, P.O. Box 527, Kansas  
City 41, Missouri.*

**THE SEVEN CANDLESTICKS** By P. P. Belew (Higley, \$1.75)

The letters to the seven churches in Revelation are perpetually interesting: rich in meaning. Brother Belew (one of our fine Nazarene evangelists) enriches this entire section of scripture. His book is fresh and interesting. Careful research was made, each of the churches is placed historically, the author brings the telescope of history, does not repeat old, familiar phrases. Beside a richness of background there are clear expositions of the messages to each church. You will love the second and third chapters of Revelation much more after reading this. Strongly evangelical, warm, and practical.

—NORMAN R. OKE, *Book Editor*

# The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
August 26:

## Christian Growth Through Testing

SCRIPTURE: James 1 (Printed: Jas. 1: 2-18)

**GOLDEN TEXT:** *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (Jas. 1:12).

No one in his right mind courts trouble or persecution. In fact, Jesus taught us to pray, "Lead us not into temptation, but deliver us from evil." However, James says if we "fall into . . . temptations," we should count it "all joy." A strange Christian paradox—but it is a reality. Hundreds of martyrs sang and praised God, while they were being burned or tortured. Thousands of Christians have shouted on their deathbeds. There are several reasons for this:

Testing is recognized as standard procedure for verification. If our religion stands up under pressure, it strengthens our confidence. The fact that God's grace proves sufficient under present trial gives me added assurance for the future. "Tis grace hath bro't me safe thus far, and grace will lead me home." David had courage to tackle Goliath because God had previously allowed him to face a lion and a bear. Victory on former battlefields gave him a sense of spiritual strength.

Trials toughen our spiritual muscles. "The trying of your faith worketh patience." It is significant that the devil attacks us at the most strategic point—faith. But if we hold steady when we are tempted to doubt God, and if we endure when we can see no way out, a strange and wonderful thing begins to happen within us. We begin to develop a spiritual backbone—patience—by which we are able to "withstand . . . and having done all, to stand." Martin Luther said there were three things which above all else "introduced him into the depths of true divinity": (1) meditation on the Word of God; (2) persevering and ardent prayer; (3) inward and outward attacks which he endured on account of the Word of God.

Suffering and persecution introduce us into a sacred fellowship—the great company of prophets, and apostles, and saints, who through the ages have endured affliction for Jesus' sake. And, even greater than this, we enter into "the fellowship of his sufferings."

*Must I be carried to the skies  
On flow'ry beds of ease,  
While others fought to win the prize,  
And sailed thro' bloody seas?*

We can "count it all joy" when we "fall into divers temptations" because

our victory over them will enhance the joy of heaven hereafter. Jesus said every sacrifice made in His name would be compensated for, at least a hundred-fold, both in this life and in the life to come. James says, "Blessed is the man that endureth . . . for . . . he shall receive the crown of life" (Jas. 1:12).

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# Foreign Missions

REMISS REHFELDT, *Secretary*

## News Flashes

### Africa

The past year has been a very happy one serving the Master in this part of the vineyard. All the returns are not in from the outstations yet, but according to those that we have received, more Africans have been converted and entered the probationers' class than in the previous year.

Yesterday we visited one of the outstations and at the close of the service five people came forward for prayer.—NORMAN AND JOAN SALMONS, *Portuguese East Africa*.

### Bolivia

Dale has been in bed for a week with yellow jaundice. With the aid of the good medical services here and prayer, he seems to be doing quite well. We would, however, appreciate your prayers on his behalf. Through all the seeming adversities of recent days, the Lord is near and dear to our hearts and showers us with His sweet blessings.—IRENE SEEVERS, *Bolivia*.

### Cuba

Recently we had the closing exercises of a vacation Bible school held in the community of El Punto, near Alquizar. A Christian lady from the Guanimar church has been holding Sunday school in the locality for several months now in her mother's home. Mrs. Hernandez gave us permission to hold a vacation Bible school in her home also. The small, dirt-floor living room took care of the Kindergarten and Primary classes, and the porch held the Cradle Roll group.

We were assisted by two young girls from Alquizar who were saved some time ago. They did a very good job in helping teach the 29 children enrolled. There was an average attendance of 25. Last night we held the closing exercises of the school. There were 110 present to hear the children

## Notice to Carolyn

**Will fifteen-year-old Carolyn, who wrote asking for information on preparing to be a missionary, please write us again, giving her full name and address? We misplaced the envelope of her letter, and the letter does not give an address. Thank you very much.—Department of Foreign Missions.**

give a review of the devotional lessons on the "Wordless Book."

The people in that community have asked us for over a year to hold services there but up to now it hasn't been possible. The Sunday school and the work of two Christian families who have moved there will help extend the story of salvation until it is possible to have a church there.

This is the first of six projected vacation Bible schools in the Guanimar area. We hope to be able to hold another one next to El Punto community, where there is much interest in the gospel. Please pray with us that these vacation Bible schools will be a means of reaching many souls with the gospel.

We praise God for His continued blessings on the work.—MARY FAITH COOLIDGE, *Cuba*.

### Portuguese East Africa

We have just closed a revival meeting here in Tavane. The custom has been to have a revival over the week end, beginning Friday night and having three services on Saturday and three on Sunday. We felt we should try a week of night services and found the church full every night, with a special children's revival in another building at the same time. Wife had charge of those services and I was the evangelist

in the adult meetings. Although it was a "church revival" as distinguished from a "heathen revival," there were four new conversions and a number of backsliders reclaimed, as well as many finding an experience of holiness.—ARMAND M. DOLL, *Portuguese East Africa*.

#### Trinidad

On June 17 we closed out the revival at Point Fortin. There were fifty-eight seekers and seventy-nine hands raised for prayer. God did certainly work in a mighty way, and Brother Saves tells me that already he is being contacted about church membership. We praise God for the way in which He blessed. WESLEY HARMON, *Trinidad*.

