

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

"Evangelism First, undergirded and permeated with an intense spiritual emphasis, will make this quadrennium our most significant period of submovement for Christendom."

**General Superintendent
Hugh C. Benner**



June 21, 1961

EDITORIALS

By W. T. PURKISER

Man's Disease, God's Remedy

Students of human nature disagree about many things. What is man? Is he clod or cherub? demon or angel? machine or objectified mind? and product of naturalistic evolution or creation of God? climbing animal or fallen image of the divine?

But about one thing all students of human nature agree. Whatever the human species is, whence it comes and whither it goes, something is profoundly wrong. From Socrates to Sartre, from Greek cynic to French existentialist, from Krishna to Kierkegaard, there is one point of agreement: There is a fundamental disease which has come upon humanity, everywhere and through all history.

This human malady shows up in many ways. It appears in the poverty which is induced by greed, laziness, drunkenness, or idolatry. It rears its ugly head in war, divorce, and juvenile delinquency. It breeds the personal restlessness, the deep anxieties, the hidden hungers of the soul.

What is this disease, this deep moral and spiritual disarrangement, which has befallen our race?



The Cover . . .

Dr. Hugh C. Benner was born on a farm near Marion, Ohio. Converted at an early age

and called to preach, he graduated from Olivet Nazarene College, taking further graduate work at Vanderbilt, Boston, and the University of Southern California. After serving the church as college professor and later pastor at Santa Monica, California; Spokane, Washington, First; and Kansas City First Church, Dr. Benner was elected the first president of Nazarene Theological Seminary in 1944. He was elected general superintendent in 1952, 1956, and 1960. Dr. and Mrs. Benner reside in Kansas City.

Plato said it is ignorance. "Knowledge is virtue," he proclaimed.

But with rising literacy and increasing crime, with enough Ph.D.'s in the average state penitentiary to staff a good-sized college, we are forced to the conclusion that education without God only increases the capacity to make mischief. An ignorant thief may steal tools from his company. An educated thief may steal the company. Francis Bacon was right when he said, "Knowledge is power," but whether that power is used for constructive and right ends or destructive and evil purposes depends on something other than the knowledge itself.

Heidigger says it is anxiety. There is, of course, a fundamental insecurity in man's fallen state. Anxiety and dread are natural consequences of that insecurity. But here we are dealing with a symptom and not the disease, an effect and not the cause.

Other explanations have been given, but none of them reaches the real core of the human predicament until we turn to the Bible. There, as one man, the inspired writers probe to the depths of our bitter human problem. It isn't ignorance, or anxiety, or finite imperfection, or "evolutionary lag." It is, in one word, SIN. Created in the image of God, designed for fellowship with a Heavenly Father, planned to live in harmony with the laws of a moral universe, "we have turned every one to his own way."

Our malady is of two kinds. It is the result of what we *are*. We belong to a race deprived of the holiness of God by the Fall, and hence depraved and morally corrupt. We are "aliens by birth" as well as "sinners by choice." We must be disciplined and taught to be truthful and honest. To lie and steal comes quite "naturally."

There is the added problem of what we *do*. From the earliest dawn of moral light in our souls, we turn aside from the right and true path, and follow crooked ways. Each sin committed leaves its deposit of guilt in the soul and strengthens by habit and the formation of character the depravity with which we were born.

But enough of the disease. What of the remedy? "Is there no balm in Gilead: is there no physician there?" Thank God, there is. For what we have done, there is the grace of divine forgiveness. "He

(Please turn to page 12)

God on Guard



General Superintendent Powers

ALONG the Gulf coast of the United States I recently saw a large display sign-board carrying this message, "Sleep well tonight. Your coast guard is awake." That sign called to memory the assurance God gave His children in the 121st Psalm, "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep."

What a comforting thought it is when the day is done and we've done our best for God and lost men to know that, while our weary minds and bodies require refreshing sleep and rest, God is not subject to such mortal weaknesses. Even that threatening temptation can be safely committed to Him in full assurance that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

And so it is with everything that would trouble our hearts and minds—that loneliness for that dear one loved long since but now lost awhile; that cooling friendship that meant so much; that empty meal barrel; that thwarting of our plans; and

a multitude of things that would rob us of our rest as the shades of night enfold us. Commit them all to God. He does not require sleep and over our life's treasures so precious to us He will stand guard while we rest.

During a recent 24-hour alert in Alaska while the jet planes were roaring overhead on patrol, we were trying to conduct a service. The noise from those jets made it almost impossible. In testimony a dear saint said, "I thank God for my country and for those jets roaring overhead, but actually my faith is not in the jets but in the God above the jets."

It is a comforting thought to know that while I sleep tonight my Coast Guard is awake. The human coast guard might be deceived by the enemy, and loss and damage would come to me as the result; but as I lay me down to sleep as God's child I can safely commit everything to Him for He knows and He cares for me. Therefore I would say to every weary, anxious heart, "Relax and rest well tonight for your God is on guard."

Why Need I Fear?

When the night seems dark, and my way seems drear,

Why need I worry or why need I fear?

I have a Saviour who is leading the way,

Who will lighten my load, and brighten my day.

*There's never a way too rocky or steep,
For Christ by my side will continually keep.*

*He gives me a smile in the darkest of night,
And guides every step to lead me aright.*

When I feel weak, or tired to the core;

He's always there to cheer me once more—

*We'll walk hand in hand, my Saviour and I
Until I reach heaven, my home on high.*

By PHYLLIS SCHAPER

Telegrams . . .

Syracuse, New York—Rev. Mary Olson, elder from the Albany District, and an evangelist for several years, went to her heavenly reward on May 26. Funeral at Troy, Ohio, with Rev. W. E. Hazard, officiating.—Renard D. Smith, District Superintendent.

Phoenix, Arizona—Thursday night, May 25, brought to a close the fortieth Arizona District Assembly. Host Pastor C. W. Elkins and people of East Side Church in Phoenix did a very efficient job of entertaining the assembly to everyone's satisfaction. Dr. M. L. Mann, district superintendent, gave his seventeenth consecutive report to the assembly showing gains in most every department of the church. Dr. Mann's report revealed a total given for all purposes of \$590,143, which is a per capita giving of \$164 per member; district property valuation increased \$146,530 over previous year. The district superintendent's report also revealed that 596 members were received on the district for the year, and 308 of this number were on profession of faith. Giving for general interests also reached a new high of \$47,261. The following district officers were elected: to the Advisory Board—Rev. Paul Downey, Rev. Jack White, M. S. Lydic, and Jim Anderson; Rev. Paul MacLearn was re-elected district secretary, and M. S. Lydic was re-elected district treasurer. Dr. V. H. Lewis endeared himself to the hearts of the Arizona Nazarenes with his beautiful spirit and wonderful, inspiring, dynamic, and heart-searching messages; also his efficient and unique manner of conducting the district assembly business resulted in a most pleasant and enjoyable assembly. Preceding the district assembly the N.F.M.S. convention expressed their love and respect for Mrs. M. L. Mann's leadership as president by giving her a unanimous vote for another year. At an earlier date, the district N.Y.P.S. convention re-elected Rev. Cecil Burns, pastor of the Mesa church, as president for another year. The climax of the assembly was the ordination service conducted by Dr. Lewis, with the following ordained: W. L. Robertson, Stanley McElrath, and Will Spate. The Arizona District moves forward into another year 100 per cent behind the district superintendent and the entire leadership and program of the church.—V. S. Rushing, Reporter.

Rev. Walter W. Tink, Nazarene evangelist of University Park, Iowa, died of a coronary heart attack very suddenly on June 1, just as he was preparing to leave his home for an evangelistic tour.

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Late contributions to the Easter Offering have brought the total to \$1,169,207, which is an all-time record for missionary giving in the Church of the Nazarene. The highest offering previously recorded was \$1,098,857 given at Thanksgiving during the Golden Jubilee emphasis of 1958. The record Easter Offering of this year makes possible the carrying out of missionary commitments tentatively made, and comes at a most providential time.

Word has been received from Superintendent Raymond W. Hurn of Abilene District of the death of Rev. Perry B. Wallace, age eighty-four. He was a retired Nazarene elder, of Lubbock, Texas. Funeral service was held at Calvary Church in Lubbock on May 26. He is survived by his wife, three sons, and one daughter.

They went back and walked no more with him; and He let them go. As He will not coerce us into His companionship, so He will not hold us there against our will.—William Temple.

Pastor C. W. Snider sends word from Louisville, Kentucky: "The army has granted permission for me to conduct regular Nazarene services on the base at Fort Knox, Kentucky. They are furnishing us Hilltop Chapel, Thursday evenings. Nazarenes having people stationed there contact me at Church of the Nazarene, Valley Station, Kentucky."

WHO CAN KNOW

By HELEN SMITH

*Who can know, but one that's passed
Through valleys dark and drear,
The pain, the sorrow, multiplied
And deeply etched in fear!*

*Who can know how many times
That little child has crept
Into a place of quietness
And to the Master wept!*

*We say we know, but 'tis not so,
For have we really known?
I think not, for we cannot
'Til we pass that way alone.*

*Who can know!—There's only One
Who understands our grief;
And when we take it all to Him,
He gives us sweet relief.*

Perpetual **PENTECOST**

By KENNETH S. RICE, Pastor, First Church, Oklahoma City, Oklahoma

THE DAY OF PENTECOST is the most significant day in the history of the Christian Church as it relates to Christian experience. The provisions of redemption made possible through the Cross and the Resurrection would have been of limited value to you and me if provision had not been made for the indwelling of the Spirit of Christ by the advent of the Holy Spirit on the Day of Pentecost.

Historically, Pentecost was most significant as it followed the ten-day "count down" in the upper room, and then released a power that sent the Christian Church around the known world. It must have been a thrill to see Peter standing up with the rest of the disciples. From the quaking denier he had become the quickened deliverer, and the message he gave brought three thousand to the altar. What a day that must have been!

