



# Herald of HOLINESS

April 15, 1959

## *It's the Upkeep That Costs*

**General Superintendent Young**

The initial cost of sin with its first adventure into forbidden experience is not the price that seems so high. It is the upkeep of evil and its unrelenting grip that make the cost unbearable. The first stains of sin, so deceptively light, all too soon become a malignant wound. The so-called slight indulgence eventually becomes a weight and a curse because it is inescapable. How often on first indulgence the sinner has relished the evil thing like a sweet morsel under his tongue, only to discover before long that he was actually feeding on ashes! With each added indulgence the thrill itself fades and the participation must be increased. The claims of sin are unyielding, relentless. Even the sinner himself sooner or later learns this burden cannot be borne alone.

Likewise the sins of the spirit. Their operation may be more subtle, but they are equally devastating. One may seem to enjoy his hate at the first flash of anger, but the upkeep makes hatred a tyrant too. A man must live with himself and he will discover that the poison of bitterness is suicidal. Similarly, when one makes things his god he builds his own prison walls and there cannot live by bread alone. Pride, too, brings about a chain reaction of slow death; for conceit, greed, deceit, and dishonesty follow as partners of destruction. Then the victim trusts no man because he cannot trust his own selfish heart. Again, it's the upkeep that costs too much, for the destiny before him is despair.

In such an hour only God has an assuring word for us, and He speaks from a hilltop. There God was in Christ reconciling the world unto himself. God alone could afford one cure. By His own Son's atoning death He relieves us of the burden of sin too heavy to be borne alone and cleanses us from our inward corruption.

*Amazing love! how can it be  
That Thou, my God, shouldst die for me?*

In the hour of despair faith is born as we lay hold of Christ's word and trust His cleansing blood. When we have lost all hope of recovery, His Spirit speaks the assuring word.

*My chains fell off, my heart was free;  
I rose, went forth, and followed Thee.*



# LATE NEWS

## Telegram . . .

Pasadena, California—Rev. Harold Volk sustained slight stroke on Monday, March 30. He is hospitalized at Glendale Sanitarium. Prayer is requested for his speedy recovery.—W. Shelburne Brown, Superintendent of Los Angeles District.

Evangelist W. A. Carter died suddenly early Monday morning, March 30. He had closed a meeting on Sunday night in Leavenworth, Kansas, with Rev. Richard W. Scharn; went to his room, and died shortly after midnight. His home was in Greenville, Texas.

"I must commend the special 1959 issue of the *Herald of Holiness*. It is strikingly attractive in appearance; and the articles are well done, with pointed emphasis and a good degree of human interest."—from a subscriber in Missouri.

Word has been received from Bonham, Texas: "All former attendance records shattered on Easter Sunday in this half-century-old church with 335 present. God is blessing under the leadership of the present pastor, Rev. J. Ray Shoulters."—FREEMAN NICHOLS, Secretary.

Mr. and Mrs. Virgil V. Wilcox, 1391 Bresee Avenue, Pasadena, California, celebrated their fiftieth wedding anniversary on February 15 at their home, with nearly two hundred guests present. They have been Nazarenes for thirty-eight years, and members of Bresee Avenue Church in Pasadena since 1926. They have three sons: Rev. Vernon L. Wilcox, Nazarene pastor in Portland, Oregon; Wendell O., of Vallejo; and Galen D., of San Jose, California; and seven grandchildren.

CARD OF THANKS: I want to take this opportunity to thank the church at Ardmore, Oklahoma, for their kindness shown to the pastor, Rev. Clinton C. Calhoun, and his family, during the time of his long illness and death. They kept his salary paid in full all those eight months and did everything that was possible for them to do. Also I wish to express my appreciation to Rev. and Mrs. W. T. Johnson and the Southwest Oklahoma District, and many friends over our denomination, for their prayers and assistance during that time. From our hearts we say, "Thy will be done."—Mrs. Margaret Calhoun, 7833 Montecito Rd., El Paso, Texas.

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## TOO BUSY!

By F. W. DAVIS

*Too busy with life's daily problems  
To take any time out for prayer;  
No time for the precious old Bible,  
Or the burdens of others to share.  
No time for the worship on Sunday—  
There are too many places to go;  
And the prayer meeting's lagging in  
interest,  
Has almost succumbed to the foe.*

*Too busy to call on our neighbors,  
Their interest in Christ to implore.  
Some heart may be hungry and waiting  
For you to call at his door.  
Old self so often is prevalent,  
As we think of that pronoun "I."  
But there's one thing certain, O Christian,  
We'll all take time out to die!*

## The Deadly

### Fall-out of Sin

By FRED W. PARSONS\*

"Radioactive fall-out threat to unborn generations." This warning appeared on a large, mushroom-shaped cloud in the newspaper the other day. It immediately brought to my mind a statement made by one of the men in our first-aid class recently. He said, "Theoretically there was a bomb dropped in the heart of this thickly populated area, and 86 per cent of all the people were killed."

Our instructor said, "Our job is to know how to save ourselves if we were part of the 14 per cent that lived." The potential of death covers all, but all need not die if they know what to do and will do it.

The aftereffect of the bombing, the fall-out, is very deadly and will contaminate all it touches if permitted to remain. This fall-out may travel many miles and will not bear the resemblance of the exploding bomb. Innocent, unsuspecting people will fall victim to its horrible death.

Sin is very deadly, whether it be in the great, explosive demonstration of social or national life, which we all abhor and preach loudly against, or whether it be in the fall-out of sin which moves across the church world and causes lethargy, carelessness, and loss of dynamic power and eventually death. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). There is no such thing as permissible sin, for regardless of how small the sprinkle of fall-out may seem to you, it will bring death.

We, as the Church today, need to learn how to save ourselves from the deadly fall-out of sin. Our only hope is in the cleansing blood of Jesus Christ. He is our Refuge and our Fortress!

\*Pastor, Eastside Church, New Albany, Indiana.

"A very special work may be done for God, or even a great sacrifice made in the past, but these do not free us from performing the commonest duties of the present."—Selected.

*I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety (Psalms 4:8).*

*The Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Psalms 1:6).*

# *A Nazarene Manifesto\**

By DR. JAMES B. CHAPMAN

Recently there came to my hand a copy of the entire address under the above title delivered by Dr. Chapman to the Conference of General and District Superintendents in January, 1944. After reading and rereading it with deep interest and concern, I came to the conclusion that the church at large should feel its impact now. Here are some of its high points. May he being dead yet speak to us.

—G. B. WILLIAMSON

Last October, the Church of the Nazarene rounded out the first thirty-five years of its history as a denomination. . . . It must always be remembered that progress involves change and that change includes losses as well as gains. . . . There must be wisdom and skill to compensate else true life may end at thirty-five. . . . The leaders of this movement cannot be supine time-servers who idly wait for things to happen. Unless we are men of iron as well as men of love, both we and our people will flounder in the morasses and be lost.

I start with the preachers, the class best represented in this Conference. Passing over the many complimentary things I might say, and hastening to the heart of our thought; I believe the day now upon us demands a larger caliber of preachers than our processes tend to produce. Men of the past ministered to more or less isolated groups and it was enough that they could successfully lead small groups of people who were not only not of the world, but who were in a large degree not even in the world. But the Church of the Nazarene has come to a place of prominence in many communities and our preachers are shown many courtesies and given many opportunities for general ministerial service. This change in situation has subjected our preachers to dangers that neither our fathers nor we had to face and I do not say they are entirely making good. I think there are too many evidences of saturation. There are those who would say, "Keep apart. Do not join Ministerial Associations. Do not accept positions of general leadership in the community. Do not fraternize with preachers and churches who are indifferent toward our central thesis of holiness." This attitude might answer for a time now largely past, but it is like refusing to send wheat to the mill because some wheat is spoiled in the milling. No, we must accept the place of enlarged opportunity in the

community and we must produce a ministry of caliber sufficient to meet and use the opportunity.

We must have more and more preachers. Our program of enlargement calls for that. But we must have bigger preachers as well as more of them. . . . Our colleges have done well as colleges and they will do better as the time goes by. . . . *But we should set in now—right now—to build a seminary for the training of our preachers. This seminary should be a real seminary with courses adapted to college graduates.*

*I fear inactivity more than any other foe.* Things that die of dry rot are just as dead as those which are destroyed by fire. If we are going to build bigger and better churches, a bigger denomination, and a higher type of people we must have bigger preachers.

Coming to the church membership as somewhat distinguished from the preachers, I speak especially of the church as a force. There are three factors involved under this head.

I. The question of purity concerns us. John Wesley was disturbed by the inconsistencies which appeared among his early followers. When the faults of his people became too pronounced he wrote and published a tract containing seven strong exhortations: (1) Beware of pride. (2) Beware of the daughter of pride, enthusiasm (fanaticism). (3) Beware of the sins of omission. (4) Beware of Antinomianism (salvation by faith without obedience to the law of God). (5) Beware of seeking anything but God. (6) Beware of schism—of making a rent in the church. (7) Beware of little things like dress, the proper use of money and the content and amount of conversation.

II. After purity comes unity. If a people are to be strong they must be united. The ancients used to say, "Whom the gods would destroy, they first make mad." Paraphrasing, I would say, "Whom the devil would defeat he first divides." There are three bonds which usually make for the solidarity of the churches, and the church is strong

\*This entire address may be secured by sending your request direct to the "Herald of Holiness" office.

according as these bonds are wide and thick enough to hold the people together. These three factors are:

- (1) Agreement on the doctrinal interpretations of the principal tenets of the Christian faith and zeal for the propagation of the special tenet of faith, experience or practice which the body is set to emphasize.
- (2) Effective and currently acceptable polity for the care of the business of the church.
- (3) A system of service deemed of sufficient importance and urgency to make full and constant use of all the potentialities of the people involved.

We can endure a certain number of cultists in our membership. We can even tolerate a few "nuts" in the ministry. But no man or set of men must ever be allowed to get our train off the main line.

III. And this brings us to that last bond of solidarity, the service to which the church shall devote itself. The relationship of unity and expansion is vital and close. . . . People cannot be kept together except they be given sufficient channels through

which to express their inflowing life. No matter how good the preacher, he is a poor leader if he does not find enough to do to keep all his people occupied all the time. The worst pastor in the world is the one who feels sorry for his people and refuses to expose them to the demands for service that will all but over-tax them. Such a pastor will never develop a strong and dependable church.

But when this thought is carried out to its full application it means that our church is in more danger of factionalism by reason of narrow contracted notions and ultra-conservatism than it is from any other one cause.

*We should not hesitate another day in adopting a million dollar budget for world evangelism. . . . It is time now for a great world crusade . . . A million dollars for missions and five hundred new missionary recruits.*

Let it be said, "Here, Lord, behold me and the others who would this day gladly lay their lives at Thy feet in service or in sacrifice that we might make for Thee a way over which Thou mayest go to get to the hearts of men." Whatever the call, "Here am I; send me."

*With apology to Abraham Lincoln—*

## *A Golden Retrospect*

By **GLENN E. EADES**

Pastor, Aroma Park, Illinois

Twoscore and ten years ago our founders brought forth upon this continent a new church, conceived in liberty, from the heart of Christ, and dedicated to the task of spreading scriptural holiness over these lands. Now we are engaged in a tremendous struggle, testing whether that church, or any other church so conceived and so dedicated, can long endure. We are all on this great battlefield engaged in a gigantic warfare between "conservatism" and "modernism." We are in this warfare and must put on the whole armor of God and fight this battle through until victory is certain and our church is still undefeated nor prevailed against by the gates of hell. We would be ungrateful to forget those who have lived and died in hope that that church would long endure. It is altogether fitting and proper that we remember them and the standard of holiness they proclaimed, lifted, and lived in life.

We as a denomination have been dedicated unto God Almighty, from whom we have received inspiration, blessing, and might, through His blessed Holy Ghost. We were dedicated by men of intelligent minds and strong convictions. In a sense we

cannot rededicate nor can we reconsecrate; for the great men and women, both living and dead, who have struggled to build this church have consecrated it far above our poor power to add or to detract. The church may not remember nor even take note of what we say here, but it can never forget what they did here.

