



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 19, 1955

Power in Prayer

General Superintendent Vanderpool

And when they had prayed (Acts 4: 31).

A PRAYER may be composed of many words, few words, or it may be a wordless prayer. The words of a prayer may be beautiful and poetical or they may be common and prosaic, or the prayer may be only a heart's cry; but before any prayer is effectual there must be sincerity, right attitudes, and a sense of urgency attending the prayer.

The company of disciples with one voice cried to God in sincerity. Their attitudes were right and their cause was urgent. There was tremendous power in this 145-word prayer, "And when they had prayed." The place was shaken, and every one felt the moving of the most high God. A new infilling of the Spirit came upon each one. Any timidity that might have come because of the threatening of the world vanished in a moment and a new boldness was upon them all. "And when they had prayed"—oneness characterized the multitude of them that believed and they were fused together as of one heart and of one soul. Generosity possessed each one; unselfishness and the com-

munity spirit were at their peak. Prayer had revitalized the Early Church; the apparent stalemate was ended; God was in their midst and the power of prayer was convincingly demonstrated.

Elijah prayed a sixty-three-word prayer that was attended with sincerity, right attitudes, and a sense of urgency. "Then the fire fell"; cleansing, consuming, convincing fire fell like a flash. Evil was defeated, God's cause received new life and new liberties through the power of prayer.

The Canaanite woman, without a promise, without a welcome from the disciples, and without much encouragement from the Saviour, prayed a short three-word prayer, "Lord, help me." Sincerity, right attitudes, and urgency were there. Red tape was cut, burdens were lifted, devils fled, and critics were silenced.

"Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard" (I Sam. 1: 13). The elements of an effective prayer were present. God read her heart and answered her wordless prayer—and gave Israel a spotless judge.

The power of our prayers marks the power of our church.

TELEGRAM

Oklahoma City, Oklahoma—Bethany First Church pledged \$26,813.00 for the new Men's Dormitory on Sunday morning, September 25. In the college chapel service on September 26, students pledged an additional \$2,370.00. This brings the total pledges on the dormitory to \$381,000.00; of this amount \$135,000.00 has been paid in cash. God is with us; increased enrollment; a wonderful year.—CURTIS SMITH, Field Representative, Bethany Nazarene College.

NEWS IN BRIEF

Word has been received that Dr. J. Robert Swauger, secretary of home missions of the Wesleyan Methodist Church of America, was stricken with a heart attack while on a business trip to Pasadena, California, and died unexpectedly in St. Luke's Hospital on September 23. His death occurred within three months of the General Conference at which he was re-elected to his fourth term of service. Funeral services were held at the Willett Memorial Church in Syracuse, New York, on September 28, with burial the next day at Saltsburg, Pennsylvania.

Rev. W. L. Prichard has resigned as pastor of Bethel Church at Rulo, Nebraska, to accept the call to pastor the church at Gary, Colorado.

Evangelist C. F. Byers writes that after more than twelve consecutive years of evangelistic work he is leaving the field to accept a call to pastor the church at Falls City, Nebraska.

Mr. Gerald Berglund, former member of the "Showers of Blessing" quartet and secretary to Dr. Remiss Rehfeldt, general foreign missions secretary, is now music director for Trinity Church of the Nazarene, Fresno, California.

Rev. Thurman F. Davis has resigned as pastor of the church at Sayre, to accept a call to pastor the church at Sand Springs, Oklahoma.

Evangelist Harold L. Glaze has left the field to accept the pastorate of the Rose Hill Church, Little Rock, Arkansas.

Evangelist Ray Davis writes that he has left the field to accept the pastorate of East Side Church in Bartlesville, Oklahoma.

YOU Did It Again!!

For the second consecutive year, every district has completed plans for a HERALD OF HOLINESS campaign. This is the September through December line-up of 1955 campaigns:

DISTRICT	CAMPAIGN MANAGER	DATE OF CAMPAIGN
Akron	—Rev. Robert Shoff,	September
Canada West	—Rev. H. H. Stetson,	September
Pittsburgh	—Rev. F. F. Wise,	Sept. 6 to Oct. 10
Georgia	—Rev. V. J. Schroeder,	Oct. 15 to Dec. 15
Idaho-Oregon	—Rev. L. Braddock,	Oct. 1 to Nov. 15
Illinois	—Rev. P. Snellenberger,	October
Kansas City	—Rev. Geo. Rice,	October
Maritime	—Rev. O. Underwood,	October
Michigan	—Rev. Carl Allen,	October
Nebraska	—Rev. Jas. Wallick,	Oct. 1 to Dec. 1
New England	—Rev. P. R. Chatto,	October
Oregon Pacific	—Rev. C. W. Jones,	Oct. 15 to Dec. 15
Canada Pacific	—Rev. R. V. Swarthout,	November
Los Angeles	—Rev. A. J. Edwards,	November
Washington-Philadelphia	—Rev. Joe Biscoe,	November
Arizona	—Rev. J. F. Cullumber,	December 4 (Sunday)
Northwest	—Rev. C. L. Rodda,	December

YOUR HERALD OF HOLINESS



For the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:18).

Visible possessions may appear to be permanent, but time will prove that invisible possessions are the only ones that survive.—EARLE F. WILDE.

HERALD OF HOLINESS

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CHURCH BULLETIN LISTS

"Pet Peeves"

DON'T say "say-eth" for "saith" when you read the scripture in Ravenswood Presbyterian Church, Chicago.

People who use two syllables for the one-syllable word irritate Dr. Clarence N. Wright, pastor.

Members and visitors would do well to avoid other pet peeves Dr. Wright listed in the church's bulletin:

1. Worshipers who are habitually late for services.
 2. Early arrivers who take outside seats in pews, making latecomers tumble to the center. ("It serves the latecomers right, of course, but it's hard on the shoeshine of the early bird.")
 3. People who chatter through the organ prelude.
 4. People who refuse to participate in the singing or responsive readings.
 5. People who rush to close friends immediately after the benediction instead of to the nearby stranger.
 6. Long faces.
 7. Artificially happy faces.
 8. Gum chewers.
 9. Gum chewers who park it under the pew.
 10. People who start down the aisle with the usher and drop off en route, allowing the usher to proceed alone.
 11. People who carry on extended conversations with the minister at the door while others are trying to leave.
 12. Obvious boredom and inattention.
- Dr. Wright also listed "bombastic" organ preludes.—R. N. S. in *Gospel Herald*.

Land of Livingstone

General Superintendent Young

ONE HUNDRED years ago (next November 17) David Livingstone, the intrepid Scottish missionary-explorer, viewed the Victoria Falls from his light canoe on the Zambezi River. Forty-five years ago (next December 15) Harmon Schmelzenbach set foot on the location that was to become the first Nazarene missionary station in Swaziland, South Africa. He had trekked from Natal with his little family for more than three months, traveling in a small covered wagon drawn by four donkeys. Each of these men came with "a Bible under his arm" and with a heart of compassion and love for the peoples of this land.

Not many days ago, Mrs. Young and I visited the Rhodes-Livingstone Memorial and the Livingstone Centenary Exhibition in Livingstone, Northern Rhodesia. All of this reminded us of one man's heroism and faith, and also of our church's mission to Africa.

We have been here now nearly three weeks and will continue to travel and preach for five weeks more. Already we have taken a hurried look at the Coloured work in Johannesburg, the work in the compounds (dealing with the men who work in the mines), the location work (in the cities among the Bantus), and the work among the Europeans.

There is a day of special challenge now upon us in South Africa; it staggers our imagination. With the reshuffling of the racial groups by the government, we are presented with a new day of opportunity. If we are prepared to build churches promptly, we may secure municipal sites that will give us unlimited advantage in serving these people. If we do not obtain these sites within the next few years, no locations will be available. Even the sorting of the Bantus (natives) in tribal or language groups should make easier our task in giving them the gospel.

A comparable day of opportunity (that is also short-lived) is available among the Coloured people (mixed races) in the cities. Here the possibilities for self-support and for assistance in erecting buildings is even greater.

I stood in the home of our missionary, George Hayse, in Johannesburg recently while he pointed out that *within fifty miles of this spot there are two million Africans living in cities today!*

The same challenge is afforded in the country where heathenism is still "in the raw" and spiritual darkness is exceedingly great. In one station alone in the Transvaal—at Blaumberg—District Superintendent W. C. Esselstyn reminded me that, despite the country territory all about us, there were "more than 45,000 people within a radius of twenty-five miles of one mission station." This single task is comparable to Harmon Schmelzenbach's first assignment in Swaziland.

Nazarenes may do something about it all next November 20. Their offerings will help settle it whether or not we hold our own or rise to face this challenge and new day of opportunity.

IN 1947 A BIBLE SCHOOL in Nicaragua was only in the remote vision of the missionaries and in a prayer of faith persistently offered by David Ramirez, a national who planted the first seed for a holiness mission in his country.

Now we own a beautiful tract of sixty-six acres of land on the shores of Lake Nicaragua. Modest but substantial buildings have been erected. Consecrated teachers are preparing preachers, workers, and their wives for leadership in building the Church of the Nazarene in that needy land. Every year a class is graduated. This year there are fifty-one students in this Bible school.

Nazarene day schools are preparing prospects for the most specific and advanced courses offered in the Bible school. This is the return on money given to missions and the General Budget.



Behold the Man!

By Ruth Williams Crooks

*"Behold the Man—I find no fault in Him"—
Thus Pilate hoped the rabble to appease,
And knew not that his words so full of truth
Would be the verdict of the centuries.*

*Behold the Man—He towers above the throngs
Of Pilate's day, and all before, and now.
His enemies have failed to find one fault;
Their searching but adds luster to His brow.*

*Behold the Man—in majesty He stands,
The answer perfect for the world's dark hour;
The nations rise and fall at His command,
Their might—a candle to His matchless power.*

*Behold the Man—with scepter in His hand;
Ye councils of the mighty—make Him room.
In Him the wisdom of the ages dwells;
With Him this war-scarred earth again shall bloom.*

What Does Sanctification Do?

By Torval W. Nilsen*

EVERYONE had a chance to testify that night, for the prayer meeting attendance was smaller than usual.

I felt led to ask that our thoughts be centered on the subject of entire sanctification, so in opening the service for testimonies I asked: "What can we expect God to do for us through the experience of entire sanctification? Do we claim too much for this experience, or are we living below our privileges? Is this just a doctrine in our *Manual* which sounds good in theory but does not work out in practice, or have you found it to be living and vital in your life? *What has entire sanctification done for you?*"

The first to speak, a lady whose life and words portray trust in God, testified to the spiritual steadiness which came into her life when she was sanctified. "Whereas I had an up-and-down experience before, there was something which came into my heart and life which steadied me so that my religious experience does not now go up and down with my feelings. I can best describe what happened to me as a *steadying*, or *establishment*."

There came to mind that term which some of the old-timers used, "establishing grace," and I realized I had just heard someone testify to that. As for a scriptural basis for such testimony there came to mind, "And the Lord make you to increase and abound in love one toward another, . . . to the end he may stablish your hearts unblameable in holiness before God, . . ." (I Thess. 3:12-13).

The next testimony came from a lady whose prayers and charitable attitude toward a beginning preacher had been a constant source of encouragement. "The Lord gave me greater love for my fellow men when He sanctified me. I had always wanted to love everybody with a pure heart but I knew in my heart I didn't have that love. I can best describe my experience by saying that *God filled my heart with love*."

I thought about the term which had been used to describe this experience, "perfect love." I had just heard someone testify to that and the words of the Bible came to life, "And now abideth faith, hope, love, these three; and the greatest of these is love" (I Cor. 13:13, A.R.V.).

A young man who was a comparatively new Christian then spoke. His life was marked by rapid spiritual progress. "I knew the Lord had saved me but there were areas of my life which needed to be surrendered. I consecrated myself completely to Him and, while there was no visible change at that time, I trusted God to do what He had promised. Now as I read my Bible I can see the *fruit of the Spirit coming to pass in my life*."

I recalled that John Wesley once noted that there was no conflict between growth in grace and sanctification but that the wholly sanctified

person should grow more rapidly in grace. I had just heard someone testify to this. Later, as I read my Bible, this was further substantiated by Paul's writing, "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Another man testified to receiving a *sharper sense of obedience* when he was sanctified. "Many of the things which Christians do for the Lord didn't seem important to me, but after I was sanctified I wanted to leave off many of the things which I thought before were harmless and wanted to do the things which now became important to me. I could understand when the Lord was speaking to me and one of the first things He told me to do was to give more in a love offering than I had intended to, and I was happy to do it."

This brought to mind the *Manual* description of entire sanctification as a state of "entire devotedness to God, and the holy obedience of love made perfect," and the words of the Psalmist seemed to apply, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

A young lady then related her near frustration as she was seeking the experience at an altar of prayer. Well-meaning folk confused her as they prayed loudly, first in one ear and then the other, and then tried to talk her through. "I went home with my mind in a turmoil, but as my husband and I read the Bible, talked, and prayed I became calm and a *sweet peace* came into my heart. I can best describe my experience of entire sanctification as a *rest*."

Later, as I thumbed through the hymnal I discovered the hymn by Charles Wesley:

*Lord, I believe a rest remains
To all Thy people known;
A rest where pure enjoyment reigns,
And Thou art loved alone.*

*A rest where all our soul's desire
Is fixed on things above;
Where fear and sin and grief expire,
Cast out by perfect love.*

The words of the writer to the Hebrews also became vivid. "There remaineth therefore a rest to the people of God" (Heb. 4:9).

