

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 10, 1953

Spare That Tree

General Superintendent Powers

YEARS AGO Doctor Joseph Harper called attention to the fact that in the Old Testament the Jews, in laying siege to any city, were forbidden to destroy any fruit-bearing trees in the vicinity. This prohibition was designed to safeguard the future, for the army was compelled to "live off the land" in such cases; hence, the importance of these fruit-producing trees. Other trees might be utilized in winning the conflict, but not the fruit-bearing ones. In the excitement of battle the soldiers were to practice restraint. Future welfare and safety must not be sacrificed to present emergency.

Failure to observe this principle has brought loss to many souls and much damage to the Church of Jesus Christ. The rich man, engrossed in the current demands of his business, made no preparation for the future life, and that night, when his soul was required, he was lost.

And even in the church we must remember that any present policy or program which does not adequately safeguard the future spiritual vitality of the church is shortsighted indeed. The church should and can grow numerically and at a much more rapid rate than at the present time, but

this must not be achieved at the sacrifice of rugged doctrinal and experiential emphases. To wink at *Manual* standards in order to win members is to fail God and souls and jeopardize the future strength of the church.

The challenge of world conditions and of doors providentially opened to the church today indicates the necessity of an increase in prayer, giving, and effort in evangelizing the lost in foreign lands. But again, this must not be achieved by the curtailment of the home missionary project; for only by the constant strengthening of the home base can we hope to safeguard the future of the foreign work. One thousand new churches this quadrennium is a reasonable goal. In the diligent prosecution of this task we will find additional resources for expansion on the foreign field. Any slackening of interest or effort in organizing new churches on the home field will seriously hinder the expansion of the foreign work in the future.

The fight is on, O Christian soldier; but in the heat of battle let us demonstrate our strength, not alone by positive action, but also by proper forbearance. Think of the future, and spare that tree.

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

TELEGRAMS

San Angelo, Texas—J. M. Messer, pioneer Nazarene preacher, killed in tornado. He lived with B. F. Jennings family, whose home was destroyed, and others of family injured. Damage to other Nazarene homes, but no other deaths; church property safe.—PONDER W. GILLILAND, *Superintendent of San Antonio District.*

Waco, Texas—Tornado destroyed parsonage, furniture and automobile of M. S. Burkhart, pastor of East Waco home-mission church. Family safe; no insurance on furniture; trying to raise district donations to replace furniture and help toward new parsonage. Several thousand dollars' damage to First Church, Waco, also to Nazarene homes. No deaths among our people.—PONDER W. GILLILAND, *District Superintendent.*

Santa Cruz, California—Northern California forty-eighth annual District Assembly, with Dr. H. C. Powers presiding, best in its history. Dr. George Coulter elected for fifth year with almost unanimous vote. The superintendent's report shows six new churches organized; \$78,000.00 given for General Budget; \$111,000.00 for all general interests; \$1,230,000.00 for all purposes. Substantial gains in membership in all departments. Wonderful spirit of unity and optimism prevail.—*Reporter.*

Lakeland, Florida—Organized a church on Mother's Day in Deland, home of Stetson University; fourth church organized since General Assembly; Rev. Walter McPherson, Jr., appointed pastor. A friend contributes \$5,000.00 to revolving fund to be used at Deland. Florida's \$100,000.00 home-mission program continues to gain momentum. Onward in a great Crusade for Souls Now.—JOHN L. KNIGHT, *Superintendent of Florida District.*

NEWS IN BRIEF

Rev. N. B. Herrell, retired Nazarene elder, died in Pasadena, California, on Sunday, May 10.

Dr. Hugh C. Benner, General Superintendent, will leave Kansas City on June 1 for a foreign mission supervision tour. The first stop will be at British Honduras, where he will be from June 2 to 8; then a stop at Jamaica and Trinidad, and on to British Guiana, where he will be from June 11 to 15. The entire trip will be by air, and he will return to Kansas City June 17. Let our people remember to pray for him.

Rev. and Mrs. Ira F. Stevens will celebrate their fiftieth wedding anniversary on Sunday, June 14, from 2:00 to 4:00 p.m., in the Bresee Avenue Church of the Nazarene lounge, Pasadena. They were received into the Church of the Nazarene forty-three years ago by Rev. Joseph N. Speakes, and Brother Stevens was ordained by Dr. H. F. Reynolds. They served as pastors for thirty-six years on the Kansas, Kansas City, and Central Ohio districts. Their home now is at 1237 N. Sierra Bonita, Pasadena, California.

Word has been received from Mrs. Ed. McNeece of Clarksville, Tennessee: "Franklin Street Church just closed one of the best revivals in the history of the church with Evangelist C. B. Fugett. Monday night the evangelist gave the story of his conversion; altar was filled with seekers. Reached a great climax on Sunday, with over four hundred in Sunday school, with the altar filled, and twenty-six new members uniting with the church. Our church is going forward under the leadership of our godly pastor, Rev. E. J. Osborne."

Pastor F. J. Cannon sends word from Denver, Colorado: "Highland Church closed great revival, with Rev. Spencer Johnson, evangelist, and Rev. and Mrs. R. H. McCart, song evangelists; altars lined every night; wave after wave of glory on the church."

Rev. Robert E. Hollis has resigned as pastor of the church in Erick to accept the work of the church in Chickasha, Oklahoma.

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents
Church of the Nazarene

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.

Pastor Wm. C. Allshouse sends word from Dallas, Texas: "First Church has just concluded a very wonderful revival with Evangelists Paul and Monica Martin and Musician Ron Lush. This evangelistic team is one of the best we ever have had, and God honored their ministry with a great crowd of earnest seekers and happy finders at the altar. We rejoice in every victory and believe our church is miles up the road because of another gracious outpouring of the Spirit in revival blessing."

Rev. Maurice Turner has resigned as pastor of Central Church in Waco, to accept the call to pastor the Broadmoor Park Church in Corpus Christi, Texas.

A Song of May Walking

By Norman C. Schlichter

I like to go walking

In blossomy May

Where no traffic calls

Are heard on the way,

Except from the birds

That sing, "Slow! Take it slow!

May mornings have wonderful

Beauties to show."

I like to go walking

When pink bloom and white

Help faith and thanksgiving

To make the heart light.

I like to go walking

In God's holy May,

When His face seems to light

Every inch of the way.

What Makes a Church Grow?

AT TIMES people ask what it takes to enable a church to carry on year after year. What makes a church grow and become a blessing in a community? Is it advertising, organization, or good sermons? What causes a church to prosper spiritually? The answer may surprise you; but it is very simple, yet profoundly deep. There is one all-important thing—prayer! Prayer is the one thing needed, more so than any other.

A praying church is a growing, spiritually prosperous church. We can get along without too much advertising, too much organization, or even good sermons. What we need is prayer; we can never progress successfully without it. Without prayer we shall go down in spiritual defeat. Lord, teach us to pray!—ARTHUR H. TOWNSEND.

The Guidebook of the Ages

By G. Franklin Allee*

MAP making is big business today. The cartographer is much in demand. It is a profitable profession. Whether we drive an automobile, fly a plane, or take to mountain trails, we want to be certain we do not err in the route that leads to our planned destination. Every automobile carries its assortment of maps. No wise pilot sets out for a distant city without using a map to lay out his surest course.

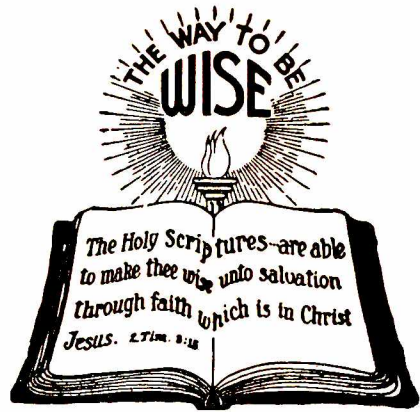
And are we not all travelers to a distant land and a hoped-for city! Nowhere do we want to miss our way and take a dead-end road. Nor do we wish to take the circuitous route that leads us through the swamps of confusion and the deserts of error. The philosophy of the ages is insufficient to direct our ways, just as it has been insufficient to lead others to the Eternal City. The religions of men offer no sure salvation from sin, as evidenced by the lives of those who accept them. So, like men of all ages, we turn to the one safe and sure Guidebook, the Bible, God's Holy Word, His everlasting and eternal Message to mankind. As we read it we find no difficulty in identifying the "straight and narrow way." The course that leads to heaven is outlined clearly and definitely. We learn what signs to follow, what pitfalls to avoid.

"Thy word is a lamp unto my feet," declares the Psalmist. No darkness is so deep that it can extinguish this light from above. Kept near at hand, it shines out into the night to reveal the traps of error Satan has set for our feet; nor can all the power of hell hope to destroy it. Nations have tried and failed; kings and kings' henchmen have sought to take it from the people, only to go down in violence and shame themselves in the end. The old dragon himself has poured out a flood of venom against it in the form of higher criticism, atheistic denial, and communistic might. But still it stands, undaunted, unabridged, and beloved.

It is said that a man from Ireland was one day building a stone wall of strange proportions when a friend passed by and asked him why he was building it four feet wide and only three feet high. "Sure, and it's this way," replied the wall builder, "I'm building it like this so that when a big storm comes along and blows it over it'll be higher afterward than it was in the first place."

From every storm that has raged against it, the Word of God has emerged greater and more beloved than before. Every blast of the atheist against this Bible of ours has added to its prestige in the end. Wherever error has sprung up like some foul weed the Bible has, by contrast, shone forth with greater light and truth.

*Pastor, Bremerton, Wash.



I sat one day in my home with Lieutenant Whitaker, who had been the copilot of the plane in which Captain Rickenbacker was a passenger when it plunged into the waters of the Pacific Ocean, and as he recounted the hardships and fears of those twenty-one days on a small life raft my soul took on a thrill. But it was not because of the rigors endured or the courage displayed that my heart leaped with its greatest thrill. Rather, it was due to their faith, a faith aroused by the sight, first, of a young man in the group who daily read his Bible in the sight of that godless crowd.

But a few days on the heartless breast of the Pacific was enough to make the scoffers realize their one hope lay in the promises wrapped within those thin pages. Then they, too, began to read God's Word. Prayer soon followed reading, as it most surely must, until the two had become a daily custom. Want and supply met there in that drifting raft as faith responded to the promises found in that tiny Book.

A cloud turned mysteriously against the wind to bring them water as they prayed. A sea bird coming to rest on the captain's shoulder provided bait with which to catch fish. Strength and help from the Unseen came in each bitter hour of need as they read and believed. Then, slowly but certainly, they were pushed by the crowding tide into the pathway of sea traffic and to islands of rescue. "It is because we read that Bible and prayed that we are alive today," the Lieutenant declared.

Black though the night may be about us, this Guidebook is an unerring chart to direct our way to the light of morning. Back upon its promises we fall again and again when perplexed by the harassment of the devil. Wisdom and guidance shine from those blessed pages. I cannot trust my own knowledge or be guided entirely by man's wisdom. But I can lean the full weight of my life here and my hope of life hereafter upon its inspired words—and fail me, they will not!

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

NOW, I SEE . . .

By Ila R. Monday

*I thought the blue-gray hush of evening dull,
All nature's lovely seasons just a game;
A cloud obscured the inner sight to love,
To happiness, to God—till Jesus came.*

*Now through a crystal shining I perceive
Each bud unfolding beauty on a tree,
The filtered veil of dusk in muted glow:
The path to all—to God—is clear. I see!*

WHAT, No Name!

By Norman R. Oke*

THE Nazarenes have new neighbors on Troost Avenue in Kansas City. They moved in just a few weeks ago. Let me take you over and introduce you. Oh, I am sorry, I can't introduce you, for this new neighbor has no name. Yes, that's exactly what I mean, our new neighbor has no name! In fact, he is so proud of it that he put up a big, beautiful sign which reads—THE STORE WITHOUT A NAME.

It is proof again that truth is stranger than fiction. Imagine a city business firm that brags on its anonymity; unthinkable, isn't it? We never would do that personally, for our individual names are mighty important to us. We may talk in public as though we didn't like them, but deep in our hearts we are in love with our names. Just let some paper print our names and we buy up the entire edition for souvenirs. And woe to the person who mutilates our names either by spelling or pronouncing them incorrectly; or worse still, woe to that criminal who puns with our names! Wise is that person who respects another's name and remembers it—that is sheer genius.

But back to our new neighbor on Troost Avenue. There the sign stands for all the world to read—THE STORE WITHOUT A NAME. Several years ago I saw this sign on a store downtown. I thought it was but a temporary expedient, and that they would soon choose a name under which they would be proud to operate. But I was totally wrong: nameless they were, and nameless they have remained. And now, to our amazement, they have opened up a new branch right next door to our Nazarene Headquarters. So this is what we now have: *the church with a name and the store without a name* are doing business side by side in Kansas City—and there you have a parable.

What lies back of this urge for anonymity? I am speaking now of a matter that is perpetually

in our paths. Get me straight; I am not criticizing the business firm next door; it is totally their own affair if they choose namelessness. But I frankly assert that anonymity no longer appeals to me. *I just can't see it!*

Soon after I was called to preach I was tempted by the tug of namelessness. I was invited to accept the pastorate of a tabernacle and "go independent." Why should any ecclesiastical leadership tell me what to do? Why should any distant headquarters foist any program on me? These thoughts ran through my mind and for a while had quite an appeal. But before any damage was done my eyes were opened and I saw that it paid to operate under a name. I saw that my little operation would be given prestige and worth by affiliating with a denomination that did business in great waters. So I married the Church of the Nazarene. I said, "Your name shall be my name; your leadership shall be my leadership; your goals shall be my goals." Do you not see why namelessness looks terribly drab to me?

