

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

April 22, 1953

The Head of the Corner

General Superintendent Benner

THE "experts" failed. "The builders," with their pride and ignorance and blindness, with their limited understanding of spiritual matters, with their carnal ambitions, read from the "blueprint of prophecy" only those things that pleased them and would fit into their ideas of a satisfactory Messiah. Thus they could find no place in their scheme for Jesus of Nazareth.

They wanted an emphasis on temporal power, but He seemed totally indifferent to such and declared, "My kingdom is not of this world." They desired "pomp and circumstance," but He testified, "I am meek and lowly in heart." They called for vengeance on their foes, but He exhorted, "Love your enemies." They wanted a conqueror, sweeping from his path every vestige of opposition, but He turned away from any such suggestion. They were looking for the "Lion of the tribe of Judah," while

He insisted on being the "Lamb of God." They wanted a leader who would approve their legalistic, human, sinful kind of religion; but He cut through their system with scathing denunciations, demanding that they be "born again," leave all, deny themselves, and follow Him in humility and relative poverty. They wanted the glories of a throne, but He traveled Via Dolorosa to an agonizing death on a cross.

He just did not fit into their scheme. He came from the wrong place, came in the wrong way, did the wrong things, consorted with the wrong people, emphasized the wrong values; He could not be their Messiah.

But this Jesus of Nazareth did fit into God's scheme and, though rejected by the builders, He became "the head of the corner," bringing to perfection God's great plan of salvation—the hope of the world: Redeemer, High Priest, and Eternal King!

"And take . . . the sword of the Spirit, which is the word of God" (Eph. 6:17).

TELEGRAMS

Birmingham, Alabama—Lanett, Alabama, had great day Easter; 800 in Sunday school; \$500.00 in Easter offering; \$18,000.00 pledged to start a building program. Rev. Gordon Winchester is giving a successful and challenging leadership, and is well loved by the church and community. They are soon to launch a \$100,000.00 building program. God is leading in Lanett, and on the Alabama District.—C. E. SHUMAKE, *District Superintendent*.

Birmingham, Alabama—Ten thousand and three hundred in Sunday school on Easter; 19 churches broke all records during six weeks' climb. Rev. Dallas Baggett, district church school chairman, planned well, and pastors and people co-operated for great victory. Early reports indicate a fine Easter offering. God is leading.—C. E. SHUMAKE, *Superintendent of Alabama District*.

Columbus, Ohio—Central Ohio District offering exceeds \$29,000.00; Easter Sunday-school attendance 19,221; approximately 40,000 calls made in pre-Easter Sunday-school emphasis.—HARVEY S. GALLOWAY, *District Superintendent*.

NEWS IN BRIEF

Secretary John S. Manley sends word: "Warren Avenue Church, Columbus, Ohio, closed good revival on Easter Sunday, with Rev. J. E. Williams as evangelist; Sunday-school attendance Easter morning 1,092."

Word received on April 8 from Pastor James L. Collom of Beacon, New York: "Evangelist A. B. Carey has suffered a stroke affecting his right side and speech; is slowly recovering. He requests his many friends to pray for him."

"First Church, Great Falls, Montana, climaxed on April 5 the most effective revival effort ever attempted, with Rev. Leila Dell Miller as the evangelist. All attendance records broken, altar lined night after night; church people united. Great Falls is on the upward trend for Christ."—Ray Wheeler, Pastor.

"Bellows Avenue Church, Columbus, Ohio, 'over the top' in Easter offering; broke all records with 516 in Sunday-school attendance. Just closed a revival with Rev. James McGraw of the Seminary; his messages were inspiring. Rev. J. E. Everett is our progressive pastor."—Esther Corbin, Reporter.

"The people of First Church, Marion, Ohio, laid a record offering of \$4,600.00 on the altar on Easter Sunday morning as their contribution to the missionary cause."—Lester L. Zimmerman, Pastor.

"In spite of a rainy day North Little Rock (Arkansas) First Church broke its previous Sunday-school record by having 984 in Sunday school on Easter Sunday."—W. Raymond McClung, Pastor.

"First Church, McComb, Mississippi, closed wonderful revival with Rev. and Mrs. C. E. Keys; many great victories around the altar, and nice class of members received into the church. All past attendance records broken Easter Sunday with 401 present. Rev. C. B. Carleton recalled as pastor for three years with only one negative vote."—Felix Powell, Secretary.

"Eastside Church, Phoenix, Arizona, with Rev. George Gardner, pastor, broke all records with 507 in Sunday school on April 5, and more than \$1,700.00 in the Easter offering."—Pat Westland, Secretary.

"Great Easter services at Broadway Church, Louisville, Kentucky; 1,131 in Sunday school, over 1,200 for worship service; over 1,000 attended evening service; wonderful missionary offering."—B. Jerry McClain, Pastor.

"First Church, Salem, Oregon, Easter offering \$3,760.00; Easter morning attendance 725; a very fruitful revival with Rev. and Mrs. C. William Fisher as the evangelists."—Wm. F. Clay, Pastor.

HERALD OF HOLINESS

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You Promote the GOSPEL
When You Promote the HERALD

EACH year a greater number of districts are scheduling their HERALD OF HOLINESS subscription campaigns during the first portion of the calendar year. Though it is difficult to get complete reports on the accomplishments of these campaigns before the final analysis at the end of the year, the letters and reports we have received from the campaign managers indicate a consistently good response. We appreciate all these efforts—the work of the district organizations and the local churches—commendations to all.

Those districts which have conducted campaigns since January 1 and their respective campaign managers are:

District Campaign Manager Date
Alabama—Rev. Carl M. Brown—Jan.
Wisconsin—Rev. Floyd E. Pound—Jan.
Central Ohio—Rev. Joseph Neilson
Jan. 11—March 2
N'western Illinois—Rev. James E.
Hazelwood—January 1—March 31
Florida—Rev. L. R. Rushton—Jan. 25
—March 1
Western Ohio—Rev. Mark E. Moore,
Jan. 18—March 15
Abilene—Mrs. Robert Anderson—Feb.
Eastern Ky.—Rev. Asa Sparks—Feb.
Houston—Rev. Douglas Roach—Feb.
Kansas—Rev. Lee Spradlin—Feb. 1—
March 15
Kentucky—Rev. Charles Childer—Feb.
New York—Rev. George Teague—Feb.
S'west Okla.—Rev. Raymond W. Hurn
—Feb.
Virginia—Rev. Paul R. Holt—Feb.
Albany—Rev. L. S. Boardman—Feb.
Dallas—Rev. Harold O. Davis—Feb.
N'east Okla.—Rev. John D. Carleton
—Feb.
Canada Central—Rev. R. Bradley Har-
rison—Feb. 1—March 8
N'west Indiana—Rev. Truman Carter
—Feb. 1—March 15
S'west Indiana—Rev. James Robbins—
Feb. 1—March 15
West Virginia—Rev. J. C. Wallace—
Feb. 1—March 15
So. California—Rev. Virgil Rayborn
—Feb. 1—March 29
Minnesota—Rev. Ben Lemaster—
Feb.—March
North Dakota—Rev. Claire W. Kern
—Feb.—March
No. California—Rev. Ervin R. Klassen
—Feb. 3—May 1
N'eastern Indiana—Rev. John Wine
—Feb. 14—April 5
Colorado—Loran Madsen—March
Idaho-Oregon—Mrs. Bette Lee—March
Indianapolis—Rev. Charles A. Brou-
hard—March
THAINE E. SANFORD,
Sales Manager

Aloha, Hawaii

General Superintendent Williamson

IT WAS nearly midnight on March fifteenth when we boarded our plane at Tokyo, bound for Honolulu. We had been informed that, due to contrary winds, we would not attempt the scheduled nonstop flight in the stratosphere, but would go by Wake Island. As soon as we were airborne, we settled back in the comfortable seats and had almost fallen asleep when the captain asked for attention and in measured accents announced that engine number four was losing oil too rapidly and had been feathered. Then he said: "We are going back to Tokyo. We are sorry to inconvenience you, but there is no price on safety."

We deplaned and waited forty-five minutes, only to learn that the aircraft could not make the trip. Without too much assurance we were told that probably another plane could be diverted from its course to take us to Honolulu. If so, it would leave about five-thirty the following afternoon. We rested and waited patiently, for we did not relish the idea of being "ditched" somewhere in the wide expanse of the Pacific. The suggested plan of departure became a fact. We had a wonderful flight to Honolulu and arrived on Monday afternoon, an hour earlier than we left Tokyo, having gained a full day by crossing the international date line, but lost five hours on our watches by setting them ahead.

Our pastors, their wives and families, and all the Nazarenes of Hawaii spared no effort to make us welcome and happy during our brief stay with them. On Wednesday the Nazarene Foreign Missionary Society and the Nazarene Young People's Society held their annual conventions. Thursday was devoted to the business of the assembly. The district has been organized only one year. It has been a year of progress. Property value more than doubled; membership in the church showed 15 per cent increase. There are now four fully organized churches with a total membership near the two-hundred mark. The total giving for the year was twenty thousand dollars, which means the per capita giving is near the average for the entire church. Support of the General Budget was double that of the previous year.

The average weekly attendance in Sunday school was approximately five hundred, and the enrollment was six hundred fifty. Membership in the Missionary Society and the Prayer and Fasting League increased more than 100 per cent. The Nazarene Young People's Society showed good gain.

There are two other places in which Sunday schools and preaching services are being held. In both places we have good properties. Organization of these churches should be perfected within the next six months.

District Superintendent Cecil Knippers has promoted the evangelization of the Islands with dili-

gence and energy. He has plans to occupy centers on other islands as soon as money and workers are available. He has pastored one of our Honolulu churches successfully while doing the work of superintendent. His church enjoyed a year of prosperity and growth. He and his wife are devoting all their gifts and resources to the task assigned them. They believe God has called them to minister in Hawaii. Pastors Norman Moore, A. J. Gunter, Reeford L. Chaney, and Stanley Ledbetter with their devoted wives are digging in to justify their conviction that God has called them to labor in the needy field of these Pacific Islands. Superintendent and pastors alike believe the year now beginning will be one of progress and revival blessing.

The assembly closed with the dedication of the recently acquired property which is now known as Honolulu First Church, with Rev. A. J. Gunter pastor. The dedication having taken place in the early part of the service, the way was cleared for an altar call at the conclusion. God came in conviction, and ten hungry-hearted seekers knelt to pray and bore radiant testimony that God had rewarded their prayer and faith.

Our investment in Hawaii, which will probably soon be the forty-ninth state of the U.S.A., is well worth while. There are half a million people in the Islands to be evangelized. We should also press this work for the sake of thousands of military personnel who are contacted there. Protestant Christianity has to date reached only 6 per cent of the population. The Church of the Nazarene is accorded a leading place in evangelical circles. Problems are varied and many. Our workers are isolated, and they need the special prayers of the church on the mainland to help make up for the lack of fellowship.

Mrs. Williamson and I are nearing the end of the long journey, nearly thirty thousand miles for me and more than twenty thousand for her. We are grateful to God for His mercies and abundant blessings, and to all the church for their prayers. We shall endeavor to be faithful and render more fruitful service in the future.

Why Should I Care?

By Frances B. Erickson

*Why should I care, Lord, if storm clouds arise
And the sunlight is banished again from the skies?
Thy presence abides, and my thankful heart cries,
"Thou art with me, so why should I care?"*

*Why should I grieve when friends misunderstand,
And at times there seems no comforting hand?
By grace I was saved, and by grace I shall stand.
That Thy love rule my heart is my prayer.*

*Why should I weep though my plans one by one
Lie flat in the dust? There is work to be done—
Hearts to be comforted—souls to be won—
And Thy cross 'tis my privilege to share!*

Some sobering thoughts for those who
cry out against the commercializing of Sunday

Are We Desecrating the Sabbath?

By Fred W. Reedy*

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates (Exod. 20:8-10).

THE Christian Sabbath is now in serious jeopardy. The trend toward secularism on the Sabbath day is, in many sections of our nation, a major factor in spiritual decline. This trend is rapidly invading the ranks of the Church. It is becoming increasingly difficult to get church members to attend the Sunday evening services. One reason for this is that our people are engaged in secular and recreational activities during Sunday afternoon and are physically and mentally unprepared for a religious service Sunday evening. We are forgetting that God declared in the commandment that the Sabbath is a day of rest as well as a day of worship.

It is frankly admitted that certain occupations require occasional work on Sunday. Jesus provided for such situations in His interpretation of the Sabbath. The church member who must work occasionally is not the problem. It is that large number who do not work at their regular jobs but who engage in legitimate, but energy-consuming activities Sunday afternoon and are too tired to come to the Sunday evening service. Or if they do come, they are too tired to make a spiritual contribution to the service.

God does not require a legalistic interpretation of this third commandment, but rather a spiritual observance of His holy day. Carefulness should be exercised at several points. For example: promiscuous purchasing of meals, gasoline, groceries, and other unnecessary items on Sunday will tend to break down our standards of Sabbath observance. It is admitted at this point also that occasional purchasing of some of these items is necessary. Sometimes we are obliged to entertain guests unexpectedly; not being prepared at home, we must take them to a public eating place. However, for Nazarenes to make Sunday the day for eating out, as we say, is not in keeping with our

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high standards. This practice will encourage other border-line activities on Sunday afternoon that will eventually lead to a lagging interest in spiritual things, and little spiritual power or soul passion in the Sunday evening service.

The atmosphere of the average cafe or restaurant with the usual smoke-filled air, jukebox music, and worldly conversation is harmful to deep spirituality. We have just left the sanctuary and have heard the morning message. Our hearts have been warmed and stirred and likely we have received new light on things spiritual; then to go immediately to a public place where loud and loose talking is the usual order will destroy the seed of truth that has been planted in our hearts during the morning service. Would it not be better to plan for a Sunday dinner at home, though it may require a little forethought and inconvenience, so that we may in the quietness of our own home assimilate the truths received in the worship service?