The final testimony of the evening came from a young man whose life and optimistic Christian outlook have been both a comfort and a challenge. "As I was praying at the altar someone would shout out, 'Just hang on!' while another person would yell, 'Let go!' I was confused by this, but later in the quietness of home I committed myself fully to God and a *sweet assurance* came into my heart and I *knew* I was sanctified."

I remembered the words from the Articles of Faith, ". . . to this work and state of grace the Holy Spirit bears witness." This statement had just been substantiated by a personal testimony.

From a poorly attended prayer meeting I received fresh assurance that ". . . what he [God] had promised, he was able also to perform" (Rom. 4:21).

*Pastor, Duarte, California

Open Doors in Japan

By W. A. Eckel

KOBE, the great western port for Japan, has been the subject of prayer almost every day since the close of World War II. It was not new territory for the Church of the Nazarene. We



had been in the city before the war, and several churches had been established there under most difficult circumstances. During the war they were all destroyed, and for ten years we have been unable to reopen the work. Recently our pastors have been burdened afresh for this great city.

Just as we were leaving Japan on furlough our pastor Mochida went to Kobe from his home district far away by the Japan Sea. He held a tent meeting. The tent was small and low and dark. People who came had to duck their heads to get in, and once inside, had to wait for their eyes to adjust to the dim light before they could even find a place to sit. The tent looked as though it had been through many a battle—and, indeed, it had—but nevertheless, young people began to come and listen.

Two times the old tent was pitched in the same location. During the first meeting the people listened—stood on the outside—talked about this “new religion” coming into their community, and wondered what to do about it. The preaching, they said, sounds good and the testimonies sound good, but what does it have to do with us and our community?

The second tent meeting answered that question. People concerned about their spiritual future came in little groups to pray. They were in need of help. Each night a new group would come. Pastor Mochida and his associates from the Nazarene churches of other cities would pray with them and give them spiritual counsel. By the close of that tent meeting, about 75 young people had sought the Lord. A Sunday school of 125 was organized, and a church organization is now taking shape. Pray for Kobe!

This is one of the many victories that have been won because of the thank offering for missions. There are other opportunities that must wait until, through our sacrificial giving for missions, the means are provided for expanded effort. When you bring to God your gift of thanks for His blessings, think of Japan, and breathe a prayer for her eighty-nine million people. Many of them have never heard of a Saviour.

For all things come of thee, and of thine own have we given thee (I Chron. 29:14).

When we make any offering to the Lord, we have nothing for which we may boast, because we are giving to God that which already belongs to Him.—E. F. WILDE.

Studies in the Epistle to the Colossians:

II. Signatures and Salutations

By H. Orton Wiley*

1. *Signatures.* As in most of the Epistles, the signatures appear at the beginning of this letter, rather than at its close. However, this Epistle to the Colossians also has a closing signature—“by the hand of me, Paul. Remember my bonds.” It is interesting to note that in the Greek the word Timothy is preceded by the definite article, “the Timothy”—a man so well known and loved that to them and to St. Paul there was but one Timothy.

2. *The Epistle is addressed to the saints and faithful brethren in Christ at Colosse.* The Apostle writes to those who were continuing steadfastly in the experience and life of holiness. This great truth the Apostle Paul always insists upon in his Epistles. Perhaps like every other church there were some at Colosse who were outstanding in spiritual things, some who were of lesser accomplishments, and still others who as babes in Christ had not pressed on into the experience of entire sanctification provided for them in the new covenant. But the Apostle always upholds the standard as an incentive as well as an attainment—a goal to be attained, not by growth, but by means of the baptism with the Holy Spirit. Those who have entered into this rich experience understand as they could not before that *without holiness* “no man shall see the Lord.”

How in the light of the Holy Scriptures anyone can refuse to believe in heart holiness, and ignore or minimize the constant insistence upon this state of grace, can be attributed only to false teaching or the perversity of the carnal mind. Holiness means separation from the world, cleansing from sin, and full devotion to the will of God—a personal experience in which God is loved with all the heart, soul, mind, and strength.

3. *In Christ; at Colosse.* While in Greek, the preposition (*en*) is the same for both of these terms, it is significant that in the first instance it is translated “in” and in the second “at.” Here we have a people in a small country town, with a deep appreciation and love for their homes, the beautiful mountains, and the rushing Lycus River; and yet keenly aware of their limitations and their small-town problems. There was the inevitable tendency to stagnation in thought and action which is always found in such instances. But they were *in Christ* while at Colosse. They

*President Emeritus of Pasadena College, Pasadena, Calif.

worked and suffered for Him. He was the source of their comfort and joy, and this changed their most commonplace duties into the delight of service for the Master. Christ was the source of their inspiration. They lived in the Spirit and carried about them the atmosphere of heaven. They knew the sanctifying and enfolding Presence which is abundantly sufficient for all the commonplaces as well as the great exigencies of life. *They were at Colosse; they were in Christ.*

4. *The Salutation:* "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." The words grace and peace figure prominently in the prison Epistles. St. Paul was in prison—at least chained to a guard in his own hired house, and like many others, his home was circumscribed by conditions which would naturally tend to impatience and fretfulness. Yet there is not even a hint of this in these Epistles. Grace and peace—these words are indication of his experience. Grace is the basis of redemption and the source of every good gift from God. It includes all that is holy and loving, while peace, which is the true effect of grace, includes all that is tranquil and happy. Grace is one of the sweetest words in the human vocabulary. Grace in the heart of God is election. Grace in the cross of Christ is redemption. Grace in the offices of the Holy Spirit is sanctification. Grace in the Church militant is victory. Grace in the Church triumphant is the reward of glory. It is grace now, and grace forevermore!

PLANTED BY THE WATER

By Pearl Burnside McKinney

*One day the Master walked along
A lonely desert path,
And found me—just a withered shrub
All parched by summer's wrath.
He looked upon me in His love,
And when I cried, "Oh, save!"
He stooped and touched my trembling leaves,
And rich, new life He gave.*

*The Master, with His tender hands,
Transplanted me with care
Beside the water sweet and cool—
He planted my feet there.
All day the gentle winds of love
My growing branches sweep,
And when the nights and darkness come
I send my roots down deep.*

*Oh, surely it is His to ask,
Since I am in His care,
And since to Him I owe my life,
That fruit for Him I bear,
Some worthy fruit that He can use
To meet another's need—
While planted by the water still,
I would be His indeed.*

I Am Going to

PREACHERS' MEETING!

DR. HUGH C. BENNER will be there. He will be our special speaker. He will have a message for me. I want to hear it.

I was a new pastor in 1948. My church had been growing. We had had a revival and twenty-two souls had sought God and found Him. Sunday-school attendance had begun to creep higher, and everything seemed to be going well. I had reasons to rejoice and I did. My first year as a pastor and everything was moving along wonderfully! I remember the report sent in to the *HERALD OF HOLINESS*; it read, "Best year yet!"

Then it happened! I don't know what happened, or how. But it did! Sunday-school attendance dropped sharply; finances were only about half what they had been. Our services seemed dead, and it was hard to get the people to come. So far as I could tell there was no trouble; at least nothing serious enough to cause such a sharp decline in every department of the church. The last month had been wonderful—this particular month was breaking my heart and my spirit.

I was failing; I wanted to quit. I wanted to pack up and move back home. The only thing that kept me on the job was the lack of funds to move out. No one knew how I felt; I talked brave—I refused to admit defeat. But my heart was broken; I was defeated. I began to doubt my call to preach.

At the monthly board meeting they had voted to pay my way to the preachers' meeting. I went. The first thing I planned to do was to tell my district superintendent of my failure and hand him my resignation. I arrived a little late for the first session; however, just in time for the message.

Dr. D. I. Vanderpool was there. He had just recently been elected general superintendent. He began to speak. His message was "Advice to Young Preachers," and his underlying thought was, "Don't quit."

God came! The Holy Spirit moved in on my heart. My call was renewed. I accepted the challenge that day, and until this hour never have thought of quitting. I never have doubted my call. I have been discouraged, but never defeated. God spoke to me at the preachers' meeting where my church had sent me (best twenty dollars the church ever invested!). It saved my ministry. My church began to grow. I served it three more years and it grew every year.

In a few days now the ministers of the Washington-Philadelphia District will gather for another preachers' meeting. Dr. Hugh C. Benner will be there. God will be there. I want to be there. God may want to speak to me again. I am going to preachers' meeting!—R. E. ZOLLINHOFFER, pastor, Royersford, Pennsylvania.

FAITHFULNESS IS RESTFULNESS!

—M. S. Cooper

Are YOU Contributing to an—

“Ichabod” Generation?

By Betty Hughes*

IN A RECENT Wednesday night service our pastor mentioned briefly in his prayer meeting talk about raising an “Ichabod” (“the glory is departed”) generation. My heart aches when I see some of our Christian parents contributing to that very thing. Every Christian parent (and I have two boys of my own, ages two and three) trusts and prays that these our children will be future-generation Christians—and then we so foolishly keep them home from the church services.

You say, *But they don't get anything out of the services.* We don't know what those little minds grasp. My children prove this to me daily; and the discipline church attendance affords can't be emphasized enough. The routine of attending every service will teach a lesson that will far surpass any parental lecture. When, as teen-agers, they are tempted to stay home, there'll be that sense of guilt that will not be present if they are allowed to feel now in their early, formative years that it's all right to stay home.

But little ones distract from the services. Which is more important, distraction or the salvation of a child's soul? We as Christians should have enough saving grace to understand such situations if the parents are doing their best to remedy them. We can't teach children how to act in church by keeping them at home.

It's not the Christians we're thinking about mainly; it's what the strangers think. But strangers have children too. How can we encourage them to come out to our services if our example tells them to keep their offspring home? Rather, our invitation should include the whole family.

But our children have to get up early to go to school the next morning. This covers a good many years when the Lord isn't given His full opportunity to mold the clay.

They need their sleep in order to be more efficient in their schoolwork. I would that we would be more daring for the Lord. Is our faith so small that we can't trust the Lord for our children's health and mental efficiency? How much more ought we to be able to trust Him if we have put Him first in our child's life!

But they don't want to come. I believe it's the fortunate person who was made to do those things that were good for him. As I look back to my own teens, there were enough problems connected with growing up without having to learn

then the discipline of doing things I didn't want to do.

The sad part is that when this “Ichabod” generation get to the age when they are to take on the responsibility of church leadership they will feel no responsibility. The lack of attending the services of the church will result in a lack of vision. We need to safeguard the future of our children, as well as the future of our church, by giving our children every opportunity to catch that vision without which they too shall perish.



The Blessedness of Pardon

By Harold M. Daniels*

Blessed is he whose transgression is forgiven, whose sin is covered (Ps. 32:1).

FEW PEOPLE judge things aright. Most people measure by appearances, not knowing the genuine test of reality. The famous, the wealthy, and the brilliant are not always the most blessed. If we could see clearly behind the veneer, or the appearance of things, we would find that our neighbor's lot is not always happier than our own. The Scriptures state that the one who is really blessed is the one whose “transgression is forgiven, whose sin is covered.”

The value of having sins pardoned is of immeasurable value. It is something which cannot be purchased with riches. Had I an Everest of gold, or an Amazon of oil, it could not purchase for me pardon. Merely turning over a new leaf, amending my ways, will not bring me pardon. For what of past sins? They still are there. Nor can tears wipe even one single sin from the black list of my sins. Though my eyes were wept away, though my heart were distilled into drops, yet not one single stain will be washed from the brazen tablet of the memory of Jehovah. Angels cannot bring us pardon. Only Jesus Christ can pardon.

*What can wash away my sin?
Nothing but the blood of Jesus.*

He is the Jewel before which diadems do pale and lose their luster. He is the “pearl of great price.”

How marvelous this pardon is, for one moment can make me clean! One moment a man feels the burden of his sin; but the next instant he can be clean. One moment there are sin, bondage, and guilt. The next, he is just, complete in Christ, without a sin, freed from its damning power, delivered from all his guilt and iniquity. All this in one moment.

How blessed are *you*? No one is really blessed except “he whose transgression is forgiven, whose sin is covered.”

*Uxbridge, Mass.

*Pastor, North Hill Church, Spokane, Wash.

Revolution in Religion

By J. Kenneth Grider*

BACK IN THE sixteenth century lived a young man who was justified in the sight of the church, but not in the penetrating gaze of a holy God; who was conscious of Christ, but who had never been captivated by Him; who had said the monastic vows, which purported to wed him to the Master, but who was still at cleavage with the Bridegroom of our faith; who had goals, as that of becoming the acme of monkish piety, but who did not have God.

There he was: youthful, brilliant, devout, obedient. Yet he did not possess what he most needed—justification. But then it happened. Through pondering over Rom. 1:16-17 he saw the gospel's free grace, found the justifying Christ, and was thrust out upon a forthright ministry that popes and emperors could not curb.

We Nazarenes are followers of John Wesley because of our regard for holiness; of James Arminius due to our emphasis upon man's free will; and of Martin Luther because we are Protestants.

Now there are at least three essential elements of Protestantism — elements which always come to mind in October, when we commemorate the posting of the Ninety-five Theses.

