



Herald of HOLINESS

April 8, 1959

Rockets and Rocking Chairs

General Superintendent Powers

When the prayers, faith, and planning of the Church fall short of the demands and challenge of the times, God's cause is hindered. "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but he could not drive out the inhabitants of the valley, because they had chariots of iron" (Judges 1:19). It seems the faith of His people failed in the presence of formidable problems, and God could there do no mighty works because of their unbelief.

This generation has its own peculiar problems. Age-old evils (in a new garb, perhaps) challenge the onward march of God's Church. This is the space age, we are told. A man-made satellite has just gone into orbit around the sun to remain there as long as there is a universe. Man's imagination and inventing genius are no longer earth-bound. He is beginning to explore space. These things symbolize our times. Everything is moving at an unbelievable pace.

The Church is challenged by all this. Christ and His Word are ageless and if faithfully presented are effective for this age. Men today need the stabilizing influence of a great faith and the inspiration of a spiritual program commensurate with the times. There is no place for complacency in the Church. "Where there is no vision, the people perish." The world is moving. The Church must vigorously evangelize the masses to keep abreast. The United States in 1847 had a population of about thirty million. From 1947 to 1958 the population *increased* thirty million. Populationwise we are adding a state of Kentucky to this country annually. The same type of situation is world-wide. News of exploding populations, fabulous inventions comes in every newscast. A "rocking chair" attitude or vision on the part of the Church in the space age means disgrace and defeat for the cause of God.

But what can we do and where can we begin? We can begin at home with ourselves. It was said of one church, they "first gave their own selves to the Lord" (II Corinthians 8:5). We can pray persistently until our faith takes in all that is implied in the work of the Church—in witnessing, in giving, and in organizing. We are now writing the record of our generation. God grant we may not only master the men in the mountains but vanquish the valley inhabitants as well.

LATE NEWS

Telegrams . . .

Yakima, Washington—Yakima Valley Holiness Convention great success with Dr. G. B. Williamson, Rev. E. E. Wordsworth, speakers, and Lee and Judy Everleth, musicians. Pastors and people of twelve churches united; good crowds with full altars on Friday and Sunday evenings with some outstanding victories.—Wayne Butchart, Reporter.

Nampa, Idaho—God has visited Northwest Nazarene College and College Church with a genuine revival. Scores of intercessors met at 6:30 a.m. for weeks to lay a foundation of prayer. Thirty-five seekers in the opening service, and altars in church and chapel lined daily; more than three hundred sought help during eight days. Whole dormitories witnessed a "clean sweep" of victory. Many called to ministry and missionary service. Dr. B. V. Seals was wonderfully used as the evangelist. His warm spirit and Christ-centered ministry won the hearts of all. We rejoice that this generation of Nazarene youth has witnessed a real Heaven-sent revival.—Eugene Stowe, Pastor of College Church.

Mrs. Phoebe A. Sanders of Pasadena, California, died on March 16. She was the wife of Rev. Jack Sanders, who some years ago served as manager of the Nazarene Publishing House.

Rev. Floyd T. Smith has resigned as pastor of First Church in Glendale, Arizona, to accept the pastorate of First Church in Austin, Texas.

Rev. C. Wm. Ellwanger has resigned as pastor of the Wellston Church in St. Louis, Missouri, to accept the pastorate of First Church in Ashland, Kentucky.

Mr. and Mrs. General Crum of Wurtland, Kentucky, observed their fiftieth wedding anniversary on March 14. They are charter members of the Church of the Nazarene at Wurtland, organized thirty-eight years ago. Their five children with eight grandchildren were present for the anniversary occasion.

Rev. M. L. McCaskell has resigned as pastor of the church in Federicktown to accept the pastorate of the Wellston Church in St. Louis, Missouri.

Word received on Monday, March 23, from Rev. Paul Stamey, pastor: "Swannanoa [North Carolina] church destroyed by fire. Please pray."

Herald of Holiness



April 8, 1959
Vol. 48, No. 6
Whole Number 2450

- 1 Rockets and Rocking Chairs, General Superintendent Powers
- 3 An Influential Church, James W. Tharp
- 4 Lift Up a Standard, Evangelist Leo Darnell
- 5 We Can Still Have Revivals, Clyde W. Rather
- 6 My Overnight Bag, Clinton A. Rock, Sr.
- 7 "Salt of the Earth," Justa Lee Allen
- 8 My Lenten Observance," "Bud" Lunn
- 9 He Wanted a Church, John R. Donley
- News in Picture
- 10 Not the What . . . , Leo C. Davis
- From a Happy Nazarene, Mrs. Paul Wordsworth
- 11 The Light Is Up, G. W. Irvine
- Day-to-Day Martyrs, Ili Young
- 12 Editorials, S. S. White

Next Week . . .

Whom Having Not Seen, We Love, by Mrs. W. M. Franklin
Is Voting Enough? by Harvey Peterson

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. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.



NAZARENE THEOLOGICAL SEMINARY

Classes geared to meet the practical needs of the minister as well as the academic and scholarly content usually presented in a graduate institution are reported by C. Lee Eby among his initial reactions to the work of Nazarene Theological Seminary.

Lee served as president of the Student Council at Trevecca Nazarene College last year. He also states that the faculty has impressed him with the combination of spiritual vitality and intellectual knowledge on their fields. "I have also found among both students and faculty," the spirituality which characterizes our church," he says.

FOR A BETTER-READ, BETTER-INFORMED AMERICA

Wake Up and Read!

NATIONAL LIBRARY WEEK

APRIL 12-18
1959

An Influential Church?

By JAMES W. THARP

Pastor, Rushville, Indiana

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world (Romans 1:8).

It cannot be said for certain as to the founding of the church at Rome. However, the popular opinion among Bible scholars is that it was started by a group that had been in Jerusalem on the Day of Pentecost. Whatever the circumstances of its beginning, in just a few short years it had penetrated the entire civilized world with the gospel message. Wherever the Apostle Paul journeyed, he met with the dynamic influence of the church at Rome. During his third missionary tour, while in Corinth, Paul made a decision concerning this influential church. He wrote to the Roman Christians expressing his gratitude for such an impact as their witness was having in the world, and then he informed them of his decision—to preach the gospel in Rome also! St. Paul saw the great metropolis as a key city to the European continent, a strategic center for world evangelism.

Leaving the story of the Apostle Paul and the Roman church in their world-wide influence, there are three truths in connection with our own influence that merit our attention:

THE TRUST OF OPPORTUNITY—DO NOT BETRAY IT!

Our minds are too finite and our judgments too faulty to determine as of now just what period of world history has been the most crucial, the most challenging. However, if any era of human dispensation ever suggested the need for a divine influence, surely the twentieth century world is an open door through which the Church must enter with the flaming message of the gospel of Jesus Christ! Every city and community is a trust of opportunity charging pastor and people. Our communities must hear our message—they must feel our influence—they must know our concern. Our world is weary and wondering, and we have the message of truth. The need of our age becomes the trust of our opportunity. *We must not betray it!*

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.*

*To serve the present age,
My calling to fulfill;*

*Oh, may it all my pow'rs engage
To do my Master's will!*

THE TRAGEDY OF ISOLATION—DO NOT COMMIT IT!

There is no question but that Christians are to be separate from the world in spirit and in practice. But while the Bible teaches separation, it does not teach isolation. A separation that includes isolation is Pharisaical, monastical, and unscriptural. The word gospel begins with the two letters *go!* If we feel that we must withdraw ourselves from society in order to live like Christ, then we have a false conception of the grace of God as well as our own commission. Are we isolated? Have we so secluded ourselves from people that we have no influence for God and the church? Isolated! Jesus never was. He could sit at a banquet with a group of men, accept an invitation to dine in an unsaved home, or go out of His way to deal with a lost soul at the edge of town. Wherever He went He mingled with people until the proper moment came for Him to witness. He won men and women and children to the kingdom of Heaven.

Why is it that so many of us can talk freely about the latest styles and prices of automobiles, the high cost of living, the current missile being fired from Cape Canaveral, and yet when the subject of religion comes up, we suddenly get the lockjaw and sneak off down the street? The Holy Spirit gives wisdom, but He also gives boldness and power!

Some unfortunate developments are being discovered in the lives of Christians who fail to witness:

1. *Spiritual stalemate.* Too many Christians are finding themselves suspended somewhere between semi-victory and semi-defeat. There is an unattractive, uninteresting tastelessness that goes with their profession. Their pastor checks with them on their prayer life, their Bible study, and their church attendance. These three things are "musts" but they can never take the place of witnessing. There will never be that radiant victory so long as we evade our responsibility and privilege of witnessing.

2. *Problematic.* In almost every revival campaign a number of Christians with good standards and past experiences line our altars and sincerely seek for victory. The Christian workers pray and suggest—but they still find themselves in the corner of inconsistency. Trips to the altar, encouragement

from fellow Christians, resolutions, and mental struggle—all these do not solve the problem. Not when the glaring gap of secluded, shut-mouth, isolated discipleship stares them in the face!

3. Critical. The soul sensing its failure and not willing to correct it invariably seeks for props with which to elevate itself and pull down the other person. He may center his criticism around a particular type of person or he may develop into a general critic. But his bitterness is a poor cover-up for his own decayed soul. Frustration and confusion eat their way into his personality until he becomes a mere neurotic church member. This is tragic, when obedience would put him out on the Samaritan road of soul winning and happiness

Isolation is tragic. *Let us not commit it!*

THE TRIUMPH OF VISION—DO NOT OBSCURE IT!

Vision is indispensable to progress. This applies in any field. A church is just as big as its vision. Progress is the plan and purpose of God for His people. He never issued a blueprint for failure. Instead of moaning and groaning about our perils and problems, let us come fresh from the secret place of prayer with purpose and vision. We can sweep the clouds from our horizons with the power of prayer. We can see victory through the eye of

faith if we discipline the flesh. We can see clearly the possibilities of Pentecost if we deny ourselves. What we see, or fail to see, will determine our attitude toward God and self, until ultimately our vision or lack of vision will determine success or failure.

A friend of mine preaches a sermon on "Our Four Selves:" (1) What I Think I Am; (2) What Others Think I Am; (3) What I Really Am; and (4) What I Might Have Been. D. L. Moody heard Henry Varley say one day, "The world has yet to see what God can do with, and for, and in, and through, a man who is wholly surrendered to God!" D. L. Moody thought that statement over, and in his heart said, I'll be that man! God gave him vision, purpose, and urgency, and Moody became that man.

Too long we have bragged about our "clean but small crowd." Nonsense! No crowd is clean as a result of being small. Such statements are false cover-ups for our laziness, selfishness, and carelessness. It is true that we cannot grow at the expense of truth, but neither can we remain stagnant and retain the blessing of God. We can march forward because of our faith in a God who lives in our generation. Let us believe Him!

Our triumph is in our vision—*let us not obscure it!*

Lift Up a Standard

(Isaiah 62:10)

Tampering with a standard can prove fatal. The gold standard is the foundation of our economics. Tamper with it and panic prevails. Fidelity to the marriage vows is the bulwark of our homes; those who play fast and loose with them go on the rocks. Loyalty to the Bible standard is our hope.

Some in the industrial world have tampered with quality to appeal to quantity and have fallen along the wayside. The church that tampers with the quality soon finds that the quantity without the quality equals a profession without a possession.

Isaiah said, "Go through." Christ said, "Strait is the gate" (Matthew 7:14). Forsake all sin, confess all sin, believe with all of your heart. The expedient is, "Ye must be born again." It is as necessary to be born again to live in the spiritual Kingdom as it is to be born physically to be physically alive.

