

Herald of Holiness



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of the
Church of
the Nazarene

August 20, 1958

It is the duty and privilege of everyone who has been converted to consecrate to God everything which he possesses or over which he has control. Such an act of consecration gives God free access to every room, corner, and closet of a clay temple. It opens wide every door of one's personality, offering hospitality to God's Holy Spirit to enter and sit at the controls of life, to chart the course and set the pace for life's activities.

Without exception, the Holy Spirit enters every consecrated, believing heart—to sanctify it and to become the Counselor and Com-

Consecrate It or Commit It

General Superintendent Vanderpool

forter for that yielded life. The sanctified individual finds little trouble doing the will of God when he fully understands what that will is.

An assurance of inner cleanness, rest from internal frictions, a new courage in Christian warfare, a joyous conviction that every consecrated possession is secure, and many other benefits radiate from the sanctified life.

There are some things in life over which an individual has no control; to consecrate them is impossible. Those things may become avenues of satanic pressures upon the sanctified soul. It may be a heartbreaking situation occurring from an environment which a Christian is powerless to change. It could be the willful waywardness of one close by, or the kindred ties or enslavement of those for whom responsibility is felt but over whom there is no control.

For those things over which one has no control and which he cannot consecrate, there is but one course to relief; this is found in commitment. An individual cannot extricate his friend from his bondage or willful wandering but *can commit* him to God. The problem was stubborn; the Christian did his best but he found no co-operation from others to solve it. He must commit it to God.

The man had been mistreated, misjudged, misquoted, and misunderstood. The wrong had hurt him deeply. He committed the whole affair to God, pulled the shades down upon it, and found rest.

If we cannot consecrate life situations to God for joyful service, we can commit them to God and His providence for satisfactory adjustments (Romans 12:1-2).

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Psalms 37:5



Telegram . . .

Anadarko, Oklahoma—The South-west Oklahoma N.Y.P.S. Convention a real success. Rev. Bob Carroll was given a good vote of confidence for district president; Rev. O. W. Wilson re-elected as secretary-treasurer; Rev. Talmage Johnson, teen-age supervisor. District N.Y.P.S. moving forward for God and holiness under present leadership.—Lavern S. Day, Reporter.

THANKS: Rev. W. P. Jay's family wish to express thanks and appreciation to all who prayed in behalf of his recovery at time of severe heart attack and period of crucial illness, also for the many cards and letters. Brother Jay is now feeling fine and gaining in strength, thanks to prayer.—Mrs. Myrtle Jay and family, Woodlake, California.

After six years Rev. Raymond W. Harrison is leaving the evangelistic field to accept the pastorate of the church in Prineville, Oregon.

Rev. Harold C. ShROUT has accepted the pastorate of the Wornall Church in Kansas City, Missouri, beginning his work there in August.

After serving as pastor for ten years on the Northwest and Western Ohio districts, Rev. Jay B. Budd has now entered the evangelistic field.

After pastoring First Church in Taylorville for six years, Rev. Jack L. Thompson has resigned to accept the work at First Church in Rockford, Illinois.

Mrs. L. D. Mitchell, wife of Dr. L. D. Mitchell, former General Board member, died August 5. Funeral service was held on Friday afternoon, August 8, at Three Rivers, Michigan.

Learning from Jesus

By ILA R. MONDAY

*A kinder word, a deeper smile,
The will to go that extra mile,
A lifting hand! Compassion's key—
An understanding sympathy . . .*

*A straighter back, a braver way,
His will foremost . . . to go or stay;
More constant prayer . . . a clearer
view*

*Of heaven's sunshine showing
through . . . !*

Herald of Holiness



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Let's Have Reverence in Church

Any work that is growing and vital will be one that is constantly seeking to improve its good points and eliminate its bad ones. God has blessed the Church of the Nazarene and has helped us to improve and increase our effectiveness in many ways.

However, I am thinking of one area of our church life that needs improvement desperately—that is concerning our reverence for God's house. God's command is, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Leviticus 19:30). Without this reverence and respect for the house of God we cannot expect to benefit from the services as we ought. Not only are the disrespectful and irreverent bereft of spiritual help but those around them are disturbed.

Christian parents, we are responsible to God to make our children behave during service. Contrary to what some people seem to think, children can sit still and learn to reverence God's house. It may take a little action to convince them, but "the rod and reproof give wisdom: but a child left to himself bringeth his mother [and we might add father] to shame." May our services not be hindered and some visitor driven away by our lack of reverence for God's house.

—STANLEY McELRATH, pastor,
Globe, Arizona

Scriptural Oysters

By CHARLES E. THOMSON

Taking an early morning dive recently in the sparkling waters of God's eternal truth, I had the great good fortune to come upon an exceptional oyster of the "Bczalcel Species."

Now according to Peter, the big fisherman—and he should know (II Peter 3:16)—some scriptural oysters are difficult to open. But not this one!

Indeed, it seemed to myself alone open of itself, and disclosed to my astonished vision five lustrous pearls of the first water.

Here they are: "I have called [him] . . . I have filled him . . . I have given . . . him . . . I have commanded [him]" and last, but not least—"I have put [in him]." Someone has sagely said, "There is not much in some of us but what the spoon puts in, until the Lord takes us in hand."

Now for the benefit of earnest connoisseurs of scriptural jewels, it should be mentioned that the latitude and longitude in God's great ocean of truth where this oyster was found are Exodus 31.

The Revival and Sanctification

By E. F. WALKER, D.D.*

It may still be conceded that a genuine revival in its results means personal salvation through Jesus Christ, by the power of the Holy Ghost, according to the will of the holy Father.

Such revival is not a mere subscription to Christian doctrine, nor submission to Christian ordinances, nor endeavor at conformity to Christian ethics; but is a real, vital, personal salvation, in the which the record on high as pertaining to the person saved is made clear, so that there is no condemnation upon him, and that person's life and heart are characterized by newness in Christ Jesus; signifying deliverance from a life of sinning, and deliverance from indwelling sin.

Jesus is called the Savior because He saves His people from their sins. The grace of God that bringeth salvation teaches us that we are to deny ungodliness and worldly lusts, and live soberly, and righteously, and godly in this present age. The purpose of Christ's giving himself for us was that He might set us free from all iniquity and purify unto himself a people for His own possession, on fire for good works.

There is an erratic expression among "the holiness people" that is not in accord with the above statement. It is this, "Saved and sanctified." The fact is, that nobody is saved, in the full Bible sense of the word, until he is sanctified. Justification is in order to sanctification. Adoption and regeneration make us to be the heirs of God, that we might have the inheritance among them that are sanctified. The authoritative teaching of the scripture is that we have "salvation through sanctification."

And this sanctification is not a mere official setting apart to the exercise of some religious functions, and is not a mere consecration to a life of service; but is a real, personal, vital experience that utterly frees from all sin, indwelling, and fills with divine love that perfectly conforms to the divine will.

In the proper sense of the word, sanctification is—

1. *A work of divine grace.* This does not mean a development in divine grace, but an actual work of God, our Savior, and is all of grace as it is clearly a part of salvation.

2. *Instantaneously wrought.* It is fully accomplished. It is not begun by some other work of grace, and then finished up in this; but is complete in itself. And this is done instantly; in a moment; in the twinkling of an eye: exactly like justification and glorification.

3. *In the person of a believer.* Sanctification is not intended directly to correct the habit of life; but it is to harmonize the person in the whole spirit, soul, and body with the divine will. And this is for those alone who are believers. No promise is given, no provision is made, no prayer is offered for the sanctification of anybody who is not a believer in Christ; that is, united to Jesus by living faith. And the experience itself is conditioned solely upon faith in Christ: faith as an asset; faith as a consent; faith as a confiding.

4. *By the baptism with the Holy Ghost.* It is the baptism that sanctifies. It is impossible to have the baptism without having sanctification. It is equally impossible to be sanctified without being thus baptized, and this baptism is *with* the Holy Ghost, and not *by* the Holy Ghost. As John applied water to those whom he baptized, so Jesus gives the Holy Ghost to those whom He baptizes; and this Holy Ghost is the Spirit of holiness, and when He comes to abide in His fullness, this means "the sanctification of the Spirit."

5. *Administered by the Lord.* Jesus receives the promise from the Father and sheds forth the sanctifying Spirit. No one else can impart this sanctifying baptism. Just as we must come to Jesus for justification and accept Him for regeneration, so we must look to Him for sanctification.

6. *Purifying from all sin.* Repression of sin; holding it down; keeping it under, and even the suppression of sin, is not true sanctification. Real sanctification signifies the utter elimination of all sin, so that the heart is as free from sin as if it had never known sin.

7. *Perfecting in divine love.* Love is the fulfilling of the law. Its seat is in the innermost part of our being; and when all carnality is removed from the center of our being, all opposition to God is gone, and at the same time the love of God comes pouring in; "is shed abroad in our hearts by the Holy Ghost which is given unto us," so that there is not only nothing contrary to love within, but the whole life is saturated, and in-

*November 12, 1913, "Herald of Holiness."

spired, and impelled by love divine, all loves excelling; and this means walking in love as God's dear child.

Sanctification in accordance with the above explanations, is an essential part of a genuine revival. John the Baptist appreciated his own ministry, but he confessed and denied not that he was deficient; and he was looking for the coming of One who would administer the baptism with the Holy Ghost and fire; and when this One made His appearance John cried, "This is He," and, "Behold, the Lamb of God, which taketh away the sin of the world." Paul, the great exemplar in Christian ministry, was made a minister and a witness, in order that those to whom he ministered might have inheritance among them that are sanctified. And he himself testified that he labored that he might "present every man perfect in Christ Jesus."

The day of Pentecost, which is the sample for every genuine revival, was a time of refreshing from the presence of the Lord, in which the hearts of the dear disciples were purified from sin, and were filled with the Holy Ghost, resulting in fiery love and zeal, which made them to be efficient and successful laborers with God to the salvation of others. The one who presided at that meeting called sinners unto repentance in order that they too might receive the gift of the Holy Ghost. This day must be for us all the pattern of every true revival.

That movement alone which contemplates the true sanctification of the people, that they might be perfect and complete in all the will of God, is the scriptural revival. Sanctification must be the end of our labors. The sanctification without which we are not complete in God's will, and "without which no man shall see the Lord."

We Can Do What Can't Be Done

By EDITH CAREY

Do what can't be done? If it *can't* be done, why try to do it? Let's see if there is any use in attempting to do what we *know* is an impossibility—not what we think *may* prove impossible, but what we *really know* beyond all doubt to be impossible of accomplishment.

One Sabbath day among the people gathered in a synagogue was a man whose right hand hung withered at his side. As Jesus was teaching He observed this man among those listening, and He asked him to arise and stand forth in the midst of them. The man obeyed and stood up before them all. All could see that withered hand, so useless for the smallest task. Then Jesus spoke again saying, "Stretch forth thine hand" (Matthew 12:13). What a thing to be told to do, to lift up that hand which had been hanging helpless for a long time! The man might have replied, "Lord, that is impossible. Do you not see how withered it is?" But instead of such a reply we read that he lifted it—"he stretched it forth." He did what he couldn't do. And, lo, it was restored whole like his other hand.

On another occasion while Jesus was preaching, there was laid at His feet a man in worse condition than the man with the withered hand. This man was entirely helpless. He had to be brought on a bed by four of his friends. This time also Jesus commanded the man to do what he couldn't do, for He said to the helpless man lying before Him, "Arise, take up thy bed, and go unto thine house" (Matthew 9:6). Amazingly, there in front

of all those people the man rose to his feet, rolled up the bed mat, and carrying it walked out a well man. He too had done the thing he couldn't do.

There is one thing we must remember. We can do what can't be done only when God commands us to do it. As the man's hand became withered, no doubt he tried to make those shriveling muscles obey and lift it to its usual labor, but they would not respond to his will. So, too, the palsied man probably struggled to keep his body under control and performing the ordinary duties of life, only to find himself in the end utterly helpless and dependent on others for everything. Yet, at the commandment of the Lord, obedience brought the ability, the strength to do.

Oh, that the people of God, His Church, might see the possibility of doing the impossible when He says do it! Only one thing is necessary. We must be sure we are acting at His command, not presumptuously on some idea of our own. Then, certain of His bidding, the greatest impossibility will have to yield and become possible.

