

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

October 29, 1958

All serious-minded Christians desire reality. Their search has led the weak in faith to skepticism. They have debunked the traditions of men and doubted and discounted the revelations of God. They have missed the comfort and joy of a faith fully assured. Hence they have no convincing testimony and no saving message. Theirs is a sterile Christianity unworthy of the name.

Nevertheless their state is no worse than that of those who have received religious dogmas from the past as platitudes that have lost their cutting edge, and as sacrosanct theories that are like salt that has lost its saltiness. By superficial adherence thereto, conscience is palliated,

Reality in Religious Experience

General Superintendent Williamson

understanding is dulled, blind loyalties are forsworn, lives are not transformed, ethical practice is unrelated to salvation, and all religious performance is formal pretense.

Reality is found in a vital personal experience of God in the heart. The quest for such satisfying knowledge cannot be stereotyped. It is not as simple as a mathematical equation or a chemical formula. It is found in the gracious ministry of the Holy Spirit, who alone can draw a soul to God through Christ and keep him in a continual state of God-consciousness.

The fear of the Lord, which is the beginning of wisdom, is instilled in the mind of man by the Spirit of God. To one who responds to the spiritual impulse, the Holy Spirit gives repentance unto life and inspires the exercise of voluntary faith for salvation. God's answer comes in the witness of the Spirit to the new birth as a child of God. Then the Holy Spirit graciously reveals to the believer that there is a residue of sin in his heart, and enables him to make a final and full commitment of himself to the perfect will of God. The Spirit enables him to appropriate the cleansing efficacy of the blood of Christ.

Thereafter the Spirit indwells the heart as Teacher. He illuminates the word, changing the "letter [that] killeth" into Spirit-quicken'd truth that giveth life.

The Holy Spirit vitalizes prayer until it is response as well as request. He makes worship and Christian fellowship compelling in their appeal. He implants a desire to live according to the royal law of love. The Spirit of God within generates a sense of urgency in the soul until witnessing for Christ is spontaneous and service is enthusiastic.

Those who know the fullness of the Spirit in their hearts do not lack reality.

LATE NEWS

Telegrams . . .

Pilot Point, Texas—The second half century for the Church of the Nazarene began here Monday, October 13, with a Golden Anniversary program and dedication attended by nearly five thousand persons at the place where the denomination started in 1908. It was a momentous day in every way for the people called Nazarenes. Every detail of the two-hour program was filled with the presence of the Holy Spirit. The hearts of all were united again in the great call of Founder Phineas F. Bresee to do the work to which the church has been called.

It was a lovely Indian summer day, temperatures in the eighties, sky an almost fleckless blue dome until noon, when some clouds appeared.

In principal address which he called "The Pilot Points of the Church of the Nazarene," Dr. Hardy C. Powers called on Nazarenes to be true to the four great landmarks by which pioneers steered course and to be "soul winners." Landmarks he cited were Authority of the Bible, Adequacy of the Atonement, Reality of Christian Experience, and Urgency of of Christian Service.

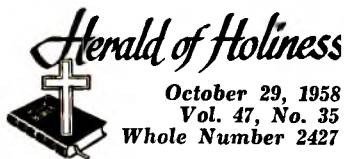
In a reserved section sat nearly sixty living pioneers, including thirty-seven here in 1908. Three Nazarenes were present from Sitka, Alaska. Greetings were read from Nazarene missionaries in the far places of earth and from dignitaries in government and other denominations.

Dr. Powers declared that men "in this satellite age need the product of the Christian Church more than ever."

The Bethany Nazarene College choir contributed greatly to the program in its three numbers.—Nazarene Information Service.

Rev. Sidney Knox, missionary from New Guinea, died early in the morning of October 14, at his home in Lubbock, Texas. Funeral was held in Lubbock on Thursday, October 16.

Pastor Ernest Rice sends word from Ottawa, Illinois: "On Sunday, September 28, Dr. Roy F. Smeed and Dr. L. E. Eckley held a home missions service in Ottawa First Church, with \$2,700 pledged, most of which was cash. One year earlier this church gave \$7,000 and several members for a new South Side Church in this city of 17,000 population."



October 29, 1958
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Next Week . . .

Is Our Evangelism a Promotion
—or a Passion? **Evangelist**
C. Wm. Fisher.
"PEACETIME GI," **Chaplain**
Clifford E. Keys

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

After more than twelve years as pastor of the Highland Church in Denver, Colorado, Rev. F. J. Cannon has resigned to accept the pastorate of the church in Naches, Washington.

After serving the First Church in Beckley for six years, Rev. O. F. Haynes has resigned to accept a unanimous call to pastor First Church in Newell, West Virginia.

Pastor Paul Darulla reports from Charleston, West Virginia: "Newly dedicated Elk River Church totally destroyed by fire on morning of October 2; only partially covered by insurance. Church dedicated last Easter. Our people facing this tragedy bravely and with faith in God. Damage estimated at \$100,000. We ask God's people everywhere to remember us in prayer."

Pastor Floyd H. Stayers sends word, "After serving the wonderful people of First Church in Aiken, South Carolina, I have resigned to accept a unanimous call to pastor Wheeling Church, Montgomery, Louisiana."

Pastor J. C. Wallace sends word from Charleston, West Virginia: "First Church just recently enjoyed the greatest Alabaster box breaking in the church's history. The Lord came and melted the hearts of our people as we brought in \$336 to lay at His feet—a record offering for us. On the following week end the Lord came and gave us twenty-six souls at our altar. We are encouraged to press on for God."

Pray and Believe

By ENOLA CHAMBERLIN

No matter how great your need may be,
God's power is greater still.
Pray and believe that your need be met
According to His will.

Pray and believe, have trust and faith,
For God is in everything:
Seeds in the ground, the ground itself,
The songs that the wild birds sing.

He gives to the lilies that grace the fields,
He gives to the heart of man,
To all of His children upon the earth,
For that is His precious plan.



285
days

152
churches

New Churches:

Grace Church, Illinois District;
Lompoc Church, Los Angeles District;
Oakland Brookfield, Northern California District;
Cairnbrook Church, Saxonburg Church, Pittsburgh District;
DeWitt Church, South Arkansas;
Richard Street Church, South Arkansas;
Claremont Church, Southern California District.

FORWARD
IN HOME MISSIONS

AFTER

3

YEARS!

Fifteen days ago Mrs. Young and I arrived in Johannesburg to begin our second visit of our church's missionary operation in South Africa. Here the work is nearly as old as our denomination and is the largest overseas venture of our church, employing more than one hundred missionaries.

Already we have visited all four provinces of the Union, plus Swaziland. Our mileage to date in this country is more than twenty-eight hundred miles, but all of the roads were not superhighways! So far, we have participated in three dedications: one a church on the Reef area of greater Johannesburg; another a new building at Bremersdorp hospital in Swaziland, containing two operating rooms, an X-ray room, and other affiliated rooms; and the third was the tabernacle and grounds for the new district camp and center for our European district.

We have also spoken at two area workers' conferences. The first of these was held at Arthurseat in Eastern Transvaal and included all our national pastors, evangelists, and their wives, along with the missionaries for that area. At this meeting we ordained one of our national pastors to elder's orders.

A similar conference was held in Swaziland and here we ordained five national pastors as elders.

We have spoken twice or three times a day nearly every day. Mrs. Young has done her share of testifying and giving greetings. We are getting into stride again in speaking through interpreters. At Arthurseat they translated our message into two languages, so all of the workers could hear it effectively. This makes brevity and clarity both a virtue and necessity.

Our guides and sponsors throughout the tours have been Dr. W. C. Esselstyn, field superintendent of the South African Mission, and Dr. C. H. Strickland, superintendent of our South African (European) District. No finer men or leaders are to be found in our church than these. However, they seem to have conspired together to keep us on the move, so as to make our ministry and visit far-reaching and practical. They have alternated in furnishing transportation and assistance for these first two weeks. It seems to be a relay race between them.

Already we have had some gracious altar services. Yesterday I preached at the European District camp, where 550 people, including all ages and many youth, were assembled. We did our best to preach the message of full salvation and witnessed 17 seekers at the morning service who evidenced sincerity, understanding, and victory as they prayed.

Tonight we begin the annual missionary convention and revival meeting for the entire field at Arthurseat station. We are counting on the help of the Holy Spirit as we face up to our problems and opportunities in this day of God's grace. Pray for us as we try to help this noble army.

General Superintendent Young

Holiness in Northern New York Fifty Years Ago

By GRACE HUMPHREY

The turn of the century seems to have been a "fit time to favor Zion" in northern New York, for in various places God was manifestly working among unassociated groups. Lethargic and settled routine church congregations were stirred into seeking real spiritual life by the preaching of Bible holiness. At Chateaugay, a church of one of the larger denominations, under the anointed preach-

ing of Rev. George Sharpe (later the organizer of the Church of the Nazarene in the British Isles), became a dynamo of holiness power. In other instances God used sanctified messengers to direct untutored sinners to the Saviour. On finding Him they accepted "thus saith the Lord" with a fresh-

ness and joy as disturbing to the static church members as was the prodigal's return to his elder brother.

Of the latter type were George Bradford and Ensign Bowles of Bangor, a small village in the foothills of the Adirondacks. Bradford was a fine-looking man in his late thirties, son of the town doctor, and owner with his brother of a profitable country store. Addicted to drink, a habit acquired in early life, he had been known to start for home after store hours and fall under the influence of liquor so helplessly that a neighbor would have to drag him home.

Then one day God stepped in.

Two young women, the Peterson sisters, came from Canada to conduct a holiness meeting and were holding it in the town school building. Using no sensational methods, they preached and sang the gospel with unction and fervency and brought a distinct sense of God's presence and power. There had been no response to their invitations to find God until one night George Bradford arose, walked down the aisle in tears, and found the grace of God for deliverance from habits he had not been able to conquer. He was freed so thoroughly from liquor and tobacco that he often testified he never afterward had the least desire for either.

From that evening George Bradford was an indefatigable worker for the salvation of the lost. He arranged for meetings in halls, schoolhouses, and private homes. His tenderhearted appeals to the unsaved coupled with his own joyful walk with God made him a soul-winning factor in our whole community.

About the time Brother Bradford found God, Ensign Bowles also was won to be another strong leader among the holiness group in Bangor.

