



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 7, 1953

## WESLEY: "Holiness of Heart and Life"

### General Superintendent Benner

JOHN WESLEY, in a tract written to explain his movement to the people of his day, declared, "The essence of it is holiness of heart and life." This phrase appears again and again in Wesley's sermons, and "sets the tone" of his life and ministry.

Thus, a Nazarene feels very much at home in the atmosphere of John Wesley's writings, for the Church of the Nazarene is essentially committed to "holiness of heart and life." The promotion of this scriptural doctrine and experience represents our special mission to our day.

The strong emphasis of Wesley at this point is particularly clear in his conception of the ministry. In his "Thoughts Concerning Gospel Ministers," published in the *Arminian Magazine*, 1787 (four years before his death), Wesley wrote as follows:

"Who is a Gospel minister, in the full, scriptural sense of the word? He, and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole Gospel, even justification and sanctification, preparatory to glory . . .

"Let it be particularly observed, if the Gospel be 'glad tidings of great salvation which shall be unto all people,' then those only are, in the full sense, Gospel ministers who proclaim the 'great salvation'; that is, salvation from all (both inward and outward) sin, into 'all the mind that was in Christ Jesus'; and likewise proclaim offers of this salvation to every child of man. This honorable title is therefore vilely prostituted, when it is given to any but those who testify 'that God willeth all men to be saved,' and 'to be perfect as their Father which is in heaven is perfect.'"

In these modern days it is possible to lose that keen sense of our mission as a church with regard to scriptural holiness. But if we are to please God and justify our existence, we must maintain a ministry which preaches, as Wesley insisted, "the whole Gospel, even justification and sanctification . . . salvation from all (both inward and outward) sin." As a denomination, in both our ministry and laity, we must persist in an unwavering loyalty to the divine standard: "Holiness of Heart and Life."

## TELEGRAMS

**Bethany, Oklahoma**—On the invitation of Pastor E. S. Phillips of the College Church, Bethany-Peniel College presented the student union building needs, Sunday, September 13; they enthusiastically raised \$23,000.00 in cash and pledges. College enrollment up over one year ago; largest freshman class in history. Wonderful opening convention with Rev. Robert Woods.—ROY H. CANTRELL, *President*.

**Grand Rapids, Michigan**—Mrs. Clay, wife of Rev. W. W. Clay, died at six this morning (September 20); funeral at Chapman Memorial Church, Vicksburg, Wednesday.—ORVILLE L. MAISH, *Superintendent of Michigan District*.

**Lexington, Kentucky**—On Sunday, September 20, the Lexington First Church climaxed a six-week Sunday-school drive with 430 present, breaking all previous records and leading the district. Altar lined with seekers with many praying through to definite victory under the leadership of Rev. D. D. Lewis, pastor, and Mr. and Mrs. Warren Hayes, ministers of music. The church is going forward as never before.—L. T. WELLS, *Superintendent of Kentucky District*.

**Conway, Arkansas**—North Arkansas District closed its first year with a wonderful assembly. Dr. D. I. Vanderpool presided with inspiration and efficiency. Rev. J. W. Hendrickson, pastor at Conway, elected as new district superintendent. Rev. Harvey Rathbun re-elected district secretary; and Elbert Tyler, district treasurer.—ELBERT TYLER, *Reporter*.

**Pasadena, California**—Duarte Church of the Nazarene organized September 20; thirteen members, fifty-two in Sunday school. Rev. Herbert Cummings, pastor. Assistance given by Pasadena Central Church.—W. SHELBURNE BROWN, *Superintendent of Los Angeles District*.

## NEWS IN BRIEF

**THANKS:** We wish to thank our many wonderful friends for their beautiful messages in telegrams and letters in our recent bereavement of husband and father.—Mrs. Raymond Browning and Family.

Dr. Edward Lawlor, superintendent of the Canada West District, writes that Rev. A. B. Patterson, pastor at Abbotsford, British Columbia, has been elected as a member of the federal parliament of Canada at Ottawa, which gives him the right to put

"M.P." after his name. It is quite an honor. It means that he will have to be in Ottawa for five to six months of each year, so we shall have to make some arrangements regarding a supply pastor for him. Also, Rev. Charles Parker, of Dawson Creek, B.C., some time ago was elected as an M.L.A.—a member of the legislative assembly or the parliament for the province of British Columbia.

Mr. and Mrs. Harry E. Carmony celebrated their golden wedding anniversary on September 13, 1953. For most of the time since 1919 they have lived in Morristown, Indiana, where they are members of the Church of the Nazarene. They have six sons and three daughters, all living; one son, Rev. Byron M. Carmony, is Nazarene pastor at Chicago Heights, Illinois.

After four and one-half years as pastor of the church at New Brighton, Rev. A. Alan Gilmour has resigned to accept a call to the Circleville Church at Irwin, Pennsylvania.

Pastor L. H. Roebuck sends word: "Just closed a gracious revival with Rev. C. B. Fugett as evangelist; a wonderful spirit prevailed. Brother Fugett preached under the anointing of the Holy Spirit. The last Sunday morning the preacher did not get to preach; seekers from wall to wall. We believe there is a new day for Old Hickory (Tennessee) today."

After eight years of pastoral work in another denomination, Rev. Joseph Youmans and family have united with the Church of the Nazarene, and he

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## HERALD OF HOLINESS

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*You Promote the GOSPEL  
When You Promote the HERALD*

## On with the "Herald"

With the coming of the fall months several of the districts swing into their annual HERALD OF HOLINESS campaigns. Those conducting such drives for which we have the dates are given below.

Many districts use the spring months for their HERALD OF HOLINESS emphasis. Those who have already conducted subscription drives are also listed. We appreciate the wholehearted cooperation of these districts.

Every district should find some time during the year for this important project. If you have not done so, select a date now; then write the Nazarene Publishing House for information and campaign materials.

### FALL CAMPAIGNS:

District	Dates	Goal
Pittsburgh	Sept. 6—Oct. 4	5,000
Akron	Sept. 13—Oct. 19	5,000
Kansas City	October	3,325
Maritime	October	372
New England	Oct. 15—Nov. 15	3,016
Nebraska	Oct.—Nov.	1,200
Arizona	November	1,307
Oregon Pacific	November	2,695
Wash.-Phila.	November	3,892

### Campaigns conducted last spring:

District	Dates	Goal
Alabama	January	2,650
Wisconsin	January	940
N.W. Ill.	Jan. 1—Mar. 31	1,498
Central Ohio	Jan. 11—Mar. 2	7,500
Western Ohio	Jan. 18—Mar. 15	5,323
Florida	Jan. 25—Mar. 1	2,311
Abilene	February	2,711
Albany	February	1,400
Dallas	February	3,883
Eastern Kentucky	February	2,053
Houston	February	1,406
Kansas	February	3,088
Kentucky	February	2,253
New York	February	841
N.E. Oklahoma	February	1,300
S.W. Oklahoma	February	1,600
Virginia	February	1,094
Canada Central	Feb. 1—Mar. 8	1,350
N.W. Indiana	Feb. 1—Mar. 15	2,384
West Virginia	Feb. 1—Mar. 15	3,738
Minnesota	Feb.—Mar.	1,022
North Dakota	Feb.—Mar.	619
S. Calif.	Feb.—Mar.	3,499
N. Calif.	Feb. 3—May 1	5,403
N.E. Indiana	Feb. 14—Apr. 5	4,640
Colorado	March	2,328
East Tennessee	March	2,000
Idaho-Oregon	March	2,533
Indianapolis	March	3,278
Nevada-Utah	March	228
New Mexico	March	1,049

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Sales Manager  
THAINE F. SANFORD

# John Wesley—the Preacher

General Superintendent Williamson

ANY LIST of the great preachers of the Christian centuries would be incomplete if it did not include the name of John Wesley. By any valid standard of measurement he deserves a place among the immortals. Of all the essential qualifications of a great preacher he lacked none.

The most fundamental requirement for a ministry that will stand the tests of current and long-range judgment is *character in the man himself*.

No man who is small or weak can be a great preacher. Wesley was a man of character. Self-discipline was imposed upon him by the circumstances of his early life. His home was the Epworth rectory. His mother was a woman of proverbial insight, singleness of purpose, and ingenuity. System, order, and energy were ever in practice under her administration. One who survived the rigorous demands of such a household would certainly be a man of strength. This ruggedness, simplicity, courage, industry with faith and love were manifest in John Wesley.

A great preacher must also possess *outstanding intellectual capacity*. A few have gained a place among those whose names are not forgotten who have been denied the advantages of formal education, but none of them have been without natural intelligence which they have busied themselves to furnish with knowledge. Wesley was a man of rare intellect. Nature endowed him generously, and he took full advantage of his opportunity to acquire university training in his early years. Systematic habits of study were maintained throughout his long life. He wrote many books ranging in subject matter from science to theology. His colossal undertaking in the translation of the New Testament remains a valuable and scholarly contribution to English versions of the Holy Scriptures.

Judged by their content, *the sermons of Wesley must be considered great*. They were scriptural. He believed that "the word of the Lord endureth for ever." His sermons abound in direct quotations and allusions to the inspired Word. The truth presented by this master mind was always grounded in a sound philosophy. His reasoning was clear and logical. His words were pungent and well chosen. His sentences were like straight, sharp arrows that unerringly found their mark. He did not indulge any redundancy. There was no piling up of words to give the impression of eloquence. He used great plainness of speech. Poverty of ideas was never covered with multiplicity of words. There was depth of meaning in his message to awaken the interest of the learned. But there was simplicity of language that left none in doubt as to its import. Perhaps no man save Jesus Christ ever conveyed to all hearers the eternal message with more profound simplicity.



*The word of the Lord spoken by John Wesley was not cold logic*. It was truth, quickened by the energizing power of the Spirit of God. This made his message both illuminating and heart-warming. He presented universal truth with a personal application. There was a penetrating, probing, searching point to all he said. As a doctrinal preacher, he was unexcelled, but the man whose heart was strangely warmed in Aldersgate Street always spoke out of a personal experience that rang with reality to all who heard. And no matter what the subject might be, the message related to Christian living. One searches in vain for any eccentric emphasis in the preaching of Wesley, but he dealt with sin in all its forms with perfect candor, and invariably he offered the cure in the gospel of Christ as the power of God unto salvation. Everyone who would live godly in Christ Jesus would do well to read and read again Wesley's sermons on "Friendship with the World" and "The Cure of Evil Speaking." The conclusions are infallible.

*In effectiveness of delivery Wesley must also be given a place among the great preachers of all time*. Some may say that he was not a dynamic pulpit orator. Perhaps if compared with his famous contemporary, George Whitefield, there would be some grounds for such a statement. Nevertheless, there was something so appealing and so powerful that great crowds gathered to hear him preach in the out-of-doors at five o'clock in the morning. They stood in the cold, mist-laden air while he reasoned with them of temperance, righteousness, and judgment. Tears flowed down the cheeks of strong men with darkened minds and calloused consciences. Such results are a true standard by which to measure the power of preaching. But John Wesley did not make his appeal directly to the emotions but to the awakened reason and the enlightened conscience. The emotional response was to everlasting truth unctonized by the Spirit of God.

*The final standard for evaluating preaching is its abiding fruitfulness*. By such a criterion the preaching of Wesley has not been excelled since the day of St. Paul. In his preaching was the spark that started a revival fire that swept across England, the British Isles, and to distant lands. Secular historians record that the Wesleyan revival saved England from revolution like that which drenched France in the blood of her citizens. The fruit of that revival is with us today in the great Methodist church, one of the most powerful religious movements since Pentecost.

The Church of the Nazarene and the entire holiness movement is the result of a reactivated Wesleyan revival.

Would the preaching of John Wesley be effective today? Yes, in any day if it were done by a man whose heart was filled with love for God and man. The eternal truth of God preached in the demonstration of the Spirit and power is never out-of-date.

In this anniversary year all would-be preachers of Bible holiness do well to give the life and sermons of John Wesley a careful study. No literature outside of the sacred canon could be more stimulating or more productive of salutary effects.

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## I WONDER . . .

By Ila R. Monday

*I wonder how we'll find sweet heaven's shore.  
Great waterfalls that spill from crystal heights—  
Bright jewels that glow in everlasting sun—  
Perpetual singing—for there are no nights!*

*How will they be—these paths of glory-life  
We walk with those we lost in mortal care?  
I can't conceive it all. But I'm content—  
For, reaching it, I'll find my Jesus there!*

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## John Wesley's Uncommon Sense

### General Superintendent Young

**T**HE GENIUS of John Wesley does not relate to the field of technical theology so much as it does to the areas of practical theology. He was no closet-room philosopher, and more especially after his sojourn in America. He had an unusual gift of common sense, which he applied to the work of evangelism and to the conservation of the fruits of revival.

Wesley freely acknowledged that the doctrine of Christian perfection had been much abused, but he countered with, "So has that of justification by faith." In this connection he is quick to quote: "When you wash your child, throw away the water; but do not throw away the child." In the operation of the work of building God's kingdom Wesley admitted, "There have been a few weak, warm-headed men," but he insisted, "This is no just ground for accusing a multitude of sober-minded men, who are patterns of strict holiness."

In an effort to correct some of the mischievous extravagances of George Bell and his friends, Wesley offered the following advices to the professors of holiness. They were published in 1762 and serve as a typical sample of his "uncommon sense." They are worthy of serious thought by the people called Nazarenes in this twentieth century.

"1. Watch and pray continually against pride. If God has cast it out, see that it enter no more: it is fully as dangerous as desire. . . . If you think you are so taught of God, as no longer to need man's teaching; pride lieth at the door. . . . Always remember, much grace does not imply much light. These do not always go together. . . .

