

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 17, 1953

Flame Throwing

General Superintendent Young

IN THE political world today name calling is a familiar weapon used to destroy one's enemies. If the name sticks, regardless of the truth of the case, the enemy is consumed. For a long time this intellectual flame throwing has been evident even in religious circles. They used this device on Jesus, calling Him "glutton," "winebibber," "blasphemer," and "devil-possessed." These burning epithets they hurled at Him who knew no sin.

The twentieth century church, and our own in particular, is not free from this name calling. In some circles today "liberal" and "Pharisees" are two common titles carelessly hurled in times of provocation. The so called "liberal" might actually be a careful New Testament Christian who simply reveals his background and early training (or lack of it) in the ethics of his daily life. We must be careful not to despise one of God's little ones, lest His judgment fall upon us. In the words of Paul: "Destroy not him with thy meat, for whom Christ died."

Likewise the name "Pharisee" is a tag too often pinned on a conscientious Christian. The Pharisees were not altogether bad, according to Jesus, but they misplaced their emphasis. They stressed outward righteousness for appearance's sake but passed by inner iniquity. They emphasized tithing but "omitted the weightier matters of the law, judgment, mercy, and faith. These," declared Jesus, "ought ye to have done, and not to leave the other undone." They strained at a gnat and swallowed a camel. According to John Wesley the distinguishing mark of the Pharisees was this: "They trusted in themselves that they were righteous, and despised others." May we ourselves not become pharisaical by readily casting this name upon others.

Jesus warned against the evil consequences of name calling when He said, "Whosoever shall say, Thou fool [moral imbecile], shall be in danger of hell fire." The flame thrower may find the flames returning upon him.

"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (1 Thess. 4:3)

TELEGRAMS

Lexington, Kentucky—Just closed good six-day home missionary tour with Dr. E. O. Chalfant as guest speaker. His messages stirred our people. It was the best we have ever had. Have organized five new churches since General Assembly.—**L. T. WELLS**, *Superintendent of Kentucky District*.

Tucson, Arizona—Greatest assembly in Arizona history; M. L. Mann receiving 116 out of 118 votes for district superintendent; \$338,029.00 raised for all purposes; 191 net membership gain. Home missions outlook excellent; over \$10,000.00 pledged this year for Revolving Fund. General Superintendent G. B. Williamson thrilled us with his messages and vision.—**HAROLD BUCKNER**, *Reporter*.

Birmingham, Alabama—Organized new church at Maplesville, Alabama, on May 29; fifty average attendance in Sunday school first month. Rev. Lowell Bell appointed pastor.—**C. E. SHUMAKE**, *Superintendent of Alabama District*.

Phoenix, Arizona—The Chandler church has completed eighteen months of outstanding achievement under the capable leadership of Pastor Leo Baldwin: 114 church members have been received for a 100 per cent increase; Sunday school has increased 113 per week, which represents the largest membership increase and Sunday-school increase on the Arizona District. With over \$63,000.00 income last year, the church plans to launch a \$150,000.00 building program in a beautiful new section of the city.—**M. L. MANN**, *Superintendent of Arizona District*.

NEWS IN BRIEF

Rev. H. A. Casey has resigned as pastor of First Church in Miami, to accept the call to pastor the Murray Hill Church in Jacksonville, Florida.

Pastor J. G. Wells sends word from Knoxville, Tennessee: "First Church in midst of mighty visitation from God. Rev. W. M. Tidwell and A. C. Wakefield greatly used of the Lord in 'Grass Roots Bible Business' revival. Altars lined. Many new people being reached; 261 in attendance on the Sunday before revival started on Thursday. Following with vacation Bible school and children's revival with 'Uncle Joe' Tyson."

On Easter Sunday, Rev. Alan G. Keith preached his farewell sermon

at the Concord church, and the Lincoln Park Church, Manchester, New Hampshire, taking up the work at the church at Livermore Falls, Maine, on April 12.

Rev. J. C. Holman has resigned as pastor of the church at Post, to accept a call to pastor the church in Hillsboro, Texas.

Pastor Roy M. Vaughn sends word from Princeton, Indiana: "Sunday, May 24, all previous Sunday-school records broken with 611 present. The eight weeks' climb a great success with average attendance of 459. Scores of new contacts made for God and the church; an aggressive spirit prevails."

Rev. Ralph E. Shafer has resigned as pastor of the church in Liberal, to accept a call to pastor the church in Plainville, Kansas.

A Murderer Converted

By Ernest Moore*

WHEN he first came to the county jail here in San Antonio he would not come near as we preached the unsearchable riches of Christ to the prisoners. He would pace the floor or hide in his cell. Then we noted that he came a little closer and began to listen to the messages; and finally he would come and stand as close to us as he could when we preached. All the time God was dealing with his heart, as we learned later. God has said, "Cast thy bread upon

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HERALD OF HOLINESS

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

the waters," and promised that His Word shall not return void.

Then the prisoner told us his story, which had already been in the headlines of the local papers: how he, with three other youths, had robbed a business establishment and in the process had killed a deputy sheriff who had resisted them and this particular boy, Robert Miers, had done the shooting.

We told Robert Miers of the love of Jesus, who can forgive even murderers; he was gloriously saved, and insisted that we baptize him. At his trial, he was convicted of first degree murder and sentenced to die in the electric chair. We prayed with him and dealt with him here in the county jail until he was taken to the state penitentiary at Huntsville. There he was placed in death row and awaited his electrocution. He wrote me saying that the peace of Jesus which came into his heart that day in the county jail still held good, that he was ready to live or ready to die, and that he wanted me to be with him the night he was to die.

Meanwhile, the other ministers of the city who had learned of his conversion were circulating petitions in his behalf and appeared, with me, before the board of pardons and paroles in Austin, Texas, to plead for the boy's life to be spared.

I went to Huntsville State Penitentiary, as requested by Miers, on January 6, to be with him the night of his death. He was shaved and made ready for the electrocution early in the evening and then we prayed and waited for the midnight hour and death. But at ten minutes before midnight the prison warden telephoned the death house that there would be no electrocution that night, that Miers had been granted a three-day stay of execution by the state board of pardons and paroles. God was answering prayer. After these three days were up the board commuted his sentence to life imprisonment. And so it is that God not only saved the soul of a murderer, but also saved his life from the electric chair as well. It is never too late to come to God. He "that cometh to me, I will in no wise cast out."

EVERLASTING ARMS

By Isabel D. Watson

*Leaning on His arms
I trod the path of pain;
Then when sorrow came my way
'Twas good to lean again.*

*Leaning every day
Upon those arms so strong
Makes our journey on this earth
A joy—and not so long.*

An Attorney Gives Testimony

Why I Believe in Entire Sanctification

By T. Hughlon McDowell*

DO I BELIEVE in entire sanctification? If I do, I must then "be ready always to give an answer to every man that asketh . . . a reason of the hope" that is in me. A profession of an experience of grace without a reason is ineffective witness. I must be ready *always*.

There is a basic legal proposition which holds that any person accused of a crime is innocent of the alleged offense until his guilt, if such be the case, is established beyond a reasonable doubt. This freedom from guilt is more than a legal presumption. It is a fact established in law.

There is also a basic proposition in the spiritual and moral realm which, conversely to the above proposition, is a declaration of guilt rather than one of freedom. The experience of men reveals and gives evidence of the fact so clearly stated in the Word that "all have sinned, and come short of the glory of God." This established guilt encompasses not only acts of sin but the sinful nature, which "is not subject to the law of God, neither indeed can be." The fact of sin so engraved in the nature of man calls for an adequate and permanent remedy. Therein lies the issue, and, declaring now that the Holy Spirit indwells in my own heart and has removed the sin problem there, I am ready to give testimony and tell why I believe.

As a member of the Church of the Nazarene, I am rich in the heritage of this doctrine and experience which so adequately deals with the problem of sin.

This heritage has come through the *Word*. Just one example here. Peter is a type of humanity. He reflects our own deficiencies, our instability under pressure, our lack of faith, our denials—this before Pentecost. Then the Holy Spirit came into his life, and the first five chapters of the Acts of the Apostles set forth scriptural and historical proof that Peter was sanctified. "Then Peter, filled with the Holy Ghost . . ." gave reason. The change in his life leaps out from the printed page as Peter met crisis after crisis with a power beyond a human source.

The heritage also has come through the *Church*. Thank God for the Church of the Nazarene. When I was just a lad I saw our family possessions loaded into a wagon behind a team of horses to be moved to a city where a Church of the Nazarene was established in the John 3:16 Mission about fifty years ago. I have the privilege of serving on the board of that church today with one of the charter members. A period of spiritual osmosis began as the teaching of holiness as a doctrine and experience was absorbed both consciously and subconsciously through the Sunday school, from the pulpit, in the classrooms and on the

campus of a Nazarene college, and from the testimony of saints whose declarations could not be disputed because their lives gave evidence of the experiences stated. The personal need which was created through such constant stimulation of mind and heart could be met only by a personal obtaining of the experience.

It has been my privilege to be a partaker of this heritage in the *home*. Just recently we laid our precious mother to rest on the brow of the hill. I was able to make the statement just prior to the funeral service that I had never known Mother to do anything unchristian. Father is still with us and his life has been a constant walk with God. Need I say more! Such experiences of heart holiness lived in the home created a desire in the hearts of the children for a state of grace which so adequately met the demands of life.

Such a wonderful heritage would be of no avail unless it declared the experiences which gave rise thereto were personal and obtainable now. God does not mock spiritual truth by placing it beyond our reach. Our own natures are not satisfied or complete until this well of living water has sprung up within our souls. Oswald Chambers has stated that we do not get a true picture of sin until we see the possibilities of sin within our own hearts. The condition calls for a remedy provided for us personally through this matchless truth of heart holiness or entire sanctification, which is personal, obtainable, and truly adequate. Praise His name!



RECONCILIATION

By J. Kenneth Grider*

HAVE you sinned against God, so that you are cowering behind a bush in a remote section of the garden as God is passing by and calling your name? Are you selling your birthright, the right to the kingdom of God which you had at birth by virtue of your innocence, for the temporary satisfaction of messes of pottage? Are you sinning against God and your fellows, and have the sin buried in the floor of your tent so that only God knows about it? Do you have your precious possessions piled up, one upon another, so that you can worship a golden calf rather than God? Are you committing an extremely grave sin in order to get by with a lesser one, and thus

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find yourself constantly sinking more deeply into the quagmire of sin?

Are you repeatedly spurning someone's love, seeking again the haunts of sin even though love is thrown across your way? Are you turning your back on a Nineveh, only to find that the "Hound of Heaven" is after you and will not let you rest? Are you in a state of self-centeredness, so that you are always careful to walk by on the farther side of the road lest you see a brother in need and have to assist him? Have you been denying Christ, so that tears of bitter remorse have been in evidence? Are you forsaking your spiritual leader because you love this present world?

I could go on and on like this, and then on some more. I could continue with you yet for a while, walking through the vast gallery of Biblical portraits and picking up, now here and now there, the portrayals of sinners, and taking a glance at them with you—for there are many more like these at which we have been looking. But we have taken specific note of a sufficient number already so that, without any apology for the pointedness, I can query: "Have they been portraits of you also, as well as of Biblical characters?"

If they have been, you are a sinner just as were the Biblical personages. And as a sinner you are alienated from God, estranged from our Heavenly Father. For what fellowship hath a rebel with the one against whom he is willful?

But if these have been portraits of you, I bring you good news from God's written Word, the truth of which news has been corroborated by my own experience of the living Word, to whom it directed me. The news which I bring you is that even if you have sinned, even if you have been Adam, Jacob, Achan, and all the others, you may nevertheless become reconciled to God. In Second Corinthians 5:10-21 the Apostle Paul

speaks of the provision, the mediation, and the urgency of this reconciliation.

RECONCILIATION PROVIDED

St. Paul here speaks in some detail about the provisions made for the sinner's reconciliation to God. He teaches that it is made possible through Jesus Christ, for he writes: ". . . God was in Christ, reconciling the world unto himself, . . ." (v. 19). He also speaks of ". . . God, who hath reconciled us to himself by Jesus Christ, . . ." (v. 18).

Jesus Christ made this reconciliation by dying for us. Paul states, "He died for all, . . ." (v. 15). The peculiar merit of this death consists in the fact that in that event Christ became a sin offering for unrighteous persons. Paul declares, "For he hath made him to be sin ['a sin offering,' says Adam Clarke] for us, who knew no sin; that we might be made the righteousness of God in him" (v. 21).

RECONCILIATION MEDIATED

The Apostle Paul was a mediator of this reconciliation. He alludes to his calling as a mediator of it when he says, ". . . and hath committed unto us the ministry of reconciliation;" (v. 18b).

Paul tells us, in this chapter, the two factors which were the motivation for his mediating ministry. One such factor was within him: he confesses, "For the love of Christ constraineth us; . . ." (v. 14). He seems to be saying that the love of Christ, shed abroad in his own heart by the Holy Ghost, was a push from within him, impelling him to go from place to place, year after year, in trials abundant, presenting to alienated Jew and Gentile the reconciling Christ. The other factor in his motivation was the judgment to come: because after he says, "For we must all appear before the judgment seat of Christ; . . ." (v. 10), he adds, in the next verse, "Knowing therefore the terror of the Lord, we persuade men; . . ." (v. 11).

He also tells us of two incentives for his mediating ministry. One was the crisis experience of transformation to which men could come, so that they would be new creations in Christ. He writes, "Therefore if any man be in Christ, he is a new creation [a better translation than the King James 'creature']: old things are passed away; behold, all things are become new" (v. 17). The other incentive was the type of life lived by the new creations in Christ, whose lives Paul had known to be characterized, in their every minute aspect, by a God-reference. Immediately after he speaks of the new creations in Christ, he says: "And all things are of God, who hath reconciled us to himself by Jesus Christ, . . ." (v. 18). He meant that for the reconciled person, as that person lives out his life for Christ, everything has a God-reference; that is, health and sicknesses, joys and sorrows, victories and defeats, all these refer him to God, now become his All in All.