Our children are seriously affected by our habits in these matters. They will lose to some extent their respect for the church, their home, and for God by these secular practices on the Sabbath day. At the Sunday dinner table we have an excellent opportunity to discuss the preacher's sermon and offer some helpful suggestions to our children which may assist them in understanding it. What chance do our children have for asking questions and receiving such helps in the crowded and confused atmosphere of a public eating place with cigarette smoke blinding their eyes and worldly conversation and music drumming in their ears?

Let's buy our gasoline on Saturday and invite the station attendant to Sunday school. (The invitation will do no good on Sunday.) Let's stay out of grocery stores on Sunday and patronize those that close on Sunday. Let's eat at home if it's only hamburgers, and let the Holy Ghost seal the truth of the morning message in our hearts while we meditate in the quiet of our own homes. Let's rest on Sunday afternoon, if possible, so we will be physically and spiritually prepared for the Sunday evening service. It might be well to suggest that Sunday afternoon is a good time to visit that unsaved relative or friend and arrange to go by and bring him to the evening service, and also pray until we get a real burden for his soul. We will likely have little burden if we spend Sunday afternoon in activities that use up our physical and mental strength; and we will likely be tired and sleepy in the Sunday evening service and go home afterward wondering what was wrong with the pastor's message. His message was possibly a good one, but we were too tired to



He is able even
to subdue all things
unto Himself

PHILIPPIANS 3:21

listen. We made no vital contribution to the message by prayer and burden for souls, and we made no effort to get an unsaved person into the service.

Let us have a genuine revival of Sabbath observance among the people called Nazarenes. Let us buy our gasoline on Saturday if possible, and avoid public eating places except when necessary. Let us think of Sunday afternoon as a time for rest and meditation upon the things of God, and a time for prayer and preparation for the Sunday evening evangelistic service.

"Remember the sabbath day, to keep it holy."

"Cast Down, but Not Destroyed"

By Raymond C. Kratzer*

IN THE process of growth in grace, God often reveals something which He is displeased with in our lives, and which we must relinquish if we are to continue in His favor. In conversation with a Christian missionary the other day, he related to me how God had delivered him from the tobacco habit. He had been remarkably converted from a terrible life of sin and wickedness, and was rejoicing in the joy of sins forgiven. However, he continued to smoke, although he did not feel too happy about it. But the habit had so fastened itself upon him that he could not break loose, try as he would.

One day God spoke so clearly to him that he must give up the cigarettes that he threw them away in a gesture of desperation. The old craving began to assert itself like a terrible giant, and a subtle temptation came to him to *smoke just a few more*. He was torn between the desire to please God and live a victorious Christian life and the fear of suffering a complete physical breakdown by denying himself this seemingly necessary drug.

With an earnest prayer in his heart, he said to himself, "I'll die before I smoke another cigarette." And sure enough he did think he would die, for he told me that he lay on his bed resigned that it would be his deathbed. Yes, he was "cast down," but was he destroyed? No! thanks be to God. No sooner had he performed that act of self-determination than God manifested His mighty conquering power, and sweet release came from that vice-like grip of an evil habit. From that day to this his victory has been complete through Christ.

God's way is always the best way, and we may be sure that His commands are His enablements. We may be "troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8-9). We may be "more than conquerors through him that loved us."

*Pastor, First Church, Nampa, Idaho

Truths from Everyday Life:

By Mendell Taylor*

Faith, the Spiritual Microscope

A MICROSCOPE is an instrument used to make visible those things which are invisible to the naked eye. Through this increased power of vision a whole new world is opened. Scientists have made some of their most wonderful discoveries in this realm of the infinitesimally small. Our knowledge of diseases, physics, and chemistry would be vastly poorer if it were not for the information gained from this normally invisible world. The microscope makes it possible to operate in this realm because it brings what would otherwise be beyond vision a vital part of man's factual experience.

When we are born into the spiritual world an entirely new universe is opened. It is a realm which the natural eye is not capable of beholding; it is an invisible world which is wide open for discovery and exploration. Since it is beyond the perception of the natural eye, there must be a new factor introduced which will enable us to see clearly in this rare atmosphere. The instrument effective in this sphere is faith. It is the microscope of the soul which makes the things of the spiritual world real. It is the new eyes which we have for invisibles. It is the medium through which the spiritual world can be interpreted.

St. Paul declared that faith is "the substance of things hoped for, the evidence of things not seen." In other words, he proclaims that things hoped for have substance and things unseen have evidence. By way of analogy, those things which are material have substance and evidence so conclusive that their existence cannot be questioned. Through the medium of the five senses, the material world is interpreted in such a way that it can be described and analyzed. The reality of sense experience is based on such substance and evidence that we know the material world exists. According to St. Paul the same kind of assurance belongs to the spiritual world. This realm has equally as much substance and evidence as anything material. The only problem is that you must have a different instrument for understanding the reality of the spiritual. Just as the senses interpret the material world, so faith is the medium of interpreting the spiritual world. As the microscope is the instrument for aiding the natural eye in finding invisible things, so faith is the microscope of the soul by which substance and evidence are given to the invisible things of the spirit.

Equipped with the microscope of faith, we can soon feel at home in the realm of the spiritual. We learn to travel the trackless paths of truth and beauty with ease and exultation. We discover the secret of having an invisible source of supply

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which keeps us sturdy and victorious. We make tangible that which is beyond our range of natural vision, and find ourselves surrounded by a world more fascinating than this material structure. Faith is the key that unlocks this entirely new universe for us, and faith is the instrument by which we acclimate ourselves in the atmosphere of the soul's fatherland.

The Soldier's Pack

By Mel-Thomas Rothwell*

For in the final choice a soldier's pack is not so heavy as a prisoner's chains.

THIS striking expression has been taken from the compelling inaugural address to the nation by President Dwight D. Eisenhower. Overlooked in the broad compass and heavy content of the President's message, the sentence quoted ranks with utterances of greatness of the past, such as Rousseau's opening remark in *The Social Contract*, "Men are born free, but everywhere they are in chains."

The full significance of the President's thought is encompassed in that brief phrase, "A soldier's pack is not so heavy as a prisoner's chains." The phrase focalizes all that is worth while in the present and past struggle for existence: Freedom is cheap at any cost.

Brave warriors of past ages have borne without complaint the heavy packs of war's liability upon their aching backs. Across continents known and unknown they have pressed the rigors of war upon their foes, oblivious of personal safety in the search for freedom. Away from homes and loved ones, beyond the wide expanse of oceans,

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ALABASTER PRAYER

By Mary Alice Holden

*Dear Lord, we come adoring Thee
With oil of love outpoured
And, since Thou art our Saviour dear,
Anoint Thee as our Lord.*

*We break the cruse that would hold back
Our heart's desire from Thee
And spill the perfume of our love
That all the world may see.*

*Unto the least of these we give
That they may seek Thy face
Within a worthy house of prayer
And learn to know Thy grace.*

*Dear Saviour, we are wholly Thine.
What can we give Thee more?
Yet of Thine own we give this gift
Of love that bubbled o'er.*

on distant beaches of the far-flung islands, or on tiny, tree-flecked atolls, they have laid down their young, strong lives as the last measure of devotion to the ideals of freemen. The sparks of their noble lives flickered momentarily against the dismal backdrop of slavery's night, like millions of fireflies lighting up the gloom of yonder swamp, and then went out—the flashes of light and hope in the oppressive darkness before the freeman's dawn.

Why this ceaseless, weary struggle? Why the wills of steel, the unrelenting conquest? Because to the freeman, "A soldier's pack is not so heavy as a prisoner's chains." What eloquence of expression, but what simple greatness of existence the factor of freedom brings! That men are created free and equal is challenged by a modern totalitarian delusion of "forcing men to be free." The contrast of Locke, Kant, Lincoln, and Eisenhower with Machiavelli, Hobbes, Marx, and Stalin brings sharply to focus the true character and dignity of the human soul, and further suggests the spiritual counterpart represented in the Christian soldier's pack of sacrifice and toil being less burdensome than the prisoner's chains of sin.

None but the slave knows the real difference between a soldier's pack and a prisoner's chains. The freeman who has not known aught but freedom may trade his liberty for security; but not so the freed man, for he better than any other realizes that true security rests in freedom alone. No force can make man free, only the breaking of the chains that bind.

No wonder the child of God can sing, "Glorious freedom, wonderful freedom!" for Jesus is indeed the glorious Emancipator! Yet every Christian knows that this is not freedom from the soldier's pack, the weight of sacrifice and toil. God's delivered saint becomes a soldier of the Cross, and as a soldier he must bear the heavy pack of duty, the equipment of the warrior.

He, too, may cross continents to extend the rigors of his righteous war against sin and the gloom of slavery. He may lay down his noble life on a distant island or in the lonely, benighted heart of Africa. The spark of his life given up in the quest for others may flicker briefly against the Stygian dark of sin's night. The warrior of the Cross may burn up his physical reserve in the superintendence of the flock of God and lay down his life prematurely, or his candle of faith may flicker momentarily on an unheralded home-mission preaching point or an obscure pastorate. But having tasted of the good gift of God, having been delivered from the galling fetters of sin, he takes upon his bruised shoulder the heavy pack of sacrifice and toil; for, by all odds, "in the final choice a soldier's pack is not so heavy as a prisoner's chains."

Forbearance is a Christian virtue enabling one to withstand persecutions inflicted by others, without retaliation.—H. T. BEYER.

Stewardship of Opportunity:

No human being will ever enter completely into such a ministry as Jesus had, but we believe that as one lives more closely to Him, patterns one's life more like His, seeks His will more sincerely, and loses himself more in the life of the Master, to such degree will one be able to enter into the experiences of others, and bring to them a fresh reserve of faith and hope and love. What greater opportunity will ever come to a person than that of helping another come closer to the Master who alone gives peace and joy and wholeness of life!

Each day brings to every one who has the open heart, the ready mind, the outstretched hand, opportunities to grow, to serve, to think, to draw near to our Father, and in His presence to lose more of self and to gain more of His likeness. This is our Stewardship of Opportunity—may we be alert to hear that faintest whisper saying, "This is the way, walk ye in it."—ANNIE TAIT JENKINS, in *Christian Observer*.

Security in the Storm

By A. M. Quick*

IN THE earlier part of World War II it seemed for a time that the whole world was tumbling in ruins. The armies of Hitler were raging across Europe; nations were crumbling before his mechanized hordes. Bombs were falling on Great Britain and the wolves of the seas were tearing at the vitals of our shipping.

From our one short street alone in this small Canadian city twenty-three of our boys were in active service. Only two young men remained—both cripples. My own lad and my son-in-law were in the army, about to go overseas. The tenor of our lives was disrupted by the overwhelming demands of war. Our hearts were shocked and saddened by the constantly incoming casualty lists which so often contained familiar names. Anxiety for the safety of loved ones was ever present with us. It was a pattern of life that was soon to spread over the continent, until hardly a home escaped.

At that time, and many times since, God gave me comfort from the first five verses of Genesis. I wish I might convey to troubled hearts today something of the sense of peace and security that so often came with the recitation of these great words: "In the beginning God created the heaven and the earth."

The one great, solid thing of all creation and all history, of all the present, all the past, all the future, is the tremendous, unchanging, central fact of God.

We do not know, and it is not necessary for us to know, what ages piled on ages may have intervened between the first and second verses. The important, comforting fact in the second verse is that, although the world was without form and void, and darkness was upon the face of the deep, "The Spirit of God moved upon the face of the waters."

Chaos, darkness beyond description, the restless waters of a globe-enveloping, lightless, and lifeless sea—but God was there! His Spirit brooded over it all! The fact of creation becomes significant to us personally in the light of the eternal fact of God.

"And God said, Let there be light: and there was light." Simply, just like that! Hallelujah!

*Over the chaos rude,
Over the solitude,
Over the restless flood,
Light shone!*

And where light shines, then all else falls naturally into order when God presides.

Once again God sent Light into the world, this time a greater Light. "For God so loved the world, that he gave his only begotten Son," and that Son himself declares, "I am the light of the world."

What chaos, what darkness reigns in hearts into which that Light has not shone! How restlessly the sea of anxious thought surges through the mind which is not stayed upon God! But the Spirit of God broods over those waters. Jesus comes. The Light shines. God is there! When everything else goes to pieces, the fact of God stands sure.

He is *stability* in the kaleidoscope of world affairs. He is *security* where all else is insecure. He is *shelter* when humanity is disintegrating before the blast of its own inventions. He is *safety* when earth rends and mountains fall, the seas roar, and the very heavens are ablaze with judgment. He is *strength* when our earthly frame trembles in weakness. And when our own wisdom becomes foolishness to us, He is the unfailing *wisdom* of the centuries. He is God!

Would we know security in the storm? Then let us seek Him through Jesus Christ, the Lord, and "God, who commanded the light to shine out of darkness," will shine in our hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"In the beginning," and in the present, and while time rolls onward to the final victory of the Lamb, and onward into the great forever—God!



The law of truth was in his mouth, and iniquity was not found in his lips (Mal. 2:6).

An unclean heart causes a foul mouth, a foul mouth produces dirty lips, and dirty lips always speak iniquitous words—the pattern is always the same.—EARLE F. WILDE.

*Nazarene Elder, Galt, Ontario



Jesus Prays for Me!

By Mrs. C. K. Helsel*

IN Romans 8:34, we read these words, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Like a flash of lightning across the sky this verse flashed across the horizon of my mind one day. Gradually it became a small glow and finally, as the glowing light of a noon-day sun, came the realization that Jesus prays for me.