"Prepare ye the way." John the Baptist said to make straight the paths of the Lord. Christ will not walk a crooked way. Confessions, conditions met, and restitutions made are all in order to make the path straight. This is the fruit of repentance.

"Cast up the highway." This is the way of holi-

ness. Don't let the banners drag. Holiness, preached for what it is, will find men ready to pay the price. If men value liberty above life, surely holiness is worth the price. It has no competition. We don't have to mark it down.

By EVANGELIST LEO DARNELL

"Gather out the stones." Stumbling stones are found in our inconsistencies. Holiness people are known by their lives. The grocery clerk, the filling station attendant, the paper boy, even the tax assessor will find it out.

Christ had much to say about attitudes. The burden of His ministry was always, Get the heart right and the life will live itself. Out of the heart are the issues of life. Men often forget there is an inner transforming as well as an outer nonconforming.

Holiness of heart and life is the standard. This was the burden of Isaiah's heart. This is the purpose of the Church of the Nazarene.

Thy salvation, or thy Saviour, cometh and His reward is with Him and His work before Him. We have much to do and little time to do it in. So let's lift up the standard for the people—pray them clear through to a saved and sanctified experience and a holy life.

There are barriers in the way, but—

We Can Still Have Revivals

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him (Isaiah 59:16).

No one will deny that there are barriers in the way of God's doing His best in the salvation of the world. The barriers lie at the door of the very agency that God has chosen for this great and glorious work. It is sometimes asked and more often thought by thinking men, "Why is there no revival after so much effort?" Surely the promises and conditions of God are clearly stated in the Word, so that there can be no failure from the divine side; the hindrance then must be on the side of the human. There is a need of looking around to see if we cannot solve the problem by discovering the cause of failure.

We fear that one of the hindrances to a revival is that, after we have prayed and done all we can, we have not ceased doing some things that hinder: speaking unkind words about another, criticism of the message or the messenger. These and many other thoughtless sins of the tongue stand in the way of God's blessing. If, after the tongue has supplicated God for a revival, it would also cease from the things mentioned, the prayers would be answered.

God cannot give us the view of the awfulness of sin if we look at it in a light or thoughtless manner. Somehow we believe that God is ready, but He is grieved that the Church is not ready. With what concern should we view the deadness of things all around us and with what carefulness ought we to do the things that are right, and also to cease doing the things which grieve the Spirit and hinder the answer to our prayers!

In II Chronicles, chapter 29, we read of the great revival that Hezekiah was instrumental in bringing to Israel. His father, Ahaz, was about as sinful as any king that had ever sat on the throne of Israel. Not only was he wicked himself, but he caused his people to sin in that he made images to Baal and forced the people to worship them. Also he burned incense in the valley of Hinnom and burned his children in the fire after the abomination of the heathen. Because of this great wickedness he and his family were delivered into the hands of an enemy, and many of the vessels of the Temple were either broken up or carried away. It was either *revival* or *chaos* for Israel.

The plan that Hezekiah used to promote this spiritual revival has not been improved upon; the results obtained then are just as sure today:

By CLYDE W. RATHER

He got the brethren together (v. 15). In other words, he talked revival, prayed revival, pictured revival as their only hope, until they were all clearly convinced it was either revival or ruin.

They sanctified themselves (v. 15). It is doubtful if any church can ever have a revival until at least a few desperate souls are willing to go "all out" and pay the entire price if need be to see God move in Pentecostal power.

They came according to the commandment (v. 15). Their own notions and ideas had wrecked them personally and nationally, and when they were ready to take God's way, they got results and made progress.

They cleansed the inside first (v. 15). Judgment must always begin at the house of God. Revival must first start with each child of God. One of the most prominent evils of this day is our willingness to confess other people's sins. But if we have revivals, we must first confess our own sins.

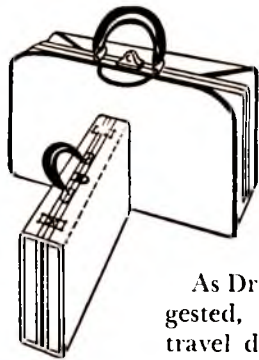
They carried all the filth beyond Kidron (v. 16). We must do away with the practices of sin, refuse any further part in them. God must remove our transgressions from us—He will hear and answer if we ask Him.

What was the result of such a revival? It is fully recorded in II Chronicles, the concluding verses of chapter 29 and in chapter 30. Listen to it: (1) music and rejoicing (v. 28); (2) returned to the law of God (30:5); (3) proclaimed the news everywhere (v. 6); (4) tore down Baal altars (v. 14); (5) stood in their places (v. 16), and (6) continued the feast (revival) seven days longer (v. 23).

The baptism with the Holy Ghost is the need of this hour, and the only thing which will light revival fires over our beloved country. Every believer can be a part of this great company who cry continually to God to send revival to our land, if he will agree to God's terms.

Brother, sister, you can have it, but there are other things you cannot have along with it. You cannot always have personal ease and comfort; you cannot have worldly honor and pleasure; you cannot have inordinate ambition for position or place, nor any other carnal thing, and have this baptism. But, oh, if you are willing to give up these and put sin under the Blood, you can have this glorious baptism—then you can witness revival both in your own heart and in the life of your home and church! **Take God at His word today!**

When I get to heaven I'll no longer need—



My Overnight Bag

By **CLINTON A. ROCK, SR.**

Retired Elder, Nebraska District

As Dr. Chapman sometimes suggested, "The Christian doesn't travel down the River of Death; he simply has to cross from the bank of life to the bank of eternal life." This crossing comes at the sundown departure, indicating that it must be night when we pass over; for, you know, it is in this present sojourn that we sing "Sunrise Tomorrow"—arriving over there close to "Sunrise Today," traveling all night to the sunrise. But then, it must not be a very long night, for the boatman with his "muffled oars" does not seem to take a great while to arrive.

Ah, there is the overnight bag. Of a truth, it has been packed and ready for quite some time, even years. You see, this particular bag is never used for another purpose. For some earthly trips one may borrow luggage, as there is always the contemplated return. There is no return from this strangely amazing trip; it's the entering of a new land and a prepared mansion in the Father's house.

Now what would this special bag contain? Assurance of a safe arrival; anticipation of a happy, joyous eternal home; peace of mind; complete adjustments, that is, no reservations left behind. Assurance of a safe arrival, Jesus speaking: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

There is the anticipation of a happy, joyous eternal home, and it is the saintly Apostle Peter who has written of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4).

And peace of mind—every condition being met, and the full provisions made—in the bag! Right along with it is Paul's admonition to the Philippians that we have "the peace of God, which passeth all understanding," keeping our "hearts and minds through Christ Jesus" (Philippians 4:7). Now there are complete adjustments; that is, there are no reservations left behind. And again we will listen to Paul: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:12).

When anchor is let down at the eternal shore,

dawn is already giving way to sunrise. But it is not dawn as first thought; the haze is from a fog that always hangs over the river of death as a pall; the sunrise is other than a sunrise, as there is no sun to rise in the city of God—there being no need of sun, "for the Lord God giveth them light" (Revelation 22:5).

Just now with the oars rested, the Boatman, already ashore, reaches forth His hand to assist in landing—and such a hand! Nail-pierced! And then one looks at His brow; it is thorn-scarred. But the face—oh, glorious face! Radiant with a holy glow! And that unequalled smile! Just think, one is to behold His face through all eternity, and it will never grow old, for we are told nothing ever grows old where we are taking up our everlasting abode.

At this moment a heavenly breeze separates the Boatman's robe at the side which bears the indelible scar of the wicked thrust of the soldier's sword, but even from it comes an overwhelming attraction. He went through this for the poor, unworthy sinners that we have been. I'm so glad that I left my great burden of committed sins at the foot of the Cross. Then to know that one day I was led by the Spirit to make a complete consecration of my all and He cleansed me from all unrighteousness with the blood He spilled, making me whole, and perfected holiness became my passport to heaven!

But where is that overnight bag and its contents? As for its contents, assurance has become reality; for the Master said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). And that's enough for me. Isn't it for you? Anticipation of a happy, joyous eternal home; what of it? And so we read, "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:15-17).

We find peace of mind woven into a flowing robe, reaching from the shoulders to the feet, having taken to ourselves the mind which was also in

Christ Jesus. This embraces such earthly privileges as the preaching ministry, witnessing among men, living the holy life, continuing in the faith, and arising above all trials and temptations which beset men. Pointing to them in the great eternal day, He said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple" (Revelation 7:14-15).

Complete adjustments have changed to an atmosphere far more congenial than earth could ever

afford, as Peter had one time written: "with joy unspeakable and full of glory" (I Peter 1:8). And through John the Revelator, the Spirit has spoken saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

The bag has vanished, gone forever! No more need of it! No more nights, no more trips, no more wanderings, no more waiting for man-made conveyances, no more accidents! This is it. Oh, think of it! Hallelujah! Praise God forever and forever!

There is a wealth of meaning in the familiar words of Jesus

Jesus used a strong figure of speech when He compared Christians with salt. "Ye are the salt of the earth," He declared of His followers.

Salt, to the present day, is indispensable and irreplaceable. During past ages its scope of usefulness was even more vast. Primitive man fought for the possession of salt deposits. At one time in the dim past salt was used as a medium of exchange; all bills, including taxes and soldiers' hire, were paid in salt. In this custom the familiar word salary has its origin. In those times a bag of salt was considered as precious as a man's life.

In the time of Jesus salt had many uses. It was used to preserve food, as well as to give flavor and zest to food. At that time salt was the only anti-septic known to man, and it was used for cleansing and purifying purposes. Salt was regularly sprinkled into lamp oil to make the light burn brighter.

In addition to its common uses, salt had a religious significance. Being a symbol of incorruption, it was used in sacrifices. And, because of its preservative properties, it became a visible sign of the spiritual quality of endurance and was an essential element in the making of enduring covenants between individuals, tribes, and nations.

As a preservative, whether of foods or of friendships, the value of salt lies in its power to preserve other things that it touches. It does not preserve itself. Nor does salt gain its end by preserving its own identity. We speak of appetizing foods that salt has seasoned, but not of the presence of the salt in foods. In a very real sense it finds itself by losing itself.

Salt is valuable, therefore, only when it is in the midst of things that need preservation or added zest. And it does its work without taking on the qualities of the things it is preserving. Because of this characteristic, salt becomes a symbol of the Christian's spiritual position—in the world, but not of it.

"Salt of the Earth"

By JUSTA LEE ALLEN

It is not surprising when we think of the nature of salt, and the many uses the ancient people made of it, that Jesus should have used it as a metaphor to describe Christian character. Indispensable and irreplaceable, like salt, the Christian has a function to preserve society from the forces of decay and, at the same time, to give zest and vital interest to life.

But Jesus knew that there were conditions in which salt would lose its savor. "If the salt have lost his savour, wherewith shall it be salted?" He asked.

When salt has lost its savor, it not only has lost its preservative qualities, but it is insipid, tasteless, and without zest.

A Greek student has said, "There is a whole sermon in the word *insipid*. It progresses from dull to sluggish, stupid, silly, flat. Good for nothing but to be thrown out."

Pure salt cannot become insipid and lose its power. But salt mingled with foreign ingredients can lose its power to preserve and season.

