

# Herald of Holiness



Official  
Organ  
of the  
Church of  
the Nazarene

August 27, 1958

Those who have strong convictions that their religious beliefs are right make converts most successfully. Even if in some points they are in error, the certainty of their faith contributes to the zeal and the effectiveness with which they speak.

On the contrary, those who spend their time theorizing bear indefinite witness and make few converts. Their followers blend easily into a broad pattern of thought and practice, shift their positions without pain or loss, and seldom give their lives to a great cause. They follow a course of compromise. Nothing is to them of supreme importance in the realm of faith. Probably everyone will eventually be saved anyhow, they rationalize. Having loosed their anchor, they drift from

**THERE  
IS  
DANGER  
IN**

## *Dimming Our Distinctions*

*General Superintendent Williamson*

broad-minded tolerance to liberalism or to any other religion, and possibly to atheism.

Communism is committed to a false social philosophy and to godlessness. But it continues to spread throughout the world while democracy, grown passive, makes compromise with the most enslaving tyranny the world has ever known. Moslem religion, fanatical in its zeal, making converts by the sword if need be, continues to win over those who know only traditional and formal Christianity.

In the Church of the Nazarene we hold to some distinguishing beliefs. The following is a brief summary.

1. We believe the Bible as God's Word is the foundation for our faith and the rule of our living.

2. All men are lost without Christ as Saviour.

3. Jesus died to save and sanctify all who believe.

4. These beliefs provide sufficient cause for all-out evangelism to convert the world and lead all men on the way of holiness to heaven.

We must believe what we preach is a life or death issue. We must have new appreciation for our distinguishing features and new dedication to them. Those who would dilute our doctrines, discount our experience, compromise our standards, and divert us from our purpose are the most effective agents of our destruction. They make it easy for themselves and others to take the broad way. We are in a vulnerable position when our lines of demarkation are dim.

It is time to renew our covenant with God, our forefathers, and our posterity. We are "called unto holiness."



# LATE NEWS

## Telegram . . .

St. Louis, Missouri—Golden Anniversary year Missouri District Assembly at Fredericktown characterized by mighty visitation of the Holy Spirit. Senior general superintendent, Dr. Hardy C. Powers, presided with grace and efficiency. District superintendent, Dr. E. D. Simpson, re-elected for thirteenth year by overwhelming vote of confidence. Grand total raised for all purposes by the district, \$656,059; given for General Budget, \$54,426. The Golden Anniversary year district revolving fund reached a total of \$43,000. District goal of twelve new churches for the year—five new churches thus far. Mrs. J. W. Hoffer re-elected N.F.M.S. president; M. L. McCaskell, newly elected N.Y.P.S. president. Ordained to the ministry—Millard Reed, Bobby Lee Worley, John Sartin. Missouri District leads denomination in purchasing forty-one beautiful "Master Church Signs" for church advertising. District showing strides of progress under good leadership of Dr. and Mrs. E. D. Simpson—C. William Ellwanger, Reporter.

After serving as pastor of First Church in Anderson, Indiana, for more than five years, Rev. Myron C. Morford has resigned to accept the pastorate of First Church in Midland, Michigan.

Rev. W. M. Hodge of St. Paris has resigned and has accepted a call to pastor the church in Paulding, Ohio.

Pastor Paul Darulla writes, "After serving the wonderful people of Wheeling for over seven years, I have resigned and accepted the pastorate of the Elk River Church in Charleston, West Virginia."

After pastoring the church at Winamac for eight years, Rev. Truman W. Carter has resigned to accept the call to pastor the church in Hobart, Indiana, effective at district assembly time.

Mr. and Mrs. Martin Reinholdt, members of the Church of the Nazarene, Longview, Washington, celebrated their fiftieth wedding anniversary on July 27. Friends and their family of four daughters and two sons and the families of each joined them for this occasion. Mr. and Mrs. Reinholdt were converted in 1908 and joined the Church of the Nazarene in North Dakota the same year. This is truly a "Golden Anniversary" for them.

## Herald of Holiness



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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.

After serving the Cross Lanes Church, Charleston, for more than four years, Rev. Carl W. Gray, Jr., has resigned to accept a call to pastor the church in Wheeling, West Virginia, beginning his work there in late August.

Mrs. Richard S. Anderson, wife of the founder of our mission work in Guatemala, died suddenly August 8, after a very brief illness. Further details will appear in the October *Other Sheep*.

Pastor W. H. Gentry sends word: "We are happy to report that the second annual Hendersonville (North Carolina) camp was wonderful. People came from far and near, from several states. Souls sought God each night, and on the closing night the fifty-foot altar was too small. Many seekers found help from God. Evangelist C. B. Fuggett and Professor A. C. Wakefield were the special workers, and God used them in a wonderful way to help souls."

Evangelist Melza H. Brown writes that he is leaving the field of full-time evangelism, although he regretted to cancel a three-year-slate. He has accepted the vice-presidency of the Nampa Business College and will be devoting most of his time to that work. However, he will still be available for week-end meetings or holiness conventions in the area of Nampa, Idaho.

Upon completion of twelve years as leader of the Maritime District, the resignation of Rev. J. H. MacGregor as superintendent was received and accepted with regret by delegates to the recent fifteenth annual district assembly in Oxford, Nova Scotia. General Superintendent Hardy C. Powers stated that the district was in the best condition in its history and had made splendid progress under the direction of these devoted leaders, Rev. and Mrs. MacGregor.

Pastors, delegates, and visitors at the assembly gave many expressions of appreciation and love to Brother MacGregor, who will become pastor of the Main Street Church in Toronto, Ontario, Canada.

Dr. Powers, presiding officer, nominated as Mr. MacGregor's successor Rev. Bruce Taylor, a native of Canada, who has been serving as pastor of First Church in Augusta, Maine. The district assembly elected Brother Taylor as its next superintendent. Delegates also voted funds for the purchase of a district parsonage in Oxford, Nova Scotia.

The blessing of the Holy Spirit was evident in all services. There was a wonderful unity experienced and a feeling that the district was certain to go ahead. Attendance at the night services reached a high of four hundred persons, which was considered good. Membership of the Maritime District churches now totals about seven hundred.—*Nazarene Information Service*.



# SAY SO!

*By General Superintendent Young*

No one can read the New Testament even casually without discovering that the whole strategy of Jesus' gospel mission was to begin with a few insiders and then send them out by twos to spread the good news of salvation. When we look closely at the first leaders chosen by the Master we are soon convinced that the spiritual life within and a vital relationship to Him as Lord were far more important than abundant talent and previous training. From the beginning days of the New Testament Church this moral earnestness was prevalent, for their message was never spoken in the passive voice.

The Church of the Nazarene is a twentieth century denomination, but its fundamental outlook and technique today are actually primitive. The prime requirement for witnessing for Christ is a desire to do so, and the witnessing itself is normal. Not all Christians are equally articulate in their witness, however, but now, as always, love finds a way. The most telling witnesses are not often the glib ones.

The call to the entire church to witness for

Christ in a special way October 5 to 12 strikes a vibrant response within my heart. The goal is to witness to one million souls in one week. To be sure, this program could become merely dutiful and perhaps mechanical, but I believe the very performance of the undertaking will prove a great blessing to our people. Already I have learned of one district that plans an all-night of prayer the Saturday before and has blocked off hours for prayer with individual assignments accepted. Another district has planned a whole week of prayer in preparation for this wonderful week.

Perhaps nothing that has been proposed for our anniversary year is more significant than this. Would it not be a tragedy after raising a million dollars for world evangelism at Easter to do it again at Thanksgiving, but make only a spurious and partial effort to witness to a million souls October 5 to 12? We must not fail God or souls. "Let the redeemed of the Lord say so" (Psalms 107:2). Every true Christian in our church is a witness.

Let us relate our testimony to our local churches and to our regular services. It may please God to give us a harvest of souls before 1958 comes to an end. May it be so!

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*From One of the "Old-timers"*

## ON MY KNEES

*By F. M. LEHMAN\**

I like to steal away to some secluded place, and kneel before the Lord in secret prayer; I like to feel the glory waves come rushing down through space, and feel that He has lifted every care. The burdens that I thought I had, somehow have slipped away; beneath me are the Everlasting Arms; that little talk with Jesus there has turned my night to day, and clothed the future in a thousand charms. It seems that dear old Abraham is kneeling with me

there, and others of the misty long ago; to hold there sweet communion in the secret place of prayer, the place where God has lifted many a woe. I feel a sweet relationship with those who knew their God, who passed through waters deep; o'er stormy seas; so, when I pass through trials sore, or pass beneath the rod, I wait for God to help me—on my knees.

I love to steal away alone, and hold communion sweet with One who always understands me best;

\*February 25, 1914, "Herald of Holiness"

I like to throw my weary self all broken at His feet, and let Him soothe my troubled heart to rest. I love to think He watches me while toiling at the plow, oft weary, worn beneath a burning sun; to thank Him for the seasons of refreshing I have now, and heaven when the toils of life are done. The saints of all the ages passed along this same old way—they toiled; they fought; their faith was sorely tried; but when the load grew heavy they would steal away to pray, and draw new strength from Christ, the Crucified. 'Tis better, far, to go with Him through toil and wearying strife, than go through life on flowery beds of ease; for when the war is over we shall have eternal life, He gave us while before Him—on our knees.

Old Abraham and Isaac prayed, and Jacob all night long, Elijah shut the heavens by his prayer; king David knew the worth of prayer he interspersed with song—in fact, we find them praying everywhere. See Daniel in the lions' den, who braved the king's decree; who made old king Darius walk the floor; he prayed and locked the lion's jaw—until they set him free—a thing the world had never heard before. Hear Paul and Silas in that jail strike up their sweet duet, with bleeding backs and feet fast in the stocks; when, suddenly, the earthquake came—God answers prayer yet—and every prison door His power unlocks. Then shout it out—He answers prayer! God answers prayer today! proclaim it over land, and rolling seas! How blest the man who often steals away alone to pray, and learns God's precious secrets—on his knees.

I've heard the harp with silver strings soft swept by angel hands, as I have knelt alone before His Word; and I have caught by faith's strong eye, shorelines of other lands, until my soul to strange delight was stirred. I've caught the gleam of minarets, and towers, and dizzy spires of that fair city on the crystal sea; oh, how my soul was moved to praise, and strengthened my desires, while waiting there upon my bended knee. I've caught the white-robed forms of those so long gone on before, who on the city threshold for me wait; I worshipped as I listened there on Time's receding shore, alone in prayer outside the half-flung Gate. I love to steal away alone and talk with Him a while, while others live the life of careless ease; for there is One who listens there and meets me with a smile, when thus alone before Him—on my knees.