#### Cuba

On Thursday night, June 14, I organized our main station at Santa Clara into a church. It is in Reparto Santa Catalina on the highway to the university. Here we expect to build. This is our first church organized in the new work in Las Villas province. We have fourteen charter members. The best days are yet to come.—JOHN HALL, *Cuba*.

#### Retired Missionaries

We are still rejoicing in the Lord and very, very much in love with Him and glad He led us into the Church of the Nazarene. It was hard for us to leave our people in Gaza when it was time to retire, but He has wonderfully made it up to us. Somehow it seems now more than ever He blesses the missionary meetings we take. At Birmingham early in June, three people came forward for holiness and seven young people came expressing their

willingness for the Lord's service should He call them. Praise God! —THE BISS, *formerly in Africa*.

## Nicaragua Vacation Bible Schools

I'm sure that you will be interested to know some of the results of the vacation Bible schools that were held here in Nicaragua this year.

The enrollment over the entire district was 1,226. The average attendance was 861. There were 30 schools conducted; 269 children came to the altar. The directors, helpers, and teachers numbered 50. There were 7 missionaries, 42 Nicaraguans, and 1 missionary's daughter—Judy Wellmon—working in the schools.

We deeply appreciate the Spanish Department and the materials which they provide for us.—MRS. ROBERT WELLMON, *Nicaragua*.

## Camp-Meeting Time

This is our camp-meeting time. The one in the Eastern Transvaal at Arthurseat just closed. Brother Bedwell was there as the special preacher. Elmer Schmelzenbach wrote: "Everything went off just fine. We baptized 31 and served Communion to about 200. There were just over 1,000 in attendance on Sunday morning. I put my loud-speaker out the window of the church and the overflow crowd sat outside and heard everything, even joined in the singing. We burned demon possessions on Saturday and made arrangements to have some others burned at Eden, an outstation, this week. We dedicated 46 babies."—W. C. ESSELSTYN, *Africa*.

districts spent about \$3,000,000.00 in home missionary operations. This is above what the general church, through the Department of Home Missions, spent. This is about three times the amount spent during 1944-48. While many more churches were organized during the last four-year period, the cost per church comes to a much higher average. It takes money to organize new churches, and there are two places for every home missionary dollar. But if every church and every pastor will begin at once to practice our new slogan, "Every church help start a new church," the pull on district funds should not be so heavy. The local church gets a blessing out of footing some of the bills for the new church.

Just this morning a report of a new organization came in from Rev. W. D. McGraw, superintendent of the Oregon Pacific District—the church at Florence, Oregon. He states: "Although Reedsport church is only four years old, they wholeheartedly supported the organization of this new work. It meant a big hole in their small number." They transferred six members to the new group.

## New Churches

District Superintendent John L. Knight has two new churches in Florida. Rev. W. E. Winberg has been appointed pastor of the Riverland Road Church in Fort Lauderdale. Property has been purchased for the new congregation. The Fern Park Church in Orlando is already worshipping in a new parsonage-chapel. Rev. James Fisher is the pastor of this new church.

District Superintendent R. C. Gumstream organized two new churches on Sunday, July 8. The new church in El Paso, Texas, has forty-one charter members and there were eighty-nine present in Sunday school on the day of organization. A second church was organized in Carlsbad, New Mexico, the same day. These two churches give the New Mexico District a splendid start on the new quadrennium.

The new church at Florence, Oregon, mentioned above, was organized by District Superintendent W. D. McGraw, Jr., at the close of a home-mission campaign with Evangelist Norvic O. Clift. A church building is being purchased for the new congregation. This is on the Oregon Pacific District.

During the first six months of each quadrennium the total of new churches climbs rather slowly. We look for a much better beginning this quadrennium, and are glad for the nine churches organized within the first month after the General Assembly. We are expecting 100 new churches by the first of the year.

## HOME MISSIONS & EVANGELISM



ROY F. SMEES, *Secretary*

### A New Day

The response to the home missionary challenge for this golden anniversary quadrennium is very gratifying. Already, since the General Assembly, our pastors, zone chairmen, and district superintendents are working in a number of districts to exceed their quotas of new churches organized during the last quadrennium. This is the way it should be. Do not wait until the last of the quadrennium to get your home missionary program under way.

A new day has dawned for organization of new churches. In the not too recent past new organizations were left to the district superintendent, to take the limited amount of money he could gather and see what he could do about the matter. If he succeeded, all well and good, "especially if the new church is not too close to my church, for if

they get too close—one mile to thirty—they might get a few of my members." What a pity that such should ever have been the attitude of a Nazarene pastor or layman! And thank God, that kind are either dying or getting "converted." I much prefer the latter.

The new approach is, Every church is my church. It is a joy to promote the new organization, whether it be near me or in another city. That God smiles on such an attitude is evidenced by the new blessing that comes to the parent group. Again and again reports come of a new revival spirit coming upon the sponsoring church. This means an increase in giving, new members coming into the mother church by way of the altar, and a high tide of spiritual victory. A true missionary spirit is regenerating in any church.

During the past quadrennium the



# the HOME CIRCLE

Conducted by GRACE RAMQUIST

## The Missing Ones

A cutting from the tract of the same name published by the Wayside Evangel, 2923 Troost Avenue, Kansas City, Missouri

One summer evening, for a part of our family worship I read the fourth chapter of I Thessalonians. Before retiring for the night, I seated myself in my easy chair and mused on the last few verses. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I fell into a deep sleep, and had a most wonderful dream.

I thought I had awakened in the morning and was surprised to find that my wife was not beside me. Supposing that her absence was but temporary, I waited, expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident that she was somewhere in the house. As I passed my daughter Julia's room I noticed that she was also missing.

