

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

October 8, 1958

HOLINESS is Calvary's only defense. For God to offer us less or demand of us less would disturb the harmony of His attributes. A holy God could not give up a holy Christ to make less than a holy people out of the lost. If He provided less than a holy religion, He gave up too much for the results achieved, and thus His wisdom is impeached. If He provided a holy religion through a holy Redeemer for us but accepts less than holiness of us, He involves equally His justice with His wisdom: for Christ's blood deserves the full possibilities of its power. To demand less of man after the costly and ample provision made in the blood would impinge the divine mercy; for man's dire need is holiness to meet a holy



CALVARY'S DEFENSE

By Dr. B. F. Haynes First editor, "Herald of Holiness"; October 9, 1912

God in a holy heaven after redemption by a holy Saviour. It would be unmerciful to withhold it after providing it.

Holiness engages the Trinity and vindicates Calvary. It honors God and harmonizes His attributes; it glorifies Christ as Saviour and attests His Deity by a divine and supernatural Remedy for a supernatural need of man; it dignifies man by satisfying his every need and fully saving him here and hereafter; it exalts and publishes the Godhead of the Holy Ghost as Sanctifier through the blood of the vicarious Redeemer. How sin arrested heaven, engaged the triune God and necessitated Calvary's tragedy that a cure radical and complete from its ravages might come to ruined man in holiness of heart! Carlyle said the French Revolution was "a truth clad in hell fire." Holiness is God's truth of hatred of sin and love for the sinner clad in celestial fire. Born in the furnace of infinite love, wrought in the believer's heart by the fire of the Holy Ghost, it makes of the holy veritable flames of fiery zeal.

Hear it, O Nazarenes! We are untrue to our truth if not on fire. We are but pigmies if not incendiaries of grace. We are unneeded except we be giants of zeal, who turn the world upside down until the glory of God descends and crowns the scenes of our labors with His own Shekinah. Wait for the fire! Pray for the fire!! Expect the fire!!! Possess the fire!!!! The glory follows the fire.

**GOLDEN
ANNIVERSARY
BIRTHDAY
ISSUE**

LATE NEWS

Rev. Wesley Evans Burnett, age eighty, died September 8, at a hospital in Nampa, Idaho. A veteran pastor and evangelist in the holiness movement, he was ordained in 1908 in the Texas Independent Holiness church and came into the Church of the Nazarene in 1908.

Rev. Otto Davidson, age sixty-four, a traveling evangelist for thirty-five years, died September 8 at his home in Mt. Vernon, Ohio. He was an elder in the Church of the Nazarene.

Rev. Lowell Foster, Nazarene pastor at Bainbridge, Georgia, was recently elected president of the Bainbridge, Decatur County, Ministerial Association. There are twenty-five active churches in the association.

After five years as pastor of Northside Church in Fort Worth, Rev. H. B. Dean has resigned to accept a unanimous call to pastor First Church, Houston, Texas.

After pastoring the church at Antlers, on the Southeast Oklahoma District, for two years, Rev. C. L. Reneau has resigned to accept a call to the church in Muldrow, Oklahoma.

Rev. Carson N. Snow, Jr., has resigned as pastor of the church in Haysville, Kansas, to accept the pastorate of the church in Mineral Wells, Texas.



From the
OFFICE
EDITOR'S
DESK . . .



I joined the Church of the Nazarene in 1915, in Evansville, Indiana; so I belong to the "forty-year group." We were rather small and somewhat "despised" in those days, but the thing I remember most is "the glory" that filled that shabby little church at Seventh and Walnut streets, time and time again, under the ministry of Rev. Charles A. Brown, Revs. E. E. and Ora J. Turner, and Revs. Ira and Mary B. Akers. Today there are seven Nazarene churches in Evansville.

In 1915 it was the Indiana District; today there are four districts in the

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Heavenly Harmony, *Maureen Box*

Love . . . or Perish! *Chaplain Kenneth B. Matheny*

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.

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Coming to the Nazarene Publishing

Hear Dr. G. B. Williamson on the Columbia Broadcasting System coast to coast "Church of the Air" broadcast, Sunday, October 12.

Check with your local CBS station for time of broadcast.

T. W. WILLINGHAM
Executive Director
Nazarene Radio League

House, I began work in the sales department, later in the subscription department, and in 1932 began working in the *Herald of Holiness* editorial department with Dr. H. Orton Wiley, editor, and Miss Mabel Hanson (now deceased), office editor. From the very beginning my work with the *Herald* has been a source of joy and blessing. From 1936 to 1948 I worked with Dr. D. Shelby Corlett, editor; and when Dr. S. S. White was elected editor in 1948, I became the office editor.

From opening the mail each morning at seven-thirty to covering my typewriter and Soundsciber at four-thirty each evening, I find joy in helping to get the gospel out by means of the printed page. Often in going through the mail and reading an urgent prayer request and trying to condense someone's "heartbreak" into a line or two for the printed *Herald*, I stop and breathe a quick prayer to God for that needy one. Pastors' reports, evangelists' slates, articles and more articles—all a part of the day's routine! Then there are the dictation, routine letters, questions, doctrinal, personal, church problems—all studied, pondered over, and prayed over by the editor before dictating replies. Editorials dictated, transcribed, worked over again, studied, and prayed over before final draft is ready for the *Herald*.

It's a glorious task, a calling, a commission, to have a small part in Kingdom work, always remembering the admonition of the Apostle Paul, " whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

And, in closing, let me say all this does not take the place of my personal responsibility in and obligation to my local church. For nearly forty years now I've been a Sunday school teacher, for more than twenty years teacher of an adult class. I trust one of these days to see my Saviour face to face and have a few golden sheaves to lay at His feet and help to crown Him (who saved and sanctified me years ago and keeps by His grace) "Lord of all!"

—VELMA I. KNIGHT

On this our **BIRTHDAY**

On this our birthday we celebrate fifty years of unprecedented growth and prosperity. Every year has been a *golden year*—golden in the harvest of souls. Golden in the enlargement of our borders; golden in the increase of our membership, and golden in the warmth of our fellowship! Some of these years have been filled with more triumph than others; but every year has found our church at the original task, namely, fishing for men, trying to bring them to Christ and fit them for this world and the one to come.

Jesus said, "Follow me, and I will make you fishers of men" (Matthew 4:19). We have tried to follow Him to the mountains to pray, to the Temple to teach, and to the highways of life to help and to heal. In this journey we have come to know something of the compassion He had for a sin-blighted world. *On this our birthday* we feel something of the resoluteness of purpose that caused the Saviour to "steadfastly set his face to go to Jerusalem." We too *must invest ourselves* to win men for the Master.

As a church commissioned to be "fishers of men" we have taken our task seriously. We have given careful attention to *mending, washing, casting, and drawing* our nets. We have discovered that any one of these acts is an art within itself, and certainly they are of equal importance in winning men for Christ.

On this our birthday we pay tribute to the pioneers of our church: men and women who came through adversity and opposition to give to us our doctrines for Christian experience and our standards for holy living and who by Spirit guidance, unmatched loyalties, undaunted courage, and un-

dying devotion have given to the world the Church of the Nazarene. It is a church sound in doctrine, united in purpose, vibrant with life, and world-wide in her vision.

All of the departments of the church (the newest being the Department of Evangelism), the publishing house, the *Herald of Holiness*, and the auxiliary organizations—the Nazarene Foreign Missionary Society, the Nazarene Young People's Society, the Sunday School, together with our colleges and Seminary, came into being to meet a definite need in building the church. We honor all of those who have labored in these organizations

and helped to mold them into strong, long arms of the church.

On this our birthday we view the priceless heritage which the pioneers have given to us. This heritage includes a name that is unstained and highly respected—the Church of the Nazarene. It includes a chain of missionary activity, both home and foreign, that reaches around the world and into thirty-five different fields. In these we have inherited the opportunity of a lifetime.

We have 700,000 in our Sunday schools, over one-half of whom wait to be brought into church membership. Who can estimate their value? *On this our birthday* the responsibility for investing and preserving this priceless heritage now rests upon us. We can hear our founder, Dr. P. F. Bresee, saying, "We must keep the glory down." The voice of Dr. J. G. Morrison reaches us saying, "Can't you do a little bit more?" I see Dr. R. T. Williams, tall and straight, calling, "Watch your spirit; keep it transparent." Then there is Dr. J. B. Chapman, bending over the pulpit, crying from a burdened heart, "All out for souls! All out for souls!" Shining torches have been pressed into our hands. Multitudes wait for the light these torches can bring. They are not far from the Kingdom; they must not perish just outside the gate.

This is our birthday—but it is no time to place candles on little frosted cakes. Men are lost; they die in the dark. They call for help. They are the purchased of the blood of Calvary. The storm of the ages is gathering. Deep-toned thunder tells us that the storm is not far away. The ripe grain stands unharvested and exposed to the storm.

Only a few months of the Golden Anniversary year remain.

We have beautiful churches, long altars, and lovely musical equipment. We challenge every pastor to go in for a glorious revival. We owe it to our Christ, who gave himself as a Ransom for sinners and suffered outside the gate to sanctify believers with His own blood. We owe it to our founding fathers, who invested their lives in the church. We owe it to our children and the unborn generations of tomorrow. Our course is charted, our sails are set, there can be no change in our goals. With vision unblurred, consecra-

tion unfathomed, and purpose unchanged, *the church must sail on!*

One million people must hear a Nazarene voice in witness in the week of October 5 through 12. Every Sunday school must enroll four more; and we must pass the one million dollar mark for missions in the Thanksgiving Offering. *This is our birthday!* Let us celebrate it by giving the church a mighty thrust into the tomorrows, all equipped for glorious conquest and the ingathering of the lost!

D. I. VANDERPOOL, *for the*
BOARD OF GENERAL SUPERINTENDENTS

The MENACE of the Reactionary

By J. B. CHAPMAN

Editor, "Herald of Holiness," 1921-28; general superintendent, 1928 to his death in 1947 (article from "Herald of Holiness," May 17, 1933)

Old men dream dreams, young men see visions, and a man's age is determined by his attitude toward his task, rather than by the number of frosts that have touched his head. All these apostles of "the good old days" are old men, all the prophets of better days ahead are young, regardless of their years.