But then, again, I react so strongly to our neighbors because I am utterly sold on our denominational name. The Church of the Nazarene is a "name" church; it stands for quality spirituality from Kansas City to Karachi, and whoever marches under this banner is immeasurably richer for the traditions, the spiritual depth that is intertwined with the name, Church of the Nazarene. Don't talk to Nazarenes about anonymity. You can sell us some things, but we are totally cold on that proposition. So you see why I stood with my mouth open when I saw them raise that big hundred-foot sign just up the street—THE STORE WITHOUT A NAME.

But one more look at this matter of anonymity. From the time of Moses until this hour, if we have a worth-while program to pursue we like to keep our sponsorship clearly before us. Moses wanted to know who the "I AM" was who was sending him; we want to know the Church of the Nazarene that stands beside us as we march ahead.

But why anonymity? Why do some churches come to town under the mask of namelessness and only reveal their real name after they have won a substantial following? It is dishonest dealings. Is it merely for the sake of stirring up curiosity? Is it because they are ashamed of their name? I often wonder and speculate on these possibilities. Right now let me turn the speculating over to you while I take a walk again down Troost Avenue. Let me look with justified pride at the neat and attractive sign *Headquarters, Church of the Nazarene*; and then across the street, *Nazarene Publishing House*.

Let me look and feel again, as I have a thousand times, the sense of deep and humble pride. In fact, I love these names more than ever since our neighbor moved in next door and put up a big sign which reads THE STORE WITHOUT A NAME.

*Director of Christian Service Training, Department of Church Schools

Winning the Children to Christ

By E. E. Wordsworth*

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14).

AN EVANGELIST was asked, "What do you think is the most outstanding conversion that you have ever had?" Immediately he thought of the many drunkards saved under his ministry. He also remembered a man in the death cell whom he led to Christ. His mind turned back also to a man eighty-seven years old who was born again in his revival campaign, but who said to him, "You don't need to expect me ever to do much, because it is too late in life for me to learn." Then the evangelist thought of the many children he had been privileged to lead to Christ and he said, "These are the most outstanding conversions of all."

The text is very clear in statement. Suffer them, that is, let them come, "Forbid them not." The child needs Christ. The attitude of little children affirms that we should let them come. The command of Jesus compels us not to interfere or stop them. Christ said, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" than to offend one of these little ones. Palestine has great big millstones even to this day. It is better for you to be drowned than to hinder a child's conversion.

I held a revival meeting some years ago and I suggested to the pastor that I would be glad to have a children's service at the Sunday-school hour and win some of the children to Christ. May I humbly say that the Lord has used us to win many hundreds of children to Christ. Well, the pastor was willing but some officials said, "No." I think they missed an opportunity to win some to Christ, to say the least.

I have also seen some well-meaning parents forbid their children to come to Christ. God's Spirit had been speaking to their hearts, and they wanted to go forward. But the parents said, "You're too young; better wait a little while." This is very dangerous refusal.

On the other hand, I have known of parents who would try to win the children of their Sunday-school class and others to Christ but would completely neglect their own offspring. A dear lady, a godly mother who loved the Lord and was active in the Sunday-school work, came to an evangelist with tears in her eyes. She said, "Do you think it is possible that my little girl might have been lost?" Said he, "I did not know that you had a little girl." Then the mother told her story. Years ago God had blessed her with a little child. When she was six years old, God in His wisdom took the little one home. The lady said, "I know that she knew the way of salvation.

*Pastor, South Tacoma, Wash.

She had heard me teach. I had been winning other children to Christ, but I just never realized that my little girl might have been old enough to receive Jesus as her Saviour."

What could an evangelist say at a moment like this? He could not give her a false hope, so he said he "hoped that she had let Jesus come into her heart." But this is rather a slim hope after all. The brokenhearted mother replied, "Oh, what a tragedy that I have been so blind that I let my own little girl slip right through my hand, and I don't even know for certain whether or not she received Jesus as her Saviour!"

Listen, Dad, Mother! If you have never taken a few moments to definitely deal with your child and tell him or her the way of the Cross and salvation, I plead with you to do so right now. I would not let another sun go down without knowing that your little child has found the way to Christ and His precious blood. Go alone and pray awhile first and then deal with your child. I hope you are living consistently as a Christian, else your words will be in vain. God bless you and yours!



Why I Believe in Entire Sanctification

By Ralph E. Barton*

IN ENTIRE sanctification there is a warmth, an inner glow as of a warming flame, a comfort, a feeling of deep settled peace within. How satisfying it is to know that the skies are clear and there is nothing between our Lord and ourselves! There is the comfort of His presence, that personal walking with *our* Father. Oh, how good it is to realize that His presence abides; to know that in thinking of Him and His will, not only first, but constantly, all things do work out for good—such rejoicing with Him!

Yet within is set a watch upon our actions, a tender Guide, One who may be easily offended if we lack in love. So, carefully do we conduct ourselves, ever listening for His word of guidance.

His way becomes a "lamp unto my feet, and a light unto my path." His will is the beacon toward which we advance. Obedience unto Him becomes the essence of freedom with no worries about what we should do—the only question, "What is His will?" Thus the Holy Spirit within gently directs us along the pathway of truth and

*Nazarene layman (dentist), Santa Monica, Calif.

righteousness and helps us to accomplish that which He calls us to do. The Spirit becomes as a star, ever seen guiding us along the pathway of life.

How gracious is the fellowship with the Spirit! Through the Spirit, we live anew the power of Christ's resurrection. We are sure that we too shall live and the grave is but the beginning. We feel the Spirit helping us in our prayers, many of which seem to be answered almost before we have finished praying.

O glorious Presence, O Spirit divine, have full sway in my heart! How wonderful to know that He rules in all things to His glory, and in His glory we are blessed. As the centurion said, "I also am a man set under authority," so I am under His blessed over-leadership. My heart and my cup runneth over; grace and mercy have been multiplied unto me; there is music in my soul. Surely, in His blessed will, "I will dwell in the house of the Lord for ever."

"P.S.: . . . I Have T.B."

By J. Kenneth Grider*

"P.S.: The doctors say I have T.B." That's the way the letter closed. It was from a young man very dear to me. He had written all he could think of, it appeared, and had signed his name—then he added the postscript.

I got the idea that this young man was treating a serious disease incidentally. The recent diagnosis of his doctors did not seem to be in the center of his thinking. Having been on the fringe of his consciousness while he wrote of less important matters, it seemed to come into the focal center only after he had finished the letter.

A striking illustration of treating the disease of sin incidentally happened several years ago, when I was a boy. The oldest white man in the United States, then one hundred and eighteen, was an Ozark neighbor and friend of ours. "Uncle Ben" was the honored guest at our home once, when we had invited several families over for a fish fry. My father, who always said grace at the table, decided he should confer the honor upon old Uncle Ben. All had been seated on the chairs and planks which skirted the long table. An old white oak gave us shade there in the back yard. Uncle Ben sat at the head of the table, his gaunt frame majestic, his blue eyes alert, wrinkles in his neck a quarter of an inch deep and making inch-square patches on the neck's surface. All became quiet, for enough of the neighbors knew Dad's custom. Then my father made this request: "Uncle Ben, you ask the blessing."

Silence reigned a long few seconds, until the aged man answered: "Nope, I ain't got that fur along yit."

AROUND THE APPLE BARREL—

The other night Hank Goodrich said that everyone was always talkin' about what an easy life the preacher has, but that it seemed funny how 'most everyone squalls and fights and rares back and hem-haws around when God calls him to be one.

As families do, we have recounted this incident many times at my home. I have related it here as an illustration of treating sin incidentally. Old Uncle Ben was infected with the sin disease just as is everyone who has not been fully redeemed through Christ. But the disease had not concerned him, and he had not sought a cure. It was not that he openly opposed the cure; it just did not matter to him that there was a remedy, since the disease itself was so incidental. How much more satisfying his long years would have been if this disease had been cured early! How much happier he would have been in his old age if he had received the antidote for the sin malady! How tormenting his existence now if he was not healed before his death three years later!

In visitation evangelism one speaks with a lot of people who regard the disease of sin incidentally. One man with whom I talked yesterday is a pointed illustration of this. Out in his yard practicing the putting art, I began the visit by referring to his apparent interest. It was manifestly one of his main interests, too, for he has played golf three times a week the past twenty-five years. But what about his soul? What about the disease of sin with which it is infected?

He has never had any special interest in its welfare, has not attended church since childhood days. His brother did, and was an evangelistic preacher as long as he lived. But that brother was altogether different, of course, as though by an unavoidable heredity he had been born religiously inclined. My new friend was not opposed to the Christian faith. He even assured me that one of these times he might "pop in" at the church which I attend. Golf and other interests, however, were his chief concern; and the matter of church attendance, at which he might become redeemed from the disease which is making for his destitution, was purely incidental.

We meet these people everywhere. Occasionally they are guests in our home, more often the people we are contacting with special evangelistic intent. But they are all about us, a large proportion of all our neighborhoods—and we must tell them. We must diagnose their disease or, what is better, get them to do it. Then we must present Christ, the Cure. But unless they know they are infected with the sin disease, which spreads rapidly even before it is noticed, they will not be interested in the Cure. And they might have to be reminded often of their sin disease, lest they forget to think about it. My young friend seemed to forget his disease and then wrote, "P.S.: The doctors say I have T.B."

* Associate Professor of Theology and Philosophy, Pasadena College, Pasadena, Calif.

A stalwart layman goes to meet his God,
and to fill his place there are—

NEEDED: Big Little Men

By H. C. Hatton*

I HAVE done some factory work, in my life, and had some occasion to observe some of those great production lines in our modern day industrial plants. I have watched those huge presses, costing thousands of dollars, in engineering and actual building, as they did their little part there in the line. In front of that press sat a man. He was called the operator. As the piece of steel was placed into position, he touched the pedal with his foot, and that great piece of machinery went into action.

As I watched those operations I thought of the master mind which must have been necessary to engineer such a powerful work horse and of the thousands of dollars required for its production. I looked at those great dies and thought of the skillful workmanship involved in them. Then I looked at the operator. He couldn't design a puncher press, neither could he make a die; but he had a foot, and that foot meant everything. As long as he used his foot that machinery moved smoothly, and in so moving was helping to manufacture the finished product and realize a profit for the company. However, I also noticed when the operator ceased to use his foot that great work horse stood still. Without the operator's foot it became a dead, helpless, and useless pile of steel.

In the Church of the Nazarene we have the leadership; it's the best on earth. We have the program and the machinery; but we need more operators. We already have a lot of good ones, but I want to pay tribute to one of the best I have ever known.

He and I grew up together in southern Indiana; hence, I've known him all my life. He was highly respected in our community, even though just a regular young fellow, as were the rest of us. However, there came a day in his life, as a young man, when he made application, at an altar of prayer, for an operator's job. He was put through some tests there at the altar and made some promises as to what he would do, if accepted, as his friends near him anxiously waited the outcome. The Employer of the skies recognized his honesty and sincerity, and instructed the recording angel to place his name in the Lamb's Book of Life, as Dave Whittredge was forgiven for a life of sin and came into the company of the saved in the old-fashioned way.

He made a good operator. In fact, he was so outstanding that, in just a few years, he was given the superintendent's job over the entire Sunday-school production line in the particular plant where he was employed, namely, the Church of the Nazarene of Kurtz, Indiana.

*Pastor, Sterling, Ill.

I pastored that same church fifteen years ago as a young man. At that time the Sunday school was running seventy to eighty or thereabouts. Under the leadership of this great operator it shot upwards to two hundred and over. However, he was not just an ordinary operator. They tell me that he lived Sunday school day and night; it was first in his life. He farmed a large farm in that section, but the farm had only second place. He had made some definite promises to God, there at the altar, when he made application for a place in the company, and he never failed on those promises. Throughout that community he was known as a great Sunday-school superintendent, for the keen interest which he always showed in those about him.

He was killed recently, in an accident with his tractor, while working on his farm. In a final statement to those he loved, just before promotion into the Main Offices, he assured them that he was ready to live for God or ready to die for Him.

So, another operator has been promoted. Thousands, of course, throughout our great church never heard of him, but he was a big man with the ability to stay little. After his promotion to the more excellent glory, one thousand people, many of them preachers from all over the Midwest, made their way to that little remote section of southern Indiana, along with telephone calls, telegrams, and over one hundred floral offerings, to all stand as witnesses to a job well done.

As I thought it over later, the thought came to me that Dave was not widely known in the Church of the Nazarene, but he was assigned a place of operation and there he operated. However, as long as our church stands there in that little rural village, the work of his hands and his feet will live on as the lasting results of a great operator. Then, as long as eternity stands his influence will be realized, in that land of endless day, by the presence of those he has led to the Saviour from the paths of sin.

NEEDED—*Big Little Men* who can be assigned as operators.

DELINQUENCY

By Pearl B. McKinney

*If from the soil we pluck a plant,
Would it be fair to watch it die,
And with a scornful critic's eye
Just shake our heads in proud recant?*

*Since Webster calls delinquency
"Neglect of duty" or "misdeed,"
Then each time we could meet a need
And fail, would we delinquent be?*

*If fair-haired youth should fail the Lord
Because we fail to reach his soul,
Should on his head all censure roll,
As we sweep on to God's reward?*

The Sorrowing Christ

By Grace Noll Crowell*

Jesus wept (John 11:35).

HERE we have the shortest verse in the Bible; yet it is as long as the longest, and as strong as the strongest, for it gives us absolute proof that "we have not an high priest which cannot be touched with the feeling of our infirmities . . ." and this knowledge has the power to comfort and bless our hearts immeasurably.