To anyone, the knowledge that someone is praying for him gives added courage and strength in the hour of need. I remember when one morning my mother became aware of the voice of the Lord calling her to prayer for my sister. The call to prayer became so urgent that she left the dishes and went to her knees. Later that day we learned that my sister had been in extreme danger and only the hand of the Lord saved her. Yes, it means much to have my earthly loved ones and friends praying for me, but how infinitely much more that Jesus prays for me!

But just what does it mean to have Jesus pray for me? To me it means that in every situation of life I shall be able to keep my equilibrium, my balance—that I shall not be swept away by any circumstance, for in the next few verses of this same chapter in Romans we read: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

While it is not likely that all of these things will come into the life of any one person, yet in the natural processes of life some are bound to come. So, should tribulation come my way, or persecution, even though it be severe and overwhelming, I can take courage, for Jesus is praying for me; praying that I shall not fall beneath the hammer blows of the sneers of my unbelieving friends or loved ones; that the paralyzing effects

of this indifferent age in which we live shall not grip my soul, but rather that my love and passion for lost humanity will increase with each passing day.

So, while days come and go with their burdens and trials, I will keep ever in my thoughts the picture of a tender, compassionate Jesus, who wept over Jerusalem; the understanding Jesus, who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; the Jesus who knelt in the garden of Gethsemane, whose "sweat was as it were great drops of blood"; the forgiving Jesus, who said, "Father, forgive them; for they know not what they do." This same Jesus is my Jesus, and He prays for me.

Early Morning Prayer

On the Bank of the Nile*

By Fletcher Galloway**

THE Arabian Hotel in Cairo is a houseboat on the banks of the River Nile—and what a restful place it proved to be, far away from the noise of the carts on the cobblestones and rocked gently by the movement of this sleepy old river, cradle of history long since buried in the archives of the past! The Shepherd Hotel, favorite stopping place of tourists, was a shambles due to the recent rioting.

Just at daybreak a man came down the bank of the river across from our houseboat, undressed, and went for a swim. Then he washed his clothes, wrung them as dry as he could, and put them back on. A rooster was crowing somewhere off in the distance. The rattle of a vegetable cart could be heard as it wended its way to market. The swimmer was clearing away a little place on the bank of the river and seemed to be waiting for something—and then it came.

It was the far-off chanted call to prayer from the tower of one of the 375 mosques of this ancient city. Immediately he fell on his knees with his face toward Mecca and prayed. Nazarenes could learn some lessons from these Moslems. They seem utterly unashamed to pray wherever they happen to be when the call to prayer is sounded, three times a day. They are fanatically devoted to their religion and because of this fact are the most difficult group to reach with the gospel.

But I thought as that man prayed: He has the same heart longings that I have; he has the same sin-burdened heart that I once had. Something drives him to prayer, but he is praying to "Allah," a god who cannot hear his prayer. I did not hear a single "Hallelujah" as he arose from his knees.

*For part of this incident I am indebted to Rev. C. B. Armes, of Joliet, Illinois. He got up earlier than I did that Sunday morning.

**Pastor, First Church, Portland, Oregon

*Pastor's Wife, Loveland, Colorado

Did I Fail Him?

THIS is the thrilling experience of a young pastor, and so thrilling that I want to pass it on. It may encourage others to be faithful in soul winning. His letter went something like this:

"I had been calling on a man in the hospital who was dying with throat cancer. It seemed I could never get close to him, although he had let me pray for him. The last time I was at the hospital he reached out and took my hand as I was leaving, and I asked him if I could pray one more time. He nodded his head and indicated that I could. I always prayed right out for him—he knew that he was headed for hell unless he surrendered. Still I could never get anything out of him. I hadn't been up there for about a week, when one day as I was leaving the house I met his wife on the street and she told me that he was dead.

"This really knocked the sidewalk right out from under me. I turned and went back to the church and had quite a prayer meeting. The only thing I could pray was, 'Did I fail him?' I called another Nazarene pastor in town and he said that sometimes you can only hope they made it, that you have done your best. I knew I had told him where he stood in the sight of the Lord, but I just kind of held on to a faint hope. The man didn't appreciate church, was even against his family attending. His thirteen-year-old boy was attending our Sunday school, and one boy was in the navy.

"The boy in the navy came home for the funeral and after the funeral he went up to the hospital to thank the nurses for their kindness to his daddy. When he arrived back home he said, 'Mother, do you know that the nurse said that a while before Dad died he became very religious and changed completely?' Also, on the table beside his bed he had a Bible that he had bought for the younger boy and had the boy's name engraved on it. On the inside it said, 'With love from Daddy.' The young boy brought the Bible over to show me a few days later and it was really a beautiful Bible. Then the real clincher came last Sunday. The younger boy brought a letter with him to church that a nurse from the hospital had written him. It said, 'Your daddy got saved before he died and made me promise I would let you know; said that he would meet you in heaven and be sure and don't miss it.' This was a real thrill to all of us here.

"If I never have another victory in this world, that alone was worth all the battles I've ever fought. God is still on the throne."

* * *

I am sure this young pastor didn't fail. God's Word never fails. We only fail when we fail to speak. If we will be faithful in speaking to people about their souls, the Holy Spirit will be faithful in doing His office work.

I am sure there are many people that live while we live and die while we die who could be

reached for God and heaven if someone could speak to them about their souls. Oh, may the Lord help us all to get on with the great business of soul winning. I am glad this young pastor didn't fail. God help us all to be faithful. —Submitted by a district superintendent.

Hidden Wisdom

By W. N. Harrington*

"The fear of the Lord is the beginning of wisdom" (Ps. 111:10).—"The beginning of wisdom is a knowledge of God." We look back with astonishment upon the ignorance of past days. The simplest elements of science, the most common devices of art, were utterly unknown to man through many generations. The elements of nature were at his command, but the secrets of their use were hidden from him. For thousands of years men felt the throb at their own pulses, and yet remained in ignorance concerning the circulation of their own lifeblood. For ages they breathed the air about them, unconscious of its existence. Gravitation bound them with a universal law; and yet they did not even recognize the fetters which they wore.

Mighty forces of steam were latent in nature and developing on every hand, and yet for generations men toiled and delved to do the work which this invisible giant was only waiting for an opportunity to perform. The lightnings danced and flashed above their heads; electric currents thrilled the whole frame of nature, and even permeated their own bodies; and yet it is scarcely more than a generation since men learned the mystery of this mighty force, and made it their servant, their messenger, and their illuminator.

These instances show how narrow and circumscribed is human vision, and what utter foolish-

*Evangelist, Gainesville, Florida

Soul Peace

By Pearl B. McKinney

*Dear Father, in Thy mercy
And in Thy boundless grace,
I pray Thee, lift my vision
Above the commonplace.
Instead of hate and sorrow,
Instead of war and strife,
I would see love and beauty
Made brighter by my life.*

*I bring to Thee petitions
For peace, for health, for gain;
Yet I know that in Thy wisdom
There is a place for pain.
But I do praise Thee, Master;
From guilt I've found release,
For in my heart is dwelling
The glorious Prince of Peace!*

ness is the wisdom of this world; for there have been wise men through all ages, and yet the child of today would laugh their ignorance to scorn.

In the higher wisdom of divine things, and in the knowledge of God, man's ignorance was still more dense. The world had art, science, ingenuity, genius, and all the elements of intellectual strength and life, but in the higher realm of spiritual thought, all was darkness and confusion. Egypt built pyramids, and worshiped cats. Nineveh erected palaces, and adored beasts and birds and creeping things. Babylon filled her capital with pomp and splendor, and her sages bowed down before images which the hand of man had made. Greece had sculpture and painting and poetry and song; but for devotion she had debasement and drunkenness, and for religion license and lust.

"The world by wisdom knew not God," and a world without God was a world without hope. The shadows of eternal night hung thick and dark about the world's horizon. Life was a weariness, and death was a sunless shade, which the world's wisdom strove in vain to pierce. Egypt, with her sacred birds and embalmed monkeys; Assyria, with her winged lions and mystic symbols; Rome, with her incarnations of war and lust and theft and murder; Greece, with her matchless statuary and her infamous morals; India, with her hideous images and obscene and loathsome idolatries; all these, with the accumulated wisdom of ages, and nothing that could comfort the broken heart in the day of trouble and distress, and nothing on which weary souls could stay themselves amid the shadows of the vale of death!

"The world by wisdom knew not God," though the heavens declared His glory, and the firmament showed His handiwork; though, through thousands of years, the sun, moon, and stars had revealed the majesty of their Creator, yet darkness covered the earth, and gross darkness the people. It was not within human power, unaided, to apprehend the Deity. Just as the plainest laws of nature were undiscovered for ages; just as the simplest elements of science were unobserved for generations; just as men search and grope in blindness to discover some scientific principle, or invent some mechanical device, and at last when successful astonish themselves and all who see it by its utter simplicity, and are amazed that they did not discover it before; just so a world without God plunges into darkness, wanders through realms of mist and mystery, and at last is made to know that God has kept those things from the wise and prudent and revealed them unto babes.

"Thou art a God that hidest thyself." His way is deep, and His path in the great waters. No man by searching can find out God, and those who, boasting their wisdom, have filled the world with profession and pretense have only proved their folly and their blindness; but those who, with humility of heart and lowliness of spirit, have confessed their own ignorance, and have

teachably accepted the divine instruction, find that the entrance of God's Word giveth light; He giveth understanding to the simple.

O child of earth, filled with men's wisdom and vain knowledge, learn the lesson of the ages. Remember the wisdom of yesterday is the ignorance of today; and that the wisdom of science of today may be scouted, scorned, and cast aside tomorrow. But the wisdom of God, the everlasting wisdom that comes to us from ages past, and reaches on to the ages yet to come, is offered to those who in lowliness of heart accept the divine instruction, and who devoutly search the Holy Scriptures, which are able to make us wise unto full salvation, deliverance from sin and consequences of sin, through faith that is in Jesus Christ. "The beginning of wisdom is a knowledge of God."

The Dean's Diary

By Boyd Shannon*

FRIDAY morning! The mail is stacked high. What does it include? Applications for admission to the college? Letters requesting help in finding employment? Requests for recommendations? Wait, here is a letter from Bill Jones, who graduated last year and has been doing graduate work in a large state university since leaving us. I wonder what he has to say. Shall we see?

"This word will be interesting to you. Every one of the students who came to the University of _____ with two years' experience or more at Bethany were able to stay with the church and maintain their spiritual life. However _____ U. has yet to have a Nazarene begin as a freshman and make it spiritually. Either they quit _____ U. to stay saved, or they quit the church before the year is out. This was true of some of the past year."

Can this really be true? Sure it must be, for Bill was well known while he was in school for his keen observation, his clarity of thought, and his adherence to the truth. Then what does this mean to the young people of the Church of the Nazarene? It means that every one of them should get just as much of his college education in a Nazarene college as he possibly can.

It means that the responsibility for encouraging students to enroll in our Nazarene college is a personal one upon every pastor, evangelist, and lay member of the church. It means that the colleges must stay true to the basic doctrine of holiness of heart and life, and that every effort must be put forth to lead each student into a personal experience of sanctification.

I'm glad I have the privilege of serving God and the Church of the Nazarene in a holiness college.

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

NEWS from Your Publishing House . . .

By O. Joe Olson

Quarter Century Service Awards to Eight

THE NAZARENE PUBLISHING HOUSE, at 2923 Troost Avenue in Kansas City, now starting its forty-second year of service to the Church of the Nazarene, took time out one day last month for a surprise ceremony. Eight employees, including two sisters and two sets of brothers, were honored for service records ranging from twenty-six to nearly forty years. Each was presented with a handsome wrist watch.

Those honored were: Mervel S. Lunn, manager, who will celebrate his fortieth anniversary of service in September; P. H. Lunn, book editor, thirty-seven years; Arch Edwards, production manager, thirty-three years; William Fields, job press foreman, thirty-one years; Velma I. Knight, office editor of the *HERALD OF HOLINESS*, thirty-one years; Anna Lea Knight, order clerical expediter, thirty years; Russell Edwards, bindery foreman, twenty-eight years; and Dell Kuhn, hand composition foreman, twenty-six years.

M. A. (Bud) Lunn, assistant manager, did a fine job as master of ceremonies. He reminisced about the early, struggling days of the publishing house, in which these veteran employees played such a vital part. As he lauded the contribution of each veteran, telling a few humorous anecdotes, an artist's crayon sketch of each person was displayed in an old-fashioned picture frame. The well-known "Showers of Blessing" radio quartet sang several old-time numbers. They were introduced as the "Crystal Set Boys" and were suitably dressed for the occasion. The sketches, which were given to the respective employees, were the work of Paul Hubartt, staff artist.

Dr. S. T. Ludwig, general church secretary, presented the gold watch to Mr. M. S. Lunn, plant manager. He

briefly sketched the phenomenal growth of the publishing house to its present rank of ninth largest Protestant printing plant in volume of sales in the nation. He said to Mr. Lunn: "You have our unbounded confidence and esteem. To all of us, you are a man among men—a Christian exemplar, humbly serving the living Christ; a wise counselor in time of need; a manager with the human touch; and a friend to all at all times."

Some two hundred employees and a few headquarters friends attended the program. Among those present were the managers of both branch stores, E. E. Speakes, Pasadena, California; and Dwight L. Deeks, Toronto, Ontario, Canada; and Wendell Lillenas, manager of the Book Shoppe at Bethany, Oklahoma, which is also owned by the publishing house.

The three outpost managers later spent a few days discussing mutual problems, fraternizing, and acquainting themselves with new developments. They did considerable planning with the management, department heads, executives, and other personnel at the home office.

