



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 17, 1955

Spectators or Participants?

General Superintendent Young

ONE OF the weaknesses of the current athletic program in many lands is the fact that there are too many spectators and too few participants. It is vicarious recreation at best, and the only body-building exercise it can offer the populous is vocal.

Our churches are susceptible to the same attitude in spiritual things. How readily we become spectator Christians rather than participants and ambassadors! We tend to become onlookers rather than sharers in the redemptive mission.

How easy it is to offer God a token gift of money instead of to acknowledge our stewardship and own Him Lord of all! Even our worship is readily reduced to a limited sixty minutes at convenient seasons. As for Christian service, how conveniently we assign that to ministers, missionaries, and other trained specialists—those who have taken the vows of poverty and separation!

Even churchmen from time to time have questioned the relevancy of the program of evangelism for their day. But the church without a growing edge soon decays and dies. When she fails to proclaim her message to new people, she has already lost that redemptive message. Every generation

must decide for itself whether to carry on the Great Commission or quietly let it drop.

The hope of our own church today is not in the shelter of isolationism, but in an all-out pursuit of her redemptive mission that will engage the whole body. Complacency, smugness, and self-satisfaction are the harbingers of death.

Just recently I heard the story of an incident in an early district assembly with Dr. Phineas Bresee presiding. A young preacher, defending his report that showed little progress, insisted that he had been "on his face before God" all the year long. With something of a twinkle Dr. Bresee inquired, "Young man, have you ever tried kicking up dust with your heels?"

Our present mission demands this earnestness and urgency. It commands the witness of all of us in the daily walks of men. The Word preached must be confirmed by those who believe. We are participants and not spectators.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

TELEGRAM

Cincinnati, Ohio—Twelfth Western Ohio Assembly stirred and challenged by applied scripture-filled messages of General Superintendent G. B. Williamson. Dr. Williamson's efficient presiding completed in two and one-half days the full schedule of assembly business, which included election of ten lay and ministerial delegates to Fourteenth General Assembly. Dr. W. E. Albea re-elected district superintendent, receiving 302 of 309 votes cast. Churches organized: Coldwater, Dayton Gettysburg, Hamilton Fifth. E. Leo Chance, James C. Crabtree, Earl L. Frost, Robert E. Taylor ordained. District membership 10,518, increase of 479; Sunday-school average attendance 14,380, increase of 1,106; \$109,800.00 given to general interests; \$1,284,096.00 paid for all purposes. Sunday, July 31, mortgage burned on \$100,000.00 District Center grounds, purchased nine years ago. Mrs. W. E. Albea re-elected District N.F.M.S. president; Carl B. Clendenen, Jr., elected N.Y.P.S. president.—PAUL G. BASSETT, Reporter.

NEWS IN BRIEF

Word received on August 5 from Pastor Clyde A. Rhone of San Bernardino, California: "Rev. and Mrs. Dallas McKellips, pastors at Elkhart, Kansas, seriously injured in automobile accident this city; their youngest son, Perry, killed instantly. Your prayers requested."

Mrs. Ethel Powers, church secretary, sends word from Nashville, Tennessee: "Third Church just recently closed a glorious revival with Evangelist Fred Thomas; eighty-five came forward for prayer, eighteen were baptized, and nineteen received into church membership. Also, \$1,500.00 was raised for larger quarters for our growing Sunday school."

After pastoring the church at Winchester, Tennessee, for the past two years, Rev. Joseph C. Finger is now entering the evangelistic field.

Rev. Carl Haddix, graduate of Nazarene Theological Seminary with the class of 1955, has accepted a new home-mission work in North Anderson, Indiana—on the Northeastern Indiana District.

The Lord will give strength unto his people; the Lord will bless his people with peace (Ps. 29:11).

TROUBLESOME PESTS

By Pauline E. Spray*

AREN'T mice troublesome little creatures? One found its way into our house a few days ago, and it really caused us a lot of trouble. It created such a lot of noise overhead in the attic that we had difficulty sleeping for several nights. We were almost convinced that a horde of rats had entered our domain.

Finally, after several nights of this disturbance, we decided something had to be done. We arose about midnight and made ready to exterminate the intruders. My husband went to get the stepladder from the basement of the church, while I got the supply of rodent-poison ready to set out in the attic, upon his return. After much time and effort, we felt certain we would soon be rid of the pests.

But alas! Our scheme didn't work, for the disturbance continued, but by this time we had lost so much rest, we were able to sleep in spite of the noise. As a last resort, we set out some six-cent mousetraps, and in no time at all we captured our intruder—one little, tiny mouse. Since then all noise has ceased and our household is at peace again.

What a lot of trouble one little mouse can make! It is so small it can easily slip in without being noticed. It creates great disturbances, and leaves big messes everywhere it travels. The greatest trouble with mice is the rapidity with which they multiply if given harbor and nourishment.

Christians must be on the alert for a troublesome little pest that is forever gnawing away and trying to enter the heart of the Christian. If it

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can gain entrance, it will cause untold disturbances.

Resentments are no respecters of Christians. We must be on the alert and keep them out of our hearts. Oftentimes they begin over the smallest things, because they enter slyly and stealthfully. They grow rapidly unless they are quickly destroyed. If resentments are allowed to remain, great disturbances can be created. A whole congregation can be disrupted and disorganized by just one resentment that is harbored and allowed to grow and multiply.

Resentments will multiply until one's heart is filled to capacity with them. They are to blame for much of our mental and physical anxiety, but worst of all they cause us to shrivel up spiritually and lose the glow from our Christian experience.

Let us keep our hearts resentment-free. None can enter if we keep all the tiny holes of our hearts constantly blocked up with love—"Love . . . thinketh no evil."

Be on the alert. If one tiny resentment should appear, set out the mousetraps and quickly exterminate the "troublesome pest."

HOW TO BE HAPPY

By F. W. Davis

*Would you like to know the secret,
Of a blest and happy life?
Would you like to have the victory
Over sin and carnal strife?
Then surrender all to Jesus,
Time and talent, plus your soul.
Live each moment for His glory;
Let His Spirit have control.*

*Visit oft the sick and suffering;
Give to those you find in need;
Comfort all the brokenhearted;
Help some hungry soul to feed.
Trust in God, through storm and sunshine,
And keep looking toward the sky.
Friend, there's joy in Christian service,
And it's really worth your try.*

*O man, who art thou that repliest
against God? (Rom. 9:20.)*

Arguing with God is not only foolish, but also certainly unprofitable.

*If they obey and serve him, they
shall spend their days in prosperity,
and their years in pleasures (Job 36:
11).*

Obedience to, and service for, God will produce the right amount of prosperity and the right kind of pleasure.—EARLE F. WILDE.

The Pure in Heart Shall See God

By Sylvester A. Smith*

II

SOMETIMES "to see" means to perceive. It means to understand. An explanation is made by a teacher and the student responds, "I see." This does not necessarily mean that the student is looking at anything, for in the sense in which we now speak, the physically blind *can* see.

So it is with our experiencing God right here on earth. We have not seen Him in the past nor do we now see Him with our physical eyes; and yet there is a very real sense in which the pure in heart see Him. They have an understanding of Him, so they truthfully say: "I see." This does not mean that one fully understands God. But it certainly means that one has had an experience of God so real that one is able to recognize Him and sense His presence.

The pure in heart have had two distinct experiences of God. First, they have experienced the pardoning grace of God; and second, they have experienced His grace of cleansing.

Beforehand they were told that God loves the sinner so much that He provided an atoning sacrifice for the sins of the world. They were told that the sense of guilt would be wiped away and a peace which passes understanding would take its place. They were told that on condition of confession of sins, full and free forgiveness would be granted. All that sounded wonderful, but it was difficult to comprehend. But when the time came that the directions were simply followed, guilt was dismissed, forgiveness was given, and peace flooded the soul. Then the newly saved one could rise and truthfully say: "I see. I understand it now. There is a sense in which I do not understand *how* He could do what He has done for me, but there is another very blessed sense in which I can say that I do see *what* He has done."

After one has been saved, he becomes conscious sooner or later—either by bitter experience or by the revelation of God's Word—that there is need for further grace—work to be done within the already saved soul. On following instructions: confessing that deeper need, along with a full consecrating of one's all, with the exercising of faith in Jesus Christ, the work of heart cleansing is wrought. And the Holy Spirit comes in to make the clean heart His home. Then the newly sanctified can rise to say again: "I see. I do not see it all, but what I do see is that God has done something for me that I needed, and He has come into my heart to abide."

It's a formula for experiencing God. The pure in heart experiences God, not only for saving and sanctifying his soul, but also for blessing and direction in the path of life. To perceive Him along the path makes Rom. 8:28 come to life. The

pure in heart perceive His providential superintendency; and whatever the outward circumstances, one can testify, "I see God."

If one can perceive God in all the difficulties and hardships of life, one will no longer complain; for, "Blessed are the pure in heart: for they shall see God."



Commanded Prayers

VI. For the Brother Who Sins

By L. B. Mathews*

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death (I John 5:16).

NO AMOUNT of grace received this side of glorification will make it impossible for the Christian to sin; but abundant grace is promised, making it possible not to sin—in other words to be kept from willful transgression of God's moral law. This is God's standard for the Christian.

But recognizing that there is no man living who may not sin, God makes provision for such an occurrence: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). The first statement of this verse gives us God's standard for the Christian. The second part of the same verse gives us God's provision in case we veer from that standard, or are overcome by our enemy, the devil—an Advocate, or Intercessor, "Jesus Christ the righteous." He prays for us! Hallelujah!

Now He gives to us the glorious privilege of sharing His intercessory ministry in behalf of those whom we see sin a sin not unto death. What a glorious privilege in such an instance! Some think it refers to a brother in the flesh; not necessarily children of the same parents, but both as descendants of Adam. If so, praying for such a lost soul enables us to share the redemptive urge of the heart of God. Others think it refers to the Christian brother only. If so, by praying for the erring brother in Christ whose sin is not unto death, we not only share the redemptive urge in the heart of God, but also we share the spirit of intercession of His Son and His desire to see the erring one restored in grace.

But there are other benefits both to the person who prays and the one prayed for. Again, we come back to the blessing of obedience—God commands us to pray for such a one. Second, we will be saved from faultfinding and scandal mongering. For, if we pray sincerely, we love in truth; and we never spread scandal on one we actually love. In this way, a whole church, a

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family, as well as a soul, may be saved from heartache and ruin. Third, God will be glorified in the salvation of that soul. "He shall ask, and he shall give him life for them that sin not unto death."

God help us to be intercessors for those who fail. Thus we may see many of them come back to live lives of Christian usefulness and so glorify God, and bless His Church and a lost world.

TOGETHER LET US PRAY

By Nona Keen Duffy

*Together let us pray for peace
And hold the thought each hour;
Together let us keep the faith
In God's unfailing power.*

*Our faith, our prayers, are reinforced
By multitudes who pray;
Together let us ask for peace
And He will show the way!*

The Power of Negative Thinking

T. Simonson*

WITH ALL the talk about the power of right attitudes, something vital has escaped the thinking of many people! All the positive pondering in the world does not change the fact that man is basically corrupt. He may deceive himself into thinking that he is doing wonders; but his central character and nature will remain unchanged.

There are a great many cults in fashion today which feature ways to think constructively. They give the impression that salvation is a kind of "do-it-yourself" project in mental carpentry. This comes about naturally as a result of their failure to deal with the problem of sin.

Whether we like to admit it or not, it remains true that what we *should* be is not necessarily what we *will* be—positive thinking or not! St. Paul put it simply, ". . . how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:18-19). Ask any alcoholic if that doesn't pretty well explain his case. In fact, ask *any* honest man who has taken a good penetrating look at his own character.

Until you recognize yourself as a sinner, all your efforts towards moral improvements are about as effective as painting iodine on a stomach cancer. Jesus knew this when He said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). He spoke these words to self-righteous Pharisees who never dreamed that they (as well as the beggars and thieves) stood in need of a Saviour.

There is a lot of good sense in facing negative facts like these with unflinching honesty. Without an agonizing appraisal of human nature, there is no power at all in positive thinking.

The question is—

"IS IT RIGHT?"

By H. H. Smith*

WHEN General Lee realized that the South was losing the war and to prolong the struggle would mean a needless sacrifice of life, he took steps to make the surrender. "There is nothing left for me to do but go and see General Grant," he said, "and I would rather die a thousand deaths." An officer said to him, "O General, what will history say of the surrender of the army in the field?" Lee replied, "Yes, I know they will say hard things of us; but they will not understand how we were overwhelmed by numbers; but that is not the question, Colonel; the question is, *Is it right* to surrender this army? *If it is right, then I will take all the responsibility.*" (No doubt Lee emphasized the underscored words.)

Those were great words from a great man! In that trying hour, Lee's deepest concern was to know what duty required of him. "Is it right to surrender this army?" If the answer is "yes," he will do so and take all the responsibility.

PREVALENCY OF EVIL

It is depressing to observe the great amount of evil in the world, and it is not confined to any single class of persons. Some are thieves, thugs, bandits, but there are also many so-called white-collar deadbeats—tax dodgers, forgers, embezzlers—men and women who are ready to lie, cheat, steal, and in various ways take advantage of others. There is too much crookedness in the world today because too many are asking themselves the wrong questions. With high-minded men, like General Lee, there is but one question, "Is it right?" But with many others the question is, "What can I get out of this—in profit, pleasure, prestige?" And too often these ends are sought regardless of whether right or wrong.