It is for us, the living, rather to be dedicated to the unfinished work which they who wrought here have thus far so nobly advanced. It is rather for us to be here dedicated to the unfinished task remaining before us—that from these honorable men and women we take increased devotion to that cause for which some gave the last full measure of devotion.

We here highly resolve that these dead shall not have died in vain; nor these living have given in vain; that this church, under God, shall have a new birth of freedom of the Spirit, of Holy Ghost conviction, and old-time revival; and that church of the people, for the people, from God above, shall not perish from the earth—but in the beginning of this second fifty-year period shall "ask for the old paths, . . . and walk therein." Amen!

# Is Voting Enough?

(A Pastor's Recall Acceptance)

After having prayed and sought God's will, we are accepting the recall. We sincerely appreciate this expression of confidence. The pastoring of a church that



is doing something significant for God in any town is a difficult task. Within is often lack of faith, vision, enthusiasm, and consecration. Without is the "enemy" of all spiritual endeavor. Therefore we need not only your vote by ballot but also your prayers, encouragement, total support, and commitment to the whole cause.

These ought to stir your minds and provoke you to prayer and action:

1. You have extended to us your favorable vote. We are now extending our vote of confidence to you in accepting. Remember, however, that you have many votes and your pastor has only one. You also have many prayers, hands, feet, influences, personalities, talents, contacts, and smiles, and your pastor has only his own. One prayer is good, but many are better. One consecrated life is important in any church, but the Holy Spirit could accomplish much more with many. One voice, one set of hands and feet, one influence, one personality, one man's contacts can do a lot, but the job will never be done quite effectively until every member lends his to God. Laymen have a great responsibility, which many often forget because they take for granted the pastor and the church.

2. You are anxious to keep your pastors longer. Many factors are involved. However, if you have a history of fast-changing pastors, it might not be entirely the fault of the men. "A bird in the hand is worth two in the bush" works in the church as well as anywhere. A pastor knows what he has and he doesn't know what he will get. In other words, a local church that really wants to keep a pastor can keep him almost as long as the people wish. Find out how a business keeps a key man. Good men will always have other offers. It behooves a local congregation to create a situation which is so congenial, so encouraging and happy that the pastor they like will not want to leave. God does not require permanent residence to accomplish an original call. You recall the instruction given to the seventy included making a demonstration, even, upon leaving a locale where they were not received—that is, if the message fell on deaf ears.

It might be thought that it is solely the pastor's responsibility to produce results in the matter of receiving the Word. Such is not the case. He is the spiritual shepherd and leader. While faith and

enthusiasm and vision must be sparked from the pulpit, they must be caught by the pew and reflected. No man can run a program alone, no matter how good he might be; the poorest man can be used of God to bring souls into the Kingdom if he is yielded, and if he has the support and prayers of a loyal people.

3. Advance and progress come in direct proportion to our vision, faith, and enthusiasm. If we have no vision, or if we lack faith and energy to see it accomplished, if we wish to remain as we are, or say that we cannot see souls saved because we are discouraged with past defeats, God himself cannot help us. In this, too, laymen play leading roles.

In Bible times very often it was the people who refused to listen, act, and obey the message. It was the people, not Moses, who were responsible for the forty-year delay in the wilderness. The point is that the people have a tremendous responsibility which they cannot shirk. When certain laymen at the turn of the century got tired of liberal pulpits and messages from men who perhaps had never known the saving grace of God, they went elsewhere to worship. Those who stayed did so because they wanted to. The minister went on preaching to them what they wanted to hear. God have mercy on false prophets; but God have mercy, too, on vast congregations who have literally demanded something other than the truth. Every man of God has a sacred obligation to preach the Word in purity and truth. Don't forget, too, that laymen have a great responsibility to receive the Word in simplicity and faith.

God has put a love in our hearts for you and the work here. We want it to succeed—for our own sake, of course; for your sakes, because you have put so much into it; but most of all for the sake of the Lord and lost souls. There is, however, a fear that some of you are too satisfied with things as they are; others are not willing to pay the price, personally, for spiritual revival; others take comfort in the false assumption that, because we are Nazarenes, God will automatically bless; and others are depending on the pastor—the "right" man—to change and move and transform the work. Only God can do that, and He can do it only with a people who are yielded to Him and have faith to *act upon* their faith.

Pray earnestly about this matter. We have a fine plant, equipment, organization and are part of an aggressive, growing denomination. Now let us tarry until the Spirit gives us life. We haven't begun to scratch the surface. Maybe the key lies in many hearts. Give God the key and He will bless our church.

# Whom, Having Not Seen,——

## WE LOVE

By MRS. W. M. FRANKLIN

This is a day in which many people want to see the object of their worship; hence it is not uncommon to hear people say, "How can you expect me to believe in a God that no one has ever seen? And the Bible you read plainly says that no man hath seen God at any time."

Individuals like that can go on year after year missing the blessings that come by having faith in the Heavenly Father, "Whom having not seen, ye [we] love" (I Peter 1:8). This is personal knowledge with so many that there is no hesitation in using the word "we" instead of "ye," as the Apostle Peter wrote it.

The question could be asked of a person who makes the above excuse for not worshipping God, "Then you do not believe in anything that no man hath ever seen?" How many would try to back out of that proposition! For in this atomic age we must believe in neutrons, and who has seen them? If you sail the ocean or fly in planes you need faith in the earth's magnetic poles, but they have never been seen.

There is a great amount of information in scientific books about the various phases of the study of magnetism, but this is not a discourse on such things as permeability curves, electro-magnetism, powder patterns, effect of eddy currents, the quantum theory, or magnetometers. The scientists can explain the things which the general public takes for granted, and has faith in, even though no one has seen the earth's magnetic poles.

How do we know there are such things as magnetic poles? Science says so. We know because of the effects of magnetism, the work done by magnetic force, and the power exerted in the world. How do we know that God exists? The Bible says so. We can see the effects of His power in the changed lives of those who believe Him, by His power to answer prayer, and by the happenings in this atomic age.

Somewhere in the far North is a desolate peninsula where even seals do not live. It was discovered in 1831 by Sir James Clark Ross, who knew about the North Magnetic Pole when he found Boothia Peninsula. All the compass needles that are used in the Northern Hemisphere point toward that spot, if they are true. The maps in scientific libraries have a red cross to mark that spot. There's a Cross in your memory that marks the spot called

"Calvary," to which all true Christians point as the source of their salvation.

When Sir Ross allowed the compass needle to swing freely, it pointed very nearly straight downward. The small amount of difference was due to the fact that he had not found the exact location of the pole. When Roald Amundsen found the exact spot many years later, he also found that it shifted from time to time. Yet in spite of its shifting and the fact that people have never seen the North Magnetic Pole, every vessel that sails the waters of the Northern Hemisphere has compasses that are kept as true as possible to that magnetic pole, so that the needle swinging correctly may guide the navigator safely to shore. The declination between the geographical North Pole and the North Magnetic Pole is considered in every nautical calculation, by the use of charts and printed tables giving information concerning the amounts of variation. Nations having ships at sea are very careful in constantly checking the changes of variation in order to have up-to-date charts. People depend on true compass readings for their safety.

We have a God with whom there is no "variableness, neither shadow of turning" (James 1:17), no declination, no shifting; a God who is the "same yesterday, and to day, and for ever" (Hebrews 13:8). From the eternities of yesterday into the eternities of tomorrow He is the same. We can trust Him!

Should a scientist find an individual who says he cannot trust a compass and magnetic power because no one has ever seen the earth's magnetic poles, that man of learning would endeavor to show the unbeliever the effects, the work, the power of the magnetic field. He would tell of the South Magnetic Pole, which is directly south of Australia; he would try to explain that half way between the two magnetic poles there is a place called the magnetic equator, where compass needles point neither north nor south because of the "pull" from both poles.

When Christians meet an individual who does not believe in God, we have only one living and true God to explain, and we can show by the manifestations of His power in us that there is a God who loves us. He has manifested himself in human form: His glory has been seen; His voice has been heard; He so loved that He gave His only begotten Son; and that Son, who discovered Calvary, said,

"He that hath seen me hath seen the Father" (John 11:9).

Compass needles do lose their magnetism, and when this happens they cannot be depended upon for true findings. Such outside influences as mechanical shocks and excessive heat may destroy the magnetization completely. Objects of iron and steel on the ship may create a local magnetic field that destroys the usefulness of the compass needle. Trusting in an untrue compass may result in death and destruction. Christians have a true Guide in Christ; He will never fail, never give wrong guidance, never be influenced by local magnetic fields; for the enemy of souls tried to make Him fail when He was tested in the wilderness, but the Saviour said no to every temptation. As "little Christs" we need to be sure that no outside influences create a local magnetic field in our lives so that we would guide another to destruction. We need to demonstrate the power of God to "draw all men" to himself.

When nights are starless and no moon rays show through, when the blackness is oppressive and there seems to be no earthly friend to care, 'tis then the greatness of God can be revealed when we trust in Him. "No man hath seen God at any time" (John 1:18), and yet all around and for ages past people have known Him.

In physical geography we hear of magnetic storms that are caused by sunspots, which are great swirling masses of gases on the sun. Magnetic storms

often cause disturbance in the radio and telegraph systems. But there is no storm or trial so great spiritually that it need disturb our transmission system to the skies. We can send our messages in prayer for any need, at any time, wherever we may be. Our God still hears and answers prayer.

The same sunspots that can cause magnetic storms can also be responsible for the beautiful display of colored lights called aurora borealis. This display is very prominent at times and calls out expressions of wonder and awe at the shimmering beauty of this curtain of light. The Lord of heaven can change the storms of life until the beauty of Jesus can be seen in His people.

On a sailing vessel plodding through the Great Sea, a lone passenger believed in God. The nights seemed endless; the days were just a little less dark. The sun had not shone for days; there was no moon and no stars to guide, no compass to depend upon. The officers of the boat were ready to try to save themselves, but the passenger Paul, though a prisoner, knew that there was a God. He had heard His voice, and been blinded by the light of God. Paul knew that God could save, because he had been saved from sin. Paul prayed. God answered. The promise was that if all would mind God they all would be saved. "No man hath seen God at any time"; yet Paul believed, the others obeyed, and all were brought safely through. "No man hath seen God at any time," but, "whom having not seen," we love!

*A timely salute to church caretakers—*

## *The Nobility of Mop and Duster*

**By FLORA E. BRECK**

We hear much of the help that cometh from the *Lord*, but "helps" also should come from His followers, as "gifts of the Spirit." Recently, a layman was emphasizing this matter of the gift of "helps." Said he, "If I were a minister I would emphasize this subject a great deal. Like serving with broom and mop and pail and lawnmower, for they are so important in helping a church to function smoothly and effectively." (He was referring to the mundane duties incident to the completion of the construction of his new church, which had been participated in by those working long hours at their daily jobs. Saturdays and evenings had been spent in doing hard physical labor by many of the loyal church members, so as to save construction costs.)

This man has a professional position, drawing an excellent salary, but he said, "If I were retired, there's just nothing I'd rather do than be *janitor* of a church, helping as needed." He was speaking from the depths of his heart, for he has unusual insight into spiritual values.

In this connection, aren't we often impressed with the humility and industry of average church *custodians*? These gentle souls seem a wonderful witness to the Master whom they serve—the Nazarene, who was not only the greatest spiritual Leader of all times, but a humble Carpenter, making needful things for people to use. We should remember, "He that is faithful in that which is least . . ." (Luke 16:10).

# God's Voice the Burning Bush and a Power Mower

*For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called (Isaiah 54:5).*

What a day that was in the life of Moses when God spoke to him from the burning bush! The ground beneath his feet became "holy ground," and the wonder and grandeur of that day in Moses' life filters across the centuries to us. It blesses and refreshes us today as we read of it because the God of Moses is our God today.