The Church of the Nazarene has had youthful leadership from its beginning. Asked how long the Church of the Nazarene would continue to thrive and grow, Dr. Bresec replied, "We are yet in the morning of our movement, and the sun never goes down in the morning." Throughout the lengths and breadths of the land and to the regions beyond the seas are myriads of evidences that our men and women have coveted fields for God and then gone out in faith and sacrifice to take them. And under such leadership and inspired by such examples, our church has made a quarter of a century of glorious history.

But now we come to the place where the preponderance of our leadership are in their fifties, or closely approaching them. This speaks well for counsel, but constitutes a menace for war. Many of our captains have sailed the sea gloriously, but they want to slow down to come into harbor so

their ships can dock without shock. Such leadership constitutes a menace. The Church of the Nazarene must not fall victim to a leadership which is verbally aggressive, but passionately ultra-conservative and reactionary. And this is no plea for the youth of years. It is a plea to men of every age to snap out of that subtle pessimism which passes for "carefulness," and to cast unbelieving caution to the winds, and to adopt plans so big and so absorbing that we shall all have to get up an hour earlier every morning and work an hour later every night to even get a part of their plans executed.

Always we have feared the folly of youth. But the caution of maturity is more paralyzing and less curable. A young man can easier get older than an old man can renew his youth. The one is in the natural order. The other requires a miracle. Still, a man can be born again when he is old, if only he is willing and anxious to be so.

I have heard that Dr. Bresec was so averse to "turning back" that he would go around the block to avoid it. There must be no turning back in the Church of the Nazarene. We must publish a fuller, better literature than we have ever done. We must sustain our schools and missions. We must enlarge our program of evangelism and home missions. We must not even slow down, let alone turn back. If we have been enthusiastic in these twenty-five years of growth and progress, Lord make us more enthusiastic than ever!

Now and then the leaders of certain sections preach up a crusade of selfishness. They raise the cry that their General Budget is too high. They argue that they must reserve more of their resources for their own district or sectional use. But their reactionary doctrine never fails to return upon their own heads so that their district, sectional, and local programs want more than they did before. When selfishness is preached and people begin to count their "bumps of righteousness" they lose the oil of gladness and the machinery of the church drags as heavily as the dewheeled chariots of Pharaoh. We must look ahead and push ahead. Our future is our glory.

OUT UNDER THE STARS

(Our Church's Founder)

*Out under the stars went the man of God,
Humbly and unafraid;
For with him there journeyed to field so broad
The One by whom stars were made.*

*Out under the stars . . . it was Heaven's call
To break from the bondage sore;
Unhampered to preach the glad news to all,
Of "Holiness evermore."*

*Out under the stars to a common place,
He moved 'neath the skeptics' frown;
But God's holy sanction was fraught with
grace,
And glory came streaming down!*

*Out under the stars . . . built a holy fire
That has burned 'round the world to bless;
For God gave His servant his heart's desire,
Proclaiming true holiness.*

*Out under the stars, and with heart made
clean;
Boldly—his spirit free,
He founded the Church of the Nazarene!
. . . Phineas F. Bresee.*

By Floyd W. Hawkins

Our people are an aggressive people and they are ready to follow an aggressive leadership. "We were born in the fire and we cannot live in the smoke." There is glory only in "going on." It is exceedingly difficult to "take care of a man" in the Church of the Nazarene. But there is room and to spare for the man who can do a good piece of work for the building up of the kingdom of God. Our church is an army, not a hospital or a rest home. We have not made much provision for superannuation; for ours still bring forth fruit in old age—if they can keep young and fit. We can

tolerate a few reactionaries in the body, but we must have fighters for leaders. We can bear an occasional failure to accomplish all we planned, but we cannot stand for any downward revision of the plans. Bud Robinson spoke for the Church of the Nazarene when he said, "It is better to attempt something big and get it half done than to attempt nothing and do it all." We are going on after a full, aggressive, exacting, absorbing program of evangelism reaching unto the uttermost parts of the earth, leaving the crippled reactionaries all behind.

The Spirit of the Nazarene Movement

Just what elements enter into and make up the spirit of the Nazarene movement may be difficult to determine, but that such a spirit exists is beyond question. There is something which makes the Church of the Nazarene separate and distinct, and yet in its great essentials it blends freely with the holiness movements of every age. While we do not minify the work of others, we are strongly conscious that God has given us a peculiar mission, and our people at any sacrifice must maintain those characteristics which have marked this organization from its beginnings in the East, the West, and the South.

by
H. ORTON WILEY

Editor, "Herald of Holiness," 1928 to 1936;
now president emeritus of Pasadena College, Pasadena, California

Perhaps the spirit of this movement has never been better set forth than in a sermon preached by Dr. Bresee in 1910 at Pasadena. The text was Philippians 3:2-3: "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no

confidence in the flesh." He pictured Judaism as it would appear in the modern age, and warned against resting in mere externalities. Externality has been called the vice of religion. It is the dead form which remains when the inner sense of the Divine Presence is gone. With the loss of God in the soul, the general tendency is toward art, architecture, elaborate rituals, and aesthetic forms. We do not say that it is impossible to worship God through the use of an elaborate ritual or in splendid cathedrals, but we do say that, as such, they are poor substitutes for the glory of the indwelling Presence.

It was, however, in the constructive portion of the text that he set forth the spirit of the Church of the Nazarene. He pictured the church as resting securely on the foundation of deliverance from sin through the atoning blood of Christ, and sealed with the New Testament rite of the "circumcision of the heart" by the Spirit. Then followed in rapid succession the ascending steps—we worship, we rejoice, we have no confidence in the flesh. It was a pulpit masterpiece, and God honored His servant as he described the nature of spiritual worship as a beautiful ritual of heart praises resounding as the sound of many waters.

As he rang the changes on "we rejoice in Christ Jesus," we wondered how he would be able to climb any higher. The spiritual atmosphere was intense. God was in the midst of His people. But when he began to describe the spiritual nature of the church as cut away from all carnal methods of support, as free from an unholy alliance with human culture, as seeking God's righteousness instead of popular standing with the world, as girding itself with eternal truth instead of the cotton thread of higher criticism, of carrying the shield of faith instead of seeking the protection of public opinion, of having feet glowing with the power of God like fine brass in a furnace, of praying with all prayer and thus by way of the throne throwing great shells into the ranks of the enemy instead of rolling balls in an alley—one can scarce describe the effect upon the audience of Spirit-filled men and women. Shouts of joy burst forth from anointed lips and the presence of God filled the house.

It is readily seen that this type of worship stands in marked contrast to that which is effete, listless, empty, and formal. Let us never swerve from these great principles which have ever characterized the Church of the Nazarene—"We worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Christian humility is necessary, but it does not make a person feel worthless.—W. J. WERNING, in *Investing Your Life*.

Proclaiming COVENANT BLESSING

We are sharers in the *new* covenant, a covenant which is centered in Jesus Christ, our Lord and Saviour. The glory of this covenant as it relates to believers is its inwardness: "I will put my law into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people" (Hebrews 8:10). This inwardness means a transformation in the very center of life. For God writes His will and law in the Christian heart and by the presence of the Holy Spirit quickens and enables him to do His will gladly and fully, or as the Prophet Ezekiel said, "I will put My Spirit within you, and cause you to walk in My statutes" (Ezekiel 36:27).

This inner transformation or covenant relationship makes the Christian life a normal, spontaneous, attractive life. There is an appealing enthusiasm, an infectious joyfulness, that cannot be "put on," but which radiates from a heart in which God dwells and writes His laws. This is the life of holiness—living in the blessings of the new covenant.

Two temptations constantly face a group who have the benefits of the covenant. First, the temptation of losing the inwardness of the covenant and making it an outward thing, a series of laws, something to be kept, rather than inspired living governed by love. The same outward conduct and activities can be seen in each life, but the inspiration is different. The person in the covenant is inspired by love, the other by legalism.

The difference may be illustrated in a home. Here is a faithful, loving wife who carries on the

activities of homemaking gladly and freely, inspired by love for her family and a desire to be a faithful wife. But let us assume that the husband thinks that the home would be run more efficiently if a system of laws and rules were adopted. So he makes laws and rules to govern the activities of the wife in detail. But they are the very same activities which she has been doing all of the time inspired by love and faithfulness. Now the laws and rules are now demanded, her activities are no longer inspired by an inner dynamic. Love has gone out because law has displaced it with a series of outward demands.

It is the same principles that Jesus stressed when he said: ". . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, shall in no case enter into the kingdom of heaven" (Matthew 5:20). The righteousness of the kingdom is the righteousness of the covenant, the law written in the heart.

The other temptation is closely related: it is the failure to nurture the inner relationship of the covenant with God. Inner relationships inspired by love must be nurtured to be kept warm and satisfying. When these covenant relationships are taken casually, a spirit of passive contentment exists. Love is lost in a routine indifference of habitual religious activities without the joy of devoted service to Christ.

The genius of the Church of the Nazarene from its infancy has been the glory and power of the inner dynamic of the Spirit. Its mission has been to proclaim to all people the good news of new covenant blessings, the way of holiness and victory. Wherever and whenever it has been faithfully and lovingly proclaimed it has brought glorious results in transformed hearts and lives. Where legalism has been substituted for covenant blessings, there have been stagnation and harshness; where passive contentment has overtaken churches, there have been spiritual ineffectiveness and sterility. A study of our statistics will indicate when and where these practices have existed and still prevail.

The coming history of our church will be glorious and effective only to the extent that we carry out our true mission of proclaiming true new covenant blessings—the inner dynamic of being inspired by love and the Holy Spirit.

