

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 22, 1956

Centuries ago Bernard wrote, "To see a man humble under prosperity, is one of the greatest rarities in the world." In similar tones Jesus warned: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24). In the heart of His teaching Jesus insisted that entrance into His kingdom comes only by way of poverty of spirit.

A consistent humility of heart is difficult to maintain when one is deluged with material gain or earthly applause. The successful

The Smiles of Providence

General Superintendent Young

man often ascribes his progress to his own efforts and skill, thereby denying or ignoring the true source of all his power and strength. God-dependence and humility befitting this life soon give way to independence and arrogance. Disdain for the less fortunate frequently follows. The smiles of Providence thus become a snare.

But God sees us as we really are. He is no respecter of persons. Our outward excellence does not impress Him. He insists upon the inward ornaments of the spirit as the marks of true greatness. Even our gifts do not blur His vision, for He is the Giver of all.

This derailment by things is an ever-present temptation to the Christian. It is doubly perilous because most of us fail to look upon material gain as a potential foe to spirituality. We would rather encounter prosperity than adversity, and yet prosperity is the more dangerous antagonist. How easy it is for pride to enter in! How human to assume that perhaps the gifts of God are distributed according to our individual merit rather than through His lavish love!

Let us pray today in the spirit of Jacob as he cried in an hour of need: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands" (Gen. 32:10). Let us acknowledge daily our stewardship and be generous with God, for only dedicated resources are safe.

*There's not a single blessing
Which we receive on earth
That does not come from heaven.
The source of our new birth.*

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

I Pet. 2:9

LATE NEWS

Telegrams . . .

Corpus Christi, Texas—*The San Antonio District N.Y.P.S. camp and institute and convention were marked by unusual unity and spiritual blessings. Rev. Howard Borgeson, N.Y.P.S. president, and Rev. Ivan Kowler, director, were the capable leaders; Rev. Curtis Smith and the Bethany Nazarene College quartet were the workers; real camp-meeting atmosphere prevailed. Rev. Howard Borgeson was elected as N.Y.P.S. president with a splendid vote after a "top-notch banquet." District Superintendent W. H. Davis challenged the young people to renewed activity for home missions, and seven thousand dollars was pledged. San Antonio District pushes forward.*—T. A. Burton, Reporter.


Hutchinson, Kansas—*The forty-seventh assembly of the Kansas District exemplified our motto, "Holiness: Heritage, Vision, and Task." Rev. Ray Hance, our beloved district superintendent, was extended a three-year call by a united people. Dr. G. B. Williamson infected the assembly with his vision and love for the Kingdom. His anointed messages and wise leadership made the sessions times of spiritual blessing. Our world-wide vision was indicated by the underwriting of a \$50,000.00 General Budget, an increase of \$7,650.00. The fields are ready for reapers in Kansas, and we propose to work while it is yet day for the Lord of harvest.*—Wilson R. Lanpher, Reporter.

Springfield, Illinois—*Having a great assembly (July 31) on Illinois District at Nazarene Acres, Springfield. Dr. Hugh C. Benner presiding in a very efficient manner; his morning messages were inspiring. Dr. W. S. Purinton, district superintendent, was re-elected with almost unanimous vote. Also enjoying a great camp meeting every night with Dr. Ralph Earle as speaker and Boyce, Catherine, and Linda Pierce as special singers. Many souls every night at an altar of prayer finding God.*—Wm. B. Kelly, District Secretary.

WHY

Will a Man Rob God?

Suppose an employer should give his employee nine dollars of every ten the company receives, keeping only one to maintain his business. If the employee, seeing that the employer had retained



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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

Regarding the recent General Assembly in Kansas City, the following paragraph was included in a letter, under date of July 25, received from Mayor H. Roe Bartle, of Kansas City, Missouri:

"There has been no convention which has come to Kansas City since I have assumed the role of mayor which has brought to my heart greater satisfaction than the General Assembly of the Church of the Nazarene. Certainly your colleagues and fellow churchmen reflect honor and credit upon themselves, upon the great fellowship of the Nazarenes, and upon the good Lord himself insofar as their personal conduct was concerned."

Thank you, Mayor Bartle!

"I'm Glad I'm a Nazarene"

Recently I felt that the Lord would have me give the current issue of *Come Ye Apart* and a tract to a certain person who would be coming to my door that day on business. I had read the tract (not a Nazarene publication) through, but of course had read *Come Ye Apart* only to date. I also had at hand a pamphlet concerning the Church of the Nazarene, containing information about the church as a denomination and something about its doctrine. I had had time only to glance through it hurriedly, since the person I had in mind came sooner than I had expected. Quickly I placed the tracts inside the devotional book and, when our business was completed, handed them to him with the expressed hope that he would find them both interesting and helpful.

I never like to give out religious literature that I have not read myself, so that inasmuch as I am able I can make sure what I am giving is fundamentally sound. But I had no misgivings that day in giving the literature I knew to be published by our own Church of the Nazarene, even though I had not read it thoroughly. As I gave it out I sent a little prayer of thanksgiving heavenward for the privilege of being a member of a church in which I could have confidence, and thankfulness for our leaders and members who have by God's grace made the church what it is.

My husband and I were not converted in the Church of the Nazarene and when we first began attending the Nazarene services I was somewhat irritated by the frequency with which Nazarenes began their testimonies, "I'm glad I'm a Nazarene." I have been a Nazarene now for almost ten years, and while I still like to say first, "I'm glad I'm a Christian," I am also happy indeed to add, "I'm glad I'm a Nazarene."

—CLARA B. BRANDON, *Lathrop, Missouri*

one dollar, returned and robbed him of that, would not every heart despise this baseness?

The Lord allows us nine dollars out of every ten and asks that one be brought into the storehouse, that there may be meat in His house. Why will a man rob God?—ALVIN MAULE, *pastor of Central Church, Omaha, Nebraska.*

Seeing

God

through the

HEART

By **Donald E. Snow**
Pastor, First Church, Dayton, Ohio

The word "Blessed," which is used in all of the Beatitudes, has a significant meaning all through the Sermon on the Mount. The Hebrew meaning of the word blessed is "It is well." Jesus could have said, "It is well with the pure in heart, for they shall see God" (Matt. 5:8). The word blessed also means tranquil, calm, peaceful; this well applies also to the pure in heart. Another has said that the word blessed means supremely happy; this, too, is a characteristic of the pure-in-heart experience. Again, it has been said that the word blessed means well off; and there is truly a wonderful reality in heart purity.

Weymouth says about the "blessed" referred to by Jesus in this sermon: "Outwardly, these people look like they are to be pitied, but when you consider them from the higher and truer sense, they are to be admired, envied, imitated and congratulated."

The word heart in the text does not refer directly to the fleshly, muscular organ of the body we call heart. Here the word heart refers to the seat of our affections, motives, and desires, the station from which all of the issues of life begin. From this source come the attitudes and ambitions that govern the whole of our lives. One has said that carnality is humanity corrupted. The tragedy of sin in the human heart left Adam's posterity with a darkened intellect of spiritual things, a depraved will, and a deadened spirit.

God's plan of salvation provides intellectual illumination through the Holy Spirit, renewing of the spiritual life, the new birth, the re-creation of a new life in Christ. The cleansing of the heart from sin brings the will into adjustment with the will of God. Regeneration or sanctification never dehumanizes us, and does not remove anything that was in man's original humanity. Carnality in action or attitude is indescribable and unpredictable. The life of purity is the most normal, happy, and consistent way to live.

A man is no stronger physically than his heart. Spiritually, a man cannot be cleaner in morals, more Christlike in motives, than his heart is clean and indwelt by the Holy Spirit.

Jesus said, ". . . the pure in heart: . . . shall see God." The first place one will see God is in the inner sanctuary of his own soul. The inner sanctum sanctorum (holy of holies) of his own heart—when he sees God there, that will settle the question of a personal experience of heart purity. Mrs. Elizabeth Barrett Browning spoke truly when she said:

*And every common bush afire with God;
And only he who sees takes off his shoes—*

May we, as Moses of old, ever have the eyes to see which are begotten by purity of heart.

The pure in heart will see God in the person of Jesus Christ. It will not be difficult for them to accept the Bible teachings of the virgin birth, His miraculous ministry, vicarious death, bodily resurrection, glorious ascension, and the positive promise of His return. Believing this truth will settle with us the question of the deity of Jesus Christ.

When this fact was stressed in a Sunday morning message, while I was preaching in West Virginia, one of the guests in that service, a Jewish rabbi of the large synagogue of the city, was deeply moved. Leaving the church after the benediction, he offered his hand to the pastor and said, "That was a good sermon." Then he asked, "Does the text, 'Blessed are the pure in heart: for they shall see God,' have any reference to Psalms 24, 'Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully?'" I assured him that the Lord was definitely speaking of the same heart experience as was the Psalmist in the twenty-fourth division. While still shaking my hand, the rabbi said: "The spirit of David was on you this morning while you preached. This psalm has burned in my heart for two or three weeks."

The pure in heart will see God in the Scriptures. Until we do, the Bible will be an ordinary book; but once we see God in its pages, the question of the inspiration of the Bible is settled. The pure

in heart will see God in providences. This will enable us to appreciate Paul's statement, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The pure in heart will see God in the valley of the shadow of death. Finally, we will see God face to face. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). This will settle the question of immortality, eternal blessedness, and reunion with the saints.

Purity is its own protection. A holy personality is its own safeguard. It is self-assertive, and by

self-assertion it creates its own atmosphere, and pickets itself with its own ideals. All sin is afraid of it and shuns it. This idea of the protecting power of a holy personality is not a new idea; it is both old and universal. When a man has learned to love what God loves and hate what God hates, his safety is like that of God himself. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Blessed are the pure in heart: for they shall see God."

In the home, the church, the school, factory, office, and in the daily tasks of life, heart purity is available for every believer through faith. Consecration is the act of the will to make possible this experience through the Holy Spirit's baptism.

"FIRST RANK" USES

By PAUL UPDIKE

Superintendent, Northeastern Indiana District

True holiness encompasses the whole man. For this purpose Christ gave His all. Seeing our human weaknesses and moral failures, we often feel that we are of little value to Him. But the price paid reflects not only God's love, but His judgment as well. One cannot see the dying Saviour without getting a glimpse of the seeking Lord.

But of what value are we, the created, to Him, the Creator? Surely we are not ends within ourselves: simply means to an end. Man is the open channel for God through Christ. There is a flow "through us" really more than there is a flow "to us."

These "first rank" uses to which He puts the redeemed are not for just a passing moment or limited to the earth passage. Christ is Lord forever! The price of redemption is eternal and, consequently, the purpose must be eternal. We must be and act and speak for God throughout eternity.

There are primary functions, chief purposes, principal values wrapped up in this divine act. First things must be kept first; lesser things, lesser; all, in its proper scale of values. Christianity not only has a set of doctrines, but it possesses a sense of excellence. What are these "first rank" uses to which God plans to put the redeemed through time and eternity?

Personality of Man

First of all, God needs the *personality of man*. Blasted and warped, blinded and wrecked, bound and whipped, man can still be redeemed, ransomed from the bondage, rescued from the enemy, atoned

for in righteousness, recovered from his captor.

Redeemed—how I love to proclaim it!

Redeemed by the blood of the Lamb!

This priceless personality, pardoned and purified through grace, becomes the avenue over which the presence of His blessing moves with perfect freedom. This passageway and path for his feet must lie pliable in His hand. Whether small or great is not the question; but can He use us as His own?

This is the work primarily of evangelism and the evangelistic forces of the Church. The light of prophecy and the blessing of evangelists can be traced to the gifts of the Spirit for building the Church and the Kingdom. It is essential to get the personalities of Men united to the personality of God. Christ announces, "Ye must be born again."

Principles in Men

The altar is essential, but it is not all-inclusive in the total man. Personalities without principles fill the penitentiaries, work havoc with the nations, and spread violence and confusion everywhere. We must be men of principle if heaven is to be the scene of our continuing existence and service. There must be convictions that produce inward drives and overcome pressing outward compulsions.

These convictions are not born with personality. They are the result of acquired facts evaluated in the Spirit-guided judgment of the inner man. Knowledge must be imparted, the mind instructed, and the inner faculties developed. The Christian educator has a solemn responsibility to keep the

Church informed and the Church conscience sensitive to the standards of Holy Writ.

God ranks essential beliefs as of "first rank." Hear John write as he tells the story of the conviction of doubting Thomas: "And many other signs . . . which are not written . . . but these are written, that ye might believe . . . and that believing ye might have life through his name" (John 20:30-31). God will not be content to let convictions die: they are for His use. He declares, "Teach them [to] thy sons, and thy sons' sons." It is up to the teaching ministry to keep them strong.