Experientially, Pentecost is the most significant experience in Christian life. Recently a beautiful young woman who had been visiting our church from a Calvinistic church went home from the evening service to ponder the message preached on the Holy Spirit. She had been wonderfully saved in the Billy Graham revival and now was genuinely hungering and thirsting after righteousness. She later testified that as she searched her Bible that night seeking to know the indwelling of the Spirit of Christ, she felt a power surge through her body. As she slid to her knees by the side of her bed to pray she suddenly realized her thirst had been quenched, her hunger satisfied—she was sanctified by the presence of God within in the Person of the Holy Spirit.

But is this the extent of Pentecost?

Last Sunday night the choir sang "Pentecostal Fire Is Falling." The first words of the last verse caught my particular attention, "Pentecost can be repeated." Just what do those words mean? There will never be another Day of Pentecost historically. Do we have to lose the presence of the Holy Spirit to realize again the ecstasy of our Day of Pentecost experientially? A later phrase in the song answered the question, "Saints of God *can* live victorious." But how? Is it possible to have a perpetual Pentecost?

In a recent preachers' convention I observed the

unusual moving of the Holy Spirit among those in attendance as one of the ministers sang. Later, our minister of music, with the choir providing a background of harmony, sang the same song and the Spirit moved upon my soul like a great tidal wave; I felt I had been lifted to plains of light and inspiration I had never known before. I have tried to analyze the reason for this. I am sure it was not only the beautiful melody and harmony, but more the Biblical theme and the expression of spiritual experience. The theme was "Submission." The experience was expressed in these words:

Submission to the will

Of Him who guides me still

Is surety of . . . His love revealed;

My soul shall rise above

This world in which I move;

I conquer only where I yield.

Refrain:

Not what I wish to be,

Nor where I wish to go,

For who am I that I should choose my way?

The Lord shall choose for me,

'Tis better far, I know,

*So let Him bid me go, or stay.**

This is the perpetual Pentecost—submission to the ruling and reigning of the indwelling Christ in the Person of the Holy Spirit. Jesus is not only Saviour but Lord. As the King of my life, He assumes responsibility for my worries, my weaknesses, and my wanderings. His resources are at my disposal in carrying out His will. My only concern is in keeping submitted to His will.

Paul had found this secret of perpetual Pentecost and passed it on to the Christians at Rome. He wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

Jesus said, "Lo, I am with you always." It was expedient that He leave in the body that He might return in the Spirit. It was necessary that He stop

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being with us that He might be in us. It is necessary that we die to self that we might live in the Spirit. In our willingness to be "a living sacrifice" we can "prove what is that good, and acceptable, and perfect, will of God."

Pentecost is a crisis experience, but it is more than that. It is the perpetual presence of God within as a result of our constant submission to His will.

.....

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit (I Peter 1:2).



God's EVERLASTING Plan

By **J. V. WILBANKS**
Nazarene Layman
Colorado Springs, Colorado

WHEN a very young man, and just newly converted, I was much concerned about finding a well-established church whose doctrines were firmly based upon the great and eternal Word of God. For, even at an early age, Christians understand the necessity of one's faith resting on a long-tried system of doctrine. Thus it was with me.

I well remember discussing the issue with my father one day. He knew something about the Church of the Nazarene, and in response to my question of what its members believed, he answered that their denominational belief was similar to that of nineteenth century Methodists. "Then," I asked, "how old is the Methodist doctrine?" Dad wasn't quite sure, but he thought about two hundred years.

To my young, anxious mind, this seemed long enough for the establishment of a church, but not of a doctrine. And, inexperienced as any youth can be, such a conclusion is entirely in order. For a doctrine merely two hundred years old would be a schism, wholly unsupported by scripture, and so, unreliable. Had I only known that this doctrine of holiness was much older than either church, my mind would have been better reposed.

In this verse, Peter reminds us that not only is our present and eternal salvation worked out in the plan of heart purity, but also that this great and efficient plan was adopted according to the unerring counsel of an omniscient God before the world began.

Then, if this plan of salvation by purification

of the human soul has been so long established, could we inquire of God's holy Word if God has ever used the plan to fit any soul for the skies? For it is clear that if God has blueprinted a scheme for the redemption of fallen man, He surely would use that plan. This He has surely done, and myriads are the instances that could be quoted from the Bible to this effect. We mention only a few:

The Word tells us that "Enoch walked with God after he begat Methuselah three hundred years" (Genesis 5:22). Let it be remembered that for two to walk together they must be agreed. In other words Enoch must have been holy to have walked with God for three hundred years. Verse 24 reiterates that Enoch walked with God, and then God took him on to heaven, for he was sanctified and prepared to go.

Next, notice Enoch's grandson, Noah. "Noah was a just man and perfect in his generations, and Noah walked with God" (Genesis 6:9). Here we have another man walking with God, and of course, he was holy, too. It seems that walking with God and holiness are two inseparable companions. "If we walk in the light, as he is in the light, we have fellowship one with another [God and us], and the blood of Jesus Christ his Son, cleanseth us from all sin" (I John 1:7). Ezekiel 14:14 says that Noah would have delivered his soul by his righteousness [holiness] in a strait circumstance. Hebrews 11:7 tells us that he became "heir of the righteousness which is by faith." Evidently, Noah made it through to glory on the holiness line.

But, strange as it may seem, there are some who question the validity of God's eternally founded scheme of sanctification for New Testament Christians! Now even the very thought is preposterous, for it accuses the divine Counsel of erring in judgment or administration. It is saying, in effect, "The scheme may have worked in the early stages of the world, but the planned economy broke down, and God has either left the world to perish, or resorted to another expediency because of an unforeseen contingency!" But the Bible tells us that "Known unto God are all his works from the beginning of the world" (Acts 15:18).

If the plan could have broken down, God would have known of it before He formed it. He has not reverted to an expediency and attempted to find another plan of salvation outside of holiness. The deacon Stephen was filled with the Holy Ghost and faith. He was thus enabled to stand before the persecuting mob and seal his faith with a martyr's blood. His victorious entrance into the glory world is beyond any question of doubt, and he was escorted there because he was ready for the translation, being sanctified wholly.

Consider the Apostle Paul. He ran a good race: he fought a good fight, and he kept the faith—

even to the very doors of death. (II Timothy 4:7.) Can any deny that the Apostle obtained the eternal inheritance in any other way than that he preached universally to Jews and gentiles alike? (See Acts 26:18.)

To be fair and honest with God and with ourselves, we must admit that the Scriptures teach no other way. God has not changed His mind. Holiness is still the prerequisite for present and eternal salvation. His pre-determined plan still works. People are getting sanctified wholly today, as they were millenniums ago, for the provisions for soul-cleansing are based on the shed blood of the Son of God, as they were then.

The condition for appropriating those provisions to the soul is still the same, also. That condition is faith. God ordained it that way before the world began. The system still works, and I am glad that I belong to a denomination that preaches holiness as God's everlasting plan of redemption. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20-21).

BOUNDARIES are NECESSARY

By LAWRENCE B. HICKS, *Pastor, First Church, Chattanooga, Tennessee*

SO MUCH we hear the liberal-minded preachers, politicians, and people plead for freedom from restraints that we are apt to lose sight of the fact that certain lines are necessary. Boundaries must exist or property will soon be valueless. Walls and doors which may be shut must still be had or none of us will long be safe.

Many of us think of lines and boundaries only as hedging us in, and have utterly lost sight of what these same lines, boundaries, and walls keep out. Defense from harm as well as prohibition is to be seen in boundaries.

There comes a time when lines must be drawn. Evil must be stopped. We all remember Korea and the time the free world was forced to draw a line and, with guns, and airplanes, and American blood, stop godless communism there. It seems that the time has about been forced upon us to act in this same way again.

The pulpit must not be still as we face a mounting wave of apostasy, unmentionable sin, and wickedness. Sin must be set forth as sin instead of error, mental illness, or misguidance. Hell must be again shown to burn with fire and brimstone. Heaven in all its purity and beauty must be declared as the eternal home of the blessed saints of God.

It is absolutely clear that holiness and sin do not work together. The old account of Samson and his compromise with Delilah as recorded in the book of Judges in the Old Testament is a

vivid picture of the awfulness of trying to mix sin and holiness. This account from the holy Scriptures reveals the dire results of one's failing to keep his vows to his God. Oh, there is such a laxity in many modern denominations and local congregations and in individual professors of religion in our day!

As we read toward the end of Samson's sad story we see how sin will bind, blind, and bring death. As we think back over all the long history of mankind we discover the terror of the Lord in finally smiting sin and compromise with His holy judgments.

It is a long and sad list of those who have forgotten that Almighty God has set certain boundaries to sin and loose living. What a terrible list: King Saul, Belshazzar of Babylon, Judas, King Herod, Ananias and Sapphira, and many others. All these show the danger of trampling under foot the warnings of God in consistent disobedience to His holy laws.

Lines and laws are an absolute necessity in any age. The age of grace has but intensified this need. We are so much more enlightened today than in any other era that we must be the more careful to stay within the holy boundaries of Canaan land. God has so bountifully provided for us in the holiness way that there is not one thing needful in the world to make us eternally happy. Let us keep within the lines of love.

8 FEET MORE

By **E. WAYNE STAHL**
Retired Nazarene Elder, Lowell, Massachusetts

ONE AUGUST MORNING of the year 1888 two men were walking briskly together on the grounds of the Ohio State Camp Meeting Association. There was a strange glow on their faces and a joyful confidence in their manner.

They stopped at a certain spot where well-drilling machinery was seen, and where dirt from its using was scattered around. The men were Rev. G. W. Ball and Rev. J. B. Reager, Methodist ministers and officials of the association.

One of them said to the operator of the drill these words, in substance, "We'll keep on going down, even though you advised against our doing this."

That operator responded, "I indeed do advise against continuing. Here we've dug seventy-four feet, and not a sign of water." Then he added, "If we have not been pouring water down a rat-hole, we have been doing what amounts to the same thing, dropping it into the ground. I'm ready to give up and pull up. It's surely a hopeless job!"