Bud Lunn traced the growth of the publishing house, which began operations in an old private mansion at 2109 Troost Avenue in Kansas City. The first year it did a gross business of \$30,000.00. Last year the plant had a gross income totaling approximately \$1,900,000.00 from the sale of 33,000,000 periodicals, chiefly church papers and Sunday-school literature.

He said that it was "highly significant" that four of the men honored are the key persons in the production area: the Edwards brothers, William Fields, and Dell Kuhn.

As the years were rolled back at the quarter century awards program in the Publishing House: (Right) Manager M. Lunn is presented watch by Dr. S. T. Ludwig; (Group, left to right) William Fields, P. H. Lunn, Russell Edwards, Dell Kuhn, M. Lunn, Arch Edwards, Velma I. Knight, and Anna Lea Knight; (Below) General Manager, M. Lunn, and Branch Managers (guests at awards program) E. E. Speakes, Pasadena, California; Wendell Lillenas, Bethany, Oklahoma; and Dwight L. Deeks, Toronto, Ontario, Canada.



ELSEWHERE in this issue a page is devoted to the Nazarene Publishing House. There you will read of a significant occasion when those who have worked for this organization for twenty-five years or more were honored. A fitting program was presented, and each of the eight persons in this group was given a beautiful wrist watch. Those thus recognized were: Dr. M. Lunn, Mr. P. H. Lunn, Mr. Arch Edwards, Mr. William Fields, Miss Velma I. Knight, Miss Anna Lea Knight, Mr. Russell Edwards, and Mr. Dell Kuhn. I congratulate all of these individuals! They deserve well the honor accorded them. This is especially true of Dr. M. Lunn, who, as manager of the Nazarene Publishing House, has for many years so wisely directed its fortunes.

On this special page you will also be informed of the annual visit of the managers of the branch stores of the Nazarene Publishing House. These agencies are located at Toronto, Ontario, Canada; Pasadena, California; and Bethany, Oklahoma, and are supervised by the following men, respectively, Mr. Dwight L. Deeks, Mr. E. E. Speakes, and Mr. Wendell Lillenas. It is always a pleasure to welcome these gentlemen to Kansas City. Under the direction of Dr. M. Lunn, manager, and Mr. M. A. Lunn, assistant manager, of the Nazarene Publishing House, they are rendering an outstanding service to our church.

Needed—a Revival of Morals!

WHEN I was a boy I was given to understand that right was right and wrong was wrong. My old-fashioned Methodist parents not only taught me this, but they believed it and lived it. They emphasized the fact that if I knowingly and deliberately took anything which did not belong to me I sinned. This was true as to a penny or five cents as well as to a hundred, thousand, or million dollars. If I took a marble, peach, or watermelon which did not belong to me I was a thief and thereby disgraced before man and God. What was true as to stealing held good also for every violation of any law of God. My parents believed in righteous living. They weren't famous people but they had some principles of right and wrong which they stood for uncompromisingly both by precept and example. They may have been a little severe in some respects, but they did not blur the distinction between right and wrong. They knew that there was such a thing as good and they were not at all unaware of the fact of evil. Furthermore, they never lost sight of the line of demarcation between them. They had a conscience, thank God! That's more than can be said for some people today.

SOON AFTER I began to preach, liberal theology took over in many parts of our world. Sin was made light of and some preachers made fun

Sin Is Not Sin of the *morbid consciences*, as they called them, which some people had. In fact, they even went so far as to claim that it was a form of mental disease for a person to be troubled about stealing a watermelon or taking a few pennies or dollars which did not belong to him. If the salesman in the store happened to give him more yards of cloth than he asked or paid for, that was only the salesman's hard luck. The buyer was in no way obligated to say anything about it. Likewise, if the customer was given a little too much change, he was not guilty of stealing if he kept the extra money. This type of thing has gone on until now we are reaping a whirlwind of stealing, lying, and almost every other type of sin. Men's consciences have become so seared that anything which they can get by with is looked upon as right. Morals—standards of right and wrong—have all but been debunked.

ACCORDING to his own statement, a certain young man largely cheated his way through high school. Then, as he said, he was saved and sanctified. Immediately he enrolled in college and began to prepare for the career which he felt should be his. After finishing college and entering upon what he thought was to be his life's work, he wrote a friend that he had cheated some all through his college course. He excused himself on the ground that he had built up such a habit of cheating in high school that he could not break off from it at once even though he had been saved and sanctified. Then he asked the friend to whom he had written if he thought that he (the cheater) could still be saved and sanctified. The answer to this question is simple—when an individual cheats, lies, steals, or sins in any other way, he backslides. In other words, he is guilty before God and will have to repent. Of course God will forgive if he really repents—acknowledges his sin and its seriousness in so far as he can—and then promises without reservation to turn away from his sin.

A Cheater should be his. After finishing college and entering upon what he thought was to be his life's work, he wrote a friend that he had cheated some all through his college course. He excused himself on the ground that he had built up such a habit of cheating in high school that he could not break off from it at once even though he had been saved and sanctified. Then he asked the friend to whom he had written if he thought that he (the cheater) could still be saved and sanctified. The answer to this question is simple—when an individual cheats, lies, steals, or sins in any other way, he backslides. In other words, he is guilty before God and will have to repent. Of course God will forgive if he really repents—acknowledges his sin and its seriousness in so far as he can—and then promises without reservation to turn away from his sin.

LET'S move into a very different sphere and consider some other cases of loose conduct, or wrongdoing. A few days ago C. Wesley Roberts resigned as chairman of the Republican National Committee after serving only two months. A nine-member bipartisan committee of the Kansas Legislature unanimously found him guilty of "deliberately and intentionally" violating the spirit of the Kansas law requiring the registration of lobbyists and legislative agents. Mr. Roberts had collected \$11,000.00, or a fee of 10 per cent, "for services in negotiating

Stephen S. White

the sale of a building on state property to the state." This was done in spite of the fact that some hold that the building would have eventually reverted to the ownership of the state without the payment of a single dollar. Along with this I mention the charges of wrongdoing brought against William M. Boyle, Jr., and Guy Gabrielson, respectively the former chairmen of the Democratic and Republican National Committees. And the end is not yet. There were the "5 per cent" and other messes in Washington during the last administration and the messes which are still being unearthed in the field of college athletics. Roberts, Boyle, and Gabrielson don't think that they did anything wrong. The same can be said of most of the other sinners of our day. According to their version of the situation their consciences are clear.

NEEDED—a revival of morals, of standards of right and wrong, of consciences which are not dead. God help those of us who profess to be saved and sanctified not to be caught in the whirlwind of seared consciences where black looks white.

God Marched into History!

THE OTHER DAY I read again the first chapter of Matthew. After finishing the seventeen verses which deal with the genealogy of Jesus, I was confronted with God in the remaining verses of the chapter. In Matt. 1:18-25 we have a record of how God marched into history. The Eternal One invaded time.

The first step of this march into time was when Jesus was conceived by the Holy Spirit. The news of this fact is given to us in Matt. 1:18, which reads thus: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." God, who is above and beyond time, became a participant in a temporal event. He made it possible for Mary to become the mother of a Son without a human father. This Son was conceived by the Holy Ghost and born of the Virgin Mary. God marched into history!

The second step of this march into history was when the angel of the Lord appeared to Joseph. The full story of this is set forth in these words: "Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto

thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:19-21). Once again God intervened in history and Joseph, instead of putting Mary away, took her to be his wife. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife" (Matt. 1:24).

The third step of the march of God into history was the birth of Jesus. He was born of the Virgin Mary in Bethlehem of Judaea, and was named Jesus, for He was to save His people from their sins. And Joseph "knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matt. 1:25). More important for this discussion, however, is the other name given to Him in this first chapter of Matthew. It appears in Matt. 1:23: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Emmanuel—God with us—speaks eloquently of God's march into time. The Eternal God becomes an inhabitant of this world through Jesus Christ. The Eternal Word was made flesh and dwelt among us, full of grace and truth (see John 1:14). This is the only way in which God could adequately meet man's desperate need. God had to condescend to come and live on the low level of time in order to make it possible for sinful man to rise out of the horrible pit into which he had fallen.

The Love Cure

YEARS ago I read of a woman who was seriously ill in a hospital. She had been left without friends or loved ones. She was quite sick but the physicians saw no reason for her to die. Nevertheless, she was slowly getting weaker in spite of all that was done for her.

One day a young woman visited this older woman. In a few days she visited her again. This was kept up until a friendship sprang up between the two women. After a time, they came to be almost as close to each other as mother and daughter. Then the physicians noticed that the sick woman was improving. What medicine and treatments had not done, love was beginning to accomplish. The love cure had been effective.

More than once I have known or heard of a teen-ager who was out of joint with the world and heading for trouble with the law. However, he changed his hostile attitude toward society because someone began to take an interest in him. Somebody started to care for and love him and life was not the same. He got what he needed—the love cure.

Think of the men and the women who have been won to God and the church by means of the love cure. The fences which they built around themselves against God and the church were removed because a soul who knew Christ made a

place for them in his heart. In this rushing, hard-hearted world in which we live today we'll forget the love cure if we are not careful. Remember, there are people all about us who are dying physically and spiritually for "a little bit of love."

God believes in the love cure. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Christ believes in the love cure. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any

such thing; but that it should be holy and without blemish" (Eph. 5:25-27). And it was the Christ who said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.) The same Christ also cried out: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). The love cure still has healing power!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Missionary Recovering

A cablegram dated April 1 from Rev. Adrian Rosa, Philippine Islands, reports that Mrs. Rosa underwent a major operation and that her condition is good. Continue praying for her recovery.

Studying Marathi

I am still enjoying language study, which helps a lot, and find learning a language in a native situation very interesting. The Lord has been wonderful to me, and His presence is very real. I am thrilled that one so unworthy has been chosen of Him to work in His vineyard. It is a real joy to be here. I will be glad for the day when language study is over, however, so that I can get into full-time work for the Lord.—MISS ESTHER HOWARD, R.N., India.

Hudsons' Visa Granted

Word from Guatemala arrived on April 1 stating that Rev. and Mrs. James Hudson and family have been given permission to enter Guatemala. Having been appointed originally to Guatemala by the General Board in January, 1952, the Hudsons made preparations to sail for this field in the summer of 1952. Since their visa for Guatemala was not granted, they sailed to Nicaragua, where they have been learning the Spanish language and adjusting themselves to missionary work. We give God the praise for opening this door to Guatemala!

Another Needy Field

Last week a handsome young man came to our room to discuss spiritual things with us. He is from an atheistic home and has been converted from Romanism only eight months. But he expressed a deep hunger for a vital relationship with God.

After we had explained holiness to him the best we could, he looked at us with questioning eyes, and said, "But if your church is so strong spiritually and has so much to offer, why do you not have a work here in Portugal?"

"Have you not told your church leaders that we need a church to preach this doctrine in Portugal?" We told him that our leaders were aware of the fact. He asked, "Then why don't you come?" We were surprised at his look, for his face was full of disappointment and his eyes were filled with tears. We explained to him that we did not have the funds

now to open a new work. Then we had prayer together and parted.

But as we prayed I wondered if we had really been truthful with him. I wondered if he would believe us if he could see the automobiles that our people drive, the homes our people live in, the food they eat, and the clothes they wear. Would he really believe that we *cannot* afford to establish a holiness work in his land, or would he be led to believe that our people were able but they were not willing to sacrifice in order to have holiness preached in Portugal? Oh, how thankful we are for the Church of the Nazarene and for her vision and progress! But we are praying that many of our people will see the world-wide need and arouse themselves to promoting missions.—REV. J. ELTON WOOD, *Cape Verde Islands*.*

*Language study in Lisbon, Portugal

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Were the two years that Paul dwelt in his own hired house in Rome a part of his imprisonment?*

A. Yes. Acts 28:16, 30 clearly indicates this.

Q. *What does it mean in Hebrews 12:2 when it speaks of Jesus as "the author and finisher of our faith"?*

A. This means that Jesus is the Beginning and the End, the Alpha and Omega, of our faith. His life and death on earth makes it possible for you and me to be saved and sanctified. In John 14:5-6, Jesus tells Thomas that He is "the way, the truth, and the life." In Matthew 16:13-18, Jesus declares to Peter that his faith in Him as the Son of God is the foundation of the Church. This means that Christianity is built on Christ—He is the Author and Finisher of our faith. This same truth is brought out in Acts 4:12, which reads as follows: "Neither is

there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Again, there are these words: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The New Testament has many passages in it which teach either explicitly or implicitly that Jesus is the Author and Finisher of our faith.

Q. *Shouldn't the Christian people of all churches work together for the solution of problems such as temperance, prevention of crime, world peace, gambling, etc.?*

A. I am not exactly sure that I know what you have in mind as to "working together." Certainly I believe that Christians should work for the solution of the problems which you mention. Further, I see no reason why they shouldn't work together so

long as their working together doesn't interfere with their main task, the salvation of souls.

Q. Don't the Old and New Testaments teach that it is the duty of Christians to pray for and support good rulers?

A. Certainly they do.

Q. I am a member of the Church of the Nazarene and love it. I do all I can to further its interests. Nevertheless, I have a problem which I have wondered and prayed much about. It has to do with people going home after Sunday school. It is not only children, but older people and members of our church too. What can we do about this weakness in the work of at least some of our churches?