By D. SHELBY CORLETT

Editor, "Herald of Holiness," 1936 to 1948



CHURCH of the NAZARENE

*The church we love! Called out by God to be
A beacon light to those who stand apart;
A voice proclaiming truth with urgency—
Her glorious message: holiness of heart!*

*Oh, well indeed our founding fathers wrought
In humble arbors or beneath the stars!
We cherish still the gospel which they taught,
And praise God for this heritage of ours.*

*Still sick with sin, the world in which we live—
The church responds again, and yet again;
Hers to bear living water—hers to give
With burning heart the cup to fainting men.*

*Though some may walk with lifted heads and
proud,
May she walk ever in humility.
Among the many voices, strident, loud,
May she not lose her clear identity.*

*Yet may she know the fellowship divine
Of joining hands with all who love Thy laws,
Encouraging each pilgrim-child of Thine,
Working together in the common cause.*

*When centuries have passed, may still she raise
The blood-red banner of our Christ unfurled,
Lifting as now her glorious songs of praise—
Proclaiming life unto a dying world!*

By KATHRYN BLACKBURN PECK

By **M. S. LUNN**

Manager, Nazarene Publishing House since 1922

THE YEARS PAST and THE YEARS AHEAD

One of our poets has written of that life where we shall not count time by years after we lay aside this mortal body and put on immortality. In other words, it is only in this world that we have need of a calendar. But we still measure time by years, and the Church of the Nazarene has now completed fifty years of organization as a denomination.

In the years past, God has raised up men and women with vision and courage and faith. Their mantles have fallen on others and the work of God has gone on. Those early pioneers upheld standards that we must maintain. They were examples of self-forgetful service that we must emulate. Their uncompromising loyalty and singleness of purpose we must perpetuate. They endured hardships in pioneering and establishing holiness that we too must be willing to undergo if necessary.

The past is rich in milestones which serve as monuments to the trailblazers whom we revere because of their courage in venturing for God, their loyalty to the doctrines of the church, their passion for winning men, their radiant, exuberant spirit, all of which set them apart from the ordinary religionists of their day.

Every blessing we enjoy today as a church is the result of someone's sacrifice. There is no particular virtue in accepting what is handed to us by those who, having endured hardship, made it easier for us. There is no place for complacency, contentment, or self-satisfaction.

We do have a goodly heritage as a church. And the present is worthwhile only as we use it in planning for a better future. That future can be more glorious than anything we have yet seen or dreamed of.

The future is challenging as it opens up vistas of expansion, of intensifying and pushing still further back the horizons of our field of operation, our service, our entire ministry.

If we are to cherish the ideals of our founding fathers and maintain the spiritual tone of our

formative years, we who call ourselves Nazarenes must look to our relationship with God. If we are to persuade men we must be in touch with God ourselves, and we must live lives of true holiness as well as espousing the doctrine. We must teach Bible doctrine, but as Zwingli said during the Reformation: "A Christian man's task is not to talk grandly of doctrines but always to be doing great and hard things for God."

The world yearns for reality in religion. It wants a faith to fall back upon in a day of crisis. And it wants you and me and the rest of us Nazarenes to demonstrate that brand of religious experience.

Holiness means that self-centeredness has been dispossessed and God-centeredness reigns supreme.

Let us cherish deep spiritual convictions, a burning, holy passion for the lost, a consuming zeal that brooks no obstacles, a constraining love that knows no limits to God's concern for the unsaved. Then will the future make real for the Church of the Nazarene the words of the Psalmist, "God is in the midst of her; she shall not be moved" (Psalms 46:5).



It might be safe to say that the music of the Church of the Nazarene was inherited from the interdenominational holiness movement. This in turn was introduced and developed through such composers and leaders as Wm. J. Kirkpatrick, Dr. H. L. Gilmour, Mrs. C. H. Morris, and others.

The first songbook issued by our publishing house, *Waves of Glory No. 1*, was compiled by J. M. Harris. He and his wife were prominent singers in the camp meetings of fifty years ago.

Our people in the South used largely the John T. Benson books of Nashville, Tennessee, and the L. L. Pickett books of Louisville, Kentucky. Arthur F. Ingler, the golden-voiced singer and composer of New England, best remembered for his "Pearly White City," issued *Songs of the Blood Washed*, used much in that section.

Continued on page 10

*Manager of Music Department, Nazarene Publishing House, 1930 to 1950; now retired and living in Pasadena, California.

FIFTY GOLDEN YEARS

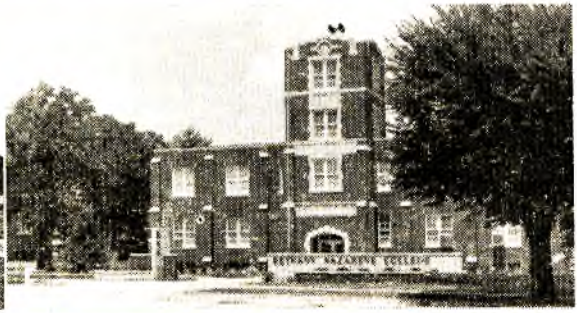
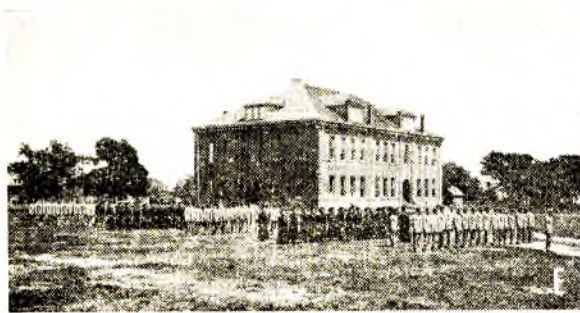
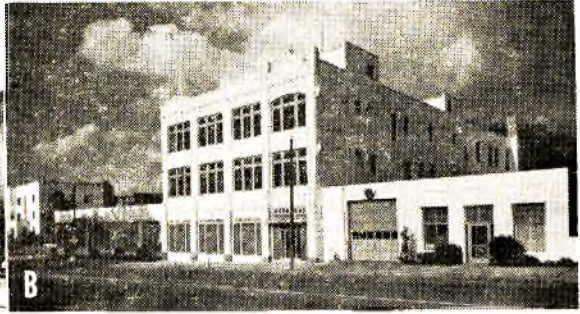
in the Church of the Nazarene



Yesterday . . .



Today . . .



**News
in
Picture**

A & B *Your Publishing House of yesteryear and the mail wagons taking the Revival Number of the "Herald of Holiness," which was a forerunner of the present special issue of the "Herald," to the post office. It took five wagons to take the "Herald" to the station then. Now (1958), it required fourteen freight cars to handle the special issue.*

C & D *The Pentecostal Brass Band of the Brooklyn Pentecostal Church of the Nazarene, organized June 10, 1911. Modern counterpart shows the Pueblo, Colorado, First Church orchestra.*

E & F *Students drilling at old Peniel University. From the one building in Peniel, Texas, the school has moved to Bethany, Oklahoma, and has a campus composed of fourteen buildings. Pictured above is the present administration building of Bethany Nazarene College.*

To Nazarenes around the world . . .

Greetings

The year 1958 will be recorded as very significant in the life and mission of the Church of the Nazarene. The various activities in which our people have co-operated so unitedly indicate that they have a mind to work and a determination to advance the kingdom of God.

Our Board of General Superintendents have given their time and energy unstintingly in challenging us to meet our goals, consolidate our gains, and march onward like a mighty army.

Your Fiftieth Anniversary Commission wishes to greet the Nazarenes everywhere and thank them for their interest, service, and prayers which have helped to make 1958 one of the great years in our denominational history. *As we look back to our founding fathers, we have caught some of the joy and radiance of their witness as*

Following the first book our publishing house, then in Los Angeles, issued *Pentecostal Praises*, *Canaan Melodies*, and *Sunday School Joy Bells*. The most important book of those early days was *Waves of Glory No. 2*, which was used many years by our people.

The writer began composing gospel songs and hymns shortly after his conversion in 1906. Through the school years and during our pastorates the feeling seemed to persist that sooner or later I must devote all my time to this ministry. While I was pastor of First Church in Indianapolis, Indiana, the burden became so heavy that after three fruitful years I came to the conclusion, though a very difficult one, that I must "now or never" make the final decision.

In a small room on the sixth floor of the Washington Hotel in Indianapolis, Rev. Guy L. Wilson, Rev. E. W. Petticord, Joe Overmyer, and the writer met and formed an organization known as "The Lillenas Publishing Company." There were seventeen stockholders, most of them singing evangelists. Our capital was limited and our operations restricted, but God helped us. We carried on in Indianapolis seven years, at the end of which time our assets were acquired by the Nazarene Publishing House. The work has had a remarkable growth. It is doubtful that there is another denominational house having as strong a music department as ours.

Our people love to sing. The early days of the Nazarene movement were characterized by

well as the urgency of their message. *As we look around us today*, we see the whitened harvest field and realize the necessity of using every resource to bring men to Christ. From this vantage point *we face tomorrow* with strong faith and undaunted courage. Greater opportunities can only mean our responsibilities are greater, and the need for continuing our ministry of scriptural holiness most urgent.

In this great task every Nazarene is indispensable. Every Nazarene should be fully committed to God's will and at work. For then we will achieve our maximum service to God and man and guarantee to future generations an effective and fruitful ministry of holiness evangelism.

Let us pray that in humility and with a deep sense of dependence upon God we may proclaim the gospel of full salvation to all the world with increasing power and effectiveness.

The Anniversary Commission salutes you in the Master's name.

FIFTIETH ANNIVERSARY COMMISSION:

G. B. Williamson, <i>Chairman</i>	George Coulter
Harvey S. Galloway, <i>Vice-Chairman</i>	Russell V. DeLong
S. T. Ludwig, <i>Secretary</i>	M. Lunn
John T. Benson	Edward S. Mann
	W. Raymond McClung
	S. S. White

much freedom, blessing, and anointings of the Spirit of God. In many of our great song services gales of heavenly glory seemed to sweep over an audience. I do not believe those days are past, but I am wondering if in some of our larger churches we are not in danger of drifting musically into the same conditions which prevail in some of the more formal churches.

Our musical tastes differ widely. Most of us enjoy the better class songs, hymns, and anthems. In the latter form we have the better type of music, beautiful from a harmonic standpoint, interesting contrapuntally; but here again we are in danger of losing the message, the words being obscured in an avalanche of cross melodies which may leave one feeling he has been blessed from the aesthetic standpoint, but more or less confused as to the real message of the text.

