

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 14, 1954

JUL 15 '54

## The God-haunted Man

General Superintendent Young

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**I**T IS easier for a man to run from the light than to flee from his Maker. God is an inescapable Presence.

Long ago there was a man who changed locations and found himself God-haunted in his dreams. He wanted to begin all over again, but he found God was in his way. Concerning his hour of revelation, Jacob confessed the next morning: "Surely the Lord is in this place; and I knew it not. . . . How dreadful is this place!"

A murderer leveled the sand where he had just buried his brother. The ruse was successful, and no one apparently had witnessed the scene. Then he heard the voice saying: "Where is . . . thy brother?" He lied and answered, "I know not: Am I my brother's keeper?" God had discovered him in his sin and brought swift and sore judgment until he cried out, "My punishment is greater than I can bear." Then the mark of mercy was placed upon him lest the vagabond should be slain.

Centuries have passed, and the scene has changed. This time a religious zealot is hotfooting it from place to place. He is leading the prosecution of a small religious sect who made extravagant claims about their Leader. They said He had risen from the dead. Just recently this Saul of Tarsus had also witnessed the

stoning of one of their lay leaders, and it did something to him. The serenity and forgiving spirit of the young martyr disturbed him. Finally this last trip to Damascus became too much for him when he heard the voice saying, "Saul, Saul, why persecutest thou me?" He queried, "Who art thou, Lord?" Then came the answer, "I am Jesus whom thou persecutest." The inescapable Presence had found him.

More than four centuries later a philosopher was fighting with his tears in a lonely garden. He had flung himself from the presence of a youthful companion, but he was not alone. In the stillness of the oppression he heard the voice saying, "Take up and read; take up and read." He dried his tears long enough to read at random the Scriptures that were before him: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Then something happened! He describes it thus: "By a light as it were of serenity infused into my heart, all the darkness of doubt vanished away." Augustine was converted. The God-haunted man had become the God-intoxicated man!

"Blessed is every one that feareth the Lord" (Ps. 128:1).

## TELEGRAM

*Mitchell, South Dakota*—South Dakota re-elected Rev. W. H. Davis as district superintendent; all departments show good gains; district giving to general interests over 10 per cent. Dr. Hardy C. Powers blessed the assembly with his wonderful leadership. Prospects good for two new churches. With God's help, South Dakota is on the march.—N. J. ARECHUK, *Reporter*.

## NEWS IN BRIEF

After serving the church in Broadview, New Mexico, for five years, Rev. V. S. Wheeler has resigned to accept a call to pastor the church in Coquille, Oregon.

Rev. J. R. Smith has resigned as pastor of Northside Church in St. Joseph, Missouri, to accept the pastorate in Ottawa, Kansas.

Rev. C. W. Henderson has resigned as pastor of First Church in Colorado Springs, Colorado, to re-enter the field of evangelism as of September 1.

Rev. Edwin E. Hale has resigned as president of the Nazarene Bible Institute at Institute, West Virginia, to accept the pastorate of the church at Oak Hill, West Virginia.

Rev. Lyle K. Potter has resigned as pastor of the church at Van Nuys, California, and is entering the field of full-time Sunday-school promotion and evangelism. He will major on tours and conventions, working in close contact with the Department of Church Schools.

Mr. and Mrs. Earl Maynard celebrated their fiftieth wedding anniversary on July 3. They have four sons; Almont Earl, Lormer I., Kenneth C., and Jim. Lormer is a member of the Longview Church of the Nazarene and Kenneth is a member of the Highland Park Church. Mr. and Mrs. Maynard's address and home church are Banning, California; their pastor is Rev. Weldon H. Stone.

Word received from Long Beach, California, that "amid rejoicing, Hallelujah March Offering for New Guinea missionary project exceeds \$500.00 for First Church of the Nazarene."

Rev. William Henson, secretary of the British Isles Southern District, and pastor at Leeds, Yorks, England, for ten years, has accepted a call to the church at Ardrossan, Scotland (Northern District).

Rev. and Mrs. Joe Chastain, who have served as pastors at Marlow, Oklahoma, for some seven years, have been appointed to serve Central Church in Honolulu, Hawaii, and will sail as soon as reservations are completed.

Pastor M. L. Turney sends word from Hattiesburg, Mississippi: "Just closed revival with Rev. Joel Danner; thirty-five united with church. With this group the church has doubled its membership in last twenty months; Sunday school doubled. God is blessing; First Church is moving on."

Rev. E. L. Stafford, pastor of the Wabash church for the past five years, has accepted a call to pastor the Goodwin Memorial Church at Anderson, Indiana.

Mr. and Mrs. Reace Pigg of Erick, Oklahoma, celebrated their golden wedding anniversary at home on July 3. They met and married in Oklahoma Territory, and have lived there most of the fifty years. They have two daughters and one son, also four grandchildren and two great-grandchildren. Mrs. Pigg is the daughter of Rev. W. M. Dobbs, pioneer holiness preacher.

Rev. Wm. D. Howard has resigned as pastor of the Church in Cypress to accept a call to pastor the church in Hollydale, California.

Rev. T. A. Shirley has resigned as pastor of Ensley Church, Birmingham, Alabama, and is entering the field of full-time evangelism.

Rev. Ira Paul Dumas has resigned as pastor of the church in Chula Vista to accept a call to pastor First Church in San Francisco, California.

## HERALD OF HOLINESS

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

Nazarene Chaplains Chilton and Allen and Rev. Frank Ockenden, Methodist minister at Bingley, Yorks, England, were among the visitors introduced to the British Isles Southern Assembly. Rev. Frank Ockenden is a frequent contributor to *Joyful News* and the *Methodist Recorder*; his presence at the assembly was much appreciated.

Rev. A. G. Hanners, pastor of First Church in Vallejo, California, for the past four years, has accepted an executive position with the California Temperance Federation. He will be in charge of the Northern California office. The Federation is supported by twenty-eight denominations, among which is our own.

Evangelist L. T. Edwards writes that, owing to failing health, he is cancelling all meetings, and has accepted a call to pastor the church at Prospect, Oregon.

After a most successful pastorate, extending over ten years, at Bristol, Gloucestershire, England, Rev. J. T. Henson has accepted a unanimous call to Twechar, Scotland (Northern District), and will begin his new duties in the month of August.

## It Is Nice to Kneel On

By Jessie W. Finks\*

SHE WAS frail in body and did not have too many of this world's goods. She had been too busy laying up treasures in heaven. That is why she felt she must apologize for the wall-to-wall carpet in the home which the church had provided as a parsonage. But she added, appreciatively, "It is nice to kneel on."

In her sacrificial life she had knelt in homes with cheap rugs, or perhaps none at all, so it was no wonder that she appreciated the feel of a luxurious carpet when she knelt in prayer. And we are glad that she has this carpet to kneel on, for there is nothing too good for God's own.

But how we wished that the miles of lovely carpets in these United States were appreciated for the same reason, but too few are! Instead, they are walked on by drunken feet and soiled by the overflow from cocktail glasses in unsteady hands. They are covered with ashes and endangered by cigarette stubs in the hands of the careless.

Have mercy on America, Lord, and bring her to her knees on her luxurious carpets!

\*Shelbyville, Illinois

# Holiness and Temptation

By Edward L. Dowd\*

**I**F God had not permitted us to suffer temptation He could not have purposed for us to become holy in character. Creating us "a little lower than the angels," He purposed to develop a race of men who could view and weigh alternatives of good and evil, of holiness or hellishness, and then determine their destinies in conscious freedom. Whereas holiness in God is basic to His nature, holiness in men is a result of their response to God's redemptive deed upon the cross, where Jesus shed His blood. God is holy from eternity; men are made holy only as God restores them to His holiness.

Adam failed to appropriate God's holy nature in Eden's woods because he refused to continue in obedience to His will and in faith toward His word. The temptation in the garden was essential in God's program for man. It was necessary in order that Adam's choice of holiness might arise from free and deliberate selection. The alternative he chose there, disobedience, was not a necessary decision.

Yielding to temptation, the first Adam failed in holiness, causing the human race to suffer depravity as a consequence of his sin. Jesus Christ, the Second Adam, brought redemption from depravity to the human race through His victory in temptation as the Son of Man, and through His life-giving death as the Son of God. In the days of His flesh Jesus was "in all points tempted like as we are, yet without sin" (Heb. 4:15). The sinless Christ offered himself in death both for the penalty of our sins and for the cleansing of our natures. He is able to save and to sanctify wholly.

To be free from sin, however, is not to be free from temptation. In entire sanctification Christ has "restored us, and regained the blissful seat." But to be beyond the wiles of temptation would be to be beyond our Saviour! For, "in that he himself hath suffered being tempted" (Heb. 2:18), Jesus was willing to be "made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God" (v. 17).

Christ indeed restores our natures to holiness when He sanctifies us with the baptism of the Holy Spirit. We have then to continue as "partakers of his holiness" (Heb. 12:10). We have freedom to choose, and we choose Him. Our relation to God pulses as a dynamic union of will with will, and we develop in characteristics of Christlikeness while we walk through the fires of trial and test in the Spirit, singing with Bal-lington Booth:

*The thorns in my path are not sharper  
Than composed His crown for me;  
The cup that I drink not more bitter  
Than He drank in Gethsemane.*

\*Pastor, Newport, Oregon

Indeed, may we not know with St. Paul "the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10)? Through this cross we carry may we not feel His compassion? In our deepest hour of loneliness or grief we may catch new glimpses of His Gethsemane night. When through fiery trials He calls us to go, it is within the shadow of His previous testing, and His triumph assures us. When He takes us there we may believe He knows what He is doing with us. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

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*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (I Cor. 10:31).*

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## T H E K E Y

By Oscar Hudson\*

**A**S A nation, we court ease; and the passion increases. The pioneer spirit that caused our forebears to tramp across the mountains, swim the rivers, and for residences build log cabins with dirt or puncheon floors, and to subsist on wild game and other food gathered from the woods, has been replaced by carpeted floors, overstuffed furniture, innerspring mattresses, paved roads, and plush automobiles. We almost or quite sell our souls for what we term security—economic abundance, without a strain, for now and the tomorrows.

This sinister spirit is creeping into the church with an effect that is deadly and sure. The Bible warns us of the danger, but Satan veils the warning. The sinner may know that he is a sinner and not be fully awake to the exceeding sinfulness of sin, the enormity of rebellion. Listen to Amos: "Woe to them that are at ease in Zion" (6:1). The word "woe" is the index finger of God's wrath pointed at everyone who is not exercised over the conditions of society and the multitude of lost souls all about us who are rushing to the judgment.

"As soon as Zion travailed, she brought forth her children" (see Isa. 66:8). Travail is accompanied with labor, toil, pain, and agony; and the human recoils from it. But children are not born without it. Neither are souls born into the kingdom of God in the absence of intercessory prayer. Hungry hearts may be stirred by oratory, and through logic induced to accept a creed and to co-operate in church attendance and ritual, but they will remain in bondage to sin unless they are begotten and born again through soul travail.

The church sustains the relation of a mother in the salvation of souls, and Jesus said: "I will

\*Retired Nazarene Elder, Pasadena, Calif.

give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). Soul travail is the key. If we do not go down into the valley of humiliation and use this key to bring about real spiritual revivals that produce pungent conviction, resulting in death to sin and worldly pleasure, restitution, and triumphant regeneration, we may lead the blind into a false estate where they will continue to be bound on earth and bound through eternity.

When the spirit of soul travail weakens and dies, lighter things with entertainment flavor are substituted to draw a crowd. But with one weighed down with a conscious responsibility of lost souls, life becomes too near tragedy to retain much of the comedy. The drama does not mix well with intercessory prayer. We could paraphrase and say: "Though I speak with the tongues of men and of angels, and have superlative knowledge, and am not possessed with the spirit of soul travail, I am nothing"—yes, worse than nothing. The lure of honor, position, "filthy lucre," etc. will quench the spirit and drown the flame of Pentecostal fire and glory.

Dr. P. F. Bresee, the founder of our church, preaching in the early morn of its childhood, said: "We have no lecturers on stars or stone, on history or travel, on great deeds or great men, on creation days or creation nights, on unmarried women or married men. If we had our quiver full of such arrows we would carefully wrap them up in a piece of flannel and lay them up under the eaves of the garret where the mice would make nests of it. We studiously avoid performers on instruments or in song. We studiously avoid performers, we seek *no attractions*, and by the grace of God we will have no attractions but the salvation of Jesus Christ."

Someone has said: "The circus is on a constant lookout for attractions—something that will draw the crowd. When the church is run on the same lines as a circus, there may be crowds, but there is no shekinah glory." "The ministry that is

college-trained but not Spirit-filled works *no* miracles." Henry Ward Beecher said: "No man can accomplish that which benefits the ages and not suffer. Discoverers do not reap the fruit of what they discover. Reformers are pelted and beaten. Men who think in advance of their times are persecuted. They who lead the flock must fight the wolf."

Israel was a chosen nation. They were chosen for a special purpose—to preserve the oracles of God and the pure, sincere worship of Jehovah. But their history is a sordid story of revivals that stirred the nation into discarding idols and returning to the sincere worship of God, only to be drawn away soon by the deceptions of iniquity and the pleasures of sin, until God discarded them and raised up a Church from the Gentile world. We are a "chosen generation," chosen for a special ministry—the ministry of Pentecostal revivals. It cannot be accomplished by lying in hammocks; but by sacrifice, suffering, and intercessory prayer. May we be more faithful than was Israel!

## A Prayer for Patience

By A. S. London\*

**O**UR Heavenly Father, we have just read where Paul exhorted Timothy: "But thou, O man of God . . . follow after . . . patience" (I Tim. 6:11). The word is defined as endurance, self-possession, fortitude, perseverance, long-suffering, forbearance, resignation. It comes from the Latin word *patientia*, which means "to suffer." We pray for this attribute which reflects the grace of God. Give us this quality in our Christian lives; it is mentioned thirty-three times in the New Testament. We pray for the patience of our Heavenly Father in His dealings with the children of Israel and His gracious forbearance.

