



# Herald of HOLINESS

September 9, 1959

## *Witnessing for Christ*

**General Superintendent Vanderpool**

*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).*

Giving positive witness for Christ is the inescapable duty of every Christian. There is no neutral ground upon which to stand or "fifth amendment" behind which to hide. Jesus said, "He that is not with me is against me." Joshua had no disposition to hide his light when he said, "As for me and my house, we will serve the Lord." The outpoured Spirit upon the Christian gives power to witness both at home and elsewhere.

A definite testimony relative to the grace of God operating in the life of an individual, bringing him out of darkness into light, out of bondage into freedom, and such a testimony backed by a godly walk and a changed life, certainly is an unanswerable witness for Christ.

Christians give witness every day by their reactions toward things, events, pressures, and people. The blowing winds and pulling currents of life constantly call for decisions that identify the followers of Christ.

The company the Christian keeps, the places to which he goes, the words of his mouth, and even the clothes which he wears—together with the things in which he is interested—tend to reveal his spiritual temperature and will make or mar his witness for Christ.

The power of God's grace is revealed by the witnessing Christian; sin-fettered men hear his glowing testimony, see his changed life. This marks a new day for the sinner. The Spirit uses that testimony to awaken and convict him. In due time the Christian's witness pays off—the sinner seeks and finds the Saviour.

Yes, the grace of God is revealed by the empowered Christian giving witness for Christ.



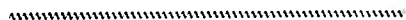
# LATE NEWS

## Telegrams . . .

Orange, Texas—Wonderful fifty-first Dallas District Assembly presided over by Dr. G. B. Williamson at Marshall, Texas. Superintendent Paul H. Garrett re-elected for three-year term with fine vote. Reports show excellent gains by all departments for the year. Wonderful spirit of optimism and unity prevails among pastors and people with district leadership.—J. Lewis Ingle, Reporter.

Prescott, Arizona—Closed on Sunday, August 16, most outstanding camp meeting in Arizona history with Rev. Harold Daniels, Rev. Bert Daniels, and Professor Ronald Lush. Hundreds of seekers found victory at the altar, and the unusually large crowds were greatly blessed and inspired under the anointed singing and preaching of old-time Nazarene holiness truth. Extension plans for the campground were approved, and this great team of workers were invited back for 1963, with Ronald Lush receiving another five-year call.—M. L. Mann, District Superintendent.

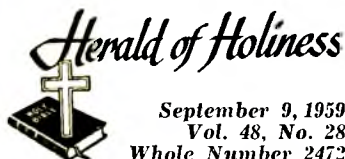
Louisville, Kentucky—On Sunday, August 23, at the close of a revival I was holding in Lexington, Kentucky, I organized the Calvary Church of the Nazarene. We have bought a beautiful brick church from the Lutherans, which gives us one of the finest locations in Lexington for the new organization. The pastors and their fine people in and around Lexington helped us raise a large offering to pay on the property. We thank God for the wonderful way He is blessing the district.—D. D. Lewis, Superintendent of Kentucky District.



After serving the Bridgeport church for four years, Rev. James W. Ford has resigned to accept a unanimous call to pastor the Stringtown church, three miles east of Greenfield, Indiana.

Evangelists Richard and Mary Kathryn Mock write that they are leaving the field to accept the pastorate of the East 38th Street Church in Anderson, Indiana.

Word has been received that a group of people from Eldorado, Illinois, were seriously injured on Sunday night, August 16, in a car wreck as they were returning home from the Bonnie camp meeting—Mr. and Mrs. C. C. Swinney of Benton. Mrs. Grace Ewan, and Mr. and Mrs. Floyd Hafford of Eldorado. Mrs. Swinney is in a critical condition in the Benton hospital; the others were treated at the hospital and released. Prayer is requested for all of these folks.



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## Next Week . . .

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mediate family. Brother Deboard has been a Nazarene minister for fifty-one years, and has started or helped to start twenty-three different home mission churches; he also served as district superintendent. Rev. and Mrs. W. I. Deboard have reared eleven children, of which three are doctors, two schoolteachers, and five are graduates of Pasadena College; one son is serving as missionary to the American Indians, and one as a song evangelist. Married when Mrs. Deboard was only seventeen, Mr. and Mrs. Deboard have pioneered together. They are now living at 1123 Dunswell Avenue, La Puente, California.

After serving as pastor of the church at Nauvoo, Alabama, for the past seven years, Rev. Stuart McWhirter has resigned to enter the evangelistic field.

Rev. Howard W. Doerle has resigned as pastor of the South Point church to accept the work of Northside Church in Zanesville, Ohio.

## THE CERTAINTY

*How often when I spread  
A clean, white cloth and bread,  
I say—*

*"If only Christ would come  
And be our Guest today!"  
And always then by some  
Bright-flowing certainty,  
I know that He*

*Is with us every meal, with all  
Who hear His timeless call  
And own Him Lord, and then  
Invite Him in!*

—GRACE V. WATKINS

*But the God of all grace, who hath  
called us unto his eternal glory by Christ  
Jesus, after that ye have suffered a  
while, make you perfect, stablish,  
strengthen, settle you (I Peter 5:10).*

## WALK . . .

By ILA R. MONDAY

*In daisies springing by the path  
I traced where Jesus stepped;  
In roses spilling by the wall  
I felt the tears He'd wept.*

*The smooth-worn rocks showed cal-  
louses.*

*(Oh, precious, humble hands!)  
I sensed His meditation in  
The peace of sun-warmed sands.*

*Then in a bird's sweet, softened cry  
I seemed to hear His plan:  
"I'm coming soon"—O heart, stay true—  
"I've loved since time began . . ."*

Miss Rosemary Kunkel, Northwest Nazarene College junior, will represent Idaho in the W.C.T.U. national oratorical contest to be held this fall. Miss Kunkel, daughter of Mr. and Mrs. Otto H. Kunkel, of New Salem, North Dakota, won first place in the Idaho intercollegiate contest this past May; she spoke in competition with students from state and private colleges. The title of Miss Kunkel's oration is "Figures That Don't Add Up." Both Miss Kunkel and her college speech teacher, Miss Helen Wilson, of N.N.C., received cash prizes for her victory in the state contest.

On Sunday, August 16, Rev. and Mrs. W. I. Deboard celebrated their Golden Wedding anniversary, with a reception held at Brother Deboard's church in North Whittier Heights, California. About three hundred guests were present, including fifty of their own im-

# What Can We Really Expect?

By WILLARD H. TAYLOR

President, Canadian Nazarene College, Red Deer, Alberta, Canada

It is a denial of life itself to assert that the *sanctified person* can live his life quietly and secretly. What is on the inside of a person will eventually issue in external action. The Master himself taught on one occasion that men shall be known by their fruits (Matthew 7:20). In the particular section in which we find this saying, Jesus is distinguishing between "good" trees and "bad" trees. This distinction is predicated upon the fact that fruit is inevitable. Fruit speaks of the expressional life—the life of action, which is observable to all men. The good tree therefore brings forth good fruit; that is to say, the man with an inner quality of life which is pure and clean will have a life commensurate with the nature within.

What kind of fruit can we expect from the sanctified heart? No more burning question could be thrust at us holiness folk today—by both friendly inquisitors and fanatical critics. Bound up in this question are numerous corollary queries. Is the sanctified radically different from the believer? What are the distinguishing characteristics of holy living? Does the consecrated man possess an insight into things spiritual which enables him to handle spiritual problems better? But specifically, what can we really expect from the sanctified?

First of all, we can expect the sanctified to *possess a perpetually fresh, positive testimony of the efficacious workings of God's grace in his life*. The life of the sanctified is truly one of radiant expression of the mighty work of God in the heart, but we can expect him to talk about his experience with conviction and assurance. If Pentecost did nothing more for the disciples, one thing it most assuredly accomplished—it cut loose their tongues until they witnessed freely and courageously to all they met.

Following the Day of Pentecost, when Peter and John were hauled before the Sanhedrin and instructed to discontinue their campaigning for Jesus, they evidenced no fear or hesitancy. Candidly they informed their prosecutors, "We cannot but speak the things which we have seen and heard" (Acts 4:20). We cannot help but speak! Constrained to speak! Should we not expect the same kind of readiness to speak for Christ?

Second, we can expect the sanctified to *demonstrate a divine consideration for his fellow men*. If the love of Christ rules the heart, self has receded

and a new center of life has been created. God and others take precedence in the evaluation of the rightness and wrongness of activities. Patience, kindness, understanding, helpfulness, and long-suffering toward all men are the very fabric of the holy man. Backbiting, insinuation, envy, jealousy, rudeness, and holiness are incompatible. If First Corinthians portrays a genuine possibility for the sanctified, we can really expect this kind of amiableness toward others.

Third, we can expect the sanctified to *possess a contagious spirit of joy*. Joy and salvation are related as sweetness is to honey; you cannot have one without the other. That person who is fully yielded to God so that every vestige of carnality is driven from the inner soul is free—free for the flow of the joy of the Lord through his personality. When Jesus was preparing His disciples for His departure He spoke at length of the coming of the Comforter and the meaning of this advent. The disciples could not comprehend the meaning of all these sayings; thus Jesus attempted to lift their understanding: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

If the Early Church possessed anything, it most surely radiated an inner joy. In sorrow, in suffering, in persecution, in good times, bad times, there was a spirit of joy. Peter characterized the saints of his day as a people who "rejoice with joy unspeakable and full of glory," even while experiencing periods of "manifold temptations" and trial (I Peter 1:6-9). These people could not be cast off by their contemporaries—their spirit was too contagious. Their adequacy for every situation, their resourcefulness in meeting life, was captivating. Did not Jesus say, "I am come that they might have life, and that they might have it more abundantly" (John 10:10)? Someone has commented, "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."

Fourth, we can expect in the sanctified *an otherworldly orientation*. The call of God to leave the world and the things of the world comes, not just to the believers, but also to the sinners. A new orientation of life is the expected result of the newly born soul. But the sanctified leaves no doubt as to the focus of his life; he is a "pilgrim and a stranger" in this world (I Peter 2:11; Hebrews 11:



13-16). His eyes are fastened on another world. He holds lightly to this mundane order and considers himself a citizen of another world. This does not mean that he escapes his responsibility as a member of society here; indeed he is seriously concerned about the state of affairs and gives his best to correct the wrongs. Nevertheless, he looks "for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). The things of this world, prestige, position, and security have only passing value because the eternal order offers all that one could desire. Why can we expect such an orientation? Because, while sanctification means heart purity, it also means separation—the most radical kind of separation—a tearing away from every human dependence and the binding of the spirit to the Spirit of God (see Hebrews 13:12-14).

Fifth, we can expect the sanctified to be devoted *resolutely to the Church, which is the body of Christ*. It is impossible to believe that one could be a Christian and live apart from the Church. Christ created the Church when He called men to His side. His disciples hardly realized the significance of their being together with Him, but after Pentecost they recognized their identity. They were the new people of God, the true Israel. They lived together, ate together, shared their meager belongings together—they served their Saviour together. The fullness of the Spirit of God dwelling within created a devotion to the community of faith such as they had never had before.

It is not accidental that John Wesley, who fathered much of the modern holiness movement, possessed a high appreciation for the Church. Whereas Calvinistic wings of the Church have tended toward independency, the Arminian wings have generally insisted on keeping before their adherents the inescapable relationship of vital faith and devotion to the Church. Should we not expect this bondage to the Church? In His "high priestly prayer" in John 17, Jesus prayed for His disciples that they might be filled with joy, that they might be sanctified, but He also prayed that they might

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*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all (1 John 1:5).*

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be united. Four times He implores the Father to work in the hearts of His disciples "that they may be one." This is the spirit of the true Church, and the sanctified man brings a portion of it with him into this sacred fellowship. His life contributes to its beauty and effectiveness through the Spirit, who indwells his own life.