"If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will farther it.

"2. Beware of that daughter of pride, enthusiasm (fanaticism) . . . Do not hastily ascribe things to God. . . . They may be from him. They may be from nature. They may be from the devil. . . . One general inlet to fanaticism is, expecting the end without the means; the expecting knowledge for instance, without searching the Scriptures, and consulting the children of God; the expecting any blessing without hearing the word of God at every opportunity.

"3. Beware of Antinomianism; 'making void the law,' or any part of it, 'through faith.' Fanaticism naturally leads to this. . . . Even that great truth, that 'Christ is the end of the law,' may betray us into it, if we do not consider that he has adapted every point of the moral law, and grafted it into the law of love. . . . Beware of self-indulgence. . . . Beware of censoriousness.

"4. Beware of sins of omission; lose no opportunity of doing good of any kind. . . . Be active. Give no place to indolence or sloth; give no occasion to say, 'Ye are idle, ye are idle.' . . . Do not talk much; neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.

"5. Beware of desiring any thing but God. . . . Admit no desire . . . of money, or praise, or esteem; of happiness in any creature.

"6. Beware of schism, of making a rent in the church of Christ. . . . Beware of a dividing spirit. . . . Do not despise or run down any preacher; do not exalt any above the rest, lest you hurt both him and the cause of God. . . . Beware of impatience, of contradiction. . . . O beware of touchiness, of testiness, not bearing to be spoken to. . . . Give no offense which can possibly be avoided. . . . Avoid all magnificent, pompous words.

"7. Be exemplary in all things; particularly in outward things, (as in dress,) in little things, in the laying out of your money, . . . and in the solidity and usefulness of all your conversation."

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*Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).*

# John Wesley: Pivot of History

By Fred Floyd\*

**A**N EMINENT sociologist has said that the test of a social institution is its ability and willingness to serve society. In accepting this as a valid test one is forced to the conclusion that the Anglican church of the eighteenth century failed as a social institution. One authority on English history has asserted that the spiritual condition of organized Christianity has seldom reached a lower level than that of this church in the period between 1700 and 1750, because "its chief offices were treated as part of the political spoils system."

This failure came at a time when Britain needed the spiritual and moral leadership which only a church could provide. This was a time of economic transition when the country for more than a century had been shifting from an agricultural system based upon a yeoman class to a capitalist system designed to enrich the landed aristocracy. While the new system sometimes drove whole villages from their farms and homes, it did not provide an adequate substitute for their livelihood. It was this situation which caused Oliver Goldsmith to write *The Deserted Village*, in which he said:

*Ill fares the land, to hastening ills the prey,  
Where wealth accumulates, and men decay.*

The industrial revolution gave promise of relief from this condition. It provided work for the dispossessed; but again it was a method of exploitation with no thought of their social and spiritual needs. Labor was a commodity and nothing more. Because the Anglican church catered to the interests of the privileged group it was wholly indifferent to the needs of the laboring class; and this indifference came at a time when this new class was in special need of spiritual care. They needed that sense of direction which only a right relationship with Christ could give. Here was a great opportunity for the Anglican church; but here also was its big failure. But this Anglican failure proved to be John Wesley's opportunity as he consecrated his voice, his pen, and his ability to organize, to the task of serving his age. G. Kitson Clark, in *The English Inheritance*, says the Wesleyan movement was a condemnation of the "inadequacy and the self-sufficiency of the Church of England," and adds that "perhaps the most serious article in the accusation is the fact that many of those to whom the Wesleyans went would probably otherwise have hardly heard of Christianity at all."

The effects of his work upon British institutions have carved for John Wesley a prominent place in history. He contributed much to the development of democracy in Great Britain. On the surface this does not seem possible; and it is possible that he was not conscious of having made

this contribution. But his message tended toward the leveling of all classes. He regarded sin as a vicious monster and insisted that it was no respecter of persons. When he had the opportunity to preach to the nobility he denounced their vices and exhorted them to repentance just as he did the coal miners of Kingswood. Mathieson, in *England in Transition 1789-1832*, tells of the anger of a lady from the nobility because Wesley had insisted that her sinful heart was just as black, in the sight of God, as that of the meanest sinner in the lower classes.

John Wesley also contributed to the moral idealism of the society in which he lived. In Tucker's *Builders of the Church*, the author asserts that the basis of Wesley's success was in his insistence on "the transformed life," "the new birth," and his emphasis on education. In an entrance in his *Journal* for July 3, 1748, Wesley rejoiced over the moral transformation which was taking place in Epworth as a result of the work of "the society." As evidence of this he added: "Sabbath breaking and drunkenness are no more seen in the streets; cursing and swearing are rarely heard. Wickedness hides its head already." His *Journal* later (March 28, 1781) reveals another happy observation of his successful contribution to moral idealism. This entrance tells of the moral improvement which was taking place in a region at the same time that the region was shifting from an agrarian to an industrial economy. He saw that: "The country is not more improved than the people. The Word of God has had free course among them. Sinners are daily awakened and converted to God, and believers grow in the knowledge of Christ."

Another Wesleyan contribution was his influence in helping the middle and lower classes to hold to their faith in Christian ideals and British institutions. It was this class in France which turned against the ancient regime and "overturned the altar and the throne." An Anglican church historian has observed that the fact that

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## My Heart Is Fixed!

By Frances B. Erickson

*I would not change this walk of faith  
For one of groping doubt;  
No creed or dogma could attract  
That leaves my Saviour out!  
No bloodless cross could set me free  
Or satisfy my soul;  
It took the Fount of Calvary  
To make this sinner whole!*

*I want for nothing but His smile,  
And grace to meet each day  
With quietness and expectancy—  
He answers when I pray!  
My heart is fixed—my faith unmoved  
By skeptic's mocking jeer;  
For, oh, His presence is to me  
A taste of heaven here!*

\*Professor of History, Bethany-Peniel College, Bethany, Okla.

French "infidelity did not secure immediate lodgement with like results was due to the power that religion exercised over the lives of the English middle classes," and that power can be traced to Wesley's life.

## JOHN WESLEY:

### Shepherd of the Flock

By Percival A. Wesche\*

**T**HE Methodist revival in eighteenth-century England had two dynamic leaders of very different types. George Whitefield was the great orator. His messages moved the crowds like a gale sweeping over the surface of the sea. Their effect was instantly visible but not enduring. He once said of his own work that it was like building a rope of sand which was quickly washed away. John Wesley, the other great leader, built more slowly but more enduringly. Methodism grew until it became one of the most powerful influences in the Protestant world.

John Wesley had no intention of founding a new church. Quite to the contrary, one of his great struggles was his attempt to remain true to Anglicanism and still be true to his religious convictions. Methodism grew because Wesley had a burden for the welfare of those converted under his ministry. He realized the value of social organization. Although the thought of organizing a new church was offensive, yet Wesley was able to do in an emergency the thing which seemed best for the accomplishment of the end he had in view. That end was bringing into Christian fellowship the masses of common people who had been neglected by the Church of England, and the spreading of scriptural holiness throughout the land.

The Methodist organization grew out of Wesley's association with the Moravians in the Fetter Lane Society in London. Toward the close of the year 1739 men and women began to come to Wesley for spiritual counsel. Since he could not call in each home, he gathered them in a society which met each Thursday evening. By 1740 there was organized the Foundry Society, the first of the great Methodist societies. To Wesley such organization was the best means of preserving spiritual life in individuals who were getting little encouragement from the clergy of the Anglican church.

As the number of societies increased and membership enlarged Wesley, quite by accident, came to use the class meeting. The society in Bristol was struggling with a debt on its chapel. It was suggested that the members be divided into groups of twelve with the leader being responsible for the collection of weekly pledges of one penny each. The plan was not only a success, but Wesley saw in the weekly class meeting a

method for encouraging the spiritual welfare of those who were without regular pastoral care. Once each quarter Wesley, or one of his assistants, met with each class. If after prayer and instruction some persisted in wayward living they were excluded from the society. Admission to the meetings was by ticket and only the faithful received a quarterly ticket. Wesley believed that an enduring church must be a pure church. While he did not demand doctrinal conformity for entrance into a society, he did require godly living to remain in fellowship.

In 1742 a new means of helping his people was found. Only a few Anglican clergymen were willing to minister to his followers. By using lay preachers he was able to answer the call of the masses for the gospel message. These men knew the hearts of the laborers—they spoke their language. The lay preachers were not allowed to wander aimlessly over the country but were assigned to circuits under the direction of "assistants." Wesley served as general superintendent of the entire organization. The itinerant preachers were not treated as servants but as sons in the Lord. Although uneducated they were encouraged to set aside a regular time each day for reading, and to form the habit of study. Wesley gave them the advantage of his superior training through periods of counsel and advice. In 1744 the first conference of Methodist preachers was called. Through these annual conferences Wesley gave continual spiritual and administrative guidance to his growing societies.

A final feature of the organizational genius of Wesley came on February 28, 1784, when he executed his Deed of Declaration. Up to this time much of the property of the societies had been held in his name, and central authority rested on his shoulders. Now one hundred members of the conference, the Legal Hundred, became the constitutional body having full power to hold property and carry on the work of the conference. In this way the Methodist Societies became a continuing organization even after the passing of its first leader.

Wesley possessed other personal qualities of exemplary leadership. Although he preached to the masses, his message was directed to the individual. One listener said, "This man can tell the secrets of my heart. . . . I thought he spoke to no one but me." Although highly educated, Wesley spent most of his ministry preaching to



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common men. He believed, however, in expending his efforts where they would bring the largest returns. He left untouched many of the sparsely settled regions and concentrated his efforts on the rapidly growing, thickly populated, industrial areas of southeastern England.

Another admirable characteristic was that Wesley planned his work and then made every reasonable effort to keep his appointments. This was closely bound to Wesley's willingness to work. From the time of his conversion in 1739 until his death in 1791 he traveled more than 250,000 miles and preached 42,400 sermons, or an average of more than 15 per week. Another quality retained by Wesley was his ability to engage in theological debate without holding personal animosity. As a prophet of Arminianism he became engaged in heated debates with such champions of Calvinism as Toplady, Lady Huntingdon, and George Whitefield; but when the clouds of theological battle had rolled away, the spirit of friendship still remained.

John Wesley was truly God's man to serve as a shepherd of His flock.

## JOHN WESLEY:

### Through the Eyes of Succeeding Generations

By L. P. Gresham\*

"There was a man sent from God, whose name was John." This statement was the scriptural basis for a commemorative address on John Wesley by a Methodist divine in 1903. Also, it has been used on other occasions for sermons and addresses by admirers of Wesley and by devotees to Methodism.

Seen through the eyes of scores of leaders in the Christian Church, Wesley stands as a powerfully radiant beacon shedding light and truth in the darkness of formalism and moral decline that gripped the century which his lifetime almost spanned.

Adam Clarke, when he was twenty years old and Wesley near eighty, was called from Kingswood School by the venerable founder of Methodism and was guided into a long and fruitful ministry. In mature years, and after he had preached and written much, Dr. Clarke pronounced John and Charles Wesley the two men whom he had "long considered as the very highest characters on the face of the globe, and as the most favored instruments which God had employed since the twelve apostles, to revive and spread genuine Christianity in the earth." It is said that the noted Bible commentator loved John Wesley "as a son loves a father."

The catalogue of such appraisals of Wesley could be extended long, from the memoirs of leaders of the Wesleyan denominations, to be sure, but also from men of other faiths, Protestant

and Catholic alike. Churchmen and scholars have not agreed on the theology, the philosophy, the science, or the psychology of Wesleyan teaching, nor even on the religious experience which possessed Wesley. Indeed, the controversies on many points will never subside until the Judgment Day. But few who know well the story of the Western world in the last two centuries would care to challenge strongly the verdict of the poet Southey, a critical biographer of this leader, when he said, "I consider Wesley as the most influential mind of the last century, the man who will have produced the greatest effects centuries or millenniums hence." Nor would many well informed argue dogmatically with the essayist A. Birrell, who considered Wesley "the greatest force of the eighteenth century in England."

Thus, not only leaders of the Church but also men known for secular attainments place the label of "great" on this person whose parish was the world. David Lloyd George, England's doughty prime minister, believed that no man exercised a greater influence in England and America and that "the lack of a Wesley on the continent of Europe" was "a deplorable fact of history." The French scholar, E. Halevy, wrote, "The Evangelical revival (initiated by God through Wesley) was the last Protestant movement which gave birth to permanent institutions." The English historians, Lecky and Green, both credit heavily the Wesleyan revival with England's avoidance of a revolution such as France experienced in the 1790's. A contributor to the *Encyclopedia of Social Reform*, published in the nineteenth century, asserted, "It is difficult to find any religious or social enterprise of the Christian Church which was not anticipated by Wesley." Macauley allowed that "Wesley's genius for government was not inferior to Richelieu's." Buckle referred to him, because of his genius for organization, as "the first of theological statesmen." Gladstone, England's "grand old man" of the Victorian era, recognized Wesley as having given "the main impulse out of which sprang the evangelical movement." He declared that "impulse" to be Wesley's successful effort "to bring back the cross, and all that the cross essentially implies."