It was surely a discouraging prospect. There was no well on the campground; water for cooking, drinking, and washing purposes must be hauled to the encampment.

For days efforts to dig a well had been made, hundreds of dollars having been expended. But water seemed as remote as when the work began.

The situation was so serious it was possible that that site for the camp meeting would have to be abandoned. Many of the sojourners there probably thought they could realize how the Hebrews in the wilderness felt when there was scarcity of water for them.

Of course prayer had been earnestly offered in the emergency. The two ministers we mentioned, believing that "God's delays are not His denials," resolved to spend a whole night in prayer about the situation. I like to think that they, during that nocturnal intercession, pleaded the "exceeding great and precious promise" that Jesus gave, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

And by morning those two praying preachers rose from their knees with the joyous certainty that their pleadings had reached God's throne.

What jubilant thanksgivings must have been on their lips after the requestings on their knees! In their faith's visioning they could see the water coming from that heretofore dry hole in the ground. Their confidence was truly "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1) as yet by the physical eye.

The following morning, early, when they were sure the driller would be there, they went to where he had been laboring so defeatedly, and told him that the water was on the way. Then ensued the conversation with which this little history begins.

And "herein is a marvelous thing": as the driller went down, sulkily, I surmise, just eight feet further, his resistance being overcome by the insistence of the others, there was a tremendous gush of water. So artesian was its power that drilling tools were lifted up!

Can you not see the look of almost incredulous amazement on the operator's face as the crystal liquid spurted up geyser-like? Can you not hear the loud praisings to God on the part of those ministers as they realized the validation of their faith? I wonder if they did not exclaim in the language of the jubilant Israelites when water was supplied them in the parched desert, "Spring up, O well" (Numbers 21:17).

Only eight feet more, and victory! When you are striving, friend reader, to reach a certain worthy goal, but difficulties seem insurmountable, just remember those two and two-third yards. *Also never forget that "prayer changes things."*

Where Am I?

*Today I cannot join the ten
Who stood and cried, "Unclean"—
Ten lepers who knew healing when
They found the Nazarene.
Across the years—their stories shine!
Did all know gratitude?
Behold the one! What of the nine
Lost in the multitude?*

*For all the gifts that make life sweet—
Strange, I so seldom voice
My thanks and fall at Jesus' feet!
Should I not, too, rejoice?
Nine offer me no alibi!
O, where am I? Lord, where am I?*

By **BERNIECE AYERS HALL**

Remember that Christianity is not, first and foremost, a religion; it is first and foremost a revelation. It comes before us chiefly not with a declaration of feelings we are to cultivate, or

thoughts we are to develop; it comes before us, first and foremost, with the announcement of what God is, as He is proved in what He has done.—*William Temple.*

Music Memoette

by Ovella Satre Shafer

John Keble's

EVENING HYMN

THE HYMN, "Sun of My Soul," found on page 93 in our *Praise and Worship* hymnal, is certainly entitled to a place of rank in classic English hymnody since not an evening hymn equal to it has ever been written.

Here we find the combination of rare beauty, sweetness, tenderness, love, trust, and devotion intermingled with deepest spirituality and a soul fervently breathing after God. Written in unsurpassed poetic excellence, it is no wonder this hymn is known to millions and it is sung in every nook and corner of the world.

The author of this universally popular lyric did not intentionally write it to be used as a hymn. It originally appeared in a work entitled the *Christian Year* which was a collection of "Thoughts in Verse for the Sundays and Holidays." The title page bore this scripture motto, "In quietness and in confidence shall be your strength." Also, at first these were anonymous, but later, like Gray's "Elegy," the authorship leaked out. Because of its popularity, this hymn, as it stands today, appears in its one hundredth edition.

John Keble, the distinguished author of "Sun of My Soul," was born in Farford, England, in 1792. His father was an honored English clergyman. He was graduated from Oxford in 1810 with double first class honors and admitted to Orders in the Established Church of England in 1816.

It was in 1828 that his famous poem appeared. In 1831 he was elected professor of poetry at Oxford, a position he held for ten years. In 1835 Keble married and became vicar of Hursley, and here he remained content, leading the life of a retired scholar and faithful country pastor.

Keble's church was always open for prayer, and day and night he would carry out his ministrations to the sick, the poor, and the afflicted. He is re-

membered as a "true shepherd" of the flock, with a lantern in hand, wending his way to some distant cottage with words of cheer. The poor counted him as their best friend. As a suitable monument to his life, Keble College, Oxford, was founded in 1870.

Dr. Tillett in *Our Hymns and Their Authors*, relates what is perhaps the most famous true narrative about this hymn:

"A young lady of lovely Christian character lay seriously ill in her chamber. Her mother and loved ones were about her. The room seemed to her to be growing dark. She asked them to raise the curtains and let in the light. But, alas, the curtains were already raised, and it was broad-open daylight. It was the night of death that had come, and she knew it not. As she kept asking them to let in the light they had to tell her the nature of the darkness that was gathering about her. But she was not dismayed. With a sweet, quiet, plaintive voice she began singing her favorite hymn:

*'Sun of my soul! Thou Saviour dear,
It is not night if Thou be near.*

*Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!*

"The eyes of all in the room suffused with tears as the sweet singer's tremulous voice continued:

*'When the soft dew of kindly sleep
My weary eyelids gently steep,
Be my last tho't—How sweet to rest
Forever on my Saviour's breast!*

"She had often sung this hymn to the delight of the home circle, but now it seemed like the song of the dying swan, the sweetest she had ever sung. Her countenance lighted up with a beauty and a radiance that came not from earth as she sang once more in feebler but more heavenly strains:

*'Abide with me from morn till eve,
For without Thee I cannot live.*

*Abide with me when night is nigh.
For without Thee I dare not die.'*

"And with these fitting words the sweet voice was hushed in death which ceased not to sing

*'Till, in the ocean of God's love,
She lost herself in heaven above.'*"

If you are not too familiar with this hymn and its tender melody and pleasing rhythm, please turn to it in our Nazarene hymnal and become acquainted with its fervor and confidence. It is a hymn to calm agitation, to assuage grief, to brighten hope amid the changing vicissitudes of our earthly pilgrimage.

UNANSWERED

No good thing will he withhold from them that walk uprightly (Psalms 84:11).

PETITIONS

By **MAYNARD JAMES**

Evangelist, British Isles South District

THE PROBLEM of unanswered prayer has pained and puzzled the saints down the ages. Six hundred years B.C., the prophet Habakkuk lamented: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" (Habakkuk 1:2)

Although Moses pleaded with God for permission to enter the Promised Land, he was not allowed to do so. Even though Paul entreated three times for deliverance from his thorn in the flesh, his request was not granted.

In different parts of the world I have heard the prayers of godly parents, grieving over their wayward children. For years they had cried to God for their salvation; but apparently the answer had not come. Why these refusals?

In Psalms 84 David gave two of the reasons why certain prayers seem to be unanswered. With an insight begotten of one whose "heart and flesh" cried out for the living God, the Psalmist perceived some of the wondrous ways of the Almighty. In verse eleven he declared that "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

I

Ofttimes the reason for unanswered prayer is that the thing we desired was not good for us. What would have happened to many Christians if the Lord had said "yes" to all their petitions? Sorrow and frustration would have followed.

Sometimes God has to teach His children bitter lessons along this line. Far better if good Hezekiah had died soon after Jehovah told him to make his last will and testament. But, behaving like a spoiled child, he wept bitterly and pleaded for longer life on earth. His prayer was answered: he lived another fifteen years. But it was during that extra span of days that his son Manasseh was born, one of the worst kings who sat upon the throne of Judah. If God's perfect will had been done in Hezekiah's latter days, that idolatrous son would never have been born. As in the case of Israel, so with Hezekiah: God granted him his request, but it brought "leanness into their soul" (Psalms 106:15).

It is true of the best of saints that "now we see

through a glass darkly." It often requires deep heart searching in God's presence to know His perfect will on certain matters. Some things are plainly revealed in Scripture as the divine will. Such matters as personal salvation, entire sanctification, and revival, are declared to be God's gracious desire for mankind. God is not willing that any should perish, but that all should come to repentance. He commands *all* His children to be filled with the Holy Spirit. He has definitely promised widespread revival in the "latter days," that is, the dispensation of grace. (Read II Peter 3:9; Ephesians 5:18; Acts 2:17; Zechariah 10:1; Daniel 12:10). So in such matters as these, we can pray with assurance and can claim definite answers from heaven.

But when it comes to divine healing, domestic felicity, personal comfort, and earthly success, definite problems often arise in prayer. No doubt it was for Israel's benefit that Moses was not allowed to enter Canaan. He had sinned against the Lord at the waters of Meribah. Along with his brother Aaron he failed to honor God before His people. Therefore, although the Lord freely forgave His penitent servant, He had also to show the nation the horror of any sin against a holy God. So He shut Moses out of the Promised Land. In after years, when mothers in Israel would tell their children of the exploits of Moses, they would, no doubt, tell in subdued tones of the punishment that came to their great leader because of his transgression. Thus would the younger generation remember, and fear.

As for God's "no" to Paul's earnest plea for physical deliverance: the reason is given by Paul himself. It was to offset any tendency to spiritual pride, and also to increase the Apostle's usefulness in Christian service. "Lest I should be exalted above measure . . . there was given to me a thorn in the flesh, . . . Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . for when I am weak, then am I strong" (II Corinthians 12:7-10).

We must not, however, fall into error by making Paul's case an argument against divine healing. Evidently the healing of the sick in answer to

prayer was so prevalent in Paul's day, that he besought the Lord three times before realizing that, in his own case, God would not take away his infirmity.

When it comes to the salvation of children of Christian parents, there are important factors which cannot be adequately dealt with in this short article. Sufficient to state that, when the promises of God are pleaded in faith and persistency, and provided the parents are walking in obedience to God, then it must follow that "through faith and patience" they will inherit the promises. Of Abraham we read that "after he had patiently endured, he obtained the promise" (Hebrews 6:15).