And the attempt to obey must be made before anything happens. If that withered hand had not been stretched forth it would not have been restored. If the palsied man had not made the effort to rise he would not have walked out carrying his bed. They did not say to the Lord, "Heal me, and then I'll obey," but when He spoke they made the effort to obey and found the impossible made possible. When God commands and we *act* in faith, believing Him, whatever He says can

certainly be brought to pass. Even the dead responded and came back to life when Jesus called them.

Today those who are dead in trespasses and sins can find life, eternal life, if when He calls they will heed and obey. Or, called unto holiness, the soul helpless to control that inborn evil, but believing and seeking, will find the power that purifies and makes the previously impossible the possible in heart and life.

Always it has been true in the history of God's people that when they obeyed His command to do they found they were able. It still is true. We need not be a palsied people. We can arise and go, for so He has commanded. We can lift our hands and work to win this world for Christ, for so He has commanded. "With God all things are possible" (Matthew 19:26). "All things are possible to him that believeth" (Mark 9:23), and *acts* his faith.

With Our PIONEERS

Pearl Grant Neufeld, of Pasadena, California, is one of twenty-five living pioneer women elders who have been members of the Church of the Nazarene for fifty years or longer. She is looking forward to the Pilot Point ceremonies in October with a great deal of anticipation.

Mrs. Neufeld joined the church as a girl. Rev. A. O. Hendricks, now also of Pasadena, started the church in Ontario, California, where she was converted, and served as its pastor in 1904-05.

Mrs. Neufeld was a member of the first ladies' quartet at Nazarene University in 1910. After her marriage, she and her husband pastored the first Church of the Nazarene in Minnesota. She was ordained an elder by Dr. J. W. Goodwin in 1928.

"We were unable to stay in full-time service," she wrote recently. "However, until the last few years I have served my Lord by teaching in Sunday school, in mission work, and anything else He has asked."

Her husband, Mr. Neufeld, passed to his reward several years ago.—*Nazarene Information Service.*

A Loving Tribute to Our Leadership



As a teen-ager, I entered the old tabernacle in Los Angeles for the first time in 1899, and heard my first message on second blessing holiness by Dr. P. F. Bresee. His text was Acts 6:15, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Stephen, the first martyr, was about to be stoned to death for his testimony for Christ.

I was soundly converted at the age of fourteen, wonderfully healed of tuberculosis, and called to the ministry. As I listened to the gripping message of Dr. Bresee, I became fully conscious that I did not have what Stephen had. I realized that I needed what he had in order to preach the gospel as effectively as he did.

At the close of his message Dr. Bresee made an earnest appeal to the young men in that audience (more than one thousand people were present) to come forward to the altar and dedicate their lives to God as completely as Stephen had. I arose and went up to the altar, lifted my hands toward heaven, and asked God to give me what Stephen had. Dr. Bresee stepped down and placed his hand on my head and said, "Kneel down and pray." This I did, and the Lord gloriously sanctified my soul, and I have never had reason to doubt it.

Forty young men knelt at that altar that night, and six of us became ministers in the Church of the Nazarene. On October 10, Dr. Bresee licensed me to preach, and April 4, 1904, he ordained me as an elder in our beloved church. I have had the glorious privilege of preaching full salvation—second blessing holiness—all these years, glory be to God!

I have personally known all of our general superintendents and many of our district superintendents, pastors, and evangelists. I have labored with them in general and district assemblies and camp meetings. I never sensed any of them compromising. They have always preached the rugged, sin-killing gospel of full salvation—second blessing holiness—without fear or favor. They have preached it earnestly, yet lovingly and tenderly in perfect love.

In all these years of my ministry, not one of our

By A. O. HENDRICKS

Retired Nazarene Elder, Pasadena, California

It is impossible to portray the Spirit of Christ unless the individual is out of the devil's control.—Ivan Beals.

leaders or pastors has ever asked me to tone down or compromise on worldliness or anything else. I have never known any of our ministers to be held down or demoted because he was a rugged and fearless preacher. On the other hand, the more earnestly and fearlessly he proclaimed the gospel of full sal-

vation, the better our leaders liked it, and encouraged him to press on.

I have felt the urge, for some time, to write out my testimony of appreciation of our godly, sanctified, anointed, Spirit-filled, middle-of-the-road leadership. *God bless them all.*

Not a day passes but my wife and I pray for our general and district superintendents, pastors and evangelists, missionaries and national workers, and also for our lay members around the world. May the Lord help and bless them and us all, and may we never compromise or betray our sacred trust along any line.

How to Be a



II. Enthusiastic About the Techniques and Methods of "Nazarenism"

In the third place a Nazarene to be happy must not only believe that holiness through Christ should be the central emphasis doctrinally, and that co-operation and organization are the best means of maximum accomplishment, but also he must be enthusiastic about the particular techniques and methods which, taken together, constitute what might modestly be called "Nazarenism." There are certain clear-cut symbols: the Bible (as the foundation), the *Manual*, the pulpit, the hymnal, the offering plate, the altar, and the map of the world.

The Bible is the God-hewn Gibraltar of our faith, the substance of our message, the authority for our methods, and the plumb line for our standards.

The *Manual* preserves our unity in proclamation and propagation.

The pulpit suggests our confidence in the centrality and power of the preached Word, under the anointing of the Holy Spirit. We do not rely simply on emotion, but on the truth, to bring about repentance and subsequently build man up in the most holy faith.

In the hymnal we see the place of joyous song—we are a singing people.

The offering plate testifies to the simplicity and

HAPPY NAZARENE

By RICHARD S. TAYLOR

Principal, Nazarene Bible College, Sydney, N.S.W., Australia

reasonableness of our financial method—not turning the house of God into a second-rate pawnshop to eke out a miserable existence in cheap commerce and entertainment, but respecting it as the storehouse for our tithes and offerings, given gladly and in love as faithful stewards of the blessings of life.

The altar (i.e., the kneeling rail, or penitent form) is witness to the supreme aim of all else: the conversion and sanctification of people. We are not only an evangelical church but an evangelistic church. We believe that men may find God in pardon and purity in definite crisis experiences, which are knowable and memorable, which close the door on the old and usher in the new. Education must both precede and follow; the processes of Christian service and growth in grace must follow the crises if their benefits are to be preserved—all this we concede. But processes which are not rooted in knowable crises and definite divine-human transactions are too vague to establish the soul in either holiness or happiness. Such indefiniteness does not bring positive assurance or produce glad, clear-cut testimonies. And all our co-operation, organization, and promotion aim at the fulfillment of the altar as the meeting place of the soul with its God.

On the one side the aim is to bring men to the altar for pardon or purity; on the other side the

The Shadow of Holy Tradition

By LAWRENCE B. HICKS, Pastor, Central Church, Orlando, Florida

Two score and ten years ago our holiness forebears brought a new denomination into the world dedicated to the glorious task of witnessing to every man of the possibilities of a full salvation, and dedicated to the fine art of preaching divine truth in perfect love.

Selfless and fearless were they. Leaving the beauty and comfort of sanctuaries that their own labors had helped erect, they came out under the stars. Leaving well-appointed pulpits and well-kept chancels, they poured forth torrents of holy fire from rough-hewn platforms and common altars. Leaving the wealth and security of well-financed memberships, they collected in earth's highways and hedges a holy few who "sang their shouts and shouted their songs." Leaving binding ties of friendships long in formation, they sought new companionships among men newly redeemed from sin and shame.

Wandering, sacrificing, persecuted, they labored abundantly in a world not worthy of them. Called divinely from plow and anvil, they handled with calloused hands the holy Word. Often the new mud of the furrow traced their tracks from field to brush arbor. Betimes blessed tears mingled on their beards with the dew of heaven that settled unbidden as they—for want of invitation—slept in the open.

Holy forefathers of a triumphant cause, God rest you in your hallowed graves! The arches you have erected stand firm and distinct in the thickening twilight of a pre-tribulation world. The harbor lights of your lighting gleam undimmed in the miasma of a sin-befouled earth. The banners you have unfurled fly defiantly before a swelling army.

Rest, fathers of a holy tradition. We shall not disappoint your trust. Your dreams shall in us, your successors, reach fulfillment. Your doctrines, being true, shall not suffer dilution. Your standards, being sincere, shall be kept unsullied. Your prayers, being fervent, shall be answered.

aim is to establish men in the new relationship, that they in turn may influence yet others. For those who find God at home or elsewhere the public altar is still the symbol of that sacred meeting; for those who find God at the altar it becomes hallowed as the very spot where faith reached up and touched God.

(To be concluded)

Fifty gleaming years have sifted through the jeweled aperture of the hourglass of your selection. With trembling hands we reverse the glass. With moist eyes we mark the hour. With racing hearts we face our day. Your purple shadow falls behind us; your cross of hope beacons our pathway. We know no signal but advance! Our bridges are forever burned behind us; our Rubicon is crossed. We will meet you in the morning when God's silver trumpets blow reveille with a motif of jubilee, just inside the Eastern Gate.

Someone Spoke to Me

"You have given the Lord your heart," the voice of a saintly mother said to me; "now give Him your life, join the church, and be baptized." You may not admire that theology, but I love that phraseology! The theology is not bad, and the phraseology is beautiful and highly important.

Only a few moments before, I had been converted, or born again, as a nine-year-old, barefoot boy—son of a poor, Texas cotton farmer. My father could make only a limited financial contribution to the church and certainly it would be years before I could earn money to contribute. Why, then, did that "mother in Israel" speak to me about uniting with the church?

That lady spoke to me about joining the church because she was a devout Christian. She was interested in other Christians and knew that I, though "just a boy," only a few minutes before had become a Christian and needed guidance. She was alert to her opportunities and took advantage of the same.

Again, this saintly mother advised me to unite with the church because she was a loyal and consecrated church member herself. She knew the benefits of a church home and was willing to share the same with an unpromising country boy! Thus she spoke to me about it when I did not know

By JOHN L. KNIGHT
Superintendent of Florida District

the full import of it. Oh, for a heart and spirit like that in three hundred thousand Nazarenes around the world!

But more, she spoke to me about church membership because she saw more than a nine-year-old, bashful, country boy! She saw the possibility of a Christian boy growing into a Christian man—and was, therefore, willing to take the calculated risk. I should like to say to her, "Ten thousand thanks!"

What would happen if three hundred thousand Nazarenes would resolutely set themselves to each find one boy or girl, man or woman, or young

person and enroll him in Sunday school; win that one to Jesus Christ and lead him into the membership of the Church of the Nazarene during our Golden Anniversary year! Add ten, twenty, or thirty years to the spiritual growth of that boy or girl before you calculate your disposition of him or her! The worth cannot be computed with silver and gold. These are eternal, intangible values!

I, personally, plan to win at least one soul to Jesus Christ and the church this year, God helping me! Reader, will you join me in this? We *can* have "One million by 1960!"

The Flame of Spirituality

By ILA R. MONDAY

How low can the flame of spirituality get before going out? One often hears the slang expression, "Don't get worked up now—don't get excited over your religion!"

When Christians are thus "hushed" and asked

to "put the damper on" about the things of Christ, they may be sure that the person quieting them is not a Christian! One who can joke about "taking religion or leaving it alone" is assuredly leaving it alone!

This doesn't mean, of course, that in order to please God each one of us should get on a soap-box. Some of us are not speechmakers nor are we called to preach. But it does mean taking a stand for Christ, and maintaining it, even at the cost of displeasing worldly people. In other words, *we must show that we are not ashamed of Christ!*

Have you perhaps known a man who claimed to be a Christian, and whose quiet Christian wife was all but reprimanded when she took a firm stand? Perhaps some worldly person would ask her deliberately just why she didn't care to have her children attend dances and, on her firm answer, the man would start to twist uncomfortably.

"Oh, you know how *she* feels about those things!" he would stammer apologetically. He would look at her ashamedly in red-faced embarrassment. Was he, too, ashamed of the scripture she quoted in taking her stand? Was he, in effect, acting *ashamed of the Christ?* Well? He was ashamed of her appearing "queer" to their friends because she refused to accept the ways of the world; ashamed because, as a "separate person," she would make all of them (*him* included) an "odd family." Then, how long would the tiny flame of spirituality last that he claimed to have?

