

H Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

September 24, 1958

Jesus is the Christ of the distressed, the comforter of him who sorrows, the burden bearer, the hope of the one who has failed. But He comes again when the skies are bright, when successful effort draws toward the goal, and demands of us, "Lovest thou me more than these?"

Peter had made the biggest catch of his life. His reputation as a fisherman was assured. His friends could point to him as a successful man. He had labored long without encouragement, but now his reward

"More Than These?"*

Charles A. McConnell

had come. Jesus, pointing to his success, probed him with the question, "Lovest thou me more than these?"

We seek reputation; to have a name among men. It is not an unworthy ambition, for "a good name is rather to be chosen than great riches." Our little world at last recognizing us, we begin to look into the wide world. Jesus comes bringing an offer of a clean heart—holiness—and we must needs choose between our reputation and Him. We may not turn aside His demand: "Lovest thou me more than these?"

The world is full of great things to be accomplished; lawful things, necessary things, good things. Peter was doing a good work—so may be I—yet Jesus said to him, and shall say to me, "Lovest thou me more than these?"

Our families are to be cared for—and what is so necessary and insistent as the work of the home? O, mother, wife, daughter, filling the busy days with unstinted service, Jesus comes to you with tones so tender, "Lovest thou me more than these?"

His work, not ours, is in our hands. We cast the net as He directs. No selfishness mars our labor. It is for Him—His work, His cause fills our every waking hour. Yet even then does Jesus come, pressing home the question, "Lovest thou me more than these?"

Jesus must have first place in our affections. More, He must be the center of our life. To give Him no tender thought is death. To call upon Him in stress of need, or grant to Him the unused fragment of the day, is but life in possibility. To live, is love unbroken; to dwell in His very presence.

*Herald of Holiness, May 15, 1912.



LATE NEWS

Telegrams . . .

Carthage, Missouri—**First Joplin District Assembly with Dr. D. I. Vanderpool was blessed of God. Superintendent Dean Baldwin re-elected for one year, with only one negative vote; for three years with only four negative votes. Generous love offering given. Increases in all departments; two churches revived, two new churches organized; \$339,418 raised for all purposes, increase of \$12,342; \$33,843 to general interests, increase of \$2,752; 754 bowed at our altars; 234 members by profession of faith. Joplin District on the march during Anniversary year.**—Paul M. Sodowsky, Secretary.

Kansas City, Missouri—**First Kansas City Assembly, after division of district, convened September 3 and 4. General Superintendent Hugh C. Benner presided with ease and preached with old-time power and blessing. Messages of Rev. Harold C. Daniels, superintendent of Illinois District, much appreciated. District Superintendent Jarrette Aycock's report showed good gains in every department, and he was re-elected for the coming year. Goal for organization of new churches in Anniversary year reached, and 11.7 per cent given for world evangelism, with almost one-half of the churches reaching "10 per cent" plus. Five pastors ordained the last night in a very impressive service.**—Reporter.

Sacramento, California—**The Thirty-seventh Northern California District N.Y.P.S. Convention joyously pledges \$24,100 for home missions for the ensuing year. Capable President Marlyn W. Anderson re-elected as Northern California youth courageously enter last half of Golden Anniversary year with a forward program of personal willingness and holiness evangelism.**—Mrs. Don Moore, Reporter.

Rev. William ("Bill") H. Bridges has resigned as pastor of the church in Plant City, Florida, to accept a call to the church in Vandalia, Ohio.

Pastor Virgil H. Few writes that "after nearly five years as pastor of the wonderful people in Paulding, Ohio, I have resigned to accept the pastorate of Glen Road Church in Dayton, Ohio—a church I previously served for four and one-half years."

Rev. Lindon L. Scales, pastor of First Church of the Nazarene, Sheffield, Alabama, was elected president of the Sheffield Ministerial Association by that

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body during their annual election of officers recently.

The church at Mackey, Indiana, is one of the oldest Nazarene churches on the district, and the people plan to celebrate the Golden Anniversary on Sunday, October 12, with a great homecoming day—three services and basket dinner at noon. All former pastors are invited to be their special guests. From this church have come a host of special workers for the Kingdom. Rev. Lee Bates is pastor.

Mrs. Mackey sends word: "Evangelist D. D. Mackey had to undergo surgery Thursday morning, September 11, at Mercy Hospital, Oklahoma City, for adenocarcinoma Grade 3 (malignant condition of the lower bowel). We request prayers of our people for God's

healing touch on my husband and servant of God."

Dr. and Mrs. Ralph Earle sailed from New York, September 10, on the "Queen Elizabeth." They are accompanied by their son, Ralph, who will be studying theology at the University of Edinburgh, and his bride (Glenda Shults). They plan to visit our new work in West Germany, besides touring several countries on the Continent. Dr. Earle has a sabbatical leave from Nazarene Theological Seminary, where he is professor of New Testament. He plans to do research on John Wesley, besides taking some courses at the University of Edinburgh. He will also be present for the opening of our new college near Manchester and speak at a ministers' conference in Edinburgh. Week ends will be given to preaching in England, Ireland, and Scotland. Dr. and Mrs. Earle will return to Kansas City in time for the second semester.

THE SEARCHING

By GRACE V. WATKINS

*I searched for God upon a high,
Blue mountain reaching toward the sky,
And in a forest, and beside
An ocean's silver-singing tide.
But, oh, He seemed so far away
Until one graying winter day
When on a narrow city street
I found a child with stone-bruised feet.
I washed the bruises, gave him bread
And understanding love, and led
Him from discouragement and fright
Into the everlasting light.
Then God became a gloried chart
Nearer than beating of my heart.*

*As I watched the birds
search for food,
I recalled His words—*

"CONSIDER THE RAVENS"

In His teachings Jesus said, "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" (Luke 12:24)

I have no ravens in my yard, but I have other birds. I have been watching and considering some of their habits. It is true that God feeds them, but I haven't seen Him hand their food to them on a silver platter, so to speak. They spend much of their time searching the yard for their food.

I believe that God will feed us abundantly on spiritual food if we will spend a little time searching the Scriptures. How blessed we would be if we spent as much time searching for our food as the bird does! For, "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4:4).—JANE HUFFMAN, Wichita, Kansas.

"Receive Power . . . Be Witnesses"

GENERAL SUPERINTENDENT BENNER

Were they surprised?

Were who surprised? Those early disciples of Jesus Christ.

Surprised by what? By the experience of the Day of Pentecost.

No! Apparently they were not surprised. There is no indication that the spectacular and epochal events of that day were unexpected.

They had been with Jesus. They had seen His miracles. They had heard His messages, and His wonderful promises concerning the Holy Spirit.

They had obeyed His last commandment. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." They had accepted His guaranty, "Ye shall receive power, the Holy Ghost coming upon you." In a spirit of humble obedience they had waited in prayer and unity, "and suddenly . . . they were all filled with the Holy Ghost."

Surprised? No! They were expecting a supernatural event. They were believing for a supernatural manifestation. The character of this radical experience was so clear that they had no need to search the Scriptures for an explanation, but could say at once with certainty and accuracy, "This is that which was spoken by the prophet Joel."

They needed pure hearts, and they received pure hearts, as Simon Peter witnessed later saying, "And God, which knoweth the hearts, bare them [the gentiles] witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

They needed spiritual power, and they received spiritual power. Their days of weakness, vacillation, cowardice, and failure were past. "With great power," "full of faith and power," "waxed bold"—these are some of the phrases which testify to the dynamic spiritual attitude of those sanctified disciples.

But all that was essential in Pentecost

was not compassed by purity and power, and this is our emphasis here. There is a "shall" that too long and too completely has been overlooked or conveniently forgotten and ignored. Jesus said, "Ye shall be witnesses unto me." This witnessing activity was to be the major engagement of Spirit-filled disciples. Witnessing was to be the normal and primary external result of this Pentecostal experience.

Among holiness groups purity and power have always been criteria by which the profession of holiness has been judged. But what of witnessing? Suppose our profession of holiness were to be judged on the basis of our witnessing. What would be the status of our experience?

Jesus Christ linked Pentecost immediately and inseparably with soul winning. This experience of heart holiness was not to be received merely for one's own benefit or blessing or security. It was to carry with it the true Christian spirit of concern for others and of sharing the rich benefits of the gospel.

It is high time that we Nazarenes, as well as all others who profess this glorious experience, recognize the just and basic claims of witnessing as an essential of Pentecost. It is not that we would unchristianize those who have been failing at this point; rather, we would exhort all concerned to walk in this spiritual light and begin now to enter into this divine project of bearing witness to the grace of Jesus Christ.

We as Nazarenes have a golden opportunity to do just that in our Golden Anniversary "WEEK OF WITNESSING." It should not be difficult, among the multiplied tens of millions who have no vital, redeeming contact with God, for three hundred thousand Nazarenes to contact ONE MILLION people with a Christian testimony. Granted that many of our people can reach only the minimum number, there are hundreds of Nazarenes that can give the greater part of the week of October 5-12 to this magnificent project.

I propose to do my full share! Will you?

Dr. Bresee's Sanctification

By EVANGELIST E. E. WORDSWORTH

Dr. H. D. Brown, a very intimate friend of Dr. Bresee's, and the first district superintendent appointed by him, says: "Every great movement is represented by some individual or group of individuals who get the truth into their souls so deeply that they pray, work, suffer and fight until the cause takes form and strength to go on its way."

"Dr. Bresee is known as the founder of the Church of the Nazarene and throughout the entire country he is considered the most prominent figure among those who brought about its organization. . . . He is generally regarded in all sections of the country as the founder of the Church of the Nazarene."

But what made this farmer boy from New York state such a unique character? This boy that was

born in a log cabin, like Lincoln of another day and state, had a mission to fulfill. E. A. Girvin lists five great mental traits, rare intellectual endowments, which he possessed in a high degree, "which are thus combined in one individual only a few times in a century: retentive memory, vivid imagination, keen analysis, marked synthetic ability, and the power of analogy." But do these natural endowments explain Bresee? Nay, verily, not these alone.

As a boy of seventeen he had been soundly converted to Christ in a revival meeting, and in particular the class meeting, in Franklin, New York. His pastor immediately gave him an exhorter's license. From early childhood, even before his conversion, he had felt the divine call to preach the gospel. Shortly after this his parents sold their property and moved to Iowa. When eighteen years of age he was received into the Methodist conference and became a full-fledged minister on a circuit covering miles and miles of broad, rolling prairies in the new and growing state of Iowa. Here began the career of one of the greatest preachers of his day and generation. Dr. Bresee held revivals all over his circuit when he became a presiding elder as well as when serving pastorates. He was always evangelistic and "many were the slain of the Lord" under his ministry.

But Girvin says of him: "During all the time that Brother Bresee was presiding elder of the Winterset District, he was passing through an awful experience along the line of doubt. To use his own words: 'I had a big load of carnality on hand always, but it had taken the form of anger, and pride, and worldly ambition. At last, however, it took the form of doubt. It seemed that I doubted everything. I thought it was intellectual, and undertook to answer it.'" He tried by reading and study to rebuild his faith again and again.