There are many who do not hesitate to steal from the government, or some corporation (as a railroad or streetcar company) who would not be guilty of stealing from an individual. They will make false statements about their taxable income—and perjure themselves in doing so. If the conductor on a railroad or bus line should fail to collect the fare, they cheat the company out of the fare, instead of calling the conductor's attention to the oversight. Hotelkeepers complain that some guests steal bed linen, towels, and such things. Why will some people steal from a hotel who would not think of stealing from a private home where they may spend a night?

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In a recent issue of the *Reader's Digest* there is a startling account of what is described as "the personal-injury racket." We are told that the public is robbed of millions of dollars annually by deadbeats who make a business of claiming fake injuries and collecting damages.

HONESTY IN ALL THINGS

An honest person is honest in all things. Remember the words of the Master, "He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much" (Luke 16:10, R.S.V.).

An interesting essay—or lecture—was written by Dr. George W. Bagby during the latter part of the last century, titled "The Old Virginia Gentleman." After naming several commendable traits of the old Virginia statesmen, Dr. Bagby mentioned integrity. "Honesty?" he asks. "The question is almost an insult. 'Madam,' said Judge John Robertson, when in Congress, to his wife, who asked him to frank a letter for her. 'Madam, I am not a thief.'"

"What a small matter to make any ado over!" does someone say? True, it was a matter involving only a few cents, but that congressman was observing the teaching of the Master about being "honest in a very little." If during the past several years all of our public servants had been as careful to be strictly honest in all their duties and dealings as was this old-time statesman, not one of them would have been called upon to spend a few years as a "prison guest."

Among other faults, this generation has been accused of a lack of sensitivity of conscience. How may one acquire a more sensitive conscience? A sincere desire to know and do what is right in the sight of God, with watchfulness and prayer, will help. Even the Apostle Paul said—according to the Revised Version: "I always take pains to have a clear conscience toward God and toward men" (Acts 24:16, R.S.V.). If the great Apostle felt it necessary always to be on guard against slipping, how much more should we feel the necessity of constant watchfulness and prayer?

We should take care not to become disheartened because of the prevalency of evil in the world. Sin of every kind was rampant in Paul's day, but remember it was the Apostle who said, "Where sin increased, grace abounded all the more" (Rom. 8:20, R.S.V.). God has a remedy for sin. When we read a report from the FBI giving the number of crimes committed throughout the country every hour, we should be disturbed but not discouraged. There is much good as well as much evil in the world. While some of our leaders in public life may go wrong and disappoint us, we can readily agree with a prominent churchman who recently wrote, "The government at Washington has hundreds of thousands of honest and competent people working for it."

As for ourselves, let us all strive to make this a better world by being "stedfast, unmovable, always abounding in the work of the Lord."

Oh how great is thy goodness, which thou hast laid up for them that fear thee (Ps. 31:19).

God yearns to be good to us all, but our own attitude toward Him often thwarts His purpose.—
EARLE F. WILDE.

Over the "Ridge Route"

By Rob L. Staples*

THE TOWN where I pastor lies sprawling at the southernmost end of California's sunny San Joaquin Valley. There is a common expression among the people here which intrigued me when I first heard it. It is the catchy phrase, "over the Ridge Route."

You see, this end of the valley is surrounded on three sides by the Tehachapi Mountain range. Just beyond these ranges lies the city of Los Angeles. The only way to reach Los Angeles is by U.S. Hi-way 99, which crosses the Tehachapis. This section of Hi-way 99 over the mountains from Bakersfield to Los Angeles is referred to as "the Ridge Route."

Here in the valley everyone speaks of the Ridge Route and the city which lies beyond. All the native sons of the San Joaquin hope sooner or later to see the "Big Town"—to "get over to L.A." But everyone knows that the only way to get there is "over the Ridge Route."

It is easier to travel the level valley roads. They are straighter, smoother, and better adapted to fast driving; it takes less effort, less gas, less power, less wear on the car. But in order to see the big city, you must go "over the Ridge Route."

Here in the valley, even in the winter months, the weather is almost monotonously nice. But in regard to the Ridge Route, the radio usually carries such news items as these: "There is ice today on the Ridge Route." "It is snowing today on the Ridge Route." "Roads are slippery on the Ridge Route." "There was a wreck last night on the Ridge Route." The Ridge Route is a dangerous route; nevertheless, it is the only way to get to the big city.

Which things are an allegory—a spiritual allegory. Just beyond the ranges which bound this earthly existence there lies the Eternal City of God. All who roam the flat valley roads of earth have in their hearts a deep-seated longing to someday see this city. It takes less effort to travel earth's highways; but those who desire to see the Eternal City must go "over the Ridge Route."

What is the Ridge Route? Jesus traveled it. Over a long, winding trail, up a steep, rugged hill, He stumbled—with a cross on His back! And He who alone has earned the right to say it, says, "If any man will come after me, let him . . . take up his cross . . ." (Luke 9:23).

It was a rugged road, but it led our Lord back home to the city of God. The "Ridge Route" is the only way; the "Ridge Route" is *Calvary!*

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An Open Letter to a Puzzled Christian

By Henry E. Brockett*

Dear puzzled Christian:

WHY THESE CONFLICTING VIEWS?

I WONDER if you are somewhat puzzled by the conflicting views held by Christian teachers about holiness. I sympathize with you. I have been puzzled myself. It has only been as a result of much prayerful searching of the Scriptures that I have been able to come to certain definite conclusions and to a definite faith. But the search for God's truth brings a rich reward and there is this blessed promise to encourage us in the search: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17). In order to try to help you I thought I would write to you and deal with some questions which may have arisen in your mind.

WHY TROUBLE ABOUT ROMANS 7 (14-25)?

You may wonder, perhaps, why so much attention has been given to this passage of scripture. Is this examination of any practical value to the Christian? I answer: "Yes, because a God-given experience of holiness depends on our faith, and faith must be based on the Word of God and a correct interpretation of that Word." Now, if there is one passage in God's Word about which it is vital to have a correct interpretation in order to understand God's way of holiness, it is surely Romans 7 (14-25). That passage describes a state of bondage to sin. A vital question is: "Is this the experience of every Christian?" According to the concurrent theory of Romans 7 and 8, the answer is an emphatic "Yes." It is strongly asserted that the experience of Romans 7 (14-25) is concurrent in every Christian with the experience of victory in Romans 8. This unscriptural theory confuses the minds of seeking Christians and hinders faith.

Dear Christian, if at the back of your mind there is the idea that you can never be free from the Romans 7 experience, what a great hindrance that false conception is to the exercise of faith for a God-given deliverance from sin! If, however, you see that the Romans 7 experience is a state of bondage from which we may be delivered by divine grace, the way is clear for us to consider what that deliverance means.

WHAT IS DELIVERANCE FROM SIN?

It will be well, first of all, to make clear what it is not. It is not a state of sinless perfection, if by that term we mean a state in which we are not tempted, are beyond the possibility of sinning, or are freed from human infirmities and mistakes. That state is glorified perfection. It is not for us on this earth. But scripture does speak of an experience available on this earth and describes it as "now being made free from sin, and become

servants to God, ye have your fruit unto holiness" (Rom. 6:22).

This is the very opposite of Romans 7 (14-25). There the one described is certainly not "made free from sin," but is compelled to obey the dictates of indwelling sin; he cannot serve God acceptably and so cries out for deliverance. "Who shall deliver me from the body of this death?" that is, this bondage to indwelling sin. Hence the phrase, "deliverance from sin." So you see, dear Christian, by "deliverance from sin" we mean a God-given delivering or freeing from a deep, dominating, evil power called "sin that dwelleth in me," dwelling in that mysterious, hidden realm of our personality which scripture briefly terms "the heart."

HOW DEEP IS GOD'S DELIVERANCE?

In order to help you to see what scripture reveals about the depth of God's delivering work in the heart, let us look briefly at that wonderful prayer of Paul for the Thessalonians: "And the very God of peace sanctify you wholly" (I Thess. 5:23). To be "sanctified wholly" means to be "sanctified through and through." Notice it is a work of God himself. He does it. He alone knows how sin has ruined our hearts "wholly" or "through and through." This is beyond our knowledge. God says: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart" (Jer. 17:9-10). And if God alone knows the depth of the ruin of sin in the heart, He alone can provide the remedy for that sin. This He has done through the cross and resurrection of His Son and the gift of the Holy Spirit. However deeply sin has abounded in the heart, grace can much more abound when God sanctifies us "through and through."

And the promise is: "Faithful is he that calleth you, who also will do it" (I Thess. 5:24). "Sanctify wholly" is in the aorist tense, signifying an act of divine grace. What is the result? The hid-



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den depths of our heart having been divinely delivered, cleansed, and freed, our whole spirit, soul, and body can now be preserved by divine grace, blameless unto the coming of the Lord. What a blessed deliverance indeed!

DO CHRISTIANS NEED DELIVERANCE?

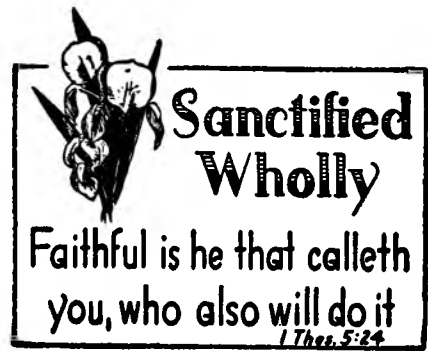
Dear Christian, do you know anything about this blessed deliverance? Perhaps you say: "But I am converted. I have been born again and am on my way to heaven. Isn't that enough?" Perhaps you accepted Christ as your Saviour at a Billy Graham crusade meeting. Praise God indeed if you have experienced the reality of the new life in Christ Jesus and rejoice in Him as your Saviour. But as you go on in this new life, the first flood tide of joyous emotion begins to subside, and you have to face the conflicts, temptations, and disappointments of life, you may vaguely begin to feel a lack in your spiritual experience. There doesn't seem to be the deep rest of heart, joy, power, and victory which you see so clearly set forth in the New Testament. Perhaps you are already in this spiritual condition. If so, do not be discouraged. As long as you are obeying the light that God has so far given you, rest assured that the Holy Spirit is lovingly brooding over you to lead you into a deeper experience of God's saving grace.

I will try to diagnose this condition in the light of scripture. I assume you are a child of God and earnestly desire to do God's will in all things, and faithfully to serve Christ the rest of your life. This is indeed a Spirit-inspired desire. But do you find that your will to do this is sufficient to accomplish your desire? Or do you find that as the light of God's truth shines more clearly into your heart there is revealed an evil opposing power which thwarts and frustrates that will to do good and brings you into bondage, defeat, and humiliation? Now let us consider this state in the light of Romans 7.

HOW DOES ROMANS 7 (14-25) APPLY TO CHRISTIANS?

Do you find, dear Christian, that something analagous to the bondage portrayed in that passage is reflected in measure in your own heart? That passage is the most vivid description of the working of sin in the human heart that is contained in the whole of Holy Writ. It is a revelation of the hidden depths of Paul's heart. Paul wills to do good but finds he is utterly impotent to do so in his own strength because of the greater power of sin within him, which all the time defeats his will to do good. He confesses: "For to will is present with me; but how to perform that which is good I find not" (v. 18).

That revelation in Romans 7, though a picture of Paul "under the law" trying to keep the law of God in the strength of his own will power, is not given to us merely to tell us about a phase in Paul's personal experience. That experience has a lesson for us all. It is a principle of truth applicable to all and stands for all time. In a nutshell that lesson is this: To will to do good is insufficient. We need, in addition, the mighty



power of the Holy Spirit applied through faith in the cross and resurrection of Christ to reinforce the will and make it effective by delivering the soul from bondage to indwelling sin.

Even as Christians we may be very earnest and active in serving the Lord and yet, in a measure, may be secretly relying on the energy of our own wills, wisdom, and strength. We may not yet have come to an "end of ourselves" like Paul when he confessed: "I know that in me (that is, in my flesh,) dwelleth no good thing," (Rom. 7:18) and that he had "no confidence in the flesh" (Phil. 3:3). If, therefore, we have not yet realized our need of the mighty delivering power of the Holy Spirit we shall sooner or later have to learn the lesson about self and indwelling sin as Paul did in Romans 7.

HOW LONG DOES THE ROMANS 7 EXPERIENCE LAST?

That depends on how long it takes us to learn the lesson about self and sin that God would teach us. That lesson can be learned only in the presence of the Lord and in the light of His Word.

The painful sense of bondage and defeat described in the chapter is not intended, however, to be a permanent experience. It is not the permanent experience either of an unsaved sinner or of a Christian. It is intended to be a transitory experience. Dispensationally, "the law" which made nothing perfect, was transitory until something better was introduced, namely, the way of faith in Christ. See Gal. 3:23 to 4:7. It is the same in individual experience. The legal bondage of Romans 7 should be a transitory experience. There is something better for us, namely, full deliverance through faith in Christ and the blessing of the Spirit of Pentecost.

WHAT DOES DELIVERANCE LEAD TO?