To the woman, who was quietly true, that shameful attitude of his would seem but a fan that in adversity would cause her spiritual flame to glow brighter and higher under it. And so as it grew, the man, in whom there had perhaps been no

CONTRAST

**Doubt cries, "It is impossible!
You can't, you can't go on!"
Faith softly whispers, "Yes, you can.
Just trust in God. Be calm."**

**Doubt cries, "Look down! Your path is
steep
And rough with stones and brier!"
Faith gently says, "I'll take your hand.
It's beautiful up higher."**

**Doubt has not one thing to give
But "going back" alone;
Faith has God—eternal life—
And heirship to a throne!**

**And so on unseen eagle's wings
These feet of clay are borne.
While faith within me sings and sings,
We rise above the storm!**

By ALICE HANSCH MORTENSON



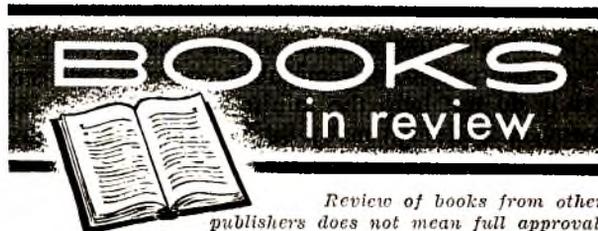
Dr. Hugh C. Benner, Rev. Harry Wiese, Rev. Bob McCroskey, and Rev. Roy Copelin pose together during a visit to the Far East Broadcasting Company Station DZAS, Luzon City, Philippine Islands. This project broadcasts the gospel message twenty hours daily, in thirty-six languages and dialects.

spark at all, would get restless, irritable at times, being convicted by her burning for God and going deeper into grace—which might finally cause his surrender at the altar.

There is, of course, another “seed” that withers under the heat and scornful, drying winds of the world soon after it starts to grow. This is the seed of one who really is sincere at first but is weakened by careless prayer life, inconsistent Bible reading, and neglectful church attendance. The flame that started so bravely can thus become so low through lack of fuel that it might take but a *small* worldly wind to blow it out!

God help us to keep on our knees in order to keep our spirituality in such a high, clear flame that the winds of strife, blow as they may, will merely serve to fan it to a greater height and a hotter flame, seeking ever to serve God in greater degree. May it be a flame that will attract, yet convict, sinners by the light of its grace of God, and will eventually bring them to His precious feet.

Oh, pray that on judgment day our “flames” won’t be, like pin pricks, hard to discern and barely being seen enough to light us through the gates of heaven! No! Let us go through those gates with the fire of God so streaming from our faces that He will be glad to have us approach the throne—shining, beaming, glowing—so that *He* won’t be ashamed of *us!*



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

WITNESSING TO WIN*

By PONDER GILLILAND (*Beacon Hill*, \$1.00)

The author of this book has, throughout his ministry, sounded a clarion call to personal witnessing and personal soul winning in every nook and cranny of the country. With Ponder Gilliland witnessing is not a professional thing; it is the passion of his heart. *Witnessing to Win* will prove this to you before you have finished reading it.

This in no wise reflects upon mass evangelism and the author is very clear in stating this. However, he does feel that Nazarenes need to redouble their emphasis upon personal witnessing as a background for mass evangelism—in fact as the one thing that may save revivalism from extinction. The style is crisp and forceful. The impact of it will linger with you long after the last page is read.

NORMAN R. OKE, *Book Editor*

*Book may be ordered direct from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

The Other Side of Preaching

By JAMES H. JACKSON

Professor of Speech, Pasadena College, Pasadena, California

"What did the preacher talk about this morning?" is a question often asked when a family returns from church on Sunday. Most worshipers can recall the general subject of the message, but have difficulty remembering the specific ideas of the pastor. Unfortunately for many who attend the preaching services, the message disappears with a flattering comment to the preacher. Some approach the service with the attitude that the sermon is one of the traditional parts of the service which simply must be endured. Too often the speaker is blamed for the lack of communication while the listener politely excuses himself from any responsibility.

"He that hath ears to hear, let him hear," (Luke 8:8) were the words of Jesus to His audience. The Master implied that the listener had to share the responsibility for an effective message. This sharing obligation is threefold: to the speaker, to other listeners, and to ourselves.

Deliberate drowsiness during the message, pained facial expressions, or semipublic conversations certainly do not help the minister communicate his message. Although many listeners appear very polite and courteous, there is a passive reception to the ideas being delivered.

Side remarks, constant shifting in the seat, and flipping of hymnbook pages do not aid worship-neighbors in their reception of the truth of the message. How often do worshipers consider the place of the listener in the total worship atmosphere? The congregation is obliged to aid rather than detract.

Preaching service attendance is more than a compulsory, self-inflicted obligation. Even if listeners do not always agree with the minister or even know that he has failed to prepare a good sermon, they should still prepare to be good listeners at the service.

The parable of the sower maintains that we must be careful listeners or the Word of God will not be fruitful. The "birds of the air"—crying babies, latecomers, bobbing hats and feathers; the "stones"—planning the week's activities, writing notes to the missionary president, and catching up on sleep lost with television the night before; the "thorns"—small children, problems of the budget, and fear that the roast will burn if the preacher speaks

too long—all combine to destroy the effect of the message. With patience we must allow the Word to take root and bring forth fruit.

George Whitefield, pioneer evangelist of colonial days, offered his congregations these six useful suggestions for listening to a sermon:

"I direct you to come hear them, not out of curiosity, but from a sincere desire to know and do your duty.

"A second direction I shall lay down for the same purpose, is, not only to prepare your hearts before you hear, but also to give diligent heed to the things that are spoken whilst you are hearing the Word of God.

"I beseech you not to entertain the least prejudice against the minister.

"As you ought not to be prejudiced against, so should you be careful not to depend too much upon a preacher, or think of him more highly than you ought to think.

"Make a particular application of everything that is delivered to your own heart.

"If you would receive a blessing from the Lord, when you hear His Word preached, pray to Him, both before, in, and after every sermon to endue your minister with power to speak, and to grant you a will and ability to put in practice what he shall shew forth from the Book of God to be your duty."

The minister ought to ask while the sermon is being prepared: Why am I going to preach this sermon? Is that which I am going to preach worth the time of the people who will listen? What is the Spirit of God trying to communicate to the people through the Word and the sermon?

The listener must also ask several questions while the sermon is being preached: Why is our pastor preaching this sermon? What is God trying to say to me through this message from the Word? Am I listening with a sense of expectancy?

Oliver, Dickey, and Zelco in their book *Communicative Speech* list ten rules for good listening that are valid for the worship service:

1. Prepare for listening by anticipating the message.
2. Develop a positive attitude toward speaker and message.
3. Be physically alert; sit up; look at the speaker.

4. Be objective; don't let your prejudices interfere.
5. Look for the speaker's purpose.
6. Follow the main ideas, noting transitions and summaries.
7. Compare the speaker's purpose and ideas with your own.
8. Evaluate facts and opinions.
9. Evaluate the speaker's total effectiveness.
10. Relate what you've heard to your future thinking and action.

James 1:22 instructs: "Be ye doers of the word, and not hearers only," for hearing is not enough. Those who would do the will of the Lord must learn to listen well. "Speak; for thy servant heareth" (I Samuel 3:10).

Hope

By HALDOR LILLENAS

Hope is like a star of glory shining bright;

Hope is like a rosy dawning after night.

Death cannot affright

The soul that knows the might

Of hope in God's eternal power.

Hope was never known to have its heart-strings break;

Hope can know no fear when others fear and quake.

Hope and trust in God,

Like blossoms from the sod,

Will bloom when other flowers wither.

Hope can carry burdens o'er life's weary mile;

Hope can meet earth's sorrows with a cheery smile;

Hope shall never die

Till in the by and by

Our hope shall end in glorious vision.

The Welding Force of Environment

In the August, 1954, issue of the *Reader's Digest* I read with much interest the article "Don't Teach Your Youngster to Drive." I was startled at such a title, so proceeded to read the story. What I gleaned from this article was—The unconscious influence of parents speaks louder than what they consciously say; and youngsters are killed each year by following unintentional dangerous practices of their parents.

Many adults have gotten by with dangerous errors until they have incorporated them into their safe driving rules. Youngsters believe that what their parents do is right, so they learn the wrong approach to safe driving; and thus wrecks are strewn along the highways.

This article recalled to my mind an interview I once had with a doctor. After relating my symptoms to him I told him I had inherited them from my parents. He smilingly said, "Your symptoms are the result of environment and not heredity."

Yes, the youngster that was killed making a wide curve at a high rate of speed perhaps was doing the same thing that he had seen his parents do many times, in a modified way; and they were startled at the news of his death, never dreaming that it was a weakness learned from them.

It is no wonder that a great leader once said, "As the home goes, so goes the nation." Example for right is much more effective and lasting than many words. Where are the parents of America leading their youngsters today? Sending your child to Sunday school and church is good; but unless you go, he will incorporate your unconscious weakness and hold all spiritual things lightly, unless providentially helped.

The only way we can strengthen our country against communism is for each one to become a Christian and take his children to Sunday school and church. In other words we must set the right example by doing right. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

By FRED W. PARSONS
Pastor, East Side Church, New Albany, Indiana



... GUEST EDITORIAL

By PAUL F. LITTLE, Nazarene M.D., Los Angeles, Ca

Charity, Red-hot Charity

And now abideth faith, hope, charity, . . . but the greatest of these is charity (I Corinthians 13:13).

We can never go wrong in always and unceasingly praying for more of this greatest spiritual quality—this basic true ultimate for a Christian life—that is Christian love. It is reported that Dr. Albert Schweitzer stated, “Christ gave only one commandment and that was love.” Think, meditate, and repeatedly dwell on some of the most beautiful Biblical quotations, “Follow charity”; “Charity edifieth”; “And above all, put on charity”; “Now the end of the commandment is charity.”

I know of no reason why I should write on such a great subject except that I feel it can never be exhausted, and even if it seems repetitious, such a subject can never really be overemphasized. Also we realize words or thoughts phrased or couched in a bit different form may help one who has never been impressed before. They may help others develop a new insight and even another to gain sufficient force and impetus that he in turn can, in his way, pass it on to some other person.

To illustrate, I vividly recall a sermon preached by Dr. J. B. Chapman on Matthew 13:12 when I was a boy in my teens. In addition I am sure we have all had the experience of a Bible passage striking us suddenly with new force on a certain

reading or upon having heard it read or quoted by another. We recognize that God constituted us as individuals and that somehow, by devious ways, we are individually influenced, moved, inspired, and helped by the lives, actions, and words of others.

My father (John T. Little) was a man of strong convictions. This was recently brought home to me anew by a rather strange coincidence. I had the privilege of becoming more intimately acquainted with Rev. U. E. Harding in the last few months of his life. On occasions he would reminisce and tell me of some of his personal associations with Dr. P. F. Bresce and others. He was a close friend of my father and knew him well. One day as we were driving along, he suddenly turned to me and said, “You know you hear of Christians being, or should be, willing to die for what they believe; well, your father was the one man I knew that I personally felt, if he was called before a firing squad to pay the supreme sacrifice for his Christian stand, he would stick out his jaw and say, ‘Fire away.’” But, if so, what ultimate merit?

Let us look at Phillips’ translation about convicts, i.e., “[If] for my convictions, [I] allowed my body to be burned, and yet had no love, I should achieve precisely nothing.” What a strong

statement! I am convinced my father believed this, but his strength and hope were in the possession of love, and not because of his convictions.

He loved to preach from the verse first quoted in this article and it was from this verse that he preached his last sermon that I had the privilege of hearing. But what about this powerful, attractive, beautiful, Christian love? According to Phillips' translation it is:

"Slow to lose patience"—what worth and what a virtue!

"Looks for a way of being constructive"—what a precious, scarce quality!



"Is not possessive"—what an outstanding attribute!

"Neither anxious to impress nor does it cherish inflated ideas of its own importance"—self in the background; only the channel or the potter's clay!

"Has good manners and does not pursue selfish advantage. It is not touchy"—how this would

smooth out our everyday, interpersonal relationships and ease the problems of life!

"Does not keep account of evil or gloat over the wickedness of other people"—there goes the gossiping, the holier-than-thou attitude!

"The one thing that still stands when all else has fallen"—what abiding, satisfying security is our anchor!!

"Knows no limit to endurance, no end to its trust, no fading of its hope; it can outlast anything." Is there any doubt of my earlier statement that we will never go wrong in always continuously praying for more of this greatest spiritual quality—this force far exceeding all others in the entire world?