Practice Among Men

The basic convictions of holy men must not only appear in the Bible, the *Manual*, the various kinds of literature which is the heritage of the Church, and the contemporary sources of interpretation of truth, but they must be translated into practical application.

God is interested in providing the nurture of experience-centered training for His eternal servants. The Church provides for skill in the practice of holy service. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God" (II Cor. 3:3).

Youth must learn not only to memorize facts and store content in the mind; youth must know how to put the principles into living use. "What is the customary practice in cases like this?" is a question that one hears frequently from men who wonder what to do next. God uses accepted Christian practices as norms for further procedure. James caught this—"Be ye doers of the word, and not hearers only" (Jas. 1:22).

Primary Functions

There are three great primary functions, "first rank" uses, which God expects us to render to His holy will. Each is an essential part of the whole, yet separate in its emphasis. For the personality He imparts being; for the principle He gives knowledge of His Word; for the practice He gives the ministry of the Holy Spirit.

There are those who would hold to one and throw the others to the winds, like some who hold to personality regardless of the outcome, and sacrifice principle or practice for the sake of friendship and personal relations. On the other hand, there are those who would hold doggedly to principles and sacrifice personality. Even their own children can be lost by extreme measures. The same can be said of those who go to extremes on practices.

We must have all three primary functions which are as essential as the three primary colors, separate and distinct, but never independent of one another. They blend and heighten, converge and radiate, support and enliven. When one is gone, God is hindered, not simply for earth alone, but for all eternity.

CHURCH GADABOUTS

By Dalton Roberts

Cleveland, Tennessee

Every city is plagued with a sizable number of church "gadabouts." They run from church to church, tasting sermons and holding a scrutinizing magnifying glass over every member and activity of the churches they visit. They are the modern "loaves and fishes" crowds, getting all they can from the church and making only a token contribution in return.

These hit-and-run Christians are seldom seen in prayer meeting (unless you have some sensational act, famous speaker, or nationally known musical group). They never attend the beginning days of revival when a faithful few are fasting and paying the price for victory, but you may look for them when the showers of blessing begin to fall!

Actually, these "church samplers" are running from responsibility. They know that if they settle down long enough someone will ask them to do something for lost humanity. Since that does not suit their taste, which is geared to the sensational, and strikes at the root of their spiritual malady, they make a hasty exit before the pastor makes a "Help wanted" plea.

These "in-and-outers" usually have eagle eyes and acid tongues. They quickly locate the flaws in any church and "noise them abroad." Each church is "honored" with their presence just long enough to stir up dissension and create suspicion. While they are looking for "something better," their last victim is wrestling with the problems they created, often remaining in a quandary for months.

The prescription for church gadding is simple and readily accessible to all who wish to be delivered from this deadly disease which is dealing devastating blows to our churches and death to its victims. It is simply this: Repent of your irresponsibility and get loaded down with a burden for souls. Quit looking for perfection and start seeking perfection of heart for yourself!

Life

is just what you make it!

By Clyde W. Rather

Pastor, El Centro, California

Lay up for yourselves treasures in heaven (Matt. 6:20). Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).

It is so hard to balance life and to keep things in proper proportion. Little things loom big and big things are sometimes almost lost sight of because we allow them to be pushed out on the fringes. Too many times we allow "the good to become the enemy of the best" because we do not see too clearly.

Robert Browning, in one of his poems, tells the story of an Arab doctor who came to visit Lazarus after he had been raised from the dead by Jesus. "The strange thing about Lazarus," states the doctor, "was his queer attitude toward things. He scarcely noticed what seemed of major importance to others, while often, little things gained his immediate attention and intense interest and concern. Somehow the brief time he had spent in the eternal presence had given him a new perspective and sense of values."

This same sense of values is seen in the portion

of the Sermon on the Mount quoted above. For Jesus is really saying, "If you expect to enjoy the treasures which you lay up for old age, you must lay up also the experience of joy." You cannot pile up money and get joy out of it; you have to pile up joy to enjoy joy; you have to lay up love if you hope to have the satisfaction of love; you have to lay up faith if you hope to have the sustaining strength of faith; you have to lay up service, through years of it, if you want the joys of service. In fact, you have to build for yourself a little heaven here on earth if you expect to have a glorious heaven on the other side.

If you are cynical, critical, or bitter in your early years, you will be sour, crabby, and hard to be entreated in your later years. If you make no friends nor show yourself friendly in your climbing days, you will be lonely and friendless in your declining years. If you are selfish or miserly in your present life, you will gather the harvest of disappointment in your later life. What spiritual graces you lay up to enjoy in old age, you will enjoy to the full in eternity also. Let us lay up life in loyalties; the loyalties of the Lord will increase our joys until at the last we shall have the joy of the Lord.

We ought to pray that God will touch our eyes with healing, so that our distorted vision will be corrected; that He will touch our minds, that we may think clearly and choose wisely; touch our hearts and consecrate our affections, and challenge our lives for things that are noble and true. Then we will be able to see and enjoy life in its essential proportions.

"Constantly Abiding"

By Evangelist "BILL" FLYGARE

San Gabriel, California

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch. . . . (John 15:5-6).

"When I was a girl," said a devout and busy woman, "I came across a sentence by George William Curtis that I never have forgotten, and which has encouraged me more than any other saying I know. It was this: 'An engine of one-cat power, running all the time, is more effective than one of forty-horse power standing idle.' I realized strongly that I had not a forty-horse-power, that my life

was narrow in many ways, and my opportunities were likely to be few. But one-cat power I certainly possessed, and I determined to run my little engine as hard and as steadily as I could."

"Constantly Abiding" is a song that many Christians are taking only at face value. We stand and glibly chorus words that, if we were brought to judgment on their utterance, we could not wholeheartedly claim as our personal testimony. Only a few could lay claim even to the first stanza, as to trials of life surrounding, yet they have a peace that has "come there to stay."

Such "heart peace" comes only after *full sur-*

LABOR DAY

By E. Wayne Stahl

*Toil was called a curse when
Adam,*

*Primal father of our race,
Was expelled from Eden, sin-
ning.*

*By the alchemy of grace
'Twas transmuted into blessing.
Work is noble and divine;
God himself is called a Worker,
Father, royal and divine.*

*And the beads of perspiration,
Which on Labor's brow we
see,*

*In the crown of human service
Are the pearls of royalty.*

*Christ was Carpenter in Naza-
reth;*

*A Builder still is He,
Making mansions for us—in the
City of Eternity!*

render. It comes only with a deep, heart-warming love affair with Jesus, the Lover of our souls. It comes only with knowing Him personally, talking with Him, sharing our burdens with Him, and taking His burden to ourselves, that is, the burden of lost souls. Such "heart peace" comes from truly "constantly abiding."

Mr. Webster defines "constant" as fixed or invariable; firm or steadfast; resolute or faithful; anything not subject to change. He places a strangely familiar pattern to the word "abide": to stay; to dwell; to remain stable or fixed in some state; to wait for, to await expectantly; to bear patiently; to stand the consequences of; to suffer for.

If you are still clinging to a doubtful habit or practice that, if harmless materially, still hurts your testimony as a "sold-out Christian," you are most certainly not "constantly abiding." If you slip back into a known and recognized failing, even on rare occasions, and have not made a concentrated effort to overcome it to the point of crying out to God for victory and then working together with Him to conquer the "sin which doth so easily beset" you, you are not "constantly abiding." If your whole life is not prayerfully dedicated to Him, and job, home, family, and pleasure placed

secondary, you are not "constantly abiding." If you do not share your joys and triumphs as well as your defeats and low spots with Him, you are not "constantly abiding." If, when you see a loved one or a friend or even an acquaintance slip away from the fold and become cold to the church and things holy, you are indifferent to the point of not feeling the burden enough to pray for that one and travail and hold on, in the meantime kindly admonishing him as to his danger, you are by no means "constantly abiding."

If you are not growing spiritually every day and finding new joys, new victories, and deeper peace; if you are not finding it ever easier to approach Him and finding more pleasure in serving Him, you cannot be "constantly abiding." And, surely, if visible fruit is not blossoming out on your "tree of life," souls won to Christ by your concentrated personal effort, you can lay no claim whatsoever to the fact that you are "constantly abiding," for He said, "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

Through the medium of television many of us are becoming acquainted with a method the world has of accepting sin. In some of its dramatic presentations and movies (heretofore unfamiliar to some of us), a downright out-and-out sinner is presented as a "lovable old reprobate." And, being human, we smile as this "lovable old reprobate" in a drunken, actually grotesque pantomime, or sly, underhanded business deal, cutely breaks one or more of God's commandments. And gradually we could come to accept this (as the devil wants us to) and be amused by sin. This is dangerous ground! If we come to this place the devil has won a victory over us and we have slipped in our standards and our convictions. There is no place in the Christian life for a "lovable old reprobate" except that he repent and confess his sins, crying out to God for forgiveness and pleading for the blood of Christ to cover his sin! There will be no "lovable old reprobates" in heaven except they be converted!

God wants us to love the sinner but to cry out against the sin that binds him! Unless we do, how are we "constantly abiding"?

Most of us want to be popular. It is human to have an ego. We want to stand for everything that is holy and godly, but we flinch from its endangering our friends' approbation or esteem. None of us want to bear the sarcasm and innuendo that are sure to come if we stand fast on the principles of strict scriptural interpretation of a Christian life and a Christlike character. But, nevertheless, there are consequences to stand and the easiest way of conforming is to recognize them and face up to them. For we are a "separate" people, different and unashamed of our Christian heritage, and the minute we begin to compromise we are no longer "constantly abiding."

There Is Such a Thing as Lasting Beauty

By **ELBERT WATSON**

Pastor, East Gadsden, Alabama

Ps. 90:17

Recently I attended a men's fellowship meeting at a local Cumberland Presbyterian Church as the special speaker. Seated next to the pastor was a converted alcoholic whose life's story is typical of those who are plagued with the same problem. A few months ago the man slept in basements, on park benches, and even in the city jail. He had gone so far that he would drink shaving lotion almost constantly to slake his thirst. However, one

night he came to the church, went to the altar, and experienced a wonderful conversion.

There was nothing handsome about the man because his body visibly revealed the marks of sin, but his expression evidenced Christian tenderness and sublimity. As I observed him briefly the thought struck me that the beauty of the Lord goes far deeper than anything physical and material.

Probably no civilization has been more interested

Think on This:

**God
And Faith
Are
Available!**

by

J. M. Yarbrough

Pastor, Oak Lawn, Illinois

A little boy stands at the water's edge on the beach and tries to decide whether to retreat or to stand his position against the onrushing waves. Though the day may be warm and sunny, the water is chilly and exhilarating. His flesh reacts to the rolling waves and it seems evitable that he will recoil or retreat. Yet he knows that others plunge ahead and become masters of the billowing surf.

The small boy illustrates the reactions often made by grownups to life and its surging, rolling changes. Shall we recoil and hide, or shall we brace up and face the uncertain future? The quality of character will determine the decision.

Yet a higher source of strength is ours. Hydrogen and cobalt bombs are harmless against us when we are under His loving care. The worst that an enemy can do against us amounts to little when we have taken care to be sure that we are on God's side and thus sheltered beneath His hovering wing.

To retreat from life and fail to face reality is to weaken one's own spirit and destroy the uplift and encouragement of wholesome and invigorating influence. But more, it is to show distrust and to proclaim a lack of faith in Him who is able to make us "more than conquerors through him that loved us" (Rom. 8:37).

This is a tremendous day in which to live! It is a day fraught with destiny and laden with the astounding and the unusual. It could, in a moment of time, place us on a peaceful journey throughout the remaining days of our lives; or it could bring sudden termination and great physical havoc and destruction.

The degree and quality of one's composure is determined by the size of the God whom he serves. Does each new prophecy of temporal destruction cause you to cower and try to hide? How big is your God? What is your degree of trust?

Think on this!

in physical beauty than is ours. Cosmetics, new dress fashions, and even the plastic surgeon are used and employed freely in an attempt to delay the advancing of the years as long as possible. The young person who is enjoying robust health, a handsome physique, and beautiful features should be thankful for them, but he should also remember that these blessings are not permanent. Today the body may be strong and healthy, but tomorrow the winds of physical affliction may blow and buffet and leave the frame bent and twisted.

As a young minister, I have already noted that growing old is one of life's most painful experiences for many people. Most of the anxiety seems to come from fear of the factors and infirmities accompanying old age—the wrinkles, the twisted hands, etc. It is dreadful to think of losing the little beauty one enjoys of mind and body.

If, perhaps, we could realize that there is Someone who can give beauty, radiance, and poise even in the twilight years, then we would not fear this experience so much. The young, then, need not fear old age if they decide early in life that through the years they will walk with God and let His beauty radiate through them. If they do this, they can know that even in the time when the cheeks are sunken, the eyes are hollow sockets, and the ears deaf, *His beauty will still abide!*

The night will soon be past . . .

