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Stephen S. White, Editor in Chief
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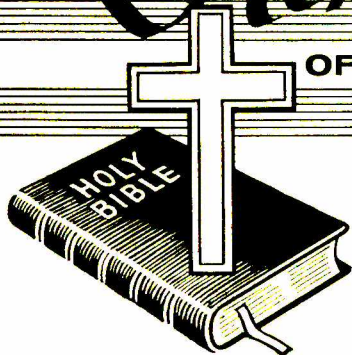
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Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 28, 1957

The little boy wanted his father to carry him as they passed from one Pullman car to another. The rattle and rumbling noise filled the child with fear. I heard him say, "Carry me, I'm afraid." The father smiled, picked him up, and carried him through the "noisy" zone. The father's gentle concern and willingness to carry the boy reminded me of the Heavenly Father's interest in His children when they are troubled by the unsolved puzzles of life.

Life is filled with "noisy" places; shadows, frustrations, and mysteries. Facing the changing scenes of life, few men do it unafraid. Not many have learned to always trust when they cannot see or understand.

Many times I have sought my Heavenly Father and cried, "Carry me, I'm afraid." If He was displeased by my cry I never seemed to

"Carry Me, I'm Afraid"

General Superintendent Vanderpool

*What time I am afraid, I will
trust in thee. In God I will
praise his word, in God I have
put my trust; I will not fear what
flesh can do unto me.*

Psalms 56:3-4

sense it. The little boy's father knew there was nothing in the "noises" that could harm him, but to make the little fellow feel safer he picked him up and carried him.

I think Joshua must have had tremors of fear as he assumed command of a nation, unarmed and untrained, yet poised to cross a flooded river and invade a hostile country fortified behind walled cities. This was new and different for him. It could be that in his prayer to God he cried, "Carry me, I'm afraid." We do know that God reassured him and quieted his fears when He said: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). That Divine Presence carried him through the danger zone to glorious triumph.

The intrepid St. Paul as a Roman prisoner was sailing on what he feared was a doomed ship. He had advised, pleaded, and warned against the voyage. The wild storm raged, while the ship bobbed like a piece of bark amid tempestuous waves. Other men lost all hope and expected the worst. Paul, weak from an extended fast, not having seen the sun or stars for many days, and feeling the pressure of the midnight darkness and the unrelenting storm, was passing through a "noisy" place. I hear him cry out, "Carry me, I'm afraid." Then out of the darkness came a God-sent Angel who said, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:24).

God's promises are reliable in the "noisy" places of life, but do not hesitate to ask Him to carry you if you are afraid.

LATE NEWS

Telegrams . . .

Honolulu—Organized at Hanapepe, Kauai, in newly constructed building. Evangelist and Mrs. C. William Fisher conducted fine revival, and joining charter membership.—Cecil Knippers, District Superintendent of Hawaii.

Louisville, Kentucky—Forty-ninth annual Kentucky District Assembly just closed (August 10) with greatest joy in history. All previous records broken with a net increase of 315 in church membership and great gains in all departments. General Superintendent G. B. Williamson presided with such love and tenderness that all were moved to accept new challenges for greater work during the Golden Anniversary year—1958. The love and appreciation for District Superintendent D. D. Lewis was expressed by all the churches hilariously contributing for a great love offering marking the closing of his first year of a three-year call. Plans were made for seven new churches in '58, and the home mission budget almost tripled, with enthusiastic pledges to make this possible. Climax of the assembly was reached when Dr. Williamson with a very impressive service ordained a fine class of four to elder's orders. The Kentucky District marches forward.—Oliver C. Huff, Reporter.

Rev. Morton Wright, graduate of Nazarene Theological Seminary with the class of May, '57, has accepted the pastorate of the church in Derby, Colorado.

Rev. Lawrence T. Holman has completed seven years of service as pastor of the church at Covina, California, and has accepted a call to pastor First Church in Albuquerque, New Mexico.

Pastor George D. Andrews sends word from Little Rock, Arkansas: "Rose Hill Church has experienced a mighty moving of God in Crusade for Souls revival; over one hundred sought God for forgiveness and heart purity. Evangelist Leila Dell Miller at her best for God and souls. Revival fires still burning."

Rev. J. L. Woolman writes, "After six busy years in the evangelistic field, I am leaving it as of September 22 to accept the pastorate of the Shields Church in Oklahoma City, Oklahoma."

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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.

Rev. Wm. H. Howick, professor of education and psychology at Trevecca Nazarene College, Nashville, Tennessee, has resigned to accept a teaching position in California.

Gleanings

from the
Office Editor's Desk

"In my opinion the special issue of the *Herald of Holiness* is the best yet, and as I read it I was made to rejoice with the progress God has enabled us to make."—Pastor in New York.

"At present I am a patient at a veterans' hospital. Wife and I are members of the Church of the Nazarene. . . . My wife brings me the *Herald of Holiness* every week and it has been a source of comfort and inspiration to me. The front page articles are wonderful. . . . You have a wonderful paper."—Illinois.

"I'd like to write a letter of appreciation of the wonderful paper the *Herald of Holiness*, also the *Other Sheep* magazine. I enjoy the poems, also good stories, and especially the 'Question Box.'"—Pennsylvania.

"I think your *Herald of Holiness* is a most wonderful help. I have received it for a number of years and feel that it has strengthened my faith as no other magazine could have."—New York.

"I thank God for the *Herald of Holiness* and for the wonderful people who see that I get it. . . . I simply hunger for every part of it."—Michigan.

"I appreciate the fine articles in the *Herald of Holiness*, and often thank God for our fine leadership, also ask His continued blessings on them."—South Carolina.

"Please enter my subscription to the *Herald of Holiness* for one year. I saw a copy in our public library and enjoyed reading it very much. I am a minister."—Indiana.

"Enclosed you will find \$1.50 to cover my subscription to the *Herald of Holiness*. To me it is the best Christian periodical there is. I am a faithful reader and would not think of being without it. . . . God bless you and help you to continue in your good work."—Ohio.

"I gave a man in Montana, a copy of the special issue of the *Herald of Holiness* and he liked it so well he asked me to order the paper for him for one year. He is not a Nazarene, but he told me that the *Herald* was the best holiness paper he had seen."—Montana.

"I enjoy the entire *Herald of Holiness*, and especially like the poems and 'Thought for the Day' very much."—Illinois.

Investment in the Spiritual Life

Every rational person is in the strategic position to look at life with a view to the past, the present, and the future. In looking at life each one should be able to make proper investments from his reasonable deductions. Life without intelligent thought and careful planning cannot possibly have a safe course.

God abides forever, faithful and unchangeable. God is love, and His character is such that to know Him is to believe in Him. To believe in Him is to be able to make safe investments in the life of which He is the Guardian. He is revealed in the face of Jesus Christ, who is "the same yesterday, and to day, and for ever" (Hebrews 13:8). Moral and spiritual values found in Him are true values, and in these every soul may make safe investments.

Money invested honestly and safely may draw various rates of interest, which, though it will accrue slowly, will nevertheless at last double the original investment. To make an unsafe investment is only to take a chance of losing even the original amount. Man's life is much the same. Everything short of God's will for him is an unsafe investment. Though many temporal things may be attractive, and on the surface promising, yet they prove to be unsafe in the end, when it is too late to reconsider. But life invested in keeping with the will of God is always safe, even though there may come times of severe testing and temporary reversals.

The *first* condition in making investment in the spiritual life is that of *finding Christ in the new birth*. Paul declared that "all have sinned, and come short of the glory of God" (Romans 3:23). Again he said, "But the natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned" (I Corinthians 2:14). Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The *second* consideration in making investment in the spiritual life is that of *full surrender to the will of God*, by which one dies to self and is made alive unto God. The Son himself, while on earth,

spent much time alone in prayer, seeking always to know perfectly the will of the Father. Though He needed no crucifixion of self, yet He was wholly obedient to the Father. Paul was obedient to the heavenly vision and gave his life completely to God. He said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

The *third* consideration in making investment in the spiritual life is that of *cross-bearing*. This is a requirement found in the very nature of redemption. Jesus answered the rich young ruler who had asked what he might do to inherit eternal life, by stating the final condition, "Come, take up the cross, and follow me" (Mark 10:21). Jesus stated the true test of discipleship thus: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25).

The whole purpose of Christ in coming to earth was redemptive. Just as He brought divine life to fallen humanity through His death, so life through death becomes the figure for every obedient child of His. In the true, exemplary Christian life is found the paradoxical truth that the bitter is the base of the sweet, night is the mother of day, and death is the gate of life. There must be death to self if one would be effective in bringing life to others lost in sin. The cross, though rugged and galling to bear, is nevertheless the secret of spiritual strength and understanding, the acquirement of which is as an increasing investment in the spiritual life. The infusion of life into the soul, which seems to come from the cross itself, is evidence to the willing heart that it is God's way of life to greater things.

As we invest our lives in cross-bearing, let us joyfully look to the future and with understanding sing the familiar old hymn: "The way of the Cross leads home."

By EVANGELIST RUPERT CRAVENS

His Ascension to the Throne

By E. W. LAWRENCE, *London, England*

Mark, earliest of the Gospel writers, says that the Lord Jesus was "received up into heaven, and sat on the right hand of God" (Mark 16:19). In Luke's record it says He was first of all parted from them, and then "carried up into heaven." In his history of the apostolic church the same writer says, "A cloud received him out of their sight." These are the only references to the stupendous event of the Saviour's ascension to be found on the Gospel page. For fuller light we must turn to the New Testament Epistles.

The three "stages" in His ascension should be noted: He ascended *from* earth, *through* the heavens, and *into* heaven itself. Some expositors have included a fourth, the Saviour's descent into "hades," to liberate the waiting captives there, in accordance with the words in Ephesians 4:8-9. "When he ascended up on high, he led captivity captive, . . . he also descended first into the lower parts of the earth."

But it is the fact that *He passed through the heavens* that we desire to concentrate upon just here. Holy scripture says, ". . . that we have a great high priest, that is passed *into* the heavens, Jesus the Son of God" (Hebrews 4:14). But a more literal translation is that "He passed *through* the heavens." In so ascending He transcended all the limitations of space, and himself appeared among the eternal realities. As one teacher has put it, His ascension constituted "a transference from earth, to heaven, *by the path of the heavens*" (italics mine, E. W. L.).

Satan's seat is in the "heavens" through which the Saviour passed. Neglect not the teaching of Ephesians, chapter six, for it is against the same wicked spirits in heavenly places (the "heavenlies," as Paul terms this region) that you and I as believers have to wage a continuous warfare.

As the Lord Jesus ascended He proclaimed His own triumph to the minions there. The prince of the power of the air, his satanic majesty in person, then put forth a futile effort to obstruct and oppose the God-Man ascending through the heavens to His rightful place at the Father's right hand above. But it was a futile effort on Satan's part, for the Lord Jesus had already spoiled the satanic hierarchy on the Cross, and then through His resurrection, and now the Saviour made him a public

example among the hierarchy by ascending far above them all. "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Colossians 2:15). Or perhaps as another translation has it: "The dominions and powers He robbed of their prey, put them to an open shame, led them away in triumph through His cross," resurrection, and ascension.

But Satan, though despoiled by the Cross, was still blindly unaware of the finality and completeness of his defeat, and the ascending Redeemer had to show him that he was no match for the Victor of Calvary's cross and of Joseph's open tomb. The Lord ascended, upwards and onwards, with His train, not of conquered Roman generals, but of liberated souls. He led captivity captive, and they constituted the first fruits of the harvest of His travail.