And now perhaps you ask: "What is that 'something better'?" It is important to see that deliverance from sin is not an end in itself. It is the door into "the fulness of the blessing of the gospel of Christ" (Rom. 15:29). In a nutshell, it is "Christ in you, the hope of glory" (Col. 1:27). Deliverance from indwelling sin brings the glory of the fullness of the indwelling Christ. These two aspects of truth are linked together and must not be separated. The truth is expressed in Paul's testimony: "I am crucified with Christ [deliverance from sin]: nevertheless I live; yet not I, but Christ liveth in me [the indwelling Christ]" (Gal. 2:20). This is Paul's permanent experience,

not Romans 7 (14-25), and it is intended to be the permanent experience of every Christian.

It is on the basis of deliverance from sin and the glory of an indwelling Christ that Paul prays those wonderful prayers for believers in Ephesians 3 (14-21); Colossians 1 (9-11); and Hebrews 13 (20-21). Dear Christian, have you ever got on your knees before God and prayed those prayers for yourself?

So to the question: "What does deliverance from sin lead to?" we reply: "It leads to the fulfillment of those prayers in our daily lives." Could there be anything more blessed?

HOW DO WE EXPERIENCE DELIVERANCE?

I wonder now, dear Christian, whether you are saying in effect: "All this sounds very good and I begin to feel that I do need God to do something further and deeper in me, but how am I to enter into this 'fulness of the blessing'?" Well, I do not propose to give you a rigid, detailed formula of procedure, but will answer your question very briefly and simply: "By faith in God and His Word." All God's saving blessings through Christ are received by faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). If, therefore, dear Christian, you diligently seek Him, He will surely reward you. All I can do now is to ask you to take His Word with its revelation of indwelling sin in Romans 7, and the exceeding great and precious prayers and promises we have considered, into the light of the Lord's presence. If you are willing to do His will and put Him first in your life, He will surely reveal to you what your own personal need is and enable you by faith to receive the sanctifying Spirit in His fullness to sanctify you wholly and to empower you to receive the glory of an indwelling Christ (Eph. 3:16-17). And as you daily maintain your attitude of faith and obedience you will know what it is to "walk in the Spirit, and . . . not fulfil the lust of the flesh" (Gal. 5:16), which is "deliverance from sin."

And so, dear puzzled Christian, I have endeavored to lead you to the place to which Paul came when he said: "I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). There I must leave you. I can take you no further. The Lord grant that as you too "bow your knees," your perplexities may disappear, your faith may lay hold of God and His Word, and you too may enter into "the fulness of the blessing of the gospel of Christ."



The Lord is with you, while ye be with him; and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you (II Chron. 15:2).

God has made abundant provision of divine grace for our every need, but no help for any one of us the instant we deliberately forsake Him.—EARLE F. WILDE.

"Tell Them Now . . ."

By Dolores S. Douglas*

TH**ERE** isn't anyone in the world who loves flowers more than my beloved mother. So many times I have heard her remark that she wants to enjoy their fragrance and beauty while she is still alive and not have them just as a floral remembrance at her death. We know it is too late to enjoy the sweetened scent of flowers then, and so is the time forever too late to offer compliments or appreciation where it is due.

We are all humanly guilty of sometimes being too late in acts of kindness or words of love. There are so many ways we can show our love and appreciation of others. The time to do it is *now!*

Everyone likes to be appreciated, from the youngest to the eldest. In writing this, I am particularly thinking of the elderly folk in our churches. It's true some of them are too far up in years or physically unable to be active in church affairs, but that should not result in their being pushed aside or neglected.

They may not even get out and knock on a single door for visitation or attend special meetings, but I am glad for their presence in the regular services. The glory of God on the faces of the old saints does more to inspire a new convert than a book full of words.

If someone had tried to tell me a few years ago there was no such thing as a sweet lasting Christian experience, one look at the glow on old Brother R____'s face would have proved to me that there is. When I hear Sister T____ pray, I am positive more than ever before that God does walk with His children in the *golden years of life*.

I appreciate the elderly folk for their advice and encouragement. Not many people like to take advice, especially the young from the old. There are ways to give it tactfully and in love. There are so many pitfalls and bumps on our journey to heaven, and I know the old saints know about quite a few of them. Personally, I like to know a little of what may be ahead; but more than that, I like to know that I too can be victorious.

Not only do these dear folk enrich this life by their presence among us, but also by their prayers. They can cause great things to happen with their fervent prayers. They have lived by faith a long time and know how to stand upon the promises of God.

Don't we sometimes underestimate the worth of these dear ones? Isn't there someone in your church or even in your neighborhood whose heart would be warmed to know he is still loved and appreciated? Tell him now, before it is too late!

*St. Petersburg, Florida

Taking the Grudge Out of Giving

By Earl C. Wolf*

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver (II Cor. 9:7).

TITHING is not a mathematical bargain one strikes with God. It is a scriptural principle, a Biblical minimum, and a proved method of giving for the Christian. The practice of tithing is vital to the progress of Christianity.

For many years my parents were generous, regular contributors to the work of the church. During the annual membership canvass they made a liberal pledge and gave additional offerings throughout the year.

A new pastor came to our church and faithfully and fearlessly challenged his people to adopt proportionate giving as their starting point in stewardship. My parents accepted the challenge and for thirty-five years did not fail to practice tithing. When they began to keep books on their giving, even though it had been generous, they discovered that they had been falling short of their privileges in stewardship.

My parents tithed lovingly, not legally. It was neither a technical procedure nor a "letter of the law" matter with them, for they were in love with Christ. They were on the *playing field* and never *grandstand* Christians. As soon as a faithful servant of God gave them light and guidance, they responded and never forsook the practice of tithing.

Tithing added zest and romance to their stewardship. In proportion to their ability across the years, additional offerings were considered a privilege. Hearts filled with love and a faithful pastor were large factors in my picture of a heritage of giving. Since 1928 this heritage has been undergirded by the stewardship guidance of the Church of the Nazarene.

Tithing—a legalistic, technical, mathematical something? Never in our home! It was the issue of love. There was no grudge in this giving.

After retiring from the pastorate, my father never missed tithing his pension checks which came regularly from the Nazarene Ministers Benevolent Fund. Now that he belongs to the Church Triumphant, Mother tithes the smaller checks and any other monies she receives.

The grudge will disappear from our giving if we love enough. In a sermon, "Getting Fun Out of Giving," Dr. Thomas P. Lindsay (minister, Linwood Presbyterian Church of Kansas City, Missouri) says, "*The first thing you must do, if you would get fun out of giving, is to let yourself fall in love with the One to whom and for whom you give.*" He further states: "We oftentimes fail to get fun out of giving because we fail to see beyond the figures in the church budget, to interpret these figures in terms of the needs of our fellow men

and the love of the Lord Jesus Christ. The question with which we need to be challenged constantly is not: How much shall I give? It is: How much do I love the Lord?"

Love will take the grudge out of giving. It is the foundation principle of a genuine stewardship.

GOD IS ON THE THRONE

By Marvin S. Cooper*

*God has been so good to me;
My need He doth supply—
He hears me when in prayer I call,
And He answers when I cry.*

*When the storms of life are raging,
And the winds are howling wild—
He softly whispers to my soul,
And says, "Trust Me, My child."*

*Tho' friends grow weak and oft forget,
While I must stand alone—
I know that I will conquer yet,
For God is on the throne!*

"Grace Reigns!"

By E. Wayne Stahl*

ISAT THAT morning in one of the long corridors of a great hospital, waiting to be summoned to what might prove to be a momentous decision for me. Because of a certain physical condition that was mine I had been advised to visit the cancer clinic periodically held there.

During the considerable interval between my arrival and the aforesaid summons I had been reading from a greatly prized, pocket-size German hymnal, without notes, which I frequently carry with me, to "redeem the time" by perusing its precious pages during a period of enforced waiting. It is a songbook that, largely, exalts the Lord Jesus as Saviour, Friend, Bringer of victory, and "Shelter in the time of storm." Vast peace was mine as I reveled in the glorious truths. What unspeakable consolation they brought to me in that hour of uncertainty!

At last the lady attendant came and said, "You may come now." In less than a minute I was in the room which might prove a place of destiny for me. In a partial circle sat perhaps eight doctors. I was told to sit in a chair facing them. The careful examination began. It was soon completed, and I had reason to know that those medical experts had formed their conclusion as to my case. I asked one of them, "Is it malignant?"

He answered, "Yes."

Time had been when such a reply would have made it seem as if my universe had crashed, while

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hurricanes of terror were roaring across the black ruins. But, thank God, it was not so with me at that moment! Calmness was mine, and I walked along that hospital corridor with the transcendent peace of God in my soul.

It was the peace of the conqueror, the golden tranquillity of one who is a super-victor through the love of Christ (Rom. 8:37). Oh, how *triumphantly real* He was to me that moment!

As I walked down the fifty-two steps of the great hill on which the hospital buildings stand, on my return home, amid the brightness of that sweet June morning, there was a richer splendor in my soul. I knew the *brightness of His coming* to my heart, the splendor of Him who is the brightness of His Father's glory. My heart did not "meditate terror," for I was by faith seeing the King in His beauty (Isa. 33:18a), and hearing Him say in effect the words of the verse on our scripture wall calendar for that particular day (so very timely then): "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nah. 1:7). Oh, the triumphing of that trusting!

Yes, I knew a conquest surpassing that of any of the great commanders in the "Fifteen Decisive Battles of the World," a conquest mightier than Miltiades knew at Marathon, when he saved the Western world from Asiatic bondage; mightier than what Charles Martel realized at Tours, when he saved Europe from foul Mohammedanism; more glorious than that of Wellington at Waterloo, when he saved England from the ravenous ambition of the bloodthirsty Napoleon.

SO CLOSE!

By Ruth Williams Crooks

*I stood beside an open grave
And cried, "Oh, cruelest foe!"
"There is no death," Christ whispered,
"Faith knows that it is so."*

*I cried, "O God, please lift the veil
That hides his face from me."
He said, "There is no veil, My child,
Your eyes but darkly see."*

*I said, "This bitter parting, Lord;
When will I see him—when?"
He said, "There is no parting, child,
He's closer now than then."*

*I said, "Where is he, Lord, today—
Nearby, or far away?"
He said, "With Me, and we with thee—
So close are we, alway."*

*No death—no veil to separate—
Oh, consolation sweet!
I knelt in adoration there
And kissed His nail-pierced feet!*

Mine was "the victory of the vanquished." I had yielded my all to the One who conquered on a cross; He had made me a triumph in trouble, with a glory which words cannot describe. And I am as sure as I am that I sit at the typewriter this moment that on my thorny bush of trial will blossom the celestial roses of my going "deeper in the secrets of God." In fact, this very moment I experience that holy blooming. My "Rose of Sharon" who wore the thorn crown for me will certainly make my "thorn in the flesh" a means of my "triumphing gloriously." And so I "sing unto the Lord" (Exod. 15:1) in this testimony as I tell the story of my triumph.

Therefore I take for the title of my confession the words of one of the characters in *Pilgrim's Progress* who, in a time of gigantic crisis, shouted, "GRACE REIGNS!"

JOURNEY'S END

By Clyde W. Rather*

IF WE look at an old photograph album, we shall find that many of the dearest friends of our childhood have so far gone out of our memory that we cannot even recall their names. Life has a way of sweeping many of our early friends quite out of our minds. There is, too, a point of rupture in some of our friendships. We have let friends go; they have let us go.

Our hearts cry out for a friendship that is proof against time, for someone who will love us always—"unto the end." When John wanted to express the sort of person Jesus was, he said, "Jesus . . . loved them unto the end" (John 13:1).

Yes, Jesus is the best Friend man ever had. How dark life sometimes looks! Everything material fails, our earthly hopes are blasted, friends here misunderstand, and the night of despair settles down so dark and dismal. Ah, but for the soul that knows Jesus as Saviour and Friend there is joy and cheer in the darkest hour; for

*Did ever saint find this Friend forsake him?
No, not one! no, not one!*

The saints have been despised by this old world and have suffered mockings and scourgings, bonds and imprisonments. They have been "stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:)" but not one of these ever found Jesus to forsake him. They went to the stake victoriously and testified amidst the burning flames that Jesus was with them even to the end, sustaining their hearts and encouraging their faith.

*Jesus knows all about our struggles;
He will guide till the day is done.
There's not a friend like the lowly Jesus,
No, not one! no, not one!*

This day, tomorrow, always, we have a Friend who will never let us go, but will guide us surely to our journey's end.

*Pastor, El Centro, Calif.

Knocking on doors can—

INSPIRE CONCERTOS

By Ross W. Hayslip*

SOMEONE has told that one of Beethoven's most famous concertos was suggested to him as he heard repeated knocks in the stillness of the night at a neighbor's door. The concerto begins with four soft taps of the drum—raised in this work to the rare dignity of a solo instrument. Again and again the four beats are heard throughout the music, making a wonderful effect. Someone knocked on a door and a concerto was born!

My Sunday-school superintendent and I were calling one afternoon in behalf of promoting attendance at our revival then in progress. We knocked at the door of an address that had been

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given to us as a prospect. When our knock was answered by the young lady of the house, we found that our prospect had moved to another location. We handed a printed invitation to the lady and urged her to bring her husband and come out to the meetings. She came to the service that night, and when the invitation was given, came forward to the altar and was gloriously sanctified.