With the passing years we shall likely improve musically. I trust that the time will never come when we shall drift to the low, low level of the jungle-inspired, so-called music which seems to be the musical fare of those who attend the modern "Gospelair" concerts. May we also fervently pray that we shall never be using exclusively the type of music which can be appreciated only by the better trained and educated of our people. We have had, and I trust we will continue to have, a type of music which is characteristically Nazarene. May we never lose the thrill and inspiration of our early-day song services!

A TRIBUTE

to Some of the Founders of the Church of the Nazarene

By TULLY C. KNOLES*

Several days ago Rev. Floyd Hawkins, who was pastor of the Church of the Nazarene in Stockton, California, during part of the time that I was president of the College of the Pacific, very graciously called upon me and, on departing, left me a copy of the anniversary issue of the *Herald of Holiness*. Inasmuch as I was a student in the University of Southern California and later a teacher there, I was intimately acquainted with the organization of the Church of the Nazarene in Los Angeles, and I knew a great many of its founders. It was a very great pleasure to me to study the picture, on page 16 of the anniversary issue, of the Board of Foreign Missions in 1908, and it was a delight to see the pictures of Dr. Bresee, Mrs. Knott, and Leslie F. Gay.

Of course much has been written about Dr. Bresee, and all that I have read of him is true so far as my recollection is concerned. I had known him as a Methodist pastor and great preacher before he helped to organize the Church of the Nazarene. He occupied all of the best pulpits of the Southern California Conference and, due to the three-year limitation on appointments, his field of promotion was very narrow, and we were conscious of the fact that he somewhat chafed under that situation. Inasmuch as he was a very spiritually-minded preacher and leaned heavily toward the doctrine of holiness, it was not surprising that he found a more congenial fellowship among his most immediate followers. His Sunday night sermons were always masterpieces of appeal to the unconverted, and his years of active service were very valuable.

I also know Mrs. Knott very well. She was a member of the famous Proctor Knott family, and her son, Proctor Knott, Jr., was a very brilliant student of mine at the University of Southern California and was for many years a successful minister and teacher in the Church of the Nazarene.

It seems to me that too little has been said about Leslie F. Gay as one of the founders of the church. Mr. Gay came to California as an invalid, recovered his health, and built a fortune. He was a deeply spiritually-minded man and very much devoted to the church. My recollection is that, while Dr. Bresee and Dr. J. P. Widney were more in the

limelight than he, much of the success of the new venture was due to the business ability, wealth, and consecration of the man who was generally called Brother Gay.

Brother Gay had a very difficult time regaining his health, as he was a victim of tuberculosis. He took the best medical advice of the 1880's, allowed his beard to grow, lived out of doors, and spent a great deal of time in bee culture. This regime not only restored his health but made it possible for him to invest in Los Angeles real estate out near the San Fernando Road. This property became very valuable, and Brother Gay was left fairly free to devote his life and energies to the extension of the Kingdom. He also had a great deal to do with the founding and development of Pasadena College.

It gives me great pleasure to state that the deepest impression of any of the founders upon my young mind was made by Dr. J. P. Widney. He supplied the presidency of the University of Southern California for a short period, and his chief connection with the University and the one for which he is best remembered was his long-time presidency of the College of Medicine of the University. I think no man of that period around Los Angeles typified intelligent training and culture more than did Dr. Widney.

My mental picture of Dr. Widney's physical appearance is as clear today as it was in the 1900's—tall, distinguished, florid in complexion, and vivid in personality. He was always immaculately dressed. His clothes were of broadcloth, finely tailored, and seemingly a part of the man. His one vanity was a very beautiful broadcloth cape with fur collar. This, of course, was thrilling to all the youth of the time.

Of all the services that I attended, and they were many, in the old Church of the Nazarene on Los Angeles Street, the ones that stand out in my mind were those Sunday afternoon services with the messages delivered by Dr. Widney. The general theme was "Walks with the Nazarene," specific subjects always being tied in with the theme.

Your anniversary number has brought great memories, and fond ones, to one who, as a youth, enjoyed the personalities enumerated. Congratulations on your fiftieth birthday!

*Dr. Knoles is chancellor of the College of the Pacific, Stockton, California.



EDITORIALS.....

Outstanding Characteristics of the Holiness Movement

From early in this century I have been connected with the holiness movement, and especially the Church of the Nazarene. My contacts with it have covered almost every part of the United States and many phases of its activities. This being the case, I shall take the liberty to point out its outstanding characteristics as I see them.

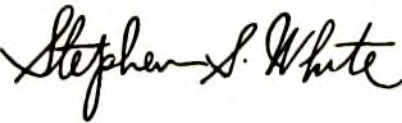
Strong convictions have characterized the holiness people. They have had a creed which has been a matter of life and death with them. They haven't merely assented to it; they have believed in it all over. The uniqueness of the Bible as the fully inspired Word of God, the personality of the Holy Spirit, the deity of Jesus Christ, the necessity of the new birth, entire sanctification as essential for believers, the everlasting suffering of the finally impenitent, and the unending blessedness of those who make it to heaven—as well as certain other creedal statements—have been a fundamental part of their system of Christian doctrine.

The holiness movement has also been characterized by *certain ideals of conduct*. Its adherents definitely believed in externals. Their dress and behavior were affected by their religion. They were not noted for their interest in keeping up with the styles and customs of their day. They were not afraid to be different. From the standpoint of the ordinary standards of society, they were often non-conformists. This condition of affairs arose more from their interest in God and religion than from any studied consideration of the proper rules of behavior. In other words, it was not based merely on legalistic claims. There were so many places

for their time and their money that certain types of dress and social activities were excluded.

Those who belonged to the company of which I am speaking went beyond mere beliefs as to the great Christian truths and standards as to external living. They emphasized above everything else *a vital Christian experience*. Something had to happen within the heart of a man. In his natural state he was dead in trespasses and sins. First of all, he must be born from above, or of God. Something supernatural must happen to him. He must be made alive in Christ. This was the real beginning of the Christian life, and it was definitely something which happened to the inner man. But this was not enough. After a man was saved, he was still confronted with a battle within. He was not only born dead in trespasses and sins, but also with a sin nature which was present in the heart after the new life of Christ had been bestowed. Therefore, his vital heart experience was not all that it could or should be until he was sanctified wholly or had this sinful condition cleansed away. The people of the holiness movement from the latter's very beginning taught that there must be a second crisis experience. Their slogan was, Come to Christ and let Him impart spiritual life; and then as soon as you feel any need for it, have something else done for the inner man—permit God to cleanse it from all sin. Undoubtedly they often neglected the element of growth in the Christian life, but they felt that, if a person were genuinely saved and sanctified, growth would inevitably follow such vital heart experiences.

Freedom in their meetings has been another factor in the holiness movement. It was not easy to foretell what would happen in a holiness gathering. This was not due to the fact that most of its adherents were just ignorant and, therefore, paid more attention to emotional manifestations than anything else. Actually, there have been some very high-class people in the holiness movement from the very beginning, from the standpoint of training and gifts. They were educated, cultured, and refined, but they were not averse to genuine

By 

manifestations of the Spirit of God in their services. They believed, literally, in the fact that, "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

But real freedom, or "untrammelled life in the Spirit," did not mean that all of the energy of the people of the holiness movement was used in singing and shouting. Those who belonged to this group were "*doers of the word*" as well as hearers of and participants in its blessedness. Religion for them was so dynamic and precious that they were compelled to go and tell others about it. They were driven from within to witness for Christ everywhere, and then do everything they could to get the needy to come to Sunday school and church. There they would be more likely to be reached for the Master. The conversion of sinners and the sanctification of believers took precedence over everything else. This drive brought them to all of the Sunday services, the midweek prayer meeting, and the revival meeting, from its first service to the last one.

The true spirit of Protestantism has been present in the holiness movement across the years. What is meant by this? Simply the fact that there was a constant place made for *the priesthood of believers*. Laymen as well as preachers were "kings and priests unto God." The holiness movement has made much of lay preaching, and it has given a place to women as ministers of the gospel. Moreover, the laymen could pray and testify and lead prayer meeting. And, best of all, they were looked upon as soul winners, as well as the preacher. Individual heart experience which was within reach of the laymen as well as the minister and spiritual freedom which could be manifested by all made it easy for the spirit of Protestantism and a certain individu-

alism and democracy which accompany it to be in evidence. The holiness movement has been nothing more nor less than another manifestation of primitive Christianity, which was characterized by simplicity of worship and the participation of all in the same. True religion is always a religion for all of the people. In early Christianity and in the holiness movement when it has been at its best there has not been much distinction between the ministers and the laymen. The laymen, as well as the preacher, have felt the responsibility of the work.

Group loyalty has been definite and powerful in the holiness movement. This does not mean that it has been sectarian and exclusive—not at all. Nevertheless, those who have belonged to it have loved each other and have been proud, in the right sense, of the people with whom they have been associated. For instance, the people of the Church of the Nazarene have been accused of boasting because they have at times been very complimentary of their people or church. The people of the Church of the Nazarene have not done this because they are filled with pride but rather because they are sold on the kind of religion which they believe in and the kind of people with whom they have been privileged to work. Group loyalty has been one of the characteristics which has manifested itself in the holiness movement.

Another and final element in the holiness movement which I have noticed in my association with it is *respect for its leadership*. One of the first things which impressed me about these people was this respect—almost reverence—which they had for those who were leading them. I remember, as a boy, that when the holiness evangelist or preacher came our way or was mentioned, he was talked about with the utmost respect. He was God's man in God's place and held a place in our minds and hearts at the very top. The same thing impressed me when I entered Peniel College. The names of those who were leaders in that holiness community and in the holiness church and college there were held in the highest esteem. Yes, the holiness movement has always been a democratic, or layman's, movement, and yet it has not discounted leadership. Its leaders have always been unusual men in the eyes of the great majority of those who followed. This has been so even when there has been considerable difference of opinion as to some matters. I have marveled more than once at the fact that the first president of Peniel College, Peniel, Texas, (Texas Holiness University, in the beginning) was Dr. A. M. Hills. He was a very decided post-millennialist and practically all of the holiness

people of the South were radical premillennialists. Nevertheless Dr. Hills was not only highly respected as long as he was connected with the school; he was always loved by the people of that section. Respect for its leaders has always been a mark of the holiness movement, and may it ever be thus.