That same mighty God spoke to me today—not from a burning bush, but above the roar of a power mower. I was only slightly aware of the constant roar of my neighbor's lawn mower as I was lost in study preparation for the approaching services of the church. Nothing unusual about roars of lawn mowers; they are just a part of our everyday life now. As I relaxed for a few minutes, I stood in my doorway and watched the job of mowing going on in the adjoining lawn. The neighbor man was getting his much-needed mowing done.

As I watched, I saw the neighbor's wife come from her kitchen and heard her call to her husband, but he could not hear her voice above the roar of the mower. She hurried across the lawn to him, and I could see in her face that she had some request to make of him. When he recognized her near him, he stopped the mower and listened to her request. I was too far distant to hear her request, but I knew she was making it, and she knew that he could and would grant her request, for her face was expressing confidence. He listened patiently; then he put his hand into his pocket and drew it out with something in his hand and gave it to her. I supposed it was that for which she requested. She hurried back into the house and he proceeded with his mowing.

At this point many pleasant memories were revived in my thinking, for many times in the past I had gone to my husband with a request and he too gave attention and when possible granted my request. But I was struck with the thought that many years had passed since I had done that, and those happy privileges could never be mine again: years had passed since Husband had slipped away to be with the Lord. But before I could give memory enough thought to bring a sense of loneli-

ness from loss, God spoke to me, "*Thy Maker is thine husband. Thy Maker is thine husband.*"

I rushed to my study for my Bible and with trembling hands and mellowed heart I turned its

**By ELIZABETH M. DUMANN**

Pastor, Ebensburg, Pennsylvania

sacred pages carefully to Isaiah 54:5 and there with weeping eyes and melted heart I read these wonderful words, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

Then I became aware that I had some requests. I did not know what my neighbor lady's request was to her husband, but I knew that I had many urgent requests. Revival time was nearing in my church, and I am teaming up with another preacher to conduct the revival. The needs are great, the odds seemed to be against me, but are they? No! They are not against me, for my Maker is my Husband, and I can go to Him with every request. I have talked to Him much about the revival, and I can talk to Him again about it.

Back of the revival has been a cry for the direction of the Spirit to revive my own heart and the hearts of my people, and the purpose of the revival is so far-reaching. It is to help old age and youth, the hearts of our children, reaching those who will be chosen vessels to bear Christ's name to heathen lands. I know what God can do and will do in the hearts of the people of our community if we can bring them to Jesus. God is calling them, and He is calling me to go to them with the glad tidings of salvation. They need to be warned to flee from the wrath to come. They need to know there is "joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). They need to know they can have "an inheritance among all of them which are sanctified" (Acts 20:28). Somehow the word *souls* seems to be tugging at the vitals of my heart, and there is something tender and precious about them that make my eyes a fountain of tears today.

I have requests that cannot be met with human hands, and no pockets in garments contain the solution for the needs I have today—only the great heart of God the Father, through His Son, by the power of the Spirit, can grant my requests. But I bring them to Him, and when it seems that the distance and the roar of everyday interests drown out my cry, I draw nearer with full assurance of faith, and my Maker hears my cry. His attention to my requests rejoices my heart and I am amazed in His presence. I think of His name—"the Lord of hosts is his name." He is my Redeemer. I am in His presence with my requests because He is my





**ROBERT E. CRABTREE**, senior student at Nazarene Theological Seminary, receiving leather-bound copy of the Nazarene Hymnal, presented as an award for winning "Hymn Recognition Test." The test was part of a special series of chapel services emphasizing "Music Year," conducted by Ray H. Moore, instructor in music, and Floyd W. Hawkins and R. W. Stringfield of the Nazarene Publishing House.

Redeemer. He is the "Holy One of Israel; The God of the whole earth shall he be called." My requests are many—my needs are great, but "thy Maker is thine husband."

"My help cometh from the Lord, which made heaven and earth" (Psalms 121:2). "It is God that girdeth me with strength" (Psalms 18:32) for the battle. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young

men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:29-31).

The roar of the mower has ceased, and the neighbor lady is busy with new cares that will fill her day. But I heard God's voice to my soul, my requests are in His hands, and faith tells me it shall be done. "Thy Maker is thine husband."

## *Just Report for Duty!*

By **KATHERINE BEVIS**

Mike was in his pajamas and mother was hearing his bedtime prayers. ". . . Please, God," he was saying, "get Daddy to give me that electric train for my birthday, and have Teacher notice how much better I read now, and make the big kids take me into their gang, and . . ."

"Son," Mother interrupted, "don't take on yourself to give God instructions—*just report for duty!*"

Do we wonder sometimes at our lack of progress as Christians? Then let us search our hearts honestly and deeply, and ask ourselves this question, "Have I reported for duty, or am I just following Christ for the 'loaves and fishes,' as the little boy who was praying was doing?"

To report for duty we need not only to accept the blessings of life from God, but we need to accept a Christian's responsibilities. We need to willingly accept the discipline of Christ in our

daily lives, striving to refuse the evil and choose the good.

Let us have enough faith in God, enough humility, enough courage to open wide the door, without reservation, that Jesus Christ may enter, purging with His spiritual power whatever needs to be purged and establishing those things pertaining to His kingdom within.

May we report for duty as we hear Christ saying, as He gives out His call of reveille, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

God is waiting for our answer to His call!

Let us report for duty, alert to our many opportunities in the service of the King, encouraging others to report along the way.

# Why I AM A NAZARENE

By RUTH VAUGHN

Nazarene Pastor's Wife

It was the dense, black hour of midnight in a Nazarene parsonage. With a start, I awakened from my sleep. I sat up in bed, startled, wondering. The moon beamed in through the window, falling on the desk covered with opened geometry books and some English essays. All was quiet.

Then through the still of the night I heard the sounds which must have awakened me. In the room next to mine I heard my daddy groaning, weeping, praying over the problems of his church and over the needs of his people.

As I sat there in the darkness listening to my daddy's prayer, my mind sped back over the countless sacrifices this man of God had made throughout his lifetime—sacrifices that were made without fanfare or self-pity. I thought of the shiny black suit he wore with the frayed cuffs. I thought of the countless white shirts whose collars had been turned by the skillful hands of my mother. I remembered the many meals he had denied himself to spend the time in prayer. Sacrifices made for the Church of the Nazarene!

As the sound of my father's tears came through the wall, hot, sudden anger leaped through my veins. Who appreciated his sacrifices or even took time to notice? Why should he give his heart and soul to a group of people who many times seemed unconcerned? Why should he deny himself much-needed rest to spend the midnight hours groaning and interceding in their behalf? Why had he been content to skimp and save and make do in order to serve the Church of the Nazarene?

My youthful spirit surged hotly at the seeming injustice of it all. I wanted to call out to my daddy, "Don't cry! Stop! Tell me why you have given your life in this manner to the Church of the Nazarene!" But suddenly I could see the way his calm, gray eyes would look at me. I could hear his deep, searching voice giving me his answer, "But, is she not worth it, my child?"

My head dropped into my hands. I knew what my father would say. I sat for a few moments, still, in the night. The breeze slipped in the window and cooled my burning cheeks. My impulsive anger slipped away.

I was born in a Nazarene parsonage. I had lived every day of my life in a parsonage. The Church of the Nazarene had supported my father and his family. The Church of the Nazarene had given him a place of service. The church had given to

me Christian, wholesome entertainment to help counteract the temptations of the world. The church had given me fellowship with other Christian youth. The church had given me the advice and guidance of experienced, tried, and true saints. The church had given me an altar at which to pray, instruction for the right way of life, guideposts to shield me from wrong. The church had instilled in me principles and ideals that were unshakable and firm. The church had given me camps filled with recreation, fun, and worship in the great outdoors. The church had given me an educational institution where I could attend upon graduation and obtain higher education centered around Christ.

I paused a moment and listened to my father in the next room. His prayer was rising to a crescendo of victory. I smiled up at the moon. In that instant I knew that the Church of the Nazarene was worth the sacrifices of my father and thousands of men like him. I knew it was worth the prayers, the groanings, the tears. I knew it was worth the sacrifices, the loyalty, the unending hours of labor.

As I sat alone in the night I knew very clearly and proudly why I was a Nazarene. Not because it was the church of my father, but for all the things the church had done for me, because it was the church of my own personal convictions and choice.

The church never failed me. My reasons are still the same. I attended that Nazarene college. I met a Nazarene boy. I still live in a Nazarene parsonage. I am still a Nazarene.



*Review of books from other publishers does not mean full approval.*

## ORPHAN BY CHOICE\*

Clara Verner

(Beacon Hill, \$2.50)

A gripping story of the tragedy of divorce. Here is fiction, highly Christian, thoroughly current. It pictures life as we see it today on every hand.

Phyllis Marlowe, an older teen-ager, frustrated because of parental delinquency, faced with the tragedy of living with divorced parents, decided to become an "Orphan by Choice."

This tale carries you along with suspense, drama, heartache, climax, and evangelical thrill. You will fairly live the hectic days and dreary nights yourself as this befuddled teen-ager tries to discover some solid support for her moral convictions. Finally in Christ she discovers true faith and true joy.

NORMAN R. OKE, *Book Editor*

\*This book may be ordered direct from the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

# The OLD Versus the NEW



Our first view in Europe after arriving at Rotterdam was the new buildings replacing those bombed out during the war. Not a trace of devastation is left. Hollanders are justly proud of this restoration, yet grieve over the loss of even a single old landmark. We found this attitude all over Europe. The joy and pride of the Europeans is to give the age of their buildings, monuments, and cities in centuries and not in years. Age, surrounded by sentiment and history, makes value. The old town, the old home, the old church, standing unchanged from generation to generation, produces emotional stability and peacefulness. War wrought havoc, ruins had to be replaced, but these new buildings are not the show places of Europe. Age is revered.

As we rode through the canals in Amsterdam the guide pointed with pride to scores of buildings hundreds of years old. True, some were leaning, but stiel-supports helped that. Tear them down? Not if the Hollanders can help it! The earliest recorded date of the church of Mr. Swarth's childhood at Franeker was in the beginning of the tenth century, long before the Reformation. Kings lie buried beneath its stone floors.

We stood in awe and wonder looking at the ancient and delicate architecture in Belgium. Lace-like daintiness covered the fronts of these buildings from hundreds to a thousand years old. These are the pride of the ages!

With great respect our "Cook's guide" in London pointed out aged buildings, telling about some historical and famous character having lived there. The Tower of London is frequently referred to as the "Cradle of the Empire"—construction was begun in the year 1078. Most distinguished ancestors of the English were connected with it. And so the British live surrounded with their memories like a moat around a castle. Their fathers built and their work remains as a part of the present.

In Italy we felt the reality of the scripture which states, "With the Lord . . . a thousand years as one day" (II Peter 3:8), as we viewed the antiquity of Rome with her old walls, the Colosseum, the remains of pagan temples built before Christ, the Appian Way (where Paul walked), and numerous archways in memory to early emperors.

We saw no new buildings in Venice—only those which have stood the ravages of time and the test of the ages. They are built of stone, founded on

rock, and thus they have stood through the ages, sacred in antiquity. All over Europe we saw intense reverence for age. Age is value; reverence for the past knits family ties, the home, and the church. Juvenile delinquency? Contrast statistics.

Our pride and joy is the latest thing out. Newness is value. In Los Angeles a large brick building, scheduled for demolition, has a cornerstone which says, "Erected in 1931." A mansion built in the early thirties costing over \$200,000 was demolished to make place for a "new" building. Constant change is the order of our day. So is our emotional stability. We overwork and drive under tension to acquire the latest in homes, furniture, cars, and fashions. That required today is outmoded tomorrow—so we grind on. Someone has said that our national dance is St. Vitus.