"Strange, passing strange," said I to myself. "Where can they both be?"

When I looked in my son Frank's room, I found him up and already dressed, which was unusual for him at an hour so early.

"I had a restless night and thought I might as well get up," he explained to me. Then I told him of the absence of his mother and sister. Frank hurriedly looked through the entire house.

"They are nowhere to be found," he told me upon his return. "Every door leading outside is still securely locked."

We were at our wits' end. Frank and I concluded that, without waiting for breakfast, we should each take a different route and visit some of our best friends in our quest for our dear ones.

## My Wife's Sister, Mrs. Ely

I first called on my wife's sister, Mrs. Ely, and her husband, members of a church, though rather worldly-minded. After I had rung the bell several times Mrs. Ely appeared, apologizing for her dilatoriness. "I'm sorry to be so late answering," she said, "but my colored servant girl, whom I have always considered a real good Christian, has gone off somewhere without even putting the kettle on the stove. What puzzles me is how she got out of the house, for the doors are all locked and the keys are inside."

"Indeed," said I, "it is exceedingly strange." I then explained to her the object of my visit. When I told her of Julia and my wife, she became very

nervous. Her husband treated it all as a joke and soon we were all seated at the breakfast table.

Presently, the doorbell rang and Frank entered, saying he had been all around inquiring about Mother and that in almost every house he had found trouble similar to our own.

"Why, the streets are thronged with people hurrying to and fro, many weeping," he excitedly continued.

Before breakfast was through, many neighbors came to the door inquiring about their missing loved ones. In one home two of the youngest children had left with their bedridden grandmother.

As the morning was far advanced, it was suggested that we go to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among an unusual throng of men and women whose faces betokened intense sorrow. In the business part of the city I observed that many stores were closed, and that those that were open did not appear to be doing any business.

When I reached my own store I found that my bookkeeper and the faithful old porter who had served me so many years had not yet put in an appearance. My

## Servicemen's Corner



"My son tells me that when he got to Missawa, Japan, when he went into the chow hall, he saw some airmen reading the HERALD. He asked them if they were Nazarenes and they said they were. He found that these boys were holding a prayer meeting and choir practice once a week. Then in a captain's home on the base they were having Sunday school.

"Thank God for the Servicemen's Commission, that sends our papers to the boys in service. You can see how a lonely boy in a strange land found other Nazarene boys, which meant so much to him."—MRS. HENRY COON.

\* \* \*

"For four years I have received our church periodicals through the Nazarene Servicemen's Commission. I have recently been discharged from the navy, so my purpose in writing you is twofold. First, I want to express my gratitude in receiving all the church periodicals, especially the HERALD OF HOLINESS. Wherever I went I found it a real source of encouragement and strength to read. I spent three and one-half years aboard a ship too small to rate a chaplain, and many Sundays went by without a chance of attending divine services. Still, through the church periodicals, I felt a contact with my own

church. During my last year aboard ship a Nazarene buddy and I started a midweek prayer meeting and Bible study, and soon after that we were holding Sunday services on the mess deck with the sanction of the commanding officer. We relied heavily on our church periodicals for help in conducting these services.

"Secondly, now that I am back in civilian life, I am receiving the church periodicals at home, so you can drop my name from your mailing list. I shall continue to remember the Nazarene Servicemen's Commission in my prayers, for I know through personal experience what a fine job you are doing in keeping the men in service in contact with Christ and the church."—KENNETH H. ANGLER.

\* \* \*

"I am stationed on a remote radar station with three other men. Since I have no way to attend church services this summer, these publications will be a source of help and inspiration to me. I spent last summer on this station and therefore I know it's hard to keep a Christian experience in a situation such as this. I pray that God will be with me and that I will be a dynamic witness for Him to the other men with me. Thank you again for sending the HERALD OF HOLINESS and *Conquest* to me."—MILES P. ARTHUR.

**NAZARENE SERVICE MEN'S COMMISSION**  
*DeLois* DIRECTOR

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

two clerks were on hand doing nothing, nor did I feel like asking them to do anything. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle, there was a solemn gloom pervading the assembly. By unanimous consent, and in consequence of the great calamity that had overtaken the community, it was voted that "three days' grace be allowed on all contracts falling due this day." All agreed that the visitation was a supernatural one, and that in some way we who were left were blamable for it.

In the afternoon, by common consent, business of all kinds was suspended. Here and there were groups of people in earnest conversation. As I approached one of them I heard a man who seemed to be well versed in scripture say, "This is the day spoken of by Christ in Matt. 24:36-41, but none of us believed it, and now we are beginning to realize how foolish we were."

In the evening nearly every church in the city was open with overflowing congregations. Everybody was anxious to know the cause and meaning of the great visitation. Many of the pastors were gone with the missing ones, but some were present in their churches. In my own church the pastor was present, with scores of persons whom I had but rarely seen at meetings.

Most of the active workers and worshippers were absent. Audible groans were heard from various parts of the room. Some were bemoaning the loss of children, others of husbands, of wives, of fathers and mothers. The pastor was speaking as I entered the room.

"I am accused of preaching too much about the affairs of this life, and too little about the heavenly state and the things to come. In reply to these accusations, I can only say that I have taught you the same theology that I was taught in college. I am glad now to be able to say for your comfort that since this morning I have made a prayerful examination of the Scriptures as to our present condition, and find that we are yet in a place of hope. Although we have lost the glorious privilege of the raptured saints, salvation is yet ours if we endure trials and tribulations unto the end."

Here the lights went out and I sprang to my feet in terror—and awoke. My wife hastened in to see what was the matter. Oh, how glad I was to see her and to realize that the terrible experience in my easy chair was only a dream! But the more I thought of it afterward, the more solemn seemed the scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.