With these motivations to impel him, and these incentives to draw him from in front, Paul went to such extremes of sacrifice in his mediating

LIVING EPISTLES

By F. W. Davis

*We cannot be too careful
Of the life we live today,
For the sake of those about us
As we walk the narrow way.
Many do not read the Bible
But our lives are often read,
And God's cause is often hindered
By the thing that's done and said.*

*Yes, we are the Lord's epistles,
Known and read by every man.
If we glorify our Saviour,
We must live as Christians then.
Help us, Lord, to be more careful,
For the world is looking on.
We must guard our ways and actions
If the world to God is won.*

ministry that some Corinthians, as did Festus on another occasion, seem to have thought he had lost his rationality. He therefore explains, "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause" (v. 13).

But it is not only that some persons, as Paul, are specially designated as mediators of the reconciliation; all persons who pass from death to life, and who are thus reconciled to God, henceforth live wholly as Christ's servants for the reconciliation of others. Paul makes this clear when he writes, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (v. 15). This, alienated reader friend, is the reason why you have found that so many reconciled relatives and friends have been seeking to mediate the reconciliation to you.

RECONCILIATION URGENT

For the Apostle Paul, as well as for ambassadors of Christ in our day, it was an urgent matter that this provided reconciliation, which he was mediating, should be effected in the lives of persons alienated from God because of their rebelliousness. This is why Paul said, "Now then we are ambassadors of Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (v. 20). It is also the reason why he declares, in the second verse of the next chapter, which passage should not have been disjoined from chapter five, "... behold, now is the accepted time; behold, now is the day of salvation."

Redeemed from Death Row

By B. V. Seals*

"Please tell my story"—this was part of a letter I received from Codey Kelley when he was in death row at Canyon City, Colorado, awaiting the day of his execution.

The way I met Codey Kelley seemed to be providential. Rev. D. V. Johnstone and I were returning from the board meeting at Northwest Nazarene College and decided to go back through Colorado and through the Royal Gorge on the train. We noticed that the car ahead of us was empty until we made a stop in a little city, and then officers came on the train with about eighteen convicts and all occupied the vacant car just ahead of us. They were all in handcuffs and some of them chained together in groups of four; two of them were shackled to special deputies. I immediately said to Brother Johnstone, "Let's go in and talk to them and try to discover how they came to miss God and the church and become criminals." He said it didn't appear easy, as there were special guards at each door with sawed-off shotguns.

I watched and waited and finally the train stopped, and the man I thought was in charge

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Whosoever shall call on the name of the Lord shall be saved. Acts 2:21

of them got off and went in to get a cup of coffee. I went in and sat down beside him; introduced myself and told him I would like to talk to the prisoners and discover how they missed it. Perhaps I might be able to help them, and also it would assist me in helping others. He was the district attorney who had prosecuted them and seemed to be a nice man. He immediately encouraged me and said there was little joy in prosecuting them. He asked me whom I wanted to talk to, and I told him the toughest one he had. He said, "We have two killers going down to be executed," and I said, "Let me talk to them."

He took me on the coach and introduced me to the first one and unshackled the deputy and placed me in the seat with the prisoner. I talked to him at length but didn't appear to be able to help him. The officer then came and moved me to the other one, which was Codey Kelley. He was immediately friendly and easy to talk to. He said: "Isn't it strange that the only Sunday school I ever attended was a Nazarene, and the only revival I ever attended was a Nazarene; and the only people who visited me in Walla Walla were two Nazarene ladies and one of them gave me this little Testament, and now you, a Nazarene preacher, talking to me!" He showed me with apparent appreciation his little Testament.

I asked him why he dropped out of the Sunday school and he said he didn't know for sure. I said, "Did any Sunday-school teacher come to invite you back?" He answered that he did not recall any coming. Then he looked out the window, and we were going down through the Royal Gorge, and he said, "If I hadn't dropped out of the Nazarene Sunday school, how differently my life might have ended!" (I wish every Nazarene Sunday-school teacher could have heard that.)

I then told him he had better get ready to die and pointed him to Jesus, and finally had prayer with him as we were going down through the deepest part of the Royal Gorge. He was beautifully converted and later wrote me two letters thanking me for helping him and asking me to tell the tragic story of his life and warn other young people not to come his way. He could write only one letter each week when in death row.

One paragraph of his letter went something like this—"I am sure I did not kill Russell Brown-

ing but I had been drinking; and you can tell all you speak to that I believe liquor is directly to blame for my tragic predicament. I have found peace with God and believe He has redeemed my soul. But I must pay with my life for what happened one night. I wish you could come and be with me, but I know it is asking too much. I am staking my faith and my soul on the verse you marked in my little Testament that the Nazarene ladies gave me. 'Him that cometh to me I will in no wise cast out.' I will be quoting the Bible as I walk those last steps. God give me strength to die like a man. Please tell my story and warn others."

I have a clipping from the *Denver Post* entitled "A dying man gives testimony," and in it Codey Kelley gave his last wonderful testimony.

If I find Codey Kelley in heaven, as I believe I will, I can say, "Lord, here is one jewel for Your crown I helped to win even though I had to do it at the eleventh hour, and had to go in under the muzzle of sawed-off shotguns to do it."

May the Lord bless every Sunday-school teacher and worker and help us all to get on with the great business of reaching souls before it is too late.

Missed Opportunities

By Russell E. Lewis*

ABOUT nine hundred years ago three small, dragon-prowed ships plowed their way westward across the great unknown ocean. They were a bold band who manned the tiny vessels—fearing nothing, ready for a fight, daring to pit their small human strength against all the powers of the earth, sky, and water. Led by bold Thorfinn Karlsefni, they sought the fruitful Vinland discovered by the Viking Leif Ericson a few years before.

In turn they passed landmarks described by Leif Ericson, and finally came to land and made a settlement. But Vinland was not what they expected. They had difficulties—at times they were hard put to find food; they had a few fights with the natives.

Finally they gave up, and sailed for home—leaving behind them, as unworthy of further effort, the richest tract of land on the face of the globe—what is now the United States of America.

What a mistake! They threw away their greatest opportunity.

Many in our day are throwing away great opportunities. Some turn aside salvation, others say that the way of holiness is too difficult. Still others do not see the wonderful opportunity of Christian service.

What about your life? Step forward today and go all the way with the Master. If you fail today you will find in the days ahead that you missed the opportunities that bring hope and peace in this life and in the life to come.

*Pastor, Lincoln Place, Pittsburgh, Pa.

Impressions of a New Seminary Professor:

THE MOST recent addition to the Nazarene Theological Seminary staff has now been on duty one semester. Perhaps the church would be interested to know what his impressions have been.

The new professor's faith in the future of the Church of the Nazarene has been strengthened and reaffirmed by his first contacts in the seminary. This does not mean he has had doubts that the church shall remain true to her heritage, but it means he is now more certain than ever of the existence of a strong, steady current of assurance among us that we are right in our beliefs and true in our standards of conduct.

The new professor can summarize his first impressions of this vitally important link in our educational institutions in three statements:

The ministry of our church is to be vigorous and effective. One cannot listen to the preaching of these ministerial students in the chapel, in the classes, and in their pulpits without knowing our church will continue to hear good preaching. The church which has produced such pulpit orators as Phineas Bresee, Roy T. Williams, Bud Robinson, and James B. Chapman will see a new generation of preachers in our pulpits who are ablaze with the same passion for souls. The church is still producing preachers!

The doctrines of our church are to remain clear and sound. These seminary students have rooted themselves thoroughly in our fundamental doctrines, and their hearts are fixed. They have been unafraid to study the positions and theologies of those of other beliefs, and their scholarship has strengthened rather than weakened them in our own position. The omnipotence of God, the virgin birth, the atonement, the new birth, the second coming of Christ, heaven, hell, and the judgment, and the entire sanctification of believers as a second work of grace—these doctrines are going to be heard ringing clear in our pulpits of tomorrow. Of this we can be certain if the impressions made by our seminary students mean anything at all.

The spirit of our church is to be fervent and holy. In attending the class sessions and chapel services, the spirit of the students is one of the strongest impressions received. The response to the challenge of scriptural preaching; their testimonies of faith in God, answers to prayer, and personal blessings and victories; their enthusiasm for prayer meeting, and their interest in the prayer and fasting hour; their spontaneous giving—such as the offering of more than three thousand dollars for home missions a while ago—these and many other evidences should convince us that our ministers of the future will continue in the faith of their fathers. These men have not only been to college; they have been to Calvary. They have not only been to their preaching classes, but also they have been to Pentecost!

I believe the Church of the Nazarene will move

steadily and triumphantly forward under such leadership as God is providing for her. I believe the Nazarene Theological Seminary is worthy of her prayers and wholehearted support. I believe there isn't enough power in the world or in hell to defeat us if we continue our walk of unity under the leadership of our Master. I believe Judson was right when he declared, "The future is as bright as the promises of God."

JAMES MCGRAW

Professor of Preaching and the
Pastoral Ministry
Nazarene Theological Seminary

The "Extra" of Jesus

By Peter Wiseman*

Whosoever shall compel thee to go a mile, said Jesus Christ, go with him twain (Matt. 5:41).

EVERYTHING about Jesus may be said to be an *extra*. He emptied himself. He stooped to the manger, came to a life of poverty, on to the cross of shame, and to death. He did it all for the human race, that we might not perish but have everlasting life. "He became poor, that ye through his poverty might be rich." His birth, His life, His service, His death, yes, and His resurrection, are extras.

Our Lord used a common practice of His day to press home a great principle. The practice among the Romans, that of the government, if in need, compelled man or beast or both to go a legal mile. Our Lord would have His followers to exceed legalism, to catch the great spirit and principle of Christianity, and go the *extra mile*: the extra in Christian principle, the extra in Christian experience, the extra in Christian service and sacrifice, the extra in faith, the extra in vision!

What need there is today for the Christian *extra*! While conducting services among the soldiers in Egypt, Dr. Stuart Holden asked a big sergeant in the Highland regiment, a soldier with a bright testimony for the Lord, how he was led to Christ. Here is his answer: "There is a private in the same company who was converted in Malta before the regiment came to Egypt. We gave that fellow an awful time. One night, a terribly wet night, he came in very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with rain and mud, and I let him have one on one side of the head and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished and standing by the side of my bed. That was his reply to me, and it just broke my heart: I was saved that day."

How much like the spirit of Jesus, and what a good illustration of the *extra* He would have us go!

*Evangelist, Nyack, N.Y.

That Line of Peace

(Remembering Canada's Dominion Day, July 1)

By Norman C. Schlichter

*A jewel of peace a milestone is,
In this long line from sea to sea;
Three thousand miles without a fort
Between two lands of liberty.*

*Mere symbols of surveying skill
To outer eyes these hard stones are,
But to man's inner eye each seems
A jewel brighter than a star.*

*Go, winds of heaven kissing them,
The wonder of these gems proclaim;
Go, tell mankind the earth around
The glory of this line's proud name.*

*The Line of Peace! Tell all mankind
This line remains and changes not
Because in both lands God's revered,
And His true way of peace is taught.*

Studies in the Epistle to the Hebrews

By H. Orton Wiley*

III. God Hath Spoken

AS A preparatory statement to this article, a brief testimony as to how I came to make a special study of this Epistle may be in order. I had been traveling for the college, raising money on the indebtedness, visiting assemblies, conventions, churches, preachers' meetings, and young people's societies, in addition to the teaching and administrative work, until I found myself growing lean in my soul while busily engaged in the Lord's work. I saw for the first time, what came to be very clear later, that one is often brought to the necessity of choosing between the service of the Lord and the Lord himself. I said, Whether the college succeeds or not, I must keep my soul blessed. This is the all-important consideration. Service for Christ must never be allowed to supersede communion with Christ.

Realizing this fact, I went into my study, placed my Bible on a chair, and knelt beside it, for this was my accustomed manner of studying the Word of God. I opened the Bible to the Epistle to the Hebrews. This was always a closed book to me, although for a long time I had desired to study it. I said, This is one book of the Bible I plan to study for my own soul's welfare, and not as a source of texts to preach to others. I read, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." I never got beyond that portion of the Epistle for

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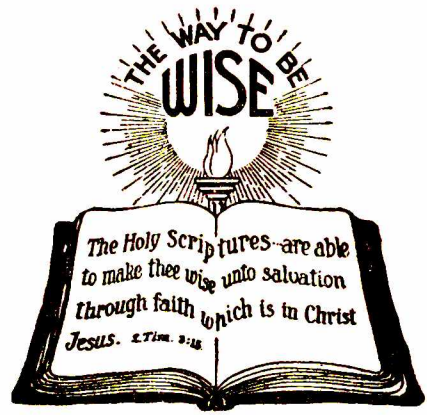
weeks. As I read this introduction which opens so sonorously with two euphonious adverbs joined together—*polumeros kai polutropos*—quite accurately expressed by “sundry times” and “divers manners” but lacking the majestic swing of the original Greek, God spoke to my soul, and His Word seemed to glow with light as the truth of God burst through the words.

I saw that the depth and magnitude of God’s revelation depended upon the character of the mediator through which He is revealed. Words are but symbols; the truths they express lie deeper. They may veil the truth as well as reveal it. Only as God speaks through them do they become spirit and life. Then only does the glory burst through the veil and bring us into the presence of God. If there is to be a perfect revelation, then there must of necessity be a perfect medium of communication through which God can reveal himself. This is brought out clearly in the words “unto the fathers by the prophets,” “to us by his Son.”