II

A second reason for unanswered prayer is given in this psalm. It is of *failure to walk in holiness before God*. "No good thing will he withhold from them that walk uprightly." A few years ago I came across an apt illustration of this vital truth.

In one of my revival meetings in the U.S.A., a professing Christian came to the altar seeking entire sanctification. Later the pastor's wife told me that this man had sought the blessing many times, but had failed to obtain. Now in desperation, he said to me, "Will the Lord sanctify me? I have had stolen property in my house for thirty

.....
The commands of God are all designed to make us more happy than we can possibly be without them.—Thomas Wilson.

.....
years." No doubt this struggling seeker for holiness had tried to rationalize the matter of the stolen property by thinking that since his past sins were forgiven, what happened thirty years ago was of no consequence. But God thought otherwise; and so the coveted baptism of the Holy Spirit had not come to him. I replied: "If you are prepared to straighten things out in your life, then the Lord will sanctify you now." At once he exclaimed, "Yes, I will."

The moment he came to that point of obedience to light from heaven, the blessing of God fell upon his soul, and he began to rejoice in full salvation.

It is as true in this dispensation of grace as it was in David's day, that "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

To obtain answers to prayer our lives must be like the hands of a timepiece when pointing to six o'clock—straight up and down! How often, when kneeling before the throne of grace, do we remember the words of the ancient seer: "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13). It is the man who has "clean hands and a pure heart" who receives "the blessing from the Lord, and righteousness from the God of his salvation" (Psalms 24:5).

A Bit on

"BUTTING"

BUDDY is a "butter." He "buts" the brethren behind the back. How? After this manner:

"Brother Tom is a Christian, but . . ."

"Brother Dick is a gifted writer and his articles are excellent, but . . . , but . . ."

"Brother Harry is a useful man. He is serving fine as an elder of the congregation, but . . . but . . . but . . ."

"Brother Horatio is a faithful preacher. He is doing a lot of good, but . . . , but . . . , but . . . , but . . ."

Buddy praises the brethren. He praises them for a purpose—that he may "but" them. The purpose of the praise is to pave the way—to open the hearer's heart—for a disparaging remark. The praise is the sugar coat, "but" the bitter pill. When preceded by a *good* word, an *evil* word becomes more acceptable.

By "butting" the brethren, he has become involved in a threefold evil. His *purpose* is evil—his aim is not to heal but to hurt, not to uplift but to drag down. His *method* is evil—he blesses that he may blame, praises that he may poison. His *words* are evil. And we are taught to "speak evil of no man." Even when mixed with praise, evil words remain evil words.

"Butter" beware! For the "butter" shall be "buted." The "butter" by his "butting" provokes and invites "butting." He who "buts" the brethren shall by the brethren be "buted."

The tongue

"is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet" (James 3:8-12, A.R.V.).

By R. L. HOSTETTER

Another Little Look at Life

By RUBY M. FRANKLIN, Pastor, Canning, South Dakota

THE BUS stopped at De Smet, South Dakota, only long enough for the driver to find out there were no passengers. Then it went on. But my thoughts stayed. I wandered back to the day in the early forties when Brother and Sister Earl Pounds (he was the district superintendent at the time) and my husband and I stood at the grave of Dr. J. G. Morrison.

We talked of the problems of South Dakota; of the possibilities for strong churches; of our responsibilities; and of how Dr. Morrison used to say, "Can't you do a little bit more?" His message about "Three Loaves of Bread" had stirred us with a greater challenge, for we had all heard him preach and pour out his soul in burden for the lost.

There had been years of drought when many had left the state for "greener pastures." Grasshoppers had come in hordes, to eat crops, clothing, lace curtains, and to be shoed out of cooking utensils when it was time to wash kettles so a meal could be prepared.

Frogs had followed the grasshoppers, until so many had been killed on the streets of Carthage, South Dakota, that the place reminded me of

Egypt. Snakes had followed the frogs until there was one fall when we never expected to make a call in the country without running over two or three long ones stretched across the road in the sunshine. Heat waves in the summer and blizzards in the winter brought their problems too.

And there we stood by Dr. Morrison's grave and prayed. Earl Pounds brought to us the feeling of heavy responsibility as he prayed. My thoughts went beyond the tiny congregation I pastored in a schoolhouse and I saw "others" who needed my Lord. My husband prayed and claimed the promises of the "God who is able." We left that spot feeling that surely God had met us there.

Now, in 1961, nearly twenty years later, my thoughts stayed at De Smet when the bus went on. I had supplied as pastor there for six months and I was thinking of those faithful ones who had stood true for years. A number of pastors have worked there; yet today only Dr. Morrison's grave remains as a challenge to Nazarenes. He is with the Lord, but sometimes I wonder if he still is saying, "Can't you do a little bit more?" to Nazarenes everywhere about God's work everywhere.

EDITORIALS

Continued from page 2

that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

For what we are, there is the grace of sanctification, begun in the washing of regeneration, when we become new creatures in Christ and are freed from the guilt and pollution of the sins we have committed; and completed in the baptism with the Holy Spirit and the deep purging of entire sanctification.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Editorial Note

The price increase for the *Herald of Holiness* goes into effect in about ten days, on July 1. This applies only to subscriptions, new or renewals, received after that date. The new rate applies only in North America; the overseas subscriptions will still be received at the old exchange rate.

Subscriptions for two years will be priced at \$1.50, and three-year subscriptions will cost \$6.00.

Even at the new rate of \$2.50 per year, the *Herald* is one of the best bargains in the publication field. Some readers may be interested in the subscription rates for comparable papers of other denominations. A few are listed below. While some have church club plans, their basic subscription prices are given here for comparison.

<i>Evangelical Beacon</i> (16 pages)	\$4.50
<i>Gospel Herald</i> (24 pages)	4.25
<i>Gospel Trumpet</i> (20 pages)	3.75
<i>Free Methodist</i> (16 larger pages)	3.25
<i>Wesleyan Methodist</i> (16 larger pages)	3.00
<i>Gospel Banner</i> (16 pages)	3.00
<i>United Evangelical</i> (16 pages)	3.00
<i>Pilgrim Holiness Advocate</i> (16 pages)	2.50
<i>Herald of Holiness</i> (20 pages)	2.50

We are accountable to God for our time as for His other favors; and to squander it is a sin.—Thomas Wilson.



FOREIGN MISSIONS



GEORGE COULTER, Secretary

Medical Work in Africa

The Lord has been giving us precious souls through our medical work here in Africa. Let me tell you of one service here. One of our native nurses was bringing the message. She used the scripture where John and Peter were going to the temple to pray and a beggar asked them for alms. Peter's reply was: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

And the man was healed.

The Lord seemed to bless the nurse that morning as she gave out the Word. I looked about at the seventy or more people who were listening. I saw an old woman who was a witch doctor sitting there quietly listening. She had been praying and it seemed that God

had come into her heart. I saw some others with their bodies decked with heathen beads on wrists and bodies. I saw some with bracelets of brass representing the fact that they worshiped demons.

I saw some of our Christians enjoying again the blessed story of love. I saw some clean children of Christians drinking in the Word of Life once again, their Testaments in their hands. I saw some other children from non-Christian homes. Some were dirty and had scarcely any clothing; indeed they probably wouldn't have been wearing them if they had had clothes. I saw those same children growing up in their heathenism with the deepest-dyed, sin-stained superstitions being instilled into them.

I saw the woman who had cut her

throat a few weeks before. Even as I sewed her throat up, I spoke to her of the Lord who could deliver her from her sins and set her free. She had killed her child a few weeks before this, because the child was always sick with malaria. Her family had said it was because she was bewitched. I saw that woman come crying after the service to make sure that her sins were forgiven. Yes, I could tell you more of what I saw, but my heart bowed to the Lord in humble prayer that day and I said something like this: "Lord, I can give medicines and the things that I have, but these will profit nothing at the Judgment if I don't give these precious souls the most valuable thing in all the world—Jesus. Help me not to fail them, for their bodies only live here a short time, but their souls live on forever."

I covet your faithful prayers as I endeavor to give these people Jesus, the One who has died for them, as well as us.—FAIRY COCHLIN, *Africa*.

"Evangelism First" in Africa

The Lord is blessing in the work here in Africa. It seems that our entire field is being stirred over the emphasis of "Evangelism First." Here, as in the

EVANGELISM

Department of

EDWARD LAWLOR, Secretary

EVANGELISTIC HONOR ROLL

The districts shown report the following churches as having received the Evangelistic Honor Roll certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

Group	Membership	Gain	Required Group	Membership	Gain	Required
I	1-24	4	IV	150-299	18	
II	25-74	8	V	300 and above	25	
III	75-149	12				

Church	Pastor	Membership at	
		Last Assembly	Gain
ABILENE DISTRICT			
Lubbock Eastcrest	B. Duke	10	4
Andrews	C. Sutterfield	25	8
Abilene Trinity	R. Womack	47	9
Wichita Falls Central	M. Stewart	56	8
Amarillo Grand Ave.	R. Combs	60	10
Fort Worth Glen Park	L. Wyss	72	9
Ft. Worth Polytechnic	D. Anderson	92	12
Ft. Worth Northside	W. S. Hanna	140	21
Amarillo First	H. Davis	226	23
IDAHO-OREGON			
Seneca	B. M. DeBord	12	5
John Day	E. D. Castle	13	5
Mountain Home	E. M. Hoyt	18	4
Union	A. R. McDonald	20	6
Kimberly	R. James	71	10
La Grande	L. Alba	82	12
Emmett	V. A. Johnson	101	13
Nyssa	O. Barnhouse	102	24

Church	Pastor	Membership at	
		Last Assembly	Gain
Boise First	E. B. Hartley	242	20
Nampa First	E. G. Lee	740	38
MISSISSIPPI DISTRICT			
New Salem	J. M. Brown	10	4
Round Lake	W. J. Bargett	33	16
Jackson Northside	J. D. Comfort	39	15
Jackson Grace	L. C. Miller	45	8
Biloxi	C. B. Carleton	50	12
Clarksdale	C. M. Roby	56	14
Davis Chapel	B. Bloodworth	62	8
McComb	D. Ballard	248	22
PHILADELPHIA DISTRICT			
Cape May, N.J.	C. P. Chew	18	4
Leighton, Pa.	M. R. Bennett	21	7
Millville, N.J.	E. W. Miller	71	8
Bloomsburg, Pa.	N. H. Henck	72	8
Mifflinburg, Pa.	F. D. Pick	140	12
WASHINGTON PACIFIC DISTRICT			
Lake Hills	R. F. Friberg	0	11
Castle Rock	Mrs. P. Dixon	18	6
Seattle Beacon Hill	F. J. Cannon	21	7
Tacoma Westgate	M. W. Reed	21	9
Kent Meridian	M. Palmquist	25	9
Battle Ground	M. Dirkse	36	9
Carson	M. M. Mockler	46	10
Seattle Crown Hill	P. S. Ewy	55	13
Washougal	R. Miller	57	14
Ridgefield	A. W. Fee	59	9
Kalama	L. C. Salisbury	62	9
Stevenson	J. E. McConnell	63	8
Auburn	S. Ledbetter	83	13
Camas	R. W. Sheppard	146	17
Tacoma First	V. K. Grover	165	27
Vancouver Central	D. Coonrod	187	23
Vancouver Hillcrest	P. J. Bartram	217	21
Seattle Central	M. Chalfant	260	21

United States and everywhere, many, many souls need to be reached with the gospel.