**I notice that in Matt. 13:39 the reapers are the angels, and the tares (the wicked) are cast into the fire by them. Also, in Matt. 13:49, the angels sever the wicked from the just and cast them into the furnace of fire. But in John 15:6, it is men who gather them and cast them into the fire. What is the difference between these cases? Twice angels do the gathering and burning, while in one case men do this.**

In Matthew, Jesus not only gives the parable. He explains it in every detail. There He gives specific teaching as to the end of the world, but He is not doing this in John. The teaching in connection with the vine is an allegory, and not a parable. The chief truth which Jesus is bringing out here is the

branch's dependence upon the vine. If the branch is vitally connected with the vine, it will bear fruit; otherwise it will not. In the former instance, it will be purged that it may bring forth more fruit, while in the latter it will have value only as fuel—cast forth and gathered by men and burned.

**I have been reading the articles on eternal security, and would like to ask these questions: If a person is saved and then later lost, is it possible for him to be saved again? What is the meaning of Heb. 6:4-6? If a person is saved twice, then why should he not be baptized twice?**

In your first question, I judge that you mean by lost that the saved person has backslidden, or gone back into sin. Certainly, such a person can be saved again if he has not committed the unpardonable sin; and no ordinary backslider has. In the issue of August 8, I discussed Heb. 6:4-6 and 10:26-27. There I showed that neither passage refers to people who cannot be saved. One proof of this is the fact that the main verb in each passage is in the present tense—"Seeing they crucify . . . the Son of

God afresh." or, "If we [continue to] sin wilfully," we cannot, of course, be saved again. If we do not continue to do these things—or in other words, reject Christ—but repent, we can get back to God and be saved again. Baptism is an initiatory rite, and is usually administered but once. However, occasionally there are those who have been reclaimed who insist on being baptized again. Certainly, there is nothing wrong under such circumstances in a person's being baptized a second time if he wants to be.

**What is the difference between an ordinance and a sacrament? Do we observe Communion as a sacrament or simply as a memorial supper?**

They mean essentially the same, as the following definition of ordinance indicates: "An established rite for the administration of a sacrament; hence, a sacrament. esp. the Communion" (Lord's Supper). This is the ecclesi-

astical definition of the term ordinance which is given in *Webster's Unabridged Dictionary*. As to your second question, I would say that both the thought of memorial and that of a pledge (sacrament) are implied in the Communion.

**Where is the largest Church of the Nazarene located, and what is its membership?**

Bethany, Oklahoma. Its membership, according to the 1955 District Assembly

Minutes, was 1,237.

**Will you please give the reasons for the exclusion of the Apocryphal books from our Bible?**

The Christian Church has not considered these books as belonging to the canon—those books which meet the standard required for becoming a part of the inspired Word of God. They have value as throwing some light on the Scriptures, but have not been chosen as

uniquely inspired by God. This is sufficient reason for excluding them from the Bible. It is better to publish them in a separate book. Otherwise, they might be thought of by some as standing on the same level as those books which belong to the canon.

**If God has left a person, would that person still have a conscience, or are conviction from God and conscience two separate things?**

The Holy Spirit convicts through the conscience, and when the latter has been seared, or destroyed, the Holy Spirit

cannot do His work. In such a case, the person has placed himself beyond the reach of God.



Evangelists Edward R. and Alma Ferguson report: "In June of 1948 we began our work in the field of evangelism, leaving the Ontario District, just preceding the General Assembly that year. This makes twenty-seven years of active ministry in the Church of the Nazarene as pastor, district superintendent, and evangelist. God has been gracious to us, and the people with whom we have worked are of the best. Last year, in June, we sailed for Italy and the British Isles, conducting three services in Florence, Italy, with ten souls praying through; and in England we had a wonderful revival in the Watford church with thirty-nine souls praying through in the one-week meeting. Also, we had times of victory in Uddingston, Scotland, and the Parkhead Church in Glasgow; and at Belfast and Lurgan, North Ireland. During these eight years we have served on twenty-five districts, and appreciate all our pastors, people, and district superintendents. Truly, God has helped us as we have done our best to preach and sing with His anointing upon us. We have seen hundreds of souls pray through. We praise God for the Church of the Nazarene and all it stands for."

Evangelist C. M. Whitley reports: "Recently we closed a fine revival with Rev. J. S. Emmert and his church at Jacksonville, Arkansas. Some said it was the best revival they had had in three years. We are now at Nazarene Chapel, Grand Saline, Texas; God is blessing in a great way. We will be in El Centro, California, November 7 to 18, and have an open date following that we'd like to slate while in that section of the country. Will be glad to go anywhere the Lord may lead. Write us c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Malvern, Arkansas—In July we had a very successful revival with Evangelist Walter Patterson and wife as the special workers. God honored the ministry of Brother Patterson and souls were saved and sanctified. This was our second revival with the Pattersons here and God gave a record attendance each time; the first time 64, and this time a new record of 80. We appreciated the ministry of the Pattersons with us. Our church has been in a constant revival since we joined the "10 per cent" giving group. Our Sunday school has grown steadily, finances have doubled, and

souls are being saved and sanctified in our regular services. We are back of the entire program of the church.—R. F. ZELL, *Pastor*.

Evangelist Daniel Stafford writes: "Due to a sudden change of pastors, I have a cancellation for September 6 to 16. Would be happy to slate this time with any church or pastor desiring my services. Write me, Box 1514, Indianapolis, Indiana."

Victoria, B. C., Canada—At the invitation of the Christian businessmen the First and Esquimalt Nazarene churches held a service in the city park on Sunday, July 8. God gave us an outpouring of the Holy Spirit. A young man, attending the first church service of his life, was gloriously converted. Rev. Arthur F. Grobe, pastor of First Church, brought a stirring message, with Rev. Wayne S. Munroe, pastor of Esquimalt Church, leading the singing. Nazarenes are moving forward in Victoria and Vancouver Island. Pray for us that God will help us to reach the hearts of people of the city.—ELWYN A. GROBE, *Reporter*.



by BERTHA MUNRO

### Multiplying

My small niece is just learning to multiply. She is thrilled; numbers pile up so fast this way. God is the expert Multiplier.