Other fruit we can expect, but this unquestionably. Paul the Apostle summarized what we can really expect in the life of the sanctified in Galatians 5:22-6:10. Read it today!

# "No Peaceful Coexistence"

by  
L.  
GUY  
NEES\*

Since the visit of Anastas Mikoyan to America the international cold war conflict between communism and the free world has become more dramatic than ever. On January 12, Columnist Bob Considine wrote: "Comrade Mikoyan is going to be Russia's leading authority on United States supermarkets, motels, and highway toll gates when he gets back to the great people's democracy. But whether he'll know anything basic about us is another question."

Ralph Charbeneau, a friend who is a Detroit advertising man, was browsing through the works of Alexis de Tocqueville and was struck so forcibly by a particular passage that he dictated it to me over the phone. The great French liberal politician and writer, who died a century ago, wrote in his *Democracy in America*—"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there. In her fertile fields and boundless prairies, and it was not there. In her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and her power. America is great," De Tocqueville concluded, "because she is good, and if America ever ceases to be good, America will cease to be great." Mr. Mikoyan had no churches on his schedule.

We constantly wonder how much or how little we actually know about communism. Perhaps it is as one writer has stated, "There are no experts on the subject of communism, only varying degrees of ignorance." We are being told that there must be a lessening of the cold war, a meeting of minds, peaceful coexistence. But is peaceful coexistence possible between two ideologies that are so absolutely opposite? Can there be a lessening of the cold war between one nation that considers her treaties with honor and the other which, in the words of our president, treats them as "mere scraps of paper"? Can there be a peaceful coexistence between one nation built upon faith in God and the other so avowedly committed to atheist materialism? Perhaps the only way peaceful coexistence can be a reality is for there to be either a compromise of the American ideal or a weakening of the Communistic ideal.

\*Pastor, First Church, Los Angeles, California

Dr. L. Nelson Bell in *Christianity Today* makes the following statement: "One of the gravest dangers America faces today is its tendency to weaken or soften under pressure. None of us want war. We want peace—almost at any price. We see the menace of communism, and reason that an attitude of conciliation on our part may be the part of Christian statesmanship and hope for some sort of peace in the world tomorrow. The Psalmist warns against walking in the counsel of the ungodly, of standing in the way of sinners, and of sitting in the seat of the scornful. In the same vein Alexander Pope in his 'Essay on Man' writes:

*Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.*

"There is likelihood that this process is taking place in America today. The object of an unrelenting foe, we find ourselves contemplating some kind of compromise in which we ourselves will be the ultimate victims. A 'policy of realism' in dealing with communism is the rising demand. But honest realism demands the opposite of that being advocated by some today. The average American would rejoice if the man-erected barriers between nations were completely demolished. But this longed-for goal will not be achieved by recognizing forces that are the very spirit of Antichrist."

But it is not really about communism but spiritual conflict that I write today. Can there be peaceful coexistence in one's life between the Spirit of God and the spirit of Satan? In the Gospel according to St. Matthew, chapter twelve, verses twenty-two through thirty, Jesus very definitely states that this is not a possibility. He speaks about a "house [being] divided against itself." He talks of those who are not with Him as being against Him: "he that gathereth not with me scattereth abroad."

The fact is that many people are in a state of spiritual cold war all the time. They are in constant inner conflict over opposite loyalties. They are in a state of tension and inner indecision. They are a house divided against itself. They are in conflict regarding the Church and its responsibilities. At times they want to be loyal to Christ and His Church but they find other voices calling and follow Him with only intermittent loyalty. They are also in conflict over holy living. Part of the time they want to live a life of righteousness and purity, but the temptations and the allurements of the world at other times are too attractive. So they try to harbor conflicting loyalties and ideologies—but there can be no peaceful coexistence.

The Apostle Paul stated this truth unequivocally in II Corinthians 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And

what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

These people at times try to have a peaceful coexistence between all-out surrender to God and a refusal to yield themselves to Him. But Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Christ will be Lord of all or He will not be Lord at all.

On this subject J. C. Ryle states: "There are many persons in every age of the Church, who need to have this lesson pressed upon them. They endeavor to steer a middle course in religion. They are not so bad as many sinners, but still they are not saints. They feel the truth of Christ's gospel, when it is brought before them, but are afraid to confess what they feel. Because they have these feelings, they flatter themselves that they are not as bad as others. And yet they shrink from the standard of faith and practice which the Lord Jesus sets up. They are not boldly on Christ's side, and yet they are not openly against Him. Our Lord warns all such that they are in a dangerous position. There are only two parties in religious matters. There are only two camps. There are only two sides. Are we with Christ, and working in His cause? If not, we are against Him. Are we doing good in the world? If not, we are doing harm. The principle here laid down is one which concerns us all to remember. Let us settle it in our minds, that we shall never have peace, and do good to others, unless we are thoroughgoing and decided in our Christianity."

John Wesley adds, "There are no neutrals in this war. Everyone must be either with Christ or against him—either a loyal subject or a rebel. And there are none upon earth who neither promote nor obstruct His kingdom. For he that does not gather souls to God scatters them from Him."

Now what is the answer to all of this? Jesus gives us the way to spiritual victory in this Matthew account. He says, "If I cast out devils by the Spirit of God, then the kingdom of God is come upon you" (Matthew 12:28). The glorious message of the gospel is that Christ is able to handle this inward tension, this constant struggle within, and cast out Satan, bringing harmonious peace within by the Spirit of God. Christ's way is *the way*, the *only way*, for the kingdom of God to come upon you.

# Noah, the Perfect Man

By J. V. WILBANKS

Macarene layman, Colorado Springs, Colorado

*These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God (Genesis 6:9).*

So often we hear the expressions, "There is no one perfect," "There is nothing perfect in this world," etc.

True, there is much imperfection that accosts us here. There are sin, sickness, disease, and death. The best of people make mistakes and we are aware that our journey here is fraught with error. Certainly the earth and the people on it are a far cry from the day when God finished the creation and pronounced all His works "very good." Yet that same all-wise Creator has commanded His people to be perfect right here and right now in a corrupt world (Matthew 5:48; II Corinthians 13:11).

I think that much of the objection that troubles our minds in relation to this word perfect is due to our misconception of the word itself. It is an abstract word and the difficulty arises when it is misapplied. The etymology of the word is not complicated nor hard to understand: Webster defines anything perfect thus: "Having all the properties naturally belonging to it; complete; sound; flawless; pure." The Bible itself gives us an excellent definition. The twenty-second chapter of Leviticus instructs the Israelites to bring only a *perfect* sacrifice to God's altar when offering a beast for a vow unto the Lord. Then, in detail, the word "perfect" is delineated to mean: "no blemish," "nothing superfluous or lacking," "no corruption." Now with this wonderful Bible definition in mind, let us look in Holy Writ for a perfect man: we need not search long before we find Noah:

In the sixth chapter of Genesis we find that, after some hundreds of years, man had become so degenerate that God would destroy the entire human race; but on looking the iniquitous multitude over, He espied one man in whose heart was "no corruption." God said that he was *perfect*. Wouldn't it be interesting to observe a few of the characteristics of this perfect man, Noah, who lived in the midst of a defiled and utterly corrupt society?

"Noah found grace in the eyes of the Lord" (Genesis 6:8). Notice, he found grace in God's sight. Surely his heart must have been "pure" to pass the scrutiny of divine observation. Man looks on the outward appearance and judges therefrom but God looks right into the heart. Too often people will judge even a righteous man by outward

circumstances: no doubt Noah himself was considered as being imperfect by the wicked of his day. However, it is not what our neighbor thinks so much as it is what God *knows* about us. The divine estimation of Noah was, He was "perfect."

Verse nine says that Noah was "a just man." This means that he was fair in all of his business dealings; if he hired out to work for his neighbor he didn't "goof off" on the job: he didn't lean on the hoe handle until he saw the boss coming up the hill. If Noah hired a man to work for him he gave him equitable wages and was a gentle boss. If Noah sold potatoes, he used correct weights, and I am confident he had no use for that sly trick of letting his hand rest on the scales. A perfect man is always honest: "Provide things honest in the sight of all men" (Romans 12:17b).

Next, observe that "Noah *walked* with God" (v. 9). The Lord made Adam holy and upright and God walked with him; hence we find the Lord God walking in the garden in the cool of the day seeking His companion, Adam. The Book tells us that for two to walk together they must be agreed (Amos 3:3). Noah walked with God and had fellowship with Him. If we today will fellowship with our God, we must break company with sin as Noah did in days of old: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:6). To walk with God and "measure up," we must live without sin in our lives.

Noah had *faith* in God, the kind of faith that generates good works. The Lord said to him, "Noah, build a great ark; build it large enough to accommodate your family and every sort of beast that walks the earth." Now this was a tremendous task, but the Bible tells us that Noah did it: "Thus did Noah; according to all that God commanded him, so did he" (v. 22). Paul spoke of some dear people that had something "lacking" in their faith (I Thessalonians 3:10), but there was nothing lacking in Noah's faith. It was "complete" and "sound" and worked splendidly for 120 years while laboring at the job of ark building. It is comparatively easy to talk about faith, but what of those good works which a genuine faith produces—do we have them? A perfect faith will bring forth good works.



And now look at the spontaneous spirit of worship that Noah possessed: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Genesis 8:20). He wasn't commanded nor compelled to do it; he just did it from a free and normal impulse of thanksgiving unto the Lord. A perfect man needs not to be coerced to attend public worship in the house of God; he is not serving God in the letter of the law as men did of yore. He worships God in spirit and in truth. Sunday is a glad day for him, for it is the day set apart for communion with his Maker and for fellowship with fellow Christians. Religious exercises

are not a *duty* to him; they are his rare *privilege*. The perfect man is the man that *enjoys* his religion.

If Noah could be a perfect man among the wicked generations of his day, a day wherein there was no written Word of God, no holy examples of former patriarchs that had blazed the trail before him, then what is required of thee, O Christian? Nothing much: just be perfect, that's all. "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

## Amazing Grace

(Ephesians 2:8)



By **EVANGELIST H. H. HOOKER**

Since his creation man has made progress which has startled himself. Explorers have gone beyond expectancy and made explorations that have amazed the world. Scientists and philosophers have delved into facts and truth and have built imposing systems of thought. Inventors have caused people to throw up their hands and wonder what would be next. Heroes and generals have profoundly moved the world with their deeds of heroism. Still nothing else has so stirred the imagination and wonder of men as the coming of Jesus to this earth to save sinful men. But why is this grace of God so amazing?

*I. It is amazing because of the way we receive it.*

The first step toward this grace is conviction—a knowledge of one's self and his guilty distance from God. Holy Ghost conviction will often cause a sinner to begin to make his paths straight. He will confess his lies, take care of his long unpaid bills, right his wrong acts one by one as they come before him. He will come to the end of a pathway made straight; God will kiss away his sins, write pardon on his heart, his name in heaven, and start him on his way rejoicing. No wonder the poet called it "Amazing Grace."

*II. It is amazing because of what it does for one.*

1. It saves one from committing known, willful sin. The angel said of Jesus before He was born, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Some people object to a Saviour with a salvation that saves them from sin, but they would not ob-

ject to a doctor with a remedy that would cure them of disease and then keep them from disease.

2. It saves one from the sin nature. This is known in the Bible as "carnality," the "root of bitterness," and "sin that dwelleth in me." Whatever its nature, it is of the devil, and Jesus came to destroy the works of the devil. He is as able to cleanse from all inbred sin as He is to forgive sin. He suffered outside the gate to sanctify the people with His own blood (Hebrews 13:12).

3. It saves from the final penalty of sin. Sin brought death to the human family physically, spiritually, and eternally. "The wages of sin is death." If sin brought death in a threefold way, grace brings life in the same threefold capacity. "Where sin abounded, grace did much more abound" (Romans 5:20).