Jesus was divine, but He was also very, very human. His friend was dead, and those who loved him much were brokenhearted over their loss. We have the simple statement that He wept; and because of that weeping all hurt hearts on earth may ever be sure of Christ's deep sympathy. He, too, has sorrowed; He, too, has wept; He, too, has suffered. He knows the heights and depths of human emotions, and He understands.

The Jews considered the tears of Jesus as a proof of His weakness. They doubtless said among themselves: "If He loved Lazarus so much, why did He not heal him? If He could have healed him, why did He not do so?" Always doubting, always rejecting the One altogether lovely and loving!

They looked with amazement at the weeping Christ, and said: "Behold how he loved him!" And as we think of Him willingly giving up His life for us on the cross, are we not amazed, also, and do we not cry from the depths of our beings: "Behold how He loves us!"

Twice, and twice only, we are told that our Lord wept. In the twenty-third chapter of Matthew we have a vivid picture of the Christ sorrowing over Jerusalem. He must have stood on some high pinnacle overlooking the city, viewing it with stricken eyes as He exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Here is sorrow so poignant that it hurts the heart. Here was Christ yearning over the wayward inhabitants of that sin-ridden city—a people who had rejected Him, and who had killed the ones He had sent to help them. They would not repent, and there could be nothing done for these hardhearted ones; and the Saviour stood there weeping—a great pity in His heart for those blind, wayward children of His.

He wept for others. He never once wept for himself. There was no room for self-pity in Christ's make-up. Even in the garden of Gethsemane when in agony His "sweat was as it were great drops of blood," we are not told that He wept. He was battling with the powers of darkness, Satan was tearing at His very soul; but He

was seeking to know the absolute will of the Father, and He was prepared to do that will. There were no tears shed even on the cross. His tears were for a hurt and sin-sick world.

Our Bible is full of the sound of weeping: "In Rama was there a voice heard, lamentations, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2:18). And the Jews in captivity tell us: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Ps. 137:1). Jeremiah has this to say: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" (Jer. 9:1).

"Weep not for me," Jesus said, "but weep for yourselves." On and on from the very beginning, humanity has been weeping, so rugged has been the road, and so self-willed and rebellious the travelers thereon!

Yet, mingled with the wailing and the weeping there has been the sound of rejoicing and high praise. It has lifted up like the smoke of the evening incense to the very throne of God, which must repay Him in part for His fatherhood to man and His unfailing love for His wayward children.

The only weeping that was entirely useless occurred one far-off morning in an Eastern garden, when a woman's tears were dried, and her sorrow turned to a shouting, singing joy. There came a voice: "Woman, why weepest thou?" Why, indeed, with the risen Christ waiting in the shadows, ready to dry her tears and comfort her heart—and to comfort the hearts of this whole sorrowing world with His white presence! The wonder is that any of us should ever weep after that soul-shaking event.

Farther on we are told this glorious news to stay our tendency to weeping: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

No more death—nevermore some Lazarus lying in his grave, with the Christ weeping above him. No more pain, that cruel taskmaster that has caused millions on earth to weep in agony. No more night—how many have cried their hearts out in the night of sorrow or pain! There will be no need for sun, or moon, or stars, and no candlelight—for God will light the universe of eternity with His all-pervading radiance. Is it not a glorious prospect for the saved of earth? Should we not all strive to be among that happy throng?

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Cor. 4:17).

When we contrast and compare the "exceeding and eternal weight of glory" with "our light affliction," the balances reveal that the far greater weight is on God's side of the scales.—E. F. WILDE.

*Dallas, Texas

"M-m-m, Honey!"

By Mary Louise Guess*

And he made him to suck honey out of the rock (Deut. 32:13).

Moses sang as he recalled the Israelites' journey through the wilderness to Canaan. We know there is honey enough in the Rock of Ages to save, sanctify, saturate, and satisfy every hungry soul. But do the hungry-hearted know about our honey supply? Are we selling Christ to the lost?

Recently as this family traveled along a lonely stretch of highway we came to a sign boldly announcing, "Bee Honey."

"Humph," one of the boys said, "what other kind of honey is there?"

A little farther on was a similarly bold statement, "Real Honey."

"Hah," we said, "so it's bee honey and it's real."

We were watching for the next; it read, "Home-grown Honey."

"Well, well," we chorused, "where and what is this?"

A little way ahead we saw something that rapidly took shape as we approached by car. It was a line of boxes topped with jars and jars of golden honey behind which stood a man—such a man! He wore a coat and hat of cardinal red. In one hand he held a white cloth with which he brushed at imaginary dust on the shining jar in his other hand. As we drove by, he inclined his head in recognition of our interest, smiled brightly, and lifted higher his honey. Quite obviously he wanted to sell that honey. And what is more, he made us want to buy it.

That worldly seller of honey did not mind that his signs were amusingly trite—"Bee Honey," "Real Honey," "Home-grown Honey." How much more should we display the signs of our divine product!

God's Religion: Planned in the infinite mercy of an all-wise God before the foundation of the world; perfected in the self-sacrifice of the God-Man on Calvary; sealed by the Holy Spirit of promise at Pentecost!

Real Religion: Not form and emptiness but born-again salvation! "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Born to be the sons of God, joint heirs with Jesus Christ; born to partake of the wonders of heaven; born to be called the friends of God!

Old-time Religion: The faith of a Bresee or Wesley, the burning zeal of a Livingstone, the personal assurance of a Luther or St. Augustine, the noble martyrdom of a Paul or Stephen! The all-time faith that builds churches, opens mission fields, stands under persecution and even death—oh, give me the old-time religion!

*Bethany, Oklahoma

The honey-seller did not mind that he looked a little different. He actually appeared to enjoy his scarlet garb, for it aided him in his task. His clothes seemed to say, "Look, this is really something." Why should we blush to be more covered and less adorned than the worldlings around us? We who are washed and made white in the blood of the Lamb, who are clothed with His righteousness, possess a radiance that comes from the Light within. In all humility let us lift up our heads, smile the joy we know, and polish our presentation of Him. Let us proudly, eagerly, tenderly tell all who will hear:

*Oh, there's Honey in the Rock, my brother;
There's Honey in the Rock for you.
Leave your sins for the Blood to cover;
There's Honey in the Rock for you.*

How Broad Is Your Horizon?

By Arthur Hedley*

Walking along a country road, often trod by John Bunyan, the Bedford tinker, I met an elderly man who was youthful in spirit and cheerful in disposition. He told me he was a Londoner by birth, but in middle life he had a great longing to get away from the din and smoke and joys of London, to live in the country. He was a printer by trade and, seeing a business advertised for sale in Bedfordshire, he visited the village and was so entranced with the surroundings he decided to buy the business. For some thirty years he had lived in this village, and he told me how much joy he had experienced in his new environment. He invited me to visit him and one day I walked to this village, situated on the brow of a steep hill. He gave me a warm welcome and took me into a large back room, where he did all his printing. With rapture he asked me to look at the view.

The scene was truly delightful. Down below was a valley with a river running through, and sheep and cattle on each side grazing on rich pasture land. In the distance there was a range of hills, and here and there could be seen a village with the tower or spire of its parish church standing out prominently. With evident pleasure this friendly soul told me everything of interest in this enchanting view. Doubtless John Bunyan had a similar view in mind when writing of the Delectable Mountains in *Pilgrim's Progress*.

It is indeed a glorious privilege to live in a house which has an uninterrupted view of the countryside. Millions, however, are condemned to live in drab, dreary surroundings where the only thing they can see is the backs or fronts of houses as monotonous as their own. In some slum areas in Scotland, there is so little natural light that artificial light is used the best part of the day. Then there are invalids whose horizons do not extend

*Dunstable, Beds. England

beyond the four walls of the room to which they have been confined for many years.

How far does your horizon extend? I am thinking now of your spiritual horizon. Is it a limited one bounded by the things of this world, or does it reach out to the realm of heaven and the eternal? There are millions of earth-bound souls whose horizon is confined to the realm of business, sports, politics, art, science; they can see nothing beyond the transient things of time. Many indeed profess to believe that this life is all, and they live and act accordingly. When we turn to the New Testament we are in the presence of men and women whose horizon extended far and wide.

The Lord Jesus, who came from heaven, who had lived among the glories of the eternal, found men and women so full of care, fear, and misery because their vision was so limited. He spake to them of a realm which was spiritual and eternal. He told them to lift up their eyes to their Father in heaven, who loved them, and who would supply their material needs if they would but trust Him. He told them of God's kingdom of love, righteousness, truth, and peace, a Kingdom that was eternal. He promised that those who loved, trusted, and followed Him would inherit this Kingdom and dwell with Him eternally. In the Epistles we meet with those whose horizons stretched far beyond the bounds of time and earth. They lived in the realm of the eternal. Its glory illumined their path. By faith they envisaged a land that was afar off, and yet so near that at any moment they might enter it, to be forever with their Lord.

This vision enabled them to live, toil, suffer without murmuring, and even with joy. The Apostle Paul could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). He who keeps the eternal in view sees the things of time in their true perspective. The sorrows and sufferings of this life are none the less real, but we are able to bear them with courage and even with cheerfulness because of our vision of a world that can be seen only with the eye of faith.

Thus, when John Bunyan was imprisoned in Bedford gaol, his very cell seemed to be lit up with heavenly glory as he wrote his immortal book *Pilgrim's Progress*—a book which has made the eternal world more real and precious to multitudes of tired and troubled souls in every land. Friend, it will transform your whole outlook when once you make the great venture of faith and, trusting in the Lord Jesus as your Saviour, you receive the gift of eternal life. Then you will look *backward with gratitude* to the day when God for Christ's sake pardoned your sins; you will look *forward* into the future *with hope*; and you will look *upward with confidence*, knowing there is reserved in heaven for all true believers "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1:4).



The Lord Thy God Will Hold Thy Right Hand

Isa. 41:13

What the Word "Christian" Implies

By A. O. Hendricks*

The disciples were called Christians first in Antioch (Acts 11:26).

IT WILL do us all good to study the lives of the apostles and early Christians, in order to understand what the word Christian really means. Here are some of the things implied in that name.

To be a Bible Christian means to be *a child of God in relationship*, a "born again" child in God's family. We fear that many who profess to be Christians have never been born again. Jesus said to Nicodemus, "Ye must be born again."

It means to be *a disciple in knowledge*, sitting at the feet of Jesus like Mary of old, a devoted learner.

It means to be *a witness in service*, giving testimony—"Ye are my witnesses, saith the Lord." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

It means to be *a light in influence*. Jesus said to His disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We all have an influence as we have a shadow.

It means to be *a friend in fellowship*. "Ye are my friends, if ye do whatsoever I command you," said Jesus. Bud Robinson said fellowship meant "two fellows in the same ship." How true!

To be a Bible Christian means to be *a saint in character*—Christlikeness. The beloved John said, "Love one another."

It means to be *a "pilgrim" in progress*; a traveler, building new campfires every day, making progress toward the celestial city, our heavenly home.

It means to be *a soldier in conflict*.

*Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!*

We as Christians are in a real conflict. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of

*Retired Nazarene Missionary

the darkness of this world, against spiritual wickedness in high places."

It means to be a brother in attitude and relationship, zealous of the good family name and its honor.

It means to be a missionary in spirit; "others"—to give the gospel to others, in the same measure as we received it.

To be a Bible Christian means to be faithful in stewardship. "Be thou faithful unto death, and I will give thee a crown of life." God always rewards faithfulness.

It means to be generous in judgment—tolerant. Jesus said, "He that is without sin among you, let him first cast a stone."

It means to be a soul winner in purpose. "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

It means to be an heir in prospect. "Heirs; . . . and joint-heirs with Christ." What a glorious privilege!

*Tell me not of heavy crosses,
Nor of burdens hard to bear,
For I've found this great salvation
Makes each burden light appear;
And I love to follow Jesus,
Gladly counting all but dross,
Worldly honors all forsaking
For the glory of the Cross.*

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

COAST-TO-COAST

Missionary Conventions

The first six of the conventions are now in progress (May through June). Plans are completed for the second series to begin June 23 on the Mississippi District with Rev. J. D. Saxon, district superintendent, and they will continue through July 29. Eleven conventions will be held during this period in the East and Southeast.

There were so many pressing needs on our present mission fields and such challenging opportunities in new areas presented to the department last January that the nine members of the Department of Foreign Missions asked of the General Board the privilege of approaching district leaders about having special district-wide missionary gatherings.

Dr. A. K. Bracken, chairman

emeritus of the department, says:

"There is no greater joy to the people of God than in the fellowship of carrying out the Great Commission: 'Go ye into all the world, and preach the gospel to every creature.' Through all her history the Church of the Nazarene has been busy sending out her missionaries to far-flung stations.

"Some of these missionaries are returned from their fields. They wish to tell the story of their work. Our people who have helped to send them out from coast to coast will be thrilled to hear them speak. None can afford to miss their message."

The next issue of the HERALD will carry specific information regarding the second series of conventions. WATCH THIS SPACE.

Service in Victoria

ON OUR last Sunday at Victoria, our first Sunday of supervision, we had seventy-eight in Sunday school and over ninety in the evening service with three seekers at the altar. There was a full house with the pulpit chair being the only empty one in the building. They are showing great interest, and we plan to have a week's revival this month there. It is seventeen and one-half miles down the coast with about ten miles of "bounce," so you can see that it will take quite a bit of our time. However, it is a ripened field.—DONALD K. AULT, *British Guiana*.

Good Results

The medical work is taking shape. I have pioneered two other medical works but they have never given such good results as this one has in so short a period of time. To date I have had over three hundred patients and given well over four hundred treatments. It looks as if this will be a big medical center.