**In the gale of adverse winds, adjust your sails, steer the gear, and go somewhere; that beats a dead calm.—E. A. Fergerson (Jan. 19, 1907, *Beulah Christian*).**

*As a Layman Sees It:*

# HOLINESS versus MAMMON

It is doubtful that any responsible person, or group of persons, in the Church of the Nazarene will ever advocate the elimination of the doctrine of entire sanctification from the *Manual* as the cardinal doctrine of the church. There is, however, a dangerous possibility of drifting from the holiness emphasis on the avenue of indifference created by the love of money. As a matter of fact, some are already engulfed in this landslide.

This monstrous spirit is probably the greatest enemy of the Christian today, and, incidentally, the most subtle. Mammon is indeed a powerful god! The sinister process by which this type of materialism destroys the "first love" of good people is appalling.

Jesus saw this problem and in His high priestly prayer recorded in John 17 He was motivated doubtlessly, at least in part, by His awareness of this growing problem. In Matthew 6:24-34 He deals very urgently with the matter. Pastors as well as people, poor as well as rich, are in danger of being snared by the love of money, for Mammon is a persuasive god.

The hope and way of escape for the Christian today (as in other days) are to be found in a careful nurture of the Holy Spirit within by the means of devoted prayer, obedience to the still small voice of God, and a daily search of His Word.

Couple this with a ministry faithful to our cardinal doctrines and fearless in its attack upon the spirit of mammon and our people can weather this or any other storm.

The dangerous world in which we live calls for a courageous people, willingly and ruggedly doing exploits for Christ (and when necessary, at great personal sacrifice), for such is the genius of our church.

We must "buckle" on the "whole armour of God" and destroy the enemy whom Jesus called Mammon and whom we know today as one of the worst forms of "materialism."

"Holiness unto the Lord" must be our watchword, "Called unto holiness" our battle song, and purity of heart our way of life. "The very God of peace sanctify you wholly; . . . Faithful is he that calleth you, who also will do it" (I Thessalonians 5:23-24).

## Eloquence

*(From a minister's bedside)*

*No teaching, no preaching,  
No pastoral calls,  
No errands of mercy;  
But within these four walls,  
With pain his companion,  
He quietly lies  
With a smile on his lips  
And a light in his eyes.*

*Patiently waiting  
He passes his days,*

*Joyfully, lovingly  
Giving God praise!  
Serving no longer?  
By night and by day  
He is proving the things  
That he once used to say.*

*He has found Christ sufficient,  
No questioning, "Why?"  
No doubting to cloud  
His spiritual sky.  
Just looking to Jesus,  
'Mid suffering, content—  
No sermon, I'm sure,  
Could be more eloquent.*

**By ALICE HANSCH MORTENSON**

# The Challenge of Retirement Years

**By L. GUY NEES, Pastor, First Church, Los Angeles, California**

According to the *U.S. News and World Report*, the number of retired persons is constantly increasing. Ten years ago, 55 per cent of married men sixty-five and over were still working. Now, only forty-two per cent of husbands sixty-five or more continue to work. Modern social trends all point toward earlier retirement and more leisure time in the latter years of life. This means that we will have an increasing number of retired but very active persons in our churches. What shall these persons do? Many will want to catch up on some well-earned rest and opportunity for travel, but can a sanctified person be content merely to enjoy himself and spend fifteen or twenty years in self-indulgent leisure and rest? I think not. Granted that many of these people will be infirm and unable to carry on too active a life, yet many of them are in excellent health and are well able to give very active service and participation in the work of the church.

For many these years could be years of fruitful productivity. No one should take the attitude that merely because he is sixty-five, or seventy-five or older, that his years of creative ability are over.

At eighty-three, Thomas Edison made pioneering studies on the production of synthetic rubber. At seventy-nine, Paderewski was still a master of piano, giving concerts before large audiences. Alfred Lord Tennyson published one of his most memorable poems—"Crossing the Bar"—at eighty-three. Benjamin Franklin was ambassador to France when he was seventy-eight and wrote his autobiography after eighty. Such present-day outstanding persons as Grandma Moses, Dr. Albert Schweitzer, John Foster Dulles, and President Eisenhower, all confirm the fact that a person need not be through with life at age sixty-five.

They tell me that one of the most tragic and serious things that can happen to a retired person is to cease activity entirely. Everyone needs something to occupy his mind and time, and it would be well, I think, for retired persons to perfect some old skill or develop some new one and perhaps even in these latter years enter into a creative field that would be more significant than anything previously accomplished in life.

Then too, these years ought to be years of very helpful co-operation in the church. It seems to

me that all of our pastors should have an increased number of "assistants" now that more people have an increased amount of leisure time. No pastor that I know of is able to do all of the visitation that he would like to get done. Wouldn't it be a wonderful thing if many of these active retired people would call upon their pastor and offer their time for this important work? For years they have been tied down with family responsibilities and regular hours at the job, but now they have free time and could very easily spend parts of two or three days a week in the visitation program at our churches.

What a blessing these older people could be in the homes of our people! These who have mellowed and seasoned with the presence of God over many years would be able to bring helpful words of encouragement and strength to those who are passing through many of the same problems through which they have already successfully come.

Also there are so many places of service in the church that always need filling. No one should assume that merely because his family is raised and away he has no contribution to make in the Sunday school and youth program of our churches. Many of the most efficient and helpful Sunday school and youth workers I have known have been those who are past middle age. To me there is nothing more beautiful than a gray-haired person with a tender heart and compassion and love for God's kingdom and people.

For many these retired years can be years of

more liberal giving than ever before. Through the years they have been faithful in their tithes and offerings, but have always been confronted with the responsibilities of family expenses, etc. Now both their wants and their needs are greatly reduced. Whatever income they might have—retirement salary, investments, property income, savings, etc.—can be more liberally shared with God's kingdom.

If the above suggestions are impossible or do not apply, I have one final suggestion. If there is any measure of health and strength, these years of retirement could be spent in earnest prayer for God's kingdom. Who better than our sanctified senior citizens would pray the "effectual fervent prayer of a righteous man"? They know both the pitfalls of sin and the possibilities of grace. They could say with the Psalmist, "I give myself unto prayer." Untold blessing would result if hundreds of our retired people would send volumes of prayer to God's throne of grace in behalf of His work and workmen. Nothing encourages me more than to have one of these people say to me on Sunday morning, "Pastor, we are praying for you."

The Bible declares, "With long life will I satisfy him, and show him my salvation." An increased number of our people are experiencing the reality of this scriptural statement, and it is our desire to help them to see the reality of

*E'en down to old age all My people shall prove  
My sov'reign, eternal, unchangeable love.*

## With Our PIONEERS

Rev. B. A. Moores, of Greenbelt, Maryland, has a personal reason for remembering the great union assembly at Pilot Point, Texas, in 1908. He was formally ordained at that time and his elder's orders were signed by Dr. E. P. Ellyson, one of the first three general superintendents, and Rev. J. D. Scott, secretary.

"That was a glorious and never-to-be-forgotten assembly," he wrote recently. "I recall clearly the hallelujah march we

had around the little brown tent. It was led by Dr. Bresee, Brother C. B. Jernigan, and Brother I. G. Martin.

"In my mind's eye I can see that long, circling line of followers, waving handkerchiefs and singing 'We're Marching to Zion!'"

Brother Moores was licensed to preach originally at Greenville, Texas, in 1903, and the license was renewed at Blossom, Texas, in 1904. He still has his first license.

He is one of ninety-eight surviving elders in the Nazarene denomination who have been members for fifty years or longer. "The good God has spared me to yet remain and witness to His great salvation in saving and cleansing power," he wrote.—*Nazarene Information Service.*

# “They That Worship”

By JEAN LEATHERS PHILLIPS

*True worshippers shall worship the Father in spirit and in truth (John 4:23); . . . in the beauties of holiness (Psalms 110:3).*

The desire to worship is as common to mankind as hunger for food and thirst for drink, longing for shelter or association with others of his kind. The word worship comes to us from the Anglo-Saxon, and denotes worth-ship, a recognition of the worth and worthiness of one to be worshiped. And the other way around the circle of English language origin we get the word devotion, with approximately the same meaning, from vow, the dedication of a thing to a purpose, or of oneself to a supposedly worthy cause or person.

Jesus taught that worship, to be acceptable to God, must be lifted to its highest possible pinnacle and become worship in the Spirit, for God is a Spirit. This is the supreme test of worship. The spirit is the citadel, the last bastion of the self, the ego, and mankind will surrender everything else first. Heathen and pagan religions are almost totally worshippers of things and some small spirit the thing may circumscribe. Idols, images, places, heavenly bodies, animals, or birds, almost everything imaginable, is worshiped somewhere on the earth, often with great personal sacrifice.

Worship, in the Old Testament days, was built up from the limited revelation of which men were capable toward worship in the spirit, and the Psalmist and the prophets caught the great truth and attained to it. But largely it waited for the descent of the Holy Spirit for man's enlightenment, empowerment, and purifying, before he could so worship.

In these, the late days of the Church age, the battle goes on. The unsaved worship leisure, prosperity, things, self-will, accomplishment. The carnal battle between these earthly things and the pure worship of the Spirit in the spirit. The holy human being fights a continuous stream of temptation in order to keep his worship in the spirit, for nothing else is more hateful to the enemy of the souls of men than for them to recognize the worth-ship of God.

To worship in truth is an equally high pinnacle of worship. To thwart spiritual worship the enemy fights truth with all his demoniac might. The unsaved see little spiritual truth. The carnal see some of that pure truth which is in and of God but are often tripped into error and untruth by the enemy

working in his last stronghold, the unsanctified nature. The sanctified see truth through the spiritual light, spiritual vision, that comes to them through the indwelling and cleansing Holy Spirit, who imparts to them the mind of Christ in the measure they are able and willing to receive it. And the sanctified man must constantly be on guard against temptation in the form of deceptions; for the human itself is subject to the tempter's playing on its self-interest and legitimate personal needs and enjoyments.

