

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 8, 1954

Primary Graces of the Spirit-filled Life

General Superintendent Williamson

THERE are three primary colors. All others are variations and combinations of them. In a ray of sunlight all colors are combined. Passing through a glass prism or a raindrop, the beam of light is dispersed into all its component hues. Thus the beautiful bow of promise is produced.

Holiness is like the ray of sunlight. It is a blend of all the graces of the Spirit. In a sanctified personality they are dispersed in harmonious array until the beauty of Jesus is displayed.

In his book, *The Borrowed Glow*,* Richard Ellsworth Day says that he has examined New Testament holiness movements of the last three hundred years. Here are six of the signs he has found exhibited in common by Spirit-filled believers:

Inner life and disposition brought to Christlikeness.

Enjoyment of "faith's rest life"
—freedom from all anxiety.

Separation, and holiness of character and conduct.

Glad and continuous enthronement of Jesus as Lord.

Quenchless passion to win lost men to Him.

Unmistakable and incredible power in intercessory prayer.

Could not all devout Christians agree that these are the primary virtues? If we would but give attention to these things, would not all the secondary considerations be harmonized through the Spirit of God dwelling within? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

In the rainbow there is no clash of colors. They all blend. In the Spirit-filled life there are no glaring inconsistencies in contrast to the fruit of the Spirit.

Do we who profess holiness today manifest the signs listed above? If we do, our preaching, praying, singing, witnessing, yea, all our living, will be in the Spirit. Then in blessed unity we will perfect holiness in the worship of God.

*Published by Judson Press: permission given for quotes

"Jesus saith . . . I am the way, the truth, and the life" (John 14:6).

TELEGRAMS

Norfolk, Virginia — The thirteenth annual assembly, Virginia District, greatest yet. Splendid increase in membership; four new churches organized during year; marvelous spirit of unity. District Superintendent V. W. Littrell received all but two votes on ballot for election to sixth year of service. Mrs. Littrell re-elected for sixth term to N.F.M.S. presidency with record vote. An amount of \$6,250.00 raised in great home-mission rally. Plans laid for district-wide "Grass-Roots Crusade for Souls" in February. Dr. G. B. Williamson presided with usual dignity and efficiency. Great camp meeting in progress with Dr. W. A. Carter and Evangelist H. G. Purkhiser.—M. RICHARD JONES, Reporter.

Lafayette, Indiana—Southwest Indiana District N.F.M.S. Convention and Assembly conducted week of July 26 in Indiana University auditorium at Bloomington. The past four annual assemblies have been held on this beautiful campus; university dormitories and cafeteria used by the delegates and visitors. Mrs. Louise Chapman was the convention speaker, and Dr. Hardy C. Powers presided over the assembly. Our district superintendent, Rev. Leo C. Davis, and Mrs. Lela Davis, the district N.F.M.S. president, were both re-elected for their seventh year, on the first ballot, with a nearly unanimous vote. The assembly presented them with a love offering of \$750.00. Unity of God's Spirit manifest throughout the district with gains made in all departments of the work. The 32 new churches organized during the six years of our district history have cost the district an estimated \$75,000.00; they have now raised a total of \$545,000.00; their membership is 926 and their weekly Sunday-school attendance is 1,603. During the past year twenty major building programs have been in operation. The total amount raised by the district the past year was \$769,000.00; our Sunday-school weekly average was 9,067 for the past year, and the membership now stands at 5,702. We are most grateful to the Father above for His Spirit that burns and glows throughout the district. Yours for "the old paths."—PAUL S. MILLER, District Secretary.

Maryville, Tennessee—Rev. J. G. Wells wishes to use this medium to thank all Nazarenes who prayed for Knoxville campaign. He reports great crowds, and over five hundred conversions.—VICTOR E. GRAY, Superintendent of East Tennessee District.

NEWS IN BRIEF

The following word has been received from Dr. Hardy C. Powers:

"Our entire family has a deep sense of gratitude to our people for the beautiful gifts, flowers, messages, and, most of all, the faithful, earnest prayers for Mrs. Powers during these difficult days. We have no finally conclusive word as to her condition, but we are encouraged and are leaning heavily upon the Lord. May He richly reward all who have shared our burden. Please continue to pray."—THE FAMILY.

Dr. E. P. Ellyson died August 24 at a hospital in Kansas City, Missouri, where he had been a patient for almost four weeks. He was a retired Nazarene elder, having reached his eighty-fifth birthday on August 4. He served as general superintendent in the Church of the Nazarene from 1908 to 1911, one of the first three general superintendents of the church, being elected at the union in 1908.

After eight years of service as pastor of the Elk River Church in Charleston, Rev. Ira L. Hemmings has resigned to accept the call to pastor the church in Nitro, West Virginia.

Pastor W. A. Peck sends word, "Closed a wonderful revival at Lanett, Alabama, on August 15 with Evangelist Nettie A. Miller; 1,084 in Sunday school; overflow crowd; wonderful altar services nightly."

Dr. A. S. London, Sunday-school evangelist, will be one of the speakers at the 1954 state Sunday-school convention, October 7 and 8, to be held in

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

First Church of the Nazarene, Hutchinson, Kansas.

Evangelist C. E. Lykins has left the field to accept the pastorate of the church in Decatur, Indiana.

GLEANINGS

From the Office Editor's Desk

"Thanks for the HERALD, which is a comfort and help to us. In these days of spiritual darkness, it does us good to be able to turn to the HERALD and read about the things that belong to our eternal peace."—Nazarene subscriber in England.

"Enclosed find \$1.50 for extending my HERALD OF HOLINESS subscription—the best paper ever written."—Subscriber in California.

"I just cannot give up the HERALD OF HOLINESS. What praise it deserves! . . . I don't think I could do without it. I cannot go to church and the general superintendents' writings are good sermons to me; I read them over and over. Thanks for such a wonderful paper; worth lots more than \$1.50 a year to me."—A subscriber in California.

"I do appreciate the good reading in the HERALD OF HOLINESS more and more. It truly is food for the soul."—A subscriber in Nebraska.

"Last Sunday evening we had four visitors in our service from the local E.U.B. church, where the minister is at present on vacation. One of these was a seventy-six-year-old lady. She introduced herself by saying that she knew our church paper, that it was one of the finest church papers she had ever read, including her own, and that the subscription price was so reasonable. She became acquainted with the HERALD some six years ago when her husband passed away. A Nazarene who had been in the hospital room with her husband during his last illness had recommended it to her. She said further that she is now a steady subscriber of the HERALD in preference to her own church paper because of both the quality of content and the reasonable subscription price. I know you will be encouraged, as I was, to realize anew the outreach of your ministry through the HERALD. My own faith was increased as I saw again how many are the effective avenues which the gospel follows on its way into the hearts of men and women."—From a Nazarene pastor in Kansas.

Frozen Foods and Fiery Faith

By Norman R. Oke*

THERE are interesting sights on Troost Avenue, Kansas City, Missouri (which to Nazarenes everywhere is the Main Street of the world); and one of these strange sights fairly hit me in the eye the other day.

I was musing as I looked out my window across Troost Avenue when a slogan in large letters stared boldly right back at me—"Be Dollars Ahead and Better Fed." It is the sales slogan of a firm right across Troost Avenue that sells home freezers and frozen foods. The slogan is displayed prominently because it sums up so well the philosophy held by many moderns, "Fatten Your Purse and Favor Your Paunch."

"Be Dollars Ahead and Better Fed." I had read those words scores of times in the years the sign had faced me across the busy avenue. But this particular time the words seemed to shout out a saucy challenge which I refuse to take lying down. Here we are on the east side of Troost providing the food for a fiery faith; there they pose in cool indifference, on the west side of the street, promoting frozen foods. So a parable unfolds before our eyes as the battle wages—in symbolic form—across Troost Avenue; and the same war may be going on, on your street, or country road.

The sales trumpets of my frozen-food friends blare out with—"Keep cool; eat cool; live cool." And, with equal enthusiasm, we, at the Nazarene Publishing House, shout back, "Stay warm; keep your heart hot." Through the muggy, humid days of summer and the bleak, blustery days of winter the voices echo and re-echo across Troost Avenue.

It is not the first time, nor will it be the last, that the calls of the stomach must battle against the pleadings of the Spirit. The war of refrigeration versus revival is as old as Cain and Abel and as modern as this morning. Coolness and conversion are locked in battle on the front lines of the world. It does seem, at times, that the frozen food industry is having the innings.

Now, I am most certainly not opposed to the blessings of refrigeration. God bless the man who invented artificial ice with all its splendid by-products. I only take up my cudgel against the entrenched forces that would refrigerate my soul. With all my heart I say, God bless every person and every group that helps provide warmth for my soul, fervency for my prayer closet, and passion for my preaching. And I solidly aver that when the smoke of battle is lifted, fiery faith will have conquered all the overtures of frozen foods. So, let me take my stand on the side of Troost that sells and services fire for my faith; others can deal in frozen foods.

*Director of Christian Service Training, Kansas City, Mo.

Right here St. Paul comes in to add a final word. In his famous *abiding trio* of I Cor. 13:13, faith is given a throne of eternal glory; not a word in honor of frozen foods. The faith side of Troost Avenue will finally win! How is it going along your street?

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

Have YOU Heard God Sing?

By Edith Carey*

CHRISTIANS sing for joy, the wondrous joy that salvation brings to the heart when sin is all taken away. Again and again when souls at the altar rise to testify that peace has come to them, we hear a song of victory, and someone will say, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Here are three groups of rejoicing beings: the older Christians, the newly redeemed, and the angels in heaven. The Bible is full of the rejoicing of God's people for His bringing them out of bondage, for deliverance from their enemies, for material blessings, for God's presence in Tabernacle and Temple. The New Testament continues with rejoicing over the complete spiritual fulfillment of all written in "the law and the prophets," adding the injunctions to rejoice always, to rejoice when partakers of Christ's sufferings, to find joy in the trial by temptation, even to glory in tribulation.

But when reading your Bible have you noticed the times it speaks of the rejoicing of God himself? We read that He "shall rejoice in his works." And well He may, for all His works are perfect. He was satisfied when He "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. 40:22). Also the earth was perfect when He created it, and man was perfect when he first came from the hand of God. The salvation He provides for sinful man is perfect. All His dealings with men and nations have been, now are, and ever will be perfect. Therefore, He can rejoice in His works.

Several times we are told that He rejoiced over Israel to do them good as the nation walked before Him in obedience. He rejoiced as Israel turned back to Him in repentance when afflicted or in captivity because of sin.

But listen to this: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5). And wonder of wonders, we read, "He will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17)! Do you get that? It is

(Continued on page 7)

*Johnson, Vermont

Self-discovery and Deliverance*

By Henry E. Brockett

WE WILL NOW examine the concurrent theory of Romans 7 and 8 with special reference to the teaching about "self-discovery." In the first Keswick Bible reading, 1953, the following statement was made:

"It is incorrect and not true to ourselves to say that we first have a period of self-discovery and then after that an entry into victory. It is the very victory into which the Holy Spirit leads us which provides a further occasion of self-discovery. We cannot truly know the experiences which Romans 7 describes unless we are proving the victories indicated in Romans 8. It could well be that if any strictly chronological sequence were to be demanded, we might have to say that we move out of Romans 8 into Romans 7" (p. 28).

THE ALTERNATING EXPERIENCE

Now it is surely quite clear that the experience of Romans 7 (7-25) is bondage to sin. The above extract means, therefore, that the deliverance wrought by the Holy Spirit in the victories of Romans 8 results only in fresh humiliating experiences of self-discovery and of the bondage to sin described in Romans 7 (7-25). Consequently, according to this theory there is no real deliverance from sin or continual victorious life. All we can do is to alternate between the victorious experience of Romans 8 and the defeated experience of Romans 7. Is this the best that God has provided for us under grace? Praise God—no! We shall show that there is such an experience for the believer as a crisis and climax of self-discovery, and that when the Lord brings us down to that climax His purpose is to lift us up and deliver us from all bondage to sin, so that thereafter we may live a continuously victorious life. The following scriptural instances of self-discovery and deliverance will make this clear.

JOB

When Job confessed: "Behold, I am vile; . . . I abhor myself, and repent in dust and ashes" (Job 40:4; 42:6), he reached the climax of self-discovery. The Lord then gave him a marvelous deliverance and victory. "The Lord turned the captivity of Job, . . . also the Lord gave Job twice as much as he had before" (v. 10). Did that deliverance result in Job's going back to further painful experiences of self-discovery and bondage to sin? Far otherwise, for "the Lord blessed the latter end of Job more than his beginning" (42:12).

*This article is a continuation of the discussion of the concurrent theory of Romans (chapters 7 and 8) which appeared as a guest editorial in the *HERALD OF HOLINESS* for August 4.

ISAIAH, THE PROPHET

Isaiah had a painful experience of self-discovery in God's presence when he cried out, "Woe is me! for I am undone" (Isa. 6:5); but immediately deliverance came from the Throne. The coal of fire touched his lips and his iniquity was taken away and his sin purged. Did that cleansing only "provide a further occasion of self-discovery" and a deeper experience of bondage to sin? On the contrary, he was empowered to be God's special messenger to Israel.

JOSHUA, THE PRIEST

Joshua, the priest, had a painful experience of self-discovery in the presence of the Lord when he found he was "clothed with filthy garments" (Zech. 3:3). But immediately divine deliverance came. "Take away the filthy garments from him," (v. 4) was the command of the Lord, and the word followed: "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (v. 4). Did that deliverance result only in Joshua's afterward discovering further hidden filthy garments? Not at all; on the contrary, after that self-discovery and cleansing, Joshua was promised wonderful honor in the Lord's service on condition that he continued in obedience to God's will (v. 7).

DAVID, THE KING

David touched the climax of humiliating self-discovery when he confessed: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). But a blessed, divine deliverance was foreshadowed in the prayer of David: "Create in me a clean heart, O God; and renew a right spirit within me" (v. 10). But would this deliverance only "provide a further occasion for self-discovery" and bondage to sin? There is not a word in the psalm to suggest such an idea. It is expected, on the contrary, that the deliverance should be continuously maintained, for David prays: ". . . uphold me with thy free spirit. Then will I teach transgressors thy ways; . . . my tongue shall sing aloud of thy righteousness" (vv. 12-14).