Some, no doubt, will say that I have given a very idealistic picture in this article. I have emphasized the best in the holiness movement, and in the Church of the Nazarene as one phase of it, when I have talked about the holiness people having *strong convictions, definite standards of conduct, vital Christian experience, freedom in their meetings*, salvation—not by works, but *salvation* which has always been *followed by works, democracy—*

predominantly a *lay movement, loyalty* to the group, and *respect for its leaders*. When you make this charge, I plead guilty. Of course I have given you the best in the holiness movement. Further, I readily admit that from the first there has been a fringe in this religious group that has not come up to the outline which has been presented. We should remember this when we see some in our church today that come short. We can never hope to get rid of this fringe completely. Still, that does not prevent me from thanking God for the holiness movement and what it has been, at heart, during the years of its existence. That which impresses me most is what the majority has been, and is, and not what the fringe, or minority, is.

“Today a Prince and A Great Man Has Fallen”

By C. B. JERNIGAN*

From “Oklahoma Nazarene,” Vol. V, Number 11, Bethany, Oklahoma, December 2, 1915

With a sad heart I read a letter from Dr. B. F. Haynes, announcing the death of our beloved senior general superintendent, Dr. P. F. Bresee. My heart sank within me, my eyes filled with tears and my whole being trembled with emotion as I fully realized that our beloved chieftain and God-called leader was gone.

Like lightning my mind ran back to the first time I ever saw Dr. Bresee. He was presiding at the first General Assembly of the Pentecostal Church of the Nazarene at the First Church in Chicago; as the Southern delegates marched down the aisle amid shouts of praise and songs of victory, Dr. Bresee arose with outstretched arms and open heart to receive us. I shall never forget that moment and the face that stood before us. He wore the expression of a Wesley; his words burned like Paul, while his love and tenderness was that of John. His very face was that of a commander; yet the sunlight of love beamed from every angle. It carried the very mien of extraordinary personage. A chosen leader of God. A hero of today.

A hero he was indeed—had a purpose born of a deep conviction that dared to do in the face of

every foe. He dared to step down from a place of position and trust in the largest and best organized religious body in America and go out under the stars and launch a new movement; to be called “a pestilent fellow, and a mover of sedition among all the (churches) throughout the world, and a ringleader of the sect of the Nazarenes.”

A hero indeed—to attempt the organization of a church for the great holiness movement, while some of her leaders and great preachers were contending that this was the leaven which was to change the whole church into a lump of holiness.

Dr. Bresee was a wise builder, with a vision of a mighty army, sweeping the great Continental Divide, bridging the Mississippi and obliterating the Mason and Dixon Line, and sending missionaries to every land until we had “girdled the globe with salvation, with holiness unto the Lord.”

I shall never forget his first visit to Texas where he came to assist in bringing about the union of all of the holiness bodies that then existed. It was in April, 1907. He was opposed by many of our holiness leaders, but God gave him their hearts. He was firm in his convictions for an organized church, but as gentle as a lamb in his dealings with the opposer.

I shall never forget his godly counsel as we sat

*Pioneer holiness preacher; pastor of Independent Holiness church, 1901; president of the Annual Council for that body, which later became the Holiness Church of Christ; in 1908 they joined to form what is now the Church of the Nazarene.

Thought for the Day



by BERTHA MUNRO

"Afterward"

Monday:

Look to the end. God plans. He sees today in the light of tomorrow. He does not take us by surprise nor is He taken off guard. He does not act on capricious impulse nor does He expect us too. "His purposes will ripen." For every situation He has an "afterward."

"Bread of deceit is sweet to a man; but *afterwards* his mouth shall be filled with gravel." You can count on the gravel. A lie (a little girl defined it as "an abomination unto the Lord and a very present help in trouble") is an easy way out, but it tangles your feet like sticky flypaper. To pretend to be what you are not gets you approval for a while, but Ananias is not a popular name. Sincerity is the only sound basis on which to build, the first principle by which to live. (Proverbs 20:17.)

Tuesday:

"Prepare thy work without, and make it fit for thyself in the field; and *afterwards* build thy house." You can hurry too fast, even to do a good work. Make

yourself ready, meet your responsibilities in what seems to you a cramped spot; when it is time, God will allow you to carry out the "vision." You don't jump over your next-door neighbor's need to become the great evangelist. A ragged lawn will spoil the look of a handsome house.

And as for talking about the big things you're *going* to do, "A fool uttereth all his mind; but a wise man keepeth it in till afterwards." (Proverbs 24:27; 29:11.)

Wednesday:

"And it shall come to pass *afterward*, that I will pour out my spirit." The new dispensation of the Holy Spirit following the old dispensation of the law—yes. But for your life and mine, read what comes before. Fasting, prayer, repentance, restoration of wasted years, "my people" unashamed—then the glorious "afterward" of the Spirit's baptism. For the truly justified, the promise of the Spirit's fullness; it is God's planned completion of their preparation for the terrible day of the Lord. (Joel 2:25, 28, 31.)

Thursday:

"I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and *afterward* receive me to glory."

Walking in fellowship with God, one walks straight into heaven—no other "afterward" possible. Enoch walked with God, and God took him. They said of Dr. H. F. Reynolds when he died that there was no other place than heaven where he would be at home. (Psalms 73:23-24.)

Friday:

"No chastening for the present seemeth to be joyous, but grievous: nevertheless *afterward* it yieldeth the

peaceable fruit of righteousness unto them which are exercised thereby." To get the "afterward" fruit we must take the "exercise." That is, not yet understanding the "why," accept the suffering and give it to God for use; more than "grin and bear" our way through a trial, take it as God's way to the "afterward" of His thought for us: grace, wisdom, knowledge of Him, and a testimony of His power. (Hebrews 12:11.)

Saturday:

"*Afterward* Jesus findeth him in the temple, and said unto him, . . . sin no more." "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" Jesus thinks of the individual. Others may disapprove, even cast you out, but He will not desert you. If you have taken one step toward Him, He is with you to help you take the next one. If you have suffered for Him, He will suffer for you—He has suffered. His "afterward" presence is assured. (John 5:14; 9:35.)

Sunday:

"Arise, get thee down into the host; for I have delivered it into thine hand." "Thou shalt hear what they say; and *afterward* shall thine hands be strengthened."

God's way of dealing with us is kind. He does not push us. He asks one step of faith, then another. When He sees we have gone our limit He lets us have the encouragement we need. He commands the apparently impossible; He does not show us the entire plan of the campaign . . . if we could know all the facts we should not fear to trust His most unreasonable commands. But sometimes He gives a glimpse behind the scenes—when we need it and not before. (Judges 7:9, 11.)

in our own humble home at Pilot Point, Texas, and planned and prayed together for the consummation of the union that was accomplished at the Assembly the following October at Pilot Point, Texas. Dr. Bresee's whole soul and mind seemed absorbed in one thought—"that we all may be one."

As truly as God needed a Moses to lead Israel out of bondage, He called Dr. Phineas F. Bresee to lead the holiness movement into a well organized church; and our God allowed him to "see of the travail of his soul" and be satisfied. He was a Napoleon without cruelty, an Alexander the Great without revenge, a Bismarck without bigotry, a Moses who did enter in, a Joshua who saw Jericho fall and the kingdom divided, a David whose king-

dom was established, a Paul who planted many churches with his own hands.

He carried his sorrows and his hopes in his own heart. He illumined the low places with the beauty of his life as he moved onward and upward. He filled the busy air around him with a fragrance of heroism that will never die and left an impress on the pages of church history that will inspire every young preacher who reads it to a nobler life and a greater purpose.

He is gone—but in our memory he will stand out as a man who loved men; sacrificed for their salvation and planned for their safety. We shall meet him at the "Eastern Gate" when our battles have been fought and our final victory has been won.

Servicemen's Corner



GROUND-BREAKING CEREMONY FOR JAIL-RI CHURCH OF THE NAZARENE—



"Jail-Ri had no church. Chaplain Shoemaker located some Christians and they were anxious to come into the Church of the Nazarene. He was to help them get a building. Several collections have been taken in his military chapel for the church. Recently they were able to obtain a 20 x 48 quonset from the army to use—soon they will have a good building. Already there is a national pastor. Bible school attendance last month averaged over seventy! One hundred sixty people attended the ground-breaking. Most of them were villagers.

"In Korea they have 9-men shovels; 1 man on the shovel and 4 men on each side, pulling on ropes. The picture shows a 160-man shovel—children, adults, soldiers, civilians, missionaries, laymen—all pulling together."—CHAPLAIN MELVIN H. SHOEMAKER.

HONOR TO OUR CHAPLAINS

In this special birthday issue of the *Herald of Holiness*, we pay special tribute to some of the finest men in our church—our chaplains.

Theirs could be an easier life. Few places in the ministry require the strenuous and sacrificial service equal to the contribution of these men and their families. The multitudinous duties of military life never crowd out a very keen interest in their church. The picture and story concerning Chaplain Melvin Shoemaker is but typical of the work and interest of all of our chaplains.

Our chaplains and their addresses are listed. To these men we express the appreciation of our entire church.