When Jesus called Christians the salt of the earth, He had all this in mind. A Christian, He

My Lenten Observance



For the first time in my life I have really observed Lent. By this I mean that I have had an extended season of self-examination, heart searching, evaluating motives and goals. As is so frequently true, the occasion for all this wasn't of my choosing. It was more or less enforced. I was flat on my back for five days (also for the first time in my life). With a "No Visitors" sign on the hospital door I had hours to think, meditate, and pray.

Now I find myself wondering if a period of introspection and heart searching wouldn't be of inestimable benefit to most of us. And what better time for this than the Lenten season? I know that thousands observe Lent in outward forms and ritual and in temporarily giving up some cherished indulgence. But maybe we Nazarenes, activists that we are, do not put enough stress upon inner-life nourishing, protracted seasons of shutting out the world, of isolating ourselves with God where in the quietness His Spirit can reveal much that would never register during the rush and hurly-burly of our customary circum-spect living.

We become engrossed with the temporal, with the vexing problems of normal living. Don't misunderstand me—for years I have had my daily devotions. I never, unless absent from the city, missed a church service. No degree of weariness or pressure of work could keep me from a revival service. I couldn't keep a comfortable conscience and miss church.

However my Lenten experience impressed upon me the truth that these good habits I should follow as a matter of course, but that the more important things pertaining to the inner life I should not leave to chance moments.

I am determined that with God's help my outward life shall be controlled by and held in subjection to the Presence ruling the inner sanctuary. Thus what I do and say outwardly will be motivated by the holiness of the inward sanctuary.

With the Psalmist, I have vowed to take time to meditate on His Word and precepts, in the night watches if need be. My whole life shall be patterned after that of the Psalmist, especially in the purpose expressed in Psalms 63:8, "My soul followeth hard after thee."

M. A. ("BUD") LUNN

Assistant Manager, Nazarene Publishing House

was saying, is like salt—indispensable and irreplaceable. A Christian cannot lose his power for building and preserving God's kingdom on earth unless he receives into his life elements foreign to the spirit of Christ. But if he becomes adulterated by worldly-mindedness, he loses the fruit of the Spirit—self-control, humility, faith, hope, and love—which are among the preserving qualities of Christian character. In other words, either the Christian redeems the world, or the world robs him of his Christianity.

A merchant of Sidon once bought quantities of salt from the marshes of Cypress and, to avoid paying the tax, hid it in houses on remote islands. But soon the contact of the salt with the common earth floors caused the salt to lose its saltiness. The salt lost its power because it was not preserving the earth floor but mingling with it.

Dwight L. Moody once wrote in a Christian's

Bible: "This Book will keep you from sin, or your sins will keep you from this Book."

Jesus gave a stronger warning: "But if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew 5:13).

A Christian, losing the power of God's love and grace, is of no more value to God's kingdom than something thrown out to be trodden on.

Without individual Christians there can be no church. According to reports, the Church today, as an organization, is flourishing as never before. There is, however, the ever-present danger that it may become "insipid," losing its power to create and preserve a Christian society.

It is only as individual Christians remain the salt of the earth, unspoiled by adulteration, that this can be prevented.

He Wanted a Church

By JOHN R. DONLEY

Pastor, Jefferson, Ohio

He had been saved only a few months, although he had attended the church of his choice since childhood. The church in which he had found the Lord was a very simple structure. It had been an old paint shop that had been cleaned and painted by faithful Nazarenes who carried the burden for the lost in their community. They wanted others to share "so great salvation" with them, and this was their contribution to the community that needed God.

After his conversion the young man mentioned above began to feel the Lord dealing with him relative to preaching the gospel. After much prayer he approached his district superintendent with the request for a church. He looked at the young prospect and said, "Let's ask the Lord's advice regarding the matter." They went to their knees in a season of prayer. After pleading with the Lord for the young man, the district superintendent arose to his feet, placed his hand upon the youth's shoulder, and said, "Son, the best way and the quickest way for you to get a church where you may preach the gospel is to go into some needy community and dig out a church."

The youth thanked his district officer and proceeded to follow the advice as given. He located a county seat town with a population of less than two thousand, and with about five or six well-established churches. God blessed the efforts of this young, inexperienced preacher, and today a Church of the Nazarene stands in the locality as a landmark of his feeble efforts. A tent meeting was held, and the results were poor as measured by those attending. Many that were well-established Christians thought it had been a waste of time, since the conversions during the meeting were very small in number. Among those converted in the meeting was a young man who worked in the local brickyard. Within a few months of the tent meeting a church was organized with about twenty-nine members, and the young brickyard worker was the first Sunday school superintendent. Today he pastors a strong church on one of our southern districts. He is one of two Nazarene pastors that were brought to the Lord under the ministry of the young man that "wanted a church."

Of course, as the years have passed, twenty-five in fact, these have been precious memories to the man that approached his district superintendent on that eventful day and asked for a church. That district superintendent was Rev. O. L. Benedum of East Liverpool, Ohio. His wise guidance and holy

life were always a challenge to the young preacher mentioned.

Many, many times over the past quarter of a century, the "young preacher" remembered the advice given and saved himself many heartaches by following the same. He has counted it a privilege to serve under the leadership of Brother Benedum, and to work in the Church of the Nazarene. He looks forward to the future and to the challenge of our present leadership with much expectation and joy. He feels that he owes the church a great debt that cannot be paid in just one lifetime.

NEWS in PICTURE



*"AS I LOOK BACK on my childhood, I am thankful for the Church of the Nazarene and her interest in children. It was in our girls' club in Burbank, California, that I first felt the 'belongingness' every child craves. There I had opportunity to lead in a stumbling prayer . . . and felt the individual interest the sponsor shared with each child. The realization that the sponsor, the other girls, and Christ were depending on me helped me in difficult times to live as Christlike as I could. Proverbs 3:6 was our motto. It was in this girls' club that I first felt the individual application of the Scriptures. Just to realize that if I acknowledged Christ and called upon Him to lead me He would do it was a thrilling experience to me."—Mrs. Donna Rench, Missionary to Formosa.**

*Won to the church and to God through boys' and girls' work—now Caravan.

Not the WHAT

By LEO C. DAVIS
Superintendent of Southwest Indiana District

Who among God's own has not felt the lash of the whip in the form of satanic opposition? To take sides against it and to fight our way through it is an example of cross bearing. It takes grace at this point. Satan's chief object in accusing the brethren is to defame the name of God.

The voice of the enemy in accusation is far different from the voice of the Shepherd in confirmation. The first scatters and destroys and the latter builds back and saves. Only last night in an awakening hour I felt the hot breath of damnation! The accusing devourer was making his regular nightly run. ("Thou shalt not be afraid for the terror by night," Psalms 91:5.) He presented the following line of thought to my mind: How do you know you are really saved? Are you *downright sure*, as you have on many an occasion declared? Where is your so-called religious experience?

I immediately began to "bail out" by reaching into my heart for the key to Doubting Castle. I began to think of God's wonderful Word and the wonders of its operation. That Word read so very different from the satanic impressions presented to me. The promise of Christ once more proved the key and the way of escape from Satan's device.

but the WHO!

In my summarizing thought of the experience (so common to us all), I reflected thus: After all, it's not the what of it but the *who!* It's not the what or the subject matter of the accusation, but it's the *who* that I am serving that counts. I know very well the voice of the *who*; and when the what of *seeming* facts does not fit into the voice of the *who* of my life, I am to immediately take sides with my *who*, that Holy One who has been my wonderful Companion down across the years.

Tried and tired soul, have you been so long time with Him and yet dost thou not know His voice as He steps about in velvet slippers? Do you not realize that the Christ of your life—the *who*—stands by you as of old? As we consider His wonderful grace and His matchless devotion to each of us personally, all the what's created in our minds by Satan's impulses fade out. "Beloved, believe not every spirit, but try the spirits whether they are of God" (I John 4:1).

A note of appreciation . . .

From a Happy Nazarene

Tonight I'm thinking of those many things in the church for which I'm grateful—

For the warm fellowship of those who share in the same burdens and tasks as we work together.

For a church with a unity of doctrine upholding the banner of holiness.

For Spirit-filled leaders who desire only God's will. I'm proud of the men who hold the office of general superintendent and who maintain high standards, honor, and esteem for this position of responsibility entrusted to them by Nazarenes around the world.

For all of our church leaders.

For our wonderful colleges.

For our helpful Publishing House.

For our faithful, untiring missionaries who inspire us.

For God's holy Word to read every day.

For our blessed Saviour, Jesus Christ, and His Holy Spirit dwelling within our very hearts and guiding constantly. I appreciate the opportunity of communing with Him any moment of the day or night. Because of Christ we have all of the benefits of the church.

In gratitude for all of these blessings may each of us Nazarenes the world around take new inspiration to review the assets of our beloved church and join hands to help spread the good news of holiness until Jesus comes.

—MRS. PAUL WORDSWORTH

Pastor's Wife, Ridgefield, Washington

The Light Is Up

By G. W. IRVINE

"Thank the Lord," the elderly lady said, as she half rose from her chair to look out the window. "There it is." We had been sitting together chatting as the twilight of a winter day came on. She had seemed to be preoccupied with thoughts of her own, but now she began to talk excitedly. What was it that could bring about such a sudden transformation in her attitude? It was a light. This was no ordinary light, for she paid not the slightest attention to the myriad other lights that were blinking on all over the city as darkness began to descend.

This particular light had its own peculiar message, for it was the signal light for the miners. It declared to all who would look that there was work on the morrow, and work to a miner means food and clothing and shelter. To the little old lady in the rocking chair, it meant that her sons could work and thus for another time would not have to depend on meager unemployment insurance benefits. Hundreds could see that little red light as it winked happily away there on that dark hillside, and casual indeed would be the glance that did not derive some comfort from it; for what benefits the miners, indirectly helps the rest of the city.

But as I write I think of another Light. Jesus said, "I am the light of the world." To the believer, that Light is the symbol of all that we cherish and hold dear. He is our Hope of eternal salvation; "Neither is there salvation in any other" (Acts 4:12). In a real sense He represents food and shelter and clothing—spiritual food for our souls in never-ending abundance, for He is the Bread of Life. We may be clothed upon with the robe of His righteousness provided by the shed Blood. His grace is our shelter when the storms of temptation beat in upon us.

In this coal-mining town the difference between hope and despair in these times of disappearing markets is that little red light. In the world at large the difference between hope and despair is Jesus. Many look in vain for some other way of deliverance, but there is none save Jesus who can save from sin. We need to let men know that the "Light" is up. It has been up for nearly two thousand years.

Just as many a passer-by sees nothing unusual about the mine light when it goes up, so many

who know *about* Jesus do not know that He is "mighty to save and strong to deliver." Today we need to redouble our efforts to spread the glad tidings. The Light is up!

Lord, give us—

DAY-TO-DAY MARTYRS

By HY YOUNG*

The Church today needs day-to-day martyrs, those who are willing, even eager, to live a testimony for their Lord.

If someone like a Hitler were to appear and begin persecution of the Church, thousands of Christians would step forward, ready to die for their Lord. Today the urgent need is for those who are willing to live every day of their lives for Jesus Christ. In the long run, living for Jesus is much more difficult than dying for Him.

The day-to-day martyr must be ready to make any sacrifice for the Lord—on the job, in leadership, in recreation, when with friends, and when surrounded by strangers. Remember how Peter was ready to die for Jesus when Judas betrayed Him? Yet Peter had not the courage to testify for the Lord later that same evening when he felt the weight of the censure of those around him. Peter, at that time, lacked the qualities of a day-to-day martyr.