From the depths of the grave to the heights of heaven Christ's dominion now extends. As one writer has expressed it, "In the realms of space, in the kingdoms of the universe, in the regions of light and darkness, in the epochs of eternity, there are none to rival our Lord, and no power that does not owe Him tribute. In the nether abyss He has no unconquered challenger."

He won the victory and has delegated the same to us, His redeemed ones. We must apply it, for we are engaged in an active and spiritual warfare against those hosts in heavenly places.

Ephesians six describes it all. Verse 12 says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Conybeare translates the verse: "The adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, the sovereigns of this present darkness, the spirits of evil in the heavens." Moffatt's translation is perhaps even better still: "We have to struggle, not with blood and flesh, but with the angelic rulers; the angelic authorities; the potentates of the dark present; the spirit forces of evil in the heavenly sphere."

We can witness the activity of these hosts of darkness on all sides today. Satan and his demon hosts are today working overtime. Yet in this warfare against these "despotisms of evil" the victory has already been secured by our crucified-risen-*ascended-enthroned*-returning Lord Jesus. We are, day by day, to apply Calvary's victory, take unto ourselves the whole armor of God, and fight, not in

our own strength, but in His, not *for victory* merely, but *in the triumph* of the ascended Lord.

One day the Lord Jesus said, "All power is given unto me, in heaven and in earth" (Matthew 28:18). His resurrection and then *His ascension through the heavens* to heaven itself is the basis of that claim, but the same power is available for every believer.

The risen Lord Jesus commissioned us not only to "go" but to take to ourselves the heavenly armor and claim the victory of the now enthroned Lord Jesus. "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19). This is delegated authority! Of ourselves, therefore, we have nothing of which to boast! But with this delegated authority as our possession—through grace—we can, as in the story recorded in Joshua (chapter 10), in the victory at Gibeon, put our feet on the necks of our foes,

those foes that He has already subjugated—the world, the flesh, and the devil.

Man was made—originally—to have dominion over the works of God's hands. When He sent out the twelve and then the seventy He gave them "power and authority over all devils" (Luke 9:1). "Even the devils are subject unto us through thy name," said the seventy when they returned from their first "trek" (Luke 10:17).

Satan *is* a conquered foe. Treat him as such, for as Dr. A. B. Simpson once pointed out, we have the responsibility of reckoning him as such, "as we hold over him Christ's Calvary [and ascension, E. W. L.] victory, and in the name of the Son of God resist the devil."

In His ascension the Saviour passed through the heavens, entered heaven itself, and today sits enthroned at God's, His Father's, right hand. See Him just there, crowned with glory and honor; then step forward with your full redemption rights.

How Broad Is Your Field?

Go ye therefore . . . (Matthew 28:19).

It is always profitable to look clear-eyed at the world as it really is, but it is good also to dream dreams about the coming of the world-wide kingdom of God. If Christ claimed anything He claimed to be able to give life to men and nations. He gave abundant evidence of the unwavering purpose in His heart, not only to redeem men one by one, but to organize these redeemed souls into a missionary fellowship laboring to build the kingdom of God.

Phillips Brooks has a great passage that states, "It is the sincere and deep conviction of my soul when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly true."

This is a startling challenge to the church and to the individual. The church must meet the acid test of its success in the world-wide proclamation of the gospel. The individual must meet the same test.

The missionary work of the church is no afterthought, no unauthorized addition to the simple gospel Jesus preached in Galilee. The Bible is an

imperial Book, claiming the whole world for God. Jesus disentangled religion from its national setting and preached a message of life here and hereafter for the whole world. Either we must accept what Christ says about this world-wide responsibility of His disciples or fail miserably.

World needs today are urgent, so universal that a man who knows a cure-all is criminal if he is dumb in the face of so stupendous and imperative a demand. Is our gospel so "unreal and insignificant" to us that we only send it forth conveniently and on comfortable pilgrimages? Or are we kindled with the zealous haste that lingers not for difficulties and waits no advantageous opportunities?

John Wesley tells us that as he wended his way toward his humble home, through the dark, unfriendly streets of London, he felt his "heart strangely warmed," his soul surged with a great passion, a passion of love for all men, that they might be saved. Then and there was born his parish—the whole world. That was Christ's parish. He so loved the world that He gave himself. And—Wesley! And—us! From that new hour to the hour of his death, he was ever preaching and praying about the fullness of Christ's love. And, Christlike, having loved to the uttermost he saved to the uttermost the last man he could reach. Wesley's message to the church of this twentieth century is, Evangelize or fossilize. "The world is my parish," said Wesley. *How broad is yours?*

By CLYDE W. RATHER

The Tranquility of Quietude

By ELLEN MARY STEWART

In the corner of two busy thoroughfares there is a little red house, and in the house lives a slightly stooped woman. Her eyes are as bright as jet buttons, and she moves with a quick, sprightly step in spite of the seventy-odd years that have passed over her silvered head. And always, no matter what time one happens to drop in, she will trip over to a certain place and take down an old-fashioned car horn and immediately invite her guest to chat with her.

It has long been a privilege of mine to drop in occasionally for a few minutes with her around the noon hour, and from these little visits I have gleaned many wonderful lessons—one in particular, the tranquility of solitude, for which I am unspeakably grateful.

"I don't believe I'd consider deafness a grievance if I lived on this corner, Aunt Patty," I said laughingly one midday when the noise of traffic and pattering feet from the busy streets fell heavily upon my ears.

"Oh, yes, you would," she answered quickly; "at first, anyway," she added softly. "You see," she went on thoughtfully, "when one first loses his sense of hearing, he experiences a feeling of numbness. He knows the noise is going on, and he can tell by sight there is excitement amid the hurrying throng, or just the daily grind. And he wishes he could hear—even be troubled with loud, confusing noises. But by and by, as he becomes adjusted to the silent world, the loss of noise becomes of little value to his happiness, and he finds himself invading a new world, seeing things through a broader vision, feeling with a keener understanding—if you know what I mean."

"I fear I don't know exactly what you mean, Aunt Patty," I said, "but I do know you live and move more tranquilly than any person I know, amid the racking noises on this street."

Just then a trolley went rumbling by, followed by a couple of motorcycles. Then came an ambulance, with the distress signal going at full force, and scarcely was it out of sight until a vivid red

fire engine with the siren unleashed went roaring by.

Aunt Patty raced across the room and closed the windows, and I smiled appreciatively. With the windows closed the noise was hardly noticeable through the heavy brick walls. But I was still affected by the sight of what was going on. Suddenly the old lady turned to me with a broad smile.

"It used to trouble me to see, as you are doing now, these noisy vehicles dashing by and not know the reason back of the dash. But now that I have grown used to the silent world I pay these noises no attention."

"A silent world," I repeated, remembering the stress, turmoil, and rush the busy world encountered daily.

"Yes," said Aunt Patty, "the silent world the hard of hearing have to know and appreciate—" For a moment she paused, and I leaned a bit nearer.

"Oh, well," she continued, seeing the look of expectancy on my face, "one really learns to draw closer to God and the vital things of life when noise is excluded."

"I can tell you know the joy of close contact with God, Aunt Patty," I answered truthfully.

"Yes," she answered, "I do know the joy of silence now, but it took me a long time to discover it. But today," she went on softly, "I wouldn't exchange the tranquility of quietude for the full capacity of hearing."

I nodded and reached for my hat.

"A silent world—with God in it—is a beautiful place to inhabit, my child," she whispered as I took my leave.

A moment later I was on the street elbowing my way through a jostling, noisy crowd, but for once I felt strangely composed. And suddenly I knew that I, through contacting this woman who lived beyond the disconcerting noises of a bustling city, had found a source for refreshing my frayed nerves and tired body, and in my heart I thanked God for the privilege of knowing and enjoying the tranquility of quietude this centrally located house afforded.

Tie a Knot and Hang On

By
Agnes White Thomas

Have you ever felt that you had come to the end of your rope and could not possibly go on? Perhaps it was illness, disappointment, or sorrow. This feeling of discouragement comes to all of us at times but there is a remedy. So if you feel that you have come to the end of your rope, don't give up. Just tie a knot and hang on.

What can we do in the midst of these experiences common to us all? First, we can find comfort in the fact that we are not alone. A feeling of sorrow, failure, or despair has, at some time, come to all persons.

Next, we might search our souls to find if these discouragements are justified. Sometimes they make us realize that we need more humility, that we are not self-sufficient. Thus we learn to put our trust in God. They help us sympathize with others whose burdens are oftentimes greater than our own.

And there are the Bible and prayer. No matter how great our burdens may be, prayer offers the help we need to change our darkness to light. The Bible is full of promise and hope. In the Book of Psalms especially we find words of comfort: "In the day of trouble I will call upon thee: for thou wilt answer me" (86:7). "In my distress I cried unto the Lord, and he heard me" (120:1). "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (121:1-2).

God gives to each of us the strength we need to overcome any obstacle we may encounter. The trouble is that we not only do not have enough faith in God, but often we fail because we have no confidence in ourselves. Some might call us conceited if we say we can do all things, but are we not the products of God's hands? It is He who made us and not we ourselves. And since He did the creating, we should take no credit for our abili-

ties. If we take the scripture to heart, live it, share it, and believe it, nothing will be impossible.

When a friend recently joined the local Women's Club, she was particularly impressed with a part of the creed which reads: "May we be calm, serene, gentle . . ." If I could take that for my motto, she thought, perhaps my family would absorb some of my attitudes and in that way we might be a quieter, happier family. She tried to put her new motto into practice that night as she began the dinner preparations. But when the baby cried, the telephone rang, two sons got into an argument, and the potatoes burned, her motto was forgotten and the usual bedlam reigned. Later in the evening when the household was finally quiet, she sat down for a few moments of rest and reflection and tried to discover why her new resolution had failed. "You tried to do it alone," a Voice seemed to say. "Why not let Me help?" It was then she realized wherein she had failed. Since then she has talked first with the Lord in the early morning hours, and since then her family has realized that she is calm, serene, and gentle.

Any person with a sincere desire, determined perseverance, and faith the size of a mustard seed can achieve a calm attitude, a happy disposition, and a thankful heart.

Of course that little grain of mustard seed plays a very important part in the drama of life. You might feel that you need more faith than that, but

Be Patient

By W. EVERETT HENRY

*Be patient. Storms may break
About your weary head,
But naught can bring you harm
If you by Christ are led.*

*Be patient. Long delay
May richer make the fruit
Of toil, and all our doubts
With certainty refute.*

*Be patient. Hope deferred
Fulfillment makes more sweet;
Who hopes to be like Christ
Shall never know defeat.*

*Be patient. Great trees
Take centuries to grow.
The plans of God move on;
Isn't that enough to know?*

Jesus tells us that mustard-seed faith is sufficient. This faith is small within us at first, but like a mustard seed it grows rapidly under favorable conditions. With diligent care and steady nurture it grows and expands until it fills our beings.

With this kind of faith in God and yourself, you,

the product of God's handiwork, can accomplish miracles. You can rise above any disappointment or sorrow and solve any problem with calm deliberation, if you take for your motto: "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

*An honest understanding of humility will help us
to be*

Clothed for Service

By L. E. HUMRICH, Pastor, Midland, Texas

The precepts of Christian teaching are often diagonally opposed to the tenets of worldly thought. The worldly-minded one says, "Look out for number one first. Take care of self." But Jesus said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matthew 10:39). In the First Epistle of Peter we find another such principle expressed when he writes, "... be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (5:5). How opposed to the ideas of the world is this verse!

Some translations render it, "Be girded," or "Gird yourselves" with humility. Adam Clarke indicates that the thought here is to gird oneself with humility as a servant, slave, or shepherd girded himself with an outer garment worn while he was working. Clarke goes on to say that this garment was not any sort of ornament, but that it was intended to guard the other garments. It seems to have been the distinguishing mark of a slave or servant, and he put it on when he worked. So Peter seems to be saying, "Strap around yourselves the slave's apron, and do it for the same reason that he did it, to serve."