May we each as individual Christians—yes, may every Nazarene—show forth Christian love so plainly that others will want to learn about this abiding, eternal love; this *greatest* spiritual grace.

It was my father's actual last inspired utterance I would like to leave with you. He lay on his deathbed; Mother's last visit was over; with his face flushed, tears rolling down his cheeks, his heart melted and aglow, he said, "We must have charity, more charity, red-hot charity!"

What a heritage for any father to leave his family!

May our Christian love be fiery, fervent, and glowing.

Stewardship

What is stewardship? Who is a steward? A steward is a person entrusted with the management of affairs not his own. We are not our own—we are bought with a price. I feel like our lives and the affairs of life are God's. We are merely the custodians and stewards of these talents, times, and means. I feel that frequently the emphasis of stewardship is on a percentage or portion of these. We thus tend to lose the true perspective. Can we emphasize *all* of our talents, *all* of our time, and *all* of our means? Can we emphasize that we are custodians of 100 per cent of these?

What a challenge in early life to turn it all over to God and tell Him we will endeavor by His grace to be a true steward in the way He would direct us! Unless we seek and have divine guidance, life is too complex—too many unknowns, too many things unforeseen and unpredictable. We really know so little about ourselves. Besides our regular ability or talents pertaining to our occupation, skill, business, or profession, one may have other talents of teaching, leadership, administration, musical ability, or one of a host of others

that may be sorely needed in the church or in the promotion of Christianity. We must discipline our lives to the extent we will develop that which we have as we are given guidance and opportunity. We should seriously weigh every challenge, every request, every demand on our ability as unto the Lord.

Of our time we should develop the right proportion for work, for worship, for service, for further developing ourselves, for leisure, and for rest. "Occupy till I come" (Luke 19:13). How much easier to develop ourselves physically, mentally, or spiritually if all is done in the attitude of a true steward! We must guard against the multiplicity of intrusions that are before us continually such as the radio, television, concerts, hobbies, normal social intercourse, and various legitimate pleasures, so that we get adequate rest and may thus effectively be up and about our Father's business.

Regarding our means, I feel that we will profit and God's cause will more rapidly enlarge if we feel we are conscientious stewards of the 90 per cent above the tithe. I am sure if we literally felt

this way, more time and prayer would be given before investments are made and possibly means lost. Can we learn to ask the Lord if it be pleasing to Him if we spend, invest, or even give our money in the way we are now considering—and then wait for direction or an answer?

I am anxious to make as few mistakes as possible

and to make everything count that I possibly can. I am going this way only once; it will soon be over! My prayer is that I may be a good steward, yes, a good steward of the manifold grace of God. "Give an account of thy stewardship; for thou mayest be no longer steward" (Luke 16:2).

The Sunday School Lesson

MILTON POOLE



Topic for August 31:

"What Must I Do to Be Saved?"

SCRIPTURE: Psalms 51:1-4; John 16:7-15; Acts 2:37-47; 16:25-34 (Printed: Psalms 51:1-4; John 16:7-11; Acts 2:37-38; 16:25-31)

GOLDEN TEXT: *When he is come, he will reprove the world of sin, and of righteousness, and of judgment* (John 16:8).

In a series of four studies we shall consider these steps to salvation: (1) conviction for sin; (2) repentance; (3) saving faith, and (4) the witness of the Spirit. It is hoped that you will have an understanding of these steps to salvation and receive aid in leading others to Christ.

In this lesson we deal with the important factor of conviction for sin, that it is one of the ministries of the Holy Spirit to bring about this conviction, and that this conviction is a necessary preliminary to repentance and saving faith.

As given in this scripture study, a spiritual crisis is the outcome of many unseen things within the person. In this preparation for conversion, the work of the Spirit must reveal the sinfulness of the human heart as well as the fullness and freeness of salvation in Christ. The divine law may cause sin to be dreaded and avoided merely because of the punishment meted out. But there is needed a power which can probe the heart and turn it inside out. This is the ministry of the Holy Spirit, who lays the ax at the root sin, who convicts the unbeliever of his rejection of Christ, and produces a sense of personal blame and a conviction to the conscience and mind.

God uses two means to produce this

conviction, the Holy Spirit as the Agent of the call and the Word as the instrument of His operations. An awakening must first come about. Men's minds must be quickened to a consciousness of their lost estate. From this, one must come to the level of submission which cries, "What must I do to be saved?"

Were this conviction of sin the end,

the sinner would be left in despair. But into this sense of distress there comes the tender invitation, saying, "Come, my son; Jesus Christ wills to save you." Like a rainbow springing into the sky after a turbulent storm, so hope comes to the crying soul, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).



Prayer Request

The mother of Rev. Don DePasquale, our missionary to Syria, is in the hospital with a broken hip and leg, the result of an automobile accident. The family would greatly appreciate your prayers for her.

Missionaries on the Move

Rev. and Mrs. Oscar M. Stockwell are now located at P.O. Box 81, Boksburg, Transvaal, South Africa.

Rev. and Mrs. Howard Sayes and son expect to arrive in the States from Trinidad, August 16, for their first furlough.

Rev. and Mrs. Stanley E. Wilson are sailing to the Philippine Islands, September 1. Their address will be: Box 14, Baguio City, Mt. Province, Philippine Islands.

Della Boggs Better

I came down to Durban for three weeks' vacation the first of July. While here I have gone to a specialist and had a checkup. He said I was making a remarkable recovery from the heart difficulty caused by the diphtheria, and with care should get back to normal activity with no permanent injury to my heart. He said, "You are a lucky girl."

I am sure the Lord has answered prayer. I trust I shall be able to serve Him better for the experience.—DELLA BOGGS, *Swaziland, South Africa.*

Acornhoek Report

I have been down at Newington again for the past three days painting and putting the finishing touches on the Hugh Clark Church and preacher's home. On May 11 we had the official opening and made a big affair of it

REMISS REHFELDT, *Secretary*

and had as many churches as we could represented there. We had a feast for the people also, to stimulate their enthusiasm over this project, as I want them to take another in June at camp meeting time. They have really enjoyed this, and almost every penny that was pledged by the Bantu came in. I will send pictures soon.

Had a wonderful revival recently at one of our outstation churches. Many people were there and the altar lined every service. I do not know the exact number of converts but am sure we will have a good number to take into the probationary class. Another revival is in progress now at Ludlow. God is blessing the work. I think our number of converts is down this year, for which I am very sorry, but Mfundisi Mgwenya has been hindered in getting around as the little bicycle motor has let him down and he is not able to go so far by foot pedaling his bike as he was with the motor. He is not too well any more. I can go to only as many as my schedule permits, and unless you keep on the go all the time and keep them enthused and pushing at the job, they let down. Our problem of transportation for Mfundisi Mgwenya is getting to be quite sizable. His work extends from Bethel to Mica—almost one hundred miles. It is mountainous, and impossible for him to travel it with a bicycle at his age.—ELMER SCHMELZENBACH, *Union of South Africa.*

Revival

God has given us a very good revival. Two of our outstation evangelists brought the messages to us, and during the first part of the week we saw the

Servicemen's Corner



Chaplain in Action

"During the month of May, I participated in the special three-week training on the Yakima Firing Range. This was the Fourth Division's first training in the new pentomic concept of atomic warfare. Day-by-day contacts were made with the men in their various locations on the mountainous training. Our infantry commander attended my Sunday service each Sunday we were on the range. This division is now prepared to move into immediate action if such a move is necessary."



In the picture, Chaplain Keener is presenting a Bible to a soldier in a foxhole who is on guard with a "Bazooka."

people by ones and twos seeking God. The break came Thursday night when the congregation had been dismissed and a few of us remained to pray with the eight adults who were at the altar.

As we left the church we heard what we first thought was singing, but it proved to be praying, for as we approached the girls' hostel we beheld about thirty girls weeping and praying before the Lord.

Truly God had spoken with power, for their very prayers showed how the Holy Spirit was searching their hearts. Confessions were made openly, restitution promised where possible, apologies were made—God had come upon us.

It was midnight when we stood together and sang that wonderful hymn "When the Roll Is Called Up Yonder." It was the break we had longed for, and the following meetings saw great things accomplished. One man asked the forgiveness of the church, saying that he had sinned against God and the church by taking his wife to a witch doctor. One of our teachers wept his way into the blessing of holiness; many members were truly revived. Eight other revivals were in progress over the district at the same time. At one of these a witch doctor came to the altar seeking God. Pray that this spirit of revival will sweep our entire field.—LILIAN JONES, *Swaziland*.

Around Lorraine Station

Our Youth Camp this year at the Downs brought 240 young people together from all parts of the Lorraine Zone. Brother and Sister Schmelzenbach were with us and we had a wonderful

camp. We are in a crisis year here and the young people are really responding better than any time so far in the work. We have only one evangelist and one Bible woman for our native staff now. Four churches on native areas are without pastors, and two others on farming areas. Our evangelist is not too well and it is an uphill pull for us at this time. We are hoping and praying that the

annual meeting will help to solve some of our needs. Two of our young men who were helping us have gone to Bible school this year.

The work is gradually getting stronger. Our attendance here at Lorraine is running higher than before. We get about one hundred fifty every Sunday at our three Lorraine meetings.—I. E. DAYHOFF.

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

International Institute

An interesting side light for the Institute came from the Eastern Michigan District. The Commercial Carriers, Inc., of Detroit, Michigan, provided *without cost* a twelve-passenger station wagon and a trailer for the Eastern Michigan delegation. In addition, the company went to considerable expense in providing such extra things as newly installed air brakes, \$300,000 in special insurance, and putting all of this equipment in first-class condition for the trip.

Mr. Ray Von Beckum is the president of the company. To him and his company we express our appreciation.

PONDER W. GILLILAND
Executive N.Y.P.S. Secretary

Western Ohio Youth

The change of our district N.Y.P.S. convention from assembly time to early

May met with approval from every corner of the district. This was evidenced by the nearly full church at 9:00 a.m. to hear Dr. Wm. Greathouse bring his first message. It was further evidenced by over 130 teen-agers present for the convention proceedings. Too, the voting strength of the convention increased from 163 last convention to over 290 this year. Many high school principals were happy to give excused absences to students when pastors requested it for their young people, since conventions such as this are considered educational in nature. Plans are to continue this type of convention, and already the date has been set for next year's convention. Complete plans will be ready in the near future.

Snow Shines Shoes

Rev. James Snow, district N.Y.P.S. president from Northeastern Indiana,

and Rev. Ray Tucker, *Conquest* campaign director from the same district, were on hand at the district N.Y.P.S. convention in Dayton, May 9, to shine the shoes of all Western Ohio N.Y.P.S. council members . . . AND SNOW REALLY

SHINES SHOES. Western Ohio "snowed under" Northeastern Indiana in the *Conquest* campaign . . . everyone had fun . . . many homes now receive the best in youth reading . . . and the losers were good sports.

HOME MISSIONS

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

ROY F. SMEE, *Secretary*

Missionary Societies Pray for U.S. Chinese and Negro Work

During the month of September our missionary societies will give particular emphasis to the work the church is doing among Chinese and Negroes in the United States. In some places churches may help to start a Sunday school or mission among these people. Some societies and churches are co-operating in a district project for financial assistance. But all Nazarenes everywhere may pray for this important missionary work at home. This prayer support, spearheaded by our missionary societies, will mean much in the success of our work. It is undoubtedly true that the burden Mrs.

Louise Chapman has carried for both of these endeavors has had much to do with the present progress that has been achieved.

United States Chinese

The Chinese population of the United States is relatively small. In such cities as Los Angeles, San Francisco, and Bakersfield, especially on the West Coast, there is a concentration of Chinese people and they tend to maintain their group entity. We now have two Chinese churches in Los Angeles, one in San Francisco, and missions in Fresno and San Diego. Total membership is about 100 and the Sunday schools average more than 350 in attendance.

These churches and missions are a

part of the district in which they are located, but financial assistance is given to them through the Department of Home Missions, particularly in helping to develop new churches and secure property. We have an excellent church building in Los Angeles and a building that is used for church and parsonage and day school in San Francisco. Our mission in Fresno is planning to build in the near future.