Such a person must have the quiet courage to live an uncompromising testimony for Jesus Christ, must be strong enough to withstand the constant worldly pressures which demand compromise, gradual retreat from moral standards, and indulgence in "minor" sins. Such a person must have a deep spiritual foundation and the sure confidence that only belief in the Lord Jesus as Saviour can give.

Lord, give us day-to-day martyrs!

*Albuquerque, New Mexico



EDITORIALS.....

"Wake Up and Read!"

April 12 through 18 is National Library Week. People need more reading, and along with this, more thinking. "Wake Up and Read!" is the slogan for National Library Week. Those who fall an easy prey to all sorts of heresies are the people who have been grounded little in the truth through reading. Read the Bible, read the Sunday school quarterlies, read religious books. Keep in touch with the Nazarene Publishing House; know what books are being recommended by it. Don't let one quarter go by without doing some reading.

Once again I mention the books in the Missionary Reading Course. They are wonderful; and whether you are a member of the N.F.M.S. or not (of course you ought to be a member), you should read these books. Along with them, our publishing house is constantly printing other books which ought to become a part of your personal or church library—not only become a part of a library you are interested in, but a part of you, because you not only have the books but read them.

National Library Week, April 12 through 18—observe it, not only one week, but every week during the year by reading the *Herald of Holiness*, the *Other Sheep*, *Conquest*, *Come Ye Apart*, and the various publications which are printed by the publishing house—read some part of each of them every week during the year. "Wake Up and Read!"

"Closed Supernaturalism"

BELIEF AND AUTHORITY

Last night I read an article on present-day views of God. It called the conservative thinkers' view of God a "closed supernaturalism." By a "closed supernaturalism" the writer meant a belief in God which makes no place for reason. It is based wholly on authority, and in this case the authority of the Bible. The conservative thinker does believe in the kind of God which the Bible describes, and looks upon the Bible as the final Authority. But this by no means indicates that reason has had nothing to do with his view. He has come to

this conclusion, not in spite of reason, or without reason, but rather through reason. For him there are plenty of rational grounds for taking the Bible as the final Authority on the doctrine of God.

Take my own case, for instance. I grew up in an old-fashioned Methodist home and was taught to accept the Bible as the final Authority. The church which I attended regularly and conscientiously with my parents emphasized the same teaching. Thus I gradually came to accept a belief in God such as the Bible sets forth. Next I went to a holiness college, Peniel College, Peniel, Texas (now Bethany Nazarene College), where the same truth was taught. After I had spent four years in this environment, my conception of God was largely based upon authority. However, this was not completely the case. Even in my college course I began to come in contact with other ideas of God. This caused me to begin to seek for and obtain reasons for what had been believed on authority. From then on, my conservative concept of God could not strictly be called a "closed supernaturalism."

AUTHORITY CHALLENGED

Following my college course I entered one of the well-known seminaries in the East. There about one-half of the professors were conservative—men whom the writer of the article to which I have referred would have called "closed supernaturalists." The other half of the teachers were liberal in their theology—some of them very liberal. In my thinking while there I had to meet many views contrary to the one which had been drilled into me as I grew up. I had to think myself through a maze of opposing theories. Thank God, many people were praying for me; and I did have a definite Christian experience. I had been saved and sanctified and called to preach. Also, I was preaching during most of this time in good, spiritual churches. Further, there were several outstanding conservative scholars on the faculty of

this seminary who were a great help to me. During these years my view of God did not change. Instead, I came to see more reasons for accepting it. The supernaturalism, or the belief in God, which I had arrived at was not a "closed" affair; it was not the kind which has no reason in it; it was

By *Stephen S. White*

rather the type which had ever more rational grounds for its support.

This was not all. In those early years I took classes in two of the largest eastern universities in philosophy, sociology, psychology, and education. It was my privilege to study under some of the greatest scholars in the world. I was confronted with many of the same problems which I met in the seminary, even more acutely than I had faced them there. My eyes were not shut to them; they were thought about, and I came out, thank God, with my "closed supernaturalism," as the writer would call it.

One class I attended was a seminar course of only twelve or thirteen persons. There wasn't another conservative in the group, and a different concept of God and religion was represented by each of the other members of the class. Further, the professor certainly didn't champion my view. What happened? I was forced to do some more thinking. I examined my position more carefully and came out a conservative. Since then, in quite a few classes and in many other ways, I have faced differing views of God, but I have found the reasons for believing in the God of the Bible sufficient. I became more convinced than ever of my "closed supernaturalism," even though I still claim that this phrase is an unfair description of my conservative position.

ESTABLISHED IN THE FAITH

It may be that the person who wrote this article would justify himself in calling conservative theological thinkers "closed supernaturalists" by saying that we claim to have arrived. By this he would mean that we are not open to change as to our view of God. We have accepted the authority of the Bible and have taken its teaching as final. The light of reason is no longer working for us in this region. If this is what he means by the statement "closed supernaturalism," he is correct to some extent. A person doesn't have to spend his life changing his fundamental views in order to be intelligent or give a place to reason. This is no more necessary than changing wives every few months or years.

Love was one of the grounds for my marriage; nevertheless I did not take this step blindly. Reason and thought had a place. There was some thinking before the wedding day. There were certain standards which I wanted in the one who was to be my companion for life. The one I married met them. She had a religious background similar to mine; she was saved and sanctified; she was willing to be a preacher's wife; she was neat and intelligent. She had been reared in a frugal home; the family didn't have much to spend and they were very careful how they spent what they had. This provided a good training for one who was to be a preacher's wife. My decision was made, and it was final. I haven't even considered rethinking it. There are some things which we need to consider carefully, lay a rational foundation for, but this doesn't mean that we should repeat this process every year. My marriage is settled, and the same is true as to my belief in God. Still, I object to anyone insinuating that I never did any thinking about these matters.

TERMINOLOGY AND HUMAN NATURE

There may be those, however, who would say, Can't you give us your old-time faith in a little different form, at least provide us with some different terminology? Occasionally I meet people like this. There might be some truth in what they are talking about, but after all, there's not much. I heard about the need for new terminology when I was studying in the seminary. Since then there have been those who have had an opportunity to try out some new words and phrases, but it hasn't proved as satisfactory as they thought it would. In fact, one very prominent present-day theologian wrote a few years ago that the new terminology hadn't helped matters much. It wasn't as valuable as some thought it would be. This confession came from a theologian who is quite liberal. After all, people who really come to fellowship with God and live transformed lives will have to face up to the questions of sin and salvation by faith. They will have to repent. They may change the terms for these acts, but they can't change the nature of them. You may ask, Why not? Because the nature of people hasn't changed. Men were sinners when the Bible was written. Even before that time they were sinners, and they are still sinners. Moreover, they will remain sinners until they are saved. Saying that they are maladjusted socially doesn't change the facts, nor the needs of men. Finally, I stand by the authority of the Bible. I am a believer in supernaturalism, a personal God, but I am not a believer in a "closed supernaturalism" in the sense that I arrived at my beliefs without thinking, without facing contrary views.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

Soon it will be vacation Bible school time. It is an outstanding opportunity for evangelizing in your church. Last year in 638 vacation Bible schools there were 18,970 boys and girls converted. This is an average of 27 per school.

There were more than 2,500 vacation Bible schools conducted throughout our church last year. If they all evangelized as did the 638, then there were more than 40,000 boys and girls won to Christ.

If all our churches this year use this effective tool, many thousand children will be saved. Surely such a wonderful soul-winning, lifesaving agency as this deserves our careful attention and promotion. As an evangelistic denomination we are committed to an all-out effort to win as many to Christ and the church as possible.

A local church desiring to reach a community should earnestly prepare and operate a vacation Bible school. Ministers cannot afford to neglect such a wonderful avenue of outreach. As a lay member of a church, everyone should boost for vacation Bible school.

Have you been wishing for an opportunity to win a soul to Christ? Would you like to be a part of a real evangelistic effort? Then offer your services to your pastor in helping to conduct the coming vacation Bible school in your church.

Vacation Bible school takes planning, effort, and work—but it is all for a most worthy cause, soul winning. We all promise God we will do His will—vacation Bible school is His will. We pledge to serve Him—vacation Bible school is serving Him. We express a

desire to advance His kingdom—vacation Bible school is advancing His kingdom. We want to be worthy of His reward—vacation Bible school surely will bring His blessing.

Vacation Bible school deals with such supreme value, our children! How can we possibly compute the value of the soul of a boy or a girl? To reach a child for Christ is to save a life as well as a soul.

Then also there are the children of other people. To invite, teach, and win these children to Christ is real outreach evangelism. Through our vacation Bible schools our churches can reach far out. Far out through life goes the influence of this great force. Its teachings mold and shape young lives until they can make an impact for good in the world.

Yes, vacation Bible school time will soon be here. It is a great evangelistic time for our church. May we all be a part of it in praying, planning, and working. Then we will rejoice in its wonderful harvest of children won for Christ.

Servicemen's Corner



THE LIFE OF A CHAPLAIN—"For the minister who contemplates the military chaplaincy as a specialized field of service there are both negative and positive considerations. I would here offer a few of each.

"All of the 'rolling stone' adversities belong to the life of the chaplain and his family. The average tenure at a duty station is about two years. This means frequent changes in schools and communities, with their resultant disturbances for the wife and children.

"There are some misunderstandings to be expected concerning the motivation and service of the chaplain. These are due to lack of information on the actual duties of the chaplain. Some feel that a Nazarene minister who becomes a military chaplain identifies himself with clergymen whose standards of spirituality are below par. I am convinced that this is no more true of the standards of military clergymen than of civilian ministers as a whole.

"Now, on the plus side. Peacetime, as well as wartime, calls for the enlistment of our young men in the service where there are loneliness, temptations to low living, frustration, and temptations to shirk religious obligations while away from the restraints of home and church.

"Again, I am thrilled with the generous opportunities afforded the chaplain to minister in Christ's name within the military framework. The chaplain is given official backing in the proclamation of the gospel. And we have the challenge that, though sometimes our congregations are small, if it were not for our being there to minister, there would be no one to do it. Isolated situations are common in the military.

"One final thought—I have two sons, one twenty and one fourteen; eventually they will doubtless be in military service. When that day comes, I want to feel that some spiritual leader is there to guide them, to set before them a Christian example, and to pray with them.

"If I am to expect other ministers to don uniforms and stand with my sons, then I am happy to stand by the side of other sons."

—LCDR REGINALD A. BERRY
Chaplain, U.S. Navy

NAZARENE SERVICEMEN'S COMMISSION

Roderic W. Gilliland DIRECTOR

Thought for the Day



by BERTHA MUNRO

Turning Questions into Truth or Problems into Principles

Monday:

"Jesus' ability to turn a controversy into a sermon"—He still has it. A problem looms large before us; too often the enemy would trick us into questioning, quibbling, seeking to evade. Jesus will always keep to the main issue and turn questions, whether tricky or honest, into guiding principles. Applying the principle, we solve the problem, and so "grow in grace, and in the knowledge" as truth becomes a part of us.

What is truth anyway? It is Jesus' way of doing things. (John 18:37cd; II Peter 3:18.)

Tuesday:

"In the resurrection whose wife shall she be" (that woman who had had seven husbands)? Jesus steers the gibe into truth. (1) There is another life beyond this physical, as impossible for us to conceive as for an unborn child to conceive our earthly life. (We'd better stop worrying about it and expect some surprises!) (2) We'll always go wrong if we presume to "understand" apart from the Scriptures and the power of God as proved in Christ's resurrection. (3) The heart of the Christian religion is a personal relationship between the eternal God and the personalities He has made and redeemed: earnest of eternal life beyond.