“. . . in the beauties of holiness.” Here lies the touchstone of spiritual worship. Many of the failures of the Old Testament period were overlooked by a merciful God because of men's limited light and understanding. There is a great deal that is sub-Christian in that period and in its scriptures. But we who have had the privilege of hearing the gospel are without excuse before God. For the dual enablement, the purifying and empowering presence of the Holy Spirit, are available, revealed, promised, and commanded. “The beauties of holiness” are the likenesses to God as revealed in Christ, and they are numerous, yet unified. They show forth in a diversity of gifts and graces, but for one and only one purpose, for pure worship and the increase of the Kingdom, the power and glory of God.

“Thy people shall be willing in the day of thy power.” The day of His power is the time of His dispensation of His Spirit and we are living in that day. The will is the all-time abiding place of the spirit of man in this world, a sanctuary God does not ever forcibly violate. Man may will his way to eternal destruction and God cannot save him against his will. But when the Spirit of God is received there, the will belongs to God to guide and direct, and the least of His humankind may be lifted to the highest heights of spiritual worship—“in spirit and in truth” and “in the beauties of holiness.”

“God gives us light that we may see ourselves and our own need, and the way of salvation; but everything depends upon walking in that light. Anything less brings darkness and deadness of soul.”—*Selected.*

# How to Be a



# HAPPY NAZARENE

By **RICHARD S. TAYLOR**

Principal, Nazarene Bible College, Sydney, N.S.W., Australia

### III. Missionary-minded and Optimistic as to His Church

Finally, the map of the world advertises that we have no intention of being either silent or satisfied. We believe firmly that the whole world needs the message of heart holiness in Christ, and we propose to take the message by every means at our command as rapidly and extensively as possible. We aim to be soul winners both individually and collectively. Every Nazarene should think of himself as a missionary. To this end we have prayer meetings and revivals, budgets and boards, home missions and foreign missions, superintendents and secretaries, youth societies and church schools, Lamplighters' League and visitation campaigns, colleges and seminary and Bible schools, publishing house and radio program.

If members prefer reticence and inaction, sitting at home with prayerfully folded hands, and fear to be positive lest they give offense, and feel that trying to change others is not good taste, and believe that promotional methods are inventions of the devil, and that aggressive evangelism should give way to the gentle pleasantries of little mutual admiration societies—they have little hope of being happy Nazarenes. They are sure to complain that there are too many services and too much organization, and that Sunday is no longer a gentle day of quiet, and they can no longer have their evenings and week ends in uninterrupted peacefulness and rest—for the church has barged in and is taking too much time. . . . There is a minimum level of zeal beneath which one's spiritual temperature must not be allowed to fall if one would be a happy Nazarene.

Two more things must be said. The Church of the Nazarene is essentially a pioneer movement. This is especially true in countries and fields where it is still relatively new and unknown. Happier will be the Nazarene who has the stuff of the true

pioneer in him, and is willing to face the inconvenience and often the misunderstandings and reproach which are generally attached to new movements. If he can "despise the shame" and at the same time avoid a persecution complex, if he can obey the scripture which commands him to "despise not" the "day of small things," if he is willing to worship in small places and face a bit of social ostracism, if he is willing to work with plain people and plain preachers, being urged on by love for God and faith in the message, and the divine conviction that this is God's will for him, so that he will gladly put his shoulder to the wheel and by prayer, toil, and sacrifice determine to make a small thing bigger, to the glory of God, he will be shouting happy all his days.

And if he needs it, he can turn to the Scriptures for comfort and read where Paul too was accused of "sectarianism" and "heresy" when he identified himself with a pioneer movement, and he can take heart in learning that Paul's movement was even of the same name! For Tertullus, trying to accuse him before Felix of the worst crimes possible, gravely charged him with being a "ringleader of the sect of the Nazarenes." In his reply Paul felt complimented, and exultantly acknowledged the truthfulness of the charge (Acts 24:5, 14). It may be that he was thinking of the words of the prophets concerning his Lord and Saviour: "He shall be called a Nazarene." Happy is the Nazarene who, while avoiding bigotry and denominational pride, and the false assumption that Nazarenes are God's only people, nevertheless refuses to be browbeaten into embarrassment because of being linked with a despised cause, but rather takes heart in knowing that he is a fellow of Paul, and that even the very name has a scriptural origin.

The other final word is this: Happy is the Nazarene who learns to keep the faults and virtues of his chosen denomination in proper perspective. Unless he is hopelessly blinded by love and opti-





**News  
in  
Picture**



**REGISTRATION OF THE CHURCH OF THE NAZARENE in India has now been completed after many months of preparation. In this picture you see Rev. Prabakar Bhujbal, Mr. S. P. Dongerdevi, Mr. Kondu Yangad, Rev. Suwartik T. Gaikwad, Rev. Samuel J. Bhujbal, representing the Indian people; and Rev. Earl G. Lee, Rev. William J. Pease, Rev. Clarence Carter, and Rev. John McKay, representing the missionaries and the general church.**

mism he will discover flaws in every phase of the church. He may quietly pray for improvement and seek in legitimate and judicious ways to bring about corrections. But he will not become so engrossed with weaknesses that he sees nothing else, and thereby become a brake instead of an engine, and by habitual carping aggravate the faults and dissipate the virtues. He will see that basically the

church is sound, in its doctrinal emphases, its polity, and its personnel—from the general superintendents to the home mission pastors. In this knowledge he will rejoice—and rejoice still more in the further knowledge that in spite of faults and human weaknesses God raised up the people called Nazarenes, God is leading them on, and God *has called him to be one.*

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**We Celebrate!**

To the Lord be all the glory!  
It was He that led the way  
For our church in its beginning  
To her present state today.

**By F. W. DAVIS**

Many hardships were encountered  
By our faithful pioneers;  
Never did they swerve or falter,  
But were true through toil and tears.

We admire such faith and courage,  
Backed by power and love divine.  
They went forth with God to conquer,  
With love's candle here to shine.  
In our fiftieth anniversary  
Let's determine in our heart  
That their God, His grace and glory  
From our lives shall not depart.

## Lord, Help Us Forget

By PAULINE E. SPRAY

The disagreeable odor of burning food and the sight of smoke billowing forth from the edges of the oven door, abruptly brought the housewife to her senses. Rushing into the kitchen she threw up her hands in horror.

"Oh! I forgot my cake!" she cried.

But alas! It was too late. The damage was done. The cake was burned to a crisp; the house was filled with smoke; and there would be no dessert for dinner that evening.

Forgetfulness can be destructive. It often is. Yet, there are times when it can be beneficial. The ability to stop remembering is something well worth cultivating.

God has the ability to forget. When He saves a soul, He casts that person's sins out of His memory. He has promised: "For I will be merciful

to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:12).

If we are to be Christlike, we too, must learn to forget.

First, when one is born into the kingdom of Heaven, he must forget his former life. The past is gone. Henceforth, he is to live for the future.

Too many people have made the error of remembering their sinful pleasures. Before they knew it Satan had taken advantage of those memories, implanted desires for the old life in their hearts and weakened their resistance to temptation. In a short time these temptations materialized into committed sins. Peace and joy vanished because they failed to forget.

Ruth was willing to forget her home and loved

## TONIGHT I Was Ordained!

Tonight I was ordained; Insignificant words to another, perhaps, but not so to me. For how could any once-in-a-lifetime experience be insignificant? Ordination! What a wealth of meaning the word carries with it. In unmistakable tones it whispers to my soul. Of what? Of a divine call to be holy. Of a divine commission to be busy. Of a divine charge to be faithful. Of a divine promise to be fruitful.

Tonight I was ordained! Only a ritual, you say—a form, a farce, an empty motion, a meaningless custom? Never! God forbid! For as the hand of the general

superintendent was placed upon my brow, the hand of the church was placed upon my life, and the finger of God was writing indelibly upon my soul; the writing said, "I have chosen you." No longer can I then live as a mere man but rather as a "man of God"—called of God—ordained by God—empowered by God—led by God. The vows of the Divine are upon me. The trifling, the transient, the temporal may satisfy others. My vision is higher. The course of study is behind. The course of service is ahead.

Tonight I was ordained! I entered into the greatest fraternity in the world—that of the brotherhood of Nazarene elders. It will shortly be recorded at our temporal headquarters in Kansas City but it has already been recorded at our eternal headquarters in that heavenly city. I marvel! I rejoice! I tremble! My God, my church, my charge, I will die before I will fail you.

—Ron Borden, Pastor  
Saskatoon, Saskatchewan, Canada

ones. She chose to turn her back on all the familiar scenes, and travel into a new and strange country. There she made a new life for herself and her mother-in-law, Naomi. And she was not without reward, for in due time Ruth became the ancestress of David, of Christ. Matthew honored her by including her as one of the four women mentioned in his genealogy of Jesus.

If we are to experience true happiness in this life and in the life to come, we must forgive and forget the wrongs committed against us by others. As Browning wrote, it is:

"Good, to forgive;  
Best, to forget."

As we forgive others, we need also to forgive ourselves or our own failures and mistakes. At some time or other, everyone fails to act or react perfectly. How eagerly the enemy takes advantage of these occasions. "You really made a fool of yourself," is one of his most popular taunts. But he doesn't stop there. "Why don't you give up? What's the use of trying again?" he jeers.

When a mistake has been humbly repented of, the sooner it can be forgotten the better. All humanity alike is subjected to weaknesses and shortcomings. Only God is divine and never makes an error.

Forgetfulness can be costly. Yes, it can be embarrassing too, on occasions. But in this Christian walk it has its place. Haven't you found it true? There may be times when we might do well to pray, "Lord, help us forget."

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## Not by Bread Alone!

*I cannot live by bread alone.  
My soul cries out for food;  
A hunger for the Living Bread  
I feel in solitude—  
A hunger only God can feed  
With blessings of His love,  
With manna from His gracious hand,  
Sent down from heaven above.*

*Why should I think that bread alone  
Is all that I need give,  
When in my pathway stands a soul  
Who needs my help, to live?  
My task is not with bread alone  
The needy to supply,  
But by my love and prayer and help  
Their souls to satisfy.*

**By PEARL BURNSIDE McKINNEY**

*Lawlessness, disobedience—*

## This Is a Different Age

Many individuals are operating their lives in an anemic, lawless, antinomian framework in this day of tension. Entire denominations close their eyes to committed sin. Society produces hardened criminals from pampered, unchastised, disobedient offspring. Nations have forgotten God! The educators of the day rely almost completely upon psychological endeavors to solve the problems of behavior. But in spite of the progress in education, in spite of strides made in scientific fields, and in spite of all that society has accomplished, our people are fast becoming a people of low morals!