It Is Almost Tomorrow!

By J. Lawrence Abla

Pastor-elect, Argentine Church, Kansas City, Kansas

It was one of those *suddenly* cold nights and our little five-year-old daughter was not sleeping as peacefully as usual. In her restlessness she had gotten chilled and sleepily she called and fretted. When Wife went to her bedside, she asked, "Is it almost tomorrow?"

How often, in the spiritual realm, God's children ask in the same spirit that our five-year-old asked, "Is it almost tomorrow?" There are the *nights* when in the darkness and storm it seems that our little bark will capsize and we will be swept away in the rolling, boiling waters of the sea of life. But, thank God, His Spirit is our Comforter, and when He is come to our side we take new courage and hope. His words of assurance and comfort give us a new outlook on life and the future.

Times of chafing under the yoke are times when we are prone to ask, "Is it almost tomorrow?" Why do we question? It is because with the coming of the morning comes the sunrise! Thank God, when in moments of weakness and despair all of life seems hopeless, and all our efforts seem vain, and

NEWS in PICTURE



Nazarene Pastors at Work: REV. P. J. BARTRAM, ordained by Dr. H. F. Reynolds in the June assembly, 1926, in Nampa, Idaho, upon his graduation from college. The following year he served as principal of the Calgary Bible Institute, and since that time has served continuously in the pastoral ministry, in five different states. At present, pastor of First Church in Spokane, Washington.

we ask in our discouragement, "Is it almost tomorrow?" then His word brings calm assurance—"Lo, I am with you always." Oh, if we could have faith to take these words at face value and trust God, how much brighter would be our outlook!

There are in these days of intense attacks of the enemy of our souls times when precious souls are driven to desperation and despondency. These truly are "times that try men's souls." But *there is a tomorrow!* There are those who fret because they fear that our own beloved Zion will fail and will lose her vision and fervor. But if only we will look, in trying times, to the tomorrow and its sunrise, the battles will not seem so great today.

Yes, it is almost tomorrow! Soon now the darkness will be dispelled and the sun will rise with its warmth and life and light. Soon our Sun will return (He has already risen) and come with a shout—and for those who have been faithful, the "tomorrow" will have arrived.

Is it almost tomorrow? Yes, take hope, look up, be faithful, be joyful, be busy for the Master, when "tomorrow" comes!



Growing A New Soul

by
J. KENNETH GRIDER

Associate Professor of Theology,
Nazarene Theological Seminary,
Kansas City, Mo.

We are born again at conversion. Instantaneously by faith and through grace, we are made new creations in Christ at that time (II Cor. 5:17). Our rebellious hearts, dead through "trespasses and sins," are regenerated into responsive, obedient ones.

A clean heart is bestowed upon us in entire sanctification. Once again something revolutionizing is done for us in an instant, by faith and through favor we do not merit. The inherited pollution of the heart is cleansed in this miracle awaiting all believers (Acts 15:8-9).

But after these grace-wonders, each of us needs to grow a new soul. The seedling of regeneration and the green stalk of entire sanctification need to flower into the white lily of the mature holiness life.

Three things, at least, are indispensable to the art of growing a new soul. We need to yield ourselves to God, moment by moment, in order that the new soul might have infinite wisdom as its chief husbandman. We also need to maintain a self-giving affection toward other persons, which affection more and more governs even the details of our human relations. Moreover, we need to give careful attention to the personal disciplines—bodily, mental, and spiritual—that nurture one's own inwardness.

Not many of us will grow a soul as big, for example, as that of Dr. H. Orton Wiley. But all of us, according to our capacities, and in ratio to the intensity of our yieldedness to God, may hope to "attain . . . unto a fullgrown man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13, A.R.V.).

I Was Greatly Disappointed

Are you *antiseptically* clean? Can you invite the angels to get on your trail and to *inspect* every step you take? Can you right now stand comfortably while the all-searching eye of the Holy Ghost searches your intellect, your fancy, and your will?

A gospel worker—whether a pastor, an evangelist, a song director, or what not, I didn't say—made three off-color remarks during the revival meeting. Others noticed it, I know of it, and I am bitterly disappointed! At the point of moral cleanness is a wonderful place to depart from the God of purity and go to hell!

Are you what you should be or are you a *sham*?

Gospel workers who are not morally clean are not wanted on SWID. Plain enough?

From the *Consider*, district bulletin of Southwest Indiana District
Written by LEO C. DAVIS, District Superintendent

Reservoir

By Goldie Bridges

Back of each tiny raindrop, which falls to refresh the earth;

Back of each wind-swept flow'r that suddenly springs to birth;

Back of each radiant sunbeam, with its life-giving warmth and light;

Back of each wee, winged gypsy, of plumage so gaudy and bright;

Back of a child's low whisper, as he kneels in the twilight to pray;

Back of his loud, ringing laughter, as he gallops and shouts in his play;

Back of the mighty ocean; back of the rivers and plains;

Back of the mountains and forests, and fields of ripening grain;

*Back of the stars in the heavens, steadfast eternally—
Back of the limitless cosmos, lies a POWER that is back of me!*

Books in Review

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

Read discriminately! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

FOR GIRLS ONLY

By DOROTHY HASKIN (Zondervan, \$1.00)

Rarely would it be right to review a book so definitely a specialty item as this. But FOR GIRLS ONLY is just too good to pass by. And (to be honest) I rather feel that we list more books for men than for women anyway.

FOR GIRLS ONLY is an excellent and wholesome volume. It deals in a high-type way with the problem of a girl's life—yet this is not technical, it is winsome, practical, and deeply spiritual. Suggestions are frequently Bible-based. The author knows girls, loves girls, feels in deep sensitivity their battles and triumphs.

I could wish that the book were on the bedside table of every teen-age girl I know.

—NORMAN R. OKE, *Book Editor*



By James H. Whitworth

Evangelist, Bloomington, Illinois

The Faces of God

While the actual presence of Jehovah God rested in the most holy place upon the mercy seat covering the ark of the covenant, a beautiful symbol of God's presence was ever evident in the holy place just outside the veil. On a small gilded table lay twelve perforated wafers of unleavened bread. The Lord described them as the "bread of faces before my faces perpetually." Without any loss of meaning the phrase may be translated as "the bread of the Presence ever before the Presence [of Jehovah]." Much to our disappointment, the King James translators beclouded the figure when they used the term "shewbread." Back of the display which they had in mind was the purpose of show-

ing that this was the place where the faces of God and man met together.

In the original Hebrew the word for face is *pan*, but it always occurs in the plural form, *panim*. This usage seems to imply that a person always has more than one face. To comprehend the presence of another person, one must put the different views of his face together. If the human personality is too complex to grasp in a glance, the presence of God's person presents a greater variety of facial expressions. The miracle is that God unveils His faces to man.

Almost immediately after saying that Jehovah spoke to Moses "faces to faces," the record affirms that God hid His faces when He revealed His glory, for no human being can live after seeing God as He is. This is no contradiction. Moses became more intimate with the Holy One than any Old Testament character, and yet his communion with God was limited by human restrictions. As he talked face to face with the Holy One having the ineffable name, the full glory of the divine faces was veiled from the mortal eyes of the man of God.

In the death of Christ the veil was rent in two; and, although mortal man still is restricted from viewing pure spirit in the most real sense of the word, the believer enters into the very presence of God. At the communion table we share the emblems of Christ's pierced body and bow in the very presence of the Almighty who became our Saviour. The Hebrew word for loaf or cake conveys the idea of being pierced. As the ancient symbol looked forward to the Cross, so the elements taken by the Christian communicant call to mind the broken body. About the memorial of His shed blood, the faces of God and man come together. Much more than merely a symbolic ordinance, the Lord's Supper becomes a place of face-to-face fellowship with the Prince of Glory. Upon leaving the altar, one may take with him wherever he goes the glory of His presence.

No need to wait for the "by and by" when "the silver cord will break," for we now see Him "face to face." "In the secret of His presence" we may feast on hidden manna. Thus daily the Christian cries,

Break Thou the bread of life.

Dear Lord, to me. . . .

I am cheered by "His presence all divine," for truly Jesus is the One who "thrills my soul." One in "Meditation" on the glory of His presence, sings:

*O Thou in whose presence
My soul takes delight. . . .*

and another exclaims:

*Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

Personal Evangelism

If the Church of the Nazarene is to remain true to her original calling, she must keep before her people the imperative of personal soul winning. Dr. Samuel Zwemer has forcefully written: "Personal evangelism is a collision of souls, it is the terrific impact of personalities. It is Nathan speaking to David, 'Thou art the man!' It is like Christ's heart-to-heart talk with Nicodemus, or His unfolding of the mystery of the gospel to one poor sinful woman at the well. Alas, there are many Christians who have lost the art of itineration. Their strength (or weakness) seems to be 'to sit still.' They resemble old King Asa, 'who was diseased in both his feet.'"

Certainly the Early Church was a company of witnessing Christians. The burden of world evangelism was not carried by the apostles alone. During one persecution we read that "they were all scattered abroad . . . except the apostles. . . . Therefore they . . . went every where preaching the word" (Acts 8:1-4).

The primitive Christians knew, with burning conviction, that the Holy Ghost had been given to the whole Church for the purpose of making them witnesses to the uttermost parts of the earth. With holy zeal and flaming love they went to their glorious task. Thus the gospel message sped from lip to lip until it touched the bounds of the Roman Empire. "Within one century such one-by-one evangelism shook paganism to its centre, and the priests of the false faith saw with dismay their idol shrines forsaken of worshippers."

Eusebius (A.D. 266-340) gives striking testimony to the evangelistic passion of the ordinary members of the Early Church. He writes: "For a very large number of the disciples, carried away by fervent love of the truth, which the divine Word had revealed to them, fulfilled the command of the Saviour to divide their goods among the poor. Then, taking leave of their country, they filled the office of evangelists, coveting eagerly to preach Christ and to carry the glad tidings of God to those who had not heard the word of faith. After laying the foundations of the faith in some remote and barbarous countries, establishing pastors among them, and confiding to them the care of these young settlements, without stopping longer they hastened on to other nations, attended by the grace and virtue of God."

It is significant that at least seven of the apostles were brought to Christ by individual work—Peter, Andrew, James, John, Philip, Nathanael, and Matthew. What a vindication of the value of personal evangelism! The Master did much of His soul winning through personal contact, and some of His choicest sayings were to individuals.

It was the growth of autocracy in church gov-

ernment which struck a deadly blow at the vitals of personal evangelism. With the growth of human episcopacy and its resultant papacy, the devil's millennium began. The Bible was locked up in the Latin tongue for many centuries; the priesthood of every believer became a forgotten doctrine, and a pagan system of sacerdotalism took its place. The ordinary church members, with rare exceptions, lost their vision, and with it their responsibility to a perishing world. The early promise of speedy world evangelism faded; and because the Bridegroom tarried, the whole of Christendom slumbered and slept for centuries.

But church history proves that whenever a genuine Pentecost has come to a company of Christians there is awakened a deep sense of personal responsibility to perishing humanity. A surge of individ-

Guest Editor

By Maynard G. James, Nazarene evangelist

ual crusading for Christ breaks forth. The Puritan, Moravian, and Methodist revivals are examples of this truth.

One of the greatest tasks of Nazarene ministers—yes, and other ministers too—today is to pray down upon their members the Pentecostal spirit of personal evangelism. Probably four-fifths of the ordinary church members add nothing to the evangelizing force of the Church of Christ. If every Christian were a soul winner, then the face of the world would be completely changed in a single decade.

It has been pointed out that if there were only 5,000 Christians in the world, and every one of them resolved to win, and succeeded in bringing 3 souls to Christ in one year, then at the end of the year there would be 20,000 Christians; after two years there would be 80,000; at the close of five years there would be 5,120,000; and at the end of nine years there would be the amazing total of 1,310,720,000 Christians. All this, of course, on the basis of every convert winning three souls for Christ in twelve months.

The next great revival must restore to the Church the lost art of personal witness.

Prevailing Prayer

Prayerlessness is the curse of the pulpit. Its withering blast has done more harm to the cause of evangelism than any other evil. Praying in the Holy Ghost is no ordinary task; it is not the work of a mere professional preacher. True intercession is a spilling of blood, a shedding of tears, a sweating in toil, a travail of soul.

It is a work that engages heaven and hell and earth. It is a power that influences God and Satan, angels and demons, saints and sinners. Before its omnipotence revivals break forth and hell's forces recede; at its pleading voice the hardest hearts are melted and the adamant chains of sin are broken. The ministry of prayer is the greatest toil on earth; it is the present vocation of Christ in heaven. Without it no preacher can hope to succeed. His sermons may smell of the midnight oil; they may be orthodox, scriptural, and even brilliant; but no enduring work of grace will be done and no lasting revivals wrought unless the preacher is a man of prayer.