With this difference in the character of the mediators—one human, the other divine—we come to see at once the essential difference between the old covenant or testament and the new covenant. It is doubtful whether anyone comes to realize the importance of this distinction without the illumination of the Spirit—certainly not without a deep insight into the nature and work of Christ. We come to see—sometimes as by a special flash of divine truth, as in my own experience—that the old covenant was limited because it was mediated through human means—the prophets; that being mediated by human means, it was necessarily external; that being external, it must take form of some kind and therefore was ceremonial; and being ceremonial, it could only refer to the deeper truths by means of symbols, and therefore of necessity was preparatory. The new covenant, on the other hand, was mediated by the Divine Son, and therefore internal rather than external; and being internal, it was spiritual rather than ceremonial; and being spiritual, it was perfect rather than preparatory.

With this difference in the mediators, I came to see in a deeper sense the far-reaching significance of the two covenants or testaments. I saw, *first*, that they represent two historical stages in God’s revelation to man (law and grace); *second*, they represent two levels of experience in the individual Christian (life and love); and *third*, they represent two stages of spiritual progress or growth in grace (the Word and the Spirit). These must be given further consideration.

What a privilege and blessing it is to come into His house on the Lord’s day after a week of honest and profitable toil! What a privilege to come bringing in our hands our tithes and offerings in grateful recognition of His gifts! What a privilege to know the thrill of divine fellowship as He responds!—HARVEY S. GALLOWAY.



If I Were a Dictator

By Darrell W. Holland*

IF I WERE a dictator, the first book I would destroy is the Bible! Sure, if I were a master of a race of slaves I would be forced to rid my dominion of all copies of the Book of Books. My soldiers would burn, rip to the smallest pieces, or dump into the rivers of my land all copies of God’s Word.

If there were any persons under my iron rule who stood in my way of mutilating this Book I would, of course, destroy them also. And I would probably do it in devilish ways such as crucifixion, burning at the stake, or slow torture until they entered the world of the eternal.

Why would I, as the boss of a nation who rules by military power, be forced to dispose completely of all copies of the Bible? Because the Book stands in opposition to all those ideas which a dictator must employ to arrive at his goals.

All the Napoleons, Hitlers, and Stalins have used as a means to their ends hatred, malice, jealousy, envy, force, and undemocratic principles. To all these black motives the Bible rings out in opposition.

In place of hatred, the Christian’s Handbook behoves us to love, first God and then our fellow men; rather than malice it cries for “good will” among all people; instead of jealousy it tells us to trust our brothers; the Book admonishes us not to covet or be envious of others’ success, but to rejoice in the good fortune of our friends.

If the Bible agrees that force can be used as an instrument, it also maintains that force must be backed by proper motives and not by the carnal nature of a dictator. Undemocratic principles are cried out against, and any modern democracy always has used as its guide the King of all literature.

If I were a dictator, I would attempt to annihilate the Bible; but I am not a dictator and have no aspirations to be. I am just an ordinary citizen like most of you readers, who revels daily in a land where we have possession of all the freedoms known to man.

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I never fear about my Bible, which contains life and comfort, being taken from me, for I have freedom to read it when and as long as I desire; and my country stands for the Bible and attempts to uphold its standard.

With the right of religion, we have other freedoms such as speech, assembly, and press. We can choose our own occupation, friends, place of abode, and mate. These and many other privileges make up the framework of our land of liberty.

Our prayer should be: "Thank You, Father, for all these privileges which we Americans enjoy, and help us to protect them always. May no dictator ever live in our White House and may we always have the Bible as our best seller, fulfilling its many noble concepts."

When the Bobbin Runs Out

By E. E. Young*

*The dressmaker stitched at the sewing machine
Long after, unnoticed, the bobbin ran out.*

WHEN the bobbin runs out there is every appearance, to the undiscerning eye, that the desired end is accomplished. The machinery moves on and the material feeds its way through it—but not a stitch is sewed; only holes are punched in the goods.

So it is when the church runs without the Spirit. The machinery moves and the world feeds its way through it, but the people come out about as they went into it. The machinery has done little more than puncture their mental make-up with a bit of knowledge.

No matter how lovely the material used nor how skillfully the pattern has been followed, the finished product is useless without the indispensable bobbin. Well-cut, artistically-designed pieces of cloth fall into a heap of idleness when the bobbin runs out. The finest materials are valued as rags and the best machinery and most skillful workmanship cannot retrieve them; but it is the work of the bobbin to make useful the useless. When the bobbin does its proper work, even the smallest, least colorful piece fits into the pattern and the garment is beautiful and useful as it protects and adorns the body.

"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit" (Eph. 2:19-22, from the Revised Standard Version of the Bible. Copyrighted 1946 and 1952).

*Pastor, Taylor Avenue Church, Racine, Wis.

A Word to Be Proud of:

By Mina Wiarda*

THAT grand word SAVED! Why should men be ashamed of it, hesitate to use it, evade it, or seek substitutes for it? How often it occurs in the Bible! Jesus uttered it again and again, and in the Epistles and the Revelation it continues conspicuous. It is a most wonderful word, implying a glorious and unending state of bliss. Heaven's eternal anthem will be of salvation!

It is unfortunate that with many the word seems to have passed out of its original scriptural use and meaning. Many Christian journals have deleted it entirely. Yet was not the entire Bible penned in order to show us how we might be saved? Satan would have men believe that they do not need saving, or that the word belongs to an uncivilized, illiterate age, or that it applies only to a temporal deliverance from a mental or moral ill rather than from spiritual death and its consequences.

If ever the world needed saving, it is now. If ever men were hopelessly lost, it is most evidently in our day. If ever darkness and dread were harassing the world, for which a saving medium is being madly sought, it is today. If ever the saving smile of God was lost to a world at large, it is in this twentieth century. What is needed is a wholesale return to the healthy word in all of its scriptural import. To what did Jesus have reference when He used the word? What did He say was meant by being saved, and from what, and to what?

First of all, *from sin*, with all of its consequences, here and hereafter. What an unspeakable salvation! To provide it, God emptied heaven of the

*Pierre, South Dakota

Prayer Above a Hurt Child

By Grace Noll Crowell

*You saw Your own Child suffer, God, and know
How steep the road that I am forced to go.*

You know the agony the heart must bear

*Watching one's own child suffer, and You share
That agony. O Lord God, I, too, pray:*

"If it be possible, take this dark cup away

*That is held for me to drink" . . . and then,
dear Lord,*

I recall so clearly in Your holy Word

*You prayed to the Father that His will be done,
And thus Your own great victory was won.*

Help me to pray—help my faith to shine

*That I may say: "Thy will, dear Lord, not
mine,"*

*And know that for my suffering child and me
There will come bright and shining victory.*

Lord, Lord, we know Your will is ever best.

Help us beneath this cross to find Your rest.

best that He had, the Darling of His bosom, the Son of His love, for the sins of the world.

Second, *man is to be saved from himself*, the despot supreme, so cleverly concealed and so relentless. To be saved from self's thralldom is salvation indeed—from selfishness, self-seeking, self-will, self-pity, self-esteem. The redeemed who have experienced this deliverance are not ashamed to acknowledge that they have been saved!

Third, *man is to be saved from the world*—this vain, empty, enticing, alluring, passing, captivating world. Over it all is a spirit-power, ordering its course and end. They who follow its passions and dictates find, as did Solomon, that it terminates in futility and lostness. We need to be saved from it, for it passes away, as does the very desire for its fullness. It is a wonderful release to have been saved from the course of this world.

And last, *from eternal death, everlasting destruction, unending remorse*. "It is appointed unto men once to die, but after this the judgment." "How shall we escape, if we neglect so great salvation?" No one has ever found an answer to that ancient question!

But it is not only what we are saved from, but also what we are saved to, that enhances the word. We are *saved to the glory of God* and to the enjoyment of Him forever. We are *saved to know and love Christ Jesus as our Saviour, Lord, and Friend*. And we are *saved to experience the indwelling and abiding presence of the Holy Spirit*—as Comforter, Teacher, and Guide.

We are *saved to be a blessing to this needy world*. Only the saved can minister salvation; and we are saved to all the tremendous possibilities and potentialities that lie within the reach of every saved person—both for time and for eternity. Here we are admitted into the realm of the infinite, all through being saved.

When we consider these things, how wonderful indeed is our world! Every soul we meet is either saved or lost. What a blissful and enduring state is the former; what a dreadful and dangerous state the latter! And there is just a simple step between being lost and being saved—a step of faith, in the one and only Saviour, Jesus Christ. He, by His death, provided all that is needed for a poor, miserable, guilty, bankrupt sinner to experience instant salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved."

That's the way Paul was saved, and Peter, and John, and all the others named in Holy Writ. Luther was saved that way, and Finney, and Moody, and Graham; indeed, every one whose name is written in the Lamb's Book of Life—saved by grace, through faith, and not of themselves. They sing from full hearts, "I'm Saved, Saved, Saved"—and are proud of the happy word.

How could one be ashamed of that which has delivered him from fear, bondage, shame, weakness, darkness, futility, despair, folly, pride, vanity, death, destruction, remorse, and the lake of fire? On the contrary, how happy are they who have experienced forgiveness, liberation, reconciliation, faith, light, certainty, joy, peace, hum-

bling, cleansing, enrichment, grace, life eternal and abundant, fellowship with the Triune God, and promise of an eternity of bliss! Truly, they have a word of which to be proud!

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

Cold- or Warm-blooded?

By Mel-Thomas Rothwell*

THE PROFESSOR of religion who lives on his church environment has his counterpart in the cold-blooded creature which follows the same practice as a course of nature.

When the late autumn freeze comes, the cold-blooded creature, the frog for instance, sinks to the bottom of the pond, where he hibernates in the mud for the winter. His temperature drops with the falling mercury in the thermometer. His vital energy diminishes to an indiscernible low. There he lies, as much dead as alive, until the genial rays of the spring sun begin to warm the earth, air, and water. Then he wiggles a little, kicks the frost out of his toes, and picks up vigor with his animated environment.

But alas, if he manages to evade the herons, serpents, and other enemies which decimate his prolific rank during the summer, when fall returns his vitality diminishes, his perceptive responses weaken, and he again sinks insensibly to the muddy bottom to join his web-footed amphibian order. This weary cycle usually continues until the hapless frog falls victim to his predatory foes.

Pity the professor of religion who depends likewise on his environment for personal spiritual subsistence and security. His temperature rises or falls in accord with his religious surroundings, and his heart beats in rhythmic time with the tones of joy or despair about him, as the case may be. When the frosts of reverse benumb the church atmosphere, he sinks heavily to the bottom of the "pond," where he lies as much dead as alive until the return of spiritual springtime restores his depleted vitality. Then he wiggles a little, begins to kick vigorously, and finally gains equilibrium in the accelerated environment.

But alas, if he evades the sharp-billed "herons" of criticism, the sly "serpents" of intrigue, and other predatory enemies who prey on the spiritual

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host, when the church winter comes again he cools off and sinks insensate to the bottom of the "pond." His strength is gone, his vital forces are woefully depleted, and there at the bottom he will remain until the conducive climatic conditions of spring revival stir his almost lifeless form, bringing back vim and vigor to his profession.

In contrast, the warm-blooded creature maintains a constant body temperature under all environmental conditions. In the frigid arctic or the torrid tropics his blood heat is invariable. Temperatures may rise or fall, environmental factors may be favorable or perverse, but he is unaffected. He does not depend on the conditions surrounding him for his subsistence; he derives his

vital life impulse and vigor from deep internal resources. He "takes his environment" with him wherever he goes.

This lower kingdom specimen is the saint's counterpart. The child of God, who is "in the world, but not of the world," is not affected by the variableness about him. His sustenance is eternal and internal. He has a vital source of life and strength which maintains a constant temperature under all external conditions. The icy blasts of ostracism or the hot winds of ridicule cannot alter his spiritual constant. His Christian energy does not vary up or down like the red line in the thermometer. He "takes his environment" with him wherever he goes.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Please explain what is meant by neo-orthodoxy?

A. Neo-orthodoxy is a term used to describe a present-day theological movement. It is generally thought of as beginning with Karl Barth, a Swiss theologian, who was born in Basel, Switzerland, in 1886. Very soon after the first world war, Barth began to give expression to a new viewpoint in theology. In this he reacted rather violently against the liberalism with which he had been indoctrinated. From then on the whole theological world has been affected more or less by this trend. This means that the names of many other men have been associated with this new theological movement—three of the most prominent besides Barth being Emil Brunner, another Swiss theologian, Reinhold Niebuhr, an American thinker, and Paul Tillich, a German theologian who is now a naturalized citizen of the United States. This does not mean that these four men nor the many others who have been somewhat influenced by this new strain of theological thought agree with one another in every particular. Their differences are many and varied, even though they have all definitely felt the impact of this changed theological outlook. It should also be said that but very few of those who have been thus influenced accept the word neo-orthodoxy as a valid description of their position. It is a term used by others to describe their thought and not what they have employed themselves. Again, while I have mentioned Barth as the originator of this movement, Soren Kierkegaard, a Danish religious thinker and writer, who died about thirty years before Barth was born, has had much to do with it. His writings have

greatly influenced Barth and many other neo-orthodox thinkers. This movement has been called neo-Calvinism, neo-supernaturalism, and crisis theology as well as neo-orthodoxy.

No doubt my questioner will now say. But you have not told me what neo-orthodoxy is. You are right, but you have asked a hard thing. However, I will do my best to give you some idea of this amorphous, or indefinite, theological movement which is more significant for the religion of our day than many of us think.