We refuse to listen to our elders because they are "too old-fashioned." Parents refuse to apply the "board" of education because child psychology is the answer for this day. Churches refuse to demand standards; preachers refuse to condemn sin; educators refuse to teach a high standard of ethics—all because this is a different age, an atomic age! Adopt a "hands off" policy, let everything and everyone drift freely, and we will develop an ideal society—a utopia!

This sounds interesting but, needless to say, this has not been the proper solution; this has only added fuel to the fire. But there is an answer—and it is as ageless as eternity! Christ is the answer! He transformed Paul, the chiefest of sinners; He changed Zacchaeus to a monument of honesty; He gave new life to Nicodemus; through Him Peter the backslider became Peter the bold! Yes! Christ is the answer! This is a different age, but He is the same Christ—for "Jesus Christ [is] the same yesterday, and to day, and for ever" (Hebrews 13:8).

**By ELTON W. HOUSE**

Student, Northwestern University, Evanston, Illinois



# ... GUEST EDITORIAL

By WILLIAM M. GREATHOUSE, *Pastor, First Church, Nashville*

## **The Bulwarks of Zion**

The forty-eighth psalm exults in the glories of Zion. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion." It throbs with enthusiastic triumph because of Zion's deliverance from her foes. "For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. . . . Let mount Zion rejoice."

Then the Psalmist pauses and calls upon all true worshipers to consider the security of Zion. "Walk about Zion, and go round about her: tell the towers thereof. *Mark ye well her bulwarks.*"

In this our Golden Anniversary we feel something of the same exultation of spirit which moved the Psalmist to pen this paean to Jehovah. How beautiful *our* situation! How mighty *our* deliverance! How glorious *our* God! But let us do more than rejoice; let us mark well the bulwarks of our Zion.

### **1. Doctrinal Purity**

From the beginning we have been steadied by clear and deep convictions concerning divine truth. Dr. Timothy Smith has edited a book of Dr. P. F. Bresee's sermons under the title *The Certainties of Faith*. The buoyant faith of these sermons is inspiring. Our founding fathers breathed the atmosphere of certainty. Most of all they were con-

vinced of the absolute sufficiency of the grace of God to deal adequately with the sin problem. They were sure, with Wesley, that sin need neither reign nor remain.

The doctrinal genius of our Zion has been to major on majors and minor on minors. From the earliest days our maxim has been, "In essentials unity, in nonessentials liberty, in all things charity." We have steadfastly refused to enter into doubtful disputations.

Dr. J. B. Chapman used to insist that we must hold a short line and defend it well. This short line is found in our Agreed Statement of Belief. Our *Manual* states that we require agreement only on those doctrinal points we deem "essential to Christian experience." Accordingly, it lists eight key tenets:

1. We believe in the one God—Father, Son, and Holy Spirit.
2. We believe in the full inspiration of the Old and New Testament Scriptures; that they contain all truth necessary to Christian faith and living.
3. We believe that all men are born with a depraved, fallen nature.
4. We believe that the finally impenitent are hopelessly and eternally lost.
5. We believe that the atonement through Jesus Christ is for the whole human race, and that whoever repents and believes on the Lord Jesus Christ

is justified, regenerated, and saved from the dominion of sin.

6. We believe that justified Christians are to be sanctified wholly, subsequent to regeneration, through faith in Christ.

7. We believe that the Holy Spirit bears witness to both the new birth and entire sanctification.

8. We believe that our Lord will return, the dead will be raised, and the final judgment will take place.

Our steadfast adherence to these scriptural teachings is essential to the maintenance of vital spiritual life. Only as these doctrines are set forth by our

preachers and teachers in their Biblical settings can we hope to keep alive the work of God. And we must continue to emphasize with unabated zeal our distinguishing tenet, that believers may and must be sanctified wholly by the baptism with the Holy Ghost. This doctrine is our reason for existing as a church. Mark well this bulwark of doctrinal purity.

## 2. Scriptural Separation

Our founding fathers also took seriously the exhortations of the New Testament to separation from the world. They included in our General Rules the quotation of these scriptures: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14, 17).

Our *Manual* spells out the implications of this call to separation. We must avoid "songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oath-bound secret orders or fraternities."

If our Zion is to be protected from the enemy, this bulwark must be maintained. There is a self-

righteousness which pulls its skirts about itself and says, "I am holier than thou"; but our threat is largely in the area of worldliness.

Worldliness is Hydra-headed. In one person it manifests itself as pride and vanity; in another, as a spirit of selfishness. In one, as a compromise with the standards of holy living; in another, as a materialistic bent. In one, as a pleasure-seeking spirit; in another, as a this-worldly philosophy of life. Worldliness is the spirit of this unregenerate age.

"The whole world lieth in wickedness," said John. Holiness now as always means separation—from sin and the world, to God. If our Zion is to maintain her spiritual glory, she must flee the world—its philosophy as well as its pleasures, its spirit as well as its deeds.

## 3. Evangelistic Fervor

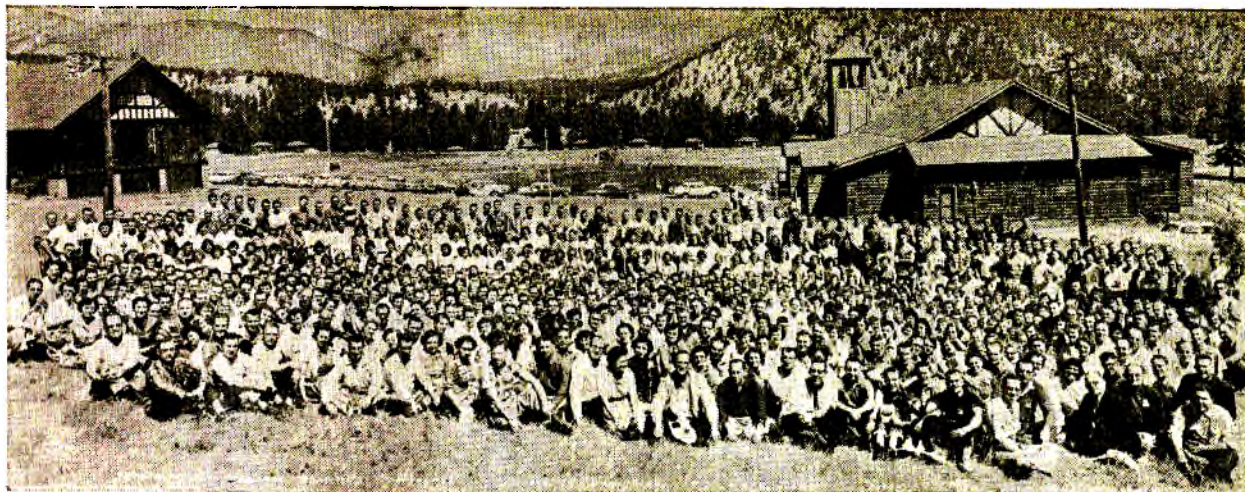
Our founding fathers were men whose hearts burned with a passion for the salvation of lost souls. They founded missions and churches in the cities to reach the neglected masses with the good news of full salvation. They were men of single-minded purpose, "to snatch brands from the burning." Their preaching was evangelistic. They insisted on their converts' witnessing to the work of God in their souls. They preached and practiced house-to-house visitation, in true apostolic succession. Accordingly, they established throughout the nation "centers of holy fire," where the gospel went forth in power to save and to sanctify.

If our Zion is to maintain her glory, she must continue to be evangelistic. We believe in the necessity of true worship, but even our worship services must stoke the fires of evangelism. There is really only one department in our church, the department of evangelism. Our Sunday evening services must be kept alive, not as poor copies of our morning worship services, *but as evangelistic services*. We must continue to have revivals. If we do, we must never cease to remind our people that "we are His witnesses." Let us continue to call upon Nazarenes to witness, to become soul winners! Let us all cry out, "All out for souls!"

## 4. The Manifest Presence of God

Our surest bulwark of defense is the manifest presence of "the Holy One of Israel in our midst." At all costs we must "maintain the spiritual glow." Our fathers believed in the glory. Concerning the old "glory barn" which housed the First Church of the Nazarene in Los Angeles, Dr. Bresee wrote:

"It was the fire that burned within that gilded its boards with glory and made them shimmer and



# Echoes from Estes Park

**First N.Y.P.S. International Institute**

**By J. FRED PARKER**

"We won't know the full value of this gathering until fifteen years from now," commented one of our leaders regarding the first Nazarene International Teen-age Institute. He did not mean that the gathering fell short of expectations, for it was outstandingly successful. But not until those five hundred young people are scattered around the world serving as missionaries, pastors, evangelists, and laymen will the full harvest of this great undertaking be realized. There is no question but that the effect of the institute will be felt for a long time to come.

Could such lasting results come from one brief week spent in the Colorado Rockies? For scores of young people who settled calls to specific Christian services, and others who renewed their relationship with the Lord or became established in the experience of entire sanctification, these were particularly red-letter days. But for all, it was a rich spiritual experience.

None of the teen-agers, or the two hundred fifty adult leaders who accompanied them, could ever forget the many mountaintop blessings of those days—times when the power of God fell upon the services and a regular camp meeting spirit prevailed; when at spontaneously called prayer meetings the Lord came very near; when around the campfire, as General President Eugene Stowe spoke, a holy hush seemed to settle down; and when at the climactic communion service the silent weeping throughout the great congregation spoke of a deep spiritual experience. Times like these are unforgettable.

Adding to the inspiration of the week-long conclave was the series of special messages each morning by outstanding laymen of the church: Alex Patterson, member of the Canadian Parliament; Dr. Howard Hamlin, prominent Chicago surgeon and member of the General Board; Bud Smee, attorney of Visalia, California; and Helen Wilson,

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## **GUEST EDITORIAL, Continued from page 13**

shine with the light of heaven. When the multitude is gathered, and there are hundreds of one mind and heart, and the Holy Ghost descends in His plenitude and power, that place is garnished with a beauty and glory in comparison with which all the adornings of Solomon's temple would be barrenness. Every board shines with the jewelled beauty of the New Jerusalem. What are carved marble and over-laying of gold and trimmings of silver; what are arches and turrets and spires, in comparison with the beauty of the Lord and the glory of the Divine Presence? We do not ask for

costly churches. We do ask for the power and glory of the Divine."