The method of intercession has never failed. That is why it is so fiercely contested by Satan himself. We doubt not that Christ would have

90,000 people were added to the church. England, Scotland, and Ireland were also affected by the spreading fire of revival, and multitudes were brought to Christ at that time.

Undoubtedly the main cause of that Pentecostal blaze was the spirit of prevailing prayer. It began in New York through the agency of a city missionary named Mr. Lamphier. Burdened for the state of his city, he began a weekly prayer meeting in Fulton Street Church. From a weekly attendance of about four it grew to a daily prayer meeting of hundreds of people—mainly keen businessmen. Other cities followed the example of New York, and soon a chain of large prayer groups was established in the land.

Quickly the revival fires spread and leaped across the Atlantic Ocean. Hearing of the movings of the Holy Spirit in America, three young Irishmen, Sunday-school teachers, commenced to pray for their own country. From their historic prayer meeting sprang an irresistible tide of blessing that affected the whole of Ulster.

The same thing happened in Wales. A Welsh minister back from the U.S.A. spread the news of the glorious happenings he had witnessed. Along with a neighboring minister he began to lay hold of God in intercession for his native land. The power of united prayer was soon manifested in mighty conviction upon the people. Crowds gathered for all-night prayer meetings and thousands believed unto salvation.

Through the news of America's daily prayer meetings even England was stirred to emulation, and similar gatherings were instituted in several English cities, including London.

The motto of several of the great reformers was: "From our closet to the church; from our knees to the pulpit." Charles Finney, that prince of evangelists, never uttered a truer word than when he declared: "Nothing in the whole Christian religion is so difficult and so rarely attained as a praying heart. With it you are irresistible . . . If you lose your spirit of prayer, you will do nothing or next to nothing though you have the intellectual endowment of an angel."

It has been left to a famous French physician-scientist, Dr. Alexis Carrel, author of *Man the Unknown*, to write concerning the omnipotence of intercession: "Prayer is a force as real as terrestrial gravity. It is the only power in the world that seems to overcome the so-called 'laws of nature.' When we pray, we link ourselves with the inexhaustible motive power that spins the universe."

When my beloved college president, the late Dr. Samuel Chadwick, came to die, he gave his final charge to his colleagues gathered round the bed. It was the command—"Marshal the forces of prayer." No finer command could be delivered to our great Church of the Nazarene today!

ials

and editor of the *FLAME*, *British Holiness Magazine*

come back again to earth, to begin His millennial reign, had the Church stuck to her guns and prayed without ceasing. For holy, fervent, daring, believing, and unending prayer is the very breath of successful evangelism. And until world evangelism is an accomplished fact the Lord will not return: He himself said so. The Church must return to her heavenly calling; she must fight the devil on her knees.

But the pastors and evangelists must lead the way!

The astonishing success of the Culdee missionaries in Scotland long ago is a challenge to this decade. In the space of one generation they kindled fires of revival all over Caledonia and established the greatest center of missionary training in the world of that day. Thirty-four years after his arrival in Iona, Columba, the noble leader of the Irish itinerants would chant his *Nunc Dimittis*: "I depart in peace, since mine eyes have seen Caledonia a Christian land." The chief secret of their success was the place they gave to intercession. Prayer was their chief work; and it was their custom, from time to time, to leave their fields of labor and retire for weeks or months to some lonely island where they might "wait upon the Lord."

The famous 1859 revival was a mighty movement that swept both America and the British Isles. Actually it covered a period of four years (1857-1861), but the high-water mark was in 1859. It is estimated that in the United States alone over 400,000 persons professed salvation. Wales had its full share of blessing, when in two years

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
September 2:

The Royal Law of Love

SCRIPTURE: James 2 (Printed: Jas. 2:1-13)

GOLDEN TEXT: *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well (Jas. 2:8).*

Christianity is redemptive love in action. Its source is the heart of God. Its symbol, a cross. God did not resort to omnipotence to break sin's rebellion. He just sent His Son to die. The only absolute loyalty He demands is the loyalty of love. The only motivation for service which He will accept is the motivation of love. We love Him because He first loved us. Love has not only captivated us; it has changed us. We cannot live selfishly because we cannot go east and west simultaneously. The logic in accepting the Christ of Calvary makes me love all men as brothers.

But Jesus was a Realist. He did not say, "Love thy neighbour," and, "Forget yourself." He said, "Love thy neighbour as thyself." He coined the phrase, "Wise as serpents," while being "harmless as doves." That means we must be soft-hearted, but it also means we must be hardhearted. Being Christian does not make us socialists, necessarily.

According to James, a Christian cannot be a snob. If he sizes up the customers on the basis of their rating in Dun and Bradstreet, he gets entirely out of step with Calvary. God loves the poor man just as much as the rich—perhaps more in the sense that the poor man needs Him more. A Christian should never discriminate in his love and sympathy and willingness to serve. However, if his efforts are to be effective, he has to discriminate in the way he applies them. We dare not become too "class conscious" in our efforts to reach people, but we need to remember that all the savable people do not necessarily live on the wrong side of the tracks.

I once knew a situation where some good, consecrated women had to resort to rather drastic discriminations and methods. We were about to lose some Sunday-school pupils because some others from subnormal homes rode on the bus. As tactfully as they could, these fine women went into one of these homes with soap and water and disinfectant. They solicited used furniture and bedclothes. They called in a fumigation company, and they had a big bonfire in the yard. They saved the

day. That was love with common sense.

The principles of the gospel are extended to all—irrespective of race, color, nationality, social class, or economic standing. God makes no distinctions. Christian love makes no distinctions. However, there are sometimes practical problems involved which will take time and patience to work out. There are many more things involved in desegregation, for instance, than just race equality. I live in a city that has never practiced segregation and yet the board of edu-

cation has found that it has to face some hard, cold facts. One of these is that there is a saturation point of colored enrollment which it dare not exceed if it is to keep the schools up to par as to educational standards. This has nothing to do with equality or brotherhood, just one of those stubborn social facts that cannot be ignored.

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.



REMISS REHFELDT, *Secretary*

Urgent Prayer Request

Mrs. Everette Howard is seriously ill with a heart ailment and at the present it seems that heart surgery will be necessary as soon as possible. Please pray earnestly for Mrs. Howard.

The Glory Came Down

Today in our family prayer God's glory came upon us in a very real way. We had two girls come in for a visit and they stayed for prayer. Before we finished, the whole group had prayed and what a blessed time it was to sit at His feet! He was there in a very real way. Praise His dear name! The girls did not seem to be in a hurry to leave His presence, and it was a thrill to me to hear them open their hearts before God in tears. I felt that their prayers were very sincere. Pray that God will give us some young people in Guatemala with a real experience of holiness. I still have the class of young people here

in Coban and have felt that God has been helping me with that group.—MAYME ALEXANDER, *Guatemala.*

Change of Address—Africa

Rev. and Mrs. C. H. Strickland, retired foreign missionaries to Africa, who have been living at Mtwalumi, have asked that we print their new address for their friends. They are now at:

P.O. Box 124

Scottburgh

South Coast, Natal, South Africa

NOTE: Do not confuse these Stricklands with Rev. and Mrs. Charles Strickland, who are now home on furlough from our African European field.

Change of Address—India

Rev. and Mrs. William Pease, of India, have written asking that their address be changed from Mehkar to Basim, Berar, M.P., India, for the present. Please make this change on your lists.

Special Request For Urgent Prayer On August 25

Because of the seriousness of the total situation in which the evangelical churches find themselves in Portuguese East Africa, with the threatened curtailment of much if not all of our missionary activity in that area, our African field superintendent has requested that the entire African field set aside August 5 to 12 as a special week of prayer. Saturday, August 11, was observed as a special day of prayer and fasting.

Brother Esselstyn requested that the entire church join the African field in prayer for this great and critical need.

Although the request arrived

too late to be printed before August 11, we are asking that you take this serious situation upon your hearts and pray earnestly about it.

Will you not set aside Saturday, August 25, as a special day of prayer and fasting for Portuguese East Africa, praying specifically for three main objects?

1. For the overcoming of the present difficulties which face the evangelical church in Portuguese East Africa.

2. For revival in all of the Christian churches in that country.

3. For the opening of doors for the entrance and spread of the gospel into the vast unevangelized areas of Portuguese East Africa.

Continue to lift this need to the throne of grace daily until God answers prayer.

Nazarene Young People's Society



LAURISTON J. DU BOIS

The Centrality of Obedience

Obedience is a fundamental element in the Christian religion. It is inherent in the nature of man as it relates to his relationship to God. Man, because of the very structure of his creation, is self-centered and highly self-willed. If he were not thus he would be a machine or an animal but not a human personality.

It is the common course that this independent man sets himself up against God, in rebellion, in enmity. This attitude and action the theologians have called sin. This is what the ordinary person like you and me recognizes as sin also.

And so God's provision to regain the human heart and make man once again God's child aims right at this spirit of self-will. Jesus put it this way, "Whoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). Paul the Apostle put it this way, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). That is, in God's plan these are the two steps in gaining the complete allegiance of man—surrender and complete consecration. These result in the experiences of regeneration and entire sanctification.

The person who would be a Christian must find his way to God by obedience;

the regenerated child of God must walk in obedience until he is wholly sanctified; the sanctified Christian must walk in obedience throughout his life if he is to keep God's favor upon his life and ultimately make heaven. Obedience is central in this whole matter of serving God.

The disciples caught this important truth as it relates to witnessing as they declared to those who would keep them quiet about Jesus, "We ought to obey God." Indeed they ought! Indeed we ought! There is no way to dodge it and remain Christians. Disobedience is a close kin to rebellion and leads to it. We cannot long disregard the commands of God without opening the door to the more gross forms of stubborn self-will. Willful disobedience and rebellion, we must ever remember, is sin.

Perhaps more than we commonly think, the seeds of backsliding are planted when Christians treat lightly the commands of Christ which deal with witnessing. Let us covenant that we shall obey God in this area of our lives as well as in all others.

NEWS OF YOUTH

The following recently have been elected or re-elected as district N.Y.P.S. presidents: Raymond Friberg, Rocky Mountain; Mrs. Mildred Byers, Nebraska; Glenn A. Chafee, Los Angeles; Clifford S. Fisher, Southern California; Fred Fowler, Washington Pacific.



HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

New Churches

District Superintendent Victor E. Gray organized a new church at Hartsville, Tennessee, on June 31, the fruition of the labors of Rev. Bill Crane, who has been conducting a home-mission work for about a year. The Carthage church, led by its pastor, Rev. Glen Cass, and assisted by the Lebanon and Gallatin pastors, were responsible for the home-mission campaign that started the work. We are glad to report this first new church on the East Tennessee District for the new quadrennium.

Pulpit Bibles

From the American Bible Society

In 1951, the American Bible Society offered to send a gift pulpit Bible to every new Church of the Nazarene as it is organized. Since that time 616 Bibles have been sent to new churches in all parts of the United States and also

in Alaska, Hawaii, and the Canal Zone. Some of our new organizations have failed to take advantage of this generous offer of the Bible Society.

Many churches have written in expressing their appreciation for this lovely gift from the American Bible Society in recognition of the new congregation. A typical expression is that recently received from Rev. S. R. Money-maker, pastor of the Ben Davis Church of the Nazarene in Indianapolis, Indiana:

"The Ben Davis Church of the Nazarene acknowledges the beautiful church Bible presented by the American Bible Society. The Bible was presented to the congregation by the pastor and the people responded gratefully."

"This church is one of the 115 churches that have received one of the gift Bibles during the past year. The gift Bibles are sent to the church by the American Bible Society on the request of the De-

partment of Home Missions, in order to give proper authorization and simplify the correspondence to the American Bible Society. No charge is ever made for these gift Bibles, which are imprinted on the cover in gold with the name of the church. Each church is asked to pay \$1.00 to take care of this imprinting and the packaging and shipping of the Bible. We know that these lovely Bibles on the pulpits of our new churches across the country today are bearing fruit in new people won to the church and the Lord through the messages from the Word of God.

Servicemen's Corner



Chaplain Herbert J. Van Vorce writes from Fort George G. Meade, Maryland:

"This has been one of the busiest months since returning from Germany nearly a year ago. Our unit is now training new recruits for overseas duty. This month we received about twelve hundred fresh out of civilian life. As the regimental chaplain was away at Chaplain School, the responsibility for giving orientations and character guidance lectures, as well as the preaching of sermons, has all been placed on me. I count it a great privilege and a splendid opportunity to present the gospel to them, but it has left me exceptionally busy. I covet a continual interest in your prayers as we work with these men, that God will give us many souls among them for His glory."