IMPORTANCE OF THE SCRIPTURES

One essential element of Protestantism is a stress upon the *importance of the Scriptures*. The established church of Luther's day took the position that laymen were not to read the Bible because the nonspecialists could not interpret it properly. The church was therefore totalitarian, reserving the right to superimpose upon each of the faithful even the particulars of his creed. So it opposed the translating of the Bible into any vernacular. Its priests learned the Latin Vulgate; its scholars studied the Greek and Hebrew; but the lay folk only waited for their secondhand morsels like newly hatched birds.

Consequently, because Wycliffe, a while before Luther's time, translated the Bible into English, and died before the church was able to take his life, it had his bones dug up and cast to the four winds "to the utter destruction of his memory."

In Luther's day England's Tyndale had to go into exile in order to translate the Old and New

Testaments; and was tricked into returning to Britain so the church could take his life and then publicly burn the body.

But Luther himself is not to be forgotten here. After his sentence to death at the Diet of Worms, a condemnation not carried out immediately because the German populace was four to one for Luther, he hid out for a year at Wartburg castle, pretending to be a knight, but all the while translating the New Testament into the German tongue. Later he translated the Old Testament also, and his vernacular Bible went through ten editions during his lifetime.

At the present time, also, we Protestants are stressing the importance of the Scriptures. There have been sold well over two million copies of the Revised Standard Version during these past three years. Are not many universities now adding to their curriculum Biblical courses? Is there not a

renewed interest in Biblical studies in Protestant seminaries? Is there not a revival of Biblical theology as such, with men like A. M. Hunter and C. H. Dodd fostering a profound respect for the Scriptures in scholarly circles? Is there not a revival, also, of Biblical preaching? Did not an editorial associate of the *Christian Century*, in the September 22, 1954, issue, write: "Almost every Evanston speaker at least implicitly, and usually explicitly, appealed to the Bible, . . ."? And has it not been proposed from some quarters that the authority of the Scriptures be the theme of the next General Assembly of the World Council?



The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:16

JUSTIFICATION BY FAITH

A second important element in Protestantism is *the doctrine and experience of justification by faith*.

In Luther's time the established church had already developed its view of meritorious forgiveness. Not by faith alone, but by works, would the adherents find justification, peace with God. So the church sold indulgences. Did not St. Peter's, down at Rome, to this day the largest church in Christendom, have to be finished? And was it not a good idea to grant a person forgiveness of sins if he donated toward that project?

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And after all, had they not collected some choice relics? At the Castle Church in Wittenberg, it must be remembered, they had 5,005 relics. Some of these articles were curious commodities indeed! Included among them were a piece of the burning bush of Moses; nine thorns from the crown of thorns; thirty-five fragments of Christ's cross; some stalks of hay and straw upon which the Christ child lay; a few remnants from the cradle, the manger, and the swaddling clothes of Jesus; hair, a coat, a veil, and milk of the blessed Virgin; and 204 parts of bodies and one whole body of the innocent babes of Bethlehem.

Should not forgiveness be bestowed upon those who would make a pilgrimage to the church to see these relics? So the church thought, and so she represented herself as doing. Thousands of years, for example, could be extracted from one's purgatorial tortures by his viewing all the relics at this one church in Wittenberg.

But the aggressive young professor, in the newly founded university located at that city, finally opposed it in his Ninety-five Theses, posted for all to see on October 31—438 years ago.

Luther had tried to obtain justification in the ways prescribed by the church. He had become a monk. He had made frequent and sincere confessions to priests. He had chastened himself in numerous ways. He had fasted often. He had spent much time in private devotional exercises. He had also tried the mystical way of salvation, striving according to the precepts of St. Bonaventura and Dionysius the Areopagite to "climb up into the majesty" and "gaze at the naked majesty," and thus experience union with the pure Godhead.

But all these roads, much traveled in those days, led Luther only to dead ends. As Boehmer says, in his *Road to Reformation*, "The means and methods of the monastic soul-cure, tried a thousand times, failed to help Luther." Indeed, the more he performed these methods, the more heightened became his awareness of guilt, and the more fervent his longing for forgiveness.

Then in April or May of 1513 he read that passage in Romans with evangelical insight and found justification by faith. This doctrine and experience is still an aspect of Protestantism which distinguishes us from "the other side"—for indulgences and penance are still ways in which these non-Protestants seek to earn forgiveness.

ONE MEDIATOR

A third important element of Protestantism is our belief that there is essentially but one Mediator between us and God—the crucified and ascended Christ. We recognize the Virgin Mary as highly honored of God, having been chosen as the one through whom God would become one with us. We honor the saints who are now in the Church triumphant. We need the clergyman as one who presents Christ to us and assists us in the art of holy living. But the Christ who died for us and rose again, and who ascended to the right hand of the Father, where He makes intercession for us, is our Mediator.

Priestly mediation is characteristic of Old Testament religion and not of New Testament faith. Jesus Christ, in those early New Testament times, performed the priestly office once and for all. When He died on Golgotha something happened yonder in the Temple: its veil was rent in two from the top to the bottom.

That veil was a heavy cloth which separated the Temple's holy place from its most holy place. In the most holy place, the holy of holies, God's majesty was thought of as peculiarly localized; and only the high priest, once a year, could enter into God's presence, behind that veil. But when that separating cloth was rent, at Jesus' death, priestly mediation was abolished forever. All believers, consequently, are themselves priests and hold blessed audience with God through Christ, the one Go-between.

Luther was no Wesley; he had nothing of the soft touch. But if he was a rogue at times, while railing against his rivals, it was for the purpose of being rugged in setting forth his revolutionary religion.



I Heard Him Pray Again!

I HEARD HIM pray again today, even though his voice had been stilled for almost three years. At his last visit to our home and during family prayer, his reading of the seventeenth chapter of St. John and a fervent intercessory prayer were being recorded by a hidden wire recorder. I thought that it might be his last visit with us and I wanted to file another precious memory away. The recorder was soon out of order, so I had not heard the recording again until just the other day after the machine had been repaired.

As a faithful husband and father, he was petitioning the throne for God's blessings upon his children and loved ones. As a faithful minister of the church, he was asking God to bless the district and general superintendents, and the cause of Christ throughout our beloved Zion. In accordance with St. Paul's admonition to Timothy, he was mixing his intercessions with the giving of thanks, and even though that dreaded enemy cancer was fast undermining his strength, he was offering thanks to God for the measure of strength and health that he did have.

His voice is no longer lifted in prayer and I had forgotten the whole burden of his prayer because of a broken recorder, but the One through

whom all prayers must pass never forgets. The one Mediator between God and man is ever the same. He never slumbers nor sleeps and never grows weary with our oft coming to Him. He is never so far distant that He cannot reach out to save us.

We miss our loved ones and as they leave us the lift of their faithful prayers is wrested from us, but somehow I believe that the "effectual fervent prayer of a righteous man availeth much," for God's eternal recorder is never out of working order, and the great Intercessor is ever at the right hand of God interceding for us.—MERWYN D. GRAY, *Pastor, First Church, Norfolk, Virginia.*

The Art of Waiting on God

By Katherine Bevis*

THE PSALMIST tells us to "be still, and know . . ." (Ps. 46:10). Too often we are looking for thunderstorm experiences, when God wants to speak in a "still small voice."

The wear and tear of life gets some people down. Our high-speed, sophisticated, highly secularized life takes a heavy toll in emotional energy. Yet if we will "rest in the Lord, and wait patiently for him: . . ." (Ps. 37:7), we shall find that no matter how difficult the problem, how big the need, how impossible the situation, God's grace is sufficient.

We are no stronger than the forces to which we attach ourselves. If we become receptive to the greatest power in the universe, God, we will receive strength in proportion to our ability to receive. And our ability to receive comes from "waiting" on the Lord. Isaiah tells us, "But they that wait upon the Lord shall renew their strength; . . ." (40:31).

Relax your muscles! Quiet your mind! Cast aside any nettling worries! Refuse to allow yourself to become tense!

Patient waiting is its own reward. An eagle has the ability to set its wings so that a storm which might cause it to be dashed to the earth causes it to climb to heights above the storm. Our Heavenly Father gives us the ability to set the wings of our souls so that, when nervous tension would strike, we have the power from above to wait and rest in the Lord.

You can count on the presence of God with you! He will never leave you nor forsake you. Infinite providence is equal to every emergency! God knows more about you than you know yourself. He created you. He gave you life. He knows all about the problems that fill your life.

It has been said that God answers all prayers of petition with *one* of three words: "Yes," "No," "Wait."

God promised Abraham a son; the years moved slowly by and that son was not born. Abraham grew impatient with God and took for himself his

*Houston, Texas

handmaid, and she bore him a son named Ishmael. Abraham later had God's promise fulfilled—Isaac, the heir of the promise was born.

In recent years the Arabs, descendants of Ishmael, and the Jews, descendants of Isaac, are fighting for possession of the land of Palestine. It is a new scene from an old place. Think of it! Abraham, the man who was honored by being called the friend of God—his lack of patience regarding the promise of God makes for strife on the scenes of history thousands of years later!

If the caterpillar, after affixing itself to a leaf, refused to submit itself to the long, dark days of waiting, it would never emerge in due time, the gorgeous new creature it was destined to become. But because it *waits*, it comes forth with its beautiful wings spread and glistening in the sunshine—a butterfly with glorious coloring that only the *waiting* could give it.

In football it's *grit* and *fight* that wins; in business it's *foresight* and *courage*; but in our daily living it's learning to *wait* on God, to "be still, and know . . ."

Waiting is work, and if it is done as it should be, it can bring the most pleasant results to our frayed, nervous minds and bodies, and *peace* to our harassed souls. Then we can say with the Psalmist: "I *waited* patiently for the Lord; and he inclined unto me, and heard my cry" (Ps. 40:1).

Your



Publishing House

Another Bouquet!

"The service that has been rendered to the churches in Alaska has been outstanding. There have been several times that I have sent orders by air mail to the publishing house and have received my order back in the same week! This is truly outstanding when you think of the fact that the order and the material had to travel about 6,000 miles by air! We appreciate the service you are giving to the churches on America's last frontier. You and your staff are to be commended for the speedy and efficient service that you are giving.

"May God bless you in your work."

—REV. CHARLES C. POWERS
Fairbanks, Alaska

Social Security for Ministers

THIS SERIES of Questions and Answers on Social Security for ministers began in the HERALD issue of September 7, 1955.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City, Missouri

QUESTION 25: *Since the actual death benefit under Social Security is so small, would it not be wise for a young minister to carry life insurance rather than participate in Social Security?*

ANSWER: No. It is financially advantageous to participate in Social Security if the minister is married or has any dependents or expects to have a family or dependents. (Participation might be questioned only if a minister could guarantee that he would never marry and that his parents would never be dependent on him.) It is true that the cash death benefit is small—only \$255.00 as a maximum—but the payments to dependents are large. In effect, Social Security benefits are based on the sound philosophy that society is not interested in establishing a large estate (such as providing lump sum settlements) but rather in providing for widows and orphans or dependent parents. For example, a young minister age thirty has a wife twenty-eight and two children ages one and three—he has participated on average net earnings of \$300.00 per month and dies. The widow would receive a death benefit of \$255.00 plus \$197.10 each month until the oldest child attained age eighteen. The monthly benefit would then be reduced to \$147.80 until the youngest child reached eighteen.

(By this time the widow would have received \$255.00 and \$197.10 for 180 months plus \$147.80 for 24 months, or a total of \$39,280.20 in benefits.) The widow would receive no benefits between that time and the day she attained age sixty-five (in theory she should support herself, as her children would be grown); but at sixty-five, without any further payments of taxes in the intervening years, she would begin receiving \$73.90 a month for life. The value of this annuity at sixty-five, if purchased from an insurance company, would be approximately \$13,200.00. In effect this means total payments in excess of \$52,400.00 for the widow and children. One will find that the Social Security tax paid by the young minister is therefore actually purchasing the equivalent of a large amount of life insurance for his family in addition to a substantial pension if he lives to retirement age. The cost for such protection is very low at present tax rates.

QUESTION NO. 26: *Does past participation in Social Security before January 1, 1955, help to increase the benefits?*

ANSWER: For most ministers the answer is "no." Only in exceptional cases will it be of importance. However, a minister should always use his old Social Security number if he has ever had one, because it may provide some unexpected coverage or benefit, and his account will not become confused.

QUESTION NO. 27: *If one was in the armed services for only a short time was he in Social Security?*

ANSWER: Yes—even if he was not a minister or chaplain and even if he signed no papers, had no Social Security number, and paid no taxes. The law credits him with coverage during that period on the assumed salary basis of \$160.00 a month.



"Quench Not the Spirit"

Monday:

"If we live in the Spirit, let us also walk in the Spirit." After all, it is the easy way to live.

"Self-discipline"—it is a hard word. But try this way: hear the Spirit's whisper, "You can do without; your body is the temple of the Holy Ghost." Or, "You have played long enough; stop and talk with Me." You will not be discourteous to a Friend.

Tuesday:

"The duty of witnessing." I can grit my teeth and go through with a testimony—fearful, embarrassed, dreading to be called crazy. Or I can hear the Spirit prompting: "Tell what you know about Jesus." Duty is a stern thing; love makes it easy.

"Personal work" is difficult until the Holy Spirit whispers, "Speak the

words I put in your mouth," "My word . . . shall not return . . . void," "I will make you fishers . . ."

Wednesday:

"Private devotions." Necessary routine for maintaining the Christian life, of course, but other pressing obligations crowd out the time. Then the Spirit whispers, "Drop your work and come apart. Will you offer the Lord the maimed animal or the scraps of your energy? I have something to say to you if you will listen." Now the pull is toward God.