Rev. George Sharpe, whose winter revival in the Chateaugay church had resulted in establishing holiness as God's true standard, pastored some hundreds of people. Among these were Mr. and Mrs. Rufus Humphrey, whose home furnished hospitable entertainment to many of the holiness leaders of fifty years ago—Dr. H. C. Morrison, Beverly Caradine, Will Huff, and many others. Ensign Bowles, a house-to-house peddler of gadgets, was "hooked" for eternity when he knocked on the Humphreys' door. Having just that afternoon returned from the Richland camp meeting, a group of holiness folk were on fire for God. Almost before Bowles knew it, he was on his knees surrounded by several prayer warriors pressing his case before a prayer-hearing and answering God. He knew he was in desperate need of help. Deep conviction came upon his soul and followed him until, a few days later, he fell on his knees begging his wife to pray for him. A transformed man, he thrust aside his wicked and wasted past to become a blessing to God and man.

Bradford and Bowles felt God's leading to open a meeting in which holiness would be plainly preached to saint and sinner in North Bangor. Being refused the use of both Protestant churches, they hired the town hall and in the winter of 1908 opened a meeting with John Scobie, converted pugilist from Westboro, Canada, as evangelist, and Esther Lowry, a cultured and gifted young singer, as song leader. "Uncle John," as he was familiarly known at Mooers holiness camp meeting, was a strong preacher and dealt scriptural truth with accuracy and convicting power.

Many unsaved townsmen crowded into the meeting, necessitating additional seating along the walls and wherever plank seats could be placed. Even then, some stood against the rear walls and along the sides of the room.

One particular night four men sat at the front on a plank seat against the side wall. Their faces, blanched with conviction and the truth of their desperate condition, put a burden of prayer travail on this writer never known before. Real death agony in that prayer brought a fearful pall on the whole assembly. My mother turned accusingly on Bowles and Bradford, but surprisingly she was calmed by one of the ministers, who assured her God took care of his prayer warriors when it came to soul travail.

The family physician tried to interfere, but Uncle John retorted, "I am a physician too, and I know my cases."

To climax the scene, a well-meaning person dashed to his home nearby and returned with a camphor bottle, pouring the contents on the head of the anguished intercessor.

As I write, tears choke me at the reliving of the event and it was an event in our little town. The Holy Spirit followed people to their homes and decisions were made for eternity. It was the first holiness meeting in our village and I believe the most remarkable.

Although no altar call was given that night, on the nights following the mourners' bench was filled with men and women earnestly seeking God. Many came into the sanctified experience whose faith and holy lives have been a blessing to thousands. To God be the glory! Hallelujah!

Mark 16:15 says, "Go ye . . ." The responsibility of going, of doing something about spreading the gospel, rests upon the shoulders of every Christian. It's not just, "Go"; it's "Go ye." You must give or go.

When declaring the love of God
we should remember that . . .

“Christ Also Loved the Church”

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, . . . that he might present it to himself a glorious church, not having spot, or wrinkle (Ephesians 5:25-27).

By LOUIS McCURDY

Let us compare Christ's love with God's love by comparing our text with John 3:16. God loved the *world*. The sacrifice He made for the world was His Son. One objective was to forgive the sins, and take away the guilt from heaven's record, so that those who believed on His Son should not perish. A second objective was to impart the regenerated spiritual life into those believers—a life that should last forever.

Christ loved the *Church*. The sacrifice that He made for the Church was himself. One objective was to sanctify and cleanse it. Another objective was to present it to himself, clean, spotless, filled with the Holy Spirit, and therefore ready for Christian service. Here we see two Divine Lovers giving different gifts to two different groups of beneficiaries, for different purposes.

Many groups of Christians emphasize God's love and His part in the plan of redemption, but few proclaim Christ's part and purpose in that plan! God gave His Son so that those who accept Him might be forgiven in the judicial courts of heaven; may be made children of God, and have regenerated spiritual life imparted to their hearts. Let us show what Christ's love has contributed to the plan of redemption.

He provided the means for the destruction of our carnal nature through His atonement and His sacrifice. John the Baptist foretold that Christ's ministry would provide for and give the Holy Spirit to purge out sin. Christ taught the same truth by story, by parable, and by direct discourse. He was to become our High Priest, and by sacrificing himself, His broken and bruised body was to become the “way” into the glory and presence of God, instead of a barrier to it as the veil in the Temple had been. Jesus loved the Church and yearned to sanctify it, and Paul adds the word “cleanse,” possibly to emphasize the additional New Testament meaning of that word “sanctify.”

Christ taught the disciples that they were to expect that purging fire before they entered into the ministry. In John's gospel, He uses chapters 14–17 to explain it to them in detail just before His trial and crucifixion. He made it plain that He must leave them in order to make it possible for the

Holy Spirit to come to abide with them forever. Then after the disciples received the experience on the Day of Pentecost, Peter declared that, according to God's promise, the same experience is available to everyone who believes on Christ through His Word. That includes us.

Christ thoroughly expressed His love on the Cross. Although He became the Sacrifice for God's part of the redemptive plan, He willingly gave himself in order to bring the experience of heart holiness to the Christian believer. He loved the Church. He gave himself for it. Therefore through faith in that sacrifice we can be purged with that sanctifying power and be filled with the abiding presence of the Holy Spirit.

To obtain this experience a Christian must realize the need, recognize the remedy, then claim the experience by appropriating faith. One must come boldly to the throne of grace, through the veil (His flesh) into the holy of holies where God dwells. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Hebrews 10:19-20). There in God's holy presence are the purging, the anointing, and the power that we need to witness for Him. Christ provided these for us. And when the Holy Spirit abides in our hearts, He leads us into open doors of service, and His abiding presence blesses that service that we render for the Kingdom.

Others may remain quiet about this phase of Christ's sacrifice and love, but surely not those of us who have claimed the benefits of it. We are empowered, not for our enjoyment only, but to tell the good news to others. Many are to be found proclaiming the love of God to bring about the first work of grace. May God give us more messengers of holiness to proclaim the love of Christ that made possible the second work of grace. It is an experience possible for every Christian believer who diligently seeks it. Let us therefore urge believers to claim the experience by an active and forceful faith in Christ and in His cleansing baptism.

Quotations on Stewardship

Selected by Earl C. Wolf

He is no fool who gives what he cannot keep to gain what he cannot lose.

—JIM ELLIOT (*one of the five missionaries martyred by the Auca Indians*)

I throw money out of my hands as soon as possible, lest it should find its way into my heart.

—JOHN WESLEY (*who gave away over \$200,000 during his lifetime*)

"If any man believes that the kingdom of God will remain when this world disappears like a shadow, then he has a right to fling himself and all he possesses into the cause of righteousness."

—DONALD S. METZ

Stewardship is the complete use of me and mine for God and man.

—DR. W. H. GREEVER

Life is measured not by accumulation but by outlay; not by how much saved but by how much wisely expended; not by distance traveled but by the road taken.

Treasures in heaven are laid up only as treasures on earth are laid down.

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise servant over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

—*The Glad Tidings*

Giving is not an incident in Christian life. It is a cardinal duty like prayer, bringing its own blessing.

—A. H. LIMOUZE

It has been said that Paul knew only two dates on his calendar. They were "today" and "that day." *Today* was to be packed full of loving service and worship; *that day* was the appointed time for giving account.

Money spent on ourselves may be a millstone about the neck; spent on others it may give us wings like an eagle's.

—R. D. HITCHCOCK

He who is not liberal with what he has, deceives himself when he thinks he would be liberal if he had more.

—W. S. TULNER

Christian stewardship is the management of life according to the principles and power of the religion of Jesus Christ.

Editorial Notes

By C. A. McCONNELL

NOTE: This is a reprint from the *Other Sheep* of December, 1913, of which the late Dr. C. A. McConnell was the editor. It indicates his burden for the missionary cause of the church in that early day. It still states well our burden today. For this reason *One Million Dollars* is needed in the Thanksgiving Offering. Let every Nazarene do his best this Anniversary year!—*General Stewardship Committee.*

The magnitude of the opportunity and responsibility presented to the Pentecostal Church of the Nazarene, in the line of foreign missions, can in a measure be understood when we consider the nature of the message we bear. There are many so-called civilizing agencies at work in heathen lands, and the beginning of the end of "raw heathenism" is already in sight. Many churches have had part in this work of education, and in transforming barbarism into twentieth century conditions and activities—but there they have halted. Few indeed are the agencies in heathen lands that bring to those who sit in darkness the knowledge of the sinfulness of sin, and of the Cure for all sin. This, clearly, is the portion awarded by our gracious Master to the Pentecostal Church of the Nazarene, and those of the few other holiness bodies.

Satan has no more deadly poison than the teaching that the heathen need not regenerating but civilizing. Yet that is the basis, if not the doctrine, of the vast majority of foreign missionary work. Not for a moment would we decry any humanitarian office—anything which would tend to alleviate the physical conditions of the heathen. This we must do, yet that is but the least of the office of the church.

Heathen wretchedness is the result of sin. The

blood of Jesus Christ, through the regenerating power of God, is the only cure for sin. And that there may be, even in those who have been born in the deepest of heathen darkness and evil, a complete deliverance and a constantly victorious life, we bring to them what many others have not learned: knowledge of the Spirit's baptism, whereby the sin question is settled once and for all, and

the power of the mighty God comes in to work out a life of holiness.

Oh, the glory of having a part in this great work! Surely, it seems as though our holy God, in looking upon the heathen lands again said, "I wondered that there was no man," and cried, "Who will go for us?" Thank God, as a church we have made answer, "Here am I, send me."

God is not pleased with—

Disciples in Hiding

By Evangelist RALPH A. MICKEL

In a certain section of Japan there is a group of people called "hiding Christians." They do not belong to any established sect or church but have rites peculiar to themselves. They are called "hiding Christians" because they keep their faith secret and make it appear to the public that they are not Christians. They are said to number about 50,000.

They form local units with a "father" who baptizes all the babies and performs all rites. Their books are written in code; they have no designated place of worship, but often meet in the house of the "father." They attend all community festivals and frequent the Buddhist and Shinto shrines, so no one will suspect them of being Christians. When one of their number dies, they first have a Buddhist or Shinto funeral publicly, then follow this with a private Christian service.

The "hiding Christians" date back to the early days of Christianity when many were persecuted for their faith, and they became particularly strong about 1638 when many Christians were being massacred. To save themselves from being tormented and martyred they pretended not to be Christians and kept their faith a secret.

In the Bible (John 19:38) we read of such a Christian, a secret disciple, named Joseph of Arimathaea. He and his friend, Nicodemus, were disciples in hiding, or secret Christians.