"I want to express my sincere thanks to you and the Church of the Nazarene for sending me the *HERALD OF HOLINESS, Conquest, and Come Ye Apart*, while I was in Korea. I really enjoyed all of them to the fullest extent. Believe me, fine literature was rare as diamonds, but was warming and uplifting for a fellow without his family and among those of worldly desires and living.

"Since my arrival, I have been at three different stations where our family could not reach a Church of the Nazarene. Here on Vashon Island we still cannot reach one of our churches, but are attending a good church which teaches the Bible, and we feel this is better than nothing until we are able to go to our own church.

"Please discontinue the named magazines, as now we feel we want to subscribe for all Nazarene literature and give our home church and pastor the credit—Grace Church of the Nazarene, El Paso, Texas; and Rev. E. I. Hanna, who is doing a fine job.

"May God continue to bless you and the Nazarene Servicemen's Commission in their wonderful work. From a career Nazarene serviceman and his family.—MICHAEL C. VASQUEZ."



"I wish to express my gratitude and appreciation for your sending me the *HERALD OF HOLINESS, Conquest, and*

Come Ye Apart while I have been in the air force. These have proved to be a great help in keeping my relationship with God as strong as it should be. Often my faith has been weak and it seemed what good am I to anyone, but then miraculously I would receive help by reading one of these great papers. "I have been discharged from the

air force but would like you to know I have received inspiration, and do keep up the good work.—CARLENE G. HERD."

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Gilliland DIRECTOR

Thought for the Day



by **BERTHA MUNRO**

Monopoly

Monday:

The word *monopoly* has a bad taste; perhaps only God can safely be trusted with a monopoly. At any rate, He claims a monopoly over the thought life of Christians. One absolute adverb "always" allows for no exceptions and no rivals. The claim seems absurdly extreme; but as I respond, I find His monopoly both wise and workable—even for my best interest: in short, like God. (II Cor. 10:5.)

Tuesday:

Here they are, plain: (1) Rejoice always; (2) Give thanks always for all things; (3) Pray always, without ceasing.

Impossible, you say—and drastic. I couldn't do it anyway; and if I could, then I couldn't do anything else. Perfectly true, and just the point. You can't do this without God; and if you do this, you won't do anything else without God. *Monopoly*: God in all, or not at all!

Wednesday:

But impossible, you say again. You do not know (God does!) (1) my moods, (2) my circumstances, (3) my busy days. But moods, circumstances, choices, and actions—all the priorities of life—we have theoretically given to God. Now the crux of executing the consecration. It all heads up in this monopoly of thought. Watch the source.

Thursday:

Rejoice always—emphatically, rejoice. You don't feel like it—granted. But set your thoughts to work. "Rejoice in the Lord." You have a God who works all things into good for you, and you and all your "things" are in His hands now. Impossible, then, to rejoice? No, inevitable. Whatever today's "thing," you have a Master working on it for you. *Summum bonum!* (Phil. 4:1.)

Friday:

"Giving thanks always for all things." (But look, you say, at what has happened to me!) Just work your thoughts; and don't sneak one thing out of God's monopoly.

He said your difficulties are His only opportunity to exert His power in you, your weakness the only inlet for His grace and strength. This sickness or

TOMORROW

some possessions which are most precious to us now will still be here. "Now abideth faith, hope, charity" (I Cor. 13:13).



You

are praying and living and working and giving today for the kingdom of God. You want prayers to be prayed tomorrow. You want missionaries to take the gospel to others.



Your Money

can work for you—helping missionaries to preach the gospel for you, for Christ, to the world, tomorrow and for many years to come.

TODAY

consider that some tasks of today must be continued tomorrow. For further information as to how *you* can help spread the gospel tomorrow, clip and mail:

I am interested in: ___An Annuity Investment
 ___Bequest by Will

Name:

Address:

Mail to: JOHN STOCKTON—6401 The Paseo
 Kansas City 10, Missouri

The New Department of Evangelism

The Fourteenth General Assembly of the Church of the Nazarene in session in Kansas City in June, 1956, authorized the creation of a Department of Evangelism. Choice of the executive secretary to head this department was the responsibility of the Board of General Superintendents and the General Board. We are pleased to announce that after earnest prayer for divine guidance Dr. V. H. Lewis was elected and has accepted this responsibility. He will assume his duties August 27, 1956.

We believe Dr. Lewis is well qualified for this most vital task. He has had wide experience as an evangelist in churches and camp meetings across the nation, was a successful pastor for many years, and at present is the much-loved district superintendent of the Houston District. He has served as a member of the General Board of the church, as chairman of the Board of Trustees of Bethany Nazarene College, and in various other capacities throughout the church. He is warmhearted and deeply spiritual, and we commend him to the love and confidence of our people everywhere.

—Hardy C. Powers, Chairman
Board of General Superintendents

trial may be your great opportunity to demonstrate His faithfulness. No mourning? Then no oil of joy. No ashes? Then no transforming beauty. No mists or clouds? Then no sunrise and sunset loveliness. No suffering? Then no comfort to share. (Eph. 5:20; I Thess. 5:18.)

Saturday:

Pray always. (But you don't know the million duties and distractions of my day.) Still the quiet, persistent "always." It is based on first principles; use your mind to understand them. (1) Seek *first* the reality of God's presence; it will fill the day with the peace that oils machinery. (2) Turn every situation over to God as it comes, quickly; He will take it, and with it your worry. The heavy "always" becomes glad privilege. (Luke 18:1; I Thess. 5:17.)

Sunday:

So the mind is pre-empted—monopolized, but the absorbing demands now have a different look. Always rejoicing, always thanking, always the prayer channel open—so, free from dark moods and discouragement, free from envy and resentment, free to think every good thought and accept every high challenge, free to love and bless.

God's is a blessed, possible monopoly. For if we set our thoughts in order—and our wills make the connection—the power is certain. No less will satisfy Him—or us.

the Question box

Conducted by STEPHEN S. WHITE, Editor

If I understand the teaching of the Church of the Nazarene as to entire sanctification, it takes the position that we are sanctified wholly by faith, which is preceded by consecration. In spite of this claim, occasionally I meet in our paper and some books on this doctrine statements which either assert directly or else imply that consecration comes after entire sanctification. Along with this, there is an emphasis upon the fact that the one and only condition of the obtainment of the second blessing is faith.

You are right in claiming that the Church of the Nazarene teaches that the Christian obtains entire sanctification by faith, which is preceded by consecration. In explaining entire sanctification, the *Manual* says in one paragraph, "Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness." This paragraph is an exact quotation from page 467 of Volume II of Dr. H. Orton Wiley's *Christian Theology*. Usually the people of the holiness movement have been clear and definite on this point. They have looked upon consecration as a part of the human preparation for entire sanctification and, therefore, it must precede entire sanctification. In this connection, much use has been made of Rom. 12:1 as well as some other texts. Nevertheless, from time to time there have been those in the holiness movement who have confused the setting apart, or consecration, of one's self with a divine

setting apart, or devotement, of that which has been made holy. Dr. Wiley makes a place for these two truths, but he does not confuse them. On page 491 of Vol. II of his *Christian Theology*, referred to above, he has a paragraph which begins with these words: "Entire Sanctification as a Positive Devotement to God." Then he explains what he means as follows: "The work of sanctification involves not only a separation from sin, but a separation to God. This positive devotement, however, is something more than the human consecration of the soul to God. . . ." If a person who believes in entire sanctification talks about a human and a divine consecration, he must be careful not to confuse the two. Especially, he must not ignore the first, or human, consecration, which must precede the faith that obtains entire sanctification. This is necessary because the average man who believes in the second blessing knows little about any other type of consecration.

I have heard some ministers say that suicide is one of the unpardonable sins. Is this true?

Some ministers and laymen reason thus: To murder, to take the life of a human being, is a sin, and he who takes his own life is committing this sin. Further, this must be an unpardonable sin, for the person who takes his own life can never ask forgiveness for his sin, because his time of probation is over. He can't be saved in the next world. This is good reasoning, ex-

cept for the fact that many (some think all) of those who commit suicide are not in their right mind and, therefore, are not responsible for what they have done. In this case, their killing of themselves would not be a sin. God will judge them according to their relation to Him before their minds became deranged.

Can we scripturally use sanctification as a synonym of the Holy Ghost, since the latter is a Person and the former is not?

I would have to answer the question, as you have stated it, in the negative. However, I have been in touch with holiness people for many years and I never remember hearing them use sanctification and the Holy Ghost synonymously. They speak of entire sanctification and the baptism with the Holy Ghost as synonymous, but both of these are experiences. The two are identical as to time. When a person is baptized with the Holy Spirit, he is at that moment sanctified wholly. You ask for scriptural proof of this, and I call your attention to Acts 15:8-9 and Matt. 3:11-12. The verses in Acts refer to

Pentecost, where the disciples received the Holy Ghost, or were filled with the Holy Ghost, as purifying the hearts of those who received this blessing. In the reference in Matthew, where the baptism of Jesus with the Holy Ghost is contrasted with John's baptism unto repentance, it is the fiery Holy Ghost who cleanses, or purges. Remember that the baptism with the Holy Spirit and entire sanctification are experiences which occur at the same time, even though each deals with a different aspect of what happens at that moment of time.



Russellville, Arkansas—In July we had a good revival with Evangelist R. F. Lindley and wife. Several souls sought God at the altar and prayed through for regeneration and entire sanctification. A nice class of members united with the church. Finances came easily, with a nice love offering for the pastor.—J. W. THOMAS, *Pastor*.

Rev. Hubert W. Clayton writes: "After a period of absence from the evangelistic field, due to circumstances beyond our control, I am now available for church revivals or camp meetings. God has blessed our ministry as we have traveled from Indiana to Canada in scores of churches, and given many souls praying through to victory. I am now making up my slate for the remainder of this year and on through 1957. I will be glad to go anywhere as God may lead; write me, 237 North 5th Street, Elwood, Indiana."

Rev. E. G. Wright writes: "As of August 19, I am leaving the pastorate of the Sangersville church to re-enter the field of evangelism. I have had five years in pastoral work, with three years in radio evangelism, and nearly two years' experience in the field of evangelism, and also in home-mission work. Mrs. Wright and I sing together, using the accordion, and will be glad to go anywhere the Lord may lead for free-will offerings and entertainment. Write me c/o General Delivery, Bridgewater, Virginia."

Chattanooga, Tennessee—The Look-out Valley Church was organized in July of 1955, with 46 charter members. Rev. Douglas Reid was appointed pastor, and this year he was elected to serve for three years with a unanimous vote. We love and appreciate our good pastor and wife. We have a spiritual people, the majority of whom tithe and carry the responsibility of the church. We used the ten-month payment plan, and all budgets are paid or overpaid. We have had two good revivals, with Rev. Leon Chambers and Evangelist Joel Danner. We have a splendid group of young people, and faithful workers with them, and a fine Sunday-school superintendent. Our yearly average has been 103, in spite of the fact that we worshiped in a tent all winter, with limited space. We are now in a building program; have purchased lots, 350-foot frontage and 200-foot depth, on First Avenue in Tiftonia, just outside the city limits of Chattanooga. The building is now ready for the roof, with all material and labor paid for. When completed, we will have a brick structure, 42 x 81 feet, with a Sunday-school annex, 32 x 72 feet. Also, we have purchased lots and have plans to erect a modern parsonage.—MRS. EDNA RYALL, *Secretary*.

Pastor Charles M. Scott of First Church, Harrisburg, Illinois, writes: "In July, I had a three-week home-mission revival at Galatia, Illinois, with Rev. Robert Winegarden. Counting the people, service by service, we had more than eight hundred in attendance, and God blessed and gave twenty-six seekers at the altar. We greatly appreciated the work of Brother Winegarden."

Rev. Melza H. Brown writes: "On Sunday, July 22, we completed our pastorate with our First Church in Colorado Springs, Colorado. We had a wonderful day in the Lord; the morning worship service was blessed with a large attendance and a profitable communion service. The evening service was honored with a manifestation of God's presence and twelve people at the altar who prayed through to victory. We had two happy years with the people at Colorado Springs First Church, and would have remained longer, but felt very definitely the Lord was leading us to spend some years in the evangelistic field. We have pastored constantly for the past thirty-seven years, and during that time have refused many calls for revival meetings. Already we have slated meetings for more than two years, and trust God to direct and bless in our endeavors to win souls for Him. Our address, 1715 North 15th, Boise, Idaho."