Among other victories old Solution has found Christ in this area. He has worked for the mission as a laborer for many years, even though he was a heathen. So dark and superstitious was Solution's heart that a short time ago he was determined to kill one of his twin babies. Today he is a changed man and his heart has been reached with the gospel of Christ. Even his wife testifies to the fact that Solution is no longer the same since he found Christ. She also needs salvation and Solution says she is going to repent soon.

Praise the Lord because some faithful people prayed, and paid, and overpaid the General Budget, thus enabling Solution to hear the Word of Life.—PAUL HETRICK, *Transvaal, Africa.*

THE SUNDAY SCHOOL LESSON



Topic for June 25: **By J. W. ELLIS**

The Fruits of Faith

SCRIPTURE: James 2: 5; Galatians 5:22-25 (Printed: James 2:8-17; 5:7-8, 11).

GOLDEN TEXT: *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:8).*

If this article appears staggered and dissected and ragged, it is. I've just

The following is an excerpt from a letter received in the Nazarene Ministerial Benevolence Fund office.

The writer is a retired elder with thirty-four years of faithful service.

"Greetings in His dear name. There are no words in any language to express my gratitude for the checks recently received from the office of the N.M.B.F.

"I want you to know just how we feel, but words are inadequate. . . . God bless you."

If you could read the many letters of appreciation received by the Department of Ministerial Benevolence, you would realize just how much the money you give is appreciated and how much it is needed.

The amount you give, be it large or small, brings a joy and a comfort that cannot be measured.

gone through a meat grinder—the Epistle of James, that is. Brother, can that man talk straight! Had he been a cowboy and could have shot as straight as he talked and had physical courage equal to his moral courage, he would have won the West.

Had he been an artist, his only colors would have been black and white; no greys, no beiges, no shades. Had he been a sculptor, every chisel would have been sharp and every feature clean. Had he been a cop, his trousers would have been precisely pressed and his whistle frosty clear.

If he was liked or disliked the reason was the same—you understood what he said.

For example, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). Okay, there it is. Take it or leave it. Talk is fine—but it must be backed up by a good heart. No need to shout it from the housetops how much you love God unless you can get along with the people inside the house.

This fellow James is just full of things like that. See why I feel like an escapee from a meat grinder? But I have discovered that he has a way of

putting you back together if you stay with him long enough. And, the newly-put-together man is better of the operation.

Take this fruit business. Oh, I don't mean apple growing, or cherry picking, or pear selling. But this matter of bearing fruit from our faith. Folks, let's face it: we do a lot of tall talking about faith in God, in the Scriptures, in Providence, in the Holy Spirit, in the Lord Jesus Christ, in the church, in each other—but, dear hearts, we do a short job of producing.

I dread mentioning it, but here goes James again. "Even so faith, if it hath not works, is dead, being alone." I would explain that away if I could, but I can't. And I ought to know—I've tried hard enough!

And when he says dead, he means dead like a corpse—and mere words will not bring it to life. Nothing but works! The kind of works which spring from faith—and the kind of works which bring forth fruit.

Pardon me, but I must get busy . . .

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



News of the Churches

Norfolk, Virginia—Recently we were recalled for our fifth year of service with Central Church by a splendid vote of confidence. We count this as one of the very best churches we have been privileged to serve in twenty-three years of continuous pastoral services. God has given us an increase in membership each year. Recently we saw one of the greatest manifestations of God's glory and power we have witnessed, in revival services with Evangelist George Brannon. We began the meeting with

the three-day fast proclaimed by our general superintendents, and continued fasting at least one meal a day and praying an hour daily throughout the entire meeting. God came in a wonderful sweep of victory, with nine new members added to the church at the close of the meeting. This revival has put our church on the stretch for greater things in this metropolitan area. Norfolk and the Tidewater area are making great strides in civic and urban improvement, and the Church of the Naz-

arene is endeavoring to keep pace. Our congregation has purchased lots for a new church site in the very heart of this city. We hope before too long to build the new structure, which is greatly needed to accommodate our growing congregation. We count it a privilege to minister to many fine servicemen and their families who come our way. If you have friends in the Norfolk or Tidewater area, write me (419 West 28th Street), and we'll be happy to contact them.—RALPH AHLEMANN, *Pastor.*

Bath, New York—On Wednesday, May 3, this church celebrated its eighth birthday. District Superintendent R. D. Smith organized the church with twelve charter members. Under the leadership of Rev. David Hopsker, the church went from a small store building into a basement, and a short time later the superstructure was begun. Before the work was completed, God called the pastor home. The church has been completed and we are now in the process of completing a new 54 x 42-foot parsonage. It will be a three-bedroom, ranch-style home, with the entire basement arranged for a social hall and all the needed facilities. Ninety people were present to celebrate our anniversary, with District Superintendent Smith present to bring the devotional message. The high light of the evening was the reception of eighteen new members into the church, sixteen of these on profession of faith. This brings our total membership to seventy-six. Truly, God is blessing the work of the Bath church.—CLAYTON P. WILSON, *Pastor*.

Garrett, Indiana—Our church has been blessed and helped by the ministry of Evangelist Hubert Slayton. His wonderful grasp of the Scriptures, his anointing by the Holy Spirit, and the expository preaching lifted and unified our church. Some thirty-eight people sought the Lord during the revival meeting, and since the close of the meeting several have prayed through to holiness in their homes. Tithes have increased by almost one-half. We give God praise for His goodness.—MERLE M. BRIGHT, *Pastor*.

Howell, Michigan—Recently this church closed one of the best revivals it has had in several years with Evangelist Ellis Blythe as the special worker. We had excellent crowds every night, and Brother Blythe's challenging and Spirit-filled messages were a blessing to everyone. God blessed his scriptural messages to the hearts of the people, and 157 seekers found victory in God at the altar of prayer. The hearts of the people were blessed and encouraged as they saw many of their prayers answered in this revival. On the closing Sunday we had 416 in Sunday school. We appreciate the spiritual leadership of our pastor, Rev. W. E. Varian, and thank God for His blessings.—RUTH CRAIN, *Reporter*.

Clare, Michigan—Recently we closed an eight-day series of meetings which proved to be real revival. Rev. Franklin Ward, pastor of the new Central Church in Saginaw, was the evangelist. Our people were prepared, and we witnessed a steady attendance, an uplifting spirit, and twenty seekers at the altar, with thirteen on the final Sunday evening. During the last few months we have seen many seekers at our altars in the Sunday evening evangelistic services. On Easter, our people broke all previous records with 168 in Sunday school and 161 in the worship service. A spirit of unity prevails and God is blessing as our people work for Him.—J. D. ULRICH, *Pastor*.

Evangelist James W. Humble reports: "At this writing we are in a revival campaign in Kenosha, Wisconsin, with Rev. Lottie M. Ryncarson and her good people. The spiritual atmosphere is good. God has been giving some gracious tides of victory as we have endeavored to follow the leadership of the Holy Spirit. Just recently closed a good meeting with Pastor Wesley Bentley and the Camden Park Church in Minneapolis, Minnesota. We are enjoying the fellowship with our pastors, and count it a privilege to work with them in winning souls. Due to a cancellation because of a building program, I have an open date, September 27 to October 8; between a meeting in Grand Forks, North Dakota, and Cedar Falls, Iowa. Write me, 219 Elder Street, Nampa, Idaho."

Bloomington, Indiana—On May 11, East Side Church closed the greatest revival of its history with Evangelist Paul J. Stewart preaching with the anointing of God. He preached Christ, scriptural holiness, heaven and hell, and God blessed with more than one hundred seekers at the altar, many seeking God for the first time in their lives. Our church is fully co-operating in our denominational program, "Try Christ's Way." We are now constructing a fine Sunday school annex, enabling us to double our capacity for growth, and increasing the valuation of our property to \$175,000. Our church is located four blocks from the campus of Indiana University; if you have friends there, write us about them.—C. G. BOHANNAN, *Pastor*.

Northern California District N.Y.P.S. Convention

The fortieth annual convention of the Northern California District N.Y.P.S. was held on May 8 at the district campgrounds at Santa Cruz. Rev. Marlyn Anderson, district president, reported the present district membership to be 4,925, with 1,313 Junior Fellowship members, 1,465 Teen Fellowship members, and 2,147 Young Adult Fellowship members.

As has been the tradition of the district for many years, Northern California young people have responded to the challenge for Christian service and stewardship by pledging \$25,616 to the home mission program of the district in the coming year.

A high light of the convention was the presence and address of Rev. Reuben Welch, representative of the Southwest Educational Zone on the General N.Y.P.S. Council.