#### Monday:

"Grace and peace be multiplied unto you." As needs become myriad, "much more" does grace. For every demand, the grace. And as grace multiplies, so peace. For peace is "the possession of adequate resources." To the limit of need, grace; knowing this, peace. God's peace is like a "river glorious," perfect, growing deeper and fuller every day.

#### Tuesday:

Loaves and fishes—our few small possessions, how inadequate for His uses! But five multiplied by Infinity is exhaustless. Always there will be baskets left over—but we must give the five!

#### Wednesday:

God's multiplication table is unique. Shepherd's rods are multiplied to serpent strength, lamps and pitchers to heavy artillery. God finds a way to work with the resources at hand. Unlikely, unheard-of means often; but with careful attention to directions and His laws of multiplication, magic results! I read of a woman missionary who with a few apples overcame a shipful of ferocious Chinese bandits, and of a lad who with one of his five pebbles saved a nation.

#### Thursday:

He multiplies worms into threshing combines that handle mountains when we turn ourselves over to Him—weak, impotent, without prestige or influence, but humble and God-centered. The greatest revivals have been born behind the scenes. An "ordinary" girl who "fought the devil with her bare hands" (it seemed) in fasting prayer let loose the power of God on an entire college community.

#### Friday:

The tiny mustard seed and invisible grain of genuine faith and testimony, multiplied by the breath of God, will reach to infinity. It is not your stumbling words nor your trembling reach that does the work; only your faithfulness—multiplied. "Who hath despised the day of small things" if God is in them?

#### Saturday:

God calculates in reverse also. He is an expert Divider. (The result is the same whether we multiply the numerator or divide the denominator!) Mountains melt fast when divided by Infinity.

#### Sunday:

All this could be words only, and wishful thinking. These things become realities as we ordinary folk, consecrated, keep adding patiently to faith "real goodness of life,"\* to goodness knowledge, to knowledge self-control, to self-control endurance, to endurance "real trust in God,"\* to this trust brotherliness, to brotherly kindness Christian love. Leave the higher mathematics to God; but expect the miracle multiplying.

\*Phillips' Translation



The Board of Trustees of the Nazarene Theological Seminary elected Dr. L. J. Du Bois as full-time professor in applied theology. He has served as part-time professor since 1948.

**Dr. Du Bois** has a rich background for teaching in this area. He has been a successful pastor in Oregon, Washington, and Kansas. He spent twelve years as the executive secretary of the Nazarene Young People's Society, during which time he was editor in chief of the publications of the young people's societies. He is also the author of several books. During his service as secretary of the N.Y.P.S., he has served as director of the Nazarene Servicemen's Commission, and for the past three years as editor of the *Preacher's Magazine*.

Dr. Du Bois is a graduate of Northwest Nazarene College and of the University of Idaho. In 1948 his alma mater conferred upon him the honorary doctor of divinity degree.

**L. T. CORLETT, President**  
*Nazarene Theological Seminary*

### New York District Assembly And Camp Meeting

The unity of the Spirit and the manifest presence of God characterized the New York district assembly and camp meeting.

The high lights of the assembly included the almost unanimous re-election of our district superintendent, Rev. Robert I. Goslaw; Dr. Samuel Young's penetrating analyses of scripture and human need as he preached, and efficiency of manner as he presided over the business sessions; the district superintendent's report; and the ordination of Herbert F. Bedell and Herbert L. Rogers.

Advances in membership and home missions highlighted Brother Goslaw's report. In membership the district showed a net gain of fifty eight members, the largest in eight years (the greatest increase since the old New York District was divided was sixty-three).

The beginning of a Spanish-speaking Church of the Nazarene in Manhattan at 170 E. Second Street, with a strong nucleus, and the near opening of the Vassar Road Church of the Nazarene, Foughkeepsie, New York, with property valuation at \$40,000.00 and indebtedness of only \$12,000.00 on the combination church and parsonage, thrilled the hearts of New York Nazarenes, who have

## "SHOWERS OF BLESSING" Stations In Eastern Educational Zone

\*For exact time of broadcast, consult local newspaper.