We have a wonderful corps of pastors of these churches in Rev. Stanley Yu and Rev. Louis O. McMahon of Los Angeles, Rev. Paul Martin in San Francisco, and Rev. Floyd Holly in Fresno. Prayer is requested that we might be able to reach more of the adults of the Chinese communities and that we shall be able to open new missions in such cities as Bakersfield.

United States Negro

The Board of General Superintendents established a policy for beginning our work among the Negroes of the United States in 1944 under the leadership of Dr. J. B. Chapman. By 1948 a beginning had been made and this work was placed under the Department of Home Missions. In 1953 Rev. Leon Chambers was appointed district superintendent of our Negro work through-



by BERTHA MUNRO

Can I Say the Lord's Prayer?

Monday:

I cannot say *our* if I live in a watertight compartment, if I think a special place in heaven is reserved for me and mine. (Acts 17:26; Romans 10:12; Galatians 3:28; John 17:21-23.)

I cannot say *Father* if I do not demonstrate the relationship in my daily life. (Matthew 5:44-48; 6:30-32; John 8:43-44, 47.)

Tuesday:

I cannot say *which art in heaven* if I am so occupied with the earth that I

am laying up no treasure there. (Matthew 6:19-21; Luke 12:19-21; Mark 10:21-24.)

I cannot say, *Hallowed be thy name*, if I, who am called by His name, am not holy. (Leviticus 19:2; I Peter 1:14-16; Exodus 20:7.)

Wednesday:

I cannot say, *Thy will be done*, if I am questioning, resentful, or disobedient to His will for me. (Luke 6:46; Romans 12:2; John 7:17; I Thessalonians 4:3; I Thessalonians 5:18; Matthew 26:39.)

I cannot say *in earth, as it is in heaven* if I am not prepared to devote my life here to His service. (Revelation 22:3; Luke 1:19; Psalms 103:20-21; Hebrews 1:7; Isaiah 6:1-6.)

Thursday:

I cannot say, *Give us this day our daily bread*, if I am living on past experience. (Lamentations 3:22-23; Psalms 3:4-5; 4:3; Exodus 16:4, 17-20; Deuteronomy 33:25; Matthew 4:4.)

I cannot say, *Forgive us our debts, as we forgive our debtors*, if I harbor a grudge against anyone. (Matthew 6:14-15; 18:21-35; Luke 23:34; Ephesians 4:32.)

Friday:

I cannot say, *Lead us not into temptation*, if I deliberately place myself or remain in a position where I am likely to be tempted. (James 1:13-15; Proverbs

4:13-15, 25-27; Isaiah 58:13-14; I Thessalonians 5:22.)

I cannot say, *Deliver us from evil*, if I am not prepared to fight it in the spiritual realm with the weapon of prayer. (James 4:7b; I Timothy 6:12; II Corinthians 10:4-5; Ephesians 6:10-13, 18.)

Saturday:

I cannot say, *Thine is the kingdom*, if I do not accord the King the disciplined obedience of a loyal subject. (John 14:15; Acts 5:29-32; Daniel 3:16-18.)

I cannot say, *Thine is the power*, if I fear what men may do or what my neighbors may think. (Luke 12:4-5; Acts 26:16-19.)

Sunday:

I cannot say, *Thine is the glory*, if I am seeking glory for myself. (Psalms 50:15, 23; I Corinthians 6:20; 10:31.)

I cannot say *for ever and ever* if my horizon is bounded by the things of time. (I John 2:17; Psalms 145:13; Hebrews 11:24-26; Philippians 3:7-14; II Corinthians 4:17-18.)

I cannot say *amen* if I do not also add, "Cost what it may." For to pray this prayer honestly will cost everything. (Luke 14:25-33; Romans 8:18; II Samuel 24:24.)

—M. W. GASS

(Bible references selected by B. M.)

out the South, which has been designated as the Gulf Central District. In five years, under the direction of District Superintendent Chambers, the work grew to 15 churches with a total membership of 182 and a total average Sunday school attendance of 346. Beginning with 3 ministers, none of whom was ordained, the Gulf Central District has grown to include 5 ordained ministers and 6 licensed ministers.

Rev. Leon Chambers felt that his work was completed and resigned at the 1958 District Assembly, urging that the district should have its own district superintendent. Rev. Warren A. Rogers, who pioneered our Negro churches in Indianapolis and Detroit, was appointed district superintendent by Dr. D. I. Vanderpool, the general superintendent supervising this work. Since his appointment, Brother Rogers has toured the district touching each one of our churches, a monthly district paper has been started, and prospects for several new churches have been developed.

At Institute, a suburb of Charleston, West Virginia, we have Nazarene Bible Institute for the training of our ministers. Rev. R. W. Cunningham is president of the school and is ably assisted by Rev. Clarence Bowman. We have an excellent church building and a dormitory building that also includes classrooms and library for the school. A state college is located at Institute, so that students are able to take regular college work in addition to their ministerial training if they so desire.

There are 18 Negro churches outside the Gulf Central District with a total membership of 487 and average Sunday school attendance of 819.

One of the newest ventures has been the wonderful co-operation between the churches of St. Louis, the Missouri District, and the Department of Home Missions that has resulted in securing the building of St. Louis First Church for our new colored work in that city. This was described and pictured in our column of the June 25 issue of the *Herald of Holiness*. Another new church has been established recently at Terre Haute, Indiana, sponsored by the Southwest Indiana District.

Holiness evangelism among the Negroes in some of our northern and western cities is one of the great home mission challenges of this day. Some of these cities have scores of thousands of Negroes and no holiness work whatever. Many cities in the North have a larger percentage of the population that is Negro than the cities of the southern states.

The prayers of our people are requested for our present Negro Nazarenes and their pastors, for laborers to reach the harvest that is waiting on every hand among our Negro Americans,

the Question box

Conducted by STEPHEN S. WHITE, Editor

Does God ever save a person who does not ask to be saved? Does God ever do anything for anyone for which he does not ask?

Certainly God does not save a person who does not come to Him, who does not seek to be saved. This does not mean that there is never any asking except that which is expressed in words. Prayer may be just pressure against God through Christ, as someone has well said. God never saves a sinner who does not desire to be saved from the depths of his heart, and he must desire it to such an extent that he is willing to meet the conditions. Man is a free moral agent, and God does not push the new birth over on him. God may convict a man against his will of his need of being saved, but He doesn't go further than this. We can pray conviction on people, whether they want it or not, but we cannot force them to be

saved. Salvation is a co-operative affair in the sense that the sinner must definitely come to God for it before he can get it.

Your second question is a more difficult one. Surely there are certain blessings which come to individuals from God that they have not specifically asked for or even desired. At least it seems to me that this is the case. On the other hand, undoubtedly there are Christians who do not get blessings or help from God because they fail to ask Him for them—either verbally or by inner desire, or soul pressure. There are too few instances where the Holy Spirit gets to help the Christian "with groanings which cannot be uttered" (Romans 8:26).

What about Malachi 4:5? Does this mean that the real Elijah is coming back before Christ, to be His forerunner? It seems to me that if Elijah is to come back in person before the coming of Christ there would be more about it in the Bible.

John the Baptist was Elijah in spirit (Luke 1:16-17). He was not the literal Elijah, the actual return of Elijah in person (John 1:21). This is all that most Bible authorities see in the statement in Malachi. In addition, I should say that some connect Malachi 4:5 with Revelation 11. There two witnesses are mentioned, one of whom they claim must be either Elijah in spirit or in

person. They also believe that this will be during the time of the great tribulation, after the Church is gone. I prefer to stop with the interpretation which would explain Malachi 4:5 solely in terms of the likeness of the spirit of John the Baptist to that of Elijah. This, it seems to me, is clearly implied in the Scriptures.

I have been told that the Church of the Nazarene believes and teaches the doctrine of eternal security—once saved always saved. Is this a fact?

It is not a fact. The Church of the Nazarene believes in entire sanctification, the second blessing, which places a person where he need not backslide, but not where he can't backslide. Man is on probation so long as he is on this

earth. As long as this is the case, he can backslide. God cannot give any fool-proof guarantee to a free moral agent, however well he may be saved, that he cannot sin and finally be lost.

I have been told that Acts 2:38 does not mean water baptism, but the baptism with the Holy Ghost. I always thought that we received the Holy Ghost after we obey the command, "Repent, and be baptized." Will you please comment on this? Also, does the Church of the Nazarene maintain that water baptism is not necessary in Christian obedience? I realize water baptism does not save us, but is it not as important to obey the Lord in this as much as in other matters?

I believe that the baptism referred to in Acts 2:38 means water baptism. It is administered to the saved and is an outward sign of an inner work. However, the chief emphasis is on the repentance and not on water baptism. The Quakers, or Friends, and the Salvation Army have had many Christian people among them who have been saved and received their baptism with

the Holy Ghost, even though they do not believe in water baptism. Still, I believe that every Christian should be baptized with water. It can, and in most cases should be, a very definite means of grace. I am thankful that I have been baptized with water, but even more thankful that I have been saved and baptized with the Holy Ghost.

and for at least twelve ministerial students at Nazarene Bible Institute.

Our missionary societies and other church groups may secure more information about our Chinese and Negro work and pictures of what is being ac-

complished by renting the full-color slide set on this work from the Department of Home Missions, Box 6076, Kansas City 10, Missouri. Rental charge is \$2.00. Be sure to specify the date upon which you wish to show the pictures.



Louisiana District Camp

The Louisiana District camp meeting was held June 27 to July 6, with Dr. Gene Phillips and the writer as the evangelists, and Walter Gatlin, song evangelist. The services were well attended both day and night, with a wonderful spirit throughout the camp. From the first service to the close earnest seekers became happy finders at the long altar of prayer.

District Superintendent V. Dan Perryman and his wife are loved and appreciated by Louisiana Nazarenes. They spared no means or effort to make this a great camp. Preachers and lay members from all over the district were present in full force and co-operation.

Tuesday it was announced there would be an all-night of prayer, that night, 11:00 p.m. until 6:00 a.m., in the tabernacle. A minister and his wife would be present at each hour, and the people were to come at such hours as they desired, for prayer. A fine number were present at each hour for prayer, including the young people. Attendance, interest, and God's power were such that there were *five of these all-nights of prayer* during the camp. Our souls were blessed and our hearts thrilled during these five nights of prayer. People sought and found victory in God during these times.

Yes, it was an old-fashioned, Holy Ghost camp meeting indeed! God honored and mightily used Brother Gene Phillips in the preaching, and Brother Gatlin and the large choir did great work. The workers were all given a call to return for the 1960 camp.

On the first Sunday morning Brother Perryman presented the financial needs of the camp and, without a pull, more than three-fourths of the money was pledged in just a few minutes. The remainder was raised before the next Sunday.

The James Jones missionary family from Barbados arrived at New Orleans and spent the last three days of the camp with us. Their presence, spirit, and messages proved a blessing to all.

Not in years have I been in a camp meeting where God was honored more, and where His presence, power, and salvation were manifest more than in this camp. God bless Superintendent Perryman and his wife, and all the Louisiana Nazarenes.—EVANGELIST C. W. DAVIS.

Bowling Green, Indiana—In July this church had one of the best revivals of its history. The power of God was upon Evangelist Charles E. Haden as he brought the messages from night to night. Seekers responded to the invitation each time and shouts of victory were heard as people prayed through at the altar, to be saved, believers sanctified, and backsliders reclaimed. We thank God for sending Brother Haden our way.—Church Secretary.

Coffeyville, Kansas—Central Church celebrated its twentieth anniversary on Sunday, July 6. It was a day never to be forgotten, as the presence of the Lord pervaded His sanctuary. Three glorious services were held with Rev. Roy Darden (pastor, 1945 to 1951), preaching in the morning; Rev. Ponder W. Gilliland, general N.Y.P.S. secretary, in the afternoon; and District Superintendent Dean Baldwin at night. A special project for the day was the raising of funds for a grand piano and new rugs throughout the sanctuary. A lovely anniversary keepsake plate with the picture of the church reproduced upon it was presented to each person pledging \$25.00 or more. Central Church was organized July 11, 1938, by Rev. E. E. Hale, then district superintendent. Rev. J. J. Steele was the first pastor, followed by Rev. L. E. Humrich, Rev. R. F. Lindley, Rev. Roy Darden, Rev. Dean H. Wessels, and Rev. Ralph G. Jared. The writer came last December 15. The church has grown from 49 members (at organization) to a present membership of 147. On July 9, 1950, a new church building, seating 400, with full educational facilities, was dedicated. In 1957 a new, three-bedroom parsonage was completed by these good people. God is given praise for His signal blessing upon this splendid church in this progressive community.—HAROLD R. MORGAN, Pastor.