Yet Joseph of Arimathaea had many good qualities. He was an honorable counselor. He was looking for the Messiah, for he waited for the kingdom of God (Mark 15:43). He was a good man and just. He had not consented unto the crucifixion of Jesus (Luke 23:50-51). Though a rich man, he was generous. He gave his own unused tomb in which to bury Jesus (Matthew 27:57). He was a man of influence as seen in his going to Pilate and securing permission to take the body of Jesus. So his being a hiding Christian was not because he was more of "a mouse than a man."

What caused him to be a secret disciple? The

Bible says it was "for fear of the Jews" (John 19:38). As we read, many among the chief rulers believed on Christ, "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42-43). They were afraid of being disgraced before their fellow men.

Thus many times the highest interests of people are betrayed through fear. The time-serving politician will compromise his principles of right and wrong and betray his country's welfare to retain his place. So as Solomon wrote, "The fear of man bringeth a snare" (Proverbs 29:25).

Another reason for his being a secret disciple was his wealth. Concerning this Jesus declared, "How hard is it for them that trust in riches to enter into the kingdom of God!" (Luke 18:24) Much money tends to make a man independent and self-sufficient. Great possessions tend to make men proud, too proud to be identified with holy people. Wealth is a wonderful servant, but a dreadful master. It makes men afraid or ashamed to humble themselves to live Christlike before men.

A further cause of his secret discipleship was his high office. Being an honorable counsellor and a member of the Jewish ruling body, the Sanhedrin, he moved in a great circle. But he remained silent when Jesus needed him. God wants more than a good life and a high position. He wants a testimony for Christ before men. Joseph was in a position to do what others could not, yet he failed to take his stand for Christ. We say, "Silence is golden," but when men act like this they are exceedingly "yellow."

By taking his stand he might have been classed among the apostles. If during those years of Jesus' public ministry Joseph would have come out openly for Him, he could have made his mark for God in a wonderful way—but he lost all by hiding. When he did take his stand, Nicodemus followed.

Let us make it "a mighty million" for evangelism this Thanksgiving.

Joseph must have been a stumbling block to his friend.

What caused him to take his stand? Somehow, the sight of the death of Christ brought him out. He saw Him during the trial; he saw Him on the Cross. Like the centurion he must have said, "Truly this man was the Son of God" (Mark 15:39).

He realized that he was needed. Joseph waited till the tragedy of Golgotha stung him into courage to play the man. The open and avowed disciples had gone away. The Apostle John and a few helpless women lingered near the Cross. What would become of the body of Jesus? Would it share the usual fate of those put to death by crucifixion? Joseph's time had come. He perhaps said, "Whatever the cost or outcome, I will take care of that body. The vultures will not touch it. Rude hands will not lay hold on it. His enemies will not get it." So he and Nicodemus buried Christ in Joseph's new tomb.

Nothing compelled Joseph to do it. Yet he went boldly, Mark tells us, to Pilate and begged the body of Jesus. It was a deed, noble and sublime. When all was against Christ, when all was dark with gloom, he finally took his stand.

You men who let your wives do all the training of the children for God, don't you see that you are needed? For your children's sake, for your home's sake, take your stand for Christ. For your friend's sake, (your Nicodemus) take your stand. Take your stand on the greatest issue of all; take your stand for Christ. Dante wrote, "The hottest place in hell is reserved for those who in a period of moral crisis try to maintain their neutrality."

A young man who had been to an altar of prayer in a revival meeting returned to his work among rough, irreligious men at a lumber camp. The pastor, being much concerned that the youth would not weaken when persecuted for his faith, anxiously waited for his return to church. When he did, the good pastor immediately inquired of the young man as to how he, as a Christian, got along with the lumberjacks. The young man replied, "Oh, just fine. They never knew I was a Christian." He had been to the altar, but he had not become a Christian.

A soldier boy who went forward in a service to give his heart to God said it took more courage to face the jeers and scoffs of his buddies in taking his stand for Christ than it did to face the bullets and death in battle. The cowards cringe before the scoffs of those who themselves are afraid and ashamed to be identified with Christ. It takes a person with real courage to live for God.

Lincicome says . . .*

That it is *blessed to receive*, none of us would deny, but Christ declares it is *more blessed to give*. The reason for this is because giving prevents our getting from becoming a positive curse. Why is the Dead Sea dead? Because it never gives. The man who refuses to give refuses to live. The right kind of giving is the most Godlike thing you can do.

Money is not the only thing we can give. "Silver and gold have I none; but such as I have give I thee." There are other things we can give which are more valuable than money. We can give of our time, talent, love, and service. No matter how small the gift, it does not go unnoticed or unrewarded. "For whosoever shall give . . . a cup of water . . . in my name, . . . shall not lose his reward." Not a day goes by that we do not have an opportunity to minister a cup offering—the cup of sympathy, the cup of gentleness, the cup of appreciation, the cup of cheery greetings, and the cup of helpfulness. After all, it is these cup offerings that go to make life worthwhile.

Holiness won't put us where we can't backslide. No degree of grace puts us where we cannot sin. Holiness does not destroy our capacity to sin; it only destroys our bent and desire to sin. Holy people fall from grace and that fall starts with the thought life. Every person thinks himself away from God. Evil thinking always precedes evil practicing. If we never thought wrong, we would never do wrong. Temptation in its first stage comes through your thinking. It was by the operation of the natural laws of the mind that Adam and Eve fell. Sanctification will not save us from thoughts

*Rev. F. Lincicome, retired Free Methodist evangelist.

GUATEMALA . . .



The graduating class of our Nazarene Bible School in Guatemala. These young men are going out to preach the gospel. Through your Thanksgiving Offering and your General Budget giving you make possible our Bible schools in many foreign lands. The future of our work around the world depends upon these trained young people who are dedicated to God's service among their own people.

of evil, but it will save us from evil thoughts. There is a big difference between thoughts of evil and evil thoughts.

People tell seekers to "take it by faith; never mind feeling." If you have ever said that to a seeker, never do it again, because faith and feeling are inseparable. "Therefore being justified by faith, we have peace with God." When the Holy Spirit comes, the fruit of the Spirit comes. The first three fruits of the Spirit are emotional—love, joy, and peace. One preacher announced in advance that there would not be any emotion in the revival. Can you imagine a sinner having all his sins forgiven without any emotion? Religion without any emotion is too dry to kindle a fire. Why all this high-brow objection to emotion in religion is more than I can figure out. Someone says, "Don't you know the danger of a rampant emotion?" I surely do. I also know the danger of a cold, barren intellectualism.

The way to heaven is narrow. It is bounded on one side by formalism and on the other side by fanaticism, but you will find thousands of formalists to every one fanatic. I would to God we were half as afraid of formalism as we are fanaticism!

"WHAT THINGS SOEVER"

... What Does It Mean?

By GRACE V. WATKINS

When you read in your Bible that Christ said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24), does it puzzle you? Do you ask yourself, Why, can it be that I can ask for just anything, and if I have enough faith, God will give it to me?

How often I used to wonder about this Bible passage! Then, while I was back in a small town where I lived years ago, a dear old friend who has little of this world's goods, but deep riches of fellowship with God, gave me his interpretation—interpretation that made my heart sing with joy and understanding.

Uncle Hank sat me down in a battered old rocker on the shady side of his two-room cabin, sank into another chair of equal age, and looked for a long moment across the green fields to the

NEWS IN PICTURE



THE OLD GENERAL BOARD BUILDING gives way to the wrecker's sledge. The property was sold to the Novi Corporation of Detroit, who are erecting a new \$125,000 regional office on the site.

A religion without emotion is like a river without water—it is dry.

distant hills before he began to answer my question. As he looked off in silence, I thought of some of the splendid persons in Bible times who found inspiration and answers to the deep questions of life in those silent times of companionship with hills and meadows and the quiet places of nature.

Presently Uncle Hank looked back, his clear blue eyes filled with calmness, and said, "You see, it's this way. When we pray, if we're fully dedicated to God, if our thoughts are centered on Him, rather than on ourselves and our own ambitions and desires, it would be impossible for us to ask Him for anything out of line with His will. So whatever we ask for couldn't be unreasonable or selfish or wrong. It could be only what He knows would be best for us in our serving Him completely."

Of course! Why hadn't I thought of it sooner?

I learned immensities of truth and faith from Uncle Hank that day. And often since then, if I'm puzzled by a verse in the Bible, I drop him a line. Back the answer comes, in a not very elegant scrawl, but more shining and inspiring than any sophisticated discourse! And I take time for a quiet moment of thanking God for all the Uncle Hanks of the world who live so close to the ultimate verities.

"Slow Down and Live"

By Pauline E. Spray

"'Slow down and live.' That's what I need to do," my friend said as she walked through the kitchen and glanced at my bulletin board above the sink.

My bulletin board—not too pretty a thing to behold, but convenient, nonetheless—is such a handy place to tack recipes, pin up bills and notices, and post the latest addresses. Right in the middle is the popular safety slogan which reads, "Slow down and live." Months ago I glued it there as a gentle reminder—there is always another day. What I fail to accomplish today will wait until tomorrow. Life is too short to rush about madly. We need to slow down—"slow down and live."

These are busy days. True, the holidays are over. They were unusually crowded. But even the ordinary days are filled to capacity with the cares of this life. If we remain holy people, we must take time. Yes, we need to slow down and take time to be holy.

Jesus knew that we would be faced with this problem when He warned: "Take heed to yourselves, lest at any time your hearts be overcharged with . . . the cares of this life" (Luke 21:34).

Have we allowed "the cares of this life" to burden us down until we put more stress upon material accomplishments than upon spiritual attainment?

Have we become too concerned with obtaining finer automobiles and houses? Have we joined in the race to provide our homes with deep freezers, automatic dishwashers, and all the modern appliances until the securing of these gadgets seems the all-important thing?

We are anxious to give our children the best life has to offer. We strive to give them the advantages of our educational facilities and to provide them with cultural backgrounds. It is natural for parents to desire to see their children enjoy the many luxuries "we never had when we were youngsters."

It is legitimate for the Christian to desire to improve his standard of living; and it is permissible for him to endeavor to do so providing he puts first things first. God must have the pre-eminence.

Why is there an upsurge in heart attacks, ulcers, and cerebral hemorrhages? Why are throngs of people in a spiritual depression?

Too many have become "overcharged with . . .

the cares of this life" until God and righteousness have been pushed into the background.

It might be well for each of us to take inventory. Are we living at too rapid a pace? Are we letting the cares of this life overcharge us?

There is plenty of room for thought in the safety slogan which is glued on my bulletin board. It reads: "Slow down and live."