In the fall of 1866, Brother Bresee went to Chariton, Iowa, as pastor. Winter came on and he was in the midst of a protracted meeting. His doubts still assailed and tortured him. Hear his own words:

"There came one of those awful, snowy, windy nights, such as blow across the Western plains occasionally, with the temperature twenty degrees

I Will Help Thee

By Leola Littrell

*Are your doubts a crushing burden?
You're not trusting in God's Word.
Seek a time and place of quiet
Till His calming voice is heard.*

*Are you feeling tense and worried
When you're working at God's will?
Just let go and seek His presence;
God works through His children still.*

*Are you striving to accomplish
Something worthy all alone?
Are you heartsick and discouraged?
God still walks beside His own.*

*"Fear thou not, for I will help thee,"
Is His promise, old and true.
Just believe and let His Spirit
Have His perfect way with you.*

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below zero. Not many were out to church that night. I tried to preach a little, the best I could. I tried to rally the people to the altar, the few that were there, and went back to the stove, and tried to get somebody to the Lord. I did not find anyone. I turned toward the altar; in some way it seemed to me that this was my time, and I threw myself across the altar and began to pray for myself. I had come to the point where I seemingly could not go on. My religion did not meet my needs. It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. I was ignorant of my condition. I did not understand in reference to carnality. I did not understand in reference to provisions of the atonement. I neither knew what was the matter with me, nor what would help me. But, in my ignorance, the Lord helped me, drew me and impelled me, and, as I cried to Him that night, He seemed to open heaven on me, and gave me, as I believe, the baptism with the Holy Ghost, though I did not know what I needed, or what I prayed for. But it not only took away my tendencies to worldliness, anger and pride, but it also removed the doubt. For the first time, I apprehended that the conditions of doubt were moral instead of intellectual, and that doubt was a part of carnality that could only be removed as the other works of the flesh are removed."

In closing, let us analyze his experience: (1) He was converted in Franklin, New York, in February, 1856. (2) He obeyed his call to preach and served acceptably as pastor and presiding elder. (3) He conducted many revivals over his circuit, pastorates, and district which were blessed of the Lord in the saving of many souls. (4) He was assailed with unholy anger, carnal pride, worldly ambition, and moral doubts. (5) On the very night of his sanctification he preached the gospel and did his best to win souls to Christ. (6) He threw himself across his church altar and prayed for his own personal and spiritual need. (7) Though he was ignorant of his need the Lord graciously helped him, drew him, and impelled him. (8) While he was still crying to God for help and deliverance from his carnal state, his faith operated. (9) In answer to his faith he was baptized with the Holy Ghost. (10) This baptism with the Holy Ghost took away from him all tendencies to worldliness, anger, pride, and unholy ambition, and also removed his doubt. (11) He found out for the first time that doubt was moral rather than intellectual, a part of carnality as other works of the flesh.

Please carefully note in closing the time of these two epochs in the life of this good and great man. He was converted in Franklin, New York, in February, 1856, and sanctified in Chariton, Iowa, in the fall of 1866, ten years later. Again, Christian testimony confirms the Biblical teaching of two works of grace. Amen!

*Though
the day
be overcast—*

Send a Ray of Sunshine

by

EDWIN ZIMBELMAN

Pastor, Napa, California

The age-old topic of the weather has been the opening for many conversations but we agree that often the remarks

and comments made are stereotyped and routine without much depth or meaning. It is so refreshing when a cheery expression of happy contentment and glad acceptance of the weather is forthcoming. To find pleasure in what God has sent is uplifting and often contagious, thus bringing cheer and well-being to the other party in the conversation. These are *rays of sunshine* that break through with warmth and blessing. They make the day seem brighter although rain clouds may be in the sky.

Such *rays of sunshine* are possible through expressions outside the familiar topic of the weather. Just recently such an experience was mine. It brought sunshine and glad cheer and is a blessing even now when it is called to mind. One of my fine, godly laymen had spent a few moments at the church study and was leaving. He had already closed the door but opened it again, looked around it, and said simply: "And don't forget—we love you."

Perhaps he was not aware of the sunshine and blessing he brought to his pastor's heart by that kind remark. The day seemed brighter, giving an inner feeling that through Christ I could face and conquer anything that the day might bring forth! For this faithful, praying brother reminded me of their love. What a ray of sunshine and it cost so little to send it my way!

Without doubt all of us could send those rays to our fellow men. Some of them may be facing difficulties, sorrows, or burdens. Their day could be made brighter; their load would become lighter; they would be filled with new hope and encouragement. Regardless of the weather outside we can all send such *rays of sunshine* to warm and cheer the heart!

REV. H. J. EASON—

The Peach State's Princely Pioneer

Rev. H. J. Eason, of Savannah, Georgia, has been a member of the Church of the Nazarene since its beginning. "Frozen out" of one of the older denominations because of his unflinching stand for Christian perfection, he united in 1905 with the Holiness church located in Donalsonville, Georgia. Soon afterwards, this church joined the Holiness Church of Christ, which later merged with other groups to form what is now the Church of the Nazarene. After getting in on "the ground floor" of this vigorous new movement, Brother Eason has been one of its most faithful servants.

A native of Georgia, Brother Eason has always pastored in his home state, crossing borders to Florida, South Carolina, Tennessee, and Montana only for special speaking engagements. He attended old Sparks Collegiate Institute, where, in his words, he received "a smattering of education, a lot of high ideals, and a wonderful wife." Later study at Mercer and Emory universities, plus twenty-one years as a teacher and principal in the public schools, testifies to his deep grasp of the world of learning. Brother Eason is still abreast with the times, open to new ideas, and a diligent student of the Word of God. His interest in Christian education is further indicated in two decades of work as trustee and board member of Trevecca Nazarene College.

Imbued with a pioneering spirit, Brother Eason has helped in the organization or reorganization of four churches. His last pastorate was at Savannah Central Church of the Nazarene, which he organized in his own home eighteen years ago. A number of young men and women have obeyed the call of Christ to full-time Christian service through his compassionate and selfless ministry.

Quiet and unassuming, Brother Eason adorns the gospel of perfect love. After conducting a revival in his church, one of our preachers commented, "He is one minister whose own people call him a saint." Brother Eason is indeed a silver-haired Christian gentleman whose aura of kindness has melted many a rebellious heart. His spirit of love and wisdom has contributed greatly to the harmony and unity Georgia Nazarenes have enjoyed down through the years.

When considering retirement, Brother Eason examined the District Minutes, which list the elders and their assignments. Though he would be in semiretirement, he was not content to have an "R"

(retired) or a "U" (unassigned) beside his name. He rather chose to "refire" and take an evangelist's commission! As an able preacher and musician, he continues to cast a radiant light for God in this new capacity.

During the last district assembly our fine superintendent, Rev. Mack Anderson, spoke words of high appreciation for this man who "walks softly before the Lord." Then amid tears of joy and love, Georgia Nazarenes showed their gratitude for his years of noble service by a generous love offering. Standing by was Ellie, his remarkable wife, who finally has found the time to reproduce on canvas some of the loveliness of her soul.

In one of his sermons, Brother Eason told of a musician who practiced for five hours with only his right thumb in order to get ready for a piano recital. Some listeners considered this a great waste of time until they learned the purpose of the exercise. Applying this to life, Brother Eason said, "On earth we should carefully practice for the main recital which is in heaven." We would all do well to heed this pioneer's advice and find his perspective which perfectly tunes the heart for the heavenly recital.—GEORGE W. PRIVETT, JR., *Pastor, First Church, Donalsonville, Georgia.*

"Forward Still!"

By EVANGELIST HUGH SLATER

Some years ago a sight-seeing traveler in Madeira rose early one morning, hoping to reach the summit of a certain mountain to gaze upon a magnificent scene and enjoy the balmy air. Guided by a faithful servant, he had gone up some two thousand feet when a thick mist was seen descending upon them, obscuring the whole face of the heavens, and apparently defeating the plans of the day, suggesting that the only thing left to be done was to retrace their steps.

But as the clouds came nearer, the guide ran on, penetrating the mist and calling to the traveler, "Press on, Master, press on! There is light beyond." The traveler did press on, and in a few minutes the mist was past and he gazed upon a scene of transcendent beauty. All was bright and cloudless

above; there was nothing between them and heaven. Below was the almost level mist, concealing the world, and glistening in the rays of the sun like a field of untrodden snow.

What a striking parallel of the experiences of the Church! The mists of earth sometimes hang low about us on our journey. There are stages in our pilgrimage when it seems that the only course is to retrace our steps. But always there is the beckoning voice of our faithful Guide, the Holy Spirit, who says, "Press on, pilgrim! There is light beyond." And we find that by pressing on, the mists begin to vanish and we are in the midst of transcendent beauty and glorious advance.

What a pertinent challenge these days offer to the Church of the Nazarene as we celebrate our Fiftieth, Golden Anniversary! We have successfully climbed to peaks of great accomplishments, and with our hearts set on the heights above, we find ourselves beset with difficulties in the form of war clouds, distress, recession, Sabbath desecration, and a lust for pleasure. But on the other hand, we

are challenged by a world that is head-sore and heart-sick. Pessimistic voices in our own ranks are telling us that no church has kept its spiritual fervor after fifty years. Clouds of discouragements many times darken our horizon, and humanly speaking, we sometimes feel like giving up. But the inspired voice of the Comforter and Commander and Faithful Guide beckons us onward by saying, "Press on; there are greater accomplishments ahead!" The pinnacle of greater achievements for the Church of the Nazarene is just ahead.

Shall we do as the traveler did and thus reach the goals set by our General Board and the Board of General Superintendents? Or shall we settle back into a state of smugness and complacency because we have made our place among the denominations of the world? No! May our battle cry be that of the song writer of the past who exclaimed:

*Then forward still, 'tis Jehovah's will,
Tho' the billows dash and spray.
With a conqu'ring tread we will push ahead;
He'll roll the sea away.*

Heresy concerning holiness is exceedingly persistent. Weak sentimentalists strive to ignore or minimize sin and tell us that all men are practically holy when they are born. Stalwart theologians answer that, quite to the contrary, no one can possibly be holy in this life. Between these extremes many sincere Christians settle down to the conclusion that perhaps one now and then may attain to holiness, but that the average person can at best live only on the fringe of such a blessed state. But the Scriptures teach that the Spirit-filled life is the normal Christian life—the privilege and duty of all true believers.

By His death upon the cross, Christ potentially saved us. But we are efficiently saved by the regenerating and sanctifying power of the Holy Spirit who comes in crisis and abides in ever continued process. Here is the distinguishing quality of true Christianity—not the repression of sin by power from without, but

The Normal Spirit-filled Life

General Superintendent Chapman

expelling evil by the enthronement of a Person within.

Negative holiness is a concept of thinkers, but does not exist in fact. Sin leaves only when Christ comes, and holiness lasts only while Christ remains. I write these lines in a stateroom on a lower deck of a steamer in the South Atlantic. Just now I have the electric light on and the whole room is full of light. But the darkness is gone conditionally, rather than absolutely. It is gone only on condition that the light remains. Likewise, only a Spirit-filled heart is a holy heart—no theory can affect this fact.