Joelton, Tennessee—Our church was greatly helped in our July revival meeting by the ministry and Christian spirit of Evangelist O. C. Mingleddorf. Although we did not plan a youth revival, the Lord gave us one; the young people filled one side of the church in almost every service. Many of them received help and encouragement, with a wonderful increase in attendance at the N.Y.P.S. meetings. A new attendance record was set for a night service during the revival, when on Friday night all available chairs had to be brought from the Sunday-school rooms for use in seating the people. The afterglow of the revival still lingers in the services and testimonies of both young and old.—R. E. MANER, *Pastor*.

Jonesboro, Arkansas—First Church has had a good, solid revival with Evangelist and Mrs. R. F. Lindley as the special workers. They carry a tremendous burden for souls, and work with the spirit of Christ. God gave us about thirty-five seekers, and a fine class of members was added to the church. Each night Mrs. Lindley conducted a Bible-story-time with the children for a half-hour. A fine trio, two of whom are from our own young people, known as the Tompkins-Bowden Trio, provided a wonderful musical program each evening. We are happy for what the Lord is helping us to do here in Jonesboro.—JOHN F. MAYBURY, *Pastor*.

Dawson, Minnesota—Recently our church experienced one of the best revivals in its history. Evangelist and Mrs. Orville H. Kleven were the special workers, and their ministry was much appreciated. Brother Kleven preached with the anointing of the Holy Spirit, emphasizing the need of holiness of heart and life. Mrs. Kleven presented beautiful hand-painted felt-o-grams with roto-chrome lighting; also she is an excellent musician, playing the piano, organ, and vibra-harp. God blessed, and a number of seekers responded to the invitation. We press forward for Him.—JOHN A. JAMES, *Pastor*.

Evangelists Ralph and Betty Baker write: "We have some open dates for the fall and winter of '56 and '57, and shall be glad to slate meetings wherever the Lord may lead. We travel as a party of three (our nine-year-old daughter accompanies us), and offer a full program of preaching and singing. Write us, Box 171, Newell, West Virginia."

Marengo, Iowa—During the past year our church has moved rapidly with a wonderful spirit of aggressiveness. We have a lovable group of folks. Due to the hard work and sacrificial spirit of our laymen, we have been able to make some much-needed improvements; both spiritually and materially we have been blessed of God. Material expansion includes a new Wurlitzer organ with instrumental percussion, a garage for the pastor, and material purchased for the redecorating of the chapel, with paint for both church and parsonage. The church has enjoyed a thriving spiritual growth, with a gain of eleven church members, and a steady growth in the Sunday school and other departments. Feeling it to be the leading of the Lord, we have resigned to accept a call to pastor our church in Creston, Iowa.—H. F. SWINN.

Evangelist Hugh Slater reports: "At this writing I am in the midst of a good meeting with our Fatherland Street Church in Nashville, Tennessee, where Rev. D. R. O'Kelly has done a commendable work. He and his people have recently completed a nice, commodious building of masonry and steel construction, completely air-conditioned. Early in August, I will be going to California and have some open dates for California and vicinity, after August 15 and through September. Also, would like to slate the month of October out that way before coming back to Ohio, Indiana, and South Carolina; I have a full slate for the winter. I praise God for His blessings upon our work in the field of evangelism; will be glad to slate meetings as He may lead. Write me, % our publishing house, P.O. Box 527, Kansas City 11, Missouri."

Pastor Harold Latham sends word from Conway, Arkansas: "First Church burned July 18, with the building and furnishings a total loss; educational unit was not touched by fire. The burned structure was completely leveled and removed in three days. Labor and machinery were donated. On July 22, the first Sunday after the fire, the people rallied in a great way and gave \$20,000.00 cash to add to the \$10,000.00 insurance money received. Only five days after the fire, we started digging the foundation for the \$120,000.00 sanctuary. The new building project also includes plans for enlargement of the educational unit. We surely thank all friends of the city who have stood by to lend a helping hand; it is good to live in a town with such considerate friends. The Spirit of God is upon our people, and we are encouraged."

Spartanburg, South Carolina—Sharon Church recently had a very profitable revival with Evangelist A. E. Kelly. His kind spirit, along with his Holy Ghost-anointed ministry, stirred and challenged our hearts. Another high light of the meeting was the music of the Singing Quicks. We greatly appreciated the ministry of these fine workers.—JOHN TODD, *Reporter*.

Evangelist W. E. Boggs writes: "I wish to thank my many friends who prayed for the recovery of my seriously injured eye. A doctor has seen me 255 times in 12 weeks and 3 days, and states I have 20-20 vision; and he says I can thank God. I give Him praise. I am resuming my fall and winter slate, and have some open time in February and March of next year. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Highland, Michigan—We were reluctant to accept the resignation of our pastor, Rev. Fred Belleville, who recently left for his new duties at Ridge-way Church, near Tecumseh. The church had a steady increase in all departments during Brother Belleville's ministry. Finances tripled, and this past year we raised for all purposes \$14,167.00. The Sunday-school attendance more than doubled, and we are enjoying the use of the new church addition, completed last year. Much was accomplished during the past four years. We are now enjoying the ministry of Rev. H. M. Daboe, who came to us at the close of a six-year pastorate in Wayne.—D. ANDERSON, *Reporter*.

Michigan District Assembly

The first service of the forty-third annual Michigan District Assembly convened July 11, at Indian Lake Campgrounds, with a message from the "Golden Text" of the Bible. It was a time of great blessing.

The business sessions began Wednesday morning with Dr. Hardy C. Powers, senior general superintendent, presiding in his unique and efficient way. Loved by the Michigan Nazarenes, he endeared himself more deeply to us by his wonderful spirit and rich ministry from God's Word. A clearer understanding of our responsibilities, coupled with the

The Answer

By Gladys Niece Templeton

*I found Him in the evening
Of a weary, troubled day;
Long hours of anxious searching
A solution for my way.*

*But when the shadows deepened
And wrapped me quite apart,
I found Him with the answer
In the silence of my heart.*

*I found Him in the evening
Heard above the din of care;
I had tried to solve my problem,
And the answer came through prayer!*

challenging words of Dr. Powers, and the promise of divine assistance, gives rise to a feeling and purpose to make the coming year, and quadrennium, a time of advancement for God and the church.

Reports of the pastors gave indication of the help of the Lord through the year, as the Kingdom was advanced in the various fields of labor. The blessings of God fell frequently as accounts of victory were told by these faithful men of the faithfulness of the people and God; pastor and people were blessed alike.

Highlighting the assembly was the splendid report of the district superintendent, Rev. O. L. Maish. His report showed a gain in membership of 338, with 478 received into church membership by profession of faith. In the Sunday school, there was an enrollment gain of 671, and in average attendance of 160. Four new churches were organized. Total raised for all purposes was \$674,969.00, an increase of nearly \$30,000.00. Pastors' salaries were increased by \$10,131.00, and giving to the General Budget reached a new high of \$58,929.00. Definite signs of progress were indicated by this splendid report. Our good district superintendent, Rev. O. L. Maish, was re-elected with a nearly unanimous vote for one year, and a splendid vote of confidence for three years. A good love offering was received for the Maishes for their faithful service to the district through the year.

The ordination service, conducted by Dr. Powers, will not soon be forgotten. It was a time of blessing to all present. Those ordained were John Cole, Royal David, Delmar Dravenstatt, R. Lester Hale, and Stanley Wilson; and the credentials of Howard L. Woods were recognized.

The assembly closed with God's presence keenly felt, and a feeling of urgency on the part of all present to make this coming year a time of advancement for God and His Kingdom.—*Reporter*.

Maritime District Assembly

The Maritime District Assembly was held in Summerside, Prince Edward Island, July 12 and 13, with Dr. Samuel Young presiding. Rev. D. R. Morrison, host pastor, and his people entertained the assembly well. Doctor Young's messages were inspiring and challenged both laymen and pastors to work for God's kingdom.

The business of the assembly moved smoothly with a noted spirit of harmony. Rev. J. H. MacGregor gave his report as district superintendent, after which he received a unanimous vote to begin his eleventh year of unselfish service to the Maritimes. A liberal love offering was given by the delegation to

send Rev. and Mrs. MacGregor on a trip to Canada West.

Mrs. Louise R. Chapman, general president, was the speaker in the N.E.M.S. convention, which preceded the assembly. Mrs. M. E. Carlin was re-elected as district president.

Mr. Elvin Hicks represented the Nazarene Publishing House, and effectively presented many new publications. The district was honored to have Mrs. Hicks present also.

Rev. Harley Bye and the King's Heralds Quartet represented Eastern Nazarene College, reporting on its progress, as well as furnishing music for the assembly.

VELMA JOHNSON, *Reporter*

Pittsburgh District Assembly

The forty-ninth assembly of the Pittsburgh District was held on the campgrounds at Butler, July 18 through 20. Dr. Samuel Young, presiding officer, directed the business with his usual ease and grace. His messages were an inspiration to all who sat under his anointed ministry.

Among the visitors were Rev. C. D. Taylor, superintendent of the Akron District, and Dr. Edward S. Mann, president, representing Eastern Nazarene College.

Rev. R. F. Heinlein, district superintendent, who has led the district for the past fourteen years, gave his report on Thursday afternoon. It revealed progress in every department, with three new churches organized the past year, and the district church membership now 6,534. The Sunday school has an enrollment of 10,509, with an average weekly attendance of 8,708. The giving to general interests was the highest this year, and \$69,948.00 was paid to General Budget; over \$17,000.00 was given to Eastern Nazarene College.

The assembly showed its appreciation of Brother Heinlein by giving him a splendid vote on a one and then a three-year call.

On Monday evening, preceding the opening of the assembly, the lovely new district parsonage was dedicated by Dr. Young. Plans have been formulated to pay the indebtedness within the next three years.

Among the interesting items of the assembly were the reports of three veteran pastors: Rev. Paul Andree has served the Monongahela church for thirty-one years; Rev. E. E. Johnson has pastored at Sharon for twenty-seven years; and Rev. B. H. Mead has been at Oil City for twenty-four years.

The assembly closed on Friday night with an impressive service in which William Summers of Union City and John Kuhn of Myersdale were ordained as elders.—JOHN L. ANDREY, *Reporter*.

North American Indian Assembly

The twelfth annual North American Indian assembly convened at the Mt. Eldon Conference Campground in East Flagstaff, July 5, followed by the district camp meeting, to July 15. The camp is operated exclusively for Indian work by devoted, consecrated people. We registered 257. The words of the camp personnel to Superintendent Swarth are the best impression of the camp:

"We are amazed at the number of Indians you people have, the largest group ever gathered here. You keep the camp clean, orderly, and take care of everything. It has thrilled us to see how your Indians sit for hours singing, testifying, and listening to their leaders who teach them the Bible. Your camp has such a wonderful spirit. Everything runs so smoothly without friction or confusion. Your young people are so well behaved; no loudness or rowdiness. How do you do it?"

The young people's choir of more than thirty voices (trained by Mrs. Griffith) thrilled us with their special singing. Rev. Roland Griffith, camp evangelist, gave us solid holiness teaching that God blessed and everyone enjoyed. The altar was filled each night. Some definite and important victories were won. Children's meetings were conducted by our missionaries, and on Saturday evening we enjoyed the children's choir.

We were privileged to have Dr. Remiss Rehfeldt and family with us for the assembly.

In giving his twelfth annual report as superintendent of the Indian District, Rev. D. Swarth paid special tribute to the loyal, faithful, self-sacrificing missionaries whose labors made possible the wonderful progress on the Indian District. The membership now stands at 1,057—an increase of 91 over last year. Each year has shown a steady gain. An amount of \$26,818.00 was raised for all purposes—an increase of \$5,220.00. Special effort is being made to make some of our older Indian churches self-supporting; this would enable us to enter new fields. One new church was organized in Los Angeles last February and has great possibilities; Rev. Samuel Mackey is the pastor. They are meeting in a borrowed church. Pray for a building for them.

Goals for the coming year are: a 10 per cent increase in membership in each mission; a tithing league in each mission; each mission operating an outpost.

HELEN SWARTH, *Reporter*

Eastern Michigan District Assembly

The seventh annual assembly of the Eastern Michigan District was held July 18 and 19 at First Church in Detroit, with Dr. Hugh C. Benner presiding.

High lights of the assembly were the re-election of District Superintendent W. M. McGuire and the ordination service. Dr. McGuire was elected to his seventh term on the Eastern Michigan District, and his thirteenth year in Michigan. The ordination class included Wade Roberts, U. B. Godman, R. J. Stanley, and Verian Traver. The ordination service, characterized by Dr.

Benner's dignified informality, was refreshing and a source of inspiration and blessing.

The grand total raised for all purposes was \$1,017,918.00, and giving to general interests totaled \$75,350.00. Average weekly attendance in Sunday school was 8,621.

The assembly voted unanimously to approve the action of the district advisory board, who purchased a new district center property during the year. The property, which has a lake frontage of 1,350 feet, is composed of 80 acres of rolling farm land. An engineering firm has been retained for the purpose of providing a subdivision plan. A tent will be pitched and camp meeting held at the new center, August 17 to 26.