A concerto is defined as "a musical composition for a solo instrument with an orchestral accompaniment." This lady, so wondrously sanctified, lived such a life of holiness that her unsaved husband was soon led to the Lord. Her concerto of Christian living along with the accompaniment of the symphony orchestra of the skies has proved to be music of a celestial order. She has been a tireless, faithful worker in her local church, and her life has blessed many.

We knocked on a door and inspired a spiritual concerto!



Evangelistic Honor Roll

ROY F. SMEE, Secretary

THIS YEAR, with the enlarged arrangement for the Evangelistic Honor Roll, we are able to report the churches on this honor roll as the district journals are printed. About 10 per cent of our churches will normally qualify for the honor roll in the following groups by membership:

Group	Membership	Gain Required
I	1-24	9
II	25-74	12
III	75-149	18
IV	150-299	25
V	300-499	35
VI	500 and over	50

We congratulate the following churches for having received into their membership during the year the number of new Nazarenes (not including transfers) set for their group. Each one of these churches is being sent a beautiful certificate from the Crusade for Souls Commission. Our prayer is that they may continue to win new people to Christ and the church and to qualify for the Evangelistic Honor Roll in the year ahead.

Church	Group	Present	
		Gain	Membership
AKRON DISTRICT			
Cleveland South Euclid	II	12	70
Kellogsville	II	18	41
Leesville	II	13	59
Massillon	II	15	85
Painesville	II	12	83
Powhatan Point	II	15	75
Alliance	III	18	111
Barberton	III	20	150
Cleveland Garfield Heights	III	23	108
East Palestine	III	18	139
Akron Kenmore	IV	28	185
ALBANY DISTRICT			
Elmira Calvary	I	10	24

Niagara Falls Second	I	9	21
Fulton	II	12	60
Gouverneur	II	12	46
Waverly	II	15	47

IDAHO-OREGON DISTRICT

Twin Falls First	IV	31	181
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LOS ANGELES DISTRICT

Panorama City	I	10	40
Los Angeles Glassell Park	II	26	78
Los Angeles Grace	II	15	65
Santa Paula	II	12	58
Glendale	III	19	150

NORTHERN CALIFORNIA DISTRICT

Bakersfield Brentwood	I	9	35
McFarland	I	15	27
Fortuna	II	12	67
Lodi	II	19	80
Pittsburg	II	15	76
Redwood City	II	16	71
Tracy	II	18	67
Hanford	III	20	128
Redding	III	28	120
Porterville	IV	26	302
San Jose Westside	IV	35	194

OREGON PACIFIC DISTRICT

Oceanlake	I	9	20
Salem South	I	14	57
Culver	II	12	50

WASHINGTON-PHILADELPHIA DISTRICT

Selinsgrove	I	11	33
Frederick	II	17	88
Lancaster	II	12	56
Marley Park	II	12	83
Petersburg	II	17	44
Lansdale	III	19	126
West Chester	III	24	150
Washington, D.C., First	IV	29	288

IX. The Relation

Of Holiness to Physical Death

HOLINESS means life. If a person is saved, he is no longer dead in trespasses and sins; he is from then on spiritually alive. When a person is sanctified wholly, then his experience may be described as fullness of life. This climactic experience is a spiritual crisis which lifts a person to the level of abundant living. Everything which comes under the head of holiness in Christian experience stands for that which is opposite to death; ultimately, it can mean nothing less than the triumph over physical death. Holiness in its fullness does not guarantee that we shall escape physical death. However, it does imply the resurrection of the body and life with Christ forever. Sin and death are Siamese twins, and to get rid of one of these—which one does when he is saved and sanctified—is a promise of the fact that he finally will triumph completely over the other. Furthermore, in this state of grace, we'll be able to meet this monster, physical death, with victory.

Then there is another truth which should be mentioned. A person who is saved but not cleansed from inborn sin will be cleansed from this inbred sin at death; but in order to receive this benefit, a person must be saved and walking in the light. Maybe I did not need to make that last statement, for anyone who will stop and think will realize that a person can't keep saved when refusing to walk in the light. We can't deliberately reject light without sinning; therefore, a converted person must be walking in the light but may not for some reason have yet arrived at that stage where he apprehends the truth of entire sanctification. This is true of babies; they are in the Kingdom, but they are not free from inborn sin. But if they die before the age of accountability, they will go to heaven. How, or why? Because they have been cleansed from inborn sin by God's special intervention. The same is true of a regenerated person who is walking in the light but has not yet attained to the light on entire sanctification as a second definite work of grace. He will be freed from his inborn sin if he should die before he is freed from it here.

No one knows for sure exactly when this freedom from inborn sin comes, but let's think of it just now as coming at the time of death. This is the answer that some holiness leaders have given. By saying that it comes at death to those who are regenerated and walking in the light, we do not mean that it comes *by* death. Death is not the agent of entire sanctification; death is not the sanctifier. Death is an enemy; death is of the devil; death is the racial penalty for sin, and no good can come from it. A person who teaches contrary to this is mistaken.

Neither do we have to wait until we get our resurrected bodies to obtain freedom from inborn sin. To claim that is to connect inbred sin with our broken-down bodies; that is not Bible teaching either. We don't have to wait until the resurrection morning to get sanctified wholly because our inbred sin is indissolubly bound up with our bodies. They are not sinful in and of themselves; they are mere matter, and matter does not commit sin. Tables or chairs don't sin. Sin is tied up with the man who lives in the body. Therefore, I say again, we cannot causally connect entire sanctification, or cleansing from inbred sin, with death. Death does not bring about the cleansing, nor is the cleansing made possible because we have a resurrected body. The heart is cleansed at that time, sovereignly, by God. God is the only possible cause of entire sanctification at the time of death. He is just as truly the Sanctifier then as He is when He sanctifies wholly here and now.

But someone may ask, "Why doesn't such a person get this sanctifying grace as a sovereign gift from God before death?" The answer is, He's still on probation. So long as a person is on probation, he doesn't have any holiness bestowed upon him without meeting specific conditions. There is no such thing as inner righteousness being sovereignly bestowed upon a man—that is, given without personal faith and consecration—so long as he is living here and now; that is, so long as he is on probation. However, since death ends probation, then God can step in and sanctify wholly those who have been saved and are living up to the light of God as it is in Christ Jesus.

When I am talking about this type of entire sanctification, I am not thinking about positional holiness. There is no such thing as positional holiness. This experience does not come by proxy; I either have it or I don't have it. When I am only saved, I do not have that fullness of righteousness, or holiness, which one gets when he is entirely sanctified. However, it will be mine if I should die suddenly, if I make sure of the fact that I am walking in all the light that God has shed on my pathway. When I do get it, I don't have it by proxy; it is my holiness and not the holiness of Christ that I have. All holiness which has value for me as an individual is positional, and not positional; it comes, not by proxy, but in actuality.

We would conclude, then, by saying that the actual righteousness of entire sanctification is

conditionally guaranteed to every saved person who is walking in the light; that is, it is guaranteed to him if he dies before he gets the light on entire sanctification, on condition that he was at the time he died, saved, or regenerated, and walking in all the light he had.

A HEADLINE

A HEADLINE in the *Kansas City Star* read something like this: "Will our soldiers be able to cope with the Russian armies?" What was its point? Simply this; our servicemen live on such a high level in comparison with the men of the Russian army that this writer was doubtful whether they could compete with the latter in bearing the hardships of actual warfare. Wars can't be won with sunshine and laughter. They will always demand "blood, sweat, and tears." Will a life that is too easy prepare men for the hardships which are bound to come if battles are to be fought and won?

It seems to me, however, that there are more glaring illustrations of this condition outside of military life than in it. For instance, one present-day writer asserts that in our political life we are ignoring morals and turning to the "gods of expediency." We want a government and political leaders which will give us more and more regardless of what the consequences may finally be. We demand a heaven on earth, a life free from discipline and hardship. Give us ease and more of it all of the time. Thus a political leader who insists on facing the facts of life as they are will soon be on the way out. If he tries to stem the tide of unreasonable materialism, he will be rejected, however good and wise he may be. We'll follow the fool's idea and seek for more gadgets and comforts regardless of the character it develops in us. We don't want Puritanism again, but we must remember that all sorrow and struggle cannot be excluded from this realm of existence. No government or political leader can by some magic make this world a heavenly utopia!

Some days ago I read a scientist's description of life in these United States fifty years from now—2004. The material progress it envisioned was wonderful. It seemed clear out of this world, even as we experience it in this twentieth century. Still, it did not say that there would no longer be any work to do or responsibility to bear. Neither did it claim that disease, sorrow, tears,

or disappointment would be no more. It asserted that most men would probably live to be one hundred years old, but gave us no promise that death would be abolished. No claim was made that sin would be eradicated from the hearts and ways of all men, and there was no hint that men would learn to live together in peace by then. So far as can be seen now, life on this globe will never be a continuous picnic, or anything approaching it, until Jesus comes.

The Most Important Thing In Writing

THE QUESTION, "What is the most important thing in writing?" has often presented itself to me. My answer is "ideas." Above everything else, you must have ideas if you would write. This applies to writing articles for the *HERALD OF HOLINESS* as well as to other types of writing.

Some people get so taken up with style, or form, that they think that it's all that is necessary. Style is very important, but you might be an expert in this realm and yet couldn't write if you had no ideas. You must have something to express in this style, or form, and that something is ideas.

A person may be rather an unusual speaker, and yet never be able to do much when it comes to writing. He may be an expert at gathering ideas from what he reads and hears, have a gift of language, an unusual personality, and, therefore, able to surpass quite a few as an intelligent and interesting speaker. Nevertheless, he may not be able to write. The lack of the ability to think is more quickly revealed in writing than in speaking; scarcity of original ideas soon manifests itself on the printed page.

But someone may speak up at once and say that there is no such thing as originality, and, in a sense, he is correct, but from another viewpoint he is wrong. There is certainly what has been called relative if not absolute originality. Some people have minds which are so original that they react with their own "slant" to everything they hear, read or experience. If a person has such a mind, he will create new versions of life's truths and experiences continually. There are other minds which are remarkable in many respects, but they do not have that unusual capacity, or have it only in a very limited sense. You may ask, "Can that capacity be cultivated?" Yes, but to a certain extent it is native.

Dr. J. B. Chapman was a writer. There have been few, if any, in our church who have equaled him at this point. He wrote for many years, perfecting his style, but from the first he had ideas; he was a thinker. Everything he heard, read, or experienced seemed to start a thought-chain reaction in his mind. More ideas clamored for expression than he had time to put into written form. From the first Dr. Chapman had the pri-

mary requirement for writing.

Someone asked one of our present-day novelists how she could write as much as she did. She answered that she had far more characters clamoring for expression than she could put into print. From that standpoint she was born a writer. I don't mean that she didn't need practice—she needed plenty of it; but from the beginning she had the most important of all prerequisites for writing—she had ideas.

There might be a reader who would conclude from what I have written thus far that I hold that only writers think. This is not the case. What I have actually been saying is that all writers are thinkers, and any logician will tell you that such a proposition does not mean that all thinkers are writers. Some of the greatest thinkers that I have studied under did very little writing. For various reasons which I do not now have the time to discuss they were not writers.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. I notice in the current issue of the "Herald of Holiness" someone asks the question, "Who was the father of Jesus?" I note that you said that Jesus is the eternal Son of God. Now this is what I do not understand. If He is God's Son as to His deity, how could He be eternal? Would not the Father have to exist before Him? Is He called God's Son anywhere in the Bible before His incarnation?

A. Occasionally in the history of the Christian Church there have been those who believed that Jesus Christ became the Son of God only when He became the Son of Mary. However, the usual view of the Christian Church has been that Jesus has not only existed from all eternity, but also He has been the Son of God from all eternity. He became the Son of Man only when He was born of Mary. The Gospel of John is full of passages which certainly seem to imply that Jesus has been the Son of God from all eternity. Read the following, and I do not see how you can doubt what I have said: John 1:1-18; 8:58; 17:5, 24; and 20:30-31; I John 2:22-24; 4:15. These are just a few of the verses which could be cited from John's Gospel which teach this truth. It is also taught elsewhere in the New Testament.

The correct way of stating this truth is: "The Son is eternally generated by the Father." It signifies logical rather than temporal priority—priority, or firstness, which is due to importance and function rather than essence or existence. This isn't easy to understand, but there are many things about the Trinity and the Incarnation which are not easily comprehended. It does not mean that the Father was before the Son from the standpoint of time, but rather that He was and is before Him in His significance and function in the Godhead.

Q. Is it proper for any and everybody to repeat the Lord's Prayer? It was given for Christ's disciples to use, and not for sinners. Besides, God is not the Father of sinners.

A. I can see how this question might arise, but I can't agree with the implications of it. We must not allow ourselves to become too technical or legalistic on such matters. On the same ground we might say that no one but a Christian should repeat the Apostles' Creed, for a sinner could not say it from the heart. In the fullest sense, he could not say that he believes what is stated in the Apostles' Creed. Nevertheless, I believe that it is a good thing for him to repeat it from the standpoint of knowing what the great Christian beliefs are and of giving mental assent to them. Likewise, it is not a bad thing for all people, unsaved as well as saved, to become acquainted with the Lord's Prayer. Such a repetition might help to awaken them to their need.