The convention expressed its appreciation of the five years of leadership of retiring President Marlyn Anderson with a check for \$250, and chose Rev. Robert Scott, pastor of Fresno First Church, to be the new president.

Other district officers elected were: Gabe Martinez, vice-president; Arwana Kifer, secretary; Bob Anderson, treasurer; N.J.F. director, Paul Miller; N.T.F. director, Hal Bonner; and N.Y.A.F. director, Glenn Chaffee.

Northern California young people are united in their commitment to make known the redeeming love of the Lord Jesus Christ.—HAL BONNER, *Reporter*.

San Antonio District Assembly

The San Antonio District Assembly was held May 4 and 5, in Grace Church, Austin, Texas, with Rev. Howard R. Borgeson and his good people as hosts.

Dr. Hardy C. Powers was the presiding general superintendent, and his ministry seemed especially blessed and given for the times in which we live. His plea for evangelism through prayer and the anointing of the Holy Spirit found a ready response in the hearts and minds of the people of this district. The "punch lines" of his assembly ministry will live with us in the coming months as an encouragement and strength for the battle for souls.

Rev. James C. Hester reported a splendid spirit of aggressiveness prevailing across the district; with new churches in San Antonio at East Terrill Hills, at Midland Northside, and work beginning in Fort Stockton. The leadership of our district superintendent is deeply appreciated, for his challenge and vision in God's work.

Mrs. James C. Hester, N.F.M.S. president; and Rev. H. R. Borgeson, N.Y.P.S. president, were both re-elected.

Rev. Edward Cairns, missionary to British Honduras, was ordained in an impressive ordination service that closed the assembly on Friday afternoon.

We believe the San Antonio District is seeing its greatest days in love, unity and evangelism.—T. A. BURTON, *Reporter*.

Pastor Gerald T. McCommon reports from Valdosta, Georgia: "I came here on April 30 to pastor Southside Church after Rev. G. A. Fender had resigned because of ill health. Under his leadership the church was started as a mission four years ago. In February of 1958, District Superintendent Mack Anderson organized it as a church, and a building was purchased from another denomination. The church is already looking toward enlarging the Sunday school facilities, and negotiations have now been started toward the purchase of a parsonage. The people are deeply spiritual, and united in their efforts for God. Moody Air Force Base is nearby, and if you have friends there, please write me (704 Conoly Street). Valdosta is on U.S. Route 41, the main north-south route to Florida, and we invite you to worship with us when coming this way."

Evangelist Thomas Hays writes: "I will be in a meeting in Kingman, Kansas, October 4 to 15, and also have some open time for this fall. Will be glad to go as the Lord may lead. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Pastor Gene Hoskinson writes: "After pastoring our South Salem [Oregon] Church for the past two and one-half years, I recently resigned to accept the pastorate in Oak Harbor, Washington. If you have friends in the service stationed at Ault Field (Naval Air Installation) on Whidbey Island, send me their addresses and I'll be glad to contact them, as I plan to work with the naval air base and navy personnel. Write me, Route 2, Box 420, Oak Harbor, Washington."

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

The forty-eighth annual San Antonio District N.Y.P.S. convention was held on May 2 at Austin, with Rev. Howard R. Borgeson as host pastor.

Rev. J. T. Gassett, superintendent of the Northwest Oklahoma District, was the guest speaker. The convention deeply appreciated his Bible-centered, logically presented messages, which were beamed especially to the youth.

The special order of the day was conducted by our district superintendent, Rev. James C. Hester. After Rev. Howard Borgeson gave his sixth report as district president, he was re-elected with a good vote for his seventh term. The district holds Brother Borgeson in high esteem; he was presented with a love offering in appreciation of his splendid leadership during the past year.

Other officers elected were: Rev. Don Sanders, vice-president; Rev. Bud Garber, secretary; Rev. Dick Jarrell, treasurer; Rev. Harold H. Carlisle, director of Nazarene Teen Fellowship; Rev. Victor Enoch, director of Nazarene Junior Fellowship; Rev. Paul Marshall, director of Young Adult Fellowship; Rev. Wayman F. Davis, institute director; and Karen Burton and Bob Hubbard, teenage representatives.—**HAROLD G. CARLISLE, Reporter.**

Darbyville, Ohio—Recently our church had a wonderful one-week revival with Evangelist Loran Strahm. From the first service to the closing, the Holy Spirit was manifested in mighty power. Each message was Spirit-filled, God met with us, and waves of glory came upon the people. There was only one barren altar service, with a total of thirty-one seeking God to be saved or sanctified. Brother Strahm is a man of much fasting and prayer, and his humble, tender spirit won the hearts of the people. Many members received a spiritual uplift, and the whole church was revived and given a greater vision for lost souls. We thank God for sending Brother Strahm our way.—**LAWRENCE MARTINDALE, Pastor.**

Pasadena, Texas—First Church is seeing some of its greatest days. Attendance has been on the increase and the spiritual tide is higher now than at any time during the nine months of our pastorate here. We are nearing the launching date for the construction of a new educational annex building, 109 x 34 feet, with a second story. Recently we closed a most constructive and successful revival meeting with Evangelist Emmett E. Taylor. His "middle-of-the-road," clear-cut, Spirit-filled, holiness messages were the means of helping our church, especially the new converts to get more firmly established in the doctrines and beliefs of our church. Each evening God gave souls who found definite help at the altar of prayer.—**JOHN L. HARRISON, Pastor.**

Evangelist Don Scarlett writes that due to a misunderstanding as to a camp meeting date, he has an open date in July. Write him, Route 1, North Vernon, Indiana.

Central Ohio District N.Y.P.S. Convention

The seventeenth annual N.Y.P.S. convention of the Central Ohio District was held on May 5, at the Warren Avenue Church in Columbus, with District President Jay H. Keiser presiding. An inspiring devotional message was delivered by Dr. M. Kimber Moulton, a past general N.Y.P.S. president.

Approximately five hundred delegates and visitors registered for the morning session, while many others attended in the evening.

After organizing for the elections, District Superintendent H. S. Galloway received reports of the officers and conducted elections. Those elected to serve for the new year are: Jay H. Keiser, president; Ronald Justice, vice-president; John Dennis, secretary; Paul Pusey, treasurer; Paul McMillan, director of N.T.F.; Clare St. John, director of N.Y.A.F.; Robert Styers, director of N.J.F.; James Cline and Cliff Everett, N.Y.A.F. members-at-large; and Jeanne St. John and David Williams, N.T.F. members-at-large.

The evening service featured a young adult choir, and a brass quartet furnished special music. The finals of the district Bible quiz were held with the Galion church emerging victorious again this year. Members of the team were: David Reid, Dean Bower, Barbara Gifford, Darrel Reid, and Mrs. Forest Bower, coach.

The Central Ohio youth are responding admirably to the challenge of the church in every way.—**JOHN W. DENNIS, Reporter.**

Evangelist W. C. Raker and Wife report: "Following the Christmas holidays, we began revival services at our Southside Church in Indianapolis, Indiana, on December 30. Up to today (May 14) we have traveled almost eleven thousand miles and conducted seven two-week revival meetings, four one-week youth meetings, and eight special services, bringing us in contact with many new people and working with twenty different pastors and churches. We thank God for the many victories won. Besides other calls received, we have been invited to return to all the above mentioned churches, except two. We have just closed a good meeting at our Highland Crest Church in Kansas City, Missouri, with Pastor Fulton, and are slated to return in '63. We thank God for the privilege of serving Him and the church. Write us, Box 106, Lewistown, Illinois."

Mishawaka, Indiana—Southside Church had a great time of blessing in our revival in May conducted by the Pickering Musicalaires. Many people found God for the needs of their lives, and on the closing Sunday the pastor, Rev. C. Doyle Baker, received nine new members into the church. The closing service was one of visitation from God, with the altar lined with people praying through to definite victory. The church has extended a four-year call to Pastor Baker, and we now look forward to a new church.—**Mrs. DOROTHY McCARTNEY, Secretary.**

Evangelist R. E. Griffith reports: "I arrived in Glasgow, Scotland, on Palm Sunday and was busy until April 2 when I left England for the Continent. On the Continent, I was privileged to visit many places. In more than thirty efforts in the British Isles, there were many times of real blessing and some outstanding visitations. District Superintendents George Frame and J. B. MacLagan, and the pastors, are to be commended for the splendid work they are doing in this part of the Lord's vineyard. I was especially grateful for the privilege I had of sharing the New Zealand story in word and pictures. This, my third visit to the old country, has greatly enriched my life, and I trust I shall be able to pass some of it on to others. Best of all, God is with us. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Dayton, Ohio—In August of 1958 I returned to pastor the good people of Glen Road Church, having previously served them for some five years, 1942 to 1947. These have been good years with substantial gains in all departments. We have added two new departments to our Sunday school, made some needed improvements in our buildings and facilities, and our Easter Offering was the largest in the history of the church. On Mother's Day Sunday we received a class of ten into membership. Our recent revival with Miss Betty Skates was outstanding, with many definite victories. Our people have recently given us an increase in salary. We have gladly given nearly thirty-one years of our life to the ministry, most of it in pastorates in Ohio, and all of it in the Church of the Nazarene. We count it a privilege to serve God in our beloved church.—**VIRGIL H. FEW, Pastor.**

Molalla, Oregon—Our church celebrated the twenty-fifth anniversary of its organization on Sunday, April 30, with services throughout the day, and a basket dinner in the grange hall at the noon hour. Former pastors, charter members, and many others participated in the services. Rev. Marvin Spolerder brought the morning message, Rev. J. L. Van Arsdel the evening message, and Rev. Orville Parnell was in charge of the afternoon service of praise and testimonies. Eight of the twenty charter members were present for the day. There were 163 people present for the morning service, with others coming in for the afternoon and evening; more than one hundred enjoyed the fellowship at the noon hour. God has blessed this church, giving it those who have gone out into Christian service and some loyal laymen. The people have stood loyally by the whole program of the church, giving 16 per cent to missions last year, as well as supporting all phases of our work.—**JOHN BROCKMUELLER, Pastor.**

Evangelist Charles E. Haden writes: "Due to a change of pastors, I have two open dates, October 18 to 29 and November 15 to 26. I will be glad to go anywhere the Lord may lead. Write me at my home address, P.O. Box 245, Sacramento, Kentucky."