*The presence
of the Holy Spirit
can give us*

A DEW LINE

by

J. W. SWEARENGEN

Field Secretary, Olivet Nazarene College, Kankakee, Illinois

During the spring tour of Orpheus Choir of Olivet Nazarene College we enjoyed a trip to Wright Patterson Airfield arranged by Rev. Harold Frye, pastor of Knollwood Church of the Nazarene, Dayton, Ohio. This field is the home of the 56th Interceptor Squadron.

Colonel Brown spoke to us about the possibilities of enemy attack and the measures which our defenses are taking to thwart such an attack. We have radar fences on our coasts and on ships at sea. There are also three of these fences to the north of us. The first is near the United States-Canadian border. The second is across northern Canada and the third, or "Dew" line, is near the Arctic Circle. The "Dew" line means "Distant Early Warning." If an enemy can be detected on the "Dew" line, it is possible for our defenses to go into action and stop them. We were also told how our pilots detect and meet the target on the radar screen which is located in the nose of their ship.

The Christian walk does not need to be on a tension, or in fear, but it must be that we "walk circumspectly, not as fools." We need to walk with eyes all about us lest we be caught off guard by the enemy of our soul.

I like to think about the faithful ministry of the Holy Spirit.

*Holy Spirit, faithful Guide,
Ever near the Christian's side.*

This is a mighty, reassuring truth. He sets up a "Dew" line for each of us by His "checkings" and

WEEK OF WITNESSING REPORTS

| District | Total Number Witnessed to | Total Sunday Sch. Att. Oct. 12 | No. S.S. Breaking Att. Record, Oct. 12 | District | Total Number Witnessed to | Total Sunday Sch. Att. Oct. 12 | No. S.S. Breaking Att. Record, Oct. 12 |
|------------------|---------------------------|--------------------------------|--|-----------------------|---------------------------|--------------------------------|--|
| Alaska | 2,470 | 813 | 0 | New England | 18,464 | 9,148 | 8 |
| Abilene | 15,634 | 6,084 | 3 | New Mexico | 9,923 | 3,839 | 2 |
| Akron | 32,506 | 16,598 | 6 | New York | 6,595 | 2,605 | 2 |
| Alabama | 32,578 | 8,672 | 5 | North Arkansas | 11,739 | 3,437 | 0 |
| Albany | 9,323 | 4,517 | 6 | North Carolina | 10,941 | 4,543 | 0 |
| Arizona | 12,231 | 4,811 | 2 | North Dakota | 2,155 | 1,896 | 0 |
| Canada Central | 4,792 | 3,162 | 8 | Northeastern Indiana | 29,584 | 13,222 | 5 |
| Canada Pacific | 1,425 | 1,352 | 1 | Northeast Oklahoma | 13,543 | 5,647 | 3 |
| Canada West | 11,978 | 4,912 | 1 | Northern California | 30,088 | 18,431 | 8 |
| Central Ohio | 41,000 | 18,573 | 13 | Northwest | 21,707 | 8,626 | 2 |
| Chicago Central | 25,694 | 8,470 | 2 | Northwestern Illinois | 27,215 | 5,321 | 2 |
| Colorado | 11,926 | 7,128 | 1 | Northwest Indiana | 21,127 | 7,830 | 3 |
| Dallas | 17,560 | 5,876 | 2 | Northwest Oklahoma | 13,093 | 6,515 | 2 |
| Eastern Kentucky | 17,155 | 7,217 | 4 | Oregon Pacific | 15,791 | 9,039 | 0 |
| Eastern Michigan | 15,802 | 14,359 | 15 | Philadelphia | 15,483 | 7,841 | 10 |
| East Tennessee | 14,073 | 6,458 | 0 | Pittsburgh | 25,065 | 11,005 | 2 |
| Florida | 27,438 | 11,670 | 14 | Rocky Mountain | 4,704 | 2,934 | 4 |
| Georgia | 15,536 | 7,538 | 8 | San Antonio | 9,462 | 3,955 | 2 |
| Houston | 12,327 | 4,677 | 0 | South Arkansas | 8,238 | 4,227 | 3 |
| Idaho-Oregon | 13,392 | 6,903 | 2 | Southern California | 31,559 | 15,296 | 4 |
| Illinois | 16,049 | 10,649 | 11 | South Carolina | 13,310 | 6,307 | 5 |
| Indianapolis | 16,783 | 11,539 | 3 | South Dakota | 1,724 | 806 | 1 |
| Iowa | 17,923 | 7,318 | 5 | Southeast Oklahoma | 10,918 | 4,272 | 1 |
| Joplin | 12,300 | 5,817 | 8 | Southwest Indiana | 16,988 | 9,633 | 3 |
| Kansas | 24,817 | 11,146 | 10 | Southwest Oklahoma | 13,190 | 5,840 | 0 |
| Kansas City | 12,697 | 5,851 | 3 | Tennessee | 27,050 | 10,339 | 10 |
| Kentucky | 24,000 | 8,900 | 10 | Texas-Mexican | 2,847 | 1,535 | 6 |
| Los Angeles | 23,116 | 12,713 | 5 | Virginia | 11,934 | 4,150 | 8 |
| Louisiana | 7,063 | 3,669 | 1 | Washington | 16,130 | 6,792 | 9 |
| Maritime | 2,436 | 1,436 | 5 | Washington Pacific | 13,922 | 7,179 | 2 |
| Michigan | 15,086 | 9,831 | 4 | Western Ohio | 53,077 | 19,974 | 9 |
| Minnesota | 6,654 | 3,031 | 4 | West Virginia | 38,743 | 14,074 | 6 |
| Mississippi | 8,707 | 3,387 | 2 | Wisconsin | 4,664 | 2,755 | 0 |
| Missouri | 23,000 | 7,426 | 3 | | | | |
| Nebraska | 6,772 | 3,170 | 1 | | | | |
| Nevada-Utah | 2,429 | 1,120 | 0 | GRAND TOTALS | 1,105,665 | 495,806 | 288 |

The districts listed are those whose reports were received in time for our printing deadline. The overseas districts were requested to airmail their reports because of expense involved. We will publish the reports of the overseas districts and the grand total in a future issue of the *Herald*. Watch for the final report.

Congratulations to our district superintendents, pastors, evangelists, and laymen who have done a magnificent job. Surely this gigantic evangelistic emphasis throughout our movement will bear fruit for God and our church.

Now let us follow up our witnessing!

DEPARTMENT OF EVANGELISM

"promptings." When any of us have gotten into difficulty, or gone down in defeat, it is because we have ignored the "Distant Early Warnings."

"Let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12). With full trust in our God and complete reliance on the Holy Spirit let us this day walk in the Spirit and thus do the will of God. Within us is a spiritual radar screen which will help us to detect enemy maneu-

vers and tactics. May God grant us protection this day. He is able to keep that which we have committed unto Him, but we must also say:

*My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.*

Let us thank God for, and give attention to, the "DEW" line.



EDITORIALS

You Can Never Know for Sure!

You can never know for sure what is next on the program of your life. This truth has been brought to my attention again during the last week. Something happened to a five-car commuter train on the Jersey Central Railroad, running from Bay Head to Jersey City, New Jersey. The drawbridge over a deep-water channel was raised to let a sand dredge through. There were plenty of signal lights and they were working. Besides, there was a derailing service five hundred feet from the bridge. But the train went through all the signal lights without slackening of speed. The derailing device worked and the train went off the track, but it went on until the double locomotive and the two first cars plunged off the bridge into thirty-five feet of water; the third car was left dangling. Large-scale investigations were launched and several things have already been found out; still, no one knows for sure why or how it happened.

Here is an imaginary explanation that has been built up on the basis of the facts already discovered. The engineer had a heart attack and died instantly; the fireman, who was a qualified engineer himself, had a sudden and mysterious blackout. Maybe the shock of the emergency caused it. However, he must have come to in time to shut off the throttle, for it was off—that's the one thing the investigators found out. The fireman also must have had time to put on the two brake systems—they were on; but evidently the brakes failed, for the train kept moving at high speed even after it was derailed. Perhaps this is as good an explanation as they'll ever be able to work out, after everything possible has been done in the way of investigation. Nevertheless, this sort of conclusion

staggeres the imagination. It is all but impossible to believe that such a chain of events could have followed each other in such a brief space of time: heart failure, a blackout, a coming to, a putting on of both types of brakes, a derailling of the train, and then the undoubted failure of the brakes—the train hurrying right on across the ties until as much of it as did went into the waters beneath. About fifty people died as the result of this accident.

I began to think about how many times some of those people, those commuters, had taken this trip on this train—perhaps some of them five days a week for many years. All of these years they had started out and reached their destination in safety, but this time they boarded the train and, through a series of unbelievable happenings, death overtook many of them.

Not one of us can know for sure what the future may have in store. I am not surprised that James says: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (4:13-15). I can think of nothing better that the reader of these lines can do, if he hasn't already done it, than to see that he is ready to meet God. We read, "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). We are sure that the judgment will follow death, but we are not sure when death may come.

The Spirit of Youth

No one can stop the passing of the years; we can't escape getting older. In other words, we can't remain young from the standpoint of age. Nevertheless, we can remain young in spirit, we can keep the youthful spirit. Now the youthful spirit is optimistic. This does not mean that it shuts its eyes to the facts; it does not ignore that which is wrong. It does not say that this world is heaven,

By *Stephen S. White*

that everything is good; it recognizes the presence of sin in the world.

On the other hand, the true optimism which the youthful spirit generates does not believe that the world is as bad as it could be. Whenever you are convinced that the world is as bad as it could be, then you are a pessimist in deed and in truth; you are beyond hope unless someone can get you out of this state of mind. It matters not how bad the world that you are in may be, it still isn't as bad as it could be. There are some factors, some elements, of good in it. If you believe that, then to that extent you are an optimist.

Another characteristic of the youthful spirit is that it believes that the world, though it is bad in many respects, can be made better. Thank God! The good there is can be increased; the situation isn't hopeless; all the doors aren't closed. The light which is can be enlarged; the righteousness which is can be advanced.

The third characteristic of the youthful spirit is the belief that I as an individual can help to make the world better. This is an element in genuine optimism. Not only can the world be made better, but I can help make it better; there's something that I can do about it. As a Christian, I can lift up Christ in my life; I can witness for Him;

I can be a part of the church, the Christian community which stands for righteousness, for moral force and power. I am a free moral person and, whatever my age is, I can help to make the world better, for the youthful spirit is not dependent on one's age.

There is something else which must be mentioned in this connection. The true optimist not only subscribes to all that I have said thus far, but he says, "I'll begin at once," and acts on what he says. There are futuristic optimists, if I may call them that. They agree to everything I have said thus far, but you can never get them harnessed up; you can never persuade them to lay their hands to the task or interest them in actually making the world better. They are ineffective, inactive, incapable of making a start in the right direction. In the highest and best sense, today is the day of salvation. Here is the point of greatest test. Now is the accepted time. It matters not how many promises I may make, or the plans I conceive, unless I can get up steam and the engine begins to move today, I do not have the youthful spirit; I am a pessimist.