AIR FORCE

Chaplain (Major) Claude L. Chilton
37th Air Division (Defense)
Trux Field, Madison 7, Wisconsin
Chaplain (Major) John T. Donnelly
6314th Air Base Gp. (PAF)
APO 970 San Francisco, California
Chaplain (Capt.) J. Lowell George
3535th Nav. Tr. Wng.
Mather AFB, Sacramento, Calif.
Chaplain (Major) Everett D. Penrod
Hdq. 10th Air Division
APO 942 Seattle, Washington

ARMY

Chaplain (1st Lt.) Calvin G. Causey
75th AAA Bn.
Croom, Maryland
Chaplain (Capt.) Samuel R. Graves, Jr.
Chaplain Section
Fort Leonard Wood, Missouri
Chaplain (Capt.) Earl A. Keener
Hq. 1st Battle Group, 8th US Inf.
Fort Lewis, Washington
Chaplain (Capt.) Clifford E. Keys, Jr.
The Chaplain School
Fort Stocum, New York

Chaplain (Major) George C. Laurie
Hq. 2nd Trg. Reg.
Fort Jackson, South Carolina
Chaplain (Capt.) William A. Martin
Hdqtrs. 1st Obsr. Bn. 26th Arty.
APO 162 New York, New York
Chaplain (1st Lt.) Kenneth B. Matheny
63rd AAA Missile Bn. (NIKE)
APO 633 New York, New York
Chaplain (Major) James E. Morris
Hdqtrs. Third U.S. Army
Fort McPherson, Georgia
Chaplain (Capt.) Conley D. Pate
The Chaplain School
Fort Stocum, New York
Chaplain (Capt.) Lyle W. Robinson
Hqs. 4th Engineer Bn.
Fort Lewis, Washington
Chaplain (1st Lt.) Robert N. Schappell
45 AAA Bn.
APO 34 New York, New York
Chaplain (1st Lt.) Melvin H. Shoemaker
1st B.G. 17th Inf.
APO 7 San Francisco, California
Chaplain (Maj.) Herbert J. Van Vorce
Hdq. 36th AAA Missile Bn.
Fort George G. Meade, Maryland
Chaplain (Lt. Col.) Paul E. Winslow
Brooks Army Medical Center
Fort Sam Houston, Texas

NAVY

LCDR Reginald A. Berry, CHC USN
USS NEREUS (AS-17)
c/o FPO San Francisco, California
Lt. Leroy A. Bevan, CHC USN
U.S. Naval Hospital
Key West, Florida
Chaplain L. W. Dodson, Jr., Lt. JG
Marine Corps Recruit Depot
San Diego, California
Chaplain (Lt.) W. W. Huffman
USS BRYCE CANYON (AD-36)
c/o FPO San Francisco, California
Chaplain A.S.M. Kirkland, Lt., USNR
Assistant Force Chaplain, Destroyer Force
US Atlantic Fleet, Newport, Rhode Island
Chaplain (Lt.) Elvin D. Leavell
USS HECTOR (AR-7)
c/o FPO San Francisco, California
Chaplain (Lt.) Henry W. Stroman
Destroyer Escort Squadron 16
c/o FPO New York, New York

VETERANS' ADMINISTRATION

Chaplain Archel R. Meredith
Veterans' Administration Hospital
Wadsworth, Kansas



Religious News & Comments

By R. L. LUNSFORD

Original Thinking in Spreading the Gospel

News of two separate organizations formed recently for the purpose of aiding evangelistic efforts shows evidence of a refreshing new approach to gospel work. One organization, called "Missionaries by Mail," is made up of a small group of Christian artists in the Chicago area who will devote part of their time to supplying drawings and layouts free of charge to missionaries engaged in publishing on foreign fields.

The second organization, known as the "Aero Fellowship," is an association of licensed pilots, members of the Assemblies of God church, who will use their planes for the purpose of providing transportation for evangelists, missionaries, and ministers traveling for revivals, conventions, and other church meetings. Members of the latter group last March made an air tour of several Central American mission fields.

Course in Religion Taught by Television

The first course in religion ever conducted on television for college credit began last month in Washington, D.C. The course is a study in the "Life and Teaching of Jesus." Those completing the course satisfactorily will receive two hours of academic credit at American University.

Church Leaders Object to Sunday Missile Firing

The ill-fated attempt to fire a rocket to the moon last August 17 precipitated a strong protest from many Christian circles against using the Lord's day for the launching. Since the following Monday and Tuesday had been designated by the air force as acceptable days, Christian leaders were strong in feeling that the Sunday launching was an unwarranted desecration of the Lord's day and some have suggested that the failure of the missile may have been "divine chastisement."

Red Rocks Sacred Concert a Huge Success

As a part of the summer musical program in the Red Rocks open air amphitheater in Denver, Colorado, an evening of sacred music with more than three hundred performers was presented by the Music for America Organization. The concert included some of America's outstanding gospel singers and ensembles. The two-and-one-half-hour program was performed before one of the largest audiences of the season, again testifying to the fact that events religious have great drawing power for the public.

A sad after-note of the concert was the news of the death of D. Ackley, one of America's beloved gospel song writers, at his home in Winona Lake, Indiana. Among his best-known songs are "Heartaches," "He Lives," "God's Tomorrow," and "Mother's Prayers Have Followed Me."

First Revival Held in Free China's Chief Seaport

The first evangelistic campaign ever held in Keelung, largest seaport in Free China, was conducted last summer. The crusade was set up and run exclusively by national workers. Capacity attendance was obtained nearly every night, with many listening from outside. The crusade was planned as a first step in a program to win Free China for Christ.



Eleven brewers and distillers spent a combined total of \$101,582,614 for advertising in 1957, according to statistics compiled by *Advertising Age*. The companies were ranked among 100 top national advertisers for 1957. Statistics covered seven major advertising mediums, including newspapers, magazines, television, and outdoor advertising. The eleven companies put most of their money into newspapers (\$43,775,311). Next came magazines, receiving \$28,065,155.

This gives some idea of the magnitude of the problem we face. If you haven't already, be sure to write Senator Warren G. Magnuson, chairman of the Senate Committee that is handling the Langer Bill (S. 582), and insist that his committee act on this bill. You can address him at Senate Office Building, Washington, D.C.

KENNETH S. RICE, *Secretary
Committee on Public Morals*



ROY F. SMEE, *Secretary*

OUR HOME MISSIONARY HERITAGE

Does the home missionary thrust of the Church of the Nazarene today fulfill the vision and carry out the spirit of the founders of the church fifty years ago? It is interesting to note the place given to home missions in the beginning of the church. The reports at Chicago in 1907 and at Pilot Point in 1908 were quite similar in phrasology. The first General Assembly stated that the "Church of the Nazarene claims the experience of the baptism with the Holy Ghost, which is the divine equipment, and teaches as a body, 'Our field is the world.' There is but one thing for us to do and that is to do what the early church did, go everywhere 'preaching the word.'" This first report enumerated some things concerning the sad deficit of faith in some of the older denominations, resulting in the accumulation of multitudes of unconverted church members, thus bringing the standard of salvation down to a very low plane, "so low that our able and much esteemed

General Superintendent has declared that the mission of the Church of the Nazarene is first to 'Christianize Christianity.'

In this early beginning, a General Missionary Board was set up and all home and foreign missionary work was turned over to it. Missionary funds raised were to be divided equally between home and foreign missions. The Pilot Point assembly declared that the object would be "first of all to strengthen and establish our *home* work before opening up more foreign work; and second, that we seek to have all our work strengthened at *home*; indeed we must have a strong base of supplies at *home* if we shall wage a successful warfare abroad."

The General Assembly of 1919 organized the first Department of Home Missions and Evangelism, recognizing the need for a specialized development of home missions. However, from the beginning of the church, the actual

operation of home missions in the establishing of new churches has been the responsibility of our districts.

The church has come a long way since 1908. The 288 churches and 10,414 members of the Church of the Nazarene at that time have grown to over 4,500 churches and 300,000 members in the United States, Canada, the British Isles, Hawaii, Alaska, the Panama Canal Zone, Australia, New Zealand, and the Union of South Africa and Central Africa Federation. No longer is it necessary to divide equally our General Budget money between home and foreign missions, for our districts are raising a million dollars a year for home missions within their district budgets. The major percentage of our General Budget dollar is therefore free to meet the tremendous challenge and great need of our far-flung foreign missionary enterprise. The "strong base of supplies at home" envisioned in 1908 has been realized in these fifty years.

today as it was in 1908?

In 1930 an issue of the *Herald of Holiness* was devoted to home missions, with the theme, "For Such an Age as This." It was the first such issue. A feature article was entitled "Christ and the Modern City," one of the great home mission problems that is more urgent today than it was in 1930. In this issue the fact that there were then over 58,000,000 people in the United States without any connection with any church was pointed to as a great home mission challenge. At that time 47 per cent of the population of the United States belonged to some church. The percentage of church membership has increased since that time until it has reached 62 per cent. Yet in 1956, more than 64,000,000 Americans did not belong to any church—the greatest home missionary challenge we have ever faced.

Population at home and around the world is now increasing at an alarming pace. This is not the time to slacken

Church Extension Looks Forward

The General Assembly of 1919 set a goal of \$100,000 to be raised during the quadrennium for church extension, to be used in loans to churches. Rev. Joseph N. Speakes was the secretary of the Board of Church Extension. Dr. B. F. Haynes, editor of the *Herald of Holiness*, wrote that "Church Extension is merely extending or stretching out the offer of salvation to the people next to us by building and furnishing places



DR. ROY F. SMEE

Executive Secretary of the Department of Home Missions and Division of Church Extension



The first Department of Home Missions and Evangelism, with the Board of General Superintendents, elected at the General Assembly, 1919. Front row: R. T. Williams, H. F. Reynolds, John W. Goodwin (general superintendents). Second row: L. Milton Williams, U. E. Harding, B. L. Patterson, C. E. Roberts, C. B. Jernigan. Third row: N. B. Herrell (secretary), C. E. Cornell, N. H. Washburn, J. H. Bury.

Do we still need the emphasis on home missions that was such a vital part of the drive of the Church of the Nazarene in the beginning days? Has our growth reduced our need for expansion at home? The Board of General Superintendents in their quadrennial address to the 1956 General Assembly called for a goal of 1,000 new churches organized this quadrennium and 365 of these to be organized during this Golden Anniversary year. Is the need as great

our efforts, but to launch out anew. Dr. Bresee declared in 1907 that "our first great mission field is this country" and gave out the battle cry for a thousand new churches in a thousand central cities of the United States within five years. Let us today catch a new vision of new suburban areas and rapidly developing cities, county seat towns, and villages where the gospel of full salvation is waiting to be planted by the Church of the Nazarene.

of worship where they may hear the Word of God. God's mind or will is that all should hear; and this Church Extension expresses man's method of carrying out this, His will."