Deaths

MRS. MARY E. BREWER was born July 2, 1873, and died March 31, 1961, in Santa Cruz, California. She was married to Rev. Warren T. Brewer in 1889, and to this union were born eleven children, four preceding her in death. Her husband died in 1927 in Fresno, California. Mr. and Mrs. Brewer became members of the Church of the Nazarene when the church was organized at Pilot Point, Texas. Her first love was Christ and the church. She died in the faith, with a testimony to full salvation.

J. ARTHUR THOMSON, age seventy, was buried from a funeral chapel in Winfield, Kansas, on February 9, 1961, with Rev. Ralph E. Shafer, pastor of Winfield Church of the Nazarene, in charge. His sister, Mrs. D. R. Grose, attends the church services regularly.

GORDON JENKINS AND WIFE (Fannie), age sixty-one and fifty-six, respectively, of Bartow, Florida, were both killed in an automobile collision on April 14, 1961. They were united in marriage on December 22, 1922. They were both saved and sanctified in their early married life and soon became charter members of the Church of the Nazarene in Arcadia, Florida. At the time of their death they were active members of the Bartow church, and each left a glowing testimony. They are survived by one son, H. Gordon; two daughters, Mrs. Joy Tidwell and Mrs. Ann Guthrie; and Mrs. Jenkins by a sister, Mrs. Joe LaRocco; and three brothers, Philip, Worthy, and Franklin Kinsey; and Mr. Jenkins by a mother and stepfather, Mr. and Mrs. O. B. Freeman; and one sister, Mrs. Essie Reed. Funeral service was conducted by their pastor, Rev. J. E. Redmon, with interment in the Wildwood Memorial Park at Bartow.

MRS. LOU V. HARROLD died April 27, 1961, at her home in Indianapolis, Indiana. She loved the Lord and served Him faithfully to the end. She was preceded in death by her husband and three sons. She is survived by three sons: Rev. John W., Nazarene evangelist, of Red Key; Russell, of Salem, Indiana; and Orville, of Bradley, Illinois. Funeral service was in charge of Rev. Ray Martin, Jr., with graveside rites and burial in the Quaker Cemetery at Salem, Indiana.

MRS. LOIS ADAMS, wife of Rev. Kenneth Adams, died April 16, 1961, at Cordele, Georgia. She was born March 21, 1929, at Tallega, Kentucky. Converted at an early age, she united with the Church of the Nazarene and was faithful to God until death. She was much loved for her faithfulness to God and to the church, and for her understanding and helpful spirit. Besides her husband, she is survived by a son, Michael Dale, age nine. Funeral service was held in the family church at Canyon Falls, Kentucky, with Rev. Duane Ray officiating. Interment was in the family cemetery at Canyon Falls.

Nazarene Camp Meetings

July 6 through 16, Hendersonville Nazarene Camp, three miles out on the Upward Road, Hendersonville, North Carolina. Rev. D. K. Wachtel, evangelist; Roy and Lilly Anne Norris, song evangelists. For information, write Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 14 to 23, Michigan District Camp, on Indian Lake, Vicksburg, Michigan. Workers: Rev. Bert Daniels and Dr. B. V. Seals, preachers; Rev. and Mrs. Arthur W. Gould, in charge of music; Rev. John N. Nielson, Bible teacher; Rev. Robert Waggoner, in charge of youth activities, and Mrs. Kenneth Culver, children's worker. Dr. O. L. Maish, District Superintendent.

July 17 to 23, Southern California District Camp; at 5861 Crowell Street, Arlington, California. Workers: Dr. T. W. Willingham and Rev. C. B. Fugett, preachers; Professor Ron Lush, musician. Camp manager; Rev. Clive Williams, 704 West Street, Ocean-side, California.

July 23 to 30, Oregon Pacific District Camp, at the District Center, S.E. 82nd Avenue and Lake Road, one mile north of Clackamas, Oregon, and 3½ miles south of Portland city limits. Workers: Dr. George Coulter and Rev. C. B. Cox, evangelists; music in charge of Dr. Leslie Parrott; children's workers, Rev. and Mrs. Roy A. Green. Daily missionary services with Rev. Jack Armstrong and family. Dormitory rooms available; also tents may be rented. For information write, Nazarene District Center, Route 1, Box 425, Clackamas, Oregon. W. D. McGraw, District Superintendent.

August 3 to 13, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, on State Highway 17. Workers: Dr. T. E. Martin, Rev. Paul Martin, and Dr. Ralph Earle, evangelists; Rev. G. L. Rushford, director of music; Rev. Grady Cantrell, prayer meeting leader; Rev.

M. W. Anderson, leader of people's meetings; L. Paul Skiles, director of teen-age activities; Rev. Hal Bonner, director of tween-teens activities; Mrs. Mary McKenna, children's worker. Dr. E. E. Zachary, district superintendent. For information, write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 4 to 13, Washington and Philadelphia districts camp meeting, North East, Maryland (one-half mile north of Route 40). Workers: Rev. Harold Daniels, evangelist; Dr. W. T. Purkiser, Bible teacher; Rev. Eugene Stowe, youth speaker; Professor Paul McNutt, singer; Rev. Joseph Penn, missionary from Africa; Mrs. William Snyder, children's worker; Grace Bertolet, organist. Dr. E. E. Grosse, superintendent of Washington District, and Rev. Wm. C. Allshouse, superintendent of Philadelphia District. For information, write Rev. Boyd M. Long, camp manager, 445 Washington St., Royersford, Pennsylvania.

"SHOWERS OF BLESSING"

Program Schedule

June 25—"Dilemma of the Uncommitted," by *Wilson R. Lanpher*
 July 2—"What Is Man?" by *William Greathouse*
 July 9—"The Witness of the Spirit," by *William Greathouse*
 July 16—"Certainty in Christ," by *William Greathouse*

Announcements

BORN

—to Mr. Homer Shaw and Wife (Gloria Ford) of Indianapolis, Indiana, a daughter, Teresa Elaine, on May 22.

—to Rev. Elmer and Louise Brunton of Fort Saskatchewan, Alberta, Canada, a daughter, Sheila Louise, on May 1.

—to Charles and Wanda (Stockton) Bennett of Bothell, Washington, a daughter, Colleen Margaret, on April 28.

—to Edward and Phyllis (Riley) King of Okeana, Ohio, a daughter, Sarah Anne, on April 20.

SPECIAL PRAYER IS REQUESTED

by a friend in California for the healing of a twenty-one-year-old Christian man, seriously ill with cancer—he believes God can do it if it be His best will;

by a Christian brother in Ohio that he may have special help from God in "a big problem," also for healing of his wife;

by a Christian lady in Kentucky, far from her own church, that God will bless and help her family—a son who needs work and is handicapped because of ill health, and a sister who needs special help from God; also that the Lord may undertake in a family problem.

Directories

GENERAL SUPERINTENDENTS
 Office, 6401 The Paseo, Box 6076
 Kansas City 10, Missouri

District Assembly Schedules

HARDY C. POWERS:
 Canada West..... July 6 to 8
 Oregon Pacific..... July 19 to 21
 Southwest Indiana..... July 26 and 27
 Wisconsin..... August 10 and 11
 Missouri..... August 17 and 18
 Houston..... August 23 and 24

G. B. WILLIAMSON:
 Northeast Oklahoma..... June 28 and 29
 Minnesota..... June 30 and July 1
 Colorado..... July 20 and 21
 East Tennessee..... July 26 and 27
 Iowa..... August 9 and 10
 Northwest Indiana..... August 23 and 24
 Kansas City..... August 30 and 31

SAMUEL YOUNG:
 Nebraska..... June 29 and 30
 West Virginia..... July 6 to 8
 Michigan..... July 12 to 14
 Kansas..... August 2 to 4
 Kentucky..... August 9 and 10
 Tennessee..... August 23 and 24
 Southeast Oklahoma..... September 13 and 14
 Joplin..... September 21 and 22
 North Arkansas..... September 27 and 28

D. I. VANDERPOOL:

Eastern Michigan..... July 5 and 6
 Northeastern Indiana..... July 12 to 14
 Pittsburgh..... July 19 to 21
 Eastern Kentucky..... July 26 and 27
 Gulf Central..... August 3 and 4
 Northwestern Illinois..... August 17 and 18
 Indianapolis..... August 23 and 24
 Georgia..... September 13 and 14
 Southwest Oklahoma..... September 20 and 21

HUGH C. BENNER:

North Dakota..... June 29 and 30
 Southwestern Ohio..... July 5 and 6
 Central Ohio..... July 19 to 21
 Illinois..... July 26 to 28
 Akron..... August 2 and 3
 Dallas..... August 9 and 10
 Louisiana..... August 30 and 31
 South Arkansas..... September 20 and 21

V. H. LEWIS:

Albany..... June 28 and 29
 Canada Atlantic..... July 4 and 5
 Northwestern Ohio..... July 12 and 13
 Chicago Central..... July 19 and 20
 Northwest Oklahoma..... July 26 and 27
 Virginia..... August 9 and 10
 South Carolina..... September 13 and 14
 North Carolina..... September 20 and 21
 New York..... September 29 and 30

District Assembly Information

ALBANY, June 28 and 29, at Grandview Nazarene Camp, Brooktondale, New York. (To reach the Center—Lehigh Valley R.R.; Mohawk Airline to Ithaca, N.Y.). Rev. William Chase, pastor. General Superintendent Lewis. (N.F.M.S. convention, June 26 and 27; Church Schools convention, June 27).