First, I shall briefly describe liberalism and then contrast neo-orthodoxy with it. Liberalism emphasizes man's likeness, or kinship, to God. It talks so much about God's immanence in man and the world, places Him down here among men and things to such an extent, that He tends to become confused with His creation. Thus it makes but little place for God's transcendence, His aboveness, beyondness, unlikeness, or separateness from man. Sin and special revelation—the Bible and the Christ of the Bible—are discounted, and the natural goodness and reason of man are exalted. In this way liberalism easily moves in the direction of theological relativism with its claim that all beliefs and standards of conduct are temporal and passing rather than final, or absolute, and eternal. Finally, liberalism also runs the risk of becoming nothing more than a religious humanism which excludes God and grace altogether, and in some instances it had practically reached this conclusion when Barth reacted against it.

In contrast to liberalism, neo-orthodoxy, while not denying the immanence of God, or the fact that

He is at work in His creation at present, emphasizes especially the aboveness and distinctness of God from men and things. Thus the transcendence of God comes back into the picture as one of the most important theological concepts. Reason is discounted altogether or else given a place subordinate to that of revelation. Man is recognized as a sinner once again and his need of justification through the grace of God acknowledged. Beliefs and standards of conduct have a way opened for them whereby they escape much of the relativism which had been foisted upon them by liberalism. Once again we come into possession of something which is final, or absolute, and eternal.

What I have said about neo-orthodoxy in contrast to liberalism sounds good; and it does have certain values. However, it has its shortcomings, too. It is sometimes called neo-Calvinism, as I have already indicated. As a movement, it is essentially Calvinistic rather than Arminian. Also, in certain respects, it gives less consideration to reason than orthodoxy does. Further, it builds its idea of revelation around Christ more than around the Bible. Besides, it describes its view of revelation in terms of events—God-produced experiences, instead of infallible, or God-given, truths. As someone has well said: "To the neo-orthodox the Scripture is not inspired, rather, it is inspiring as one reads it and believes it." Thus it is only the medium of the chief revelation rather than the principal revelation itself. Such a view leaves the way open for the most radical historical criticism of the Bible. For these and other reasons, the conservative, or orthodox, thinker often refuses to have anything to do with neo-orthodoxy.

He that ruleth over men must be just, ruling in the fear of God (II Sam. 23:3).

W. S. Purinton, E. S. Phillips
And C. H. Wiman Honored

THE DEGREE of Doctor of Divinity was conferred upon Rev. W. S. Purinton, superintendent of the Illinois District of the Church of the Nazarene, by Olivet Nazarene College, at its recent commencement. Likewise, Bethany-Peniell College, at its annual commencement, conferred the Doctor of Divinity degree upon Rev. E. S. Phillips, pastor of the Bethany-Peniell College Church of the Nazarene, and Rev. C. H. Wiman, registrar of Bethany-Peniell College.

These have all distinguished themselves in more than one field of service in our church, and I am happy to congratulate Doctors Purinton, Phillips, and Wiman on the honor which has been bestowed upon them.

Along a Country Road

THE FIRST year I was in Drew Theological Seminary I spent many week ends in the home of Dr. L. A. Reed's parents, in Brooklyn, New York. I was living in Madison, New Jersey, then and it was easy for me to go to New York City and on to Brooklyn for the week end. At that time, Louis A., their only child, was in Peniell College, Peniell, Texas. The parents were lonesome, and so was I, and thus I had the privilege of being entertained often in their home. Mrs. Reed became my "Eastern mother," and a wonderful woman she was. The Reeds lived in an apartment on the third floor (in Brooklyn), and these flats were solid for miles—no room between them at all. This was something new for me, especially then. I had been reared in a small town in Texas, almost like being brought up in the country—there was room to spare. At the Reeds' I rang a doorbell and they pushed a button which sounded down where I was. Then the door opened if I took hold of the doorknob while they were pressing the button. I had been reared where there were few, if any, doorbells, and was often slow in grabbing the doorknob. The Reeds said they could always tell when "that country fellow" came to see them, for he didn't know enough to open the door when he had a chance. This is a good illustration of the fact that you can take a fellow out of the country, but you can't take the country out of him. Although I have lived mostly in cities since I left my home town in Texas, I never have completely adjusted myself to city life. I love the country, and when I get a chance to get into it I am delighted.

A LITTLE while ago I was in one of our Midwestern states and had an opportunity to ride along a country road in the springtime. It was a wonderful privilege, and I enjoyed it immensely. On the ride, I saw a little

In the Country

EDITORIALS

house with several big barns; a big house, with a red, frame barn; white barns with white houses; and a number of red barns with white houses—perhaps they were to be seen the most often along that country road. Every once in a while I saw an unpainted barn with a white house; sometimes a barn painted red, and a house not painted at all. Once I saw a big, two-story house, old and dilapidated, with most of its windows out. Of course it was unused, and didn't look as if it ever had been painted. There were silos, occasionally a windmill, hog sheds, and chicken houses to be seen along that country road. The fields were interesting; some were green, some freshly plowed and still unplanted, dirt black and rich looking. Most of the country was rolling, not flat. The blooming fruit trees and the flowers, usually near the houses, presented a beautiful scene.

It was interesting to take note of the many paved highways—all of the main roads were of this type; a few gravel roads went up to the farmhouses or served as side roads. I noticed also there were many highways crossing over railroad tracks, and some crossing under them; but not nearly so many as a few years ago crossed the rails. Thus many danger spots had been eliminated.

Here and there I saw herds of dairy cattle feeding, Guernseys and Holsteins, largely. Also, in some of the pastures there were beef cattle, Herefords and Angus, especially. To these were added hogs and chickens, usually near the barns.

I passed a few little white churches, and several big consolidated school buildings, along that country road.

WHAT DOES country life signify, anyway? Well, certainly there is freedom, and plenty of room. Instead of flats and apartment buildings, there were homes a mile or more apart, in many instances.

The Meaning The house and barn might be close to the highway, or far from the highway, the house big or little—there was plenty of variety; very little of regimentation. The people live close to nature, and are more independent; however, they usually recognize their dependence on God—He must send the rain and the sunshine. Country people are generally more hospitable, and often are more free from artificiality than city people. It is easier for them to have more regard for their fellow men and for God than it sometimes is for those of us who live in the city. In the cities we have plenty of people around us, but often we live more isolated lives than those in the country who have much more room and people not so near to them. When a farmer is a real Christian, he is hard to beat;

Stephen S. White

and, thank God, many of them are followers of the lowly Nazarene.

That trip along a country road blessed my heart and brought me nearer to God. All of us who live in cities should get out into the country more than we do, and draw closer to nature, God, and our fellow men.

CAN YOU BEAT THIS?

Sometimes we are told that our young preachers are not willing to sacrifice. Nevertheless, one of our young Nazarene preachers, now serving as pastor, turned down a good church, paying sixty dollars per week, parsonage, and utilities. Why did he do this? He did it in order to take charge of a new home-mission work, where there is not even an organization yet—no church members, no parsonage, not even one member. This young man is accepting this task at a salary of one hundred dollars per month, promised him by the district home-missions board. He loves God and lost souls, and has enough courage to say “No” to sixty dollars per week, with parsonage and utilities, and take instead a home-missions field where there is no organized church, no membership, and no parsonage. One hundred dollars per month, as promised by the district home-missions board, is not much in this day and time, but here is a young preacher who is interested in doing only what he feels he should. God bless him, and help us all to catch his vision and spirit.

Strength in the Inner Man

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Eph. 3:16). This is a petition in one of Paul’s great prayers. It is in “the inner man” that we who would follow Jesus especially need strength.

Failure in business or in another vocation, in most cases, is due, not to external causes, but to internal conditions. Statistics show that weakness within, rather than foes without, brings defeat to men. If men would stand in life’s conflicts, they must be strengthened within.

Also, a good protection from disease is to keep oneself physically fit. You may run away from disease ever so much, yet if the physical constitution is weak and susceptible, then it is easy for the germs to take hold.

A great educational leader in our country has said that the *will* to learn often plays a larger part in learning than the *ability* to learn. Both the will to learn and the ability to learn are internal; still, in the former we have that which

will make for success, or progress, against seemingly insurmountable external odds.

A great financial leader has said that our big problem isn’t getting along with people; it is *wanting* to get along with people. We can get along with most people all right, if we really want to get along with them.

When the late Charles Evans Hughes was governor of New York state, he decidedly opposed race-track gambling. By this he created many enemies, and his friends warned him of the danger of such a campaign. They said, “The opposition will stop at nothing; they will defame your character, they will ruin you politically.” He replied: “There is only one man in the world who can harm Charles Evans Hughes, and that man is Charles Evans Hughes.” It is not the forces on the outside that usually bring harm to us, but rather the weaknesses within our own personalities. There is a little poem, which you may have read, which presents this truth in these words:

*All the water in the world,
However hard it tried,
Could never, never sink a ship
Unless it got inside.*

*All the evil in the world,
The blackest kind of sin,
Can never hurt you one least bit
Unless you let it in.*

There is a story of a giant tree on the mountainside. It had stood there for centuries; lightning had struck it fourteen times; it had withstood hurricanes, avalanches, and landslides—many of them; but one day it fell. Beetles killed the tree—insects which a man could crush between his thumb and forefinger. After withstanding all the storms, the tree was destroyed by these beetles working from within. Strength within the inner man is what we need more than anything else.

One leader has well said that the chief enemies of Christianity lie within the Church. It is also true of the individual. Those enemies from without certainly do not do the greatest harm. Marcus Aurelius once declared: “Man must be arched and buttressed from within else the temple falls to the dust. One’s shockproof balance must be achieved inside the soul.”

Man is hoping someday to be able to make our weather for us, but that may never come; however, there is a sense in which we can make our own weather—each of us. Someone tells of a Salvation Army lassie who stepped out on the street corner while it was raining, and began to sing:

*There’s sunshine in my soul today,
More glorious and bright
Than glows in any earthly sky,
For Jesus is my Light.*

*There’s springtime in my soul today;
For when the Lord is near*

*The dove of peace sings in my heart,
The flow'rs of grace appear.*

Through faith in God this girl was making her own weather. That is the spirit which gives us strength within. We can have sunshine on the inside, even

when it is dark and dreary on the outside. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." This petition of Paul's prayer for the Ephesians has value for all of us today.

Home Missions and Evangelism

Roy F. Smee, Secretary

NEW CHURCHES

THE British Isles District recently held its district assembly, but before the assembly convened District Superintendent George Frame organized two more new churches, making four since the General Assembly. The first two were organized in northern Ireland, and the two recent ones in England. One of them is at Houghton-Spring in County Durham, and the other is the Derbyshire Street Church in Leeds.

On April 8 District Superintendent L. T. Wells organized a church in Louisville with twenty-one charter members. On May 17 a church was organized at Grand Switch. This makes five new churches since the General Assembly for the Kentucky District.

Full report of the organizations has not yet been received, but there have been six churches organized on the Northern California District by Dr. George Coulter this year. They are at Lemoore, Richmond Southside, Vallejo Floyd Terrace, North Samoa, Ukiah, and South Stockton.

Two new churches have been organized on the Washington-Philadelphia District by Superintendent E. E. Grosse. On May 4 at New Freedom, Pennsylvania, there were thirteen charter members. Rev. H. H. Calhoun has been appointed as temporary pastor. A new lot will be purchased and a chapel building erected.

On May 7 a church was organized at College Park, Maryland, near Washington, D.C., with thirty-four charter members. Rev. Kenneth L. Dodge has been called as pastor.

District Superintendent C. E. Shumake organized a church at Maplesville, Alabama, on May 29. The Sunday school averaged fifty the first month.

District Superintendent D. W. Thaxton has organized two new churches in South Carolina. At Ashwood, in the most thickly settled rural area

of the state, Rev. Bobby Mitchell has been appointed pastor. The Sunday school averaged thirty in attendance for the first month. They have their own chapel building.

At New Ellenton, nearest town to the H-bomb development plant, a church was organized May 24 with eleven charter members. The congregation has purchased a large corner lot in the center of the town and has raised \$615.00 towards a church building. Rev. Richard Thompson has been appointed pastor.

News from South Africa

On our South African District (European), we have one church in Lourenco Marques, Portuguese East Africa, pastored by Rev. and Mrs. Floyd J. Perkins, who went out from the United States last fall. We have recently received some news from Brother Perkins:

"God has been helping us in a very marvelous way. We had 118 in Sunday school Easter and on Mother's Day we reached 132. When you consider that our place of worship is only 13 feet by 21 feet, you may know that we are crowded. We need a building of our own very badly, but this can come only as a direct answer to prayer.

My Bank Account

By Marion L. Knorr

Bank accounts interest many:
"What per cent does it pay?"

"Better save a little each week,
Just for a rainy day!"

For years I thought this was foolish.
But then, one wonderful night,

I opened a bank account, glorious,
With a down payment, shiny and bright.

My bank is located in heaven;
Its President, Jesus my Lord;
Its assets, great riches in glory,
Obtained when His blood was out-poured.

This bank will never be foreclosed;
Its wealth can't be stolen or bribed.

"Several weeks ago the Spirit of the Lord came on the prayer meeting in a very wonderful way. At the close one couple, rather elderly, came forward to pray, and God very singularly saved them. The lady has an eye difficulty so that she is unable to read her Bible, but she wants to write badly. She has asked me to write to all of our friends, requesting prayer for her that God will touch her eyes so that she can read her Bible and better grow in grace.

"A few Sundays ago a young man started coming to our services with a great spiritual hunger. He has accepted the Lord as far as he knows. He speaks very good English, which would make it possible for him to go to our Bible school if the Lord should so lead."

Brother Perkins has been making good progress in learning the Portuguese language. The Bible school which he mentions is being made possible by the General N.Y.P.S. project. Funds are needed now so that the school may be able to open in a few months as planned. Any society that has not yet received this offering should take care of it as soon as possible, and send the money in to the General Church Treasurer.