"Gird yourselves with the slave's garment of humility." In the world there are conflicting ideas as to the true meaning of humility. It does not consist in being blind to one's strong points. There is no sense in a man's denying that he can do certain things if his capabilities enable him to do it. But to know from what source our strength comes, and to know how incapable we are, after all, without that divine aid; not to think too highly of ourselves, and not to insist that others think so highly of us, seems to be something of what the Apostle had in mind when he wrote of humility.

Since pride is the opposite of humility and the offspring of ignorance, one sure way to increase

our humility would be to probe down deep into our inmost selves. If we would see and study ourselves as we really are, become acquainted with our true selves, we would see and learn enough to knock all pride out of us. This thought is borne out in the writings of some of the literary giants. Alexander Pope wrote, "Know then thyself." The Spanish novelist Miguel de Cervantes has written, "Make it thy business to know thyself, which is the most difficult lesson in the world." Sir Richard Burton wrote,

*With ignorance wage eternal war, to know
thyself forever strain,
Thine ignorance of thine ignorance is thy
fiercest foe, thy deadliest bane.*

All of these ideas find illustration in the story of the Pharisee and the publican. The Pharisee

The Wonders of the Word

It has been said that it is as impossible to destroy the Word of God as it would be to destroy God himself. The Bible has been burned, thrown to the fishes, and legislated against; yet for every copy that has been lost tens of thousands have appeared. Today many millions of Bibles come from the presses each year. The first printed Bible, the Gutenberg Bible, appeared in 1456. There are more Bibles today than ever.

The Bible is indestructible.

NAZARENE PUBLISHING HOUSE

commended himself to God because he was actually ignorant of himself; he saw only the surface. Had he examined himself deep down inside, had he taken with him a light bright enough to show things as they actually were, his discovery would have quickly deflated his pride. On the other hand, the publican saw himself as he was: weak, vile, desperately in need of God. His own great lack produced an attitude of shame, but at the same time a spark of faith was born, and so he prayed, "God be merciful to me a sinner." The difference in the two was that the Pharisee went on in his gloating pride, out from the Temple the same carnal, sinful person as when he entered. The publican left with God's blessings upon him, a justified man. If we know ourselves it will put an end to any undue exaltation of self.

Whatever this garment might have been, the slave put it on when he had work to do. So Peter is saying to us, "Gird yourselves with the garment of humility, that ye may properly serve."

Perhaps Peter was thinking of that night some years before when Jesus laid aside His garments, took a towel and girded himself, and washed the disciples' feet, saying as He did so, "The disciple is not above his master." Yes, the Master girded himself with the slave's apron, or towel, in order that He might serve the disciples, and then told them that that was the pattern for all Christian men, and for all Christian living until the very end.

The requirements coming from Peter's admonition are service arising from humility, and humility manifested in service. Unless and until a man feels himself to be needy and low, he never will be able and never will be willing to help those who are. The pride and arrogance of self-conceit which are often strutted with the pride of a peacock are terribly in the way of Christian work. The only garb in which we shall be able to do the deeds of self-sacrifice that are needed in order to help a fallen race is the garment of humility.

On the other hand, humility is tested in the crucible of service. Too many are very humble when there is something to be done. When asked for any kind of Christian service, many say, "I do not feel that I am competent. I cannot talk. [Of all excuses offered, this one is most likely to be true.] I have not mastered the art of speaking before a group," and so on and on. Then oftentimes these same persons go away feeling that a high degree of humility has been manifested. But true Christian humility is not particular about the sort of work it does for Jesus' sake. Whether we are officers on the main deck of the ship or stokers in the boiler room makes very little difference. As long as we do what we do for the great Admiral of the ship, that is enough; and whoever does any work for Him will never want for a reward.

NEWS in PICTURE



REV. BYRON CARMONY, pastor of Chicago Heights Church, was cited at the Chicago Central District Preachers' Retreat by fellow ministers for his outstanding contribution to the church's gospel songs and hymns. A complete Easter cantata, "Mine Is the Risen Saviour," will be released by your publishing house soon. His best-known song, "Then I Met Jesus," was written at age thirteen.

In giving the reason why we should wear the garment of humility, Peter quotes from the Old Testament, "God resisteth the proud, and giveth grace to the humble." If a man walks with his head very high in this low-roofed world of ours he is pretty certain to get it knocked against the rafters before he is done. And in the spiritual realm the one condition of receiving God's grace is a lowly sense of our own nature and weakness. If we think we are rich and increased with goods, and have need of nothing, that "nothing" is exactly what we shall receive of God. But if we know that we have need of everything, that "everything" is what we shall receive from His hand. The one condition of not receiving anything from God is to keep a stiff upper lip and a high head. To quote the late Dr. J. B. Chapman, "The wise man, aware of his ignorance, stoops in humility. Conscious that he is the recipient of unmerited favors from both God and men, his head goes limp in wonder and praise. Full heads bend over!"

On the high, barren, stony mountaintops the dew and rain slide off and find their way to lower elevations, where they run as fertilizing rivers. The Lord has promised to dwell with the man who is of a humble and contrite heart. If we gird ourselves with the servant's garb of humility, God will clothe us with the garments of His holiness. Then someday He will lift us from our place of lowly service to an exalted place of honor in His heavenly kingdom.

Feast or Fast

By DONALD S. METZ

Professor of Religion, Bethany Nazarene College, Bethany, Oklahoma

A devout soul has said that there are only two philosophies of life: one begins with a fast and ends with a feast, the other begins with a feast and ends with a headache. The first is Christian, the second is pagan. Those who compromise and accept a little of each generally find that they have just enough religion to spoil the feast and still not enough religion to accept the headache.

Within the hearts of vast numbers there is a struggle between the flesh and the Spirit, the carnal and the spiritual man for mastery. It has always been so, for Job declared that the life of man on this earth is a warfare. Fight we must, and

if the spirit aspires to victory, the conflict will be a bitter one.

This "aspirin age" has chosen the way of the feast. With Gargantuan appetite it devours the bill of fare of the world. The result is a headache, and a heartache, of world-wide proportions. Little men scurry around with ice bags and pills in a pitifully vain effort to ease the pain. But the patient groans and gripes his way from specialist to specialist, haunted by the thought that his case is hopeless.

The Christian, like Christ, is called upon to exercise the self-restraint that comes as a result of the fast from the gaudy feasting tables of the world. When he does he finds that God himself has prepared a repast of that which completely satisfies the cravings of the human soul.

The spirit of "the fast" is that of self-imposed discipline. It is the spirit of rigorous soul preparation. It is self-denial in contrast to self-indulgence. We are bombarded with many ways and methods of pampering and coddling the body. Jesus taught that the body should be used as a vehicle for transporting divine cargoes.

Aside from the spiritual blessings the fast results in physical benefits. The vision is sharpened; sluggishness coming from rich food is replaced by alertness; the mind functions more smoothly and has a more tenacious grasp. The entire being is reinvigorated and "toned up."

Feast or fast! Headache or "heads up." Human heartache or divine heartburn! Pills or power! Defeat or triumph! For the Christian the choice is clear and definite—the way of the fast.

Permanent and Passing in Religion

By WILLIAM TIBBETTS, Pastor, Hastings, Michigan

It was my great privilege recently to visit and tour the famous Ford Museum at Dearborn, Michigan. It is amazing to realize that nearly all the progress in American industrial and mechanical life is captured under this one roof. The automobile section is particularly fascinating. You can see the vivid contrast between the early "horseless carriage" and the sleek lines of the modern "jet age" automobile. However, if we take time to consider the two, we can see certain basic fundamental lines that have never changed. What has changed is the outer trappings, and much of what we might call ornamentation and "extras."

The stream of life flows on and the dynamic Christian church moves with it. There is a passing and a permanent in religion and Christian experience. There were certainly passing factors associated with the first outpouring of the Holy Ghost at Pentecost. But in the midst of the passing, there was the bedrock, the basic fundamental factors that never change.

Look at the Constitution of the Church of the Nazarene. Here are statements on the Trinity, the Person of Christ, the Holy Spirit, the Scriptures, Sin, the Atonement, the Free Agency of Man, Repentance, Justification, Entire Sanctification, the

Second Coming of Christ, the Resurrection, Judgment, and the Destiny of Man. Certainly these are permanent, bedrock statements upon which we can build.

Then turn to the General Rules of the church. First are the "thou shalt not's." A careful examination of these reveal that they are directed against the sins denounced as dangerous to Christian life and experience down through the ages by sincere spiritual Christians. Just as Jesus divided the Great Commandments into two parts, so the General Rules have a Godward and a manward side. The positive rules outlined in the second part are designed to give proper direction to the evangelistic impulse, born within the heart of every truly regenerated believer. These rules are by no means maximum limits of what a believer ought to do, but rather guides in the right direction. If we will stick to the rules and be guided by God's Word, we can meet the changing problems of our day with a "changeless Christ."

Other Little Ships

Mark 4:36

*Yes, there were other little ships
Upon the stormy sea
When Jesus stilled the angry waves
And made them peaceful be.*

*It is a comfort thus to know,
In taking our life's trips,
We can enjoy His mighty power
Although in little ships.*

*I am so glad that little ships
With Jesus on life's sea
Can feel the calmness that He gives
To folk like you and me.*

By JESSIE WHITESIDE FINKS

The Folly of Prayerless Works

By FORREST McCULLOUGH

We face a great danger in the Christian world. It is more dangerous than all the outward forces that work on us, for it is working on us from within. The danger is that we seem to be more interested in what we do for Christ than in what He does for us. We are anxious to go, but slow to tarry. We try to run the machinery, even when the lubrication is gone.

We are too prone to forget the words of Jesus, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . for without me ye can do nothing" (John 15: 4-5). We go on trying to bear fruit without abiding in Him, and we fail so miserably. His Word has said it is "not by

might, nor by power, but by my spirit" (Zechariah 4:6).

When we consider the value of our prayerless efforts compared to our prayer-saturated and Spirit-baptized efforts we are face to face with the question: Who has the greater power, God or man? When we do a task without the power of the Spirit, it is mere man who works. When we do a task after prayerfully seeking the anointing of the Spirit, it is God who works in us. Surely we must know that an omnipotent God can do more in a day than we weak creatures could do in a decade.

The greatest thing we can do for God or man is to pray. We can do more by our praying than by our preaching, witnessing, organizing, or by any other thing we may do. To admit otherwise is to disrespect the power of God and lift ourselves up in pride.

The devil delights in our prayerless efforts, because they help rather than hinder his cause. He can outstrip our works, and outthink our wisdom, but he can never outdo our prayers. Here is a power that is more than a match for him.

God must surely marvel that we are so seldom in the secret place. He calls today for prayers, for intercessory prayers. Will you answer His call—*now*?

The Brother and Sister Who Talked Too Much!

The twelfth chapter of the Book of Numbers is a chapter that might be entitled: "Trouble in Israel." It is the story of delayed progress for the people of God, of Moses' suffering, and of Miriam's leprosy. It all came about through too much talk. Moses was God's chosen leader in Israel. Aaron, Moses' brother in the flesh, was anointed by God as the first high priest. Miriam, Moses' sister, was the first prophetess.

It is interesting to note that "heart condition" was the cause of all of this disturbance. Apparently it was jealousy of her sister-in-law that caused Miriam to be critical of her brother. She accused Moses' wife of influencing him in the selection of the seventy who were to assist Moses. Apparently she accused Moses' wife of influencing Moses to select her friends. On the other hand Aaron seemed to be motivated by ambition. His question was, "Hath the Lord . . . spoken only by Moses?" There seemed to be a secret dissatisfaction with his being second to Moses. Longing for power has ruined many a good man and has too often hurt the cause of God.