Q. Should friends and visitors, as well as members, be allowed to vote on building improvements amounting to thousands of dollars? Should a matter such as this be voted on by ballot rather than by the raising of the hand? Further, should a full and fair discussion of the matter be permitted after the motion has been made before the vote is taken?

A. Certainly the *Manual* is clear on these matters, and it should be followed. As I understand the *Manual*, my answer is "no" to your first question. Only church members are allowed to vote on church business. As to your second question, I would say that all important matters such as the one you mention should be voted on by ballot. And last, certainly a full and fair discussion of all matters of

business should be allowed. In fact, such procedures as I have indicated above are followed by all organizations as they function in their business meetings. This is the common and recognized practice. In addition, I might add that the churches of which I have been a member have conducted their business meetings in this way. In the long run it always pays to be open and aboveboard about the business affairs of the church.

Q. Can you tell me if anywhere in the Bible it says, "Ye shall be known as ye are known"? It seems to me that I have read this in the Bible, but I can't find it.

A. You must be thinking about the latter part of I Cor. 13:12—"but then shall I know even as also I am known." This is the nearest to the statement which you give above that I can find in the Bible.

WE MUST BE SKILLED—

We as Christians must be skilled in bringing God and people together. Whatever it involves, to be a "workman that needeth not to be ashamed," we must accomplish each phase.

A librarian is skilled in bringing books and people together.

A physician is skilled in bringing medicine and people together.

A teacher is skilled in bringing information and people together.

A salesman is skilled in bringing his items and people together.

Many other fields could be mentioned. Notice that each has something of importance and value to offer, and that *people* are a necessary element in their profession. We need God and we need people in our Christian endeavor. Our duty is to move the great heart of God towards people, and people towards the great heart of God!—EVANGELIST HAROLD J. GLAZE.

FOREIGN MISSIONS

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British Honduras

God has given us some recent victories. One of the boys in Crooked Tree who has caused our work much trouble by mocking and trying to hinder the services has been wonderfully saved.

A woman whose husband and eldest daughter were murdered before her eyes also sought and found the Lord. We had the privilege of helping her to plan to organize her home again with her thirteen children from four months to sixteen years of age. The family altar is to be the center of this home now. Praise the Lord!—RONALD BISHOP.

Among the Aguarunas

IRA TAYLOR, *Peru*

Recently Mrs. Taylor and I were able to give a thorough survey of all our mission work among the Aguaruna Indians. During our stay we averaged a service a day. Several of these were held at our center, Yama Yaket, but others we had in widely scattered places. Our services in the center were especially precious times. There is a fairly stable congregation there of upwards of a hundred. It is made up of our day school boys—around forty—and the workers of the mission, the various Christian families living in our village, and a few who always come in from a distance. We

REMISS REHFELDT, Secretary

found a tender, responsive spirit in the congregation. I think that during the half-dozen services we held there there were seekers in nearly every service. Several times they were the unsaved who slipped in to hear. Thank the Lord for His blessing on this central congregation of the work. Brother Douglass prepared a list of names made up of the Aguarunas saved and holding steady during the years. These will be a nucleus for the first church back there. We do not anticipate organizing yet, but will put these into the nearest church.

Nazarene Bible School,

Lebanon

We wish to report that we have just completed a very wonderful workers' conference of the workers of the Jordan, Syrian, and Lebanon districts. The conference was held at the new Fitkin Memorial Bible School, Beirut, Lebanon.

From the very beginning we felt the presence of God in an unusual way. The times of prayer, devotion, discussion, and the evangelistic services were of great blessing to all who attended. The workers came to know one another better, and the missionaries were in full harmony on all phases of the work.

Some of the topics of discussion included the doctrine of holiness, the Second Coming, church organization, the young people's society, worldly amusements, soul winning, the Sunday school, and other phases of church life. The evening evangelistic services were of unusual blessing under the ministry of Rev. Fahmi Hannawi, an evangelist from Egypt, who preached the gospel with love and power. There were some definite converts in these services.

The fifty who registered for the conference have now left for their individual places of service. The prayer of one and all is that God will give us genuine revival in the Near East, the birthplace of Christianity.—DONALD REED, *Reporter*.

We Blush to Say It

Our faces are red because we are embarrassed to say anything, but we thought you would want to know. In recent months customs officials have become so strict that some boxes have cost us up to twenty dollars for duty. Such being the case, we wondered if it would be out of place to suggest that, if anyone was planning to send us something, he make it a small check instead of a box? That would make it easier on him and on us, too.—THE GOLLHERS, *Peru*.



The Young People's Society

The Word of Witness

JESUS said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). The early disciples felt the force of this commission when they exclaimed, "We are his witnesses" (Acts 5:32). It is a fact—the Christian must be an example of the believers in the way his words are used to witness for the Master. We are called to be witnesses, we are commanded to be witnesses, we are empowered to be witnesses. The very nature of the salvation which Christ brings to us demands that we share it; the thrilling experience which He makes possible for us is such that it cannot be kept if we do not tell about it. The chorus goes, "We're saved to tell others." The

disciples said, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

I am sure that we have not yet grasped this call and felt it the way Andrew did when he ran to bring his brother Simon Peter to Jesus, or the way the fishermen did on the shore of Galilee. I am sure we have not felt the military authority in the command, nor have we fully interpreted the meaning of the power of the Holy Ghost which we have received. We must see that the best Christians, the exemplary Christians are not silent about their great discovery—their discovery of Jesus Christ. We must see that to be silent, looking at it in its very best light, is to be less of a Christian than Christ wants us to be.

L. J. DU BOIS, Secretary

The song goes, "If you get religion, and you get it right, you will always want to tell it, if you get it right." There is much truth in this. Some professed Christians do not tell it because really they have never found an experience in Christ that is personal and real. Yet, others who have had a definite conversion seem to be too silent about it. Perhaps this is because they have not received the Holy Spirit, or perhaps it is because they have not been shown *how* they can best witness. Perhaps they have seen some personal work which was not representative of true Christian witness and they have shied away from it.

But in any event, to be an example
(Continued on page 18)

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for August 28: A New Start

Scripture: Ezra 1; 2:64-65; Isa. 44:21—45:13 (Printed: Isa. 45:1-4, 13; Ezra 1:1-7)

GOLDEN TEXT: *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else (Isa. 45:22).*

The pull to settle down to the level of our environment is always so powerful that few indeed completely resist. The exiles in Babylon too quickly took on the customs of a pagan community. Their religious roots soon withered and died, leaving them easy prey to the soft culture of their day. When God's call came for strong men to lead in restoration of their homeland and religion, the response was slow, for they had discovered too great personal advantage in their foreign clime.

Here again we are reminded that God never leaves himself without a witness and that His truth is marching on. Forgotten was the prophesy of their Lord, given through His servant, the prophet Jeremiah, that "when seventy years are completed for Babylon, I will visit you, I will fulfill to you my promise and bring you back to this place. For I know the plans I have for you, says the Lord, plans

for welfare and not for evil, to give you a future and a hope" (Jer. 29: 10-11, R.S.V.). God's word did not fail. Man is so bound to things of time he fails to realize that God is still walking through history to establish His kingdom. The Cyruses go on, loudly claiming to be the shapers of time, but still, "behind the dim unknown, standeth God, keeping watch above His own." Our Lord is not going to be defeated—no, not even by a cross.

The pull to conformity coupled with the failure to keep the prophetic message alive caught the exiles completely unprepared for restoration. Cyrus' proclamation for them to return to Jerusalem found only a comparative few who were willing to make the venture. These are those who, undaunted by circumstances, refuse to concede to failure. No matter what Babylon might have to offer, they were too large in spirit for anything short of the restoration of the soul.

Tragic today is the modern exile—perhaps in the moving from one area to another, or in the almost imperceptible conformity to the culture of

the world which has bogged him deep in the mire of things, he finds himself an exile in a modern Babylon. The things he gave his soul for are now worthless trinkets. The return may seem to be forbidding, with every visible step confronting an impossibility, but remember, the Word of the Lord is unshaken—proved, tested, and reliable. If only we will humble our hearts, confess our needs and our error, there is a way back from the most tragic failure and despondency. You can be saved from your sin, no matter how long and deeply imbedded your futility and purposeless living. God has provided ample provision for the return of every exile. There is a new meaning to life—forgiveness, cleansing, power, purpose, and joy for all who will receive. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

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THE HOME CIRCLE

Mission Work

IT IS so easy to stay in your own neighborhood where no one gets drunk, no one has loud and unmanageable parties, no one disturbs his neighbor, and where one begins to feel that mostly all's right with the world.

Last Sunday night, my husband and I went to the rescue mission here in our city to help in the evening service. We had never been down in the district to which we went, late at night, and so hardly realized that liquor is one of the main attractions down there.

The mission service began with singing and then there was a time of testimony. One man was asked to testify and in substance this is what he said: "When I was down and out,

Conducted by GRACE RAMQUIST

one night I was walking down Main Street near Second Street in the city of Los Angeles; I had become such a drinker that I had lost my job, my friends, and my money. As I neared the intersection of Second and Main, I heard some music. I then discovered that the door to the rescue mission was open, so I walked in and took a seat. [This is the mission where Dr. Jarrette Aycock was saved.] I listened to the message that night, and God spoke to my heart. I continued attending the services and soon I opened my heart to Christ and He came in to abide. He freed me from the drink habit and from the use of tobacco.

It was not long after this that I moved to Kansas City. From that time until this, I have been working regularly and have never once tasted liquor or tobacco."

The above speaker was clean and well dressed. In contrast to him, when the altar was opened for seekers after Christ, down the aisle came two unshaven, dirty, pale-faced men. They knelt, and the leader of the mission, the Reverend Mr. Hotchkiss, knelt and prayed with them. I heard words like these come from his lips: "O Lord, come into the hearts of these two men. They have lost their way. They have lost their will power. They have lost all their sense of right and wrong. They do not have the strength to stay away from alcohol. Thou alone canst

help them. Lord give them of Your strength."

One of the men looked up. "Do you feel that the Lord has forgiven you?" asked Mr. Hotchkiss. The man nodded his head. Then came a question which made me shudder. "Well, what are you going to do when you get out of here and someone passes a bottle to you?" The poor wreck of a man dropped his head into his hands and sobbed like a brokenhearted child. "I don't know," he cried.

This all made me wonder. What has happened to us? Are we allowing liquor to flow freely in our city and do nothing about it? Christians used to openly fight the traffic, and why have they quit? That last question has been ringing in my ears for days now. "Why have they quit?"

It would be difficult to know how many slaves to alcohol we have right here in our own city. I cannot find words to express my thankfulness for men like Mr. Hotchkiss and Jarrette Aycock, who seek to lead these enslaved souls to Christ.

Already many have been reached for the Lord through the efforts of those associated with the three-year-old rescue mission of Kansas City. Many have been won for Christ who would otherwise never have heard of Him and His power to save. Only Christ can free the habit-enslaved man or woman. And who will take Christ to him?

A Drink of One's Life's Blood—

In a message he delivered the other night, Dr. C. B. Strang, pastor of Chicago First Church, related the following incident.

One night a poor down-and-outer came into the service which Dr. Strang was holding. When the altar call was made, this poor soul came forward. He prayed and sought God and seemingly found His saving grace. He was quite drunk when he entered the church building and was still somewhat under the influence of alcohol after he had prayed at the altar. Nevertheless, he left his name and address with Dr. Strang. The address? Skid Row.

The next morning quite early, the man who had sought God the night before telephoned Dr. Strang.

"I need twenty-five dollars to get started all over again," he eventually told Dr. Strang.

"Aw, that's the same old story, Herb," answered the minister, seeking to know the depths of the man's conversion. "Don't you have a better story than that one?"

But after some talk back and forth, Dr. Strang was persuaded to drive to

the address given. As he started to part with the requested twenty-five dollars, he said, "Now, Herb, how would you feel if I stayed around here and watched you go buy liquor with this church money?"

"I'm not going to buy liquor, Sir. Why, if that was all I wanted, I wouldn't go to all the trouble I have gone to," the man answered.

"How would you get it then?" asked Dr. Strang.

"I'd go down Skid Row and the boys would give it to me. You see, there are lots of fellows down there all the time, and they take turns selling their blood. A man gets five dollars each time he sells a pint of his blood and the one with the five dollars always treats the others. The next day someone else will sell his blood and buy the drinks. There is always plenty to drink."

What kind of enslaver is alcohol? What horrible enslaver will force one to live on his own life's blood? God help us as Christians!



"I Went to Camp Meeting"

Monday:

I had never gone on those grounds without recognizing in a marked way the presence of God and receiving a direct message from Him. I thought I knew the secret, and had sense enough to arrive in time for the early morning prayer meeting. Sure enough, there they were, prevailing and praising. Those small determined prayer groups—the secret for camp; then why not for church, for school, for every Christian enterprise? (Matt. 18:19-20; Acts 4:31.)

Tuesday:

I went to morning praise service. One-half the group were teen-agers, and the leader a white-haired man in his eighties. But—a shining face, a twinkling eye, a contagious laugh—a delight in God and in youngsters—teasing them and loving them on to heaven. And I recalled that it was the joy and the love of the "oldsters" that won me to God and kept me in the way. Now I am an "oldster"—what kind? (Ps. 92:14.)