In the New Testament "baptized with the Holy Spirit" and "filled with the Holy Spirit" are sometimes used as interchangeable terms, but they are not always so used. Baptism describes the initiation, fullness describes the continuing results. There is, normally and properly, only one baptism with the Holy Ghost, but the Spirit-filled life is a life of constant and increasing blessedness, joy and victory in which there is place for "many fillings" and continual enlargement. "Be filled with the Spirit."

—Herald of Holiness, June 11, 1938

*These three things
will help us—*



Harness the Dormant Power of the Church

By PAUL S. COOK

Pastor, Sandusky, Ohio

The great and pressing problem which we face in many of our churches, whether large or small or in between, is simply this—too many of our people are unproductive; and many of them are not as productive as they might be. When a piano is to be moved they walk nonchalantly off with the bench. This unproductivity is reflected in the realm of prayer, giving, service, sacrifice, and soul winning.

Is it not true that many of our folks are denying themselves the power of God which comes only by dwelling in His presence? Our people, for the most part, are generous but frankly I see very little sacrificial giving for the kingdom of God. Service so often is reluctantly and grudgingly given. Soul winning is not infrequently overlooked.

Our premise is that in all of our churches we have latent or dormant powers; that is to say, we are not operating at peak efficiency. It is true that in many cases we are doing well, but we are not doing our best, all that of which we are capable. Dr. J. B. Chapman once said, "We could do all that we are doing if God were dead."

Now the first step in the direction of solving this serious problem is the recognition of its existence. As with a fine-toothed comb we ought to go through our membership to discover hidden talent or perhaps undeveloped and unused talent. We ought to seek to ascertain the aptitudes of our people. Furthermore, we ought to conscientiously endeavor to weigh the contribution that each of our members is making to the total program of the church. If we are inclined to feel that we are operating at peak efficiency it might be well for us to make some comparisons. For example, compare the average midweek prayer meeting attendance with the church membership. Compare the Sunday evening evangelistic service crowd or the week-night revival meeting crowd with the church membership.

More startling and revealing perhaps would be a comparison between our membership and the number of new converts to Christ during the year.

Again, survey your situation and seek to learn how many of your people—holiness professors—are conscientiously, consistently, and prayerfully seeking to win souls to Christ by personal testimony.

If you are skeptical about this question of dormancy in your church interrogate your Sunday school teachers as to how many of their scholars were personally dealt with about their souls' salvation during the last year. And if you have the courage, poll your people as to family altars and private devotions. I dare say that when you have done the above you will discover that, while your people have done something in all of these directions, they have not done their best.

Too many people live in the realm of emotion rather than in the realm of responsibility, in the realm of inclination rather than in the realm of duty. Nothing less than the undertaking of a superhuman task justifies our claim to Christian discipleship. But do the records indicate that we have undertaken such a task? Are we not, for the most part, marking time and holding our own?

Oh, the lack of enthusiasm and zeal in the quest of the unchurched! Oh, the conspicuous absence of unsaved people in our regular services and our special campaigns! Oh, the woeful lack of leadership in our various departments! What a half-hearted affair our visitation program frequently is! Can we be satisfied and complacent when conditions such as these prevail while around us are many communities without the message of the Church of the Nazarene? With a great challenge and a gigantic task before us, can't you see how imperative it is that we harness the potential in the fans, the spectators, the pew warmers, the on-lookers and also the dormant power in those who are contributing less than they are able to contribute?

And now may I suggest briefly what I feel to be the means by which we can hope to approach, at least, the ideal which has been suggested in this subject.



News in Picture



THIRTY YEARS OF CONTINUOUS DAILY BROADCASTING was completed by First Church of the Nazarene, Little Rock, Arkansas, a few weeks ago. Pictured in the studio are, left to right, Charles Wilson, seated at the studio organ, Roy Davis, Mrs. Clyrene Diffee, Guy Crawford, Mrs. Ruby Mitchell, Luther Baugh, Olena Phillips, and the pastor, Rev. K. F. Dickerson.

First, we must have a genuine spiritual awakening among our people. We must insist upon their having a personal Pentecost. It is the invasion of divine life which brings with it initiative, drive, compulsion, and propulsion. Inertia and the fullness of the Spirit are incompatible. The members of the first century Church were not conscripted or drafted into service; they volunteered. Moreover, they did not allow material and secular interests to rival the interests of the kingdom of God. They had time for God, for prayer, for fellowship, and for service. The result—thousands were added to the Church and in time the Roman Empire was shaken by the impact of a Spirit-baptized Church. This is our chief need. We need to insist that our people have a current, up-to-date Pentecost, which disposes us to God for sacrifice or service always.

Second, our people must be trained. A bona fide Christian experience will be accompanied by a desire to serve God and the church but this is not enough. The challenge of Jesus was, "Follow me, and I will make you fishers of men." Let us be reminded that leadership ability, teaching, giving, witnessing, praying, and soul winning require training. Perhaps our greatest loss of power is at this point. More of our people than we dream of would become an integral part of our working force if they had the *know-how*. Most of our people have a fairly good idea of what is expected of them as

Christians and church members but many of them are without the necessary tools with which to work. They do not know how to approach sinners about their souls. They do not know how to do effective work in the visitation program. They do not know how to teach a Sunday school class. Many other inabilities could be mentioned but these will suffice to show us that incompetence frequently has its seat in the head rather than in the heart. Let's not only inspire our people but also teach them and give them an opportunity for expression.

Finally, I think that organization would go a long way toward remedying this condition which is plaguing our churches. Think, for example, of the many time-consuming and energy-expending jobs that pastors do which should be delegated to the laymen. It isn't the task of the minister to serve tables. This renders his ministry less effective and denies the members a means of service. It is recognized in group dynamics that the sooner a leader can work himself out of a job, the better leader he is. Then, think of our organization in the area of public services. Do we have order or confusion? Oh, if we could compute the losses we sustain by disrespect and irreverence!

What about our organization in the area of visitation evangelism? Are we casual or are we consistent and systematic in this endeavor? Are our objectives clearly defined and our results tabulated? In per-

haps the greatest revival of our time, the Billy Graham New York City campaign, much of the success was attributable to precision organization. Absolutely nothing was left to chance. It was not a one-man show. The campaign involved hundreds of people each of whom, like Gideon's band, was in his proper place. Organization means the elimination of lost motion and consequently the conservation of power. This is indispensable in our work.

Now, let me recapitulate for your consideration three basic things by which I think we can harness the latent powers of our churches: (1) an invasion of spiritual power—a personal, current Pentecost; (2) training in the various techniques of Christian service, and (3) organization.

Look Up and Smile!

By Hilda B. Morrill

*Don't be discouraged; look up and smile.
There's Someone who loves you; His love is worth-while.*

The deep waters may come but they'll not overflow—

I know this is true, for the Bible says so!

*So lift up your head; there's a heaven to gain.
Someday with the Saviour we're going to reign.*

*Oh, be not discouraged through life's little while,
There's much to look forward to—look up and smile!*

A child's prayer, tear-filled eyes and—

The Surgeon's Knife

We were recently impressed anew as to the importance of establishing right Christian habits early in life. If children are taught spiritual truths while young—when the mind is plastic—impressions are so thoroughly fixed that they are afterwards available for applying to life situations—even in times of stress and emergency. In a sermon not long ago a minister described an incident we cannot forget. A little girl was wheeled into surgery one night because of a serious illness.

"What are you going to do?" she anxiously questioned of the doctor.

"We're bringing you here so as to make you all well—so you'll not have any more pain," he answered gently.

"Will it hurt me?" she asked.

"Not at all," the surgeon replied. "We'll put you to sleep, and everything will be all right."

"But, Doctor, before I go to bed at night when I'm home I always kneel down and say my prayers. Can I kneel down *here*, before I go to sleep?"

The surgeon was a little hesitant, but knew of no reason to deny the request.

By FLORA E. BRECK

"All right, you kneel down right here," he said. "We'll be waiting for you."

Tenderly, she was assisted down to her knees. She closed her eyes. "Now I lay me down to sleep," she prayed softly, "I pray Thee, Lord, my soul to keep. If I should die before I wake, I pray Thee, Lord, . . . my soul to take." Her voice trailed away toward the end, and she was lifted into place for the operation.

A noticeable hush pervaded the place, for nurses and internes had been observers at the unexpected drama. Rivulets of tears appeared on some of the faces, as they recalled their own childhood teachings.

The minister didn't mention whether or not the child lived, but we assumed that she did, since God honors prayer; and since, when He walked the earth, He was especially interested in little children. *Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven* (Matthew 19:14).

BLOOD on Troost Avenue

By **NORMAN R. OKE**

Book Editor, Church of the Nazarene

Does that sound too grim? Well, those of us who know Troost Avenue in Kansas City would not think it out of place to picture "blood on Troost Avenue." For this noisy, busy, earthy street is a cross section of humanity with "blood, sweat, and tears" in full and strange mixture. Laughter mingles with screams and moans on that old street.

But for now let's bypass the "sweat and tears" and think only of the blood on Troost Avenue. And I don't mean the blood spilled by car accidents or tavern fights, though all this is part of the shadow and sunshine of this siren-saddened metropolitan thoroughfare.

Sunshine and shadow? Yes, and right next door, too! Twenty-nine twenty-three Troost Avenue is world-known as the address of the Nazarene Publishing House—publishers of gospel sunshine to the ends of the darkened earth. Its presses roll day and night to tell the happy story. Its atmosphere fairly throbs with good news and joy. And right next door, occupying the very next building, is the Midwest Blood Bank. And right there you have a parable in daily action: **BLOOD ON TROOST AVENUE.**

I work within sight of this "blood by wholesale" factory; chiseled on my mind is a picture I'll never forget.

And I can't help but wonder! I see men from all walks of life; I see mothers with babies in arms; men both colored and white—for blood banks know

nothing of segregation; I see some of them leaning wearily against the wall as though unable to face life standing up. Yet there they are; selling their blood, pulsing, pumping out their very life. Just a pint of blood now and then for the wholesale market; blood for sale—and in return a few inflated dollars!

And I wonder! Is blood an expendable commodity? Do they know that the five-dollar bill will be spent long before the blood is replenished in their veins? Do they know that blood is as precious as ever; it never inflates with the dollar market?

But still I wonder! And this is what bothers me most of all. Am I as ready to spend my blood in the Gospel Business as they are in the Existence Business? Of course, Christ does not ask me to stand in line and offer my blood by the pint. But I do read in His Word that I am to be a "living sacrifice," and that can't be done without putting blood into it. And not blood by the pint, either! All my blood, all the time, on the altar for Christ.

And still I wonder!

Even as I write they stand at the door of the blood bank waiting for their turn to part with their blood. And, strange, they even seem to be impatient, checking their watches, as though loath to waste the moments. Am I that eager to "spend and be spent" for the Master? Or am I sluggish and slow in my bloodletting for the Kingdom?