ISRAEL

Look at God's dealings with Israel, which are "ensamples" to us (I Cor. 10:11). The wilderness was the place of "self-discovery" for Israel (see Deut. 8:2 and 3)—typical of the Romans 7 experience. But the time came when God delivered them from the wilderness experience and brought them into Canaan, the land of victory and fullness of blessing (Deut. 8:7-10), typical of the Romans 8 experience. Did the victories of Canaan result only in Israel's moving back into the wilderness again to experience further occasions of self-discovery? No, God's purpose in bringing them out of the wilderness into Canaan was that they should experience continual victory—Josh. 1:4-5—not further humiliating defeats; and Israel would have done so if they had continued to believe and obey the Lord. The Lord has the same purpose in bringing us into the "Canaan" of the fullness of the Spirit.

PETER

What a terribly painful experience of self-discovery Peter suffered after he denied the Lord, but what a glorious, divine deliverance was his at and after Pentecost! But where does scripture teach that the experiences of the victories of the Spirit in the Acts of the Apostles only brought Peter into further experiences of the bondage to sin described in Romans 7? There is not a line to support such an idea.

PAUL

When Paul confessed, "I am carnal, sold under sin. . . I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:14, 18), and cried out in soul agony, "O wretched man that I am! who shall deliver me . . . ?" (v. 24), wasn't that the climax of self-discovery? After that verdict on "self" and cry of utter self-despair, what more can further "discoveries" reveal? Have we ever got to that point of self-discovery? And what followed that verdict and cry of despair? Praise God, when the Holy Spirit brings a believer down to that low place of self-discovery, divine deliverance is nigh. And so when Paul cried out: "O wretched man that I am! who shall deliver me . . . ?" immediately the blessed Spirit enabled Paul to make another discovery and revealed to him his Deliverer. Paul then exulted and exclaimed: "I thank God through Jesus Christ our Lord" (v. 25).

What Paul was groaning for in verse 24 is a *present* deliverance from bondage to sin. What kind of deliverance will Christ effect? Is it a deliverance which still leaves us in the bondage of Romans 7 as a concurrent experience? A thousand times "No!" Surely it will be a deliverance worthy of the One who said: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Let us now consider in the light of Paul's teaching in the Epistle to the Romans the kind of deliverance that Christ will effect. Praise God, all the power of the Father, Son, and Spirit is exerted on behalf of the believer to deliver him from the bondage to sin, described in Rom. 7:7-25. Let us make this clear.

GOD THE FATHER AND SON

Romans 6 reveals the Father acting to deliver us from sin on the basis of the cross and resurrection of His Son. Sin is personified as an evil usurping power in irreconcilable opposition to God and having dominion over all mankind. But Rom. 6:6 reveals that, at the cross of Christ, the Father dealt with our bondage to "the sin" in such a way that we should be completely delivered from it and "that so we should no longer be in bondage to sin" (R.V.). The Father has made full provision, therefore, that we should no longer "be brought into captivity to the law of sin," as is the case in the Romans 7 experience (see v. 23). The concurrent theory of Romans 7 and 8, which asserts that "we cannot truly know the experiences which Romans 7 describes unless we are proving the victories indicated in Romans 8" is contrary to the whole teaching of Romans 6.

THOUGHT AT EVENING

By Ila R. Monday

*As I see a sunbeam hurry
To slip out the shafted door,
As the soft blue shadows lengthen,
Stretching black across the floor,
Then I take the day's spent minutes,
Sorting carefully each one.
What is laid into the "Lord's part"—
Have I done what could be done?
Have I prayed, and read my Bible?
Have I followed out a line
That allowed for gospel-spreading?
Have I paid my "tithes" of time?*

GOD THE SON AND SON

Rom. 7:1-6 reveals the truth of our deliverance from sin on the basis of our personal relationship to Christ. Paul uses the analogy of the marriage relationship to show that under grace the believer is set so completely free from the dominion of the "old husband" of sin and the law that he is free to be "married to another, even to him who is raised from the dead" (v. 4). The purpose of this second "marriage" is "that we should bring forth fruit unto God." The first "marriage" to sin and the law resulted in "fruit unto death" (v. 5), and that is precisely what Paul describes in Rom. 7:7-25. The concurrent theory of Romans 7 and 8, which teaches that we must all have the experiences of bondage to the "old husband" of sin and law concurrently with our experiences of "marriage" to Christ, is contrary to the whole teaching of Rom. 7:1-6.

THE HOLY SPIRIT AND SON

Finally, in Romans 8, Paul reveals the work of the Holy Spirit in delivering us from sin and expresses it in a nutshell when he says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Because the Holy Spirit is the Spirit of the Father, He makes effective within us the freedom from sin provided for us according to Romans 6. Because He is the Spirit of the Son, He makes effective in our lives our "marriage" to our blessed risen Lord, according to Rom. 7:1-6. And because He is the indwelling Holy Spirit—the Spirit of holiness—He will set us so free from the law of sin and death that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

THE VICTORIOUS LIFE

From Rom. 8:2 onwards, Paul unfolds the blessedness of this life lived in the power of the Spirit, yet in the whole of the thirty-nine verses there is not a single word which teaches that the victories of that chapter result only in further experiences of the bondage to sin in Romans 7. On the contrary, the yielded, obedient believer is now "led by the Spirit" (v. 14), and the Spirit

would never lead the believer back into the bondage to sin of Romans 7 from which he has been freed by the Spirit's power. Elsewhere, Paul says: "If ye be led of the Spirit, ye are not under the law" (Gal. 5:18), which is another way of saying that, if we are obedient to the Spirit, we are not under bondage to sin and therefore not in the miserable bondage experience of Romans 7. And in all the rest of Paul's Epistles there is not the slightest indication that that bondage was a concurrent part of his own experience. On the contrary, he clearly shows that he was delivered from it. Praise God, we too may have the same deliverance (see Phil. 4:9).

It would be difficult to make a more misleading statement about holiness in such few words as is made in the statement: "We cannot truly know the experiences which Romans 7 describes unless we are proving the victories indicated in Romans 8."

THE CLIMAX OF SELF-DISCOVERY

It is the work of the blessed Holy Spirit to bring believers to that climax of self-discovery expressed in Rom. 7:18 and 24. Until that climax is reached, the Lord may have to discipline us by permitting us to pass through humiliating experiences of self-discovery and defeats—the "wilderness" or "alternating" experience—but this is not intended to be a permanent experience. As we have shown, it is the Lord's purpose that, following on the climax of self-discovery of Romans 7, the believer should then experience by faith the blessed divine deliverance from sin's power set forth in Romans 8 and then go on to make ever fresh discoveries of the Father's grace and the saving power and love of Christ—"that I may know him" (Phil. 3:10).

"The Earth Is the Lord's"

By Nona Keen Duffy

(Psalms 24:1)

"The earth is the Lord's, and the fulness thereof . . ."

*And you are not your own;
The silver is His and the gold is His
And the fields and the grain you have sown.*

*The cattle and sheep that are grazing the hills,
Said the Lord of Hosts, "are mine";
He sends the rain for the corn and the grass
And causeth the sun to shine.*

*Our Father created the heaven and earth
And man, without blemish or sin;
He made the sun, the moon, and the stars,
The world and all therein!*

*We are the Lord's and are stewards of His
And all that we plant in His sod;
For none of us liveth to himself,
And we must account to God.*

Think on These Things:

By F. Lincicome*

THERE are three zones in the physical world and they have their counterpart in the three zones of the spiritual. There is the frigid zone of being dead in trespasses and sins; the temperate zone, which is of a mixed church, partly carnal and partly spiritual; and the torrid zone, of a perpetual summer, where the believer renounces everything of himself and enters into the warm, tender, humble love that flows from unbroken communion with the Son of righteousness. This condition of heart and life cannot be reached by argument, or by logic, or by preaching, or by slow, gradual growth, or by the works of the flesh, or by sacraments, or by anything known and recognized as the human or the flesh; but it can be reached by prevailing prayer. We can never conquer others in the true sense until God conquers us. Jacob could not prevail with Esau until after God had prevailed with Jacob. When the devil makes people lame, they are ruined; but when God makes us lame, it is our strength and our highest achievement.

.....

"You can wring your hands; there are hosts of people who take their stand beside the wailing wall and moan. You can fold your hands over a generously proportioned stomach and go into a coma; you can put your hands in your pocket and clinch your fists; you can lay your hands on some task, some job or work to be done." "He who works with hands is a laborer; he who works with hands and head is a craftsman; he who works with his hands, his head, and his heart is an artist; he who works with his hands, head, heart, and his feet is a salesman." We Christians are to work with all our abilities and faculties to the glory of God. Christ wants us to use our hands to help someone, for someone may have fallen and is in need of a helping hand. The head will be used to think clearly, to think pure thoughts; the heart will have concern for those who do not know Him; our feet will be active in service for the Master. The job requirement of the Christians is to give our all to Christ and to be worthy stewards in industry and profession. There are certain job requirements that must be met.

.....

When a hard thing comes before you, you will take one of four methods in dealing with it, according to Dr. M. S. Congdon, a psychologist: (1) You will flee it. (2) You will fight it. (3) You will forget it. (4) You will face it. The first three ways will end in failure; only the fourth opens the door. Your first step is facing the facts—the whole of the facts. A minister took the first step to victory when he arose in a meeting, and said, "I can't" and "tomorrow" are twin evils of

*Evangelist, Gary, Indiana

my life, crippling me and my ministry—"I can't do things" or "I can't do them today."

.....

There will, indeed, be fluctuations, high and low tides in spiritual experience; but just because most Christians and churches need a periodical stirring up does not mean that it should or need be so. Our emotional state will rise and fall, but our spiritual condition was never intended to be run up and down like a thermometer in April. We are in danger of thinking of a revival as an occasional shot in the arm, a spirit of religious enthusiasm that soon plays out. God never intended His people to live by fits and starts, and spells and spasms. With churches on almost every corner, it is pathetic that we should have to call in a special preacher to revive us two or three times a year. If we walked with God and kept up to date with Him, we should not need special meetings in order to catch up with Him again. If we had a daily "vival" we should not need an "annual revival."

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) (Heb. 10:23).

Have YOU Heard God Sing?

(Continued from page 3)

possible for one to cause God to sing! One can so live before Him, not merely good enough to get by, but as to so delight the heart of God that He will "joy . . . with singing." Do you ever hear that love song right from the heart of God?

The same verse that says that He will joy with singing says, "He will save." Only His redeemed ones, those whose whole heart's love is given Him in return for His great love given them, will hear the voice of God singing in joy over them. Do you know the sweetness of the presence of the Lover of your soul as you wait alone in secret prayer? Have you there heard the music of His voice as He joys over you with singing?

Are you so consecrated, so wholly and unre-servedly given to Him, body, soul, and spirit, that no other love can find entrance to your heart? Do you really desire to hear God sing? Then let Him do His perfect work in you, setting you free from sin in your life and sin in your heart, and making you all you ought to be to become worthy to receive such love as He gives.

There can be no listening to the music and singing of the world. If you love to hear the laughter and songs of the sinful world, they will drown out the song of God to your soul. If you are listening for the jingle of gold because it is music to you, you will not hear God's music. If you are so taken up with earthly things that you have no time to spend reading His great promises of love to those who are His, and then in the secret place whisper back to Him of your love, then you will not hear Him rejoicing over you as His own.

Do YOU Really Know Him?

By Katherine Bevis*

WILLIAM BLAKE stood looking at a sunrise with a London shopkeeper. He glanced in the direction of the merchant, asking, "What do you see?"

The man replied, "I see a yellow disk which looks to me like a golden coin. What do you see?"

Blake replied: "I see a host of angels, and they are crying:

*"Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee.
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!"*

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). Let's begin each day with hope. Let's see God in each new day's dawning.

Bishop Quayle, of the Methodist church, had a close friend in John Burroughs, the great naturalist. Burroughs was a great and good man, but he was never a Christian. When the bishop heard that his old friend was dead, he said: "Poor John! He loved the garden, but he never met the Gardener."

We need to know the Gardener of our lives if we are to appreciate all the beautiful things of this great world that the Gardener has made.

There is the story of the old man and the young one who sat together on the platform before a vast audience. A special program was being presented. As a part of the program, each was to repeat from memory the words of the twenty-third psalm.

The young man, trained in the best speech technique and drama, gave in the language of the ancient silver-tongued orator the words of the psalm. When he had finished, the audience cheered him, with the loud clapping of hands, begging for an encore, that they might hear his wonderful voice again.

Then the old gentleman, leaning heavily on his cane, stepped to the front of the platform, and in a feeble, shaking voice repeated the same words: "The Lord is my shepherd . . ." Then he sat down. All was quiet. Not a sound came from that great audience. It seemed that all the listeners were praying silently.

In that hushed few moments, the young man stood up and in voice that rang with the deepness of his feeling said reverently: "Friends, I wish to make an explanation to you. You asked me to come back and repeat the psalm, but you remained in quiet reverence when my friend here had finished and was seated. The reason? I will tell you! I know the *psalm!* He knows the *Shepherd.*"

*Houston, Texas

Life's Climax in Contrast

By Raymond C. Kratzer*

THE MIRACLE of birth in this world, the opening of a new life to the possibilities that await the human personality during this space called "time," together with the multitude of enjoyments that are available at every age in life, makes one feel that if there were nothing more to existence than this it would be worth it all. But this life is but a shadow of the existence which is opened to us at birth.

The great events that occur in each life stand out as great climaxes in an ever-increasing crescendo of power and glory. When the six-year-old attends school for the first time, he feels that he has arrived. Likewise, when he graduates from grade school, from high school, and from college, he senses greater and greater achievements in his career. The advent of marriage, the first child, and success in business, all form further peaks of happiness until one is loath to acknowledge that the highest peaks in life may lie behind.