The Perkinses' address is C.P. 1011 Lourenco Marques, Portuguese East Africa. This should be used for letter mail only. All parcels should be sent to them, % Nazarene Mission, Box 3, Stegi, Swaziland, South Africa.

I know that I'll never regret
That my future is therein inscribed.

When I need a hand just to guide me,
I draw on this bank so divine;
I find there is help without measure—
Oh, say, but I'm glad it is mine!
No sorrow, temptation, or danger
Can bankrupt my soul, praise His name!

I'm rich while I live on His footstool,
And up there His riches I'll claim!

Thank God for this heritage glorious,
This bank where my treasures I've stored,

Where one day I'll cash in on His promise,
And dwell evermore with my Lord!

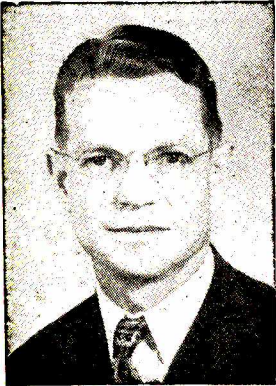
FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

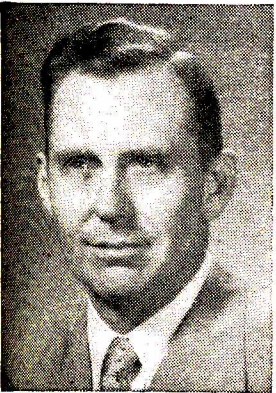
Coast-to-Coast

SECOND SERIES

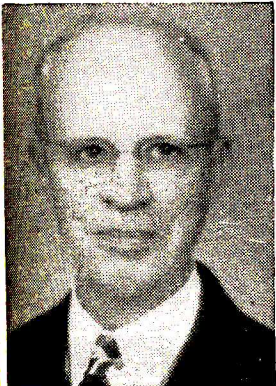
DISTRICT MISSIONARY CONVENTION WORKERS



Harold Stanfield



Joseph Pitts



Dr. C. Warren Jones

MISSISSIPPI (Jackson Van Winkle) June 23-24

Ruth Matchett, Africa
Harold Stanfield, Nicaragua
Joseph Pitts, Philippines
Hiroshi Kitagawa, Japan
Dr. C. Warren Jones

TENNESSEE (Nashville Grace) June 26-28

Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Dr. C. Warren Jones

SOUTH ARKANSAS (N. Little Rock) June 30—July 1

Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Foreign Missions Secretary

AKRON (Akron First) July 7-8

Ruth Matchett
Harold Stanfield
Joseph Pitts
Dr. Hardy C. Powers, General Superintendent
Foreign Missions Secretary

WASHINGTON-PHILADELPHIA (Reading, Pa.) July 14-15

Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Foreign Missions Secretary

FLORIDA (Orlando Central) July 17-19

Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Dr. C. Warren Jones

SOUTH CAROLINA (Columbia First) July 21-22

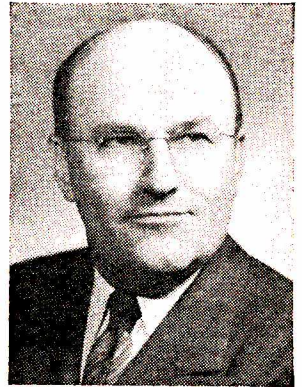
Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Dr. C. Warren Jones

NORTH CAROLINA (Concord First) July 24-26

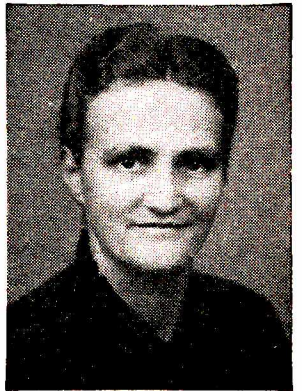
Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Dr. C. Warren Jones

GEORGIA (Campgrounds, Adrian, Ga.) July 28-29

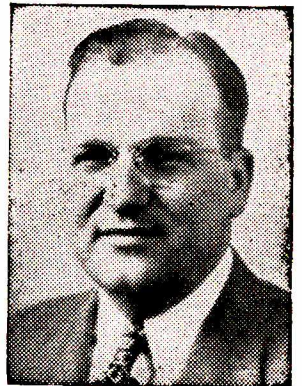
Ruth Matchett
Harold Stanfield
Joseph Pitts
Hiroshi Kitagawa
Dr. C. Warren Jones



Dr. Hardy C. Powers



Ruth Matchett



Dr. Remiss Rehfeldt

Attend in Car and Bus Loads

Religious News and Comments

Edited by Delbert R. Gish

"In God we trust" has appeared as a motto on most U.S. coins since the year 1862 (one exception is the Buffalo five-cent piece). If legislation proposed separately by Sen. Chas. E. Potter (R.-Mich.) and Sen. Mike Mansfield (D.-Mont.) becomes law, all postage stamps printed after June 30, 1953, would have this motto also. Another bill introduced in the House of Representatives by Congressman Louis C. Rabaut (D.-Mich.) calls for the use of the motto on postal cancellations.

Another proposal by Congressman Rabaut calls for the inclusion of the words "under God" in the pledge of allegiance so that it would read: "I pledge allegiance to the flag of the United States and to the Republic for which it stands, one nation, *under God*, indivisible, with liberty and justice for all." These do not appear to be world-shaking resolutions, yet we feel that every recognition by Americans of their religious ties and obligations is a wholesome move.

Two well-known writers and teachers in the field of religion, Dr. Halford E. Luccock and Dr. Kenneth Scott Latourette, are retiring from the faculty of the Yale Divinity School after the current commencement season. Dr. Luccock is sixty-eight and Dr. Latourette is sixty-seven. The former is widely known for his writing in the *Christian Century* under the pseudonym, Simeon Stylites, as well as for a number of books. He has been with the Yale faculty since 1928. The latter is famous as a writer of church history. He joined the Yale faculty in 1921.

Another prominent elderly minister has been in the news. Harry Emerson Fosdick's seventy-fifth birthday occurred May 24. He held a long ministry at the Riverside Drive Church in New York City and was for many years closely connected with Union Theological Seminary. Since his retirement he has continued to be active in writing and lecturing.

About seventy more Biblical scrolls have been found in a cave in the Dead Sea area. G. L. Harding, Jordan's Director of Antiquities, calls the find "perhaps the most sensational archeological event of our time." The scrolls are believed to be more than two thousand years old. Thirty-eight of them have been identified as con-

taining nineteen books of the Old Testament. Written on papyrus and leather, in Hebrew, Aramaic, and Greek, their translation and study will take considerable time.

Perhaps nothing will come of it, but it seems to be a step in the right direction that a bill has been introduced in the House of Representatives by Representative James C. Davis (D.-Georgia) to permit professional men (ministers, etc.) to deduct the expenses of going to school from money subject to income tax.

Much discussion has arisen over President Eisenhower's recommendation to Congress that 120,000 additional immigrants be admitted to the

United States for each of the next two years. There is an already existing regular quota of about 154,000 per year. This is a plan designed particularly to relieve the pressure upon West Germany into which thousands of persons daily have been escaping from Russian dominated areas. Ministerial groups and agencies that have voiced their opinions have favored the plan. However, the General Federation of Women's Clubs, meeting in Washington on May 29, expressed opposition. After a wild debate, 488 of the 1,700 delegates voted. The count was 246-242 as the group voted not to support the Eisenhower plan.

Four top leaders of the largest narcotics ring operating in America were arrested by Federal agents recently. Something of the size of their enterprise and the incentive to distribute the terrible narcotic, heroin, may be seen in the fact that their assets included 100 million dollars' worth of it.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 28: Paul's Joy in Christ

Scripture: Philippians (Printed, Phil. 1:12-27)

GOLDEN TEXT: *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus* (Phil. 4:7).

St. Paul was an inveterate hero-worshiper, and Jesus Christ was his Hero. "I determined not to know any thing among you, save Jesus Christ, and him crucified," was Paul's blunt announcement to the Corinthians. Paul had a one-track mind in this regard; he had many friends, but one Master. Now, whoever has a hero finds himself unconsciously imitating that hero; Paul wanted something even more intimate than that relative to his Hero. He didn't want only a speaking acquaintance with Christ, or even a hand-in-hand fellowship—Paul would have nothing less than a complete identity with Jesus Christ. It was Paul's desire to be "in Christ."

That fluent little phrase, "in Christ," meant a lot to Paul. It suggested that he would be so much like Christ that those looking at him would see Christ, while Paul would be hidden in the shadows. He was proud of Christ, and pretty well ashamed of Saul of Tarsus—why not let people see Christ instead of Saul? That is where these strutting, self-esteeming Christians are terribly ignorant; people get disgusted looking at them,

and yet because of their pride Jesus Christ is nowhere to be seen—it is total loss on all counts.

Then something else should be said. Paul was never long in one place; he lived largely out of a suitcase (or whatever he carried his few belongings in). Christ had Capernaum for headquarters, but Paul had none. His mailing address must have been "General Delivery, Anywhere in the Roman Empire." So, having no home nor permanent mailing address, he claimed his own street number and house number—"in Christ." Where could he be found by those remembering him in prayer? "In Christ." When friends would meet him after a long absence they needed not to ask him where he had been: "In Christ," would be the answer. For to Paul it was far more important to be "in Christ" than to have been in Athens, or Corinth, or Ephesus, or in Rome.

Where are you located spiritually? Where can you be found by those who need your prayers? Is "in Christ" your address?

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

THE HOME CIRCLE

Conducted by Grace Ramquist

No Stopping, No Turning

As you enter the nine-mile Bay Bridge either going from Oakland, California, to San Francisco or from San Francisco to Oakland, you will see a huge sign which says, "No Stopping, No Turning." You are definitely informed that you cannot change your mind once you drive onto the bridge. You cannot even stop to look at the water below; you must drive on at a fast rate of speed in order to keep up with the traffic. If you drive as fast as the designated speed limit, you must go across that bridge with your mind and eyes on the business of driving.

Now, even though the authorities tell you at the very first that there is to be no stopping or turning, yet only a short distance from the first sign you come to a sign which reads, "\$5 service charge will be collected for gas on the bridge." When I read the second sign, I said to my companion, "That's odd. No Stopping, No Turning must not be what the authorities mean. They either don't mean it or they must surely expect people to break the law." And those words had barely escaped my lips when the third sign showed up. This one read, "Use Red Boxes for Roadside Service." Then beside the road I noted a little red box upon which these words were printed, "Service Call Box for Public Use."

"How ridiculous!" I exclaimed. "They say you cannot stop and yet they give directions about what you should do when you do stop."

"You must remember that sometimes the unexpected happens: a flat tire, out of gas, or any number of other things," my husband patiently explained. "Many people fail to keep ready for emergencies and so have to pay a price for their negligence."

"They must pay a price for their negligence," I repeated slowly. And then I remembered that all who set their faces toward heaven, who give their lives to the Lord, know that the rule is "No Stopping, No Turning." Yet God in His mercy has set up places all along the way where those who have been negligent may pay a price and be restored to their rightful place with Him. The altars of the Church are open for all. The signs are in plain view, and explicit directions are given in the Bible and from the pulpits of our houses of worship.

It is not the will of God that any should perish. Mercy is offered to all who will accept.

BOYS AND GIRLS:

You Must Stand Alone

It is a difficult task to *stand alone*. There are people who believe they stand alone, but who really rely upon those about them to such an extent that they change their ideas and principles here and there in order to fit the whims of their friends.

As you examine the strong characters of the Bible, you will find that each one was forced to stand by himself time and again. The courage to stand alone is a sign of true greatness.

There was once a little girl who had been taught that she should never attend the movies. For this reason she had never been inside a theater.

It chanced that she had the same public school teacher for her third and fourth grades. During the first year and even until the very last of the second year, her teacher repeatedly talked about the evils of the movies. She did her best to keep the children under her teaching from attending the movies. Because of this the little girl built a wall about her teacher and herself. Often she would say to herself, "My teacher and I believe the same thing. She is with me." This gave the child an inner

strength which nothing else could have given her, for the other children constantly talked about the pictures they had recently seen.

One morning, much to the horror of the little girl, the teacher stood before the class and told of a certain movie which she herself had attended the night before. She praised the virtues of the picture and suggested that the children all see the show before it finished its run in the town. The little girl listened, unable to believe what she was hearing. Suddenly the wall she had built began to crumble. As soon as the teacher was through speaking, the little girl asked to go to the cloak room and, upon reaching the room, she walked to where her own jacket was hanging and began to cry as if her heart would break. She was standing all alone now! The jolt was almost too much.

Because the child stayed away from the room so long, the teacher finally went to the cloak room and there she learned the story. She had had no idea that the child thought she did not attend the movies at all, although she knew how the little girl stood on the matter. In spite of all she could do, she was never able to rebuild the bond which had tied the two together. But after the experience was over, the little girl had become stronger. She had learned a hard lesson, for she had learned that she must stand alone.

God's boys and girls must nearly always be alone even in large groups. They will quickly gain strength by each testing of this aloneness.

Heaven is going to be filled with those who have dared to *stand alone*!

NEWS OF THE CHURCHES

Ridgefarm, Illinois—First Church recently closed a fine meeting with Rev. and Mrs. Alden Grim as the special workers. Our people appreciated the preaching of Brother Grim, as well as the music and readings of Sister Grim. The Sunday following the meeting we were able to take in a class of five members. Revivals pay!—Richard A. Bushey, Pastor.