There is, in this chapter, an interesting revelation of the hideousness of pride and ambition. They overwhelmed natural affection. Moses' brother and sister knew his genuineness. They should have been sympathetic and helpful. It was unbecoming of them to hinder their brother, whom God had called, in the fulfilling of His work. Likewise these heart characteristics blinded their eyes to the marvelous life and ministry of their brother. Never had he acted unworthy of their full trust. God and Israel had always been first in his life. This inner heart condition caused his brother and sister to be dissatisfied with their own position. To be the first high priest and the first prophetess was to be placed in positions of trust and honor, but pride and ambition belittled these God-given places of trust and service.

Sorrow for self—an inner feeling of having been mistreated by Moses—was another result. It is easy for the proud in heart to feel hurt. They are too much in their own thoughts. Pride leads to a suspicion of the designs of others and to a questioning of what may be truly proper motives. This heart condition also caused Miriam and Aaron to use "spirituality" as a cloak for evil-doing. All pride is bad—whether it be related to personal beauty or to one's position. Spiritual pride is the worst. The Apostle Paul spoke of himself as an "earthen" vessel, "less than the least," and "chief" of sinners. We are always in danger if we forget the pit from which we have been digged.

This twelfth chapter pictures for us something of the sin of evil-speaking. In reality it is an expression of unbelief in God, of dissatisfaction with God's will, of disobedience to God, and of defiance against God. One always doubts God before he takes things into his own hand. Evil-speaking is sinful also because it is robbery. It robs a man of his proper reputation and the people, who know of him, of a proper confidence. To ruin one's reputation (even though the character is uninjured) robs that man of his influence and the cause of God of his usefulness.

Evil-speaking may also be a form of sedition against the kingdom of God. God uses men as a channel of His blessing. To undermine, for the

Guest Editor

By O

purpose of self-advancement, the chief source of communicating God's blessing to the people is to be selfishly seditious in the extreme. Likewise evil-speaking often brings spiritual suicide. Miriam became leprous and Aaron had to be prayed for. Let us guard our words, for in the wrong use thereof we may separate ourselves from God's favor. We may lose both His smile of approval and His mighty arm of assistance in our behalf. And we may bring reproach upon His cause instead of glory to His name.

As I Remember It

Fifty years ago a church was born. It was born in this twentieth century. It has evidenced a special God-given message which fits the need of twentieth century people. Its growth has been phenomenal. The effects of its ministry have been incalculable.

This church was born before I became a Christian. It was nine years later when I was saved at one of its altars. I have endeavored to relive those first years of my Christian life and to remember the emphases in the church of which I, in 1917, became a part.

I have endeavored to see things in perspective. As I remember it, great care was used by our leaders lest we confuse that which was fundamental with that which was incidental. As I remember it, those early leaders ever conceived of fundamental principles as unifying and strengthening in their effect upon the whole. They ever warned that secondary matters—even though vitally important

when in their proper relationships—become both divisive and destructive if they be elevated to the fundamental position.

There were, as I remember it, three great central emphases given by those early leaders. The first was related to definite Christian experience. Their primary message was the Christian offer of a full and complete salvation to every individual. Along with their message of the new birth, these men were definite, clear, and insistent in their proclamation of that second experience—heart holiness.

Their second point of emphasis, as I remember it, was related to the atmosphere of our services and of our personal life. The oft-repeated theme of one of the founders, Dr. Phineas F. Bresee, was,

als

I. FINCH, Superintendent of Colorado District

“Get the glory down.” As I have been writing this statement one of my present associates, Rev. A. L. Hipple, came by and said, “Dr. Bresee was a great man. He used to come to us and talk to us. Oh, how he could preach! Then he would say, ‘Now, boys, let’s get down and pray, for we must get the glory down around here.’” It was in that glory of His presence that we were urged to live before the world, to associate with one another, and to worship the Master.

The third point of emphasis, as I remember it, was related to an insistent program of soul winning, of new church organization and growth, and of missionary program and advancement.

There were, as I remember it, other points of emphasis that were definite and insistent. They were presented as supporting principles to those great fundamental guideposts. These secondary and supporting factors included standards of conduct and of dress; an emphatic insistence on an evident spiritual life and a complete devotion; a continuing declaration that the church was so vital in life and service that every activity and association that would hinder our church attendance, weaken our personal influence, bring reflection on His church, or divide our primary loyalties to God should be severed; and an unrelenting challenge to make Christ, His church, His glory, His cause, and His service to be definitely and always first in our hearts and lives.

Those early pioneers started this fifty years of progress and growth. For them we shall, again and again, offer thanks to God. But we are here to do

something more than rejoice over fifty years of progress. It is our responsibility to initiate a second fifty years in the history of the church. The emphasis, the perspective, the spiritual motivation, and the effective ministry of the Church of the Nazarene during the next fifty years rest heavily upon us. And may God help us to do as well as did they!

We Must Grow

Much has been said about the “cost” of serving God. Many have indicated a personal unwillingness to pay the necessary price as the basis of their refusal to go with Christ. However there is a long-confirmed conviction with this writer that the cost of disobedience is far in excess of the price tag which may be attached to obedience to God.

Similarly there is talk of the price incidental to growth in our individual churches or districts. Manifold are the excuses offered when we fail in reaching new people for God. Some are even tempted to feel that it is unreasonable to expect such increase. There is a price—effort, devotion, giving, prayer, service—if we are to grow. But does not failure have its price?

The Christian group that fails to grow fails in its God-given responsibility to others. It was Jesus who said to the Father, “As thou hast sent me into the world, even so have I also sent them into the world” (John 17:18). Any group that fails in this regard also belies the attractiveness of the gospel. The Master said, “If I be lifted up from the earth, [I] will draw all men unto me” (John 12:32). Carelessness and indifference as related to lifting Him up have caused many to fear that success in the church is not at all possible.

The group that fails to grow ignores the vision that was presented by our fathers and lacks the passion that motivated their lives. Their vision was to *spread* scriptural holiness. Failure to grow actually causes us to be responsible for the dissipation of our inheritance. Our predecessors built well. Ours is a rich heritage. In this regard I feel something of what that great British leader, Sir Winston Churchill, must have felt when he said, “I have not become the King’s first prime minister for the liquidation of the empire.” As related to the Church of the Nazarene and the cause of God, I do not want to be a part of anything that tends toward disintegration of the great heritage that we have received.

Failure to grow and increase will also rob us of a glorious future. Jesus graphically pictured the different rewards—in the Parable of the Talents—as related to the “slothful” or the “faithful.” Failure to hear from His lips those two words—“Well done”—is too high a price to pay for a bit of ease, for a lighter burden, for a lesser endeavor, for a lack of accomplishment.

The Blight of Ordinariness

Many years ago, I discovered this title in my reading. I remembered, on the one hand, that blight and ruin are almost synonymous. On the other, I remembered that the prophet Daniel had said, "But the people that do know their God shall be strong, and do exploits" (Daniel 11:32). The blight of the nominal Christian is his "ordinariness." His standards are little higher, his power is little greater, and his life is little purer than the ordinary individual round about him. The Word of God seems to indicate most definitely that He wants an extraordinary people.

As related to spiritual accomplishment such need may be demonstrated by two men who have fallen into a well. Each may be strong but likewise each is helpless—either toward getting out himself or toward helping the other to get out. A little boy on the ground above, who knows of their condition, secures a rope and throws it to them, making possible their release. Each man is much stronger than the boy but the effectiveness of the boy's service is possible because he is on a higher plane.

In Deuteronomy there is a very significant question: "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" (32:30.) The following verse, "For their rock is not as our Rock, even our enemies themselves being judges," is indicative. Even the enemies of the people of God were forced to conclude that the source of strength of God's people was much more

effective than the source of strength of the ordinary individual.

Are we just ordinary folk, with an ordinary faith, with an ordinary life, and with a contentment to let things go along in an ordinary fashion?

There seem to be many evidences that God's desire for His people is that they be an extraordinary people. Jesus Christ, our Saviour, is not just an ordinary Deliverer. His salvation is not just an ordinary deliverance. For He saves from the guilt of our past lives—the wrong which we have done. He saves from the inbeing of sin—the thing that made us do wrong. And He saves from the wrong that we are about to do. Many an individual has turned Christ down, saying, "I have never done anything very bad," only to discover later that Christ's deliverance would have included a salvation from that tragic thing which he was about to do.

His commission is not ordinary, for He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12-13). The home that he is preparing for us is not ordinary. Jesus said, "I go to prepare a place for you" (John 14:2). Neither, across the centuries, have His choicest followers been ordinary. It seems that we might safely conclude that the call of God is the call for the extraordinary in character, in spirit, in life, in patience, in devotion, in sacrifice, in service, and in effectiveness. His may well be a call to dedication to the extraordinary as related to both character and life.

The Price of Success

By FRED W. PARSONS

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24).

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully (II Timothy 2:5).

The value of the desired goal determines how dogmatically we pursue the course to its destination. To desire goals is easy, but to master the process that leads to the goals takes real purpose and effort.

Young people, if you wish to be successful in any given field of life in the tomorrows, you must lay the foundation now. To be an honest businessman in the future calls for honesty in the little things today. The earnestness by which you apply yourself to the task produces the desired goal in life. Phillips Brooks once said, "Character may be

manifested in the great moments, but it is made in the small ones."

Great men and women do not just happen. They do not spring up as mushrooms; they become great by daily making wise choices and pursuing that course. George Washington did not decide, as a lad, to become known as a truthful man after ascending to the presidency, but the principle of truthfulness was a part of his young life and daily he chose to tell the truth.

Abraham Lincoln did not become great by delivering the Gettysburg Address or by issuing the Emancipation Proclamation; he was great because his life was the embodiment of those principles. His wise choices in youth, and his pursuit of them, led him to become one of the world's great men.

Some people seem to think that success comes easily for others. But they would be surprised to know just how much self-discipline, and hard work, and the number of wise choices that have made that life a success. A little time spent in preparation today will pay large dividends tomorrow. Everything that is worthwhile costs something.

The Sunday School Lesson

MELZA H.
BROWN



Topic for
September 8:

Baruch: Dependable on His Job

SCRIPTURE: Jeremiah 36 (Printed:
Jeremiah 36:4-8, 22-26, 32)

GOLDEN TEXT: *Whatsoever ye do, do
it heartily, as to the Lord* (Colossians
3:23).

The history and life of this man Baruch are interwoven with those of the great prophet Jeremiah. Baruch was the faithful scribe and servant of the prophet. Jeremiah prophesied during the latter years of the reign of the good king Josiah, which we studied last week. Then he continued his prophecies during the reigns of the several descendants of Josiah until the time of the captivity of Judah by the Babylonian empire.

Our lesson today took place during the reign of the wicked king Jehoiakim, who ascended the throne about 609 B.C. Jeremiah had been driven from the presence of the king because of his faithful warnings and prophecies against the king and his kingdom. Thus it was necessary for him to ask his scribe, Baruch, not only to write the prophecy, but also to take the scroll to the Lord's house and read it in the hearing of the people.

Jeremiah chose the fast day for the reading of the prophecy to the people, as there would be many gathered from all parts of the land of Judah. Baruch faithfully did as he was directed, even though he knew it would bring the wrath of the king upon him.

There were many among the people and also the princes of the land who were ready to accept the words of the prophecy and to take warning. However, they informed the king of the prophecy and he had it read before him by his scribe, Jehudi. As the reader proceeded the king destroyed the prophecy, page by page, as if destroying the written word would do away with God's judgments. "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

The king ordered both Baruch, the faithful secretary, and Jeremiah, the prophet, to be taken. However, God protected them, for their work was not

yet done. Jeremiah now asked Baruch to write again all the words of the former prophecy, which had been burned by the king, and there were added unto them many like words.