The effective ministry and efficient chairmanship of Dr. Benner helped to create the good atmosphere which was manifest throughout the entire assembly.

The Ways and Means Committee adopted without change the individual church recommendations for increased membership as outlined by the district superintendent in his annual report. This membership quota is to be listed in another column of the budget report, and is to be reported quarterly through the district paper, the *Tidings*. District Superintendent McGuire hopes that this new approach to the problem of an increased membership will result in one thousand new members this assembly year.—LESLIE PARROTT, *Reporter*.

Southwest Indiana District Assembly

The eighth annual assembly of the Southwest Indiana District opened in the auditorium of Indiana State University at Bloomington, Indiana, Tuesday evening, July 21. Dr. G. B. Williamson, presiding officer, brought a stirring, Bible-filled message, which set the overtone prevailing throughout the assembly. The morning messages climbed even higher, starting each day with spiritual warmth.

Rev. Leo C. Davis, district superintendent, was elected to a three-year term with a nearly unanimous vote. Olivet Nazarene College conferred the doctor of divinity degree on Rev. Leo C. Davis at its last commencement.

Encouraging reports were given by the pastors, showing gains along most lines. The outstanding service was held Wednesday evening when Rev. John Swearingen and Miss Helen Greenlee represented Olivet Nazarene College, followed by a masterful, spiritual message by Dr. Williamson. In response to this message more than one hundred young people came down the aisles and filled all the space in front pledging to give themselves wholly to Christ and the work of the church. Over one thousand young people had come in cars and chartered buses to this special service.

Dr. Erwin G. Benson, assisted by his family, represented the Nazarene Publishing House.

Having received a recommendation from the N.F.M.S. convention, the assembly authorized a memorial of at least \$5,000.00 to be built at Kimberley, South Africa, in honor of Lela B. Davis, the deceased wife of our district super-

intendent. Dr. Williamson led the assembly in a spirited giving, which totaled pledges of \$63,300.00. Pledges of \$1,856.00 were made in addition, providing for a trip to the foreign missions fields for District Superintendent Davis.

Rev. Samuel Krikorian was the thrilling speaker for the N.F.M.S. convention, preceding the assembly. Mrs. Lavere Whelan, who filled the unexpired term of our esteemed and dearly loved Lela B. Davis, was elected district president by a nearly unanimous vote.

The assembly closed with a beautiful ordination service in which three young men received elder's orders. Glorious harmony and sweet fellowship prevailed, and we all left the assembly enriched and blessed.—ALBERT B. SCHLIDR, *Reporter*.

Northeastern Indiana District Annual N.Y.P.S. Convention

The fourteenth annual convention of the Northeastern Indiana District N.Y.P.S. was held June 29 and 30, at Marion, Indiana, with Rev. James Snow, president, presiding.

Rev. Sylvester Smith of Kankakee, Illinois, was the guest speaker, and brought stirring messages during the convention.

Special music was presented by the Muncie First Church quartet—Bill Bradley, Mr. and Mrs. Somewalls, Sharlot Hamlin—and Rev. and Mrs. Zurcher, the young people's home-mission pastors.

The elected council for the coming year includes: Rev. James Snow, president; Rev. Carl Greek, vice-president; Mrs. Carol Zurcher, secretary; Rev. Jesse Martin, treasurer; Rev. Alva Kelly, teen-age supervisor; Rev. Gene Pool, boys' and girls' work; Rev. Kenneth Mathew, Rev. James Tucker, Miss Doris Romey, Rev. Loren McMillian, Rev. Chester Pasko, Rev. Cecil Hurry, Rev. Verdean Owens, and Rev. Carl Haddix, zone chairmen; Miss J. Foone and Carl Wenger, teen-age representatives.

Unique introductions into last year's zone activities included a teen-age sunrise service, teen-age banquet, and musical freeze.—WALTER G. GRAEFELN, *Reporter*.

Evangelist Joe Bishop reports: "I thank God for His blessings upon my labors thus far in 1956. My first meeting was with Rev. E. E. Palmer at Fordyce, Arkansas; then to Georgia, at Gainesville and Winder; next to Burlington, Iowa; on to our First Church in Galesburg, Illinois; to South Shore Church in Chicago; at Stafford, Kansas; at Frederick, Oklahoma; next to West Side Church in Hutchinson, Kansas; and to Tecumseh, Oklahoma. I spent a few days at our General Assembly, and from there went to Searcy, Arkansas. Here we met many old friends of nearly thirty years ago. We gave a week to the church in Cordell, Oklahoma; and at this writing I am in Sentinel, Oklahoma, with Rev. T. O. Parsons. I have some open time in November and December which I'll be glad to slate anywhere. Write me, Box 47, Yukon, Oklahoma."

Central Ohio District Assembly

The Central Ohio District Assembly, held July 16 to 20, in Columbus, was enveloped and controlled by the same marvelous spirit of unity and love so manifest a month earlier at the General Assembly in Kansas City.

The annual N.F.M.S. convention, with four services addressed by Rev. and Mrs. Wm. A. Eckel, missionaries from Japan, was a fitting opening for the week's program. Mrs. H. S. Galloway, district president, unveiled as the new theme, "Launch out into the deep." Missionary giving last year totaled \$75,456.00, an increase of \$10,000.00. Mrs. Galloway reported gains in all areas, with a new total of 4,415 members in 109 societies. She was re-elected to a fourteenth one-year term; and all other district officers were re-elected. The Eckels were given a large love gift for use in outfitting their return to Japan.

District Superintendent H. S. Galloway gave an opening message on home missions, and pastors and laymen pledged \$10,850.00 to the district home-mission revolving fund, which will be in addition to regular home-missions budgets.

Dr. Hardy C. Powers, beloved senior general superintendent, was the presiding officer, and his wise counsel and anointed preaching made a lasting contribution to the Kingdom.

In the balloting for district superintendent, Dr. H. S. Galloway was re-elected by an overwhelming majority to an unprecedented three-year term. He challenged Central Ohio District with some great quadrennial goals as he delivered his thirteenth annual message as superintendent. He asked the present 10,280 members in 120 churches to win 2,500 new members, net, in 1956-60; to open 25 new churches; and to give \$500,000.00 for world evangelism. Comparable figures for the past quadrennium on Central Ohio were: 1,580 net gain in members, 11 new churches, and \$117,898.00 for world evangelism.

For the past year alone, Central Ohio reported \$99,400.00 paid to General Budget, plus \$12,000.00 in specials, or total missionary giving of \$111,400.00. This far exceeded the assigned \$65,000.00 General Budget. For the coming year (1956-57), a General Budget totaling \$88,000.00 was assigned by churches, but pastors voluntarily increased their assessments until the General Budget figure stood at \$93,000.00.

The 120 churches spent a total of \$1,047,000.00 for local purposes last year. Total giving for all purposes reached \$1,266,000.00—an increase of \$134,000.00 over last year. The value of church buildings on the district increased \$340,000.00 last year, totaling \$3,450,000.00; value of church parsonages climbed to \$743,000.00—an increase of \$140,000.00.

Delegates voted to sell the district parsonage, and build a new combination parsonage and district office in or near Columbus.

Five young men pastoring small Nazarene churches on the Central Ohio District were ordained as follows: Stanley Bennett, Lucasville; James L. Carver,

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Highland Bend Portsmouth; John W. Dennis, Gibsonburg; Charles W. Gates, Avon Lake; and Thomas Pauley, Jr., Kensington Marion.—O. Jor. Olson, *Reporter*.

Northwest Oklahoma District Assembly

The eighth annual assembly of the Northwest Oklahoma District was held at Bethany First Church, July 25 and 26, with Dr. Samuel Young presiding with his usual ease and able counsel. In many ways this was one of the best assemblies the district has had. Dr. E. S. Phillips, host pastor, made delegates and visitors feel at home.

Our district superintendent, Rev. J. T. Gassett, was unanimously re-elected, receiving all of the 281 votes cast; then a three-year call was voted, with a nearly unanimous vote received. Reports showed gains in nearly every department, with a net gain of 175 in membership of the district. Two new churches were organized. The General Budget was overpaid by \$9,888.00 and the total district giving for the year was \$543,179.00.

The assembly was preceded by the district N.F.M.S., N.Y.P.S., and Sunday-school conventions; each was a time of blessing to all who attended. Mrs. Frank J. Kemendo was re-elected to begin her third year as N.F.M.S. president. Rev. Don DePasquale brought a stirring and challenging missionary message in the Monday night service. Rev. Melvin Riddle was elected as the district

N.Y.P.S. president, in the place of Rev. James Hester, who is leaving our district for a pastorate on the Chicago Central District. The special speaker for the young people's convention was Rev. Joe Bean, of Oklahoma City, new zone representative for this area on the General N.Y.P.S. Council. The Sunday-school convention was presided over by Rev. Darrell Slack, district church schools chairman. Rev. William Deitz, pastor of First Church, Henryetta, brought a very timely message.

The night services were inspirational in nature. Dr. Young brought the messages on Tuesday night and Thursday night, with Rev. Glen Jones, superintendent of Southeast Oklahoma, preaching on Wednesday night. In the ordination service on Thursday night, two young men, Richard Lee Wikoff and Richard Edwin Wissbroecker, were given elder's orders.

Bethany Nazarene College was represented by Dr. Roy H. Cantrell, president, and Harry L. Craddock, business manager. A quartet from the college brought a number of messages in song, to the delight of all present. The educational budget for this district was overpaid \$1,022.00. The district, and entire educational zone, rejoice to know that Bethany Nazarene College has been fully accredited.

A fine spirit of unity, aggressiveness, and optimism prevails on the district, and we are believing God for a great year ahead.—ARTHUR E. BARRELY, *Reporter*.

Akron District

Young People's Convention

The fourteenth annual young people's convention of the Akron District was held in First Church, Akron, Ohio, July 10 and 11. The spirit of the convention, beginning with the opening session on Tuesday, was one of unity and spirituality. The two evening services were blessed with several young people praying through to a clear-cut testimony of the saving and sanctifying grace of God.

Under the efficient and capable leadership of Rev. Kenneth Pearsall, acting president, the business sessions moved along in record time.

The youth of the Akron District are on the move as evidenced by the good reports of the local society presidents, zone presidents, and committee chairmen.

From session to session, those present looked forward with anticipation and expectation to the messages of the special convention speaker, Rev. James Bell, pastor of First Church, Baltimore, Maryland, gave the young people something to think about, laugh about, and pray about. Then, as was characteristic

of the young people's institute of last year, the evening services saw many young people praying through to victory.

The Crusader Quartet, and Mr. Paul Wells, business manager, represented Eastern Nazarene College in the convention.

Rev. Paul E. Baxter, Jr., pastor of Barberton church, was elected district president with a substantial margin of votes on the second elective ballot; Rev. Harold Harris, vice-president; Rev. George Carrier, secretary; and Rev. Quentin Caswell, treasurer.

E. J. EICHENBERGER, *Reporter*

Illinois District

Annual N.Y.P.S. Convention

The thirteenth annual convention of the Illinois District N.Y.P.S. convened on Wednesday, July 4, at Nazarene Acres, Springfield, Illinois, with the district president, Rev. Paul Snellenberger, presiding.

Dr. L. Guy Nees, pastor at Olivet College Church, brought the morning message, which was a great inspiration to all present, challenging the youth to be greater witnesses in the new year.

The entire convention ran smoothly as reports from local societies, special committees, and officers were heard and accepted. The crowd was one of the largest the district has entertained.

The afternoon session opened with singing "We Are His Witnesses." Election of officers was as follows: Paul Snellenberger, president; Garnet Mitchell, vice-president; Earl Smith, treasurer; Patricia Phipps, secretary; R. W. Meier, teen-age supervisor; Robert Beaty, Junior supervisor; Daniel Reader and Phyllis Sykes, teen-age representatives.

Rev. Paul Snellenberger was presented with a check for fifty dollars in appreciation of his sacrificial services. Also, District Superintendent W. S. Purinton was given a check for fifty dollars as a token of appreciation from the young people.

A teen-age musical contest was held in the evening, after which Dr. L. Guy Nees brought the evening message.

Our district N.Y.P.S. has made progress in all phases of the work during the past year; and under the godly leadership of our re-elected president, Rev. Paul Snellenberger, we are looking forward to one of our greatest years.

PATRICIA PHIPPS, *Reporter*

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Canada West District Indoor Camp

One year ago the Canada West District Assembly voted to relocate the Red Deer Camp Meeting on the campus of Canadian Nazarene College. A long, cold winter so hampered construction of the camp tabernacle and other buildings that it was deemed advisable to cancel the 1956 camp meeting as such.