| Call Letters         | City                   | Kc or Meg |                    |
|----------------------|------------------------|-----------|--------------------|
| DELAWARE             |                        |           |                    |
| WSUX                 | Scaford                | 1280      | 8:45 a.m. Sunday   |
| MARYLAND             |                        |           |                    |
| WASL                 | Annapolis              | 810       | 8:45 a.m. Saturday |
| WNAV                 | Annapolis              | 1130      | 9:00 p.m. Sunday   |
| WNAV-FM              | Annapolis              | 99.1      | 9:00 p.m. Sunday   |
| WFMD                 | Frederick              | 930       | 9:15 a.m. Monday   |
| MASSACHUSETTS        |                        |           |                    |
| WACE                 | Springfield (Chicopee) | 730       | 7:30 a.m. Sunday   |
| WOCB                 | West Yarmouth          | 1240      | *                  |
| WOCB-FM              | West Yarmouth          | 94.3      | *                  |
| NEW JERSEY           |                        |           |                    |
| WSNJ                 | Bridgeton              | 1240      | 2:30 p.m. Sunday   |
| WSNJ-FM              | Bridgeton              | 98.9      | 2:30 p.m. Sunday   |
| WWBZ                 | Vineland               | 1360      | 8:45 a.m. Sunday   |
| NEW YORK             |                        |           |                    |
| WBRV                 | Boonville              | 900       | 8:15 a.m. Sunday   |
| WFCB                 | Dunkirk                | 1410      | *                  |
| WHUC                 | Hudson                 | 1230      | 5:00 p.m. Sunday   |
| WVOS                 | Liberty                | 1240      | 9:30 a.m. Sunday   |
| WLFH                 | Little Falls           | 1230      | *                  |
| WIRY                 | Plattsburg             | 1340      | 9:45 a.m. Sunday   |
| WSPN                 | Saratoga Springs       | 900       | *                  |
| OHIO                 |                        |           |                    |
| WCMW                 | Canton                 | 1060      | 1:30 p.m. Sunday   |
| WMOA                 | Marietta               | 1490      | 9:45 a.m. Saturday |
| PENNSYLVANIA         |                        |           |                    |
| WESB                 | Bradford               | 1490      | 9:45 a.m. Saturday |
| WESA                 | Charleroi              | 940       | 8:30 a.m. Sunday   |
| WOTR                 | Corry                  | 1370      | 9:15 a.m. Sunday   |
| WBUX                 | Dovlestown             | 1570      | 4:15 p.m. Sunday   |
| WJET                 | Eric                   | 1100      | 8:30 a.m. Sunday   |
| WHGB                 | Harrisburg             | 1400      | 6:45 a.m. Saturday |
| WARD                 | Johnstown              | 1190      | 8:15 a.m. Sunday   |
| WARD-FM              | Johnstown              | 92.1      | 8:15 a.m. Sunday   |
| WMCK                 | McKeesport             | 1360      | 6:45 a.m. Saturday |
| WHAT                 | Philadelphia           | 1340      | 7:15 a.m. Sunday   |
| WHAT-FM              | Philadelphia           | 105.3     | 7:15 a.m. Sunday   |
| WPAZ                 | Pottstown              | 1370      | 8:15 a.m. Sunday   |
| WKMC                 | Roaring Spring         | 1370      | 9:45 a.m. Sunday   |
| WKBI                 | St. Marys              | 1400      | 5:00 p.m. Saturday |
| WTRN                 | Tyrone                 | 1580      | 9:15 a.m. Sunday   |
| WNAE                 | Warren                 | 1310      | 12:30 p.m. Sunday  |
| RHODE ISLAND         |                        |           |                    |
| WADK                 | Newport                | 1540      | 9:45 a.m. Sunday   |
| WHIM                 | Providence             | 1110      | 9:15 a.m. Sunday   |
| WICE                 | Providence             | 1290      | 8:30 a.m. Sunday   |
| WWON                 | Woonsocket             | 1240      | 3:30 p.m. Sunday   |
| VERMONT              |                        |           |                    |
| WDOT                 | Burlington             | 1400      | 1:00 p.m. Sunday   |
| DISTRICT OF COLUMBIA |                        |           |                    |
| WBUZ-FM              | Washington             | 96.7      | 6:30 p.m. Sunday   |
| CANADA               |                        |           |                    |
| CFOS                 | Owen Sound, Ont.       | 1470      | 2:30 p.m. Sunday   |
| CJON                 | St. Johns, Nfld.       | 930       | *                  |
| VOCM                 | St. Johns, Nfld.       | 590       | 9:45 a.m. Sunday   |
| CJRW                 | Summerside, P.E.I.     | 1240      | 10:00 p.m. Sunday  |
| CKOX                 | Woodstock, Ont.        | 1340      | 6:00 p.m. Sunday   |

pledged over \$8,100.00—or \$600.00 more than their previous best—to the cause of home missions.

In the estimation of several who have attended the camp meeting since about 1915, this year's camp was one of the greatest. God mightily used the ministry of Dr. John L. Knight, Rev. Sammy Sparks, and the singing Merediths. The spirit of victory was evident in every service as people praised God, gave liberally, and obeyed God, with the largest number of seekers in recent years, if not ever before, finding genuine spiritual help, including several who had been struggling over entire sanctification for years. "Praise God, from whom all blessings flow."

ALBERT D. STEFFL, *Reporter*

### Richmond (Maine) Camp

Our camp in Richmond was held July 9 to 15, and was one of the best camps of its short third-season history. Our Maine young people's institute, held in conjunction with the camp, was beyond our expectations in both attendance and success. We registered sixty-eight young people, and opened the Tuesday morning chapel with a combined institute and camp-meeting attendance double that of the first day service last year.

Rev. "Bob" Woods was anointed and used of the Lord in a wonderful way throughout the entire camp. Each evening there were a large number of young people earnestly seeking victory in God, as well as many adults. The chapel services were blessed with the victorious testimonies of the young people. Added to this were the fine singing and directing of our song evangelist, Brother Cone.

The Saturday and Sunday services were attended by record crowds, which we were unable to fully accommodate in the tabernacle. In the two closing services the tabernacle was crowded to capacity, with an overflow crowd on the outside.

The high light of the camp was on Sunday afternoon when, under the direction of Rev. Joshua Wagner, plans of the camp-meeting board for enlargement were presented and over \$4,000.00 was raised within a very short time. This to be paid by Labor Day, so construction may begin at once. The plans include a new rustic-type tabernacle seating nearly one thousand people, a cafeteria dining hall to be set up in the old tabernacle, and the present dining hall to be renovated for a motel with approximately twenty soundproof rooms. It is felt by the pastors and people of Maine that there is an unlimited future for our campgrounds in Richmond. We feel God's leadership has been with us from the initial purchase of the grounds, and that He is directing in this expansion program.

We express our appreciation to Brother Wagner, chairman of our board and the platform manager, for his splendid leadership, which made the camp so successful; and also to Rev. Jim Baker, who did an outstanding job in directing our youth institute.