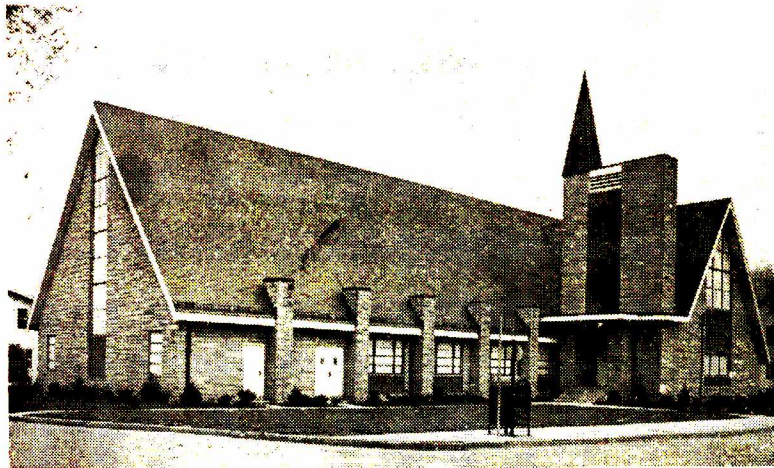
Evangelist Cloyce Elsea writes: "I have had some very good revivals during the past year, and my work has taken me into several states. God has blessed and given me the privilege of working with some of our best churches and pastors in Ohio, Michigan, Pennsylvania, and New York. Many souls have sought and found God, also we have seen some wonderful cases of healing by the power of God. I have a P.A. sound system for my car that I use in revivals to announce the services from time to

time; this has worked very successfully in getting the people out. I have some open time after July 1, some choice dates for this fall, and also am beginning to slate up for the spring of '54; will go anywhere for freewill offerings. Write me, Box 18, Van Buren, Ohio."

Pastor Earl W. Powell, of Hollydale, California, writes: "We have recently enjoyed a time of general spiritual uplift under the wonderful ministry of Rev. and Mrs. Earle W. Vennum, pastors of Central Church, Miami, Florida, old friends of the pastor. Indeed, God met with us in every service in a very pronounced way, resulting in seekers at the altar for pardon and cleansing, and the edification of the saints. Our Sunday school had an average attendance during April of 308, and the Easter offering totaled more than \$800.00, for which we praise God."

First Church, Charleston, West Virginia

When we came here five years ago, the congregation was worshipping in a small frame building. With the help of the Lord and these good people, we have been able to erect this new stone building in one of the nicer districts of the city; the building is valued at \$250,000.00 with a very small debt. The main auditorium, with balcony, seats nearly twelve hundred. We have a completely departmentalized Sunday-school plant with ten complete departments; we can care for a Sunday school of one thousand without the use of the main auditorium. We also have a small chapel, prayer tower, and a completely equipped modern nursery. God has helped this church in a very marked manner.—A. F. Hayes, Pastor.



Evangelist Bernice L. Roedel writes: "Miss Violet M. Coulter, singer and musician, will be traveling with me through the summer months. We are slated for meetings in Missouri through the month of August; and have an open date, September 8 to 20, which we would like to slate together before she returns to Trevecca Nazarene College for the fall term. Write us, 423 E. Maple Street, Boonville, Indiana."

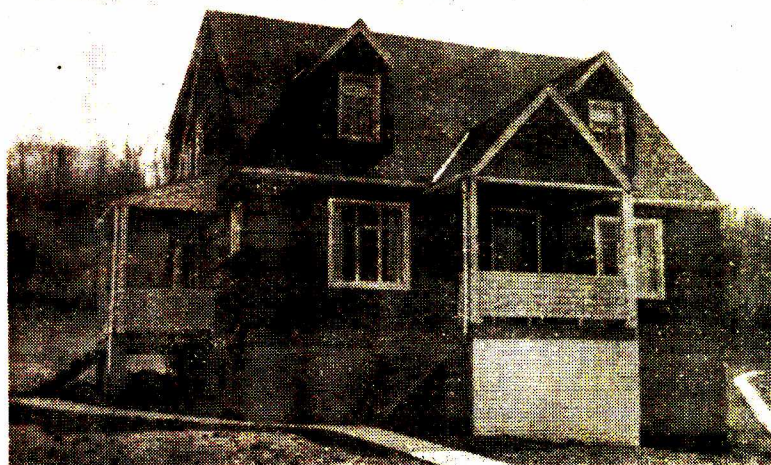
Troy, Ohio—This church has recently had a very gracious revival with Evangelist George P. Woodward. The Lord used him in a wonderful way; the crowds were good, and many young people were saved for the first time. Since our last report we have had some of the finest evangelists and singers in our beloved church, including Rev. J. E. Williams and Joe Worley, Rev. Bernie Smith and John Moore. These workers were wonderful, and we appreciate their work very much. We have recently painted

the church inside and out at a cost of \$1,500.00. All our budgets are being paid by the month and will be completely paid out in ten months. We have a wonderful people who are one hundred per cent for the entire Nazarene program. We have endeavored to serve the church for the past eight years; God has wonderfully blessed the work. The church was kind enough to extend us a call for the ninth year. We thank God for his blessings and our fine people, who we know also back us with prayer.—C. B. Clendenen, Pastor.

Evangelist E. E. Taylor reports: "During the last three months and a half I have visited a dozen of our churches from Eastern Kentucky to the Pittsburgh District, boosting the Crusade for Souls Now, giving messages on holiness and soul winning. Saw some 260 of our people pledge themselves at an altar of prayer to launch out in obedience to the Great Commission in a more definite earnest effort to win souls. Also saw some

150 seekers at our altars in these services seeking salvation and holiness. God gave a very fruitful five-day convention at Powhatan Point, Ohio, where Sister Vera Sims is the much-loved pastor. Pray for Sister Sims's mother, who has been very sick for over two months, and for the pastor, that she may be strengthened for the double burden upon her. It was a delight to work with Rev. O. O. Wells, at Wellsburg, West Virginia, where he has done a great work. There were some 43 seekers, young and old, in the five-day convention, and a good start made in house-to-house visitation. I greatly enjoyed one fifteen-day revival campaign at Curtisville, Pennsylvania, where Rev. Jerry Woodcock and wife have done a splendid work. This was a hard battle, but God gave wonderful victory for souls saved and some sanctified wholly. Our people responded well in prayer and personal work, and a number were helped right in their homes. We praise God for the open doors and the victories given."

Nazarene Parsonage, Curtisville, Pennsylvania



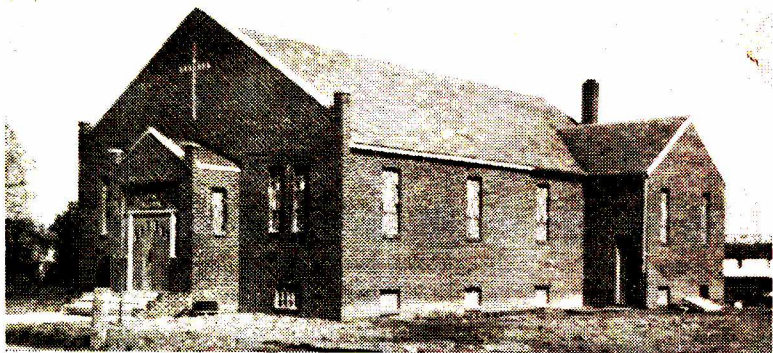
It was our recent privilege to have Rev. R. F. Heinlein, district superin-

tendent, with us to dedicate our new parsonage. About eighty people were

present, and in the group were Mr. and Mrs. T. E. Hohman, who furnished the material to build the parsonage. The program included singing, readings, special singing, and remarks by the pastor and Mr. Hohman, and the message and dedicatory prayer by our district superintendent. The parsonage consists of eight rooms, and full basement with integral garage; included in the eight rooms is the pastor's study, also a modern kitchen. It was constructed by donated labor of members and friends—if the labor was figured it would amount to more than \$8,000.00. The man who furnished the material said the building is worth \$20,000.00, and there is a debt of \$10,000.00. Also, in the way of improvement, in the last three years, the Curtisville church has installed a modern gas heating system, equipped the sanctuary with pews, and is now working on the young people's auditorium in the basement of the church.—Jerry R. Woodcock, Pastor.

A tent meeting, a temporary tabernacle, and now—seven and one-half years later—a brick-block structure worth \$40,000.00 is the history of South Side Church in Danville. Rev. and Mrs. Fred Foster, and members, are reaping the sowing of the founders, Rev. W. S. Purinton and Rev. C. E. Stanley. On April 26 the new building, pictured here, was dedicated with our district superintendent, Rev. Mark Moore, in charge. Dr. G. B. Williamson gave a stirring dedicatory address. The keys of the church were presented by the chairman of the trustees and finally returned to him in an impressive way, linking the local church to the whole Nazarene movement. This new church seats about 320 people, has eight basement classrooms and two central assembly areas there; it is fluorescently lighted and is beautifully decorated. The chapel is furnished with light oak pews and pulpit furniture, and a grand piano. In May of '52, there was \$5,200.00 in the building fund; at the present writing, the indebtedness is only \$8,000.00. The smallness of this debt is the result of the pastor's ability to perform the duty of contractor and skilled laborer as well. In a marvel-

South Side Church, Danville, Illinois



ous way, God moved on the hearts of the people and helped us to meet the needs without public drives. South Side Church was born in a tent meeting, and the little tabernacle served well for the beginning years. The last services in the old building were a splendid revival under the evangelistic preaching of Rev. Joe Collins. At no time has the building program been allowed to supersede the work of soul winning. Mrs. Foster and the ladies of the church carried on the

pastoral calling, and attendance at Sunday school and all the services increased during the period of building. The children's division of the Sunday school met for eight months at the parsonage and in the home of a member. At this writing our pastors, Rev. and Mrs. Fred Foster, are vacationing in Colorado. Under their fine leadership, South Side Church moves forward in soul winning in this suburban area of the city of Danville.—Alice P. Ross, Secretary.

Richmond Hill, New York—First Church has progressed this year; in each department there has been advancement. The Sunday-school attendance average for the first quarter is ahead of last year at this time; the first Caravan on this district has been organized here by our pastor and is highly successful, and plans are being made for a vacation Bible school and other advancement programs. The offerings for home and foreign missions exceeded last year and have led the district, and our regular giving has increased. The Lord has been blessing us under the leadership of our pastor, Rev. Robert J. Shoff, and he has just been recalled, by a unanimous vote, to serve the church another year.—Reporter.

Topeka, Kansas—It is a joy to report God's blessings upon our work here in First Church. March 29 was a wonderful day. Dr. Hardy C. Powers was with us for the dedication service of our new building. Although we have used our building for over four years, we had not finished many of the lesser details until recently. Also during this period we were able to reduce our indebtedness so that we did not have a cumbersome obligation at the time of dedication. Dr. Powers' dedicatory sermon was a blessing to the fine crowd which attended. As we enter our seventh year as pastor here we look back on a very blessed and happy relationship with the people of this congregation; they have loyally supported every phase of the work. Our membership and attendance in the various departments have shown a marked increase. Also, our giving to missions at home and abroad has increased in a most encouraging way, even during our

building program and our program of debt retirement. Recently it was our privilege to have a small part in assisting our district superintendent, Dr. Jarrette Aycock, in the acquiring from the Methodists an excellent church plant in a good section of the city where we have no holiness work. Nazarenes of our three churches here in Topeka are cooperating with prayer and money in the sponsoring of this home-mission project. Certainly the future looks bright for the Nazarene work here in Topeka.—Forrest W. Nash, Pastor.

Evangelist H. W. Cornelius reports: "In the past eighteen months Wife and I have been busy in the service of the Master, conducting revival services in several states and on a number of districts. These have been days of victory, God has blessed our labors for Him, and we have seen scores pray through and heard them give witness to a definite experience of sins forgiven or heart cleansing. We have enjoyed the fellowship of both the pastors and their people and are happy in the battle of right against wrong. The work of Mrs. Cornelius in the music and singing has added much to the spirit of the service."

Bruceon Mills, West Virginia—We recently closed a wonderful revival with Rev. A. D. Holt as evangelist, and the pastor and wife and Brother Holt doing the special singing. Truly God's anointing was felt on the services. Brother Holt's messages were rich, deep, and truly God-inspired. We are just completing our second year as pastor here. The church is progressing by God's help. We recently purchased new pews, and a new indirect lighting system has been

installed. Our Sunday-school attendance is on the upward trend and God is blessing us as never before. Thank God for the privilege of working with our Nazarenes here.—W. R. Dillon, Pastor.

Wausaw, Wisconsin—Recently we had a very good revival, with Rev. John Harrold as our evangelist. A goodly number of souls found their way to God, and our church in general was benefited by Brother Harrold's searching messages. We thank God for sending him our way.—Charles W. Weagley, Pastor.

Mrs. Esther M. Dyer, Musical Evangelist writes: "We had a very successful season in the South during the past winter, and the Lord blessed our efforts with many souls being saved, reclaimed, and sanctified. We covered more than six thousand miles in our travels. Our address during the summer will be at our home, Woodland Park, R.D. 1, Box 584, Mohnton, Pennsylvania. I will be happy to receive any inquiries for fall and winter meetings, preferably in the South or Southwest, but will be glad to go as the Lord opens doors of service. Our instruments include piano accordion, cowbells, sleigh bells, chimes, vibra-harp, solovox, with scene-o-felt gospel pictures and children's meetings."

Sandusky, Ohio—On May 10 our church closed a very fruitful revival with Dr. W. C. McIntire as the evangelist and Miss Leone Maurer as song evangelist. Doctor McIntire's messages stirred the church and my own heart. Many souls were reclaimed, some sanctified wholly, and the church built up in the faith.—J. N. Lakin, Pastor.