But the greatest of all climaxes should come at the end of life, if that life has been lived for God and for good. Death, then, becomes the doorway to the great adventure. It is the grand climax of life and one's coronation day, as the crown of eternal life is laid upon the faithful soldier of the Cross. How sad to come to this time in life and have it turn out to be the climax of failure rather than the climax of success!

Several years ago I was visiting the sick in our local hospital. I went to one room where lay a man on his deathbed. I had visited him often, given him Christian literature, taken the young people to sing for him, and yet he always seemed disinterested in God and his soul's salvation. He would lay the Christian literature aside and pick up his Western stories, smoke his pipe, and continue in his downward way. I talked to him about his soul that day; I prayed with him, but no response came from his haunted, frightened eyes. He was the look of despair as I left him with a heavy heart. It was in that condition, so far as I know, that he went out into eternity.

I left his bedside to go to another sickroom in the same hospital, where lay a saint of God whom we thought was on her deathbed. As I entered the room she smiled and said in words something like this: "Brother Kratzer, I am so glad to see you. Jesus is so precious to me. I'm all packed up and ready to go or ready to stay. Just as He sees fit is all right with me." She continued to testify of the grace of God until we both almost had a shouting spell right there in the vestibule of heaven.

I have thought of those two scenes so many times and certainly it was "life's climax in contrast"—the individual at the end of life with a

climax of failure and the other one jubilant with the prospect of the life beyond. My prayer is that I shall be able to come to life's end with the awareness that death is the greatest climax of my career up to that moment, and feel with Paul of old that "to die is gain."

THREE ESSENTIALS

- Swift to hear,
- Slow to speak
- Slow to wrath

James 1:19

The Doctor's Prescription

By Lauren I. Seaman*

IT WAS a conscientious, hard-working pastor who never spared himself that consulted the physician that day. Like most of his fellow pastors, his week was full of labors abundant, from early morning until late at night, with the cares of the community on his heart, a servant of all.

Sunday was his hardest day. There were too many demands to allow sleeping in on Monday mornings. This had been his schedule for months, or years. Now his stomach was bothering him. "Heartburn" was troublesome. He used more baking soda after eating his biscuits than his wife did in making them. There were pains here and there in his abdomen; his chest was sore and his heart often pounded, especially when he tried to sleep. Headaches were frequent, especially toward the back, and the cords in the back of his neck were getting too tight. He was getting jittery and finding it hard to concentrate. Things irritated him too much, and he was suffering from some spiritual "drought."

He was also beginning to worry about himself. Was he developing an ulcer, or did he have gallstones? Could it be cancer? Or was his heart going bad? Was a brain tumor causing those pains in his head and in the back of his neck, or did he have high blood pressure? Anxiety, and his wife, finally got him to consult the doctor for a checkup.

His history, physical examination, and tests revealed no abnormality. Then the diagnosis. He felt a little weak as he waited for the physician's words, the palms of his hands were perspiring, the room seemed awfully hot, and his heart was pounding a little harder. The names of two or three undertakers flitted through his mind.

"I find no evidence of organic disease," announced the doctor, "but you are a sick man. However, if you quit sinning, you will recover from this condition."

*Pastor, First Church, Nampa, Idaho

*Nazarene M.D., Chicago, Illinois

"Quit sinning! What do you mean?"

"Exactly what I said," replied the doctor. "If you will keep the commandments of God you will be all right." The puzzled pastor didn't think he had been committing sin.

"You have been a conscientious man," explained the doctor. "You work extremely hard all week long and late at night. Sunday is your hardest day. Monday morning you are hard at it again. You also take your work seriously and your people's burdens are your burdens. You have been going like this for a long time and transgressing the commandments of God every week. Now you are reaping the consequences.

"One of the basic Ten Commandments is to 'remember the sabbath day, to keep it holy.' God said, 'Six days shalt thou labour, . . . but the seventh day . . . thou shalt not do any work.' That was not an arbitrary command. God gave it because periodic rest was physiologically necessary for optimum function of the human body, as well as for worship. But you have been working seven days a week, year in and year out. Add to this a certain degree of anxiety that a conscientious minister is bound to feel, and eventually you give way at the seams. A fatigue state insidiously develops, impairing efficiency mentally, physically, and spiritually. Various unpleasant, vexatious symptoms develop, creating further anxiety and disturbed physiologic function.

"Chronic fatigue is no imaginary matter. It has taken a far greater toll than many are willing to admit, physically, mentally, emotionally, and spiritually. Everyone needs a change of pace, of attention, of interest about every seven days. To disregard it eventually means reduced output so that in the long run nothing is gained by driving oneself seven days a week. This you have been doing, contrary to one of the Ten Commandments, and according to the Word, 'sin is the transgression of the law,' and he that is guilty of one is guilty of all; therefore that makes you a pretty bad sinner.

"We know that there is a remedy for sin—by confessing and forsaking it. Therefore, if you wish to be well, it is necessary for you to quit disregarding the law of the Sabbath. Since Sunday is your hardest day of the week, the time when the rest of us rest and worship, you will have to choose another day, perhaps Monday. You will have to get away from things, take it easy, rest, relax, lay aside your work. Emergencies may interfere at times, but you will have to establish a rule of the Sabbath for yourself. And don't think that you can get along forever on about five hours sleep per night. Be regular in your habits of rest and you will be all right. You will need some medication to help you for a while. Then I want to see you again in about two weeks. In the meantime I shall write to your church board advising them of your need for a Sabbath rest, so that they can help you observe it."

What Have You Done With Jesus?

By George S. Hanson, Jr.*

IN THE world of today we hear many different answers to the question, "What have you done with Jesus?" Some people attempt to evade this all-important question, not realizing that someday they will stand before this same Jesus, when the question will be, "What will Jesus do with me?"

Some desolate individuals don't believe that Jesus Christ ever existed. To them the Bible is of little spiritual value, for it is a book of fairy tales. It is a beautiful story which they wish they could believe. How unfortunate are these lost individuals as they grope in the darkness, ever evading the Light of the world!

Others think of the Baby in the manger. Their minds have been clouded with the nonessentials of Christmas, such as Santa Claus, gifts, etc., and they never fully see the Christ child in His majesty on that holy night long ago. They soon leave the Baby in the manger, not realizing that He became a man, the God-man, who died to redeem a lost world.

A number of individuals remember Him when He went to the beautiful Temple in Jerusalem. They admire the wisdom of this twelve-year-old Child. However, they leave Him in the Temple with the priests, never returning as Mary did to find Him again and, as far as they are concerned, the story ends there.

A great number of people today (too great a number) read of the Man of Galilee going around doing good. They admire His words of wisdom, truth, and beauty. They may even say, "He was the greatest man who ever lived." To them His

*Chicago, Illinois

TRUE PRIDE

By John E. Stadler

*Unsanctified pride is destructive,
And haughtiness precedes a fall.
But pride purified is constructive,
And addeth no sorrow at all.*

*Pride aptly applied and related
Puts spirit and mind in control,
Lets oneself be not underrated,
Enhances one's stature of soul.*

*True pride does not hide away talents
In napkins, nor cover up light;
It measures and gives a just balance
To that which is lofty and right.*

*True pride, like the tide of the ocean,
Is mighty, though unseen and still.
So one by true pride and devotion
May life's highest calling fulfill.*

mission to this earth was to provide people with epigrams and rules of conduct for daily living. They leave Him on the road as He goes from town to town in Galilee. To them His great and wonderful call, "Follow me," (Matt. 9:9) has little significance.

Other folk go a bit further, and yet do not follow far enough. They follow Him to the cross, where He died. They are desolate and comfortless as they contemplate His dying that death, the most horrible and shameful of all deaths in His day. To them He came to an unfair and untimely end at the hands of those who did not appreciate Him. They say that Good Friday is the darkest day in all history—and indeed it is—except for that glorious resurrection day which followed.

The happy throng follows Him further, until they see the risen Christ of Easter. They exclaim with joy, "He is risen" (Matt. 28:6), while they bow down before Him, and say with Thomas, "My Lord and my God" (John 20:28). They invite Him into their hearts, confessing their sins, and He brings to them the everlasting joy of salvation. They know that His mission to save the world was accomplished and He lives forevermore. They look forward to His second coming, when He shall come to take them unto himself. As they prepare for that glorious day, they have a song of joy in their hearts. They followed Him to the glorious end, where they found full and free salvation.

What have you done with Jesus? Have you left Him somewhere along the way? Won't you follow Him to the end and invite the risen Christ into your heart? Won't you join our happy throng today?

An Old Word

By Doris Dabbs

*I am an old, familiar word.
Of my achievements you have heard.
I represent the rich, the poor.
I keep the nation's strength secure.
Through all the ages I have stood.
I am inspired by parenthood.
I am disliked by every thief.
I am an antidote for grief.
I am a staff for young and old,
And character I help to mold.
Some live without me, it is true,
And shun me till their life is through.
But those who live by me acclaim
The glory of my humble name;
And all my followers have found
I am a bulwark, safe and sound.
I am a boon, yet some I irk.
I am an old, old word called WORK.*

Here is a warning note

From a Hospital Bed

By David W. Ludlum*

I AM a patient in a veterans' tuberculosis hospital. A few days ago an incident occurred that startled me and others, but astounded people in other parts of the hospital who did not have as close a relationship with the individual involved as we who were on his ward.

The person I am speaking of was a patient also, in one of the adjoining rooms on the same ward as I. To look at him, it would be impossible to know that he was sick. Outside of his illness, he had a good life ahead if he survived, and a devoted wife for companionship.

One evening he left his bed to walk to another ward to prepare for an operation to remove diseased lung tissues to speed recovery. He accepted all the offers of "good luck" as he walked away. This was to be just another operation as far as we knew; over one hundred successful operations had been performed by the present surgeon. The next morning the operation was performed. That evening someone remarked that the person had failed to regain consciousness. The next morning we learned that he was dead.

The thing that shocked me the most was the fact that I had never witnessed to this man. I was of the opinion since coming to this hospital that it was best to witness only if I was given an inner prompting, but I had not prayed for God to lead me to souls with fervency as in the past. I would pray that I might do God's will every day, though at the same time I realized that with the absence of witnessing I would not be doing God's complete will. I was of the opinion that I shouldn't witness until I had acquired further training.

This event in my life has not only shown me the need for everyday witnessing to everyone around us, but it has shown me with much force and impact the dire necessity of warning the wicked, who might at any moment pass from here to eternity.

In this day and age, with increased church attendance, and church pulpits filled with ministers who preach all around the subject of salvation but never quite touch it; and innocent people, who are told they can do this and that as long as they fulfill their moral and religious duties, perishing as a consequence, it is time we spiritual, saved persons raise the banner of salvation and march forward with the full gospel on our lips, witnessing to the multitudes.

Your obvious thought is, I am just an ordinary person, tied down to an ordinary job. I can't reach the multitude. That is right. I wholeheartedly agree. You, the *ordinary, everyday workingman* with an *experience that is not ordinary*, can tell others about the certain some-

*Patient in a Veterans' Hospital

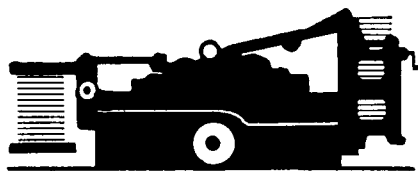
thing that is worth talking about. It is our duty to overcome our sense of pride and the feeling that we have that it might be beneath our dignity, and start witnessing to everyone we come in contact with in our daily lives. Even the housewife is not excluded from this. As people come to her door to collect bills, sell products, etc., she can witness to them.

The well-known soul winner, R. A. Torrey, quoted in his book, *How to Work for Christ*: "An average church with an excellent pastor is considered doing exceptionally well if they can add 50 members annually. But suppose that that church's members were trained for personal work and 50 of those 100 actually witnessed faithfully. Certainly one a month won by each of those 50 would not be a large average. That would be 600 a year instead of 50. A church of many members with the most powerful preaching possible, that depends solely upon the minister to win men to Christ through his preaching, would not accomplish anything like a church with a poor preacher, but where the members were generally personal workers."

I hope and pray that this article will show all that read it the necessity of speaking to those around you while they are still around you.

Wherefore he [Christ] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7: 25).

Your



Publishing House

YOUR patronage makes it possible for your House to send a copy of each book, as published, to our mission stations.

We share with you (likewise the words of appreciation) a letter from a missionary in South Africa.

"We have just received another supply of wonderful literature for our station library and we do want to tell you how much we appreciate it. There is good feasting for many days ahead! We missionaries welcome these books. It is grand to hear news of the churches but it is even more grand to be able to feast on the very bread of which they have been partaking. Our lives are blessed indeed as we draw aside to refresh ourselves with such choice reading. May the Lord bless your good work."

For the fiscal year ending April 30, 1954, literature valued at \$22,121.35 was given to missionaries, servicemen, new Sunday schools, home-mission churches, and individuals.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. I have a friend who says that from Friday sundown to Saturday sundown is the true Sabbath, or weekly day of worship, not Sunday. Please explain.

A. This is the Jewish view, but not the Christian's. Anyone who claims to be a Christian and holds that the seventh day of the week instead of the first is the weekly day of worship is two thousand years behind the times. He ignores the resurrection and deity of Jesus Christ and sets himself squarely against the history of the Christian Church.

Q. I would like to have your opinion on who the four beasts are or whom they represent that are written about in Rev. 4:6-9?

A. A better translation is "the four living creatures." They are cherubim (see Isaiah 6 and Ezekiel 1). Some think that they represent the whole of God's animate creation as it gives continuous praise to its Creator in its

ceaseless activity. The cherubim in Revelation stand for the highest order of angels. Different interpretations have been given of the meaning of lion, calf, man, and eagle in the seventh verse. One, for instance, holds that the lion represents the wild beasts; the calf (better, ox), the tame beasts; man, human beings; and the eagle, the bird world. All together, they symbolize the totality of the animate existences. In these verses we have a magnificent picture of never-ceasing praise to almighty God.

Q. Are there those who believe in the universality of sinning, that all men sin when they come to the years of moral accountability, who do not believe that man is born in sin, or with a sin-nature?