Three glorious principles learned by bringing a problem to Jesus, digested, will help solve many another practical issue. (Matthew 22:28 ff.)

Wednesday:

"Is it lawful to give tribute unto Caesar?" Not "Yes," Not "No"—either way, trapped in a fatal omission. Rather the over-all directive, good for a lifetime: "Unto Caesar . . . Caesar's; and unto God . . . God's." The Christian principle of the dual citizenship, with double responsibilities. (Matthew 22:16-22.)

Thursday:

"Whence should we have . . . bread?" "Why could not we cast him out?" These desperately helpless questions both are turned into practical, provable truth with Jesus' "Give ye them to eat"

and "But by prayer and fasting." The truth? His followers are responsible to do the impossible, but only as they are emptied of self and let God work the miracle, pouring the grace and power through them. (Matthew 15:33 ff.; 14:16; 17:19-21.)

Friday:

"Why do not Your disciples fast? John's do." This question Jesus turns into the new law of the Christian's joy. Love breaks out over duty. "I serve Him because I love Him." And "the joy of the Lord is your strength"—through constant fellowship. (Nehemiah 8:10; Mark 2:18-22.)

Saturday:

"Which is the great commandment?" Which one of these ten—all essential, some looking toward God, some towards man? Which is more important, service

to God or to man? Jesus again lifts question into truth. One commandment—yes. One which keeps them all without strain, so is above them all: Love—to God and to man; to man because to God; to God expressed by way of man. (Matthew 22:36-40.)

Sunday:

"Art thou he that should come, or do we look for another?" "By what authority doest thou these things?" "How can these things be?" "How is it that thou wilt manifest thyself?" "Art thou a king?" To all these questions asking for proofs of His deity Jesus offers the basic fact. Meet Him, know Him, prove Him. His person, His life made yours—this is Truth incarnate. "Come and see." (Matthew 11:3-6; 21:23 ff.; John 3:9 ff.; 14:22; 18:37a.)

*Bible School Journal, February 15, 1959.

SUNDAY SCHOOL ATTENDANCE REPORT



	February 1958	February 1959	Number Increase
CENTRAL ZONE			
Central Ohio	13,329	16,184	2,855
Illinois	7,980	8,922	942
Indianapolis	9,277	10,218	941
Northeastern Indiana	9,645	10,532	887
Western Ohio	13,572	14,217	645
Iowa	5,832	6,219	387
Chicago Central	5,722	6,063	341
Michigan	8,142	8,318	176
Northwestern Illinois	5,126	5,245	119
Missouri	*7,013	7,066	53
Northwest Indiana	*5,850	5,877	27
Wisconsin	2,195	2,185	-10
Eastern Michigan	8,971	8,686	-285
District not reporting:	Southwest Indiana		
SOUTHERN ZONE			
Dallas	4,410	4,819	409
Northeast Oklahoma	3,903	4,099	196
Kansas	7,926	8,032	106
North Arkansas	*3,600	3,685	85
Northwest Oklahoma	5,499	5,574	75
Southeast Oklahoma	3,605	3,655	50
Joplin	*4,337	4,333	-4
Abilene	5,866	5,818	-48
Nebraska	2,626	2,576	-50
Louisiana	3,387	3,248	-139
Kansas City	5,025	4,876	-149
Houston	3,696	3,454	-242
San Antonio	3,556	3,285	-271
South Arkansas	3,995	3,722	-273
Southwest Oklahoma	5,577	5,204	-373
SOUTHWEST ZONE			
Northern California	15,317	16,542	1,225
Southern California	12,525	12,982	457
Arizona	4,150	4,439	289
Los Angeles	10,490	10,516	26
New Mexico	3,336	3,190	-146
Colorado	6,496	6,078	-418
District not reporting:	Hawaii		

	February 1958	February 1959	Number Increase
SOUTHEAST ZONE			
West Virginia	8,960	11,296	2,336
Florida	8,498	10,347	1,849
North Carolina	3,393	4,255	862
Kentucky	5,106	5,862	756
East Tennessee	4,864	5,592	728
Tennessee	7,400	7,986	586
Alabama	6,577	7,143	566
Virginia	2,943	3,445	502
Georgia	5,456	5,847	391
Eastern Kentucky	*5,057	5,128	71
Mississippi	2,818	2,832	14
District not reporting: South Carolina			
EASTERN ZONE			
Philadelphia	4,908	6,478	1,570
Washington	4,749	5,462	713
Akron	11,424	11,839	415
Albany	3,047	3,331	284
Pittsburgh	*8,237	8,464	227
New England	*7,060	7,239	179
New York	2,189	2,178	-11
BRITISH COMMONWEALTH			
Canada Central	2,191	2,509	318
Maritime	849	977	128
Canada Pacific	*1,148	1,275	127
Canada West	4,316	4,390	74
Districts not reporting: British Isles North, British Isles South, Australia			
NORTHWEST ZONE			
Washington Pacific	6,007	6,572	565
Northwest	7,186	7,514	328
Alaska	544	811	267
Idaho-Oregon	6,139	6,289	150
Minnesota	2,203	2,285	82
North Dakota	1,457	1,428	-29
South Dakota	685	624	-61
Rocky Mountain	2,455	2,389	-66
Nevada-Utah	1,006	856	-150
Oregon Pacific	8,377	7,988	-389
Estimated average for February, 1959		390,490	
Increase over average of February, 1958		1,703	
% of increase		1%	

E. G. BENSON
Field Secretary

*Average attendance last assembly year



Foreign Missions

REMISS REHFELDT, Secretary

Prayer Request—India

Rev. Samuel Bhujbal, district superintendent of our work in India, has been hospitalized because of very high blood pressure. With annual meetings and the district assembly soon to be held, the loss of his leadership, even temporarily, is a very serious handicap to the field. We would ask you to pray for Brother Bhujbal.—LEONORA PEASE, India.

Answered Prayer

Miss Virginia Benedict has received her visa to Portuguese East Africa.

This is a very wonderful answer to prayer. Continue to hold on in prayer that the Moons will be granted their

visas, also Miss Mewes when the time comes to apply.

Answered Prayer in New Guinea

The medical work is progressing now. School has started again. We are trying the boarding school once more, as the sweet potatoes are more plentiful now.—MAX CONDER.

New Arrival

Stephen Edward Cairns was welcomed into the home of Rev. and Mrs. Edward Cairns, missionary appointees to British Honduras, on February 26, 1959,

in Mexico City, Mexico. Mr. and Mrs. Cairns are studying the Spanish language in Mexico before going on to their appointed field.

Thanksgiving Offering in Cuba

The final Thanksgiving offerings have been received and I would like for you to deduct from the March field allotment the amount of \$165.90. Put this in the Thanksgiving offering for us, and credit our Cuban churches. This, added to the \$50.70 which has already been sent, will complete our full Thanksgiving offering, and is the best one that we have taken.—JOHN HALL, Cuba.

News from the Middle East

In both Lebanon and Jordan we still have an opportunity to enlarge and expand our work. How long this opportunity will last is not certain. More and more we are going to have to depend on our native pastors to carry on the work in this area. The work of the foreign missionary is becoming more and more difficult and limited. The whole weight of our efforts in the Middle East should be in the training of native workers to take over the responsibilities of the work of the church.

The Jordan District has had a most blessed year in spite of all the unrest in the country. The Zerka church had a wonderful revival, in which a number of fine young men were converted and several new members added to the church. In Amman the church and school also had a fine year.

Trichardsdal Reports

Mr. Dayhoff is away at an outstation meeting. Our Bible woman has been having regular Sunday afternoon meetings at a kraal in this heathen community, and the people asked for some special meetings this week. So evangelist Sentso, David Madike (our Bible school student), and Elina Phasa (the Bible woman) are having meetings there. Two young women have repented and have entered the probationers' class. Others, some old women among them, are praying, but they have not taken their stand against demon worship and such things yet.

We are seeing a move toward God among our young people. A number have come into the probationers' class here at Lorraine these last few weeks. This is encouraging. We look forward to our youth camp at Downs at Easter. We hope the Lowrys can be with us for this. Pray that many of these youth may find God. They all come from heathen kraals.—FANNIE DAYHOFF, Transvaal, Africa.

Missionaries on the Move

Rev. and Mrs. J. Elton Wood sailed February 28, 1959, for their second term in the Cape Verde Islands. Their address there will be: Caixa Postal 5, Praia, Cape Verde Islands.

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
April 19:

Saul's Tragic Failure

SCRIPTURE: I Samuel 15; 31 (Printed: I Samuel 15:17-26)

GOLDEN TEXT: *Behold, to obey is better than sacrifice, and to hearken than the fat of rams* (I Samuel 15:22).*

A Responsible King: Saul had taken his responsibilities seriously. He was "little in his own sight." He acknowledged that he was what he was by the help of the Lord. He depended on the anointing of the Lord for wisdom, strength, and guidance in the affairs of the nation. The Lord entrusted him with important assignments. He was sent on a mission by the Lord. He received complete instructions from the Lord regarding the method of operation. These and other qualities singled him out as a responsible king.

A Rationalizing King: Success attended the war efforts of Saul. But he failed at the point of following the instructions given by the Lord. Total annihilation was the planned strategy. Keeping the profits was the policy followed. Saul found in the victory a chance to build himself in the estimation of the people. He would take Agag captive, make him a prisoner of war, and let the humiliation thrust upon Agag make him Public Goat No. 1. Saul would win the favor of the people by allowing them to share the spoils of victory. The enemies would be killed but their property would be turned into profits.

When Saul approached the prophet, he knew that he had sinned. To cure his frustration, he began to rationalize. He blamed everyone but himself for the predicament. He hedged and dodged rather than face the facts. He convinced no one but himself that he was justified in the course of action he had adopted.

A Repenting King: Samuel punctured the shabby excuses of Saul with telling effect. The weight of Samuel's argument was that the Lord would rather have obedience than all of the sacrifice offerings which could be heaped between earth and heaven. If the Lord needed property, He could create it out of nothing. The Lord owns the cattle upon the thousand hills. "The earth is the Lord's, and the fulness thereof." He

the Question box

Conducted by STEPHEN S. WHITE, Editor

I have a feeling that we should have a clear and definite explanation of certain terms in the "Herald of Holiness." I find that a number of people do not understand them. The words are as follows: the new birth, justification, sanctification, adoption, and reconciliation.

The new birth, justification, and adoption occur at the same time. Therefore they are temporally, or from the standpoint of time, the same. But logically, or from the standpoint of meaning, they describe different aspects of a single religious crisis. Often the word conversion is used to describe this whole moral and spiritual change, which is supernaturally caused. *Regeneration* is a re-creation, or a new birth, a being born again, or of God, or from above. Since it is a spiritual birth, new birth is used figuratively—physical terms are used to describe that which is spiritual. Just as the child is born physically into the physical world, so a sinner is born into the spiritual world, or the kingdom of God. Also, as a physical birth brings one into a new world, or environment, being born again, the spiritual birth, brings one into a new world, or environment, spiritually. "Old things are passed away; behold, all things are become new." The sinner becomes a new creature in Christ Jesus. Then he begins to follow Christ. Thus far I have been emphasizing one phase of this change, or conversion—the new birth.