Many have thought to escape the consequences of their sins by doing away with the Word of God. What folly! "For ever, O Lord, thy word is settled in heaven" (Psalms 119:89).

May the example of this faithful secretary give us courage and purpose in our task of giving God's Word to the people of our day regardless of the consequences. Let us do it heartily, as to the Lord.

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Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Roseville (Northern California) PALS became organized in July, 1955, with Paul Williamson as president and Mr. Rob Hablitzel as the adult sponsor. For the first three months average attendance was fifteen, and then, as teen-agers do, it grew. With Joe Shearer now prexy, they are averaging forty or more at every meeting. They feel that PALS provide excellent possibilities to reach other young people for Christ. Proof positive? Joe accepted Christ as his personal Saviour after being introduced to Him by PAL.

Teen Scene

Rev. Roy Hoover provided the excellent leadership for one of the best "teen conferences" ever held on the Los Angeles District. Forty teen-agers gathered at Idyllwild Pines during Easter week, and were visibly strengthened in the "most holy faith" and helped to a better practical understanding of living victoriously for Christ every day. Rev. Hugh Glass provided the inspiration through his chapel and campfire talks, while dedicated and devoted counselors did their part to help the spiritual atmosphere of the conference. We thank God for His blessing and His

nearness during this time of drawing apart for spiritual instruction.

New Mexico Juniors

Las Cruces has sent an order for five missionary bonds and fifteen reading certificates.

Carlsbad First has awarded ten missionary bonds.

Selected to Serve

The following have recently been elected, or re-elected, to serve as district youth leaders.

DISTRICT N.Y.P.S. PRESIDENTS:

Akron Paul E. Baxter, Jr.
Colorado James Hamilton
Indianapolis .. Kenneth Jewell
Minnesota David Ehrlin
New Mexico .. Hugh E. Russell
San Antonio .. Howard Borgeson
Southwest

Indiana Samuel K. Childress
Tennessee Robert H. Gray
Western Ohio .. Carl B. Clendenen

DISTRICT N.J.S. DIRECTORS:

Akron William L. Parks
Indianapolis .. Mrs. Frances Hardin
Southwest

Indiana Mrs. Samuel K. Childress
Western Ohio .. Harold Frye
Washington .. Robert Williams



Foreign Missions

Prayer Request

Rev. Phillip Torgirson, missionary to Peru, is suffering from an internal infection, the cause of which has not been determined. Please pray that God will touch and heal this infection and restore his health.

Side Events in India

By MARY ANDERSON

All sorts of things are happening these days! My husband opened the car

door for me on Sunday evening and a viper fell out! How it could get into a locked-up car in the garage we never knew. Then a jungle cat got into the bedroom and was thrashed to death under the bed by three Indian men with clubs. Samuel Bluhjal shot a cobra in his house the other night about twelve-thirty. Now there is a dead fish in the well. These are some of the "side events" that make up our missionary lives.

REMISS REHFELDT, Secretary

The Battle of the Lord

By RONALD BISHOP
British Honduras

God is blessing in the Western District, and in Benque especially the seed is bearing fruit. The influence of the nurses and the clinic, the doctor, the Bible college, and the holiness preaching throughout the field, together with the good work of the missionaries and nationals, is all coupled together in the promises of God, and some dyed-in-the-

wool members of the opposition are dying out to self and sin and getting to God. The devil is mad.

Today we came in from four days in Willow's Bank, where we baptized eight people in the river yesterday. Corozal church is coming along nicely and we thank God for it all. Brother Ashley and Brother Fowler are doing a good work there. They will soon be ready to roof the building and then begin the plastering on the walls—it is to be a stucco building.

Our day school in Benque is growing until we have to have two teachers now. Our school in Belize is increasing in enrollment steadily. We now have 138 on the roll and 42 just under age, but accepted, as is the custom here, which makes a total of 180.

We had seekers in our four night services last week, both in Willow's Bank and Double Head Cabbage. The Lord is meeting with our people up and down the colony. Thank you for your prayers. We still need more.



ROY F. SMEE, Secretary

107 New Churches

The first year of each quadrennium seems to be a time, at least from the standpoint of home mission statistics, when the districts catch their breath and organize their forces for the remaining three years. We are, however, glad for the report of 107 new churches organized from the time of the General Assembly in 1956 to July 1, 1957.

Special commendation is due the eight districts that reached their quota of new church organizations for the past year. They are Alaska, East Tennessee, Gulf Central, Los Angeles, New Zealand, South Africa, Tennessee, and Wisconsin. Five of these have gone over their quotas. We regret that twenty-two districts did not report a new church during the year.

Three additional churches were reported during July, but major plans are being made on all districts for 1958, the Golden Anniversary year. The challenge of home missions is as great today as ever in the history of the church. Let us all boost this great cause.

District	Superintendent	One Year		Chs.
		Quota	Org.	
Abilene	Orville W. Jenkins	4	3	
Akron	C. D. Taylor	5	1	
Alabama	C. E. Shumake	4	0	
Alaska	Bert Daniels	1	1	
Albany	Renard D. Smith	1½	1	
Arizona	M. L. Mann	2	1	
Australia	A. A. E. Berg	1½	0	
British Isles North	George Frame	1½	0	
British Isles South	J. B. MacLagan	1½	0	
Canada Central	H. Blair Ward	3	0	
Canada Pacific	Bert Daniels	1½	0	
Canada West	Edward Lawlor	3	2	
Central Ohio	Harvey S. Galloway	6½	2	
Chicago Central	Mark R. Moore	1	2	
Colorado	Oscar J. Finch	4	0	
Dallas	Paul H. Garrett	4	1	
Eastern Kentucky	D. S. Somerville	1	1	
Eastern Michigan	W. M. McGuire	3	2	
East Tennessee	Victor E. Gray	4	4	
Florida	John L. Knight	5½	5	
Georgia	Mack Anderson	4½	4	
Gulf Central	Leon Chambers	1½	4	
Hawaii	Cecil Knippers	2	0	
Houston	W. Raymond McClung	3	2	
Idaho-Oregon	I. F. Younger	2½	1	
Illinois	W. S. Purinton	4	3	
Indianapolis	Luther Cantwell	4½	2	

District	Superintendent	One Year		Chs.
		Quota	Org.	
Iowa	Gene Phillips	3	1	
Kansas	Ray Hance	3	0	
Kansas City	Jarrette Aycock	5	3	
Kentucky	D. D. Lewis	5	1	
Los Angeles	Shelburne W. Brown	4	5	
Louisiana	V. Dan Perryman	4	1	
Maritime	J. H. MacGregor	2	0	
Michigan	Orville L. Maish	3¼	1	
Minnesota	Roy F. Stevens	3	0	
Mississippi	Otto Stucki	3½	2	
Missouri	E. D. Simpson	4½	2	
Nebraska	Whitcomb Harding	3	2	
Nevada-Utah	Raymond Sherwood	2	0	
New England	J. C. Albright	2½	0	
New Mexico	R. C. Gunstream	2½	2	
New York	Robert L. Goslaw	2½	1	
New Zealand	R. E. Griffith	1	2	
North Arkansas	J. W. Hendrickson	2	0	
North Carolina	Lloyd Byron	4	0	
North Dakota	Harry F. Taplin	2	1	
Northeastern Indiana	Paul Updike	4	1	
Northeast Oklahoma	I. C. Mathis	3	1	
Northern California	George Coulter	7	2	
Northwest	E. E. Zachary	4	0	
Northwestern Illinois	Lyle E. Eckley	4	2	
Northwest Indiana	Arthur C. Morgan	3	1	
Northwest Oklahoma	J. T. Gasset	2	0	
Oregon Pacific	W. D. McGraw, Jr.	5	1	
Pittsburgh	R. E. Heinlein	4	2	
Rocky Mountain	Alvin L. McQuay	2½	2	
San Antonio	W. H. Davis	2¼	0	
South Africa	Charles H. Strickland	3	4	
South Arkansas	W. L. French	2½	2	
South Carolina	D. W. Thaxton	4	0	
Southeast Oklahoma	Glen Jones	2½	0	
South Dakota	Crawford Vanderpool	2	0	
Southern California	Nicholas A. Hull	4	2	
Southwest Indiana	Leo C. Davis	4	2	
Southwest Oklahoma	W. T. Johnson	2	0	
Tennessee	D. K. Wachtel	5	7	
Virginia	V. W. Littrell	3½	1	
Washington Pacific	B. V. Seals	3	1	
Washington-Philadelphia	E. E. Grosse	5	1	
Western Ohio	W. E. Albea	5	4	
West Virginia	E. C. Oney	6	3	
Wisconsin	Donald J. Gibson	2	2	

Church Completed in Arenal

By LOIS SANTO
British Honduras

We are rejoicing over the completion of the aluminum church in Arenal. Despite many obstacles and much opposition, we are thankful to God that our people there now have a place in which to worship. The mayor there still needs our prayers. We are trusting for his salvation.

Mr. Ashley and Mr. Fowler are busy building the Corozal church. It promises to be a building worthy of the community's respect, as well as supplying the much-needed place of worship.

God Gives Victory

By AVINELL McNABB
Swaziland, Africa

I am finding the study of midwifery most interesting and profitable. I am very grateful to the mission and especially the Bremersdorp medical staff for giving me this leave of time for training.

It has been a real treat to see and hear Mrs. Chapman. I know that God is going to bless our work through her ministry. I was at the Coloured Bible School at Rehoboth one day and truly the spirit there is wonderful. When I stepped inside the classroom they were all singing "The Comforter Has Come." I knew it was more than a song. The presence of God was real, and victory was written on the faces of the Bible school students and missionaries. Anyone would have been blessed to have been there. Truly revival has come to the Bible school. I cannot see how any of us can ever be the same again. I thank and praise God because I have seen revival in Africa. I pray that this will only be a beginning.

I have never known a time when I loved God more or was more determined to serve Him. I want to be a blessing here in Queen Victoria Hospital. I want to prove to the people—the patients, the nurses, and the medical students—that it pays to serve Jesus. I hope that some souls get home to heaven because I have been here for training and have kept the victory.

NOTICE

Evangelism Conference

A church-wide evangelism conference will be held in Kansas City, Missouri, beginning Monday night, January 6, 1958, and closing Wednesday night, January 8. It will be held in the Music Hall of the Municipal Auditorium. Reservations for rooms should be made direct with the hotels and motels.

V. H. Lewis
Executive Secretary
Department of Evangelism

the Question box

Conducted by STEPHEN S. WHITE, Editor

A friend of mine at school said that Adam and Eve were not the first people created, but I have always believed they were. According to him, Adam and Eve were just the persons among those created who were placed in the Garden of Eden. Also, in Genesis 1:26-28 we are told that God created man and woman and commanded them to replenish the earth. I've always thought that the earth would not be replenished until Eve sinned, when she was to bring forth in sorrow. Will you please help me out with these problems?

The Bible says nothing about Adam and Eve being chosen from others to be tested in the garden. Besides, science holds to the unity of the race. It believes that all peoples go back to a common origin. When God cursed Eve and declared that she would have to bring forth children in sorrow, He was not saying that it was only after she

sinned that the earth was to be replenished. He was asserting that from the time she sinned she would have to bear children *in sorrow*, and not that it was only then they would be brought forth. If sin had not entered, they would have been born into the world without sorrow.

Would you quote and give your explanation of II Timothy 2:20-21? Could these verses refer to both men and churches? Would you give some specific examples of what these vessels could be if applied to man or holiness churches?