But there is still another picture: Blood Bank on Troost, and BLOOD BANK on Calvary too. Blood was spilled on Calvary, not by the pint, but without measure. The Lamb of God—His precious blood, "as of a lamb without blemish and without spot," shed for many for the remission of sins!

Do these sad merchants of their own blood know that Christ is in the "Blood Business" too? Has been, in fact, from "the foundation of the world"? That Christ came to shed His blood for them?

And we, here at 2923 Troost, are commissioned to tell to all the world that Calvary was a blood offering for sin for all men everywhere. Yes, there is Blood available on Troost Avenue; Blood that will erase the deepest stain of sin—not by the pint, but without measure.

The Nazarene Publishing House does have something in common with the Midwest Blood Bank next door. There is **BLOOD ON TROOST AVENUE!**

Let the Christian be too busy to stop and argue the fine points of theological dogma, too busy to stop and criticize the weakness of his neighbor, too busy to stop and quibble over some nonessential or external difference of opinion, too busy to stop his all-important work of winning the lost to Jesus.—James McGraw.



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EDITORIALS.....

The Eternal Now

Paul was penning his last words to Timothy, his son in the gospel. He had just said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:6-8). Then a very sad note breaks in: "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; . . ." (II Timothy 4:9-10).

During Paul's second, and last, imprisonment, Demas had forsaken him. Paul had spoken of him twice before with honor. In writing to the Colossian church, he said, "Luke, the beloved physician, and Demas, greet you" (Colossians 4:14). And then in his Epistle to Philemon, he wrote: "There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers" (vv. 23-24). Undoubtedly Demas started out well and continued in the race for some time. He was a joy and a blessing to Paul, who, while he felt quite secure in the grace of God, always sought the companionship of Christian friends also. Demas, among others, had provided this for him, at least for some years; but he fell by the way.

If we would get the complete picture here we must read II Timothy 4:9-11: "Do thy diligence

to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." Five persons are mentioned here, and the implication clearly is that all of them but Demas had remained faithful unto Christ and to Paul. Also there is Timothy, to whom Paul was writing, who is involved in this passage; certainly he was faithful to the end.

Of special significance in this connection is the mention of Mark. He was the one about whom Paul and Barnabas had disagreed when the latter would have taken Mark on the second missionary journey. Paul objected and they separated, Barnabas taking his nephew Mark with him, and Paul yoking up with Silas. Paul's reason for not taking Mark on the second missionary journey was that he had turned back on the first journey—he got "cold feet" before he had gone very far and went back home. This was probably due to his youth and inexperience. Anyway, as shown in the verses presented above, Paul had forgotten what had happened in the past and asked Timothy to bring Mark with him, adding, "For he is profitable to me for the ministry." Mark had started out poorly but was then running well.

On the other hand, Demas began well but ended in defeat. He was overcome by the "eternal now," the ever-present world. It might have been business of some kind or it might have been some pleasure—

but whatever it was, Demas got his eyes on that thing and forgot God. He might have been like the rich man who lives only for the almighty dollar or the drunkard who has become a slave to his desire for drink. In either case, the "eternal now" had absorbed his attention.

What does it mean to live for the present, the ever-present now? It signifies that the past, with its lessons, has been forgotten; and the future is

• *By Stephen S. White* • • • • •

ignored. It means, as one writer has clearly indicated, "living unintelligently." If one would live intelligently, he must let the experience of the past enter into and, to some extent, modify his present living. Also, he must permit his hopes for the future and his plans for the same to have a part in shaping his present. A man who lives without a past or a future is living for the "eternal now," for the ever-present now. He is living blindly, living as an animal lives; he is living irrationally.

Paul said, "Demas hath forsaken me, having loved this present world." That which caused him to forsake Paul and Paul's master was his love for the "eternal now." In a broader sense, Demas' trouble may be described as secularism. All of us live in this present world, but we do not have to permit it to so dominate our lives that we forget all but the present moment.

Secularism is defined as the "doctrine that ethical standards and conduct should be determined exclusively with reference to the present life and social well-being." Further, it is "any view of life, education, etc., or any policy or program referring to such, based on the premise that religion and religious considerations, as of God and the future life, should be ignored or excluded." These definitions of secularism fit into the picture which Paul gives of Demas. A secularist is one who lives for the "eternal now," who sees nothing beyond or above that which we see and touch. Such a life is not Pauline, it is not Christian. "The things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:18).

It is no surprise that Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2). He lived up to this standard, even when his head was being taken off.

News from Some of Our Sister Holiness Churches

On September 11 the ground breaking for the International Headquarters Building of the Wesleyan Methodist church took place. The hour was 4:00 p.m., and the place Marion, Indiana. The president and secretary of the board of trustees, Dr. Roy S. Nicholson and Dr. David A. Rees, were present and signed the contracts. This will be a commodious building costing several hundred thousand dollars, and its construction was made necessary by the loss through fire of the headquarters building for their church in Syracuse, New York, some months ago. We congratulate the Wesleyan Methodist church on this achievement.

Within recent months, Bishop M. D. Ormston of the Free Methodist church resigned and was made bishop emeritus. He chose this course because of illness which the physicians diagnosed as extreme fatigue. Rev. Walter S. Kendall, superintendent of the Oregon Conference, was elected to fill the vacancy caused by the retirement of Bishop Ormston. Bishop Kendall is now active in the leadership of the Free Methodist church. In the retire-

ment of Bishop Ormston, the Free Methodists suffered a real loss in the over-all leadership of their church. However, Bishop Kendall will, no doubt, fill this position with distinction.

In this connection it is interesting to call attention to a significant change in the organizational setup of the Pilgrim Holiness church. During the General Conference of 1954, the General Board was requested to prepare legislation on the matter of three general superintendents instead of one. At its General Conference in June of this year, the resolution covering this change in the administrative organization of the Pilgrim Holiness church was adopted. In accordance with this legislation this church now has three general superintendents instead of one. In addition to Dr. W. H. Neff, already a general superintendent, Drs. Richard G. Flexon and Melvin H. Snyder were elected to this office. Along with this, the offices of assistant general superintendent and secretary of education were discontinued. Their duties were passed on to the general superintendents.

The Sunday School Lesson

MILTON
POOLE



Topic for
October 5:

The World into Which Jesus Came

SCRIPTURE: Luke 1:1-4; 3:1-14 (Printed: Luke 1:1-4; 3:1-6)

GOLDEN TEXT: *When the fulness of the time was come, God sent forth his Son (Galatians 4:4).*

For the next six months you will be introduced to a chronological study of the life of Jesus Christ. While the first lesson opens with a session on the world into which Jesus came, the major part of the emphasis is concerned with the events of His ministry. These lessons must provide an awakening into the understanding of the purposes, deeds, character, teaching, death, and resurrection of Jesus Christ.

In our present study we first learn how it was that Luke decided to write about the Christ, the method he followed, that he was not an eyewitness

of Jesus' ministry. But he sought to establish the certainties from those who were eyewitnesses. With a careful study he proceeds to give an accurate and orderly account (Luke 1:1-3).

We further see that Luke gave his purpose to the world of the first century, "that thou mightest know the certainty of those things" about Jesus of Nazareth (Luke 1:4).

There was a spirit of expectancy throughout the world of that time. Everywhere persons seemed to be living with the thought that something of very great spiritual and moral significance was about to happen. The world was in the grip of secularism. With the exception of a few choice souls, religion was at low ebb. This was the world into which Jesus came and to which John preached the message of repentance (Luke 3:1-14).

What are some practical applications?
—to know personally the certainty of the resurrected Christ, my Saviour and Sanctifier.

—to share this certainty with others through personal witnessing and soul winning.

—to accept the truth of repentance as the necessary prerequisite for genuine revival in my heart and the disposition of humility as my continuing attitude before God.

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

around Crowell. The boy continued to pray the best he could.

On the following days the sailors threw pieces of wood at the young Christian. His face, his arms, and his back were terribly bruised. But even as Daniel prayed on, so Crowell prayed on.

Other days the sailors threw many buckets of water on the boy, but they got no results. When one type of persecution did no good, someone else would think of a worse punishment.

One time the sailors dragged the young boy away from his praying place, took him to the mast, and tied him there. Then with a strap they lashed the boy's back with thirty-nine stripes, making the blood spurt out in many places. The scars were so deep that Crowell carried them with him to his grave.

Before the bloody marks had been given a chance to heal, the sailors took Crowell one day and tied a rope around his waist. They then threw him overboard. Each time he swam back to the edge of the vessel, the sailors would shove him away. Meanwhile Crowell became weaker and weaker.

GIVING UP TO DIE—

After many attempts to climb back on the ship, Crowell became so weak that he felt he would drown. He came up to the surface of the water once again and called to the sailors.

"Send my clothing to my mother and tell her I died for Jesus," he said, then sank back into the water.

As he sank, the sailors on board ship hauled him up on deck. For a long time they worked over him, trying to bring back his normal breathing. Finally he was weakly breathing, so two of the sailors carried him to his bunk. There they stayed with the weakened lad for a long time. They had been watching the boy and their hearts had become convicted. They asked if he would pray for them. Young Crowell felt no evil in his heart nor did he wish any revenge. He cried unto the Lord and in a matter of a few moments the two rough sailors were converted.

In the meantime up on deck the other sailors became worried. They figured their two companions had stayed with Crowell in order that they might further persecute him. After some time they called loudly to the boys.

"Hey, down there, you fellows, cut out the treatment. The boy has had enough. Come on back up here."

The two converted sailors went on deck and explained what had happened. Before the week was past everyone on board ship was converted, even the tough old captain.

SERVING THE LORD—

It was not much later that the little sailing vessel put in to port near Cape Cod. A bad storm was brewing and before many hours had passed there

the HOME CIRCLE



Conducted by GRACE RAMQUIST

How God's Boy Won

There is nothing more wonderful than the feeling that one is standing for the right. When one is sure he is right, it matters not whether he gains or loses the applause of the crowd. In days long ago now, many times the youth of the churches had to face death because they insisted on standing for God and the Bible.

This was true of J. H. Crowell when he was a boy back in 1840. He was raised in a Christian home but did not give his heart to the Lord until he was sixteen years of age. Soon after this, however, he shipped out on a sailing vessel with a crew of twelve men and boys.

Before Crowell sailed he promised his mother that he would pray three times a day. His mother in turn pledged that

she too would pray at the same time of day her son prayed. This turned out to be a most difficult promise for the young lad to keep. He had been on board ship but a short time when he learned that he was the only Christian among the crew.

Where could he pray in private? was a question young Crowell faced. He felt he could not do a good job of praying unless he prayed aloud. To do this it was necessary for him to go below.