Thursday:

"Forgiveness." It isn't natural. The wrong was too great. If you are too easy, people will take advantage of you. But the whisper will come: "Even as Christ forgave, so . . . ye." Thankfulness and divine love come flooding and the wrong is swept out of sight.

Friday:

"Submission" is crushing to a free personality. "It wasn't fair." "I have some rights." Just then the Spirit's whisper, "This is your time to be like the One who prayed, 'Not my will, but thine.'"

"Patience"—when the irritations hail thick and fast? The faithful whisper

will not be silenced unless we close our ears: "My peace I give."

Saturday:

"Intercession" is hard work. I shrink from it. But remember the Spirit is the prayer Teacher and you do not want to miss one lesson. "The Spirit helpeth"; listen for His suggestions, follow them step by step. This makes living prayer.

Sunday:

"Cheer up!" "Cheerio" is weak when discouragement sucks us into the Slough of Despond. "Cheer up" is no medicine for bitter sorrow. But the Spirit's voice through the depths of our gloom says, "Whoso offereth praise glorifieth me." "Rejoice in the Lord." And I lay hold of the genuine "cheer."

The Spirit's leading—simple, but imperative. That quiet, inner voice is life to heed, but death to smother.

One who judges everything which comes into his life in the light of God's Word, rather than in the light of circumstances or accepted standards, has learned the secret of restful, victorious Christian living.—
MARY L. SCOTT.

Reformation Sunday

OCTOBER 30 is Reformation Sunday. At this time of the year it would be profitable for all of us to read something about the moving spirit of the Reformation—Martin Luther. He was the son of a miner of peasant stock. By taking advantage of his educational opportunities, he obtained his A.B. and M.A. degrees. Then he began to study for the legal profession, for it was his father's desire that he become a lawyer. Suddenly he stopped the pursuit of these courses and became a monk. What caused this change? Because, as he said, he wanted "to get a merciful God." In other words, Luther was anxious to so relate himself to God as to be assured of God's love for him. He continued his study in theology, and finally he reached the rank of the doctorate in this field and became a professor of Biblical theology. No doubt he was still trying to find some way to "get a merciful God," to be assured of God's love for him. His supreme desire was to be freed from the burden of his sins, and he was working hard to achieve this objective. But his efforts were not crowned with success. Good deeds could not bring peace with God.

Finally, as he studied the Bible he was impressed especially with Rom. 1:17. Here are the words of this verse: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Through his contact with the Word and the assistance of the Holy Spirit, he learned that justification, or freedom from the burden of his sins, must be obtained by faith, and not by works. This discovery became the foundation of a new life for him and paved the way for the Reformation.

As a member of a Protestant communion, I thank God for Martin Luther; and, most of all, I thank God for this experience which he had. What was true of him is true for me, and will be true of every other person who finds peace with God. "The just shall live by faith."

The Fifth Educational Conference

THE FIFTH conference of the Department of Education of the Church of the Nazarene convened October 5 to 7 at Northwest Nazarene College, Nampa, Idaho. Dr. Hardy C. Powers, senior general superintendent of the Church of the Nazarene, represented the Board of General Superintendents at this meeting. Dr. S. T. Ludwig, executive secretary of the Department of Education; Dr. L. T. Corlett, president of Nazarene Theological Seminary; and the presidents, deans, business managers, and field representatives of our colleges were present and participated in the program. They discussed their common tasks and problems.

In calling attention to this conference, I am not giving a report of it. That will be the privilege

Editorials

of someone who attended it. I write these few words in order to commend the Department of Education, Nazarene Theological Seminary, and our colleges for inaugurating these conferences. I don't know whose idea it was, but I am convinced that it was a good one. Our educational work in all of its phases will profit from these annual gatherings.

Ten Aspects of Entire Sanctification II. THE TRUTH SANCTIFIES

THE SECOND scripture which I bring to you in this series is John 17:17: "Sanctify them through thy truth: thy word is truth." This verse presents several truths as to our teaching on entire sanctification, but the one which impresses me most now is that the truth sanctifies. "Sanctify them through thy truth." The person who knows nothing about entire sanctification cannot get the blessing. I don't mean by this that he has to know something about it in exactly these terms. However, he must know that as a Christian there is some deeper need in his life and must come to the place where he realizes that God can supply that lack. In other words, light on the blessing must precede the blessing.

But someone may say that he heard of a person who was sanctified without ever having heard it preached. That's undoubtedly true. People have been sanctified wholly who never had the privilege of hearing a gospel sermon on it. It may also be that they never had heard a testimony given by someone as to God's sanctifying grace—still they got the blessing! But this does not mean that they didn't have any light, any knowledge of the truth. They had their Bibles, and as they read them, the Holy Spirit revealed the truth to their hearts, illuminated the Word, made it vital and living, made it light—truth that is apprehended. "Sanctify them through thy truth: thy word is truth."

In some way there must be this revelation of the truth of entire sanctification to the Christian before he can be sanctified. The receiving of this truth will not necessarily mean that the individual will be sanctified; he may reject it. But this much must be admitted, God can't give entire sanctification to a person who has no knowledge of it. There must be truth, and this truth must be apprehended—become light—before there can

be any second blessing. "Sanctify them through thy truth: thy word is truth."

Here Jesus emphasizes the instrumentality of the truth in sanctifying the Christian. This is another aspect of the doctrine of entire sanctification as believed and taught by the Church of the Nazarene. From this second perspective, then, we may view this wonderful truth. First we saw it as something that God does; now we see it as something that the Word does in that the person must have a knowledge of the truth before he can obtain the experience. Therefore we sing, "Send the light! the blessed gospel light." Yes, we want to send the light; we want to send it to those in other lands, to those who have not had the privileges we have had; and by sending the light, we mean not only the light of conversion but also the light of entire sanctification.

Further, we need to send this light of conversion to people all about us; and along with that we should send the light of entire sanctification to those who have become Christians. But you may say the people in Christian lands already have this light. No, not all of them, especially the light of the gospel of holiness. They may have heard some teaching that deals with it, but have they understood? Has it been brought to them in such a manner that God's Spirit has been able to carry the truth home to their hearts? That's the question! People need the truth, the light. "Sanctify them through thy truth: thy word is truth."

The Wonder of God's Word

ACCORDING to the *Bible Society Record* for July, the story of the Prodigal Son is told in our tongue in 322 words and all but 63 of these have only one syllable. It also adds, "This parable can be read in two minutes. There is not a cloud in its sky; no man can mistake its meaning." The simplicity and clarity of the Parable of the Prodigal Son are remarkable. Nevertheless, I believe they are surpassed in John 17. Here we have a prayer by the Son of God. It deals at times with some of the most profound truths of Christian theology, and yet out of 636 words only 80 are of more than one syllable, and only 18 of the 80 are more than two syllables. Moreover, most of the two-syllable words have no more letters in them than many of one syllable. In the account of the Prodigal Son, about four-fifths of the words

are of one syllable, while in the seventeenth chapter of the Gospel of John, nearly seven-eighths are in this class.

Also, John 17—in spite of its nature and import—is easily outlined, falling into three general divisions. The first five verses deal with Christ's prayer for himself, verses 6 through 19 have to do with His immediate disciples—the apostolic group, and the remainder of the chapter is a prayer for the Church of all ages. The sentences are easily read, none of them are extremely long, and some of them are quite short. There is plenty of progress, and yet the chapter is a unit. Verses 6, 7, and 8 serve as a connecting link between the first and second divisions, or as an introduction to the second section of the prayer. Verse 20, which begins the third division, starts with a connecting statement: "Neither pray I for these alone." Thus the transition between the second and third divisions is made easily and naturally.

The words "manifest," "sanctify," and "perdition" are perhaps the three most difficult terms in the chapter. Outside of these a very young child should be able to understand all of the words found in the twenty-six verses. John 17 is outstanding in its simplicity and clarity. The unusual nature of these features in the Word of God will be brought out more fully by some comparisons. I have in my possession a copy of a letter which General Washington wrote to Revs. Thomas Coke and Francis Asbury, bishops of the Methodist Episcopal church. This letter has two paragraphs, the first of which reads as follows:

"Gentlemen: I return to you individually and through you to your society collectively in the United States my thanks for the demonstrations of affection and the expressions of joy offered in my behalf on my last appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind as well as the sincerity of my desires to contribute whatever may be in my power towards the civil and religious liberties of the American people. In pursuing this line of conduct, I hope by the assistance of divine providence not altogether to disappoint the confidence which you have been pleased to repose in me."

Those are excellent words, and the next paragraph is just as significant. Altogether this letter has 228 words in it, only 84 of which are of more than one syllable, and 44 of more than two syllables. Thus 144, or less than two-thirds of its words, are one syllable in length. In comparison with either the Parable of the Prodigal Son or the seventeenth chapter of the Gospel of John, this letter has many more difficult terms in it, although it gives evidence of being carefully and skillfully written.

Along with this illustration, I call attention to Lincoln's Gettysburg Address. It is a little longer than Washington's letter, but shorter than the Parable of the Prodigal Son. Lincoln's address has been immortalized and is looked upon by many as the greatest two-minute speech ever delivered. Edward Everett delivered *the* address of the occasion and it was more than two hours long. Later he wrote Lincoln and declared that he

wished he could have said in two hours what Lincoln had said in two minutes.

As we analyze the 266-word Gettysburg address, we find it has 65 words of more than one syllable, 22 of which are more than two syllables. Thus 201 words of this immortal address are one-syllable words, only about three-fourths of the total number. Therefore, the Gettysburg address does not equal the story of the Prodigal Son or

the seventeenth chapter of the Gospel of John in this respect. These last two stand especially high in the English language as examples of simplicity and clarity.

There are no other characteristics of literary form which are so important as simplicity and clarity. One of the many wonders of the Word of God is the fact that in our tongue it has come to us largely in words which are simple and clear.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

Prayer Requests

RECENT word from Mexico and our Southwest Mexican District indicates that hurricane winds and floods have done great damage to the homes of our Mexican Nazarenes.

In Albuquerque, New Mexico, a flash flood destroyed many of the homes of our people, split the church and parsonage through the middle, and buried them under five feet of sand. The pastor and his family escaped with only the clothes on their backs. Many of their people suffered loss in the same way.

In Tampico, Mexico, the hurricane smashed the windows of the church, damaged the district superintendent's car, and destroyed the homes and livelihood of many of our people.

The Corozal section of British Honduras was hit by the same hurricane, but we have had no word from our Nazarenes there as yet.

There will be more reports of damage in Mexico, we are certain, and we would ask your earnest prayer for our Nazarenes and others in these areas. Most of them have barely enough income to exist, at best, and this damage will cause untold hardship and suffering.

New Arrival

BRENDA JOY MORGAN, *Italy*, arrived September 8, 1955.

Prayer Request

Would you pray that our permission to stay in Italy will be renewed, as we plan to continue to attend the university here?—EARL MORGAN, *Italy*.

Answered Prayer

The young man for whom we requested prayer about a year ago is completely healed of T.B. His case seemed almost hopeless. Praise God for answered prayer.—EARL MORGAN, *Italy*.

Patrulha (Youth Work)

This has been a year of "new" things. A new Caravan guide has been trained, because one of our old guides

has been sent to Tete to help in the work there. New courses have been introduced in hygiene, work in the home, and agriculture. The Laubach system of learning to read has been revived in our work. A new center has been opened in the Limpopo District with a good group of girls and boys and much enthusiasm on the part of our district leaders and preachers. The Lamplighters' League is still in its earliest beginning stages and is being organized out of what has been our Christian Workers' Band. New advances have been made spiritually and there has been a new hunger for a closer walk with God.

It has been a real pleasure to work with these 634 girls and 214 boys. God has guided and protected as we have traveled forty-five hundred miles over the district trying to teach and direct our youth in the paths of truth.

The Caravan program from overseas has been adapted, translated into Shangaan, and put into operation. We are now a recognized and registered group with the Caravan office in America.

This is only a beginning of what can be and should be done. The challenge and need are still before us to help the youth of Gaza.—LEONA YOUNGBLOOD, *Portuguese East Africa*.

Costa Rican Nazarenes

I have been across the big lake holding meetings in San Carlos and Los Chiles, Costa Rica.

We are getting things ready to start the chapel in Los Chiles. The Lord willing, we will organize a church in San Carlos in January.—HAROLD W. STANFIELD.

On the Isle of Pines

It was my happy privilege to spend a week on the Isle of Pines recently, where we have four congregations. I felt very "Cape Verde" as I sailed from Batabano on a small steamer one Friday night. The ship had a full passenger list and I had to sleep on the first deck on an army cot,

general dormitory style, with a room full of men and women. Next to me an army officer snored busily.

Saturday, Brother Alfred Egars, our pastor, and I tended to mission business in Nueva Gerona, the principal town of the island, and then we drove to Santa Barbara, fourteen miles out, to sound out the river in front of our church in preparation for a baptismal service on Sunday morning.

Sunday morning seventy-five people gathered for the riverside baptismal service. Mrs. Mary Egars, the daughter-in-law of the pastor, was one of those baptized. In the church service which followed she was received into full membership in the church. Eight hands were raised for prayer at the close of this moving service.

Afternoon and evening services were held at our missions in Nueva Gerona and McKinley, with a good number manifesting an interest in salvation. My heart was stirred over the fine group of intelligent-looking young people who attend our services. They must be won to God. We urge all of our Nazarenes to pray for these young people—they are in sympathy with our church and what it teaches, but they have not yet surrendered to Christ as their personal Saviour.