*III. It is amazing because it is universal in its scope.*

No man, or group of men, can corner it. A millionaire cannot buy it, yet the poorest may have it. It is for every human being whatever his race or color, and wherever he may be found. If the haughty and cultured man will come down, he may have it; if the drunkard and bum in the ditch will come up (clean up and repent), they may have it. It brings all to a common level to where they are one in Him. Jesus prayed, "Sanctify them . . . that they all may be one."

*IV. It is amazing because it is eternal in its duration.*

He said that He would preserve us "from this time forth, and even for evermore"—"for evermore."

That's long enough! Things of time will come to naught with the end of time. The greatness that the great man has attained will be banished! The wealth that the rich have selfishly hoarded will melt and run away. But it will not be thus with him who has invested his all in this grace. When his sight begins to fail and the earth is receding, this grace will have just begun to unfold. When the earth is reeling to and fro as a drunk man and is being enveloped in flames, this man will realize that this grace has made him judgment-proof and that he is safe on the old gospel ship. Even after he has been in heaven a million years, there will

still be depths he has not fathomed, heights he has not scaled, and breadth that he has not explored. He will join the poet in singing:

*“Amazing grace! how sweet the sound!  
That saved a wretch like me!  
I once was lost, but now am found;  
Was blind, but now I see.”*

*“When we've been there ten thousand years,  
Bright, shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun.”*

IT IS SO GRATIFYING and joyous to see people as they take part in the worship services of a church

by

**MONT HURST**

or meeting. There is an atmosphere of holy confidence and reality of God's presence. Of course there are nominal Christians and those who simply attend church services as a matter of habit or from having done so from childhood, but the sincere worshippers provide great inspiration. It is always hoped that all of them live the faith they profess as they engage in necessary jobs and other activities out in the world and away from Christian people and influences.

Multiplied numbers of people form their opinion of Christ and His gospel from observing the week-day lives of Christians. Here is a proving ground that can actually influence unsaved persons to accept Christ or decide to have no part of Him due to what they see in professed Christians. We must be very careful of our private lives. We must never forget that unseen eyes are upon us and that many minds may be influenced by our conduct in daily activities.

An old story is told of the famous Duke of Wellington, who observed a British officer who was unkempt and conducting himself in a slack manner. The Duke asked, "Why do you stand there in such an unbecoming attitude?" The officer replied, "Sir, I am off duty." The Duke replied, "A British officer is never off duty. Resume your military standing and deportment, Sir!"

We may be greatly surprised if upon entering heaven we meet someone there whom we had scarcely thought of being there, and find that that person was influenced to seek God and become a Christian because of our own conduct in the world.

## Worldly Conduct in Christians

It can happen and it surely must have happened many times. The most effective testimony we can give in the world of business and daily work is provided by the manner of our living as a true believer. The world watches us, and God does also. It isn't hard to live the upright, Christian life when we are associated with those of like belief and practice. It is when we are in the midst of nominal Christians or unsaved people that our personal testimony through living the faith counts most.

Does the world see evidences of Christ in you and in the manner of your daily conduct? Do people out in the world instinctively know that there is something different about you? Are you among that number known as "God's peculiar people"? If not, there is something you lack, and you may have it through the indwelling of the Holy Spirit. He will guide you in your speech, prompt you, and coach you into painting the true picture of practical, everyday Christianity that stands out in private life like a fire on a mountaintop.

Non-worldly conduct in a Christian means a living picture of what Christ can do in a human life. It can mean the difference between salvation and eternal damnation for some soul you may never meet on earth. You can help to redeem some soul by your practical application of your faith and belief in Jesus Christ.





**News  
in  
Picture**



**CHICAGO CENTRAL DISTRICT PASTORS** eagerly pay Nazarene Theological Seminary pledges. Left to right, Dr. L. T. Corlett, Seminary president; Dr. Hugh C. Benner, general superintendent and first president of the Seminary; and Rev. Mark Moore, district superintendent.

*Many souls would have missed the way—*

## **IF THESE HAD NOT COME**

**By ISABEL PYKE ARMSTRONG**

*Hamilton, Ontario*

Today I read an announcement that Rev. J. W. Turpel is soon to be in a revival meeting at a nearby church. Then my mind took me back twenty-four years. I was just a little girl at that time but I vividly remember the excitement in our little community in eastern Prince Edward Island—three men were holding religious services in a schoolhouse two and one-half miles from my home.

In a farming community as quiet as ours, such news was big news. These men who called themselves Nazarenes were Rev. J. W. Turpel, Rev. A. Stanford, and Rev. Hammond.

Each night the little schoolhouse was crowded to the doors with humble farm folk. There weren't any bigger attractions in our community than this! Parents attended and took their children along with them. I remember seeing many of our neighbors stepping out to an altar of prayer—which was all very new to us. I remember one night especially. I watched the people go forward and I thought, What if my mother should go up there? I did not have long to ponder this, for my mother soon joined the other seeking souls, and that night Christ came into her heart. My mother lived a godly, consistent Christian life from that time on until God called her home.

As I grew older I went out into sin but the prayers of my mother followed me. I soon found that my life was meaningless and empty without

this wonderful Christ and I surrendered my heart and life to Him. Since that time I have married a Nazarene minister and together we are striving to lead the lost sheep into the fold.

Several years after my conversion my older sister lay dying of cancer. My husband and I were able to help point her to the "Lamb of God." She was gloriously saved and sanctified and for several months was a shining testimony in that hospital, to the wonderful power of our Lord. Then early one March morning God called her up higher to be with Him.

Rev. J. W. Turpel is now white-haired; his step is not so quick. But he is still serving this wonderful Saviour, still telling the good news of salvation. Rev. A. Stanford has retired, having burned himself out for his Lord.

But now I think, What if these had not come? What if they had not cared about a few farm folk down in Prince Edward Island? What if the price had been too much—the sacrifice too great?

The Lord sent Philip to preach to one lone man. The Lord sent these faithful men to preach to a few humble farm people, but many souls will be in heaven because of that revival meeting held twenty-four years ago.

My husband and I, in our ministry together, have seen a number of people go "sweeping through the gates" who might never have made the landing safely had we not told them. Where would my sister be spending eternity if we had not told her? I, no doubt, would still be living in sin if I had not had such a godly mother. My mother might never have heard if these men had not come. Yes, what if these had not come?



*A Holy Ghost Revival Is—*

## OUR CROWNING NEED

**By CLYDE W. RATHER**

Pastor, Lamont Church, Pomona, California

*I will pour out of my Spirit upon all flesh (Acts 2:17).*

There are many needs that confront the Church today, needs that engage both the attention of the pastor as well as the interest of the people. But the one need beside which all others sink into insignificance is an old-fashioned, old-time revival; a deep and widespread, old-time revival.

We are not pessimists. We do not for a moment lose sight of the fact that the foundation of God standeth sure. We do not for a moment question that God has His thousands that have not bowed their knee to the world, the flesh, or the devil, nor been swept from their moorings by the present flood tide of false teaching and doctrine. These unite in declaring that the only remedy for the evils we deplore is an old-time revival, a revival brought about by the mighty working of the Spirit of God in awakening and quickening and saving power. Oh, for a revival that will turn the professed people of God back from their idols of sin and worldliness to serve the true and living God—back from their “broken cisterns” to the “fountain of living waters”!

We need a revival in which the Word of God will be preached without compromise or apology in the power of the Holy Ghost sent down from heaven: a revival that will overthrow sin of every kind, popular as well as unpopular; a revival that will take every desire for worldly amusement and abolish every ungodly scheme for raising money for the support of the gospel; a revival that will sweep away the pride that prompts all worldly conformity and extravagance in dress and manner of life, and melt the millions of dollars' worth of gold that is now used to adorn the body into a coin and dedicate it to God for carrying the gospel to the heathen; a revival that will take the people out of their worldly clubs and societies and secret lodges and put them in the “secret place of the most High,” where they will “abide under the shadow of the Almighty” (Psalms 91:1).

We need a revival that will save the people of God from covetousness and love of the world and all uncleanness of spirit, mind, and body. We need a revival in which the professors of religion will

have their eyes opened to see the far-reaching fields of the world that are white unto the harvest and feel their responsibility for souls; one in which they will confess with broken hearts their former backslidings, their carelessness and indifference. We need a revival that, like a flood, will “sweep away the refuge of lies,” and “overflow the hiding place” of all who seek to hide from the light of God's Spirit.

We need a revival that will unearth and uncover every device of Satan for the deceiving of souls, a revival that will make both the Church and the world to realize the shortness of time and the importance of eternity. We need not only a revival in which judgment light will shine on the unsaved, but one in which God's people will see their duty and realize their opportunity as those that have lost sight of the things of time in the light of the coming judgment.

We need a revival that will make heaven and hell, Calvary and the Resurrection, salvation from sin, cleansing through the Blood, and the gift of the Holy Ghost living realities by the revelation of the Spirit in harmony with the Word—a revival in which the sinfulness of sin will be so revealed that, instead of excusing and pleading for it, souls will turn from it in utter loathing and cry out, “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24)

May we refuse to find comfort in any thought

The truism that our actions speak louder than our words can never be changed, for it is one of Heaven's established verities. Knowing that men are looking to the lives of Christians for the answers to some of the world's pressing problems, we should all live close to Christ, so that when our records “speak,” the words of our lives will find lodgment in the heart and mind of someone less fortunate spiritually than ourselves.—JOE J. KEEN.

of imputed righteousness as a covering for sin, but cry out for deliverance from every wrong affection and from every evil thought and desire, and rest not until the old man is crucified with Christ and the body of sin destroyed. We need a revival that will sweep away selfishness, narrowness, and all sectarian spirit, thus bringing those that now spend their time in criticism of each other down on their faces before God, crying for the salvation of lost souls.

We need a revival that, like a tornado, will sweep away all the old, dried-up sermons; all the cold, formal prayers; all the lifeless singing; and like a whirlwind will carry heavenward everyone that comes into its path. We need a revival that will fill the hearts of saints with holy love and so burden the hearts of God's ministers that the Word of God will be like fire shut up in their bones. We need a revival that will help the people to honor God with their substance and so have their barns filled with plenty. We need a revival that will open the windows of heaven by bringing all God's tithes into His storehouse.

We need a revival in which the presence of God will be so revealed that multitudes will fall under the power of God and cry for mercy as they did on the Day of Pentecost. We need a revival that has so much of heaven and so much of God's glory in it that all the world will be compelled to see and feel its influence. We need a revival that will gloriously defeat the powers of darkness and hell and make heaven and earth ring with shouts of victory over a multitude of souls snatched from the eternal burnings and won for God and heaven. Yea, a revival that will never need to be revived, but that will sweep on like a mighty wave of the sea that nothing can hinder, until time shall be no more!

For such a revival our hearts cry out to God! For such a revival we are ready to watch and toil and pray. For such a revival we believe the blessed Spirit is interceding in many hearts. Such a revival God is able and ready to give. But for this He must be inquired of by His people to do it for them (Ezekiel 36:37).

Finally, beloved, after all these hopes have been laid like wood upon the altar, nothing unusual will happen if no fire falls. There is something about a fire that attracts attention and commands respect. Let even a humble shack in a city begin to blaze and the fire trucks thunder down the streets and the people gather. The possibility of a great conflagration lies within those flames. I solemnly believe that herein lies our greatest deficit. *We are warm, but we are not burning with holy zeal.* My own hopes and desire are expressed in the words of a poet whose name is not known:

*Stir me, oh, stir me, Lord! I care not how;  
But stir my heart in passion for the world; . . .*

*Stir me, oh, stir me, Lord; for I can see  
Thy glorious triumph day begin to break,  
The dawn that gilds the eastern sky.  
O Church of Christ, awake! Awake!  
Oh, stir us, Lord, as heralds of that day!  
The night is past; our King is on His way.*

## Old-fashioned REVIVALS

By **NORMAN E. ANDERSON**

Pastor, Karl Road Church, Columbus, Ohio

"Let's pray for an 'old-fashioned revival'" —this has been spoken many times. Just what is an "old-fashioned revival"?