Wednesday:

I saw the many young people seeking God, heard them testify—and remembered the day, in my teens, when at a camp-meeting altar, I made the choice that never had to be remade. Every boy or girl at an altar is a fresh thrill, for I know this can be the time that makes a life. There I focus my prayer. (Prov. 8:17; I Sam. 3:4.)

Thursday:

I met again one of God's saints, active all his life in holiness evangelism, now feeble and daily heart-torn—but shining. "I never thought I should have to pass through such deep waters, but if it is God's will it is mine. I pray every day for grace to meet it as His will. Heaven will be all the better for this pain. Eternity will be a long time." (Prov. 4:18.)

Friday:

I saw three evangelists with widely different personalities: friendly, humorous, earnestly serious, wisely-wittily intense—all consecrated, Spirit-filled, used. And again I exulted in the glorious variety of the sanctified. No parroting, no assembly-line production, among those who have opened their lives to God. (Acts 2:17.)

Saturday:

I saw God's faithfulness concrete in lives I had known at their beginnings. The seasoned evangelist I remembered as a lanky youth cycling four hundred miles to get to an assembly, now recounting prayer-born revivals. The college and "highbrow" Seminary graduate who once sat in my classes now telling me, "I'm still simple enough to believe . . ." The wife and mother—I knew her as an inexperienced girl—who with her family has endured bitter trials, now saying through her tears, "I am sure God will make even this a blessing though we don't see how." (I Sam. 2:9a.)

Sunday:

I heard messages that already have become life to me. Two good daily reminders:

"Each of us must give account for himself only. God won't even listen to what anyone else says about you, good or bad."

"What will it mean a million years from now?" (Rom. 14:12.)

FAITH

*She only touched His garment;
That was all she needed.
Faith had triumphed in her heart:
Jesus knew—and heeded!*

—MARY SELLERS REMPE



Temple, Texas—July 6 to 17 marked the date of the greatest revival the Bresee Church in Temple ever has known. Rev. Harold Glaze was the evangelist, and God's blessings were upon the meeting in a great way. Thirty-nine people received definite spiritual help from God, in being saved, reclaimed, or sanctified. On the closing Sunday all previous Sunday-school records were broken with 161 present. Eight new members were received into the church, all on profession of faith. The messages of Brother Glaze, and also his singing, were anointed of God, and the Lord used his ministry in a wonderful way. He won the hearts of the people and the church gave him a call to return next June for another meeting. We are in the second year of our pastorate here, and feel we have some of God's choice people. The church is united, and the spirit of the Crusade for Souls prevails in our midst.—Paul Grundy, Pastor.

Rev. Douglas F. Roach writes that he is entering the evangelistic work as of September 1. He may be contacted at P.O. Box 443, Nacogdoches, Texas.

Anchorage, Alaska—In July our church had a ten-day revival with Evangelist C. William Fisher and wife as the special workers. Attendance at all the services was very good. God blessed, and through the inspirational messages there were over one hundred seekers at the altar. On the second Sunday we reached a near record attendance in Sunday school, and seven new people united with the church. We give God all the glory for the accomplishments of this revival.—M. R. Korody, Pastor.

Rev. Edward K. Donoho writes that he is entering the evangelistic field as of August 1, and will be happy to go wherever the Lord may lead. Write him, Box 244, Lyons, Kansas.

Pastor O. V. Mewbuorn reports: "After serving our Lockland Church, Cincinnati, for five years and seven months, we have resigned to accept a call to pastor our Drexel Church at Dayton, Ohio. These have been good years with the Lockland Church. We have seen at least one-third of the active membership pray through and get established since we have been here. During this time the congregation has liquidated its indebtedness of \$23,000.00 on the church. Our last official act as pastor of Lockland Church has been to purchase a beautiful, six-room, all-modern, two-bath, brick house to be used as parsonage, at a total cost of \$17,000.00. We be-

lieve great days are ahead for the Lockland Church under the leadership of Pastor and Mrs. N. C. McNelly."

Rev. Don Scarlett writes: "For the past three and one-half years it has been my privilege to pastor our North Side Church in Evansville, Indiana. God has helped us wonderfully in building a new sanctuary, 84 x 40 feet, constructed with brick and Bedford stone, the basement having eleven Sunday-school rooms, partitioned with glazed tile. We have a fine people here and they have treated us with every respect and courtesy. They are a praying and sacrificial group. Feeling it to be the will of the Lord, I have resigned as pastor of this wonderful church, as of October 1, to re-enter the evangelistic field. I will be traveling alone, as before, and will be glad to go as God may lead. Until October, my address will be 919 Meyer Avenue, Evansville 10, Indiana. Please pray for me."

Round Lake, Mississippi—In July we had a good revival with Rev. Hove Harvey as the evangelist. The attendance was good each night, and a good number of people sought God at the altar. Brother Harvey's old-time, gospel preaching was a blessing to the people of the community, and we had many visitors in the services. The meeting helped to acquaint the people with the Church of the Nazarene and its doctrines. We appreciated the Spirit-anointed preaching of Brother Harvey, and the church was helped and blessed. We have given him a call to return next year.—William B. Roberts, Pastor.

Evangelist H. T. Lummus reports: "On Sunday night, July 17, we closed a great revival at Caruthers, California, with eight new members received into the church. On the second Sunday night of the meeting we had ten seekers at the altar, without any preaching. I am now beginning a meeting in Berry Creek, California, with no definite closing date set. Thank God, He still is in the business of saving and sanctifying souls. My address, P.O. Box 971, Chowchilla, California."

Evangelist Russell Bush and wife write: "At this writing we are engaged in a home-mission campaign for the Rocky Mountain District, at New Castle, Wyoming. We have an open date, November 15 to 27; carry a full preaching and musical program. Our fall slate includes meetings in New Jersey, Pennsylvania, West Virginia, and North Dakota. Write us % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist M. V. Bass writes: "Because of a change in my schedule, I have an open date, August 31 to September 11, and will be glad to slate this time with any church. Write me, Route 5, Mt. Pleasant, Michigan."

Newark, Ohio—First Church recently closed a good revival with Evangelists Eddie and Ann Burnem as the special workers. Brother Burnem was at his best, preaching with the anointing of God upon him. Mrs. Burnem sang the glory down, and directed the congregational singing in each service. The Burnems are good, hard-working evangelists, and they were greatly appreciated by our people. The attendance was very good throughout the meeting, with many souls seeking God to be saved and sanctified. A beautiful spirit of faith and unity is upon our people, and God is blessing in every organization of the church. We close the year with an increase in average Sunday-school attendance, church membership, and with all budgets paid; we are a 10 per cent church. Considerable repairs and improvements have been made on both church and parsonage. The floors have been re-finished in the sanctuary, the ceiling put on, and rooms painted in the Sunday-school annex; also the church furnace revamped at a cost of \$3,400.00, and a new gas furnace installed in the parsonage, with new kitchen cabinet, sink, and disposal. A beautiful neon sign has been installed in front of the church. Our people have been most loyal, making these and other advances possible. These are good days for us; God and His people are kind to us, and we are enjoying our work with the people of First Church.—C. B. Clendenen, Pastor.

The Young People's Society

(Continued from page 15)

of the believers we must let our words be filled with praise to God and alive with witness to Christ for the salvation that He has brought to us.

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Harry Reimer, Alaska District; Douglas Clem, Nebraska District; Albert Stiefel, New York District; W. M. Dorough, Abilene District; Rev. Marion O. Gray, North Arkansas District; Raymond F. Friberg, Rocky Mountain District; Rev. Clifford S. Fisher, Southern California District; and Rev. Harold A. Parry, Washington-Philadelphia District.

Evangelist W. E. Boggs writes: "Due to pastoral changes, I have two open dates this fall in September and November. The time is available to any church from southern Texas to Ohio. Write me $\frac{1}{2}$ our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Austin, Texas—Sunday night, July 17, marked the close of ten days of evangelistic services at First Church, with Rev. Jack and Ruby Carter as the special workers. Despite the extremely hot weather, and vacation time, we had a good revival. Thirteen knelt at the altar, seeking help from God, eight of these in the last service. One family—father, mother, and two daughters of high-school age—were especially blessed and reclaimed. One young man in high school said God had called him to the ministry, and he was determined to live for the Lord and answer the call. The Carters are "tops" in sermon and song.—A. L. Dennis, Pastor.

Evangelists Ralph and Lillian Mickel write: "Because a date proved unsatisfactory in a local situation, we now have an open date, January 25 to February 5. We'd be glad to hear from any church or pastor interested in a youth meeting or revival at this time. Write us, Alum Bank, Pennsylvania."

After serving for approximately ten years as pastor on the Akron District, Rev. John Eberle has resigned his pastorate of Calvary Church in Canton, Ohio, to enter the field of evangelism, as of August 15. He is now making up his slate. Write him, Box 373, Alliance, Ohio.

Pastor Paul Darulla reports from Wheeling, West Virginia: "We are closing our fourth year in this steel metropolis, reporting all budgets paid, and the Sunday school having established an all-time record attendance of 168, with a weekly average attendance of 103. The pastor has been given a unanimous three-year recall. Recently we closed a good revival with Evangelist Clarence 'Tiz' Jones. The Lord is giving us souls, and we enter the fifth year here with faith in God and confidence in our wonderful people. If you have friends moving into this area, write me at 34th and Chapline Streets."

Pastor H. L. Johnston reports from Argo, Illinois: "Since coming to Argo in June we have found some wonderful people who want to go forward for God and the church. Already, the board and church have voted to begin plans for a new Sunday-school annex to adequately house the people. Prospects are bright for a growing church here. It was my privilege to pastor our First Church in Elkhart, Indiana, for the past three years; the people were most kind to us. Just before leaving, we were able to organ-

ize the second new Church of the Nazarene, on the southeast side of the city; Rev. K. B. Matheny came to be the new pastor. It was a real privilege to work with District Superintendent Paul Updike, and help in organizing two new Nazarene churches in three years' time. The people of First Church were extremely co-operative in this undertaking. And now we feel God has led to this new field, and we anticipate victory with the good folks at Argo and District Superintendent Mark Moore."

Richmond, Indiana—Another church year is rapidly coming to a close and God has given Richmond First Church another colorful year in spite of much serious illness among our people, and the loss of several families due to a change in employment. We can truly say God has helped us. The revival tide has continued high throughout the year. Last fall Rev. Gene Phillips served as our evangelist, and the altar was filled with seekers in each service—the evangelist preaching only three times! Rev. Lyle Eckley proved to be God's messenger for our youth campaign. Our people appreciated Brother Eckley's spirit, and many of our youth were reached for God. Our spring and pre-Easter revival with Rev. George Woodward, chalk-artist-evangelist, was mightily honored of the Holy Spirit. We had wonderful crowds each night, with many souls seeking God for pardon and heart purity. We greatly appreciated the ministry of all these fine brethren. Our Sunday school, under good leadership, has set an all-time high record for the first ten months of the year of 531, with a record attendance on Easter Sunday of 1,255. Financially, the church has co-operated with all of the general and district programs, besides caring for the local interests. All our budgets are paid in full. My family and I will soon begin our fifth year with this fine people, and they have been good to us along all material lines. They have given us a nearly unanimous recall, with the exception of two negative votes, to return for another year.—C. R. Lee, Pastor.

Virginia District Annual N.Y.P.S. Convention

The Virginia District N.Y.P.S. convention was held July 15 and 16, at the District Center, near Dillwyn, Virginia, at the close of a very successful N.Y.P.S. Institute. Rev. C. W. Ellwanger, director, did a splendid job in piloting his first district institute. There was a good representation of all the societies of the district in both the institute and the convention. A wonderful spirit prevailed throughout the entire week and the blessings of the Lord were felt in every service.

Rev. Mark Moore, superintendent of the Chicago Central District, was the special speaker. His morning devotional talks and also the evening

evangelistic messages were greatly used of God, and we rejoiced to see, night after night, the altar in the tabernacle lined with seeking souls.

Two outstanding events in the first service, after the splendid message by Brother Moore, were the finals in a district-wide Bible quiz contest, and also a Bible-reading contest. The winners were presented with beautiful loving cups.

In the business sessions many encouraging reports were given, especially that of President Ellwanger. Although he took over the district N.Y.P.S. leadership late in the year, filling the unexpired term of Rev. H. Meadows, now a pastor in the Hawaiian Islands, Brother Ellwanger gave an excellent report. He is a young man of great capabilities, doing a wonderful work at Roanoke First Church, with a beautiful spirit of humility. He was re-elected district president on the first ballot. To show their love and appreciation, the convention presented a good love offering to Brother Ellwanger, and a beautiful corsage to Sister Ellwanger. We thank God for our district president, and the wonderful spirit of unity that prevails throughout the district.

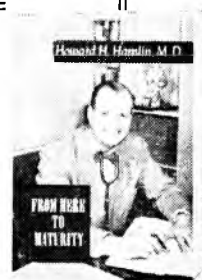
Our good district superintendent, Rev. V. W. Littrell, was present throughout the institute and convention, and stood by loyally to assist when needed, and to support and encourage our leaders for a greater and more spiritual Nazarene youth society in Virginia.

GILES M. GRAHAM, Reporter

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San Antonio District Annual N.Y.P.S. Convention

At the close of a wonderful youth camp in Kerrville, Texas, the forty-second San Antonio District N.Y.P.S. convention was held.

The fourth report of the district president, Rev. Dick Littrell, showed evidence of hard work and good gains on the district. He was re-elected to this office with a very fine vote.