Monday noon we boarded a fishing sloop and sailed around the island to the south coast, where we docked, seven hours later, at the cove called Caleta Grande. Despite bad weather, we held four services at Cocodrilo, where we now have a chapel. Our pastor there, Robert Hyde, had remodeled the building to make it more spacious and had built sturdy benches. Attendance at the services was good, in spite of some severe opposition recently to our work. The Lord gave us about twelve seekers at the altar, with fine interest among a bright group of young people. I received a group of seven people into church membership, four as probationers, and

(Continued on page 18)

Religious News and Comments



By A. K. BRACKEN

Asia

The bishops of the Protestant Episcopal church, in their pastoral letter, issued near the close of their Triennial Convention in Honolulu recently, said: "There are good grounds for saying that the fate of the world will be, in a large measure, the fate of Asia." This letter calls attention to the resurgence of nationalism in the countries of Asia. Buddhism and Hinduism are being vigorously revived. It is noted that Russia and Chinese Reds might encourage a "holy war" on the part of the Moslem world, at any sign of "further Israeli aggression." It is hinted that leaders of Moslemic countries, the shah of Iran, Egypt's premier, Abdel Nasser, and the king of Saudi Arabia may visit Moscow in the near future. Those who have been closely connected with Protestant Evangelical missions in foreign countries have been painfully conscious of serious stirrings among Asiatics and of Moslems in Africa. There should be much praying done for Christian missionary work throughout the world.

"Draw Swords!"

In Eph. 6:17 we read, ". . . the sword of the Spirit, which is the word of God." For more than forty years the Baptists are said to have made the "Sword Drill" a part of Baptist youth training. At the command, "Attention," boys and girls,

with King James Bibles in their hands, sprang to their feet in a recent drill. "Draw Swords!" rang out the command. Bibles were presented. "Charge!" again came the command. They had eight seconds to locate the place in the Bible where it was written that all people have sinned. Isa. 53:6 reads: "All we like sheep have gone astray." The winner, Judy Wray, of Knoxville, Tennessee, located it in less than three seconds. There is doubtless a connection between a thoroughgoing program of youth training and their very rapid growth. We might suggest that a good scriptural reference for an early drill would be to find the place where the Scriptures tell us how we may be forgiven of our sins and how we may be cleansed from them. We suggest I John 1:7 and 9.

"Skyhooks"

Under the above caption, the *Christian Herald* tells of an article by O. A. Ohmann, assistant to the president of the Standard Oil Company of Ohio, in which he declared to his fellow associates and others of the world of business and industry that faith in God can make a difference in the meaning of any man's work. He said that workers are sensitive to spiritual values and they want to work for a boss that believes in something and in whom they can believe. Bread alone will not satisfy them. He said that men cannot maintain their per-

sonal integrity by worshiping God on Sunday and mammon the rest of the week. "We need skyhooks" which are anchored in eternal values. For such a highly placed businessman to say such things makes news.

Another Blow for Polio

Helenine is the name for a new anti-virus compound which has proved successful in stopping polio in monkeys. In all but 18 per cent of a group of animals inoculated with the deadly virus, the new compound stopped the disease, while all those not given *Helenine* died. This new compound is found in penicillium mold. The experiment on the animals was reported by Dr. Kenneth W. Cochran, University of Michigan epidemiologist. The new drug has not been tried on human beings.

BRIEFS:

Dr. Peter Wiseman died while conducting services at Elwood, Pennsylvania. Dr. Wiseman was a noted Christian educator and minister, serving at Lorne Park, at Asbury College, and at Nyack. He was formerly pastor of People's Church in Toronto.

Dr. Louis Allen Higley passed away recently. He was professor emeritus of geology and dean emeritus of King's College. He was honored in 1953 by Wheaton College, which dedicated its laboratory building in the Black Hills and named it in honor of Higley.

THE QUESTION BOX

Q. What is the meaning of "in grace"? I believe it is found in several passages of scripture. For all practical purposes, I consider it to mean an experience of salvation. Is this correct?

A. The specific phrase "in grace" does not, as I recall, appear in scripture. However, the term grace is often met in the New Testament. There it means unmerited favor as shown to the sinner by God through Christ. Here are some significant verses which use the word grace: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6); "For by grace are ye saved through faith; and that not of

Conducted by
STEPHEN S. WHITE

yourselves: it is the gift of God" (Eph. 2:8); "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. 2:1). It should be added that a person who has been saved by grace, has been shown this unmerited favor, after having met the necessary conditions, is in grace, or the state of grace. It may be that when you asked this question you really had in mind the phrase, "in Christ." This phrase is a favorite with Paul, and in its fullest significance may imply the deepest experience of the Christian life.

Q. Can you give some reasons why we should observe the sacrament of the Lord's Supper?

A. Yes. Christ commanded that we observe it. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink

this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26). This command was given the very night that Jesus was betrayed, and surely we should obey it. Another reason for observing this sacrament is that it can and should be one of the greatest means of grace to those who participate in it. According to the *Manual*, there should be at least one communion service each quarter. Every pastor is responsible for seeing that this is done in the church to which he ministers.

Q. In the matter of creation, how did Lillith differ from Eve?

A. Lillith is nothing more than a fanciful creation of the human imagination. She was thought of as a female

wicked spirit which roamed in desolate places at night. It was also claimed that she especially attacked children. Jewish and medieval popular thought held that she was the first wife of Adam. Then there were those during the medieval period who believed that she was a famous witch. One thing is sure, there is no factual basis for connecting her with Adam or the Christian religion.

Q. As Christians desiring to be witnesses for Christ and upholding the standards of our church, how should we entertain friends who are our associates at places of business? When they know we don't smoke or approve of it, would we have more influence to allow them to smoke in our homes

and cars or to ask them to refrain from such?

A. In the situation which you describe, I certainly believe that it would be better to take a kind but firm stand against smoking in your home or car.

Q. What about having testimonies on Sunday evening and letting them go on so long that there is no time for preaching?

A. This may, and I think should, happen occasionally in a really spiritual church. God will break in and change the usual order. However, if it happens very often, I'm inclined to believe that the pastor is getting lazy. He hasn't prepared for the service as he should. God doesn't break in that way every Sunday night.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 30: The Mission of the Master

Scripture: Luke 4:16-44 (Printed: Luke 4:16-24, 28-30)

GOLDEN TEXT: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord* (Luke 4: 18-19).

Is faithfulness in church attendance essential to being a loyal follower of Jesus? Suppose that we change the thought a little and look upon worship as a high privilege and one carefully exercised by our Lord. "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day" (Luke 4:16). That which our Master acknowledged as helpful and necessary cannot be passed over lightly by those who would follow in His steps. Whenever He came to a city He participated in the worship at the synagogue, and it will be well to bear in mind that there was no more elaborate ceremony anywhere than that found in the Jewish Temple.

Those who blandly state they can worship God anywhere usually end up by worshipping Him nowhere. If we are to find God everywhere, then we must first learn to find Him somewhere. Was it not Dwight L. Moody who pointed out that fellowship is

essential in the keeping of our souls? A coal lifted from the hottest fire bed soon dies out. We need corporate worship to maintain the spiritual "glow" of our own hearts and to keep alive our mission to others.

It was in the church that Jesus arose and stated simply that in the establishing of His Father's kingdom love was to be the chief weapon. This was the force He was revealing in His earthly life and this was to be the gift imparted through the Spirit to all His followers. In a period of history where hostility, brutality, and hatred were common, God was revealing himself as Absolute, Unselfish Love. Here was a power so new that when the New Testament scholar translated it into language he found no word in the Greek vernacular for it. In his famous thirteenth chapter of First Corinthians, he introduces the word *agape*, a love so thoroughly unselfish that it asks only the privilege of loving for love's sake. This is the motif of Christ's coming, and we witness its fulfillment in His passion and death on the cross. All through His ministry on earth, death on the cross, and resurrection the God-Man is revealing God's love for suffering mankind. He came, not to lead armies against Roman tyranny, but to demonstrate the force of love over all evil.

This was the message the poor

needed to have preached—the fact that they were still and always the object of God's amazing love. The broken hearts were to be mended, not by an explanation of cause and effect, but rather by assurance that divine love was with them still in the hour of greatest darkness. Those who were blind both to the purpose and character of God were to see the portrait of the Heavenly Father in the earthly Son. Their eyes were to be open to the nearness of God—He was to walk in their midst, so that the weakest might touch His garment and be made whole. It was a day of physical slavery, but the captivity of soul and mind that came as a result of sin led to the sorriest degradation. A man might rescue them from physical captivity, but only the heat of God's love in Christ would melt the chains of sin and truly set the captive free. This was our Lord's mission.

Whatever may be the secondary missions of the Church of our day, they must with all diligence be given only peripheral importance, while this redeeming power of God's saving love must be forever central in our effort and perspective. *This is our mission.*

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HOME MISSIONS and EVANGELISM

NEW CHURCHES

Telegram. New church organized with twenty-one charter members at Shattuck on the Northwest Oklahoma District. Lawrence H. Wade appointed pastor. Church building purchased by Bethany First Church with Dr. E. S. Phillips, pastor.—J. T. GASSETT, *Northwest Oklahoma District Superintendent.* This district now has seven new churches since the General Assembly.

District Superintendent M. L. Mann organized a new church in Bisbee, Arizona, on September 25. This is a city of 20,000 population in the southeastern part of the state, and prospects are excellent for a fine church. The Arizona District has three new churches this quadrennium.

Two new churches have been organized by District Superintendent D. S. Somerville on the Eastern Kentucky District. The Durbin church is in a rural community in Boyd County. Rev. Wilbur Maynard has been appointed pastor.

The Sandy Hook church was organized on August 16 with Rev. Elwood Gibbs as pastor. Sandy Hook is the county seat of Elliott County. The organization followed a home-mission campaign conducted in the district

tent by Evangelists Duane Landreth and Elwood Gibbs. Eastern Kentucky has fourteen new churches this quadrennium.

District Superintendent W. M. McGuire has organized three new churches on the Eastern Michigan District. They are at Imlay City, Filion, and Tecumseh. There are nine new churches in Eastern Michigan since the General Assembly.

District Superintendent Leon Chambers organized our first Negro church in Nashville on the Gulf Central District. Rev. Walter White, a student at Trevecca Nazarene College, is acting as pastor. Brother White has been connected with this work since its beginning. At first, services were held by the Christian Workers' Band of the college in the open. Later a store building was rented and the College Hill Church assisted in the expenses. Home-mission campaigns were held by D. A. Murray, Joe Edwards, and C. Johnson, resulting in the organization of the church. There are six new churches on the district this quadrennium.

District Superintendent Orville L. Maish recently organized a new

ROY F. SMEE, Secretary

church at Sage Lake, Michigan. A new church building is being erected. There are eleven new churches on this district since the General Assembly.

A new church was organized in Shoals, Indiana, on June 9 by District Superintendent Leo C. Davis. Lots have been purchased for a church building and attendance is increasing. This is the seventh new church this quadrennium for the Southwest Indiana District.

District Superintendent W. Shelburne Brown organized a new church at West Covina, California, on September 25. The congregation is now meeting in the home of the pastor, Rev. Roy Orrin, but property has been purchased and construction will begin immediately on the first unit of their church building. West Covina is one of the fastest growing areas of the district, so that prospects are excellent for a rapid growth in the church. The group has already assumed part of their financial obligations. There are seven new churches on the Los Angeles District this quadrennium.

NEWS

of the Churches



Evangelist Lowell L. Yeatts writes: "Recently I closed a good meeting at our East Detroit (Michigan) Church, where Rev. Stanley Norton is the good pastor. Several people found victory at the altar of prayer, and the church was blessed and helped. I am now in a meeting with Rev. Merle Bright and his church at Columbia City, Indiana. I have two open dates during the winter—February 7 to 19, and March 6 to 18. I will go anywhere the Lord may lead. Write me, 325 W. Sixth, Peru, Indiana."

Rev. L. B. Mathews writes that, because the low altitude has affected his throat, he is closing his work in the pastorate at Fulton, Kentucky, after six months of blessed and successful ministry, and is returning to the evangelistic field. He served for eleven years in the field of evangelism. He has a few open dates; write him, 2600 Westwood Avenue, Nashville, Tennessee.

Evangelist W. C. Raker writes: "I have a two-Sunday date open, November 27 to December 4, which I'll be glad to slate as the Lord may lead. Write me, Astoria, Illinois."

Brother Eddie Patzsch writes: "Twenty-eight years ago I answered God's call to the evangelistic field, and it has been a delight to serve our churches, both large and small. Through the years scores of souls have found the Lord in His saving and sanctifying grace, and many have united with the church. Some of these converts have attended our schools and some have entered the ministry—for all this I give praise to God. It has been a pleasure to work with our general officers, our district superintendents, our splendid pastors, and wonderful people. I am deeply appreciative of the opportunity afforded me by the church and the people, to give of my talents and service to the spread of the gos-

pel, the saving of souls, and the building up of our Zion. After much prayer and consideration, I am leaving the field now to enter another field of service. I wish to say 'thank you' to every member of the HERALD family, for every expression of confidence, your encouragement and kindness through the years. I love the Lord and know the worth of His saving, sanctifying, and keeping grace."