A. First, I must say that this is not a problem in all of our churches. For this I am very thankful. Again, we must bear in mind the fact that it is better to get people to Sunday school than not to get them to any service. But after all has been done and said to make the situation look better, or more or less excuse ourselves, we must admit that in many of our churches too many people go home after Sunday school. Furthermore, many of us do not take this shortcoming in the program of our church as seriously as we should. I believe that in most instances if it is worked at persistently and consistently it can be overcome to a large extent. I have in mind now one church where it was very bad and yet it has been overcome, and I am sure that there are others. The pastor concentrated on solving that problem for months and even into the years and his efforts were rewarded with success. You no doubt will say: But how can it be done, or how did this pastor do it? I do not know all of the methods this successful pastor used, and neither do I claim to have all of the answers. Nevertheless, I may be able to give you a little light. The pastor can kindly preach and talk to those members who leave after Sunday school until they see and feel the need of doing better. He can pray and get others to join with him in praying about the problem. He can often make his Sunday morning services shorter, more spiritual, and more interesting—this will help. He can have a special service occasionally and get the folks to stay. Afterwards, it will be easier for them to remain for the morning preaching service when there is nothing special on. Besides, he and his faithful members can work on the outsiders who attend the Sunday school personally and get some of them in the habit of staying. These and many other methods can and should be used. Something can and should be done about this problem.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 3: Paul as Teacher and Pastor

Scripture: Acts 18:23—21:14 (Printed, Acts 19:8-10; 20:17-27)

GOLDEN TEXT: *For other foundation can no man lay than that is laid, which is Jesus Christ (I Cor. 3:11).*

TEARS AND TEMPTATIONS

This fluent little phrase pictures very adequately the ministry of Paul; yea, it tells us something of the double load that must be carried by every pastor, every teacher, every true Christian. For there is a double load: there is the crushing load of care for others, and there is the haunting sense of inner need at all times.

TEARS: We always think of Paul as a rugged leader, unswerving and dominant, loyal to his convictions at all costs. When we envision him we see a clean-cut face with square jaw, high brow, and deep-set eyes. There is strength in that face, there is ruggedness, there is character. But don't turn away from that face till you look more closely at his eyes—why, they are moist, even tear-filled. The face is that of a leader; the eyes are those of a mother. Paul was well acquainted with tears; and he spoke about them as though they were a badge of merit. To the Ephesians he said, "I ceased not to warn every one night and day with tears." Those were the tears that pictured compassion for the willful and the wandering. To the Corinthians Paul wrote, "I wrote unto

you with many tears." Tear-stained pages! Each page brilliant with the thinking of the massive mind of the whole Christian era; yet each page wet with the tears of the tenderest heart of the entire Christian era! Yes, Paul's eyes were moist while his heart was warm.

TEMPTATIONS: Could you imagine it, that St. Paul was tempted? Oh, yes! the greater the ministry, the harder the fight put up by the devil to spoil it. Paul was tempted all right. He knew the inner struggles to avoid artificiality. Paul had real and desperate bouts with the enemy. He must have, for he knew loneliness and physical weakness and was forsaken by his friends—these are the settings for bitter temptations. It is likely that Paul was tempted to pine under an inferiority complex inasmuch as Apollos was so much more fluent a preacher and had a better physical appearance. Yes, temptations beset Paul's path, the very kind that you and I have known time and time again.

I just wonder if most of us are not better acquainted with Paul's temptations than we are with his tears.

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Religious News and Comments

Edited by Delbert R. Gish

DRIVES are on in several states as well as in the national government to secure legislation against obscene and immoral literature. A proposed Federal ban provides a five-year prison term or a five-thousand-dollar fine or both for knowingly transporting such things as immoral literature, films, or pictures across state lines for sale, exhibit, or distribution. At last notice it had received the unanimous approval of the Senate Judiciary Committee.

Georgia's completed legislation calls for a three-man State Literature Commission to judge what literature is offensive to morals and recommend action against its purveyors. Governor Talmadge has appointed a preacher, an editor, and a movie theater owner to serve on the commission. Obscene literature is defined by the bill as "any literature offensive to chastity or

modesty, expressing or presenting to the mind or view something that purity and decency forbids to be exposed."

One of New York's bills includes by name the "pocket books" and the lurid comics, and provides a fine up to two hundred fifty dollars. None is reported as made law up to this writing.

Minnesota Legislature has been considering a bill proposing a fine of one thousand dollars or a year's imprisonment, or both, for distributing any of thirteen specifically named kinds of harmful literature. Pennsylvania also has been considering a bill with the same penalty as that of Minnesota's. Public sentiment is being aroused quite generally, and certainly it is high time.

According to a report, Switzerland has a practice of retracting drivers' licenses from automobile drivers who

have been drinking, whether they have had an accident or not. The report says that 50 per cent of the licenses to drive that were withdrawn there in 1951 were retracted because of drinking.

Addiction to the use of the drug heroin is said to be "a living death," putting the victim at the mercy of the peddler permanently. For this reason, the Southwest Region Convention of the National Association of Evangelicals, which met at Pasadena, California, urged the California Legislature to provide the death penalty for convicted peddlers of heroin.

Jewish population in the world is now 11,672,000. Between five and six millions live in the United States, and more of these in New York than elsewhere.

An evangelical version of the Old Testament to be ready in 1955 is being translated and will be published by the Zondervan Publishing House. About twenty Hebrew scholars are doing the translating.

Missionary Mary Harper sends a newspaper clipping from Bombay which tells of the reception for the first Indian Cardinal of the Catholic church, Cardinal Gracias. Governmental and ecclesiastical officials were among the seventy thousand who attended.

Father Devine has declared a boycott on the New Jersey Turnpike since he and three of his members in a four-car convoy were stopped for speeding and fined fifteen dollars (including costs) each. The turnpike speed limit is sixty miles per hour and the convoy was moving seventy. Father Devine's order read: "You will cease to spend your money on the New Jersey Turnpike, such as all of my cars have been doing, giving them the patronage of our churches and church connections. . . . If I bless anyone or anything, it is blessed! And if I withdraw from anyone or anything it is withdrawn from."

FELLOWSHIP IN SUFFERING:

Our very union with Christ exposes us to sufferings. If we have anything of His infinite compassion, of His keen sensitiveness to sin, of His divine abhorrence of evil, we cannot pass through this sinful world without sharing the burden which made Jesus Christ to be pre-eminently "a man of sorrows, and acquainted with grief."—*Selected.*

THE HOME CIRCLE

Conducted by Grace Ramquist

And Now I Am Old

THERE is a verse in Psalms 37 which gives us these words, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

It is a strange turn of life that, even though one may read a certain verse of the Bible over and over, unless he sees how it fits into life situations the verse rarely takes on deep meaning. It was only last week that the above verse began to live for me.

There are few people one dares call old! Now especially is this true when one is speaking of women. Although I have never been age-conscious, yet I am flattered when someone thinks I am younger than I really am. I visited with an uncle down in Texas who is seventy-four years of age. He is sprightly and young-looking, so he must know he does not look his years. Yet when I looked at him and said, "Uncle Lev, you could pass for a man of fifty or fifty-five," he was visibly flattered. Yes, rarely does anyone really welcome the title of old.

But last week I visited with one who did not mind being called old—a man who is ninety-three years of age. He has been an active Christian for many, many years. More than thirty years ago I sat under his teaching. There are others older than I who have listened to his words of wisdom in the classroom. He was an editor until he was fifty-eight years of age, and I'm sure there are many still living who have read widely from the writings of this man.

Yes, Dr. C. A. McConnell is old, and yet he is not old. When he was young, he gave sacrificially of all he earned. When he was in middle life, he stopped his editing work and became a teacher in one of our colleges. Salaries are small so far as our teachers are concerned even now, but in the twenties all who chose to devote themselves to the instruction of young Nazarenes were forced to live frugally. Dr. McConnell was one who lived frugally, but out of his small salary he gave generously.

I'm sure that during those years of teaching, when he was growing older, he was chided for giving away the little he had. "You must remember your old age," was surely repeated over and over.

It would be nice if he had a larger home—although it would surely entail much extra work on the part of his wife and him, for he still cares

for many of the little household tasks. He could think of ways in which he could better his living conditions, although I rather doubt if he really desires any material thing of life which he does not have. He would like to be able to give more to the cause of righteousness. The point I am coming to is, while I was visiting with him I could almost hear him say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." After my visit, I went to my Bible and read the above verse.

Never have I "seen the righteous forsaken." Dr. McConnell gave of himself and what he had materially, and now when he is old he is not forsaken. What a wonderful insurance policy! I believe in that kind of policy. Whatever I have been able to do for the kingdom of God has paid off in big dividends already. God works through His people. That is, God works through His people if they allow Him to. The righteous are not forsaken, for God has men to care for them. God has devoted people who serve Him. Thank God, the righteous are not forsaken even when they are old!

Especially for Boys and Girls—

A father of a teen-age girl made an observation yesterday which was shocking and yet no doubt true in many of our cases. He said: "I have noticed that when our young people testify in prayer meeting, most of the time they tell in a sort of bragging way how they do not do the things that other young people do. They tell what they said to this young person and that young person concerning attending questionable places, using make-up, and other such things. They rarely mention anything they have done for the Lord on the positive side of the fence."

Do you think you would spend much time patting yourself on the back for the things you do not do if you spent more time trying to win others to the Lord because they need Him in their lives? I rather doubt if negative talking does much good anywhere at any time.

There is one sure fact which one must always remember. If you are going to preach a negative religion all of the time, then you must not make any mistakes yourself.

I have a neighbor who recently placed a heavy fence around her back yard. She told me that she was sick

and tired of her neighbor's children playing on and crossing her lawn. Yesterday as I was washing the dishes, I saw the son of the woman who put up the fence open the gate, go into the offending neighbor's yard, and pick up his ball which he had batted over the fence. I could not help but shiver, for I was afraid that there

would be some neighbor retaliation. Both of these families are friends of mine and I don't want to have any trouble in the neighborhood—but that negative fence can cause a lot of trouble.

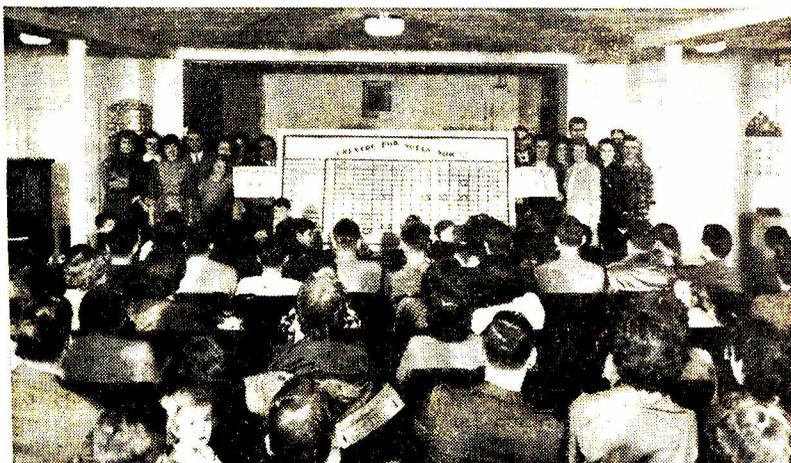
Positive living does so much more good than negative talking. I'd rather live my beliefs than to be always

thinking of how I can call someone else down for the evil he does. I try to work with the belief before me continually: One does not always have to tell what he does not believe if he lives positively, always trying to show what he believes in the generous way he deals and lives with his neighbors and friends.

Home Missions and Evangelism

Roy F. Smee, Secretary

Overseas Home Mission Districts



The pastor, superintendent, and staff of the Anchorage Sunday school in Alaska. They have been topping records this year.

REV. R. E. GRIFFITH has begun the excavation for our first church building in New Zealand, on the lot next to the parsonage we are buying in Auckland. Construction of the basement unit will begin soon. In the meantime, the Sunday morning services in the parsonage are averaging thirty-two in attendance, with twenty-eight at the midweek service. Some very fine families have been attending regularly and prospects are good for the organizing of the first New Zealand Church of the Nazarene in the future. These people have already endured considerable opposition in associating with the Nazarene cause. Pray for the Griffiths and this new work.

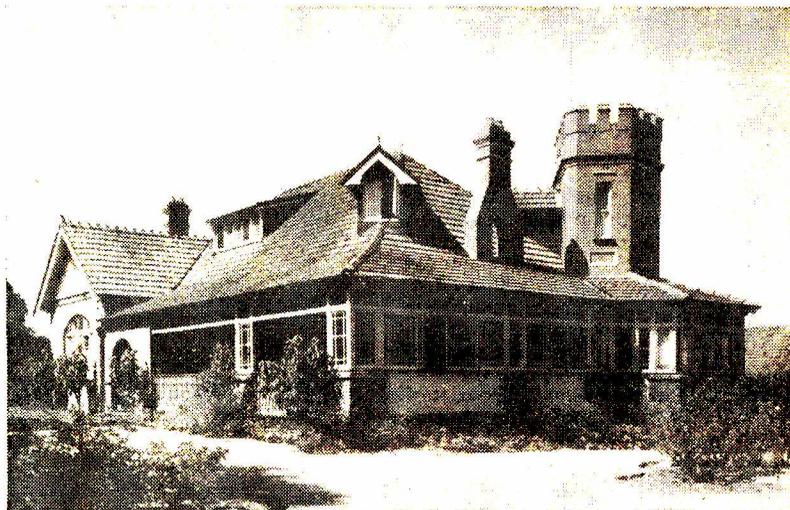
There will be building this summer in Alaska, also. The Seward church is endeavoring to get its building completed before fall. At Ketchikan, the parsonage is too small to adequately care for the Sunday school and an architect is completing plans for a new building. The congregation is planning to finance this construction through its own resources, even though this is not yet an organized church.