At the opening of the twentieth century W. H. Fitchett, a Methodist leader and careful student of the founder, expressed again the opinion of

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### Prayer Is a Fuse

By Clara S. Hoff

*In God's dear love no fuse burns out to still  
The warming current from His central throne,  
Yet prone to mortals is the vexing problem  
That in this world no constancy abides.  
But come, dear troubled heart, find this assurance—  
Upon the avenue of prayer we find  
Always the warming current of His love.*

\*Dean of Arts and Sciences, Trevecca Nazarene College, Nashville, Tenn.

earlier witnesses when he wrote that Wesley was "great; great in mere scale and range of intellect; greater than his generation knew, or even than his own Church realizes . . . But Wesley's work was greater than Wesley himself; and it was greater because its secret lies in the spiritual realm."

Methodism, during the half century before and after 1900, largely forsook the Wesleyan pattern and emphasis. But it has come as we pass mid-twentieth century to a renewed appreciation of much that Wesley did and taught. From the General Board of Evangelism of the church came recently this striking utterance: ". . . we must do what John Wesley did . . . He preached to the masses and that is what we must do . . . John Wesley preached to the poor. We need to do that today . . . [He] had the authority of a living Christian experience. He had the authority of a living message for every person. John Wesley was a man of authority. We need to be authoritarians in the realm of faith in Christ . . ." May these aspirations for the great movement pioneered by Wesley be increasingly realized as the third century from his birth moves past its zenith! And so may they be realized, likewise, among us all who claim a place in the spiritual lineage of Wesley.

## John Wesley on Wealth

By P. P. Belew\*

**T**HE MOST searching sermons that John Wesley preached on finance were delivered during the closing years of his life and ministry. The fact that many of his followers had grown rich constituted one of his chief concerns at that time.

"Of all the temptations," said he, "none so struck the work of God, as the deceitfulness of riches; a thousand melancholy proofs which I have seen, within these last fifty years. I have not known threescore rich persons, perhaps not half the number, during threescore years, who, as far as I can judge, were not less holy than they would have been, had they been poor. By riches, I mean not thousands of pounds; but any more than will procure the conveniences of life."

Wesley believed that prosperity is a by-product of true religion, and also a potential for destroying it. His great message on "The Mammon of Unrighteousness" grew out of this belief. Said he: "I fear, wherever riches have increased (exceeding few are the exceptions) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore, I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

". . . What way then, I ask again, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain all they can*, will likewise *give all they can*, then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

In another connection he says: "Who regards these solemn words, *Lay not up for yourselves treasures upon earth?* Of the three rules, which are laid down on this head, in the sermon on 'The Mammon of Unrighteousness,' you may find many that observe the first rule, namely, *Gain all you can*. You can find a few that observe the second, *Save all you can*. But how many have you found, that observe the third rule, *Give all you can?* Have you reason to believe, that five hundred of these are to be found among fifty thousand *Methodists?* And, yet, nothing can be more plain, than that all who observe the two first rules, without the third, will be twofold more the children of hell than ever they were before."

Within six months of his death, he said: "I am pained for you that are *rich in this world*. Do you give all you can? You who receive five hundred pounds a year, and spend only two hundred pounds, do you give three hundred pounds back to God? If not, you certainly rob God of that three hundred pounds. 'Nay, may I not do what I will with *my own?*' Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are Lord of heaven and earth. 'However, I must provide for my children.' Certainly. But how? By making them rich? Then you will probably make them heathen, as some of you have done already. Leave them enough to live on, not in idleness and luxury, but by honest industry."

What would Wesley think of the fortunes that professed Christians now accumulate and hold "until death do us part"?

## The Turn in the Road

By W. Everett Henry

*The turn in the road is an open door;  
We wonder what lies beyond, unseen.  
It may be a driver in reckless mood,  
A landscape of beauty with life serene,  
A stream that pours over a ledge of rock,  
A rolling pasture with a feeding flock.  
We come to the turn with but little fear,  
For the highway was built by an engineer.*

*The turn in life's road is an open door.  
Does dread clutch our hearts as the turn draws near?*

*There is no retreat; we must hurry on  
And on through the days, be they dark or clear.  
The future is hidden; we only know  
That never along the road we go  
A stretch will be found that we need to fear;  
Each foot has been planned by life's Engineer!*

\*Nazarene Evangelist

# Studies in the Epistle to the Hebrews

By H. Orton Wiley\*

## XI. The Captain of Our Salvation

Jesus is called the Captain of our salvation because He marches in the van. He goes before us, not only as a Leader, but as a Conqueror. Great truths are suggested here, some of which are difficult to understand. We note the following:

*As the Captain of our salvation, His purpose is to bring "many sons unto glory."* He does not merely bestow glory upon His people as a gift; He brings them to glory as they follow Him in the path of sacrifice and service. That salvation is a free gift of His grace is not to be doubted, but the final triumph by which the saints enter into glory comes only in taking the way over which the Captain of our salvation has gone before us.

*The Captain of our salvation was made perfect through suffering.* The expression "made perfect" as here used does not refer to the sinlessness of Christ, for He was sinless from the beginning. Rather, it applies to the discipline of trial. It is not the perfection of character, but the perfection of efficiency, "that he might be a merciful and faithful high priest in things pertaining to God" (2:17). There are different kinds of perfection, as witness a block of marble which may be said to be perfect when it is without flaw; but it acquires a different kind of perfection when it is chiseled into a beautiful statue fit for a palace.

*Christ, the Captain of our salvation, triumphed over sin as the Son of Man.* He was indeed the Son of God, but in His incarnate life He triumphed over sin as the Son of Man. We must ever keep steadily in mind that the triumph over sin and its consequences was first accomplished in the personal life of our Lord on earth, and the reconciliation which He made for the sins of the people is now communicated to us by the Holy Spirit through faith in His shed blood. When we realize that He met all the forces of evil—the currents of the world, the weaknesses of the flesh, the personal attacks of Satan, the humiliation of the cross, and, last of all, death itself—suffering in them and triumphing over them, we begin to see something of the marvelous work which Christ accomplished for us.

*Christ as the Captain of our salvation sustains His people in all the vicissitudes of life.* There are three fundamental needs of mankind. (1) He needs to be redeemed from all sin, both actual transgressions and inherited depravity, and lifted to the plane of full salvation. (2) He needs to be given the power necessary to overcome all his enemies, and thereby be lifted to the plane of freedom. (3) He needs to be given the inward

strength to overcome his weaknesses and infirmities, and thereby be lifted to the plane of gracious security.

A careful study of this chapter will show that Christ fully meets each of these needs. When, therefore, we are tempted to think that our forgiven past will stand against us in the judgment, we can reach out and grasp the promise that He has made reconciliation for us and brought us to the plane of salvation. When we are met by enemies which would destroy us, we can reach out with even a wider grasp and claim the promise that He will deliver us from Satan and the fear of death; and when we are about to break down from weakness and infirmity, we can reach out with even a still wider grasp and claim the promise of strength that will enable us to return to Zion with songs and everlasting joy upon our heads. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (2:18).



He is able even  
to subdue all things  
unto Himself

PHILIPPIANS 3:21

## America's Secret Weapon

By Milo L. Arnold\*

MUCH has been said these days about a secret weapon in the hands of our military which enables us to hold a balance of power in the world.

I believe the greatest secret weapon in the hands of America today is held by the Church, rather than the armed services. It was the weapon which was wielded by the hands of the feeble Apostle Paul, a prisoner in the house of Caesar, and with it he silently toppled the Caesars from their throne. It is the weapon which, in the hands of weak disciples, enabled them to shake the foundations of nations. It has been the weapon which has protected great nations from ruin, and against which no nation has been able long to endure. What is it?

The weapon is *missions!* It is the missionary heart and the missionary enterprise. It is the flame within the Church which spreads to the world. What Paul was helpless to do in direct opposition to the Roman dictatorship, he was able to do slowly by planting the seeds of the Church there. A missionary enterprise works slowly, but by it the Church overcame, and left its mark upon the nations wherever it has gone.

Today the powers of evil and the forces of godlessness are advancing. We devise every se-

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\*Pastor, Dodge City, Kansas

cret weapon and instrument of power that can be imagined. We are in an armament race the like of which the world has never seen, knowing that these weapons cannot cure the world's ills. At the best they can only make the ills of the world more deadly. The secret weapon which the Church might have used years ago could have done much more effectively the work which the world needs.

Years ago beautiful young women begged for a chance to take this secret weapon in their slender hands, and go forth to charge the stinking jungles and screaming savages in a conquest for God. Handsome young men stood pleading for a chance to take the weapon of missions and go to meet the growing menace of sin in the world. They were sincere, and the secret weapon, if ably used in those days, would have prevented the need of atomic bombs today. Those brave young people begged for a chance to go, but the Church was poor; it was busy at home, lacking in vision, and faith found no way to send missionaries. The would-be missionaries fell back frustrated to find other fields of service, and the plagues of the world advanced. Godless nations suffered on, leaders came who knew not the story of Jesus, and today the dying world threatens to strangle itself with its own tentacles.

As a second best, the army must use its secret weapons. The missionary fields are closing in many parts of the world. Our weapon can be used less effectively in many areas now than it could have been used in the years gone by. The military is coming to the fore, and there is no possibility that the army can accomplish the thing which the Church alone could have accomplished. Only the love of Christ and the hope of the gospel can solve the world's problems. With the doors of the gospel fast closing, the future looks dark indeed.

We have kept our secret weapon until it has been checkmated by our enemies. It was the one hope of the world, and it was in the hands of the Church. The Church failed in some way to send our bearers of the secret weapon on silent and powerful conquest around the world. Today the sons and daughters, grandsons and granddaughters of those people who had the opportunity are bidding farewell to their loved ones and going forth to brave the rigors of war. They are carrying weapons, but they are not the weapons of God. They carry the cold steel arms which they must bear for the military forces of the world.

The time of the world looks dark. Other secret weapons are being relied upon heavily; but even today in this late hour, if this world has any one hope, it is the hope which is ours in the secret weapon given us by Jesus Christ when He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). That gospel always has been the world's only hope, and we hold it in our hands. What we will do with it remains to be seen.



## I Will Commune With Thee From Above The Mercy Seat

Ec. 25:22

### The Face of Jesus

By Peter Wiseman\*

*And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem (Luke 9:51).*

**M**UCH is said in the Bible about the face. There is the thankful face; "David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept" (I Sam. 20:41). There is an intercessory face; "Abram fell on his face: and God talked with him" (Gen. 17:3). Going from the sublime to the ridiculous, there is the painted face of Jezebel (II Kings 9:30). Turning to the New Testament, there is the shining face of the first martyr, Stephen (Acts 6:15); the reflecting face as in a looking glass (II Cor. 3:18); the angry face of the Lord "against them that do evil" (I Pet. 3:12).

In Ezek. 1:10, we read of "the face of a man, and the face of a lion, . . . the face of an ox . . . the face of an eagle." This may be applied to the face of Jesus. The face of Jesus is the face of a man, the face of the highest type of manhood and of Christian character. One has said,

*You don't have to tell how you live every day,*

*You need not reveal if you work or you play;  
A trusty barometer is always in place.*

*However you live, it will show in your face.*

"No sunrise, mountain top, or June blossom is so beautiful and so inspiring by its beauty as human faces at their best," said William C. Gannett, and this is especially true when Christianity has been given a real chance to show itself through the face—Jesus shining through the human face.

The face of Jesus is the face of courage, the lion face. Jesus "set his face to go to Jerusalem." That took courage. It takes courage to go right, to go God's way and not the way of evil. He knew what awaited Him in Jerusalem, but He "set his face," a purposeful face. Courage means overcoming fear. It means something stronger than fear. "Be strong and of a good courage."

\*Evangelist, Nyack, New York

The face of Jesus is the face of patience; the ox is noted for its plodding perseverance. Jesus exhibited great patience, and we are to have patience that, after doing the will of God, we may inherit the promise.

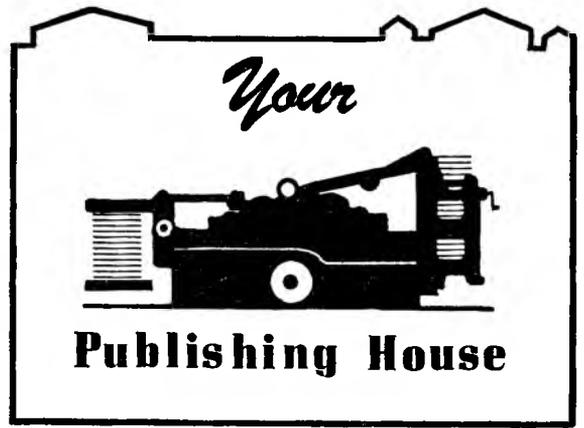
The face of Jesus is the face of vision, the eagle vision and lofty flight. Jesus urged His disciples to "lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). In its application to us, no church, no nation, no people, can rise beyond their vision. No individual can rise beyond his vision. "Where there is no vision, the people perish." Judson toiled seven years in Burma for the first convert. Morrison waited seventeen years for the first convert in China. They used to speak of David Livingstone as "the man who would go on."

The face of Jesus is a tender, compassionate face. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were . . . as sheep having no shepherd." He could not look upon human need and not be moved by what He saw. His face revealed kindness. Little children wanted to be in His presence, loved to be near Him, to sit upon His knee, and have His hand upon their heads. The common people heard Him gladly.

The face of Jesus is the heavenly face that we shall look upon forever in heaven. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:3-5).

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. . . when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Matt. 6:6).



GEORGETOWN, B.C.  
September 9, 1953

I want to thank you for your kind letter of August 13. We have received the new publications and were so grateful to receive them. Some of them are already in the hands of our national workers and I have read some of them in a few free moments here and there and have found them a great blessing.