Why am I saying all of this? Because once in awhile I receive a letter from someone who has decided that everything "is going to the dogs"; he is sure that nothing can be done about our church or the work of Christ. When I receive such a letter, I know that my friend no longer has the spirit of youth. He may still be in his teen years; nevertheless, he has lost the youthful spirit. Or he may be one hundred years old; but if he feels that way about everything, the spirit of youth does not dwell in his soul. He has allowed the burdens of life to crowd in and destroy his faith, his optimism, his belief in Christ and God and in his fellow man. God forbid that I should ever lose the spirit of youth and become but a reminder of what has been done!

"As Rotten as an Old Hose"

It was my privilege to receive one letter from Dr. A. M. Hills. Some years before this I had heard him preach a masterful sermon and had had some few hours to talk with him. He had a striking personality and an unusual mind. The letter of which I speak was an answer to one which I had written him. Dr. Hills was then living in California and was not very well. We were getting ready to celebrate our twenty-fifth anniversary at Bethany Nazarene College. We were anxious to have the first president present for that occasion. He wanted

very much to come, but declined. He said, "At my age, and in my condition, it would be dangerous for me to attempt such a journey, even if I took no part in the celebration."

I mention this letter now, not merely because of what I have already said, but rather to call attention to one statement which he made in it. In telling about his physical condition, he said that his arteries were just like an old, rotten hose which was liable to spring leaks anywhere at any time. He knew his condition and faced it. Of

course, for one of his arteries to spring a leak would be something much more serious than for an old water hose to do it. That would mean, especially in that day and time, that death would likely follow. And, as I remember it now, that was the way Dr. A. M. Hills took his leave from this world. His circulatory system had worn out.

I mention all of this to emphasize something else. It is not so serious for you to work with an old, rotten hose. Neither is it so appalling for a man's physical body to be in the condition that Dr. Hills' was. But it is surely calamitous for one's character to be in that state. There are those people who have played so fast and loose with God that they are liable to fall an easy prey to almost any kind of temptation. All of their moral and spiritual

blood vessels have been so weakened that a breakdown in character of a very serious nature may be expected at any time. They live on the verge of catastrophe. A strong circulatory system, spiritually speaking, is essential if you would not easily fall a prey to spiritual death.

It is said that we are physically as old as our blood vessels. Symbolically speaking, the same is true of our inner heart life. Let's keep spiritually healthy and build for permanency in the kingdom of God. One of the best ways to do this, of course, is to go on and get sanctified wholly, if you have not yet taken this step. More than that, it is very important to continue to grow in the Christian life by availing yourself of the various means of grace which your church provides.

The Sunday School Lesson

MILTON
POOLE

Topic for
November 9:



The Marks of a Christian

SCRIPTURE: Matthew 5 to 7 (Printed: Matthew 5:1-12)

GOLDEN TEXT: *Ye are the salt of the earth. . . . Ye are the light of the world* (Matthew 5:13-14).

It is most difficult to describe the marks of a true Christian, for they defy human analysis. But in this passage our Lord describes these characteristics: the poor in spirit, they that mourn, the meek, they that hunger and thirst, the merciful, the pure in heart, the peacemakers.

As Jesus spoke He never pronounced a single blessing upon *having* anything or *doing* anything. His blessing was pronounced upon *being*, what you really are! His concern was not so much with the thought processes as with the life processes.

Within these three chapters, Matthew 5 to 7, we find the most comprehensive and important collection of Jesus' sayings that is preserved to us in the Gospel record. In the specific scripture under study we consider what is called the Beatitudes, literally meaning "blessedness."

At times we may be guilty of placing "doubt labels" on Jesus' promises, as something we are not supposed to take literally; and if we are not careful we

can minimize the import of the Sermon on the Mount for this day! But Jesus makes it clear that the only value in this sermon is in its application to actual life.

In Matthew 5:11 are these words, "for my sake." What does it mean? Here we find the exalted motivation worthy of all His disciples, a devotion to a *Person*. To be devoted to mere ideals will produce despair in the heart, for one will lack the supreme power within. But to be devoted to a *Person*, the Lord Jesus Christ, brings His glowing presence. Christ will then take your whole personality, through the Holy Spirit, and will make your life ablaze and glow

as you devote yourself, not just to the teachings of Christ, but to the person of Christ.

The supreme mark of the Christian is thus found in a compelling, urgent desire to share Him with others, even though it means persecution. God's power is sufficient. The needs of the world are great; and through Him we may have the quality of soul in moral strength, in self-control, and in spiritual insight to be one of God's channels to bring Christ to men!

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



REMISS REHFELDT, *Secretary*

Missionaries on the Move

Rev. and Mrs. Melvin Wilkinson, Argentina, have moved to a new address. It is:

Marcos Paz 1713

San Miguel de Tucuman, Argentina

Be sure to note this change, as there will be no one at the old address to receive any mail.

A CORRECTION: Rev. and Mrs. Lester Johnston write that their address should be: 147½ South Main Street, Bourbonnais, Illinois, instead of north, as previously given.

Answered Prayer for Stephen York

Thank you for your prayers for Baby Stephen. He has become normal for over a month now and we feel that God has answered prayer.—LEONARD YORK, *British Honduras*.

Mrs. Alstott Improving

Mrs. Alstott will be able to come home from the hospital in October, but will need someone with her most of the time until the first of the year. She has done wonderfully well, for which we praise the Lord, but the doctor advises us to be very careful for the next few months, and especially so after the cast is taken off.—CHARLES ALSTOTT, *Haiti*.

Report from Dr. Eckel on His Illness

My wife and I set out on our big swing around the district some weeks ago. There were many things I felt needed my attention. We expected to spend about two months or a little more on the trip. We went to Okinawa and completed the tour of Kyushu, the southern island of Japan. All the time I realized that I was not standing the

• Servicemen's Corner



From the R.A.F.—

"Thank you very much for the Christian literature which you have sent me. I have been 'in' for some six and one-half years now, but never knew that all these magazines could be sent to me for the asking. However, when I was last on leave in England, Pastor Quick of the Morley Church of the Nazarene gave me a Servicemen's Kit, by which I contacted you. . . . I think this is a wonderful service for the benefit of Nazarene Christians in the armed forces. I want to thank you for it, and assure you that the spiritual benefit derived from these magazines is beyond words. May all things be to His glory who saved us from our sins."—CPL. A. WILSON, *Royal Air Force*.

Thank You—

"I want to sincerely thank you for sending *Conquest* to me the past two years. Since I am receiving my discharge soon, you may discontinue it. It has helped pass many of my spare and lonely moments. It is a very good magazine and has many interesting facts and much worthwhile material."—MAX L. BALLENGER.

Women's Marine Corps—

"Have received my first copy of *Conquest*. Enjoy reading it very much, although I don't have too much spare time, being in boot camp. This

type of life is a little different from civilian life, but it depends upon the person's attitude as to how he adjusts to it. I hope to keep my morals and standards high and not get sidetracked. I have always gone to the Church of the Nazarene and like it very much."—CECILE CARLTON.

From Newfoundland—

"I have been planning to write you for quite a while and thank the Nazarene Servicemen's Commission for so faithfully sending me the literature for a number of years; it has been a source of blessing to me and my family. We pass it on as we read it. I am sure it will be a greater source of blessing to us while we are here, for we are away from our church and attend chapel services on the base each Sunday. . . . Thank God for Jesus and for the Church of the Nazarene and the high standard it upholds. . . . I am now stationed in Argentina, Newfoundland, and my family is here with me. We would be happy to locate servicemen in this area and extend an invitation for them to visit us. We are living at 903B MEM Q Naval Station. Thank you again."—L. E. DRAKE, AMC.

NAZARENE SERVICEMEN'S COMMISSION
Louder W. Gilliland DIRECTOR

trip very well, but felt I must continue. We came to Hiroshima and spent a couple of days in ABCC, where Mrs. Eckel used to work. There they have specialists for every kind of trouble known to man, I guess. Anyhow it was too good an opportunity not to ask what might be wrong with me. Tests showed that my blood pressure was standing at 230 over 100, and my heart had a pulse of 26. My feet were swollen from the heart condition. I had insisted on preaching every night until that time. Sometimes it was difficult to steady myself, and while preaching I would have to hold to the pulpit to be sure of my equilibrium. But when the doctors got hold of me they put me to bed for three days. They wanted to send me to the U.S. as soon as I was able to travel.

Mrs. Eckel is a nurse and she took charge. She canceled my slate and proceeded to take care of me. We were two days getting back to Tokyo. Since then I have been under the care of Japan's best heart specialist. I couldn't have received better care anywhere in

the world. My weight is down to about 150 pounds, my pulse has come up to 50 and above, and the blood pressure has come down to within sight of normal, at least. I am improving, for which we praise the Lord.—W. A. ECKEL, *Japan*.

Pray for Dr. Eckel's full recovery from this serious attack of illness.

Answered Prayer in Nyasaland

The Lord continues to help us. We praise Him for giving us the site in the Limbe-Blantyre area and for work started among the Europeans. Above all we are looking for real revival blessing. These are critical days in Africa. The devil is certainly striving for mastery in the hearts and lives of European and African alike. We are in a battle and a tough one, but praise God, with Jesus we shall win a mighty victory over sin! We must fast and pray and cry to God to have mercy upon this land.

Pray for the sanctification of those who have sought the Lord here in Nyasaland, for without the baptism of the

Holy Ghost and fire they will not be able to stand. Several are seeking and counting the cost.

We have demolished the old buildings on our site here at Fort Johnston. We are living in a small, wooden, portable house and have started to dig the foundation for our church.

We have quite a lot of wild animal life around here. In the evenings as we come back from some of our services we have seen lions and leopards. Several hippopotami tour around our plot at nighttime, but they are harmless.—AGNES GRAHAM, *Nyasaland*.

Swazi Compound Work

The new Swazi work in the mine compounds is making progress. We now are holding services in about eighteen compounds and there is real interest among the men. We are praying much that God will touch their hearts and that we might see a mighty move Godward. We have planned our first week of revival at City Deep. We would appreciate your prayers for this.—ERIC COURTNEY SMITH, *South Africa*.