Evangelist Robert Winegarden writes: "In September we had a good revival with our church in Moweaqua, where Rev. Opal Farris is pastor. At this writing I am with Rev. C. D. Young and our East St. Louis (Illinois) State Street Church. I have some open time in February and March of '56, and will be glad to go anywhere the Lord may lead, working either as singer or preacher, or both. Write me, Route 1, Cayuga, Indiana."

Trenton, Missouri

This church was started as an independent mission, with a Nazarene elder, Rev. P. C. Norton, as the first pastor. Rev. P. P. Belew was called to conduct a revival, during which the people began to look definitely to the Nazarenes for leadership. In 1930 the people asked Rev. N. B. Herrell, then the Missouri District superintendent, to come and organize the group into a Church of the Nazarene. The organization began in the home of charter members Mr. and Mrs. Vernal Ralston, and services were held there for some time; there were 12 charter members. Soon after this a building was rented, and later purchased; this building was used until September 1, 1953. In the spring of '51 the pastor raised the first money toward a new building, as Mr. C. C. and the Rev. Mrs. Dodd donated a full quarter of a block in a good section of Trenton. On August 7, this year, Dr. and Mrs. Jarrette Aycock, district superintendent and district N.F.M.S. president, came and gave us a day of wonderful services. The new church was dedicated in the afternoon with 300 people present, and greetings



from the mayor of the city, secretary of the Chamber of Commerce, superintendent of schools, and president of the ministers' alliance. Nearly one thousand dollars was raised in cash and pledges; the church, valued at more than \$30,000.00, has a debt of only \$8,000.00. The church membership is now 73, with average Sun-

day-school attendance of 132 for August. The auditorium of the new church is 36 x 64 feet, and the educational unit 30 x 30 feet, two stories. We came as pastor in May of 1949—the average Sunday-school attendance that month was 31. We thank God for all His blessings.—J. Parker Craig, Pastor.

New Castle, Indiana—First Church is enjoying the most progressive and active years of its history under the leadership of Rev. George Scutt. The Sunday school was able to report a gain of 56 per Sunday over last year, with the yearly average at an all-time high. All attendance records in the history of the church were broken on Easter Sunday morning with 1,108 present. The visitation program is working, and another bus has been purchased to accommodate our scholars and provide transportation for others. The N.F.M.S. raised over \$4,000.00 in the interest of world-wide evangelism, and in addition sponsored and paid for the building of a chapel in South Africa. The keenness of the missionary vision of the church was demonstrated on the last Sunday before the district assembly, at which time pledges were received which generously provided for the next year's General Budget. Our youth are alert and alive for the Kingdom. Our N.Y.P.S. was the district winner of the HERALD OF HOLINESS campaign last year in the number of subscriptions received. An extensive remodeling program was completed last year in our education building, which houses the youth and Junior departments of our Sunday school. Several needed changes were effected in classrooms, the nursery was enlarged and made more convenient, the church office was modernized and moved to the second floor, and the pastor's study moved to the first floor, just off what will be the main foyer when all remodeling has been completed. At the present time a complete remodeling and redecorating program is under way in our Primary and Beginner departments, which are located in the basement of the church build-

ing. Also, a new heating system is being installed. New pews are being installed in the Junior and youth department auditoriums. God is blessing the work along every line. It is the usual thing for souls to be finding victory at our altars. There is a good spirit of unity prevailing among the people as well as a mutual feeling of love and co-operation between the pastor and people. The Scutts are highly regarded by the congregation, and also by the administrative and judicial officials and folk of this city.—Mary Torgrimson, Reporter.

Evangelist George D. Boner writes: "I thank God for His blessings upon our work. I still have some open time for meetings in the spring of '56. Write me, 349 West 53rd Street, Seattle 7, Washington."

Evangelist Herman L. Ridley writes: "In July, I received my evangelist's commission from our Pittsburgh District Assembly. I am making up my slate, and will be glad to serve any of our churches. Write me, R.D. 1, Mahoning, Pennsylvania."

Franklin, Pennsylvania—In September we had the greatest revival in the history of this church. Evangelist Wilma Inghand was the special worker, and she carries a great burden for souls. We were praying to see some "hard cases" won for God, and twice He manifested himself in the salvation of men who testified to being "on the rocks," unable to get anywhere by themselves. Both came to the church after the close of an evening service and many of the folks had gone home. We saw the church revived and given new determination. Miss Inghand won the hearts of the

people, and all of us greatly appreciated her ministry.—E. W. Morford, Pastor.

Weslaco, Texas—On September 11 our church closed a good revival with evangelists Jack and Ruby Carter. Brother Carter preached in the power and demonstration of the Holy Spirit, which blessed the saints and brought conviction to the unsaved. The singing of the Carters was a real blessing, as was also the wonderful life story of Sister Carter. The ministry of the Carters was a blessing to the church, and fourteen souls were saved or received special help from the Lord. Brother and Sister Carter are good altar workers, and our people want them to return for another meeting. Rev. E. P. Akin and wife, who came to us in May of '54, had laid a good foundation for the revival. Brother and Sister Akin visit, pray, and work, and the church is being blessed under their capable leadership. Brother Akin preaches old-fashioned holiness messages, and Sister Akin is a wonderful woman of prayer. We thank God for such good pastors.—Florence Thompson, Reporter.

FOREIGN MISSIONS

(Continued from page 14)

three as full members. The Lord came upon the pastor in a special way and greatly encouraged his heart with a new vision of victory in Jesus for the south coast.

The pastor's younger son, Albert, is planning to come to our Bible school this fall. He will be our first student from the south coast of the Isle of Pines. Please remember Albert in prayer.—LYLE PRESCOTT, Cuba.

Rev. R. E. Coil writes: "After having served as pastor for about twelve years, we feel directed to the field of evangelism. Mrs. Coil and I travel together, enabling us to conduct the musical program as well as preach. Mrs. Coil plays the piano and we sing together. We desire to honor God in our service and will be glad to go anywhere He may direct. Write us, 1725 Morton Avenue, Elkhart, Indiana."

Toledo, Ohio—Sylvania Church closed a twelve-day revival on September 18 with Evangelists Dorrance and Esther Nichols as the special workers. Under their Spirit-anointed program of music and gospel preaching, we experienced the best revival of our pastorate here. We had the largest attendance of any revival thus far, and there were thirty-two seekers at the altar. In the closing service on Sunday evening, God moved in a wonderful way with hungry souls coming to the altar before Brother Nichols finished his message. We give God all the praise.—Gordon L. Kennedy, Pastor.

Bethany, Oklahoma—Bethany church has had a successful year under the leadership of our excellent pastor, Dr. E. S. Phillips. This concludes Dr. Phillips' fifth year of ministry to this church. Our last six-year statistics are: church membership in 1949, 1,100; in 1955, 1,237; total disbursements in 1949 were \$85,539.00 and in 1955, \$131,000.00; Sunday-school average attendance in 1949 was 924, and in 1955 it was 1,048. We praise God for these gains. During this time four new Nazarene churches have been organized within two miles of our church. This past year we gave over \$18,000.00 to general interests, and our educational budget was overpaid by one-third. This church took on the project of purchasing a new building to start a church at Shattuck, Oklahoma. God has given wonderful victories at our altars. This past year we received many blessings in revivals with Dr. George Coulter, Dr. Hardy C. Powers, Dr. V. H. Lewis, and Dr. B. V. Seals. We have eight N.Y.P. Societies under the leadership of Mr. Thurman Coburn; eleven N.F.M.S. chapters with Mrs. E. S. Phillips as president, and about 80 Sunday-school classes with Mr. H. L. Craddock as our capable Sunday-school superintendent. Mr. and Mrs. Robert Bumpus are our youth directors. This past year we had 204 average attendance in our vacation Bible school—Nursery through Primary; 177 Juniors through high school enrolled in our youth institute; and 176 attending our boys' and girls' camp on Lake Texoma. Twenty-nine young people took a four-day trip to visit our headquarters in Kansas City in our new youth bus, and 26 attended our district N.Y.P.S. institute at Camp Fellowship, Goddard, Kansas. The people of this church are united with one another and with their pas-

tor. We enjoy the fellowship of the Bethany Nazarene College and Dr. R. H. Cantrell, president, and our district superintendent, Rev. J. T. Gasset. We pledge ourselves to God and the Church of the Nazarene in spreading scriptural holiness throughout the world.—Robert H. Green, Minister of Christian Education.


Rev. Isaac J. Ratcliff writes: "I received my evangelist's commission at our recent district assembly, and am now making up my 1956 slate as the Lord opens the way. Write me, 1120 19th Street, Huntington, West Virginia."

Evangelist Andrew Johnson writes: "I thank God for His blessings. I have a meeting scheduled in Fort Wayne, Indiana; then early in January I go to Jackson, Mississippi, for a meeting. I desire to evangelize in the deep South during the winter months, and would be glad to hear from any pastors desiring my services in revivals, week-end rallies, or conventions. Write me at my home address, Wilmore, Kentucky."

Hammond, Indiana—Maywood Church has appreciated the services of our wonderful pastor and wife, Rev. and Mrs. Arthur W. Gould, during their three-year ministry here. Many things have been accomplished under his capable leadership: complete redecoration of the interior of the auditorium, pews and platform enlarged for larger choir usage, new pulpit furniture, plastering completed, classrooms all finished and redecorated, new oil-heating system installed;

also, a complete new entrance to the church, with new front and glass brick lighted cross in tower, exterior of the building painted and flood-lighting and shadow lighting outside, old parsonage redecorated, and new parsonage property purchased; also, more than twenty-five new members received into the church, with a deeper spiritual experience received into the hearts of many. Our church is much stronger, spiritually and financially, with an upward trend toward missions. Brother Gould has accepted a call to pastor First Church in Sturgis, Michigan, and we pray God's rich blessings upon him and Mrs. Gould. We are privileged to have Rev. Beryl Spross come as our new pastor by unanimous vote, and look to God for continued advance under his leadership.—Mary Hudson, Reporter.

Pastor H. B. Garvin reports from Erlanger, Kentucky: "Coming to the close of our first year's work here, we have been given a two-year recall with a unanimous vote. We thank God for this wonderful people, their unity, deep spirituality, and aggressiveness for God and the church. On July 24 we closed a major revival campaign, under a tent in a good section of the city. Rev. C. B. Fugett and Mr. and Mrs. Kenneth Ashby and son were the special workers. The work of the Ashbys as singers was outstanding, with the anointing of the Spirit, and also they are excellent altar workers. Brother Fugett's humility, his passion for souls, and his Spirit-filled gospel preaching in this meeting excelled anything I have known of him in the past. Night



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after night the tent was filled, and God gave blessed victory around the altar. We thank God for this meeting. Erlanger church is only about two years old, but finances came easily for the ten-day campaign; more than \$900.00 was brought in and all expenses fully met. Brother Fugett and the Ashbys make a great gospel team. Closing our assembly year we reported splendid progress in every department: a 36 per cent increase in Sunday school, a 74 per cent increase in membership, and all budgets paid in full. God is with us and the work is showing steady progress here, only about three miles from the Greater Cincinnati Airport."

Song Evangelist Max Durbin writes that he has some good spring dates (1956) open and will be glad to go wherever the Lord opens the way. Write him, 412 W. Franklin Street, Winchester, Indiana.

Evangelists Dorrance and Esther Nichols report: "Truly our hearts have been blessed by the wonderful victories God has given us in the revival with the Sylvania Avenue Church in Toledo, Ohio, where Rev. and Mrs. Gordon Kennedy are the pastors. The Holy Spirit moved on the services and many new converts were won to God; others were reclaimed and sanctified, and several were healed. This first campaign as we begin our seventh year in the field of evangelism witnessed the approval of the Lord upon our staying in this great work. We have two dates open for early in '56: January 18 to 29, and February 22 to March 4. We'll be happy to slate these dates with any church in the Midwest. We travel by house trailer and furnish the whole program—preaching, singing, and music on the five-octave marimba and accordion; also our new feature, 'Songs-on-felt,' has been well received. Write us, 849 Poplar Street, Bloomsburg, Pennsylvania."

East Tennessee District

Y.P. Convention and Institute

The eighth annual convention of the East Tennessee District N.Y.P.S. was held on August 5 at the district center and campgrounds, near Louisville.

Our good president, Rev. Ray Dunning, presided with ease and efficiency. The love and appreciation the entire district feels for him were evidenced by the overwhelming majority vote which he received for reelection. Other officers re-elected were Rev. Douglas Reid, vice-president; Rev. S. M. Shaw, secretary; Rev. William Stone, treasurer; Mrs. Joe Glyn Cordell, teen-age supervisor. Delegates elected to the General Convention were Rev. Ray Dunning and Rev. S. M. Shaw, Miss Blanche Snavely and Mrs. Ray Dunning.

A very progressive year was indicated by the fine reports, which revealed gains in every phase of the work, with 115 increase in membership.

The convention was highlighted by the wonderful messages of our convention speaker, Rev. J. Louis Emmert, who gave a stirring challenge to the youth of East Tennessee, carrying out the theme: "By My Spirit—Serve."

The very successful convention was followed by the N.Y.P.S. Institute, August 8 to 12, during which we studied the Church Manual. Teaching the class was Rev. J. Louis Emmert, who also thrilled the young people with his stirring Bible messages at the afternoon services of the District Camp.

The young people of East Tennessee march forward in a never-ending effort to win other young people to the Christ whom we serve and who has done so much for us.