Help us to be patient in service, and not be weary in well-doing. We have read that we shall reap, if we faint not (Gal. 6:9). Many times our efforts seem to be futile. Help us to remember that nothing done in God's economy is lost. We are commanded to bring forth fruit with patience (Luke 8:15).

We pray for patience in our prayer life. Give us the power of endurance that continues to petition God until the answer comes. Help us to "pray without ceasing." We remember that the sainted George Muller prayed daily for two men for sixty years—both of them were converted.

Our Father, give us patience in suffering. We know that when Jesus "suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). Help us always to be serene, self-possessed. Give us the ability to accept frustrations, pain, and trials that hurt deeply, in a quiet and trusting spirit. We pray

\*Sunday-School Evangelist, Oklahoma City, Okla.

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### LIFE MADE NEW

By Pearl Burnside McKinney

*Is thine heart an empty vessel,  
Void of joy so rich and free?  
Nothing but the Living Water  
Can supply new life in thee.*

*When your heart admits the Master,  
All of life seems somehow new;  
Storm clouds make a lovely setting  
For the rainbow's peaceful hue.*

*Darkened paths and lonely journeys  
May in confidence be trod  
By the Christian walking daily  
In the precious will of God.*

for this integral part of Christian character. May we "let patience have her perfect work," that we may be "perfect and entire, wanting nothing" (Jas. 1:4).

God grant that we may be able to say with the Apostle Paul, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience" (Rom. 5:3-4).

Save us from going to pieces under test, and showing signs of spiritual immaturity, we ask in Christ's name. Amen!

## Satan's Mushrooms

By Clara B. Brandon\*

As I stood at my kitchen range this noon frying mushrooms for lunch, I decided that the lowly mushroom is a pretty good example of a spiritual truth. I fell to wondering how people ever learned the difference between the poisonous and nonpoisonous varieties.

At the table, when I expressed this thought, my son immediately replied that they learned from experience. Yes, sad but true, that no doubt they had learned from experience. How often folks learn by bitter experience the difference between God's mushroom and the devil's imitation, the poisonous toadstool! In the one, good health-giving food; in the other, poison and death. We have often been warned that Satan has an imitation for just about everything God does or has.

"But, Mom," my son said, "if all the devil's imitations are as poor as the poisonous mushroom, how can he fool anyone?"

Well, I don't know how, but he does, and see how often folks are fooled by his imitation mushroom, and how many times he fools folks about their religion. Think of how he deceived Cain into believing his bloodless sacrifice was "just as good." He's still fooling people today, just as he did Cain.

Satan is fooling young people by the hundreds and by the thousands with his insidious propaganda that having a good time is the thing—drinking, smoking, cheap movies, lowered ideals, even dope addiction—until, with juvenile delinquency on the increase, even the authorities of our land are wondering where it will end, and are now advising the return to Solomon's remedy—the hickory stick. But along with the return to the rod, American parents need to turn to God, the Church, the family altar, and the living and practicing of Christian principles in the home.

Satan's poisonous mushrooms have sprung up, seemingly, in every area of modern living, and it behooves all of us to "watch and pray," that we be not deceived.

\*Craig, Missouri

## The Tender Plants

By Francis B. Erickson

*Lord Jesus, shield Thy tender plants  
Fresh rooted in the love of God;  
O'ershadow them in noontide heat—  
Protect them from the ruthless tread  
Of blundering feet,  
Lest they be crushed back in the sod!*

*Guard them from the nibbling pests  
That would mar their foliage fair;  
And from the zealous pruner's knife  
Whose efforts could impair  
And mutilate the fragile life  
Till quite beyond repair!*

*Lord Jesus, shield each babe in Christ  
From every force that might offend  
Or cause his feet to go astray—  
Thy keeping grace to each extend.  
For erring ones, we humbly pray,  
Love that endureth to the end!*

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## We Spend Our Years

By Mina Wiarda\*

LIKE an allowance from a father, our years are given us to spend. The God who knows the end from the beginning grants to each one the number of his years, the extent of his life span, the period of his earthly sojourn. To one He may grant many years, to another few. Why He does not give to all the same number of years, He has not revealed. He is a God of infinite wisdom and variety, and He does all things well—makes no mistakes. Were we certain of the number of our years, we should be overwhelmed as to how to order the grant.

But the years He continues to give us are ours to spend, to invest for fair exchange. We deposit our precious time in the thing that brings us the greatest satisfaction. What that may represent depends on the condition of our hearts. If the heart is worldly, the investment of the priceless store will be made in things that cater to earth-bound desires. Such investments lure many. Multitudes live out their lives serving the things of time and sense—the lust of the eye, the lust of the flesh, the pride of life. Self-will, carnal pleasures, riches, honor, fame, ease, luxury win most of the God-given deposit.

And with the majority on the broad road, it is very easy to go along with the crowd, and with it to be misled as to the nature of the pursuit and the ultimate outcome of the investment. The Bible says that "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:17). Ecclesiastes is an exhaustive record of the utter futility of all

\*Pierre, South Dakota

things earthly, so far as the devotion of a lifetime to them is concerned. It is a valuable book to read at any time, and especially in these days of complicated living and endless claims upon one's time and energy.

The highest attainment in this brief life, the greatest good, and the loftiest ideal are to be found in doing the will of God. This is the ultimate. To spend one's life in seeking, and knowing, and doing God's will is to invest with the greatest wisdom, for time and eternity. It is the guarantee of success and happiness, both here and hereafter. If we spend our years in this glorious pursuit, we shall know the abundant life.

In the other pursuits, the end is futility; in this, blessing and honor. Life lived in the will of God brings glory to God, honor to Christ, and liberty to the Holy Spirit to enable us to fulfill God's purpose; and this life is the greatest blessing to the world around us. He who would help his fellow men can do so only as he becomes a channel through which the life and blessing of God can flow. All other efforts in men's behalf ultimately fail, to which our present sorry world testifies.

We spend our years swiftly—like handing a bill over the counter in exchange for goods. *What is your life?* It is a vapor that appears for a little while and then is gone—so readily squandered, easily frittered away, misspent, played with, lost. The investment is not always seriously pondered in the light of God and eternity. We drift along with the stream of humanity; we follow its vain pursuits; we imitate its careless ways; we grasp its idle fancies and empty pleasures and, lo, they perish in our grasp and leave us bankrupt. "A life misspent," could be graven on many a tombstone.

"Half of my kingdom for five more minutes of time!" cried a dying queen—for life is sweet, it is precious, it is invaluable, it is Godlike. It comes from God and returns again to Him. All of it must be accounted for someday. The parable of the talents teaches this, as well as scores of other scriptures. "So then every one of us shall give account of himself to God" (Rom. 14:12).

How we invest our allotted time is ours to choose. Note those in Scripture who wisely made deliberate choice of God's will. Moses chose, David made definite choice, Daniel spurned anything but the pleasure of God, Peter chose to follow Christ, Paul accepted the challenge of the will of God. Many others in Holy Writ could be named who likewise rejected any way but God's, and won those rich returns that all gain who invest in God's choice.

Church history likewise abounds with the records of those who would have nothing short of God's best, and to that end made the wise investment of life. To them, under God, we owe a debt of gratitude. Their efforts have wrought the good things which we now so freely enjoy. Only persons in the will of God can bring about any lasting good. Much that might seem good

proves later to have been but loss. *God's will always pays.*

The will of God can be known. By that inner voice, holy and true, a small whisper to our spirit says, "This is the way, walk ye in it" (Isa. 30:21). It is wonderfully illuminated by the Word of God and prayer, as well as by the examples of godly lives. When there is a sincere desire to do God's will, there will be the knowing of it. If we are willing to lay aside the weight of earthly pursuits and ambitions and the sins to which we are such ready prey, and are willing to present our bodies as living sacrifices, then we shall most surely come to know "that good, and acceptable, and perfect, will of God."

It is good in that it works for our highest good, and for God's highest good, and for the greatest goodness to our fellow men. It is acceptable in that it beautifully fits us, like a well-tailored garment, and that makes it acceptable to God, and makes us acceptable to those among whom we are to minister. And it is perfect; nothing better for us could be conceived. It suits God perfectly, and it will prove to have been a perfect service in the hands of God for others.

Our wills prove sooner or later to have been woefully imperfect. God's will for each one of His creatures is the ultimate of perfection. Such expenditure of our allotted time on earth will yield a hundredfold, now and ever. God calls us to a wise investment of life, with an inestimable return. *We spend our years—HOW?*

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There is not always the mountaintop experience; there are lowlands of trouble and rugged hills of testing. But the pasture and the fold are upon the top of the mountain, and thus He restoreth our souls.—DEWITT McABEE.

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## It Shall Be Light

By Wm. James Robinson

*God wisely gives each soul some gloomy days  
All intermingled with enchanting hours;  
For these our hearts give forth exulting praise  
With thanks for heart-refreshing showers.*

*Were all our days one round of pure delight,  
With not one touch of grim adversity,  
Then self-complacency might be our plight  
And we would fall into iniquity.*

*Though joy and grief are mingled in our days,  
Remember that God's grace will meet the needs  
Of all whose hearts abound with ardent praise,  
Relying on the Blood that intercedes.*

*Believe "at evening time it shall be light"  
That sends all darkness to oblivion,  
With all the fiends that yearn to bring us fright,  
And find unchanging bliss has now begun.*

## HELP from the Sanctuary:

By B. V. Seals\*

### THE EDIFYING INFLUENCE Of the Sanctuary

**O**UR STRENGTH is not added at church, but multiplied. One can chase a thousand; but two, ten thousand. It is good for us socially to go to church; to dress up twice on Sunday and at least once in the week. Some people actually dress up so seldom that they feel awkward. Some working-men who do not attend church hardly have a dress suit. It does a personality good to clean up and dress up. There would probably be fewer women wanting to trade husbands if the ones they have would dress up once in a while. People who pray together stay together.

At church the finer qualities of character and soul are developed. The restraining influence of the law may keep us from murder, but the love of God keeps us from hating even our enemies. There is the edifying influence of sermon and song. People who undervalue the sanctuary do not know the injury they are inflicting upon society. The walls of the church should vibrate with music.

The music should be such that everybody has some part in it. Music that only a few can sing may have some place in our program, but there must be something that has a larger place—singing that takes up all hearts, that makes even the dumb sing. It all seems to acknowledge the kinship of the service. It seems to say, "This is acceptable to God." And when we hear it we say, "Thank God for voices so rich, so pure, and so consecrated!" There should be such times of outpoured blessings on our services until every old man and little child will feel that they must have some share in the grand shout. There are times when we hear through the sacred music of the church the Master calling in the sweetest voice. He has left behind the mechanism of words, and appeals to us through the mystery, the magic, and the miracle of music.

We are not only saved from our gross sins, but when we come to church we pray, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). We not only come to loathe our sins, but are anxious to get rid of our faults.

And then what help we receive from others! "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). It would be impossible for me to count all the people who have contributed to my life. There would be my mother with her nights of prayer; the evangelist who pointed the way; Uncle Buddy Robinson with his lessons on love; J. T. Little with his demonstration

of unselfishness; R. T. Williams with his undying devotion to the church; J. B. Chapman with his "all out for souls"; and every good testimony I've ever heard.

I remember Mrs. Larimore, in heaven now, saying, "It takes patience to run this race." Charlie Waterman, with his ready testimony to everyone he meets, has been an inspiration to me; and J. Howard Smith, my first Sunday-school superintendent, whose son, Weldon, told me the other day that he didn't think his dad had failed one day in twenty years to pray for me. Then there is the army of men and women who have had it much tougher than I have, yet they have pressed on through storm and strain, their faith unshaken. On and on they go—some with unsaved loved ones and others with sorrow only heaven can heal. And all seem to whisper over their shoulder to me, "Come on. You can make it. We have. You can." Memories of good people, oh, how edifying!

I can hear the little woman down in Iowa singing "I'd Rather Have Jesus," and the beautiful young lady just graduating from our college stepping up to me and saying, "You won my dad to Christ years ago. Thanks for helping me to have a Christian home in which to grow up." That helps me to know that I've helped somebody.

But best of all is to meet them in the sanctuary—to see some elderly lady come into prayer meeting, shake the rain off her umbrella, and sit down as if to say, "Go ahead, Preacher; the devil hasn't taken my pew." Then I feel as if I can fight the devil another round. How wonderful to meet at church those of kindred spirit that left all to follow Christ, to feel their handclasp of friendship and to sense the determination in their spirit to make it through! Oh, the edifying influence of the sanctuary! "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).



The Spirit itself  
beareth witness  
with our spirit,  
that we are  
the children  
of God. Rom. 8:16

\*Superintendent, Washington Pacific District

Did YOU ever consider—

## The Loneliness of Old People?

By S. L. Morgan, Sr.\*

IT HAS long been my habit at the end of a year to write "Thank You" notes to persons who have shown marked kindness to me or mine during the year. I've found it a wholesome and rewarding habit.

This time notes went to four young people nearby. Two were students in the local college; two were high school students. These four stood out from all other young people in the community during the year, each for a single act of kindness to two old people. Two of them, admirable college girls, had dropped in one afternoon for a gracious friendly visit with an aged minister and his wife.

A group in college had proposed such attention to old people as a good "project." This group had been impressed with the stunning fact that 19,000,000 people in our nation over sixty years of age—13,000,000 over sixty-five—now constitute one of the major social problems of our nation, and that college students might well help to solve this problem. So these two lovely girls dropped in for a purely friendly call on the old minister and his wife. Strange, how unusual and delightful it was! One wishes it were not so "strange and unusual."

Another afternoon in 1953 two high school girls came in for a half hour, on a special invitation to sing. They were members of the high school glee club. Lovely girls, they made a beautiful duet. Strange again, how unusual and delightful it was! For high school pupils as a rule don't show such attention to old people.

\*Wake Forest, North Carolina

And these were outstanding events in a whole year in the lives of two old people who for many years had made a specialty of their ministry to young people. Those two visits were such a delightful memory at the end of the year that I wrote to the young people hearty "Thank You" notes.