The presence of Rev. Robert Nielson, special speaker, Rev. Curtis Smith, field representative for Bethany Nazarene College, and the Plainsmen Quartet, was a blessing to all.

The climax of the convention came at the annual home-mission banquet, where the local N.Y.P. Societies pledged \$6,002.00 in pastoral support for the coming year.

DON HORTON, *Reporter*

Pittsburgh District Assembly

The forty-eighth Pittsburgh District Assembly convened July 21 at Alameda Nazarene Campground, Butler, Pennsylvania. Dr. D. I. Vanderpool presided with grace and poise after first inspiring our hearts to have more faith for the tasks ahead, aided by an inward pressure.

The assembly was preceded by a God-anointed, Spirit-filled missionary convention, under the direction of Mrs. George Sarber (opened by a prayer and fasting service). Miss Mary Scott, general N.F.M.S. secretary, brought two wonderful messages.

Under Dr. Vanderpool's direction, with the aid of our efficient and well-loved district secretary, Rev. R. B. Acheson, the assembly progressed very smoothly. Pastors' reports were brief but inspiring; fifty-three churches showed increase in membership.

Rev. R. F. Heinlein, our Christlike district superintendent, in his usual humble manner, gave his fourteenth report. During these years, 40 new churches have been organized on the district. After a wonderful vote of confidence (only 11 negative votes out of 254 cast), Brother Heinlein graciously accepted the task that he felt God and the people had ordered. A love offering was given to Brother and Sister Heinlein.

There were several high lights in the assembly. In the Thursday night service, pledges of approximately \$5,000.00 were taken for a district parsonage. On Friday morning we were privileged to hear President Edward S. Mann and the Eastern Nazarene College Quartet.

One of the outstanding reports of the assembly was given by Rev. George R. Sarber, chairman of the church school board, who reported almost 100 per cent payment of district church school dues, 933 increase in Sunday-school enrollment, and 502 increase in average attendance.

The glorious ordination service was a fitting climax for the assembly, as three men were elected to elder's

orders: Paul W. Bowlby, D. H. Hennen, and J. Scott Newell. Elder's orders of Rev. Ernest Myatt, formerly of the Free Methodist church, were recognized by the assembly.

Under the blessing of God, with well-outlined goals and a capable leadership, Pittsburgh District looks forward to a year of progress.

ROBERT A. RAPALJE, *Reporter*

North Dakota District N.Y.P.S. Convention & Institute

The forty-first annual meeting of the North Dakota District young people was held July 1 in conjunction with the district camp meeting and young people's institute. The convention and institute were carried on under the able leadership of Rev. Claire W. Kern, last year's vice-president, who took over the duties of president when our former president, Rev. Elmer O. Nelson, and wife were appointed as missionaries to Panama.

Rev. Edwin Zimbelman brought a brief devotional message at the beginning of the morning session, and Rev. Raymond Westmark led the afternoon devotions.

Rev. Claire W. Kern was elected as president; Gordon G. Belzer as vice-president; Mrs. Gordon Belzer, secretary, and Ralph E. Hull as treasurer. Two new societies were organized during the year, and a substantial gain in membership was made.

Special speakers for the convention were Dr. Ralph Earle of the Nazarene Theological Seminary, and Dr. Ross Price of Pasadena Nazarene College. Both speakers were present with us throughout the camp. Dr. Price conducted the institute classes, using his book *Youth and Worship*, and Dr. Earle brought the evangelistic messages both morning and evening. Prayer and victory characterized the whole camp.

JOHN A. FLOWERS, *Reporter*

Missouri District Camp

It was the writer's privilege to be one of the workers at the annual camp of the Missouri District, held at Pinecrest, near Fredericktown. This camp, under the direction of Dr. E. D. Simpson, able and energetic superintendent of the Missouri District, is one of the great camps of the Midwest.

On the opening night a count was taken and 53 churches were represented, with 1,159 persons present. Located in the beautiful Ozark section of Missouri, the 120 acres of pine and oak trees furnish an ideal location for summer camp and institute work. Although the camp is only seven years old, Dr. Simpson and his group of cooperative pastors have built the basic groundwork of a modern camp with tabernacle, dining facilities, workers' cottages, and several dormitories. Several churches have erected cabins to house their members, and a number more are planning to do so in the immediate future.

Leading the camp in song was Brother A. C. Wakefield, who blessed the people with his singing until

shouts of victory were heard on many occasions. My co-worker in the camp was Dr. V. H. Lewis, superintendent of the Houston District. I've never heard him preach better. Time and again God used him to bring home great spiritual truths that were fruitful in causing many to seek the Lord and obtain pardon from sin or cleansing from the carnal nature.

Much credit is due the pastors and laymen who held a chain of prayer at the camp-meeting altar for several nights. Again and again God came on the camp-meeting services until shouts of victory were heard, and all of us were drawn into the heavenlies.

God bless Dr. Simpson and his great group of pastors and laymen. They do not intend to let the camp-meeting fervor die. What spiritual unity and uplift it brings to this loyal crowd of Nazarenes!

S. T. LUDWIG,
General Church Secretary

Central Ohio District Assembly

Preceded by one of the very best N.F.M.S. conventions, the twelfth annual assembly of the Central Ohio District opened with a positive note of victory on the evening of July 19. Although coming to Central Ohio is actually "coming home" to Dr. Hugh C. Benner, it was his initial visit as the presiding officer of this assembly. His superb handling of the business affairs and rich ministry among us fully confirm our faith in his ability to fill the highest office in our Zion.

The district showed its appreciation for its outstanding leader, Dr. Harvey S. Galloway, by giving to him the best vote of his twelve-year tenure as district superintendent. His wisdom, vision, and unwavering loyalty to God and the church make of Dr. Galloway one of Nazarenes' finest administrators. A generous love offering was given the Galloways following his reelection.

Pastors' reports this year were exceptionally good and revealed many gratifying gains. Two new churches were organized—Columbus West Broad Street and Marion Kensington Place. Total district membership is now 9,932, which represents a net gain this year of 423. Numerical gains were registered in practically every department, including an average Sunday-school attendance gain of 724.

Finances for this year were also on the increase. Total general purpose giving reached \$123,031.00, schools and colleges \$25,774.00, and grand total giving was \$1,131,457.00. After a stirring home-mission message by Dr. Galloway on Wednesday night, over \$13,000.00 was pledged by churches and individuals for the home-missions revolving fund. This is in addition to a home-mission budget of \$11,827.00.

Included among the many visitors in the assembly were Dr. Harold W. Reed, president of Olivet Nazarene College; Dr. John Cotner, of the college faculty; and the Crusaders' male quartet; Mr. Morris Davis of Indian-

apolis, Indiana, member of the General Board, and Mrs. Davis.

In an unusually impressive ordination service on Thursday night, four men received elder's orders—Raymond Amore, Harold Holmes, Paul McMillan, and O. Joe Olson. Wilsie McMillan and Cecil Rice were given recognition of elder's orders.

Ernest B. Marsh will again head the district church schools, while W. E. Zimmerman and Paul K. Hayman were re-elected district treasurer and district secretary respectively.

The eighteen General Assembly delegates elected were: *ministerial*—Harvey S. Galloway, R. B. Frederick, Paul K. Hayman, H. C. Litle, Ernest B. Marsh, C. D. Westhafer, W. E. Zimmerman, Miles A. Simmons, Harris B. Anthony; *laymen*—Dr. Robert Clendenen, John Glass, James Oberlander, Anna Morris, Clark Leach, Paul Forgrave, Thomas Pauley, Sr., Dr. Paul Gamertsfelder, Gordon Keeler.

Unity and harmony prevails on this one of the denomination's largest district divisions. God is gracious to us, and we purpose by His grace to promote the cause of full salvation at home and abroad until our Master comes.

PAUL K. HAYMAN, Reporter

Louisiana District Camp And N.Y.P.S. Encampment

The Louisiana District, with Rev. Elbert Dodd, superintendent, recently closed one of its greatest camp meetings. This was the opinion of ministers, young people, and laymen alike. There were shouts of victory as the great group of people left the campgrounds at Alexandria on July 3.

Dr. T. M. Anderson was better than ever. His messages of inspiration filled with a sweet and tender devotional approach were enjoyed by all age groups each time he spoke. Rev. Roy Bettcher captivated the hearts of the people in his first message, and his dynamic and attractive presentation of deep Bible truths led our people to a deepening experience in Christ.

In each service the altars were filled with hungry seekers and happy finders. There were all nights of prayer with burdened hearts helping the hungry seekers to find the Lord in forgiveness, with glorious victory the inevitable result.

Song Evangelist John E. Moore lifted the audience into heights of spiritual blessing each time he sang.

Attending the camp were all of the pastors and large groups of their people, in addition to friends and ministers from eighteen different states. We deeply appreciated the new and old friends who came, and their hearty support of an old-fashioned camp meeting. We praise God for another glorious camp meeting which has inspired our people to return to their fields of labor better able to carry on the work of God.

REPORTER

Annual N.Y.P.S. Convention & Camp Southwest Oklahoma District

The seventh annual convention of the Southwest Oklahoma District convened at the district campground, Anadarko, Oklahoma, on June 29. Nearly three hundred persons registered for the convention and camp.

Rev. H. C. Emmert, who has served very capably as district president for the past three years, presided at the convention with ease and efficiency. His very comprehensive report showed good progress made during the past year. He requested that someone else be considered to fill the office of district president for the coming year. To express their appreciation to Brother Emmert for the fine service he had rendered, the convention gave him a nice love offering.

The convention elected Rev. Joe Bean, pastor of Trinity Church in Oklahoma City, as the new district president. He is capable and well qualified for this office.

Dr. Remiss Rehfeldt was our splendid camp and convention speaker. His ministry was rich, and aimed directly to the hearts of the young people, challenging them to deeper spiritual living. The youth of Southwest Oklahoma responded to his ministry in a wonderful way, as was clearly revealed in the scenes of victory around the altar. A goodly number prayed through to old-fashioned, shouting victory.

Our beloved district superintendent, Rev. W. T. Johnson, and Mrs. Johnson were present throughout the camp to offer helpful counsel and guidance. Their presence, as always, was an added inspiration to all.

Southwest Oklahoma District marches on in the "Crusade for Souls—Now."

MRS. CARL DILLARD, Reporter

"SHOWERS OF BLESSING"

On Formosa

"Showers of Blessing" is to be broadcast over a four-station network on the Island of Formosa, beginning Sunday, August 7, at 3:00 p.m.

The stations carrying this gospel program are—

BEC-36, Tiapai, 1270 kilocycles

BEV-56, Tainan, Formosa

BEV-67, Kaohsiung, Formosa

BEC-36, Tiapai, 7300 kilocycles (short wave). This transmitter was installed primarily to reach the Chinese mainland and covers that coastal area where so many English-speaking people live, including Hong Kong.

Our servicemen in that area will receive good coverage from these stations. Let us pray much for these broadcasts, that they may lead many to a closer walk with the Lord.

Cape Verde Islands Assembly

From June 20 to 24, the Cape Verde Islands assembly convened in the Maud Chapman Memorial Church, Praia. It was with great excitement and anticipation that the assembly delegates, pastors, Seminary students, and missionaries were received in the capital. The first group from S. Filipe and Brava arrived on June 14, and from then on the assembly had started. The delegations from S. Vicente and S. Antao arrived on June 18, and the tide of blessing continued to rise.

All preparations had been made, and God wonderfully supplied every need, including beds, blankets, pillows, tables, and a large, roomy house

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offered by one of the main businessmen in the town. The most important preparation, however, was six days of chain prayer in which the Praia church pleaded before God that the sixth assembly might be the very best.

The theme of the assembly was "Pentecost" and, from the opening session in which Superintendent Earl Mosteller delivered the inaugural message with great unction, the power of the Spirit was manifest. Pastors and missionaries brought inspired messages, and truly we experienced a little of what the 120 must have felt in the Upper Room. Each night the altar was lined with precious souls seeking God.

Truly, this was an assembly of "new things." Our superintendent was granted five minutes on the local radio station to greet the Nazarenes through the archipelago who were not able to be present in Praia. A new church was inaugurated on the island of Maio, and a group of pastors, with Brother Eades, had the thrilling experience of making two evangelistic flights over the Islands in the only plane that Cape Verde possesses, hired for the occasion. As they flew over the different villages at one hundred feet or less, they scattered four thousand leaflets of greetings from the sixth assembly. It was the first time a plane had flown over the islands of Fogo and Brava, and this first time was in the Lord's service.

The Praia church choir of twenty-four voices inspired the assembly night after night with their heartfelt singing, opening each service with the hymn "Showers of Blessing."

As reports were given by pastors, superintendents, and presidents, it was evident that once more we had had a year of victory. The following gains were registered: 119 new church members, 4 new Sunday schools, a gain of 515 on the average weekly attendance in Sunday schools, and almost 30 per cent increase in total giving for all purposes. Again we are a 10 per cent district. But a great burden is upon us, for the increase in the number of souls saved was not so great as the previous year. We are pouring out our hearts before God,

determining by His grace that the greatest gain to be reported at the next assembly will be in souls saved. Will you help us carry this burden?

We are sure that under the leadership of Brother Earl Mosteller and the guidance of God the year of 1955-56 will be one of even greater victories. Thank you, Nazarenes everywhere, for your faithful backing.