An emergency alternative was sought and, in an unprecedented move, District Superintendent Edward Lawlor and the camp-meeting board, with some degree of misgiving, decided to "take the camp meeting to the people." Thus, in twelve short days, they held six indoor camps in six major centers of Alberta and Saskatchewan, involving over sixteen hundred miles of travel.

The workers engaged were Dr. Mel-Thomas Rothwell; Evangelist Sammy Sparks; Warren Rogers, Negro singer; and Mrs. J. W. Pattee, missionary on furlough from the Philippines. Five days before the opening Brother Sparks was forced to cancel due to unforeseen circumstances; and at the last moment, Rev. Charles J. Muxworthy, pastor of Red Deer First Church, consented to fill the vacancy. The district department heads—Mrs. Edward Lawlor, N.F.M.S. president; Rev. C. J. Muxworthy, N.Y.P.S. president; Rev. Dwayne Hildie, director of Crusade for Souls Now; and Rev. E. Drell Allen, Church Schools chairman—were included on the itinerary to conduct auxiliary meetings. Rev. John Fabrin acted as pianist and represented the Nazarene Publishing House.

From the opening service, held in Edmonton, Alberta, the old-time blessing of the camp meeting was manifested, as again and again God confirmed the ministry of Dr. Rothwell, Rev. C. J. Muxworthy, and Mr. Warren Rogers, with large audiences; and the altars were lined from one side to the other in both day and night services. Spontaneity, blessing, and serious heart-searching prevailed throughout as the party journeyed by train and automobile over the vast western prairies into Edmonton, Red Deer, Melfort, Regina, Lethbridge, and Calgary. Finances came easily, and over \$8,500.00 in cash and pledges was received toward the completion of camp-meeting buildings on the campus of Canadian Nazarene College—the future home of the Red Deer Camp Meeting.

Dr. Lawlor's service as platform manager of the camps was unsurpassed, and from workers and people alike, it was the unanimous consensus that the difficult circumstances that had once threatened the 1956 camp meeting with defeat had "fallen out rather unto the furtherance of the gospel."—E. DRELL ALLEN, Reporter.

DEATHS

REV. BERTHA JANE PULTS, Nazarene evangelist, died April 16, 1956, at her home in Bethany, Oklahoma, after a lingering illness. She was born March 9, 1903; converted and sanctified at Shawnee, Oklahoma, at the age of fourteen. Her entire life was spent in active service in the Church of the Nazarene. For a number of years she traveled as a song evangelist. Later, feeling the call to the ministry, she held pastorates in Arkansas and Texas for six years. For the past fifteen years she was active in the field of evangelism, conducting an average of twenty revivals each year. In 1950 she spent nine months doing missionary evangelism

in the British West Indies, at the request of Dr. and Mrs. A. O. Hendricks; here she saw hundreds of souls won to Christ. She is survived by her mother, Mrs. Ida Pults, of Bethany; two sisters, Mrs. Ollie Wigginton and Mrs. Vera Lockhart; and four brothers, Clarence H., Rev. J. C. (pastor at Port Angeles, Washington), Fred E., and Rev. Perry O. (pastor at Venice, California). Funeral service was conducted in Bethany First Church with Dr. E. S. Phillips officiating, assisted by Rev. Frank McConnell. Interment was in the Bethany cemetery.

REV. HARLOW REED, Nazarene elder, Missouri District, died June 23, 1956. He was born September 19, 1897, in Hull, Illinois, and converted January 14, 1923; also called to the ministry at that time. He received his first district license to preach in 1923. After attending Olivet Nazarene College, he took his first pastorate in Ilasco, Missouri, where he served five years, organizing and building a new church edifice. In 1930 he was called to pastor the new church at Hannibal, Missouri, where he served twenty-three and one-half years, resigning in December of 1953, after suffering coronary thrombosis twice. He began full-time evangelistic work in March of 1954, and had a full schedule. He is survived by his widow, Mary Agnes Reed, of Hull, Illinois; a daughter, Martha, a student at Olivet Nazarene College; and four sons: Rev. Robert L., of Danville, Illinois; Rev. Millard, of Kansas City; Harold, of Hannibal; and Marvin E., in the U.S. Navy; also one sister and four brothers. Funeral service was conducted in the Hannibal church by Dr. E. D. Simpson, district superintendent, assisted by Rev. O. S. Free, pastor, Dr. R. Wayne Gardner, and Rev. Arthur Nutt.

REV. J. A. STEWART, retired Nazarene minister, died July 16, 1956, after a long illness, at the age of eighty-eight years, at his home in East Liverpool, Ohio. He was born in Washington County, where he had resided for forty-five years. He served as pastor of the Church of the Nazarene in Wellsville, Ohio, for several years soon after its organization. He was a Liverpool Township constable about forty years ago, serving several terms. He was a member of the East Liverpool First Church of the Nazarene. He is survived by his widow, Mrs. Lucy Bell Stewart; five daughters, Mrs. Della Woods, Mrs. Gertrude Bell, Mrs. Mildred Willis, Mrs. Ruth Griffin, and Fern; two sons, Herbert and Merle; two stepdaughters, Mrs. Beulah Bechtel and Mrs. Edith Dowds; and a stepson, Clarence Hall. Funeral service was conducted by Rev. O. L. Benedum, former pastor, with burial in Spring Grove Cemetery.

MYRON DOUGLAS, JR., three-year-old son of Rev. and Mrs. M. D. Sartin, Nazarene pastors at Wright City, Missouri, died unexpectedly on June 6, 1956, from an overdose of medicine he obtained unknown to the family before it was too late. He was born at Washington, Missouri, October 13, 1952. Besides his parents, he is survived by a brother, Mark Dean, thirteen months old; grandparents, Mr. and Mrs. John Ham of Union, and Mr. and Mrs. F. E. Sartin of Sartenville, Mississippi. Funeral service was conducted in the Church of the Nazarene by Rev. B. C. Wiggs and Rev. E. D. Simpson, with interment in the Union cemetery.

ANNOUNCEMENTS RECOMMENDATIONS

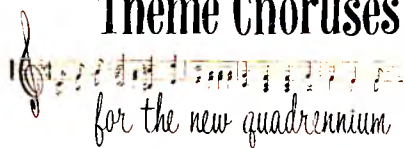
This is to present to our "Herald of Holiness" family one of the most worthy of the Lord's servants, Rev. Charles Hoos. He is entering the evangelistic field, and was commissioned as an evangelist by our recent district assembly. Brother Hoos is a clear, logical thinker, a dynamic gospel preacher; he is loyal to the church, his call, and his God. He is sincere and devout; once he is known he will be wanted everywhere. Book him now. Address him, 502 E. Marengo, Flint 5, Michigan.—W. M. McGuire, Superintendent of Eastern Michigan District.

I wish to recommend Rev. and Mrs. Raymond C. Zechman, 45 E. Broad St., Shillington, Pennsylvania, as evangelists in the Church of the Nazarene. They have recently united with the Church of the Nazarene, having been members of a non-holiness denomination. Having received the light on holiness, both of them have walked in the light and have been gloriously sanctified and are on fire for God, and carry a burden for souls. They work hard together every day and in the services; they will go anywhere for a freewill offering.—Ernest E. Grosse, Superintendent of Washington-Philadelphia District.

This is to recommend Rev. F. W. May as an evangelist. He is a good gospel preacher and carries a burden for souls. Address him, 324 East 47th St., Covington, Ky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

This is to recommend Rev. Cecil C. Mayle, evangelist. He has had experience as a pastor and an evangelist; he is a good Bible preacher. Address

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"WE ARE HIS WITNESSES"—
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The Sunday School—

"PRAY MORE, TEACH MORE,
WIN MORE"—Song sheet No. 205

The Crusade for Souls—

"ON WITH THE CRUSADE FOR
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him, 1412 Stallard St., Westwood, Ashland, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

BORN—to Rev. and Mrs. Luke J. Brinker of Redwood Falls, Minnesota, a son, David Luke, on July 28.

—to 1st Lt. E. W. and Mrs. Golden of Lubbock, Texas, a son, Elden Dale, on June 24.

WEDDING BELLS

Miss Elizabeth Gail Shelton of Durant, and Airman 2/C Bobby Coy Smith of Houston, Mississippi, (now stationed at West Palm Beach, Florida) were united in marriage on July 22, at the Durant Church of the Nazarene, with the bride's father, Rev. Jos. B. Shelton, officiating.

Della M. Davis of Pueblo and John E. Weeks of Colorado Springs, Colorado, were united in marriage on June 9, at First Church of the Nazarene in Pueblo, with Rev. Thomas Hermon officiating.

The following couples have been joined in marriage by Rev. Ralph E. Shafer, pastor of the Plainville, Kansas, Church of the Nazarene: Kenneth D. Murray of Clinton, Iowa, and Doris Myers of Plainville, on May 31; Eddie O'Connor of Alton and LaDonna Loreg of Plainville, on June 7; and Donald Meredith and Dixie Harmon, both of Plainville, on July 22.

SPECIAL PRAYER IS REQUESTED by a friend in California for the salvation of a friend and his mother, and also the salvation of two other men;

by a reader in Texas "for a certain young man and my family who are out of the 'ark of safety'";

by a reader in Ohio who has recently prayed through to an experience of entire sanctification in the camp meeting, that "I will remain victorious in the Lord and be a real soul winner";

by a sister in Iowa that "my husband and family may surrender to God very soon . . . that God will show my husband he stands in their way"; also for healing for herself;

by a lady in Alabama who missed the way and married unwisely, and not now in the church, but wants God to help them to find a way to sell out and move, that she may be able to get back to God and into the church;

by a mother in North Carolina for her son-in-law who is an alcoholic—they all need special help from God.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

Assembly Schedule

Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

G. B. WILLIAMSON

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

Assembly Schedule

South Arkansas September 12 and 13
North Arkansas September 19 and 20

SAMUEL YOUNG

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

Assembly Schedule

Kansas City September 5 to 7
North Carolina September 19 and 20
South Carolina September 26 and 27

D. I. VANDERPOOL

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

Assembly Schedule

Mississippi August 29 and 30
Georgia September 12 and 13

HUGH C. BENNER

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

Assembly Schedule

Louisiana August 29 and 30
Southeast Oklahoma September 19 and 20

DISTRICT ASSEMBLY INFORMATION

LOUISIANA—Assembly, August 28 and 29, at the District Center, Route 1, Pineville, Louisiana. Entertaining pastor, Rev. Earl McCall, 1709 Henry St., Pineville, Louisiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hugh C. Benner presiding.

MISSISSIPPI—Assembly, August 29 and 30, at the Sanctified Church of Christ Campgrounds, Route 1, Terry, Mississippi. Entertaining pastor, Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Mississippi. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

KANSAS CITY—Assembly, September 5 to 7, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly to the Kansas City District Center at the address given. Dr. Samuel Young presiding.

GEORGIA—Assembly, September 12 and 13, at First Church, 1000 Thirty-first St., Columbus, Georgia. Entertaining pastor, Rev. Melvin K. Shroat, 2802 Peabody Ave., Columbus. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

The Crusade for Souls Book For This NEW Quadrennium



WE ARE WITNESSES

By J. WILLIAM ELLIS

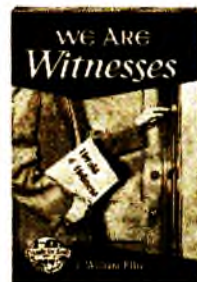
Dr. G. B. Williamson writes

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NORTH ARKANSAS—Assembly, September 19 and 20, at Church of the Nazarene, Harrison and Sydney Sts., Batesville, Arkansas. Entertaining pastor, Rev. Jimmie Heasley, 1611 Harrison St., Batesville. Send mail and other items relating to the assembly to Rev. Jimmie Heasley. Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 19 and 20, at First Church, 11 N. Ann St., Asheville, North Carolina. Entertaining pastor, Rev. Doyle C. Smith, 53 Baker Place, Asheville. Send mail and other items relating to the assembly to Rev. Doyle C. Smith at address given. Dr. Samuel Young presiding.

SOUTHEAST OKLAHOMA—Assembly, September 19 and 20, at Church of the Nazarene, 317 S. Oak, Holdenville, Oklahoma. Entertaining pastor, Rev. Nolan Culbertson, 317 S. Oak, Holdenville. Send mail and other items relating to the assembly to Rev. Nolan Culbertson at address given. Dr. Hugh C. Benner presiding.

SOUTH CAROLINA—Assembly, September 26 and 27, at First Church of the Nazarene, 715 Helm Ave., Charleston Heights, South Carolina. Entertaining pastor, Rev. W. B. Welch, 3972 Frederick St., Charleston Heights. Send mail and other items relating to the assembly to Rev. W. B. Welch at address given. Dr. Samuel Young presiding.