I particularly want to thank you for the materials that we received last week: *Preacher's Magazine*, *HERALD OF HOLINESS*, *Lesson Leaflets*, cards, and Sunday-school papers. They arrived just a few days ahead of our quarterly meeting and our national workers were thrilled when I presented them each with a copy of the *Preacher's Magazine*. Sunday morning we passed out the *HERALDS* in quarterly service and our people almost stampeded to get their copies. The Sunday-school material is so helpful and already part of it has been distributed to the workers.

This is such a blessing and we cannot thank you enough for your assistance.

May the Lord continue to bless you and our publishing house and the great task you are performing.

Sincerely yours,  
DONALD K. AULT  
Superintendent

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## Home Missions and Evangelism

Roy F. Smee, Secretary

### Touring the Dallas District

IT WAS my privilege recently to tour the Dallas District with Superintendent Garrett. It was an eight-day tour in which we visited nine different churches. I told them that it was my privilege to preach to Class A, number one Nazarenes. It takes that kind to come to church on a week night, knowing that they are going to be asked to give their money at the close of the message. Well, there are a lot of Class A Nazarenes in the Dallas District. The week-night

crowds were above the average, and in the nine services the people gave almost \$4,000.00 for home missions.

The crowning service was Sunday morning at Dallas Central, where Brother Clyde E. Ammons is pastor. Although the pastor was away on vacation, the congregation demonstrated the loyalty of the people by being there—a whole house full. The spirit of the service was grand. The presence of the Lord was manifested and they subscribed over \$1,700.00. As long as our churches can have that buoyant, joyous, and expectant atmosphere as

was demonstrated in Central Church that Sunday morning, we need not fear for our future.

The Dallas District under the leadership of Brother Paul Garrett is making good progress. They have shown again that the home missionary dollar is the best invested dollar in the world. During the four years Brother Garrett has been district superintendent the district has invested through the district treasurer about \$18,000.00 in home missions. Nine churches have been organized. Last assembly year alone those churches paid back into the channels of the church over \$37,000.00 for all purposes and they have property valued at over \$76,000.00. What a re-

(Continued on page 14)

**M**ETHODISM and other churches are celebrating this year the 250th anniversary of the birth of John Wesley. He was born June 17, 1703. We have already printed a number of articles in the *HERALD OF HOLINESS* about John Wesley during 1953 and we shall also offer our readers other articles on him during the remaining weeks of this year. Nevertheless, we felt that we would like to devote most of one entire issue to him, and this is that issue. He was an unusual man, a great Christian leader and organizer. As Nazarenes, we are definitely Wesleyan in our theology, and are glad to join with others in commemorating this 250th anniversary of John Wesley's birth.

### John Wesley and a Backslider

**W**HILE at the Idaho-Oregon District camp meeting in Nampa, Idaho, I heard Rev. Gene Phillips, superintendent of the Iowa District, say that he was amazed at the ease and lightness with which some people backslid. I have not been able to get away from this statement. Across the years I have seen scores of people, I believe, come to the altar and pray, and some of them prayed and screamed and all but wrung their hands, as they repented of their sins. Finally, they claimed to get saved, and seemed to give a good testimony; and then in a few days, or weeks, or months, they were back in the world living the same old life they had lived before they were converted. In fact, sometimes they lived worse than they had lived before. Further, they didn't seem to be disturbed over the fact that they had repented with bitter tears and made all sorts of pledges to God—then, deliberately, in a little while, made a farce of it all and went back to the devil's way.

What has the world come to? What have people come to when they can backslide so easily? With Brother Phillips I can say, "I am amazed at the ease and lightness with which some people backslide." If God were not a God of mercy and patience, certainly He would strike some people down who handle their own souls' salvation so carelessly. They act as if it doesn't mean anything to make vows to God, to stand up before men and say they are saved, and that they are going to do what God wants them to do. God help us poor human beings to realize that our souls' salvation is not something that we are to play football with and kick around as we please.

In this connection I want to quote some words from John Wesley on a certain man who backslid. Evidently Wesley took backsliding seriously. Here is what he said:

"I saw an uncommon instance both of the justice and the mercy of God. Abraham Jones, a serious, thinking man, about fifty years of age, was one of the first members of the Society in London, and an early witness of the power of God to forgive sins. He then stood as a pillar for several years, and was a blessing to all that were around him, till, growing wise in his own eyes,

he saw this and the other person wrong, and was almost continually offended. He then grew colder and colder, till at length, in order to renew his friendship with the world, he went (which he had refused to do for many years) to a parish feast, and stayed there till midnight. Returning home perfectly sober, just by his own door he fell and broke his leg. When the surgeon came he found the bone so shattered that it could not be set. Then it was, when he perceived he could not live, that the terrors of the Lord again came about him. We prayed for him, in full confidence that God would return; and he did in part reveal himself again. He had many gleams of hope and love; till, in two or three days, his soul was required of him. So awful a providence was immediately made known to the Society, and contributed not a little to awakening them that slept, and stirring up those who were faint in their mind."

Mr. Wesley preached this man's funeral sermon on the danger of looking back after having put one's hand to the plow.

Worse than backsliding soon after struggling to get to God is the fact that a person can sometimes—as did this man to whom Wesley refers—get saved and stay saved for years and then backslide. After serving God for a long time and having the respect of the people, and filling a place of leadership in the church, he allows the devil to come in, and turns his back on God. Sometimes this backsliding comes to people of this day, as it did to the man that Wesley tells us about. They begin to look at other people and their faults, their shortcomings, and sometimes even the sins of those who profess to be Christians. This leads to coldness of heart always and, if persisted in, finally to backsliding and a renewed friendship with the world.

Let's forget about the weaknesses of Christians and the sins of those who profess but do not really know God, and "looking unto Jesus the author and finisher of our faith," "let us run with patience the race that is set before us." Moreover may the backslider—whether a recent convert or a Christian for years—realize that it is a serious matter to turn his back on Christ for any reason.

### Doctor Raymond Browning

**I**T WAS my privilege to lunch with Dr. Browning just a few weeks before he was translated. He was in Kansas City conducting a meeting for our Central Church in Kansas City, Kansas. He, Rev. Allen Miller, pastor of this church, and I had lunch together one day. Brother Browning seemed to be at his very best, and it was certainly interesting to talk and fellowship with him. Dr. Browning had a mind which sparkled with wit and wisdom. He was one of the great preachers

# Stephen S. White

of the holiness movement and was loved by many people. He influenced the lives of literally thousands of his fellow men across the years. We didn't have space to print everything that we would like to have printed about Dr. Browning. Therefore, along with what I have said about this man of God and outstanding preacher, I want to present a tribute from Dr. Ralph E. Perry, pastor of our First Church in Hammond, Indiana. I am sure he says what many others would have liked to say through the *HERALD OF HOLINESS* about Dr. Browning, if we had the space. Here is the tribute:

"I grew up in a small rural community twenty miles northeast of Columbus, Ohio. Our family attended the only church in the community, which was a small Methodist church, although we were not members of the church. Our home was only a few miles from what is now the Central Ohio campground, and we attended the camp meetings. It was there I met Rev. Raymond Browning, who served as a worker in the camp in its early days on Morse Road. I was converted during a tent meeting at Shepard Church, Columbus, in 1929, and sanctified and called to preach the next year at the Columbus camp. Rev. Raymond Browning, then pastor at Columbus First Church, influenced me to join the Church of the Nazarene. He said, 'Brother Ralph, if you are going to preach holiness, you should join a holiness church.' So he took me in as a member of Columbus First, and gave me a local preacher's license. He then influenced me to go to Olivet College. . . . Brother Browning is largely responsible for my being a Nazarene and being educated in a Nazarene school. It was at Olivet that I met Lorene Parrott, now my wife; so I owe much to Rev. Raymond Browning. When I heard of his death I was saddened for a moment, and then I thought of the song he composed, 'The Home-coming Week.' Raymond Browning has now realized the experience described so beautifully in the song. May God bless his memory and bless his dear family is my prayer."

## He Was His Brother!

**A** FEW WEEKS ago the newspapers gave the story of a physician who was taking care of a dying man on the battlefield in Korea. In the midst of the service he rendered to him he realized that he was working with his twin brother. Imagine, if you can, what his feelings must have been when he became conscious of that fact! Better, imagine how you would have felt under similar circumstances!

We are all so busy with our own cares and affairs that it is difficult for us to be moved when someone dies who is not akin to us. But how dif-

ferent it is when it comes close home and touches one of our loved ones! Here was a man who was doing all that he could, seemingly, to help another man who was dying, and suddenly he awoke to the fact that the dying man was his own twin brother. If it was possible for him to be more concerned, certainly he was then. His care then could not have been just a passing thing; for he was moved in the deepest recesses of his feelings.

In the spiritual world it is not always easy for us to be as burdened as we should for those who are not related to us by blood. However, we should always remember that all human beings have God as their Father, from the standpoint of creation. He made all of us, and we are all from a common source. In this larger sense then, every man is our brother; and we should, as far as we can, be as concerned about him as we would be about our own blood kin. All about us there are those who are our brothers in that sense, who are in the thralldom of sin. Sin has its relentless grip upon them and already has brought spiritual death, and soon it will bring everlasting death if they are not freed from its power.

What can we do for these dying souls? We can take the gospel of Jesus Christ to them. We can talk with them, we can pray for them, we can get them to the house of God. We must do all that we can to rescue the perishing and care for the dying. Why? Because they are our brothers, at least by creation. The urgency of our sinning brother's need is set forth in the lines of that old hymn, "Throw Out the Lifeline." Join with me in reading it, and let's think about its meaning as we read:

*Throw out the lifeline across the dark wave.  
There is a brother whom someone should save.  
Somebody's brother! Oh, who then will dare  
To throw out the lifeline, his peril to share?*

*Throw out the lifeline with hand quick and  
strong.*

*Why do you tarry, why linger so long?  
See! he is sinking. Oh, hasten today—  
And out with the lifeboat! Away, then, away!*

*Throw out the lifeline to danger-fraught men,  
Sinking in anguish where you've never been.  
Winds of temptation and billows of woe  
Will soon hurl them out where the dark waters  
flow.*

*Soon will the season of rescue be o'er;  
Soon will they drift to eternity's shore.  
Haste then, my brother, no time for delay,  
But throw out the lifeline and save them today.*

*Throw out the lifeline! Throw out the lifeline!  
Someone is drifting away.  
Throw out the lifeline! Throw out the lifeline!  
Someone is sinking today.*

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

## Home Missions and Evangelism

(Continued from page 11)

turn! Besides this, the year ahead will yield greater returns. Out from these churches will go funds to support foreign missions, our colleges and seminary, our radio program, our publishing house, and every institution in the church. And best of all, souls will constantly be finding the way of salvation. Institutions of correction will be cheated out of some boys and girls. Some jail cells will have fewer inmates. The divorce courts will be less crowded. Hell will be cheated and heaven made richer, all because consecrated Nazarenes by giving their money made these organizations possible.

God bless Brother Garrett and the Dallas District.

### Wisconsin Crusade Conference

Many requests are coming in for grass-roots Crusade for Souls conferences in all parts of the country, and everywhere these conferences are being received with enthusiasm. The next one is scheduled for the Wisconsin District, October 27 to 29. Dr. C. A. Gibson has turned his preachers' meeting into a Crusade Conference. The special workers will be Dr. Hugh C. Benner, Rev. W. A. Strong, and myself. The conference will open at 7:30 p.m. Tuesday, October 27. We are looking for a full attendance of Wisconsin pastors and a good turnout of laymen from all parts of the state.

### NEW CHURCHES

District Superintendent Harvey S. Galloway has organized a new church at South Point, Ohio, a few miles up the river from Ironton. Property is now being purchased for parsonage and a small chapel. Rev. Leonard Rist has been appointed pastor. This is the fifth new church on the Central Ohio District this quadrennium.

District Superintendent D. S. Somerville has organized two new churches on the Eastern Kentucky District. One is at Siloam, organized August 15, with Rev. Wilbur Maynard appointed pastor. The second is located at Quincy, with ten charter members, and Rev. Duane Landreth installed as pastor. A lot for a church building has been donated and plans are under way for the erection of a building soon. The Eastern Kentucky District has eight new churches this quadrennium, one-half of its quota for the entire four years.

District Superintendent Jarrett Aycock has organized five new churches on the Kansas City District. The

Highland Park Church in Topeka, Kansas, was organized August 16 with twelve charter members, all adults. Topeka First Church co-operated with the district in making possible this new work. A completely furnished brick church building with separate Sunday-school annex was purchased. Rev. Bob Radebaugh has been appointed pastor.

The Kansas City Wornall Church was organized August 27 with 32 charter members. This church was the special home missionary project of the Seminary, in co-operation with the district. Rev. Floyd Flemming is the pastor. A church building is being purchased by the congregation.

The Grandview, Missouri, church, in a town near Kansas City, was organized August 28 with fifteen adult members. A church building is being purchased for the congregation and

Rev. R. T. Bolerjack is the pastor.

A fine group of people operating their own services in Independence, Missouri, have recently had pastors supplied by Nazarene Theological Seminary. They became interested in the Church of the Nazarene and were instructed by the pastor and Dr. Aycock. On August 30 they became an organized church with five charter members, bringing their church property with them. The Sunday school is averaging around sixty and there are splendid prospects for a fine work. Rev. Carl Gray is pastor of this new church, known as the Kansas City Trinity Church.

The South St. Joseph, Missouri, church was organized September 2 with twelve charter members. Rev. Earl Vansickle is the pastor. Property has also been purchased for this new church.