JESSIE EADES, Reporter

South Arkansas District Young People's Camp & Institute

The South Arkansas District N.Y.P.S. camp and institute was held June 6 to 10, at Camp Tanako, about ten miles from Hot Springs. Rev. Ponder Gilliland, general N.Y.P.S. president, and pastor of Little Rock First Church, was the special speaker. His messages were timely and penetrating.

We regret that Father Time forbade Mr. Ishmael Stivers, district president for the past three years, to remain in the N.Y.P.S. department. He did a wonderful job in presiding over the camp this year. In appreciation for his time and effort, District Superintendent W. L. French presented Brother Stivers with a beautiful piece of luggage as a gift from the societies.

Mr. Otis Sayes, associate pastor and educational director of Little Rock First Church, was elected as the district president for the coming year. We are confident he will make a wonderful youth leader.

CORINNE THOMPSON, District Secretary

"My HERALD OF HOLINESS is like receiving a big letter from very dear friends or close relatives; just couldn't get along without it."—A subscriber in Indiana.

DEATHS

REV. ROBERT HARRISON BELLAMY was born September 4, 1889, in Hubbardstown, West Virginia, and died March 21, 1955, in Pasadena, California, after a short illness. He was united in marriage to Susan Skeen, and to this union thirteen children were born; three preceded him in death. He was called to the ministry and did much home missionary work, also served as pastor. In later years he transferred his membership to the Church of the Nazarene, and was a member

of the Los Angeles District. He is survived by his wife and ten children; three children are Nazarene elders—Rev. Emma French, pastor of Riverside Drive Church in Los Angeles; Rev. Ethel Gilliam, of Fresno; and Rev. Carlton Bellomy, of Pasadena. Funeral service was conducted by Rev. James Whitley and Rev. Orion G. Burlison, with interment in Mountain View Cemetery, Pasadena.

DR. ROBERT H. WHITE, age seventy-eight, died April 10, 1955. He was copastor with Mrs. White of the Church of the Nazarene in Alpine, Texas. He had gone to Van Horn to fill the pulpit in the absence of the regular pastor, and shortly after preaching in the morning service, suffered a heart attack and died at 6:20 p.m. Dr. White was born October 11, 1876, in Mississippi, and came to Texas when a child. After receiving his master's degree he served as head of the English department approximately ten years each at Northwest Nazarene College, Nampa, Idaho, and at Pasadena College, Pasadena, California. His first wife died in 1926, and in 1927 he was married to Miss Myrtle Mangum, an ordained Nazarene minister. He is survived by his wife, Mrs. Myrtle White, four brothers, and two children by his first wife, Mrs. Pauline Little and Mrs. Paul Berry; his only son, Paul, died a few years ago. Funeral service was held in the Alpine Church of the Nazarene, in charge of Rev. R. C. Gunstrom, assisted by Rev. Carl Lawson, Rev. C. G. Ponsford, and Rev. C. W. Newbill, with interment in the Elm Grove Cemetery, Alpine.

BERNARD J. DICKINSON died suddenly on March 25, 1955, at Venice Center, New York. He had been a member of the Auburn Church of the Nazarene since 1939. He is survived by his wife, Ethel Dickinson; son, Bernard; Harriett Kranich of Detroit, Michigan; and Margaret Dickerman of Ithaca, N.Y.

MRS. LENA BIENERT ALLEN was born May 20, 1888, at Pleasant Hill, Missouri, and died May 16, 1955, while on vacation at Hot Springs, Arkansas. On December 26, 1908, she was united in marriage to Frank Allen. They united with First Church of the Nazarene in Anderson, Indiana, in 1920, and across the years she had been a faithful member and a staunch supporter of the church and her pastor. Her witness was strong for Christ, and her influence reached out far beyond the confines of her own congregation. She is survived by her husband and one son, George, who, with his family, is a member of the church. Funeral service was held at First Church in Anderson, with the pastor, Rev. Myron C. Morford, in charge. While the family were in Hot Springs, making arrangements for shipping the body to Anderson, they were wonderfully assisted by Rev. and Mrs. J. F. Hamm, Nazarene pastors of First Church in Hot Springs.

THOMAS B. DAGGETT of Fredericktown, Missouri, father of Rev. T. J. Daggett, Nazarene elder, died May 4, 1955, in a hospital in Farmington, Missouri, following a heart attack that morning. He was sixty-three years old. He was a faithful member of the Fredericktown Church of the Nazarene for the past several years. He was born June 30, 1891, in Patterson, Missouri. He was married to Clo Heady, who survives him; also one daughter, Flory Shoemaker of Kankakee, Illinois, and his son, Rev. T. J. Daggett, of Ellington, Missouri; three brothers; and two sisters. Funeral service was in the Fredericktown church with Dr. E. D. Simpson in charge.

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ROLLIN CLIFFORD BUTLER, age sixty, a native of Allen County, Kansas, died February 14, 1955. Rollin and Nell Bassett were united in marriage in 1914; to them were born five daughters. Early in life, at the age of twelve, he was converted; later he consecrated his life to God and was sanctified. He was a faithful and loyal member of the Church of the Nazarene, Jola, Kansas. He was member of the board, a Sunday-school teacher, and supported the church liberally with his money.

ANNOUNCEMENTS

RECOMMENDATION—Rev. and Mrs. Laten Teare of Hewitt are re-entering the field of evangelism; will be available for revivals after August 7. This fine couple have given many years to the ministry of music and evangelism in the Church of the Nazarene. Those who know them and have heard them consider them to be Nazarenes of the highest order. I commend them to our people everywhere. They are committed to serve the Lord wherever He may lead. Address them now, Brainerd, Minnesota.—Roy F. Stevens, Superintendent of Minnesota District.

WEDDING BELLS

Mr. Chester Hardcastle and Mrs. Lucille Broyles were united in marriage on July 31, in First Church of the Nazarene, Stockton, California.

Miss Carol Wiley of Huntington, and Rev. Norman Zurcher of Berne, Indiana, were united in marriage on July 10, in the Salamonie Church of the Brethren at Lancaster, Indiana, with Dr. Paul Udpick officiating, assisted by Rev. Floyd Zurcher, brother of the groom.

BORN—to Rev. and Mrs. Glen Dayton of Madison, South Dakota, a son, Norman Lee, on July 26.

—to Rev. and Mrs. Ken S. Armstrong of Wichita, Kansas, a daughter, Shell Ronette, on July 26.

—to Clinton and Ruth McLouth of Kankakee, Illinois, a son, Timothy Lynn, on July 21.

—to LeRoy and Mary Jean Hammerstrom of Omaha, Nebraska, a daughter, Malia Kay, on July 16.

—to John W. and Margretta (Sanders) Bundy of Port Arthur, Texas, a son, John McCall, on July 10.

—to Rev. and Mrs. James Proffitt of Oildale, California, a son, Daniel Gene, on July 9.

—to A2/c and Mrs. Clifford E. Dickinson of Laughlin A.F.B., Del Rio, Texas, a son, Richard Edward, on July 8.

—to Rev. and Mrs. David R. Kinnaman of Greenfield, Indiana, a son, David Lee, on June 30.

SPECIAL PRAYER IS REQUESTED for a woman in prison in West Virginia—she needs God—she has three daughters, and her husband has divorced her;

by a young person in Illinois for a special young people's religious work;

by a Nazarene lady in Ohio for a spiritual need, an unspoken request, that her backslidden husband may be reclaimed, and also a brother-in-law who is running from God.

Nazarene Camp Meetings

August 18 to 28, Idaho-Oregon District Camp, Inter-Mountain Nazarene Camp Tabernacle, corner of Idaho and Elder Streets, Nampa, Idaho. Special workers: Dr. Ralph Earle and Rev. Harold L. Volk, evangelists; Professor Ray Moore, singer; Miss Mary L. Scott, missionary speaker. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

August 28 to September 4, Los Angeles District Camp, in the Nazarene Memorial Auditorium, Howard and Sierra Bonita Streets, Pasadena, California. Special workers: Dr. B. V. Seals and Rev. E. W. Martin, preachers; Professor Ray Moore in charge of the music. For information contact the district superintendent, Rev. W. Shelburne Brown, 1601 E. Howard St., Pasadena, California.

District Assembly Information

HOUSTON—Assembly, August 24 and 25, at the Houston First Church, 46 Waugh Drive, Houston, Texas. Rev. L. P. Durham, entertaining pastor. Send mail and other items relating to the assembly % Brother Durham, 1003 Heights Blvd., Houston, Texas. Dr. G. B. Williamson presiding.

INDIANAPOLIS—Assembly, August 24 to 26, at the Nazarene Campground, Route 1, Camby, Indiana (10 miles south of Indianapolis on State Rt. 67, and one mile west). Rev. Curtis Shook, entertaining pastor; send mail and other items relating to the assembly in care of Brother Shook, Nazarene Campground, Camby, Indiana. Dr. Hugh C. Benner presiding.

TENNESSEE—Assembly, August 24 to 26, at the Memphis First Church, 704 S. Parkway East, Memphis, Tennessee. Rev. J. E. Beckum, entertaining pastor. Send mail and other items relating to the assembly % Brother Beckum, 1436 Taylor, Memphis 6, Tennessee. Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, August 31 to September 1, at the Nazarene District Camp, Pineville, Louisiana (one block east of U.S. Hi-way 71, five miles north of Alexandria). Send mail and other items relating to the assembly % Rev. Elbert Dodd, district superintendent, 1611 Henry St., Pineville, Louisiana. Dr. Hardy C. Powers presiding.

MISSISSIPPI—Assembly, August 31 to September 1, at First Church, Military Road and Fifth Avenue, North, Columbus, Mississippi. Rev. Paul Blackmon, entertaining pastor. Send mail and other items relating to the assembly % Brother Blackmon, 206 North 9th St., Columbus, Mississippi. Dr. G. B. Williamson presiding.

KANSAS CITY—Assembly, September 7 to 9, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. (Rail terminus at Kansas City Union Station. Take inter-city bus on Main Street at Union Station and go to 75th Street; turn west to Antioch Road.) Send mail and other items relating to the assembly % Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Dr. G. B. Williamson presiding.

GEORGIA—Assembly, September 14 and 15, at First Baptist Church, 700 Elizabeth St., Waycross, Georgia. Entertaining pastor, Rev. Robert Huff, 410 Brunel Street. Send mail and other items relating to assembly in care of Brother Huff, P.O. Box 553, Waycross, Georgia. Dr. Hardy C. Powers presiding.

NORTH ARKANSAS—Assembly, September 14 and 15, at First Methodist Church, Searcy, Arkansas. Rev. H. Floyd Dean, 110 W. Park Street, entertaining pastor. Send mail and other items relating to assembly % Rev. Harvey Rathbun, 3909 North Street, Fort Smith, Arkansas. Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 14 to 16, at First Church of the Nazarene, 10th and Willow, Duncan, Oklahoma. Rev. J. E. Cook, 1213 Hickory, entertaining pastor. Send mail and other items relating to assembly % Rev. W. T. Johnson, Box 249, Duncan, Oklahoma. Dr. D. I. Vanderpool presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Tennessee August 24 to 26
Louisiana August 31 and September 1
Georgia September 14 and 15
Southeast Oklahoma September 21 and 22

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Houston August 24 and 25
Mississippi August 31 and September 1
Kansas City September 7 to 9
Northeast Oklahoma September 28 and 29

Samuel Young
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Southwest Oklahoma September 14 to 16
North Carolina September 21 and 22
South Carolina September 28 and 29

Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Indianapolis August 24 and 26
South Arkansas September 7 and 8
North Arkansas September 14 and 15



SERVICEMEN'S CORNER

E. L. Buck writes from Hawaii:

"I am writing in reply to the letter that you just sent me. I have enjoyed your magazines very much and would like to continue receiving them, but in a couple of months I will be a good civilian once again and will be able to read them at home. I want to thank you for sending these to me. I believe they are the best material that I have read during my hitch in the navy, and I am sorry to see that no one else on my ship has ever had the privilege of receiving these magazines. I have put the copies in the ship's library as soon as I finished reading them, and I was surprised to see that so many picked them up and also read them. So you see, in a way you were sending them to the whole ship, instead of just myself. My wife and daughter are coming out to be with me for the remainder of my hitch and then we will take a ship home together. I know that it will be quite an experience for her, and I doubt that she would ever have been able to take a trip such as this otherwise. With God in our presence, we will have a wonderful time."

"This morning as I was reading the **HERALD** it came to my mind that during my two and one-half years in the navy, I have never written to thank the Nazarene Servicemen's Commission for these priceless periodicals. I let my mind wander back across the months and the places I've been both here and abroad. I remember how the **HERALD** has many times blessed my soul until the tears of joy would flow; in fact, it happened even this morning. God has used these articles written by great men and women of the church today and yesterday to encourage my heart with the victory of others. I was a Christian and a Nazarene for years before joining the navy. God has deepened my experience since entering the service and given me victory that is valid this morning. In eighteen months I expect to be out of the navy, Lord willing, and back preparing to serve God and souls across the tomorrows as He carries and gives strength. My wife and I are located in San Diego, where I am stationed at Miramar Naval Air Station. We attend El Cajon Church of the Nazarene; pastor, Virgil Rayburn."—HERB SPEAR.

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August 17, 1955

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