PHILIP CIVATO, *Reporter*

## DEATHS

REV. ROBERT LEE DILLARD was born at De Leon, Texas, June 2, 1897, and died suddenly in an automobile accident, November 23, 1955. He was converted at the age of thirteen, some years later sanctified, and entered on a long and fruitful ministry of preaching the gospel. In 1920 he was united in marriage to Jennie Lillard. He conducted many revivals and did a great deal of home missionary work in the Gainesville, Texas, area before entering the full-time ministry. God gave him a very fruitful ministry of thirty years in the Church of the Nazarene; he pastored twelve churches on the Abilene District. Much of his work was with small, struggling churches, but he was never heard to murmur or complain. He is survived by his wife and six children: Major Robert in the U.S. Army in Germany, Billy Joe, Mrs. George Spires, Mrs. C. H. Land, Vernon, and Carroll; also his father, Rev. J. H. Dillard; and three sisters and two brothers. His mother was seriously injured in the accident which killed her son; she died a few days later. Funeral service was conducted at the church in Snider, Texas, one of his former pastorates, with Rev. Herbert Land bringing the message. He was assisted in the service by District Superintendent Orville Jenkins, Rev. Henry C. Thomas, and Evangelists Betty Wagner and Helen Lavelly.

STEPHEN HOWARD, 3½-year-old son of Rev. and Mrs. Michael F. Varro, of Quincy, Washington, was the victim of a traffic accident (in May) while the family was in Walla Walla, attending the District Assembly. Rev. M. F. Varro is pastor of the Church of the Nazarene in Quincy. Besides his parents, he is survived by a brother, and two sisters; also his grandparents: Michael Varro, of Regina, Sask.; and Dr. and Mrs. R. G. Fitz, of Fairbanks, Alaska. Stephen Howard was born October 22, 1952, at Minot, North Dakota. Funeral service was held at First Church in Walla Walla, with graveside services and interment in the Quincy cemetery.

MRS. LOU ELLA COX FRAVENBERGER was born January 5, 1890, at Trenton, Missouri, and died suddenly April 6, 1956, at her home in Nowata, Oklahoma. She was married to Otto W. Fravenberger on January 18, 1905. They celebrated their fiftieth wedding anniversary on January 18, 1955. She was a faithful and loyal member of the Nowata Church of the Nazarene, president of the missionary society, Sunday-school teacher, and served on the church board at different times. She loved the church, her family, and friends. She is survived by her husband; two sons, Olan and Milton; and two daughters, Mrs. J. T. Ewers and Mrs. John Dart, all of Nowata; also one sister and three brothers. Funeral service was conducted by her pastor, Rev. C. H. Carroll, at the church, with burial at Memorial Park, Nowata.

HUGH GREGORY MC DOWELL was born in Seattle, Washington, on March 14, 1949, and died January 28, 1956, in a hospital in Spokane. Although his life on this earth was short, his influence on others who knew and loved him was great. From his earliest years he had a unique quality of spirit which drew others to him. Many fell in love with "Greg," for in his short seven years his loving spirit, his winsome smile, and his unselfishness seemed to bring heaven a little closer. He is survived by his father and mother, Hugh and Yvonne McDowell; two brothers, Michael and John Del; one sister, Tracey Lynn; his paternal grandfather, Thomas D.; and his maternal grandfather, August C. Neumann. His influence for good and God remains with us.

DALLAS PRICE was born October 18, 1912, and died June 19, 1956. In 1932 he was united in marriage to Edith Boggett; to this union was born one son. He is survived by his wife, Edith; his son, Carroll; his father and mother, Mr. and Mrs. B. F. Price; also one brother and five sisters. He was a member of the Augusta (Kentucky) Church of the Nazarene, and a local preacher, often filling the pulpit in the absence of the pastor. He was a devout Christian, with a passionate desire to lead souls to Christ. He was a patient sufferer, and near the end spoke of going to his heavenly home. He will be greatly missed. Funeral was conducted at the Augusta church, with the pastor, Rev. H. B. Garvin, and former pastor, Rev. F. W. May, in charge. Burial was at the Maysville cemetery.

## ANNOUNCEMENTS

### RECOMMENDATIONS

I take pleasure in recommending Rev. Harvey P. Amos, a commissioned evangelist on the Maritime District, to our churches everywhere. He is a good, sound, holiness preacher and will give good service to any church using him. Address him,

O'Leary, P.E.I., Canada.—J. H. MacGregor, Superintendent of Maritime District.

Rev. and Mrs. W. Dayton Lockard, who have pastored here in West Virginia, feel called to the field of evangelism. They are fine young folks and carry a burden for the lost. They sing together and she plays the piano well, and he is a good preacher. I feel they will do good work and I trust they will be kept busy. Write them, R.D. 2, Charleston, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

Rev. and Mrs. George J. Grimm, who have pastored here on our district, and also spent several years as evangelists, feel God's leading to re-enter revival work. Rev. and Mrs. Grimm are good people and have a passion for souls. They are both good preachers and believe in the program of the church. I recommend them to our people and trust that they will be kept busy. Address them, Sistersville, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

WEDDING BELLS—Miss Beth Ann Lane of Kent, Ohio, and Samuel Norris of Pennville, Indiana, were united in marriage on July 7 at the Kent Church of the Nazarene, with Rev. Robert Danielson officiating.

BORN—to Rev. and Mrs. David C. Erickson of Hartsville, South Carolina, a son, David Charles, Jr., on July 16.

—to William and Imogene (Raab) Collins of Bourbonnais, Illinois, a son, William Russell II, on July 7.

—to Bill and Britta (Rice) Bridges of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Sharon Lynette, on June 20.

—to Rev. and Mrs. Donald Crenshaw of Arkansas City, Kansas, a daughter, Janell Lynn, on June 19.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Ohio for her sister—mother of small children, loves God—that God may touch and heal her, as He has before; doctors cannot operate;

by a reader in Kentucky that the Lord may heal him and that he may be able to get out of the hospital;

by an anxious brother in Ohio that God may give a revival in that church—they need it; also for an unspoken request;

by a mother in Arkansas for the salvation of her husband, and also a son and a daughter;

by a mother in Georgia for a son with a family—that God may touch his body and also help him to get a good job soon.