The loneliness of the aged is dramatized by the case of a grand old lady of eighty-seven in a big city in Texas. She's the widow of a minister, and she became my friend through reading in the *Texas Baptist Standard* an article or two of mine on kindness to old people. I asked her to be a "listening post" for me, and to report now and then what she could learn about the problem of the aged in her big city. I am satisfied that she has a fine spirit—not a grouch. Long active as the wife of a minister, and then for years still active as Sunday-school teacher and leader in the missionary groups of the church, she writes:

"I visited much as long as I could walk. Then in my eighties, no longer able to walk, I made the surprising discovery that God had endowed me with the gift of writing poetry. I wrote many poems out of my Christian experience and sent them through friends to other shut-ins and to hospitals and homes for the aged."

Then comes a confession of loneliness. She writes: "Christ is ever present as a Friend 'closer than a brother,' but *I need people also*. Sometimes even weeks pass without a visit from any of my own church people, and days without a ring on my telephone." And that, she says, seems strange—after her long years of active service in the church! "Everybody is just too busy," she concludes. And then adds cautiously: "I'm not complaining; I'm well provided for; I'm only thinking of the many who are so much less fortunate than I, and how lonely they must be!"

I compare notes with a remarkable saint of eighty-seven in my town, who is known widely beyond his own state as educator and writer. We agree that we keep too busy to get lonely—except for moments when we stop to think that we are no longer in the moving current of people and things. But we, too, are thinking of the old people less fortunate than we—millions of them, who have inevitably a painful sense of being left behind by the moving throng, and forced to feel they are no longer needed nor wanted—nor thought of!

Before me is much firsthand data from aged and shut-in people. Many papers North and South have carried articles from me regarding this group most neglected in our population.

A woman of Evanston, Illinois, wrote on her typewriter in the crisp style of a businesswoman: "I've long felt it a disgrace the way old people are treated in our country. We could learn much from countries that are called non-Christian, where age is respected and looked up to."

One aged shut-in told of an adult women's Sunday-school class who kindly sent her at Christmas a tray loaded with good things to eat. The husband of one of the women brought it.

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## Life's Precious Things

By Viola E. Hodge

*Life's precious things, beyond buying,  
Are free; and each eager seeker may find,  
May have to hold and to cherish,  
These treasures of heart and mind.*

*There is love, pure and holy, and friendship;  
Pride and trust in a loved one's eyes;  
The strength of achievement through hardship;  
Faith, and courage that never dies.*

*There is peace passing all understanding;  
And joy, full and free, from the Lord;  
Companionship sweet with the Saviour;  
And the comfort that's found in His Word.*

*Life's precious things! Beyond counting  
Are the blessings enjoyed every day.  
Shall we not praise and adore Him  
Whose love brightens all of our way?*



The lonely shut-in sent back the message: "I thank you for sending me the good things to eat; but it is people I want—I'm hungry for people!"

A woman of eighty-six writes sorrowfully of her church: "My church has no plan for reaching the aged and shut-ins. I have the dearest young pastor, and he gives me a great boost when he comes. But he has 600 members, and he can't possibly manage the church program and visit anyone often—once in several months, at best. He appealed to his members to start a plan of visiting the aged and shut-ins. Three women with cars offered to take church visitors, but none offered to go—not one!"

Dr. Russell L. Dicks, in *Pastoral Work and Personal Counseling*, uses strong language touching the church's neglect of its aged and shut-ins, declaring that they are often pitifully neglected—and usually because the program of the modern church is geared to the idea of enlisting and utilizing the youthful and active portion of the church, and getting results; and the aged and shut-ins can do and give but little. They seem negligible as a force to use. They are but an eddy in the busy stream of church life, and the current passes them by.

But, in proportion as a church is truly Christian, it plans to save its aged and shut-ins from the painful sense of being useless, unwanted, forgotten. I give it as my deliberate opinion that, in general, the Church's neglect of its millions of aged and shut-ins is its gravest sin of omission.

I say this as one of the fortunate among the aged, as an observer of suffering rather than as a sufferer. With a wealth of firsthand data before me, I write with a sense of mission to awaken the Church to the sin of neglecting the multiplying millions of aged and shut-ins.

A woman of evident culture writes in fine spirit from a distant state, not complaining but simply giving me data for a realistic picture: "I've been a shut-in for several years, and never in that time has any member of my church offered to take me for a drive, though many of the women have their own cars to use." She is eighty-six, and has long been one of the most active of the members. It seemed only strange to her. She supposed people were "too busy" or "didn't think."

But other comments are radiant with hope of a new day for old people and shut-ins. One shut-in of eighty-seven writes jubilantly: "Someone called to me in my room, 'Mr. ——— wants to see you.' The only man with that name I could think of I knew had recently been ordained a deacon in my church, a man once superintendent of our Sunday school, who had recently retired from a government job—a man of sixty-eight. I said, 'Can it be possible a deacon of my church has come to see me?' And so it was—a thing unheard of!"

"What a wonderful visit it was! The visiting deacon said, 'I heard the pastor repeatedly appeal for someone to take charge of the extension de-

partment. No one volunteered, and my wife and I told him we would do it—become responsible for the aged and shut-ins of our church. We are expected to visit them and to take literature once a month and to minister what comfort and cheer is possible. I didn't wait for a definite assignment; I came to see you as the first one. My wife will come soon, and we'll come to see you at least once a month.' Before he left he offered a wonderful prayer. Tears came to his eyes as he spoke of the loneliness of our old people. It seems a new day for our church—and for me!"

Such incidents seem like the dawning of a new day for the church, for its neglected old people. Why should not every church do as much? And include a ministry of young people carrying their sunshine into the homes of the lonely aged.

## THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

James 1:19

### I VISITED

## The County Jail Yesterday

By J. L. Longnecker\*

YESTERDAY morning as I bowed my head and said grace over my morning meal, I asked God to guide me through the day and make me a blessing to someone in trouble, and help me to win a soul to Jesus Christ.

The front door chimes rang and I answered their summons. A young man stood before me trembling. He stated that his brother-in-law was in the county jail and wished to talk with me. I hastily donned coat and hat and drove to the jail. I was ushered into a grim, cold, gray stone cell and was confronted by a sobbing boy of eighteen. He had been reading the New Testament which I had given him on a former visit to the jail. He tried to tell me between his sobs that he wanted to be a Christian. I urged him to pray for himself, as I lifted my voice and heart to the One who is not stopped by iron bars, the One who came "to seek and to save that which was lost," and to set the captive free.

I felt a strong grip on my hand, and looked up to see a different boy. Light had flooded his countenance and peace had come to his soul. Another sinner had come to Jesus. The guard tapped me on the shoulder and stated that my time was up. As I turned to leave, I noticed a young man sitting on a bench in the same cell,

\*Pastor, First Church, Lincoln, Ill.

with his face in his hands. I urged them to trust in Jesus and left the cell. It seemed that a deeper peace had come to me also.

Today my wife made a follow-up call to the jail. The boy was happy in his new-found joy, and stated that he wanted to go to some Bible school and study the Bible. But, the real surprise came when the boy who had had his face in his hands came to my wife with tears in his eyes and stated that, while the minister prayed with the other boy, he had lifted his heart to God and Jesus had come into his heart and forgiven him. He stated that when he was released from jail he, with his family, would be found in church. On with the Crusade for Souls Now!

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## My Heavenly Father

By Mrs. A. L. McElyea

*Just when I need Him He always is near—  
Why should I worry and why should I fear?*

*Never a burden that He will not share,  
Never a cross too heavy to bear.*

*He will not leave me and will not forsake,  
For He well knoweth the way that I take.*

*If there be mountains, He lends me a hand;*

*When things feel shaky, He helps me to stand.*

*If through the valley a route I must take,  
Where there's no way, a way He will make.*

*Or through the waters at times when I go,*

*There's abundance of grace which He will  
bestow.*

*When I'm discouraged and Satan comes by,  
I always remember my Helper is nigh.*

*Jesus comes by in His own quiet way,*

*Every doubt to remove, every fear to allay.*

*Just when I need Him, wherever I be,  
My Father is watching always o'er me!*

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## The Vacant Homestead

By Spencer Johnson\*

I stood in meditation and gazed on the silent, forsaken home of my childhood. Just north of the old house was the field where once the long rows of cotton stretched away beneath the summer sun. Back of the barn lay the pasture with its gnarled and thorny mesquite trees, where we used to ride the horses and drive the cows, and where my dad had his secret place of prayer. The appearance was much the same as it once was except for the deterioration of the passing years. But there was something sadly lacking about the place, for the dear ones who had prayed and toiled and laughed and played were gone. The place was lonely and lifeless.

\*Nazarene Evangelist, Vivian, La.

There are people and churches who remind me of the vacant home place. They have resisted and grieved the Holy Spirit until their house is left unto them desolate. The Spirit may withdraw gradually, but there are tragic losses from the very beginning of His departure.

To those who reject the truth of holiness comes *darkness instead of light*. After the Spirit has striven faithfully, one is allowed to go on in his delusion and believe a lie because he received not the love of the truth. It matters not how plain the experience is preached or explained, such can never see the light, for their minds are closed and all conviction is gone.

Another effect of the Spirit's departure is a *loss of tenderness*. A person can become so hard and intolerant that the Spirit will cease to anoint him, and yet he will feel sure that he is called to stamp out and crush all who do not agree with him. He started out following the meek and lowly Jesus, but he wound up in Caesar's legions. And just as the holiness fighter does not believe that the Spirit has left him, so this harsh defender of holiness does not realize that he has suffered a loss of the Spirit and is bereaved of the gentleness and sweetness of Christ. Instead of putting up the sword, he has taken up the sword; also the bazooka and flame thrower.

A third effect of the loss of the Spirit is seen in *deadened moral and spiritual sensibilities*. In this condition one can trifle with temptation, tamper with the Word of God, compromise convictions, and do things without compunction of conscience that he would never have thought of doing in the days of his holy victory. When the Spirit is gone there is a sad loss of inward gladness, liberty and joy in testimony, loss of power in prayer, and unction in preaching. Let a person do what he will, but how helpless he is without this blessed glory and power!

There is not a person or a department in the church that can afford to be without the Holy Ghost, from the board meeting to the pulpit. When the Holy Ghost has right of way, every problem will be solved, pews will be filled, power and glory will be in every service, the sermons will be a blessing to the saints and a terror to the wicked, conversions and sanctifications will be the usual instead of the unusual, membership will increase, finances will come with no trouble at all, and the victory and glory of God will be on the church like the fiery, cloudy pillar that covered the Tabernacle.

When the Holy Ghost is grieved and quenched, and God's Word is rationalized, the purity and power of holiness despised, then prayers cease to prevail, the singing is cold and formal, the sermons are dead and dry, the services are without power; and if there are altar services, they bring forth nothing but stillborn, lifeless professions instead of leaping, shouting, victorious possessors. People may continue to meet together in a form of worship and the organization may continue to function, but God does not come and

real salvation is not there. All is empty and lifeless as the old home when the loved ones were gone.

There is no substitute for the Holy Spirit. Men can build churches, hold services, sing sensational songs, and preach homiletically perfect

sermons; but only the Holy Ghost can awaken consciences, melt stony hearts, put terrible conviction on people, and give full and free salvation to penitent seekers whom He has drawn, weeping and groaning and praying, to the mourners' bench.

## FOREIGN MISSIONS

### Prayer Request

The Granada people have been praying faithfully for my healing and God has undertaken a great deal, but I still am not well. We are trusting that He will completely heal and enable me to continue my work.—MRS. C. G. RUDEEN.

—Will you please make Mrs. Rudeen's health a special item of prayer until God completely restores her to full strength?—Ed.

### Prayer Request

SPURGEON HENDRIX, of Argentina, underwent surgery for removal of the gall bladder, June 23. Pray that God will restore his health quickly, so that he will be able to travel home for furlough in July, as planned.

Pray for our Guatemala missionaries and national Christians. As this goes to press, we have had no word from them for two or three weeks, because of strict censorship in that country.

### Prayer Answer

My last X-ray report was better than the one in December. For this I praise God.—MRS. BESSIE BEALS.

### Prayer Answer

Some time ago I asked the people at home to pray for our Chikhli church. We still have a long way to go, but we are definitely gaining spiritual ground. I think last week's prayer meeting was about the best one I've ever attended anywhere, the Holy Spirit was so close and real! At the close of the service a fine young man from a neighboring village was baptized. In his village there has been work done for many years with no visible results. Now this is the beginning of a new opening and our people are deeply encouraged. Yesterday I went to the young man's wedding. He married one of our finest Christian girls from our school.

On our way back from the wedding, which was held in one of our village churches, we picked up Trim-buck, our Indian helper. In the morning I had asked my husband where he was and had been told that he

### REMISS R. REHFELDT Secretary

had gone to a village to preach. We were about four miles from home when we overtook him, walking along in the hot sun. I asked him about his day's work. He said he had visited three villages and had walked thirteen miles. In two of the villages there were no Christians, but the people gave him kind attention. In the third village there was one Christian family, suffering persecution, but holding staunchly to victory.

And so the story goes on—in the villages, in the homes, in our services—the evidence of the working of the Holy Spirit. Please continue to pray for India.—MARY E. ANDERSON.

### We Are in Korea!

The screech of our DC-4's rubber tires on the airstrip at Pusan marked the end of nine months of waiting for the new Nazarene missionaries to Korea. This occasion proved that anticipation is not necessarily greater than reality, for we could not have anticipated the great joy which was ours at the realization that, after much delay, we had reached our life's field of labor.

We had been alerted to the mountainous topography of Korea, but were not prepared for the grandeur of the hundreds of mountains and hills that passed beneath the silver wings of our plane in the flight from Pusan to Seoul. Nestled in the ravines, the

### To Say in a Garden

By Norman C. Schlichter

*Help me, dear God, in gentle rains  
That on my garden fall  
To hear the music of Thy thought  
And feel Thee Lord of all.*

*Help me to see in shining sun  
Light kindled by Thy hand,  
And know that garden beauty is  
A thing that Thou hast planned;*

*That garden yields of fruit and corn  
Are symbols crystal-clear  
Of loving care by Thee for all  
Thy needy children here.*

straw-thatched villages were outlined by the orderly rice paddies that conformed to the contour of the hillsides.