Sometimes "old-fashioned revivals" are not as welcome as the enthusiast would seem to suggest. First of all, in an "old-fashioned revival" there will be issues at stake; both right and wrong are manifest. That which is wrong is many times disguised as right. Sometimes good people are used of Satan to promote his welfare. This is where prayer comes in.

To have an "old-fashioned revival," there must be prayer that is stripped of self completely. There must be no attempt to "save face." In fact, the truth of oneself must be bared before God, and the consequences accepted. This is the recipe for revival in both saint and sinner. This requires prayer of repentance on the part of the sinner, and prayer and fasting on the part of the saint.

Even a Christian of long standing will find an "unloveliness" about himself when he has thus prayed. There before God he will find an unworthiness. He will always remember the mire from which he was rescued, and he knows he would sink even deeper were he to leave Christ out of his life.

This is the beginning of an "old-fashioned revival," for its roots are in utter humility before God. Then when right and wrong both are present—and both will be present in an "old-fashioned revival"—the way will be clear. There will be no question as to which way to take. The issues will become clear, and conviction will guide the sinner to Christ. The Christian will be drawn closer to the Lord, and God will be glorified. Let's have more "old-fashioned revivals."





# ... GUEST EDITORIAL

By **ORVILLE W. JENKINS**  
*Pastor, First Church, Kansas City, Missouri*

## ***Maintaining Our Holiness Evangelism!***

Dr. J. B. Chapman once wrote: "The caliber of its leaders is the measure of a movement; for the caliber of men is indicated by the size of the things which challenge them, by the type and size of things which either irritate or please them, and by the reach of their shadow—their unconscious influence." It was Solomon who wrote, "Woe to thee, O land, when thy king is a child" (Ecclesiastes 10:16). Transferring this into our field of interest, it could read, "Woe unto the church when its leaders are weak!"

We have just emerged from our fiftieth anniversary year and are now launched on our second half-century. Truly, God has blessed our church and our people in these first fifty years, and to Him we ascribe all praise and glory. But where do we go from here? What about our future? What course shall we pursue? Our Board of General Superintendents has given as our mid-century slogan these words: "Holiness—Heritage—Vision—Task." These words give aim and direction to our course for the future.

The Church of the Nazarene is actually a later part of the holiness movement in the United States. It was in the years immediately following the Civil War in America that the more aggressive men among the holiness group in Methodism, aided and abetted by holiness ministers in other denominations, determined upon a course of holiness evangelism. Eventually the National Association for the Promotion of Holiness was organized. Holiness camp meetings and conventions were launched across the country, and ministers and laymen by the hundreds and thousands were enlisted in this movement. Many of our church's early leaders were among them, and gradually this emphasis on Christian perfection blossomed into independency, and then into a new denominational affiliation of

their own. Thus the Church of the Nazarene came into existence for the purpose of preaching, living, and promoting the truth of scriptural freedom from sin. To this we were first committed, and to this end we must ever be committed.

### ***I. By Preaching Holiness***

Our early leaders believed that the gospel of heart holiness was the only answer which actually met and solved the problem of sin. We too must ever keep this truth afresh and anew before us. Man's greatest problem is sin, and God's grace of entire sanctification is the answer to this awful problem. We must continue to preach that all men are sinners and need a Saviour; that Christ died for all men; that He "suffered without the gate" in order that "he might sanctify the people with his own blood"; that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Not only must we have this scriptural truth clearly in our minds, but we must also insist that our people tarry until they are baptized with the Holy Spirit and are sanctified wholly. The process of dying to sin and self is not easy and may require weeks and sometimes months; and though there comes the moment when one is crucified with Christ, ample time must be allowed for the moment of crisis to arrive. We must tarry until we are genuinely sanctified.

Our church fathers earnestly believed that scriptural, doctrinal preaching of holiness and evangelism went hand in hand. Many of our early evangelists preached holiness every time they preached, and God gave them mighty Holy Ghost revivals. We have a tendency to think that God's Word needs something added which we can give

to make it effective, and there is a temptation among some to think that doctrinal preaching is cold and unimpassioned, and that it belongs to the teaching rather than to the evangelistic ministry. The facts are that nothing produces better and



more lasting results in the hearts and lives of our people than clear, scriptural, doctrinal preaching. Such preaching requires clear thinking, earnest study of God's Word, and much prayer, and it compensates by feeding the souls of men and producing revivals.

## **II. By Living a Holy Life**

We also have a rich heritage of ethical practices and standards. Love is the genius of the sanctified life and its dominant and abiding element. It is love that is so dynamic in its action and so complete in its outreach that both the self and conduct are transformed by its presence into something more than what they were and could be in its absence. Once we are entirely sanctified, love motivates and tempers our every action and attitude. The Church always faces the danger of absorbing the color, spirit, habits, and attitudes of the age in which it serves and lives. However, Jesus prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). Heart holiness is the grace of God which insulates and protects us against the encroachment of the world. We can be in the world, yet not of the world.

Perfect love preserves us from becoming lax and liberal in our outlook until we see nothing wrong in the spirit and mode of our day, and at the same time guards us against the equally dangerous extreme of becoming harsh and legalistic regarding the matter of Christian standards and conduct. We must ever adhere to the high standards and rules as set forth in our church *Manual* and the unwritten conscience of the church. Although the church does not set forth every rule to govern our conduct and standards, still the church has a conscience and God also gives personal light and convictions to everyone. The experience of perfect love will enable a man to live a pure and holy life which honors God and the church of which he is a part. Perfect love enables a person by conduct, appearance, and spirit to be a happy, vital, integrated part of the church body.

## **III. By a Passion for Souls**

God declared in His Word a long time ago, "Where there is no vision, the people perish." One of the primary elements of vision is a passion for souls. Unless we have a genuine burden and passion for souls, we will never have a vision of our field and the task to be done. A passion for souls is born in the place of prayer. As preachers and lay leaders in our churches, we are in need of a renewal and revival in our devotional life. There is absolutely no substitute for a life of prayer—a prayer life wherein we "pray through" over problems and adverse conditions. Pray through to achieving faith over every situation; pray until victory comes; pray revivals down!

Can it be done? It can be! Joseph Parker, successful pastor for so long of City Temple in London, said that he prayed until God gave him a vision of his people with their spiritual hunger and needs, and then he preached, giving himself like broken bread to feed the hungry. General Booth was a successful pastor of a large congregation when one night he had a dream. In his dream he saw himself at the Judgment, where poor, condemned, lost souls marched by, pointing their fingers in his face and accusing him for their lostness. Booth awakened out of that dream, fell on his knees, and began to pray and sob over lost souls. His passion for souls, born out of prayer, led him to resign his large church and begin to minister to the spiritual and physical needs of men from all strata of life. Out of it came the Salvation Army. Oh, that such a passion for souls would come upon us that it would lead us into nights and days of prayer and fasting!

Every church presents a different task with its own particular challenge. If we are to succeed in our field of service, we must enlist our people and organize for the task. After ten years of organized visitation evangelism, we still have many churches with no regular visitation evangelism, and worse still, no concern over their indifference. Twenty-five years ago, even though we had no organized personal evangelism, it seemed that every Spirit-filled Nazarene was endeavoring to be a soul winner. Winning others to Christ has ever been the heart desire of the sanctified person.

We are permitted to be living during a period of time when the world population is expanding at a rapid pace. We must keep abreast with the population growth. New churches must be started, new buildings erected, present facilities enlarged, equipment improved, and all preparation made for the influx of people that the Lord wants to place

under our care. There are a great host of people in the world today whose salvation is solely our responsibility. God warned Ezekiel, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Never-

theless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (33:8-9). God grant that we may continue to maintain our holiness evangelism thrust, win the multitudes to Christ, and in so doing preserve our own souls!

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## "If It's the Last Thing I Do . . ."

By GERALD L. FOSBENNER

Assistant pastor, First Church, Spokane, Washington

Countless numbers of times I've listened as someone has uttered these seemingly casual words, "If it's the last thing I do . . .," and often I've been made to wonder, What if it *really* were the last thing he was to do?

Often the phrase is repeated just before a threat of retaliation, sometimes jokingly, and sometimes with really serious purpose. But always the lesson it gives us is there—the "last thing."

Though most of us refuse to recognize the simple reality of it, this little phrase cries back to us that there most surely is going to be a "last thing," a last act, a last thought, a last word, on the part of each of us. And also it brings home to us the truth that there is little certainty that "this act" or the next *may* not be our "last."

Leo Tolstoi, it is said, one day asked a peasant farmer what he would do if tomorrow were the

judgment day and, with the calm of a heart in tune with God, the man answered, "I would plow." John Wesley gave the same sort of answer when he told others as he neared the end of life's journey that he would do again the same thing he had done during his ministry if he were to start over again.

The real test is simply, "If this is the last thing" I shall ever do or say here on this earth, would I do it anyway? If I faced up to the eternal and realized that my next moment might be spent beyond the borders of life and time, would I still do this thing just as I planned?

"O Lord, I am going to come to 'the last thing' perhaps sooner than I know. Help me to make each act of living worthy of being 'the last thing,' just in case it really is."

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### The Sunday School Lesson

MENDELL  
TAYLOR



Topic for  
September 20:

#### Peace Comes from God (Zechariah)

SCRIPTURE: Zechariah 7-14 (Printed: Zechariah 7:8-12; 8:4-8, 12-13)

GOLDEN TEXT: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!* (Isaiah 52:7)

*A Special Delegation:* Zechariah lived and worked after the return from the Exile. It was a time of discouragement and disillusionment. The brute forces

of life were producing hardships and difficulty. In the midst of these problems a delegation from Bethel came to consult Zechariah about the spiritual implications of these hard times. Zechariah proceeded to give them a strict and stern reply which has great value for those who are devoted to the standards of vital religion.

He informed this group that observance of forms carried no weight with God unless accompanied by moral values and genuineness of character; that the way to gain the favor of the Lord was to approach Him with love, loyalty, and integrity.

*A Special Declaration:* Zechariah outlined the marks of spiritual nobility in the following references: (1) justice should be given to everyone in an equal measure; (2) every person should show mercy and compassion toward his brother; (3) extra attention should be given a widow, an orphan, the stranger, and the poor; (4) no one should harbor a grudge or allow resentments to accumulate in his heart against his fellow man.

The ethical standards announced by Zechariah could be the norm for social relationships in every generation. His prophetic utterances regarding interpersonal adjustments deserve a special place on the pages of the ages.

*A Special Definition:* Zechariah envisioned a new age when old people and children would be secure and happy. This was a special definition of prosperity. Before the days of Zechariah people dreaded old age because they would be dependent upon someone else, and they were considered as a constant drain and burden upon those who looked after them. Many times the elderly were given the impression that they were unwanted and unwelcomed. But Zechariah considered that true prosperity would show itself in providing security for the aged. At the same time the children would be treated as though they were objects of love and consideration. This sense of support would show itself in the following manner: "The streets of the city shall be full of boys and girls playing in the streets thereof" (Zechariah 8:5). From



Zechariah's point of view, the signs of genuine prosperity were happy old people and laughing children.

*A Special Distinction:* Zechariah assured the people of Judah that special divine favor would be bestowed upon them. The signs of distinctive consideration were the following: (1) productive seed for planting, (2) fertile soil for farming, (3) bountiful moisture for reaping a bumper harvest, (4) blessings that would enrich the soul, (5) strength for the demands of everyday living.

The words of optimism brought courage and hope to the dejected spirits of the people of Judah. Optimism is always contagious. A bright hope always inspires courage and fortitude. The blessings that accompany God's presence will always bring peace, prosperity, and fruitfulness.