PRAYING IN SECRET—

On the very first day when young Crowell was praying and reading his Bible, the other sailors found his secret place. They immediately set out to make the boy stop his worship. They began to sing at the top of their voices. They sang wicked songs and danced all



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

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

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

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

| Church | Pastor | Present Membership | Gain |
|---------------------------|------------------|--------------------|------|
| KANSAS DISTRICT | | | |
| Ulysses | L. Gering | 21 | 7 |
| Udall | M. McKellips | 24 | 6 |
| Wichita Eastridge | B. Leffel | 58 | 11 |
| Wichita University | U. Rushing | 68 | 13 |
| Arkansas City | D. Crenshaw | 81 | 12 |
| Salina First | H. Jones | 99 | 17 |
| Hutchinson Peniel | C. White | 147 | 12 |
| Newton | H. C. Thomas | 243 | 22 |
| Wichita First | G. A. Gough | 556 | 36 |
| KENTUCKY DISTRICT | | | |
| High Bridge | E. L. Reed | 11 | 8 |
| Louisville Mt. Zion | S. Matthews | 16 | 16 |
| Elizabethtown | J. O. Brown | 24 | 6 |
| Sparksville | D. T. Cain | 35 | 28 |
| Louisville Valley | C. W. Snider | 36 | 23 |
| Albany Northside | P. Shields | 44 | 11 |
| Louisville Buechel | M. C. Hash | 49 | 11 |
| Jamestown | C. Pike | 54 | 9 |
| Louisville Penile | J. R. Raymer | 65 | 11 |
| Versailles | D. Middleton | 78 | 28 |
| Somerset | J. B. Root | 104 | 14 |
| Lexington First | T. May | 209 | 24 |
| NORTHWEST DISTRICT | | | |
| Harvard | G. Evans | 16 | 5 |
| Yakima West Valley | I. J. Hoover | 30 | 17 |
| Spokane South Hill | R. T. Kaldenberg | 32 | 14 |
| Wapato | P. C. Burkhart | 42 | 12 |
| Saint Maries | F. Sumner | 44 | 10 |

| Church | Pastor | Present Membership | Gain |
|------------------|-----------------|--------------------|------|
| Spokane Millwood | C. C. Smith | 52 | 9 |
| Hermiston | C. W. Nichols | 58 | 13 |
| Connell | C. G. Rudeen | 71 | 14 |
| Pullman | D. H. Ivester | 73 | 13 |
| Yakima Trinity | V. W. Borden | 84 | 27 |
| Zillah | R. A. Litsey | 92 | 16 |
| Yakima Bethel | R. A. Cook | 137 | 23 |
| Richland First | E. Hurn | 147 | 12 |
| Coeur d'Alene | J. C. Hawthorne | 162 | 18 |
| Yakima First | J. P. Downer | 425 | 110 |

| SOUTHWEST INDIANA DISTRICT | | | |
|-----------------------------------|---------------|-----|----|
| Bloomington Broadview | C. Scisroe | 28 | 9 |
| Clinton | H. Stringer | 29 | 9 |
| Salem | D. L. Leibert | 44 | 9 |
| Charlestown | C. W. Brough | 57 | 11 |
| Evansville North Side | W. R. York | 104 | 13 |
| Bedford First | M. Crider | 123 | 13 |
| Mitchell | F. Canada | 157 | 23 |
| Bloomington First | G. M. Barton | 267 | 25 |

| VIRGINIA DISTRICT | | | |
|--------------------------|---------------|-----|----|
| Hosley Memorial | A. Mason | 23 | 5 |
| Norfolk Calvary | V. Bateman | 50 | 17 |
| Roanoke Eastgate | V. J. Shetler | 56 | 16 |
| Portsmouth | H. Kehser | 64 | 15 |
| Roanoke Garden City | H. G. Compton | 100 | 17 |

| WEST VIRGINIA DISTRICT | | | |
|-------------------------------|----------------|-----|----|
| Gallagher | B. Martin | 7 | 7 |
| Peterstown | C. B. Arbaugh | 9 | 9 |
| Mineral Wells | T. E. Modesitt | 12 | 5 |
| East Bank | R. L. Peal | 13 | 8 |
| Athens | I. G. Neal | 14 | 6 |
| Madison | W. D. Nail | 16 | 5 |
| Buckhannon | S. Pickenpaugh | 24 | 5 |
| St. Marys | G. E. Wilson | 34 | 14 |
| Richwood | B. Sims | 39 | 11 |
| New Martinsville | R. E. Whiteman | 43 | 13 |
| Follansbee | L. C. Provance | 50 | 11 |
| Clinton | J. W. McLain | 57 | 9 |
| Princeton | R. P. Thomas | 64 | 10 |
| Charleston Elk River | J. W. May | 117 | 14 |
| Parkersburg South Side | I. E. Fowler | 132 | 17 |
| Chester | L. Legg | 165 | 18 |

| WISCONSIN DISTRICT | | | |
|---------------------------|----------------|-----|----|
| Appleton | P. Hasselbring | 24 | 6 |
| Ironwood | C. T. Cook | 32 | 11 |
| Milwaukee South 60th | P. Gustafson | 43 | 9 |
| Racine Taylor Avenue | E. E. Young | 116 | 13 |

were nearly three hundred ships in the same port.

Every Sunday after Crowell's companions had given their hearts to God, Crowell had been holding services. As it came close to Sunday, the captain secretly sent word to all the other vessels in port that there would be a service on his ship.

Sunday arrived and, as was his usual habit, young Crowell spent the morning praying and trying to find what

message he should preach, never knowing what was happening up on deck. When service time came he walked out on deck and to his amazement the ship was filled with sailors from other ships. On all the nearby ships, sailors were sitting ready to listen to young Crowell.

There was no altar available, but at the close of the message young men in every direction held up their hands for prayer. Before the afternoon was over it was estimated that one hundred

young men had given their hearts to the Lord.

For some time the ships remained in harbor and young Crowell continued to preach faithfully.

J. H. Crowell served the Lord all of his ninety-plus years. He was a charter member of the "Mother" Church of the Nazarene in Los Angeles. There he prayed, exhorted, testified, and shouted until the Lord called him to his eternal home.



Foreign Missions

REMISS REHFELDT, *Secretary*

News Briefs

Rev. and Mrs. Charles Gates sailed at midnight August 29 for Campinas, Brazil. They will spend some time in language study before becoming active in our new work in that country.

Rev. and Mrs. Edwin Wissbroecker have arrived safely in Africa. They expect to remain in Swaziland until after the annual Missionary Council Meeting. Then they will proceed to Northern Rhodesia, where they will be stationed.

The mother of Rev. Harry Flinner, our missionary in Peru, passed away August 27. Brother Flinner will appreciate your prayers, I am certain.

New Arrivals

Patricia Kathleen Dayhoff was born August 27, 1958, in the Union of South Africa, the daughter of Rev. and Mrs. Paul Dayhoff.

Robert William Alexander, new son of Rev. and Mrs. Douglas Alexander, was born in Swaziland, August 6, 1958. Robert is the grandson of our field superintendent in Africa, Dr. William Eselstyn.

Rev. and Mrs. James Hudson, recently returned to Guatemala after furlough, are now living at Salama, B.V., Guatemala, Central America.

Forty-eight Students

By Mrs. Kenneth Bedwell, *Swaziland*

We opened our school at the end of February, 1958, with forty-eight students. This is the largest number we have had in Bible school. With these students are their families, including thirty-five children. The first time we all met together I wept for joy as I saw this wonderful group who had been willing to obey the call of God.

The testimonies of one couple shall always live with me. They had lived for ten years in one of those shanty towns, in a house made of old sacks and iron. For ten years they had been promised a better house. The day came when the government began to build houses right in front of the shacks, so that when they were finished the occupants of the shacks could go into the new houses.

Two weeks before coming to Bible school they moved into their new home. Here was the test. The wife said Satan came along and said, "Why don't you stay at home and keep your new house?"

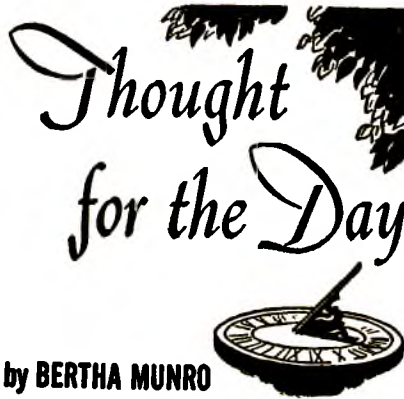
She knew that once they left it they would lose it. But she prayed and got the victory and they handed their house over to the government and stored their furniture. Then they went and put their names on the waiting list, right at the bottom, knowing they may have to wait for another ten or fifteen years to secure another house.

They know that if they are not suitable for evangelists, after being in Bible school, they will have to return to their old jobs. They are a wonderful couple and are just the type to make evangelists. You may imagine just how it thrills our hearts to have the privilege

of working with folk such as these. There is a wonderful spirit in the Bible school and we are praying that God will give us a mighty Holy Ghost revival.

Sharing in the Golden Anniversary

We are now settled back here in Westonaria in the compound work. This past quarter has seen a special effort among the Nazarene men to reach the unsaved. The goal was 150 repenting and added to our church probation classes. Not many weeks ago we had a meeting of the workers at Crown Mines. They reported 153 new converts! And we have not heard from the Orange Free State Mines yet! We gave these workers the goals we have set for this coming quarter. So we are doing our part in the Golden Anniversary year. We are rejoicing in the victory which Calvary brought.—C. S. JENKINS, *Western Reef and Orange Free State, Africa.*



by BERTHA MUNRO

"Love-Alive" Living

Monday:

It is many days since I read and re-read Charles Kingsley's child's story, *The Water Babies*, but just now there flashed into memory two meaningful personages: the lovely, gracious Mrs. Do-As-You-Would-Be-Done-By and the correspondingly disagreeable Mrs. Be-Done-By-As-You-Did. It then seemed obvious that a youngster must have dealings with one or the other. Any sensible child soon learns which lady to avoid. Grownups aren't always so smart. (Matthew 7:12.)

Tuesday:

It is not only the preachy fairy tales that tell us it pays to be kind and forgiving; scientific analyses of the stomach's juices demonstrate the harmful physical effects of anger and resentment and unkind feelings. The term "bitterness" has its literal sense; holding a grudge "rankles," "poisons," "tears down" the body. Again, "He that sinneth . . . wrongeth his own soul." (Proverbs 4:22; 8:36.)

Wednesday:

It has amazed—and frequently disappointed—me to note how *personal* we tend to be. Noble convictions and sound judgments are expressed, even contended for; but when a case in point affects us or one of our family, the conviction weakens, is interpreted loosely, or is forgotten altogether. In fact, in practice it would appear extremely difficult to be loyal to Mrs. Do-As-You-Would-Be-Done-By; that is, to see others as we see ourselves. (I Samuel 3:13; John 7:13, 24.)

Thursday:

It is the Christian's business to learn the art of *identification*. "Vengeance is mine," God says. Forget personal slights and personal interests, by turning them over to Him to handle. Encourage yourself in the Lord. Then, encourage every one his brother. And, your own burden eased, bear his. (Romans 12:19; I Samuel 30:6; Isaiah 41:6; Galatians 6:2.)

Friday:

Another lesson I have remembered for many years. One Monday morning chapel service when the preachers-to-be were reporting on their Sunday activities, a young man testified that he had learned he helped himself toward heaven most in helping others. We all are lifted together.