Justification is another aspect of this God-given crisis of conversion. From the standpoint of logic, or meaning, but not from the standpoint of time, it comes before regeneration. Justification means forgiveness. Before a person can be regenerated, or born again, he must be forgiven; the guilt of his sins, his actual transgressions, must be wiped out. Thus he is given a clean sheet before God. There are no longer any black marks against him on God's record. His sins have been pardoned—this is a legal act God executes in behalf of the sinner when he, the sinner, meets certain requirements—genuinely repents of his sins, his breaking of God's laws. At the same time that God forgives, or justifies, He regenerates, causes to be born again, or creates a spiritual life in the heart of that person, where there has been deadness in trespasses and sins.

Adoption is the filial feeling, or feeling of sonship, which comes with forgiveness and regeneration. The sinner is justified, born again, and adopted into the family of God all at the same time. Then God really and truly becomes his

Father and he becomes a part of God's family.

Sanctification is often used in the holiness movement instead of what more correctly should be called entire sanctification; for sanctification, in a sense, begins in regeneration. I mean by this that sanctification without the word entire is sometimes contrasted with justification. Then it covers regeneration and entire sanctification—all that takes place in man in the way of definite crises on this earth—and the growth in grace which precedes and follows the two experiences of regeneration and entire sanctification. But I take it that you mean here entire sanctification. As such, these two words describe a second crisis, a crisis which is divine, or supernatural, which always comes after regeneration and the other phases of the first crisis—justification and adoption. This second blessing, or entire sanctification, is an inner work. Regeneration brings spiritual life into the heart; but the carnal mind, the principle, or nature, of sin remains. At that stage there is a battle between the new spirit which Christ has given and the old man of sin which remains. When the Christian goes on and consecrates his all and believes God for entire sanctification, the heart is cleansed from inbred sin and filled with the Holy Ghost.

Reconcile is a much more difficult word when used theologically. Its non-theological meaning is merely to make friends. In this sense it refers to bringing together two persons who have been unfriendly with each other for some reason. When this breach is healed, we speak of them as being reconciled. Theologically, however, it refers to the death of Christ, or the atonement, and has to do with the reconciliation, or propitiation, of God to mankind. Thus man's salvation is made possible; the provision for man to be born again and sanctified wholly is created. The other terms which I have discussed in this question have to do with salvation, while reconciliation deals with the atonement, or the provision for salvation. It is one thing for man's salvation to be made possible; it is quite another for each person to avail himself of this possibility by justification, regeneration, adoption, and entire sanctification.

holds the whole world in His hand. He does not need the offerings. He craves, desires, and hungers for obedience. He

prefers the loving devotion of one worshiper to the ritualistic observances of a multitude.

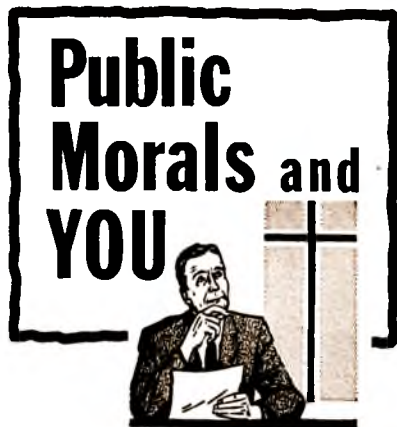
After Samuel rent asunder Saul's tissue of excuses, the king confessed his wrongness. He acknowledged that he had sinned, and that he did not have the courage to stand up against popular demand.

A Rejected King: The king had to listen to these tragic and fatal words from the lips of the old prophet: "Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

Saul had been anxious to avoid an open break with Samuel, for the withdrawal of the prophet's support would have weakened his authority as king. So Paul put up a rather impressive front for some time, but future events proved that he was a rejected king.

*CORRECTION: The Golden Texts as printed in the second quarter "Advanced Quarterly" and lesson leaflets, and in the April "Bible School Journal" are incorrect. The verse printed here is correct.

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



The Eighty-fifth Congress saw several bills introduced relating to the serving of alcoholic beverages on the airlines. Thus far in the eighty-sixth legislature, H.R. 169 has been introduced by Congressman Thomas J. Lane (D, Massachusetts), which would prohibit the selling or otherwise furnishing any kind of alcoholic drink to passengers while in flight in the United States. It is now pending further action by the Interstate and Foreign Commerce Committee. Proponents hope for an early hearing of this bill.

Certainly during this session of Congress, Christians ought to support the pilots' and stewards' association, and other groups, in their efforts to ban the serving of alcoholic beverages on the airlines.

How can we register our Christian concern in this matter? We can write urgent letters to our congressmen in our district asking them to support the pilots and stewardesses in this safety measure. We can share our concern with other members of the church and ask them to send a personal letter to their congressmen urging

Nazarene Young People's Society and
Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

For the next two issues of the *Herald of Holiness* N.Y.P.S. column, we are going to give you the final report of the

American Bible Society. This is being shown by zone and then by districts—with the totals shown for each zone.

**American Bible Society Report as of
March 1, 1959**

DISTRICTS	NUMBER OF CHURCHES	NUMBER GIVING OFFERING	TOTAL OFFERING
WEST CENTRAL ZONE			
Abilene	88	48	\$337.51
Houston	44	27	193.52
Kansas City	53	30	309.58
Nebraska	47	37	185.39
N.E. Oklahoma	43	18	96.02
San Antonio	59	31	213.51
S.E. Oklahoma	48	23	160.65
Joplin	46	22	140.09
Dallas	63	32	176.74
Kansas	88	50	413.31
Louisiana	65	17	93.45
North Arkansas	51	17	96.46
N.W. Oklahoma	59	38	219.69
South Arkansas	54	19	82.94
S.W. Oklahoma	63	49	418.09
Total number of churches—881			
Number giving offering—458			
Total offering—\$3,136.95			

NORTHWEST ZONE			
Idaho-Oregon	56	27	\$253.25
Nevada-Utah	21	7	24.14
Northwest	78	38	333.16
Rocky Mountain	42	26	209.85
Washington Pacific	59	22	208.91
Minnesota	40	26	160.95
North Dakota	37	23	160.77
Oregon Pacific	74	42	355.93
South Dakota	21	9	59.13
Alaska (100% District)	10	10	84.26
Total number of churches—438			
Number giving offering—230			
Total offering—\$1,850.35			

SOUTHWEST ZONE			
Arizona	34	13	\$132.69
Los Angeles	73	30	314.02
Northern California	154	86	753.39
Colorado	72	40	502.79
New Mexico	42	21	131.72
Southern California	82	56	609.27
Total number of churches—457			
Number giving offering—246			
Total offering—\$2,443.88			

(Continued next issue)

ing them to support H.R. 169. We might even hold a "letter writing bee" and get a number of personal letters off to Washington on this matter. We would do well to write also to Congressman Thomas J. Lane (D, Mass.), Washington, D. C., and let him know our gratitude for introducing the bill

to the eighty-sixth legislature. We can write to Representative Oren Harris (D, Arkansas), chairman of the House Interstate and Foreign Commerce Committee, and urge him to give the bill H.R. 169 an early hearing.

EARL C. WOLF, Secretary
Committee on Public Morals



Custer City, Oklahoma—Coming back to Custer City after an absence of almost twenty years, we found many of the dear saints had moved away or gone on to heaven, but we rejoice to find some here yet who had been faithful across the years. We have had three good revival meetings: with Rev. Ernest Orton, pastor at Cherokee; with Evangelist Thomas Hays; and with Rev. Mrs. D. B. Poole, of Austin, Texas. We appreciated the ministry of all these workers, and God blessed the services. In the last meeting, with Mrs. Poole, Rev. and Mrs. C. D. Clift of Bethany assisted. They also were a great blessing to us, and a beautiful spirit pervaded all the services.—J. E. AND ESTHER ZIMMERMAN, Pastors.

Colorado Springs, Colorado—Coming here nineteen months ago we found a lovely group of people, and we have seen some gains along all lines. We have received forty-four people into church membership. At our last church election we were given a three-year unanimous recall, the best vote in the history of the church. Five years ago we felt definitely led to leave the field of evangelism, following which we pastored three and one-half years in Little Rock, Arkansas, where we saw God move in a great way. We now feel we are answering God's call by re-entering the field of full-time evangelism. We carry the full program—play the piano, piano and accordion duets, sing solos, duets, and preach. We will go anywhere for freewill offerings. Write us, 1127 North Iowa Street, Colorado Springs, Colorado.—REV. AND MRS. J. W. SOUTH.

Evangelists J. W. and Frances Short report: "We thank God for His blessings upon us during our Golden Anniversary year as we labored in the harvest field for Him. We conducted seventeen revivals and/or holiness conventions in eight different states, had a Sunday school zone conference, Pioneer Day services, and preached on various other occasions. It was a privilege last summer to be in one of our great holiness camp meetings and conduct the afternoon services. The glory of God was manifested time and again with old-fashioned shouting. For forty-nine years we have endeavored to preach the glorious gospel of Christ in our beloved church. We have had wonderful fellowship with pastors, laymen, and church leaders. God has blessed; souls have been saved, sanctified, and many divinely healed, with new members added to our churches. Last year we not only worked in mass evangelism, but while at home last September we worked in personal visitation and God blessed our efforts in soul winning. In February we went to Florida for a much-needed rest; then in March we were at our First Church in Clearwater, after which we returned to Indiana and new fields of service.

Please pray for us as we press forward on the upward way."

Hanover, Pennsylvania—Recently our Trinity Church enjoyed one of the best-attended youth revivals in its history. Rev. Morris Wilson of Rochester, New York, was the preacher, and the average attendance was 160 nightly. God came and fifty souls found help. Mr. Raymond Markle, Jr., N.Y.P.S. president, presided, and planned the services well. There was an attendance of 110 at the Saturday evening banquet, with 250 in the evening service. We believe this week of victory was the result of cottage prayer services held prior to the meeting. We thank God for the Spirit-anointed ministry of BROTHER MORRIS WILSON.—Reporter.

Shippensburg, Pennsylvania—God is moving in a marvelous way in our church—a fine increase in average Sunday school attendance, finances are up, and souls are being won to God. In a recent missionary service a young man and his wife were gloriously saved; they had come just to observe, but God's Spirit came and we had a wonderful altar service. We had a record Thanksgiving offering for the church, all budgets are paid to date, and work on the building is progressing. We are enjoying our work here, and give God praise for His blessings.—W. J. TURNER, Pastor.

Chattanooga, Tennessee—First Church recently enjoyed what almost everyone said was "one of the best revivals in

years." Rev. Forrest McCullough, pastor at Greeneville, was the evangelist for this youth revival. He is a wonderful preacher, old-fashioned and anointed of God. We rejoice that God got to us with this time of revival, and many souls were saved and sanctified. Since Dr. Lawrence B. Hicks returned as our pastor last August, he has been laboring untiringly, and in January was given a three-year recall. Improvements have been made in our Sunday school system; a larger and more modern church office has been built and equipped with new office machinery. Thirty-three new members have been received into the church, and fifteen baptized. In the Thanksgiving offering the Lord helped us to give over \$7,000 for missions. We have a thirty-minute weekly radio broadcast each Sunday afternoon, and at present are endeavoring to purchase time for a fifteen-minute daily radio broadcast. We give God praise for all His blessings. When coming this way, visit us—on U.S. Hi-way 41, Main and Willow Streets.—BILL KNOWLES, Reporter.