A. Yes, there are those who would take this position.

Q. Some of our churches use nominating committees for the purpose of making up the list of candidates to be submitted to the church at its annual election of trustees, stewards, and other church officers. In your Question Box would you please stipulate a good method for selecting this nominating committee consistent with our "Manual" and "Robert's Rules of Order"?

A. Nominating committees save time, and it is good that many of our churches have them. In fact, in our larger churches they are almost a necessity. Our *Manual* has nothing to say about how this committee should be selected. *Robert's Rules of Order* mentions two methods for the selection of committees—appointment and election. The group ordering the committee—the church in this case—can vote for its chairman or secretary to appoint a committee to bring in the nominations for the various offices.

(Continued on page 15)

A Blueprint of Entire Sanctification

I. What Is Entire Sanctification?

MY FATHER was a bridge builder. He introduced me to blueprints. The first blueprint gave a picture of the railroad bridge as a whole. Then there were other blueprints which presented different parts of the bridge in detail. An architect had prepared these, and my father followed them as he directed his men in building the bridge. Builders of different types follow blueprints. Also, sometimes ministers speak of God's blueprint of a man's life. A blueprint gives the plan, or pattern, for the bridge or building; and when spoken of from the standpoint of an individual, it refers to God's plan or pattern for his life.

In this article I shall not discuss blueprints of buildings, bridges, or even of one's life. Rather, I shall give you a blueprint of entire sanctification. In doing this, I shall outline the plan, or pattern, of the blessing of entire sanctification, as I believe the Bible gives it. There are three questions which I shall ask and answer in setting forth this blueprint of entire sanctification.

First, *What is entire sanctification?* Second, *How may I get it?* Third, *When may I get it?* Only the first of these will be dealt with in this issue.

What is entire sanctification? *It is an experience which cleanses the heart of the Christian from sin.* The guilt which accrues because of a sinner's acts of sin is pardoned when he is saved. However, this first Christian experience does not touch the inborn nature of sin, that state or condition in the heart of all human beings as parts of a fallen race. When one is sanctified wholly, this principle of sin, inbeing of sin, or sin nature, is cleansed away, or one's heart is cleansed of it. In other words, the old Adamic nature is eradicated, the Christian is freed from the carnal mind.

This experience may be described as "the restoration of the moral image of God in man." When man fell he lost the moral image of God with which he was created; that is, he ceased to be holy. He was no longer like God in that he was holy. To be sanctified wholly means that this moral image, likeness to God, or holiness of heart, is restored. This is just another way of saying what I declared when I defined entire sanctification as the cleansing of the heart from sin. Holiness is the opposite of sin, and when the moral image of God is restored in man, his heart becomes completely holy, there is no longer any sin in it. Entire sanctification means that the Christian has the moral image of God restored in him.

Entire sanctification may be thought of as the perfecting of the heart in love. When one is born again, saved, or has his sins forgiven, he certainly begins to love God; nevertheless, his heart is not perfected in love. He does not have a heart that

Editorials

is completely filled with love to God and man. He does not love God with all of his heart, soul, mind, and strength, and his neighbor as himself. Therefore, it is correct to say that entire sanctification means that the Christian's heart is made perfect in love toward God and man. Such a Christian loves God and his fellow man supremely.

The nature of entire sanctification can be described as the establishing grace. The Bible sometimes sets it forth in this fashion. The man who is only saved is in a state of unstable equilibrium. Although his sins have been forgiven and the Christ-spirit dominates his life, there is still the inborn sin nature within. It is alien to the things of God, and is always ready to stir up trouble; its presence signifies a certain instability in the Christian. The double-minded, or two-natured, are not settled in the grace of God (see Jas. 1:8). When this "foreigner," this sin-nature, is destroyed—as it is in entire sanctification—the Christian reaches a state of grace that is much more permanent than that which he had before. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; . . ." He was praying for His disciples, and this Comforter was to bring the baptism with the Holy Ghost unto entire sanctification. Literally, the word Comforter means "to make one strong by being with him." The Comforter in His sanctifying power was to bring the establishing grace. To be sanctified wholly means to be established in the grace of God.

This does not mean that a sanctified person cannot backslide; we are on probation so long as we are in this world, and can, therefore, sin and backslide. But when one is sanctified, he doesn't backslide as easily as he would if he did not have this experience. Entire sanctification is God's establishing grace.

There are those who think of this second blessing in terms of Acts 1:8, where we have these words: "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." They think of entire sanctification, which comes by the baptism with the Holy Ghost, as empowering the Christian for witnessing and Christian service. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." Power for service! This is another way the blessing of entire sanctification is defined.

I have not yet exhausted the descriptions of this blessing. In the Epistle to the Hebrews, we

have this statement: "There remaineth therefore a rest to the people of God" (4:9). *Sometimes this second blessing, the grace of entire sanctification, is spoken of as "the rest of faith," or as the "Sabbath experience."* When we are saved we work under the direction of God, but when we get sanctified wholly God comes in and takes over completely; we rest, in a sense, from our labors—He works through us. In fact, this blessing is called "the second rest" by some. It brings into the heart a wonderful peace, the peace of God, and the Christian ceases from his own works as he turns his life's activities over to God. The peace with God that we get when we are saved is far surpassed by the peace of God which comes when we obtain this wonderful "second rest."

I might sum up all that I have said above in the words of the phrase, Christian perfection. Entire sanctification is Christian perfection; not Adamic perfection, nor angelic perfection, nor divine perfection, nor resurrection perfection—but Christian perfection. It is a perfection which only the Christian can obtain, and a perfection which includes cleansing from sin, restoration of the moral image of God, perfection in love, establishing grace, power for service, and the "second rest." Thank God for this wonderful blessing of entire sanctification. Much of what I have said as to the nature of entire sanctification is summarized in the words of Charles Wesley's great hymn:

*Love divine, all love excelling,
Joy of heav'n, to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion;
Pure, unbounded love Thou art.
Visit us with Thy salvation;
Enter ev'ry trembling heart.*

*Breathe, oh, breathe Thy loving Spirit
Into ev'ry troubled breast!
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

*Come, Almighty to Deliver;
Let us all Thy life receive;
Suddenly return, and never,
Nevermore Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.*

*Finish then Thy new creation;
Pure and spotless let us be.
Let us see Thy great salvation,
Perfectly restored in Thee:
Changed from glory into glory,
Till in heav'n we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.*

God's Directional Lights

HOW MAY I know that I am called to preach or be a missionary? How may I be certain that I should leave or take a particular pastorate? How does God make known His will to ministers or laymen?

Two introductory considerations engage our attention first. One essential in finding out God's will is complete self-surrender. I must get to the place where I *will to do God's will*, I am absolutely ready to follow God's leading. Complete consecration always makes it easier to discover God's will.

Again, God will give you time to think and pray about what you are to do, especially if it involves a call to preach or some other type of Christian work. Dr. R. T. Williams used to say that the devil tries to hurry you into a decision, but God will give you time. That truth has been a great help to me in making some of the most important decisions of my life.

Now as to God's specific directional lights: *First, God makes known His will to us through His Word.* He never directs anyone to do something contrary to the teaching of the Bible. The amazing fact is that so many people can persuade themselves that God is leading them to do that which cuts across His revealed truth. If we really want to know God's will, we must keep constantly in touch with the Book of Books, and read it with open hearts. It will prevent us from going astray as to God's will.

God leads us to the knowledge of His will through the inner voice, the direct revelation of the Holy Spirit. There comes to our consciousness an inner awareness of what move we should make or the calling we should follow. This type of leadership always has an element of mysticism in it; it is associated with the realm of inner impressions, and must be carefully checked. With most people, perhaps, it is not the usual form of divine leadership. On the other hand, the majority of Christians probably have this type of direction from God at times. I must confess that with many of my major decisions God has not led me by this method.

An outstanding American preacher gives an example of this form of divine leadership in one of his books. He planned to go to India, and even went so far as to buy his ticket and have his baggage placed on the ship. Then he felt impressed not to go. The inner voice was so definite and persistent that he decided to follow it. He canceled

his ticket, had his baggage taken off the boat, and stayed in America. Later on, he was convinced that he was not mistaken, that the inner voice was the voice of God. However, he goes on to

say that he does not believe that this is the usual way in which God leads people.

Some of God's other directional lights will be discussed next week.



The Young People's Society

Harnessing Latent Powers in Our Youth

By Paul D. Mangum*

THE chairman of the young adult group in the church I pastor stood to his feet to testify in prayer meeting last night. His face was aglow, and had he said nothing you would have known that Christ meant more to him than all the world. But as he testified he let everyone know how thrilled he was with the challenge of service given to the young people of our churches today. This ringing testimony was typical of this particular group, for they are feeling the challenge already of training through the N.Y.P.S. to better serve their church and their Christ.

Young people can be serious and undertake vital tasks in the church and vital training in their own lives. Many young people have lost interest in the N.Y.P.S. because they have felt that "we are not going anywhere," and who wants to jump on a train if it is going to stand still?

*Corpus Christi, Texas; Member of The General Council

They like action, but they also like direction.

A friend of mine once made the following observation: "The pastor who makes it with his young people is making a success in his ministry, but the one who is not interested in his youth is failing to produce." Young people today are looking for direction more than anything else. They are going somewhere physically, spiritually, and mentally; but unless we harness the latent powers and give them a sense of direction that will not only make them but train them, we are hurting them and jeopardizing the program of the church in the years to come. Teach them to take on responsibility now and stay with it until the task is done. It may not be done as well at first as some of the older ones in the church could do, but wait until that young person gets to be the age of the older one and see how the training has counted.

Yes, underneath that clamor for a good time, which is a vital part of

L. J. DU BOIS, Secretary

youth, there is a stream of sincerity. If we will turn it into the right direction, we will be amazed at its possibilities. The youth of our church are already holding places of leadership and will soon be holding many more. Let's train them, that they might be effective in service and soul winning.

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Rev. D. W. Hildie, Canada West District; Rev. Marvin E. Powers, Colorado District; Rev. R. T. Albertson, Maritime District; Winston Ketchum, Nevada-Utah District; Rev. Elmer O. Nelson, North Dakota District; Rev. Barrett Kirby, Northern California District; Jerry Johnson, Northwest District; Rev. James Hester, Northwest Oklahoma District; Rev. Robert D. Hempel, Oregon Pacific District; Rev. Raymond F. Friberg, Rocky Mountain District; Rev. Dick Littrell, San Antonio District; Rev. T. Crichton Mitchell, British Isles North District.

FOREIGN MISSIONS

British Guiana's Open Doors

Speaking of vacation Bible school, we had planned for between 80 and 100 here at Queenstown, but had 172 the first day, and for the week had an average attendance of 197 and a total enrollment of 232. We ran out of books the first day, and the same thing has happened in every outstation where we have held one this year. We feel that it has been a great success for the first year. I feel we must plan now for a bigger and better V.B.S. next year, since it has had such a wonderful response. On our closing day at Queenstown we had an altar service with over 160 children seeking the Lord; at Victoria we had a similar service with over 80 seekers, and 25 at Uityvlugh. It has been a heavy load, but we feel so happy and repaid for all the effort involved.

REMISS REHFELDT, Secretary

We feel constrained to try just a little harder when we see the need and the response to our efforts, even in the midst of problems and difficulties. There are ten places we should enter in the next few months; three of them have Sunday schools, and one a preaching point. One of these has a Sunday school now averaging over 100 meeting in a room 10 by 12 feet and filled to overflowing for every preaching service. In three localities we have been given land upon which to build churches. We must not let these opportunities slip away from us. We appreciate your prayers and help in every way, that have enabled us, by His help, to make some advances here in the past months. Continue to pray for us.—DONALD K. AULT, *British Guiana.*

Progress in Africa

We are just finishing the church at Moroka West. My, what an area to serve! There must be ten thousand people within less than a half a mile of the church and we are the only church in that area. Conditions among these needy souls would break a heart of iron.

Another site for a church has just been granted to us. Three hundred families live there. We will be the only church in that place also. The owner of the place has also promised to give all the brick to build the church.

When I stopped at the official's office to apply for church sites today, two more were granted and three additional promised in the immediate future. Still another was granted to us in another native location near here.

God is with us and this is our day. Few others have the vision or burden for this kind of work, but the Lord will do a great work here if we are faithful and keep on the move. Remember us in prayer. I believe this is the greatest thing that we have undertaken yet on this continent.
—GEORGE HAYSE, Johannesburg, Africa.

Conference at Rabinal

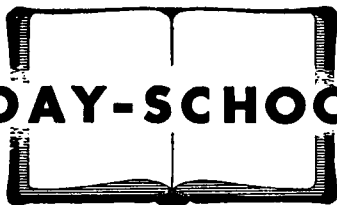
Greetings from Guatemala. I am leaving this afternoon for Rabinal to help in our Rabinal Achi Conference.

This is our first Conference among the Rabinal Achi Indians. As you know, there are two Wycliffe translators now working among these Indians to translate the Scriptures into

their dialect.

We now have three pastors among these Indians and several churches and preaching points. Of course we have Spanish work in this area, too. Two Sundays ago the church in San Gabriel had some 205 in Sunday school. The little town is not much larger than that.—JAMES HUDSON.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for September 19: Growing in Christian Love

Scripture: Matt. 5:43-48; Eph. 4:25—5:2; 1 John 4:7-21 (Printed, Matt. 5:43-48; 1 John 4:11-19)

GOLDEN TEXT: *And above all these things put on charity, which is the bond of perfectness (Col. 3:14).*

It was no psychological suggestion that Jesus gave, but a startling demand that we "love one another." He left no room for debate or exceptions—He didn't intend to. There are three words in the New Testament we translate love: one refers to the physical and the aesthetic; the second relates to the bond that binds the family; the third, which Jesus used here, is the strongest and most inclusive of all three. It is *agape*, meaning divine love that characterizes God. It is "the love of God . . . shed abroad in our hearts."