Here are the two verses: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." Some Bible authorities think this passage refers to the household of God as represented by the visible church. In that case, the vessels of gold and silver, or of honor, would be the true Christians in the visible church. On the other hand, some hold that we have teaching in these verses about the invisible church, where

all are Christians. The gold and silver vessels in contrast to the vessels of wood and earth are Christians on the higher level as compared with those who have not yet advanced to the higher plane of Christian living. The former are the vessels of honor in the invisible church of God, while the latter are those of dishonor. But whichever interpretation a person may accept, he knows that the message given by Paul is that everyone who even professes to be a Christian should strive to be at his best for Christ. He should be a vessel unto honor. Clearly, it seems to me, the lesson deals with individuals in the church rather than with one church in contrast to another.

How many of each kind of animal did Noah take with him into the ark? Please explain the difference between clean and unclean animals.

The usual answer to your first question is two. This is found in Genesis 6:19, which reads as follows: "And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." Some have been confused about this verse because in Genesis 7:2 we have these words: "Of every clean beast thou shalt take unto thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female." Undoubtedly the general rule as to the number of animals which were to be taken into the ark

was two of each kind—a male and a female. The special rule which had to do with clean animals—those fit for food and sacrifice—provided for a larger number to be preserved, or taken into the ark. Naturally, more of them were needed, since they were used for food and sacrifice, and the larger number saved meant that they would multiply faster. It seems to me that there needs to be no confusion as to this matter if a person will read the Bible carefully and fully acquaint himself with the ceremonial laws of Noah and the people of his nation.

Was the experience which the disciples received on the Day of Pentecost unique?

It was unique in some senses, but not in others. For instance, the Christian church was inaugurated on that day. Also, there were circumstances which demanded different, or unique, manifestations. On the other hand, it was

not unique from the standpoint of the central experience, the baptism with the Holy Ghost, or the outpoured Holy Ghost. This has been and will continue to be repeated.

Servicemen's Corner



Chaplain's Report:

"Since the last report I have been transferred from 2d Armd. Cav. Regt. to Hq. 36th AAA Msl. Bn., replacing Chaplain (Major) R. H. Anderson (Lutheran), who is now at Chaplain's School, Ft. Slocum, New York.

"My work in this battalion is somewhat more difficult than the previous assignment at the 2d Cav. The battalion consists of five batteries of approximately one hundred men each. With the exception of Hq. Btry. these men are located at guided missile sites ranging from fifteen to one hundred miles from Ft. Meade. I go to one of these sites each day of the week except Saturday and Sunday to conduct a religious service with the men stationed there. I also conduct character guidance lectures and personal interviews.

"We do not have a chapel building on any of the sites as yet, so our services are conducted, generally, in part of the dayroom which we have arranged for this purpose. The men are attending the services very well, and several have expressed sincere appreciation for the presentation of the gospel and our type of religious service. There has been a fine increase of attendance since we first came to the unit.

"We have three fine Nazarene men in the battalion who are a great help and blessing in our services. One of these is my assistant, Pfc. Marvin Hoffert. He is the son of our pastor at Sikeston, Missouri. Marvin drives the staff car

for me each day and plays the organ in all our services.

"We wish to commend you for the fine information kit which is being sent to all the new draftees. It is certainly unique, complete, and attractive. It is the finest thing I have seen of its kind which is sent by any church, and I am certain it will go a long way toward keeping our Nazarene soldiers in contact with the church.

"I wish to say again, I count it a great privilege to be a chaplain in the service of our country, and I pray that I may always prove myself a worthy servant to my church in all my duties."—
CHAPLAIN HERBERT VAN VORCE.

Serviceman Wants Book

A/IC Carl E. McMurtrey is looking for the book *Ask Dr. Chapman*. The book is now out of print. He is very anxious to secure a copy. If any of you have a copy that you would be willing to contribute to this serviceman, you can write him at the following address:

A/IC Carl E. McMurtrey AF 18501817
27th ADS L.R.A.F.B.
Jacksonville, Arkansas

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR

Thought for the Day

by BERTHA MUNRO

Your Goings Out
Psalms 121:8

Monday:

Robert Louis Stevenson's essay *Aes Triplex* ("triple bronze"—from the Ro-

man poet's phrase, "That man who first ventured on the ocean in a frail boat must have been armed in *triple bronze*") extols the merits of the venturesome life. It's a dangerous thing to get out of bed in the morning; there are numberless ways you might be killed through the day! But who wants to "hoard his life like a miser?"

Some Christians are just that foolish—staying in bed spiritually, taking care of their own "experience." Jesus says, "Get out of bed and into the world"—a world full of need of Him. Rev. Ted Martin, speaking of a man who hated to get out of bed, questions our "right to be undisturbed." Paul says he was pulled out by the love of Christ: his love for Christ? Christ's love for men? Both. (Luke 11:7; Mark 16:15; John 17:18; II Corinthians 5:14.)

Tuesday:

Go out to *find* and *bring*—perhaps not very far out. Andrew found his own brother and brought him to Jesus. The "good" Samaritan found a man in trouble as he journeyed, made him his neighbor, and brought him to the inn. Keep your eyes open today. Get out of bed and "bring them in." (John 1:41-42; Luke 10:33-35.)

Wednesday:

Go out to *recommend* the cure you have found for sin and sorrow. In the place where you work—the man who works beside you or the man above you who seems so prosperous and self-sufficient—everyone born of woman has soul needs that only Christ can meet. "Earth hath no sorrow that Heaven cannot heal." But be sure you know the cure by experience. (II Kings 5:2-3.)

Thursday:

Go out to *live* Jesus in all your group relations. Today, as in His days on earth, they are saying, "We would see Jesus"—too often disappointed. The time you are least aware is likely to be your greatest opportunity. Undesigned testimony is strong.

Then your testimony in words is simply an explanation of your life, directing to its Source questioners

Straining their eyes through dust.

Seeking the Source of [your] amazing trust.

(John 12:21; Acts 2:16.)

Friday:

Go out in prayer to *lift*. Go out to men in caring, in understanding, love, and sympathy; don't stay in bed, shut up in yourself and your own interests. Then up to God in intercession, your face upturned for them until they are ready to lift theirs. Always a go-between. (11 Corinthians 5:18.)

Saturday:

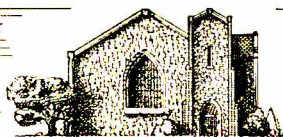
Go out to *respond*: to your pastor's messages, to your Sunday school superintendent's call, to every fresh suggestion of the Spirit, to the responsibility of every new relationship. Go out to co-operate with every effort of your church

to spread the gospel; go out in gap-filling willingness—you will be kept busy. "Sow beside all waters." (Matthew 5:42; Proverbs 11:24; Ecclesiastes 11:6.)

Sunday:

Your goings out—the glorious promise is that every one of these shall be "preserved." God has His eye on every one. He knows what we try to do for Him. And for every going out there shall be a coming in. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalms 128; 126:6.)

NEWS of the Churches



Evangelist H. J. Rahrar reports: "One year ago we re-entered the evangelistic field and have served twenty-two churches on four districts—Indianapolis, Southwest Indiana, Wisconsin, and Southern California. We have seen many souls at the altar, the saints of God edified, and the churches strengthened. We are closing our thirty-fourth year of full-time ministry—thirty-one years as pastor, and three as evangelist. We are continuing our work in the field of evangelism and will be glad to go anywhere called. Write us, 2042 Singleton Street, Indianapolis, Indiana."

Evangelist Ralph C. Wynkoop writes, "I have an open date in September and October, also some open time after the first of the year. Write me, 6120 S.E. Knapp, Portland, Oregon."

Cocoa, Florida—We came here last January, at the request of the district, to help in the starting of a new Nazarene work. On January 13 we had fourteen people present for our first Sunday school. The district purchased a lot and sent Rev. Paul Say to construct a parsonage-chapel, which we occupied on the first Sunday in March. Evangelist George Brinkman and son Earl came to us for a revival, and on March 17, District Superintendent John L. Knight organized the church with seventeen charter members. On Easter Sunday we had seventy-one present, with \$125 in the Easter offering. From the first we have been giving "10 per cent" for world-wide evangelism. On July 14 we had eighty-five in Sunday school, with an average of seventy-one per Sunday for that month. We are now in the process of building an annex to give us more Sunday school rooms. We now have about thirty members, and ask the prayers of Nazarenes that God will help us in the obtaining of property and building a church. We have "Showers of Blessing" each Saturday over WKKO, the local radio station. If you have

friends here, or stationed at Patrick Air Force Base here, write us and we'll be glad to contact them.—R. LESTER HALE, *Pastor*.

Evangelist G. Franklin Allee writes, "I am slated to be in Texas in February of 1958, and have one or two dates I would like to give to churches in that area. If interested, write me, 2100 S. Roosevelt, Boise, Idaho."

Evangelist W. Lawson Brown reports: "On May 1 we concluded a very enjoyable pastorate with our church in McAllen, Texas, and I entered the evangelistic work. My first meeting was in Casey, Illinois, with Pastor C. K. Dillman; then to Newton, Iowa, with Pastor D. O. Bell; at Montrose, Iowa, I was the singer, being associated with Evangelist J. A. McNatt and Pastor W. E. Moore. Then I went to Jefferson City, Missouri, and on to Yampa, Colorado, to serve as evangelist and singer. The Lord was very real in all these meetings and manifested himself to us many times. I have a full slate to December 1, with an open date in late December. I am now slating for 1958 and will be happy to hear from anyone desiring my services as singer, or preacher and singer. My home address is 611 Madison, Jefferson City, Missouri, or I may be reached c/o our publishing house."

Charleston, West Virginia—Our people of North Side Church have enjoyed a year of progress, with an all-time high for recorded gains. The Sunday school averaged 225 for the last assembly year, and 15 new members were received into the church, making a total of 95 for the past four years. All budgets were paid in full, and the pastor was given a raise in salary. The new church building was completed last year, also another property purchased, on the west of the present property, which is being used for a Sunday school annex. A parsonage has been purchased during the present pas-

tor's ministry. We have had three successful revival meetings, with Rev. Brady Riffle, Sandra Cox, and Evangelist Sammy Sparks. Their labors helped in a great measure to give us our gains for the year. After our having completed four happy years with these good folk, they have given us a unanimous three-year recall. Organized personal evangelism on the part of our laymen is contributing largely to our success.—C. F. BECKETT, *Pastor*.

Minnesota District N.Y.P.S. Convention

The Minnesota District N.Y.P.S. convention was held Saturday, July 20, at Mission Farms, on Medicine Lake, near Minneapolis. On Friday evening, 149 delegates from over the district attended the annual N.Y.P.S. banquet and heard Rev. Paul Martin, convention speaker.

At the business session on Saturday morning, Rev. Paul Martin spoke again, bringing a provocative message underlining this year's theme, "Workmen with the Word."

Rev. David Ehrlin, district N.Y.P.S. president, gave his report and was re-elected with an excellent vote. Membership has increased from 555 to 582. The convention voted to take as the district project for the new year, support payments in the amount of fifty dollars per month to the new home mission church in the Bloomington area of greater Minneapolis. The district junior project is the purchase of a communion set for each new church organized in the new year.

Other district officers elected are: Richard Kisee, vice-president; Bill P. Russell, treasurer; Mrs. John Bruce, secretary; Mrs. Richard Kisee, teen-age supervisor; Jerry Nelson and Shirley Widger, teen-age council members at large, and Ray R. Glenn, district junior director.

The deep sense of spiritual oneness and the good reports all spotlighted a year of progress for the Minnesota District N.Y.P.S.—RAY R. GLENN, *Reporter*.