While grasping for permanency, security, and peace, are we victims of the tide that sweeps us just in the opposite direction? Is our way of life really satisfying? Actually how much superior is that new chair to Grandma's old rocker? Is this demand for the new controlling our spiritual life until there is no appreciation for the old paths, the old hymns, yes—the old ministers, rich in experience and maturity? Is a man due for demolition if he has been preaching since 1931? Is there as great a contrast between too many of our spiritual conceptions or our average piety and John Wesley's "Holy Club" as there is between modern art and that of Michelangelo as portrayed in the Sistine Chapel at Rome, or Rembrandt's "The Night-watch"? Actually modern art is utter insanity when compared with the works of the old masters. Modern "St. Vitus" music is insane compared with the music of the great masters.

With all proper appreciation for the young, the new, and all this implies, let us not lose our sense of values. Is what we get worth what we pay? Is spiritual poverty worth material gains? Spiritually we have much to learn from the past. When using young men for war, let us not forget to use old men for counsel. "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28). We might need it before long!



# EDITORIALS

## **What Is God Like?**

The Bible answers this question, for Jesus told Thomas and Philip that the Father was like Him. You will remember that Thomas asked the Master a question, "Lord, we know not whither thou goest; and how can we know the way?" Jesus answered him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And then Jesus continued, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." In other words, to know Jesus was to know the Father—to know whom God was like, or what God was like. To see Jesus was to see the Father—that is, to see Jesus in action, to get the meaning of His personality through what He did, was to know the personal characteristics of the Father.

Then Philip, who was in the group, carried on the conversation, and said: "Lord, shew us the Father, and it sufficeth us." Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (See John 14:5-9.)

"God is a Spirit," and sometimes it is very difficult for men who are surrounded with that which is material to conceive of Him and to understand what He is like. Yet He has not left us without a supreme witness, and that supreme Witness is Jesus Christ. He came and lived among men and gave to them in a concrete manner the character of the Father.

Jesus came in the flesh and went about doing good. He opened the eyes of the blind, unstopped the deaf ears, caused the lame man to walk, cooled the fevered brow, and even raised the dead. Better still, He healed the brokenhearted, lifted the burden of the sinner, and made the dead in trespasses and sins to live again. From these works of the Master we get a picture of His heart and personality; and when we get that picture, we see the face of

the Father. The God of heaven is just as concerned about men and their needs as was the Master. I am not surprised that Jesus said, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him," and, "He that hath seen me hath seen the Father."

## **The Secret Place**

In looking through an old hymnal of the Methodist Episcopal Church South, I found a hymn which opens with these lines:

*I love to steal awhile away  
From every cumb'ring care,  
And spend the hours of setting day  
In humble, grateful prayer.*

Here's a person who was evidently in the habit of having a devotional time in the evening. Quite often we speak about the morning as such an occasion, but there is special value in stealing away at the hour of the setting sun, after the day's "cumb'ring cares" are over. Notice the writer says,

*And spend the hours of setting day  
In humble, grateful prayer.*

We can come to God with gratefulness at the close of day, whatever the problems may have been. God is the Problem Solver. He may not always solve problems in the same way; sometimes He helps us to escape them, and at other times He gives grace to go through them. It is this latter type of grace that the writer is talking about—

*I love to steal awhile away  
From every cumb'ring care,  
And spend the hours of setting day  
In humble, grateful prayer.*

It's good to come to God in the morning; it's also worthwhile to come to Him at the setting of the sun, or late at night just before retiring. In fact, it's blessed to take time to be alone with God at any hour during the day. Nothing can substitute for the place of private converse with God,

as the writer of this poem indicates in the second stanza:

*I love in solitude to shed  
The penitential tear;  
And all His promises to plead,  
Where none but God can hear.*

By *Stephen S. White* . . . . .

Someone has defined religion as "what we do with our solitariness." Certainly there is no better time to commune with God than when we are alone, when we can "shed the penitential tear." If we need to repent—if we have sinned—that provides a wonderful opportunity. On the other hand, if we have made mistakes (and we all make mistakes), then we should always come to God with a penitential spirit, as John Wesley so clearly taught. Too many times we are inclined to think that because we are saved and sanctified we get beyond "the penitential tear." Not at all! We'll never be beyond it in this world. And by this I do not mean that occasionally we need to be willful sinners so long as we live. No, I do not mean this. I simply mean that all of us should be conscious of the fact that we are coming short of the perfect law of God. In other words, we are guilty of sins of ignorance, and the Blood must cover them as well as conscious transgressions. This is truly a wonderful stanza—

*I love in solitude to shed  
The penitential tear;  
And all His promises to plead,  
Where none but God can hear.*

But this isn't all that engages the writer's attention in this secret place at the close of day. The third stanza gives us these words:

*I love to think on mercies past,  
And future good implore;  
And all my cares and sorrows cast  
On Him whom I adore.*

What a stanza! What a theme it suggests, or what themes it suggests, for the hour of prayer! "Mercies past"—how good God has been, and how wonderful it is to think of His goodness in the past! And it is always in order to call on Him for His benefits, His blessings in the future, "and future good implore." Along with these petitions, we can in the quiet time cast all of our "cares and sorrows" upon Him; not only upon Him, but on Him whom we adore.

Many times when I was a child we had preachers, godly men, in our home. Often as I followed them around, I heard them say quietly, "Blessed Jesus,

blessed Jesus!" Oh, how the true Christian adores the Son of Man, the Son of God! No wonder John says in Revelation 5:

"And I beheld, and I heard the voice of many angels round about the throne and the beasts [living creatures] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (vv. 11-13).

Jesus is the Lamb, and the angels and the saints adore Him. He will be the center of attraction at the judgment. Some people may pass Him by here, but nobody will pass Him by there. Every knee shall bow and every tongue shall confess. God the Father is going to see to it, on that last great day, that His name, the name of the only begotten Son, His beloved Son, is exalted above every name.

The theme of this song moves on to even a higher level in the fourth stanza as the writer says:

*I love by faith to take a view  
Of brighter scenes in heaven;  
The prospect doth my strength renew  
While here by tempests driven.*

In that secret place, at the close of the day, he has a vision of heaven. The pearly gates of the celestial city are swung wide open for a moment, and the pray-er sees as he never has before. Then he adds—

*The prospect doth my strength renew  
While here by tempests driven.*

In secret prayer, a new and larger vision of heaven is received. Your strength is renewed down here, even though the tempests beat about you.

Then the words of this song continue—

*Thus, when life's toilsome day is o'er  
May its departing ray  
Be calm as this impressive hour,  
And lead to endless day.*

At the close of day in that quiet moment with the Master alone, the writer's heart is bathed in an impressive calmness. Then he breathes a prayer to God that "life's toilsome day" may end in the calmness and glory of the "endless day." Let's join with the writer in the petition of this last stanza:

*Thus, when life's toilsome day is o'er  
May its departing ray  
Be calm as this impressive hour,  
And lead to endless day.*

**Savings Deposits**

The General Church Loan Fund has been climbing at a normal rate since the first of the year, with between \$11,000 and \$16,000 in new savings deposits each month. We have received many applications for loans. Most of these have been approved, and with the coming of spring, the churches are ready to begin building. We can easily use \$100,000 in new deposits in the next sixty days. If you have been planning to send in a deposit, it will be greatly appreciated if you will do it now. If you have any questions about the deposits, write to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, for complete information.

**Plans for the Small Church**

Last year a brochure of ten plans for the first building of the home mission congregation was prepared by the Division of Church Extension. These plans were furnished by seven architects and church designers of our church. They illustrate the fact that the home mission church building can be attractive. They are all less than 3,000 square feet in area, but provide for seating from 60 to 170, most of them with overflow space for others. Most of the plans may be expanded by additional units in the future. They have been designed with simplicity and economy in mind, with the goal of being built for \$10,000 to \$15,000 with the use of donated labor.

The plans shown in the accompanying picture, called the Forerunner, was designed by Mr. Robert F. Rathjen, a Nazarene layman who is a registered architect specializing in churches. He has designed a number of our churches, especially in the Pacific Northwest.

The brochure of ten plans and other church building helps for the small congregation will be sent without charge

**ROY F. SMEE, Secretary**

upon request to the Division of Church Extension.

**Vacationing Abroad?**

Be sure to attend the services of the Church of the Nazarene in the British Isles and our overseas home mission areas, including Australia, New Zealand, West Germany, South Africa (European), the Panama Canal Zone, and the two new states, Alaska and Hawaii. Your presence and interest will be of encouragement to our overseas Nazarenes and you will be richly rewarded in the fellowship and worship with Nazarenes around the world.

If you vacation or travel abroad, please remember:

1. Write the Department of Home Missions for the location of our churches in the countries you plan to visit.

2. You are a representative of the Church of the Nazarene. Your home church will be judged by your spirit and actions abroad.

3. Our pastors overseas are busy men in the pastoral duties of their congregations. Do not ask or expect them to spend time conducting a sight-seeing tour for you. Courtesy and thoughtfulness on your part will leave pleasant memories of your visit.

4. Pay your own way. Our pastors overseas want to maintain a normal family life. Their income may be meager. They will be courteous, but they are not operating a hotel and restaurant for tourists. Do not stay overnight with them unless you have been asked to do so before arriving and are there to render a specific service in their church. Put a good offering into the collection in the churches you visit.

5. Pastors and evangelists should not expect to preach in churches they visit, except when invited to do so before they begin their trip. They should expect

reimbursement only for officially planned revival campaigns or other services of a specific nature.

These suggestions will help to guide you as you plan to travel abroad and are presented at the request of the General Board. We hope your trip will be relaxing physically, broadening intellectually, and deepening spiritually. By careful planning you may travel inexpensively, but do not presume to pay for your trip at the expense of our overseas churches, nor impair the name of the Church of the Nazarene abroad by staying in questionable places to save hotel expense. Every Nazarene is a missionary wherever he goes.

**The Sunday School Lesson**

**MENDELL TAYLOR**



**Topic for April 26:**

**The Secret of David's Success**

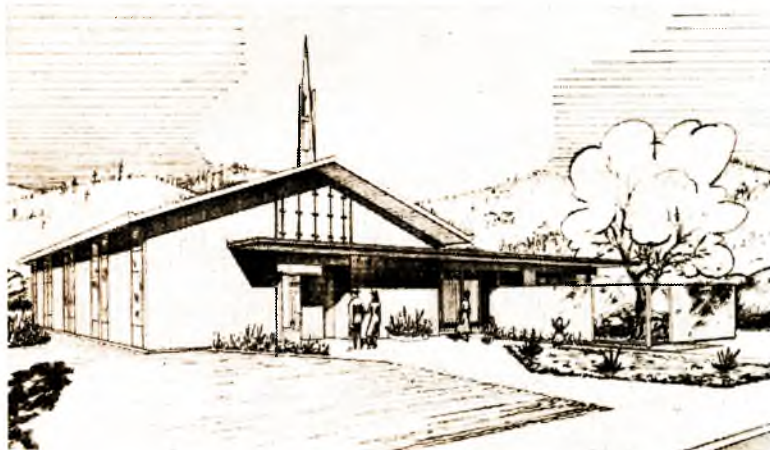
SCRIPTURE: I Samuel 16:1-18:16 (Printed: I Samuel 18:5-16).

*GOLDEN TEXT: The Lord seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart (I Samuel 16:7).*

*Promotion did not change him:* David was efficient as a leader. His commendable work gained recognition from the king. Saul rewarded him by making him the commander in chief of the army. David moved into this high position but he did not allow the newly acquired honor to turn his head. He possessed the skill of a master warrior, but he maintained the attitude of a servant. He did not use the authority of his new position to take advantage of the people nor undermine the influence of his superiors. He conducted himself wisely.

*Praise did not change him:* After leading a victorious campaign against the Philistines, he was given a conqueror's reception as he returned home. Bands were playing, spectators lined the streets, singing groups swarmed around him, and the highest compliments were changed to him. He was given the title of "Mr. Big" in the kingdom. His popularity rose to the point that he was rated above the king in the minds of the people. They joyfully sang these words to one another: "Saul hath slain his thousands, and David his ten thousands."

If anything will throw a person off balance, praise will do it. If one's ego



has an appetite, only praise will satisfy the craving. When the ego is fed, it always becomes overweight. Once out of balance, rottenness soon spoils the person with an inflated ego.