The Robert Chung's, and a small group of Korean Nazarenes, met us at the K-16 airfield outside of Seoul. Royalty could not have received a more enthusiastic welcome than the long-awaited missionaries for Korea. On the way to their home, the Chung's pointed out the former glories of this capital city, which now lay in ruins in many quarters. Many of the people have constructed hovels out of the debris of war to protect themselves from the heat of summer and the bitter cold of the Korean winter. Fire-gutted buildings stand like stark monuments to the devastation of modern warfare. Thousands of people lurk among these ruins, eking out some sort of existence, seemingly oblivious to the Communist might massed thirty-five or forty miles to the north.

The church has suffered cruelly at the hands of the Red invaders. Thousands of Christian workers have been kidnaped, and taken above the Parallel. Loved ones grieve and pray daily that somewhere above that imaginary, yet terribly real, line of demarcation, the lost one is well, or at least alive. Some of our own Nazarenes are up there somewhere. A few of our little chapels are total losses, others badly damaged and sorely in need of repair. Out of the ruins of war, our Korean Nazarene church is building back under the leadership of Brother Chung.

The compassion of the free world is being poured out upon this war-torn country, expressed in tons of foodstuffs, clothing, blankets, and building materials. We are praying that God will help us as a church to keep pace with this reconstruction, in physical equipment and spirituality, that Korea would continue to be "the most Christian nation in the Orient."  
—DON AND ADELINE OWENS.

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

# Gigantic, Super-duper, Colossal, Stupendous!

**T**HIS is a day of superlatives. Last week I went into a drugstore where one wall was decorated with advertisements. These had pictures in colors and the following superlative descriptions: gigantic sundae; great shake; super-duper dish of ice cream; colossal cone; stupendous soda; jumbo split; and then underneath all of them, "Biggest treats on earth." I was interested in these advertisements, first, because I have a very definite weakness for sweets; second, because I am not sure that so many superlative terms should be used with reference to anything that man does or to anything that is of a material character. However unusual it might be, I am not certain that it is in the class of the superlative.

**The Superlative God** || On the other hand, when we come to God and the Bible, we find many superlatives. These are characteristics ascribed to God which place Him in the category of the superlative. He is all-powerful, all-wise, all-good, everywhere present, eternal, and self-dependent. Some authorities tell us that the earliest meaning of the term holy as applied to God in the Old Testament was really a synonym for the word God. It meant that He was "the Holy One," the Separate One, that is, the One who is in a class by himself; He is transcendent, so far above us, His creation, that He cannot be grouped even with the personal beings He has created. He is "gigantic, super-duper, colossal, and stupendous"—if we may be allowed to use such words in describing God without being thought of as irreverent. God is high over all.

**Peter Speaks** || I am not thinking only of God and His superlativeness, but also of some of the great scriptures of the Bible. They bring thrilling truths to us and lift us into the very presence of God himself. In II Peter we find one of these wonderful passages; it cannot be fully appreciated, though, except in connection with the three preceding verses. Let me give all of them to you: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:1-4). There

# Editorials

is a certain superlativeness in all of these verses, but their climax comes in the first part of the fourth, where we have these words: "Whereby are given unto us exceeding great and precious promises." That statement is the promise of all promises, for it describes in superlative language all the promises that are found in the Bible—"Whereby are given unto us exceeding great and precious promises."

Now let's turn to I Pet. 4:12-13, with special emphasis upon verse 13: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." When we come to the last statement in these two verses, we certainly find our feet on shouting ground—"that, when his glory shall be revealed, ye may be glad also with exceeding joy." Again that superlative term, "exceeding," appears. Don't let the devil discourage you. Remember, God's Word is full of marvelous superlatives, and they are for you if only you will appropriate them—then you will experience the glory which they envision.

**Paul Speaks** || The Apostle Paul will speak to us next. Surely no one else ever suffered more for Christ than he did, yet perhaps no human being ever has been so gloriously acquainted with the superlatives of the gospel as was he. In I Tim. 1:12-13 he says: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." And now note verse 14, "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." In this verse Paul has two superlatives, "exceeding" and "abundant." The grace of our Lord was "exceeding abundant with faith and love which is in Christ Jesus." No wonder Paul was able to sing in prison; he was serving a superlative Christ.

The Epistle to the Ephesians might well be called Paul's Gospel of Superlatives. All the way through, it moves along on a "gigantic, super-duper, colossal, stupendous" level. In Eph. 1:15-23 we have a glorious passage: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of

him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." A person certainly gets into the heavens when he reads these verses; the description of Christ and His position is colossal. However, I am thinking now, particularly, of verse 19, where God's relation to us who believe is set forth—"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." *Exceeding greatness*, two superlatives together in that verse!

Another remarkable passage in Ephesians is chapter 2:4-7. As we read these words we ascend a mount of transfiguration: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The last reference I mention in Ephesians is the great benediction found in chapter 3, verses 20 and 21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Perhaps nowhere else in the Bible do we have any better two-verse description of the superlativeness of God than is given here. He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

### Jude Speaks

We close this excursion into some of the superlatives of the New Testament with the gigantic statement given in the last two verses of Jude: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both

now and ever. Amen." The superlative God will walk by our side here and give us glory and blessing; and, more than that, He will present us "faultless before the presence of his glory with exceeding joy."

Men may use all sorts of superlative terms in order to tell about their little affairs, but none of them can equal what the Word of God gives when it describes what Christ and the Triune God can do for you and me here and hereafter. Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever! Amen!

## *Efficiency Personified*

ENTERING an office some weeks ago to take care of some business, I was directed to a certain desk. Behind the desk sat a very busy woman. Before she had a chance to say anything to me, or for me to state my purpose in coming, the phone on her desk rang. She took some notes while she talked over the phone. She also occasionally asked me a question as to what I wanted. The phone conversation having ended, she began to take care of my problem. But almost immediately the phone rang again. This time while answering the phone, she continued to discuss my need with me, and in addition typed off what appeared to be a receipt of some kind.

The thing that impressed me most about my interview with this woman was her efficiency. She was efficiency personified. She seemed to know exactly what to do, how to answer the phone, how to use the typewriter, and how to find out my purpose in being there. She did all this very rapidly, sometimes taking care of two or more things at once, it seemed. She appeared to have little difficulty in answering the phone while typing. Also, she could easily move from one problem to another as the calls came in, and the visitors at her desk multiplied. She knew what to do and how to do it, and could perform her duties quickly. Evidently she had prepared herself well for her task and, more than that, she had had several years of experience in the kind of work she was doing. I dare say they paid her well, and would have disliked very much to lose her services.

Then my mind went to the work of God and those who serve as His representatives in this world. How efficient are we, for instance, in soul winning? Have we studied the technique of soul winning? Are we willing to give the time to prayer that is necessary in order for us to win souls as we should? Are we ready to live exemplary lives, and thus prepare ourselves from that standpoint to be soul winners? If it is important for a woman who works in an office and deals with the affairs of this world to be well trained and well equipped, how much more is it necessary for those of us who would win souls to Jesus Christ to be well trained and well

equipped! God give us more cases of efficiency personified in the work of His kingdom!

If you teach a Sunday-school class, do your best to do it well. If you preach a sermon, give attention to those things which are necessary if you would preach at your best. No one has a bigger or more important task than the soul winner; and every Christian should be a soul winner. Also, every position that one may hold in the work of the kingdom of God, whether lowly or high, involves that person in the work of soul winning

either directly or indirectly. Everything that Christians do, especially everything which they do in connection with the church, bears upon the business of soul winning. "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10). "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15-16). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

## THE QUESTION BOX

*Q. If nine stewards are being elected in an annual church meeting, and there are twenty nominees, are the nine receiving the highest number of votes elected (barring a tie)?*

A. Many of our churches follow this method in order to save time, since there is nothing in the *Manual* which would exclude it. If this is done, usually a vote is taken to that effect before the actual balloting for the stewards or other groups of officers begins. I certainly believe that it is best to vote on that procedure each time if it is to be followed. We must not get into the habit of taking too much for granted in our church elections. Besides, it is a good thing to take care of the possibility of a tie ahead of time. Often our churches do it by simply voting that if there is a tie, the person with the name which begins with the earlier letter in the alphabet shall be declared elected. Of course, this arrangement to take care of a tie could be reversed. Either plan is all right if the vote is taken before the ballots are counted. Then no one can claim that he has been discriminated against; for the motion was passed before the ballot was taken, or at least before the ballots were counted.

*Q. What stand, if any, does the Church of the Nazarene take about its members belonging to the Veterans of Foreign Wars organization?*

A. It has taken no specific stand on this, so far as I know.

*Q. I've been told that a preacher is to preach the gospel and nothing else. He has no business crusading against gambling and liquor. What do you think about this?*

A. I agree with it as you have stated it. To be a crusader for anything means that you give most of your interest and time to it. If a preacher is a crusader against gambling and liquor, he can't do much toward get-

### Conducted by STEPHEN S. WHITE

ting people saved and sanctified. On the other hand, I do not believe that a preacher should completely ignore the evils of gambling and liquor. He should get the facts and occasionally preach against them—once or twice a year, if not once a quarter. Also, he may be able sometimes to get someone who is a specialist in this field to speak to his people. This does not mean that he is to pick up just anyone to do this. He must get only a person that he knows is dependable and well informed. No preacher should ever turn his pulpit over to just any person who may come along to speak to his people on any subject, however good it may be.

*Q. While reading chapters 1 and 2 of the Book of Amos, I wondered, as I have often before, why God says of Damascus, Gaza, Tyrus, Edom, Ammon, Moab, Judah, and Israel, He will not turn away the punishment for their transgressions for three and*

### SOME PEOPLE Do Not Understand

By Mattie Lou Avera

*Some people do not understand  
How God can be so near.  
He holds the future in His hands—  
You have no need to fear.  
He watches every step you take,  
He leads you gently on—  
If you'll be true and follow Him,  
You'll never walk alone!  
And then someday you will be glad  
You held His nail-scarred hand,  
Because He'll lead you through this  
world  
Into the Promised Land;  
And when you step inside the gate  
Where there's no sin nor strife,  
You'll surely find your name inscribed  
Upon the Book of Life!*

*for four. It isn't the fact of the punishment that I wonder at, but why He says for three and for four.*

A. For "three and for four" is a Hebrew idiom for "many" or for "more than enough." Another authority would give the meaning of these words thus: for "sin multiplied on sin." They had sinned, and God had forgiven them, but they had gone back into sin, and on in their sin, until God said, "It's enough—your punishment will not be turned away."

*Q. Do you think that it is right for a building committee or any other committee of the church or Sunday school to meet on Sunday? I feel that these meetings should be held during the week, and not on Sunday.*

A. You take in quite a bit of territory when you would exclude all church committee meetings on Sunday. I agree with you that the rule should be to hold them on weekdays, whenever it can be arranged. However, I certainly would not want to say that no church or Sunday-school committee meetings ever could be held on Sunday. After all, they all have to do with the work of the church, or God's work. Your position would exclude church membership committees from meeting on Sunday as well as all such meetings. We must be reasonable. Let's take care of the church's business as much as possible during the week, but at the same time let's admit that sometimes some of its business activities will have to be taken care of on Sunday.

I am a Christian only as God's love fills my heart. Regardless of my talents, refinements, and accomplishments, I will be judged according to how much my life was ruled by love for God and my neighbor.—Rox E. CARNAHAN.



# The Young People's Society

L. J. DU BOIS, Secretary

## Participants or Spectators?

By Charles Muxworthy\*

**T**HE DUKE of Wellington confessed, "The Battle of Waterloo was won on the playing fields of Eton"—rather a classic compliment to the physical fitness and preparedness of that generation. The common complaint that we are developing a generation of *softies*, if true, can largely be attributed to the fact that we are giving considerable attention to being spectators and infrequent concern to being participators.

In their concern particularly for the future, it was this problem that inspired the dominant discussion, prayer, and thought of our General N.Y.P.S. Council session last January. Is our youth organization providing the opportunity for our young

people to develop into poised and experienced soul winners, mature and dependable churchmen, or have we been so involved in general and district promotion that the local and individual needs have been overshadowed?

With the year's record before us we were thrilled at the accomplishments God was helping us to attain. But the conviction captured us that the time was approaching when we should rethink our goals and reappraise our program. The subsequent planning produced two important suggestions that are, in my opinion, steps in the right direction.

1. A soul-winning emphasis, in which every N.Y.P.S. member will concern himself with being an effective witness and engage, with the

group, in active evangelistic endeavors.

2. A "training type" emphasis in N.Y.P.S. programs. Through this shift in emphasis the work of the N.Y.P.S. should move from an entertaining, inspirational adventure into a workshop where ability is trained and incentive is exercised.

In addition there should be an emphasis for week-night activity for teen-agers. A stress on activity and participation should help plug the teen-age gap and funnel those of this strategic age into a vital relationship with the Church.

The call seems clear to tear down some of the bleachers and enlarge the playing field. We must get off the bench and get on the ball. To fulfill our obligation to the Church of tomorrow, we must produce a team of participators and not a multitude of spectators.

\*Youth Member at Large,  
General N.Y.P.S. Council

## HOME MISSIONS and EVANGELISM

### "All-out" Campaign, Knoxville, Tennessee

**I**N KNOXVILLE, Tennessee, the Church of the Nazarene has one of the smallest penetrations for any city of this size in the United States, although our church has been there for many years. There are over 200,000 people in greater Knoxville and the important developments in Oak Ridge are only a short distance away. We have three small churches and no adequate property. One congregation worships in a dwelling. Another has for six years been holding services above a fish market.

A tremendous campaign is now in progress to thoroughly establish the church in Knoxville, and the fine band of holiness people are believing God for a great revival. A tent campaign began May 16 to run every night through the summer and fall. In the middle of this period, July 21 to August 1, a special meeting will be held with outstanding national workers in a large tent seating between 1,500 and 2,000 people.

Rev. J. G. Wells, the pastor of First Church and the organizer of this campaign, has used every available means

of getting news of the meeting before the people of Knoxville. Large streamer banners will be stretched across the main street of the city. A thousand bumper stickers have been attached to cars all over the area. Twenty-five thousand large handbills are being distributed and one thousand window cards have been placed throughout the city. Radio announcements and programs have been used for two months and the services will be advertised by television.