Church extension loans provided necessary help for many churches in those early days of the church. During the depression years of the thirties these loans were closed down and no further church extension work started until 1947. A short-term loan fund was set up at that time, and in 1955 the General Church Loan Fund was inaugurated, based principally upon savings deposits from laymen and churches. Scores of churches have been helped to secure buildings through these loans, and in the eleven years since 1947 not one cent of principal or interest has been lost on any loan.

During our Golden Anniversary year we have been endeavoring to reach \$1,000,000 in total church extension loan funds. Pastors and laymen across the church have expressed their enthusiasm in this method of working together to accomplish our mission as a church. In 1923 church extension was called the "savings account of the church." It has truly become this. We now approach the end of 1958. We need \$50,000 in new deposits during October to help us toward our goal of \$1,000,000 in total loan funds. If you have considered making a deposit, write now for in-

formation. The figures below indicate our progress to August 31.

—\$880,543.13
August 31, 1958
—\$741,011.77
January 1, 1958

the Question box

Conducted by STEPHEN S. WHITE, Editor

It has been stated that, though man has been saved and sanctified, there still is a possibility that after heaven's gate has closed on his heels he could be lost. This is based on the fact that man is a free moral agent and will continue to be one after his entrance into heaven. Even in heaven, God will respect a man's ability to choose between right and wrong.

I have at times considered the idea which is involved in your question. In fact, I may have said that man as a free moral agent could sin and fall in heaven. But when I have made such a statement, I have hastened to say that it is based on speculation and not revelation. This explanation is given because the Bible nowhere leaves the impression that the redeemed in heaven will ever fall. Neither does it imply that those who make it to the Celestial City will

become machines or robots. They will still have freedom to choose between good and evil. Theoretically they could fall, but actually they will not. Their experience with sin and its effects individually and socially in this world plus the perfect and infinitely transcendent environment which they will have in heaven will prevent them from wanting to take issue with God's plan and purpose.

Can I be a Christian and operate a service station selling gasoline, etc., on Sunday?

Let me say first of all that it would be very difficult for me to operate a gasoline station on Sunday. I would have a hard time harmonizing it with my conscience. On the other hand, I do know that works of mercy and necessity are allowable on Sunday. Also, I know that if any Christian ever has a legitimate reason for buying gasoline on Sunday, somebody has a right to sell it. We must remember that we are living in a day when civilization has become very complex, and, because of this, it is not always easy to differentiate clearly between right and wrong. I do my best to see that I have the gasoline which I will need on Sunday before Sunday comes. Sometimes I have failed to live up to this ideal because of a legitimate oversight or emergency. This situation would be aggravated for those who have to do a lot of traveling on Sunday. I mean by this that their regular work

is of such a nature that they usually have to be on the road by automobile more than the average person. Thus you see that it is not easy to answer your question, just as it would not be easy to answer a question like this: Can a Christian buy gas on Sunday? For me, this certainly could not become a habit. On the other hand, for physicians who are general practitioners in a rural territory or a minister who has a circuit and has to preach at several widely separated churches on Sunday, it might be necessary at times to buy gas on Sunday. I say again, if it is ever right for anyone to buy gasoline on Sunday, it is right for someone to sell it. Thus you will have to answer your own question, or make your own decision in the light of your conscience. Besides, don't be too critical of the other person who might be faced with a like decision and not make it as you think he should.

I'm not trying to be critical or to say, "I told you so," or suchlike. But I hear so many of today, when they pray, use the word or words "You" or "Your." I believe these people really love the Lord, but it doesn't seem just right to pray to God this way. It seems that we should always say "Thou" or "Thine." When Jesus' disciples asked Him to teach them to pray, He used "Thy" and "Thine" when He gave them what we call the Lord's Prayer.

First, you and I must remember that anything which is new or different will seem strange to us and, therefore, we may conclude that it is wrong. However, this need not necessarily be the case. Nevertheless, I have some sympathy for what you say, even though it is getting to be quite a fad now to bring God down to our level. Some imply that we cannot possibly grasp the mean-

ing of God unless He, by various means, is dragged along by our side. They seem to say, "Make Him like us in every way that we can, and then men will be glad to follow Him." Still, I can't see that this theory is bringing results very fast. To say "You" or "Your," or the "Man Upstairs," when referring to God, hasn't started a great world revival yet.

Please explain the use of "dogs" in Revelation 22:15. Isn't the word "dog" used figuratively in this verse?

The term dog is used figuratively here. As one commentator says, it refers to the impure or filthy. It certainly teaches

nothing as to the future state of animals (see Philippians 3:2; Isaiah 56:10; and Galatians 5:15).

The Sunday School Lesson

MILTON POOLE

Topic for October 19:

The Baptism of Jesus

SCRIPTURE: Luke 3:15-22; Matthew 3:13-17 (Printed: Luke 3:15-18; Matthew 3:13-17)

GOLDEN TEXT: *I come to do thy will, O God* (Hebrews 10:7).

Through the preaching of John, multitudes were convinced that he was sent of God. In their thrill with his forthright message and the great excitement he caused, they looked with eager hope that perhaps he was the Messiah.

While great crowds followed him, yet he sought not to bring glory to himself. Rather he knew that his work was preparatory, that there was One coming after him who was mightier than he.

John was but a voice in the wilderness sent to prepare the way for that greater One. The work of Christ would be one of judgment and mercy. He would lay the ax at the root of the tree, would winnow the chaff from the wheat, yet would baptize with the Holy Spirit.

To Luke, the climax of John's work was the baptism of Jesus. Apparently it became the high point of John's career. At this big moment we note the presence and power of God's Spirit, the divine approval, and the testimony and witness to the divine pleasure.

Why was Jesus baptized? He did not come to be baptized from a feeling of personal sinfulness but, as the Messiah, He submitted to baptism by His forerunner in order to receive the divine declaration. This experience was meant partly to dedicate himself to His own work and partly to express His assumption of the sins of men.

Continued on page 23

Foreign Missions

Swazis in Need

By DR. DAVID HYND, C.B.E.
Swaziland

In the accompanying pictures you can see the great need for the spread of the gospel in Swaziland. The first picture is of a group of Swazi boys whose days are spent in the bush from sunrise to sunset, herding the cattle of their fathers. They grow up in boyhood and into manhood without any knowledge of Christ. Their sisters share the same fate. They live about fifty miles from our Bremersdorp station, in an area into which we wish to enter and establish a permanent work.

The need of these people is great, the darkness is dense. We want to bring to them through the Church of the Nazarene the preaching, teaching, and healing ministry of the lowly Nazarene, who when faced with similar conditions in His earthly ministry, went

REMISS REHFELDT, *Secretary*

about everywhere "teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

As we look into the faces of these, we can by faith see them as potential Nazarenes. During this, our Golden Anniversary year, we are asking God to help us open three outstations in our Bremersdorp District.

Another challenge that comes to us this year is the result of new developments in the country of Swaziland. Sugar estates are being established, large afforestation schemes are under way, sawmills and pulpwood factories are appearing, a large asbestos mine is employing hundreds of Africans and will soon establish a village of two thousand homes for married Africans and their families. Down in the bushveld a few miles from where the boys in the picture above are living, drilling is going on for coal. We need to follow these

rural Swazis into these new conditions, where their spiritual need will be twice as great as it is now. Some white employers have seen the havoc that industrialization makes among the primitive Africans. One wrote me this week saying, "In the near future we shall have a force of about six hundred Africans . . . If you can consider such a move [to establish work among them] I will be glad to meet you for discussions."

We covet the prayers of all readers of our Nazarene periodicals for our efforts to reach out this Golden Anniversary year to reach the millions of Swazis who need God.

In the second picture you see another group of boys, who live in an area where we have established a mission station. These lads have come into contact with the gospel and are hearing about Christ in our school and chapel.

Cape Verde Revival

By EARL MOSTELLER
Cape Verde Islands



God be glorified! The Praia church, where radiant Ernest Eades is missionary and temporary pastor, has witnessed scenes of salvation recently.

Greater participation in daily morning prayers at the church prefaced conviction by the Spirit. People trembled under the moving of the Spirit, confessed their sins, and recklessly consecrated themselves to God. There were real victories won in these services. Thirty-seven were converted and forty-two were baptized by the Holy Spirit in sanctifying power.

A Portuguese man from Lisbon, Portugal, Jose Carlos Goncalves, just released from the army, who is a high school student and assistant to Rev. Ernest Eades, testified: "I have never in my life seen the Spirit of the Lord work as I saw Him work this morning . . . Really, holiness is indispensable!"

Public apologies, hugs, and hallelujahs had their place in these meetings.

A very promising high school student testified: "For twelve years I have heard the preaching of the gospel without accepting God. During this time I have attended family prayers three times daily. My father constantly sought my conversion . . . I have brought disgrace upon my family and my God . . . Today for the first time in my life, I sought and found God . . . I'm transformed."

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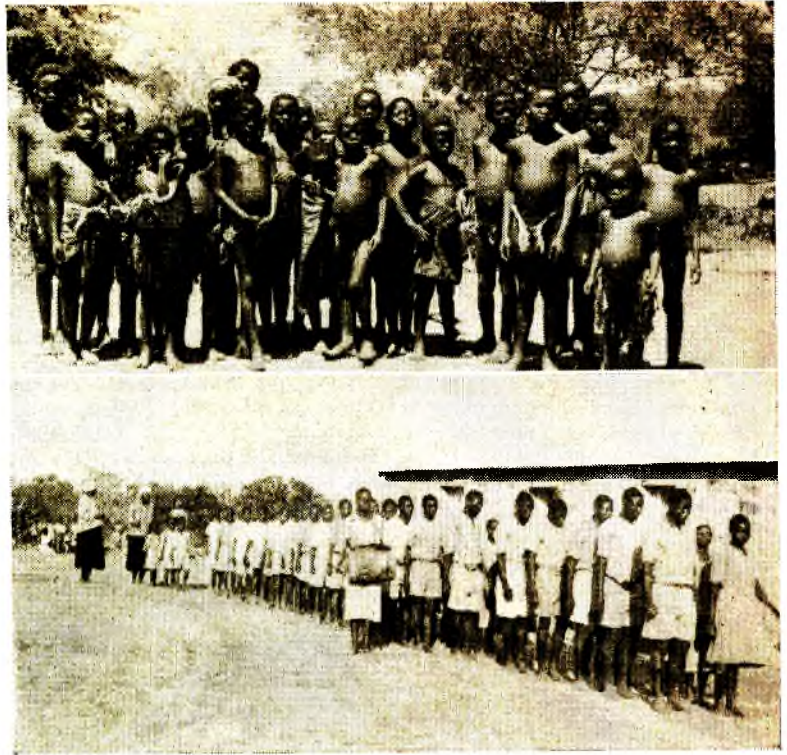
ACT
NOW!