One of the inpatients stayed on for the Easter meeting; she had been discharged but wanted to stay. She got a real blessing in soul and returned to her people saying, "I have found the true church; the *Umfundisi* has promised to come and have a service

with us." She just couldn't stop talking about the meetings; her joy was bubbling over.—A. LILIAN JONES, *Africa*.

Two Excerpts

Many of our churches are holding meetings this week. We do not have returns from them as yet but doubt not that God is blessing. I was at one of the towns, Nino Perdido ("Lost Child"), one night and preached at ten o'clock the next day. The church was full at the night service and we had the altar full of seekers for holiness in the morning service. Praise the Lord!

One of our young preachers who has been sick for some time writes that he is much better. We prayed for him during the camp meeting. When he went to the American Hospital for an X ray no signs of the former trouble were evident. So we are praising God for answered prayer.—ROBERT INGRAM, *Guatemala*.

Let's Build Some People

SHAME on you for wanting another church's members! Build some people of your own. Go out in the highways and byways and bring those miserable "sticks" to the Carpenter of Nazareth. He will help you make something out of them.

They might be in the worst shape possible (like you and I were), but once you get them "fixed up" they'll stand by you till the end. They'll appreciate what you do for them and be loyal in a way unknown to those who don't need help.

You can't build a church without building some people first. You might construct an edifice, you might fill the pews with the righteous, but that's not building His kingdom.

Let's build some people!—C. B. McCULL, *pastor of Northside Church, Brownwood, Texas*.

THE HOLY "GUEST"

DURING my life, I have been a guest in many homes. In my earlier ministry, I was sometimes entertained where comforts and household facilities were meager. There were wire-bottomed chairs and little other furniture. Dishes and cutlery were cheap and scarce. In a very few instances there was lack of cleanliness and occasionally room was at a premium. Once, as a college student, I was disturbed about where I and my fellow worker were to sleep since there was only the kitchen and one other large room. The front room had three beds in one end and a dining table in the other. Two couples and two or three children lived there. Here's the way the problem was solved: The children were put to bed on the floor in the kitchen. Then the men vacated the only other room while the two wives found a resting place in the bed next to the kitchen. After the lights were blown out, the husbands and visitors returned and retired. When I awoke in the morning, the women were busy getting breakfast in the kitchen.

There have also been times when my hostess had but scanty food to offer me. She served the one or two dishes with but little apology.

A very few times I have been entertained in beautiful homes where there were wealth and plenty of furniture, food, and servants. But usually my stay has been in the homes of those in society's middle class. With their families sometimes small and sometimes large, they have so welcomed me that I felt perfectly at home. After all, this is what counts—whether one is in the homes of the poor, the middle class, or the rich. Am I a welcome guest—do the people who are entertaining me really want me in their home? Are they ready to give me the keys of their home?

SOME tell us that originally *ghost* meant *guest*, and thus the Holy Ghost was really the Holy "Guest." Whether this is true or not, we know that when the Holy Ghost comes into the Christian's heart to abide He comes in to be the Holy "Guest." The Christian's Pentecost is a wonderful experience, for it is then that he receives the Holy Spirit in His fullness as his Holy "Guest." The individual turns the keys of his heart over to the Holy Spirit. At that time the Holy Spirit makes that personality His home.

It must be remembered that the Holy Spirit will not become our Holy "Guest" unless He is wanted, welcomed, or truly made to feel at home. He will not come in if there is the least breakdown at this point. Furthermore, there is no way for us to fool Him in this matter. He is all-wise and will know whether we welcome Him wholeheartedly. It may be that in a few instances I have thought I was wanted as a guest when I was not. I am finite and limited in my knowledge, but not so with the Holy "Guest." He always knows when

EDITORIALS

He is welcome. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

WHEN the doors of your heart are swung wide open to the Holy "Guest" and He comes into full possession of your personality He limits himself. Insofar as He works through you, He works through a secondary cause and not directly. And while He opens up another unit of operation in this world He must necessarily express His infiniteness through your finiteness. His all-power and all-wisdom are hemmed in by your human power and wisdom. The abiding Comforter from one standpoint is a circumscribed Comforter. Still, He does not chafe under such a situation, for you were made to be His special habitation. He will never be satisfied as long as there is one human soul beyond His complete and holy dominion. Thus, although His indwelling presence is for Him a limitation, it is a limitation which He supremely longs for and gladly rejoices in.

WHILE the Holy Spirit fences himself in somewhat when He takes up His abode in human personality, at the same time He honors the vessel He fills. This is implied by many passages in the

Honors and Enhances

Bible. Here are some of them: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16-17). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19.) "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16). What an honor it is to be the sanctuary of the King of Kings! This is what it means to have the Holy "Guest" in all of His mighty fullness.

This abiding Spirit enhances one's personality, as well as honors it. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This does not mean that you will have new capacities added to your selfhood, but rather that the capacities you have will be strengthened and intensified—empowered. Where they are, they will count for more and their influence will reach further than ever before. Any man who has the indwelling Holy "Guest" will be able to be and do what he

Stephen S. White

otherwise could not have been and done. Dwight L. Moody, with all of his natural gifts, was especially used of God as soon as he was saved, but his work for Christ took on world-wide significance when he consecrated his all and received his Pentecost. No Christian can do a greater deed than to welcome the Holy "Guest" into his heart in all of His glorious fullness.

Dr. Wiley Speaks on Hebrews

With last week's issue, Dr. H. Orton Wiley began a new series of articles. This time he is writing on the Epistle to the Hebrews. He has spent more than a quarter of a century studying Hebrews, and thousands of people (ministers and laymen) have been blessed through his preaching on this book. It is rare privilege indeed for the readers of the HERALD OF HOLINESS to have this opportunity of sharing the insights of this outstanding scholar and Christian leader on this wonderful Epistle. You'll not want to miss reading a single one of these articles.

"What a Friend We Have in Jesus"

ONLY last week a friend of long standing wrote Mrs. White and me of the passing of her sister. Her illness came on rather suddenly, and in a few days she was taken. Being a Christian, she was ready to go, but it is always difficult to understand why a wife and mother is called before her family has been raised. Still, we must realize that God's way is best.

As I read and reread the letter and thought of the sorrow that had come to that home and all of the relatives, I thought of Jesus' words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14: 1-2). And then I remembered that this same Jesus said to Martha while her brother, Lazarus, was still in the grave: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11: 25). This Christ who raised Lazarus from the dead will one day resurrect this mother, and her loved ones and friends will meet her just inside the Eastern Gate.

Then I thought of that old hymn "What a Friend We Have in Jesus." This Friend stands by, not only in sorrow, but also when other needs of life arise. He can lift the sinner's burden of sin and deliver the Christian when he is tried and tempted. He can bring peace to the troubled heart and drive away the clouds of discouragement. If we are cumbered with a load of care, or friends despise or forsake us, He can shoulder the load of care himself and take the place of friends who despise and forsake us. No other friend can be

so faithful, for He knows our every weakness. Yes, Jesus is a Friend who never fails us in the hour of need—whether it be sorrow or some other pressing problem.

*What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer!*

*Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our ev'ry weakness;
Take it to the Lord in prayer.*

*Are we weak and heavy-laden,
Cumbered with a load of care?
Precious Saviour, still our Refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In His arms He'll take and shield thee;
Thou wilt find a solace there.*

Seven Dead—Liquor and Speed!

KANSAS Citians were shocked on May 2 by the worst traffic tragedy in its history. Three men and two women were killed immediately and a fourth man and a third woman died in a few hours. The first day after the accident is not yet over and another occupant of one of the cars is still in a very critical condition. Thus there may be eight fatalities resulting from this one accident in which only two cars were involved.

Four children were left orphans and nine others were deprived of one parent.

What was the cause of this accident in the early hours of the morning? Here's the answer as reported in the daily paper: "Traffic officers investigating the tragedy asserted that, in their opinion, both 'liquor and excessive speed' were factors in the accident." A smashed whiskey bottle was found in the rear pocket of the driver of one of the cars. He was among the five found dead when emergency vehicles arrived at the scene of the accident.

I can't help but think of Prov. 22: 3: "A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished." Men surely ought to know by now the danger of both excessive speed and liquor, especially when the two are combined. Still, they foolishly pass on, and are punished. On the other hand, I would not put all of the blame on the people who were involved in this terrible accident. A society which makes it possible for men to buy liquor must share some of the responsibility for it. Moreover, you and I

as parts of this society can't say that we had nothing to do with causing this traffic wreck unless we can feel that we are taking our stand against liquor in every way that we can. God help the church people to be more alert to the

evil of drinking intoxicating liquors. We have not taken care of all of our responsibility in this matter when we ourselves abstain; we must do everything we can to build a society which will protect our weaker brother.

The Young People's Society

L. J. Du Bois, Secretary

Go to Camp

THE SUMMER season is here. School is over (or about over) and the activities of vacation lie ahead. What shall they be? Work? Yes, probably for some of you. Play? Yes, for some. But what about camp? Have you put this on your schedule for the summer?

Every young person ought to get to the youth camp on his district. It is important even if you have to ask for the week off from work. In many instances this can be done. It is important even if you have to change your vacation schedule, rearrange plans for that trip or your plans at home. There will be nothing which you have participated in all year which will give you greater enrichment of life than will the five days at youth camp.

In fact, the youth camp program is built especially for you. It combines all of the factors which enter into life itself. It gives opportunity for study, worship, relaxation, and fellowship which will make an all-important impact upon your life.

The money? Oh, yes—the money! It does take a little bit of that to go to camp. But, actually, the camp expenses are kept at a minimum. It will pay you to forego some luxuries or even some other necessities to go. You should save during the year toward the cost of camp. You should make every effort to make some additional money between now and camp. Perhaps you could even borrow the necessary “wherewithal” to take you to camp.

What I am trying to say is this, by all means get there if you can.

(*Note to pastors and others:* Many local churches take part of the financial load of their young people going to camp upon themselves. Some individuals are glad to pay for the way of a young person who would not otherwise be able to go. Some churches take an offering or make funds available to apply on the cost of all who go, thus reducing the expense to each young person. It will pay to get your young people to camp!)

The best results are brought about by working—not wishing.—H. T. BRYER.

Prayer Request for June Summer Youth Camps

As we move into the month of June the minds of all our young people are turned toward the summer activities and to the summer camps in particular.

Most of the districts plan some such special activity for young people. This summer there will be from 10,000 to 12,000 young people at as many as 60 youth camps directed for four or five days by 1,200 or 1,500 workers and counselors. These camps will ring with the laughter of fun and frolic.

They will resound with songs of worship and praise. They will be saturated with prayer. They will be sealed with the shouts of spiritual victory as 4,000 to 5,000 young people will pray through to experiences of salvation or entire sanctification.

Let us pray for these camps. Let us pray for the plans which are being laid on our own district. Let us pray that a greater number than ever before from our own church can attend the camp on our district. Let us pray for directors, counselors, speakers, and other workers. Let us pray that young people will settle their calls to preach, or to go to the mission field, or to other worthy vocations in life. Let us pray that the camps this year will be times of Pentecost when the Holy Spirit is outpoured upon the youth of the church.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Do Christians have the power today to raise the dead, give sight to the blind, heal the lame and halt, be bitten by deadly serpents without ill effect, and drink poison without ill effects?

A. Christians have no power in any age except as God gives it to them, and God is the same yesterday, today, and forever. He is all-powerful and can do today what He did yesterday, or in this age what He has done in any age. However, He never performs miracles through His followers just for the sake of performing miracles. His miracles must always have a high and holy purpose. If one of God's servants were accidentally bitten by a serpent, God could save him from its deadly effects if it were for the best interests of His kingdom.

But this does not mean that you or I could go out and let a poisonous snake bite us and then expect God to prevent it from poisoning us. That would be presumption, and God has no place in His scheme of things for presumption. The same could be said as to drinking poison. If it were drunk by mistake, and then it was in harmony with His will or the furtherance of His kingdom to heal you, I believe that He would do it. Of course, many things limit the exercise of God's will for man in any particular age—the condition of the times, man's faith,

and the attitude of people in general toward external manifestations. Still, this does not mean that I would ever limit God's power in and of itself.

Q. What do you think of Nazarenes who carry on a conversation during the song service? If they can't sing, don't you think they should respect those who are singing enough to be quiet and listen?

A. I certainly do.

Q. What do you think of Nazarenes who come on Sunday mornings for Sunday school and church, but do not attend the Sunday night service or Wednesday night prayer meeting?

A. In most instances, they just need more religion.

Q. Wouldn't it be a good thing for the pastor's children to set an example for good attention and good behavior during church services? We used to sit with our parents in church, and I always thought that encouraged good behavior.

A. I would not argue with you about what you say as to the pastor's children. Nevertheless, I believe that the layman's children could set that example better than the preacher's children, for they could have both parents to sit with, whereas the preacher's children could not. You'll admit that

there's no chance for the preacher's children to have their father to sit with them on Sunday.

Q. Why did Jesus tell Mary at the tomb not to touch Him because He had not yet ascended, and yet He told Thomas to do so before His ascension?

A. No one can fully answer your question, but perhaps I can help you some. What Jesus really said to Mary, in the original Greek, was: "Don't hold, or cling, to Me," while He only asked Thomas to thrust his hand into His side and take it out. Christ didn't really ask Thomas to do what He had told Mary not to do—"Do not cling, or hold on, to Me."