The Nazarenes of Knoxville are praying and believing God for one thousand converts during the twelve-day meeting and one hundred new Nazarenes. They have given and sacrificed to make possible the campaign. Yet there can be no success unless the blessings of God are upon this meeting. The entire church has a stake in the Knoxville campaign, and every Nazarene can help to make it a success. Will you not join in praying that God will give victory and a genuine revival may sweep Knoxville? This can be the turning point of our work in that city.

### ROY F. SMEE, Secretary

### NEW CHURCHES

District Superintendent C. D. Taylor has organized a new church at Rush, Ohio. We had had contacts there with a community church for a number of years. There were 30 charter members and the Sunday school has 140 in attendance. The vacation Bible school just closed had almost 150 enrolled. Rev. Melvin Shoemaker has been appointed pastor. This is the fourth new church on the Akron District during the quadrennium.

District Superintendent Victor E. Gray recently organized a new church at Newport, Tennessee. An excellent church building was purchased for \$8,000.00, a greatly reduced price. At the close of a home-mission campaign, the charter was opened with twenty-two members and nearly one hundred in Sunday school. This is the eighth new church on the East Tennessee District since the General Assembly.

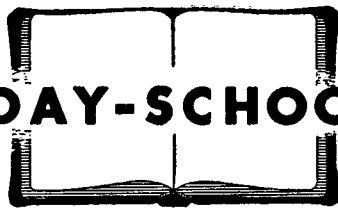
At Hillsboro, on the Illinois District, a new church has been organized by District Superintendent W. S.

Purinton. The original contact in the town was a lady who wrote to headquarters in Kansas City, asking how a Church of the Nazarene could

be started. The pastors and churches of the Springfield Zone, Rev. J. L. Thompson, chairman, sponsored the new work, a hall was rented, and

services begun. Rev. Edward W. Stocker is the pastor. This is the sixth new church on the Illinois District during the quadrennium.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for July 25: Growing Through Prayer

Scripture: Ps. 46:10; Isa. 40:30-31; Luke 11:1-13; Phil. 4:6-7; Heb. 4:14-16  
(Printed, Luke 11:1-13; Phil 4:6-7)

**GOLDEN TEXT:** *Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you* (I Thess. 5:16-18).

It is surprising what learning we glean from observing the acts of others. Not only is this the first source of knowledge, but it appears to be the most powerful and persistent. It is no doubt true that the disciples of our Lord knew the form of prayer before they met Jesus. Had they not been carefully trained in Judaism? Their request, "Lord, teach us to pray," was prompted by a realization that there was more to praying than simply saying prayers.

We know very little of the actual prayers of our Lord, but we are not left in any doubt as to the reality and importance of prayer to Him. Our Master had definite periods which were spent in prayerful intercession, but beyond this His entire life was spent in the atmosphere of communion with the Father. There was no interruption of this sacred union except that dark hour of aloneness as He hung on the cross, passing through death that we might live.

While the form and posture of prayer are far from being unimportant, they do not constitute the chief area of our need. What should we pray for? There is no doubt of God's interest in human struggles. If our Lord attends the funeral of a sparrow, holds the tiny child in His arms, numbers the hairs of our head to reveal that nothing concerning us is unimportant to Him, then we need not hesitate to bring our most perplexing problems to Him. With the knowledge of our Father's intimacy, we still realize that when we are at our best we are praying, not so much for, as to be—not to see how much we can get from God, but rather how close we may get to Him. "Not my will, but thine, be done." Really to "pray

through" is not to tease or coax God to do something for us which He apparently is reluctant to do, but rather to come to the place where He will be able to do something in us, hence, through us.

Jesus taught both by precept and example that public prayer was not to be neglected, but it would have no depth nor power without the secret prayer of the "closed door." It is when a man is alone with God, the doors of human attraction closed, that he is most likely to hear the voice of his Father saying, "This is the way, walk ye in it."

Our prayer is to be simple in its request, no vain repetitions, no meaningless phrases, and no praying to the balcony. We have often heard of the power of prayer—just what do we mean? What kind of power are we really talking about? Prayer always brings power—power not to corrupt or destroy, but to die that others may live; power to be forgiven and to forgive; power to stoop that we

may live; power to utter, "Amen, so let it be!"

It is said that the secret of the successful ministry of Samuel Martin, of Westminster Chapel, could be traced to the fact that every Friday he locked himself in the church, then went from pew to pew, kneeling in prayer for those who would sit there. "Lord, teach us to pray." Be willing to begin now; God will lead you as far as you are willing to be led. "Ye have not, because ye ask not" (Jas. 4:2). We will begin asking today—now!

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Sweet things are bitter when He (Christ) is absent, and bitter things are sweet when He is near.—NOBLE E. BERRYHILL.

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## The Quest of My Soul—

By Charles M. Elam

It seemed no light would ever shine  
To brighten life's dark way.  
The future looked foreboding;  
I did not think to pray.

It seemed a thousand voices  
Clamored all around.  
I looked within my troubled heart  
And saw sin there abound.

The battle raged—the tempter spoke:  
"Do as the crowd is doing;  
You need not fear the consequence"—  
My spirit he was wooing.

Then suddenly, like flash of light  
Above earth's noise and glee,

I saw a Man—I heard Him speak,  
The Christ of Galilee.

My soul was there enraptured.  
He promised peace to me;  
His face was kind, compelling.  
I longed so to be free.

And then I thought upon my sins  
And prayed most desperately  
That Christ would calm the raging  
storm  
And give release to me.

The Spirit came! My heart was filled  
With gladness so supreme!  
At last, my quest of soul has ended—  
Christ Jesus is my theme!





Columbus, Ohio—Parsons Avenue Church enjoyed a wonderful revival with the Keller-York Evangelistic Party and Rev. Sammy Sparks as evangelists. The church was filled for every service and extra chairs were used many times. The altar was lined night after night with hungry hearts. Our workers preached and sang under the anointing of the Holy Spirit. On the closing Sunday morning Brother Sparks presented the need for a new church building. Within thirty-minutes over \$10,000.00 was raised in pledges to be paid within ninety days. An unusual blessing has come upon our people because of their sacrifice. The plans for the new church are complete, a large lot has been secured, and we expect to begin construction in the fall. We are enjoying serving some of the finest people in the denomination.—D. E. Clay, Pastor.

Calhoun City, Mississippi—We recently closed a meeting with Rev. E. J. Miller as evangelist. God blessed his preaching, answered prayer, and honored fasting. Sinners knelt at the altar of prayer and found peace; backsliders came back to God and joined the church; the church was encouraged.—Anderson Newton, Pastor.

Rising Sun, Indiana—It was our privilege to have Rev. and Mrs. J. D. Stafford for a one-week meeting. Brother Stafford's messages were Spirit-filled and inspired our people to higher heights. Souls were saved and reclaimed. Children as well as adults enjoyed Mrs. Stafford's flannel-graph messages before the evening services. Our good pastor, Rev. Lloyd R. Dean, and wife were given a good love offering. The church has had a steady increase in all departments during his ministry, and he has been called for another year.—Miss Ann Heath, Secretary.

Jackson, Tennessee—First Church closed a six-day revival recently, with our district superintendent, Rev. D. K. Wachtel, as the evangelist, and the Rushing Family as the singers and musicians. A wonderful spirit prevailed throughout the meeting, hearts were stirred, some thirty seekers were at the altar and their needs met, and finances came easy. The church was made strong in every way. The revival was climaxed by raising \$8,471.00, for the building fund; we have been worshipping in a basement since 1946. Rev. Phillip G. Storey came to us in October, 1951, from Johnson, Vermont. As our pastor he has been a great inspiration to our people, a faithful worker, and a great leader of the flock. He

has made many friends for the Church of the Nazarene in Jackson. We have begun to put the top on the church; when it is completed it will cost around \$50,000.00. One of the friends built a scale model of the church as it will look when completed. We are going to use it in our "Victory March" every Sunday morning (the money to be placed inside). Our people are working and praying, and with God's help we know we will be victorious. We believe that there are great things in store for the church in Jackson.—Ben V. Elam, Reporter.

Evangelists Harold S. and Flossie F. Richardson write: "As we come to the end of our ninth year in the evangelistic field we want to say it has been one of the best in many ways. Nearly four hundred souls have prayed through at the altar under our ministry in song and sermon during the year, and from these a large number have joined the church. We have worked on eight districts during the year and want to say that revival fires will burn anywhere when the price is paid in prayer and fasting with personal evangelism. We appreciate our pastors and churches and do all we can to boost the whole program of the church. We have a good full fall slate and are slating for '55. We will go wherever the Lord leads for offerings and entertainment. Wife leads the singing and makes beautiful Scene-of-felt pictures, plays the accordion, and we sing solos and duets. We carry the whole program. Write us at R.R. 4, Muncie, Indiana."

The Rushing-Drye Evangelistic Party writes: "We are making our slate for 1955 and have three early dates open: January 12 to 23, January 26 to February 6, and February 9 to 20. We would like to slate these dates anywhere in the South, as we will be in that section of the country for the holidays. Our party is composed of Rev. and Mrs. J. T. Drye and Mr. and Mrs. Pete Rushing. We carry a complete revival program including preaching, music, instrumental numbers, and children's work. Address Rev. J. T. Drye, Box 1, Coffeyville, Kansas."

Sheffield, Alabama—First Church closed a wonderful revival on June 13, with Rev. H. E. Darnell. Around one hundred people claimed victory and a good class of members was received into the church. In our eleven-month year we have received 26 members into the church, 25 of them by profession of faith. We have averaged 175 in Sunday school, and broke an all-time record on May 16 with 326

present. For the last three months of this assembly year we averaged 208. Last December 26 we purchased a seven-room house adjoining the church that we are using for our parsonage, and are using our old parsonage for a Sunday-school annex. The church has just equipped the pastor's car with new tires and tubes, and also gave him a substantial check to attend the assembly and camp meeting. We are beginning our sixth year with this good church. We praise the Lord for His blessings.—Wallace Bell, Pastor.

Evangelist Ralph C. Gray and wife report: "We praise the Lord for His rich blessings on our evangelistic ministry during the past few months. When we last reported we were at Long Beach, California, First Church. Early in January we had a good meeting at the Compton First Church, where Rev. Leroy Daniel is the pastor and Rev. Russell C. Gray, assistant. We went next to Chico, with Pastor E. J. Ewell. From there we came back to Long Beach Lakewood, with Pastor Lewis Ingle; on to Dumas, Texas, with Pastor Claude Northcut; then to Hays, Kansas, with Pastor E. R. Verbeck. Our next meeting was at Emporia, Kansas, where Rev. Steward Reed is doing a wonderful work. From here we went to Pawhuska, Oklahoma, for a second revival with Pastor Jimmie Blankinship; next to the Arlington Church at Ada, Oklahoma, where Rev. Orville Williams is the pastor. District Superintendent Glen Jones holds his membership here and was a good booster in the revival several nights. Our next meeting was with Pastor Joe Bearden at Durant, Mississippi. In all of these meetings there were souls seeking and finding God and the churches were greatly blessed and encouraged. We are now at Miami, Florida, enjoying a few days' rest with our daughter, Betty. After a brief vacation we will start out again for a full summer and fall slate of old-fashioned revivals. Write us, % our publishing house."

Garden City, Kansas—We were very reluctant to give up our pastor, Rev. George Lake, about three years ago when he accepted a call to Iowa. The Lord had blessed Brother Lake's ministry among us and he had won his way into our hearts. However, we were a united people and gave Rev. L. J. Minkler of Salina a unanimous call. Brother Minkler has led the church on to new numerical heights and spiritual depths. The Sunday school has shown consistent gains until we have averaged well over 200 for the past six months. Emphasis has been placed on giving for others until we have been able nearly to double our giving to general interests as well as to increase substantially our district

and home-missions budgets. We also improved and beautified our church and parsonage; in this we spent more than \$12,000.00. We have seekers at our altars on most Sunday nights and the spiritual status of the church appears to be the best ever. We are enjoying a wholesome standing in the churches of the community. Now, once again, we are disturbed by the loss of a pastor. Brother Minkler left us on June 13 to become pastor in Ponca City, Oklahoma. We regret to see him leave, but we pray that he will be used effectively in this new field. We have extended a call to Rev. Vern H. Lewis, now pastor in Hutchinson, and he has accepted. With united faith in God we expect to continue to go forward under the leadership of Brother Lewis.—Russell Elliott, Reporter.

Tefft, Indiana—On Sunday evening, June 20, we closed one of the greatest revivals the church has had in years. Under the sincere and anointed preaching of the evangelist, Rev. Dominick Proseri, there were nineteen seekers at the altar. We were blessed by the music from night to night under the direction of Wayne Egli. We also had with us the Smith Brothers Quartet, a group from Olivet College, and other specials. We had a special home-coming service Sunday afternoon and our district superintendent, Rev. Arthur C. Morgan, helped us raise the money for the payment on the parsonage debt which will soon be due. The Lord is blessing us financially, numerically, and spiritually. We thank God for the privilege of working with a consecrated people such as we have here.—Kenneth T. Hawkins, Pastor.

Winnipeg, Manitoba, Canada—Our revival campaign with Evangelists Alva O. and Gladys Estep closed on June 20 in a blaze of glory and amid the shouts of God's people. Under the old-fashioned, heart-searching, Spirit-anointed preaching of Brother Estep people dug down deep and God gave the victory. Sister Estep sang and shouted the glory down. There were between forty-five and fifty souls at the altar and much untold good was done in the lives of Christians who were drawn closer to the Lord. Many said that they had never been in services such as we experienced on the closing Sunday. Twenty-four people joined the Tithers' League, a nice family was received into church membership, and a number of outstanding cases of healing took place. Brother and Sister Estep came to us for their first meeting in Canada and our people appreciated them so much that we are slating them again for a future date. This past assembly year has been one of progress. Our Sunday school shows a 36 per cent increase in average attendance over the previous year, and we have had a better than 10 per cent increase in church membership. The finances have improved this year and the church has been challenged with a

greater burden for missions. Recently a commodious two-and-one-half-story home near the church was purchased for the pastor and his family. We are beginning the first year of a three-year recall. Our people are working the Crusade for Souls Now in this city and it is paying off with souls regularly seeking and finding God and uniting with the church. The Canada West District is forging ahead under the able leadership of our much-loved district superintendent, Dr. Edward Lawlor.—R. J. Kissee, Pastor.