Holiness is maintained and perpetuated only in an atmosphere of spiritual intensity. "O brethren," Dr. Bresee used to cry, "bring the glory down; when we lose the glory, we are gone." And it is so today. If we lack the divine passion, if the fury does not burn in us, if the divine arm does not bring salvation—then the Conqueror has quit the field.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks."

schoolteacher of Nampa, Idaho. There were also the searching times when basic youth problems were freely discussed in class sessions.

The well-planned recreation activities in the afternoon rounded out a full program. Major competitive sports were softball and volleyball, but there were also horseshoes, archery, tennis, Ping-pong, miniature golf, tetherball, horseback riding, and hiking. Who could forget the thrill of singing together high up in the mountains at the midpoint of the hike, "How Great Thou Art!"?

The entire activity program, both classes and recreation, was built around thirteen "ranches," to one of which each camper was assigned. "Chief Landlord" was Dr. D. I. Vanderpool, whose presence at the Institute along with Mrs. Vanderpool was enjoyed by all. The point system was planned to encourage participation by all "ranch hands" with bonus points for winners. The Wagon Wheel Ranch, led by Rev. and Mrs. Carl Clendenen, won out in the final tally by a narrow margin.

The days were packed full with a variety of events which reflected superb organization, chiefly masterminded by Ponder Gilliland, general secretary. So well planned was the total program that it won the acclaim of the Y.M.C.A. staff which operates the Conference Grounds. They were likewise impressed with the caliber of the young people. The director of religious activities on the grounds said, "I'd like to know your secret. Your group has something no other group has had. I have

never seen a more wholesome, co-operative, and well-behaved crowd."

The International Institute was the N.Y.P.S. contribution to the series of special activities marking the fiftieth anniversary of the church. Every district was allowed to send eight teen-agers along with the district president, the district institute director, and their wives. All but three districts were represented, as well as several foreign countries. A basic requirement for attendance was the memorization of a specified list of fifty scriptures. Over two thousand young people passed this test. Each district adopted its own method of selecting its representatives from among these basic qualifiers.

What made the Institute such an outstanding success? There are many answers. Spiritual fellowship would be high on the list, for the way in which the young people from all areas of the church melted together into one great family was beautiful to see. There was a unity of interest and purpose that broke across all barriers. Getting acquainted was easy, for the bonds of fellowship seemed to have already been established. There was lots of fun and laughter which blended harmoniously with the moving of God's Spirit throughout the camp.

Harold Stanfield, our missionary from Nicaragua, summed up his impressions briefly this way. "It was wonderful. The Holy Spirit manifested himself in many ways. Our beloved Zion will reap manyfold from these unequalled days at Estes Park."

## The Sunday School Lesson

MILTON  
POOLE



Topic for  
September 7:

### "God Leadeth Thee to Repentance"

SCRIPTURES: Isaiah 55:6-7; Matthew 3:1-2; 4:17; Luke 13:1-5; Romans 2:1-11; II Corinthians 7:8-11; II Peter 3:1-13 (Printed: Isaiah 55:6-7; Matthew 3:1-2; 4:17; Luke 13:2-3; Romans 2:4; II Corinthians 7:8-11; II Peter 3:9)

GOLDEN TEXT: *I am not come to call the righteous, but sinners to repentance* (Matthew 9:13).

Personal salvation involves more than a mere assent to the historic statements of faith, for the benefits of the gospel

are given only to those who act on His Word. Before there can be this action there must first be an awakening wrought by the Holy Spirit, whose responsibility it is to "reprove the world of sin." Yet reproof alone is not salvation. It is only a prelude to the requirement so succinctly stated by Christ, "Except ye repent, ye shall all likewise perish."

Man is held personally responsible for his act of repentance. What does this mean? Repentance includes the following: a personal acknowledgment of your sin as offensive to God, a new awareness of your actual condition before God, a decision to forsake sin in every form, a forgiveness of your enemies, and a decision to rectify any wrong deed toward another. In one sense, repentance is the gift of God (II Timothy 2:25), and yet at the same time repentance is commanded of God (Acts 17:30). Thus there are both the divine and the human sides to repentance.

We must remember that there is no substitute for repentance. It is not conviction, not merely feeling sorry, not remorse, not forsaking *some* sins, not crying over some pathetic incident, not turning over a new leaf, not joining

the church, and not even praying until you feel better. Isaiah expressed most clearly what it genuinely means: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord."

To further study this subject these scriptures will give answers to the questions: Why repent? (Matthew 3:1-2, 4:17; Luke 13:2-3); What is the meaning of repentance? (Isaiah 55:6-7; II Corinthians 7:8-11); Does God help us repent? (Romans 2:4); and, Must all repent? (II Peter 3:9)

Apparently a superficial type of Christianity has inoculated much of our nation today. And is not the neglect of teaching and preaching the necessity of repentance reflected in the lives of many churchgoers?

Let us clearly lift up the authority of the Word in this generation, proclaiming this message of genuine repentance for every sin, which leads one to both forsake sin and turn to Christ as Saviour and Lord.

A Christian should be known more for his giving than for his receiving. His cheerful, deliberate, bountiful giving stimulates others to give.—*Selected.*



GOLDEN ANNIVERSARY CRUSADE 1956-60

# Department of Evangelism

V. H. LEWIS, Secretary

## EVANGELISTIC HONOR ROLL

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

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

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

Church	Pastor	Membership	Gain
<b>ALABAMA DISTRICT</b>			
Pensacola Emmanuel	W. D. Hobbs	13	5
Opelika	B. C. Spivey	20	7
New Providence	W. Kilpatrick	27	9
Prichard	E. Phillips	38	10
East Gadsden	E. Watson	58	14
Panama City	W. Bell, Sr.	61	20
Union Hill	J. Osborne	84	14
Huntsville First	M. H. Stocks	105	21
Pensacola First	G. Winchester	126	28
Tuscaloosa Holten Hghts.	B. Brumeloe	141	22
Sylacauga First	W. R. Sessions	156	25
Mobile First	R. L. Chancy	180	21
Jasper First	P. J. Stewart	196	18
<b>ALBANY DISTRICT</b>			
North Syracuse	J. Siglin	14	6
Fairmount	G. Tyner	45	11
Elmira Calvary	J. Lunden	53	10
Binghamton	A. Fallen	147	12
<b>CENTRAL OHIO DISTRICT</b>			
Caledonia	H. M. Holmes	13	5
Plymouth	C. H. Laird	13	5
Hilliards	H. Denig	16	7
Lexington	C. Rice	17	6
Hamden	E. Sprouse	18	8
North Eaton	C. Sutton	21	9
Berea	G. W. Spaulding	30	10
South Amherst	W. G. Coburn	31	9

Killbuck	A. Miller	32	9
Upper Sandusky	C. E. Harr	36	13
Utica	T. Collum	36	10
Avon Lake	C. W. Gates	38	10
Columbus Karl Road	N. Anderson	39	16
Columbus West Broad	J. T. Darity	45	11
Mansfield McPherson St.	S. Bennett, Jr.	65	9
Middleport	R. Palmer	68	11
McArthur	F. Roddy	75	16
Rutland	H. Klingel	75	18
Columbus Frank Road	L. Strahm	76	16
Columbus Whitehall	C. W. Brown	96	14
Obetz	V. Richardson	102	18
Wheelersburg	W. W. Weddington	116	19
Gallipolis	V. C. Shafer	118	13
Columbus Becchwold	C. G. Hayes	123	23
Athens	C. L. Wooten	130	22
Logan	R. E. Klinger	137	18
Galion	P. K. Hayman	178	18
Columbus Shepard	E. K. Richey	201	23
Columbus Bellows Ave.	J. E. Everett	264	43
Columbus First	M. A. Simmons	495	30

<b>NEW YORK DISTRICT</b>			
Stamford	H. Hampton	25	23
Massapequa Park	A. R. Montemuro	33	9
Poughkeepsie	H. Rogers	41	14
Springfield Gardens	A. D. Mason	52	10
Wyandanch	W. E. Hazard	61	20
Paterson	R. Williams	68	11
Valley Stream	S. N. Smith	68	12

<b>NORTHEAST OKLAHOMA DISTRICT</b>			
Picher	R. Nichols	19	6
Broken Arrow	C. Bunch	54	12
Cleveland	R. Edwards	80	12

<b>NORTHEASTERN INDIANA DISTRICT</b>			
Warsaw	L. E. Shoemaker	24	16
New Haven	L. Musatics	30	13
Van Buren	H. L. Mann	54	17
Angola	R. E. James	57	9
Elkhart Northside	W. R. Watson	68	18
Muncie Sunny South	L. V. MacMillan	77	14
Portland	F. L. Zurcher	105	17
Fort Wayne East Side	R. Tucker	155	25
Anderson First	M. C. Morford	299	21

<b>SOUTH DAKOTA DISTRICT</b>			
White River	H. Lawyer	19	9
Huron	G. G. Dayton	54	14

loud, piercing scream came to my ears. As I listened to the oft-repeated sound, it seemed to be a warning. I sat up in bed and looked out my window, under which sat a large black dog. On a step of the porch sat a baby blue jay. It moved not a feather; I could not even see its eyes blink. Up in the branch of the tree were two blue jays. They kept calling and moving about. They would fly down to within an inch of the dog. They would scream. Sometimes they would spread their wings wide open and with a rushing sound swoop down to the ground so close to the dog that had he reached out a paw he would have touched them. Each time the birds returned to the tree branches the dog would blink his eyes, look up at the big birds, then try once again to relax and take life easy. But



Conducted by GRACE RAMQUIST

### A Scream of Warning—

In a grapevine growing between our house and our neighbor's, there has been a blue jay's nest. Many times the large parent birds have flown in and out of the vine and around our trees and lawn. Now for the past three days, baby blue jays have been trying to get their wings to work properly. Yesterday

afternoon while walking near the lake, I found one of these little birds—dead. I don't know how it died, but I quickly hid my feathered friend. I did not want my neighbor's children to learn of the tragedy which had befallen their much-watched blue jay family.