Abbotsford, B.C., Canada—We have recently closed a revival meeting in which the Lord wonderfully manifested himself in saving and sanctifying power. The large congregations were thrilled night after night by the singing of the Lacy Gospel Singers. Then, as Dr. Edward Lawlor preached under the anointing of the Spirit, God moved in the hearts of the people, conviction settled down, and many moved forward to an altar of prayer. Many raised hands for prayer while others struggled under deep conviction. Capacity crowds were in attendance at most services, and on the final night over 600 were counted, with others unable to gain entrance. Although the meeting continued only a week, 565 people attended who had never been in the church before. Our team of workers was the very best, our people respon-

ded to the challenge, God blessed and gave the victory, and we are encouraged to believe God for even greater things in the future.—A. B. Patterson, Pastor.

Wilmington, Ohio—We recently closed a revival with Rev. H. C. Litle, and we feel he was the man for the hour. He preached sound, clear, spiritual messages on holiness, which resulted in a number of believers getting sanctified and sinners saved. We also had the Joy Beam singers and musicians, and their messages in song stirred the hearts of the congregation. They are great workers around the altar and among the young people.—Ray W. Beegle, Pastor.

Evangelists Dorrance and Esther Nichols report: "God has been very good to us in these last six months, giving us some good revivals in Ohio, Indiana, Illinois, Mississippi, and Texas. We praise Him for all He has done for us. While in our meeting at First Church in Decatur, Illinois, we received word on April 27 that Marvel Linn of Shippensburg, Pennsylvania, my wife's father, had died of a heart attack. It was a shock to all of us and we had to get someone to preach for us five nights of the revival until we could return from the funeral. Brother Wooten, pastor of our Oak Grove Church in Decatur, filled in for us very nicely and we surely appreciated it. My wife was unable to return with me, but plans to rejoin me June 1 in time for the meeting at our First Church in Kitchener, Ontario. We appreciated all who sent cards and who prayed for us in this time of sorrow. As we look over our slate for the remainder of this year, we find we still have two open dates: August 12 to 23, and December 2 to 12, which we would like to fill in Ohio, Pennsylvania, or surrounding states. We travel with house trailer and furnish a complete program of preaching, music, and singing. Write us at 849 Poplar Street, Bloomsburg, Pennsylvania."

Evangelist Bessie L. Scribner writes: "I will be in southern Oklahoma and Texas for some revivals during July and August, and have two open dates that I'd like to slate in that section, July 12 to 26 and August 16 to 31. Write me, 215 North F Street, Muskogee, Oklahoma."

Evangelist R. F. Lindley and wife report: "We thank God for the privilege of serving Him in the field of evangelism. Since our assembly last fall, we have worked with Pastor Emery and people at Muldrow, Oklahoma; with Pastor A. R. Johnson and his church at Mena, with Rev. H. Honie at Bells Chapel, and Pastor Potts at Hope, all in Arkansas; with Rev. Paul Lloyd and Banner Church in Anderson, Missouri; and a good revival with our people at Prescott, Arkansas. In all we have seen more than one hundred seekers at the altar and forty-seven new members added to the Church of the Nazarene. We

thank God for His blessings and for a place to work in His vineyard. At this writing we are in the midst of a wonderful revival with Pastor D. J. Vascoe and Northside Church in Shreveport, Louisiana."

Rev. Philip S. Ewy writes: "After nine and one-half years of evangelistic work in the United States, Canada, and the British Isles, I am leaving the field to accept a call to pastor the Crown Hill Church of the Nazarene in Seattle, Washington. It has been a wonderful privilege to labor with our excellent men and a joy to know that God has reached a number of souls through the ministry of His Word. If you have friends in northwest Seattle, write me, 9604 9th Northwest, Seattle 7, Washington."

San Fernando, California—We recently had a good revival with Rev. James Jackson and wife. These young people were used of the Lord. His preaching, along with the sincere and consistent prayers of our good people, brought the blessings of God upon us and we witnessed several victorious altar services. Several folks were saved and sanctified, and a good number received into the church. This makes a total of seventeen new members since our assembly. We are now in a building program for a new annex for Sunday-school rooms. The Lord is blessing and we do enjoy working with the people here. The church recently gave the pastor a raise in salary.—Union Wood, Pastor.

Evangelist V. S. Rushing and wife report: "We are off to a good start in the field again. Our first revival in Cleveland, Mississippi, with Pastor Oron Vance, was a time of good victory and blessing. Thirty souls knelt at the altar and it seemed that most of them found victory. Next we went to Columbus, Mississippi, with our long-time friends as pastors, the Warhursts. This was our fifth revival with them. They had just finished a new basement church building. God gave a wonderful revival with a number of victories. Next we went to Aliceville, Alabama, with Pastor C. L. Ishee for one week. Brother Ishee had been there only about six months but is doing a fine job. They have purchased new property and expect to build a new church soon. God gave some good victories here. The house was full most of the time and many new people came into the services. Then we were at Birmingham (Shannon Church) with Rev. and Mrs. A. M. Pruitt for one week. This was our second revival with them. They have a wonderful spirit in the church and some fine people. The crowds were good, God came, and ten prayed through to victory. The Pruitts are fine pastors and have done a good work at Shannon Church. We are now in our third revival with Rev. H. M. Dafoe at Wayne, Michigan, and the second revival with this church. The attendance is splendid, God is working, and souls are already praying through. They are just now com-

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pleting a new auditorium to their basement church and expect to be in it the last Sunday of this revival. The Dafoes have done a great work here. We are enjoying the work of God with our fine Nazarene pastors and laymen. We have some open time the last of July and August. If anyone desires our services, write us at 1980 Speigle St., Montgomery, Alabama."

Pastor Lawrence B. Hicks of First Church, Ashland, Kentucky, writes: "We closed our home-missions tour on the Eastern Kentucky District with a wonderful day at Ashland First Church, with a cash offering of \$1,285.00 from the congregation. This makes a total in cash and pledges for home missions on the district of \$14,275.93. Many opportunities are now in the immediate offing. God's rich blessings are on our pastors and people all over the district."

New York District

On May 10, our district organized its first church since the General Assembly. Rev. and Mrs. Albert Stiefel have labored effectively for several months in Massapequa Park, Long Island, New York. They are reaching many new people, and averaging some forty in Sunday school; building program is being planned. Home missions is paying off in New York. Our second church will be forthcoming soon.

ROBERT GOSLAW,
District Superintendent

N.Y.P.S. Convention Oregon Pacific District

Under the 1953 banner motto, "By My Spirit, Speak," the Oregon Pacific Nazarene youth held their annual convention, April 16 and 17, in the lovely new church at Eugene, Oregon. Rev. Duane Muth was host pastor to the convention.

Business was carried forward by the new district president, Rev. Robert Hempel, who was re-elected by the convention in a nearly unanimous vote. Rev. W. D. McGraw, district superintendent, was present to introduce the guest speaker of the convention, Dr. V. H. Lewis, superintendent of the Houston District. His challenging messages stirred and encouraged the heart of every young person.

Victories for the year included the successful *Conquest* and *HERALD* of HOLINESS drives. The district defeated the Northwest District in a *Conquest* contest, and now places among the top districts in subscriptions. The *HERALD* drive brought victory also, the district placing eighth in the church. The convention also organized a new Servicemen's Committee on the district.

Words of testimony among youth of the district, together with the Spirit-filled messages of Dr. Lewis, brought us all nearer to the pulsing heart of Christ. The youth of the district go forth by His Spirit to speak, live, and serve.

EDWARD L. DOWD, Secretary

DEATHS

REV. ROBERT L. DAILY died April 16, 1953, at a hospital in Winnfield, Louisiana. He was born at Heavener, Oklahoma, April 29, 1903. In his childhood the family moved to Louisiana and most of his life was spent near Winnfield. He was an ordained elder in the Church of the Nazarene and spent some years in the pastorate and evangelistic work. At the time of his death Brother Daily was pastor of the Cencrea Church near Florien, Louisiana. For several years he was president of the Hudson Camp. People loved Brother Daily; his good life and earnest ministry will long be felt in this state. He leaves his wife, Mrs. Bernice Daily, of Dodson, Louisiana; a son, George of Monroe; a daughter, Mrs. W. A. Beazler of Fiorini; his mother, four brothers, two sisters, and three grandchildren. Funeral services were conducted at his home church in Hudson, Rev. Elbert Dodd having charge. He was assisted by Rev. G. M. Akin and Rev. A. H. Hoffpauir. Twenty-five pastors from the district were present and a large number of relatives and friends. Pallbearers were chosen from among the pastors. Interment was made in nearby New Hope Cemetery.

REV. JAMES MARION MESSER was born October 20, 1864, in Alabama. His life was ended abruptly in the tragic tornado which swept through San Angelo, Texas, in the afternoon of May 11, 1953. He was united in marriage to Miss Minnie Jane Foust, who preceded him in death in 1940. To this union ten children were born, six boys and four girls. A daughter died at the age of four and a son died in infancy. The surviving children are: Mrs. B. F. Jennings; Mrs. G. W. Jennings; Horton Messer, E. M. Messer, all of San Angelo; Willis, L. C., and Haley, all of Glendora, California; and Mrs. George Brannon of Bethany, Oklahoma. There are twenty-seven grandchildren, twenty-nine great-

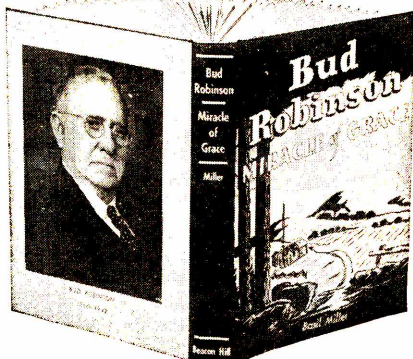
grandchildren, two great-great-grandchildren, and a great host of friends who mourn his passing. "Daddy" Messer was converted at an early age and gave more than a half-century to the ministry. He was a pioneer holiness preacher in the Southwest and joined the Church of the Nazarene at the union of 1908. He served several pastorates in Oklahoma, and was active for many years as an evangelist. Until the time when he was no longer able to be in the active ministry because of his advanced years, he was constantly in full-time service. During the last years when he could no longer preach often, he was a genuine inspiration to his pastors and all in the church. He rarely missed any service of the church. His prayers were always that God would keep his church and pastor spiritual. Funeral services were held in San Angelo on May 14 under the direction of his pastor, Rev. Charles W. Ogden. He was laid to rest beside his wife in Belvedere Cemetery awaiting the great day of the coming of the Lord, whom he served so faithfully.

REV. H. B. WHITE, who for many years was a minister in the Church of the Nazarene, died May 1, 1953. He served as pastor of many churches in Texas and Oklahoma and also served for many years as evangelist. A number of new churches have been organized by him. Many friends will mourn his going, and also his eleven children who survive him. He gave testimony of the abiding presence of Christ until the end. He was laid to rest at the Sunnyside Memorial Park, Long Beach, California.

EVERETT NELSON was born June 19, 1905, in Vancouver, Canada, and died February 23, 1953, in Miami, Florida. He united with the church at the age of twenty, and soon after was united with Miss Nellie Shiver in marriage; to this union were born three children: Alene, Betty, and Glen. Brother Nelson was active in the church, having

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served on the church board for a number of years. He worked with his own hands on the present building and could be counted on to bear his part of the load on all special offerings as well as paying his tithes. He is certainly being missed in First Church. He leaves, beside his wife and three children, three sisters and three brothers and a host of friends.—H. A. Casey, Pastor.

SOLOMON IRICK was born in Lamasco, Texas, in 1885 and died on April 6, 1953, at his home in Oklahoma City, Oklahoma. Brother Irick was a faithful member of the Oklahoma City First Church since 1914. In the early days of the Church of the Nazarene Brother Irick was an outstanding evangelist and preached throughout the Southwest. Funeral services were held in the Oklahoma City First Church by his nephew, Rev. Marvin Ball, assisted by his pastor, Rev. R. T. Williams, Jr. He is survived by his wife, Mrs. Nellie Irick, of Oklahoma City; a daughter, Mrs. Nettie Hoggart; and three sons, Burt, Solomon, and Gail, all of California; two brothers: Fred O. Irick, of Fresno, California; and L. C. Irick, Pilot Point, Texas; one sister, Mrs. Mattie Taylor, Rock Wall, Texas; and three grandchildren.

MRS. WAYNE KENDALL (nee Lucille McCurley) was born in Springfield, Illinois, December 6, 1906, and died April 8, 1953. She was converted when a small girl, and soon became not only a devout Christian but a willing worker of Christ. Her entire adult life was spent in labors abundant in the Church of the Nazarene. Being well endowed by her Maker with musical talents, she unreservedly gave them all to His service. In June, 1932, she was united in marriage to Mr. Wayne E. Kendall, of Ashland, Kentucky, and became a member of First Church of the Nazarene in Ashland. She at once became active in the work of the Kingdom there. She was organist at Ashland First Church until failing health forced her retirement several months prior to her home-going. A sweet Christian character and a devoted wife and mother, she is mourned by her husband, Wayne Kendall; her son, Robert Tillman; and her little daughter, Marilyn Lucille, of Ashland. Surviving also are her parents, Mr. and Mrs. A. L. McCurley of Springfield, Illinois; and one sister, Mrs. Millard Garvin, of Washington, D.C. She was greatly loved by a host of friends in Ashland, Kentucky, and Springfield, Illinois. Funeral services were conducted by her pastor, Rev. Lawrence B. Hicks, in First Church of the Nazarene in Ashland, Kentucky, with interment in the Ashland cemetery.