Q. Does Paul teach speaking in tongues?

A. In this connection, read I Corinthians 12, 13, and 14. First, Paul does not teach speaking in tongues as the sign of the baptism with the Holy Spirit in these chapters or in any of his other writings. In fact, such a view is not taught anywhere in the Bible. Second, speaking in tongues, for Paul, is a gift which always depends wholly upon the will of God for its bestowal. Further, according to Paul's view, speaking in tongues is the least valuable of all of the gifts of the Spirit of God. Besides, all of the gifts of the Spirit are secondary in importance when compared to perfect love, or the cleansing Pentecostal baptism. Now let's add to these truths two more: The speaking in tongues which Paul refers to was probably a local, temporary, and passing phenomenon, and there is much difference of opinion among Bible students as to just what the nature of speaking in tongues, according to Paul, was. In the light then, of all the facts presented, it is foolish to preach speaking in tongues now on the basis of what Paul says on this subject.

THE SAME POWER

By Bertha Meyer

*He calmed the troubled waves
On the Sea of Galilee;
He drank the bitter cup
In dark Gethsemane,
He healed the brokenhearted,
And made the blind to see;
And, praise the Lord,
He's just the same today!*

*When fierce temptations try me,
He is at my side—
I lean upon His promise,
And claim Him as my Guide.
I know He'll not forsake me,
Whatever may betide—
For, praise the Lord,
He's just the same today!*

Home Missions and Evangelism

Roy F. Smee, Secretary

Northwest District Conference

THE Northwest District is having a Crusade for Souls Conference at Yakima First Church, June 30 to July 2. General Superintendent G. B. Williamson will be the speaker at the opening rally, Tuesday evening, at seven-thirty, and will speak at the other evening services. Other workers at the conference are Dr. S. T. Ludwig, Rev. Nicholas A. Hull, and Dr. Roy Smee. Dr. E. E. Zachary, the district superintendent, is expecting an excellent attendance of the pastors and laymen of the district.

Seven other Crusade Conferences are being planned for ten other districts for next fall and winter, with others in preliminary stages of preparation.

Visitation Helps Teacher Shortage

"We recently organized eight new Sunday-school classes in our Sunday school and, out of the eight new teachers who were appointed, five were our own converts, won in our Crusade for Souls visitation program. Therefore, visitation helps to solve the problem of teacher shortage; in fact, I can't think of any phase of the church work which visitation does not cover."—Rev. Nicholas A. Hull, University Avenue Church, San Diego, California.

College Church Uses Visitation

"In co-operation with Professor R. L. Lunsford of the college faculty, we organized two groups recently to distribute literature and serve an area surrounding the college church.

"One Saturday afternoon, 22 of our Sunday-school Intermediates distributed 2,700 pieces of literature, including the special issue of the *HERALD*. These pieces of literature were not carelessly left on the doorsteps, but were handed personally to the occupants of each home. Then the following Sunday afternoon, 20 of our ministerial students made a survey of this same area. A total of 986 calls were made with the following results: there were 436 families not home, 353 indicated that they attended church more or less regularly and 197 families, or 37 per cent of those contacted, who said they did not attend church.

"We are making plans now to go back over this area some evening to revisit the homes where people were not in. Then the next step will be a follow-up of these who do not attend or indicated an interest in our

program. We are hoping that before long we can see a new influx of community people in the College Church of the Nazarene."—Rev. L. Guy Nees, College Church of the Nazarene, Kankakee, Illinois.

Everyone Can Do Something for Souls

More than two years ago, Rev. Charles Crouch (now U.S. Army chaplain) organized his small, home-mission congregation for a community enrollment for prospective Sunday-school pupils. Within a few weeks they had more prospects than they could handle, and they stopped the survey to move immediately into the follow-up phase. Volunteer workers made visits to invite to the Sunday school. Those unable to make home visits were given names of people to be contacted by telephone.

Brother Crouch's mother was a member of the church, but was not well (she passed away a few months later). However, she wanted to do something; her obsession was influencing people for Christ. She not only took one list of names, but insisted on having two. She finished the lists in a short time and then wondered what to do next. She felt that God was directing her to the telephone directory. She studied it for a while and then continued her "visitation" through it, calling at random.

One startled man, the father of a five-year-old boy, was pleased at her telephone call and concern even for strangers, and accepted her invitation to see that someone came to his home, outside the city limits, pick up the little boy for Sunday school, and promise to get him back home safely.

A few weeks ago, more than two years after that phone call, the parents of that boy had been converted and became members of the Church of the Nazarene.

How much we need today the spirit of Queen Esther of old! None of us, perhaps, ever will be called upon to appear before kings to plead for our people. But even in the uneventful details of our apparently insignificant lives we need the spirit of willing, courageous sacrifice that lifts above fear and dissolves all hindrances. Lord, help me to live vicariously and sacrifice my desires and advantages, if need be, for others.—MARY L. SCOTT.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 7: Principles of Christian Stewardship

Scripture: II Corinthians 8—9 (Printed, II Cor. 9:1-15)

GOLDEN TEXT: *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver* (II Cor. 9:7).

St. Paul was a fine mixture of the theoretical and the practical. He could discuss the deeper things of the gospel until his hearers were fairly bogged down mentally; and he could don working clothes and talk shop until people knew he was calling a *spade a spade*. In the Golden Text today we catch a glimpse into one of the phases of his practical ministry—and, neighbor, is it ever practical?

Paul would have short patience with the group that decry any mention of money from the pulpit. "Don't mention money in church," is their favorite plea. Why not go to Penney's and say, "I want to shop in your store, but

please don't mention prices or I will leave and take my business elsewhere." Silly, isn't it? Paul knew that no ministry would long be spiritual and successful if it was not well financed. To ignore finances is not a sign of deep spirituality; it sometimes merely means that the whole financial structure is too dubious to be brought to light.

Yes, Paul knew that the Christians of his day would only keep happy and see the Kingdom expand if they believed firmly in paying their way and doing it in a businesslike manner. So he gave some splendid advice at the point of money-raising.

1. Paul said that giving should be *purposeful*. "As he purposeth in his heart," was the rule of operation. And you note that he did not say that cold logic should determine how much to

drop in the offering plate; the heart and not the head was to be the dictator of the amount of the offering. Paul is suggesting that giving be done methodically and not spasmodically, but that the heart should join with the hand when the amount was set. Not how much my accounts can afford, but how much my heart suggests is the will of God. Yes, let the heart be the determining factor.

2. Giving also was to be *pleasant*. "A cheerful giver" was Paul's joy. In fact, that is the only kind that really gets his money's worth out of giving. Years ago there was a great Hallelujah March in Nampa, Idaho, First Church. It was for missions, and people gave and shouted and wept. A visitor left the service and told some friends down town, "Those crazy Nazarenes: they give all their money away and then shout about it." They were getting their money's worth out of their giving. The Lord still loves a cheerful giver.

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.

NEWS OF THE CHURCHES

Fort Wayne, Indiana—Elmhurst Church recently closed a revival with Evangelist Donald R. Keith and Song Evangelist Paul Qualls, that has already brought outstanding results. The crowds far surpassed anything that we had experienced in our five years of pastoring here, and the spirit of the services was high from the outset. Brother Keith is one of the best preachers it has been our privilege to work with, and his clear, sane, Biblical presentation of the gospel is welcomed in this day of high-pressure evangelism. Brother Qualls was at his best, singing his way into the hearts of our people. The spirit of the revival continues, for the Sunday following the close of the special services found eight seekers at the altar. We have received six members since the revival. The spiritual life of Elmhurst Church is excellent, and a spirit of unity prevails among our people as we come to the close of our fifth year of ministry among this wonderful group of Nazarenes.—Myron C. Morford, Pastor.

Assumption, Illinois—We recently closed a splendid revival with Evangelist C. M. Whitley and wife. The services were well attended, and the preaching and singing under the unction of the Holy Spirit brought forth fruit unto holiness. A goodly number were saved and sanctified and the church as a whole was edified. Brother Whitley preaches without fear or favor, and God blesses his efforts. This was our third meeting with the

Whitleys in different churches, and the church here has called them to return for a revival next year. At the close of the meeting a good class united with the church. The pastor was given a unanimous recall, and also a good love offering.—David E. Milby, Pastor.

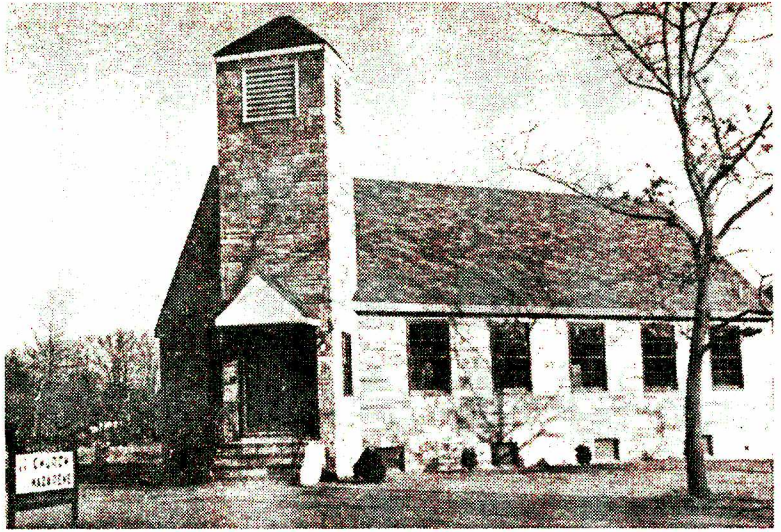
Hope, Arkansas—March 15 marked the close of a ten-day revival in our new church with Rev. R. F. Lindley as the evangelist. It was a successful campaign from the very first service; fifteen people prayed through in the old-fashioned way, and a nice class was added to the church. Brother Lindley was certainly used of God, and the church gave him a return call for 1954. The pastor was given a good love offering. We came here last September for the purpose of starting the Church of the Nazarene in this beautiful city of over eight thousand in population. God has certainly blessed, and the townspeople have received us with gladness. We officially organized December 7, under the direction of our good district superintendent, Rev. W. L. French. We have purchased property on some nice corner lots, only four blocks from the heart of the city. This property was a large duplex; we removed the partitions on one side, giving us an auditorium approximately 20 x 56, and we are living in the other side, which is a lovely two-bedroom apartment. God has supplied the needs of our family (wife and three children),

and our newly organized church has paid us a salary from the first week we organized. God is blessing our church and several people have prayed through in our regular services. If you have friends living here, we would be glad to contact them for the church. Our address is 421 South Pine-Hope.—T. C. Potts, Pastor.

The young people of the Canada Central District journeyed to Owen Sound, Ontario, for the Good Friday Rally. The weather was excellent as the young people gathered from most of the churches of the district. Rev. Robert F. Woods, first district president of this district, was the guest speaker. His inspiring, challenging messages were a high light of the rally. Several societies presented musical selections which were well received. The afternoon service was the scene of keen competition as the contestants for the District Bible Sword Drill championship competed. Owen Sound won top honors, with Copetown running a close second. The HERALD OF HOLINESS subscription banners were presented to the two top societies of the district; Toronto St. Clair, for the most subscriptions; and Brantford, for the highest percentage of goal. Individual awards were also given out. An interesting Lamplighters presentation, by the Brantford society, was part of the evening program. District Superintendent T. E. Martin, in his genial manner, presented a special camp project to the young people, with a good measure of success. Throughout the entire rally, the capable leadership of District President S. Roy G. Hall was evident.—Reporter.

Brightwaters, Long Island, New York

A modern-day miracle is taking place on the New York District at this Brightwaters church. Two years ago a small group of people had Sunday school and church in the basement of the parsonage. At that time Rev. Herbert Bedell was sent here as pastor. He and his fine family rapidly won their way into the hearts of the people and the village of Brightwaters, where they are the only church. With faith and courage, Brother Bedell led his church in an impossible building program, and in two years they dedicated this beautiful church with full basement for Sunday-school facilities. From a beginning of about twenty, their Sunday school is now averaging in the sixties. The writer and his wife recently concluded a revival meeting here, and this church of 17 members averaged 40 each week night, and several souls were saved. The Easter attendance broke the previous record of 119, with more than 180 present in Sunday school and morning service; their largest Easter offering was given to missions. God is giving us the beginnings of a great harvest in this com-



munity. Churches can and will grow when God can find a man of faith, energy, and love for souls—such He

has in Rev. and Mrs. Herbert Bedell and family.—Robert Goslaw, District Superintendent.

Houlka, Mississippi—We are glad to report victory in our recent revival with Evangelists Dorrance and Esther Nichols. Their musical program is of great attraction to the people, and Brother Nichols' powerful evangelistic messages made an impact on all three churches—Houlka, Pearson Chapel, and Houston. Sinners were saved, backsliders reclaimed, and seven people sought and obtained the blessing of entire sanctification. We appreciate the good work done by Brother and Sister Nichols, and give God the praise.—J. B. Shelton, Pastor.

Wardell, Missouri—Rev. Troy J. Daggett came to us as pastor last November, and we appreciate his ministry with us. Since he came we have built a parsonage, four rooms and bath. In February we had a very good revival with Rev. J. W. Burgess as the evangelist; about twenty people were saved, reclaimed, or sanctified. We have a small group and have had a hard struggle, but God is helping us. We have had an increase of five in our N.F.M.S. thus far this year. We thank God for His blessings.—Ella Rynes, Secretary.

Oklahoma City, Oklahoma—Grand Boulevard Church recently closed a revival with Rev. J. Russell Brown as the evangelist. The fine messages of Brother Brown and, most of all, the presence of God's Spirit will not soon be forgotten by our people. We had the largest nightly attendance of any revival since the organization of the church nearly three years ago. The closing Sunday was a record day, with 196 in Sunday school. There were between thirty-five and forty seekers in the altar. We give God all the praise for what has been accomplished.—Charles A. Attaway, Pastor.