The Anchorage church has received word that the lumber is on the way for the superstructure of its building, which is greatly needed. The Anchorage Sunday school averaged 81 in attendance a year ago. Now they have been setting new records nearly

every month, with 117 in January, 151 in February, and 180 in March. The peak attendance (before Easter) was 198 on March 15. The pastors of these churches are Rev. L. C. Hopkins at Seward, Rev. Clark H. Lewis at Ketchikan, and Rev. M. R. Korody at Anchorage.

During General Superintendent Williamson's visit to Australia, final decision was made on property for the Bible college. Properties had been viewed in Brisbane and Sydney. An excellent opportunity opened for the purchase of about six acres of property in Sydney, including three principal buildings in good repair, and all beautifully landscaped and on a prominent boulevard. This seemed to be a providential opening and the purchase was made. The buildings provide administration and classroom space, housing for the president and a faculty member, and dormitory and dining space. Although time was very short, Dr. Richard S. Taylor was able to open the school as planned on March 10, with ten students enrolled. Dr. Taylor may now be addressed at 235 Pennant Hills Road, Thornleigh, Sydney, Australia.

This purchase makes it urgent that the funds to be raised by our Young People's Societies on the Bible college project for Australia and South Africa



View of main building of the new property for the Nazarene Bible College, Sydney, Australia

be sent in as soon as possible. They are needed *now*.

Rural Life Sunday

The observance of Rural Life Sunday would normally come on May 10 this year. However, since this is Mother's Day, the alternative date of

April 26 has been suggested. Since 65 per cent of our new churches are now being organized in communities of 5,000 population or less, this day can have significant meaning in many of our churches. We are interested in reaching people with the gospel wherever they may live.

year ago. We have a fine people to pastor and their care of us is reflected in a salary among the best on the district. Recently we were extended a two-year recall. We would like to insert a word of thanks for the interest, prayers, and letters in respect to our girls, who were in a serious head-on car accident. Both of them are nearly new again and we know God answered prayer.—Archie I. Woodward, Pastor.

NEWS OF THE CHURCHES

Nazareth, Pennsylvania—Our church closed a glori us two weeks' revival on March 8 with Rev. and Mrs. Albert H. Lewis as evangelists. Brother Lewis preached with the anointing of God upon him and his soul-stirring messages will leave a lasting impression upon all who heard him. Rev. and Mrs. Lewis and their two young sons presented a musical program of the very highest order. This revival was unquestionably the best our church has enjoyed since it was organized seven years ago. Souls were saved and sanctified, and the church in general wonderfully edified. The attendance night after night was excellent. We surely appreciated the wonderful work of the Lewises.—Don M. Lewis, Pastor.

church since our assembly; nine of these have been by profession of faith. We had a real revival with Rev. Paul Pulley; he did some good preaching and was God's man for the place. As the light was presented, the church moved up and was wonderfully helped. Also, there were fifty-three at the altar, counting them as they came, for which we praise God. We are still having people to pray through in our regular services, our budgets are all paid to date with some paid in full, and we are enjoying the presence of God.—W. J. McClure, Pastor.

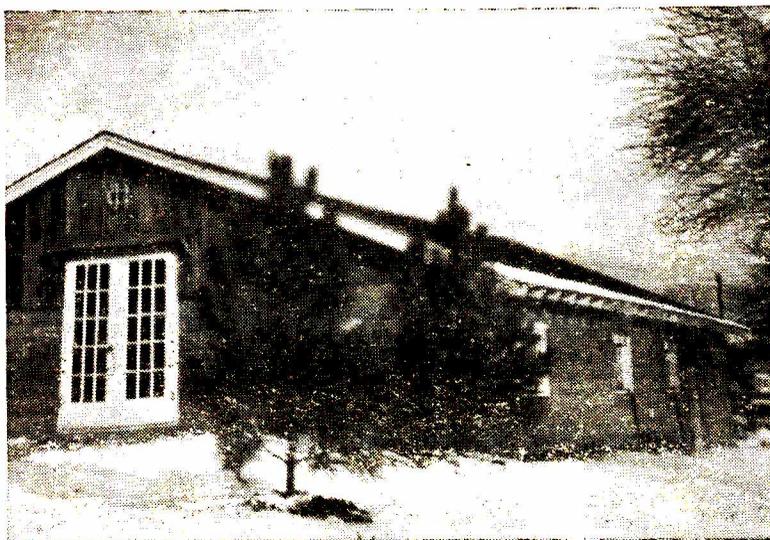
Van Dyke, Michigan—The recent week's meeting with Evangelist Leila Dell Miller brought us interest and capacity crowds from the teeming masses of people in this great industrial area of Detroit. Many people sought God at the altar and our evangelist was given an invitation for a return meeting. After some fourteen consecutive years in the field of evangelism we came to Van Dyke about a year ago. In the three revivals and in our regular services we have seen many pray through at the altar, and have received fourteen into membership of the church. Month by month, the Sunday-school department has shown a good increase over a

Evangelist Marvin S. Cooper reports: "We recently closed a most gracious holiness convention at Downey, California, where our friends of long standing, Rev. and Mrs. Leroy Daniel, are the successful pastors. Many hungry souls bowed at the altar, where God supplied their need. The pastor received a splendid class of young people into the church. We were also with our good friends, Rev. and Mrs. Edward Mieras, pastors at Azusa, California, where Brother Mieras has erected another most beautiful church building and is now enjoying a rich ministry, a harvest of souls, and the reception of a fine group of members. It was our good pleasure to be with Rev. E. C. and Pearl Martin, pastors of the Glendora, California, church. The Martins are doing a most outstanding piece of work to the glory of God. They have a deeply spiritual class of people who possess a vision to go forward. The new parsonage is about ready for occupancy; and, the present auditorium having been outgrown, a modern auditorium equipped with Sunday-school facilities is now being built. Mrs. Cooper and our daughters are assisting in revivals, and will also assist in the vacation Bible schools to begin early in June. Those desiring our services, until June the first, may reach us at 3760 Canfield Road, Pasadena 8, California."

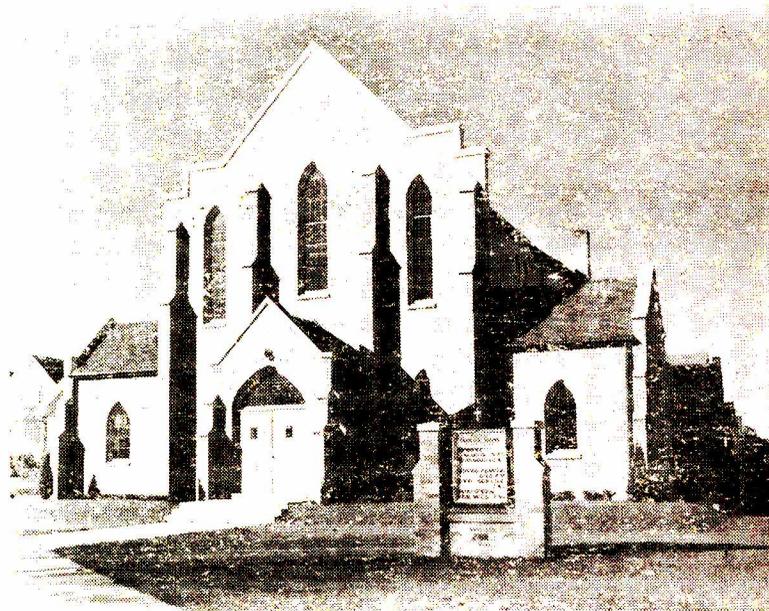
Dewey, Oklahoma—We were called to return to the church in Dewey four years ago this fall, and we found the same good people we had left three years before. These have been good years to our own soul and for the church. Our people are more spiritual than at any time we have pastored the church here. This assembly will close fifteen years of labor here at Dewey; if we continue to keep step with the Holy Spirit this will be the best year of the fifteen. We have received fifteen members into the

Leesville Church dedicated their beautiful new building on Sunday afternoon, last December 7, with Rev. O. L. Benedum, superintendent of the Akron District, bringing the dedicatory message. This church was organized in February of 1950 with fifteen charter members, and Rev. Mrs. Florence B. Henry was installed as pastor. The congregation worshiped in the Masonic auditorium for a number of months, then launched a building program in September of 1951. With the help of friends, the pastor serving as contractor, the congregation erected the building entirely with donated labor, completing the task last August, and moving from their temporary quarters to the new edifice. Over the past months, the church has enjoyed a steady growth, with a present active membership of thirty-one. The cost of the building, complete with lot, was under \$3,000.00; and the debt is less than \$800.00. The property has been appraised at \$9,000.00. It has been named the Benedum Church of the Nazarene, since this was the boyhood home town of our district superintendent.—Reporter.

Leesville Church, Uhrichsville, Ohio



Taylor Avenue Church, Racine, Wisconsin



In 1944, under the leadership of Pastor A. C. Olson, this 60 x 90-foot building was erected. The plans were to complete only the basement, but later the group decided to complete the superstructure, leaving the interior unfinished. The basement was first occupied in March of '49, after which Brother Olson resigned. The present pastor was called, and the basement continued to be the place of worship for almost three years. After much prayer, we felt God would have us go forward and complete the work, but there seemed no way to finance the project. Early in 1951 the possibility of securing a loan from an unexpected source at a low rate of interest was voluntarily offered the church; this was heartily approved by both the board and the congregation. Plans were made to proceed with the building, the congregation to do as much of the work as possible. A good carpenter was secured, and the work began and continued for eighteen months. Night after night the men of the congregation came to work. As the building progressed, funds began to run out—but again and again God miraculously provided more money. The last thousand dollars needed was borrowed from the bank on personal signatures for a period of six months. When this note was due, the congregation pledged about \$4,000.00. The completed building was dedicated by Dr. G. B. Williamson, and our district superintendent, Dr. C. A. Gibson. It is looked upon as one of the most beautiful church structures in Racine. The approximate cost is \$125,000.00, and the present debt is less than \$30,000.00. Furnished in light oak pews and light wood trim to match, with carpeting of

deep red, it has a seating capacity, including the balcony, of about 450; with Sunday-school rooms, nursery with glass wall opening toward the main auditorium, pastor's study, church office, and baptistry. The basement has two good-size auditoriums, and classrooms for Sunday-school use. Pews and numerous other furnishings were given as memorials by members and interested friends. The people have been liberal givers; during the last assembly year the per capita giving was \$231.00. With all the burden

of local finances, the people have carried their share of district and general financial responsibility. Last year the total giving of the church to general interests exceeded 10 per cent of the total giving. The budget per capita assessments last year amounted to \$24.00, and \$33.60 per capita was given toward these budgets. Surely the Lord has helped us. We have a great people and a wonderful God. God is blessing in our services, a new spirit of prayer is upon the people, and new folks are being reached.—E. E. Young, Pastor.

Song Evangelist Ray Sigler writes: "I have resigned as minister of music of Parkdale Church, Pontiac, Michigan, in order to give full time to evangelism. I just closed a revival in Dayton (Ohio) First, my home church, and what a thrill it was to be back home again for two weeks! I deeply appreciate Pastor Walker and the good people of Dayton First Church. I have open time after May 3. I have enjoyed working with our pastors in the past, and will be glad to go anywhere the Lord leads. Write me, 392 Orchard Lake Avenue, Pontiac, Michigan."

Owego, New York—Sunday, March 22, marked the close of the greatest meeting in recent years here. Rev. Morris Wilson and Dick Hawk were the workers; there were over seventy-five seekers, of which thirty were boys and girls saved in our new Sunday-school chapel. Rev. Renard D. Smith, the superintendent of the Albany District, dedicated the new Sunday-school auditorium and six new Sunday-school rooms which cost over \$12,000.00, in the afternoon service. The male quartet of Syracuse First Church blessed our hearts with their singing. Pastor and people look forward to great victories in the next year.—John L. Moran, Pastor.

Olive Hill, Kentucky—Our church is happy to report a successful and happy time thus far in the assembly year. In July of last year, Rev. and Mrs. Bonnie Hulett and little daughter Carol came to be our pastor and friends. Under the leadership of these good people the church has really gone forward. Every department is showing a steady increase, for which we are glad. The spiritual condition of the church was never better, the people are working in sweet accord with one another and the pastor, and the financial condition is up to par, meeting all obligations as they come due. The thanksgiving offering was \$275.00, the largest in the history of the local church, and the Easter offering has already been taken care of to the amount of \$250.00. We do have a wonderful band of "prayer and fasting" people, and our N.F.M.S. is very progressive. The N.Y.P.S. is very active and the Sunday school is gaining ground. Pastor Hulett is a wonderful man, filled with the Holy Spirit, and preaches a full gospel with power and fire. He is the ideal pastoral type—visits the sick and afflicted, and prays with the discouraged and lost. Since coming to Olive Hill he has organized a Home Department with a good supervisor in charge who actual-

ly sees after the shut-ins. Mrs. Hulett is the superintendent of our local society's study course, and is district secretary of the medical box department. The church board and church met Sunday, March 15, with District Superintendent Somerville presiding, and recalled Brother Hulett for one year, then voted again giving him a three-year call. These calls met with unanimous approval. A short time ago the church gave the pastor a \$5.00 per week increase in salary.—Secretary.

Bakersfield, California—First Church is enjoying the presence of the Lord in a very real way. Prayer is being answered and the Holy Spirit has had His way in many of our recent services. We feel that, though our own people have been praying very earnestly, we would like also to give credit to the evangelists who have been with us in the past few months. In the latter part of November, Rev. Noble Berryhill and his wife were with us for thirteen days. God blessed the clear, practical, conviction-inspiring sermons of Brother Berryhill, and Mrs. Berryhill was an inspiration with her music and readings. During Youth Week, Dave Taylor, a student of Pasadena College,

and his wife came for a week-end meeting and God came upon the scene; young and old were inspired alike. Following that, Rev. Paul Martin came for an eight-day meeting and many mighty things of the Lord were accomplished. The Lord surely inspired Brother Martin, and no service went by without seekers. We feel that through this revival many were

established strongly in the things of God; also more new people were brought into the church, as well as bowing at the altar, than in any revival for some time.—Reporter.