LADLELL CARTER, Reporter

West Virginia District Y.P. Convention and Institute

Rev. H. Harvey Hendershot, of Parkersburg First Church, was elected to his fourth term as president of the West Virginia District N.Y.P.S. during the annual district convention held August 22 at the District Campground near Summersville, West Virginia.

The convention, which served as the "kickoff" session of the annual District N.Y.P.S. Institute, beginning the following day, was well attended, and the delegates gave Brother Hendershot a tremendous vote of confidence. He received a total of 110 votes out of 122.

Other district officers elected are: Rev. John Hancock, vice-president; Rev. J. C. Wallace, secretary; Rev. Roy McKinney, treasurer; Rev. Ira Fowler, secretary of boys' and girls' work; Rev. George Pitzer, Hi-N.Y. supervisor; and Judy Hissom and Edwin MacDonald, teen-age members at large.

Elected as delegates to the quadrennial General Convention were: ministerial—H. Harvey Hendershot, John Hancock, J. R. Archer, John R. Browning, Jr., and Allen Woolums; lay—Don Spotloe, Judy Hissom, Arla Tucker, Edwin MacDonald, and Mary Jo Bowling.

In his annual report, Brother Hendershot pointed out that the year 1954-55 had been one of progress. The District N.Y.P.S. membership now stands at 2,322, and societies over the district raised a total of \$12,329.00. High lights of the year included the 1954 Institute, the executive council's district tour, a record number of subscriptions to the HERALD OF HOLINESS and *Conquest*, and the beginning of construction work on the new Youth-Education Building on the District Campground.

More than 200 young people registered for the 1955 Institute, which was described as "one of the best we've ever had." Evangelist Paul Martin won the hearts of West Virginia youth as special speaker. His morning messages were beamed along lines pertinent to those youngsters in school. He encouraged them to be

"campus missionaries" and live for Christ after Institute is over.

Brother Martin's evangelistic messages each evening were tops, and the long altar in our tabernacle was lined with earnest seekers each service. God's presence was very real. Competition was keen, but fair play and excellent sportsmanship characterized the daily period of recreation.

JOHN HANCOCK, Reporter

Los Angeles District Boys' and Girls' Camps

The Los Angeles District boys' and girls' camps were held at Camp Cedar Crest this year; 230 boys and 180 girls were registered. The staff numbered 72, making a total of 482 campers.

Heading the boys' camp was Rev. Gene McDowell, our outstanding, experienced worker in this field. In this capacity Mrs. Iva Lowrey, equally talented and devoted to the task, served the girls' camp as its supervisor.

Our chapel services were outstanding. Rev. Jean Williams and Rev. Howard Beeson were the chapel speakers. They started out with a definite evangelistic appeal and emphasis which saw results from the very first service. Out of the 410 children present, we can account for 400 who went home with a definite born-again experience. Many sought holiness and the spiritual atmosphere was such that all who attended the services were blessed.

We feel that the camping program of the church is a vital part of our soul-winning aim, and we are looking forward to reaching many who may not be reached any other way.

HAL GLOVER, Reporter

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

The annual institute and convention of the Northern California N.Y.P.S. was held at Beulah Park, August 29 to September 5. Under the careful planning of the director, Rev. Marilyn W. Anderson, the institute was a great success. The special speaker was Rev. Norman Oke, of Kansas City, Missouri.

One of the interesting high lights of the institute is the annual speech contest. There were seven contestants this year speaking on the subject "Textbook of Teen-age Living—the Bible." The winner was Miss Kalista Fennell, of Manteca.

During the convention which follows the institute, Rev. Barrett Kirby, district president, who has served exceptionally well the past year, was re-elected with a fine vote.

The annual banquet held on Saturday evening was a record breaker with 650 people being served a roast turkey dinner. The dinner was followed by a splendid variety program and a challenging message by Rev. Norman Oke.

The high light on Sunday was the annual home-mission message by Dis-

strict Superintendent George Coulter and the pledging of the local N.Y.P. Societies. This year the societies pledged more than \$22,000.00. The records show that the past year the local societies of the district paid \$19,600.00 into home-mission channels.

Present and representing the General N.Y.P.S. Council were Mr. Paul Skiles of Santa Cruz, and Rev. Bill Welch of Pasadena College.

J. PAUL ALEXANDER, Reporter

Kansas City District Assembly

The thirty-first annual assembly of the Kansas City District convened at the District Center, Lakeview Park (in greater Kansas City), September 7 to 9. The ministry of the presiding general superintendent, Dr. G. B. Williamson, was greatly appreciated. His morning messages were owned and blessed of the Lord to the edification of our hearts.

On Wednesday morning, Dr. Jarrette Aycock gave his report as district superintendent. His election followed immediately and he was given an overwhelming vote of confidence for his fourteenth year as our district superintendent. The assembly spontaneously gave a generous cash offering to Dr. and Mrs. Aycock as an expression of our love and appreciation for their service in the Kingdom.

The record of the assembly has been written by the pastors and people of the district, and it has been a good one. The net gain in church membership was 443, the best in the history of our district. This represents a 7.2 per cent gain and indicates the progressive response of our people toward the Crusade for Souls campaign. The Kansas City District now has 100 churches, and the Kansas City Rescue Mission, which is fully supported by our people.

Over \$886,000.00 was given for all purposes—a per capita giving of \$134.60. All departments of the district showed substantial gains. Three new churches were established, making a total of twenty-one new churches (and all of them functioning) since the last General Assembly. This is one over the quota assigned to our district by the Board of General Superintendents.

Eight ministers were ordained and one minister was recognized from another holiness denomination. The following persons were elected as delegates to the General Assembly: (ministerial) Jarrette Aycock, L. T. Corlett, A. Milton Smith, J. J. Steele, Allen Miller, Dean Baldwin, Jack Lee; (lay) M. Lunn, Frank Turner, A. E. Ramquist, Vernon Lunn, Otto Theel, Edward Young, and R. A. Edwards.

The Nazarene Publishing House was ably represented by Mr. Al Ramquist, director of sales. Dr. Roy H. Cantrell, president of Bethany Nazarene College, represented the institution and gave a splendid report of its progress. Mrs. Grace Roberts, from Rest Cottage, Pilot Point, Texas, reported the work of that institution and a generous offering was received for its support.

Dr. Lawrence B. Hicks, pastor of Ashland First Church, Kentucky, made a very great contribution to our assembly as the night speaker. His messages were owned and blessed of the Lord in an unusual way. The assembly business was carried on with dispatch, but throughout all of our services the presence of the Lord was wonderfully manifest. We give God the glory for all that has been accomplished during the past assembly year and we look forward with confidence and pledge loyal support to the great leaders of our church as we seek to do the will of God in our day and generation.

S. T. LUDWIG, Reporter

North Carolina District N.Y.P.S. Convention

The North Carolina District N.Y.P.S. Convention was held at Camp Wesley on Saturday, September 10. There was a record attendance of 207.

Under the able leadership of the president, Rev. Doyle Smith, the N.Y.P.S. has made steady growth during the past year.

North Carolina has had an increase in both HERALD OF HOLINESS and *Conquest* subscriptions and stands third in the Southeast Educational Zone in *Conquest* subscriptions. Kannapolis Westside Church received a plaque for percentage gains in *Conquest* subscriptions, and Raleigh received a plaque for numerical gains.

Rev. Doyle Smith was re-elected with a nearly unanimous vote.

The oratorical contest winners were: Barbara Ann Mooney, receiving first prize, and Betty Gorman, second.

The spiritual tide of our district is high and we appreciate the able leadership of our president, Rev. Doyle Smith, and our good district superintendent, Dr. Lloyd L. Byron.

ALLEN RICHARDSON, Reporter

Abilene District Church Schools

The Abilene District church school board conducted a very successful tour, September 6 to 16, with Rev. and Mrs. Lyle Potter as special workers. We were able to reach every zone of the district, and also reached a good percentage of our church membership and officers of the church schools.

The Potters have a wonderful program and have a way of encouraging, inspiring, and injecting enthusiasm into the rallies. They are a blessing to the district and the church.

Rev. O. W. Jenkins, our good superintendent, the church school chairman, and Mrs. Duke made up the party for the tour. It was a wonderful time of fellowship and blessings for all.

The attendance for our district is still increasing and good work is being done by the faithful and aggressive people in this great harvest field.

D. M. DUKE, Reporter



SERVICEMEN'S CORNER

Chaplain Samuel Graves, recently stationed in France, writes:

"I have a much greater task here than while in the States and I need infinitely more of His grace and presence. What a great challenge is here! My assignment includes a hospital, and about fifteen hundred men, besides three or four thousand dependents. Without Him I can do nothing."

"May I take this means to thank your fine staff for their wonderful assistance in sending these real, fine, spiritual periodicals—all were really helpful. I not only enjoyed them myself, but always passed them on to others, both military and civilian personnel, to read, and have often put them in day rooms where the boys sit down, relax, and have access to reading wholesome material. It has been my privilege to take part of the periodicals after I have finished with them and place in hospitals for the patients and faculty to read. My parents are Rev. and Mrs. C. K. Dillman, pastor of the First Church of the Nazarene, Casey, Illinois. I have been area Youth for Christ, Inc., director in Sedalia, Missouri, for the past year. These periodicals have proved helpful in youth work and in many ways."

STAFF SERGEANT VICTOR E. DILLMAN

Chaplain Claude L. Chilton writes from England:

"Plans for the immediate future call for the beginning of a Sunday school at High Wycombe Air Base in Buckinghamshire along with a midweek service in addition to the present Sunday morning service. Then we plan to begin another Sunday morning worship service at Homewood Park base, also located in Buckinghamshire County. Presently I have twelve civilian speaking engagements booked up in Nazarene churches, as well as those of other denominations. With the public preaching services, the Sunday-school sessions, the Character Guidance lectures, and personal consultations, my opportunity for doing good and being a blessing is unlimited. I am reaching people every day in far greater numbers than the average civilian pastor could hope to do. The load is heavy, and I'm sure I speak for all the chaplains that the church at home remember to pray for us that we will be a spiritual force for God."

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

for SINGERS Only



After a long period of silence, we are now anxious to tell you of some excellent songs you can use. Remember, this column is reserved for recommendations of numbers that have proved their worth. We hope you will obtain them all for your ministry of singing.

HOW GREAT THOU ART! This, we understand, is a translation of an old Russian hymn, by S. K. Hine. It has been recorded for RCA Victor by George Beverly Shea, and for Sacred Records by Bill Carle. Once heard, it will never be forgotten. Simple, similar in format to "My God and I" but far more melodious, it is a number worthy of any singer's best. You will find it impossible to sing "How Great Thou Art" without feeling deeply the majesty and divine love of our Heavenly Father. Available in sheet music form for medium range voice. 50c a copy.

GOD ANSWERS PRAYER, by Oswald J. Smith and Hilda Ramseyer, is not a new number, but it is a very effective song of faith. The arrangement that we have published is equally suitable as a solo, or, by including the alto voice, a duet. Song folder No. 357, 25c a copy.

GIVE US SOULS, by Anna W. Waterman, writer of "Yes, I Know." During our Crusade for Souls this duet has been used with exceptional results by several singers. It, too, is an older song, but the message, "Give us souls at any cost," is always timely for Nazarenes. Song folder No. 358, 25c a copy.

REPEATING some of last year's top recommendations, in case you neglected to order them: "The Crystal Fountain," in **SPECIAL VOICES**, 75c
"He Giveth More Grace," 25c
"His Love," 25c
"Somebody Touched Heaven for Me," 25c
"Follow Me," 25c

The Music Department

**NAZARENE
Publishing House**

Mississippi District Assembly

The forty-second annual assembly of the Mississippi District convened August 31 at First Church in Columbus.

Dr. G. B. Williamson, with the dignity that befits his office and the graciousness that is his personal characteristic, directed the business sessions with ease and dispatch. His messages were both thrilling and challenging, making an abiding impression on all who heard them.

The report of our district superintendent, Dr. Otto Stucki, revealed splendid progress made in every phase of the district program. That the people of Mississippi love and appreciate Dr. Stucki and his fine family was evidenced by his nearly unanimous re-election and the spontaneous pledging of a love offering of nearly \$900.00.

The assembly was preceded by the N.Y.P.S. and N.F.M.S. conventions. Rev. B. W. Downing and Mrs. Otto Stucki were re-elected district presidents, respectively. Miss Mary Scott was the special speaker for both conventions and was mightily used of God to bless and inspire.

Trevecca Nazarene College was represented by Dr. A. B. Mackey, Rev. C. E. Keys, and a male quartet. Mississippi greatly appreciates our college and the wonderful work it is doing.

Rev. Paul Blackmon and the members of the Columbus church left nothing to be desired in the gracious entertainment afforded.

A beautiful ordination service climaxed the assembly with R. P. Wendell, C. E. Lewis, Roy T. Nix, and Halbert Jenkins receiving elder's orders.

M. L. McCASKELL, Reporter

Canada Central N.Y.P.S.

Encampment and Convention

The twentieth annual N.Y.P.S. convention of our district gathered at Cedardale Camp, Pefferlaw, Ontario, over the Labor Day week end with sessions being held Saturday and Monday a.m. It was attended by the largest delegation in our district history.

Prior to the convention, our Y.P.S. Institute enjoyed the best of weather, classes, sports, drama, the excellent leadership of C. J. Muxworthy, the singing directed by DeVerne Mullen, and the appropriate preaching of our new district superintendent, Rev. H. Blair Ward.