This morning about five-thirty I heard a most unusual noise coming from the blue jays. Over and over a



the birds would have none of that. Again they would let out shrill screams and flutter quickly to the dog's back. I thought surely they would give up when they realized the dog had no intention of moving.

After a bit I grew tired of watching the little drama and lay back on my bed. A moment later I heard the side door of my neighbor's house open and shut. It was six o'clock and I knew the man of the house was going to work. Quickly I sat up and at that very moment the dog jumped to his feet and ran for his master. He did not return to his place beneath the tree.

### **Then the Birds Were Quiet—**

The birds grew quiet. The baby bird first flew feebly to the porch, then into the lower branches of the tree.

About a half an hour later the same screaming of the earlier hour came to my ears. I looked all around my porch for the baby bird, finally locating it out in the middle of the lawn. It was very close to the place where the first little bird had met its premature death. During this second siege of screaming, again the baby bird stood very still. Once the screaming ended, it flew to a lower branch of the tree.

### **Left Alone—**

The parent birds seemingly ignored their fledgling once the danger was past. They flew about, merrily making only their normal sounds. I felt pretty critical of them for a moment. Why didn't they try to help their little one to safety? Suddenly I realized that the parent birds cannot fly for their baby birds. Each little bird must learn to fly alone.

How like our children of the home and the church! They must learn to believe on their own. They must become Christians in their own hearts. As long as they are in our homes, we may feed them, teach them, and take tender care of them. Once they become able to go out into the world alone, we cannot go with them, although we may still give loud warnings on occasions. We cannot live their lives for them nor can we fight their battles. If they heed not our warnings, if they get too close to danger and too far away from shelter, they may be lost. Nonetheless, we must let them have a chance to grow strong alone.

### **Discouragement—**

As I thought of the dead bird of yesterday, I wondered that the parent birds felt like trying to save another little bird. With the dead one, they had no doubt worked and warned and watched. Did the little one fail to

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

**What do you think of such Hollywood-produced movies as "King of Kings," "David and Bathsheba," and "The Ten Commandments"? Even some holiness churches are showing them.**

I have read quite a bit about such religious movies, and I have found that there is a difference of opinion among the best authorities in the older and larger denominations about the value of such pictures. In many respects, they misrepresent the facts of the Bible. Aside from this, I am becoming more convinced than ever that even religious movies produced by Hollywood actors are more likely to do harm than good. In the last analysis, they are unworthy of any

place of true worship. How can people who have the ideals which Hollywood actors as a whole have made any genuine contribution to the cause of Christ? In saying this, I am not talking about religious movies which are especially produced by groups made up of people who have a personal experience in Christ and are, therefore, not a disgrace in their living to the ideals which He taught.

**In the Question Box you stated that the new birth takes place outside of a person. This is preposterous. How could the new birth take place outside of a person?**

Pardon me, I never said just what you say I did. I talked about justification taking place outside of a person, but not the new birth, or regeneration. Justification and the new birth, or regeneration, occur at the same time, but they are not logically, or from the standpoint of meaning, the same. Justification is a legal, or forensic term technically, and refers to the removal of one's guilt. God wipes off His books the black marks which have been

against us. When we are justified, we are freed from our guilt as sinners. This is something which is done outside of us, or in the court of heaven. At the same time, a person is born again, quickened into newness of life; old things have passed away and, behold, all things have become new. We are no longer dead in trespasses and sins; we are alive unto God. This very definitely takes place inside of a man.

**In an article you stated that the holiness which you have was not of Christ. I am amazed at this statement. Don't we sing that our hope is built on nothing less than Jesus' blood and righteousness?**

Read that article again, please. You got just part of it. The holiness which a human being has is not Christ's in the sense that it is only imputed, or reckoned, to the human being. It is His in the sense that He provides for and bestows it. This is what is meant by the song which you mention above. On the other hand, this holiness is the possession of the sanctified human being in that it is *imparted* to him—he is truly holy in nature, and not just holy

by proxy. His holiness is not something which is put down, as it were, on the books to his credit but does not in any way change his nature. The holiness which a man has when he obtains the second blessing is internal, and not just a participation in a holiness which an external Christ has. This is true, even though the holiness which this human being has is made possible to him by the redemptive work of Jesus Christ, the Son of God.

**If the first Adam had been born of God rather than created by God, as I see it in the Bible, he (Adam) might not have fallen; for we read in I John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Why is it that he cannot sin? Because he is born of God, and not created by God. Think this through and give me an answer.**

After thinking about what you say, I am convinced that you have gone a long way around in order to prove eternal security, the doctrine "once in grace, always in grace," or the view that no person who has been saved can ever backslide. Further, in order to achieve this, you have given a very strange interpretation of I John 3:9 and you have made sin a blessing instead of a curse. Adam, who was directly created by the hand of God and

was completely free from sin and its effects, could fall, but a man who has fallen and still has some of the effects of sin upon him after he is born again cannot fall. Thus the fall of man with its terrible consequences makes all other falls impossible once you have been born again. If this were true, it would be in order to sing a hymn of praise to the fall of the human race through Adam.

*Continued on next page*

stand still or did it get too far away from shelter?

Even as the parent blue jays did not become discouraged by losing one baby bird, so must we not become discouraged. There are always children who must be taught and warned and led. Parents and church members must continue in this good work. Some of our youth we will lose, but others will be saved. Should we try to keep them with us always, never letting them away from our protection, they would be no good to the world or to the church.

Let us pray that the evil one will be called away. Let us pray that the young ones will listen to our warnings and heed them. Let us pray that they will become strong and able to take care of themselves and thereby become leaders in the church. Above all else, let none of us become discouraged in the work of the Lord.



REMISS REHFELDT, *Secretary*

### Missionaries on the Move

Rev. William Bromley, new missionary from Australia, has recently arrived in New Guinea. His address there is: c/o Nazarene Mission, Minj. Western Highlands, Territory of New Guinea. Mr. Bromley is well acquainted with the New Guinea people, having spent eight years there previously. He speaks the pidgin English easily.

Miss Agnes Willox, missionary in India, will be furloughing on September 3. Miss Geraldine Chappell will move to

Pusad to take over the clinic work of Miss Willox. Miss Chappell's address, after September 1, will be:

Mission House.  
Pusad, Yeotmal District  
Bombay State, India

### From Puerto Rico

We had a great time at our recent Young People's Summer Camp. The blessing of the Lord came upon us in wonderful tides of heart-searching, convicting power, and as a result many turned to the Lord. In every service

## Servicemen's Corner



### From Southern Germany

"I want to thank you and the general church for sending me all of the church literature. Where I am stationed here in Bavaria in southern Germany, I am not near any large towns, so I have to be content with the base facilities for worship, as there are no English-speaking Protestant churches near. This is where our church literature comes into use. It keeps me in plenty of good Christian reading material, and, then too, it keeps me in contact with the news from all of the churches at home. This means so very much to one who is this far from his home church. Thank you so very much for all that you are doing for all of the servicemen. It means so very much to know that we are not forgotten."

—A/IC DON L. SHAW.

### From Chaplain Robinson

"This report period has provided several different types of duty. I spent the greater part of the month of May with my unit on a large scale maneuver and field exercise in the central part of the state of Washington at Yakima Firing Center. Upon return to Fort Lewis, I was assigned for three months to act as post chaplain during the period of National Guard and Army Reserve summer training encampments and to co-ordinate the training and activities of reserve chaplains on two weeks' tours of summer duty. . . . Field duty, as on maneuvers, always provides opportunity to get closer to some men for purposes of spiritual counsel. This period was no

exception. No reportable statistical results were achieved, but I was able to make some new contacts and progress in personal evangelism among my men by the help of the Lord."—CAPTAIN LYLE W. ROBINSON.

### Discharged Serviceman Writes

"My wife and I have enjoyed receiving the church periodicals for a little over a year now. We would like to take this opportunity to thank you for sending them to us; they have helped us in our Christian growth."—DON COX.

### Grateful

"I am a Nazarene serviceman who has been receiving the *Herald of Holiness*, *Conquest* and the *Other Sheep* from you for about six years now. For the past three years I have been stationed on Okinawa, and I received them regularly. I can never tell what it meant to me to have them to read when I was so far away from home and the church."—S/SGT. RAYMOND ONEY.

### Words of Appreciation

"We appreciate very much your sending the church periodicals to us. We enjoy them very much. Our church means even more to us as the months go by."—CAPT. LLOYD G. McARTHUR.

**NAZARENE SERVICEMEN'S COMMISSION**

*Roderic W. Gilliland* DIRECTOR

God honored the preaching of His Word with a fruitful altar service.

On Sunday I began preaching in a revival meeting at our Carolina church. To my chagrin when we started, I found that the easy use of Spanish had escaped me. However, I enjoyed it, and time and use helped my Spanish. Betty Lou, our thirteen-year-old daughter, provided the music with her accordion the first three nights; then the pastor's son helped her out with his horn.

The building was almost full every night. The last night they had folding chairs filled in clear to the back door. At Sunday school we had 173. Thirty-three people sought God, some to be saved for the first time, some to be reclaimed, many for sanctification, and some for spiritual help. We had a wonderful time of prayer and victory. My, what precious times of heart-searching, seeking, beseeching, believing, and victory we had around the altar! We give praise to God for His marvelous doings. — HARRY ZURCHER, Puerto Rico.

### From Guatemala

So many here are still wandering in the darkness of sin. Just recently we have heard of some who had never heard of the gospel. Another group is planning to build a chapel, though they have no missionary or pastor to lead them. They do not know very much about what to do, or how, but they want to serve the Lord.

Pray for these and the many others who do not know Him.—MAYME ALEXANDER, Guatemala.

### God Has Been Among Us

By PHILIP STEIGLEDER  
Coloured District, Africa

Saturday we had our first annual meeting and God was with us. We had a rally on Sunday and the altar was lined three times in the afternoon service.

The Bible school has once again been visited by the Holy Spirit. It certainly makes the difference between hard running and easy running. We can see why the Holy Spirit is also symbolized as oil, for when He comes everything runs smoothly. We trust that our Coloured Bible School will have a visitation of the Holy Spirit every year and that we will ever be able to keep the glory down.