Akron, Ohio—We came to East Liberty Church in October of 1957 to find a wonderful people with a mind to work. God has blessed with many souls praying through at the altar and uniting with the church. The Sunday school attendance is at an all-time high. Last Easter we had 471 present, with our school being fifth on the district most of the year. The pastor and wife are enjoying a nice, new, three-bedroom parsonage in



Nazarene Ministers Benevolent Fund

DEAN WESSELS, Secretary

A widow from the Southwest, who with her husband shared in twenty-two fruitful years of service in the church, writes the following:

"Thank you so much for the generosity and kindness which you have shown me down through the years. The monthly checks, the Christmas bonuses—these represent to me in a concrete way the fact that Christ provides for His own. Thank you for the free copies of the *Herald of Holiness* and the *Other Sheep*. I also appreciate the birthday letters which you sent to me. It is encouraging to know that the church so dear to our hearts and for which we labored and sacrificed many years remembers us in our declining days."

Can we say with others, WE CARE enough to send our contributions regularly each month rather than delay until the last of the assembly year? Surely a lifetime of faithful service merits a retirement free from anxiety. GIVE TODAY—WITHOUT DELAY.

a fine new homesite in this community. We appreciate the thoughtfulness of our people. In May we begin a three-year call with a fine raise in salary. Spiritually and financially the church is at the top. We have served on the Akron District for the past twenty-eight years, and have enjoyed serving under such men as Dr. C. Warren Jones, Rev. O. L. Benedum, and Rev. C. D. Taylor. God is blessing and we are happy in His service.—E. M. PARKS, *Pastor*.

Evangelist E. Arthur Lewis writes: "Most of the time now for more than fifty years I have been in the field of evangelism. Recently God gave me some wonderful meetings in and around Richmond, Virginia, and I am now in Portland, Oregon—conducting meetings in some places where I held meetings years ago. Back in 1914 we (Lewis and Mathews) held a meeting in Burns, Oregon, following which the Church of the Nazarene was organized with one hundred charter members. My former partner, Rev. E. S. Mathews, is now pastor of our church in Galena, Illinois. I still use my mandola-mandolin in the services and compose songs as in years past. My wife, Rev. Sadie McCoy Lewis, is now in a Pasadena rest home, suffering greatly; please remember her in prayer. I give God praise for my good health and His blessings upon my ministry. My address is 1537 Atchison Street, Pasadena 7, California."

Rev. H. W. Slayton writes: "I am re-entering the field of full-time evangelism. God has blessed in the past and I know He is able to give revivals. I am now available for meetings and will go anywhere the Lord leads for freewill offerings. Write me, 237 N. Fifth Street, Elwood, Indiana."

Joplin District Preachers' Meeting

Peter's prophetic utterance about "times of refreshing . . . from the presence of the Lord" became an actuality in the Joplin District Preachers' Convention, March 2 to 4, at Springfield, Missouri. Rev. Loy Watson with his fine people of First Church, together with pastors and people of the other three churches, were the gracious hosts. The attendance was excellent throughout, and the atmosphere of each session was charged with the presence of the Holy Spirit.

The guest speakers were Dr. V. H. Lewis, secretary of the Department of Evangelism; Mrs. Louise R. Chapman, general N.F.M.S. president; and Rev. Joe Olson, director of Nazarene Information Service. This consecrated trio of workers combined to contribute motivation, inspiration, and information. Dr. Lewis' practical suggestions and timely techniques, with his challenging messages, were well received. Mrs. Chapman reviewed the achievements of our missionary work throughout the world during the Golden Anniversary year. Her account of her trip to Africa was of inspiration to all, and her challenge to recruit the children as active "crusaders" in the N.F.M.S. will not soon be forgotten. Rev. Joe Olson gave invaluable instructions to the pastors about press relations. Dr. Roy H. Cantrell, presi-

dent, presented the work of our Bethany Nazarene College.

Special features were the introduction of Miss Betty Cummings, missionary appointee to Africa; the preachers' wives' choir capably directed by Mrs. Dean Baldwin; and the "district family dinner" with more than seventy-five in attendance.


District Superintendent Dean Baldwin presided with poise and efficiency, and presented to the pastors an aggressive and well-balanced program for the district. Under his capable leadership the district is advancing in every area of endeavor. Brother and Sister Baldwin are loved and appreciated by all, and are indeed wonderful pastors to our "district family."

The convention closed with a great season of prayer around the altar, resulting in a spirit of optimism and victory, with renewed dedication to evangelism at home and abroad. We are

grateful to God for this time of refreshing.—ROBERT L. LEFFEL, *Reporter*.

Grand Saline, Texas—Coming here last August we found a wonderful people with a mind to work, and God has been richly blessing. Substantial gains have been made in every department, with some improvements on both church and parsonage. The church has given us a wonderful vote of confidence to remain as pastor for another year. We have fine departmental workers—Sunday school superintendent, missionary president, and N.Y.P.S. president. They carry a burden and work at the job. We doubled our Alabaster offering, and also the Prayer and Fasting offering. We had a lot of activities for our young people during Youth Week, climaxing with a youth revival with Rev. Gene Plemons as special workers. We give God praise for all His blessings.—W. J. CAMPBELL, *Pastor*.

If you missed the Easter Offering when the hat was passed, you can still send your gift for **WORLD EVANGELISM** to:



JOHN STOCKTON
General Treasurer

6401 The Paseo
Kansas City 10, Mo.

Name _____

Address _____

District _____

Deaths

REV. ABNER C. OLSEN was born November 4, 1904, at Woodville, Wisconsin, and died of a heart attack on October 2, 1958, at Corvallis, Oregon. In 1929 he was married to Cecile Holman. He graduated from Northwest Nazarene College in 1932, and was ordained that same year. He pastored churches at Rocky Mountain House, Alberta; Regina, Saskatchewan; Madison and Racine, Wisconsin; Florin, California; and Corvallis, Oregon. He loved the Church of the Nazarene and was instrumental in most of his pastorates in building a new church or parsonage. In youth work he was a leader and, at one time, served as district N.Y.P.S. president. Districtwise, he served on the advisory board and held membership in all important boards and committees. He is survived by his wife, Cecile; a son, Leon; and three brothers: Kermit, of Vancouver, B.C.; Gordon T., of Eugene, Oregon; and Kenneth, of New Market, Ontario. Funeral service was conducted at the Corvallis church, with Rev. Harold Volk bringing the message, assisted by Rev. Bertrand F. Peterson, and Rev. Roscoe W. Hohn officiating. Graveside services were conducted at Boise, Idaho, with Rev. Thomas E. Mangum in charge.

REV. A. B. BISSEY, age eighty-seven, retired minister, died February 15 in a hospital in Brownwood, Texas, after a week of illness. For many years he was an ordained minister in the Wesleyan Methodist church, coming to the Church of the Nazarene several years ago. He was faithful to the church, and gave a glowing testimony just a few hours before his death. He was a member of First Church of the Nazarene in Brownwood, a real soldier for God. He is survived by his wife, three sons, and three daughters. Funeral service was in charge of his pastor, Rev. H. P. Jackson, with burial in Albany, Texas.

REV. ESTELLA MARSH, an ordained elder in the Church of the Nazarene, wife of Rev. Ernest B. Marsh, pastor of Linden Church in Columbus, Ohio, died at the parsonage on February 14. She was born in Nelsonville, Ohio, (Estella Kinsey), March 19, 1902, and ordained on April 28, 1928. She pastored at Prattville, Michigan, and six years at Wadsworth, Ohio, 1926-32; she married Mr. Marsh on March 3, 1932. Besides her husband, she is survived by a daughter, Mrs. Leah Jane Stoll, of Columbus.

REV. WALTER KLEINERT TWYEFFORT was born October 3, 1880, in Brooklyn, New York, and died February 8, 1959, in a hospital in Las Cruces, New Mexico. He was converted in 1918, joined the Church of the Nazarene the next year. He was a schoolteacher, also an ordained Nazarene elder. In 1910 he was united in marriage to Belinda Jones. To this union six children were born. He was a meek sort of person, but had learned to be content; his body had been racked with pain for several years, yet he never complained or questioned God. Funeral service was conducted in the Cedarvale School auditorium with Rev. Herbert Goode officiating, and interment was in the Cedarvale Cemetery.

REV. WILLIAM A. MILLETT, age eighty-four, died March 2, 1959, at Wolcott, Vermont, after a lingering illness. He was one of the early pioneers of the Church of the Nazarene, ordained in 1911 by General Superintendent E. P. Elyson. He was field secretary of Pentecostal Collegiate Institute in its early days and later was associated with Eastern Nazarene College in its early days. He leaves his widow, Mrs. Ethel M. Millett. Funeral service was held from the Wolcott church with Rev. John W. Poole in charge, assisted by the local pastor, Rev. Marvin Buell; also a former pastor, Rev. Ralph Sabine, and Rev. Charles Washburn. Interment was at Glens Falls, New York.

THE Lillenas LINE OF SOLOS AND DUETS

CARLE'S ALBUM OF SACRED SONGS

\$1.00

32 pages of Bill Carle's favorites. Large, sheet-music size, with piano accompaniment and chord diagrams. Includes:

"All That Thrills My Soul" "The Stranger of Galilee"
 "Great: Is Thy Faithfulness" "Shall I Empty-handed Be?"

FAVORITE RADIO SONGS AND POEMS

\$1.00

153 special songs, 53 poems. Compiled by Haldor Lillenas. Includes:

"How Can I Be Lonely?" "Surpassing Love"
 "My Ivory Palace Home" "The Rose of Sharon"

HALLELUJAH!

\$1.00

64 pages of unique songs and spirituals as sung by Mr. and Mrs. F. H. Lacy, evangelistic singers known throughout North America and the British Isles. Included are many novelty-type gospel numbers such as:

"Ezekiel's Bone Yard" "Come Down from the Miff Tree"
 "Grumblers" "The Hornet Song"

HAWKINS' SPECIAL SACRED SONGS

60c

61 numbers. Compiled by Floyd W. Hawkins, music editor of the Lillenas Publishing Company. Includes:

"He Is No Stranger to Me" "When Jesus Speaks to Me"
 "Willing to Take the Cross" "I've Discovered the Way of Gladness"

INSPIRING GOSPEL SOLOS AND DUETS No. 1

75c

150 numbers. Compiled by Haldor Lillenas. Includes:

"He Will Keep" "If I Gained the World"
 "Shut In with God" "Shall I Empty-handed Be?"

INSPIRING GOSPEL SOLOS AND DUETS No. 2

75c

152 numbers. Compiled by Haldor Lillenas. Includes:

"I Will Pilot Thee" "When I Met My Saviour"
 "Oh, Make Me Clean" "He Heals Every Heartache"

LILLENAS SOLOS AND DUETS No. 1

75c

118 numbers. Compiled by Haldor Lillenas. Includes:

"The Touch of God" "I Have Been Born Again"
 "Jesus, Name I Love" "I've Had a Glimpse of Jesus"

LILLENAS SOLOS AND DUETS No. 2

75c

120 numbers. Compiled by Haldor Lillenas. Includes:

"When God Speaks" "Nothing Satisfies but Jesus"
 "Sweeter than Them All" "Holy, Holy, Is What the Angels Sing"

NEW SACRED SOLOS AND DUETS

75c

150 numbers. Compiled by Haldor Lillenas. Includes:

"After" "The Lost Sheep"
 "Stand by Me" "Beautiful Hands"

SACRED DUETS

60c

28 numbers. Compiled by R. W. Stringfield. Includes:

"I'm Going Higher" "When Jesus Speaks to Me"
 "The Loveliness of Christ" "I'm Glad I Heard Him Call"

SHEA'S ALBUM OF SACRED SONGS

\$1.00

16 numbers. Favorite numbers sung by George Beverly Shea, America's beloved gospel singer. Large, sheet-music size with piano accompaniment, guitar symbols, and ukulele diagrams. Includes:

"Balm in Gilead" "Jesus Is the Sweetest Name"
 "Ivory Palaces" "Roll, Jordan, Roll"

SPECIAL SONGS FOR SPECIAL OCCASIONS

\$1.00

39 numbers. Compiled by Haldor Lillenas. Solos, duets, quartets, for Christmas, New Year's Day, Thanksgiving, Lent, Easter, Dedication, Mother's Day, Father's Day, Missionary Day, and funerals.