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## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 18: New Men and a New World

Scripture: Matt. 5:13-16; John 14:12-14; I Cor. 3:6-15; II Cor. 5:14-20; Jas. 1:22; 2:14-18 (Printed, Matt. 5:13-16; II Cor. 5:17-19; Jas. 2:14-18)

GOLDEN TEXT: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matt. 5:16).

*Ye are the light of the world* was one of the most vivid statements that Jesus ever made. It sounds casual and ultra-simple because it is such a short sentence and the words are all monosyllables. But its very simplicity is part of its greatness and belies the depth of meaning hidden beneath those few small words. Those words are artesian, perennial; they defy exhaustion.

Closely akin to these words come the words of our Golden Text, a few of which I wish to underline, "Let your light so shine . . ." Emphasizing the little word "so" suggests a variety of ways in which we may let our light shine.

There is the *flashlight Christian*. He enjoys turning the narrowed rays of his focused life on individuals of whom he is suspicious. He delights in hunting out the hypocrite, discovering the least taint of scandal, shaming the wayward. He stalks the way of life as though he were Deity's *special deputy*. He peers into private lives looking for flaws which he may broadcast to the "brethren." That is one way *not* to let one's light shine.

Then there is the *spotlight Christian*. His light is strong, but he prefers to turn it full upon himself. He

is scriptural to this point, "Let your light so shine . . . that they may see your good works." If he can be the center of attention, if his donation can be mentioned from the pulpit, if his prayer is requested often in the public assembly, he is a happy and satisfied member of the congregation. His light burns brightly and he stands on his own spotlighted platform. This is another way *not* to let one's light shine.

I prefer the *floodlight Christian*. He may be hidden out of sight among the shrubs and he does not mind as long as the rays of his life illuminate the cross of Christ. His glory is his consistency of shining and that is all the praise he desires. The light is to show up Jesus, to attract people to the house of God, to lure them toward Calvary.

O Lord, help me to be a *floodlight Christian*, for Jesus' sake. Amen.

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.

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Our extremity is God's opportunity. What a shame that we fail to "let go and let God" until we are forced to! May our prayer be that we will learn quickly through the experiences of life what God sees we need to learn, and find His grace sufficient for every condition.—ROBERT M. EARLE.

# FOREIGN MISSIONS

## Remiss Rehfeldt, Secretary

### IMPORTANT

#### Please Note

Anyone wishing to send personal Christmas gift money to individual missionaries should have this money in the Foreign Missions office not later than November 20. Money received after that date will not reach the field until January.

### Activities of Furloughed Missionaries—October

Thomas Ainscough, Oct. 7-23, W.Va. Dist.  
Prescott Beals, Conventions  
Ronald Bishop, Oct. 4-21, Neb. Dist.  
Ruby Blackman, Oct. 28—Nov. 22, Akron Dist.  
Clifford Church, Oct. 4-25, Maritime Dist.  
Ronald Denton, Oct. 7-28, Neb. Dist.  
Lois Drake, Oct. 2-11, Eastern Michigan Dist.  
George Hayse, Conventions  
Robert and Pearl Ingram, Oct. 2-11, Canada Central Dist.  
Hiroshi Kitagawa, Oct. 2-11, S.W. Oklahoma Dist., Oct. 14-25, Abilene Dist.  
Ruth Matchett, Oct. 2-11, Canada Central Dist., Oct. 13—Nov. 5, Western Ohio Dist.  
Gladys Owen, Oct. 7-25, West Va. Dist.  
Joseph Penn, Sept. 23—Oct. 6, Wash.—Phila. Dist.  
Lyle Prescott, Conventions  
Harold Stanfield, Oct. 4-18, Central Ohio District  
John Wise, Oct. 6-25, No. Ark. Dist.

Mrs. Ruby Blackman, who has been a missionary since 1920, returned from India on June 16, 1953, for a year's furlough. Her present address is: 115 Molalla Avenue, Oregon City, Oregon.

Rev. and Mrs. Prescott L. Beals are now living in Chicago, Illinois. Their new address is 2542 Logan Blvd., Chicago 47, Illinois.

### Convention Comments

Regarding the special District Missionary Convention in Jackson, Mississippi, the pastor writes:

"To us, the convention was the best thing which ever came our way on missions. The write-up in the *Clarion-Ledger*, the newspaper with the largest circulation of any in Mississippi, was the best piece of advertising our denomination has ever had in the heart of this state.

"I do not have time nor space to tell what I feel and believe about this

convention along victory lines."—L. B. FRIEND.

### Prayer Requests

Please pray for:

The thirty-one students at our Nazarene Seminary.

The millions who are still suffering as the result of the flood. Good used clothes are always welcome.

The widow and children of our dear Brother Kuboki, who went to be with Jesus only a few weeks ago.

*Nagoya.* We have neither church

nor national pastor's home there yet.—Hubert Helling, Japan.

In your prayer groups would you please request prayer for Mrs. Burchfield and Mrs. Taylor? Mrs. Burchfield has suffered for three months now with her back, and Mrs. Taylor has been nine months with her arm in a cast and it has still not healed.—Clyde Gollither, Peru.

Pray for Dr. Ira Cox's little son David, in India. Before leaving for the field, David was apparently recovering well from a severe case of polio, but recent word indicates that some signs of atrophy are appearing in his arm. Pray that God will heal this little boy completely.

## THE QUESTION BOX

Conducted by Stephen S. White

*Q. Would it be right to use tithe money to purchase road markers for our church?*

A. If you mean to ask by this question: "Is it right for the church to use tithe which has been paid into the church treasury to purchase road markers for the church?" I would answer yes. I don't believe that it would be right for me to use my tithe to buy markers for the church. However, this is quite different from the church's using the tithe which I had paid into its treasury for that purpose. If the proper authorities voted to use my tithe which I had paid to the church in that way, it certainly would be all right. Putting up the markers is a part of the work of the church, and, therefore, it would have a right to use some of the money which had been paid into it in that way, just as part of the tithe of the people is used to pay the pastor's salary or some other portion of the expense of the church.

*Q. I live in a Midwestern state where they have what are called road shows. These shows are put on by a group of people who travel from place to place and put on plays and vaudeville stunts between acts. Is it contrary to our "Manual" for members of the Church of the Nazarene to attend such affairs?*

A. According to my understanding of the *Manual*, it would be contrary to its rules.

*Q. If the prayer that Paul prays for the Christian in I Thess. 5:23 has been answered in my behalf, don't I have a right to say that I am not a sinner?*

A. That is a wonderful prayer. It reads thus: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." In this quotation I have given verse 24 as well as 23. In the last verse Paul assures us that God will do what he has prayed for Him to do. Certainly, the person who has had this prayer answered for him has a right to say that he is not a sinner. Even the born-again sinner does not commit sin. One caution must be sounded in this connection. We must always let it be known that it is only through the grace of God and not of ourselves that we are able to live above willful sinning and have freedom from the sin nature within. This ability glorifies God, and not any man. This freedom from sinning and the sin principle comes as a gift of God and can continue as our possession only as we depend upon God.

*Q. Please explain I Cor. 14:34-35. Why did they forbid women to speak in church then, and we don't do it now?*

A. That rule was made to apply to a local situation then and does not hold good for the church today. Dr. J. B. Chapman was asked about this scripture as follows: "Regarding I Cor. 14:34-35, do you believe this means women should not talk or vote on matters pertaining to the church?" His answer was so clear and complete that I quote it in full: "I believe this passage is pretty much of local application, as are a number of passages in Corinthians. It forbids the women's asking their husbands about church

matters in the services of the church (which practice was noisy and confusing), and permits them to ask their husbands at home. The domestic order set forth in the New Testament is, as I believe, valid for the family and for the home for which it was intended. But the rights and privileges of grace and of the Church are set forth in their essential form, as I believe, in Galatians 3:28, 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' And under this essential order, as I

believe, sex is not a consideration, and as General Superintendent Walker used to say, 'Some of our very best men and best preachers are women.'"

*Q. Do we have the original manuscripts from which the various books of the Bible have come, or do we just have copies of these original manuscripts? Are there many of what we do have, and where are they found?*

A. We do not have the original manuscripts of any of the books of the Bible. We have only copies of these originals. For instance, we do not have the actu-

al book of Matthew which Matthew wrote; we have only copies of what Matthew wrote. The same is true of all of the writings in the Old and New Testaments. There are many of these copies, and some of the New Testament copies are very close to the date of their originals. More discoveries are being made in this field as the years pass. These manuscripts are scattered around the world in various libraries. They should make it possible for scholars to check on the various versions and translations with increasing accuracy.

## THE HOME CIRCLE

*Conducted by Grace Ramquist*

### Hidden Fruits Are Best—

WHILE on our vacation this summer, my husband and I went berry picking. It was a wonderful year for berries in Michigan near Indian Lake. It took almost daily picking to keep the vines clean.

One day as my husband was picking from one side of some tall bushes and I from the other side he said, "You know, Grace, berry picking is quite like people's lives."

I raked my mind quickly and came up with exactly nothing. Being curious, as some women are, I finally said, "Yes?"

"Yes," spoke my husband meditatively. "Now, take these vines. On top the berries are easy to pick and you can see them so easily. But if you will pull back the vines a little and look under them, you will find larger, fuller, riper berries. They are much nicer than the others and it takes fewer of them to fill the basket."

"Well, that surely is true," I answered as I pulled back a branch and peered under it. "What beauties there are over here and underneath! But I fail to see how berry vines are like people's lives."

"You do know that all people bear fruit of some kind, don't you?" my husband queried.

"Oh, sure, I know that."

"Well, there are so many wonderful deeds that people do and which are never aired to the crowd who live around them. The fruit is beautiful and luscious. That fruit does more good than much of the fruit which is displayed to the eyes of all passers-by. Oh, the seen fruit and the ones who bear it are given the praise of the people, for most of us don't take the trouble to look for the hidden fruits. God looks down, though, clear down to the ground. He can see under the vines, He can see all. The hidden fruits must give Him so much more pleasure than the praised and much-looked-up-to fruits on top."

I immediately thought of a little lady who is constantly busy bearing hidden fruits. When she hears of someone who is ill, she goes over to the house of the ailing one and gets to work. She cleans the house, she washes the clothes, she tends the baby, or she shampoos the hair. Peggy rarely tells what she does. Sometimes, someone tells of some special act of kindness done by this faithful and kind friend of all, but most of the time she lets God be the One who sees. But then, God is the Rewarder of all good and lasting rewards, and He will not leave Peggy out when He gives out the treasures in heaven. God never fails to see the hidden fruits, wherever they may be.

### "My Sheep Know My Voice"

Do you remember the story of the sheep as Jesus told it in the Bible? Jesus said that the sheep belonging to any certain shepherd know the voice of their master and they will follow his call. He told us that His children should follow His voice when He calls.

Sometimes we do not know all that was meant by some of the stories in the Bible, for we do not know the customs of the people who lived in that day.

Even until today, many of the customs in Bible lands are much like they were when Jesus walked on this earth. Especially is this true of the habits and customs of men who care for sheep.

An American was once traveling in Syria and saw three native shepherds tending their sheep. As he watched, the three shepherds led their sheep to the same brook. The sheep all mixed together and, for the life of the traveler, he could not tell which sheep belonged to which shepherd. He stood still, for he wanted to find out what happened when the sheep were through drinking.

Soon one shepherd stood up and called out, "Men-ah! Men-ah!" the Arabic word meaning, "Follow me." Then he started up the hillside away from the brook. His sheep all separated themselves from the rest and followed after him.

The second shepherd stepped away from the sheep and called, "Men-ah! Men-ah!" and he too started up the hillside. His sheep followed him even as the other shepherd's sheep had.

By this time the traveler was curious. He walked up to the remaining shepherd and asked a favor of him. "Would you let me put on your shepherd turban and carry your crook? I would like to call your sheep and see if they will follow me."

"Gladly," answered the shepherd.

So the traveler placed the turban upon his head, took the crook within his arm, and loudly he called out, "Men-ah men-ah!" But no sheep came.

"They do not know your voice," the shepherd said.

"Will your flock follow no one else but you?" the American asked.

"Oh, yes, sometimes a sheep gets sick. At such times, he will follow anyone who calls."

Christians are a great deal like sheep. They sometimes get sick at heart and then it is they wander away from God and right. We as Christians must be careful to stay healthy. We must always be able to recognize the voice of Jesus. A healthy Christian prays, studies, reads the Bible, and is found in the company of other followers of Christ.



Faith can have no other foundation than full acquiescence to the will of God. The leper cried, "Lord, if thou wilt, thou canst make me clean." Here was full acquiescence as well as humility. Jesus could if He would, and if it was best. Let us examine our motives. Let our requests bear the fragrance of Gethsemane, "Nevertheless not my will, but thine, be done." —D. WARD ALBRIGHT.

# Religious News and Comments

Edited by Delbert R. Gish

**C**HURCH membership in the United States has reached an all-time high of 92,277,129, with a 4.1 per cent gain in the past year of 3,604,124 persons. This is twice the increase reported in any previous year and is two and one-half times the rate of population gain for the same period. Protestant gains were slightly higher than those of the Roman Catholic church, 3.9 per cent as compared with 3.5 per cent.

Kansas clergymen from various parts of the state were invited to a clinic at the Kansas State Hospital at Larned, Kansas, held September 14. Such clinics have been held for the past three years in order to inform preachers more fully about the problems that mentally ill persons and their families face. Dr. J. T. Naramore, superintendent of the hospital, said in his announcement of the clinic: "The minister stands in a strategic position in the community and has an important part to play in dealing with mental health problems. He can be of real value in working with the hospital, the patient, and the patient's family. But ministers need to know more about the problems and how they can best work with those who are engaged in full-time service in mental hospitals treating America's greatest health problem."