(He was saved and sanctified during the same service.)

A young man without the powers of speech wept vehemently as he struggled to glorify God in testimony. What he said was scarcely understandable, but we deciphered these words: "I have no mouth—only two hands and two feet . . ." Friday he brought a Catholic nurse to church and she was wonderfully saved. Only two weeks before this the same nurse had sent to have a Christian's Bible burned.

During the week another Catholic girl was saved. On Sunday she consecrated herself to God with these words: "I give Thee myself as completely as I gave Thee my baby that went to be with Thee." She was sanctified wholly that moment. The next day she was expelled from her home by furious relatives. Her face radiated the glory of God. Her victory was like that of apostolic days. "I can afford to lose my family," she said, "but I cannot afford to lose my God."

(She had paid house rent to her relatives, but strangers took her in and told her that her rent was free.)



ARISE! Shake Thyself!

If we could reach people with the gospel enough to cause them to be jarred with an old-fashioned spiritual earthquake—the woman at the sewing machine, the one at the washing machine, the man who owns the restaurant, the tramway operator who seldom has an opportunity to go to church—some of them would get saved.

Why not dig out some copies of the *Herald of Holiness*, the *Other Sheep*, or those tracts you have stored in the basement, the garage, or the attic? You are not reading them. Perhaps if you would turn them loose—take two or three with you when you go to the store, to the bank, or to pay bills—and leave them in conspicuous places, they would bear fruit. Many people have been saved by reading a copy of the *Herald of Holiness* or the *Other Sheep*. To my mind, they are two of the most outstanding periodicals that are in print today. No other periodical compares with their coverage of news in detail around the world.

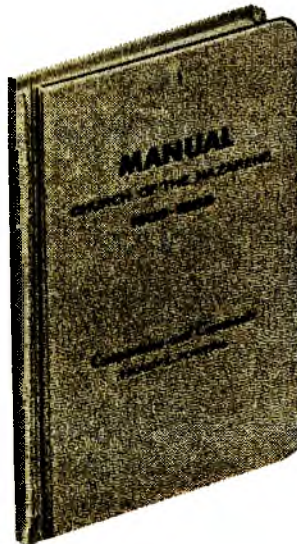
How any member of the Church of the Nazarene can refrain from having both of these papers in the home I do not see, but in recent home visitation we found many Nazarenes in different sections of the city who do not take either the *Herald of Holiness* or the *Other Sheep*. Their tables were full of papers and magazines, but not our publications. Arise! Shake thyself!—*Nazarene layman in Denver, Colorado.*

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the HOME CIRCLE

At Pilot Point

In October, 1907, I was born. A month later I started traveling in evangelistic meetings with my parents. It was in March, 1908, about five months after my birth, that my parents moved to the little town of Pilot Point, Texas. No doubt it was with a feeling of great

Conducted by GRACE RAMQUIST

satisfaction that my mother and father settled in a house with their two little girls after those months of moving from place to place.

Some folks have asked how I am so sure I attended the "joining" meetings. Well, you see, in those early days the churches had no nurseries. The mothers went to church, and if the mothers

went to church they took along their babies.

I cannot remember anything that happened the year our churches of the South joined with the churches from the East and West, but I surely remember many of the people who were present at that glad time, having known them in later years. There were the Akins, the Jernigans, the Fritzlans, the Bosts, the Bughs, the Reynoldses, Mrs. Diffece, the Harmons, the Hensons, the McGraws, and hosts of others who have departed this life.

It takes little imagination for me to know what is meant when the old-timers say, "The people became so happy at the joining of the churches that the tent could not hold them. Before the sermon was preached, the people were walking all around the outside of the tent waving their handkerchiefs and shouting the praises of God."

My mother was a shouter. My guess is that she joined the group outside the tent waving her handkerchief and shouting, "Glory, glory, glory!"

Now my father was not a shouter. I am almost certain he stayed inside the tent or stood outside holding the baby while the older little girl remained near his side. No doubt he was so happy that he was crying and wiping away the tears at the same time. None was shouting because of material gains. None was shouting because of fame. No one was shouting except because he was so happy that Jesus was with him, that the holiness movement was growing, and that each bit of growth meant that more people would hear the good news of salvation.

Afterwards—

Those devoted people shouted and prayed and gave God all the glory for several days. Then everyone went home to work harder than ever before.

My father was pastor of the church at Pilot Point for a time. To be a pastor did not mean you stayed at home, as it does these days. Sometimes my father preached in his little church, but more times than not he preached in another church building or school-house. In the summer, brush arbors were built, although some more fortunate people secured tents.

If I close my eyes today, I can smell the wonderful perfume of pine needles freshly cut and thrown over the poles which were built as supports for the brush arbors. Even when it rained it stayed dry under the arbors, for the brush on top was always heavy.

As a child I sat through three services each day and listened to my father preach. There were no beautiful church buildings. There were wonderful people however—people who prayed, testified, and gave to the Lord's work. Money was scarce, but there was not too much need for it except to pay train fare



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and to buy food for the cow, the horse, and the chickens.

On Sundays when the noon meetings were over, the benches were turned around, a plank placed over each two of them, and then all the food which the women had prepared the day before was spread out. There was always lots of fried chicken, eggs, potato salad, pie, cake, watermelon pickles, pickled peaches, and pickled beets. As soon as the food remainders were collected and replaced in the baskets, the benches were turned back around and another church service was started.

We went to church all day and far into the night. There was straw on the ground and a narrow little altar made of rough logs. Nothing had to be fancy for the Lord to work. Many people prayed through and the church grew!

Persecution—

I often hear people speak of the persecution of the early days. That I cannot remember. It always seemed to me that everybody loved us and wanted us to preach and pray and sing. But then, my father and mother were so happy in the "work" that they counted nothing as persecution. They had no material goods to lose; they had no fame to gain; they only asked that they be given their "daily bread." I know from what others tell me, many times in our home we did not have much to eat. It always seemed to me that we had enough. My mother made great loaves of beautiful "light bread." She sometimes made cinnamon rolls with the dough left over. With butter and milk we needed no more, as far as I was concerned. My parents must have been well satisfied or I would have caught the contagion of dissatisfaction. It was always hard to hurt my father's feelings. Maybe that is why we as children felt no persecution.

God lived with the people of the early church. He led and guided. He came when He was called upon. He helped build churches; He made a way when there was no way.

Back to Pilot Point—

The people of Pilot Point were good to the Church of the Nazarene. They opened their homes to the delegates. They helped feed the multitude. I am sure they rejoiced with the young church when Dr. Bresee came outside the tent, stood on a huge stump, and preached after the shouting was over.

Where the people of the Lord love God, differences are ironed out. Where the people of the Lord follow God's leadings, they love each other. Not all present at Pilot Point in October, 1908, agreed on everything, but they did agree that God saves and then sanctifies all who come unto Him. He is still the same God. He still will do for any of us and all of us what He has done in days past. He is the same yesterday, today, and forever.

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Continued from page 19

Several significant things we note about this baptism of Jesus in the scriptures under study:

1. The ministry of Jesus was to be one of spiritual power and reality through the work of the Holy Ghost. This prediction by John the Baptist was verified in the descent of the Spirit upon Jesus at His baptism.

2. The baptism of Jesus marks the transition from Jesus' private life to His public ministry.

3. In a new sense Jesus dedicated himself to doing the will of God.

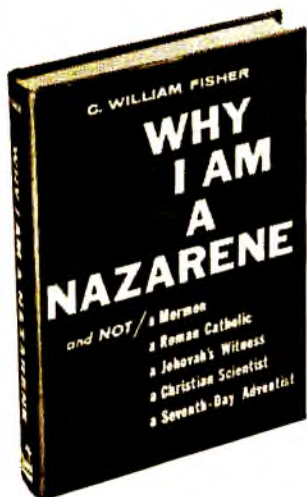
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Announcements

NOTICE—The forty-third annual session of the Brooklyn Holiness Convention will be held at the Salvation Army Citadel, 321 Ashland Place, Brooklyn, New York, October 24 to November 2, with Dr. Myron F. Boyd as the evangelist. Services each evening at eight o'clock, with Sunday services at 2:30 and 7:30 p.m. For further information, write the chairman at 2650 W. Wilson Ave., Bellmore, New York.—Clifton T. Matthews, Chairman.

RECOMMENDATION—Rev. Bob Hoots, Box 156, Columbia, Kentucky, is now entering the evangelistic field. He has pastored and held a number of meetings on my district. He is an excellent preacher,

has a winning personality, loves God and souls, and is very evangelistic. He will hold you a good meeting. I recommend him.—Jarrette Aycock, Superintendent of Kansas City District.

WEDDING BELLS

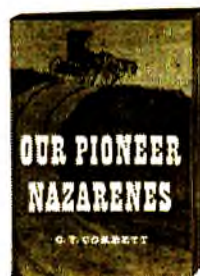
Miss Patricia Moore of Phoenix, Arizona, and Arthur H. Field of Brooklyn, New York, were united in marriage on August 2 at East Side Church of the Nazarene in Phoenix, with the pastor, Rev. C. W. Elkins, officiating.

BORN—to Mr. and Mrs. Wm. L. Burke of Haysville, Kansas, a son, Stephen Leon, on September 4.

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