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# *Nazarene Young People's Society and Nazarene Junior Society*

**PONDER W. GILLILAND**  
*Executive Secretary*

## **Selected to Serve**

The following have recently been elected, or re-elected, to serve as district N.J.S. directors:  
Mrs. Patricia Burlend—Illinois  
Mrs. Paul K. Moore—Michigan  
Mrs. Ruth Gray—North American Indian  
Mrs. Anne Peter—Chicago Central

The following interesting reports of Junior Society activity on the Northern California District have been received.

### *Jolly Juniors—Lassen Zone*

Fifty juniors and eleven adults attended the Lassen Zone Junior Rally. A brief recreation period was followed by devotions. The juniors had a wonderful time singing choruses.

The lesson entitled "Three Midnight Visitors" was presented by Red Bluff juniors. The same group won the Bible quiz on Philippians 4. The Redding juniors sang "America," and other groups presented musical numbers.

All enjoyed a hearty lunch and were dismissed at 1:00 p.m.

### *East Bay Juniors*

Mrs. Ruth Hoover, the zone junior director, made it possible for about one hundred juniors to enjoy a day at the Berkeley Park. The activities were "topped off" with a wiener roast. Another occasion took about two hundred East Bay juniors to Oakland for an outing.

## **Servicemen's Corner**



### **The Military Man's Dilemma**

"Military service in a nation like ours poses some difficult psychological problems; and the role of the serviceman charged with the defense of his nation by armed force calls for some very positive discipline and some clear, unselfish thinking if that man is to maintain a wholesome and Christian outlook.

"Too many of our young men have become poorer and smaller in character and personality because of bitterness and bewilderment during the required period of military service and their Christian testimony has been defeated. But others have maintained an attitude that has enabled them to become richer and bigger persons and their witness for Christ has been enhanced.

"The serviceman's dilemma is twofold. First, much of his training is repulsive because of the basic mission to contact the enemy and destroy him. Most naturally shrink from this. Military training is designed to develop such discipline that a soldier will respond positively and automatically to orders that might lead to his own death if necessary to accomplish his mission. Most love life and few want to die. But we are threatened by an ideology that proposes to wipe out, by force and violence if necessary, all that we hold dear and worthwhile in our nation, our homes, and our churches.

"Our defense must be more than physical. It must have a moral and spiritual foundation. We are not investing as much in moral defense as we are in physical defense. But can we be men in the largest sense of that term and not rise up to defend our homes or assist weaker neighbors when they are threatened?

"Second, this dilemma, in peacetime especially, is that military training is pursued with the fervent hope and prayer that the occasion will never arise to put this training to use. Military training and duty are not unlike fire insurance premiums or the cost of taxes of a fire department. These are necessary and valuable. We revolt against paying them, but we pay in hope that we never find it necessary to use them.

"To understand this dilemma and appreciate the purpose of military service is to have the battle half won. To accept one's obligation to serve is conducive to an attitude that makes one a better and happier man and enhances his testimony as a Christian. A gloomy, embittered, complaining Christian—even in military service—can't give an effective witness."

—CHAPLAIN (CAPTAIN) LYLE W. ROBINSON,  
*U.S. Army*

**NAZARENE SERVICEMEN'S COMMISSION**  
*Ponder W. Gilliland* DIRECTOR

# Thought for the Day



by BERTHA MUNRO

## The Middle Years

### Monday:

Bunyan placed the Enchanted Ground far along in the pilgrim's journey. It represents a peril of the Christian's middle, later years: "When thou hast eaten and art full, . . . Beware that thou forget not the Lord." The danger is real. Even for Paul: "Lest . . . when I have preached to others, I myself should be a castaway." Not only wicked Ahab of backslidden Israel; every "good" king of Judah had a weak spot. The years found it out. (Deuteronomy 8: 10-11; I Corinthians 9:27; II Chronicles 32:25.)

### Tuesday:

Solomon accepted responsibility to rule a nation; he never learned to rule himself. A humble prayer for wisdom; years devoted to Temple building; earnest, God-honoring, God-claiming vows of dedication (a model dedicatory prayer!)—God his center, God's work his life. Then the shock of the lapse. God's gift of prosperity spent on things that separate from God—himself the center. Keeper of vineyards, his own vineyard not kept. Religious leader, his personal life wrong and his influence ruined. From Temple to "high places." Not the last man who found the means to buy pleasure too much for him. (II Chronicles 1:7-12; 6; I Kings 4:22-23, 26-27; 11:1-8.)

### Wednesday:

Asa—positive ruler under God, prevailing in prayer, leader of a great revival, inspiration to all time of those who would win victories through pure faith. (See II Chronicles 14:11.) The same Asa later, when besieged by hostile Israel, bribes Syria with sacred gold; when ill, forgets to pray. In the desperate early days he had to depend on God; through years of God-given peace he has eased into the "do-it-yourself" habit. Now—not an outright idolater; just on a level with the Syria he could have conquered. Just putting God in a bad light. Through *self-reliance* a blank for God. (II Chronicles 16:1-3, 7-14)

### Thursday:

Jehoshaphat—strong leader, competent executive, keen judge of spiritual values, successful enough to be invited to the counsels of the ungodly. His strength was his temptation. To help God's cause, to heal a schism, he used his own judgment against God's warning. He learned better, by sad experience. But through that one self-confident "affinity" he mortgaged his family and his people for years to come. One bit of self-planning in the middle years nullified the good of all the rest.

Better, of course, to be friends than enemies of those who are not going with God; you can't win anyone by force. But not too close friends; not if they are stronger-willed than you; not if to stay friends you have to disobey God. Even if you pull through, or pull out of it, the chain of influence started will harm someone. It never is safe to decide for something that you know God has decided against. (II Chronicles 17:3-6; 18:1-6, 24-28; 21: 6; 22:2-5, 10.)

### Friday:

Joash—child of many prayers, of God's special providence and protection; efficient church builder and revivalist. When at last his spiritual props were taken away and he had to make his own decisions, he found that his faith had been *secondhand*. Orthodox rearing, church loyalty, spiritual shallowness—he failed God and those who had invested everything in him. Resenting God's warning message, he descended to sin he had not dreamed himself capable of, killing his benefactor's prophet son.

No man can be trusted with power who lacks strong convictions of his own. (II Chronicles 24:1-2, 15-24.)

### Saturday:

The great Hezekiah—nationwide revival in worship and daily living; Assyrian hosts "melted like snow in the glance of the Lord"; boundless prestige for God and kingdom; the miracle of the lengthened life. Then—complacency, self-congratulation, display, holy things treated lightly, betrayal of sacred trust, utter selfishness. Punishment (captivity) foretold? "Good, if peace . . . in my day." Better those fifteen years had not been added! (II Kings 18:1-7; 19:15-19, 35-37; 20:1-7, 12-19.)

### Sunday:

It happened to "fellowlabourer" Demas, immersed in the present. It happened to the Galatians, "removed . . . unto another gospel"; to some Colossians (their pastor feared), spoiled through intellectual conceit. It might happen to any one of us. We all must pass through the Enchanted Ground of subtle, creeping attitudes that would separate us from God. But Paul made it through: "I have finished my course, I have kept the faith."

The air is drowsy. We must actively redeem the time of the shortening middle years. Bunyan had his pilgrims fight sleep by talking of the things of God. Keep God real by fellowship in His enterprises. Take on new battle offensives that will require the same old simple, honest prayers: "Help us, O Lord our God; for we rest on thee." (Philemon 24; II Timothy 4:10, 7; II Chronicles 14:11; Matthew 24:12-13.)



REMISS REHFELDT, *Secretary*

## Missionaries on the Move

Rev. and Mrs. William Fowler have moved to a new address: it is P.O. Box 170, Georgetown, British Guiana, South America. They will superintend the field while Rev. and Mrs. David Browning are home on furlough.

## Report on Danny York

Thank you so much for your prayers. We have felt the arms of prayer about Danny many times. About two weeks ago it seemed as though his case was at a complete standstill. We felt desperate, but God came on the scene and again he is showing encouraging marks of recovery.

His arms are reacting to physical therapy in an encouraging way, and

his legs are showing some response. We especially ask prayer that his shoulders might become sufficiently strong to allow him to use crutches, so that he won't have to remain a bed patient. God has been good to spare him to us.

After pneumonia in both lungs, strep throat, lung collapses, and everything else, the doctor reported the other day that Danny's lungs are now 100 per cent well. Praise the Lord!

Danny's birthday on August 11 (he was five years old) was one of the happiest days of his life.

Please continue to remember Danny in prayer, that if it be God's will He will completely restore his body to health and strength.—MRS. LEONARD YORK.

## In Trinidad

We are now feeling quite at home on the island of Trinidad. Working here is quite different from missionary work in India. The Trinidadians are fun-loving, happy-go-lucky, somewhat Westernized in their thinking and living, and they are responsive to the evangelistic message.

I particularly enjoy the teen-agers here. Directing the first Youth Camp here in Trinidad was a thrilling and most rewarding assignment. Here in Point Fortin our teen-agers who prayed through in Youth Camp have now organized a prayer club and Monday evenings finds them about the altar of the church. We are feeling the splash-over of camp in all the churches. We had almost one hundred young people in camp and we were able to place a broom over each of the "barracks" indicating a "clean sweep" in camp, spiritually.

The southern half of the island to which we are assigned has in it only three organized churches. San Fernando, Trinidad's second largest city, is in this area, and many large towns. We pray that the day may soon come when we shall be able to enter some of these areas.—ORPHA COOK, *Trinidad*.

## At Jinotega

Things are moving along here in northern Nicaragua. It is going rather slowly, but we do see definite progress each day. Neighbors are asking questions about matters of a religious nature and are noticing things in us that for us are routine Christian duties. The other night Irene was working here in the room, and from the house on the other side heard Protestant hymns being sung in English. The neighbors, who would not enter our church yet, were tuning in on a Protestant service on the radio. Others do the same. God is moving in Jinotega and we are very happy to have this opportunity to serve Him here. Many have been threatened with excommunication if they enter our house or chapel, but we have a good number of visitors daily.—DALE SIEVERS, *Nicaragua*.

## Barbados

At our last quarterly meeting we had one thousand in attendance. Fifty-two members were taken into the church. The atmosphere was wonderful and our people over the district are rejoicing.

Several of our churches have had good revivals. The Newbury church had eighty new seekers, St. Christopher thirty-one, and Padmore, a small church, had fourteen. Other churches have also had good revivals. We will begin holding annual meetings in August and September.

Our new Beckles Road Church should be completed in about three weeks.—LAWRENCE FAUL, *Barbados*.

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**Will you please tell me which day is the Lord's Sabbath and not man's Sabbath?**

The seventh day is the Jewish Sabbath; and in saying this I am not trying to reflect on the Jews. If I believed as they do and based my religion on the Old Testament totally, as is their custom, I would certainly look upon the seventh day, or Saturday, as my Sabbath. But I am a follower of Christ and base my religion primarily upon the New Testament. My Bible would not be complete without the Old Testament. However, it is the New Testament which gives me Christianity in its final form. The veil of the Temple has been rent in twain and the old has given place to the new. This means that wherever the New Testament advances beyond the Old Testament, as a Christian, I follow the former and not the latter. Jesus Christ is my Lord and Saviour, and not just a great prophet, as He is for those who are followers of Judaism. Thus the real question is whether you are living under the old or the new covenant, or in the old or new dispensation. If you are a Christian, you are living in the new dispensation, and your Sabbath is Sunday, or the first day of the week. It grows out of the resurrection of Jesus Christ, which holds a unique and decisive place in Christianity. The Resurrection was on the first day of the week, and not the seventh. It is God's Sabbath for the Christian. In John 20:26 we have these

words: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This was the eighth day, the first day of the week, Sunday, and the first anniversary of the day of the Resurrection. They had a special celebration on the first Resurrection day, and now they were having a second such meeting, or time of worship, on the eighth day, or second Sunday. This is the way the Christian's Sabbath began. It is a perpetual memorial of the resurrection of our Lord and Saviour. Who would dare to have the audacity to suggest that there could be a more appropriate day! All of this is in harmony with the teaching of the following scriptures: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7); "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2); "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, . . ." (Revelation 1:10). "The Lord's day" in this last passage refers to the first day of the week.