### Changes in the Lorraine Area

Great changes are taking place in this area. The great country area around our mission station is now filling up with native townships. A new tribe is being moved on Lorraine in the near future. This will be a new challenge with a people without the light of full salvation and many with little or no knowledge of God or His salvation. I have longed for a long time to get into the area where this

tribe lived, but couldn't do it with the small staff of native workers we had. Now it looks as though we will really have the challenge when they move in as near neighbors. A new township is starting on the other end of Lorraine. We just completed a tent meeting there with a big attendance and many seekers. We now have regular services on

Sunday afternoons. We are applying for a church site.

We have had a long and hard pull among the people of this area, but now the tide is turning and they are looking our way for spiritual help. Pray that we may meet the demands of this hour.—I. E. DAYHOFF, Transvaal, South Africa.



by BERTHA MUNRO

### "It's Just Like Jesus"

#### Monday:

Rev. W. W. Clay tells the story of the little girl who, to reach the spring where she was sent every day to get water, had to go through a pasture of cows. She was terrified until one day in Sunday school she heard a song which gave her immense courage: "It's just like Jesus to drive the cows away!" Of course we are sophisticated enough to sing the word "correctly"—and live without a child's faith for our particular need! (Matthew 18:2-3.)

#### Tuesday:

Today let me be simple enough to take Christ literally and "as a little child" fill in the blank with my special need. He authorizes that kind of trust. Watch Him through one of His ordinary days, as in Matthew 8 and 9 or Mark 5; then remember He is "just the same Jesus." (Matthew 8 and 9; Hebrews 4:15-16.)

#### Wednesday:

*Jesus stands on the shore today,  
Helping struggling souls by the  
way.*

*On the land or wave Jesus waits  
to save;*

*He never turns a soul away.*

This is the gospel of love and adequacy which has been given us to pass on to our hungry, inadequate neighbors. To make our good news convincing, we should not go to them with

loose ends of defeat hanging in our own lives. (John 21:4-6; Philippians 4:19.)

#### Thursday:

Today's particular need? "It's just like Jesus" to roll that very need away. Is it perhaps a feeling of inferiority or weakness that keeps you from doing positive things for God? Or a lack of purpose in living? Listen. He speaks to the despised "Gentile": "I have not found so great faith, no, not in Israel." He says to the scorned publican: "Follow me." If you will trust like the centurion and obey like Matthew, He will make you that kind of blessing. (Matthew 8:9-13; 9:10.)

#### Friday:

Is it nagging physical distress or illness? It is certain that there is a way out of the irritability or gloom, or the heartsickness which results from hope deferred. Whether His word is, "Made whole," or, "My grace is sufficient," the answer is the one that meets the basic need, and it is in power. It carries its own enabling. (Matthew 8:14-17; 9:20-22; II Corinthians 12:9.)

#### Saturday:

Is it "peace of mind" we lack? calm in the eye of storm? From habitual worry it is but a step to loss of sanity. Jesus would help us save ourselves early: Take no anxious thought; your Father knows. (John Wesley took Him seriously; perhaps we should: "As bad to worry and fret as to curse and swear.")

But if habit has got us, or a sudden overwhelming disaster, His "Peace, be still" is spoken with authority—if we will listen. (Matthew 6:31-33; 8:24-27.)

#### Sunday:

Is the problem sin? the stubborn bondage that holds one bound in a resistance beyond the will or the wish to be released? Is it superficiality or indifference, in ourselves or in the one for whom we are praying? "It's just like Jesus" to go to the root of the matter. In fact, this is the only basis on which He has dealings with us. He did not come to earth to play religion. (Matthew 8:29, 19:22; 9:2, 5, 32-33.)

## You and your Morals



It looks like there is a possibility of getting some action on the Langer Bill. This is the Bill to stop transportation in interstate commerce of alcoholic beverage advertising in magazines and newspapers and its broadcasting over the air.

The printed hearings are now available and Senator Langer has agreed to call on the committee for some action on the floor of the Senate.

Now is the strategic time to deluge Washington with cards, letters, telegrams, and phone calls, letting them know that we are concerned about the inroads this monster of alcoholic advertising is making in our homes.

Our Washington informant suggests that we write the members of the committee and particularly the chairman, asking why the committee has taken no action on the Langer Bill (S.582). We are also advised to include in letters to Senator Magnuson the questions as to whether it is a policy of the Democratic Party to block this bill. The members of the committee are as follows:

### Democrats

Senators John O. Pastore (R.I.)  
A. S. Mike Monroney (Okla.)  
George A. Smathers (Fla.)  
Alan Bible (Nev.)  
Strom Thurmond (S.C.)

Frank J. Lausche (O.)  
Ralph Yarborough (Tex.)

### Republicans

Senators John W. Bricker (O.)  
Andrew F. Schoeppel (Kans.)  
John M. Butler (Md.)  
Chas. E. Potter (Mich.)  
Wm. A. Purtell (Conn.)  
Frederick G. Payne (Me.)  
Norris Cotton (N.H.)

Address them: Senate Office Building, Washington, D.C.

It is our prayer that every Nazarene will express himself on this issue. Failure to assume our responsibility in these matters is a reflection upon our Christianity. We are encouraged with the increasing numbers of our people who are rallying to this cause.

KENNETH S. RICE, Secretary  
Committee on Public Morals



By R. L. LUNSFORD

### Lawyers to Consider Influence of Religion

How a lawyer's religion should affect his work will be the principal topic of discussion in a National Conference on Christianity and Law in Chicago next month. Included in the conference will be both men of the legal profession and theologians and ministers. Culminating five years of preparation, the conference comes out of a widespread interest in the relationship between the functioning of law and Christian living.

### Bible in Nineteen Languages

Nineteen new languages have been added to the list in which some portion of the Bible is being published, according to the American Bible Society. The total is now 1,127 languages.

As evidence of the scope of work yet to be done, it is pointed out that in Africa alone there are more than 800 spoken languages, with the Bible or portions of it existing in only 69 of them.

### Assembly of God Church Advances in Central America

More than one hundred new churches have been established by the Assembly of God in El Salvador during the last five years, the denomination's headquarters has announced. All the new churches are supported by the nationals themselves and all have national pastors.

### Far East Broadcasting Company Completes Ten Years in Philippines

The Far Eastern Broadcasting Company recently celebrated its tenth anniversary of broadcasting from Manila. An interdenominational organization devoted to the task of beaming gospel messages to Far Eastern countries, the company has nine stations on the air at Manila broadcasting twenty hours daily in thirty-six languages. "Showers of Blessing" is one of the programs carried by FEBC.

## NEWS of the Churches



Rev. John Lambert writes from Knowles, Oklahoma: "Last October we left the full-time ministry because of my wife's health, but we praise God that she has now fully recovered and we are back in the work. We came to Knowles on July 15 and found some wonderful people. God is meeting with us. The church went to the assembly this year with all budgets paid, well ahead of time. If you have friends in or around Knowles, please write us (Box 115) and we'll be happy to contact them."

After three and one-half years as pastor of Central Church in Phoenix, Rev. I. W. Dickey has resigned to accept a home mission work in Safford, Arizona. If you have friends in that area, please write Brother Dickey, Box 87, Safford, Arizona.

Evangelist M. Clarke Garrison writes that he is available for week-end meetings or Sunday supply work if the distance is not too great. He is commissioned by Mississippi District, and is now living at 535 Vermelle Street, P.O. Box 1175, Hot Springs, Arkansas.

Evangelists H. A. and Jewel Casey report: "Truly these are victorious days in God's harvest field. Souls are praying through to God, being saved and sanctified, with a good number of new tithers for the church. Our slate is filled for the remainder of this year, and we are now slating for '59 and '60. We carry the whole program—sing, play ten instruments, and preach; will go anywhere for freewill offering. Our home address, 1803 N.E. Madison, Oklahoma City, Oklahoma."

Rev. John W. Henry writes: "I am returning to the evangelistic field for the rest of my good days; was commissioned at our district assembly in May. From August 24 to 31, I am supplying at the Garden Grove Church, and will be with our Ingleswood Church for the week end of September 28. I have open time, September 14 to 21, then am slated for October and November. I have some open time for January and February of 1959. Write me, P.O. Box 248, Redlands, California."

Evangelist B. N. Wire writes: "For a while I will be giving only part time to the evangelistic field, and have open time for two ten-day meetings, in October and in November, this fall. Write me, 109 N.W. Seventh Street, Bethany, Oklahoma."

Nashville, Tennessee—Grace Church recently completed a much-needed remodeling project of the church basement, including the completion of an up-to-date nursery, with a toddlers' room, and the building of a Kindergarten and Primary Department, having recessed lighting, acoustical ceiling, and modern accordion-folding doors. A new Young People's Department has been added using folding doors to provide an assembly room and classrooms. The work also furnished a young adults' classroom and other improvements. These modern facilities have brought a substantial growth, setting a new record in the Sunday school average attendance. Last Easter the Sunday school broke all attendance records in the history of the church. The unity of the people was expressed in the unanimous recall of our pastor, Rev. George Scutt; on both the one-year and the three-year recall there was no dissenting vote.—RUBY POTTER, *Reporter*.

Lowell, Michigan—Our church has received eleven new members during the past assembly year, and our Sunday school showed a gain over the previous year. The Junior Society, the N.Y.P.S., and the N.F.M.S. all had a good year, with the church doing well financially. Our people appreciate the fine work of Pastor Martin and have given him a three-year call. We are going forward for God.—MRS. JAMES ROBERTS, *Secretary*.

Evangelist Joe Bishop reports: "The first six months of this year have been busy ones, and God has given good revivals. I was at Lincoln, Arkansas; at Natchitoches, Trinity Church in Shreveport, and Bossier City, Louisiana; with our First Church in Lawton, Oklahoma; back to Louisiana for meetings at Vivian, and the Queensboro Church in Shreveport; at Eldorado, Oklahoma; Peniel Church in Hutchinson, Kansas; First Church, Canton, Illinois; Goshen, and Southside Church in Fort Smith, Arkansas; Winnsboro, Louisiana; Tahlequah, Oklahoma; Springhill, Louisiana; and at Lawton Heights Church in Lawton, Oklahoma, closing there on July 13. I have almost a full slate for the remainder of this year. I covet an interest in the prayers of the *Herald* readers."

Anderson, Indiana—Following three years of service in the Fairfax Church here, Rev. Walter G. Graeflin has resigned to accept the challenge of First Church in Bluffton. During Brother Graeflin's ministry, attendance at all services has increased and a good community acceptance has been made for the church. This past year the Sunday school increased 25 per cent in attendance to reach an average of ninety-eight. The spirit of the church is good, and we look forward to continued victories under the ministry of Rev. Vern A. Leonard, the new pastor, coming to us from First Church in Garrett.—*Reporter*.