Newark, Ohio—First Church recently closed a one-week youth revival with Rev. D. E. Pritt as the evangelist. Our young people received wonderful help and guidance from his messages. Brother Pritt has a wonderful message and a desire to see souls saved. We all feel that he was a blessing, not only to the young people, but to the church as a whole.—Robert L. Ruebush, Reporter.

Evangelist E. L. Bryant writes: "We are now in the eighteenth revival for this church year. Sixteen years ago we were saved and called to preach and joined the church at Columbia, Kentucky. We were ordained in 1948, have had some ten years as pastor, and this is our sixth year as evangelist. These sixteen years have been the happiest of our life. We love the church. For the past year we have tried to keep co-workers, singers and musicians, but we feel now that God wants us to work alone, and so we are making our slate just as an evangelist, and will continue to travel with our house trailer, taking the burden of entertainment off the church and pastor. My wife travels with me; in the past few months we have been spending much time in prayer and reading of the Word, and God has really given us a new touch of anointing. Never have we wanted more to be soul winners than now. We have some open dates in August and September, one in October, and one in November that we would like to slate wherever the Lord may call. We are also making our slate for 1955. Write us at 612 E. Front Street, Maysville, Kentucky."

Evangelists George and Charlotte Dixon report: "We recently closed a real revival in Strong, Maine. The all-time Sunday-school record was broken, and we had a total of sixty-six seekers, with not one barren altar service after the first service. Pastor Ernest Smith is the most wide-awake pastor with whom we have worked. His last five years have been full of accomplishments. In this short period of time he has been responsible for the organization of two new churches in two different towns, that are now running one hundred or more in Sunday school. These new congregations were built and trained on old-fashioned Nazarene lines. They are aggressive and enthusiastic. We have a good future slate and we thank the Lord for victory."

Lexington, Kentucky—On June 20, First Church closed a very wonderful revival with Rev. Eddie and Ann Burnem, evangelist and singer. God's power was manifested in every service, and a number of fine people were saved and sanctified. We had a great Sunday-school rally on the last Sunday of the revival and led the entire district in attendance. Brother and Sister Burnem certainly make a fine evangelistic team.—D. D. Lewis, Pastor.

Evangelist Lum Jones writes: "I am to be in a meeting in Denver, Colorado, September 8 to 19, and have the date just before this open. I would like to slate it anywhere between here and including Colorado, or anywhere in the Middle West. The date is August 25 to September 5. Write me, Ada, Oklahoma."

Pastor Henry T. Poteet writes from Grand Saline, Texas: "When it became evident that we could not return immediately to the mission field, we re-entered the pastorate. We have labored here almost one year. Last November, we had Evangelist James A. Gray for an enjoyable one-week campaign. In April, Evangelist Joe Bishop came to us for twelve days. This revival brought in the first fruits of the year's labors; several souls were saved and sanctified. We deeply appreciate the preaching of both these evangelists; their ministry helped the church. We have received eight people into the church during the year to date, three following the last campaign. Our Sunday-school and church attendance has maintained a good increase over last year, and we are now having the best regular services since we have been here. Our young people are growing spiritually."

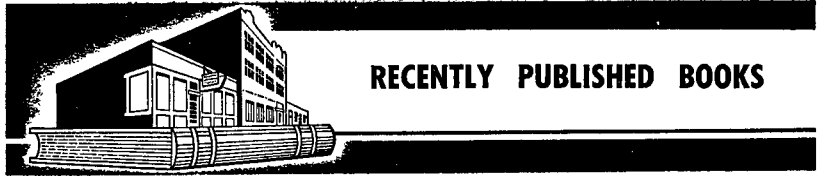
Rev. T. A. Shirley writes that he has resigned as pastor of the Ensley Church, Birmingham, Alabama, to enter the field of full-time evangelism. He is now open for calls. Address him, 204 E. 9th Street, Sylacauga, Alabama.

McComb, Mississippi—First Church recently closed the greatest revival of its history with Miss Sandra Cox as the special worker. She is an outstanding preacher and a wonderful singer. Night after night the church was filled to capacity, with many turned away; as many as 700 were present in some services. The Sunday-school record was broken with 533 present on the closing Sunday. There was a total of 213 seekers during the meeting, and our church enjoyed a real spiritual uplift. Miss Cox was a real blessing to the church and community. The church board voted unanimously for a return engagement next year. We appreciate the leadership of our fine pastor, Rev. C. B. Carleton, now in his fifth year with us. Our Sunday school is showing a nice gain, with a yearly average of 236, and preaching services are well attended,

with many seekers. If you have friends near McComb, we'd be glad to have their addresses.—Felix Powell, Secretary.

Sebring, Ohio—We recently closed what was perhaps the most fruitful revival in our church in many years. Our evangelist was Rev. Wilson Cole, who preached the old-fashioned gospel under the anointing of the Holy Spirit, backed by many hours of prayer and fasting each day. There were fifty-seven seekers at the altar during the week of meetings, with six joining the church on the last day. A visitation campaign was conducted at the beginning of the revival, with every home in our city contacted personally. The church was filled every night with many of the town people and friends from other churches attending. Our young people are the most spiritual I have seen anywhere. During the revival each day at noon they came from school to the church to pray and fast. They also do personal work among other young people, teach Sunday-school classes, have a youth choir on Sunday evening, conduct Friday night prayer meetings, hold rest home services on Sunday afternoons, and hold two missionary meetings a month. This missionary group last year gave \$384.00 to missions. Our April Sunday-school average was 196. Our Sunday school recently closed an attendance contest with the Salem church. Sebring won the two-month contest with an average of 184. The church recently bought new carpet for the auditorium, a Hammond organ, and paid off the mortgage on the parish house. Our pastor, Rev. George Cole, is a man filled with the Holy Spirit, preaches the old-fashioned gospel without fear or favor, and has won a prominent place among the ministers and laymen of our city.—Frances Halverstadt, Reporter.

Evangelist Howard W. Jerrett reports: "I had a grand series of meetings beginning in Lake Charles and New Orleans, Louisiana; then on to Charlotte, North Carolina; to Bel Air, Maryland; West Somerville, Massachusetts; and to Old Town, Bangor, Farmington Falls, and North Leeds, Maine. In all of these meetings God blessed graciously and I found the finest young pastors and wives—grand young folks who loved God, kept a prayer life, and were true to New Testament truth. They were big-hearted and took the best care of me during my stay. Each congregation responded fully to the preaching of the new birth and Pentecost, and many precious services broke through to splendid altar services. In each place a gracious invitation was extended to return. We have a wonderful gospel of good news and spiritual victory in which the Holy Spirit co-operates. I have faith in our people, our leaders, our HERALD OF HOLINESS, and a great Lord."



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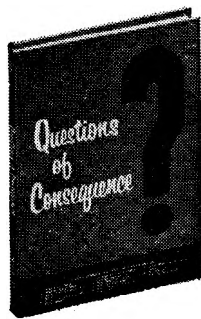
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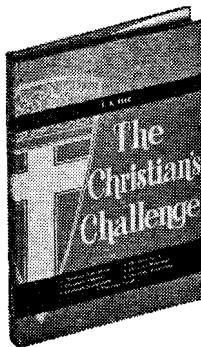
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Evangelist Joseph Gray reports: "I am writing this after my first three campaigns since re-entering the full-time evangelistic field. The meeting at Delta, Colorado, with Rev. James Hamilton and his good people was a time of real victory with over fifty seekers and a number of people praying for healing. My next meeting at Arlington, Texas, with Rev. James Robertson and the church there was blessed with some good victory. I am now closing a week's meeting at home with the Lubbock Grace Church and Rev. H. G. Bohannon. We have had some signal victories. I have an open date, August 18 to 29, and will be between Nevada and east Texas. I also have some open time after October 1. Write me at 2017 62nd Street, Lubbock, Texas."

Evangelist Walter Patterson writes that he has two open dates: July 21 to August 1, and August 4 to 15. Write him, Route 3, Waurika, Oklahoma.

Miss Nina Griggs writes: "I am sixteen years of age and graduated this spring from our Trevecca Nazarene high school. I conducted two meetings during June and plan to evangelize during the summer months, as I did last year. I have some open time during July and August. Write me, Route 4, Box 190-A, Bennettsville, South Carolina."

Rev. Earl W. Powell writes: "I wish to thank our friends over the country who have prayed for me during my serious illness. Although my illness necessitated my resignation as pastor of the Hollydale, California, church, where I had labored nearly four years, God has in a very miraculous way undertaken for me and, although not completely well, I have made remarkable improvement. After many weeks of meditation and prayer, I feel free to announce that I shall not pastor again, but feel led of the Lord to announce that the remaining years of my ministry shall be devoted to the field of evangelism. I was granted an evangelist's commission by the recent assembly of the Southern California District. I have promised God to accept calls for meetings as they come, whether the church be the smallest or largest, and do my best for God and the Kingdom wherever He may lead me. I will be available for meetings after September 1, feeling it best to devote the time until then to rest and recuperation. Address me at 3942 Millbury Street, Baldwin Park, California."

Seat Pleasant, Maryland—We recently concluded a very fine revival in our church with Rev. W. M. Tidwell as evangelist, and Rev. and Mrs. Harold Berrian, singers. The sincerity, deep piety, and love for the Lord and souls manifested by Brother Tidwell was contagious. The Lord used our workers in reaching the outsiders and in deepening the spiritual life of our church. The revival spirit is continuing.—Jerold K. Jones, Pastor.

## "Showers of Blessing" Stations In Southwest Educational Zone

		<i>Arizona</i>				
KCKY	Coolidge	1150	kc.	9:00 a.m.	Sunday	
KGAN	Kingman	1230	kc.	7:15 a.m.	Monday	
KRUX	Phoenix	1340	kc.	10:45 p.m.	Sunday	
KYUM	Yuma	560	kc.	7:15 a.m.	Sunday	
		<i>California</i>				
KWTC	Barstow	1230	kc.	*		
KRE	Berkeley	1400	kc.	9:00 a.m.	Sunday	
KRE-FM	Berkeley	102.9	meg.	9:00 a.m.	Sunday	
KYOR	Blythe	1400	kc.	5:15 p.m.	Sunday	
KROP	Brawley	1300	kc.	9:00 a.m.	Sunday	
KBMX	Coalinga	1470	kc.	10:15 a.m.	Saturday	
KCHJ	Delano	1010	kc.	*		
KIEM	Eureka	1480	kc.	9:00 a.m.	Sunday	
KRED-FM	Eureka	96.3	meg.	9:00 a.m.	Sunday	
KDAC	Fort Bragg	1230	kc.	8:00 a.m.	Sunday	
KBOX	Modesto	970	kc.	8:45 a.m.	Sunday	
KBEE-FM	Modesto	103.3	meg.	2:30 p.m.	Sunday	
KWSD	Mount Shasta	1340	kc.	*		
KSFE	Needles	1340	kc.	8:45 a.m.	Sunday	
KAFP	Petaluma	1490	kc.	*		
KRNO	San Bernardino	1240	kc.	8:45 a.m.	Sunday	
KVEC	San Luis Obispo	920	kc.	8:00 a.m.	Saturday	
KSPA	Santa Paula	1400	kc.	3:00 p.m.	Sunday	
KTKR	Taft	1310	kc.	8:30 a.m.	Sunday	
		<i>Colorado</i>				
KRLN	Canon City	1400	kc.	8:30 a.m.	Wednesday	
KLIR	Denver	990	kc.	1:45 p.m.	Sunday	
KFTM	Fort Morgan	1200	kc.	8:15 a.m.	Sunday	
		<i>New Mexico</i>				
KOAT	Albuquerque	1240	kc.	8:15 a.m.	Sunday	
KLMX	Clayton	1450	kc.	9:45 a.m.	Sunday	
KVBC	Farmington	1240	kc.	8:30 a.m.	Saturday	
KENM	Portales	1450	kc.	7:45 a.m.	Sunday	
KCHS	Truth or Consequences (Hot Springs)	1400	kc.	3:00 p.m.	Tuesday	
		<i>Texas</i>				
KSET	El Paso	1340	kc.	7:45 a.m.	Sunday	
KIUN	Pecos	1400	kc.	9:15 a.m.	Sunday	
		<b>NEW STATIONS</b>				
		<i>Canada</i>				
VOCM	St. John's, Nfd.	590	kc.	*		
		<i>California</i>				
KROP	Brawley	1300	kc.	9:00 a.m.	Sunday	
KWSD	Mount Shasta	1340	kc.	*		
		<i>Florida</i>				
WPCF	Panama City	1400	kc.	7:30 a.m.	Sunday	
WBOY	Tarpon Springs	1470	kc.	3:30 p.m.	Sunday	
		<i>Georgia</i>				
WRLD	West Point	1490	kc.	*		
WRLD-FM	West Point	102.9	meg.	*		
		<i>Indiana</i>				
WSLM	Salem	1220	kc.	9:45 a.m.	Sunday	
		<i>Kansas</i>				
KSAL	Salina	1150	kc.	10:15 a.m.	Sunday	
		<i>Kentucky</i>				
WLEX	Lexington	1300	kc.	6:45 a.m.	Monday	
WMTC	Vanleve	730	kc.	1:15 p.m.	Sunday	
		<i>Missouri</i>				
KBTN	Neosho	1420	kc.	6:45 p.m.	Saturday	
		<i>Montana</i>				
KATL	Miles City	1340	kc.	10:30 a.m.	Sunday	
		<i>North Carolina</i>				
WMIT-FM	Charlotte	106.9	meg.	10:45 a.m.	Sunday	
WHIP	Mooreville	1350	kc.	11:15 a.m.	Monday	

WAIR	Winston-Salem	1340	kc.	8:30 a.m.	Sunday
WAIR-FM	Winston-Salem	93.1	meg.	8:30 a.m.	Sunday
<i>Oklahoma</i>					
KLCO	Poteau	1280	kc.	4:00 p.m.	Sunday
<i>Pennsylvania</i>					
WBUX	Doylestown	1570	kc.	4:15 p.m.	Sunday
WMCK	McKeesport	1360	kc.	6:45 a.m.	Saturday
WMCK-FM	McKeesport	104.9	meg.	6:45 a.m.	Saturday
<i>Texas</i>					
KSET	El Paso	1340	kc.	7:45 a.m.	Sunday
<i>Washington</i>					
KPUY	Puyallup	1450	kc.	10:00 p.m.	Sunday
KENE	Toppenish			7:30 a.m.	Sunday
<i>West Virginia</i>					
WCEF	Parkersburg	1050	kc.	8:45 a.m.	Sunday
<i>Overseas Stations</i>					
3GL	Geelong, Vic., Aust.	1350	kc.	8:00 a.m.	Sunday
2KA	Katoomba, N.S.W., Aust.	1780	kc.	9:30 a.m.	Sunday

\*Consult local newspaper for exact time of broadcast.