Everyone we touch calls for some sort of help from us. But genuine help comes by way of genuine identification. (Luke 19:29-37.)

Saturday:

*The world will say,
"Poor boy, you made your bed,
There you must stay."
The world forgot
Those love-alive words, "Arise,
Take . . . bed, and walk!"**

*The *Free Methodist*, April 15, 1958. (See also A. S. London's article on same page.)

Perhaps the greatest gift we can communicate is hope—in Christ. (John 5: 5-9.)

Sunday:

The limit of our "love-alive" giving? Our neighbor's need—and our seeing. If we see with Christ's kind of identification we shall find a way to some contact with Christ's power. (Matthew 14: 13-16.)



In the July 7 issue of *Life Magazine* is an article titled "Death Every Quarter Hour: US Puts Up With the Highway Hazards It Could End." In this article an effort is made to bring down the Fourth of July death toll by featuring this nine-page story picturing "Slaughter on the Road."

But something was missing. *Life* did its best to soft-pedal the drinking driver problem, in spite of the National Safety Council figures. Previous Council studies have shown liquor to be a factor in 55 per cent of holiday fatalities. In the list of six reasons for fatal accidents drinking drivers were overlooked completely. *Life's* list included: mad rush, foolish corner, peril afoot, crowded road, other driver, and sunset glare. Drinking drivers were only mentioned on the fourth line of photo caption on the seventh page of the article.

It was probably just a coincidence but across from the article's first page appeared a four-color, full-page advertisement for Fleischmann's gin. It was one of six four-color, full-page alcohol ads in that issue—estimated revenue of \$240,000.

Why not write a letter today to Mr. Henry R. Luce, editor, *Life Magazine*, Time and Life Building, Rockefeller Center, New York 20, New York, commending him on publishing this article in the interest of less deaths on the road but pointing out to him that such a glaring oversight had obvious implications. You might point out that such an article would suggest that the income from advertising may determine the accuracy of articles and the integrity of the publication.

In a spirit of love let us fight the battle against evil.

KENNETH S. RICE, Secretary
Committee on Public Morals

the Question box

Conducted by STEPHEN S. WHITE, Editor

Why do we celebrate Christmas as Christ's birthday? When does the Bible say Christ was born?

No one knows the exact date of Jesus' birth. The Bible doesn't give it. This is true as to the day, month, and year. However, the best authorities would place His birth 5 or 4 B.C., as strange as this may seem. This 5 or 4 B.C. (before Christ) has arisen because there was a mistake of four or five years in the reckoning at first. Otherwise, it would have been 1 B.C. One conservative scholar says that the observance of December

25, 5 B.C., as the day of Jesus' birth, did not arise until the fourth century A.D. Therefore it really has no authority. On the other hand, this writer adds that this date may be accepted as an approximation of the truth. It is certainly as good as any we can get with the knowledge we have, and therefore there would be no advantage in trying to change it even if we thought we could.

Does the Church of the Nazarene teach that God ever had any other plan than the sacrifice of His only begotten Son for the saving of sinful man? If this is not the case, what is meant by the scripture which says that the Lamb of God was slain before the foundation of the world (Revelation 13:8)?

So far as I know the Church of the Nazarene does not teach that God ever had any other plan than the sacrifice of His only begotten Son for the salva-

tion of sinful man. I also certainly believe that this is in harmony with the teaching of the Bible, as the verse in Revelation and other scriptures teach.

Do two people who are saved and sanctified have a "strained relationship toward one another"? This exists even though one has been to the other to see why there is this strained condition. The latter recognizes that there is this situation but thinks nothing of it since she has had this experience with other Christian friends.

You seem to be describing a condition which has sometimes been explained thus: "I can forgive but I can't forget." If the situation which you describe is of this order it should not continue to exist. If a person forgives, he should forget, and I believe he can but it may take some time. Don't misunderstand me; it doesn't take time to forgive, but to forget, or to get rid of the memory of the break with the other person. Still, one can and should not only forgive but also forget. How? By beginning at once to treat the other person as if there had never been anything between

you. Go out of your way if necessary to say and do things which will make the other person feel good, or as if there was nothing between you. Follow this advice and I'll guarantee that the strained feeling will soon disappear. The facts in the case are that too often we have not really forgiven the other person in our hearts and therefore do not want to act towards him as if he had been forgiven. Thank God, there is a way, with His help, out of this dilemma if we really want to get out of it.

When is sanctification partial and when is it complete?

Dr. H. Orton Wiley in Volume II of his *Christian Theology* has a very interesting paragraph on "Sanctification as Partial and Entire." It gives a clear answer to your question:

"The concomitant blessings which make up conversion as a first work of grace, are (1) Justification as an act of forgiveness in the mind of God; (2) regeneration as the impartation of a new nature; and (3) adoption as an assurance of the privileges of heirship. To these there must be added another concomitant known as (4) 'initial' sanctification. Defilement attaches to sinful acts, and so also does guilt, which is the consciousness of sin as our own. There must be, therefore, this initial cleansing, concomitant with the other blessings of the first work of grace, if this guilt and acquired depravity are to be removed from the sinner. Since that which removes pollution and makes holy is properly called 'sanctification,' this first

or initial cleansing is 'partial' sanctification. But the term is not an indefinite one, referring to the cleansing away of more or less of the sinner's defilement. It is a definite term, and is limited strictly to that guilt and acquired depravity attaching to actual sins, for which the sinner is himself responsible. It does not refer to the cleansing from original sin or inherited depravity, for which the sinner is not responsible. We may say then that initial or partial sanctification includes in its scope all that acquired pollution which attaches to the sinner's own acts; while entire sanctification includes the cleansing from original sin or inherited depravity. Since sin is twofold—an act, and a state or condition, sanctification must be twofold. There can be but two stages in the process of sanctification—initial and entire—the full consummation of the process being rightly known as glorification" (pp. 480-81).

Servicemen's Corner



THANKS—"I would like to take this opportunity to express my heartfelt thanks to the Nazarene Servicemen's Commission for the wonderful literature I have received. May God bless this ministry."—SP-3 DONALD L. ARMSTRONG.

FROM HAWAII—"I want to thank you for the wonderful service you have been giving to the servicemen. The *Herald of Holiness*, *Conquest*, and *Standard* were so very welcome and were waiting for me when I arrived here in Hawaii.

"I have found a wonderful companionship in Brother Joe Chastain's Central Church of the Nazarene here in Honolulu. The Lord has indeed been a blessing to my heart and soul down through these fourteen years in the air force. I praise His keeping power and strength in supplying our every need. If ever there was a day when our armed services should look to God, I believe it is now."—M/SGT. GENE BACON.

NEW CHURCH—"We will always appreciate your faithfulness in supplying us with the *Herald* and the *Conquest* both while we were in Japan and now that we are back in the States.

"However, we have another favor to ask that, we are certain, will prove a blessing to servicemen located in the peninsula in Virginia. We have organized a much-needed Church of the Nazarene

in Hampton, Virginia, and would like to have the news placed in the Servicemen's Corner where all of our Nazarene servicemen will see it.

"The Hampton Church of the Nazarene was organized on August 5 with thirteen members. The first Sunday our attendance was twenty-three in Sunday school and church and the second Sunday we had thirty in each service. We have a full program of services and have called Rev. Win. J. Turner to be our pastor. At present we are worshipping in our home but are trusting God to provide us with a more suitable place in the near future. *As almost half of our number are service personnel and their families, we know that any other armed forces personnel will feel right at home.* Any interested Nazarenes in the area can get full particulars concerning time and place of meetings by calling Hampton 38360.

"If pastors or parents of those stationed at Langley Air Force Base, Ft. Eustis, and Ft. Monroe would write us, we will make contacts."

E. WAYNE MURRAY, *Captain, USAF*
111 Fox Hill Road
Hampton, Virginia

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR



By R. L. LUNSFORD

Church Building Becomes Big Business

The value of churches begun during the month of July alone amounted to \$75,000,000, an increase of \$5,000,000 over the month of June, according to the U.S. Department of Commerce and Labor reports. Still, new buildings are not keeping up with the increase in population in certain key areas brought about by increased births and migration of population.

Fifth Missionary Martyr in Auca Country?

No word has been heard from Dr. Robert Tremblay, a Montreal physician who went into the Ecuadorian jungles to deal with the Auca tribe. An expedition to locate him found his house ransacked, but no sign of the missionary. It is feared that he has suffered the same fate of four other missionaries killed by the Aucas four years ago.

Schools and Churches Practice Co-operation

A happy experience of co-operation between churches and public schools is in its second year in certain areas of Omaha. The schools avoid scheduling Wednesday evening events and Thursday examinations in order to leave the midweek night open for church activities. With a bit of effort on the part of ministerial associations, this could easily become a pleasant solution to the schedule conflict of churches and schools elsewhere.

Chicago Declines to Sponsor Billy Graham Crusade

The Church Federation of Greater Chicago recently voted against officially sponsoring a proposed city-wide revival in Chicago by the Billy Graham Crusade team. Nevertheless, such a crusade will probably be held in 1961 or '62.

October, a Busy Month for Churches

A number of special days are set for observance by the churches during the month of October. October 5 is the date for the annual World-wide Com-

munion Sunday, when all churches of all denominations are encouraged to observe the Lord's Supper. October 26 has been set aside as Reformation Sunday. The week of October 19 has been chosen by both the National Council of Churches and the National Association of Evangelicals for special emphasis.

That Sunday will be observed by the N.C.C. as World Order Sunday and by the organization of Evangelicals as the beginning of N.A.E. week. Together with our own denomination-wide "Week of Witnessing" and fall Sunday School Rally (October 12), a busy month is in prospect.

NEWS of the Churches



Northwest Indiana District Assembly

The Northwest Indiana District assembly convened on August 20 at First Church, Mishawaka. Dr. Hardy C. Powers' direction of the assembly and his messages were efficient and challenging.

District Superintendent Arthur C. Morgan is serving on an extended call. His report revealed an excellent gain in church membership, with all departments functioning efficiently. Superintendent Morgan shared with the assembly his vision for the district, a vision that includes a close tie between local, district, and general church programs, a district united in the spirit of love, a district growing in home and foreign mission outreach, and a district aflame with the mission of holiness evangelism. The report was received with a standing ovation, and a love offering was presented to the Morgans.

The Wednesday evening service was given to evangelism, with Evangelist C. D. Plummer speaking.

In an impressive ordination service conducted by Dr. Powers, elder's orders were bestowed on Elden Shults, and consecrated deaconess' orders awarded to Mrs. Helen Simmons.

Advisory Board members elected were Rev. L. E. Myers, Rev. Henry Hackett, Mr. Paul Johnson, and Mr. Darwin Miller; trustees to Olivet Nazarene College, Rev. Arthur Morgan and Rev. L. E. Myers. Rev. U. D. Dibble was elected district treasurer, and Rev. K. V. Bate-man secretary. Revs. Owen Burke and Gordon Wickersham were elected to the church school board for the coming year.

The assembly was graciously cared for by Mishawaka First Church and the host pastor, Rev. H. E. Hackett.—ROBERT L. GRIFFIN, Reporter.