Calgary, Alberta, Canada—First Church recently enjoyed one of the most stirring revivals of recent years under the leadership of Evangelist R. N. Raycroft. His Bible-centered, sane, and searching ministry brought burden to our people and salvation to some outstanding cases. We thank God for a manifestation of a genuine Holy Ghost revival and the praying and fasting of our good people. Since that time the church has enjoyed a splendid Youth Week with Rev. Murray Pallett of Billings, Montana, and a Christian Education Week with Dr. Albert Harper and the four churches of the city co-operating. Although defeated on the last Sunday by Louisville Broadway Church, our Sunday-school emphasis is paying excellent dividends with the six weeks prior to Easter averaging 595, with 764 on Easter Sunday. Our attendance has been appreciably higher since that time. First Church recently extended a fine three-year call to the pastor.—Oscar F. Reed, Pastor.

Crawfordsville, Indiana—We are glad to report a fine revival with Rev. D. E. Patrone, who brought inspiring, stirring, and spiritual messages and wonderful violin music every service while he was here. Brother Patrone does very good work and wins his way into the hearts of the people, while at the same time he helps them to see and feel their responsibility to the church and pastor. There were a number who sought and found the Lord in pardon and cleansing, and they are going on serving the Lord. Finances came easily, so that we were able to pay the worker satisfactorily as well as pay all bills. Also a love offering was given the pastor and wife in the presentation of a good tape recorder, which surely is appreciated.—L. D. Lockwood, Pastor.

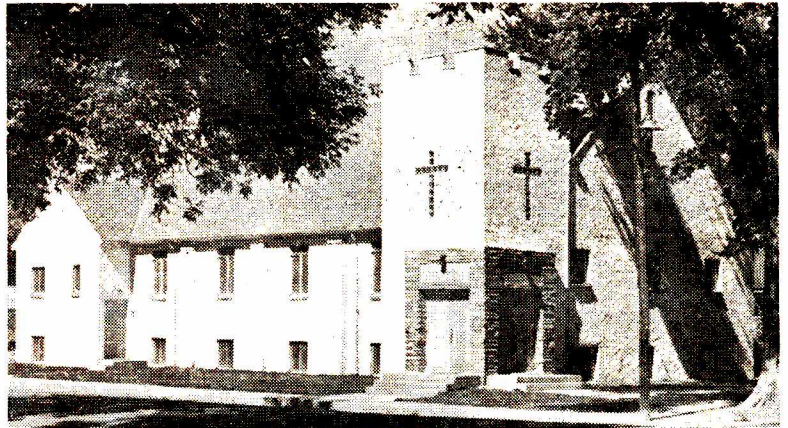
Cleveland, Mississippi—Davis Chapel Church has had a good revival with Rev. V. S. Rushing and wife as the special workers. God blessed and gave thirty seekers, most of whom received definite help from the Lord. Brother and Sister Rushing carry a burden for souls, and have a deep concern to see people saved and sanctified.—Oren Vance, Pastor.

Evangelist W. F. Miller writes: "I'm having some good meetings here in Oklahoma, and go from here to Fort Wayne, Indiana. Owing to unavoidable circumstances, I have some open time in June. Write me, 521 Victoria Avenue, Williamstown, West Virginia."

Waynesburg, Pennsylvania—We recently closed a very satisfying revival campaign with Rev. T. H. Stanley as the evangelist, and Lloyd and Adelaide Mitchell as song evangelists. Brother Stanley is an excellent preacher of the Word and carries an unusual burden for souls. He led the church in prayer and fasting and the people followed, resulting in blessing to the church as well as a number of new people being reached for God. The morning meetings were a blessing to the people and a distinct help to the evening services. The Mitchells were much appreciated; they carry an excellent program of music and song, and work with pastor and evangelist, and around the altar. Rev. E. E. Taylor was with us last Sunday, and presented to us the matter of soul winning and the Crusade for Souls now. Brother Taylor has a message all of our churches should hear; he has a plan for visitation evangelism and soul winning that our churches need. The response he received was gratifying and he helped us, although here only one day.—R. B. Acheson, Pastor.

The construction of the building pictured here was begun under the leadership of the former pastor, Rev. J. E. Canaday, and completed under the direction of the writer. The auditorium seats 250 people, and is equipped with Hammond organ, grand piano, and all new furniture. The old church and parsonage have been sold, and the money invested in this new building. About \$1,000.00 indebtedness remains on this \$30,000.00 structure. The Brush Nazarenes and their friends are a wonderful people. We have a fine Sunday-school superintendent, and Mr. and Mrs. Willis Brown are rendering the church an invaluable service with their program of music. Dr. B. V. Seals was with us recently in a very wonderful meeting. God blessed with His presence, and we feel that the results of this campaign will be lasting.—W. C. Keith, Pastor.

First Church, Brush, Colorado



Carrington, North Dakota—Our spring revival, March 25 to April 5, with Rev. and Mrs. H. W. Cornelius, accomplished much good in our church. Several seekers came to the altar to be saved, sanctified, and helped. The messages of Brother Cornelius were clear, concise, and searching, and he delivered them in an excellent spirit. Brother Cornelius is the pastor's friend, boosts all departments and especially the Sunday school. The attendance of the last Sunday went well over any number previously reached during our ministry here. Mrs. Cornelius matched her husband's fine spirit and played for the services in a most beautiful manner; accompanying herself with her guitar, she sang songs which added much to the revival. The Corneliuses are easy to entertain and we enjoyed their fellowship. On the last Sunday evening a very beneficial offering was given for the pastor.—R. E. Hull, Pastor.

Sartinville, Mississippi—Since coming to this church last October we have felt the need more and more of a revival. The people began to pray and we called Rev. Twyla Pittenger as evangelist. God blessed her ministry and we saw fifteen at the altar. The Christians are moved to do more for God. We organized a board, elected church officers, and set a salary for the pastor. We appreciated the fine ministry of our evangelist.—J. E. Bannister, Pastor.

Pastor J. V. Frederick, Jr., reports from High Springs, Florida: "We came to First Church two years ago, and found a good group of people who loved the Lord. We have seen great times here with the Lord and our good folks. The Sunday school has greatly increased, and also other departments of the church. We have received thirty-three members into the church. The Lord has greatly blessed in all of our services, and many souls have prayed through to victory at our altars. With the help

of the Lord we sold the old parsonage and purchased another, in a better location; also, we have remodeled and redecored our Sunday-school basement. We have had five prosperous revivals, and our church seemingly is going upward in every way. Our people have been very nice to us and very thoughtful in every way—and we love them dearly. We are closing our pastorate here at our assembly in May, and have accepted a call to our church at Uleta."

Dalton, Georgia—In December the church conducted an eight-day revival with Rev. W. M. Tidwell, evangelist, and Carl Thompson, singer. This revival was a blessing to the people. In April we had a revival with Rev. E. E. Hale, evangelist, and Mr. and Mrs. Isaac Breece, singers. The interest was good and over a thousand contacts were made during the meeting. We closed on Sunday night with a goodly number at the altar. This year our church will more than double its General Budget in supporting our own missionary, Miss Olivette Culley, Nicaragua. Our people have a missionary vision, and God is working in our midst, for which we are grateful.—Herman E. Ward, Pastor.

Chattanooga, Tennessee—God has been good to us this assembly year, 1952-53, at Grace Church. We have had to date a good increase in Sunday-school attendance, as well as in all departments of the church. Our goal for missions this year is \$1,000.00, and we have \$900.00 of this amount. We had a good revival during this year with Rev. W. E. McCumber as evangelist; souls were saved and sanctified and the church edified. On Easter Sunday we had our record Sunday-school attendance of 191. We had with us for the day one of the Trevecca College quartets, which was a blessing. We appreciate so much and thank God for our pastor and wife, Rev. and Mrs. Leon G. Cook, who came to us in March of 1950.

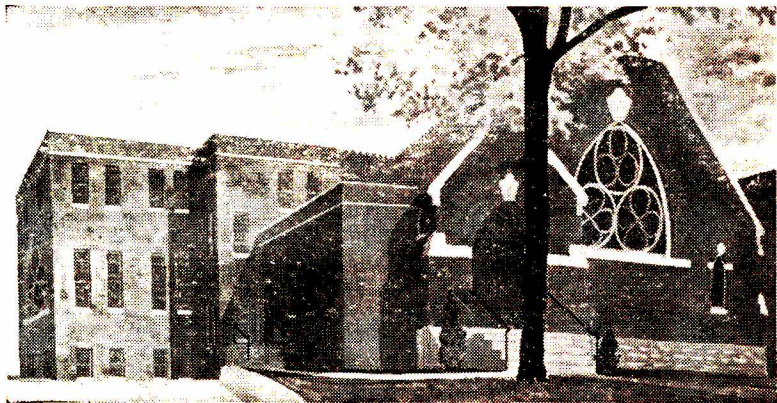
Our recall meeting this year resulted in a unanimous vote for them, and the church has extended to them a second three-year recall, which they accepted. God has blessed them and used them marvelously in our midst.—Stella Fussell, Church Secretary.

Dellroy, Ohio—We have recently closed a very profitable revival with Rev. W. E. Haggard and Richard Grubbs as our special workers. Brother Haggard's messages from the Word were greatly blessed of the Lord, and Brother Grubb's messages in song added greatly to the success of the meeting. Many new people were in the services, and on the closing Sunday the Sunday school broke all records in attendance. We are pressing on the upward way expecting new victories along the way.—A. E. Leonard, Pastor.

Song Evangelist Linwood W. Henry reports: "In April I had one of the best revivals during my entire service for Christ. It was with the new church at Uxbridge, Massachusetts (my home church), in a revival with Rev. Mel-Thomas Rothwell as evangelist. We had a blessed meeting, with the special unction of the Spirit upon the services, and souls found Christ in a very real way. On the last night both my mother and sister were wonderfully saved. I thank God for answered prayer, and thank all of you who have been praying with me. My heart is filled with praise to God. The Lord is opening doors and blessing and using me. Please continue to pray with me for other members of my family who are unsaved."

Evangelist Andrew Johnson writes: "Glad to state God has given me a full slate for the summer and early fall, with camp meetings, revivals, and a convention, including towns and cities in six states. I have an open date during September, also one the first of October, which I shall be glad to slate with any pastor or church. Write me, Wilmore, Kentucky."

First Church, Springfield, Ohio



Here is a picture of the entire building of First Church in Springfield. The three-story part of the building, together with the flat-top hallway on the left front, is the new addition dedicated on March 8 by Dr. Hardy C. Powers. The top floor contains a 26-x-26-foot Beginners' Department, and a large nursery overlooking the pulpit. It is finished with mirror-pane, one-way glass, and also has a loud-speaking system in it; and there is also a rest room. The main floor opens into the sanctuary with modern-fold doors. The new auditorium will seat 192 people, making a total seating capacity in the main sanctuary of 530. The basement is given over to the Junior Department, consisting of a ladies' lounge, Junior assembly room, five classrooms, and two sets of rest rooms. The building is heated with gas wall vector heat. All of the basement and top floors are finished with asphalt tile, as are the hallways and stairways. The main floor that opens into the sanctuary is carpeted wall to wall, and is furnished with red-oak pews, finished natural. The contractor's price, including the furniture,

would have been \$53,000.00. The pastor did the managing and subletting, and also all of the buying; thus the building actually cost \$35,000.00. The present indebtedness is less than \$20,000.00. The total value of the present building, not counting the parsonage, is \$150,000.00. The new addition gave

us approximately 4,000 square feet of floor space, making a total floor space of more than 13,000 square feet. I started my work here in May, 1948, and am now on my second three-year call. The church membership in this time has grown from 172 to 275.—George M. Galloway, Pastor.

Pastor Ray Cloer writes: "We opened a mission for a downtown church in Columbia, South Carolina, on Sunday, April 26, with 191 present—some could not get inside. We had a great crowd on Sunday night, with five at the altar seeking God; received \$150.00 in the offering. Prospects are bright for a wonderful church, to be known as the People's Church of the Nazarene."

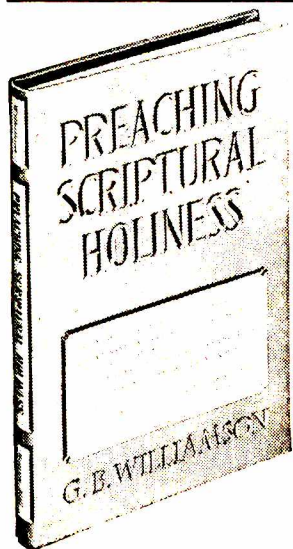
Coshocton, Ohio—We recently closed a good revival with Evangelists Eddie and Ann Burnem; good crowds every night. Mrs. Burnem's singing was a great attraction, Brother Burnem's messages were convincing, and many new people sought the Lord. Each night was a special night for different factories of the city, and each factory responded with a good-sized delegation for its night. The

factories were delighted that we gave them this invitation, and the management of the factories co-operated in a wonderful way to help us have a large attendance from their factories. Lots of good sentiment was created for our church in this revival. A wonderful spirit prevails in our church, and we believe the best days are ahead for the Coshocton church. W. E. Zimmerman, Pastor.

ANOTHER NEW BOOK!

ANOTHER NEW BOOK!

ANOTHER NEW BOOK!



PREACHING SCRIPTURAL HOLINESS

By G. B. Williamson

- HOLINESS THE KEYSTONE OF CHRISTIAN DOCTRINE
- ENTIRE SANCTIFICATION THE CORNERSTONE OF CHRISTIAN EXPERIENCE
- PERFECT LOVE THE TOUCHSTONE OF CHRISTIAN ETHICS
- COMPLETE CONSECRATION THE FOUNDATION STONE OF CHRISTIAN STEWARDSHIP
- THE BAPTISM WITH THE HOLY GHOST THE CAPSTONE OF PREPARATION FOR CHRISTIAN SERVICE

Order Your Copy Today!