It is with this gift from God, divine love, that we are to meet the world, yes, even our enemies. This love, God's great gift, may be man's most thrilling experience. It has melted walls that man has built to separate him from his brother until another's need becomes a glorious opportunity. The real test comes when we meet up with one who is unattractive or even repulsive to us. Here the natural man passes by on the other side or remains detached. Our world has many whose lives are wretched, bodies disfigured, minds stupid, and souls lost; but as the love of God breaks through to our own souls the antipathies are dethroned and we discover ourselves ministering in love and care.

Jesus led the way for us to love even our enemies. No one can possibly live creatively without encountering the wrath of some. "Woe unto you," said Jesus, "when all men shall speak well of you." Jesus, the world's most wonderful Friend, was met by cold resentment, bitterness,

and hate. How perfect is His forgiveness! For Judas, the betrayer, He had only one word: "Friend." On the cross He looked up to His Father and cried out, "Father, forgive them; for they know not what they do." To grow in our friendship with Jesus we must pass the test of loving our enemies—all of them and all the way.

How unfair and impossible would have been the demand if it had called for perfect judgment, appearance, personality, or knowledge! The perfection Jesus demanded was of the heart,

from which spring the real issues of life. No lurking ill will, no remnant of unforgiveness. "Be ye therefore perfect, even as your Father which is in heaven is perfect." We are called to grow in the perfection of love which has no boundaries, until close to our hearts lie the souls of our friends and, yea, those who would despitefully use us.

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

THE QUESTION BOX

(Continued from page 11)

The quickest and easiest way is to vote for the chairman (pastor) to appoint the nominating committee. I know that this is done by some of our churches. If the church does not want the nominating committee to be appointed by an individual or group of individuals, then it can take the time and elect a nominating committee itself. The instructions given to the nominating committee are as important as the method by which it is chosen. They should know how many persons are to be nominated for each office and be aware of the fact that nominations can be added from the floor if anyone so desires. This is not often done, but it should always be kept open as a possibility. Certainly in church elections nothing should be done which appears to be an attempt to circumvent fairness or democracy. I contend for this, even though there are people who occasionally abuse such privileges. Another thing which nominating committees should remember is that people are not to be nominated for offices if they do not meet

the *Manual* requirements for those offices. In paragraph 39 on page 47, in the 1952 *Manual*, there is this statement under the section headed Special Rules: "We direct our local churches in selecting church officers to elect only such as are clearly in the experience of entire sanctification."

Q. Please explain Dan. 12.1.

A. Most premillennialists think of this and the two or three verses which follow it as having to do with the remnant of Israel. Those who make up this remnant are to rise up and preach the gospel of the Kingdom during the tribulation on earth, when the Church is in the air with Christ, or during the rapture. They will suffer much during the tribulation, but will remain true and be the means of bringing some to Christ. They will develop into real saints and will be waiting for Christ when He returns from the rapture to set up His kingdom on the earth.

Seek first the kingdom of God and all the "do's" and "don'ts" will take their rightful places.—IRVING E. SULLIVAN.

HOME MISSIONS and EVANGELISM

Ketchikan Enters New Building

OUR congregation at Ketchikan, Alaska, worshiped in the new church building for the first time on August 8. Many months of hard work, difficulties, and sacrifice have gone into the realizing of this achievement, and it is no wonder there was a great sense of gratitude and thanksgiving to God as they sang together "Praise God, from Whom All Blessings Flow." Work will continue until the building is entirely finished.

Our Ketchikan work is young, but enthusiastically home missionary in spirit. Even while working heroically to complete the building for occupancy, they helped to start a branch Sunday school in a nearby logging camp, where they had twenty-eight in attendance the first Sunday.

NEW CHURCHES

District Superintendent A. A. E. Berg has organized a new church at Mackay, Queensland, with a fine group of charter members. This is a town of over 10,000 population in northern Queensland, and our third new church in Australia this quadrennium. Pastor P. A. Robinson is a product of our own Nazarene work and has spent a year at our Nazarene Bible College.

District Superintendent Luther Cantwell has organized a new church at Lawrenceburg, Indiana, with an excellent group of people. A church and parsonage property have been bought, valued at \$50,000.00, and for only a fraction of that amount, in a splendid location. Rev. A. J. Arbuckle has been appointed pastor. The organization resulted from a home-mission campaign by Rev. Fred Bouse and James and Janet Crider. This is the fourth new church on the Indianapolis District since the General Assembly.

Two new churches were organized on the Oregon Pacific District recently within a week. August 1 was the date for the Lakeside Church in Klamath Falls. This work began in the spring with a branch Sunday school conducted under the auspices of Rev. Wesley Crist and his First Church helpers. Rev. Dewey Johnston has been installed as pastor. They are worshipping in a small house that has been purchased. The Sunday

ROY F. SMEE, Secretary

school is now averaging forty-four in attendance.

The church at Dallas, Oregon, was organized August 8 at the close of a home-mission campaign with Joe Wright, a student at Nazarene Theological Seminary. Thirteen of the charter members were Nazarenes living in this splendid county seat town, but without a church of their own. A small church building has been purchased, just two blocks from the courthouse, and already they have started building some additional Sunday-school rooms.

There are twelve new churches organized on the Oregon Pacific District by District Superintendent W. D. McGraw, Jr., this quadrennium.

A Foreign Missionary Visits The South African District

Not long ago I had the privilege of touring our European churches here in South Africa in the interest of foreign missions. To me it was a thrilling experience. It was difficult to realize that this work was so recently started. Seventeen churches in six years! And they are churches the movement can be proud of. They have the Nazarene spirit; they love God and they will not rest until others know and love Him too. There were 1,000 in Sunday school and there were 35 preaching places!

I was especially happy to visit the Bible college. The deep spiritual atmosphere, the keen zealotness of

students and staff for the work, coupled with high scholastic standards, made me to know that this "heart" of the South African District will not fail.

Just yesterday some of us returned from a trip to Northern Rhodesia. We did not get as far north as Lusaka to see the new church recently organized there, but we found a place in the southern part of that great territory where another Church of the Nazarene will come into existence soon. We did not know a soul in that little town in which we found ourselves on Sunday morning, but we heard that a group of Europeans worshiped in the Government Hall. The young pastor preached a thoroughly sound message on holiness. After the service we made ourselves known to him and he greeted us like long-lost friends. "The Church of the Nazarene!" he exclaimed. "That is the church I am wanting to join. I have wondered how long it would be before it came to Rhodesia." We found that he had been in school with Brother Johannes Steyn, who is our pastor in Pretoria.

We missionaries started to pray earnestly in 1945 for this work. We prayed a threefold prayer: (1) that you folk in the homeland would start the work soon; (2) that God would choose the right man to lead the work; and (3) that He would raise up Nazarene pastors in South Africa to care for the churches as they came into being. How marvelously God has answered that prayer! No one could ever doubt that Brother Strickland has been God's man for the place of leadership. And in my thirty-five years in the Church of the Nazarene I have never seen finer men than these South African pastors.

—H. IRENE JESTER,
Pigg's Peak, Swaziland

SANCTITY

By Hilda B. Morrell

*Whene'er my soul is troubled
And I am vexed with care,
I look unto my Saviour;
I find Him always there.*

*What other friend so loving
Who will always be so kind?
A benediction and a blessing
With Him I always find.*

*Oh, do you know the Saviour?
He'll be a Friend to you
And stick closer than a brother
If you will choose Him too.*

*His peace of mind you, too, can know;
And joy like to a river
Will be an ever-flowing fountain—
For Jesus is the Giver.*

Said an able seaman: "In fierce storms we have but one resource: we keep the ship in a certain position . . . we fix her head to the wind; and in this way we weather the storm." The man who has learned this piece of heavenly navigation shall weather the storms of time and eternity; for he trusts a faithful God, and he shall find Him faithful.—Selected.



Portland, Tennessee—On Sunday night, August 8, we closed one of the best revivals in the history of the church, with Rev. W. Ray Duncan as evangelist. Brother Duncan has been in the pastorate and evangelistic work for sixteen years.—Charles Dowdy, Pastor.

Evangelist Ray Harrison writes: "I will be closing a meeting in Pendleton, Oregon, on October 3; then, due to a cancellation, I have open time, October 5 to 29. Would be glad to slate this time somewhere in the Northwest, since I will begin a meeting at Kennewick, Washington, on October 31. Write me, Box 57, Neotsu, Oregon."

Nashville, Tennessee—Twenty-two months ago Third Church faced a crisis. In answer to prayer, God sent us the man for the hour in the person of Rev. Paul McGrady. His dynamic, Spirit-filled ministry, coupled with the labors of a spiritual-minded and evangelistic people, has revolutionized our church. Over 500 persons have prayed through at the altar; nearly 100 have joined the church; and our average Sunday-school attendance has increased from 177 last year to 251 for the current year, with the last four months' average being 290. Materially, we have also enjoyed the blessing of the Lord. We have beautifully redecorated our entire plant, purchased a Sunday-school bus, equipped a modern office, purchased and completely remodeled a five-room house adjacent to the church property to be used for classroom space, and installed a new Baldwin electronic organ. The church has extended Brother McGrady a unanimous three-year recall. Third Church marches on!—L. L. Rhyne, Reporter.

Evangelist L. M. Payne writes: "I have been quite busy in the Master's work. In checking back I find that I have had 400 or more revivals in my home state of Oklahoma in the last 20 years. Souls have prayed through in all of them, for which I thank God. I am still active in His work. On September 12 I will be sixty-nine years of age, yet I am still very active and am praying for at least 20 more years to be able to preach holiness and advance God's cause and kingdom. I have some open dates for revivals and also week ends for holiness lectures and Sunday-school rallies. God has blessed my labors along this line. Write me at 509 N.W. Main Street, Bethany, Oklahoma."

Evangelist C. M. Whitley and wife report: "We recently closed another great revival with Rev. P. A. Lewis and wife at McCrory, Arkansas. This was our seventh revival with the Lewises, and we believe the best. We have an open date, November 10 to 21, for California. Write us, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Donald R. Silvernail reports: "At the close of another assembly year I am happy to report victory through Jesus. I now begin my sixth year in the field of full-time evangelism. It has been my happy privilege to work with some of the finest pastors in our movement, preaching 245 times in revivals on 6 districts this past year. Souls have found God for pardon or purity, and it has been a real joy to see several new converts unite with the church. In preaching to others, my own experience has been enriched and deepened. It has been a great joy to read the Bible through this year. The year 1954 is slated in full, but I have some

open time in the spring and fall of 1955. I am happy for victory in my heart, glory in my soul, and for a wonderful Lord and Saviour, in whose service I am employed. Write me at Nazarene Assembly Park, Vicksburg, Michigan."

Evangelists Dorrance and Esther Nichols write: "After taking our longest vacation in five years of evangelism this summer, we are looking forward to starting our fall campaigns on September 1 at Waverly, New York. Our slate is full at the present time for the next ten months, with the exception of these two good dates: December 29 to January 9, and June 8 to 19, 1955. Anyone desiring either of these dates, please contact us. We still travel by house trailer and furnish a complete program of special music and singing as well as preaching. Write us at 849 Poplar Street, Bloomsburg, Pennsylvania."

Marysville, California—We recently closed a revival with Mrs. Doris McDowell and Mrs. Ruth Miller, evangelist and song evangelist. These workers did not spare themselves, but put everything into the meeting. God came in blessing and conviction, and there were seekers almost from the beginning to the end. Dr. George Coulter, district superintendent, organized this church on May 2, with thirteen charter members. We have a nice Sunday-school unit in which we are worshipping at present, and the district has bought a commodious, three-bedroom house next door for a parsonage. If you have relatives or friends at Beale Air Force Base near here, write me at 516 East Sixteenth Street, giving their names and addresses, and I will be glad to contact them.—Eugene Wood, Pastor.

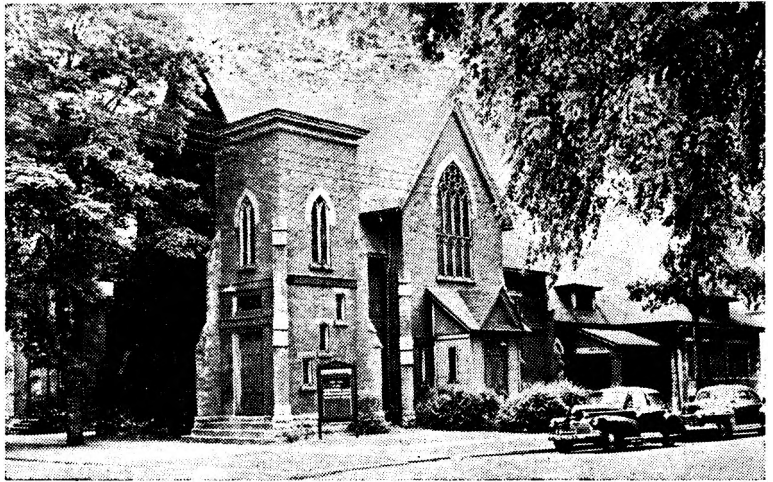
Greenville, Ohio

The climax of five years of ministry with the church at Greenville was reached when this beautiful brick church was dedicated on Sunday afternoon, March 28. Dr. Hugh C. Benner brought the dedicatory address amidst the shouts of rejoicing among the people who had labored so long. With the pastor having acted as general contractor and overseer, the cost of the building was reduced considerably. Many hours of volunteer labor aided greatly in keeping the debt down to less than \$14,000.00. The building, designed by George Schreiber, is conservatively valued at \$55,000.00. It has a seating capacity of 300, a sanctuary beautifully finished with blond pews, a nursery, a church study, and a full basement for Sunday-school rooms. God has rich-



ly blessed these good folks as they have begun to make an impact in the community for Christ and heart holiness.—Glen R. Evans, Pastor.