Evangelist Dominick Prosperi reports: "I have been busy in the Lord's work, with only three days off thus far this year. However, I have open time after May 3, through June, and shall be glad to slate this time as the Lord may lead. Write me, % Olivet College, 302, Kankakee, Illinois."

Pastor W. A. Carter writes from Anderson, Indiana: "I am closing my third year here at First Church on July 12. I have enjoyed my pastorate here very much. We have lifted the entire indebtedness on the property, recently burned the mortgage, and are going ahead raising funds for a new church building. We have a wonderful people here who astonish me with their spirit of giving to the work of the Lord. Dr. Paul Updike, our district superintendent, is one of the finest to be found. I love this people and this great district, but feel the pull to the evangelistic field, even though I have two more years on my recall. I shall be entering the work of full-time evangelism after July 12; have most of the time for the remainder of this year slated. Write me, 2308 Jackson Street, Anderson, Indiana."

Evangelist E. L. Bryant writes: "I am entering the field of evangelism, full time, as of March 31. We are working with Mr. and Mrs. Grant Stone, as the Bryant and Stone Evangelistic party. The Stones, with daughter Betty and son Jacky, are wonderful singers and musicians, and have a fine record of sixteen years of service. We have a house trailer, also the Stones have one; thus we provide our own entertainment and will work together as the Lord may lead. We have a good slate, but have some open time in June and July, also one date in August and one in September. Write me, 519 Wood Street, Maysville, Kentucky."

Jasper, Alabama—First Church recently closed a great Sunday-school revival with Mrs. Eva Gardner. The people came night after night with great interest. The Lord used Sister Gardner to stir us on the matter of personal evangelism. We see our responsibility in this matter as never before, and our people have gone into the business of soul winning with a determination to win. On Sunday evening a personal workers' group of fifty-two was organized. Some signed their cards as baby sitters; some signed to pray while others go into the homes; and those having cars agreed to use them for transportation purposes on the nights of visitation. While our people have been hindered as a result of illness, we are grateful for the large, enthusiastic groups which have reported for visitation the last two Thursday nights. After making the calls assigned to them, our people have

returned with thrilling reports of success, blessing, and victory. Our Sunday-school attendance is climbing and new faces are being seen in our regular services. Mrs. Gardner is one of the best. God is using her in a most effective way.—M. E. Perkins, Pastor.

Song Evangelist Leland R. Davis reports: "God has given me a blessed season of revival meetings this fall and winter and it has been profitable to my own soul. I have some open time in May which I would like to fill somewhere in the East; also am interested in filling the summer months with camp meetings, working in the capacity of camp pianist or organist. Due to the unavoidable cancellation of our own Akron District Camp, I am left with an entire open summer and am anxious to keep busy working for Him who has ready more than enough needs. Write me, Akron 14, Ohio."

Song Evangelist McVay writes: "I was during the revivals in Ar. good meetings, blessed our ministry of making plans to go vicinity—in June, and would be to help in revivals, camp meetings, or week-end meetings any place. Write us, 343 West 41st Street, Tucson, Arizona."

Kansas City, Kansas—Palm Sunday at Central Church was fittingly observed in a unified Sunday school and morning worship service. Almost incredible was the response given to those in charge of the campaign to reach an attendance of 700. Adults, young people, teen-agers, Juniors—all were inspired to activity never before witnessed at Central. More than 1,000 cards with pledges to attend were brought in. Reminders were mailed the week before. An interesting program by different age groups was carefully rehearsed. Came Palm Sunday with threatening skies and sprinklings of rain at just the right time to discourage the half-hearted. But at the opening song the main auditorium was filled, every assembly room was jammed with boys and girls, and the nursery was next thing to bursting with more than forty infants from six weeks to two years young, all of them preened and primped for the "Rosebud Parade." By actual count there were 713 persons present. Simultaneous services were held in the different departments. Noticeably missing was the confusion and distraction so often accompanying an overflow crowd. The program was impressive—not too long. The special singing was appropriate for Palm Sunday—triumphal, exulting, inspiring. The pastor, Rev. Allen Miller, brought a brief, challenging message followed by an earnest invitation. The Spirit of the Lord was there. It was Palm Sunday and it was a good day.—Reporter.

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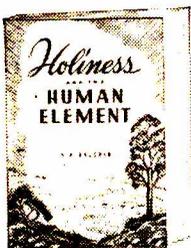
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Dr. C. Warren Jones reports: "We have been in Puerto Rico for two months, and now leaving for the Barbados for that assembly, as the 'Generals' have asked me to preside. The assembly will close on Easter Sunday. The Barbadian Nazarenes have a goal of \$2,000.00 for the Easter offering. Following this assembly we go to Trinidad for a quarterly meeting before returning to Puerto Rico. We hope to return to the States about May 1."

Northwest Oklahoma District Preachers' Convention

The preachers' convention of the Northwest Oklahoma District was held in Hooker, Oklahoma, February 24 to 26, with Dr. Hardy C. Powers as the special speaker. Dr. Powers was at his best; his messages were challenging and inspiring but practical.

Dr. Powers, president of the convention, brought the convention to a close after he presided at the college. His messages made an appeal to the success of the church. The periods were held by Rev. E. S. Phillips, of Bethany First Church, on the subject "The Pastor and His People." The second was led by Rev. L. S. Oliver, of Enid First Church, on the subject "The Pastor Prepares to Preach." The last period was led by Rev. L. Wayne Sears, of Ponca City First Church, on the subject "The Pastor as a Preacher." Rev. Claude Burton, of Woodward, and Rev. Floyd Akin, of Ponca City Westside Church, brought splendid papers during the last discussion period.

During this convention a permanent organization of the preachers' wives and lady pastors was effected.

Nearly all of the pastors were present and a beautiful spirit of unity, harmony, and enthusiasm prevailed.

Rev. J. T. Gassett, our newly appointed district superintendent, presided over the sessions as though he were a veteran. Brother Gassett is highly esteemed and greatly loved by the pastors of this district.

The future continues to look bright for the Church of the Nazarene in Northwest Oklahoma.

L. S. OLIVER, Reporter

Kentucky District Preachers' Meeting

The preachers' meeting of the Kentucky District convened on Monday night, March 9, at Lexington First Church, with the largest attendance ever recorded, even before the district was divided.

General Superintendent Powers brought the keynote in his opening challenging sermon. Each session was marked by an unusual manifestation of the presence of God. The messages by the preachers on the district were both instructional and inspirational. A good spirit prevailed throughout the entire convention. Dr. Powers, with his Spirit-filled messages, speaking on the need of winning souls now, was accepted by both preachers and laymen in an enthusiastic manner. His closing message on Wednesday morning was the high light of the meeting. His sermon on "Isolation or Insulation" was an encouraging message that sent us on our way home with a greater desire to be effective vessels for God.

Dr. L. T. Wells, who for many years has led the Kentucky District, gave an extemporaneous report that all should know. In the years that he has been district superintendent, 126 churches have been organized; each year the district has gained an average of better than 400. He has organized almost 6 churches per year throughout his entire ministry. At his side has been his helpmate, Sister Wells, who is the missionary leader and has organized 96 societies, has sent hundreds of pounds of goods around the world to our missionaries, and has

raised better than \$150,000.00. Certainly this is tremendous and blessed our hearts greatly.

Another interesting feature of the convention was the amateur hour from 6:30 until 7:30 p.m., with Miss Nina May Wells in charge. All enjoyed this part of the program.

The host pastors, Rev. D. D. Lewis and Rev. Ralph Ahlemann, provided adequately for the convention.

B. JERRY McCLAIN, Reporter

Hawaii District Assembly

The second annual Hawaii District Assembly convened in the newly acquired property of the First Church, with Rev. A. J. Gunter as host pastor. The presiding officer was Dr. G. B. Williamson.

Dr. Williamson preached under the anointing of God's Spirit. His message on revival will bear much fruit in this field that is white unto harvest. The business sessions were times of encouragement and blessings. It was a pleasure as well as a spiritual feast to have Mrs. Williamson present. Her message in behalf of our work in Japan struck a responsive chord in the hearts of her listeners. The Williamsons endeared themselves to the Nazarenes of Hawaii. District Superintendent Cecil Knippers' report revealed gains of 15 per cent in Sunday school and church membership, a 20 per cent increase in N.Y.P.S. membership, and a 75 per cent increase in missionary membership. A new church was completed at Hilo, and a district parsonage purchased in Honolulu. Recently a mission church was launched at the former location of the Makiki Church and will be called the Central Church. The former Makiki Church purchased property in another section of the city and is known as the First Church. Four new workers were brought to Hawaii during the past year.

On the closing night of the assembly Dr. Williamson dedicated the property of First Church. A fitting climax for the assembly came at the close of the presiding officer's message

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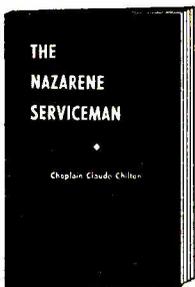
when nine souls moved forward to find God in pardon and purity. Amidst the shouts and praises of the people the assembly closed and the delegates and members left to see revival in Hawaii.

We in Hawaii appreciate the home-mission department and their liberal assistance in carrying on the work here and the prayers of our great Nazarene family. Pray for Hawaii.

A. J. GUNTER, District Reporter

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By Chaplain Claude Chilton



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DEATHS

MRS. LUM JONES (nee Halsey) was born in Council Grove, Kansas, August 30, 1892, and died in Ada, Oklahoma, January 15, 1953. She was converted at an early age and gave the major part of her life in Kingdom service as a member of the Church of the Nazarene. In the absence of her husband, who traveled for more than thirty-five years as an evangelist, Mrs. Jones lived a godly life before her children and those with whom she came in contact. She always felt a deep concern, a sacred reverence, and admiration for the house of God, and was regular in her attendance at the means of grace. Only the night before her passing, she prayed an anointed prayer in the midweek prayer service, asking God for His blessings on kinsmen and friends. She leaves to mourn her passing her husband, Evangelist Lum Jones; four sons: Glen, Garnet Charles, Welborn Hardy, and Lawson Willis; two daughters: Mrs. George L. Hovey, and Mrs. Marcia Jean Jenkins. Funeral service was held in the Church of the Nazarene in Ada, with Rev. R. S. Ball officiating, assisted by Dr. I. C. Mathis and Mrs. Mary Orr Lucas. Interment was in Oakdale Cemetery in Ada.

FREDERICK WILLIAM RANDALL died at his home in Bayfield, Nova Scotia, Canada, on February 10, 1953, at the age of ninety-three years. He was a member of the Evangelical Church of England. Later he was, like his father, a local preacher of the Methodist church. He was associated with the Pentecostal pastors at Oxford, Nova Scotia, and later Nazarene preachers. He was married to Emeline Smith in 1898. He is survived by five children, Mary, James, Robert, and Martha, all in Nova Scotia, and Rev. Howard Randall of Miami, Florida, also by two brothers and two sisters. Recently he was preparing a history of the pioneer holiness work in the Maritimes for Eastern Nazarene College. He has been a subscriber to the "Herald of Holiness" since its beginning. Funeral service was held by Rev. Ronald T. Sabine of the Church of the Nazarene at Trenton, N.S., with interment at Fern Hill Cemetery.

MRS. MYRTLE HILTON died at her home on February 23, 1953, at the age of sixty-seven. She was a faithful member of the First Church of the Nazarene at Baxter Springs, Kansas. Her faithfulness and loyalty to the church were an inspiration to all who knew her. She first joined the Church of the Nazarene in 1927. She gave a glowing testimony of her readiness to go and of God's presence right up to the time of her departure. She is survived by her husband, Robert Hilton; three daughters, Mrs. Ruth Peck, Mrs. Clara Bell Vance, and Mrs. Mary Wise; three sons, John, Harold, and Thomas; also her mother, Mrs. Bowles, of Wewala, South Dakota. Funeral service was held in the First Christian Church by Rev. Jack Leatherman, Nazarene pastor, assisted by Rev. Norman Thompson, a former pastor. Interment was at Scott City, Kansas.

MRS. ELLA GILBERT, wife of Rev. A. M. Gilbert, retired elder of the South Arkansas District, was born March 20, 1880, and died February 9, 1953. She was converted at an early age and sanctified in 1904 under the preaching of Revs. Oscar and Nettie Hudson. She became a charter member of the Holiness Church of Christ at Mansfield, Arkansas, and has been a member of the Church of the Nazarene since the union in 1908. She is survived by her husband, Rev. A. M. Gilbert, one son, and three daughters. Brother Gilbert retired from the ministry in 1949, and since April, 1950, they have been members at Mansfield, Arkansas. Funeral service was held in the Church of the Nazarene at Mansfield, with Rev. J. S. Emmert officiating, assisted by Rev. Mr. Rathburn and Rev. C. H. Porter, with burial in Coop Prairie Cemetery, Mansfield.

CHARLES H. RUSSELL died December 13, 1952. A native of Indiana, he had been a resident of Pasadena, California, the past sixteen years. He is survived by his wife, Mrs. Laura F. Russell; three daughters, Mrs. David Thomas, Mrs. Guy Steward, and Mrs. William Phillips; also two brothers, Eugene and Samuel; and one sister, Mrs. Nellie Utley. Funeral services were held in the chapel of the Breeze Avenue Church of the Nazarene, of which Mr. Russell was a member, conducted by Rev. George Taylorson, pastor. Interment at Mt. Vernon, Indiana.