An official of the Business Men's Research Foundation states that an average of five dollars is necessary to handle the problems caused by each one dollar's worth of liquor that is consumed. Thus the average taxpayer must pay for the services that repair and alleviate the havoc produced by those who use alcohol for a beverage.

Here is a happy exception to so much of the anti-Catholic reporting done by non-Catholic publications. In Hamburg, Germany, Protestant church leaders faced with the problem of housing an expected 30,000 persons coming to attend a series of religious meetings in that city were given assistance by the city's Roman Catholic authorities. The city leaders urged Catholic families to take the Protestant visitors into their homes. The occasion was the Fifth German Evangelical Church Day Rally and was held in the month of August.

The meaning of the word "minister" is to be considered and defined by the Supreme Court of the United

States in October. A case has been brought up from California by the Jehovah's Witnesses sect. The group claims that George L. Dickinson is a minister of the Jehovah's Witnesses, but that he was, contrary to law, classified as 1-A by a California draft board. The draft board insisted that Dickinson, who was under twenty, was too young to be a minister, while the sect holds that only the religious body to which a man belongs is qualified to determine whether or not he is a minister.

Among the natural resources of Israel is copper. Abraham Dor, the

chief engineer of Israel Mining Industries, predicts that 100,000 tons of copper ore will be mined within a few months from the site in Southern Negev where the mines of King Solomon were located. The Bible was used along with archaeological research to locate the ancient mines. Copper has not been produced in Israel since ancient times.

After more than fifty years of considering the matter, Unitarians and Universalists have finally completed a partial merger. They have a common governing body called "The Council of Liberal Churches." The Unitarians report 80,000 members and the Universalists 64,000. Unitarians emphasize the unity of God, denying the Trinity. Universalists emphasize that all men will be saved.

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## NEWS OF THE CHURCHES

Vincennes, Indiana—The North Side Church recently closed a wonderful revival, with Robert and Delores Hungate as the special singers. They were well liked and are wonderful workers around the altar. The preaching was done by the pastor, Rev. Dennis Mangrum. There were around thirty at the altar to be saved and sanctified; also nine were baptized and eight new members received into the church the last Sunday of the revival. During the revival we also had enough blocks pledged to put the top on the church. The Sunday-school average for the month of August was 73. The church is moving forward in every way, and the spirit is wonderful. God is blessing the work here.—Deneen Mangrum, Secretary.

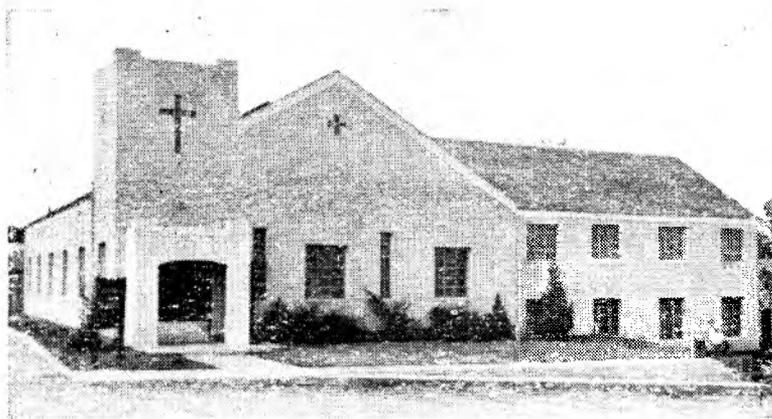
Pastor Roy Bell reports from Shiloh, Alabama: "Coming to this church two months ago, we found a fine group of people with a burden for this rural church. We have seen 20 people pray through to victory in our regular services. We had my brother with us—Rev. Wallace Bell, pastor at Sheffield—for a one-week revival, closing on September 6. Six people prayed through in this meeting, and one was an outstanding case of conversion. We had 145 in Sunday school, and 5 members were added to the church. We praise God for leading us this way."

Evangelist Wilbur Scott reports: "We thank God for His blessings. We worked in a home-mission campaign in Sardinia, Ohio, and helped to plant a soul-saving station there; then to Powhatan Point, Ohio, in a revival campaign with Pastor Vera Sims and those fine loyal folks. We assisted Rev. Lester Meyer at Washington C.H. in another home-mission campaign and enjoyed working with

Brother Meyer and his good wife. We have precious memories of our meeting at Drexel Avenue Church in Dayton with Pastor Victor Hoffman. They have a group of old-fashioned saints in that church. Following this we had a tent meeting in Aberdeen, Ohio, Rev. Elmo Scott and I preaching night about. This was a home-mission campaign, with much opposition, and we had to move the tent once. God came, souls were saved, some real victories won in definite hard cases, and now a building is being decorated ready for occupancy. Had thirty-two in Sunday school, and souls are still being saved at the altar of prayer. Pray for this new work. Write me, Route 1, Box 4, Georgetown, Ohio."

Evangelists Harold S. and Flossie Richardson report: "At the time of this writing we are at New Richmond, Ohio, with Rev. Gail Moorman and his good people. Revival fires are burning, God is blessing, and souls are finding help at the altar in nearly every service. We are grateful for the way our fall slate has filled up; however, we have some good open dates after Christmas and in the fall of 1954. We sing, use sceno-felt pictures, and preach. Write us at R.R. 4, Muncie, Indiana."

Evangelist M. V. Bass reports: "I am in my eighteenth revival since January 1. The blessing of the Lord has been on each one; souls have been redeemed and sanctified. These are great days for the work of the Lord. I have some open dates in the fall and winter: December 1 to 13, and a date just following the evangelistic convention, January 14 to 24. Anyone desiring my services, anywhere the Lord opens the door, may contact me at 18616 Riverview, Detroit 19, Michigan."



In the year of 1939 we came to Carlsbad, secured a good quartet, and held a revival in the Armory building. In 1940, Rev. Walter Orr accepted the challenge and took the job of starting a church here. Before long he had a nice parsonage built, with a chapel arranged in it in which to hold services. He did a fine job. In 1942 Rev. Delos Beck was called and carried on successfully until 1945. He was followed by Rev. Jack Durham, who served the church until 1948. Brother Durham was able to launch a building program, and built the auditorium, although not able to finish it. He had a successful ministry. When Pastor Bassett came he and the church worked toward completing the auditorium, and much was accomplished. The present pastor, Rev. Luther Pryor, came in the fall of '49, and since that time the church has been finished and furnished. Under Brother Pryor's efficient leadership, and the backing of a good church, work was started on the annex in April of this year. The job has been completed and the congregation is now housed in the lovely church shown in the picture. During Broth-

er Pryor's ministry about \$28,000.00 has been spent in improvements and the building of the annex. The entire property, including the nice parsonage, has been appraised at \$85,000.00, and the present debt is only \$14,000.00. We praise God for the wonderful pastors and fine people who have worked

so hard to make all these victories possible. Recently we enjoyed a wonderful week-end meeting with this fine group, and souls prayed through to God. Brother Pryor and his wife are loved and appreciated, and a wonderful spirit prevails.

R. C. GUNSTREAM, *Dist. Supt.*

Evangelists Harry J. Felter and wife write: "We are glad to report good meetings and the consciousness of God's presence in our revivals, and camp meetings this summer. We thank Him for the souls saved, sanctified, and added to the church. It is indeed a real pleasure to labor with our good pastors and people in the great work of the Kingdom. We are at present in a good meeting with Rev. B. U. Berquist in Vermontville, New York, and go from here to our good pastor, Rev. Fred Henck, at Hagerstown, Maryland. We accept meetings together as a team, or separately as evangelists, and will go anywhere we are called. We have one open date this fall, November 18 to 29, which we will be glad to give anyone contacting us; also some time in 1954. Write us, Box 86, Leesburg, N.J."

The Labor Day N.Y.P.S. rally of the Kittanning Zone, Pittsburgh District, was held in the St. Petersburg church. The attendance was very good. Every society was represented with the exception of the Kittanning group. They were in a building program, and therefore had a valid excuse for their absence. Musical numbers were presented by each society, which were well received. Rev. B. B. Conner was the afternoon speaker. There were several seekers at the altar. The evening speakers were Rev. and Mrs. R. C. Ingram, from our missionary field at Guatemala.—C. F. Hunt, Reporter.

Evangelist Cloyce Elsea writes: "I have some choice dates open for spring revivals, 1954. I will go anywhere the Lord may call. Write me, Box 18, Van Buren, Ohio."

Houston, Texas—God is blessing Central Park Church. We have recently closed a wonderful revival with Dr. V. H. Lewis and a Bethany-Peniel College quartet as special workers. Many souls were saved and sanctified, and we received eleven fine members into the church, making a total of twenty-nine for the ten months of our pastorate here. The Sunday school has had a 13 per cent gain in average attendance. The church recently installed a \$5,500.00 air-conditioning unit in the sanctuary. In our last board meeting the board voted unanimously to start a new church in the city of Houston this year. If you have relatives or friends in Houston, we would be glad to contact them.—Odell A. Brown, Pastor.

Evangelist Wade L. Nelson writes: "In August I had a good revival at Prairie Point community, near Gainesville, Texas. Rev. E. L. Stewart did the preaching, with Sister Stewart and I in charge of the music. We thank God for His blessings. I am available for revival meetings. Write me, 3005 S.W. 14th Street, Oklahoma City, Oklahoma."

Evangelist Marvin S. Cooper reports: "Leaving the West Coast where we were engaged in some God-given revivals over a period of seven months, we returned to the East Church, Grand Rapids, Michigan, where our excellent pastor, Rev. Keith St. John, and his good wife and their splendid people had made ready for a soul-victory revival. God honored their faith and efforts, helped us to preach and Mrs. Cooper and the girls to sing in the Spirit and understanding, until many souls prayed through to real victory. A splendid

class was received into church membership. Under the direction of District Superintendent Orville L. Maish and his alert advisory board and board of home missions, we spent thirteen days at Alpena, Michigan, where we executed a most intensified campaign for souls. Other workers had preceded us and made a splendid impression upon the city. It was our privilege to receive some fine members into the church and to install Rev. and Mrs. George Otto as pastors of the newly organized church. The district bought the Fourth Avenue Baptist Church property in which to house the young group of Nazarenes. Not only are people in Alpena looking our way, but hungry hearts from adjacent towns are also planning to cast their lot with us. To God and His faithful workers be the glory. Mrs. Cooper and daughters, Harriet Louise and Evelyn Mae, carried the full program of singing and readings."

Los Angeles, California—This has been the most successful summer of services at First Church in the eleven years of my pastorate here. The attendance in our regular services has been as large as at other seasons of the year. During the months of June, July, and August, the first three months of our assembly year, 29 new members were received into the church (the membership is now 705) and Sunday Bible school attendance was 50 above the same three months one year ago. In many of our services, both Sunday morning and evening, persons respond to the gospel appeal and seek the Lord. On a recent Sunday the overwhelming blessing of God came on the service. It was not the divine order for me to preach. God was near and we were near to God.

Many persons received a special dispensation of grace and all Christians present were drawn close to the heart of their Lord. We enjoy using the fine facilities of our new buildings on ground which cost \$80,000.00, which also provides parking for 90 automobiles. Without the services of a general contractor we constructed our new buildings, consisting of an educational building which includes 32 rooms, 5 of which are large assembly rooms, one a bride's room, others classrooms; kitchen facilities; a fellowship hall now finely appointed and furnished for the present sanctuary seating 650 persons; beautiful, commodious pastor's study and church office; and Wiley Chapel, which seats 350 persons. The floor space totals 27,000 square feet. The contract cost of construction would have been \$270,000.00 or \$300,000.00. By serving as our own contractor and by the fine leadership of our businessmen and donated labor of our people, the cost of construction was \$170,000.00 cash. Furnishings cost \$60,000.00. We occupied these buildings two and one-half years ago. Our obligation to the bank is \$38,000.00 at 5 per cent interest. The obligation to us of Ward Church, which purchased our former property, is \$39,000.00 at 5½ per cent interest. We hope in the not-too-distant future to be ready to begin the construction of the new sanctuary. Last assembly year this church raised for all purposes nearly \$95,000.00 in cash and gave to others nearly \$30,000.00, which included benevolences, general and district budgets, home missions, Pasadena College, and other specials. Los Angeles First Church, which was founded by Dr. P. F. Bresee, "gets the glory down" and its wonderful, holy people are moving forward in co-operative enterprise for God, carrying out the Great Commission.—M. Kimber Moulton, Pastor.

Pastor Henry T. Beyer of First Church in Baton Rouge, Louisiana, writes: "If Nazarene pastors or parents have young people coming here to the state university, please write and give me their names and addresses, and I shall be glad to contact them for the church. Write me, 1735 North 17th Street, Baton Rouge, Louisiana."

Song Evangelist John E. Moore writes: "I have some open time for meetings in 1954. My slate has been changed some, as I am not teamed with any evangelist at this time. Write me, P.O. Box 527, Kansas City 41, Missouri."

Evangelist W. C. Raker writes: "Due to a cancellation I have an open date November 25 to December 6. Since I will be closing a revival at First Church, Burlington, Iowa, preceding this date, I would like to slate it in the Middle West. I will be back on the West Coast the first of the year and have a couple of youth weeks open. Write me: Box 183, Astoria, Illinois."

Blountstown, Florida—We recently closed a great revival with Rev. T. A. Shirley, our district N.Y.P.S. president, as the evangelist. Many souls found God; among the number was a fine group of young people, for which we praise God.—J. A. Blackwell, Reporter.