\$1.25

NAZARENE PUBLISHING HOUSE

Washington at Bresee
Pasadena 7, California

2923 Troost Ave., Box 527
Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

ANOTHER NEW BOOK!

ANOTHER NEW BOOK!

ANOTHER NEW BOOK!

Toronto, Ontario—Recently our St. Clair Church was blessed with the ministry of Rev. J. S. Logan of Scotland and Song Evangelist De Verne Mullen. Their labors were well sustained by the ministry of the Holy Spirit during the meeting, and the altars were the scenes of blessed liberation for souls who had been bound. The first Sunday night of the revival 960 people listened to the Rev. Mr. Logan in the church auditorium presenting the glorious news

of salvation, while 100,000 in the city of Toronto heard that night's service broadcast over station CKFH as a weekly feature. To my predecessor, Rev. L. Guy Nees, I express my sincere appreciation for the groundwork he laid and the city-wide recognition he gained for the St. Clair Church, making it one of the leading evangelical churches in this city of 1,000,000 population. The recent Easter cantata, which was presented by the seventy-voice choir and fifteen-piece

orchestra at the church program called "The Festival of the Lilies," under the direction of Mr. Eldon B. Lehman, saw over 200 people attempting to gain entrance into the already filled auditorium. God has given this church wonderful people. With His direction and Spirit many victories should belong to Christ.—William D. Eckel, Pastor.

Evangelist James Robbins writes: "I have an open date, August 18 through 30; and, due to pastoral rearrangements, a cancellation, September 1 through 13. I shall be happy to slate these dates with any of our churches. Write me, 314 S. Jackson, Oakland City, Indiana."

Sunday-School Attendance Report

	1952	April	Percentage
Northern California	13,111	16,134	123
Western Ohio	12,274	15,589	127
*Central Ohio	10,838	14,141	130
*Southern California	8,699	11,543	133
Southwest Indiana	8,546	10,476	123
Washington-Phila.	8,806	10,462	119
Northeastern Indiana	8,550	10,200	119
Eastern Michigan	7,725	9,230	119
Kansas	7,250	8,512	117
*Tennessee	6,291	8,192	130
Alabama	6,346	7,819	123
Oregon Pacific	6,236	7,743	124
Missouri	6,934	7,659	110
Northwest	5,856	7,371	126
Colorado	5,803	7,045	121
New England	5,932	7,035	119
Florida	5,825	6,904	119
Iowa	5,590	6,648	119
Southwest Oklahoma	5,857	6,410	109
Northwest Oklahoma	5,749	6,101	106
Northwest Indiana	5,413	6,069	112
Abilene	5,271	5,966	113
*Kentucky	4,609	5,880	128
Chicago Central	4,837	5,771	119
Dallas	4,744	5,615	118
Georgia	4,543	4,999	110
Louisiana	4,154	4,889	118
North Arkansas	3,607	4,521	125
Northeast Oklahoma	3,740	4,359	117
*Arizona	2,966	4,226	142
Southeast Oklahoma	4,009	4,084	102
New Mexico	2,870	3,341	116
Houston	2,861	3,092	108
Albany	2,863	2,940	103
*Wisconsin	2,056	2,797	136
Mississippi	2,287	2,742	120
Rocky Mountain	2,348	2,688	114
New York	1,741	2,122	122
North Dakota	1,579	1,929	122
*Maritime	776	1,047	135
*South Dakota	716	955	133
*Nevada-Utah	709	907	128
*Alaska	301	532	177

*The 10 highest districts in percentage gain.

Total average attendance of districts reporting	266,685
1952 average attendance of districts not reporting	115,834
Gain of	35,467

Districts not reporting: Akron, Canada West, Eastern Kentucky, East Tennessee, Hawaii, Idaho-Oregon, Illinois, Indianapolis, Kansas City, Los Angeles, Michigan, Minnesota, Nebraska, North Carolina, Northwestern Illinois, Canada Central, Pittsburgh, San Antonio, South Arkansas, South Carolina, Virginia, Washington Pacific, West Virginia, Australia, British Isles.

ERWIN G. BENSON, *Field Secretary*
Department of Church Schools

Quanah, Texas—Our church is enjoying the presence of the Lord in a very real way. Prayer is being answered and the Holy Spirit has had His way in many of our recent services. This has been one of the best years, if not the best, in the history of this church. Budgets are all paid, there has been nice increase in all departments of the church, with a 10 per cent increase in church membership. The Lord has given us two good revivals: with Evangelist Joe Norton in November, then with Evangelist Joe Bishop in March. These men are among the best as evangelists and soul winners. We praise God, from whom all blessings flow.—Clinton C. Calhoun, Pastor.

Home Missions in Minnesota

From February 8 to 15 it was my privilege to tour the Minnesota District with their fine superintendent, Rev. Arthur C. Morgan. He is a wonderful brother, with a burden on his heart for that great north country. There have been many problems and the work is very difficult to establish, but everywhere the churches responded and gave liberally to carry on the work.

There are 125 cities and towns of more than two thousand population still without a Church of the Nazarene. Truly, the fields are white unto harvest. It was a wonderful experience to see the many new church buildings and home missionary properties that already have been built or bought. There is going to be a day of harvest in Minnesota.

LYLE E. ECKLEY, *Superintendent*
Northwestern Illinois District

Akron District Assembly And Conventions

Dr. O. L. Benedum, superintendent of the Akron and Pittsburgh districts for the past sixteen years, came to the hour of retirement this year. He received his first district license in 1912, under Dr. E. F. Walker; was ordained in 1921 under Dr. H. F. Reynolds. He filled pastorates at Mannington, West Virginia, for four years and East Liverpool, Ohio, First Church for sixteen years before being elected district superintendent in 1937

to fill the post vacated by C. Warren Jones, who became foreign missions secretary that year. He served as superintendent of the Pittsburgh District for five years and eleven years on the Akron District, making a total ministry of thirty-six years.

When he accepted the superintendency in 1937, there were 118 churches with 10,707 members, that by 1941 had increased to 136 churches. In that year, 18 churches were given to the newly formed West Virginia District, and in 1942 the old Pittsburgh District was divided, leaving them 58 churches with 4,450 members, and the newly formed Akron District with 58 churches and 6,655 members. In his closing year of service (1953) we have a total of 79 churches with 8,259 members. In this territory, covered by the former Pittsburgh District, we now have three districts with 266 churches and 20,607 members.

During the past sixteen years he has organized 58 new churches, while a building program resulted in 51 new buildings. A membership gain over fifteen years of 4,040 net, or an average of 252 yearly. During these sixteen years, the district has given \$761,892.00 to general interests and a grand total of \$8,453,266.00 or a yearly average of \$522,073.00.

Dr. G. B. Williamson conducted a special recognition service for Dr. O. L. Benedum on Friday morning, May 1, when his final report was received.

Taking part in the program were the following, who also made tributes: Mr. L. W. Durkee for the laymen of the district; Rev. J. Donald Freese (district N.Y.P.S. president) for the preachers and young people on the district; Rev. R. F. Heinlein for the district superintendents; Dr. Edward S. Mann, president of Eastern Nazarene College, on behalf of the trustees and faculty; Dr. R. V. DeLong for the General Board; and Mrs. A. E. Woodcock on behalf of the preachers' wives.

Dr. Harvey S. Galloway led the assembly in prayer.

Dr. G. B. Williamson presented the Benedums with a check for \$2,900.00 from the district churches and the assembly; and Dr. E. S. Mann, a check for \$100.00 from the trustees, of whom O. L. Benedum had served as chairman for a number of years.

Rev. C. D. Taylor, pastor of Akron First Church, was elected on the third ballot and, with his wife, was presented to the assembly as the new district superintendent.

A feeling of harmony and a spirit of unity was manifested throughout all sessions. Dr. Williamson, pastors, and people pledged their loyal support to Rev. C. D. Taylor and the district for the year ahead.

Dr. R. V. DeLong was the evening evangelist, and on the closing Sunday 1,800 attended Sunday school, with 2,200 in attendance for the morning worship and ordination service, with Dr. Williamson bringing the message. The following ministers were ordained: John Eberle, William Parks, and Allard A. Kushner. The closing

service Sunday evening found the long altar filled with seekers.

Today brings to a close a very great and fruitful ministry of superintendency in the church by a grand and good brother. However, his ministry goes on as he has accepted the pastorate of the Toronto, Ohio, church.

The district N.F.M. Society convened at Akron First Church on Tuesday, April 28, at 10:00 a.m. with Mrs. D. D. Palmer, district president, presiding. The opening service found spacious First Church filled to capacity. Miss Mary Scott, of Kansas City, was the special speaker for the convention and endeared herself to the hearts of all who heard her thrilling messages.

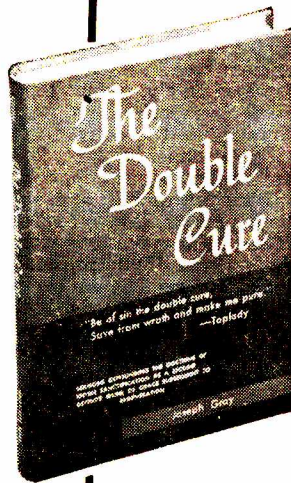
The reports of zone chairmen and local presidents noted great progress for the year. The district president's report showed marked increases along

every line. General Budget paid \$43,795.00 with an increase over the previous year of \$9,737.00; Alabaster Box giving, \$8,349.00; grand total paid for all purposes, \$73,457.00, with an increase of \$8,149.00. There are now 78 active societies on the district, with 1,057 men members. Tuesday night the men of the district provided a 100-voice choir for the missionary service, under the direction of Rev. J. Donald Freese. There were increases in every phase of the work. Mrs. D. D. Palmer was re-elected on the first ballot, receiving 275 votes of the 291 cast.

The Sunday school, under the able leadership of Rev. Milton Bunker of Akron Kenmore, showed marked increases in enrollment and average attendance gains. One of the high lights of the assembly was the Sunday-

(Continued on page 22)

J-U-S-T P-U-B-L-I-S-H-E-D



THE DOUBLE CURE

by
Joseph
Gray

General Superintendent Vanderpool says:

"The author presents in his own convincing manner, not only the 'fingerprints' and 'footprints' of 'the old man' . . . the world's greatest lawbreaker . . . but he cheers the heart and calms the fears with the logical and scriptural assurance that there is a double cure for the two-fold sin problem.

"The author's wide experience as pastor, evangelist, and youth worker, and the fact that he has been a diligent Bible student and has read extensively, have furnished for him a wealth of material . . .

"I heartily commend the book to both young and old. It will bring instruction and blessing to ministers and laymen."

144 pages, cloth board

\$1.50

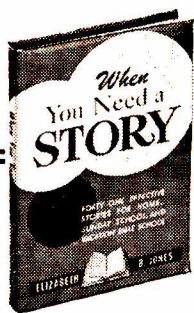
NAZARENE PUBLISHING HOUSE

Washington at Breese
Pasadena 7, California

2923 Troost Ave., Box 527
Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

PARENTS . . . TEACHERS . . . WHEN YOU NEED A STORY



By Elizabeth B. Jones

Here is a book of forty-one cleverly written stories appealing to children from the ages of four to twelve. All have been thoroughly tested by Mrs. Jones both in her home with one or more of her four children and in the large and growing Nazarene Primary Department which she has supervised for a number of years.

There are:

- Stories That Tell About God
- Stories That Tell About Jesus
- Stories That Tell About the Bible
- Stories for Every Day
- Stories for Special Days

Each story contains vital truths, simply and effectively told, which will leave lasting impressions upon the minds of the young hearers.

**The Book You Will Want
To Start Using Right Away!**

\$1.50

Nazarene Publishing House

2923 Troost Ave., Box 527
Kansas City 41, Missouri

Washington at Breese 1592 Bloor St., West
Pasadena 7, California Toronto 9, Ontario

(Continued from page 21)

school hour Saturday afternoon with the local Sunday-school superintendents' reports of their activities the past year. Brother Bunker has resigned his post this year after having served for the past five years. The Sunday-school work in every phase has increased in interest and fruitfulness. Under his ministry, boys' and girls' work, with local Caravans, was organized to become a thriving part of our district work. Christian Service Training, under his encouragement, reached an all-time high of over 800 credits issued in a one-year period, that previously had witnessed very few credits. Daily vacation Bible schools and visitation programs all felt the impact of his wise leadership.

L. L. KOLLAR, Reporter

Texas-Mexican Youth On the March

Nearly fifty delegates were present at the opening session of the district N.Y.P.S. annual convention held prior to the Texas-Mexican District Assembly. The convention met in the Perez Street Church in San Antonio, Texas, on Tuesday, April 14. This was the first time that the young people of this district were given a full day for their business meetings. We were all very interested in the outcome.

Considerable time and effort were spent in planning for the convention. Under the wise counsel of Rev. Everett Howard, district superintendent, Jose Mata, district president, and one of our youngest pastors, displayed fine leadership. The business sessions were run smoothly, and the divine presence of the Holy Spirit was felt in every service. The devotional periods, both in the morning and afternoon, were truly blessed of God. Reports showed

a fine yearly increase, and each one was permeated with a vision for lost souls. Plans were made to promote the Lamplighters' League, Nazarene Youth Week, missionary offerings, and a systematic effort of prayer and evangelism. This group went on record to support the forthcoming N.Y.P.S. publication in Spanish, *Conquista Juvenil*. Rev. Jose Mata was unanimously re-elected district president for another year.

The *Instituto Biblico Nazareno* provided most of the special numbers under the direction of the professor of music, David Uerkvitz. Other local societies provided some musical assistance.

A great crowd was assembled for the evening service. Extra chairs had to be added to accommodate the people. Several souls found victory at the altar that night. God was there.