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## A Reminder! ATTENTION PASTORS

In early October the General Stewardship Committee is making available to our people a fifteen-minute tape recording of an interview on *world evangelism* by Dr. Hardy C. Powers, Dr. Remiss Rehfeldt, and Dr. Roy F. Smee. This will present clearly the principal facts concerning the world program of evangelism of the Church of the Nazarene.

It is designed to give background for our annual Thanksgiving Offering and can be used in local churches that have access to a tape recorder that plays a speed of 7½. These tapes will be supplied FREE to churches requesting them. Since only a limited number will be available, please place your request NOW to Stewardship, 6401 The Paseo, Kansas City 10, Mo.

*Stewardship Committee*

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### NOTE

For those not wishing to invest in a projector and screen, we suggest:

1. Slide projector may be converted for showing filmstrip.
2. Record player (33 1/3 micro-groove) may be secured locally.
3. Screen (1/6 the width of the distance from the screen to the farthest viewers) may be secured locally.
4. Contact a local rental agency for any or all equipment.
5. Many General Motors dealerships have filmstrip-record player combinations they will lend to churches.

### Flash

Just received word that present stock exhausted. New order rushed to supplier to take care of demands for local anniversary celebrations.

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### Dallas District

A very fine camp meeting and Dallas District N.Y.P.S. Institute combined closed at Scottsville, Texas, on July 6. Dr. Paul H. Garrett, district superintendent, and Rev. Lawrence Gholson, youth camp director, gave fine leadership to the week of spiritual revival on the old Scottsville campgrounds in this seventy-fourth annual encampment.

Rev. Norman R. Oke of Kansas City and Professor and Mrs. Lester Dunn of Bethany Nazarene College showed themselves to be worthy successors to the "holiness greats" of other years who have worked in this camp. Many young people prayed through to definite experiences of conversion and entire sanctification in the thrilling altar services. The messages of Brother Oke were uniquely effective and appealing to youth, and the singing of Brother Dunn was inspiring.

The Troubadours Quartet from Bethany Nazarene College were in the camp for four days and made a wonderful contribution to the music and spirit of the services.

A fine spirit of prayer was manifest throughout the week of camp. Surely God helped us and we give Him praise. —J. LEWIS INGLE, Reporter.

### Directories

#### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for '58

Mississippi ..... September 10 and 11  
North Carolina ..... September 17 and 18  
South Carolina ..... September 24 and 25

#### G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for '58

Louisiana ..... September 3 and 4  
Georgia ..... September 10 and 11  
Southeast Oklahoma ..... September 17 and 18

#### SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for '58

Joplin ..... September 3 and 4  
South Arkansas ..... September 17 and 18  
North Arkansas ..... September 24 and 25

#### HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### District Assembly Schedule for '58

Kansas City ..... September 3 and 4  
Southwest Oklahoma ..... September 17 and 18

### District Assembly Information

**JOPLIN**—Assembly, September 3 and 4, at First Methodist Church, 500 S. Main St., Carthage, Missouri. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Paul M. Sodowsky, 2045 S. Maple, Carthage, Missouri. General Superintendent Vanderpool presiding.

**KANSAS CITY**—Assembly, September 3 and 4, at the District Center, 7700 Antioch Road, Overland Park, Kansas (from Kansas City Union Station, Main Street to 75th Street; right on 75th to Antioch Road, left on Antioch to District Center). Send mail and other items relating to the assembly c/o Dr. Jarrette Aycock, district superintendent, 2923 Troost Ave., Box 527, Kansas City 41, Missouri. General Superintendent Benner presiding.

**LOUISIANA**—Assembly, September 3 and 4, at the district campgrounds, Route 2, Box 193, Pineville, Louisiana (five miles north of Alexandria; to Alexandria, Louisiana, on K.C.S., T. & P., and M.O.P.). Entertaining pastor, Rev. Bernice Thax-

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**NORTH CAROLINA**—Assembly, September 24 and 25, at First Church, 305-309 West Oakland Avenue, South Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Harry Huff, P.O. Box 295, Sumter, South Carolina. General Superintendent Powers presiding.

## District Superintendents

**ABILENE**—Orville W. Jenkins, 3515 43rd St., Lubbock, Texas  
**AKRON**—C. D. Taylor, Nazarene District Center, Canton-Affiance Rd., Route 1, Louisville, Ohio  
**ALABAMA**—L. S. Oliver, 5401 Tenth Ave. So., Birmingham, Alabama  
**ALBANY**—Renard D. Smith, 5216 S. Salina St., Syracuse, New York  
**ARIZONA**—M. L. Mann, 6801 E. Coronado, Phoenix, Arizona  
**AUSTRALIA**—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia  
**BRITISH ISLES NORTH**—George Frame, 126 Glasgow, Garrowhill, Baillieston, Glasgow, Scotland  
**BRITISH ISLES SOUTH**—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

**CANADA CENTRAL**—H. Blair Ward, 42 Ellendale Dr., Dorset Park, Scarborough, Ontario, Canada  
**CANADA PACIFIC**—Bert Daniels, Box 38, South Burnaby, B.C., Canada  
**CANADA WEST**—Edward Lawlor, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada  
**CENTRAL OHIO**—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio  
**CHICAGO CENTRAL**—Mark R. Moore, 1394 Bluff Blvd., Bradley, Illinois  
**COLORADO**—Oscar J. Finch, 1765 Dover Street, Denver 15, Colorado  
**DALLAS**—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas  
**EASTERN KENTUCKY**—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky  
**EASTERN MICHIGAN**—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan  
**EAST TENNESSEE**—Victor E. Gray, 4000 Sunset Ave., Chattanooga 11, Tennessee  
**FLORIDA**—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida  
**GEORGIA**—Mack Anderson, 927 C. McDonough St., Decatur, Georgia

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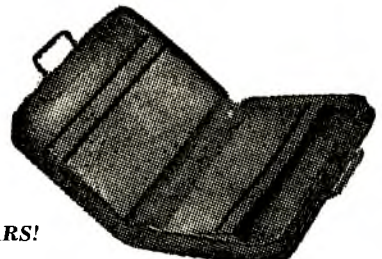
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ton, Rt. 2, Box 193, Pineville, Louisiana. Send mail and other items relating to the assembly c/o Rev. Carl Bunch 1724 Kelly St., Alexandria, Louisiana. General Superintendent Williamson presiding.

**GEORGIA**—Assembly, September 10 and 11, at First Church, West Washington Street, Gainesville, Georgia. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Paul Barnes, P.O. Box 3, Chocopee, Georgia. General Superintendent Williamson presiding.

**MISSISSIPPI**—Assembly, September 10 and 11, at First Church, 603 W. Silas Brown St., Jackson, Mississippi. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. B. W. Downing, 618 W. Silas Brown St., Jackson, Mississippi. General Superintendent Powers presiding.

**NORTH CAROLINA**—Assembly, September 17 and 18, at First Church, 1217 E. Green St., High Point, North Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. J. H. Eades, 1219 E. Green St., High Point, North Carolina. General Superintendent Powers presiding.

**SOUTH ARKANSAS**—Assembly, September 17 and 18, at First Church, 9th and Battery, Little Rock, Arkansas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Kline Dickerson, 800 Battery, Little Rock, Arkansas. General Superintendent Vanderpool presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 17 and 18, at Church of the Nazarene, 8th and Trudgeon, Henryetta, Oklahoma. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. David L. Krick, 805 Henryetta, Oklahoma. General Superintendent Williamson presiding.

**NORTH ARKANSAS**—Assembly, September 24 and 25, at the Conway Church, corner Faulkner and Scott Streets, Conway, Arkansas. Entertaining pastor, Rev. Harold Latham, 523 Center St., Conway. Send mail and other items relating to the assembly c/o Rev. J. W. Hendrickson, Box 907, 1922 Jefferson St., Conway, Arkansas. General Superintendent Vanderpool presiding.

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## Announcements

### WEDDING BELLS

Miss Olive Mae Purinton of Glen Ellyn, Illinois, and William R. Rumbarger of Atlantic City, New Jersey, were united in marriage on July 12 in the College Church of the Nazarene, Kankakee, Illinois, with the father of the bride, Dr. W. S. Purinton, officiating.

Claudia May Baker of Tucson, Arizona, and Richard Harrison Schultz of Melvern, Kansas, were united in marriage on July 6 at St. Paul's Church of the Nazarene, Kansas City, Missouri, with the pastor, Rev. Jack H. Lee, officiating.

Miss Carol Anne Asbury of Ludlow, Kentucky, and Mr. Charles Lee Eby of Miami, Florida, were united in marriage on June 10 at the College Hill Church of the Nazarene in Nashville, Tennessee, with the pastor, Rev. Claude Galloway, officiating.

Mrs. Eva Huffman, former matron of Rest Cottage, Pilot Point, Texas, and Mr. John Norris of Riverside, California, were united in marriage on May 25 at the Arlington Church of the Nazarene in Riverside, with Chaplain Wyland Huffman, U.S. Navy, son of Mrs. Huffman, officiating, assisted by Rev. B. Burton, pastor of the Arlington Church.

BORN—to Rev. Gilbert and Naydine (Nutt) Hughes of Springfield, Illinois, a son, Darrell Wayne, on July 25.

—to Rev. and Mrs. Robert Thomas of Princeton West Virginia, a daughter, Rachel Ann, on July 15.

—to Rev. and Mrs. John E. Wagner of Westminster, Maryland, a son, David John, on June 22.

SPECIAL PRAYER IS REQUESTED by friends in Colorado that God will help in a special way in a business transaction;

by a lady in Pennsylvania that "our church will have a real Heaven-sent revival," for we need a revival badly; also for three other very special unspoken requests;

by a Nazarene lady in Tennessee for a brother in their church, a member of the board, very sick for three months and doctors do not seem able to help him—he is much needed by his family and the church—that God will heal him if it be His will;

by friends in Ohio that the Lord may lead their son aright in a very important decision, also for a special unspoken request;

by a lady in Iowa for the salvation of a niece, also for a couple for whom she is greatly burdened, and that God will help her in change of circumstances;

by a Nazarene in Indiana that she may be able to secure employment in a Christian place; also for her husband, who is a diabetic.