Evangelist Lowell L. Yeatts writes: "I closed a very fine meeting recently at Geneva, Indiana. The interest was good in the entire meeting. Several found victory at the altar. God came on the scene the last night, and the altar was lined with seekers who found victory. Rev. Virdean Owens is the fine young pastor. I have two open dates in November which I would like to slate. I will go anywhere the Lord may lead. The open dates are November 3 to 15 and 17 to 29. Also I have an open date from March 23 to April 4. Write me at 325 W. Sixth Street, Peru, Indiana."

Rev. L. H. Ritter writes: "This has been a good year. I have been busy holding some revivals and supplying for some of our good pastors. After living almost three years at Chandler, Arizona, we have moved to California. If any of the pastors need our services, you may write me at 410 N. Virginia Avenue, Azusa, California."

Evangelist C. E. Toney writes: "I have been busy for the Master, and I am having some of the outstanding revivals of my ministry. I never enjoyed preaching holiness more than I do now. We recently closed a meeting in Gainesville, Georgia, with Rev. Fletcher Digby, one of our very fine pastors. He and his wife are doing a wonderful job in Gainesville. The meeting closed in a blaze of glory, with old-fashioned praying through and shouts of victory, for which we

praise God. I am thinking of leaving the field, and taking a pastorate, since about one-half of my ministry has been in the pastorate. I will go anywhere. Anyone desiring my labors, write me at Louisville, Georgia, General Delivery. There will be just Wife and I—we are all for Jesus and a lost world."

#### NEWS IN BRIEF

(Continued from page 2)

is now serving as pastor of the Church of the Nazarene in Mohawk, Indiana, having been received as an elder in the church.

Rev. B. W. Downing has resigned as pastor of the church in Laurel to accept a call to pastor Central Church in Meridian, Mississippi.

After serving for almost four years as pastor of the Springdale Church in Tulsa, Oklahoma, Rev. Orville Firestone has resigned to enter the field of full-time evangelism.

#### South Arkansas District Assembly

The first annual district assembly of the South Arkansas Nazarenes was held in Little Rock First Church, September 8 to 10, with Dr. D. I. Vanderpool presiding. There was a beautiful spirit of faith and co-operation throughout the district gathering. Time and again the presence of the Lord was manifest, with the result that shouts of rejoicing and praise were often heard.

Rev. W. L. French was re-elected as district superintendent with 153 favorable votes out of the 158 cast. Following his re-election, the assembly raised a generous love offering for our district leader.

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Under the leadership of Brother French, the South Arkansas District has made substantial gains during the first year of its organization. Four new churches were organized; church membership increased from 2,600 to 2,811, a net gain of 211; finances rose from \$229,428.00 to \$266,620.09, an increase of \$36,192.00; and Sunday-school average attendance increased from 3,312 to 3,809, a net increase of 497.

Rev. W. C. Fowler was the speaker for the N.F.M.S. convention, which met preceding the district assembly. His messages were enjoyed and appreciated by all who heard him. Rev. D. K. Wachtel brought an outstanding home-mission message at the Wednesday evening service. Rev. Leon Chambers, superintendent of the colored work in the South, spoke briefly but directly to our hearts in the same service. Rev. Curtis Smith, field representative of Bethany-Peniel College, brought a challenging message in the interest of our zone college.

Climaxed by a great message on holiness by Dr. Vanderpool, the assembly closed on Thursday evening.

RAYMOND McCLUNG, Reporter

### Louisiana District Assembly

The forty-second annual assembly of the Louisiana District was held at the district campground, September 1 to 3. Dr. G. B. Williamson presided in an efficient and gracious manner.

The report of District Superintendent Elbert Dodd was encouraging and inspiring to all. Gains were reported in all departments. This was Brother Dodd's fourteenth report as district superintendent. The people love and appreciate Brother and Sister Dodd and expressed that love by re-electing them with the finest vote ever; then hilariously gave them a love offering of \$1,510.00 to be used toward their expenses in visiting one of our foreign fields to view some of our missionary activities.

Other district officers elected were: N.F.M.S. president, Mrs. Dodd; N.Y. P.S. president, Rev. Bernie Loftin; church school board chairman, Rev. Paul Pitts; treasurer, Rev. C. A. McCormick; secretary, Miss Madge Kelley; Junior director, Mrs. Chester Pickens.

The publishing house was represented by Mr. Elvin Hicks, and Bethany-Peniel College by Dr. Roy H. Cantrell. Rev. Leon Chambers, superintendent of the colored work, reviewed the work of our colored people and presented to us the plans for the advancement of this worthy cause.

Among the visitors attending the assembly were Rev. W. T. Johnson, district superintendent of the Southwest Oklahoma District, and Mrs. Johnson. Rev. Mr. Johnson was the special speaker for the Sunday-school convention, and Mrs. Johnson the special speaker for the N.F.M.S. convention. Rev. V. H. Lewis, superintendent of the Houston District, was also a visitor in our assembly.

The assembly closed with a great ordination service on Thursday evening,

with the following receiving elder's orders: Victor Gibson, W. A. Bruening, and Winfield Mundell.

MRS. CHESTER PICKENS, Reporter

### Northwest Indiana District N.Y.P.S. Convention

The eleventh annual district N.Y. P.S. convention was held at the district center, San Pierre, Indiana, August 15.

Our district vice-president, Rev. Dwight Millikan, delivered the keynote address on the theme, "By My Spirit." The zone and local presidents reported progress attained during the past assembly year, and expressed determination to do more in the coming year.

Rev. Robert Griffin was elected to serve his second year as district president. Other officers elected were: vice-president, Rev. Dwight Millikan; treasurer, Rev. Ronald Featherston; secretary, Mrs. Marilyn Millikan.

ROBERT E. ROSS, Reporter

### Tennessee District Assembly and Camp Meeting

The Tennessee District assembly and camp meeting were combined; the camp meeting began August 21 and continued through August 31; the assembly was held August 26, 27, and 28—at Camp Nacome near Centerville, Tennessee.

The assembly proceeded under the efficient leadership of Dr. G. B. Williamson; with his soul-stirring messages, wise counsel, and tender compassion the presence of the Lord was felt in every session.

Rev. D. K. Wachtel, district superintendent, gave his report for the fifth year of service and was re-elected for the sixth year with a near unanimous vote.

The high points of this outstanding year for Christ and His kingdom were 9 new churches; gain of 343 in church members; gain of 16 per cent in N.F. M.S.; gain of 15 per cent in N.Y.P.S.; finances were increased in each department, with \$41,793.00 paid to General Budget and General Specials; \$10,033.00 paid to Trevecca College; and for all purposes \$489,443.00. In the past five years, 43 new church buildings, 11 new educational units, and 14 new parsonages have been built or purchased.

The assembly closed on Thursday afternoon with an impressive ordination service as Dr. G. B. Williamson ordained R. G. Jones and Samuel Martin as elders.

The camp meeting was one of the greatest in our history; the spiritual tide was high and the altars lined. Dr. Williamson brought the soul-stirring and challenging messages in the mornings until our entire days were filled with the blessings received in the morning services.

Evangelist Sammy Sparks, anointed and used of the Lord, stirred the entire camp and the altars were filled night after night; one night as he stood to preach he made the altar call

and the altar was lined without the message. The closing Sunday was especially honored of the Lord, for the entire leadership and the pastors pledged their support to Brother Wachtel's district program and special emphasis on the home-missions planning. On the closing night while Brother Sparks was preaching, people started to run for the altar until more than 105 came for definite help.

The camp closed amid shouts and praises and a solid forward move for Christ and the church in west Tennessee.

CARL M. BROWN, Reporter

### Northwestern Illinois District Assembly

The fifth annual assembly of the Northwestern Illinois District convened August 19 and 20 at the Central Christian Church in Peoria, Illinois. Rev. Glen Williams served as host to the assembly representing the Peoria area.

Dr. D. I. Vanderpool, as chairman, warmly and easily directed the affairs of the district meeting. God's blessed presence was manifested from the opening conventions until the closing moments of the assembly proper. Our good general superintendent brought to us again his effectual ministry with his usual fervency and simplicity. He made even the usual routine business of the meeting a pleasure to all the delegates.

The Viking Quartet from Olivet Nazarene College proved a real blessing as they presented a varied musical program through most of the assembly.

This has been the most successful year of our district's short existence of five years. Our district superintendent, Rev. Lyle E. Eckley, was re-elected by an excellent vote, with only two dissenting votes cast. This district, laymen and preachers alike, appreciate deeply the untiring labors of our district superintendent and wife. A love offering of \$500.00 was given them by the district.

Notable and, in some cases, very outstanding progress has been shown in the various aspects of the district work. Largely because of the burden on the heart of Brother Eckley, our district is vitally home-mission conscious. This past year, the district raised their previous giving of \$6,000.00 for this purpose to an amount over \$12,000.00. Three new churches have been organized and several others are in prospect. The district membership net total indicates a good increase over last year. Several new constructions have enhanced and increased the value of the district properties. Over \$23,000.00 was given for the General Budget. A good spirit prevails on the district.

Preceding the assembly, both young people's society and missionary society held their district conventions. At the young people's convention on Monday, Rev. H. C. Hatton was re-elected to the presidency and highly commended for his excellent work for the young people. Rev. Guy Nees,

pastor of the College Church at Olivet Nazarene College, was the special speaker. Mrs. Lyle E. Eckley was re-elected to lead the Nazarene Missionary Society, at their convention on Tuesday. The district has responded remarkably well to her sterling leadership. Rev. Clifford Church spoke effectively for this convention.

Olivet Nazarene College was represented for the last time by Rev. Charles Ide, who has accepted a pastorate. The district Olivet budget was paid in full.

The Northwestern Illinois District is enjoying the manifest presence of God. We believe wholeheartedly in the general program of the Church of the Nazarene. The Spirit of the Lord gives us our inspiration for the year ahead and enables us to proclaim, "It shall be done."

R. C. BOYNTON, Reporter

#### North Arkansas District N.Y.P.S. Camp and Institute

The first N.Y.P.S. camp and institute of the North Arkansas District, July 20 to 24, surely set a pattern for those in the years to follow. Our enrollment was larger than before the division of the district. Never have we witnessed more of the presence and power of God in a youth camp. Rev. Victor Gray, superintendent of Tennessee District, our special speaker, proved to be God's man for the hour. Over 225 young people sought the Lord at the altar of prayer.

Our good N.Y.P.S. president, Joe Glyn Cordell, was re-elected with a good vote for the coming year.

Our district superintendent, Rev. W. H. Johnson, with his beautiful Christlike spirit, did much to make our camp and institute the great success that it was.

JOE L. BEAN, Reporter

#### Kansas City District Assembly

The twenty-ninth annual assembly of the Kansas City District closed its session at noon Friday, September 11. Dr. Hardy C. Powers presided, and gave unusual messages of inspiration and power to the assembly.

The high point of the assembly—which had many peaks of inspiration—was the re-election of Dr. Jarrette Aycock as district superintendent for the twelfth year. The largest number of votes cast in the history of the district—273—were given this year, and Dr. Aycock received 271. His leadership is aggressive, forward-looking, and spiritual. The people of the Kansas City District love and appreciate their leader.

The district showed an increase in membership of 286, or a gain of 5 per cent; five new churches were organized during the year, and all departments showed a substantial increase. The foreign and home-mission budgets were doubled and larger goals were set for next year.

The total giving for all purposes amounted to \$723,280.00, which is about a \$60,000.00 gain over last year. Of the total amount given, \$53,000.00

went for the General Budget and missionary specials; and \$21,000.00 was given by the churches for home missions.

Here are some interesting facts concerning the district: 91 out of 95 churches own their own building, 65 churches own the parsonage, and all furnish the pastor a place to live. Also, 65 pastors on the district are college graduates, 60 from Nazarene colleges, and 42 are graduates from the Seminary or are now taking their work there.

Over one hundred preachers were present for the impressive ordination service, when the following class of eleven candidates were ordained by General Superintendent Powers: Lyle E. Akers, Richard H. Brown, Wilson D. Baker, Roy T. Bolerjack, Veldon D. Dobbs, Berge S. Najarian, Wendell Paris, Carl E. Pratt, Ulysses S. Rushing, Melvin H. Shoemaker, and D. T. Stayton.

S. T. LUDWIG, Reporter

#### Tennessee District Church Schools Convention

The Tennessee District church schools convention opened at Camp Nacome, Tuesday morning, August 25, with our efficient chairman, Rev. M. E. Redford, in charge. The Spirit of the Lord was very precious and real in the opening service. Our special speaker, Rev. Sammy Sparks, brought the opening message. We were greatly stirred, vision was increased, and a new sense of responsibility gripped our hearts.

Rev. Thaine Sanford brought greetings from the publishing house and introduced the Reading League to be used in our Sunday schools. The entire convention pledged to go back to their local schools to push the Reading League.

Our pastors and Sunday-school superintendents gave wonderful and inspiring reports of achievements and work well done, which is a normal



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trend of the Tennessee District. Many reports were made concerning vacation Bible schools, many schools having had wonderful altar services. This is the secret of our future success.

Our general slogan was presented in the form of three papers: "Go," Rev. Carl M. Brown; "Teach," Dr. Homer Adams; and "Win," Rev. Don Jernigan. Rev. D. K. Wachtel, our district superintendent, challenged our hearts with the wonderful message, "Self-forgetful Service."

We are praising God for the splendid reports of the chairmen of boys' and girls' camps. Many additions to our local churches were made from their influence.

Our district showed a remarkable increase of 680 average attendance, a 10 per cent gain.