Houston District Youth Camp

From the earliest morning birdcall to the sleepest good-night yawn of the camper, our 1958 Houston District youth camp was an epochal experience of worship, study, and fellowship. The setting was Camp Ross Sterling, near Baytown, Texas. It was a natural site for a Christian youth camp.

Each dawn found a band of campers bowing in the "morning watch." The trees afforded shade for outdoor classrooms, where teachers and students explored such subjects as "The World by Creation or Evolution" and "Principles of Right and Wrong." Chapel time was eagerly anticipated each day as Rev. Curtis Smith and the Bethany Nazarene College quartet were used as wonderful instruments of blessing. The evening services rose to a glorious crescendo of power, faith, and obedience as scores of youthful hearts turned to Jesus Christ. The prayers at bedtime were a benedictory capstone to a day spent in the presence of the Lord.

The response of our youth to the ministry of the Holy Spirit was really phenomenal. Of the nearly 200 campers, 96 young people dedicated themselves to God for whatever field of full-time Christian service He has planned for them. When the last seeker had prayed through on Friday evening it appeared that every needy young person had found victory.

The "out of this world" athletic program with its famous teams—the Sputniks, Mutniks, Flopniks, and Whatniks—added a real flavor of keen competition to the spirit of the camp.

We are indebted to the able leaders of our youth for what we believe to be one of our greatest camps. Camp Director Calvin Oyler, District N.Y.P.S. President Art Payne, and District Superintendent Raymond McClung with the staff of other workers gave untiringly of their service.

The esprit de corps of our Houston District youth is high. We go forward as "Workmen with the Word."—HAROLD L. MAIDEN, Reporter.

Ashland, Kentucky—God is blessing the work of First Church. With great reluctance we accepted the resignation of Pastor L. B. Hicks last fall, but the Lord has sent us an able successor in the person of Rev. B. G. Wiggs. Since he came to us last December 8 the work has made fine progress. Our Sunday school averaged 456 the past year, the highest in history, and all departments are doing well. We are having wonderful preaching services, good crowds, finances are excellent, and best of all, God's glorious presence is graciously manifest. We are now in an expansion program, having recently purchased lots to the rear of our church at a cost of \$35,000; we hope to erect a new Sunday school annex in the near future on this site. An extensive canvass of our membership and friends has been taken, resulting in three-year pledges of almost \$210,000. More important than the financial aspect is the spiritual blessing it has proved to be. As the people make sacrificial, faith pledges, so the Lord rewards in signal blessings.—WAYNE E. KENDALL, Secretary.

South Dakota District N.Y.P.S. Convention

The nineteenth annual convention of the South Dakota District N.Y.P.S. was held June 17 in the church at Mitchell, with Rev. Howard Olson as host pastor. District President Vearl Fisher presided.

Reports and business were taken care of in good fashion, and the Spirit of the Lord was felt and expressed in words of testimony.

The report of the district president, Rev. Vearl Fisher, was encouraging, and he was re-elected. Other officers elected were: Rev. Jim Wolstenholm, vice-president; Rev. Clinton Wickham, secretary; Clinton Black, treasurer; and Mrs. Vearl Fisher, teen-age supervisor.

The teen-agers selected to represent the district at the International Institute at Estes Park, Colorado, this summer were Chancy Gravett, Jo Ann Hyberston, Jean Flowers, Nancy Tipton, Kay Vanderpool, and Elaine Arechuk.

The district project for this year is to pay four hundred dollars toward the utilities at Rapid City.—Mrs. CLINTON WICKHAM, Reporter.

New York District Assembly

The Spirit-anointed, practical messengers of Dr. Hardy C. Powers, presiding officer; the sixth annual report and re-election of District Superintendent Robert I. Goslaw; the ordination of Cornelius Neil MacPherson, pastor at Danbury, Connecticut; and the pastors' reports of the largest numerical gains in recent years, highlighted the fifty-first assembly of the New York District, held at Beacon, July 4 and 5.

After one of the best election votes he has ever received, District Superintendent Goslaw was given an extended three-year call. His report revealed the greatest progress in recent years. The 33 organized and operating churches received 233 members, of which 171 were new Nazarenes. In 1950, the previous high of 135 were received on profession of faith; this year, 162. Five churches are on the Evangelistic Honor Roll: Wyandanch with 19 on confession of faith; Poughkeepsie, 14; Valley Stream, 12; Paterson, 11; and Springfield Gardens, 9.

One new church, a Puerto Rican congregation, was organized in October at Stamford, Connecticut, with three more new churches operating at East Islip, and Brentwood, L.I., and Taylor-town, N.J. Services will soon begin at Stony Point, N.Y., and property has been donated for a new church at Huntington, L.I., by a Nazarene layman in California.

A grand total of \$266,113 was raised for all purposes, or \$157.93 per capita for the 1,685 Nazarenes. An increase of \$2,683.77 was given for world evangelization, for a total of \$23,767.19 to make New York an 8.92 per cent district; last year it was 7.12 per cent. Nine churches gave "10 per cent" or more—Richmond Hill, Poughkeepsie, New Milford, Norwalk, East Rockaway, Butler, Dover, Brooklyn Beulah, and Kearny.

New York Nazarenes give God the glory and have a mind to work together to make this new year better yet by God's Spirit!—ALBERT D. STIEFEL, *Reporter*.

Illinois District

Youth Camp and Institute

June 23 to 27 was certainly an event at Nazarene Acres, Illinois District Center, near Springfield, Illinois. God met with the 190 campers and the staff in a marked and glorious way.

Rev. Eugene Stowe, the camp speaker, was surely at his anointed best, and God used him in a signal manner to clearly point the way to a definite and deeper experience with Christ. A sacred and most impressive campfire service was held on Thursday night—one of those unforgettable experiences. God was there!

Our newly appointed district superintendent, Rev. Harold Daniels, his wife, and son Tharon, have won the hearts of the people of the district. In the tabernacle, dining hall, or on the athletic field, the Danielses endeared themselves to the campers.

Rev. Gerald O. Green was our fine and efficient camp director. God continues to bless the Spirit-filled leadership of our good district president, Rev. Paul Snellenberger.—GARNETT MITCHELL, *Reporter*.

Joplin District Youth Camp and Institute

The first Youth Camp and Institute of the Joplin District was held at "Camp Smokey" in the Roaring River State Park near Cassville, Missouri, June 30 to July 4. This was an experience long to be remembered by 160 teen-agers and 25 faithful staff members.

Under the capable leadership of Rev. Paul Lloyd, camp director, and Rev. J. R. Smith, district N.Y.P.S. president, a well-balanced program of physical, mental, and spiritual activities united the young people for a week of wholesome fellowship, challenging studies, and spiritual blessings and victory.

The Institute courses were well received. The carefully chosen subjects and well-prepared texts of the "Holiness Institute Series" from our general N.Y.P.S. headquarters were a real challenge to the counselors and filled a real need for our young people. Many expressed their appreciation for the help received in these classes.

The Bethany Nazarene College quartet made a real contribution as they sang the glory down and blessed our hearts again and again. Rev. Curtis Smith preached the glorious gospel with the anointing of the Holy Spirit, and eighty young people prayed through to glorious victory. A camp meeting spirit prevailed as prayer meetings broke out during the night hours and several prayed through in the dormitories.

One of the high lights of the camp was the closing service as District Superintendent Dean Baldwin conducted an impressive and meaningful communion service. God is richly blessing the youth of the Joplin District.—RALPH SIMPSON, *Reporter*.

Evangelist H. N. Dickerson writes: "Because of some changes in my slate to save traveling time, I have three dates open for this fall; one each in September, October, and November. I will be as far north as Kankakee, Illinois, and as far west as Oklahoma City, so would prefer something between those points and Ft. Lauderdale, Florida. Write me, 5220 N.E. 20th Avenue, Ft. Lauderdale, Florida."

Tecumseh, Michigan—Our church recently enjoyed a gracious revival with Rev. Charles D. Mosher as the evangelist. His messages were sound in doctrine and sensible in delivery. New people attended and God's presence was felt in the services. Sinners were converted—they repented and are showing signs of vigorous life in Christ; also believers were sanctified in the old-fashioned way. Both pastor and people were blessed and challenged to do greater exploits for King Jesus.—DALE R. HARVEY, *Pastor*.

Evangelist Andrew Johnson writes and reports victory: "I was with Rev. Roy A. Bettcher, pastor of First Church in Chattanooga, Tennessee, for three special sermons in the Dayton, Tennessee, camp meeting and preached twice in the Chattanooga church. Also preached in a five-day meeting in a gospel tabernacle in Ironton, Ohio. My home address is Wilmore, Kentucky."

Canada West District Assembly

The tenth annual assembly of the Canada West District was held July 8 to 11, in the King Memorial Chapel of Canadian Nazarene College, Red Deer, Alberta, Canada. Rev. Drell Allen of the College Church and Rev. Willard Taylor of Canadian Nazarene College were hosts, assisted by Rev. C. J. Muxworthy of Red Deer First Church.

Dr. Hugh C. Benner presided over the assembly with efficiency, and presented heart-searching messages in keeping with the Golden Anniversary emphasis.

Dr. Edward Lawlor presented his eleventh report as district superintendent and began the second year of a three-year term of service. He reported that Canada West District leads the denomination this year with a 10.5 per cent giving to world-wide missions, and nearly forty pastors received certificates of recognition. Dr. Lawlor is greatly appreciated by the pastors and people.

President Willard Taylor emphasized the value of Canadian Nazarene College to the people of western Canada. His address was climaxed with an appeal to the people of this constituency to utilize the college, which is one of the greatest assets for the building of the Kingdom in this area and the far reaches of the church.

Rev. Andrew Wood, representative of the South Alberta auxiliary of the British and Foreign Bible Society, emphasized the importance of the society to the various denominations.

Statistics for the fiscal year include—2,829 members, which is an increase of 101; average Sunday school attendance 4,005, a gain of 214.

Rev. Dwayne Hildie of Edmonton First Church was elected chairman of the church school board, and Mrs. Edward Lawlor was re-elected president of the N.F.M.S. She reported an increase of 236, bringing the membership up to a total of 1,741. Missionary Merrill Bennett from Japan gave thrilling messages which were enthusiastically received. Canada West District is reaching out for God and the church.—A. PERCY RAINEY, *Reporter*.

Joplin District Boys' and Girls' Camp

The first Joplin District Boys' and Girls' Camp was held at Camp Smokey in the Roaring River State Park, near Cassville, Missouri, with an attendance of 121 boys and girls and 30 on the staff and counselors. The camp was under the capable direction of Rev. Harold Morgan.

During one service a count was made of those who had never attended a Nazarene boys' and girls' camp before—seventy-one raised their hands. Over fifty bowed at the altar during the chapel services, many to be saved and, in some instances, to be sanctified.

Those receiving the honor of being elected king and queen during the week were Carter Baldwin and Sandra Reece.

Everyone present was thrilled with the results of this first boys' and girls' camp on our new district, and already we anticipate another camp next year.—BILL LAKEY, *Reporter*.

FLORIDA NAZARENES

Your Regional Church Schools Convention will be held September 23-24, 1958, at the

New Civic Center
Lake Mirror
Lakeland, Florida

Department of Church Schools
Erwin G. Benson

Colorado District Assembly

The Colorado District Assembly was held at the District Center, Lakewood, July 10 and 11. Dr. D. I. Vanderpool presided with ease, grace, and ability. His messages were practical, spiritual, and challenging.

Dr. Russell V. DeLong, president, conducted an inspiring and impressive service for Pasadena College on Thursday night.

Dr. O. J. Finch, district superintendent, gave an excellent report, which showed an increase of 221 in membership and an increase of 550 in Sunday school enrollment, with a total of \$630,000 raised, and a new church of 22 members at Martin Park, Boulder. Dr. Finch was re-elected for a term of three years with a splendid vote, which revealed the unity of the district. He was also given a love offering of \$1,200.