*Persecution did not change him:* The King could not take it, when the attention of the people was centered on David and not himself. The fatal acid of jealousy began to eat away at his vitals. He allowed the deadly spirit of envy to come in and take over. He started eying David critically and hatefully. Saul found fault with everything the young warrior did or said. Saul discredited him whenever the chance presented itself. Saul turned his tongue into a sharp and cutting bayonet, but these cruel words did not plant bitterness in the heart of David.

Saul became violent over the whole matter. He brooded until he could not stand the sight of David. The temper of Saul was so uncontrollable that on two occasions he threw his spear at David.

This manifestation of opposition did not alter the generous and thoughtful attitudes of David. He maintained his poise in the face of fierce persecution.

*Partiality did not change him:* In desperation, Saul decided to demote David to the lowest rank and put a less capable person at the head of the army. Partiality of this type usually rankles inside the spirit of the one discriminated against. Again, David was magnanimous. He would have had every reason to object, complain, murmur, and take his case of injustice to the people. Nevertheless, he "behaved himself wisely in all his ways."

These four characteristics of David are still the secret of successful leadership.

\*CORRECTION: The Golden Texts as printed in the second quarter "Advanced Quarterly" and lesson leaflets, and in the April "Bible School Journal," are incorrect. The verse printed here is correct.

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

success and she should be able to walk without pain.

*Cuba*—Rev. and Mrs. John Hall report that they are all safe and well. This is true of all our Cuban missionaries and our Nazarene laymen.

*Africa—Nyasaland*—Rev. and Mrs. James Graham and Rev. and Mrs. Maurice Hall are safe and well. Because of scheduled executive meetings in Johannesburg, they left Nyasaland the morning of the unexpected uprisings in that country. They have since returned to their stations at Limbe and Fort Johnston, Nyasaland. Please keep them on your hearts in prayer. This is a new field. There has been no time to build up the confidence of the natives in the mission and the missionaries. These Nazarene workers and their new converts will need much prayer for their safety and for the progress of the work.

### Prayer Request

Violet Hall, eight-year-old daughter of Rev. and Mrs. John Hall, missionaries in Cuba, has been home in the States with her aunt for several months, trying to get built up physically for a very serious heart operation which doctors say is necessary. Recently she has not been getting along at all well physically. Please pray for this little girl, that God will undertake and strengthen her for the needed surgery, or heal, if that should be His will.

### India

This last term in India, compared with other terms, has been strangely different. The strong nationalistic feeling and the growing spirit of communism have made some resentful toward



## Foreign Missions

REMISS REHFELDT, *Secretary*

### Recent Answers to Prayer

*Bolivia*—"Everyone is safe and sound here. Things have quieted down to normal."—IRA TAYLOR.

*British Honduras*—"Thanks for the prayers of our people. The trouble with my legs seems to have disappeared and I am able to carry on as usual."—RONALD BISHOP.

*Peru*—Harry Flinner, missionary on furlough, who was hospitalized recently from an auto accident, seems to have suffered no lasting effects. He is able to be back to his usual schedule.

*Africa*—Doctors report that Mrs. C. S. Jenkins' surgery for an arthritic condition in the hip joint was a complete

## Servicemen's Corner



### Introducing Our Newest Chaplain:



Veldon B. Dobbs was called into active duty in the navy chaplaincy on February 2, 1959. Until March 27 he is in chaplains' school at Newport, Rhode Island.

He was called to duty with the rank of lieutenant. His assignment after chaplains' school has not been received.

Our present number of chaplains in active duty is twenty-five: four in the air force, twelve in the army, eight in the navy, and one in full-time Veterans' Administration work. Remember to pray for them and their work in this vital ministry.

**NAZARENE SERVICEMEN'S COMMISSION**

*Ponder W. Gilliland* DIRECTOR

Westerners and Christian workers. Evangelistic work has been more challenging, yet not so visibly fruitful as in other years. In some places there is the belief that changing one's religion is equal to denationalizing oneself, and this has had its effect. Then there is the teaching that all religions lead to God equally well. These are some of the challenges that we face in India today.

But we remember that the gospel "is the power of God unto salvation." The gospel must be preached; the commission must be heeded, for there is one God and "one mediator between God and man, the man Christ Jesus," and "neither is there salvation in any other."

Christianity in action and a church on fire for God will win the day. We work to that end.

Voluntary self-support under divine guidance will ultimately produce a strong, healthful, spiritual, self-sacrificing, aggressive church.—JOHN MCKAY, *India*.

### Answers to Prayer That May Not Have Been Printed Yet

*Thanksgiving Offering, 1958*—Prayed that more than \$1,000,000 would be received. In March, 1959, the total received was \$1,098,725.25.

*Africa*—Two church sites for location churches in Johannesburg. Prayer requested, December, 1955. These have been secured, and others as well.

*Africa*—Request for prayer for new work among Swazis in compounds—February, 1959. Brother Smith reports good response with meetings now held regularly in sixteen compounds.

*American Indian*—Prayer requested for rebuilding of Watonga Indian Mission, destroyed by fire, 1956. In 1957 the new building was completed, debt-free, before Wissbroeckers left for Africa mission field.

*American Indian*—Samuel Mackety, pastor in Los Angeles, seriously burned in gasoline explosion, 1957. Prayer requested, July, 1957. Last reports were that he had recovered well from this accident.

*Argentina*—Prayer requested for expansion of the work in Argentina and Uruguay, February, 1959. March, 1959, reported two new preaching points opened in Argentina.

*Brazil*—February, 1959, requested prayer for establishment of our mission headquarters and church in Brazil. March, 1959, missionary reported purchase of building in city of Campinas where they can live, and hold services in downstairs hall.

*British Guiana*—Requested in March, 1955, to pray for sites in several towns, including New Amsterdam. New Amsterdam site has been secured.

*Cape Verde*—November, 1957, requested

prayer for the three newest islands entered. Missionaries report wonderful results in all three. There is an

organized church on each island, and several preaching points have been opened.



By LESLIE PARROTT

● Billy Graham preached to the biggest crowd of his career on the closing day of the Melbourne, Australia, campaign. One hundred forty thousand people heard his final message. Graham's previous record crowd was one hundred thousand at New York's Yankee Stadium in 1957. In a new turn of attitude, Graham was praised by Catholic, Jewish, and Protestant religious papers. According to the Associated Press, criticism has been limited "mainly to a few letters sent to newspapers and a couple of articles in unimportant periodicals." After a seashore holiday, Billy will begin an April crusade in New Zealand.

● According to Major General Patrick J. Ryan, retired chief-of-army chaplains, "religion occupies a place of growing importance in the army." He attributes increased effectiveness of the chaplaincy to the excellent quality of the chaplains themselves and an increased backing of the "commanders from the top on down."

● According to a front page story in the *New York Times*, "The Methodist Church, the largest Protestant denomination in the country, is dying out in the cities. Methodist congregations, while increasing elsewhere, are dwindling in inner urban areas because most have refused to accept as members any but whites of the upper and middle class. And this is a vanishing breed in the cities." A bishop in Boston said that if a city church did not serve the low-income people of its immediate areas, but ministered only to the elite who drive to it from the suburbs, it had no right to exist.

● According to a report from the Department of Commerce in Washington, the construction of religious edifices during February totaled \$70,000,000. This is a 9 per cent increase over one year ago.

● In the State of Connecticut, 61 per cent of the babies baptized in 1958 were baptized as Catholic, and 51 per cent of the marriages performed in the state last year were Catholic.

● "The day of missionary colonialism, as well as political colonialism is over," according to Dr. Eugene Carson Blake, clerk of the General Assembly of the United Presbyterian Church in the U.S.A. Dr. Blake made this remark in a prepared speech at the National Council of United Presbyterian Men, in Chicago. He looks toward an increase in the

number of closed doors for foreign missionary work, while the number of native-controlled churches will increase. "All over the world new nations have been founded and there is an even stronger feeling of nationalism in Asia and Africa, countries which have not found a way to throw off colonial power."

● Missionary homes and buildings were burned in Nyasaland, Africa, as a part of the "white-man-go-home program" launched by the African National Congress. This is one more episode in the mounting tensions resulting from the strong nationalistic surge felt throughout the world. Predictions are that the work of foreign missionaries will be increasingly difficult.



by BERTHA MUNRO

### Why Limp Prayers?

Exactly one hundred years ago, in 1859, Professor Austin Phelps delivered a series of lectures at what was then Andover Theological Seminary, on hindrances to delight in prayer. Excerpts follow. (Courtesy of Rev. James Jones, who lent me the book.)

#### Monday:

"The experience of prayer has delicate complications. A little thing, secreted there, may dislocate its mechanism and arrest its movement. It does not require 'a great sin.' Even a doubtful principle of life, harbored in the heart, is perilous to the peacefulness of devotion: . . . living upon some unsettled principles of conduct; . . . suspense of conscience upon subjects of practical life on which there is no suspense of action." (Psalms 66:18.)

#### Tuesday:

"We often affront God by offering



prayers which we are *not willing to have answered*. Many of the prime objects of prayer enchant us only in the distance. We are in love with the phraseology of prayer, with grand thoughts and feelings. Envious, we pray for a loving, generous spirit; ambitious, for a humble spirit; luxury loving, for the spirit of self-denial. "What one thing are you *doing* for Christ which costs you self-denial?" (James 1:22)

#### **Wednesday:**

"Want of *trust* in prayer neutralizes prayer. God has decreed prayer a power in the universe as distinct, as natural, and as uniform as the power of gravitation, or of light, or of electricity. Unless prayers go 'in a right line to God,' they become circuitous, timid, heartless." (Job 21:15; Hebrews 11:6.)

#### **Thursday:**

"The joy of *hope* will vitalize the duty of prayer. 'I come to my devotions this morning on an errand of real life. This is a business in which I am to engage. Even my faltering voice is to be heard in heaven, and it is to put forth a power there, the results of which only eternity can develop.'

"Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask." (Genesis 32:28.)

#### **Friday:**

"We may lose many prayers for the want of two things which support each other: *specificness of object and intensity of desire*. 'Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in heaven.' (Dr. Chalmers).

"Consider what a huge indecency it is, that a man should speak to God for a thing that he values not. Our prayers upraid our spirits, when we beg tamely for those things for which we ought to die.' (Jeremy Taylor)." (Mark 11:24.)

#### **Saturday:**

"We offer many dead prayers, through mental *indolence*. The mind dreams its way through a dialect of dead words which was never original with us; we have never lived it. Sluggishness of mind is sometimes the secret sin of good men. Mental ease is a refined and seductive idol." (Malachi 1:13.)

#### **Sunday:**

"*Religious hurry*—an arithmetical estimate of our communion with God as 'the measure of love' (Augustine) is not very flattering to our unseen Friend.

"Holiness is something of God, wherever it is. It is an efflux from Him, and lives in Him; as the sunbeams . . . are not so much here where they shine, as in the sun from whence they flow.' (Dr. Cudworth.) Such a possession of the idea of God we never gain but from still hours." (Matthew 26:40.)

And others. But we have come to our week's end.

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

### **How would you answer a person who says that the Holy Spirit comes in when we are saved?**

There is a sense in which the Holy Spirit comes in when we are saved. Regeneration, conversion, or being saved, is the work of the Holy Spirit. In this first blessing we are born of the Spirit (see the first part of John 3, where Jesus talks with Nicodemus). However, the Holy Spirit does not come into our hearts to dwell in His fullness until we are sanctified wholly. When we are baptized with the Spirit, we have an experience which we did not get when we were born of the Spirit. It is one thing to have the Holy Spirit in you as your Saviour and it is another to have Him dwell in you in all of His wonderful fullness.