NORTHEAST OKLAHOMA, June 28 and 29, at 10th and Jennings, Bartlesville, Oklahoma. Rev. Albert Neuschwanger, pastor. General Superintendent Williamson. (N.F.M.S. and N.Y.P.S. conventions, June 26 and 27).

NEBRASKA, June 29 and 30, at First Methodist Church, Kearney, Nebraska. Rev. C. B. Johnson, Nazarene pastor, 2516 Avenue A, Box 114, Kearney. General Superintendent Young. (N.F.M.S. convention, June 26; N.Y.P.S. convention, June 27; Church School convention, June 28).

NORTH DAKOTA, June 29 and 30, at the Nazarene Campgrounds, Sawyer, North Dakota. (To reach the jet base, Great Northern to Minot; Soo Line R.R.—Jet Base Shortway Bus Line). Mail address, c/o Ray Redding, Postmaster, c/o Post Office, Sawyer, North Dakota. General Superintendent Benner. (Church Schools convention, June 26; N.F.M.S. convention, June 27; N.Y.P.S. convention, June 28).

MINNESOTA, June 30 and July 1, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 27, Minn. Mail address, c/o Rev. Roy F. Stevens, at Mission Farms. General Superintendent Williamson. (N.F.M.S. convention, June 26 and 27; Church Schools convention, June 28; N.Y.P.S. convention, June 29).

CANADA ATLANTIC, July 4 and 5, at Church of the Nazarene, Main Street, Oxford, N.S., Canada. Rev. R. R. Gibbis, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 3).

SOUTHWESTERN OHIO, July 5 and 6, at church on West Second Street at Massie Drive, Xenia, Ohio. Rev. Harold J. Maish, pastor. General Superintendent Benner. (N.F.M.S. convention, July 3 and 4).

CANADA WEST, July 6 to 8, at First Church, 11056 97th St., Edmonton, Alberta, Canada. Rev. D. W. Hilde, pastor. General Superintendent Powers. (Church Schools rally, July 4; N.F.M.S. convention, July 5).

WEST VIRGINIA, July 6 to 8, at District Campgrounds, Summersville, West Virginia. Rev. Chester Acton, pastor (c/o Nazarene Camp, Summersville). General Superintendent Young. (N.F.M.S. convention, July 3 and 4; N.Y.P.S. convention, July 4 and 5; Sunday School convention, July 5).

NORTHWESTERN OHIO, July 12 and 13, at the Nazarene Center, St. Marys, Ohio (2½ miles west on Route 29). Rev. O. V. Mewbuorn, 1001 Edwards St., pastor. General Superintendent Lewis. (N.F.M.S. convention, July 10-11).

MICHIGAN, July 12 to 14, at Indian Lake Campground, Vicksburg, Michigan. Mail, c/o Dee O'Brian, Route 2, Vicksburg. General Superintendent Young. (N.F.M.S. convention, July 10-11).

NORTHEASTERN INDIANA, July 12 to 14, at the Nazarene Campgrounds, Roosevelt Road, 38th Street, Extended, Marion, Indiana. Mail to T. L. Marks, Rt. 5, Box 400, caretaker. General Superintendent Vanderpool. (N.F.M.S. convention, July 10-11).

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

Although the exact number of languages and dialects in the world is unknown, it is estimated that there are still about one thousand languages in which no part of the Bible has ever been published. Translations into these languages are being brought out at a rate of more than one language a month. Thus far in the twentieth century, the Scriptures have been made available in more than five hundred new languages. (WRN)

Observers in England, according to a special report in *Gospel Banner*, have noted what they call a "Mormon Invasion." They say that not since John Wesley traveled 250,000 miles on horseback to spread Methodism in the eighteenth century has Britain seen anything quite like it.

"Nearly every liner that docks at Southampton and every plane that arrives at London airport from the United States have quotas of bright-eyed Mormon missionaries, most of them barely out of their teens. They come to Britain armed with baseball bats, catchers' gloves, and Bibles, and the zeal of their forefathers who trekked to Utah in prairie schooners. They ring doorbells or push religious tracts under the doors in the ugly industrial Midlands towns. They cycle down the narrow, cobbled streets of Welsh mining villages. They climb musty attics or invade crumbling churches to microfilm parish registers containing the names of their British ancestors. (The Mormons believe in vicarious baptism—"baptism of the worthy dead," as they call it—of those who died prior to 1830, before the word of the church founder, Prophet Joseph Smith, was spread.) (CNR)

Karl Barth Gives Words on Space Feet

GENEVA, SWITZERLAND (EP)—The Soviets' success in getting a man into space "does not change our relation to God," Dr. Karl Barth, world-famous Swiss Protestant theologian, declared here.

"This poor man," Dr. Barth said, referring to Yuri Gagarin's 108-minute flight, "has circled the earth—so much the better for him, or so much the worse! But one day, he will die, and what will matter for him, as for us, is not the fact of circling the world, but what he did with his life.

"Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times, and many things will change yet. But basically nothing changes."

In I Thessalonians 5:23, did Paul mean the Thessalonians had not been sanctified wholly already? See I Thessalonians 5:11.

I cannot see what else the words would mean: "And the very God of peace sanctify you *wholly*; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I don't think I would pray that God would sanctify entirely those who were entirely sanctified.

Verse 11 has not the remotest connection with entire sanctification. It reads,

What do you think of Jeremiah 10 about the Christmas tree? What is Christ's true birthday?

My exegetical conscience compels me to say that Jeremiah 10:1-16 has nothing to do with Christmas trees. The reference is to idols of wood, covered with gold and silver, and carved into images of heathen gods (v. 14). The whole passage contrasts the idols men worship

"Wherefore comfort yourselves together, and edify one another, even as also ye do." The reference is to those who had died in the Lord, and to the second coming of Christ. Unsanctified Christians may be vitally concerned with teachings about the second coming of Christ, as these Thessalonians obviously were. Paul's concern is not only that they shall understand the Second Coming, but that they shall be ready for it.

with the true and living God, who made the heavens and the earth.

Most Bible scholars seem to agree that there is no way of knowing certainly the day of Christ's birth. December 25 is observed, of course, as a matter of convention.

I belong to another denomination, but enjoy the Herald of Holiness and appreciate the "Answer Corner." Many Old Testament references tell of not lending money for usury. What is your feeling on usury? This is a common practice in our day and age, and I'm wondering if the Church of the Nazarene accepts this.

I would answer as the laconic report of a minister's sermon on sin when someone asked, "What did he say about

it?"—"He was against it!" See Exodus 22:25; Proverbs 28:8.

Lately I have heard a great deal concerning the Rapture and would like to learn more. Where does it speak about the Rapture in the Bible? Will not all eyes see Jesus then? Why will Jesus allow sinners seven more years to repent after He raptures His Church? Please give scriptures.

This answer might very well take a book, rather than two or three paragraphs in a periodical. The term Rapture is not a Biblical term, although the idea it seeks to express is. It means the return of the Lord Jesus Christ to receive to himself His own. It is clearly taught in such passages as Matthew 24:30-51; Matthew 25:1-30 (with parallels in Mark 13 and Luke 21); Luke 17:24-37; John 14:1-3; Acts 1:11; I Thessalonians 4:16-18; II Thessalonians 2:1-9; II Peter 3:1-12; I John 3:2-3. There are many more in the same vein.

At this point, paths of interpretation diverge, and there are many more theories than I can detail here. It is my personal conviction that the "day of the Lord" will include a complex of events, the first of which will be the Rapture as such (Luke 17:34-36), followed by a series of judgments on the rebellious (II Thessalonians 1:6-10), the great tribulation, and the coming of the Kingdom in its full and final form.

It seems to me that Isaiah 21:11-12 holds a clue to the understanding of much of the prophecy concerning our

Lord's return, a clue strangely overlooked by students of prophecy: "Watchman, what of the night? The watchman said, The morning cometh, and also the night." The same turning of the earth which brings morning to one-half of mankind brings night to the balance. So the coming of Christ will be the dawning of eternal day for His people, and the evening of eternal night for the unsaved.

While recognizing that opinions differ, I am unable to find any clear evidence in the Bible for the salvation of any after the return of the Lord for His Church. I fear this view is part and parcel of the theology of "sinning sainthood," which I can only reject entirely.

May I refer you to Dr. T. W. Wilingham's book, *The Tornado in the Sky* (Nazarene Publishing House, 72 pages, list price, \$1.00). The House also carries standard works on prophecy by Wuest, Davis, Earle, Sciss, Marsh, Belew, and Talbot. A catalog will be sent on request.

DEVOTION OR DESECRATION



The Bible clearly states that it is impossible to “serve two masters.” “Ye cannot serve God and mammon” (Matthew 6:24). Satan pulls with the temptations of materialism to defeat the purposes of Christianity. One of these two words, *devotion* and *desecration*, can describe the way that you are living.

First, let us look at the word *devotion*. It means loyalty or deep affection. All people with sins forgiven should be concerned about devotion to the Christian way. It is extremely foolish to think that any person would not be loyal to the Saviour of his soul. In too many lives today, however, there is divided attention when practical religious duties are involved. This brings us to the opposite term, *desecration*.

Desecration means misuse, violation, debasement, pollution. These are the natural effects that come in the life of a person who is not devoted to God and His kingdom. Undoubtedly you can think of a particular person that is misusing and polluting his life. Could it be that you are failing and disappointing your Saviour by the way you live? Think of the excuses made for not attending Sunday evening services or midweek prayer services. Remember the money spent for pleasure or luxury, when at least the tithe should have been given. Don't forget the hours spent reading the daily newspaper or watching television when family prayer and reading of the Bible were neglected. Sorry and of no value, desecration ruins a Christian experience.

How will you live? Can't you see the Blood-marked way, the crown of thorns, the nail-pierced hands? No, it's not asking too much for us to be utterly devoted unto the Saviour with a Christian life.

*My life, my love, I give to Thee,
Thou Lamb of God, who died for me.
Oh, may I ever faithful be,
My Saviour and my God!*

*I'll live for Him who died for me.
How happy then my life shall be!
I'll live for Him who died for me,
My Saviour and my God.*

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