The Texas-Mexican Nazarene youth are on the march. They are filled with a passion for lost souls. They are well organized and have wonderful plans for the future. It was a great joy to see this fine group of young people take hold of their responsibility and accomplish things for God. One could readily see that the work done by former leaders had begun to bring in returns. We believe that the progressive plans made by the present district leadership will not only be completely successful, but that they will also build a solid foundation for even greater success. The best years lie ahead for the youth of this growing district.

HONORATO REZA, Reporter

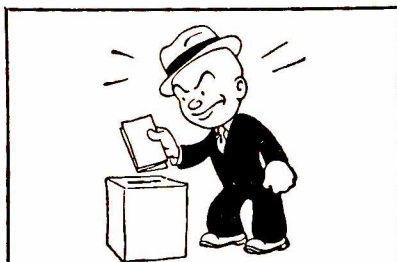
DEATHS

F. M. LEHMAN, whose famous hymns include "The Love of God" and "No Disappointment in Heaven," died in Pasadena, California, on February 20. Born in Germany, Mr. Lehman came to this country at the age of four and was raised in Iowa. He entered the ministry at the age of twenty-four. He served as pastor, religious editor, and music publisher during his long and varied career. In 1914 he moved to Pasadena, where he lived until his death. He is survived by his wife and eight children. Funeral services at Forest Lawn were conducted jointly by five ministers—Jack MacArthur, John R. Richey, Mr. Boyer, L. Burger, and Phil Kerr.

SOLOMON IRICK died April 6, 1953, at Oklahoma City, Oklahoma. He was born March 28, 1876, at Lamasco, Texas. He was an active member of the First Church of the Nazarene and was a very devoted Christian. He and his brother, Rev. Allie Irick, devoted many years of their young lives together in evangelistic work. He came to Oklahoma City in 1906, where he was active in real estate for many years. He was married to Nellie L. Wyatt in 1922. He had been ailing for several months before suffering a heart attack in his home, where he passed away. He was laid to rest in Rose Hill Mausoleum. Surviving are his widow of the home address, and his four children, all living in California.

DENZIL R. WOLFE, born April 24, 1895, near Shepherd, Michigan, died on April 13, 1953, at Mt. Pleasant, Michigan. Mr. Wolfe had been a member of the Church of the Nazarene here for over twenty years, working faithfully for the building of the kingdom of God in this community. His loss is felt keenly by his wife and two children, who survive him, besides a host of other relatives and friends. —R. Lester Hale, Pastor.

MRS. MARGARET DANIELS was born in Scotland and died in her eightieth year on February 15, 1953, in Melrose Hospital, Massachusetts. In 1893 she was united in marriage to Alexander H. Daniels. To this union were born four boys and two girls. She was born again in 1903. The family came to America in April of 1912. She was a charter member of the Church of the Nazarene in Melrose, Massachusetts, and a regular attendant at the services up to the



CHANGING YOUR ADDRESS

If you are planning to move within the next month, please send us your new address NOW.

To make sure of receiving your **HERALD OF HOLINESS** promptly, and to avoid expense for you in forwarding postage, send to us:

1. Date you are moving
2. Old address
3. New address
4. Clip printed address from your last copy of the paper

Please allow four weeks for the first copy to reach your new address.

time of her accident, just before her death. On May 26, 1953, they would have celebrated their sixtieth wedding anniversary. She is survived by her husband and two sons. Funeral services were conducted by her pastor, Rev. Richard E. Howard; interment was in Lakeside Cemetery, Wakefield, Massachusetts.

MRS. J. O. SISSON (nee Julia Cunningham) died April 13, 1953, at the home of her son in Columbus, Mississippi. She was born in Texas, February 2, 1880, but came to Alabama at the age of twelve. She resided in Lamar County until a short while after her husband's death. She moved to Mississippi and became a member of First Church of the Nazarene at Columbus. She was converted at an early age and always had a testimony for her Lord. She believed in and lived second blessing holiness. She leaves four sons: Wilborne, Freeman, Henry, and Manuel Sisson; one daughter, Mrs. Frank Whitbeck; also a sister, Mrs. Frank Whitefield. Funeral service was held by her pastor, Rev. E. R. Warhurst; interment at Asbury Methodist Church, Lamar County, Alabama.

MRS. MAY GILLESPIE, of Roaring Springs, Texas, for many years a Collingsworth County resident, died in a hospital on March 28, after a critical illness of one week. She was born Nora May Southerland, in Monticello, Kentucky, on July 30, 1875. In 1901 she was united in marriage to James B. Gillespie. In 1911 they moved to Wellington, Texas; Mr. Gillespie preceded her in death some years ago, and later she moved to Roaring Springs. She was a member of the Church of the Nazarene, and long was one of its most active members. She is survived by six children, also three sisters and one brother. Funeral services were held in the Church of the Nazarene, with the pastor, Rev. Sam Sparks, and Rev. S. L. Wood, a former pastor, in charge. Burial was in the family plot in the Wellington cemetery.

ANNOUNCEMENTS

RECOMMENDATION—Rev. J. Russell Brown has resigned as pastor of the Pennsylvania Avenue Church in Oklahoma City, Oklahoma, and is now giving his full time to the work of evangelism. Brother Brown has served effectively as an evangelist for a number of years, and is thoroughly acquainted with the work. He is a strong preacher, and will do any church or camp good. Address him, Box 876, Caldwell, Idaho.—W. T. Johnson, Superintendent of Southwest Oklahoma District.

BORN—to Mr. and Mrs. Geron L. Brown of Bethany, Oklahoma, a son, Mark Wayne, on May 2.

—to A/2c and Mrs. Harold Ervin Hess of Chanute Air Force Base, Rantoul, Illinois, a daughter, Marsha Lynn, on May 2.

—to Rev. and Mrs. Wayne E. Welton of Pontiac, Michigan, a daughter, Sandra Jill, on April 16.

—to Rev. and Mrs. E. K. Richey of Columbus, Ohio, a son, Edward Lee, on March 1.

SPECIAL PRAYER IS REQUESTED by a mother in Ohio for loved ones who are sick and so burdened with the cares of life—that God may undertake for all of them, and save those who are unsaved; also for herself, as she is in poor health; by a "friend in Jesus" who is trying to do the right, that God will grant forgiveness and victory; by a lady in Illinois, that she may find God's will on a certain matter—for her unsaved family—for a Christian son in Korea—and a very great need; by a Christian friend in North Dakota for a home in which there are marital difficulties, that God may save the home from ruin, as one of the partners is a Christian—also a request for personal healing, and two unspoken requests;

by a Christian father in Texas who has been sick for three years—has six children, also his ninety-year-old father with them—they need special help from God;

by a lady in West Virginia whose "health is down, and I want to be at my best for Him."

District Assembly Information

NEW MEXICO—Assembly, June 3 and 4, at Nazarene Campground (Mountain Park Campground), Capitan, New Mexico. Entertaining pastor, Rev. Joe McClung, Capitan. Dr. G. B. Williamson presiding.

SOUTHERN CALIFORNIA—Assembly, June 3 to 5, Long Beach First Church, 741 E. Tenth St., Long Beach 13, California. Entertaining pastor, Rev. Carlton G. Ponsford, 801 East 37th St., Long Beach 7. Dr. Hardy C. Powers presiding.

NEVADA-UTAH—Assembly, June 10 and 11, at First Church of the Nazarene, East Sixth and Evans, Reno, Nevada. Entertaining pastor, Rev. Wayne M. Butchart, 231 E. Sixth St., Reno. Dr. Samuel Young presiding.

ROCKY MOUNTAIN—Assembly, June 17 to 19, at First Church of the Nazarene, Third Avenue at 33rd Street North, Billings, Montana. (Evening services will be held in First Presbyterian Church, Third Avenue at 34th Street North.) Entertaining pastor, Rev. Murray J. Pallete, 444 Yellowstone Avenue, Billings. Dr. Samuel Young presiding.

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. Collom, 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.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

Southern California	June 3-5
North American Indian	June 10
New England	June 24-26
New York	July 3-4
Maritime	July 15-17
Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

G. B. Williamson:

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

Assembly Schedule

New Mexico	June 3-4
Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—October 1

Samuel Young:

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

Assembly Schedule

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

D. I. Vanderpool:

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

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



SERVICEMEN'S CORNER

CHAPLAIN Boyd Davis writes from Korea: "Last week I received a list of some fifty Nazarene boys serving in the 2nd Division. I have already contacted some of them. If at all possible, I hope to begin a monthly meeting among the Nazarenes in the 2nd Division. I appreciate your interest and prayers.

"To meet my responsibility to the 82nd AAA I must travel at least seventy miles a day by jeep, making over 2,000 miles each month. Along with this I make contacts in the 15th FA. I feel that I have put forth a good effort to reach all the men in my unit. God has been with us in all of our contacts and services to bless and win souls."

"I was greatly encouraged at receiving your wonderful letter, explaining the help you are able to give us. I praise the wonderful Lord for the Church of the Nazarene. Were it not for organizations like yours, I am afraid the work on this ship would fall short sadly of the plan of God.

"Already I have received a package of tracts and have placed them in handy places around the ship; and, although I must admit it revealed a lack of faith, I was actually surprised to see some of the fellows read one tract and, with the eagerness of a starving man who happens upon a bountiful feast, replace the first and reach for a second, only to drink in its message.

"Tears rolled down the cheeks of one young fellow, as he read a tract about mother's prayers. Then reverently he bowed his head, and brushed away a tear. It gave me a great sense of pleasure to speak to him about his soul, to pray with him, and to hand him a Testament and a Gospel of St. John, which he promised to read. The Division Chaplain gave me the Testaments and Gospels of John to distribute among those who would read them.

"How my heart aches for those fellows who, for their first time away from home, are just meeting the wide variety of pitfalls.

"Just when I had thought I was in a helpless state as far as serving my Master aboard ship, He showed me many great and wonderful opportunities to serve Him. Sailors' hearts are as hungry as anyone's. Thanks for everything, including your prayers."—ALFRED W. POUND.

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

May 27, 1953

Men as Trees Walking:

By R. B. Oliver*

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

III. Sugar Pine Christians

HIGH in the mountains, where the eagle nests, where the winds blow free, and the winter snow piles high, grows the sugar pine. It is the grandest pine of them all. Large, straight, and tall, it stands like a patriarch, with its arms raised in prayer and adoration. It is God's type of the sanctified.

The sugar pine is the consecrated pine. It is dedicated to the production of the world's finest, and most valuable, white finishing lumber. It grows with a complete self-abandonment, to the wind, the sun, and the cold. So complete is its lack of resistance that it is entirely devoid of grain. It can be sawed, planed, or carved with ease. The severity of the high winters does not affect the wood of this pine. It does not fight back, or resist its difficulties. There is no rebellion and no contrariness in its nature. The sugar pine is the yielded pine.

The sugar pine lives a purposeful life. It has a mission, and fills a place in the world. It meets the needs of its day. Not only is its lumber in demand, at a premium price, as the finest building material in the world, but it furnishes all the containers for moving California's vast food crop to a hungry nation, and thus becomes the vessels of life. It furnishes patterns for the products of industry.

This type of the sanctified Christian also feeds the hungry. The nuts from the graceful, foot-long, pendulous cones, are delicious, and once formed an important part of the diet of the Indians. The sweet sap-ring, just under the bark, was a delicacy they relished much as we do ice cream. The sugar pine is wholly dedicated to filling the place in which God has placed it. It is dedicated to purposeful living.

This monarch of the Sierras is a tower of spiritual strength. Man cannot walk through a grove of these magnificent trees without being deeply moved and inspired. The beauty, the symmetry, the grandeur, the sheer majesty with which they tower in the forest induce one to forget the man-made turmoil of the world and remember that God (Jehovah) is the Creator, that He is in His heaven, that He gives His peace and His strength to those who, like the sugar pine, are consecrated and dedicated to living out His will and His plan for their lives.

What happens when the sugar pine is injured? What is its reaction when scorched by the raging fires of the forest, or when it is seared by the lightning's sudden bolt from the sky? Does it retaliate, or does it try to defend itself, like the rebellious jack pine, or the double-minded, fair-weather ponderosa, by weeping copious amounts of sticky pitch, until people learn to give it a wide birth? (The actions of the unregenerate, and the reactions of the unsanctified, determine their status.)

The sugar pine, when abused, reacts as its antitype, the sanctified Christian does, by remaining sweet. Injure it, skin it, burn or sear it, and it exudes a white, sweet, sugary substance that attracts people instead of driving them away. It not only keeps sweet under the most adverse circumstances, but also has an abundant supply of sweetness to pass out to others at the same time. It is the sugar pine. It always comes through in the test.

“He shall be like a tree,” is just as true of the sanctified as it is of the unsanctified and the unjustified. The sanctified are like the majestic sugar pine. They are towering, straight, useful, dedicated, and solid and sweet clear through. Let the storms of life rage, let the winds of adversity blow; let the world cold-shoulder, and reproach them; let the sharp tongues and the harsh words cut and bruise them, and still there is no retaliation. They have the abounding grace.

The more the sugar pine Christians are injured, the harder they are pressed, the deeper they are hurt, the sweeter they become. The world would never know the sugar pine is sweet without its being wounded. The more the sanctified are crushed and the greater their heart-break, the more people crowd around to partake of the sweetness they exude and the beautiful spirit which they manifest. They stand in their church and community like spiritual giants. They are towers of spiritual strength. Men cannot dwell in their presence without being deeply moved towards God and sensing the quiet peace which they possess. They are patterns for those who would live holy, useful lives. Like the sugar pine, there is no resistance in their lives, but a deep “yes” to the whole will of God. They are growing finishing material for Him. There is no carnal grain. They are sugar pine Christians.

*Tucson, Arizona