**When a Sunday school board elects two bus drivers, isn't it correct for one of these men to drive one Sunday and the other the next? Or should one of the drivers take over and do all of the driving? That's what my partner has done.**

Driving a bus for the Sunday school is a very important job and carries with it quite a responsibility. The lives of those who ride the bus are in the hands of the driver for a time each week. Since this is the case, why not thank the Lord that your partner is willing

to take over this responsibility all of the time rather than every other Sunday? And then, if he should feel the need of your help sometime and call on you, take over and do your best gladly.

**In the study of the Sunday school lesson on Job, the question as to who the sons of God were came up. This phrase is found in Job 1:6 and 2:1.**

This phrase appears in several places in the Bible, and there have been at least three theories advanced as to its meaning. In Genesis 6:1-4, where it appears in connection with the daughters of men, some authorities would say that it means the great and noble of earth, men of high rank. They intermarried with the daughters of men, those who were inferior to them, socially and perhaps religiously. Other Bible scholars hold this view of the sons of God and the daughters of men in Genesis 6:1-4: They were pious men, the worshipers

of the true God, who married women that did not belong to the true worshipers of God. Thereby the men were led away from God. A third explanation as to the sons of God is that they were angels. This is generally thought of as the meaning of this phrase in the passages in Job. The angels came to give an account of their ministry to God. Satan was a fallen angel. He crashed the meeting of the angels—Satan came also among them, or better, "in the midst of them," as the margin has it.





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	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
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
BRITISH ISLES SOUTH DISTRICT			
Queensbury	F. Upton	14	6
Middleton	—	17	6
Adwick-Le-Street	J. E. A. Jones	22	5
Ashton-U-Lyne	J. Ford	107	13
CENTRAL OHIO DISTRICT			
Pleasantville	D. Bulla	13	5
Pomerooy	E. E. Cox	14	12
Proctorville	B. W. Murphy	14	7
Orrville	H. R. Prouse	21	10
Lucasville	H. Young	24	5
Shawnee Hills	E. P. Lucas	21	6
Bellevue	W. C. Thorpe	32	14
Avon Lake	J. Elliott	38	16
Londonville	R. Justice	56	9
Darbydale	J. N. Lakin	64	22
Ridge Chapel	E. Penrod	64	20
Minford	W. Coburn	66	15
Lakewood	D. S. McNutt	73	12
Columbus Frank Road	L. Strahm	90	18
Nelsonville	L. Gullett	108	15
Gallipolis	V. C. Shafer	133	28
Elyria	J. E. Hanson	140	17
Chillicothe First	R. Quanstrom	141	20
Portsmouth Sciotoville	G. B. Maywood	143	13
Athens	C. L. Wooten	151	23
Bucyrus	K. L. Coil	155	18

Church	Pastor	Present Membership	Gain
Shelby	E. Teasdale	161	22
Columbus Warren Ave.	H. B. Anthony	449	26
EASTERN MICHIGAN DISTRICT			
Mount Morris	D. Moore	12	7
Sandusky	R. E. Spencer	15	7
Roseville	R. H. York	18	9
Flint Westgate	R. Moss	22	5
Flushing	H. L. Harris	54	10
Monroe	C. A. Bearinger	62	24
Ann Arbor	C. Thornton	70	25
East Detroit	S. Norton	71	12
Rochester	T. C. Riddle	72	12
Wayne	M. S. Sprouse	77	12
Flint West	B. Gill	101	19
Adrian First	A. F. Raloff	133	12
Detroit Calvary	M. Johnson	145	18
Richfield	C. L. Elston	153	18
Detroit Bethel	R. C. Johnson	263	20
Flint Central	J. E. VanAllen	300	29
SOUTH DAKOTA DISTRICT			
Rapid City	R. A. Kellom	51	35
WESTERN OHIO DISTRICT			
Rudolph	D. Lockwood	17	6
Milford	Mrs. R. Blanchard	19	7
Pioneer	E. Lipps	22	8
Hamilton Fifth	J. Dozier	33	9
Cincinnati Brighton	J. McDaniel	40	13
Mt. Blanchard	D. McAdams	43	10
Dayton Richmond Hts.	T. Knox	45	19
Findlay Summit Street	M. Karns	47	14
St. Paris	F. Suman	51	9
Sardinia	M. Dewey	51	10
Kenton	G. Anspach	60	20
Loveland	H. C. Long	62	15
Morrow	R. M. Banning	64	9
Harrison	L. E. Stewart	66	9
Batavia	A. Wagner	69	19
Cincinnati Montana Ave.	C. Coburn	73	10
Georgetown	W. Applegate	74	10
Dayton Edgemont	R. Bridges	76	12
Dayton Glen Road	V. Few	91	17
Dayton Knollwood	H. Frye	119	16
Lima Grand	M. G. Martini	133	22
Dayton Wrightview	R. Nash	142	22
Springdale	L. Wilson	230	21

# NEWS of the Churches



### East Tennessee District Assembly

The twelfth annual assembly of the East Tennessee District was held July 30 and 31 at the district campground, Louisville, Tennessee.

Dr. D. I. Vanderpool presided with ease and skill as the business was cared for amid an atmosphere of unity and harmony. His messages were uplifting and soul-searching for ministers and laymen alike. Also we were privileged to have him as one of the speakers at the beginning of the district camp meeting, which followed the assembly.

The high light of the assembly was the report of Rev. Victor E. Gray, district superintendent, after which he was given a very fine vote of confidence

as he was chosen for another three-year term. In this his tenth report, Brother Gray reviewed the gains made financially, numerically, and spiritually during the past year and over the period he has been district superintendent. The number of churches has almost doubled since 1949; giving for world missions has increased almost beyond expectation; and other gains have coincided with the two mentioned. Truly God is blessing the East Tennessee District, and the people are standing firmly behind the good district superintendent and his wife, Rev. and Mrs. Victor E. Gray.

The closing meeting of the assembly was an impressive ordination service with five young men receiving elder's

orders: M. K. Weaver, I. Ralph Lee, Ralph Dingus, Albert J. Payne, and James Ralph.—ALMA TEEPLE, Reporter.

### Cedardale Camp Meeting

God used Rev. J. A. McNatt, Dr. Mel-Thomas Rothwell, and Song Evangelist Curtis Brown, together with the children's workers, Margaret Kellogg and Betty Restrick, to give us one of the greatest camps, if not the greatest, Cedardale has ever known.

No count was made of those who came forward for prayer, but it is estimated that between two and three hundred found spiritual help at the altar. Attendance at the early morning prayer meeting, the morning Bible study, and

the preaching services was the best the camp has had. God's blessing was upon the people in an unusual way.

Money was raised for the erection of dormitories to be used for boys' and girls' camps, young people's institute, and for young people during camp meeting.

God is leading Canada Central District onward in a marked way. Just recently new doors have opened to us at "The Soo," which will be our first work in northern Ontario, and also among the French people in Montreal, Quebec. —Reporter.

Pastor H. L. Johnston reports from Battle Creek, Michigan: "By appointment we came to First Church here last October. We found one of the most supreme challenges of our ministry, and it is coming to be one of the most enjoyable pastorates we have had. The people have united to follow our leadership and stand by us in a wonderful way. Every need has been supplied, and budgets were paid for the year. God is getting to us in a spiritual way. Our recent assembly was a wonderful experience and we are grateful for our wonderful district superintendent, Dr. O. L. Maish. It is a privilege to serve God under the leadership of Dr. and Mrs. Maish, and these are good days."

#### Southern California District Boys' and Girls' Camp

The boys' and girls' camp on the Southern California District was held at Cedar Crest, July 6 to 11. A total of 514 fourth, fifth, and sixth graders with their counselors found fun, recreation, and spiritual help as the Spirit of God moved on the camp.

District Superintendent Nicholas A. Hull opened the camp as the counselors and staff assembled on Sunday night prior to the coming of the campers. God's presence moved as Brother Hull ministered to these workers, with seasons of prayer around the altar.

Rev. Virgil Rayborn was the very able director. His consecrated leadership was an inspiration to every member of the staff. It was this reporter's privilege to serve as chaplain. It was a tremendous thrill to see our youth accept the Lord and to give consideration to full-time service for Him.—FRANK C. WATKINS, *Chairman, District Church School Board.*

Evangelist W. E. Boggs writes: "Recently I have had a cancellation for September 30 to October 11, because of change of pastors. Will be glad to go anywhere in the Middle West. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. Joseph W. Peters writes: "In August, I completed seven good years as pastor of our church in Virden, Illinois. We are now turning to our first love—the evangelistic field. We already have several meetings slated and will be glad to serve any of our churches and pastors. Mrs. Peters is an excellent musician and will accompany me when desired. Write us, P.O. Box 22, Virden, Illinois."

## Pompano Beach, Florida



PHOTO BY GREEN

We give God praise for His special help and blessing in the work at Pompano Beach, in spite of many difficulties. District Superintendent John L. Knight officially organized the church January 1, 1958, with 12 members. We moved into our educational unit on Easter, although it was not completed, since we built it on the pay-as-you-go basis. During the last year we saw 136 people saved or sanctified and many unusual cases of divine healing. We raised over \$11,000 for the past assembly year, with 36 members, giving \$1,300 to General Budget. In July we had our second vacation Bible school

with an average attendance of 89. On October 12, 1958, we had 131 in Sunday school, and in June of this year we had 159. We have had revivals with Evangelists H. N. Dickerson, Wm. N. Harrington, George O. Cole, and Dwight and Norma Jean Meredith. The church has now purchased a parsonage, giving us a full block of 310-foot frontage in the heart of the city. We have been preaching to between 60 and 75 people on Sunday evenings, with 40 present on Wednesday evening. We are now leaving to complete our work at our Seminary in Kansas City, feeling that God is leading.—JOHN D. ADAMS, *Pastor.*

Evangelist C. T. Corbett writes: "Coast to coast in eighty minutes." That sounds like I had been on jet flight, but not so. Instead, it took place in a missionary's 1954 Ford. Down in the land of bananas and palms I rode with the pastor of the Pacific Coast church—Ancon—Rev. Elmer O. Nelson, to see the pastor of the Atlantic Coast Church—Mt. Hope—Rev. James Jones. There I heard a friend of mine, Evangelist C. Wm. Fisher, in a revival campaign. It was a blessed meeting and four seekers found Christ. The Church of the Nazarene is getting a hearing along the Isthmus. God is helping these pastors on both coasts in a region where poverty and prosperity stand out in decided contrast. Here one finds an area where liquor, lottery, and lust are rampant and thousands live in congested housing settlements. In the midst of these conditions we have a church on each coast bringing an evangelistic message of holiness. Many servicemen and others have come to the Zone and there found Christ as their Saviour in a Nazarene meeting. Then later they went elsewhere and are living stalwart Christian lives. Tonight we had, including Mrs. Jones, five ordained ministers in the service—which, by the way, is the largest number of Nazarene elders

ever assembled in a worship service in this region. 'Coast to coast in eighty minutes.' It all happened in Panama on July 23 while I was on my way to Brazil."

Evangelist Joe Bishop writes: "We have really enjoyed our nine years of work in the field with our fine pastors and people. We have enjoyed good fellowship, and have traveled over the nation in almost every direction. We were privileged to be in over three hundred churches and camps, and God gave us several thousand souls. We had a full slate for 1959, but feeling we are in the will of the Lord, we have accepted the pastorate of our church in Waurika, Oklahoma. Please pray for us."