First Church was organized October 25, 1932, as a result of a tent meeting sponsored by the young people of the zone and directed by Dr. E. O. Chalfant. Those who took active part in the first revival were Dr. Laurence Howe, Rev. Jesse Brown, and Rev. J. J. Gough. The newly organized church worshiped for a time in a tent, next moved to a store building, then to an old, abandoned Methodist church building, and still later they worshiped for a time in the homes of the Kings and the Bells on Spruce Street. Under the leadership of Rev. Hubert King a brick two-story building was purchased at 502 South Lake Street in 1943. Mrs. Burdette Lepley, with the help of the men of the church, remodeled the second floor into a very fine parsonage. In recent months, we sold the store building and purchased the German Methodist church and parsonage at the corner of Fox and Anderson Streets. This church is centrally located in one of the most beautiful spots in the city, which has a population of 60,000. The sanctuary has a seating capacity for 250 and room for another 100 behind sliding doors; it is furnished with golden oak pews, and has a very wonderful Hinner pipe organ. The building is constructed of brick and stone. The



educational unit joins the sanctuary and contains a very beautiful church parlor, 35 x 25 feet, church office, and pastor's study. Just a few months before we purchased the church a very fine steam plant was installed which heats the church and educational unit. Along with this purchase we received a ten-room parsonage, one door east. For all of this property we had to pay only \$32,500.00. Rev.

Mark R. Moore, our good district superintendent, said that our plant was well worth \$75,000.00. The finances are well underwritten, the people are good givers, the Sunday school had a 36 per cent gain in attendance, and there was a 30 per cent gain in church membership. They gave their pastor a \$15.00 per week raise in salary and a three-year recall.—O. F. Zachary, Pastor.

Meade, Kansas—We moved to Meade four years ago, August 8, and it has been good to serve this fine church. I have received forty-eight members into the church in these four years, and we have had some of the best revivals, with many finding the Lord. The people stand by the whole program of the church, paying or overpaying all of our budgets every year. Two active chapters in the N.F.M.S. send more than one hundred boxes each year to the needy fields of the world. The Sunday school is well organized, and we are striving for "ten more in '54." We have some very fine young people; the Juniors topped the district this year in work done. The church gave us a good vote to stay another year and we want to make this the best one ever.—L. V. Payton, Pastor.

Dr. and Mrs. A. S. London report: "Rev. and Mrs. Alvin Maule of our Crown Heights Church, Oklahoma City, Oklahoma, are doing excellent work as pastors. They are devout young people, studious, and he is a good Bible preacher. He had a unanimous recall as pastor. He has received 35 new people into church membership this assembly year. At the close of my message Sunday morning, I made an appeal for those who would offer their services as teachers and workers in building the Sunday school and new classes. Ten people pledged their services. The pastor said all of these had been received into the church in the past few months. A pastor who has added 600

to his Sunday-school rolls in two years said, 'I put in a new teacher every time I get an opportunity.' Another says, 'If you want to build your school, keep widening your organization.'"

Columbus, Ohio—Bellows Avenue Church recently completed a very successful Crusade for Souls tent meeting. The ministry of Brother Charles Williams, youth evangelist, was wonderfully blessed of the Lord. Professor Ron Lush and the Lacy Trio provided the music and were at their very best. The attendance at the crusade was far beyond expectation with a total of over 11,000 for the 21 days. Over 200 seekers bowed at the mourners' bench with over 150 prospects being processed for membership. The crusade not only benefited the local church, but folk traveled as far as 100 miles to get to the services. The pastors of other churches who had seekers were notified, so that they could best serve their new converts. The budget of over \$3,000.00 for the Crusade for Souls came easily. This is by far the greatest single church operation held in this area in many years.—J. E. Everett, Pastor.

Evangelist Guthrie Hughes reports: "After thirteen years as pastor—where with the leading of the Lord and help of the fine membership I was able to build two new church buildings, at Princeton and Brazil, Indiana—I have spent my first ten months as evangelist in the Church of the Nazarene with revivals in

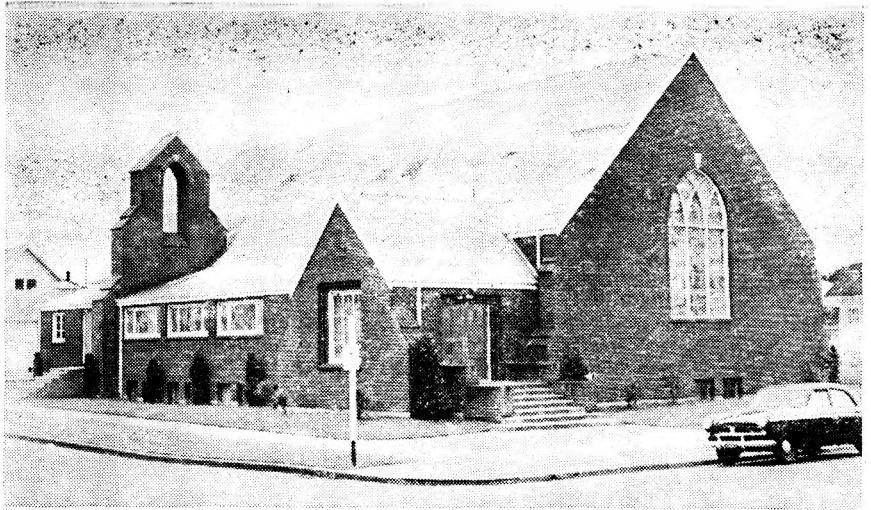
eight states in some of our best churches and camp meetings. Crowds have been large, with altar services and many souls saved and believers sanctified. Great days of revival are here. I start my fall campaigns with a good slate in the South. I appreciate the pastors and people, and expect to give all my life to revival work. Pray for me. Write me at Greenfield, Indiana."

Rushville, Indiana—Our congregation moved into the new church on 1214 North Main Street on June 6. On June 13 revival services began with Rev. Ray Cantwell, son of our district superintendent, preaching the first three nights until the evangelists, Rev. and Mrs. Jack A. Carter, could arrive. The church enjoyed a good revival with some 50 souls at the altar, most of whom claimed victory. A class of 14 members was received into the church at the close of the meeting, June 27. The Sunday school is growing; the average for the month of June was 160.—Reporter.

Evangelists A. E. and Pauline Miller write: "We are beginning our eleventh year in the evangelistic field. Our first meeting in this new year will be in Seagraves, Texas. We carry the whole program—preaching, singing, special music, chalk artistry, and children's work. Due to a cancellation we have an open date November 16 to 28. If you are interested in this date, write us at 307 South Delaware Street, Mt. Gilead, Ohio. We will go anywhere God opens the way."

Highland Park Church, Portland, Oregon

June 13, 1954, marked a high day in the history of the Highland Park Church in Portland, Oregon. In the afternoon General Superintendent Hardy C. Powers dedicated, in the presence of many ministers and a filled auditorium, our newly completed church. In 1948 our small membership moved into the basement of the present building. In November, 1953, the present \$100,000.00 brick-veneer structure was completed. The interior of Gothic design is fitted with natural-finish laminated arches, stained cathedral glass windows, a glassed-in nursery, asphalt tile floors, matching carpeting, solid oak pews with harmonizing furniture, including piano and two-manual Baldwin organ, cathedral graduated hanging lantern lighting, public-address system projected to each unit, and a full balcony. The interior of the sanctuary is of soft pastels with predominating green plaster fitted to acoustical precision with ceiling of brocade. An innovation in the large foyer is the planter for greenery. The baptistry is elevated above the choir terrace, that the service may be witnessed by the worshippers. The pastor's study, with



room for counseling, is located near the platform area. The basement is used entirely for the growing Sunday school. The sanctuary, with an adjoining chapel, with the balcony and choir, seats 500. Surrounding the church on two sides is the parking area. Next to the church is the large new parsonage, valued at \$15,000.00, completed in May, 1952. The congregation was formally organized in

April, 1915, with Rev. J. G. Bringdale as first pastor, also the morning speaker of dedication day. The church, located in one of the finest sections of the city, is enjoying a growing membership and constituency. The present pastor, Bertrand F. Peterson, is entering the ninth year of service with this congregation.—Reporter.

Evangelist E. G. Lusk writes that, due to a cancellation, he has an open date, October 27 to November 7. He will be glad to go anywhere; write him, 131 E. Rosemary Lane, Falls Church, Virginia.

Evangelist I. B. Mathews reports: "The last of August we closed our assembly year, and as I look back I marvel at God's goodness to us. During thousands of miles of travel, He has preserved our lives, and given us the privilege of working with some of our finest pastors and people. And, too, our good district superintendents, where we have labored, have shown us every kindness. God has blessed, and we have seen many souls saved and sanctified. We have an open date in November, and a few scattered open dates for 1955. We love God, souls, and the Church of the Nazarene. Write us, 2105 Natchez Trace, Nashville 12, Tennessee."

Mt. View, Missouri—We recently closed a good revival with Rev. Morgan Carroll as evangelist and Orlando Russell as song director. The ministry of these two men was greatly appreciated. God blessed in a gracious way, giving us several good altar services, with twenty people praying through to victory, either for pardon or sanctification. On the last night of the services a nice love offering was given to the pastor. This is a home-mission work, and a new church, 32 x 56 feet, has been built. The auditorium is finished inside with hardwood floors, knotty pine and green cello-tex

paneling on the walls, making it very beautiful. New pews, seating 188 people, have been installed. When completed, the outside will be rocked with flagstone. A full basement will furnish space for Sunday-school classrooms and modern rest rooms. We had our opening service just ten days before our revival with around 150 attending. Our good district superintendent, Dr. E. D. Simpson, was the speaker. On August 8 we had 69 in Sunday school. We have some fine people here and I have come to love them very much. They have done a wonderful job in helping to make this church possible.—Richard H. Cochran, Pastor.

Evangelists Billy and Helen Smith write that they have an open date in November. Anyone desiring their services as evangelist and singers may contact them at 816 McKinley Ave., Cambridge, Ohio.

Rev. Ira L. Hemmings has resigned to accept the pastorate at Nitro, West Virginia. During his eight years as pastor of the Elk River Church in Charleston, West Virginia, God has helped us and we have purchased property to erect a basement church and parsonage. This property, now valued at \$25,000.00, is completely paid for and is free from indebtedness. Our church has grown and our Sunday school has increased in average attendance from 70 to 161 this past church year. God has wonderfully cared for our many needs. Brother Hemmings has meant much

to us as pastor and he has served God and Elk River Church faithfully. We do appreciate him and his family and all that they have meant to us through these years. We ask God's blessing upon them as they go to serve God at Nitro.—Mrs. David Ashley, Secretary.

First Church, Knoxville, Tennessee—The big tent meeting, July 21 to August 1, is history, and it is estimated that our goal of 200,000 people praying for 200,000 people in and around this city must have been reached. God was really in Knoxville these days. Here are the answers to prayer: 16,000 to 17,000 attended the twelve night services and one Sunday afternoon; 686 professed to have found God; 127 applications for membership; finances raised under tent with comparative ease, although staggering to behold at the beginning of the campaign; local churches of other denominations reported many additions to church who were located by the Lord in the campaign; Church of the Nazarene really recognized in East Tennessee today; First Church "pushed" out into a building program for 1955. (We are now in the same inadequate building purchased twenty-seven years ago for \$4,000.00.) The Speer family sang with hearts broken for that great crowd; there are no finer Nazarenes in the world. Evangelist Nettie A. Miller handled the great crowds to perfection and delivered genuine Nazarene sermons with all the standards peculiar to our beloved Zion. Her heart was in it and she was under

the great load. The total cost of the campaign was \$3,082.00, which was financed with the largest contribution during the campaign at any one time only \$25.00. There were 25,000 handbills, full newspaper page size, distributed preceding the campaign, and two large signs and Visual Art pictures of workers were on the lot a month preceding the opening night; there were radio announcements and newspaper ads also. The workers were on three radio and two television stations during the twelve days, all granted free of costs after hearing the workers. The workers were well paid and fully satisfied, and the largest love offering of the pastor's life was given him the last night of the campaign. Denominational lines and barriers were erased in such a fashion that hundreds shouted the victory as the campaign climbed higher and higher. The big tent, 140 x 60 feet, overflowed night after night and the entire lot outside was covered with people. Cars lined streets three blocks in all directions to listen as loud-speakers were installed to make it possible. Police say that there were the greatest crowds in perhaps fifteen years or more for a religious meeting of this nature. There was miraculous healing of some who were afflicted on the last Saturday night, following a great altar service in the prayer tent which was pitched alongside the big tent. The prayer tent, with a seating capacity of 300, was filled with praying people night after night. Over 5,000 copies of the special edition of the **HERALD OF HOLINESS** were carried away from the tent. People from other Nazarene churches all over the area came and helped to make it a great success, and to them we again say thanks. The Lord has climaxed a wonderful year for us here, with 41 members added before the big tent meeting, 32 of these by profession of faith. With less than 50 members actually here two years ago, the "paper" members have been eliminated and we enter the new assembly year with actually 109 church members. Sunday-school attendance for the year just closed was 146, which is a new high as far as we can find out; there was a gain of 56 in Sunday-school enrollment and 24 in attendance. In spite of all Satan's efforts to liquidate First Church in more recent years, we see her rising to more than double that which was ever known in the past. Please continue to pray for us in Knoxville.—J. G. Wells, Pastor.

Little Rock, Arkansas—Rose Hill Church recently closed a revival with Rev. A. M. Wilson, pastor of our Trenton church, as the evangelist and Jack Bierce as the special singer. These two men have contributed to our church one of the finest revivals we have ever had. In the trying times such as we live in now, Brother Wilson's messages were needed and accepted by our people. His messages

were direct to the church, and are bearing fruit in membership, new people, and along all lines. God has certainly used this man, and we deeply appreciate his ministry. The messages in song by Jack Bierce were stirring and uplifting. His poems were a blessing to the adults and the children as well. May the Lord bless these men in their field of labor for Him.—C. Tom Davis, Pastor.

Rev. R. M. Banning writes: "I am now making up my slate since I have re-entered the field of evangelism; my first meeting will be in October at Muncie, Indiana. I have some open time for this fall, also in the spring of '55; will be glad to go anywhere. Write me, P.O. Box 154, Morrow, Ohio."

Helen Greenlee, evangelistic singer, writes that she has an open date, February 1 to 13, 1955. Write her, Route 2, Humeston, Iowa.

Evangelists Harold S. and Flossie Richardson write: "Due to a change of pastors, we have had a cancellation, thus have an open date, November 2 to 14. We'd like to slate this time somewhere in the central states. We carry the whole program, and will be glad to go wherever the Lord may lead, for offerings and entertainment. Write us, Route 4, Muncie, Indiana."