The difference between being born of the Spirit and being baptized with the Spirit, or being saved and being sancti-

fied wholly, may be stated in another way. In John 14:17, Jesus says of the Spirit of truth—"For he dwelleth with you, and shall be in you." "With" and "in" are spatial terms but they are not to be taken literally. They symbolize two psychical relationships between my personality and the Holy Spirit. In conversion the Holy Spirit establishes a spiritual center in a personality which has been "dead in trespasses and sins." The old center, the sin nature, remains but it does not dominate one's life as long as he keeps saved. In entire sanctification the Spirit destroys this sin nature and thus becomes supreme in the Christian's life. This man's life is then completely under the domination of the Holy Spirit.

### **A member of another denomination says that the Bible tells us to be perfect as God is perfect, but no one is, according to him. What about this?**

Christ himself gives us these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). It seems strange that anyone who claims to be a follower of Christ would declare that He (Christ) commanded us to be something which none of us can be. Any person who takes such a position must surely be wrong. I would not want to be bold enough to take issue with Jesus himself. We can be freed in this life from the inborn nature of sin. This happens when we are sanctified. I know of no Protestant church that claims that when we are saved we get rid of the carnal mind, the Adamic nature, the principle of sin, with which we are born because we are part of a fallen race. This must come later and before we get to heaven, because no sin can enter

there. The Church of the Nazarene believes that we can get rid of this sin nature and obtain Christian perfection, the kind of perfection which Jesus meant when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," in this present life. It comes in a second crisis after the crisis of conversion. Christian perfection, or perfect love, is holiness, or freedom from sin—the sin nature. In this sense we can be holy as God is. Of course our Christian perfection, or holiness, is not absolute like God's and thus equal to His quantitatively, but it is qualitatively like God's in that it means, for us, freedom from sin within. In other words, our inner selves are dominated by love for God and our fellow men insofar as that is possible to human, finite persons through the grace of God.

### **Can a person be perfect in love and still be tempted, since the only way in which we can be tempted is through our wants and desires?**

Why not? It is true that wants and desires are the avenues through which we are tempted. This, however, does not mean that all wants and desires in themselves are evil. James says: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:13-14). Lust in the passage just quoted means strong desire. In itself it is not something bad. On the other hand, it may lead to something bad. All that is necessary for sin to be possible is free will and legitimate wants and desires. A holy person with these can sin.

of the angels fell, and they did it in this way. The suggestion came to them that they satisfy some legitimate desire in an illegitimate way, and they, through their wills, yielded to this suggestion. The angels in heaven were perfect, but they fell; and Adam, who was created in the image of God, was perfect, and he fell. He was created perfect in love, but he had free will and legitimate desire, and he fell from his perfect love into sin. For a person to be sanctified wholly in this world does not at all mean that he cannot fall—be tempted, and sin. Such an argument as is given in your question is a very weak argument against perfect love, or holiness.

# NEWS of the Churches



## Eastern Kentucky

The Eastern Kentucky District Preachers' Meeting and N.F.M.S. rally convened January 19 to 21 at Maysville church.

Mrs. D. S. Somerville, district president, had a well-arranged program for the N.F.M.S. rally; she presided with her usual charm and dignity.

Mrs. Louise Chapman, general N.F.M.S. president, brought the afternoon message at the rally and stirred our hearts with accounts of the goals attained during the Golden Anniversary year. She also challenged us to the great task that lies before us. Mrs. Chapman also spoke during the preachers' meeting.

Dr. G. B. Williamson was at his best as he presented his wonderful messages. Never was the desire for service more prevalent than as Dr. Williamson inspired us to work for God and serve our fellow men.

Rev. D. S. Somerville, our district superintendent, is leading Eastern Kentucky pastors and people to deeper depths and higher heights with God.—*Reporter.*

Evangelist Buddie May writes that he has some open dates for the spring. Write him, 217 Third Street, Ashland, Kentucky.

Evangelist Cletus Franklin writes: "Due to a cancellation I have an open date, June 3 to 14; also have an open date, May 20 to 31. Will be glad to go as the Lord may lead. Write me, 116 McGrath, Battle Creek, Michigan."

Evangelist C. V. Holstein reports: "Since last reporting to the *Herald*, I have conducted revival meetings in Decatur, Faith Church in Kalamazoo, Cherry Grove, Manclona, and at Ludington, Michigan. I give thanks to God for the fine fellowship of Pastors Goodrich, Ide, Hoose, Voles, and Hieftje, and also their people. God is giving good victories, for which we praise Him. I am now arranging my fall slate; write me, 210 E. Walnut Street, Kalamazoo, Michigan."

Evangelist Marvin L. Brown reports: "These are wonderful days. I have just recently returned from a trip through Virginia, South Carolina, Florida, and Kentucky; pastors and people were wonderful. The power of the Holy Spirit in the services brought seekers to the altar who prayed through to victory. It was a joy to visit the Lakeland, Florida, camp, to meet Dr. H. H. McAfee and other friends, and to hear the Spirit-anointed preaching of Dr. Samuel Young and Dr. L. B. Hicks. I have some open dates for the fall, and will be glad to go as the Lord may direct. Write me, 810 Pleasant Street, Kewanee, Illinois."

Le Mars, Iowa—Recently we closed a very fine meeting with Evangelist Paul

Madden. God blessed and gave a number of souls seeking Him to be saved and sanctified. The meeting was of great blessing to the church. We came here in December and have found some very fine praying people. We are glad to be back in the pastorate again after being out for some two years due to health conditions.—L. C. Brown, *Pastor.*

Rev. Frank McConnell reports from Bethany, Oklahoma: "In July of 1958, after thirty-seven unbroken years in the pastorate, I resigned to become counselor of men at our Bethany Nazarene College. We thank God for His blessing and help in our years in the pastorate. We have seen 5,582 people pray through at the public altar in our pastorates, and received 1,891 persons into the church. Eight years ago we came to Bethany to start a new church, at the request of Rev. Mark Moore, then district superintendent. Through the providences of God and the help of some good people we were able to perfect an organization. During the eight years there were 1,323 who professed to pray through at the church altar, 412 persons received into the church, and 44 persons who went from our church into the active Nazarene ministry. We personally made over 17,000 calls and the church made nearly 80,000 calls. In those eight years the church raised \$160,028 with 9 per cent going to general interests. We left a membership of 180, and a Sunday school of around 240 in attendance; also a three-bedroom parsonage, a sanctuary that could seat 700, and an educational plant which would house 400 in Sunday school. The combined valuation is \$135,000 with a debt of \$50,000. We are enjoying our work with Dr. R. H. Cantrell and the others at the college. Occasionally we go out for conventions or Sunday school revivals. We plan to spend the summer on the Mississippi District with Superintendent Stucki and his people."

Highway, Kentucky—Coming here in July of 1957 we found a wonderful group of people who loved the Lord. Because of their faithfulness we have seen a new parsonage built, Sunday school offering doubled, and records broken in all of our Thanksgiving and Easter offerings to date. The Thanksgiving offering for 1958 was \$432—the largest in the history of the church. So far this year we are averaging 140 in Sunday school. We have had good revivals with Rev. Paul Shields, District Superintendent D. D. Lewis, Rev. Joel Danner, and just recently with Rev. Bob Hoots, when about forty souls prayed through to victory, including many young people. Some said this was the best revival in the history of the church. We give God praise for all the victories won.—BOB MADISON, *Pastor.*

Orlando, Florida—First Church had a great Youth Week. Our special workers,

Rev. Sammy Sparks and the Rushing Family, did a wonderful piece of work for us. Both young people and adults were enthusiastic about Youth Week, 1959. The week started off with a banquet on Monday night, at which time the evangelist and singers were presented to the young people. Tuesday through Friday nights were crusade nights, with good attendance and good results at the altar. All day Saturday was dedicated to youth with a zone Nazarene roundup; a variety of activities was sponsored by the zone for all ages—about four hundred in attendance. On Sunday, the closing day, God gave great victory at the altar. Truly God blessed young and old during this week.—J. DONALD FREESE, *Pastor.*

Shelby, Ohio—February was one of the most blessed and fruitful months that our church has had. The gracious presence of the Holy Spirit moved in upon us and filled the church with hungry hearts and the altar with satisfied seekers. Many souls found Him in their homes, and the scope of His work is evident in the fact that He added to our membership twenty-three fine sanctified folk; twenty-two by profession of faith, during February. Our Sunday school is running nearly one hundred above the attendance of last year. The Junior Department, under the direction of Mrs. Teasdale, now has so many that "standing room only" is the rule in the department. We give God praise—we have no program but prayer, and no plan but His presence. Revival fires are burning, and our city is stirred. Truly God is in the midst of His people. We give Him praise also for His healing ministry—the days of miracles are not past. Our calling groups are busy and efficient, the church united and prayerful.—ELLIS L. TEASDALE, *Pastor.*

Hagerstown, Indiana—Truly God blessed our church in a recent revival with Evangelist Cletus Franklin. His timely messages stirred the hearts of believers and helped others to make their decisions for Christ. We give God praise for His many blessings.—Mrs. DORIS DALE, *Secretary.*

## Hawaiian District Assembly

On March 12, with Dr. Hugh C. Benner presiding, and just before the report of District Superintendent Cecil C. Knippers to the seventh annual Hawaii District Assembly, history shared the announcement of Hawaii becoming the fiftieth state of the U.S.A. After a song, and praise and testimony from those feeling they were first-class citizens, the good spirit of the assembly continued with even more zest.

Rev. Cecil C. Knippers, who had resigned as district superintendent, closed out his work with a very fine report of the past years of service. The district reported a net increase of ninety-five in church membership, an increase of

eighty-five in Sunday school enrollment and ninety in average attendance. The N.F.M.S., under the leadership of Mrs. Knippers, showed commendable work, reaching their goals; also the district N.Y.P.S., under the leadership of Rev. Harold Meadows. The spirit of the assembly and also that of both the N.Y.P.S. and the N.F.M.S. conventions were uplifting.

Pastors, delegates, and friends joined together in the evening service to present to Rev. and Mrs. Cecil Knippers and family a lovely picture of the shores of Hawaii, and a cash gift of nearly \$350. Also, many other expressions of appreciation were given as the Knippers closed out their work in Hawaii.

In seven years the Hawaii District reports: In March of 1952, 4 churches on Oahu; now we have 9, including 1 church each on the islands of Hawaii, Maui, and Kauai, and 6 on Oahu. Increase in church members from 165 to 509; in Sunday school enrollment, from 680 to 1,231; average attendance, from 431 to 812. In 1952 there was raised for all purposes \$16,600, and this past year the amount was \$66,600. In 1952 the property valuation was \$76,000; now it stands at \$516,000.

General Superintendent Benner preached with the anointing of the Holy Spirit. The Lord lifted the hearts of the people and brought a new challenge. Mrs. Benner also spoke to the missionary convention. Dr. Benner's messages and fellowship stimulated each pastor and layman in faith and courage for a greater advancement in the work in Hawaii. Dr. Benner announced that Dr. W. S. Purinton would arrive on March 21 to take over the work as district superintendent. With Hawaii being a new state, and with a new challenge, we all praise God and march on with His Spirit.—VIRGIL W. BORDEN, Reporter.

#### Illinois District Preachers' Convention

The Illinois District Preachers' Convention met March 2 to 4, in Murphysboro, Illinois, with Rev. Harold Bedinger and his people entertaining the convention royally. We all rejoiced in their nice, new church building. More than one hundred district pastors were present.

Dr. Samuel Young, special speaker, warmed our hearts with his gospel messages and admonitions to preachers. His message on Tuesday evening telling of his trip to Africa was an inspiration to all present.

Rev. Harold Daniels, district superintendent, had planned well for the convention and presided efficiently. He led a great prayer meeting on Tuesday morning. Also he reviewed some of the high lights of the district superintendents' conference, and spoke relative to district interests.

Dr. Harold W. Reed presented the interests of Olivet Nazarene College and spoke on "The Teaching Commission of the Church." Mr. Elvin Hicks ably represented the Nazarene Publishing House.