PONDER W. GILLILAND
Executive Secretary

Bible Societies

AFRICA is advancing from primitivism at the speed of light. In 1953 the American Bible Society established its first agency on the African continent south of the Sahara. This was in *Liberia*. Since June 5, 1954, the Liberia Agency reports the circulation of 44,123 Scriptures in 27 languages. The American Bible Society also provided Scriptures in 34 languages in other areas of Africa. A total of 22,567 copies of the Scriptures were distributed through American missions. The year 1957 saw the establishment of a joint agency with the British and Foreign Bible Society in the Congo Basin. The new agency comprises the *Belgian Congo*, including *Ruando-Urundi*, *French Equatorial Africa*, and *Portuguese Angola*. Approximately 200 languages and dialects are spoken by 28,300,000 people in this area. The Bible Societies have already published the Scriptures in 81 of these languages and still others are now being translated. The new Congo Basin Joint Agency serves 2,000 missionaries, of whom 1,200 are from the United States.

SOUTHERN ASIA. In *India* the circulation of a million copies of Scriptures annually among India's 400,000,000 people means barely keeping pace with the rise in literacy, and falling far behind the annual growth in population. The Bible Society has set itself in 1958 to provide every literate Christian with a copy of the New Testament and every literate non-Christian with a Gospel portion. This means distribution of eighteen million copies of the Scriptures each year for five years. During these five years, however, the population will have grown by about twenty-five million and new literates will have increased (at present rate) by nearly another five million.

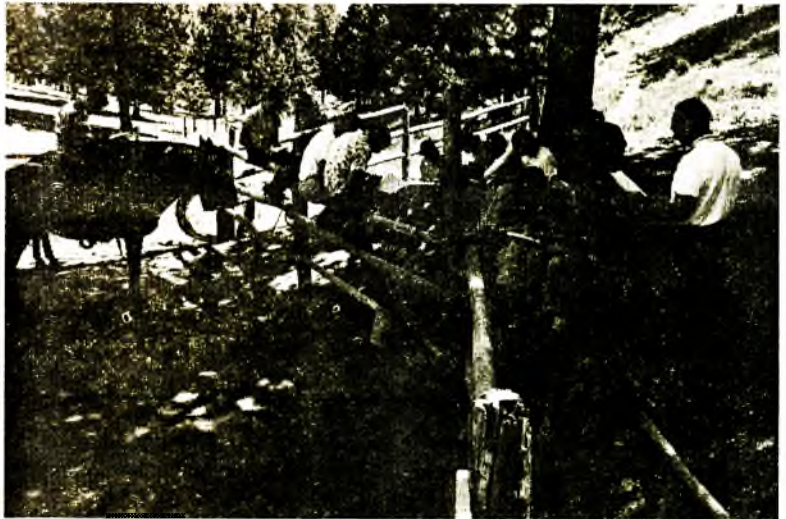
INDIA is the third area where during 1957 the American Bible Society has undertaken to share equally with the British and Foreign Bible Society. For this support of the Bible Society of India and Ceylon, it is necessary to add to our budget approximately \$100,000 annually.

SOUTHEAST ASIA. In Thailand nearly 24 million people are served from the Bible House in Bangkok. Circulation of Scriptures is steadily increasing. Since 1950, the number of missionaries in Thailand has grown from 100 to over 450. One denomination alone (Disciples of Christ) has provided a motor launch, equipped and staffed, to reach the in-

land waterways and canals of Thailand.

PHILIPPINES. In 1957 for the first time in the history of the Bible Society administration of the work in the Philippines was under the direction of a Filipino national. Difficulties of importation made it impossible to keep the agency in full stock of Scriptures. An increasing amount of local publication is now taking place particularly as new revisions are being completed. Circulation during 1957 amounted to 139,410 copies. A Bible van was provided by one of the denominations in the States and went into service on the island of Mindanao.

PONDER W. GILLILAND
Executive Secretary



General Secretary Gilliland and part of the delegations from Scotland, England, Africa, Old Mexico, Hawaii, and Chinese Churches.



Bull Session

Echoes from Estes Park

As a pastor, I felt I wanted to write you my appreciation for International Institute. Of course I was not there but one of the teen-agers was from my church. This teen-ager, and another one who was there, testified in our church last Sunday night and told of God's tremendous blessings upon this youth gathering. Following their testimonies I brought a message of only a few minutes and gave the altar call. We had about twenty-five people at the altar. It was the most wonderful altar service we have had in a long while. The results are directly attributed to the powerful testimonies of these two teen-agers who were at Institute.

From a pastor

Words can't express my gratitude to you for helping to make my trip to Estes Park possible. I wouldn't trade those six days for a year of my life.

I knew God wanted me for full-time service, but I wasn't sure what it was.

On Thursday night God revealed to me His plan for my life. I am entering Olivet this fall to start preparing for the mission field in South America. Now I can see where God has been opening and closing doors all along.

If anyone were to ask me what one thing has helped me become established in Christ the most, I would answer without hesitation—the International Institute. I'll never cease praising my Heavenly Father for making it possible for me to be a part of such a great gathering.

An Indiana Girl

Selected to Serve

The following have recently been elected—or re-elected to serve as district youth leaders.

DISTRICT N.Y.P.S. PRESIDENTS:

Abilene.....W. M. Dorough
Akron.....Paul Baxter, Jr.
Alabama.....Albert Watson
Canada West....Charles Muxworthy
Eastern Michigan.....Ray Williams
Georgia.....Jack Dell
Joplin.....J. Russell Smith
Kentucky.....Coolidge Grant
Mississippi.....Mickey G. Smith
North Arkansas.....Gene Hulse
Northern California..Marlyn Anderson
San Antonio.....Howard Borgeson
S. Arkansas.....Eugene Twining
S. Carolina.....James D. Taylor
S. Dakota.....Vearl Fisher
S.E. Oklahoma.....Thomas Gilham
Tennessee.....John L. Knight
Washington Pacific....Fred Fowler
West Virginia.....John Hancock
Kansas.....Ed Houston

DISTRICT N.J.S. DIRECTORS:

Abilene.....Hillis Herren
Akron.....Wm. L. Parks
Central Ohio.....Harold Young
Eastern Michigan.....George Smith
Georgia.....Mrs. Robert Huff
Kansas.....Mrs. Herb Merritt
Joplin.....Mrs. Evelyn Eudaley
Mississippi.....G. Lewis Pennington
North Arkansas.....John Bogart
N.E. Oklahoma.....Mrs. Janice Sanders
N. California...Mrs. Wilmer Lambert
San Antonio.....Bud Garber
S. Arkansas.....Dallas Hudspeth
S.E. Oklahoma.....John Cochran
Washington Pacific....Ivan Lathrop
W. Virginia.....Aaron Bess

Look Up

By ILA R. MONDAY

*Look up through the fragrant blossoms
Of life, when it's full and sweet;*

*Look up through blue-smoke horizons
To God's smile, when life's complete.*

*Look up though it seems it's useless,
When rain drives its dreary spell;
When storms rage, and you seem beaten,
Keep looking—soon all is well!*

the Question box

Conducted by STEPHEN S. WHITE, Editor

Would you say that in Hebrews 11 all of the names mentioned there were of people who were finally saved? None lost? How about Samson?

God is the final Judge of men. He alone knows what Samson really was as he came to the close of his life. This means that you and I can only speculate about this matter. Nevertheless, I would be on the side of those who would say that Sampson finally made it to heaven. His hair was not his strength; it was only a sign of his strength, which came from his proper relation to God. His hair was only an external confession of the fact that he was living as God

wanted him to, or up to the light which he had in his day. Also, in judging Samson we must always remember that he did not have the light which we have today. At last his hair began to grow out as a symbol of the fact that his relation to God had changed. Then his strength came back, and he manifested his physical power once again. This, for me, would point to the fact that he was finally saved.

The Bible says: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). What about this verse in the light of the preceding question about Samson?

In the first place we do not know for sure that Samson was a sinner at the last. In addition, we must bear in mind the fact that God does hear the sinner's prayer when it is a prayer for salvation. Such a prayer is music in the ears of God. Turn to Luke 18 and read verses

10 through 14. There we have the story of the Pharisee and the publican. The former's prayer was not heard, but the latter's was. He said, "God be merciful to me a sinner," and he went home with the burden of his sins gone.

Is it wrong to dispose of worn and dilapidated Bibles which are beyond further use?

No. We should respect the Bible. It is God's holy Book. However, it is this because of the truth it contains. God has never taught us to worship mere things—matter or words. These have no value in or of themselves. When they get to the place where they can no long-

er convey the truth of God to us, they have no significance or use. It is idolatry to worship the mere matter or words of the Bible. They have worth, let me say once more, only as they bring to us a message from God.

Is it required that you pay your own pastor and singers for conducting a funeral service for one of your immediate family? What about paying a former pastor who comes to assist in the funeral at your request?

First of all, I would say that customs differ somewhat in different parts of the country. Nevertheless, I would answer both of your questions in the negative. As a rule it is not necessary to pay your own pastor for conducting a funeral service for one of your own family. The same may be said about the singers. Sometimes, when the providing of the

music is left up to the funeral home, a small sum is included in the charges for the singers. But when the singers are secured by the pastor from your own congregation, pay is not expected. Now as to your question about the former pastor: In this case it is perfectly proper for you to take care of his expenses. He should be given at least that much.

Someone has said that we should not pray for the healing of a loved one until we know that it is God's will for him to be healed. Is this the case? I thought that we had the right to pray for his healing and say, "If it be Thy will."

You are right. I don't think that we can always know ahead of time that it is or is not God's will. Under such circumstances it is perfectly proper to pray that the loved one be healed if it be in

accordance with God's will. Of course, when we pray thus, we must be ready to abide by God's will, or be reconciled to it, as you say in your letter.

Please explain the part of the Apostles' Creed in our Nazarene hymnal which says, "He descended into hell."

Hell here is the Greek hades, or realm of the unseen, or dead. It does not refer to the place of everlasting torment, the final abode of the wicked. Christ

died and was buried, and was for a brief time in the realm of the dead, or unseen.



EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

| GROUP | MEMBERSHIP | REQUIRED GAIN | GROUP | MEMBERSHIP | REQUIRED GAIN |
|-------|------------|---------------|-------|------------|---------------|
| I | 1-24 | 5 | IV | 150-299 | 18 |
| II | 25-74 | 9 | V | 300-499 | 25 |
| III | 75-149 | 12 | VI | 500 & over | 35 |

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

| Church | Pastor | Present Membership | Gain |
|-------------------------|-----------------|--------------------|------|
| DALLAS DISTRICT | | | |
| Van Alstyne | R. B. Gilmore | 13 | 6 |
| Palestine | | 16 | 5 |
| Dallas Casa View | L. R. Alexander | 23 | 5 |
| Mexia | C. D. Buckhanan | 25 | 12 |
| Jacksonville | J. R. Shoulders | 49 | 9 |
| Peniel | K. Luther | 58 | 10 |
| Irving | F. Spencer | 84 | 14 |
| Texarkana North | G. Bounds | 84 | 12 |
| Martin's Chapel | T. Steelman | 89 | 22 |
| Tyler First | O. Williams | 93 | 13 |
| Dallas Central | C. Ammons | 278 | 24 |
| HOUSTON DISTRICT | | | |
| Vidor | S. Vance | 36 | 13 |
| Lufkin Bethel | J. H. Patterson | 40 | 16 |
| Kirbyville | H. Shippy | 45 | 11 |
| Baytown West Side | J. M. Harrison | 47 | 9 |
| Alvin | F. O. Hardin | 48 | 12 |
| Houston Cloverleaf | R. E. Zell | 79 | 14 |
| Nacogdoches | D. K. Kline | 90 | 31 |
| Channelview | V. Turman | 112 | 13 |
| Pasadena | D. J. Bolton | 119 | 14 |
| IOWA DISTRICT | | | |
| Des Moines Central | E. R. Davis | 73 | 10 |
| Marshalltown | F. Cook | 126 | 36 |

| JOPLIN DISTRICT | | | |
|------------------------|-----------------|-----|----|
| Springfield Grace | R. Archer | 13 | 8 |
| Fredonia | D. E. Bradley | 22 | 6 |
| Aurora | W. H. Barnett | 25 | 9 |
| Lebanon | D. M. Rhodes | 32 | 10 |
| Elk City | E. C. Dinwiddie | 59 | 10 |
| Caney | R. D. Boyd | 61 | 10 |
| Nevada | F. A. Hess | 104 | 13 |
| Neodesha | W. Paris | 128 | 23 |

| MICHIGAN DISTRICT | | | |
|--------------------------|----------------|-----|----|
| Decatur | | 8 | 8 |
| Temple | D. Dravenstatt | 17 | 8 |
| Alma | A. Beard | 20 | 9 |
| Albion | F. Ward | 22 | 15 |
| Alanson Lakeview | A. Williams | 36 | 11 |
| Greenville | G. C. Reed | 39 | 12 |
| Lansing Mifflin | R. E. Spray | 51 | 12 |
| Sumner Center | G. C. Otto | 70 | 10 |
| New Lothrop | A. L. Lang | 84 | 15 |
| Lansing Pleasant Grove | R. L. Major | 85 | 14 |
| Grand Ledge | E. Self | 98 | 19 |
| Saginaw Sheridan Ave. | H. Putnam | 133 | 12 |
| Grand Rapids First | F. Galloway | 258 | 18 |

| MINNESOTA DISTRICT | | | |
|---------------------------|---------------|-----|----|
| Minneapolis | | | |
| Spring Lake Park | J. W. Bruce | 13 | 5 |
| Camden Park | W. E. Bentley | 55 | 9 |
| Russell Avenue | R. J. Cerrato | 136 | 12 |

| NORTHWEST INDIANA DISTRICT | | | |
|-----------------------------------|----------------|-----|----|
| Ora | E. E. Brooks | 9 | 5 |
| Thorntown | E. Hopkins | 11 | 5 |
| Plymouth | L. Russell | 63 | 22 |
| Kokomo North | D. R. Morris | 64 | 10 |
| Rochester | H. Terry | 67 | 19 |
| Black Oak | M. Light | 70 | 12 |
| Logansport | G. C. Morgan | 70 | 14 |
| East Chicago | M. G. Hall | 71 | 24 |
| East Gary | D. Luther | 74 | 14 |
| Valparaiso | L. E. Myers | 134 | 16 |
| Noblesville | A. Loeber | 136 | 16 |
| Gary Garyton | R. V. Jackson | 144 | 16 |
| Crawfordsville | R. L. Griffin | 148 | 17 |
| Gary Glen Park | U. D. Dibble | 190 | 29 |
| Lafayette | K. Foust | 212 | 20 |
| Kokomo First | M. K. Millikan | 224 | 22 |
| Mishawaka First | H. E. Hackett | 231 | 19 |
| Frankfort First | H. Dickerson | 234 | 34 |



by BERTHA MUNRO

His Face

Always in God's sight, under God's eye—but one day or another we must each one come face to face with Him. It makes all the difference when and how.

Monday:

The face of God? "No man hath seen God at any time; the only begotten . . . of the Father, he hath declared him." "And when he had looked round about on them with anger, being grieved for the hardness of their hearts." The face of Jesus expresses two emotions, righteous anger and sorrowful love. If any indifference or slackness on my part, any unkind judgment, has caused that anger, or put sorrow in His love, my highest good is to know it now. I will dare to look steadily into His eyes. (John 1:18; Mark 3:5.)

Tuesday:

Watch individuals come face to face with God in Christ. The rich young ruler—did he fail to see the love in that face? He did not look deep enough, and went away sad. Jesus' eyes followed him with love turned to sorrow deeper

than his. Christ's look of love calls to cost-counting; the honesty of His love forbids cheapening. (Mark 10:21-22.)

Wednesday:

Jesus' look drew Peter's unwilling eyes after the threefold denial. He too saw the sorrowful love and went out into the night to weep bitter tears. The memory of that look drew him to repentance, to hope, to trembling self-forgiveness, and prepared him for the Resurrection morning message. Some of us have been Peters. (Luke 22:61-62.)

Thursday:

Peniel—"the face of God." Jacob said, "I have seen God face to face, and my life is preserved." God has ways of getting us to face Him and face ourselves. Driven into life's dilemmas, we find ourselves insufficient; realization of God is painful realization of self. He will meet our extremity when we are

willing to meet His terms for name-changing. (Genesis 32:30.)

Friday:

Moses talked with God face to face, as friend with friend, or trusted servant with Master. Not at first. When God sought him for a job, the man feared to look on His face. Listening; obeying though hesitating, inadequate; days and weeks of strain; only then the honor of a supreme revelation of truth and power. Yet still his God was unsearchable, the full glory of that face not seen. However real His presence, however intimate His fellowship, there is to

be no questioning of His judgment, no stealing of His glory. His finest servant is but a sinner saved by grace, a humble channel of His blessing. (Exodus 33:11; Exodus 3:6; 33:20, 23.)

Saturday:

Growth in grace comes by being much in the presence of Christ as revealed by the Holy Spirit. We absorb His mind as we look in His face. "With open face beholding," "changed into the same image," "the light of the knowledge of the glory of God in the face of Jesus Christ"—when shall we learn that we do not do His work apart from Him? (II Corinthians 3:18; 4:6.)

Sunday:

Thank God, we can set our faces with Christ's to go to our Jerusalem cross; we can catch a glimpse of His transfigured, shining face in some great moment here—and through eternity see His face in righteousness. Ahead is the sure hope of awaking with His likeness when we see Him as He is. We shall see His face forever. (Luke 9:51; Matthew 17:2; Psalms 17:15; I John 3:2; Revelation 22:3-4.)

But if we willfully hide our faces now from the would-be Saviour, we shall one day pray—unanswered—to hide them from the Judge. (Isaiah 53:3; Revelation 6:16.)

NEWS

of the Churches



Michigan District Assembly

The forty-fifth annual assembly of the Michigan District was held at the District Center, Indian Lake, with Dr. Hugh C. Benner presiding. His devotional messages were impartations of his soul compassion, projecting this warm intimacy of the hand of God upon the assembly. The unhurried, kind, efficient manner in which Dr. Benner conducted the business of the assembly was deeply appreciated.

District Superintendent O. L. Maish, now entering the third year of a three-year call, gave a splendid report revealing gains in all departments as follows: 3 new churches organized during the year, giving a total of 91, with 5,992 members, an increase of 182; 13,495 enrolled in the Sunday school, increase of 934. Emphasis was placed on branch Sunday schools; 8,702 average attendance in Sunday school, gain of 47; 1,930 N.Y.P.S. members, an increase of 129; with 634 Junior Society members, an increase of 42; and 3,090 N.F.M.S. members, an increase of 188. Church property valuation was \$2,726,271 for an increase of \$359,846; and parsonage property valuation \$605,600 for an increase of \$63,750.

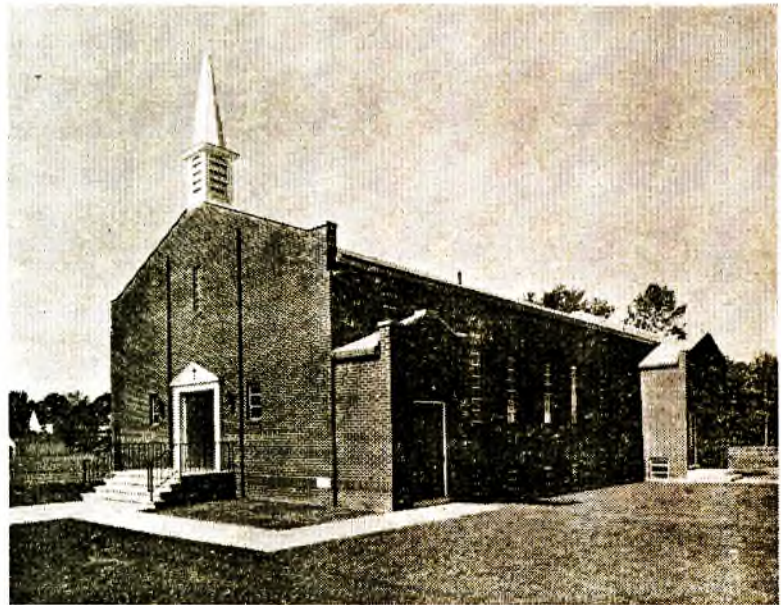
Mrs. O. L. Maish was re-elected by a large vote as the district N.F.M.S. president. Her kind expression of sincere love for the work is appreciated by all.

The assembly was overjoyed with the fine personnel of the class for ordination. Dr. Benner made the ordination service one of the high lights of the assembly, with the following receiving elder's orders: Harold Potter, Erwin Self, David Gorton, Lowell Malliett; and recognition of elder's orders given to Albert Williams.

Elected to serve on the advisory board were Dr. L. D. Mitchell and Arthur Starr, laymen; Fred J. Hawk and Herbert W. Thomas, elders.

District Superintendent O. L. Maish has the burden of evangelism and lost souls upon his heart. The district is backing our good superintendent in his spiritual emphasis with a progressive program.—HERBERT W. THOMAS, Reporter.