Evangelist Fred W. Fetters reports: "I recently returned from an evangelistic trip which took me to El Paso for a meeting with Rev. Philip and Eunice Rupp. God met with us in the meeting, and a goodly number of persons found God in saving or sanctifying grace. One of the outstanding victories was the conversion of a man who attended the church quite regularly; his two sons were saved in this meeting also. His entire family are now serving the Lord. At Winslow, Arizona, it was my privilege to be the night speaker in the Indian camp meeting, August 3 to 8. God gave us a good camp with 131 seekers in the night services, and 54 in the day meetings. It was a real blessing to see the Indian people blessed as they prayed and testified. Each morning there was a six o'clock prayer meeting, which sometimes continued until nine o'clock. After the prayer meeting, the people remained for testimony, and they were eager to testify. Brother and Sister Swarth supervised the camp. Brother Swarth has served twenty-one years as a district superintendent, many of which have been in the Indian work. He is a wise, spiritual, and efficient leader. I leave in a few days for South Dakota for a series of revivals; then return to Arizona, Northern California, Southern California, and Idaho. I am making up my slate for 1955. In addition to preaching, I have a musical program. Due to a cancellation because of a building program, I have an open date, November 17 to 28, and would like to slate this time in Arizona, California, New Mexico, or Idaho. Write me, % P.O. Box 527, Kansas City 41, Missouri."

Evangelist George H. Talbert and wife write that, due to a cancellation, they have an open date, November 16 to 28. They carry the full program, and will be glad to slate this time anywhere. Write them, P.O. Box 438, Abilene, Kansas.

Livingston, Montana—God wonderfully blessed our church recently with a real Holy Ghost revival. Brother Collins brought the morning message with two seekers at the altar. We all prayed much about whether we should continue and God definitely led us on. Brother Anderson and Sister Bluhm, our friends, were visiting us and God mightily used them in their message in song and the message from God's Holy Word. In two different services God came on the scene during the song service and, without preaching, people left their seats and knelt at the altar, where God met their need. There were twenty-seven seekers who found help—some reclaimed, some sanctified, and some finding Christ for the first time. God definitely healed twenty-one people, some very definite miracles. Livingston is on the move for God. It's real what God can do and will do if we will only let Him.—Leslie Rigwood, Pastor.

Evangelists Ralph and Lillian Mickel write: "Because of unforeseen circumstances, a pastor has had to cancel our meeting with his church; so we have an open date, October 27 to November 7. We shall be happy to slate this time as the Lord may lead. We close a meeting in Iowa preceding this date, and follow it with one in Massachusetts. Write us at Alum Bank, Pennsylvania."

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (II Cor. 7:1).

New York District Assembly

The annual assembly of the New York District, which convened at the district center, Beacon, New York, on July 2, was one of the best that ever has been held. Dr. Hugh C. Benner, presiding officer, was at his best. He dispatched the business of the assembly with efficiency and grace. His messages were deep and he was able to point the way ahead to victory in the Lord. Having just returned from a visit to the Cape Verde Islands, Dr. Benner was able to give a thrilling account of the work there. We deeply appreciate having had Dr. Benner with us for this his first assembly on the New York District.

The high light of the second day was the report of our district superintendent, Rev. Robert I. Goslaw. He reported for his first full assembly year of work. His report revealed splendid progress in every depart-

ment, and a new church organized at Stelton, New Jersey. The love and esteem which the New York District holds for Brother and Sister Goslaw were revealed by the fine vote of confidence the assembly gave him following his report; he received all but one vote cast. The district assembly responded to the re-election of the superintendent with a good love offering.

The district assembly closed with an impressive ordination service conducted by Dr. Benner, with Bruce Berry receiving elder's orders.

In the district camp meeting, following the assembly, we had one of the finest teams of workers to be found anywhere. Professor Ron Lush gave us the very best in musical leadership, while Dr. Russell V. DeLong and Rev. Harold Volk alternated in bringing a series of outstanding messages. The effectiveness of their ministry was attested to by the filled altars at service after service. We thank God for the ministry of these fine men. District Superintendent Goslaw presided at the services of the camp with unction and grace. He carries a great burden for souls, and much of the success of the camp was due to his splendid leadership. We are sure the spiritual force of the 1954 camp will be felt throughout the district during the coming assembly year.

REPORTER

Kansas District Assembly and Camp Meeting

The forty-fifth annual assembly of the Kansas District, the district camp meeting, and conventions convened at the district center in Hutchinson, Kansas, August 2 to 8. All were unusually blessed of the Lord, and conducted in an efficient manner under the direction of the good district superintendent, Rev. Ray Hance.

The assembly opened Wednesday morning with Dr. D. I. Vanderpool presiding with his characteristic freedom and efficiency. He has a way of making everyone feel at ease, and he endeared himself to the people by his genuinely Christlike spirit and his deeply spiritual messages. It was a blessing to all to sit under his ministry and leadership during this assembly. A wonderful spirit of blessing and unity prevailed from the very beginning.

The report of Brother Hance was a high point in the assembly. He reported substantial gains and spiritual progress over the district. A point of unusual interest in the report was the number of new churches organized thus far in this quadrennium and the splendid progress these new churches are making. Indeed the Lord is blessing in this field. Brother Hance was enthusiastically re-elected with a fine vote of confidence for the eighth consecutive year. He and Mrs. Hance responded in acceptance with a very gracious spirit. The Hances are loved and appreciated on the Kansas District, and they were given a good love offering in appreciation of their leadership.

The pastoral reports as a whole carried a note of progress, with optimism and vision for the coming year. A general budget of \$40,000.00 was accepted by the district for this year. Rev. Clifton Norell was re-elected as district secretary and Rev. Clarence A. Warkentin as treasurer.

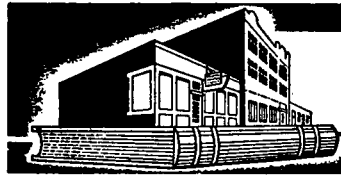
Bethany-Peniel College was represented by President Roy H. Cantrell, who brought a report of the plans and progress of the financial campaign for the new boys' dormitory. Rev. John Roberts represented Rest Cottage at Pilot Point, Texas, bringing an interesting and enlightening report.

The assembly closed with a very impressive ordination service conducted by Dr. Vanderpool. Elder's orders were granted to Wendell Miller, Don Oyler, and Don Crenshaw.

Workers for the camp meeting were Dr. Edward Lawlor, superintendent of

Canada West District, as evangelist, and Professor Paul Qualls as song evangelist. We were indeed privileged to have workers such as these. Night after night Dr. Lawlor poured out his heart in evangelistic appeal under the anointing of the Lord. Every night the Spirit moved in convicting power and the altar was lined with seekers praying through to victory. Brother Qualls sang with the blessing of the Lord in good old camp-meeting fashion, with Mrs. Qualls at the piano. The presence of the Lord was manifest in every service. The tabernacle was filled to capacity and for some services a great many could not get into the tabernacle and listened to the services over an outdoor microphone. Plans are under way to enlarge the tabernacle for next year.

The N.F.M.S., N.Y.P.S., and Sunday-school conventions also reported fine progress. Mrs. Ray Hance, who has



JUST OFF THE PRESS

A Manual on Altar Work—

WE HAVE AN ALTAR

By Norman R. Oke

In answer to an oft-asked question, "What of the altar?" your Crusade for Souls Commission has prepared this significant book, a book of information and inspiration which every soul winner will want to read.

"WE HAVE AN ALTAR." A history of the altar from Bible times to the present day.

KEEP THE ALTAR CENTRAL. A discussion of the type and placement of the altar as furniture.

SHALL WE TRAIN OUR ALTAR WORKERS? An emphasis on the need of effective, well-trained workers.

WHAT CONSTITUTES GOOD ALTAR WORKERS? A consideration of the type of person making the most acceptable worker.

TRAINING THE ALTAR WORKER. A chapter pointing out things a worker should know when dealing with seekers.

WORKING AT THE ALTAR. A study of problems faced in altar work, with helpful suggestions to meet them.

Concluding each chapter is a study guide section and list of books for further reading. An appendix gives practical diagrams for constructing and placing of various type altars.

A Christian Service Training textbook, Unit 148a.

80 pages, paper

50c

A Book of Practical Benefit to Preacher and Layman Alike

NAZARENE PUBLISHING HOUSE

Washington at Bresee
Pasadena 7, California

2923 Troost Ave., Box 527
Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

done a very commendable work in leading the missionary society this past year, was re-elected with a good vote. Terry Yoda from Tokyo, Japan, delivered a stirring and challenging message to the missionary convention. Rev. R. T. Williams, Jr., from Oklahoma City, Oklahoma, was special speaker for the Sunday-school convention. His inspiring message awakened Sunday-school workers anew to the importance of their work. Rev. Milton Huxman was re-elected as the district N.Y.P.S. president.

With the leadership of Brother Hance, and a faithful, devoted people, the Kansas District enters the new year to go forward for God and the church.

EUGENE R. VERBECK, *Reporter*

Georgia District N.Y.P.S. Camp and Institute

The young people of the Georgia District gathered at the district campground in Adrian, July 19 to 23, for an outstanding camp and institute. The activities of the camp were under the direction of Rev. James Forman and Rev. Walter Boswell, camp directors, who planned and promoted a splendid program in a very efficient way.

The special speaker for the preaching services was Dr. L. J. Du Bois, general secretary of the N.Y.P.S., and his challenging messages were geared to the hearts of the young people. Time after time the altar was filled with young people giving their hearts to Christ.

Rev. Robert Manner, dean of the institute, and his staff of teachers served faithfully and devotedly in the task that had been handed to them. Mrs. Bill Sheridan, Mrs. Jack Dell, and Rev. Pleais Hampton served efficiently as deans of the dormitories. Rev. Mack Anderson, district superintendent, stood by with his counsel and aided in every way when called upon.

This camp and institute goes down in history as the best the Georgia District has had. We do thank God for His wonderful help and guidance given the young people in their year of advance on the Georgia District.

JACK DELL, *Reporter*

Virginia District Y.P. Institute and Convention

The week of July 5 marked one of the best young people's institutes for the Virginia District.

Rev. E. W. Martin, pastor of First Church, Detroit, Michigan, as special worker, certainly won the hearts of the young people. His morning devotional messages were both timely and helpful. His evening messages were honored of God. We shall long remember the Thursday evening service when fifty or more young people bowed at the altar seeking spiritual help.

District President H. W. Meadows did a commendable job as director, assisted by a competent staff of teachers and workers. We appreciated the presence and assistance of our district

superintendent, Rev. V. W. Littrell, during institute and also the convention.

The convention, which convened on Saturday, July 10, revealed marked progress in the young people's work during the year. Rev. H. W. Meadows, who served for only about four months of this past year, filling the unexpired term of Rev. P. R. Holt, was elected as district president for the coming year.

We thank God for His blessings of the past year and look forward to another good year on the Virginia District.

E. M. Fox, *Reporter*

N.Y.P.S. Institute New York District Assembly

From July 26 to 31, 114 young people of the New England District met at the North Reading campgrounds for their youth institute. With the exception of the young people from Vermont, who this year conducted their own institute, all of the New England states were represented.

Rev. F. Grant Cross, district vice-president, ably served as the director. Under the supervision of the dean, Rev. Wm. Ardrey, four Christian Service Training courses were offered: "Youth and Personal Christian Living," taught by Rev. John Gardner; "My Christian Beliefs," taught by Rev. Harry Trask; "Sanctification," taught by Rev. Wm. Benson; and "Youth and Stewardship," taught by Rev. Paul Neal.

The high light of the institute was the mighty preaching of Rev. J. S. Logan, of London, England. His Spirit-anointed ministry resulted in many young people's seeking God for pardon and heart purity.

The young people of New England continue to push forward for God under the capable leadership of our district president, Rev. Arthur Hughes.

PAUL A. NEAL, *Reporter*

Northwest Oklahoma District Assembly

For the fourth consecutive year the annual assembly of the Northwest Oklahoma District has been entertained by the Bethany First Church, with Dr. E. S. Phillips as host pastor.

During the two days of the assembly, July 28 and 29, Dr. Hugh C. Benner presided with his usual grace, poise, and ability. His messages were both challenging and inspirational. For the most part the reports of the pastors were encouraging and uplifting.

Following the most complete report I ever have heard from a district superintendent, Rev. J. T. Gasset was re-elected for the third time, receiving 255 out of 256 votes cast. A love offering of five hundred dollars was raised to air-condition his car. Gains were reported in all departments, and more than a half-million dollars was raised for all purposes; 9.2 per cent was given for general interests.

Rev. and Mrs. John Roberts represented Rest Cottage, and an offering was taken for this worthy cause.

President R. H. Cantrell and Mr. H. L. Craddock were in charge of the service for Bethany-Peniel College. The Ambassador Quartet was on hand and sang several times during the assembly. At the present time the college is in the midst of a campaign to raise money to build a new boys' dormitory.

The publishing house was represented by Professor Kenneth Robinson and Mr. Wendell Lillenas.

Beginning on Monday afternoon before the district assembly, the N.F.M.S., N.Y.P.S., and Church Schools held half-day conventions. Mrs. Elmer Stahly, president, reported 1,866 members, 3 new societies, and over \$30,000.00 raised by the N.F.M.S. Dr. Remiss Rehfeldt, secretary for the Department of Foreign Missions, stirred our hearts as he spoke of the needs in heathen lands. Rev. Orville Jenkins, superintendent of the Abilene District, was the special speaker for church schools, and we were thrilled with his message.

Receiving elder's orders in a very impressive ordination service conducted by Dr. Benner were George Bloodworth, Wayne Devore, J. C. Fechner, Albert Garver, Marvin Gilley, and E. C. Stegall, Jr.; and Mrs. Bertha Haynes was consecrated as deaconess.

JAMES R. GARNER, *Reporter*

Cape Verde Islands Assembly

The fifth Cape Verdean assembly convened in S. Vicente, May 31 through June 3. Missionaries, pastors, Bible school students, and delegates rejoiced together over the victories gained and the progress made during the past year.