A very impressive and beautiful ordination service was held on Friday night, with elder's orders given to Donald J. Hicks, Charles Helsel, Maurice Palmquist, Darrel Spoon, Bill M. Sullivan, and Harold J. Westlund.—**MELZA H. BROWN, Reporter.**

Michigan District N.Y.P.S. Convention

Lansing North Street Church, on July 4, was the scene of the Michigan District thirty-fourth annual N.Y.P.S. convention. Rev. Paul K. Moore, district president, very capably directed the convention and was enthusiastically elected to serve another year.

Other officers elected were: Neil Morse, vice-president; Mrs. Joyce Champion, secretary; Don Gilbert, treasurer; Rev. Allen Cobb, teen-age supervisor; and Paul Van Note and Roberta Philips, teen-age representatives to District Council.

Nancy Service, Kay Williams, Dorcas Scars, and James Hildgendorf were awarded \$100 scholarships from the Michigan District N.Y.P.S. to attend Olivet Nazarene College this fall.

Rev. Charles Ide, pastor at Plymouth, Michigan, was the dynamic convention speaker and his timely messages were appreciated.

This year saw the largest number of delegates, pastors, and visitors attend this convention we have had in years.

A closing youth rally in the evening, with a large teen-age choir, a Spirit-filled message by Rev. Mr. Ide, and a beautiful altar scene, climaxed this year's convention.—**MRS. ALLEN COBB, Reporter.**

Little Rock, Arkansas—On Sunday, July 13, the Cedar Lane Church closed a very successful Golden Anniversary revival with Evangelist and Mrs. H. F. Crews as special workers. We had fine attendance at the services, with a number of sinners saved, believers sanctified, and backsliders reclaimed. On the closing evening 6 people were added to the church membership, and a cash love offering was given to the pastor and family. All previous Sunday school records were broken on the closing Sunday with an attendance of 178. The Crewses were invited to return in 1960. Cedar Lane Church is in a fine location in Little Rock and we have a wonderful people. They have given us two substantial raises in salary since we came sixteen months ago, and in May gave us a unanimous recall for one year, then a good call for three years. We have a beautiful new rock church, and give God praise for His blessings. Visit our church when coming this way.—**BECTON CAIN, Pastor.**

Evangelist L. H. Perot reports: "I have had a good year in the Lord's work. In the early part of the year I spent some time in Tennessee, and this summer Wife and I have been working in vacation Bible schools—in the Free Methodist church at Hillside, Denver, Colorado, and in our church in Tatum, New Mexico. Many of our junior boys and girls found help in God at the altar of prayer. August 4 through 10 we supervised the vacation Bible school at the Lovington, New Mexico, church. I am open at any time for revivals or to help our churches in any way possible. Write me, Tatum, New Mexico."

Rev. and Mrs. E. L. Looman write: "We have served as pastors for forty-five consecutive years and have seen hundreds of souls brought into the Kingdom, with many of them joining the Church of the Nazarene. We served four churches for seven years each, and others for long periods of time. Last August we retired from the pastorate and have spent this past year as evangelists. God has blessed. We have held four revivals and preached sixty times; also filled the pulpit for ministers on vacation. We shall be able to answer calls for revivals or conventions, or as supply pastor, and will come to your church for a freewill offering. Write us, 1601 E. Maine Street, Enid, Oklahoma."

Newberry, California—In July this church had a glorious revival with Evangelist Thomas Hayes. Some people who had been searching for real salvation for months were saved and sanctified in this meeting; also backsliders were reclaimed, and others were sanctified. God gave two wonderful healing services, with some very definite victories of physical healing. People came to the services from a distance of one hundred miles; others fasted by the day and prayed by the hour. We thank God for His blessings.—**A. R. BUTLER, Pastor.**

Chanute, Kansas—The past two years have been good ones for this church. We closed last year with the completion and dedication of our new \$15,000 parsonage. The progress of the church for the past year has been good, with an increase in church membership and Sunday school enrollment. Average attendance in Sunday school was 107, the highest in the church's history. We had profitable revivals with Rev. Louis McMahon, and Evangelist and Mrs. Ross Emrick; also a holiness convention in May with Dr. M. Kimber Moulton, Rev. Ralph Simpson, Rev. Ross Hayslip, and Dr. W. T. Purkiser. There were about seventy seekers in these meetings. A good spirit of unity prevails in the church and the pastor, Rev. Claude Pittenger, has been given a three-year recall.—**MRS. WILLARD FOX, Reporter.**

Oregon, Illinois—Our church recently experienced the most outstanding revival in many years, with Rev. Thomas Hayes as evangelist. A number of times during the twelve-day meeting the altar was lined with seekers, and scores of people—children, young people, men, and their wives—were saved and sanctified. A man almost eighty years old was sanctified. Two healing services were conducted, with many anointed and giving testimony to definite physical healing. The fine spirit of Brother Hayes made it a joy to work with him, and his straight preaching, seasoned with kindness and patience, endeared him to the hearts of pastor and people. The people stood by in a wonderful way with food, faith, fasting, and prayer. Finances came easily, and the pastor's salary was raised five dollars per week. Brother Hayes was called to return for a tent meeting this coming year.—**KENNETH McLAIN, Pastor.**

Rev. A. F. Daniel writes from Klondike, Texas: "Fifty-six years of my life have been spent in preaching second-blessing holiness, working as an evangelist, pastor, and district superintendent, in Nebraska, Kansas, Missouri, Arkansas, Oklahoma, and Texas. With the help of the Lord, I have organized fifty-one churches, helped in the erection of three churches and one parsonage, and remodeled nine church buildings. I have been serving as pastor of the Shiloh Church here, but will now have to give up the work, and my home will be in Denton, Texas. I was at Pilot Point in 1908, and hope to be at the anniversary on October 13 of this year. I have now passed my eighty-fourth birthday, and am glad the Lord still saves and sanctifies."

North Arkansas District

The North Arkansas District held its first separate Teen-age Institute and Boys' and Girls' Camp in several years, June 2 to 6, and June 9 to 13, respectively, at Imboden, Arkansas.

A fine group of pastors, pastors' wives, and laymen worked under the direction of Rev. Eugene Hulsey, district N.Y.P.S. president, in the Teen-age Institute, and Rev. Harold Latham in the Boys' and Girls' Camp.

A wonderful spirit of revival pervaded both camps with the young people and children taking responsibility for special music in the services, for special prayer for those with spiritual needs, for praying and working around the altar, and in the victorious testimony services.

Dr. Roy H. Cantrell, president of Bethany Nazarene College, and the Troubadour Quartet were an inspiration and blessing to the teen-agers; and Rev. R. F. Lindley, pastor at Batesville, pressed the truth home to the hearts of the younger boys and girls with his short, simple messages, aided by very effective visual aids.

In both camps the counselors taught the classes. The teen-agers used the new Institute books, *Determining Right and Wrong* and *Careers for Christians*, earning approximately 130 Christian Service Training credits. The boys and girls used a series of lessons especially prepared for the camp by Director Harold Latham. Teachers reported interest and good discussions.

A full program of recreation kept both groups busy and happy all day, and the children's group did some good plaque painting as well.

The workers seemed to feel, because of the responsibility taken and carried by the children and teen-agers themselves, the specialized lessons for each age-group, and the great harvest of young lives for the Master, that the extra time, effort, and expense of the separate camps were well worthwhile.—BARBARA DICKENS, *Reporter*.

Chicago Central District Assembly

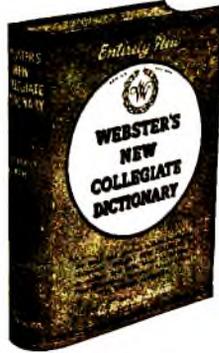
The fifty-fourth annual assembly of Chicago Central District convened in historic Chicago First Church, July 23 and 24, with Dr. Samuel Young presiding. Dr. Cecil Ewell, pastor, and his people were gracious hosts.

A great spirit prevailed throughout the assembly with old-time shouting and rejoicing typical of the church of fifty years ago. Dr. Young's practical messages, wonderful spirit, and administrative efficiency made the entire assembly an inspiration to all.

Rev. Mark R. Moore, serving the second year of a three-year call as district superintendent, gave his sixth report to the district, revealing one of the best years in the history of Chicago Central District. His report showed: 2 new churches organized, 1,520 net increase in Sunday school enrollment, 373 net increase in Sunday school attendance, 350 received on profession of faith, and a net gain of 283 church members; also 430 boys and girls attending summer camps at the District Center; and a 9.3 per cent district for General Budget. Rev. and Mrs. Moore, Kent, and Brad

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are greatly loved by Chicago Central Nazarenes; they are outstanding leaders. A love offering of \$500 was given them to assist on a vacation trip to Alaska.

The assembly concluded with a beautiful and meaningful ordination service on Thursday evening, with Dr. Samuel Young in charge and eleven young men receiving elder's orders.

The Chicago Central District is having a great anniversary year. Several new churches are in the making; ten thousand are expected in Sunday school on our Golden Anniversary Rally Day, October 12; and best of all, a revival spirit prevails throughout the district.—JAMES C. HESTER, *Reporter*.

Muncie, Indiana—South Side Church recently concluded a twelve-day revival with Rev. James Crabtree as evangelist and the Dee Rushing Family as singers and musicians. Under the inspiration of the Holy Spirit, Evangelist Crabtree delivered outstanding sermons, and the Rushings contributed much by their good music and fine spirit. Counting as they came, 120 seekers bowed at the altar of prayer. God's presence was felt in a special way and this meeting will not soon be forgotten.—EILEEN CLARK, *Secretary*.

Chattanooga, Tennessee—Rev. Roy A. Bettcher, pastor of First Church here for the past seven years, has resigned, effective August 1, to re-enter the evangelistic field. Dr. Lawrence B. Hicks, pastor of Central Church in Orlando, Florida, who was pastor of First Church here prior to the coming of Brother Bettcher in 1951, has accepted the call as our new pastor. Brother Bettcher and his family plan to make their home in Chattanooga as he enters his new work.—WM. F. KNOWLES, *Reporter*.

Evangelists Dewey and Wavolene Mounts report: "Recently we completed another wonderful year serving God and the Church of the Nazarene. God has blessed and given many souls seeking Him at the altar of prayer for forgiveness and heart purity. We thank our fine pastors and people with whom we have worked during the past year. It is through their prayers and co-operation, with the blessing of God, that we have had a successful year. We have two open dates early in 1959—January 28 to February 8, and March 11 to 22. Write us, 123rd Street and Ridgeland Avenue, Worth, Illinois."

Illinois District N.Y.P.S. Convention

The fifteenth annual convention of the Illinois District N.Y.P.S. was held on July 4 at the campground at Springfield, Illinois. The presence and blessings of the Lord were wonderfully manifested in each of the three services of the day.

Our newly appointed district superintendent, Rev. Harold Daniels, stirred our hearts to do greater exploits for the Master as he spoke in each service.

Rev. Paul Snellenberger was re-elected district president with a fine vote of confidence. Other officers elected were: Rev. Gerald Green, vice-president; Miss Fitzgerald, secretary; Mr. Earl Smith, treasurer; Rev. Gerald Van Tyne, high school youth supervisor; and Mike Dyke and Sharon Snellenberger, teenage representatives.

The societies pledged over \$4,500 for home missions. This goes to supplement the pastors' salaries in home mission churches.

Each society is working for a good advance this year as we endeavor to be "Workmen with the Word."—ROBERT WEATHERS, *Reporter*.

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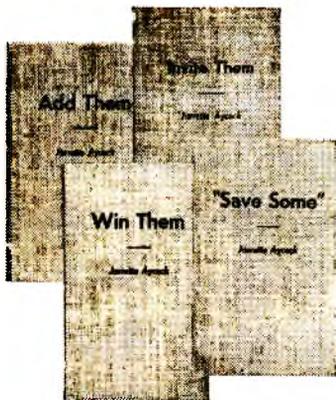
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Deaths

REV. JESSE C. BRANNON

Jesse C. Brannon was born July 4, 1888, in Arnoldsburg, West Virginia, and died at his home in Lake Mary, Florida, June 29, 1958. He had been an ordained elder since 1948, and since having retired in 1956 had held his membership at Sanford, Florida. Converted at an early age and called into the ministry while still a young man, he pioneered and built the church and congregation at Atwater, Ohio, where he was the successful pastor for eighteen years. He also pastored the church at Lake Mary, and later at White Springs, Florida. He had preached at the worship hour in De Land, Florida, where he was supplying, and died quietly in his sleep sometime after two o'clock on Sunday afternoon. In 1910 he was married to Stella Knotts, who survives him. He is also survived by two sisters and seven brothers. Funeral service was held in the Sanford Church of the Nazarene, with Dr. John L. Knight officiating, assisted by Rev. R. H. Spear, Jr., and a memorial service and interment at Arnoldsburg, West Virginia.