Minnesota District N.Y.P.S. Institute

The Minnesota District N.Y.P.S. Institute was held at Solid Rock Bible Camp on Lake Alexander, July 28 to August 2. Registration reached a record—a total of 117 including staff members. The program was well planned and carried out by the director, Rev. Richard Kissee.

The messages brought by Rev. David Ehrlin, chaplain, were inspiring to our youth, and many seekers responded to the invitation each night.

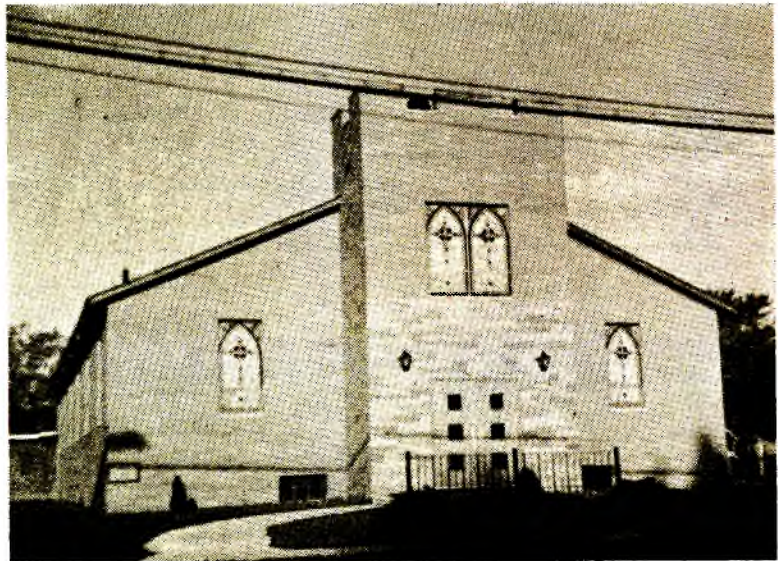
District Superintendent Roy Stevens and wife contributed greatly to the camp, Brother Stevens conducting a Bible study daily and, with the help of Mrs. Stevens at the piano, conducting a Music Clinic.

The new courses offered for our Nazarene institutes were appreciated by

both teachers and institutors. A fine athletic program was provided and enjoyed by all.

We were privileged to have with us the Royale Quartet and their leader, Mr. Clayton Bonar, from Northwest Nazarene College. Their fine spirit of co-operation will be long remembered.

Sheridan Avenue Church, Saginaw, Michigan

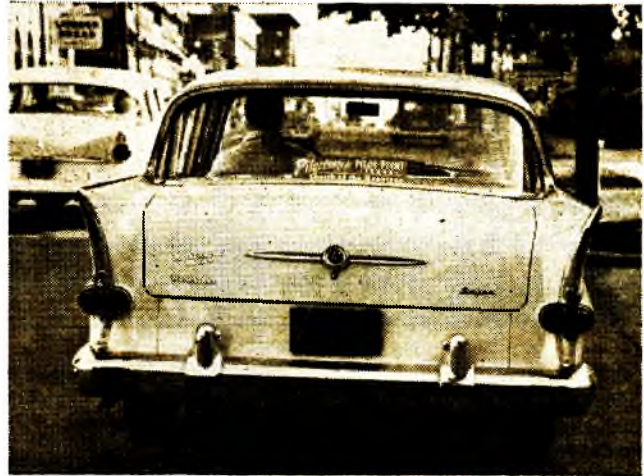


Coming to this church five years ago we found a wonderful people, co-operative and with a desire to move forward for the Kingdom. The church was organized in 1938 by Dr. R. V. Starr, with Rev. E. W. Burk as pastor. Within a few months lots were purchased and a basement church constructed; here services were held for seventeen years. During the last few years God has seen fit to send us many new people, among them skilled architects, masons, plumbers, electricians, etc. The new building, 46 x 80 feet, is of block, brick, and stone construction with laminated rafters and, with the exception of the mason work and main electrical plant, the

work was done by members and friends who donated hundreds of hours of labor over a two-year period. The auditorium has a seating capacity of three hundred; the basement is finished with an auditorium and Sunday school rooms. Because of the many gifts and donations, the church was built for about \$45,000, with a present debt of about \$23,000. Eighty-one new members have united with the church in the last five years; the membership is now 135. Last March 9, Dr. Hardy C. Powers dedicated the church, with a crowd of about 520 people present. We give God all praise for His leadership and help.—HUGH PURNAM, Pastor.

Under the direction of the counselors for the camp, devotions were conducted in the cabins each night as campers retired. Several young people prayed through to definite victory at these devotional times.

The high point of the week was the Thursday night campfire service. The institutors were given 3 x 5 cards, upon which they wrote their vows to God that they had made during Institute. They were then led by torchlight to a cross, where each one pinned his vows on the cross. The cross was lighted by the torch and, as it burned, the Royalaires sang "Only One Life." As they finished, a group of staff members sang "The Old Rugged Cross," while those around the campfire joined in the chorus. In testimony afterwards, many of the young people told how God had spoken to them during the special campfire service.—GLENDON FISHER, Reporter.



NOTICE—All persons driving automobiles who will attend the Pilot Point, Texas, celebration of the church's founding, October 13, may receive FREE OF CHARGE bumper stickers reading: "Pilgrimage to Pilot Point, Texas—Church of the Nazarene." Address your request AT ONCE to the General Secretary, 6401 The Paseo, Kansas City 10, Missouri.

Jacksonville, Illinois—We came here last December 15 and found a small congregation of discouraged people. We prayed, preached, and believed God, and encouraged the people to believe God to give us a much-needed revival. On July 16 Evangelists H. A. and Jewel Casey came as preacher, singers, and musicians in a series of special services. God blessed and wonderfully used their ministry. Many of our people said it was the best meeting here in a long time. Twenty people sought God at the altar, some returning for entire sanctification—thirty-four definite professions during the meeting. We thank God for the Caseys, for this meeting, and for His grace.—EARLE P. CAMPBELL, Pastor.

Lomax, Illinois



Last November 24 marked the dawn of a new day for this church, located in the rural section of the Mississippi Valley. The congregation here began worship in the local fire station (winter

of 1921); in 1945 a former bank building was purchased. Under the leadership of the present pastor, Rev. J. V. Morsch, plans were made for the erection of the present building in 1956. Eleven months

after construction began, more than six hundred people crowded into the building to hear Dr. Samuel Young dedicate it to the glory of God. The present indebtedness will be liquidated in five years, with plans already made for the construction of a ranch-house parsonage. Valuation of the property stands at \$110,000. The pastor-contractor led the congregation into the modern miracle of our times, with a seating capacity of 400. For the past ten years the church has had a steady growth. During this year we have had a 33 per cent increase in membership, and a 17 per cent increase in average Sunday school attendance, with financial giving tripled in the last two years. With only seven thousand people in the entire county, our church continues to be the leader of all denominations in the area. Hundreds of visitors have come to see the building and, because of its practicability and attractiveness, other churches are copying its design. We give God the glory.—Reporter.

**Clip it
NOW!**

If you plan to arrive in Pilot Point, Texas, for the unveiling of the historical marker in time for the noon fellowship meal—11:30 a.m. to 1:30 p.m.—Monday, October 13, please fill out the blanks below and mail IMMEDIATELY TO:

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The program starts at 2:30 p.m. (Meal cost: \$1.25-\$1.35. Bumper stickers will be furnished free to all cars coming to Pilot Point if you will write for them.)

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will use the meal service_____

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rail_____; air_____; bus_____.

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Address_____

Remarks_____

**San Antonio District
Institute**

The San Antonio District Institute was held at Camp Chrysalis, Kerrville, Texas, August 25 to 29, under the direction of the president, Rev. Howard Borgeson, with an enrollment of 123.

Rev. J. Walter Hall, Jr. did a wonderful job as camp director with classes and recreation being of high quality for the young people.

In the worship hour mighty tides of the Spirit came on the services under the preaching of Rev. Jack Lee of Kansas City. From night to night the altar was lined with young people, many of them settling their problems to go all the way with God. Rev. and Mrs. Lee won the hearts of all who attended the institute.

The banquet climaxed the institute on Friday evening, with the guest speaker being our own district superintendent, Rev. W. H. Davis. His message was most important for the hour—"Launch out into the deep in our personal convictions"—with the young people returning to school.—WILLARD L. HUBBARD, Reporter.

**East Tennessee District
Assembly**

The eleventh annual assembly of the East Tennessee District was held July 31 and August 1, at the district campgrounds, Louisville, Tennessee. Dr. Samuel Young, presiding officer, inspired us and gave us much food for thought in each message. He presided with ease and efficiency so that the business sessions ran smoothly. A spirit of unity prevailed throughout the assembly.

Rev. Victor E. Gray, district superintendent for the past ten years, gave a good report of the work of the district during this his second year of a three-year term. He challenged the people to do their utmost for God and His kingdom. Brother Gray and his family are greatly appreciated by the people of East Tennessee.

Mr. Elvin Hicks very ably represented the Nazarene Publishing House. Trevecca Nazarene College was well represented by Dr. A. B. Mackey, president; Rev. C. E. Keys, field representative; and a ladies' trio.

In an impressive ordination service on Thursday evening, elders' orders were given to Cecil Vaughn, Byron S. Murphy, and Lyle Parker.

In the preceding conventions, Mrs. J. A. McCammon was elected N.F.M.S. president and Rev. Ray Dunning was chosen N.Y.P.S. president.

East Tennessee Nazarenes are united to go forward for God and holiness in these days of opportunity.—ALMA TEEPLE, Reporter.

**Oregon Pacific District
Boys' Camp**

The annual Oregon Pacific District boys' camp was held August 19 to 24, at White Branch Camp high in the Cascade Mountains, with 166 boys at-

tending. Rev. Roscoe Pershall, district director of evangelism, supervised the encampment, assisted by twenty-nine counselors and staff members. "Chaplain" Ramon Vanderpool captivated the attention of the boys with his thrilling "sea stories" and Christ-exalting messages.

Highlighting the daily camp activities were the Indian track meets, water-boiling, fire-building, and other competitive games. The athletic director, Rev. Herbert Bennett, utilized the natural surroundings to full advantage for the "Junior Olympics."

Camp Director Pershall initiated a follow-up program for pastors of boys who found spiritual help at the altar during the camp.—JAMES E. KRATZ, Reporter.

**Kansas District
N.Y.P.S. Convention**

The Kansas District N.Y.P.S. convention was held August 9 at the District Center in Hutchinson, with Rev. Ed Houston, district president, in charge. He gave an excellent report, followed by an almost unanimous vote for reelection. Reports of the zone chairmen presented interesting rallies and activities conducted during the past year.

Of special interest to the convention were reports given by the young people of the district who attended the National Youth Institute in Estes Park, Colorado.

The eleven o'clock service was under the direction of Professor Warnie Tippitt, singer, and Evangelist James Crabtree (workers for the district camp). God was in our midst, and we look forward to a good year for our youth on the Kansas District.—LEWIS PATTERSON, Reporter.