MISS MARY ELIZABETH KEEN was born February 15, 1923, at Brownwood, Texas, and passed away in the same city on April 10, 1953. She was preceded in death by one sister. She is survived by her parents, Mr. and Mrs. Clifford Keen. The funeral service was held in the First Church of the Nazarene of Brownwood, Texas, with the pastor, Rev. J. Marvin Harrison, officiating. Interment was in the Greenleaf Cemetery of Brownwood.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Charles A. Hall, for many years, has been a successful pastor on the Alabama District. He is leaving the pastorate to devote full time to evangelistic work. He is a sound preacher of the Word. Address him, 52 General Delivery, Steele, Alabama.—C. E. Shumake, Superintendent of Alabama District.

Rev. J. D. Stafford has resigned as pastor of our First Church in Alexandria, Louisiana, and has entered the evangelistic field. He is a strong preacher, a soul winner, and a man of God. God blesses his ministry with revivals wherever he goes. His wife travels with him, and is an excellent children's worker. Brother Stafford is one of our strong evangelists, and I am sure our people will keep him busy. He is loyal to the program of our church, loves humanity, loves God and the church. Address him, Box 97, Vivian, Louisiana.—Elbert Dodd, Superintendent of Louisiana District.

Rev. Perry M. Williams, pastor at Sauk Centre, Minnesota, is entering the evangelistic work, and I recommend him to our people. He has done good work in establishing a number of churches. His daughter will also be available to assist in the special music. I trust that our people will keep them busy. Address them, 718 Fifth St., Sauk Centre, Minnesota.—Arthur C. Morgan, Superintendent of Minnesota District.

WEDDING BELLS

Rev. Clifton T. Matthews, Nazarene pastor at Yonkers, New York, and Miss Helen S. Jacobs of Scarsdale, New York, were united in marriage on April 16, with Rev. C. Adam Kress officiating.

Miss Louise Long, missionary on furlough from Africa, and Mr. Adbert Lesley of Hiwasse, Arkansas, were united in marriage on March 27, in the

Church of the Nazarene at Morrilton, Arkansas, with Rev. L. A. Richardson, Nazarene pastor at Seminole, Oklahoma, officiating.

Rev. James Langford and Miss Sue Carroll of Gilmer, Texas, were united in marriage on May 23, with Rev. Wayne Shirley, pastor of the Langford Memorial Church of the Nazarene in Gilmer, officiating. The couple will make their home in Bethany, Oklahoma, where James is preparing for the ministry.

Miss Gladys Marie Lynn of Houston, Texas, and Evangelist Bob Carroll of Norman, Oklahoma, were united in marriage on May 8, in First Church of the Nazarene, Houston, with Dr. V. H. Lewis officiating, assisted by Rev. June Hale.

Miss Rosie Lorraine Lyons of Oregon City, Oregon, and Mr. Quincy Angier of Litchfield, Minnesota, were united in marriage on May 25, in the Oregon City Church of the Nazarene, with Rev. Herman A. Fisher, uncle of the bride, officiating, assisted by Rev. Ralph Cook.

SPECIAL PRAYER IS REQUESTED by a friend from Indiana "for my husband, who has lost his way and the devil has stepped in to wreck our home and influence—that our home may be united and God glorified";

by a Nazarene mother in Missouri for the salvation of a teen-age son, a special unspoken request that God will give her courage and grace to trust Him in a very trying time, for her physical condition, also that God will help her husband in a testing time;

by Christian parents in Iowa for a devout Christian son who is married to a woman who has no experience with God, that she may be saved and that the son may stand fast in the faith;

by a lady in Tennessee, that she may be healed if it is God's will.

Nazarene Camp Meetings

June 26 through July 5, Louisiana District Camp, at the District Campgrounds, located five miles north of Alexandria on Hi-way U.S. 71. Workers: Dr. T. M. Anderson, Rev. Earl Starnes, Rev. H. E. Darnell, and W. A. Blount. Rev. Elbert Dodd, district superintendent, in charge of camp.

July 9 to 19, Oregon Pacific District Camp, three miles south of Portland city limits on S.E. 82nd Avenue. Workers: Dr. D. Shelby Corlett and Rev.

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Sammy Sparks, evangelist; Rev. T. H. Stanley, prayer evangelist; Rev. and Mrs. H. H. Spence, covenanter; Rev. and Mrs. James Kratz, children's workers. For information and tent reservations, write Wm. Forrest Hill, Route 1, Box 425, Clackamas, Oregon. Rev. W. D. McFaraw, Jr., District Superintendent.

July 10 to 18, Pleasant Ridge Nazarene Camp, on Route 16, between Harrisonville and Needmore, Pennsylvania. Rev. A. D. Holt, evangelist, and Bly Jackson, singer. For information write Durkee Bard, Knoxville, Pennsylvania.

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

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

New England	June 24-26
New York	July 3-4
Maine	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

C. B. Williamson:
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Assembly Schedule

Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 19-20
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—Oct. 1

Samuel Young:
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Assembly Schedule

North Dakota	June 24-25
Central West	July 8-10
Eastern Michigan	July 19-20
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

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

Assembly Schedule

West Virginia	July 3-4
Alabama	July 8-10
Minnesota	August 19-20
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
North Carolina	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1

District Assembly Information

NORTH DAKOTA—Assembly, June 24 and 25, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor, Rev. M. F. Varro, Sawyer. Dr. Samuel Young presiding.

NEW ENGLAND—Assembly, June 24 to 26, at Church of the Nazarene, 37 E. Elm Avenue, Wollaston, Massachusetts. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston. Dr. Hardy C. Powers presiding.

NEW YORK—Assembly, July 3 and 4, at the New York District Campgrounds, Groveville Park, Beacon

New York. Entertaining pastor: Rev. James L. Colton, 73 W. Center Street, Beacon. Dr. Hardy C. Powers presiding.

WEST VIRGINIA—Assembly, July 3 and 4, at the Nazarene Camp, Summersville, West Virginia. Entertaining pastor: Rev. Chester Acton, Persinger, West Virginia. Dr. Hugh C. Benner presiding.

SOUTH DAKOTA—Assembly, July 1 and 2, at the Church of the Nazarene, 209 W. Prospect Ave., Pierre, South Dakota. Entertaining pastor: Rev. Wesley W. Hockley, 209 W. Prospect Ave., Pierre. Dr. D. I. Vanderpool presiding.

CANADA WEST—Assembly, July 7 to 9, at the Church of the Nazarene, 486 50th Street, Red Deer, Alberta, Canada. Entertaining pastor: Rev. D. George MacDonald, 4806 50th Street, Red Deer. Dr. Samuel Young presiding.

COLORADO—Assembly, July 8 and 9, at the District Campgrounds, 1755 Dover Street, Lakewood, Colorado. Entertaining pastor, Rev. Henry T. Leppard, Box 7672, Lakewood. Dr. G. B. Williamson presiding.

ALABAMA—Assembly, July 8 to 10, at the District Center, Millport, Alabama. Entertaining pastor, Rev. H. E. Benson, Route 3, Millport. Dr. Hugh C. Benner presiding.

NORTHEASTERN INDIANA—Assembly, July 8 to 10, at the Nazarene Campground, East 36th Street Extended, Marion, Indiana. Entertaining pastor, Rev. J. R. Shadwens, 1016 West 5th St., Marion. Dr. D. I. Vanderpool presiding.

CENTRAL OHIO—Assembly, July 14 to 17, at the Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus. Dr. G. B. Williamson presiding.

MICHIGAN—Assembly, July 15 and 16, at Nazarene Assembly Park, Indian Lake, Michigan. Entertaining pastor, Rev. Vernon L. Ward, Route 2, Vicksburg, Michigan. Dr. D. I. Vanderpool presiding.

MARITIME—Assembly, July 15 to 17, at the Church of the Nazarene, Oxford, Nova Scotia. Entertaining pastor, Rev. Malcolm Burgess, Box 252, Oxford, Nova Scotia. Dr. Hardy C. Powers presiding.

MINNESOTA—Assembly, July 22 and 23, at the Church of the Nazarene, 422 Ramsey Avenue North, Litchfield, Minnesota. Entertaining pastor, Rev. J. M. Anderson, Box 779, Litchfield. Dr. Hugh C. Benner presiding.

PITTSBURGH—Assembly, July 22 to 24, at the Pittsburgh District Campgrounds, Butler, Pennsylvania. Entertaining pastor, Rev. Paul R. O'Brien, 201 1/2 Rear Fifth Avenue, Butler, Pennsylvania. Dr. Hardy C. Powers presiding.



SERVICEMEN'S CORNER

CHAPLAIN Herbert Van Vorce writes from Germany: "For the past seventeen days we have been away from our post and out in the training area. During this time, training goes on continuously, making it very difficult to carry on a routine chapel program. The thing that impressed me most during this time, and also greatly encouraged me, is the fact that, even though the men were tired and weary after a hard day of training, they were willing to gather together for service. Further, as we went among them in the field passing out literature and talking to them they gave utmost attention and interest, as well as reverence for their chaplain.

"Considering the variations of our program, and the way we have had to carry on our work, it has been a very good month. There were six men that professed Christ as their personal Saviour and one came seeking to be sanctified. We praise God for His answers to prayer for our men."

"I would like to take this opportunity to express my deep appreciation and thanks to you for the good literature I have been receiving. It has helped me so much since I have been a Christian. The **HERALD OF HOLINESS** has so very many good things in it, and I take advantage of some of them and put them in a special file for future use. If the Lord is willing, I plan to enter the ministry.

"I want to take this time to tell you how much my Lord and Saviour Jesus Christ means to me. I found Him in Shreveport, Louisiana, and then experienced the blessing of sanctification in Nome, Alaska, under the preaching of Rev. M. R. Kordy, of the Anchorage Church of the Nazarene. Rev. Clark H. Lewis was the pastor of the Nome church in the absence of Rev. Lewis Hudgins and his family. I want to say that each of them were a great blessing to me during my stay in Nome, with the U.S. Air Force. I find that Nazarenes are the same wherever you go. I love the Lord and I do thank Him for all He means to me.

"I am attending the Glebe Road Church of the Nazarene in Arlington, Virginia, and have my membership here while I am stationed in this area. —KENNETH W. DEWEY.



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NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

June 17, 1953

Men as Trees Walking:

By R. B. Oliver*

“He shall be like a tree” (Ps. 1:3)

IV. The Palm Tree Blessing

THE PSALMIST makes many observations about the righteous, but none more revealing nor more beautiful than, “The righteous shall flourish like the palm tree.” It is both a simile and an exposition, both a comparison and a characterization. This is another picture, rich and colorful, which God has etched in nature, depicting the beauty of holiness. It is an accurate portrait of the saint of God.

One of the most striking things about the palm tree is its exotic beauty. It is one of God’s most beautiful creations. It has a beauty, a symmetry, a grace, a loveliness, that is found in no other tree. Without doubt it is the most graceful of all trees.

The fruit-bearing date palm, *Phoenix dactylifera*, which David refers to here, is used extensively in ornamental plantings (the writer has one in his own yard), as well as for its wonderful fruit. There is no more beautiful sight than a grove of these date palms, tall and straight, and terminating in a crown of arching, gray-green fronds, with their pinnate leaves, and laden with their hundreds of pounds of fruits in large, golden clusters.

How true to its type is the date palm! There is a beauty, an intangible, indescribable beauty, to the people of God. It is a beauty that attracts others and creates within their hearts a hunger for the saints’ Beautifier. One may be as homely as the proverbial “mud fence,” as the world judges beauty: but when the soul has received Heaven’s beauty treatment, when the heart has been cleansed, the peace of God fills the soul, and the joy of salvation shines out through the countenance, others want the same experience. There is a pulchritude about the righteous that the world never attains. No wonder the song writer sings: “Let the beauty of Jesus be seen in me.”

Unlike other trees, the palm has a tender heart; it is the softest part of the tree. Its life-stream is in its heart. The righteous are tender-hearted, kind, and forgiving, even as God for Christ’s sake, has forgiven them. God has taken away their hearts of stone, and given them hearts of flesh, tender and full of love.

The palm tree is built to stand in time of storm. The writer has never seen one uprooted by the wind. The tall, slender body of this tree, so like the righteous, offers no place for the

wind to take hold of it, while the graceful, arching fronds offer no resistance to the wind, yielding, and swinging free in the gale. The harder the blow, the more triumphantly the palm waves its branches, the symbols of victory.

“The righteous shall flourish like the palm tree,” in the time of storm, for the Lord is their Shield, their ever-present Help in time of trouble.

The palm gets others started around it. The date palm is not propagated from seed, but from offshoots that spring up around the base. Each tree reproduces itself several times each year, and these new, young trees have to be planted by hand. Thus, one tree can produce an oasis for the succor and refreshment of the weary traveler. God could have propagated the gospel and His kingdom by planting seed-thoughts in the minds and the hearts of men, but He chose to use human personalities. His plan is for the righteous to get others started around them.

The fruit of the date palm is sweet, and it bears into old age, the bearing age being from eight to two hundred years. How true to type! The fruits of the Christian—joy, peace, kindness, love, tenderheartedness, and a passion to get others started in the way—know no age limit. They are the same in youth or old age. The “Be ye” and the “Go ye” apply to all ages.

The uplifted and waving branches of the palm are symbols of victory. When Jesus made His triumphant entry into Jerusalem, it was the branches of the palm tree that the people waved and strewed before Him, shouting, “Hosanna.” The palm has ever been used to designate kingly victory. The uncovered king’s palace in Luxor, Egypt, has large, carved palms supporting the portico to the entrance.

The one thing that sets the Christian apart from the worldly is his victorious life. He is able to triumph over evil habits, sin, the world, and the devil because he is possessed by Him who conquered even death and the grave. What a beautiful sight, to see people under the blessing of God, in a service, with hands raised and faces shining! They are waving palms of victory.

“The righteous shall flourish like the palm tree: . . . Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing” (Ps. 92:12-14).

*Tucson, Arizona