Our eyes are lifted up on a white harvest field, and we have a zeal to go, teach, win, and to make the Tennessee District one of the greatest in our movement.

MRS. CARL M. BROWN, Reporter

### Northwest Oklahoma District N.Y.P.S. Convention

A wonderful spirit prevailed during the N.Y.P.S. convention of the Northwest Oklahoma District on July 28, in First Church, Bethany, Oklahoma. The convention opened with a soul-stirring devotional message by District Superintendent J. T. Gasset.

Our president, Rev. James Hester, presided over the well-organized business session.

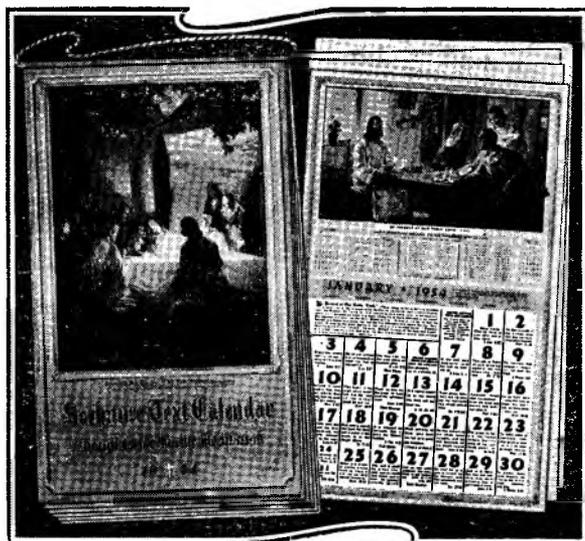
Rev. James Hester was elected by an overwhelming majority vote and presented with a lovely brief case. Other officers elected: vice-president, Melvin L. Riddle; secretary, Mrs. Melvin L. Riddle; treasurer, Kenneth Frey; teen-age director, Mrs. Paul Temple; boys' and girls' director, Mrs. Bob Fetters; youth at large, Lyle Saxton and Sue Burton.

An added feature to the convention this year proved successful. During the business session teen-age talent was presented after various reports. This added interest to the convention and kept the attention of the youth. Also, after the evening service the council entertained the youth of the district at a get-together at the youth center.

With the guidance of the Holy Spirit and with the leadership of such an able president, the district N.Y. P.S. of Northwest Oklahoma plans to make this year the greatest.

MRS. MELVIN RIDDLE, Reporter

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### Campaigns Conducted Last Spring (Continued from page 2)

North Carolina—March	1,263
Mississippi—Mar. 1—Apr. 10	1,097
Rocky Mountain—Mar. 8—Apr. 4	835
E. Michigan—Mar. 15—Apr. 12	3,300
Chicago Central—Mar.—Apr.	2,497
Illinois—April	3,286
N.W. Oklahoma—April	2,606
Iowa—May	2,643
S.E. Oklahoma—May	1,682
Tennessee—May	3,236
N. Arkansas—May 3—June 14	1,590

### DEATHS

REV. H. H. MARVIN, pastor of the Arlington Street Church of the Nazarene, Akron, Ohio, was killed at Westerville, Ohio, August 23, as he returned home from attending and performing the wedding ceremony of his son in Columbus, Ohio. He was born July 12, 1911, in Davenport, Iowa; converted, sanctified, and called to preach at the age of seventeen. He took his first pastorate in 1928, at Rich Hill and Spruce Grove, Pennsylvania. He was united in marriage to Miss Mary Putt, and in 1932 they became acquainted with the Nazarenes, accepting the pastorate of the Church of the Nazarene at Bellaire, Ohio. In December of 1933, the home was blessed with the arrival of twins, Earl Robert and Earline Ruth. Brother Marvin also served as pastor of the churches in Bradford, Washington, and Lincoln Place, Pittsburgh, Pennsylvania (serving this last one for seven years), coming to Arlington Street Church one year and three months ago. He won many new friends for the church, and members said he was one of the best preachers in the movement. He was killed in a two-car collision, and others including his wife were injured, but are getting along fine now, except the daughter, who was also killed. Funeral service was held in the Arlington Street Church with Rev. C. D. Taylor, district superintendent, officiating. Burial was in Greenlawn Cemetery, Barberton, Ohio.

EARLINE RUTH MARVIN was born December 5, 1933, in Bellaire, Ohio, and died August 23, 1953, at the age of nineteen years and eight months. On completion of her high school work she worked as secretary in the Pittsburgh University, where she was well liked. Upon coming to Akron with the family she worked as secretary in the offices of the Firestone Tire and Rubber Company. She attended Olivet College in the fall of '52, and planned to re-enter this fall. While at Olivet she played the piano for one of the quartets and was secretary to Dr. John Cotner. She was a wonderful musician, and the church will greatly miss her. She played the organ at her brother's wedding the day she was killed. She is survived by her mother and brother, also her grandparents, Mr. and Mrs. Putt. Funeral service was held at the Arlington Street Church in Akron, with Rev. C. D. Taylor, district superintendent, officiating (a double service for her and her father).

## ANNOUNCEMENTS

**RECOMMENDATION**—Rev. Alice Beckman and Miss Hazel Kime are now teamed as evangelists. Rev. Beckman is a splendid preacher, and both she and Miss Kime are singers and musicians. They will give your church a splendid meeting. Address them, 2902 Eaton, Denver, Colorado.—C. B. Cox, Superintendent of Colorado District.

### WEDDING BELLS

Miss Betty Edith Rocher and Mr. Jim Riley Springer of Washington, D.C., were united in marriage in the Memorial Church of the Nazarene, Jacksonville, Florida, on September 13, with the pastor, Rev. T. J. Giddens, officiating.

Miss Joy Potter of Van Nuys, California, and Mr. John M. Anderson of the U.S. Air Corps were united in marriage on September 10, in the Breesee Avenue Church of the Nazarene, Pasadena, California, with Rev. Lyle K. Potter and Rev. H. W. Anderson, fathers of the bride and groom, officiating.

Miss Martina Foster of Oklahoma City, Oklahoma, and Mr. Jack Lee Nance of Kansas City, Missouri, were united in marriage on September 3, in Oklahoma City First Church, with the father of the groom, Rev. F. L. Nance, of Holdenville, officiating.

Miss Marilyn June Townsend and Van Morris were united in marriage on August 29 at the home of the bride, with Rev. Norman E. Anderson, pastor of Beverly (Ohio) Church of the Nazarene, officiating.

Miss Beva Jean Whitaker and Mr. Bobbie Touchton were united in marriage on August 21, at the Memorial Church of the Nazarene in Jacksonville, Florida, with the pastor, Rev. T. J. Giddens, officiating.

Miss Barbara Ann May of Fairfax, California, and Staff Sergeant Donald Lee McCaleb of Enid, Oklahoma, were united in marriage on July 14 at the San Anselmo (California) Church of the Nazarene, with the pastor, Rev. Virgil Hutcheson, officiating.

Miss Ellen Martz of Owosso and Mr. Clayton Blackmer of Chesaning, Michigan, were united in marriage on September 6, with Rev. H. T. Mills officiating, assisted by Rev. R. D. Bredholt.

Miss Mary B. Mattson and Mr. Neale L. McKenzie, both of Orofino, Idaho, were united in marriage on September 1, at the Church of the Nazarene in Orofino, with the pastor, Rev. Elzer Lloyd, officiating.

Miss Bonnie Painter of Nampa, Idaho, and Mr. Arian Anderson of Aberdeen, Washington, were united in marriage on August 27, in First Church of the Nazarene, Nampa, with Rev. Wm. E. Anderson, brother of the groom, officiating, assisted by the pastor, Rev. Raymond C. Kratzer.

Miss Helen Gertrude Roach of Waterloo, Ohio, and Cpl. Donald O. Metcalf of North Adams, Michigan, were united in marriage on August 23, in the Waterloo Church of the Nazarene, with Rev. T. H. Arrott officiating.

Miss Adella Berg of Benedict and Mr. Ronald Mills of Veva, North Dakota, were united in marriage on August 21, in the Church of the Nazarene, with Rev. Alvin Farrier officiating.

Mrs. Bertha Martha Steffan of Chilliwack, B.C., and Rev. S. E. Mattie of New Westminster, B.C., were united in marriage on August 15, in the Chilliwack Church of the Nazarene, with the pastor, Rev. W. Howard Griffin, officiating.

Mrs. Harriet Arneson and Dr. C. E. Demaray were united in marriage on August 15, in the parsonage of the College Church of the Nazarene, Kankakee, Illinois, with the pastor, Rev. L. Guy Nees, officiating.

Miss Myrtle Jean Wood of Painesville, and Mr. Arthur Eugene Hicks of Uhrichsville, Ohio, were united in marriage on August 5, in the Painesville Church of the Nazarene, with the father of the bride, Rev. Clyde B. Wood, officiating.

Miss Marie Alice Weightman of Saginaw, Michigan, and Mr. Gene Gwinn of Long Beach, California, were united in marriage on July 17, at the Highland Park Church of the Nazarene, with Rev. N. R. Gunstream officiating.

**SPECIAL PRAYER IS REQUESTED** by a lady in California "for a trying situation and most of all I want God's will in the matter";

by a lady in Michigan "for my husband, bound by liquor, denies Jesus (who for a short period ruled his heart), and also that our two youngsters and I will ever remain faithful";

by a lady in Texas for the family and herself; by a Christian wife and mother overseas with her husband—the home is on the verge of being broken up—that God may undertake in a special way and help her and the children to be true to Him;

by a lady in Illinois "that there will be a better understanding between me and my family on the holiness question and that they may see the light on holiness"; also for a special long-standing request;

by a Christian lady in California that God will help her in a special way in dealing with souls and that some of these folks may find the way of salvation.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

**G. B. Williamson:**  
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**Samuel Young:**  
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**D. I. Vanderpool:**  
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**Hugh C. Benner:**  
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## SERVICEMEN'S CORNER

**CHAPLAIN** Penrod writes from Johnston Island: "We hold the world's last Sabbath service every Sunday night here on Johnston Island. It is an evangelistic service with opportunity for souls to find God. It is the last service in the entire world because we are the last outpost before the international date line declares it another day. We are two hours from tomorrow, as it is the next day when one goes from this island to the next one west of us. We advertise our evening service as the world's last religious service each day. Last Sunday evening the Spirit of the Lord was especially strong in the entire service. God seems to put a special blessing upon this service each Sunday night."

"We inaugurated a series of services during the week before Easter leading up to the crucifixion of our Lord, and the Resurrection. I guess our blessing spilled over like fire in a haystack, for it spread throughout the ship and our nightly discussions became the subject of conversation. It put a sense of deep conviction into the hearts of sailors and we have been able to lead five to a saving knowledge of our wonderful Lord, and three more are seeking."—ALFRED POUND.

"I received your most wonderful and welcome letter. It was a surprise to me, for I had never heard of the Nazarene Servicemen's Commission, but it rang bells of joy in my heart.

"I have been in the service just four months and the change from civilian to military life was pretty hard to do. I miss all the weekly services and meetings, but the Lord has given me some good Christian friends from other denominations with whom I can sing, shout, read, and pray.

"As I am in the U.S. Army, I know that there is an even greater army in which to serve. That is the army of the Lord with the Lord Jesus Christ as the great Chaplain. I'm proud to be a member of such a great army, one where there is service to be rendered on the home front as well as on the front lines. Holiness unto the Lord is my watchword and song."—TROY L. COPE.

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## H O L Y G R O U N D

### General Superintendent Vanderpool

WE HURRIED through the rain to the area in London which was made sacred by the life, teachings, writings, and ministry of one of England's most famous and best known men; a man whose life and ministry, historians declare, saved England from a bloody revolution.

We entered his home and climbed the stairway to his study. The furnishings in the room reflected his refinement and his love for beauty. I looked at the shelves of books which had come from the pen of this man. They covered a wide range of subjects, including *The History of England*, *Translation of the New Testament with Notes*, separate grammars of the English, French, Latin, Greek, and Hebrew languages. There were also fourteen volumes of prose and over fifty volumes of poetry produced by him and his brother. There was also his *Journal*—which is a gold mine within itself. I studied his picture, searching for character lines and marks of physical strength which I knew he must have had to stand against the bitter opposition which he received from every angle throughout his whole life. To produce the scores of books which were his, to preach 42,000 times, and to travel over a quarter of a million of miles by horseback over all kinds of roads through all kinds of weather certainly called for a great soul and a brilliant mind housed in a strong body.

I turned to his prayer room and remembered that it was there that

he received guidance in his plans for building the kingdom of Christ, and strength and courage to carry out his superhuman task.

I stood in his pulpit and looked across the rows of pews in the chapel and thought of the heart-searching messages that had fallen from his lips as he opened the Scriptures, which he knew so well; setting forth doctrines which could not be refuted by his brilliant opposers and illustrating these doctrines by experiences which he had in Georgia during his early ministry, by his great awakening during a bad storm, and by the wonderful "heart-warming" experience he received at Aldersgate.

Lingering by his monument erected near the City Road Chapel, I was reminded of the scope of his vision and the passion of his soul when he declared, "The world is my parish." One hundred and sixty-two years have slipped by since the passing of this great man. Today the influence of his godly life lives on and reaches further with each passing day. He holds a high place among the saints of God. He is a permanent possession, not only of the church which he founded, but of the whole human race. Since the days of the Apostle Paul the world has known no greater man. Millions will rise at the Judgment and call him blessed.

Preacher, author, organizer, saint of God—John Wesley! No wonder I felt I was upon holy ground.