Evangelist Daniel Stafford writes: "Due to an unavoidable cancellation I have July 29 through August 8 open. I would be happy to slate it with anyone desiring that time. Write me, Box 254, Vivian, Louisiana."

Parkersburg, West Virginia—It has now been two and one-half years since our moving to First Church. The time has been spent largely in raising funds and construction of a new church building. This building, in use since October 1, 1953, is nearing completion. When finished it will be valued at \$125,000.00 with an indebtedness of \$25,000.00. This has been accomplished through the combined giving and co-operation of members and friends of the church. The spiritual emphasis has not been neglected during this time of building. We have enjoyed many times of special divine visitation and blessing. The following evangelists have rendered invaluable service to our church: Rev. A. E. Kelley, Rev. E. E. Hale, Rev. H. B. Huffman, Dr. Raymond Browning, Rev. Hadley Hall, Rev. George Pitzer, Rev. Charles Lipker, Professor Paul Qualls, and the Singing Smiths. We recently closed a most blessed holiness convention with Dr. Stephen S. White. God has used all these to bless and build the church. Every department has shown signs of progress. The church here is united and convinced that we stand on the threshold of a period of unprecedented growth and progress. To God be praise and glory.—H. Harvey Hendershot, Pastor.

Regent, North Dakota—We came to this church slightly less than one year ago. Upon our arrival we discovered a very congenial, spiritual, and co-operative group. We thank God for our people. Since our being here there have been two regular revival efforts, the first with Rev. Joseph Selz. We appreciated his ministry; in our thinking he is one of our very fine evangelists. Our last meeting was held by Rev. A. G. Weiss, whose ministry we also deeply appreciated. The Lord gave us some very definite results

with nine different individuals seeking the Lord and finding Christ. We are looking up, and thank God for the church and the privilege of preaching the gospel of Jesus Christ.—Everett A. Stone, Pastor.

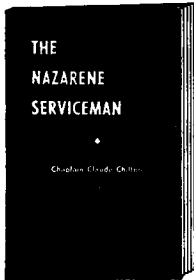
Rev. Jimmie Fuller writes: "After two years in the pastorate I am planning to enter the evangelistic field again. My work here in Fort Valley, Georgia, has been very pleasant as pastor. I accepted the call to fill the temporary vacancy in what was known as the Tabernacle Church. It was an independent work, but in doctrine about the same as the Church of the Nazarene. After one year, and a recall, and feeling that the church would soon organize and become a part of the Church of the Nazarene, I accepted for another year. Soon after the Georgia assembly of 1953 we came to the conclusion that the time was ripe. The church voted to unite with the Nazarenes, and on October 11, 1953, it was formally organized by Rev. Mack Anderson, our district superintendent. We resigned January 1, but have remained thus far to work out a plan for the purchase of a parsonage for the new pastor. We are leaving a good work, a good people, and many things which point to a great future for pastor, and the church in Fort Valley. We have had several years' experience in the field of evangelism, and hope to have many more. Any pastors or churches desiring our services, please contact me at P.O. Box 649, Fort Valley, Georgia."

Ephrata, Washington—We closed a good revival with Evangelist A. G. Weiss recently. Few services were held without someone seeking God at the altar. Several young people were helped and received into church membership. A couple of weeks following the close of the meetings an old-fashioned outdoor baptismal service was held at one of the lakes and eight candidates were baptized. The church is moving ahead with the help of God's Spirit.—Michael F. Varro, Pastor.

Paulding, Ohio—June 13 was a wonderful day for the Paulding Nazarenes. It was Children's Day and the vacation Bible school program. A nice class of members was received, partly as a result of the Bible school. Mrs. Few supervised the school and God honored the faithfulness and prayers of the teachers. The altar was lined with boys and girls seeking God as the "Story of Creation and the Cross" was presented in flannelgraph. Much good was accomplished that eternity alone will reveal. A vacation Bible school pays large dividends.—Virgil H. Few, Pastor.

Denver, Colorado—We are very glad to report victory in our souls. God is blessing Daniels Gardens Church. We will soon have been here six years. The church building wasn't even in use when we came, but now is completed, basement and all. We have lawn shrubs, cement walls, and this year we installed gas furnaces. Our Sunday school and congregation are growing, so that we soon will have to enlarge our church. Our people have a mind to work; all departments of the church are increasing. God meets with us and often the pastor doesn't get to preach, as the glory of the Lord falls, and people testify and shout, and then many rush to the altar. We are now in a fine vacation Bible school with the highest attendance yet. Many fine evangelists have served us, among them: A. K. Jones, W. E. Carlton, and Bob Carpenter. Each revival seems better than the preceding one. Last year the church gave us a three-year call. We have harmony in the church, and have a great field in which to work. With Jesus as our Leader, we expect to win many precious souls.—E. E. and Velma Moses, Pastors.

Pastor Vernon H. Willard writes: "During our three years' work at Hewitt, Minnesota, we enjoyed the blessing of God and the love of the good people of the church. Many events have happened which make our hearts rejoice and offer praise to the Lord. In our term of service, God helped us to build a beautiful new church auditorium, 52 feet x 28 feet, secure pews, and get seven full Sunday-school rooms besides the auditorium, which was dedicated by our beloved general superintendent, Dr. Samuel Young, on June 28, 1953. We saw the church grow and progress in all lines. The Sunday school is reaching the highest average and record attendance in more than twenty-five years. We pray God's richest blessings on the church and community, which have been so very kind to us. We resigned as of June 1 to accept a call to the church at Williston, North Dakota. God is blessing here and we were happy to become the pastor of such a fine group of progressive Nazarenes in this growing city of nearly twelve thousand population. We are believing God to bless the work here."



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Evangelist Harlow Reed reports: "After serving twenty-four years as pastor of our church in Hannibal, Missouri, we resigned on December 6, 1953, because of ill health. After five months of rest we were again ready to preach the gospel, and started in the evangelistic field. On March 25 we began our first meeting at Oakland, Illinois, where Miss Mable Allen is pastor. Our next meeting was at our home town, Hull, Illinois, where Rev. Charles Kennedy is our fine pastor. Our meeting closed on Easter Sunday. We then began an eight-day meeting at Pittsfield with Rev. C. G. Weathers, and God gave us a gracious meeting. Next we started a week-end meeting with Rev. Raymond Bohannon at Griggsville, and from there went to First Church, St. Louis, Missouri, where Rev. Otto Shearrer is the fine pastor. On May 28 we began a meeting at Brookfield, Missouri. Since school was out, our daughter, Martha Ann, accompanied us, singing specials and playing the piano. Our pastor there is Miss Cassie Kelsey. Our next meeting was at Silvis, Illinois, where Rev. Joe Bird is pastor. In all of these meetings God met with us and many souls sought and found pardon or purity. God has been wonderful to us and our health seems to have returned, for which we give Him all the praise. For some time we have felt the call to this field of labor, and for the short time we have been in it we have fallen deeply in love with this branch of service. Our next meeting will be with Oaklawn Church, Danville, Illinois, where our son, Robert, and wife are pastoring. Write me, Box 45, Hull, Illinois."

#### Pittsburgh District N.Y.P.S. Convention

The twelfth annual Pittsburgh District N.Y.P.S. convention convened for two days in May in Oil City, Pennsylvania, with the largest number of registered delegates in a number of years. Unusual this year was the large number of teen-age young people attending.

The messages from God's Word brought to us so ably by our convention speaker, Rev. Kenneth Pearsall, blessed, stirred, and challenged our young people to be saved and sanctified, to launch out, and, by His Spirit, to "share" with the lost and

dyng this wonderful message of salvation and heart cleansing. God's Spirit was especially felt in the closing service when a number of young people prayed through at an altar of prayer.

Financially it has been one of the best years. The evidence of the worth of our Chapel Fund Project was shown in the report enumerating the large number of churches that have been helped financially to purchase property and put up chapel churches. Numerically we have had an increase in membership and four new societies were added this year, leaving only two churches on the entire district without organized societies.

God has blessed our district with godly leadership in our district superintendent, Rev. R. F. Heinlein, and our re-elected district N.Y.P.S. president, Robert M. England, Jr., who so capably presided over his first convention. The other district officers elected were first vice-president, F. Franklyn Wise; second vice-president, D. P. Brickley; third vice-president, Viola Doverspike; secretary, Mary L. Olson; treasurer, Mary Louise Smith; teen-age members at large, Norma Hall and Charles Acheson.

The young people of the Pittsburgh District are among the best. We enter another assembly year determined to live fully yielded to His will for our lives, and by His Spirit to stand, speak, and share the wonderful news of salvation to a world without Christ.

MARY OLSON, Secretary

#### Florida District Assembly

The Florida District assembly and conventions were held in Clearwater, May 31 through June 3. The Sunday-school convention, under the leadership of Rev. Don Newell, district chairman, convened Monday night. Rev. Leon Chambers, district superintendent of the colored work, brought a very challenging message. Tuesday morning the N.F.M.S. convention opened under the leadership of Mrs. Titus Eby, district president. The Sunday-school and missionary conventions showed a good year of progress. Dr. Hardy C. Powers stirred our hearts with a great missionary message of his recent tour to India and the need as God laid it upon his heart.

Dr. Powers presided with ease and grace, and endeared himself to all of us during the assembly. His anointed preaching warmed, stirred, and challenged our hearts until we surely can't be satisfied with doing anything less than our best.

Dr. John L. Knight, who has served as district superintendent for the past nine years, was re-elected with a fine vote. His report indicated a year of progress. When Dr. Knight came the district had a little over 1,900 church members and this year his report shows a membership of 4,554. The Sunday school has had a net gain of 995 in enrollment and 436 gain in average weekly attendance. The General Budget was overpaid \$5,000.00 and the Seminary Budget was paid in full. Four new churches were organized during the past year and a new district tabernacle was erected. Dr. and Mrs. Knight have won their way into the hearts of the Florida Nazarenes and under their leadership this should be another good year in the Lord.

Dr. A. B. Mackey, president of Trevecca Nazarene College, Rev. Clifford Keys, and a male quartet presented a most interesting and informative school service.

W. A. Martin and Vincent Gennaro were ordained in a very impressive service.

Rev. Ben Marlin, entertaining pastor, had everything in hand and did a fine job.

BERT DANIELS, Reporter

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*No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:62).*

Giving up our task before we finish it makes us unfit for the Kingdom, and shows us up as quitters.—EARLE F. WILDE.

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#### New York District N.Y.P.S. Convention

The annual New York District N.Y.P.S. convention met May 15 at Norwalk, Connecticut, with Rev. Albert Stiefel, Long Island Zone chairman, leading the devotions. The district president, Rev. Harold Kling, of Kenil, New Jersey, presided. Rev. and Mrs. Stiefel presented a special announcement for our District Youth Institute, which is to be held at the district campgrounds in Beacon, September 3 through 6. A number of excellent reports from local societies were heard.

Rev. Samuel Smith, of Valley Stream, district N.Y.P.S. vice-president and this year's HERALD OF HOLINESS campaign manager, announced that 1,125 subscriptions had been received to date. Special book awards were presented to the following pastors for outstanding work on the HERALD campaign: Rev. Robert Schoff, Richmond Hill; Rev. Herbert Bedell, Bright Waters; and Rev. Albert Stiefel, Massapequa Park.



## SERVICEMEN'S CORNER

Our beloved district superintendent, Rev. Robert I. Goslaw, announced that we had greatly exceeded our voluntarily assumed goal of \$1,000.00 for the general N.Y.P.S. "Showers of Blessing" project. Our giving to date has been \$1,756.00.

Brother Kling gave his annual report, testifying of his appreciation for the district N.Y.P.S. council members and his present blessings in the Lord. He reported outstanding gains and victories in all departments of N.Y.P.S. activities this past year. Brother Kling declined to permit his name to be presented for re-nomination to the district presidency, due to imminent changes in his plans. Brother Goslaw stated his sincere appreciation of the outstanding work which our president performed during his term in office. Rev. Albert Stiefel was elected president. Brother Goslaw invited the Stiefels to the platform, where they were received enthusiastically by the convention.

In the afternoon session Rev. Samuel Smith led the song service and Rev. Earl Wolf, pastor at Oxford, Pennsylvania, delivered an inspiring message. The following officers were elected: vice-president, Rev. Samuel Smith; treasurer, Rev. Jay Patton; secretary, Mrs. Virginia Lind; high school supervisor, Mr. Steve Lind; boys' and girls' supervisor, Rev. Ralph Montemuro; teen-age representatives, Miss Lillian Miller and Mr. John Dickson.

A motion was made and carried to adopt a specific home-mission project for the coming fall season. The convention closed with a season of prayer.

SAMUEL SMITH AND  
EDWARD W. LEVIN,  
Reporters

### Northwest District Assembly

The fiftieth anniversary assembly of the Northwest District convened in Spokane First Church on June 14. Dr. C. Warren Jones, Rev. Ira True, and Miss Mary Scott were the guest speakers in the opening service on Tuesday evening. Our hearts were thrilled with their stirring messages.

Dr. G. B. Williamson presided over the assembly and on Wednesday morning the report of our district superintendent, Dr. E. E. Zachary, was received. The harmonious spirit and the unity of the people was established in his re-election for his sixth year, receiving 256 out of 259 votes.