The convention opened with a wonderful message by Brother Ward. We were challenged and called to prayer. Rev. Charles J. Muxworthy was elected to his second term of office, on the first ballot with a nearly unanimous majority. He was able to report increased teen activity and interest on the district, average gains in all of our endeavors, including an active membership gain of 20 per cent. The vote and the love offering received by "Chuck" suggest that there is a spirit of unity among the youth of our district.

Two significant motions should be reported: (1) to hold our next convention immediately following adjournment of the next district assembly; (2) to move the Brantford society from membership in the Industrial Zone to that of the Western Zone.

The evening and Sunday services were crowded to tabernacle capacity. The spiritual tide rose until, under the anointed preaching of Rev. Fletcher Tink of Hamilton First Church and District Superintendent Blair Ward, nearly one hundred young people sought and found the Lord in the new birth or "the establishing grace." We left the convention with the feeling that we were spiritually fitted to begin the best year our district N.Y.P.S. has known on Canada Central.

ROLAND STANFORD, Reporter

East Tennessee District Assembly and Camp Meeting

The eighth assembly of the East Tennessee District convened August 3 and 4 at the district campground, fifteen miles southwest of Knoxville. Dr. D. I. Vanderpool, presiding officer, endeared himself to the hearts of the people on this his first trip to the district. His efficiency in conducting the business, combined with his evangelistic fervor, made this the best assembly in the history of the district.

The high light of the assembly was the annual report of District Superintendent Victor E. Gray. He was re-elected with the best vote he has yet received, and more delegates voting than ever before in the history of the district. A love offering of \$550.00 was then received as a token of appreciation for the excellent leadership Brother and Sister Gray are giving East Tennessee. The superintendent's report showed the following gains: 252 net increase in church membership, 115 increase in N.Y.P.S. membership, 115 per Sunday increase in average Sunday-school attendance, and a 6.1 per cent increase in N.F.M.S. membership. Comparative figures show that membership in every department has more than doubled since the district was organized.

The total paid for general interests was \$30,311.00, an increase of \$6,216.00 over last year; total amount paid for all purposes, \$410,711.00, an increase of \$27,279.00 over last year. Property value now stands at almost one and one-half million dollars, or one-half million dollars more than the value of the entire state before it was divided into two districts in 1948. Four new churches and two missions were organized during the year, and four tents are now in the field; fourteen churches have been organized this quadrennium—we expect to reach our quota of twenty by the General Assembly.

In an impressive ordination service, elder's orders were given to Albert F. Carey, Harry Lee Hasty, Paul Hess, Charles Hill, Winfred Hill, Robert Wells, and Miss Lillian Williams.

Preceding the assembly, conventions were held for the N.F.M.S. and Church Schools. Mrs. J. A. McCammon and W. L. Elkins were re-elected to lead

their respective departments. Dr. D. I. Vanderpool, special speaker for the N.F.M.S., and Dr. Albert Harper for the Church Schools, each gave very timely messages.

Field Representative Clifford E. Keys and a fine quartet did a splendid job in presenting the work of Trevecca Nazarene College, and Mr. and Mrs. Al Ramquist were splendid representatives for our publishing house at the conventions and assembly.

The camp meeting, August 5 to 14, proved to be the best thus far in spirit and attendance. Dr. D. I. Vanderpool, Dr. John Church, and Rev. John Logan were a wonderful corps of workers. The tremendous growth of the camp necessitated an expansion program, which totaled \$6,500.00 in cash and pledges, payable in ninety days. Plans include a completely modern dining hall, the second story to be used as a dormitory, and a large new tabernacle.

East Tennessee District marches forward in the Crusade for Souls with a spirit of unity.

JOE GLYN CORDELL, Reporter

Louisiana District Assembly

The forty-fifth annual assembly of the Louisiana District was held at the district campgrounds at Alexandria, September 1 to 3. Opening on Monday night, the district Sunday-school convention was stirred and challenged by the message brought by Dr. Hardy C. Powers. Excellent advancement was made in the church schools during the past year under the leadership of Rev. Paul Pitts, chairman of the district church school board; he was re-elected to that office.

The N.Y.P.S. convention was held on Tuesday in the camp chapel building, with Rev. B. M. Loftin, district president, presiding. A fine year of progress was shown by the reports given. Brother Loftin, having attained the age which automatically eliminates a candidate for district president, was released reluctantly by the fine group of loyal young people. Rev. Earl Wheeler was elected as the new district president.

The N.F.M.S. convention was also held on Tuesday, in the camp tabernacle. The report given by the district president, Mrs. Elbert Dodd, showed advances made in all departments. Mrs. Dodd was re-elected with a good vote of confidence. The convention was highlighted by the heart-searching message of Dr. Powers concerning our newest field—New Guinea.

Dr. Hardy C. Powers was the presiding officer for the assembly. District Superintendent Elbert Dodd presented his eighteenth annual report to the Louisiana District. The report showed fine gains in all departments of the district work. The delegates expressed their love for and confidence in Brother Dodd by re-electing him with a fine vote, and then hilariously giving a love offering of \$800.00 to Brother and Sister Dodd. Reports of the pastor; showed a year of good progress.

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Dr. T. M. Anderson preached an evangelistic message on the first evening of the assembly. Among the visitors in the assembly were Dr. R. H. Cantrell, president of Bethany Nazarene College, and Dr. I. C. Mathis, superintendent of Northeast Oklahoma District.

A very impressive ordination service closed the assembly, with a marvelous message by Dr. Powers, and three receiving elder's orders: J. A. Deville, Delbert Lanham, and Vernon Brockman.

MRS. CHESTER PICKENS, Reporter

Akron District N.Y.P.S. Institute

The Akron District N.Y.P.S. Institute was held at the Nazarene District Center, Louisville, Ohio, August 22 to 27. Rev. Paul E. Baxter, Jr., was the director. This was one of the finest institutes in the history of the Akron District. God's presence was manifested time and time again and many young people sought God at the altar.

Dr. Timothy Smith was the institute speaker and his messages were timely, forceful, and vital. The enrollment, including workers, was 193.

Courses for credit in Christian Service Training were well attended and interesting.

GEORGE W. CARRIER, Reporter

Georgia District N.Y.P.S. Convention

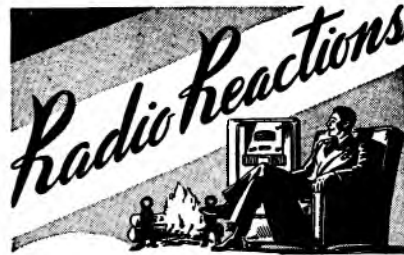
The twenty-eighth annual N.Y.P.S. Convention of the Georgia District was held at the First Baptist Church, Waycross, Georgia, on September 13.

After his report of the progress and achievements of the district during the past year, Rev. H. W. Mingleddorf was re-elected for the fifth time as president.

The convention, which had a record attendance, was thrilled by the message of Evangelist Nettie Miller, the convention speaker. A wonderful spirit prevailed throughout the convention and assembly that followed.

The reports of the local presidents indicated hard work for the past year and greater vision for the future.

R. E. MANER, Reporter



As Received by

T. W. Willingham, Executive Director
Nazarene Radio League

THE WORK and influence of "La Hora Nazarena" our Spanish language radio program, is increasing week by week.

Another capital city is being reached. Beginning September 7, "La Hora Nazarena" is being broadcast from Radio Selecta, Lima, Peru, at 6:35 p.m. each Wednesday. Not long ago we were able to open a mission in this great capital city of over half a million people—and now the way has opened for "La Hora Nazarena" to bring its message of hope and songs that cheer to bolster the work of the church there. Let us all pray that the Lord may make the radio program the means of opening many doors and hearts to Christ and the church.

A further word from Rev. Harry Zurcher says: "Just last week I sent a tape to a young Nazarene schoolteacher in Iquitos, Peru, where he informs me that he has the opportunity and responsibility of directing a fifteen-minute program each Sunday on their local radio station. He stated he would like to get our program ('La Hora Nazarena') if he could for variety on his weekly program. It is wonderful how the Lord is opening doors so we can march in."

This could easily mean the fourth outlet in Peru and thousands more hearing the gospel of full salvation over the air.

October 19, 1955

DEATHS

GEORGE S. STUDEBAKER, age sixty-two, a successful Nazarene businessman, passed away at his home in Indianapolis, Indiana, on July 4, 1955. Of him it may well be said that he was a loyal Christian and a faithful Nazarene. He had been a member of the Church of the Nazarene for many years, having found the Lord at Bluffton, Indiana, in his young manhood. He is survived by Mrs. Studebaker and six children, one son, William, having preceded him in death in World War II. His local church, the South Side Church in Indianapolis, will miss him and his loyal support. The Indianapolis District will feel this great loss too. The Church of the Nazarene has lost one of its most faithful members.

MRS. W. D. MOORE was born March 4, 1871, in Danville, Alabama. She came to Texas with her parents in 1893, and on September 18, 1894, was married to Wallace D. Moore in Bonham, Texas. Mr. Moore died on February 14, 1933. Mrs. Moore was a member of the Church of the Nazarene at Peniel, Texas, an active worker in both civic and church affairs at Peniel, and assisted financially in the programs which would benefit either. She had been in ill health for the past six months, and was seriously ill for a week prior to her death after suffering a broken hip in a fall. She died July 22, 1955. Survivors include four sons: Horace, Hubert, Benton, and W. D. Moore, Jr., all of Greenville, Texas; a daughter, Mrs. Clyde Coker; and two brothers, Charley Puckett of San Antonio and Ben F. Puckett of Texarkana, Texas. Four daughters preceded her in death. She was loved and appreciated by all who knew her. Officiating at the funeral were Rev. C. H. Wilson, Rev. Thelma Steelman, and Rev. C. B. Fielder. Burial was in Forest Park Cemetery.

JOHNNY—the five-year-old son of Mr. and Mrs. Lyle Stauffer of Alto, Michigan, died August 1, 1955, at the University Hospital in Ann Arbor, Michigan, after a year's illness following a tractor accident. He is survived by one sister, Christy; his parents, Mr. and Mrs. Lyle Stauffer; grandparents, Mr. and Mrs. Ross Stauffer and Rev. and Mrs. James Bailard. The funeral was held in Lowell, Michigan, with Evangelist Denver Pease officiating. Burial was at Bowne Center, Michigan.

MRS. ANNA ROSELPHIA (KINNEY) WILSON was born December 17, 1874, near Mitchellville, Iowa, and died August 21 at Oskaloosa, Iowa, at the age of eighty years. In October of 1895, she was united in marriage to George E. Wilson, who with the four children (one son and three daughters) mourn her home-going. Early in life she gave her heart to the Lord and was a faithful Christian all her life; also was sanctified following the first sermon she ever heard on holiness. She taught her children in the way of holiness and all her family, including four children, nine grandchildren, and ten great-grandchildren, are Christians or are being brought up in the faith. Mrs. Wilson, with her family, joined the Church of the Nazarene in its infancy in Palisades, Colorado, where they were living then. They moved on to Nampa, Idaho, where the daughters were enrolled in Northwest Nazarene College. They settled in Oskaloosa, Iowa, in 1925, where they resided until her death and were members of the First Church of the Nazarene in Oskaloosa. Funeral services were conducted by Rev. T. T. McCord, her pastor, assisted by Rev. Duane Janssen. Interment was in Madison Cemetery near Oskaloosa.

ANNOUNCEMENTS

WEDDING BELLS

Rev. Mrs. D. Rand Pierce and Dr. A. K. Bracken were united in marriage on September 3 in Bethany, Oklahoma, with Dr. E. S. Phillips officiating, assisted by Dr. Roy H. Cantrell.

Miss Ruth Lawrence, pastor of Brownvale Church of the Nazarene, and Mr. Gordon J. McDermott of High Prairie, Alberta, were united in marriage on September 1, with Rev. B. M. Dennis officiating.

BORN—to Rev. and Mrs. Robert B. Fitzgerald of Valentine, Nebraska, a son, Robert Bruce, Jr., on September 30.

—to Rev. and Mrs. Eldon Cornett of Brownstown, Indiana, a son, Eldon Phillip, on September 22.

—to Rev. and Mrs. John R. Smith of Rensselaer, Indiana, a son, Timothy Ray, on September 21.

—to Rev. and Mrs. Thurman F. Davis of Sand Springs, Oklahoma, a daughter, Leta Gail, on September 9.

—to Rev. and Mrs. John Wasson of Sidney, Ohio, a daughter, Diane Lynn, on September 2.

—to Rev. and Mrs. Veldon Dobbs of Denver, Colorado, a son, Michael David, on September 21.

—to Rev. and Mrs. Harold L. Glaze of Little Rock, Arkansas, a son, Charles Stanton, on September 11.

—to Mr. and Mrs. Lee Beard of Warren, Ohio, a son, Charles Lee, Jr., on August 26.

SPECIAL PRAYER IS REQUESTED by a lady in Idaho for her brother, a student, and he really needs God;

by a lady in Illinois for an unspoken request, also that God will answer soon in regard to a desired adjustment with a friend;

by a lady in California "that the Lord will give me the help that I need, both spiritual and physical, and that He will help me to do His will in a difficult situation";

by a mother in Indiana for her son in the service overseas, where they seem to be having an epidemic of typhoid fever, that God will undertake—her son is not a Christian, and has a wife and infant daughter waiting at home for him—also for her family, three of them, with sickness in the home.

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