The program included devotional messages by preachers of the district, special songs by preachers and their wives, and two helpful panel discussions on

## First Church, Fresno, California



The new facilities of Fresno First Church were officially dedicated on Sunday afternoon, last December 14, with Dr. D. I. Vanderpool bringing the dedicatory message, and District Superintendent George Coulter and Mayor Arthur Seland of the city of Fresno participating in the service. This marked the completion of a two-year building program begun when the former facilities were destroyed by fire on December 29, 1956. The new building, as enlarged from the former facilities, contains some 12,500 square feet of floor space with a main floor sanctuary, fellowship hall, balcony, and youth chapel, and a basement unit for educational purposes. Seating capacity of the sanctuary is 350, and the Sunday school facilities will accommodate 450. The sanctuary, finished in beautiful birch paneling and upholstered pews, provides a beautiful setting for worship.

The outside of the building is finished in stucco and brick trim work; adjacent to the building is the parking lot. The major portion of the work on the building was done by Mr. John Hall, contractor, also a member of our congregation. Fresno First Church was organized in 1910; the first building, located on another site, was dedicated by Dr. P. F. Bresee. The church, which now has 150 members and a Sunday school enrollment of 325, has assisted in the organization of some six other churches in the Fresno area. Rev. Charles Higgins was pastor during most of the rebuilding program; he accepted a call to First Church in Glendale last June. Rev. Robert H. Scott has served the church for the past six months. The church building, valued at \$130,000, has a present indebtedness of \$28,000.—Reporter.

"A Greater Tomorrow—Evangelize" and "The Value and Importance of Cooperation." District interests were presented by departmental leaders; and three new churches—Salem Grace, Du Quoin, and Eldorado—were presented with communion sets by the district Junior Society.

The preachers' wives enjoyed a dinner together under the leadership of Mrs. Daniels.

God's blessing was on the convention and a wonderful spirit prevailed. We returned to our respective fields of labor blessed and inspired to build the Kingdom here on our district under the able leadership of our district leaders. Rev. and Mrs. Harold Daniels.—GEORGE H. D. READER, Reporter.

#### Idaho-Oregon District Church School Convention

The annual Idaho-Oregon District Church School Convention was held at First Church, Twin Falls, Idaho, with Rev. W. Elton Green as host pastor. Pastor and people of First Church did

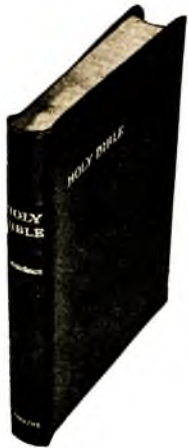
an excellent job in entertaining the convention.

Rev. Raymond C. Kratzer, district church school chairman, presided throughout the convention. Mr. Wayne DeBoard, Sunday school superintendent of the host church, brought the welcome address.

Rev. I. F. Younger, our well-loved district superintendent, brought the keynote address of the convention. He challenged a united district to higher goals and greater achievements by the help of God in our Sunday schools on the district for the year ahead.

Dr. Kenneth S. Rice, pastor of First Church, Oklahoma City, Oklahoma, was the special speaker. He was used of the Lord to instruct, inspire, and encourage every person present.

Workshops were conducted for vacation Bible schools and Caravans each day of the convention. Reports of the Sunday school superintendents showed a substantial gain in enrollment and attendance on the district for the year.



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All of us felt this to be the greatest Church School Convention ever held on the Idaho-Oregon District. The convention was outstanding because of (1) the blessing of God upon every service, (2) the enthusiastic response to the challenges and goals presented, (3) the wonderful representation from the churches, and (4) the capable and practical ministry of Dr. Kenneth S. Rice.—**J. RUSSELL BROWN, Reporter.**

### Northwest Indiana District Midyear Convention

Dr. Samuel Young thrilled our hearts with his stirring messages at our District Midyear Convention. He exalted Christ as the focal point of our ministry and our lives. We rejoiced in his examples of preaching on the depths of spiritual truths and the heights of possibilities of God's grace.

We were graciously entertained by the people of our church in Valparaiso and appreciated their hospitality.

Our district superintendent, Rev. Arthur C. Morgan, keynoted the meetings with his message on "Meeting the Storms of Life." We appreciate Brother Morgan's leadership as a man of God and a pastor's friend.

The importance of child evangelism was stressed by Rev. James Morsch, N.J.S. director from Northwestern Illinois.

Goals were set for church, N.Y.P.S., and N.F.M.S. membership. Emphasis of the three departments of the church for the coming months was given by Church School Chairman Henry Hackett, Missionary President Mrs. Arthur Morgan, and N.Y.P.S. President Robert Griffin.

A fine spirit of devotion and unity was expressed by the pastors. We had a nearly unanimous attendance of our sixty-two pastors at the convention. A better spirit has never existed in the fellowship of the pastors one with another, and we go forward to win more souls for Christ and build the church in every way.—**L. E. MYERS AND GORDON WICKERSHAM, Reporters.**

### District Church Schools Convention

Capacity crowds attended the second annual Church Schools Convention of the Philadelphia District on February 23, in Royersford, Pennsylvania. The spacious and beautiful sanctuary of the new church was filled to the doors when

more than five hundred persons attended the evening session.

Dr. A. F. Harper, executive secretary for the Department of Church Schools, was guest speaker for the occasion, and in his usual efficient manner presented the Sunday School outreach program for 1959. Our vision was enlarged as we listened to the challenging program outlined by the department.

During the afternoon session, following the address by Dr. Harper, time was allotted for workshops under the supervision of various members of the district church school board.

We were thrilled to have our district superintendent, Rev. Wm. C. Allshouse, in the convention following an extended period of serious illness. Rev. G. Thomas Spiker, chairman of the district church school board, presided over the three sessions.

Rev. R. E. Zollinhofer and his people proved to be able and gracious hosts for the occasion. Coffee and doughnuts were served to the early arrivals at the convention.

The Philadelphia District forges ahead in the church school program.—**DON R. HOFFMAN, Secretary.**

Evangelist C. L. McFarland reports: "I thank God for the way He has poured out His Spirit and given us wonderful revivals among the churches with a number of seekers at the altar. I am now filling my slate for the fall and winter of 1959 and the first part of 1960; I still have some open dates through the summer and will be glad to work in churches or camps anywhere. I thank our fine pastors and laymen with whom I have worked, and also our consecrated district superintendent, Rev. Arthur C. Morgan, for his prayers and support. Write me, Route 1, Michigantown, Indiana."

Evangelists Jack and Ruby Carter write: "We are to be in First Church, Blackwell, Oklahoma. April 29 to May 10; then have an open date, May 13 to 24. We'd be glad to give this time to any church needing our services as preacher and singers. Also have open dates, September 2 to 13 and October 1 to 11. Write us, Box 222, Bethany, Oklahoma."

Evangelist Leonard G. Hubartt writes: "I have one date open in May and would be glad to slate this time for a two-week revival any place the Lord may lead. I give God praise for a full slate for this fall, but have open dates in the spring and fall of 1960. Write me, Route 4, Huntington, Indiana."

Oregon City, Oregon—Evangelist C. T. Corbett was with us for ten days in February. He gained the immediate attention of our Sunday school and youth groups as well as the at-large attendance of the neighborhood. His preaching was convincing, and sixty-seven people responded to the altar call. Neighboring pastors and people supported the meeting well. A special feature of the meeting was the fine song directing, vocal solos, and children's work of Mrs. Goldie Coonrod, song evangelist. Evangelist Corbett and Mrs. Coonrod have both been given a call to return for a sixteen-day meeting in January of '61.—**BERTRAND F. PETERSON, Pastor.**

St. Petersburg, Florida—In the providence of God the Lealman Church had Evangelists Billy and Helen Smith as special workers in our spring revival. From the beginning to the close, the power of God was felt. The people met for morning prayer meetings and God was faithful. Souls were saved, hearts were cleansed, and some backsliders reclaimed. Two nights were devoted to the youth; an all-night chain of prayer was observed by church members; and we had a great divine healing service. On the closing Sunday we had a real outpouring of God's Spirit, and Brother Smith did not get to preach. The music and singing contributed to the spirit of the revival. A love offering was given to the pastor and wife. *Herald of Holiness* subscriptions have doubled in the church.—**S. DIXON, Pastor.**

Kelso, Washington—It has been my privilege to serve as supply while arrangements were being made for a new pastor, as Rev. Elwood Smith resigned to take a new church in Seattle. Brother Smith's final service was blessed of the Lord and a number came forward for prayer. Plans were carried through for the revival as scheduled with Evangelist

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**A Sacred Music Camp on Indian Lake, near Vicksburg, Michigan**

Write for complete information: Nazarene Publishing House

C. T. Corbett. His ministry was blessed and owned of God, with more than one hundred seeking God. A good group of high school students attended the services. Brother Wayne Mortimer, local song leader, did a fine job with the music. On the closing Sunday, during the Sunday school hour the boys and girls, ages six through seventeen, met in the main auditorium. Following the evangelist's message, the altar and front seats were filled with seekers. Brother Corbett is gone, but the revival spirit lingers with us, as evidenced by eight seekers on the Sunday immediately following the revival. Rev. Edgar Kincaid, new pastor, will be with us soon.—W. M. IRWIN, *Supply Pastor*.

Dr. and Mrs. A. S. London report: "It was a great privilege to speak to nearly one thousand students and faculty members in our Pasadena College, Pasadena, California. President R. V. DeLong has a great building program now under way, with more planned for the near future. Prayer, revivals, recreation, and high scholastic standards are constantly held before the student body. Dr. L. Guy Nees, pastor of Los Angeles First Church, has a \$400,000 property with a \$300,000 sanctuary planned for the near future. The old 'mother church' has a new dress and new location. The people were responsive to our message, appreciative, and pledged to go in for Sunday school work. Space forbids the mention of all schools touched, but pastors and laymen were kind and co-operative and made us feel we owe a debt we can never repay. I wish we had a thousand lives to give to the cause of Sunday schools."

Evangelist Charles E. Haden writes: "I have an open date in July; will be glad to slate for a church meeting, tent revival or a camp meeting. Write me, P.O. Box 245, Sacramento, Kentucky."

Council Bluffs, Iowa—First Church has witnessed the mighty workings of God in two revivals already in 1959. In January, Dr. Eric Jorden, Olivet College professor, was with us for our youth revival. With wonderful insight into the Word, and the anointing of God, his messages were rich, resulting in many seekers praying through at the altar. In

February, Evangelist Roy Bettcher was with us for one of the greatest revivals we have seen. He preached with great fervor and burden and God wonderfully used him. Beginning with the second night, and in the Sunday services, the altar was lined with earnest seekers praying until victory came. Several found God for whom the church had been praying a long time. God met with His people in the morning services as they prayed for revival. In the closing service nine persons were received into church membership, and we are still seeing results from this revival. The music for both meetings was under the direction of this reporter, and local talent provided the special music. At the request of the church board the evangelist took up a good offering for our beloved pastor, Rev. D. F. Hail, so he could fly to California to be with his brother, Rev. Lloyd W. Hail, who had suffered two serious heart attacks. We have a fine group of devoted, godly people.—JACK W. CLARK, *Minister of Music*.

Evangelist J. W. Thomas writes that he will be in a meeting in Ava, Missouri, closing on April 26, and then has an open date, April 29 to May 10. Write him, Route 2, Box 55-A, Gravette, Arkansas.

Martinsburg, West Virginia—Our church recently enjoyed a great revival, one of the best the church has ever had. Rev. and Mrs. Dayton Lockard were the evangelists and singers, and were mightily used of the Lord. He is a wonderful gospel preacher, and he and his wife are fine singers. Several souls were saved; also several prayed through for entire sanctification. There was good attendance in all the services. This church is on the move for God, and we look forward to having a new church in the near future. Rev. A. V. Kesecker is our beloved pastor.—LORRAINE YEAKLEY, *Secretary*.