#### Nevada-Utah District Camp Meeting and Youth Institute

Beautiful Lamoille Canyon, twenty-five miles southeast of Elko, Nevada, was the setting for the Nevada-Utah District camp meeting and youth institute. The rugged, towering, sheltering cliffs, surrounding the Boy Scout camp site, added nature's blessing to the spiritual blessings



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

**Streator, Illinois**



The Streator church was organized in 1928. In 1930 a church was built at 403 E. Bridge Street, in which the congregation worshiped until 1958. In 1955, under the leadership of Rev. Gene Fuller, ground was purchased at 1620 E. Main Street. A new parsonage, valued at \$18,000, was dedicated in March of 1957 on this new property. Brother Fuller led the Streator Nazarenes in the ground-breaking ceremony for a new church in September of 1957 and, one year later, the first services were held in the new church. Rev. C. E. Flesh-

man was the architect, and most of the labor was donated by members and friends of the church. The church was completed for the dedication service, December 14, 1958, with Dr. Mendell Taylor officiating. The present church properties are evaluated at \$125,000 with an indebtedness of \$31,500. The church membership is 85, and the average Sunday school attendance last year was 110. Rev. Riley Laymon is the present pastor, and we give God praise for all He has helped us to accomplish.—Mrs. LEONA STODOLLA, *Reporter*.

that were a crowning feature of every service in the camp meeting.

Dr. Roy F. Smece spoke morning and evening, July 27 through August 2, to the largest crowds ever assembled on this district for camp meeting. The last Sunday morning saw the large tent crowded beyond capacity and encouraged the district leaders to plan for larger seating facilities for next year. Rev. Raymond B. Sherwood, district superintendent, daily led and inspired the camp. Milton and Norma Harrington directed the musical portion of the camp meeting for the fourth consecutive year.

Definite plans were laid, during the camp, for the district advisory board to obtain a lease on land in the same canyon for the camp meeting in years to come. Dr. Smece was extended a unanimous invitation to return for the 1960 camp.

As the camp meeting crowd was departing on Monday, August 3, the young people and workers for Institute were arriving. Five days of full activity were planned under the guidance of Rev. Wilfred Stukas, district president, and Rev. Robert Hollinger, camp dean. Under the anointed leadership of Miss Helen Wilson, dean of women at Northwest Nazarene College, a broom was posted over the dining hall door at noon on Friday telling of a "clean sweep" throughout the camp.

Teaching assignments were given to Rev. Gwendola Wilson and Dr. Milton Harrington. An added blessing to each

chapel service was the presence of Dr. Thelma B. Culver, dean of Northwest Nazarene College.

The closing service, around the campfire, will be long remembered as the time when everyone in the camp testified to an experiential knowledge of God in his heart as he placed his fagot in the fire.

A beautiful unity exists in every gathering of the district. Nevada-Utah District is on the move forward for God and holiness.—*Reporter*.

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The fourteenth annual Central Ohio District N.Y.P.S. Institute was held at the District Center, Columbus, Ohio, August 3 to 7, under the direction of Rev. Jay H. Keiser, district N.Y.P.S. president.

The special speaker was Rev. Carl Clendenen, president of the Western Ohio District N.Y.P.S., and pastor of First Church in Springfield, Ohio. His messages glowed with spiritual fervor and were used of God in awakening many young people to see their spiritual needs. There were many victories at the altar, and the Thursday night service especially was an unusual time of salvation as God moved upon the hearts of the youth.

Rev. Clare St. John provided for the classes of the Institute as dean. The second two units of the Holiness Institute Series were offered.

An expanded recreational program was provided under the supervision of Rev. Dale Fruchling. The new pavilion and tetherball courts were among the new facilities in use this year.

The Institute is fulfilling its high purpose in the lives of our young people year after year. God is blessing our youth as we plan for even better days ahead.—JOHN W. DENNIS, *Reporter*.

Evangelist D. D. Berry writes: "We have been busy during the summer doing supply work in Michigan—at Ludington, Bay City First, Midland First, Flint Pierson, and Montrose. God has blessed our ministry and given us souls at the altar. We enjoy old-fashioned, second-blessing holiness in our own heart and life. We have some open time this fall, also some for next spring; would especially like to slate next March somewhere in the Midwest. Write me, Walkerville, Michigan."

**Wisconsin District Assembly**

Two busy, glorious days marked the twenty-fourth assembly of the Wisconsin District, held at Camp Byron, Brownsville, Wisconsin, August 6 and 7. Dr. Samuel Young, presiding officer, brought Spirit-filled messages during the morning sessions, and guided the proceedings of the assembly with characteristic wit and wisdom.

In Wisconsin, assembly week is camp meeting week. Brother Gerald Moore led the lively song services, in addition to bringing solos that were channels of blessing. The practical preaching of Rev. Clayton Bailey, anointed by the revealing presence of the Holy Spirit, was rewarded by many victories at the mercy seat.

The Nazarenes of Wisconsin are united in faith, and in vision, under the capable leadership of Rev. Donald J. Gibson, district superintendent, who received a unanimous three-year extended term last year. During the past assembly year, under God, the district gave 11.5 per cent to foreign missions, as well as witnessing gains in many other departments. Of particular note was the 100 per cent gain in *Herald of Holiness* subscriptions.



Wisconsin is setting its sights high for the coming year and undertaking great things for God, by His grace. This reporter witnessed in this assembly the priceless ingredient in God's recipe for success in His work—a prevailing humble spirit of consecrated co-operation.—A. GORDON WETMORE, Reporter.

Evangelist Martin Stepp writes: "I have worked in twenty-three revival meetings since entering the field in August of 1958, laboring across five states. I am enjoying my work and the Lord is opening doors. I have some good open dates for the spring and summer of 1960. Write me, Box 397, Mt. Vernon, Kentucky."

#### Illinois District N.Y.P.S. Convention

The Illinois District N.Y.P.S. convention was held on July 4 at the Illinois campground at Springfield. The Lord blessed in all the activities of the day.

The report of our efficient president, Rev. Paul Snellenberger, was the high light of the convention. The report showed progress in every field, also that the youth had given four thousand dollars to supplement the home mission fund.

Brother Snellenberger asked that his name be not considered for re-election; therefore Rev. Gerald Green was voted in as district president, on the first ballot. Other officers elected were: Rev. Allen Dace, vice-president; Mrs. Glenna Fitzgerald, secretary; Rev. Gilbert Hughes, treasurer; Rev. Gerald Van Tine, high school supervisor; with Bob Hale and Delores Foster as the teen-age representatives.

Elected as delegates to the General Convention in 1960 were: Rev. Gerald Green, Rev. Gerald Van Tine, Rev. Charles Alstott, and Rev. Allen Dace.

We enjoyed a challenging message from District Superintendent Harold Daniels on being "Filled with the Spirit." —ROBERT WEATHERS, Reporter.

Evangelist G. F. Underwood and wife write: "These past three years in the field have been glorious ones. Last year we worked in seven states, and saw a great number of souls pray through to the Lord for salvation and heart purity. God is blessing; many members have been added to the churches; we have seen a number healed by the power of God, and also have broken the Sunday school record attendance in many places. We are filling a number of recalls. We travel by house-trailer. Mrs. Underwood gives religious readings; we sing solos and duets, use the Scene-o-felt with six-color lighting—carry the whole program if desired. We have two fall dates open, also a few not yet slated for 1960. Write us, 243 Mulberry, N.W., Warren, Ohio."

#### Alabama District N.Y.P.S. Convention

The Alabama District N.Y.P.S. convention was held in June at First Church in Sylacauga. A wonderful spirit of unity characterized the entire day. Wonderful reports, wonderful unity, and the



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No. R-62 25, 75c; 50, \$1.25; 100, \$2.00

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## Corvallis, Oregon



The new building of the Corvallis church was dedicated on last May 10, with Dr. Hugh C. Benner bringing the message. This church was organized on September 29, 1939, with twelve charter members. For twenty years the congregation worshiped in the building on Fourth and Adams until, under the leadership of Rev. A. C. Olsen, with his enthusiasm and vision, the present property was purchased and in June of '58, construction was begun on the new edifice. During the course of construction Brother Olsen passed away, but his work was well done and his spirit had

been caught by the church—the building was ready for occupancy by January 1 of 1959. Rev. Roy A. Green came as pastor and was present for the first service in the new building—the watch-night service with forty-six present. God has marvelously blessed the efforts of the people and since January the Sunday school has averaged forty-one over the attendance of one year ago. Already we must begin to plan for enlargement. The present building evaluation is \$90,000 with a total debt of \$15,000—Mrs. J. R. GRAHAM, *Reporter*.

presence of the Lord resulted in a glorious day.

With a marvelous vote of confidence, Rev. Elbert Watson was re-elected as the district president. Other officers elected were: Rev. Norman Rickey, vice-president; Janice Price-Williams, secretary; Mrs. Faye Martin, treasurer; Jim Paul Stewart, teen-age supervisor; Mrs. Reeford Chaney, junior director; and Margaret Sanderson and Philip Robinson as teen-age members at large.

The day was climaxed by a banquet with Rev. T. A. Shirley as the special speaker.—J. H. KING, *Reporter*.

The (Thomas) Fowler Evangelistic Party write: "Since our last report we have had some very good revivals—with Rev. W. Vernon Jones at Lewisburg, Pennsylvania; with Pastor Fred Thompson at Canton, Ohio; with Rev. V. E. Potts at Hillsboro, Virginia; with Rev. Kenneth J. Grady at Dayton, Ohio; with Rev. W. S. Jones at Clarkson, Kentucky; Rev. Lloyd Grimm at Lithopolis, Ohio; Rev. Charles Klaffke at Paonia, Colorado; in the Mount of Blessing Camp at Loganton, Pennsylvania; and at the Canaan Camp Grove, also in Pennsylvania. God has blessed and given almost seven hundred seekers at the altar. During the past year we have conducted twenty-two revivals and camps; we have just completed one full year's work as the Fowler Family Evangelistic Party. We thank God for His help and the pouring out of His healing power—upon body, mind, and soul. We travel with

house-trailer, as preacher, singers, and musicians. We have an open date, October 14 to 18, which we'd like to slate around Dayton, Ohio; also December 2 to 13, and January 1 to 10, which we'd like to slate in South Carolina, Georgia, or Florida. Write us, 3906 Ninth Ave., Parkersburg, West Virginia."

Rev. W. Frank Wiggs writes: "On June 12, 1954, I stepped into an abandoned Methodist church in Jonesboro, Arkansas. There on my knees at the front of the church I promised God that if He would open the way I'd conduct a revival there and see what might be done toward starting another Church of the Nazarene. God helped in the meeting, following which a small group organized a Sunday school and began to hold regular services with Brother Ira Rogers preaching. Some time later District Superintendent Hendrickson organized the Forest Home Church of the Nazarene. Three years ago I received the call to become pastor and, feeling it was God's will for me, I accepted. God has blessed and helped us. We have had outstanding revivals with Rev. Ed. Bullock, Rev. D. F. Steininger, and Evangelist Nettie Miller. We had 16 members when I came as pastor; now have 36, and a growing Sunday school, which averaged 104 for July this year. All our budgets are taken care of for the year, and I have accepted the call for another year. We have purchased the church property and have it half

paid for; we have added five Sunday school rooms and they are also paid for. Besides pastoring the church, I have also done some evangelistic work, and God has honored in giving souls praying through for salvation and entire sanctification."