Superintendent Earl Mosteller reported that all churches have made outstanding strides in attendance and giving and the spiritual tide is rising.

The altars of our churches have not been barren, for some 770 seekers have sought God for pardon or holiness since the last assembly. There were 139 new members added to the church rolls, not including the probationary members. The Sunday-school attendance has gained 791. The total giving has grown by more than \$1,000.00, making Cape Verde a 10 per cent district.

The theme of the assembly was "All Out for Souls," and many testified that they were going home with a greater vision and a heavier burden for the lost of Cape Verde. This vision and burden was exemplified in the closing service, when the altar was filled and refilled with seeking hearts. As Humberto Ferreira, former government administrator, testified: "The atmosphere, which was charged from the beginning, became saturated with the Holy Spirit, until we experienced a cloudburst of tears and exclamations, with souls seeking refuge in the Cross, for pardon of sin or for sanctification. Hallelujah!"

One of the high lights was the reporting of the giving in the Alabaster boxes. This plan was introduced only

last year and some of the pastors thought it would be difficult to inspire many of our people to give, when they are so poor. But every pastor and missionary president was blessed in telling of their box-breaking services, and how their people joyfully brought their sacrificial offerings to the foot of the Cross, totaling some \$180.00.

The assembly voted to continue with the boxes and with the Easter offering, and also passed a resolution that all our churches be tithing churches, and that each church take a special offering each quarter to help one of the constructions here in the Islands. Most of the churches are in the process of building a church or chapel. Some are raising the funds for small chapels on their own. This is truly the "building epoch" of the work in Cape Verde.

The new S. Vicente choir, "Messengers of the Light," introduced the translation of C. B. Widmeyer's "In the New Jerusalem," and it took fire with the people, running a close second with the theme chorus, "Lord, Lay Some Soul upon My Heart."

As a group of the delegates and pastors embarked for their respective islands, their voices came back clearly over the water singing about our meeting "in the new Jerusalem."

This is the hope of all of God's children everywhere; but until we are "gathered in" from Cape Verde, India, Japan, and Africa, we shall continue to strive for the souls of men and to hold up the standards of our great church.

J. ELTON WOOD, Reporter

Alabama District N.Y.P.S. Institute

Under the leadership of the district N.Y.P.S. president, Rev. C. W. Elkins, the youth institute of the Alabama District was one of the finest we have had. The enrollment was the largest yet, and the young people gave enthusiastic co-operation to the entire program. District Superintendent C. E. Schumake was on hand with wise counsel and genuine interest in everyone present; he endeared himself anew to the hearts of all those present.

The high point of the institute was the preaching of Rev. Ponder Gilliland, general N.Y.P.S. president. His messages were practical, helpful, and very interesting. The dean of the institute, Rev. Norman V. Rickey, had a comprehensive program of eight classes, which were well attended. The teachers were good and, with only a few exceptions, everyone earned at least two credits in the Christian Service Training program. Rev. John Compton directed the athletic program in an efficient way, getting almost one hundred per cent co-operation in the games.

The institute was held July 26 to 30 at our district campgrounds, near Millport, Alabama.

Plans are under way for an enlarged program for next year. The young people are ready for an aggressively spiritual program that will meet their

needs. With the fine leadership of Rev. C. E. Shumake and Rev. C. W. Elkins, this phase of the district program is going forward for Christ.

L. WAYNE SEARS, Reporter

Central Ohio District Church Schools

Central Ohio District reports a year of victory in the church schools work; 119 schools with an enrollment of 20,244, an increase of 1,871. The average attendance was 12,612, or an increase of 1,068. We report 64 vacation Bible schools with an enrollment of 6,025, which is an increase of 2,060 over last year.

There were 134 boys and 138 girls attending the two camps of the district, and all but seven left the camps as Christians. Director Warren Rood had the camps well organized and, with a capable corps of workers and a co-operative group of campers, all enjoyed a time of fun and spiritual uplift.

ERNEST B. MARSH, Chairman
District Church School Board

Michigan District Assembly

The annual assembly of the Michigan District was held July 14 to 16, at the district center at Nazarene Assembly Park, Vicksburg, Michigan. Dr. Hugh C. Benner challenged us with his great messages, and endeared himself to all on this his first visit to this district as presiding officer of the assembly.

Rev. O. L. Maish, district superintendent, was re-elected for the sixth year with a fine vote. He and his wife, who was re-elected as the district N.F.M.S. president, have done a splendid piece of work through these years. Brother Maish was presented with a good offering in appreciation of his splendid leadership the past year.

Reports for the year showed a marked increase along every line. Especially outstanding was the giving for foreign missions, which showed a gain of over ten thousand dollars. Three new churches were organized this year, making five thus far for the quadrennium.

Thursday evening a beautiful and impressive ordination service was held, with Dr. Benner presenting elder's orders to William G. Foote, Charles McKinney, and Russell E. Spray.

A spirit of holy optimism seemed to pervade all hearts as the assembly closed. This was intensified by the splendid camp meeting that followed, in which the workers were Rev. Harold Daniels, Rev. I. C. Mathis, evangelists, with Miss Irene Imbler as special Bible teacher, and Rev. Arthur Gould and wife in charge of the singing. In very few camp meetings has there been such beautiful interworking as in this. Altars were lined again and again, with the consensus of opinion being that this was "one of the best" ever held at the Indian Lake campgrounds.

W. W. CLAY, Reporter



SERVICEMEN'S CORNER

"I received your letter from the Nazarene Servicemen's Commission and was very pleased to find that the Church of the Nazarene has such an organization and that I am one of the fortunate ones who may benefit by it. I got a copy of the HERALD OF HOLINESS the other day and a *Conquest* today along with your letter.

"When I joined the air force, I was unsaved and left two unhappy, but hard-praying parents at home. The people joined in prayer about my spiritual condition. After I had been here at Sampson for about two or three weeks, things became so miserable that it seemed as though I couldn't go another day. God spoke to me, and I gave my heart to Him. I was wonderfully saved and now I don't see how I ever got along without Him in the first place.

"I do want to say that I love Him with heartfelt sincerity and anything that I can do for Him, I want to do.

"Pray for me and the men I associate with, that I may be able to guide and influence them in the ways of God; leastwise show them that I have something that they don't have that is better than anything they'll ever come across."—KENNETH PARR.

Word has come of the recent organization of a Church of the Nazarene in Richland, Washington, near Camp Hanford. Should relatives and friends of men stationed at Camp Hanford care to contact this pastor, his address is as follows—Rev. D. L. Pyles, 2209 Dupontail, Richland, Washington.

Chaplain Albert Gamble writes from Lackland Air Base, San Antonio, Texas: "This month has been one of the happiest I have spent here at Lackland. I have been reassigned and I am now working in the Basic Military Training Squadrons where our boys first enter the service. In the three weeks that I have been here I have had thirteen men respond to the invitation to accept Christ or be reclaimed. Three others prayed through to assurance and victory in my office. These young fellows come to my office continually and each one's problem can be related to his spiritual life. There is a great challenge here to give these beginners in the air force a spiritual impetus at the outset of their air force careers."

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

Litrary

of Olivet Nazarene College
Kankakee, Illinois
HH CC

September 8, 1954

Western Ohio District Girls' Camp

An old-fashioned camp-meeting spirit prevailed over the fifth annual girls' camp, held July 12 to 17 at the Nazarene Center, near St. Marys, Ohio. This was the largest camp the Western Ohio District has ever had with 243 girls registered, plus a staff of 26, making a total of 269.

The days' activities were filled with worship, Bible study, archery, badminton, Ping-pong, swimming, handcraft, softball, etc. But the climax of each day's activities came in the evening out-of-door evangelistic service with Chaplain G. B. Breese, pastor of Dayton Central Church, speaking. As the Lord settled down and Chaplain Breese brought his dramatic, Spirit-filled messages to a close, the girls thronged around him seeking God in saving and sanctifying grace. The first invitation found nearly 100 girls weeping, praying, and shouting their way through to victory. Only one girl went home without an experience of salvation.

Another high light of the camp was the Bible class taught by Mrs. Fred Conrad, of New Hampshire. One girl stated the sentiments of all the girls, "Sister Conrad doesn't teach with her lips; she teaches with her heart."

The athletic and recreational program was under the direction of the high school coach, Virgil Applegate, of Manchester, who is a member of our church at Georgetown, Ohio. Mrs. Noel Whitis and Mrs. Richard Miles supervised the handcrafts.

The success of this camp can be attributed to the fact that the Lord was present in a most unusual and wonderful way, and that we had a consecrated staff of teachers and counselors who co-operated fully with the entire program of the camp.

HAROLD AND ESTHER FRYE, Directors

ANNOUNCEMENTS

NOTICE—This is to make known the availability of Rev. Guy E. Buker for the field of evangelism. He is an elder on our district and a good Bible preacher. His years of faithful pastoral work certainly acquaint him with the problems of the pastor and of the local church. Brother Buker has the confidence of all his brethren on the district. Address him, R.F.D. 2, Vincennes, Indiana.—Leo C. Davis, Superintendent of Southwest Indiana District.

BORN—to Rev. and Mrs. D. W. Hildie, Edmonton, Alberta, Canada, a daughter, Sharon Ruth, on August 1.

—to Rev. and Mrs. J. Melton Wienecke of Irvine, Kentucky, a daughter, Linnea Gay, on July 30.

—to Rev. and Mrs. Arlus Edwards of Iowa Falls, Iowa, a son, Steven Gene, on July 23.

—to Rev. and Mrs. Troy J. Daggett of Wardell, Missouri, a daughter, Beverly Jean, on July 18.

—to Rev. and Mrs. John Howald, Jr., of Catlettsburg, Kentucky, a daughter, Jill Annette, on July 11.

WEDDING BELLS

Shirley Anne Hall and George T. Moore were united in marriage on August 8 at the Church of the Nazarene in Greensfork, Indiana, with the pastor, Rev. Robert F. Johnson, officiating.

Lela Joyce Teter and Stanley Youngman were united in marriage on July 31, with Rev. R. D. Bredholt, pastor of First Church of the Nazarene, Benton Harbor, Michigan, officiating.

Miss Robbie Jean Shippey and Mr. Thomas Long, both of Nacogdoches, Texas, were united in marriage on June 12 at the Nacogdoches Church of the Nazarene, with the pastor, Rev. Douglas F. Roach, officiating.

SPECIAL PRAYER IS REQUESTED by a reader from Texas for the "salvation of my brother and husband; they have resisted the Holy Spirit; I hope it isn't too late for them—several unspoken requests, and also that God may undertake and give a reconciliation with a loved one—these are urgent; by a Christian lady in Illinois that God "will undertake in my present circumstances, and that my family may understand me better in the way of holiness, and also concerning another difference";

by a Christian mother in Oklahoma for the salvation of her daughter and husband and their daughter; the salvation of another daughter and her husband, who is overseas, and that he may return safely.

District Assembly Information

NORTH ARKANSAS—Assembly, September 15 and 16, at Central Church, North 9th and B St., Fort Smith, Ark. Entertaining pastor: Rev. Tulis D. Tompkins, 509 N. Greenwood, Fort Smith. Dr. Samuel Young presiding.

NORTHEAST OKLAHOMA—Assembly, September 15 and 16, at First Church of the Nazarene, corner of Jennings and Tenth, Bartlesville, Oklahoma. Entertaining pastor: Rev. Morris Chalfant, 214 W. Tenth St., Bartlesville. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 15 to 17, at First Church of the Nazarene, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining pastor: Rev. J. E. Cook, 1213 Hickory, Box 727, Duncan, Oklahoma. Dr. Hugh C. Benner presiding.

GEORGIA—Assembly, September 22 and 23, at First Church of the Nazarene, 323 N. Main St., Fitzgerald, Georgia. Entertaining pastor: Rev. James A. Foreman, 411 N. Main, Fitzgerald, Georgia. Dr. Samuel Young presiding.

NORTH CAROLINA—Assembly, September 22 and 23, at Northside Church of the Nazarene, 1201 Pegram St., Charlotte, North Carolina. Entertaining pastor: Rev. J. H. Eades, 1209 Pegram, Charlotte, North Carolina. Dr. Hardy C. Powers presiding.

SOUTHEAST OKLAHOMA—Assembly, September 22 to 24, at the First Baptist Church, 15th and Broadway, Ada, Oklahoma. Entertaining pastor: Rev. R. S. Ball, 311 N. Oak, Ada, Oklahoma. Dr. G. B. Williamson presiding.

SOUTH CAROLINA—Assembly, September 29 and 30, at the West Main Church of the Nazarene, 832 W. Main St., Rock Hill, South Carolina. Entertaining pastor: Rev. Mrs. Vivian H. Pressley, 717 Jones Ave., Rock Hill, South Carolina. Dr. Hardy C. Powers presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Northeast OklahomaSeptember 15-16
North CarolinaSeptember 22-23
South CarolinaSeptember 29-30

G. B. Williamson
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Southeast OklahomaSeptember 22-23

Samuel Young
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

North ArkansasSeptember 15-16
GeorgiaSeptember 22-23

D. I. Vanderpool
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Hugh C. Benner
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Southwest OklahomaSeptember 15-17

Devotional Lesson Comments

For Next Quarter's S.S. Lessons

COME YE APART



- Centered around the theme "The Church—God's School of Christian Life."
- Each week of lesson comments by a general official in the Church of the Nazarene.
- Special emphasis given to the doctrines, practices, and beliefs of the church.
- Recommended to every Nazarene S.S. pupil for private and family devotions.
- Particularly helpful to teachers and pupils as background for class discussion.

Order a Supply for Your Entire Class or Sunday School

Only 10c a copy

Subscribe for an Entire Year

40c a year

Ten or more copies to one address, 6c each

When ordering specify fourth quarter issue or year's subscription.

NAZARENE PUBLISHING HOUSE

Washington at Breese 2923 Troost Avenue, Box 527 1592 Bloor St., W.
Pasadena 7, California Kansas City 41, Missouri Toronto 9, Ontario