Northwest Oklahoma District N.Y.P.S. Convention

The ninth annual convention of the Northwest Oklahoma District N.Y.P.S. was held July 30 in First Church of the Nazarene, Bethany, with the vice-president, Rev. Bob Feters, presiding. Rev. Norman R. Oke, of Kansas City, brought the message of the day, which was a blessing to all.

The president, Rev. Melvin L. Riddle, was unable to be with us due to a heart attack; he is in the Veterans' Hospital in Oklahoma City. His wife, Mrs. Joan Riddle, read his splendid report. Due to ill health, he asked that his name not be considered for re-election. A love offering of \$141.49 was received for Brother Riddle.

Officers elected were: Rev. Bob Feters, president; Rev. Eugene Riddle, vice-president; Mrs. Joan Riddle, secretary; Rev. Harold Blankenship, treasurer; Rev. Carl Powers, teen-age supervisor; and Danny Walton and Caroline Swigart, teen-age representatives. Mrs. Paul Temple is junior supervisor.

The theme for the convention was "Workmen with the Word." Reports of the district officers and the local presidents were an inspiration, and we thank God for His blessings during this convention.—R. EARL COTTON, *Reporter*.

East Tennessee District Annual N.Y.P.S. Convention

The annual convention of the East Tennessee District N.Y.P.S. was held July 31 at the campgrounds, Louisville, Tennessee. The district council had planned a program with a minimum of business—one that would provide inspiration and spiritual uplift to all those present. Our hearts were blessed as the Holy Spirit moved upon us through the special singing and the messages throughout the day.

Dr. William Greathouse, dean of religion at Trevecca Nazarene College, challenged the young people to more fruitful soul winning through a greater knowledge of the Word of God.

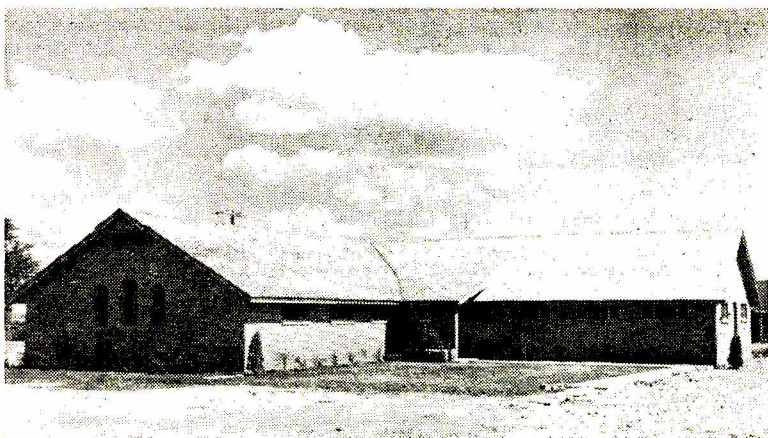
In the afternoon Dr. Homer Adams, dean of Trevecca Nazarene College and regional representative on the General N.Y.P.S. Council, brought greetings from the General Council and told of some of the plans for the year ahead.

Rev. Ray Dunning was re-elected president with a good vote of confidence. Other officers elected were: Rev. Douglas Reid, vice-president; Rev. William Stone, treasurer, and Rev. S. M. Shaw, secretary.—JASPER JENKINS, *Reporter*.

Pittsburgh District Assembly

The fiftieth assembly of the Pittsburgh District was held July 25 and 26 at the district center, Alameda Park Camp, with Dr. G. B. Williamson presiding. On Wednesday evening Dr. Williamson brought a marvelous message on the blessing and power of Pentecost. The service dimaxed with all the preachers praying together at the front of the large tabernacle. It was a high peak of glory and resulted in a wonderful spirit prevailing throughout the assembly.

River Oaks Church, Fort Worth, Texas



On January 9 a group of 29 persons met in the home of Major and Mrs. Leo J. Willison for the purpose of organizing a church in the community of River Oaks. The following Sunday 48 were present for Sunday school. On January 23, District Superintendent Orville Jenkins organized the church and Rev. Charles R. McCall was appointed pastor. Under the faithful leadership of Rev. and Mrs. McCall the church has grown until the Sunday school average for June was 103. With 49 charter members, from the beginning the church has assumed all financial responsibility; in the four months the per capita giving is \$118. The new building was dedi-

cated on July 14, with District Superintendent Jenkins speaking and Rev. Ernest Moore directing the singing for the dedication service. The sanctuary will seat 175 people; is equipped with refrigerated air conditioning. The building also has eight classrooms and a pastor's study. The building has an estimated value of \$35,000 and was completed at an actual cost of \$19,000 due to the fact that approximately one-half of the labor was donated by men of the church. The church is functioning in all departments, and co-operating with the district and general programs.—*Reporter*.

At the opening business session on Thursday morning Dr. Williamson delivered a masterful message on "The New Covenant." He then spoke of the unusual circumstances which faced this assembly in the loss of our district superintendent, Rev. R. F. Heinlein, who was called home on July 11. This was the beginning of a wonderful memorial service (see page 22).

Thirty preachers were present who were on the district when Brother Heinlein took office fifteen years ago and remained under his leadership all these years. A love offering was taken and given to Rev. Heinlein; it amounted to over \$1,500.

Time came for the order of the day, the election of a new district superintendent. On the first ballot, 271 votes were cast, and Rev. R. B. Acheson, district secretary, and pastor at Waynesburg, Pennsylvania, received 145. On the second ballot he was elected, receiving 218 votes, showing the unity of the district. Brother Acheson served as district N.Y.P.S. president for five years, also for five years has been the district secretary, and served as a member of the district advisory board. He is thoroughly acquainted with the district and its program.

Twenty-one churches received certificates for "10 per cent" giving for 1954

and 1955; others said they had reached that goal this year, and the whole district became a "10 per cent" district in its giving. A grand total of \$155,492.28 was raised for all purposes.

Rev. Russell E. Lewis was elected district secretary; and those elected to the advisory board were Rev. W. Gordon Graves, Rev. John Z. Andree, Maurice R. Emery, and Robert M. Ingham, Sr.

On Friday night Dr. Williamson conducted the ordination service, with the following receiving elder's orders—Eugene Bish, William W. Filer, Raymond E. Thorpe, and Wilma J. Ingham. Mrs. Dorothy Chamberlain was consecrated a deaconess, and the orders of Rev. William H. Pope were recognized, coming to us from the Pilgrim Holiness church.—GEORGE T. WOODWARD, *Reporter*.

Western Ohio District Assembly

The fourteenth annual assembly of the Western Ohio District convened at the District Center near St. Marys, Ohio, July 21 to 26. We deeply appreciated Dr. Hugh C. Benner in his first assembly here. Allowing ample time for reports, Dr. Benner kept the business of the assembly moving with interest and dispatch. His timely messages, declarative of the standards and polity of the

You and your Morals



The new liquor pitch is to women. The brewers have discovered that while only 40 per cent of the nation's women actually drink their product, grocery stores sell 55 per cent of all packaged beer. The woman is the major shopper in the grocery stores.

The industry is out to convince women that drinking, far from being something no lady would do, is what every smart woman should do. The idea of the brewers is: If we can sell "Mom," we can sell the whole family.

Reflecting this trend is a recent statement by Mrs. Virginia A. MacLaren of the Woman's Division of Licensed Beverage Industries: "A long-range program to acquaint the women of America with the industry's product, its role in gracious living, its social implications and its uses" is being launched by the Division.

To tempt the female buyer, package and label designs have undergone radical changes. In almost every case the new label has a clean look women like.

This should make every red-blooded Nazarene's blood boil. These scavengers of decency would exploit their own mothers to put another dollar in their pocket. May the sight of every one of these beer cans prod every Nazarene to voice his protest where it is being sold in the grocery stores.

**Kenneth S. Rice, Secretary
COMMITTEE ON
PUBLIC MORALS**

church, enlarged our vision and challenged us to see our task.

Dr. W. E. Albea, our beloved district leader, entering his second year of a three-year call, reported another year of progress. Four new churches were organized; the membership is now 11,172, and the average Sunday school attendance 15,029. General Budget giving totaled \$108,778, with \$141,662 given to general interests, and a total of \$1,397,389 contributed for all purposes. His report on subscriptions showed 5,658 for the *Herald of Holiness*, 6,673 for the *Other Sheep*, and 1,843 for the *Conquest*. Thirty-seven churches made a 10 per cent gain in membership, and 54 churches gave "10 per cent" for world evangelism. Dr. Albea expressed his appreciation for the spirit of harmony that continues to characterize the district,

and challenged us to in every way possible prepare for and promote the fiftieth anniversary. Among the goals he set was the organization of 12 churches, and an Easter offering of \$36,000.

Virgil P. Applegate, Leonard J. Daws, Ira L. East, and Harold E. Platter were ordained as elders in the Thursday evening service.

Mrs. W. E. Albea was re-elected district N.E.M.S. president in the pre-assembly missionary convention. Rev. Carl B. Clendenen, Jr., was re-elected district N.Y.P.S. president in the post-assembly convention.

The Nazarene Publishing House was well represented by Don Young, and the assembly was hospitably entertained under the supervision of Rev. Robert L. Ellis, host pastor.—PAUL G. BASSETT, *Reporter*.

Minnesota District Assembly

The Minnesota District conventions and assembly were held July 16 to 20, at Mission Farms on Medicine Lake, combined with camp meeting services each evening and over Sunday.

The missionary convention was highlighted by the messages of Rev. Cleve James, missionary from India, and the wonderful vote of confidence given Mrs. Roy F. Stevens, who was re-elected district N.E.M.S. president.

The district assembly, with Dr. Hardy C. Powers presiding, was a time of real blessing. His messages deeply stirred our hearts, especially as he told of the sacrificial labors of our missionaries around the world whom he visited the past year.

Rev. Roy F. Stevens, district superintendent, beginning the second year of a unanimous three-year call, gave a wonderful report of advances along every line on the district.

On Friday the district church school board, Rev. Walter Hubbard, chairman, sponsored a Sunday school convention with Rev. Earl Wolf of the Department of Church Schools as the speaker. The different phases of the Achievement Program were stressed through displays showing available materials and methods. In addition there were some very helpful workshops.

The N.Y.P.S. had their convention on Saturday and re-elected Rev. David Ehrlin as the district president.

Dr. Hardy C. Powers and Evangelist Paul Martin were the speakers for the camp meeting held nightly and over Sunday. An old-fashioned camp meeting spirit prevailed. The Lord added His blessing to the wonderful preaching and the conclusion of every service found the altar lined with seekers.

God is richly blessing the work of the Church of the Nazarene in Minnesota. There is a wonderful spirit of Christian optimism as we plan for the greatest advances yet during 1958—our Golden Anniversary year.—ROBERT E. HARDING, *Reporter*.

Western Ohio District

N.Y.P.S. Institute and Convention

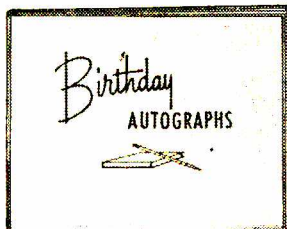
The eighth annual district N.Y.P.S. Institute of the Western Ohio District was conducted July 15 to 20 at the Nazarene Center, St. Marys, Ohio, with Rev. Wesley K. Poole as director. A well-balanced program of spiritual, physical, and mental activities united the 226 young people with the 32 staff members for victory and blessing.

Rev. Clayton Bailey, evangelist, and the Carolaires Trio from Olivet Nazarene College teamed to present a spiritual impact that resulted in glorious victories nightly at the altar.