**Directories**

GENERAL SUPERINTENDENTS  
**HARDY C. POWERS**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri  
 District Assembly Schedule for 1959  
 Washington ..... April 29 and 30  
 Philadelphia ..... May 6 and 7  
 Florida ..... May 20 and 21  
 Alabama ..... May 27 and 28

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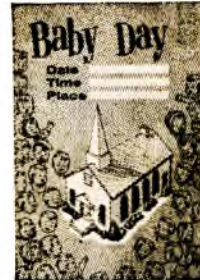
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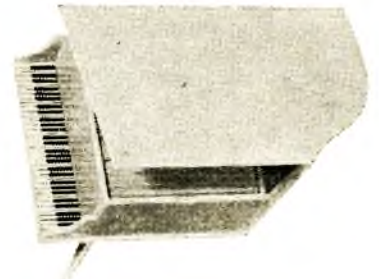
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 Eastern Kentucky ..... July 23 and 24  
 Illinois ..... July 29 and 30  
 Kentucky ..... August 5 and 6  
 Joplin ..... September 2 and 3  
 Southeast Oklahoma ..... September 16 and 17

### G. B. WILLIAMSON

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

#### District Assembly Schedule for 1959

Akron ..... April 29 to May 1  
 San Antonio ..... May 6 and 7  
 Abilene ..... May 13 to 15  
 Arizona ..... May 20 and 21  
 Canada Central ..... June 18 and 19  
 Eastern Michigan ..... July 15 and 16  
 Western Ohio ..... July 22 to 24  
 Southwest Indiana ..... August 5 and 6  
 Dallas ..... August 12 and 13  
 Northwestern Illinois ..... August 19 and 20  
 Indianapolis ..... August 26 and 27  
 South Arkansas ..... September 16 and 17  
 North Arkansas ..... September 23 and 24

### SAMUEL YOUNG

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

#### District Assembly Schedule for 1959

Canada Pacific ..... April 30 and May 1  
 Alaska ..... May 7 and 8  
 Los Angeles ..... May 20 to 22  
 Southern California ..... May 27 to 29  
 New Mexico ..... June 3 and 4  
 Albany ..... July 1 and 2  
 Maritime ..... July 9 and 10  
 Central Ohio ..... July 15 to 17  
 Pittsburgh ..... July 22 and 23  
 Wisconsin ..... August 6 and 7  
 Missouri ..... August 12 and 13  
 Northwest Indiana ..... August 19 and 20  
 Houston ..... August 26 and 27  
 Georgia ..... September 9 and 10  
 Mississippi ..... September 16 and 17

### D. I. VANDERPOOL

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

#### District Assembly Schedule for 1959

British Isles North ..... May 11 and 12  
 British Isles South ..... May 18 and 19  
 Nevada-Utah ..... June 3 and 4  
 Nebraska ..... June 10 and 11

Northeast Oklahoma ..... June 24 and 25  
 Canada West ..... July 8 to 10  
 Minnesota ..... July 16 and 17  
 East Tennessee ..... July 30 and 31  
 Kansas ..... August 5 to 7  
 Iowa ..... August 12 to 14  
 Tennessee ..... August 19 and 20  
 Louisiana ..... September 2 and 3  
 Kansas City ..... September 9 and 10  
 Southwest Oklahoma ..... September 23 and 24

### HUGH C. BENNER

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

#### District Assembly Schedule for 1959

Idaho-Oregon ..... April 29 and 30  
 Washington Pacific ..... May 7 and 8  
 Northern California ..... May 13 to 15  
 Oregon Pacific ..... May 20 to 22  
 Northwest ..... May 27 and 28  
 New England ..... June 17 to 19  
 West Virginia ..... July 2 to 4  
 Colorado ..... July 16 and 17  
 Chicago Central ..... July 22 and 23  
 Northwest Oklahoma ..... July 29 and 30  
 Virginia ..... August 12 and 13  
 South Carolina ..... September 16 and 17  
 North Carolina ..... September 23 and 24  
 New York ..... October 2 and 3

## District Assembly Information

**IDAHO-OREGON**—Assembly, April 29 and 30, at College Church, Dewey at Juniper Sts., Nampa, Idaho. Rev. Eugene Stowe, 323 Juniper, Nampa, entertaining pastor. Send mail, merchandise, and other items relating to the assembly % College Church of the Nazarene, Dewey at Juniper Sts., Nampa, Idaho. (Missionary convention, April 27 and 28.) Dr. Hugh C. Benner, presiding officer.

**WASHINGTON**—Assembly, April 29 and 30, at First Church, Woodridge Road and Walnut Ave., Edmondson Village, Baltimore, Maryland. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore 29, Maryland. (Home mission rally on eve of assembly, April 28.) Dr. Hardy C. Powers, presiding officer.

**AKRON**—Assembly, April 29 to May 1, at First Christian Church, 400 Cleveland Ave. S.W., Canton, Ohio. Send mail, merchandise, and other items relating to the assembly % entertaining pastor, Rev. Fletcher Spruce, 1301 Tenth St. N.W., Canton, Ohio. (N.F.M.S. convention, April 27 and 28.) Dr. G. B. Williamson, presiding officer.

**CANADA PACIFIC**—Assembly, April 30 to May 1, at First Church, Kingsway and Windsor, Vancouver, B.C., Canada. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. George MacDonald, 250 Nigel Ave., Vancouver, B.C., Canada. (Sunday school convention, April 28; N.F.M.S. convention April 29; N.Y.P.S. convention, May 2.) Dr. Samuel Young presiding.

**SAN ANTONIO**—Assembly, May 6 and 7, at Grace Church, 1006 Koenig Lane, Austin, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Howard Borgeson, 5806 Shoalwood Ave., Austin, Texas. (Conventions, May 4 and 5.) Dr. G. B. Williamson presiding.

**ALASKA**—Assembly, May 7 and 8, at First Church, 13th and "E" Sts., Anchorage, Alaska. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. M. R. Korody, 1905 Eastway Rogers Park, Anchorage, Alaska. (Sunday school convention, May 5; N.F.M.S. convention, May 6; N.Y.P.S. convention, May 9.) Dr. Samuel Young presiding.

**WASHINGTON PACIFIC**—Assembly, May 7 and 8, at Central Church, Sixth Avenue North and Valley, Seattle, Washington. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Morris Chalfant, 1410 Bigelow, North, Seattle, Washington. (Sunday school convention, May 5; N.F.M.S. convention, May 6.) Dr. Hugh C. Benner presiding.

**BRITISH ISLES NORTH**—Assembly, May 11 and 12, at Parkhead Church, Burgher Street, Glasgow E 1, Scotland. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Sidney Martin, 33 Muirfauld Drive, Glasgow E 1, Scotland. (N.F.M.S. and N.Y.P.S. conventions, May 9.) Dr. D. I. Vanderpool presiding.

**ABILENE**—Assembly, May 13 to 15, at First Church, 4510 Avenue Q, Lubbock, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Milton Poole, 4510 Avenue Q, Lubbock, Texas. (N.Y.P.S. convention, May 11; N.F.M.S. convention, May 12.) Dr. G. B. Williamson presiding.

**NORTHERN CALIFORNIA**—Assembly, May 13 to 15, at Beulah Park Camp, 100 Beulah Park Drive, Santa Cruz, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Frank True, 100 Beulah Park Drive, Santa Cruz, California. (N.F.M.S. convention, May 12.) Means to get to District Center: airplanes—San Francisco and San Jose; trains, too. Dr. Hugh C. Benner presiding.

**BRITISH ISLES SOUTH**—Assembly, May 18 and 19, at Cooperative Halls, Bolton, Lancashire, England. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. T. Crichton Mitchell, 334 Hulton Lane, Bolton, Lancashire, England. (N.F.M.S., N.Y.P.S., and Sunday school conventions, May 16.) Dr. D. I. Vanderpool presiding.

## Announcements

### WEDDING BELLS

William Collins and Gladys Hodges were united in marriage on February 21, at the College Church of the Nazarene in Bourbonnais, Illinois.

**BORN**—to Rev. Leonard and Betty (Hall) Daws of Amelia, Ohio, a daughter, Debra Carol, on March 5.

—to Mr. and Mrs. Frank Watters of Olivet Nazarene College, Kankakee, Illinois, a son, on March 3.

—to Mr. and Mrs. Carl Vastbinder of Dayton, Ohio, a daughter, Pamela Lynn, on February 15.

—to Norton and Lucy Jane Storm of Omaha, Nebraska, a daughter, Pamela Jane, on January 26.

**SPECIAL PRAYER IS REQUESTED** by a mother in Georgia for her daughter and husband, that God will undertake and save their marriage; by a Christian lady in Pennsylvania that her husband may be 'on fire for God'—she feels God

wants her to do special work for the Kingdom; by a Christian lady in Ohio for "five unspoken requests," that God will undertake and answer each one; by a mother in Oklahoma—an unspoken urgent request for her daughter; by a Christian lady in New York for her two brothers, who are blind to their deep spiritual need since they've never been in a church where the full gospel is preached; by a Christian mother in Ohio for her daughter who has a call to preach, that the way may be opened for her to do God's will and that her husband will be willing.



## A NEW NOTE FOR 1959!



## Gospel Song Writing Contest

As a means of encouraging the writing of worthwhile gospel songs and to aid in locating writers of such valuable material, the Nazarene Publishing House is sponsoring a **GOSPEL SONG WRITING CONTEST** under the direction of the music editor, Floyd W. Hawkins. This is scheduled as one of the special features of "Music Year" in the Church of the Nazarene.

- **FIRST AWARD** will be a one-semester tuition scholarship to any one of the eight colleges sponsored by the Church of the Nazarene, or a cash prize of \$250.00.
- **SECOND AWARD** will be a cash award of \$100.00.
- **THIRD AWARD** will be a cash award of \$50.00.

The prize-winning songs will become the property of the Nazarene Publishing House. These numbers will be introduced at the National Church Musicians' Institute, to be held at Indian Lake, Michigan, July 7-10, 1959.

The next "top ten" songs will receive special recognition of merit and will become subject to purchase, at prevailing rates.

**The contest deadline is May 31, 1959. All entries should be addressed to Floyd Hawkins, Music Editor, Nazarene Publishing House, Box 527, Kansas City 41, Missouri.**

**WRITE FOR COMPLETE RULES OF CONTEST TODAY!**

*Deadline Only Six Weeks Away!*



**Nazarene Publishing House** 2923 Troost, Box 527, Kansas City 41, Missouri

April 15, 1959

# *Nazarene* **THEOLOGICAL SEMINARY**



## **A PROFITABLE INVESTMENT IN FOREIGN MISSIONS**

A strong missionary emphasis has been maintained in the Seminary from its beginning. Several missionaries have served as visiting professors, and, in addition, one each year is invited to give a series of lectures on some specific missionary field. Other missionaries visiting in Kansas City have spoken in our chapel services.

Each year the faculty and student body join in raising money for a particular project on a mission field. Last year the money was used to help build a chapel to pioneer the work in San Salvador. This year it will be used to help furnish the Bible school in Formosa.

There are twenty-seven graduates of the Seminary now serving in foreign mission areas, and one other is under general appointment to be assigned to a field later on. These are:

**Africa:**

Douglas Alexander

**Argentine:**

Dorothy Ahleman

**Brazil:**

Charles Gates

**Cape Verde Islands:**

Roy Henck (studying in Portugal)

**Cuba:**

Howard Conrad

**Formosa:**

John Holstead

George Rench

**Guatemala:**

Lawrence Bryant

Elward Green

James Hudson

**Haiti:**

Paul Orjala

Brian Vanciel

**India:**

Clarence Carter

Cleve James

**Israel:**

Alex Wachtel

**Italy:**

Earl Morgan

**Japan:**

Merril and Myrtlebelle Bennett

**Peru:**

Robert L. Gray (studying in Mexico)

**Philippine Islands:**

Roy Copelin

Frances Vine

**Portuguese East Africa:**

Evelyn Mewes (studying in Portugal)

**Trinidad:**

Howard Sayes

Russell Brunt

Herbert Ratchiff

**South Africa (Home Missions):**

Floyd Perkins

**Uruguay:**

John Armstrong

**General Appointment:**

Paul Beals

**The Seminary is joining in the great task of a world-wide work**

# **MAY-SEMINARY MONTH**