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"All Things in Jesus"  
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## Deaths

### REV. ROY ELLIS TABOR

Roy Ellis Tabor, age seventy-four, died at his home in Chanute, Kansas, on July 6 after a lengthy illness and failing health of several years. He was an elder in the Church of the Nazarene, having pastored the church at Chanute, as well as other churches on the old Kansas City and Kansas districts. Another soldier of the Cross has gone to receive his reward. He is survived by his wife, Myrtle; one daughter and one son; also six brothers and one sister. Funeral service was held in the Chanute church with Rev. J. J. Steele and Rev. Claude E. Pittenger, local pastor, officiating.

### REV. JAMES L. BENDER

James L. Bender was born September 7, 1904. Death came unexpectedly following serious brain surgery on June 15. He was converted when twenty-two years old, later sanctified, and attended Eastern Nazarene College to prepare himself to answer the call to the ministry. He was united in marriage to Helen K. Stern in 1937. In 1943 they united with the Church of the Nazarene at Reading, Pennsylvania, and that same year the assembly granted him a minister's license. In October of 1945 he was called to pastor the church at Danbury, Connecticut, where he labored for five years. In 1950 he was called to the pastorate at Delta, Pennsylvania, and was ordained at the New York assembly that year. After five years he accepted the call to Paxtonia, Pennsylvania, where he served four years, until his death. He served well, was active in community affairs; a dedicated pastor, sincere friend, and loyal to the church and its standards. He is survived by his wife, Helen; a son, James; and a daughter, Joyce. Funeral service was conducted in Reading church by a group of ministers (District Superintendent Allshouse was in Texas due to the illness of his wife); thirty-eight ministers attended the service. Rev. Harold Parry delivered the sermon at the request of the family. Interment was made at Johnstown, Pennsylvania.

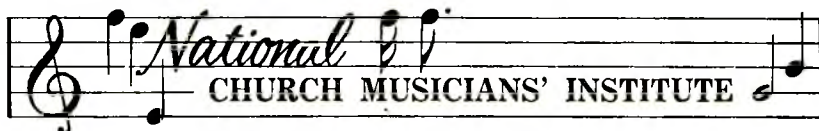
### REV. DANIEL E. PATRONE

Daniel E. Patrone, Nazarene evangelist, died July 16 in Columbus, Ohio, at the age of fifty-five. While visiting the Central Ohio District Assembly, on the campground, he suffered a heart attack and died quietly in his sleep. Converted at the age of twenty-six, he turned to Protestantism and joined the Church of the Nazarene. "Pat," as he was affectionately known by his friends, was ordained in May of 1934 on the old Pittsburgh District by Dr. R. T. Williams. His evangelistic zeal and outstanding ability with his consecrated violin helped to win many people to Christ and the Church of the Nazarene. He is survived by his mother, Mrs. Lydia Bennington; a brother, James; and a sister, Mrs. Mildred Page. Funeral service was conducted in the tabernacle on the Columbus campground with Rev. C. D. Taylor, district superintendent, giving the message. He was assisted in the service by Dr. H. S. Galloway, Rev. C. B. Woods, and Rev. D. R. Morris. Interment was in the Albright Cemetery in Kokomo, Indiana, with the service in charge of Rev. A. C. Morgan, superintendent of the Northwest Indiana District.

DR. MAY EPLER BOWER died June 2, 1959, at her home in Coronado, California, at the age of ninety-four years. "Mother Bower" was widely and favorably known in both Pasadena College and Northwest Nazarene College. She was head of the Department of Education at Pasadena College from 1913 to 1927. Later she spent some time in India as a missionary, and then accepted a position in Northwest Nazarene College, Nampa, Idaho, where she ably served in the Department of Sociology for seventeen years. She was a dynamic personality, strong in intercessory prayer, with a deep devotional spirit, and was known for her understanding spirit, her love for the Bible, and her firm stand for holiness. She retired at the advanced age of eighty-one, but said that God had "refired" her, and for more than thirteen years her home was a "Bethel." Here she held daily prayer meetings, had classes for studying the current Sunday school lessons—only at the beginning of this year did she lay her armor down. She is survived by two daughters: Mrs. Inez Bronson, of Fairfax; Mrs. Beulah Quiette, of La Canada; and a son, Roscoe, of Mariposa, California; also by hundreds of students and friends who will rise up and call her blessed. Funeral service was conducted by Dr. H. Orton Wiley and Dr. E. M. Stuart.

GLENDON WAYNE KOHLER, local preacher in the Church of the Nazarene, died in the hospital at Rochester, Minnesota, in May, 1959. He was born at La Salle, Illinois, November 10, 1913. He came to Colorado with his wife, Mrs. Hazel Kohler, in 1955. He preached quite a little, and not long before his death conducted a revival meeting at Sandwich, Illinois, while visiting his parents there. He is also survived by a son, DeVer;

## Reflections from the . . .



At Indian Lake, Vicksburg, Michigan

### From Winona, Minnesota

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### From El Paso, Texas

"This has been a wonderful time of inspiration and above all a time of helpful instruction and ideas. May God help us to use the things which we have learned to build and advance His kingdom through music, to His glory."

MR. AND MRS. JOHN H. FONNER

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RALPH SCHURMAN

a daughter, Mrs. Lee Topliff; four brothers, Frederick, Donald, LeRoy, and Eugene; and a sister, Mrs. Ivan Jennings. Funeral service was conducted by Rev. Dave Severin, Nazarene minister from Thornton, Colorado.

## Announcements

**RECOMMENDATION**—Rev. Harold P. Gilliam is a seasoned and effective Bible preacher who is again entering the work of evangelism. He has done some outstanding home mission work and his preaching is constructive and solid. Those who may need a good evangelist may write him c/o General Delivery, Cheney, Washington.—E. E. Zachary, Superintendent of Northwest District.

### WEDDING BELLS

Judy Ann Shanks of Merriam, Kansas, and Baylor D. Edwards of Kansas City, Missouri, were united in marriage on August 15 at First Church of the Nazarene, Kansas City, Missouri, with Rev. Stanley Whitcanack and Dr. Orville W. Jenkins officiating.

Miss Ginny Poplin of Kansas City, Missouri, and Mr. Donald Cowley, student at Nazarene Theological Seminary, were united in marriage on August 1 in First Church of the Nazarene, Eugene, Oregon, with Rev. Ponder Gilliland officiating.

Miss Joyce Ann Strickland and Donald Ray Parke, both of Mackey, Indiana, were united in marriage on July 22 at Mackey Church of the Nazarene, with Rev. Lee Bates officiating.

**BORN**—to Rockwell S. and Mrs. (nee Keffer) Brank of Olivet Nazarene College, Bourbonnais, Illinois, a daughter, Gwendolyn Lucille, on August 2.

—to Rev. and Mrs. Don E. Conrad of Durham, North Carolina, a son, David Wayne, on July 26.

—to Mr. and Mrs. Howard Helmer of Lansing, Michigan, a son, Marvin Eugene, on July 18.

—to Philip and June (Woods) Petrie of Bourbonnais, Illinois, a son, Thomas Allen, on July 13.

**SPECIAL PRAYER IS REQUESTED** by a young mother in California, has three small children—her husband is completely backslidden, the home about to be broken up—that God will undertake in a special way, help her to hold steady, reclaim her husband, and save their home;

by a mother in Mississippi that God will keep her near the Cross, and that God will undertake in the salvation of her husband—she wants to rear her children for God and the Church of the Nazarene;

by a Christian brother in Ohio for a real revival in their church;

by a Christian lady in Illinois for her brother—in the tavern business—that God will save his soul, deliver him from liquor, also for the salvation of her entire family;

by a lady in Texas "for spiritual help, that God will touch her body and give her added strength to carry on";

by a Christian lady in Minnesota for a young man in the state reformatory, that he may find God in salvation;

by a Christian lady in Ohio that God will send a good Christian worker to that community and give them a revival, and for special help from God for some friends;

by a reader in Massachusetts—an urgent request to God's people—"in behalf of my mother,



## Coming Event!

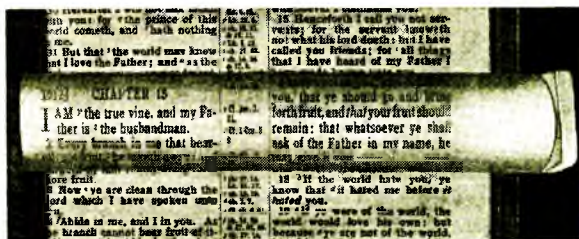
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who is in great need of the Lord's healing and deliverance from a severe nervous affliction; she is a true child of His . . ."

by a Nazarene lady in Indiana for a young couple, with the wife in a mental institution, that God may touch and heal, as they have three small children, and also help them both to see they need God; and for the one now caring for the children, that she will keep the children in church and Sunday school; for a widow with four sons, that they may be convicted of their need for salvation; and for two special silent requests;

by a friend in Oklahoma for an urgent unspoken request;

by a Christian father in Oregon for two sons, both servicemen;

by a young wife and mother in South Carolina for special help from God in a difficult situation;

by a Christian brother in Pennsylvania for a family living in his home, having trouble with a son, and for another son who was shot in the eye with an arrow—they need God and His special help;

by a Nazarene mother in Oklahoma for a son-in-law in serious trouble, through seemingly unavoidable circumstances, that God will undertake and help out that the young man's name may be cleared.

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District Assembly Schedule for 1959  
Southeast Oklahoma . . . . . September 16 and 17

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District Assembly Schedule for 1959  
South Arkansas . . . . . September 16 and 17  
North Arkansas . . . . . September 23 and 24

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District Assembly Schedule for 1959  
Mississippi . . . . . September 16 and 17

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District Assembly Schedule for 1959  
Southwest Oklahoma . . . . . September 23 and 24

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District Assembly Schedule for 1959  
South Carolina . . . . . September 16 and 17  
North Carolina . . . . . September 23 and 24  
New York . . . . . October 2 and 3

**District Assembly Information**

**MISSISSIPPI**—Assembly, September 16 and 17, at First Church, 618 W. Silas Brown St., Jackson, Mississippi. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. B. W. Downing, First Church of the Nazarene, 618 W. Silas Brown St., Jackson, Mississippi. (N.F.M.S. convention, September 15.) Dr. Samuel Young presiding.

**SOUTH CAROLINA**—Assembly, September 16 and 17, at First Church, 401 Catawba Ave., Columbia, South Carolina. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. H. Eades, 401 Catawba Ave., Columbia, South Carolina. (Sunday school convention, September 14; N.F.M.S. convention, September 15.) Dr. Hugh C. Benner presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 16 and 17 at the Church of the Nazarene, 409 Clayton, Poteau, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Bill Butcher, 409 Clayton, Poteau, Oklahoma. (N.Y.P.S. convention, September 14; N.F.M.S. convention, September 15.) Dr. Hardy C. Powers presiding.

**SOUTH ARKANSAS**—Assembly, September 16 and 17, at Little Rock First Church, 800 Battery Street and Maryland Avenue, Little Rock, Arkansas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Kline F. Dickerson, 800 Battery, Little Rock, Arkansas. (N.F.M.S. convention, September 14 and 15.) Dr. G. B. Williamson presiding.

**NORTH ARKANSAS**—Assembly, September 23 and 24, at Central Church, N. Ninth and B Sts., Fort Smith, Arkansas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. W. Livingston, 509 N. Greenwood St., Fort Smith, Arkansas. (N.F.M.S. convention, September 21 and 22.) Dr. G. B. Williamson presiding.

**NORTH CAROLINA**—Assembly, September 23 and 24, at First Church, First Avenue West, Hendersonville, North Carolina. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Wyatt H. Gentry, P.O. Box 1143, Hendersonville, North Carolina. (N.F.M.S. convention, September 22.) Dr. Hugh C. Benner presiding.

**SOUTHWEST OKLAHOMA**—Assembly, September 23 and 24, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Bob Carroll, Box 242, 1213 Hickory, Duncan, Oklahoma. (N.F.M.S. convention, September 21 and 22.) Dr. D. I. Vanderpool presiding.