ANNOUNCEMENTS

NOTICE—This is to make known the fact that Rev. Leonard Rist, a licensed minister of our district, is planning his work for the field of evangelism. He has been serving on this district for two years as a pastor, and his present address is 1314 South 8th Street, Ironton, Ohio.—Leo C. Davis, Superintendent of Southwest Indiana District.

BORN—to Mr. and Mrs. Glen Clifton of Denair, California, a son, Dale Kirby, on March 27.

—to Mr. and Mrs. Gordon E. Helliwell of Long Beach, California, a daughter, Carol Frances, on March 23.

—to Rev. and Mrs. Leonard York, Nazarene missionaries in Belize, British Honduras, a son, David Lee, on March 21.

—to Dr. and Mrs. Kenneth Stark, Nazarene missionaries of Bremersdorp, Swaziland, South Africa, a daughter, Helen Ann G., on February 16.

—to Rev. and Mrs. Howard Borgeson of Austin, Texas, a daughter, Susan Gail, on January 29.

—to Mr. and Mrs. Don Schuneman of Medford, Oklahoma, a son, Randy Doa, on February 7.

SPECIAL PRAYER IS REQUESTED by a lady in Tennessee—she is sick in bed;

by a friend in Virginia, that God will give a really great revival in that place, that a Nazarene work may be started there;

by a Nazarene lady in Iowa for her aged mother, who has had to have eye surgery and worries constantly, that God may give her a calm spirit—for the salvation of a daughter and husband in Kansas—that God may undertake for her own physical affliction in a very special way and heal her if it is His will;

by a mother in Ohio for the salvation of her son and his wife—they seem so far from God, and have two children—the burden for them is almost too heavy for her;

by a lady in Florida, that God will touch her body and heal her if it is His will, also for the salvation of her husband and five children;

by a lady in Illinois who is starting on a new job, that God will undertake in two special requests; by a friend in Colorado for two young people who have been poisoned in their minds against the church, that God will open their eyes, give them a new heart, and help them to see the truth—also for several unspoken requests;

by a Nazarene brother in Kentucky whose wife suffered a stroke in February—she is now seriously ill, and their only hope is in God—both are saved and sanctified;

by a lady in Kentucky, mother of ten children, that God will undertake for them—all have been down sick—give them health and strength, and supply all their needs.

District Assembly Information

AKRON—Assembly, April 29 to May 3, at the Akron Armory, East Bowery and High Streets, Akron, Ohio. Entertaining pastor, Rev. C. D. Taylor, 569 Schiller Ave., Akron 10. Dr. G. B. Williamson presiding.

SAN ANTONIO—Assembly, May 6 and 7, at the San Pedro Playhouse Auditorium, San Pedro Park, San Antonio, Texas. Entertaining pastor, Rev. J. Paul Tucker, 1737 W. Mistletoe, San Antonio (send all mail to the district superintendent). Dr. Hardy C. Powers presiding.

NORTHWEST—Assembly, May 6 to 8, at the First Church of the Nazarene, Nora at Wall Streets, Spokane, Washington. Entertaining pastor, Rev. P. J. Bartram, West 710 Nora Street, Spokane. Dr. Hugh C. Benner presiding.

ALBANY—Assembly, May 7 and 8, at Plattsburg, New York. Entertaining pastor, Rev. Merwyn D. Gray, 5 Morrison Ave., Plattsburg. Dr. G. B. Williamson presiding.

CANADA CENTRAL—Assembly, May 13 and 14, at Toronto St. Clair Church of the Nazarene, 1277 St. Clair Avenue, West Toronto, Ontario, Canada. Entertaining pastor, Rev. Wm. Eckel, 161 Westmount Avenue, Toronto. Dr. G. B. Williamson presiding.

ABILENE—Assembly, May 13 to 15, at the First Presbyterian Church, 10th and Bluff Sts., Wichita Falls, Texas. Entertaining pastor, Rev. Buford Burgner, 1106 Fifth, Wichita Falls. Dr. Samuel Young presiding.

IDAHO-OREGON—Assembly, May 13 to 15, at College Church of the Nazarene, Dewey and Juniper, Nampa, Idaho. Entertaining pastor, Rev. Eugene Stowe, 411 Ivy St., Nampa, Idaho. Dr. Hugh C. Benner presiding.

NORTHERN CALIFORNIA—Assembly, May 13 to 15, at Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California. Entertaining pastor, Rev. J. Paul Alexander, 2410 Gladys Ave., Santa Cruz. Dr. Hardy C. Powers presiding.

WASHINGTON PACIFIC—Assembly, May 20 and 21, at Central Church of the Nazarene, 602 Valley Street, Seattle, Washington. Entertaining pastor: Rev. H. S. Palmquist, 1410 Bigelow North, Seattle. Dr. Hugh C. Benner presiding.

FLORIDA—Assembly, May 20 to 22, at the Church of the Nazarene, Southeast Third Avenue and Sixth Street, Fort Lauderdale, Florida. Entertaining pastor: Rev. George Kercher, 314 S.E. Sixth Street, Fort Lauderdale. Dr. Samuel Young presiding.

OREGON PACIFIC—Assembly, May 20 to 22, at Church of the Nazarene, Holly at First, Medford, Oregon. Entertaining pastor, Rev. Vernon L. Wilcox, 46 Summit Ave., Medford. Dr. Hardy C. Powers presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 20 to 22, at First Church of the Nazarene, 16th and Webster Streets, N.W., Washington, D.C. Entertaining pastor: Rev. Roy F. Stevens, 1316 Iris Street, N.W., Washington, D.C. Dr. G. B. Williamson presiding.

LOS ANGELES—Assembly, May 26 to 28, at Bresee Avenue Church of the Nazarene, 1480 E. Washington St., Pasadena, California. Entertaining pastor, Rev.

J. George Taylorson, 1400 Bresee Ave., Pasadena. Dr. Hardy C. Powers presiding.

NEBRASKA—Assembly, May 27 and 28, at First Church of the Nazarene, Hastings, Nebraska. Entertaining pastor, Rev. A. A. Schneider, 2009 West 6th Street, Hastings. Dr. Hugh C. Benner presiding.

ARIZONA—Assembly, May 27 to 29, at First Church of the Nazarene, 119 N. Highland Ave., Tucson, Arizona. Entertaining pastor, Rev. J. Erben Moore, 119 N. Highland Ave., Tucson. Dr. G. B. Williamson presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

San Antonio	.....	May 6-7
Northern California	.....	May 13-15
Oregon Pacific	.....	May 20-22
Los Angeles	.....	May 26-28
Southern California	.....	June 3-5
North American Indian	.....	June 10
New England	.....	June 24-26
New York	.....	July 3-4
Maritime	.....	July 15-17
Pittsburgh	.....	July 22-24
Northwest Oklahoma	.....	July 29-31
Illinois	.....	August 5-7
Indianapolis	.....	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

G. B. Williamson:

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Assembly Schedule

Akron	April 30—May 3
Albany	May 7-8
Canaua Central	May 13-14
Washington-Philadelphia	.....	May 20-22
Arizona	.....	May 28-29
New Mexico	.....	June 3-4
Colorado	.....	July 8-9
Central Ohio	.....	July 14-17
Eastern Kentucky	.....	July 29-30
East Tennessee	.....	August 5-7
Wisconsin	.....	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—October 1

Samuel Young:

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Assembly Schedule

Abilene	May 13-15
Florida	May 20-22
Nevada-Utah	June 10-11
Rocky Mountain	.....	June 17-19
North Dakota	.....	June 24-25
Canada West	.....	July 8-10
Eastern Michigan	.....	July 22-24
Western Ohio	.....	July 29-31
Missouri	.....	August 5-7
Northwest Indiana	.....	August 12-14
Chicago Central	.....	August 19-20
Mississippi	September 2-3
Southeast Oklahoma	September 23-24

D. I. Vanderpool:

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Assembly Schedule

British Isles	May 21-25
South Dakota	July 1-2
Northeastern Indiana	July 8-10
Michigan	.....	July 15-16
Southwest Indiana	.....	July 29-31
Kentucky	.....	August 5-7
Virginia	.....	August 12-13
Northwestern Illinois	.....	August 19-20
Houston	.....	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

Hugh C. Benner:

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Assembly Schedule

Northwest	May 6-8
Idaho-Oregon	May 13-15
Washington Pacific	May 20-21
Nebraska	.....	May 27-28
West Virginia	.....	July 3-4
Alabama	.....	July 8-10
Minnesota	.....	July 22-23
Kansas	.....	August 5-7
Iowa	.....	August 12-14
Dallas	.....	August 19-21
Northwest Oklahoma	.....	September 16-17
North Carolina	.....	September 23-24
South Carolina	.....	Sept. 30—Oct. 1



SERVICEMEN'S CORNER

A RECENT issue of *Army Times*, a world-wide service newspaper, gave excerpts from a reporter's interview with Chaplain Boyd Davis, as follows: "A newly arrived chaplain who spends most of his time 'circuit riding' around front-line machine-gun tracks is getting a good look at life 'as it is more often garbed—in fatigues.'

"When you live in America all your life," said Chaplain (1st Lt.) Boyd W. Davis, "you see life decked out in its dress uniform.

"Although I've only been in Korea a short time, I think I've just started to have a good look at life as it is more often garbed—in fatigues."

"Although Davis is a newcomer to Korea, he's already a welcome sight to the warriors who man the front line, isolated track vehicles of the 82nd AAA Bn, looking day and night for enemy aircraft.

"Chaplain Davis tours the tracks, giving five- to ten-minute spot services for the men on the guns. In addition, he holds five formal services a week for the 82nd and the 15th FA Bn.

"The soldier is more religious over here than in America," Chaplain Davis said. "Attendance at services is fifty per cent better than at any post I was ever at back home.

"And the most encouraging part of it is," he continued, "they come because they want to. There are no social pressures and no question of keeping up with the man next door. The men come because they feel the need for communion with God."

"Chaplain Davis said he has met six men in Korea who have decided to study for the ministry."

"Received the most welcome letter from you today, and was indeed very grateful to hear from you. I have been receiving the *HERALD OF HOLINESS*, *Conquest*, and *Come Ye Apart* and have enjoyed them very much. They have been a real blessing to me. I am so thankful that I am one of the many servicemen who are receiving them."

HARVEY M. JENKINS



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NAZARENE SERVICE MEN'S COMMISSION
Ed. Dubois DIRECTOR

April 22, 1953

Men as Trees Walking:

By R. B. Oliver*

“He shall be like a tree” (Ps. 1:3)

II. PONDEROSA CHRISTIANS

IN THE first article we saw that the low-level growing jack pine is a type of the unregenerate sinner: that out of its rebellious nature it grows with such a resistance to the elements, despite the favorable climate, that its wood is so gnarled, warped, and twisted that it is unfit for the purpose God intended it.

Higher up the slopes of the mountains, where the snow lies soft and deep during the winter months, grows the ponderosa pine. It is a type of the unsanctified Christian; it is the double-minded tree, the fair-weather tree.

When spring touches the hills with new life, soft and sweet; when nest-building birds serenaded with their symphony of melody; when gay flowers bed the hillsides, in response to soft showers and generous sun, then the ponderosa pine grows and glows. Under its rough exterior it builds a layer of new wood, soft and white, and its long, green needles sparkle and shine as if touched with glory from on high. Old limbs put out new growth and new limbs appear, and the tree looks up and climbs towards the sky. You look and say, “Nothing can stop it. It is growing beautiful building material for the house of the Lord.”

But wait until the soft glow of spring has passed. Wait until the gentle showers have given way to the long, hot summer days. Then it loses its glow. Wait until the dry days and frosty nights of Indian summer tint the hillsides and creekbanks in kaleidoscopic colors, and send the songbirds scurrying for southern climes. Then the growth stops. Wait until the wintry adversary descends and seizes the woodland in his chilling grip, wraps the hills in his frigid mantle, white and cold, and nails it down with icy spikes. Wait until the cold winds blow relentlessly and the sun's rays are dim and tepid. Then you see that the ponderosa pine has lost its shine; the glory is gone; its growth has come to a standstill and it drops into a state of dormancy. It is completely down—its sap and juice and life are at a low ebb. It is a fair-weather tree and the weather has gone foul.

No longer is there a beautiful growth. The going has become hard. Now the ponderosa is rebelling against conditions. It is forming a ring of hard, colored, grainy growth over the layer of beautiful white wood grown in the spring. It will take the warm sunshine and the refreshing showers to revive it and set it to growing, glowing, and going again. It must have fair weather and favorable conditions to advance.

These alternate growth rings record the conditions which the ponderosa encounters. In a museum at Flagstaff, Arizona, the scientists have a display of cross sections of these trees, taken from the well-preserved ruins of the cliff dwellers, cut and fitted together, giving a complete and continuous story of weather and climatic conditions clear back to the early Christian era. This display emphasizes that the victorious growth of the ponderosa pine depends upon fair weather.

This sounds a great deal like the ups and downs of the unsanctified Christian, doesn't it? When things are going well, when all is sunny and fair, when the times of refreshing are on, then he does beautifully, grows in grace, and promises to furnish some real building material for the building of which Christ is the chief Cornerstone. But let the revival end, let the tests come and the storms buffet him, let the world begin to give him the cold shoulder, then he loses the shine and glory and his growth stops. Instead of helping the Church and the Kingdom grow and flourish, he has to be continually helped and refreshed himself. He must have a favorable climate to progress spiritually. He is a ponderosa Christian.

It seems significant that the ponderosa pine, while acclimated to a higher level of living than the rebellious jack pine, is often found growing down on the same level. How true to type are the unsanctified, the ponderosa Christians, who fail to go on unto Christian perfection, which is the experience of entire sanctification!

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

*Tucson, Arizona