REV. CLARENCE BERKLEY

Rev. Clarence Berkley, pastor of the Lewiston, Idaho, Orchards Church of the Nazarene died of cancer July 17, 1958. He was born in Cheyenne, Wyoming, September 13, 1913. He was married to Esther Crofford on September 23, 1936. They have four children—Mary Jo, Diane, Connie Jean, and Linda. He successfully pastored three churches on the Northwest District: Pasco, Washington; Hermiston, Oregon; and Lewiston Orchards, Idaho. Memorial services were conducted by his district superintendent, Dr. E. E. Zachary, with Rev. James Yount, pastor of Lewiston First Church, and Mr. James Haueter, Sunday school superintendent of the church which Brother Berkley pastored, participating.

MRS. MAGGIE FEW VINEYARD was born May 18, 1874, in Dickson County, and died at her home in Nashville, Tennessee, on October 11, 1957. She was converted as a young girl and sanctified at eighteen. In 1891 she was married to Robert J. Vineyard, who preceded her in death. To this union were born five daughters, three of whom survive. About 1930 she moved into a section of Nashville in which there was no Church of the Nazarene; she and a neighbor literally prayed a church into existence. The Immanuel Church of the Nazarene, born of prevailing prayer, was organized in 1932. She remained a member until her death, having served on the church board as long as her declining strength would allow. Funeral service was held at Immanuel Church in Nashville by her pastor, Rev. J. H. Deal, with interment in Hew Cemetery in her native Dickson County. Truly she was a saint of God and a blessing to all with whom she came in contact.

THOMAS LEE BURKETT was born May 28, 1885, in Wyandotte County, Kansas, and died in Crystal City, Texas, in April of 1958. In 1907 he was united in marriage to Grace May Lynds; they moved to Crystal City in 1931. He united with the Church of the Nazarene in 1956, and was a member at the time of his death. He is survived by four children: A. L. Burkett, Mrs. W. C. Payne, Mrs. Inez Hopper, and Mrs. L. E. Northcutt; also two sisters, Mrs. W. K. Rork and Mrs. Charles E. Allen. Memorial services were held in the church by his pastor, Rev. H. P. Jackson.

MRS. JOHN F. BAKER (nee Laura Cathryn Howard) was born in Marietta, Georgia, December 23,

Rev. D. D. Berry writes: "It has been a joy to pastor our church in Traverse City, Michigan, for the past twenty months. Through much prayer and labor we have seen some good victories. More than one hundred fifty seekers have bowed at the altar of prayer, and nine have been added to the church membership. The congregation have doubled the giving for foreign missions over the year just prior to our coming. At assembly time (August 21) we will be return-

ing to the evangelistic field. Wife will be traveling with me, leading the singing and singing specials where desired. As God leads, we shall endeavor to emphasize holiness and personal evangelism, supporting the whole program of the church, and where desired will assist in raising funds to pay off church debts. We shall be glad to go to any church, large or small, for freewill offering and entertainment. Write us, Route 2, Walkerville, Michigan."

An Open Letter

1895, and died in Queen City, Texas, April 18, 1958. She was a charter member of the Church of the Nazarene in Vivian, Louisiana; also a charter member of First Church of the Nazarene in Atlanta, Texas. She had been an active worker in the Atlanta church until serious illness forced her to inactivity. She was a faithful witness to holiness by word and by example, and lived a consecrated life of unselfish service. She is survived by her husband, John F. Baker, of Queen City; two daughters, Mrs. Howard (Nova) Ledbetter of Fort Worth, and Mrs. Bennett (Cathryn) Dudney of Kankakee, Illinois; and three sons: Bill J. of Fort Worth; Rabb F. of Shreveport, Louisiana; and Rev. Wilson D. Baker, of Iola, Kansas.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '58

Indianapolis August 27 and 28
Mississippi September 10 and 11
North Carolina September 17 and 18
South Carolina September 24 and 25

G. B. WILLIAMSON

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

District Assembly Schedule for '58

Louisiana September 3 and 4
Georgia September 10 and 11
Southeast Oklahoma September 17 and 18

SAMUEL YOUNG

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

D. I. VANDERPOOL

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

District Assembly Schedule for '58

Joplin September 3 and 4
South Arkansas September 17 and 18
North Arkansas September 24 and 25

HUGH C. BENNER

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

District Assembly Schedule for '58

Kansas City September 3 and 4
Southwest Oklahoma September 17 and 18

District Assembly Information

INDIANAPOLIS—Assembly, August 27 and 28, at the Nazarene campground, Route 1, Camby, Indiana (ten miles south of Indianapolis on Hi-way 67 to Camby, and one mile west of Camby on Camby Road). Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. A. Burton, Route 1, Camby, Indiana. General Superintendent Powers presiding.

JOPLIN—Assembly, September 3 and 4, at First Methodist Church, 500 S. Main St., Carthage, Missouri. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Paul M. Sodowsky, 2045 S. Maple, Carthage, Missouri. General Superintendent Vanderpool presiding.

KANSAS CITY—Assembly, September 3 and 4, at the District Center, 7700 Antioch Road, Overland Park, Kansas (from Kansas City Union Station, Main Street to 75th Street; right on 75th to Antioch Road, left on Antioch to District Center). Send mail and other items relating to the assembly c/o Dr. Jarrette Aycock, district superintendent, 2923 Troost Ave., Box 527, Kansas City 41, Missouri. General Superintendent Benner presiding.

LOUISIANA—Assembly, September 3 and 4, at the district campgrounds, Route 2, Box 193, Pineville, Louisiana (five miles north of Alexandria: to Alexandria, Louisiana, on K.C.S., T & P., and M.O.P.). Entertaining pastor, Rev. Bernice Thaxton, Rt. 2, Box 193, Pineville, Louisiana. Send mail and other items relating to the assembly c/o Rev. Carl Bunch, 1724 Kelly St., Alexandria, Louisiana. General Superintendent Williamson presiding.

GEORGIA—Assembly, September 10 and 11, at First Church, West Washington Street, Gainesville, Georgia. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Paul Barnes, P.O. Box 3, Chocoee, Georgia. General Superintendent Williamson presiding.

MISSISSIPPI—Assembly, September 10 and 11, at First Church, 603 W. Silas Brown St., Jackson, Mississippi. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. B. W. Downing, 618 W. Silas Brown St., Jackson, Mississippi. General Superintendent Powers presiding.



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General Superintendent

To all Nazarenes:

The Board of General Superintendents is encouraging every Nazarene to study the Anniversary Text, The Fullness of the Spirit, by Dr. William Greathouse. This is an outstanding Biblical study of the Holy Spirit written in laymen's language and will help you live a holy life.

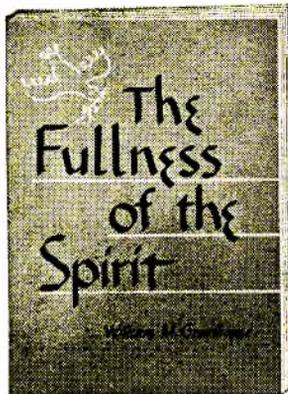
It is providential that September is training month for our Golden Anniversary year since the study of this book will help prepare you for the "Week of Witnessing" in October. We urge you to take advantage of this and all other available means of training for Christian service.

Sincerely in Him,

Hugh C. Benner
Hugh C. Benner, Secretary
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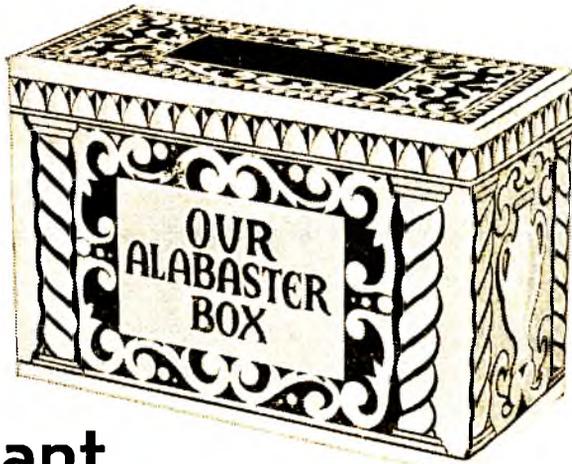
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NORTH CAROLINA—Assembly, September 17 and 18, at First Church, 1217 E. Green St., High Point, North Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. J. H. Eades, 1219 E. Green St., High Point, North Carolina. General Superintendent Powers presiding.

SOUTH ARKANSAS—Assembly, September 17 and 18, at First Church, 9th and Battery, Little Rock, Arkansas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Kline Dickerson, 800 Battery, Little Rock, Arkansas. General Superintendent Vanderpool presiding.

SOUTHEAST OKLAHOMA—Assembly, September 17 and 18, at Church of the Nazarene, 8th and Trudgeon, Henryetta, Oklahoma. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. David L. Krick, 805 Gentry, Henryetta, Oklahoma. General Superintendent Williamson presiding.

NORTH ARKANSAS—Assembly, September 24 and 25, at the Conway Church, corner Faulkner and Scott Streets, Conway, Arkansas. Entertaining pastor, Rev. Harold Latham, 523 Center St., Conway. Send mail and other items relating to the assembly c/o Rev. J. W. Hendrickson, Box 907, 1922 Jefferson St., Conway, Arkansas. General Superintendent Vanderpool presiding.

SOUTH CAROLINA—Assembly, September 24 and 25, at First Church, 305-309 W. Oakland Avenue, Sumter, South Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. C. Harry Huff, P.O. Box 295, Sumter, South Carolina. General Superintendent Powers presiding.

Announcements

WEDDING BELLS

Miss Jean Howard, employee of the Nazarene Publishing House, and Rev. Odis R. Brown of the Nazarene Theological Seminary, Kansas City, were united in marriage on July 26, at St. Paul's Church of the Nazarene, Kansas City, Missouri, with Rev. Norman R. Oke officiating, assisted by Rev. Jack Lee, pastor.

Shirley A. Haselton and George Edward Krause were united in marriage on July 19 in the Church of the Nazarene, Wilmington, New York, with Rev. George Douglas of Albany officiating.

Patti Joan Poinon of Merced, and Denzel Patrick Mulvihill of Hilmar, California, were united in marriage on July 14 at the parsonage, Church of the Nazarene, Hughson, California, with Rev. Robert E. Pittam, pastor, officiating.

Joyce Johnson and Don Teel, both of Hughson, California, were united in marriage on July 5 at the Hughson Church of the Nazarene with Rev. Earl Jensen, uncle of the bride, officiating.

Miss Jeanette Hanson of Elyria, and Mr. Burley Smith of New Richmond, Ohio were united in marriage on June 21 in the Elyria Church of the Nazarene with Rev. J. E. Hanson, father of the bride, officiating, assisted by the groom's father, Rev. Russell Smith, pastor of the New Richmond Church of the Nazarene.

BORN—to Rev. and Mrs. Clifton E. Robnett of Mission, Kansas, a daughter, Sherolyn Ann, on July 26.

—to Wilfred L. and Betty (Chalfant) Winget of Manchester, Tennessee, a daughter, Sharon Elizabeth, on July 25.

—to Rev. and Mrs. Herbert Goode of Mountainair, New Mexico, a daughter, Charlotte Anita, on July 17.

—to Edward and Barbara (Gunter) Watson of Los Angeles, California, a son, Brent Edward, on July 12.

—to Elwood and Karol (Wilson) Gale of Sidney, Montana, a son, Byron Elwood, on July 3.

—to Rev. and Mrs. Rudy Sauter of Hillsboro, North Dakota, a son, Roger Mark, on June 25.

SPECIAL PRAYER IS REQUESTED by a mother in Missouri "for my son-in-law, that he will wake up before their home is broken up";

by a reader in Ohio, "that I may have a deeper experience with the Lord, and for solution of a personal problem";

by a lady in Tennessee in deep distress, physically, mentally, and spiritually—that God will bring deliverance and peace.