Dr. Zachary's report for this golden anniversary year revealed that the greatest gains in the history of the district were made this year. Six new churches were organized; 55 churches reported membership gains which gave the district a net total of 402 gain for the year; the Sunday school showed a net gain in weekly attendance of 409; \$808,000.00 was disbursed during the year, which was a gain of over \$200,000.00 over the previous year.

The love and devotion of the people toward our district superintendent was indicated in the love offering which was joyously given to Dr. Zachary; this offering exceeded \$1,000.00.

Dr. G. B. Williamson preached on Wednesday night and each morning. His message on the rules of the church was received with great enthusiasm and our hearts were thrilled with the spirit and attitude of our presiding general superintendent.

The Old-timers' Night on Thursday revealed the untiring efforts to which our district superintendent had gone to prepare well for this fiftieth assembly. All the living former district superintendents and their wives were present—Dr. D. I. Vanderpool, Dr. J. N. Tinsley, Dr. R. J. Plumb, Dr. Joseph Speakes, and Dr. C. Warren Jones. Each of these men spoke of former days in connection with their work on the district. Favorite songs of Dr. P. F. Bresee were used during the service and a new song especially written by Rev. Virgil Borden, entitled "Pushing on to Glory," was introduced to the assembly and sung by its author. The high point of the Old-timers' Night was the presentation of the Fiftieth Anniversary Book by Dr. Zachary. This book is a running history of the district written by Dr. Zachary with a page for each church and organization on the district. Dr. Zachary presented all of the old-timers who were present in the service, who had been members of the district for thirty-five years or longer, with one of the anniversary books. Fifty-seven old-timers with two charter members were present.

The district assembly closed Friday noon. This closing session included the ordination service and the memorial service. George E. Evans, Clifford C. Smith, and James R. Yount were ordained to the ministry and given elders' orders. In the closing moments of the assembly a beautiful memorial service was presented at which time the five deceased district superintendents were paid special tribute.

Among the assembly visitors were Dr. B. V. Seals, Rev. I. W. Younger, Rev. W. D. McGraw, Dr. George Coulter, Rev. Alvin McQuay, Rev. Roy Yeider, and Rev. E. E. Edwards. Northwest District faces the new year with an optimistic attitude under the continued wise and progressive leadership of Dr. Zachary.

J. PAUL DOWNEY, Reporter

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. E. G. Lusk, well-known Nazarene pastor, is not continuing in his work as pastor of First Church of Arlington, Virginia; he is entering the field of evangelism at district assembly time. I have known Brother Lusk for twenty years, and unhesitatingly recommend him to pastors and camp-meeting boards for evangelistic help. He is a fine brother, a good preacher, and has served some of our best pastorates; he will do any church good. He will be available for meetings August 15. Address him, 2112 N. Taft St., Arlington, Virginia.—V. W. Littrell, Superintendent of Virginia District.

(Continued on page 24)

"I'd like to leave a word of testimony for my Lord Jesus Christ. I'm glad that we do have the gift of salvation offered us. I'm glad and thankful for the Nazarene church, for if it had not been for the Church of the Nazarene I would not be saved and sanctified today. I know that I serve a living God and He watches over me every second of the day.

"On my last base, I was fortunate to have a Nazarene chaplain. During my tour of duty on Johnston Island, Chaplain (Maj.) and Mrs. Penrod helped me more than words can say, both spiritually and physically. I'm thankful that wherever I go I can find a Nazarene church to worship in. At present I'm attending the First Church of the Nazarene in Albuquerque, New Mexico. The people are friendly and I feel like I'm at my church back home. I want to do all I can for my Lord, who gave himself for me that I may have eternal life. I'm going to serve Him and live for Him. Whatever He plans for my life, I will try to do it the best that I know how.

"Again I would like to thank you for the fine Christian literature. It has helped me a lot and I know that it will continue to help me. My prayers are with the Nazarene Servicemen's Commission. They are doing a great work."

—EDDIE NAKANISHI

"The Nazarene Servicemen's Commission is a work greatly to be commended. How the men in the service need these 'home ties'! It is great to receive this fine Christian literature. Too many churches today have lost the vision of their servicemen and the importance of keeping in close contact with them.

"I have been saved only since being in the service, which is a little over a year. I had never heard the gospel before and through the testimony of several Christian servicemen and God's persistency that none should perish I found Christ as my personal Saviour. How I praise the Lord!

"I am getting discharged soon. This fall I will be attending a Christian college to study for the ministry."

—EDWARD W. HESSLER, JR.

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

July 14, 1954

Rev. T. J. Edmonds of Bethany, Oklahoma, has announced his intention of entering the field of evangelism. He has served as pastor on the Southeast Oklahoma District for sixteen years and knows the problems of a pastor. I feel sure he would do any church good. He is an earnest preacher and carries a burden for souls.—Glen Jones, Superintendent of Southeast Oklahoma District.

Rev. W. F. Farmer, who has served successfully for many years in the pastorate and also in the evangelistic field, is re-entering the field of evangelism at district assembly time. I have known Brother Farmer for several years; he is a godly, clean-living man. He has done good work for me in a rural church, and I would be glad to see our brethren use him. Address him, Route 2, Bridgewater, Virginia.—V. W. Littrell, Superintendent of Virginia District.

**WEDDING BELLS**

Miss LaWana Hartley of Washington, D.C., and Charles Williamson of Kansas City, Missouri, were united in marriage on June 12, in First Church of the Nazarene in Washington, D.C., with the groom's father, Dr. T. W. Williamson, officiating, assisted by Rev. W. C. Allshouse, local pastor.

Miss Fleta Mae Henbest of Houston, and Pvt. David Wendell McGraw of Temple, Texas, were united in marriage on June 21, at First Church of the Nazarene in Houston, with Rev. W. D. McGraw, Sr., officiating, assisted by Rev. L. P. Durham, local pastor.

Miss Martha Elizabeth Henderson of Burlington, and Mr. Kenneth O. Harmon of Waterloo, Iowa, were united in marriage on May 22, at First Church of the Nazarene in Burlington, with Rev. George M. Lake officiating.

BORN—to Rev. and Mrs. Wm. H. Bridges of Trevecka Nazarene College, Nashville, Tennessee, a son, Richard Neil, on June 5.

—to Rev. and Mrs. Robert Clark of Egg Harbor City, New Jersey, a son, David Scott, on June 13.

SPECIAL PRAYER IS REQUESTED by a preacher in Ohio "for my little nephew in Michigan; he has leukemia. Medical doctors say there is no hope, but I know that God can heal him if it is in His will";

by a Nazarene brother in Pennsylvania for a missing relative, wife, children, and husband unsaved, for salvation; my people to be saved, and others; that I shall find help in some spiritual matters which are greatly distressing me, that God shall touch me physically and spiritually, and that God may undertake in a definite way in some prevailing misunderstandings;

by a friend in Tennessee for the salvation of a young man, and that God may help the work of the church in that place;

by friends in Indiana, that God may touch and heal a friend, that she may be able to walk again; also for three special silent requests;

by a brother in Alabama, that God will touch and heal his eyes, and other physical afflictions;

by a friend in Illinois, that through correspondence she may be able to lead two ladies to a knowledge of holiness, also that God will undertake definitely in a long-standing request which is very distressing to her.

The thought to keep uppermost in mind is not what I have done but what God has done for me.—R. Cecil BEEMAN.

**Nazarene Camp Meetings**

July 26 to August 1. Southern California District Camp, Costa Mesa, California. Workers: Rev. David K. Wachtel, Rev. Sammy Sparks, and Professor Paul M. Qualls. For information write, Rev. Clive Williams, Box 384, Costa Mesa, California. Dr. R. J. Plumb, district superintendent.

August 2 to 8. New Mexico District Camp, at Mountain Park Campground, ten miles southwest of Capitan, New Mexico. Workers: Rev. J. E. Williams, evangelist; Calvin and Marjorie Jantz, singers and musicians; Mrs. Allen Russell, children's worker. For information, write F. R. Whitley, Mountain Park Campground, Capitan, New Mexico. Rev. R. C. Gunstream, district superintendent.

August 6 to 15, Northeastern Indiana Camp, at Marion, Indiana; campgrounds, East 38th Street (extended). Workers: Rev. J. A. McNatt, Rev. Ponder Gilliland, Dr. J. Russell Gardner, evangelists; the Quallses, singers. For information write Dr. Paul Updike, district superintendent, Box 469, Marion, Indiana.

August 6 to 15, Arizona District Camp, at the District Center, Prescott, Arizona. Workers: Dr. L. T. Corlett, Rev. Nicholas A. Hull, preachers; Boyce and Catharine Pierce, singers and musicians. For information write, Rev. Wayne C. Young, 137 N. Marina, Prescott, Arizona. Rev. M. L. Mann, district superintendent.

August 6 to 15, Washington-Philadelphia District Camp, North East, Maryland. Workers: Rev. Harold Volk and Rev. Bernie Smith, evangelists; Professor Curtis Brown, song evangelist and soloist; Dr. Mendell Taylor, youth speaker; Rev. C. S. Jenkins, missionary; Mrs. Fred Bertolet, organist. For information write the camp manager, Boyd M. Long, 305 Euclid Ave., Trenton, New Jersey. Rev. E. E. Grosse, district superintendent.

August 13 to 22. Virginia District Camp, at the intersection of Highways 60 and 15, below Sprouses Corner, Dillwyn Virginia. Workers: Dr. W. A. Carter and Rev. H. G. Purkhiser, evangelists; C. Wm. Ellwanger, Harold Meadows, T. T. Liddell, and V. W. Archer, singers. For information write, Rev. S. P. Fox, Leesburg, Virginia. Rev. V. W. Littrell, district superintendent.

August 21 to 29, Tennessee District Camp, at Camp Nacome, near Centerville, Tennessee (just off Hi-way 100). Workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, and Mr. John T. Benson. Platform manager, Rev. D. K. Wachtel, district superintendent. Mailing address during camp—Camp Nacome, Pleasantville, Tennessee. For advance information, write the Tennessee District Office, Church of the Nazarene, 1342 Stratford Ave., Nashville 6, Tennessee.

**District Assembly Information**

MINNESOTA—Assembly, July 21 and 22, at Minneapolis First Church of the Nazarene, 7th Street at 12th Avenue. Entertaining pastor: Rev. Geren Roberts, 5005 Columbus Avenue South, Minneapolis, Minnesota. Dr. Samuel Young presiding.

EASTERN MICHIGAN—Assembly, July 21 to 23, at First Church of the Nazarene, Wood and Lyons Streets, Flint, Michigan. Entertaining pastor: Rev. Leslie Parrott, 310 W. Wood St., Flint. Dr. D. I. Vanderpool presiding.

PITTSBURGH—Assembly, July 21 to 23, at the Alameda Park Nazarene Camp, Butler, Pennsylvania. Entertaining pastor: Rev. Paul R. O'Brien, 201½ Rear Fifth Avenue, Butler, Pennsylvania. Dr. G. B. Williamson presiding.

EASTERN KENTUCKY—Assembly, July 28 and 29, at Newport Church of the Nazarene, 830 York Street, Newport, Kentucky. Entertaining pastor: Rev. R. L. Ihrig, 36 S. Grand Ave., Fort Thomas, Kentucky. Dr. Samuel Young presiding.

NORTHWEST OKLAHOMA—Assembly, July 28 to 30, at Bethany First Church, Main at North Asbury, Bethany, Oklahoma. Entertaining pastor: Rev. E. S. Phillips, 109 N. College, Bethany. Dr. Hugh C. Benner presiding.

SOUTHWEST INDIANA—Assembly, July 28 to 30, at the Indiana University Auditorium, Bloomington, Indiana. Entertaining pastor: Rev. Grant Barton, 731 W. Howe St., Bloomington. Dr. Hardy C. Powers presiding.

WESTERN OHIO—Assembly, July 28 to 30, at the Western Ohio District Center, north shore of Lake St. Mary's on Route 29. Entertaining pastor: Rev. Jay Budd, 615 Hoying Street, Celina, Ohio. Dr. D. I. Vanderpool presiding.

EAST TENNESSEE—Assembly, August 4 and 5, at the Nazarene Campground, Louisville, Tennessee. Rev. Victor E. Gray, Route 1, Louisville, Tennessee, is the one to whom all material should be sent (he is district superintendent). Dr. Hugh C. Benner presiding.

KENTUCKY—Assembly, August 4 and 5, at the District Center, Summersville, Kentucky. Entertain-

ing pastor: Rev. G. C. Morgan, Summersville, Kentucky. Dr. Hardy C. Powers presiding.

KANSAS—Assembly, August 4 to 6, at First Church, 211 East 4th, Hutchinson, Kansas. Entertaining pastor: Rev. Wilson R. Lanpher, 500 N. Plum, Hutchinson, Kansas. Dr. D. I. Vanderpool presiding.

MISSOURI—Assembly, August 4 to 6, at the District Center, Pine Crest Camp, Fredericktown, Missouri. Entertaining pastor: Rev. A. L. Roach, 202 Saline Street, Fredericktown. Dr. G. B. Williamson presiding.

CHICAGO CENTRAL—Assembly, August 11 and 12, at First Church of the Nazarene, Franklin at Seminary, Danville, Illinois. Entertaining pastor: Rev. L. S. Oliver, 322 N. Gilbert, Danville, Illinois. Dr. Hugh C. Benner presiding.

VIRGINIA—Assembly, August 11 and 12, at the Nazarene Campground, Dillwyn, Virginia. Entertaining pastor: Rev. V. W. Littrell, district superintendent, 1409 River View Terrace, Alexandria, Virginia. Dr. G. B. Williamson presiding.

IOWA—Assembly, August 11 to 12, at the District Campground, Route 1, West Des Moines, Iowa. Entertaining pastor: Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. D. I. Vanderpool presiding.

WISCONSIN—Assembly, August 11 to 13 at the Bryon Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Dr. Charles A. Gibson, district superintendent, 201 North 73rd St., Milwaukee, Wisconsin, is the one to whom all materials should be sent. Dr. Hardy C. Powers presiding.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

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

**Assembly Schedule**

Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

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

**Assembly Schedule**

Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

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

**Assembly Schedule**

Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

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

**Assembly Schedule**

Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

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

**Assembly Schedule**

Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17