A total of 452 Christian Service Training credits were earned through the two

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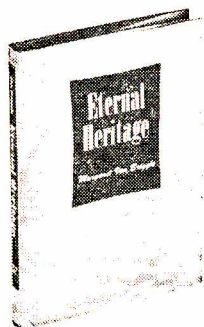
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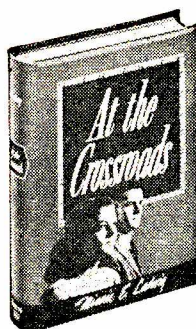
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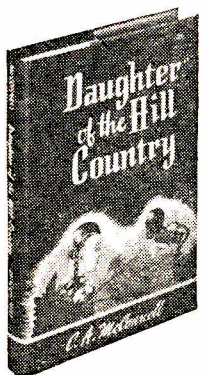
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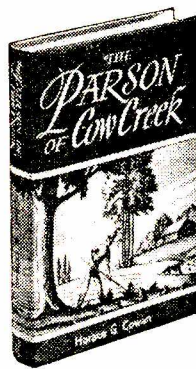
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classes offered, "Tips to Teens" and "Soul Winning."

Rev. Glenn R. Evans, dean of the institute, is highly appreciated for his direction and materials supplied for these attractive classes.

The fourteenth annual N.Y.P.S. Convention of the Western Ohio District was held July 26 and 27 at the Nazarene Center at St. Marys. Rev. James Snow, member of the General Council from the Central Educational Zone, was the featured speaker.

Four \$100 scholarships were awarded to members of the district who are enrolling in Olivet Nazarene College: Joy Martini, Ruth Henson, Lois Allison, and Scott Williams.

The following were elected to serve as district officers: Carl B. Clendenen, Jr., president; Verl Ballmer, vice-president; Wesley K. Poole, secretary; E. Leo Chance, treasurer; Glenn R. Evans, teenage supervisor; David Bassett and Joy Martini, teenage representatives to District Council.—WESLEY K. POOLE, *Reporter*.

REV. R. F. HEINLEIN



Rev. R. F. Heinlein, district superintendent of the Pittsburgh District, went to meet the Christ he loved and served so well on July 11, 1957, at the age of sixty-five. A graduate of Peniel College (Peniel, Texas). Brother Heinlein pastored in New Galilee, Pennsylvania; Mannington, West Virginia; Barberton, Ohio; Washington, Pennsylvania; and Akron, Ohio. Upon the division of the old Pittsburgh District in 1942, he was elected to the superintendency. Under his leadership the district grew from 61 to 101 churches.

Here was a servant of God who exemplified the "poured-out life." He knew the meaning of total consecration and loved God and souls better than he loved himself. Pastors and churches of the Pittsburgh District will miss his wise counsel and the inspiration of his spirit. To know him was to love him. We would be reluctant to let him go, but equally reluctant to recall him from the rewards he so richly deserves.

Funeral service was held in the tabernacle of Alameda Park Camp—the district center he loved. Dr. G. B. Williamson brought an encouraging message of our Christian hope to some fifteen hundred people in attendance. Others assisting in the service were Rev. R. B. Acheson, Rev. W. Gordon Graves, Rev. George R. Sarber, Dr. Edward S. Mann, and Rev. O. L. Benedum. Burial was at Greenlawn Memorial Cemetery, Butler, Pennsylvania.

He is survived by his widow, Mrs. Della Heinlein, of Butler; two sons, Robert Earl, of Summit, New Jersey, and Richard B., of Kankakee, Illinois; a daughter, Mrs. Kenneth Robinson, of Bethany, Oklahoma; three brothers, Lawrence and Charles, of Bayside, and Clayton, of Houston, Texas; two sisters, Mrs. Carol Pitzer and Mrs. Thomas Collier, of Refugio, Texas; and six grandchildren.

A beautiful memorial service was held at the Pittsburgh District Assembly (July 25). Rev. Harold M. Brown read the tribute from the district: "His life has been an example to both minister and layman in giving, prayer, and labors abundant. His zeal as a Christian leader has motivated us to go forth to greater accomplishments for God and His Kingdom. The Pittsburgh District will not soon forget this great man for his words and deeds. May those of us

who follow him catch his spirit and sacrifice and loyalty to God and the church. Our beloved doctrine of second-blessing holiness was the central theme of his life and ministry. We feel that our loss is his and heaven's gain and that while we attend this assembly his faith has become sight, for the goal for which he labored is attained. May God bless his memory to our hearts."

Dr. E. S. Mann, president of Eastern Nazarene College, quoted the poem "He Is not Here," in tribute to Brother Heinlein.

Dr. G. B. Williamson used the following outline for his remarks and words of tribute: "Rev. R. F. Heinlein was a man; a strong man; a dedicated man—God's man; a real father with a father's heart."

Thirty preachers were present who were on the district when Brother Heinlein took office fifteen years ago and remained under his leadership all these years.

YOUR TASK

By MARION B. SHOEN

*When life wears a mask,
Don't ever feel blue;
God has a task
He wants you to do.*

*God has a seed
He wants you to sow
Where there is a need
For new beauty to grow.*

*See through the mask;
Let nothing annoy.
Sow heaven's seed;
Reap heaven's joy.*

ANNOUNCEMENTS

RECOMMENDATIONS

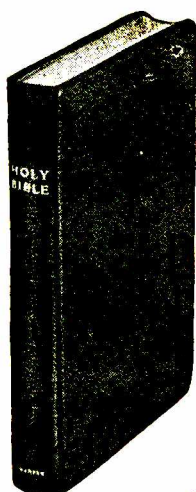
I wish to recommend Rev. James Flannery as an evangelist to our people. He has held several pastorates in the Church of the Nazarene, and recently resigned a pastorate to enter the field of evangelism. He is a good, sincere, Bible preacher. He will accept a call anywhere the Lord directs for freewill offerings. Write him, 1705 Blackburn Avenue, Ashland, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

I am happy to recommend Rev. Buddy May as evangelist to our people. He is a good gospel preacher and carries a burden for the lost. He will go anywhere the Lord leads for a freewill offering. Write him, 221 Third Street, Ashland, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

WEDDING BELLS

Miss Juanice Turner and Mr. Tommy Battin of Lubbock, Texas, were united in marriage on August 2, in First Church of the Nazarene, Lubbock, with Rev. Buford Battin, father of the groom, officiating, assisted by Rev. Milton Poole, pastor of the local church.

Marilyn Rude of East Stanwood, Washington, and Mr. Lyle E. Taplin of Bismarck, North Dakota, were united in marriage on July 19, at Marysville, Washington, with Rev. Harry F. Taplin, father of the groom, officiating.



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3 ¶ Then came Isaiah the prophet unto king Hēz-ē-kī'-āh, and said unto him, What said these

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August 28, 1957

Carlene Short of Lacey and Roger Mullins of Raymond, Washington, were united in marriage on July 14, at the Church of the Nazarene in Olympia, Washington, with the pastor, Rev. Merritt M. Mockler, officiating.

Ruth Jacobs of Olympia, Washington, and Jerry Carr of Bakersfield, California, were united in marriage on July 8, at the Church of the Nazarene in Olympia, Washington, with the pastor, Rev. Merritt M. Mockler, officiating.

Miss Mary Banman and Mr. Finn Jensen were united in marriage on July 5, at First Church of the Nazarene, Vancouver, B.C., Canada, with Rev. Donald Grobe officiating.

Miss Darlene Stucker and Mr. Robert Koch, both of Higgins, Texas, were united in marriage on June 8, at the Higgins Church of the Nazarene, with the pastor, Rev. R. L. Bickford, officiating.

Miss Alice Cloud of Higgins, Texas, and Robert Jernigan of Blackwell, Oklahoma, were united in marriage on June 7, at the Church of the Nazarene in Higgins, Texas, with the pastor, Rev. R. L. Bickford, officiating.

BORN—to Milton and Corinne (Sample) Sherar of Pueblo, Colorado, a son, Timothy Warren, on July 23.

—to Roger and Roseanna (Parker) McGuire of McPherson, Kansas, a daughter, Rochelle Denise, on July 21.

—to Rev. and Mrs. Wm. E. Shelton of McEwen, Tennessee, a son, Dexter Justin, on July 3.

ADOPTED by Rev. and Mrs. Lloyd Johnson of Sydney, Nova Scotia, Canada, a son, Stephen Douglas (he was born February 9).

SPECIAL PRAYER IS REQUESTED by a Christian man in California that his wife may be convicted of sin and find God in salvation, and that their home may be saved;

by a Christian reader in Ohio for strength to overcome a problem, and that their son may be soundly converted;

by a Christian lady in California for her brother-in-law, a licensed minister, seriously ill in a veterans' hospital—God is their only hope for him; he has two small sons and it seems is greatly needed in the home;

by a mother in North Carolina for her family, especially for a daughter who is not well;

by a Christian lady in Indiana that her husband will go to church and get saved and give up his bad habits; also for the salvation of her mother, father, and sisters;

by a Christian lady in Pennsylvania for a niece in Ohio.

DIRECTORIES GENERAL SUPERINTENDENTS

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District Assembly Schedule for '57

South Arkansas September 11 and 12
North Arkansas September 18 and 19

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District Assembly Schedule for '57

North Carolina September 18 and 19
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District Assembly Schedule for '57

Southwest Oklahoma September 11 and 12

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District Assembly Schedule for '57

Southeast Oklahoma September 18 and 19

HUGH C. BENNER

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District Assembly Schedule for '57

Georgia September 11 and 12

District Assembly Information

GEORGIA—Assembly, September 11 and 12 at Savannah East Side Church, 1939 E. Liberty St., Savannah, Georgia. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. T. W. Soles, 1932 Harris St., Savannah, Georgia. Dr. Hugh C. Benner presiding.

SOUTH ARKANSAS—Assembly, September 11 and 12, at First Church, Maryland and Battery, Little Rock, Arkansas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Kline F. Dickerson, 800 Battery, Little Rock, Arkansas. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 11 and 12, at First Church, Duncan, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining pastor, Rev. Bob Carroll, 1213 Hickory, Duncan. Send mail and other items relating to the assembly c/o Rev. Bob Carroll, Box 242, Duncan, Oklahoma. Dr. Samuel Young presiding.

NORTH ARKANSAS—Assembly, September 18 and 19, at Conway Church of the Nazarene, corner of Faulkner and Scott Sts., Conway, Ark. Entertaining pastor, Rev. Harold Latham, 523 Center St., Conway. Send mail and other items relating to the assembly c/o Rev. J. W. Hendrickson, 1922 Jefferson St., Box 907, Conway, Arkansas. Dr. Hardy C. Powers presiding.

NORTH CAROLINA—Assembly, September 18 and 19, at Northside Church of the Nazarene, 1209 Pegram St., Charlotte, North Carolina. Entertaining pastor, Rev. Byron E. LeJeune, 1209 Pegram St., Charlotte. Send mail and other items relating to the assembly c/o Dr. Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina, Dr. G. B. Williamson presiding.

SOUTHEAST OKLAHOMA—Assembly, September 18 and 19, at Arlington Church of the Nazarene, 1900 E. Arlington Blvd., Ada, Oklahoma. Entertaining pastor, Rev. Clayton Garner, 10th and Francis, Ada, Oklahoma. Send mail and other items relating to the assembly c/o Rev. Glen Jones, 1020 E. Sixth St., Ada, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA—Assembly, September 25 and 26, at Fort Mill Church of the Nazarene, Harris Street, Fort Mill, South Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. C. M. Knight, 107 Harris St., Fort Mill, South Carolina. Dr. G. B. Williamson presiding.

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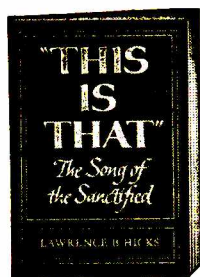
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