First Church, Syracuse, New York



First Church truly has been blessed of God. Coming here in June of 1956, we found a group of loyal Nazarenes. Rev. John Rhame, former pastor, had efficiently led the people to the point of constructing a new church and parsonage—which have been realized since we came. A three-bedroom, ranch-type house with full basement for social activities has been constructed; occupied November 1, 1956. The church edifice pictured here was begun June 1, 1957, and dedicated on June 29, 1958, with Dr. G. B. Williamson as special speaker. District Superintendent Renard D. Smith was a real leader in advising and helping in every way. The parsonage was built and paid for as construction progressed. We began the construction of the church with \$3,000 in the building fund and a loan of \$12,000 from a local firm; later, an additional \$10,000 loan for an indefinite period; then a Syracuse bank granted us a loan of \$30,000. With this we

completed the church edifice, the men of the church giving much of their time, and the Clapp Electric (father and son in our church membership) furnishing and installing all electrical fixtures. All this the result of a dedicated people setting themselves to do the will of God. They responded to a prayer program, and they responded to the challenge to be fair to God and lost souls with their tithes. In our two years here these fine folks have given over \$6,000 for missions, and this year gave an extra \$1,158 for home missions on our district. During these two years we have been blessed with splendid evangelistic workers—Evangelist W. E. Boggs, Don and Wanda Ratliff, Rev. and Mrs. Mullen and son DeVerne from Canada, and Nathan Adams, Jr. Syracuse First Church is on the move for God, and it is a pleasure to serve God and this wonderful people.—VERYL W. JENKINS, Pastor.

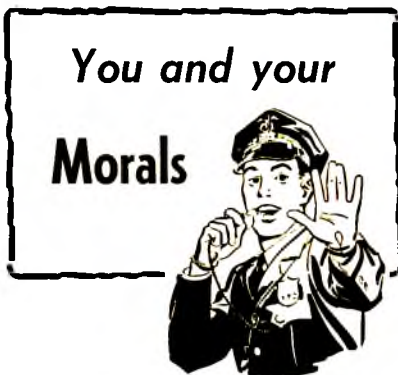
Frank, West Virginia—In September we had a good revival with Evangelist James T. Hokada as the special worker. He is a good preacher; born of Japanese parents, he has been saved from Buddhism. We had good crowds in the services, and God blessed with many seekers at the altar. We appreciate the ministry of Brother Hokada with us; he stirred the hearts of the people.—E. A. WELLS, *Pastor*.

Evangelist Thomas Hayes reports: "We praise God for the revival in Liberal, Kansas. Some of the church members said it was the greatest meeting of their lives. God came in answer to prayer and fasting. Pastor Brockmueller and his family stood by faithfully; he is a wonderfully spiritual man. We thank God for this good pastor and wife, and their daughter, Lois, who played the piano, and their little son. The Lord gave 107 seekers who bowed at the altar—men, women, boys, and girls prayed through to God. Five men with their wives prayed through beautifully. There were some very definite victories for regeneration and also entire sanctification, with old-fashioned repenting and giving up of sin. One backslidden Nazarene preacher (away from God for seven years) prayed through to God, also his wife and two children. On the closing Sunday night God came in a special way with confessions and restitutions. Brother and Sister Ulus Rushing were the very fine singers; their singing and spirit make them wonderful collaborators. The people stood by wonderfully, paid us well, and gave the pastor and family a fine love offering."

Evangelist T. T. Liddell writes: "Due to pastoral changes, I have cancellations, so have dates open—December 31 through February 22. Any pastor or church desiring my services may contact me, 263 E. Country Court, Bourbonnais, Illinois."

El Monte, California—August 17 to 24 was one of the outstanding weeks in the history of this church. The ministry of Evangelist C. B. Fugett was anointed and blessed of God, and the presence of the Lord was wonderfully manifested time after time as many souls sought and found help from God at the altar of prayer. The attendance was the best the church has had. Music was furnished by local talent under the direction of our ministers of music, Paul and Mary Jester. Sunday, September 14, marked the second anniversary of Rev. and Mrs. George Gardner coming here as pastors. God has blessed their ministry. A reception was held for them and the church presented them a love offering of one hundred dollars.—*Reporter*.

Rev. C. R. Watson writes: "After pastoring in our Nazarene churches for some years I have resigned as pastor of First Church in Baytown, Texas, and am now working in the evangelistic field. I am an ordained elder, a member of the Houston District, and will be happy to serve any church for revivals and/or conventions. Write me, Scaly, Texas."



Senator Richard Neuberger has asked Congress to offset alcohol and tobacco advertising by helping states to educate children about the harmful effects of tobacco and alcohol.

His proposal would authorize federal grants-in-aid to the states for educational programs they may desire to initiate and conduct through the schools.

In introducing the bill, S.3867, Senator Neuberger told the Senate that children are subject to a constant barrage of advertising which promotes smoking and drinking. Moreover, he pointed out, efforts to curb or control the advertising have been glaringly unsuccessful as far as preventing its deliberate appeal to youth is concerned.

Write Senator Neuberger at the Senate Office Building, Washington, D.C., and let him know you are in favor of this bill.

**KENNETH S. RICE, Secretary
Committee on Public Morals**

Preachers' Conference—Australia

Six days of delightful fellowship were spent in the Coorparoo (Brisbane, Australia) church recently by the sixteen Nazarene ministers who gathered for their annual preachers' meeting. They came from as far as Mackay on the north, in upper Queensland, to Adelaide, South Australia. To see these fine men, every one loyal to the church and its message, meeting in the attractive new church, was a great experience, especially in view of the contrast that twelve years ago there was not a Nazarene preacher in the whole of Australia.

Under the wise guidance of our district superintendent, Rev. A. A. E. Berg, profitable hours were spent in discussing ways and means of becoming more effective ministers of Christ, in presenting Him as an "uttermost" Saviour in this land where too often a thin veneer of Christianity has covered deep heart hunger and need.

Some time too was spent in recreation. But by far the most significant feature of the convention was the prominence given to prayer. Intercession for the needs of each church by turn occupied the major portion of three days. All of us came away with renewed faith in the power of our God to give revival to every church on the district. We are determined to be content with nothing less.—RICHARD S. TAYLOR, *Reporter*.

Noblesville, Indiana—We thank God for His blessings and the progress shown in all departments, with gains spiritually, numerically, and financially. Our Sunday school climbed from an average of 152 to 181, and our church membership increased more than 10 per cent, to a total of 136 members. We have had three splendid revivals—with Rev. Dean Wessels, and the Mocks in charge of the music; with Rev. Ottis E. Smith; and with Rev. G. Chester Morgan. During the year God gave 144 seekers, with 42 responding in the regular services or personal contacts by our pastor. Brother Albert O. Loeber is in his third year as our pastor and the second year of a unanimous three-year call. The spiritual tide continues to rise, and we are firmly back of the whole Nazarene program.—DOLLIE WAINSCOTT, *Secretary*.

Evangelist David K. Wachtel reports: "During my first year of full-time evangelism I have held some thirty revivals, camps, and holiness conventions. My travels have taken me to the four corners of the country—from Maine to Florida and from Seattle, Washington, to southern California. During two weeks in September I toured the Canada West District with Superintendent Edward Lawlor, and the Chicago Central District with Superintendent Mark Moore. These are busy days in the Master's service. Due to some changes of dates I have two or three good dates open in 1959; also have a few scattered dates open in 1960. Write me, 3925 Oxbow Drive, Nashville 7, Tennessee."

Roanoke, Virginia—First Church was graciously blessed in September with a two weeks' revival with Evangelist and Mrs. J. C. Dobson as the special workers. The best crowds in years came to see the pictures of the gospel artist, and remained to pray. The gracious messages, Sister Dobson's lovely songs, and the great crowd of visiting friends, all rejoice our hearts. A fine class of sixteen were welcomed into the church fellowship.—RALPH SCHURMAN, *Pastor*.

Evangelist H. N. Dickerson writes: "Due to traveling time I have had to make a change in my slate, therefore have an open date, November 19 to 30; would like to slate this somewhere between St. Louis, Missouri, and Ft. Lauderdale, Florida. Write me, 5220 N.E. 20th Avenue, Ft. Lauderdale, Florida."

Announcements WEDDING BELLS

Miss Geneva M. Phillips of Prescott and Mr. Allen H. Quimette of Ash Fork, Arizona, were united in marriage on September 28, at First Church in Reno, Nevada, with the pastor, Rev. Milton Harrington, officiating.

Miss Carolyn Pauline Stark of Lushton, Nebraska, and Mr. Arthur Noel Sullivan of Denver, Colorado, were united in marriage on September 26 at the Church of the Nazarene in York, Nebraska, with Rev. C. D. Holley, pastor, officiating, assisted by Rev. Norman Bloom, Nazarene pastor of Hastings.

Miss Katherine Marie Snowbarger of Sylvia, Kansas, and Ronald D. (Buddy) Emmert of Orange, Texas, were united in marriage on August 3, at Pleasant Hill Church, Sylvia, with Rev. J. S. Emmert, grandfather of the groom, officiating, with Rev. T. E. Emmert, pastor, assisting.

BORN—to William G. and Elsie (Roach) McKeithen of Fort Worth, Texas, a son, Timothy Edward, on October 1.

—to Rev. and Mrs. M. H. Stocks of Huntsville, Alabama, a daughter, Stephanie Rose, on September 29.

—to Rev. and Mrs. Robert W. McNeely of Union City, Indiana, a son, David Lewis, on September 29.

—to Rev. and Mrs. Russel R. McCollom of Chase, Kansas, a daughter, Sharon Lynette, on September 27.

—to Mr. and Mrs. Gerald Yoesele of Kansas City, Missouri, a son, Robert Duane, on September 20.

—to Vincent and Orlea Seely of Payne, Ohio, a daughter, Donna Jo, on September 20.

SPECIAL PRAYER IS REQUESTED by Rev. Maurice S. Cook of Orlando, Florida, for his wife, operated on September 29 for cancer, in a hospital in Atlanta, Georgia;

by a Christian lady in Michigan for an unspoken request—she longs to see it come to pass and has prayed much for it—she believes it is according to God's will;

by a Nazarene in Colorado "for myself; something wrong with my back and it is so very painful and keeps me from my work and church";

by a Christian lady in Missouri for two unsaved people, both very sick and need God desperately; by a Christian mother in California for her children, who need the Lord—some of them are backsliders—also that if it is God's will He will touch her body—she knows He does hear and answer prayer;

by a Christian brother in Missouri, totally disabled with a disease of the blood vessels, very painful.

RADIO BROADCASTING IS EFFECTIVE

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