Benton, Arkansas—Our church recently enjoyed a glorious one-week revival with

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Evangelist and Mrs. H. F. Crews as the special workers. The attendance was better than in any previous meeting, and there were new people in every service. Best of all, the Holy Spirit was manifestly present, and this meeting was a spiritual feast for the people of God. Nineteen souls were either saved or sanctified, and one new member was added to the church. Four hundred calls were made during the week, and all previous Sunday school records were broken on the closing Sunday with 150 present. Benton church is going forward under the capable leadership of Rev. Dallas Hudspeth, pastor. We give God praise for what has been accomplished.—AVIS MOORE, *Reporter*.

**Central Ohio District
N.Y.P.S. Institute**

The thirteenth annual Central Ohio District N.Y.P.S. Institute was held at the Nazarene District Center, in Columbus, Ohio, under the direction of Rev. Jay H. Keiser. God met with the group

of 180 teen-agers and a staff of 35 adults in a wonderful way.

Rev. Ross Emrick, special speaker, endeared himself to the hearts of all as he preached the uncompromising gospel of full salvation.

The first two units of the HIS series were well received by the teachers and campers. We commend the general headquarters staff and the Nazarene Publishing House for bringing us these studies on the institute level.

The closing service of the camp was a midnight communion service conducted by Dr. H. S. Galloway, district superintendent. It left a spiritual impact on most of the campers that they will long remember.

God is blessing the youth of the Central Ohio District as they plan their year's activities under the theme, "We Cannot but Speak."—*Reporter*.

Ventura, California—Dr. and Mrs. Henry B. Wallin celebrated their golden wedding anniversary on August 9 in the

Ventura church. Dr. and Mrs. Wallin have spent fifty golden years in the ministry of the Church of the Nazarene and are widely known and loved. Many friends were present for the occasion, including their daughters with their families. A marriage ceremony, adapted to the occasion, was performed by Dr. A. E. Sanner and Dr. H. Orton Wiley, and several friends of earlier years gave incidents from Dr. Wallin's life. It was a beautiful celebration, with many lovely gifts, showers of greeting cards, and numerous telegrams received. We all wish for this wonderful couple added years of service for our Lord.—IDA M. ATTEBURY, *Reporter*.

**Oregon Pacific
District Camp**

Recently the Oregon Pacific District closed one of its most outstanding camp meetings. The ministry of Dr. V. H. Lewis and Dr. L. T. Corlett, as the evangelists, was blessed and wonderfully used of God in the salvation of

Fiftieth Anniversary

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scores of people. A great number of believers were sanctified and built up in the faith. Nearly four hundred seekers found definite victory at the place of prayer.

The camp, under the splendid leadership of our district superintendent, Dr. W. D. McGraw, Jr., voted improvements for the grounds totaling near \$35,000. More than \$2,500 was raised toward the cost of a cement floor in the main tabernacle.

Other workers of the camp rendered invaluable service to its success: Warnie Tippitt and Paul McNutt, singers; Rev. Roscoe Pershall, prayer and personal work leader; Norvie and June Clift, leaders of the children's work; and Rev. and Mrs. Merril Bennett, from Japan, the missionary speakers.—HAROLD M. SANNIER, *Reporter*.

Evangelist F. A. Powell writes: "God has been richly blessing us during this our church's Golden Anniversary year. At St. Maries, Idaho, in March, God came and gave some fifty professions for pardon and heart purity. At Grandview, Washington, with Rev. C. W. Grim and people, the Lord gave some thirty souls in a short campaign. In a week-end meeting at Richland with Pastor Ed. Hurn and First Church, the Lord gave eleven souls. Also we have visited and preached in churches near our home city (Nampa) and God has given souls. We go next to Prosser, Washington, for a meeting with Rev. Ray Bolerjack. We thank God for His help and blessing. Write me, 903 Schley, Nampa, Idaho."

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Deaths

MRS. GEORGE SEWARD was born March 31, 1872, in Philadelphia, Pennsylvania, and died April 9, 1958. She was a member of the Bedford Avenue and the Hoople Nazarene churches in her earlier years; and had been a loyal and consistent member of the Bellmore, New York, Church of the Nazarene for twenty-six years. She was converted early in life, sanctified later. Her raised hand, shouts of holy triumph, and walking down the aisle of the church blessed the entire congregation. She is survived by her husband, three daughters, and three sons. Funeral service was conducted by her pastor, Rev. Clifton T. Matthews, with burial in the cemetery at Amityville, New York.

Z. V. ELKINS, age sixty, died March 22, 1958, at Pasadena, California. He had been a member at Konawa, Broken Arrow, and Tulsa First, Oklahoma; and at the time of his death was a member of the Church of the Nazarene in Montrose, California. He was noted for his happy spirit and his love for God. He is survived by his wife, Mrs. Elsie Elkins, and one daughter, Mrs. Jacquita King. Funeral service was conducted by Rev. J. M. Whitley, with burial in Mt. View Cemetery, Altadena, California.

CALVIN L. NORWOOD, age thirty-eight, died May 13, 1958. He was converted at an early age and served and worked in the Church of the Nazarene all his life. At the time of his death he was

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manager of a store in Vernon, Texas. In January he had surgery for a malignant tumor and had been hospitalized most of the time since. He served as choir director of the Vernon Church of the Nazarene, and also was active in gospel quartet groups, including the All-Star Quartet of Sherman, Texas. Mrs. Norwood is the former Elba Jean Cox, daughter of Mr. and Mrs. John Cox, of Ada; and there are two children—Janet, age twelve; and Gary, four. The parents, Mr. and Mrs. E. P. Norwood, live in Bethany, Oklahoma.

MRS. SADIE CULP, age eighty-one, died May 5, 1958, in New Rockford, North Dakota. Born in Wabash County, Indiana, she came to New Rockford in 1899, where she married and made her home, coming into the Church of the Nazarene, with her husband, at the time of its founding here. She professed and lived a sanctified Christian life, and was all her life active in the Cradle Roll, Sunday school, missionary, and visitation work of the church. She is survived by her companion of fifty-nine years, Charles; one son; two grandsons; and Mrs. Gladys Fulcher of Nampa, Idaho, whom she mothered from childhood.

MRS. JOSEPHINE ZENNETT CHAFFEE died May 8, 1958. She was converted in 1897 at the age of fourteen, in Haverhill, Massachusetts, and shortly after that joined what was called the Association of Pentecostal Churches of America—which later united with the group from the West to become the Church of the Nazarene. She had been a member of the Church of the Nazarene for more than fifty years, and a member of the church in Newberg, Oregon, for the past thirty-seven years. She was especially interested in all the missionary work of the church and was faithful in writing to our missionaries around the world. Brother and Sister Chaffee would have celebrated their golden wedding anniversary on December 23 this year. Even so, we all feel that this is a "golden" year for her—her year of coronation!

HAROLD H. SPRANG, age sixty-eight, died May 22, 1958, in Bradenton, Florida, of a heart attack. He was a native of Shreve, Ohio, and a charter member of the Church of the Nazarene in Wooster, Ohio. He was converted as a young man and lived a consistent Christian life, manifesting the experience of perfect love in words and deeds. He is survived by his wife, Nattie N. of Bradenton; two daughters, Mrs. Ada Grace Maxwell and Mrs. Naomi J. Ray; and three sons, Milo, Dwight, and Lester. Funeral service was conducted by his pastor, Rev. Robert Davisson, assisted by Rev. Charles W. Oliver, with interment at Manasota Memorial Park, Bradenton.

**Announcements
RECOMMENDATIONS**

I am happy to recommend Rev. Emmett E. Taylor, who has been pastor of Central Church in Oklahoma City, Oklahoma, for the past two years. He is now re-entering the evangelistic field, where he labored for several years. Brother Taylor is a good preacher, a soul winner, and will do his best to have revivals wherever he is called. Address him, c/o the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.—W. T. Johnson, Superintendent of South-west Oklahoma District.

I wish to recommend Rev. A. William Erickson, 2607 Adams Street, Ashland, Kentucky, as an evangelist. He is a young man, very earnest and forceful in his delivery. He has held some very successful revivals.—D. S. Somerville, Superintendent of Eastern Kentucky District.

I wish to recommend Rev. Paul Watson as an evangelist. He has been a successful pastor on the North Arkansas District for around thirty years, and if a church desires an evangelist who knows and experiences second-blessing holiness, Brother Watson is the man. He will go to small or large churches, for holiness conventions or longer periods of revival. Contact him at 311 N.W. Seventh Street, Bentonville, Arkansas.—J. W. Hendrickson, Superintendent of North Arkansas District.

WEDDING BELLS

Miss Mary Ann Hall of Hope, and Rev. Dale Gardner of Pine Bluff, Arkansas, were united in marriage on August 31 at Bell's Chapel Church of the Nazarene in Blevins, Arkansas, with Dr. John McClanahan officiating.

Miss Phyllis Fisher and Mr. Robert B. Campbell were united in marriage on August 18 in First Church of the Nazarene, Bethany, Oklahoma, with Rev. W. J. Campbell, father of the groom, from Grand Saline, Texas, officiating.

BORN—to Mr. and Mrs. Ed. Holman of Kansas City, Missouri, a daughter, Elizabeth (Beth) Eileen, on August 25.

—to Glenn and Mary Ann (Venable) Kirby of Chicago, Illinois, a son, James Glenn, on August 22.

—to Rev. and Mrs. Arlo J. Alderman of Mayland, Tennessee, a daughter, Deborah Ruth, on August 22.

—to Rev. and Mrs. Wendell A. Russell of Perryton, Texas, a daughter, Carolyn Nell, on August 21.

—to Rev. and Mrs. Thomas Gilham of Harrah, Oklahoma, a son, Mark Richard, on August 21.

—to Charles E. and Miriam (Smith) McNab of Orlando, Florida, a son, Kevin Mark, on August 20.

—to Philip and Lois (Stoner) Keniston of Titusville, Florida, a daughter, Apryl Marie, on August 5.

SPECIAL PRAYER IS REQUESTED by a reader in Michigan for help in several unspoken requests—for an elderly lady sick in body, for help in fi-

ancial, physical, and spiritual needs—that God will heal two men of heart trouble and save them—that God will restore a broken marriage and save these people—that God would especially undertake for a Christian woman in a financial problem—also for healing of a person without an operation—and for increased faith and trust in God; by a friend in Nebraska for a young woman with cancer—not much time left—she has been down-trodden with no chance to know Jesus; by a reader in Ohio "that I may have all the Lord has for me in victorious Christian living for serving Him"; by a friend in Alberta "for healing and deliverance from pain, for a Nazarene minister's wife in Alberta"; by a friend in Texas for a friend in financial need, that her daughter in Texas may be saved, also her husband.

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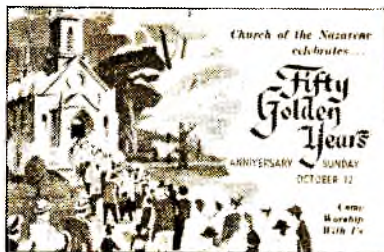
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