## NAZARENE CAMP MEETINGS

August 15 to 26. Idaho-Oregon Nazarene District Camp, at the Inter-Mountain Nazarene Campgrounds, corner of Idaho and Elder Streets. Workers: Dr. S. S. White, Rev. D. K. Wachtel, Rev. Earl Mos-teller, preachers; Ronald Lush in charge of the music. Rooms will be available in the Northwest Nazarene College dormitories and meals will be served in the coffee shop. For further information write the district superintendent, Rev. I. F. Younger, Box 89, Nampa, Idaho.

August 20 to 26. Abilene District Camp, at Camp Arrowhead (four miles north on State Hi-way 199 off U.S. Hi-way 67, between Cleburne and Glen Rose). Workers: Dr. Edward Lawlor, evangelist; Rev. L. A. Ogden, Bible teacher; Professor Warnie Tippitt, song evangelist. Rev. Orville Jenkins, district superintendent. For reservations and information write Rev. D. M. Duke, 900 W. Sixth Street, Cisco, Texas.

August 23 to September 2. Tabor (Nazarene) Camp Meeting, Tabor, Iowa. Workers: Dr. Joshua Stauffer, Rev. Harold Runyan, preachers; the Lacy Colored Singers; Dr. Gene Phillips, district superintendent. For further information write Irving Mitchell, Tabor, Iowa.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### Assembly Schedule

Houston ..... August 22 and 23  
Southwest Oklahoma ..... September 12 to 14  
Northeast Oklahoma ..... September 19 and 20

#### G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**Assembly Schedule**  
 Northwest Indiana ..... August 22 and 23  
 South Arkansas ..... September 12 and 13  
 North Arkansas ..... September 19 and 20

**SAMUEL YOUNG**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**Assembly Schedule**  
 Kansas City ..... September 5 to 7  
 North Carolina ..... September 19 and 20  
 South Carolina ..... September 26 and 27

**D. I. VANDERPOOL**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**Assembly Schedule**  
 Indianapolis ..... August 22 and 23  
 Mississippi ..... August 29 and 30  
 Georgia ..... September 12 and 13

**HUGH C. BENNER**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**Assembly Schedule**  
 Louisiana ..... August 29 and 30  
 Southeast Oklahoma ..... September 19 and 20

**DISTRICT ASSEMBLY INFORMATION**

**HOUSTON**—Assembly, August 22 and 23, at First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston 8, Texas. Send mail and other items relating to the assembly to Rev. L. P. Durham at the address given. Dr. Hardy C. Powers presiding.

**INDIANAPOLIS**—Assembly, August 22 to 24, at the District Campgrounds, Camby, Indiana. Entertaining pastor, Rev. W. A. Burton, Route 1, Camby, Indiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

**NORTHWEST INDIANA**—Assembly, August 23 and 24, at the District Center, Route 1, San Pierre, Indiana. Entertaining pastor, Rev. Harry McCubbin, R.R. 1, San Pierre, Indiana. Send mail and other items relating to the assembly to Rev. Harry McCubbin at the address given. Dr. G. B. Williamson presiding.

**LOUISIANA**—Assembly, August 28 and 29, at the District Center, Route 1, Pineville, Louisiana. Entertaining pastor, Rev. Earl McCall, 1709 Henry St., Pineville, Louisiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hugh C. Benner presiding.

**MISSISSIPPI**—Assembly, August 29 and 30, at the Sanctified Church of Christ Campgrounds, Route 1, Terry, Mississippi. Entertaining pastor, Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Mississippi. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

**KANSAS CITY**—Assembly, September 5 to 7, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly to Kansas City District Center at the address given. Dr. Samuel Young presiding.

**GEORGIA**—Assembly, September 12 and 13, at First Church, 1000 Thirty-first St., Columbus, Georgia. Entertaining pastor, Rev. Melvin K. Shreut, 2802 Peabody Ave., Columbus. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

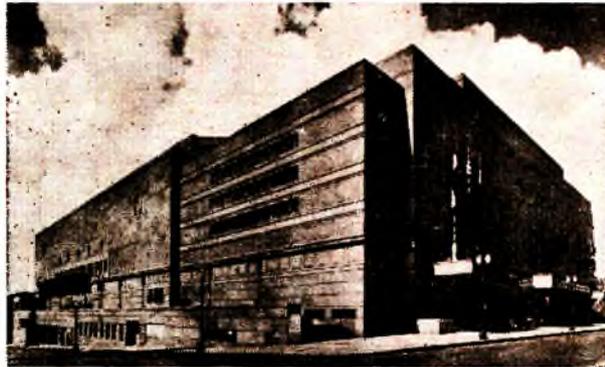
**NORTH ARKANSAS**—Assembly, September 19 and 20, at Church of the Nazarene, Harrison and Sydenhams Sts., Batesville, Arkansas. Entertaining pastor, Rev. Jimmie Heasley, 1611 Harrison St., Batesville. Send mail and other items relating to the assembly to Rev. Jimmie Heasley. Dr. G. B. Williamson presiding.

**NORTH CAROLINA**—Assembly, September 19 and 20, at First Church, 11 N. Ann St., Asheville, North Carolina. Entertaining pastor, Rev. Doyle C. Smith, 53 Baker Place, Asheville. Send mail and other items relating to the assembly to Rev. Doyle C. Smith at address given. Dr. Samuel Young presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 19 and 20, at Church of the Nazarene, 317 S. Oak, Holdenville, Oklahoma. Entertaining pastor, Rev. Nolan Culbertson, 317 S. Oak, Holdenville. Send mail and other items relating to the assembly to Rev. Nolan Culbertson at address given. Dr. Hugh C. Benner presiding.

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