SPECIAL VOICES No. 1

75c

62 numbers. Compiled by R. W. Stringfield. Includes:

"For All My Sin" "I See a Crimson Stream"
 "Jesus, the Son of God" "I Want to Be Like Jesus"

SPECIAL VOICES No. 2

75c

59 numbers. Compiled by R. W. Stringfield. Includes:

"The Day Without a Cloud" "He's Got the Whole World"
 "A Name I Highly Treasure" "I Know Who Holds Tomorrow"

LOW VOICE SOLOS No. 1

60c

30 numbers. Compiled by R. W. Stringfield. Especially suitable for the bass or contralto voice. Includes:

"Oh, What Love" "It Took a Miracle"
 "Jesus Is Mighty" "The Upper Window"

LOW VOICE SOLOS No. 2

60c

31 numbers. Compiled by R. W. Stringfield. Arrangements by Eleanor Whitsett. Includes:

"A Miracle of Love" "He Giveth More Grace"
 "The Crystal Fountain" "He Will Not Fail Me Now"

LILLENAS SONGS FOR LOW VOICES No. 1

40c

36 numbers. Compiled by Haldor Lillenas. Includes:

"I Know a Name" "Buried Down Deep"
 "The Calvary Road" "Across the Great Divide"

LILLENAS SONGS FOR LOW VOICES No. 2

75c

57 numbers. Compiled by Haldor Lillenas. Includes:

"The Love of God" "He Hideth My Soul"
 "When God Speaks" "My Wonderful Lord"



Let Your Publishing House Supply ALL the Music Needs for Your "Singing Church"

• NAZARENE PUBLISHING HOUSE •

National
CHURCH MUSICIANS' INSTITUTE



MEET Professor Greg Larkin, versatile pianist and organist on the Eastern Nazarene College music faculty, who will teach courses in Church Organ and Piano Accompanying.

July 7-10, 1959

A Sacred Music Camp on Indian Lake, near Vicksburg, Michigan

Write for complete information: Nazarene Publishing House

REV. NOLAN FLOYD, age seventy-seven, Nazarene elder, died January 20 after an illness of several weeks. He was born September 8, 1882, in Ozark, Arkansas. In 1901 he was united in marriage to Miss Martha Clement; to this union were born one daughter and seven sons. He joined the Church of the Nazarene in 1910, was ordained in 1924, and served as pastor of several churches in Oklahoma. The family moved to California in 1927. At the time of his death, Brother Floyd had been a faithful member of the El Monte (California) church for twenty years. He is survived by his wife, one daughter, seven sons. Funeral service was held in the El Monte church, with graveside services at Rose Hills, the Reverend Mr. Spruill officiating.

Announcements

BORN to Rev. and Mrs. Jack Leatherman of Joplin, Missouri, a daughter, Mary Beth, on February 23.

to Harold and Virginia (Stilwell) Shields of San Francisco, California, a daughter, Jill Marie, on February 13.

to Lieutenant and Mrs. Perry Christiansen, Jr., of Cleveland, Ohio, a daughter, Robin Celeste, on February 13.

SPECIAL PRAYER IS REQUESTED by a Nazarene in Missouri for a church member who needs help from God;

by a Nazarene in Michigan for herself and husband, who has been an invalid for months now; also for a sister-in-law, a Christian, but has cancer, that God may heal if it can be His will (it seems she is much needed in the home); and for the salvation of her husband;

by a friend in Ohio who asks, "Put me on your prayer list";

by a Nazarene in Colorado for a cousin in Illinois who has cancer and has been given only a few months to live, that she might be saved before it is too late; also for a nephew who is having trouble with his eyes and is afraid he may go blind;

by a reader in Ohio for healing of a chronic condition which hinders his having Christian victory, and for a revival in their church;

by a Nazarene in Idaho for urgent prayer for her husband, under doctors' care for cancer of the skin, that God will direct; also for physical strength for herself, that she may do more effective work for the Lord; for the financial needs of their local church; for the salvation of their children; also that the Lord may use her to help a man in the office who is suffering and needs God.

Directories

GENERAL SUPERINTENDENTS

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

District Assembly Schedule for 1959

Washington	April 29 and 30
Philadelphia	May 6 and 7
Florida	May 20 and 21
Alabama	May 27 and 28
Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24

Illinois	July 29 and 30
Kentucky	August 5 and 6
Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

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

District Assembly Schedule for 1959

Akron	April 29 to May 1
San Antonio	May 6 and 7
Abilene	May 13 to 15
Arizona	May 20 and 21
Canada Central	June 18 and 19
Eastern Michigan	July 15 and 16
Western Ohio	July 22 to 24
Southwest Indiana	August 5 and 6
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

SAMUEL YOUNG
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule for 1959

Canada Pacific	April 30 to May 1
Alaska	May 7 and 8
Los Angeles	May 20 to 22
Southern California	May 27 to 29
New Mexico	June 3 and 4
Albany	July 1 and 2
Maritime	July 9 and 10
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27

Georgia	September 9 and 10
Mississippi	September 16 and 17

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

District Assembly Schedule for 1959

British Isles North	May 11 and 12
British Isles South	May 18 and 19
Nevada-Utah	June 3 and 4
Nebraska	June 10 and 11
Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 16 and 17
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3
Kansas City	September 9 and 10
Southwest Oklahoma	September 23 and 24

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

District Assembly Schedule for 1959

Idaho-Oregon	April 29 and 30
Washington Pacific	May 7 and 8
Northern California	May 13 to 15
Oregon Pacific	May 20 to 22
Northwest	May 27 and 28
New England	June 17 to 19
West Virginia	July 2 to 4
Colorado	July 16 and 17
Chicago Central	July 22 and 23
Northwest Oklahoma	July 29 and 30
Virginia	August 12 and 13
South Carolina	September 16 and 17
North Carolina	September 23 and 24
New York	October 2 and 3

District Assembly Information

IDAHO-OREGON—Assembly, April 29 and 30, at College Church, Dewey at Juniper Sts., Nampa, Idaho. Rev. Eugene Stowe, 323 Juniper, Nampa, entertaining pastor. Send mail, merchandise, and other items relating to the assembly to College Church of the Nazarene, Dewey at Juniper Sts., Nampa, Idaho. (Missionary convention, April 27 and 28.) Dr. Hugh C. Benner, presiding officer.

WASHINGTON—Assembly, April 29 and 30, at First Church, Woodridge Road and Walnut Ave., Edmondson Village, Baltimore, Maryland. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore 29, Maryland. (Home mission rally on eve of assembly, April 28.) Dr. Hardy C. Powers, presiding officer.

AKRON—Assembly, April 29 to May 1, at First Christian Church, 400 Cleveland Ave. S.W., Canton, Ohio. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Fletcher Spruce, 1301 Tenth St. N.W., Canton, Ohio. (N.F.M.S. convention, April 27 and 28.) Dr. G. B. Williamson, presiding officer.

CANADA PACIFIC—Assembly, April 30 to May 1, at First Church, Kingsway and Windsor, Vancouver, B.C., Canada. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. George MacDonald, 250 Nigel Ave., Vancouver, B.C., Canada. (Sunday school convention, April 28; N.F.M.S. convention April 29; N.Y.P.S. convention, May 2.) Dr. Samuel Young presiding.

SAN ANTONIO—Assembly, May 6 and 7, at Grace Church, 1006 Koenig Lane, Austin, Texas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Howard Borgeson, 5806 Shoalwood Ave., Austin, Texas. (Conventions, May 4 and 5.) Dr. G. B. Williamson presiding.

ALASKA—Assembly, May 7 and 8, at First Church, 13th and "E" Sts., Anchorage, Alaska. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. M. R. Korody, 1905 Eastway Rogers Park, An-

chorage, Alaska. (Sunday school convention, May 5; N.F.M.S. convention, May 6; N.Y.P.S. convention, May 9.) Dr. Samuel Young presiding.

WASHINGTON PACIFIC—Assembly, May 7 and 8, at Central Church, Sixth Avenue North and Valley, Seattle, Washington. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Morris Chalfant, 1410 Bigelow, North, Seattle, Washington. (Sunday school convention, May 5; N.F.M.S. convention, May 6.) Dr. Hugh C. Benner presiding.

BRITISH ISLES NORTH—Assembly, May 11 and 12, at Parkhead Church, Burgher Street, Glasgow E 1, Scotland. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Sidney Martin, 33 Muiryard Drive, Glasgow E 1, Scotland. (N.F.M.S. and N.Y.P.S. conventions, May 9.) Dr. D. I. Vanderpool presiding.

Thank You, PASTOR, for checking with your church treasurer to be sure all Easter Offering gifts get to Kansas City before the close of the fiscal year, April 30.—Stewardship Committee.



The Monumental Lifetime Work of H. ORTON WILEY

Announcing

Publication date April 30 \$4.95
with special

PRE-PUBLICATION PRICE OF
→ **\$3.95** ←

The Epistle to the HEBREWS



CONTAINING THE HEART OF CHRISTIAN
EXPERIENCE AND GROWTH. WRITTEN IN
WARM, EVANGELICAL STYLE. A VOLUME
WHICH WILL BE PRIZED BY LAYMEN AND
MINISTERS ALIKE.

Order Today and **SAVE** on Pre-Pub Offer



Another **NAZARENE PUBLISHING HOUSE** Event!

Kansas City, Missouri • Pasadena, California • Toronto, Ontario

April 8, 1959

Nazarene THEOLOGICAL SEMINARY



A PROFITABLE INVESTMENT FOR THE CHURCH

534 graduates now serving
48 more will graduate this May

The following statistics indicate some of the benefits and dividends the church is receiving from the graduates of the Seminary. These were compiled from 364 replies to a questionnaire sent out to the graduates.

Pastors:

- 284 are now serving as pastors.
- 259 are pastoring Nazarene churches; 25 are pastoring in other denominations.
- 30% of graduates have served some time since graduation as home mission pastors.

Evangelism:

- 12 have served some time since graduation as full-time evangelists.
- 9 others are now serving as full-time evangelists. The amount of time represented by these 21 graduates is the equivalent of 50 years of full-time evangelistic work.
- 166 revivals have been held by graduates in the churches they were pastoring.
- 663 revival meetings were held by graduates in churches other than their own pastorates.

Missionaries:

- 27 graduates are now serving on 18 different fields.
- 1 more was placed under appointment at the last General Board meeting.

Chaplains:

- 13 are now serving in various branches of the armed services.
- 5 others have served some time since graduation.

Teachers:

- 13 are teaching in Nazarene colleges.
- 5 are teaching in other schools.

One graduate is now serving as a *district superintendent*.

Membership of churches pastored by graduates (205 reporting)

- 28—14% serving churches with membership between 1-25
- 66—33% serving churches with membership between 26-50
- 44—22% serving churches with membership between 51-75
- 20—10% serving churches with membership between 76-100
- 32—15% serving churches with membership between 101-500
- 8—4% serving churches with membership between 151-200
- 5—2% serving churches with membership between 201-500
- 2—1% serving churches with membership over 300

Salary (239 reporting—partial listing)

- 24—10% receive \$30.00 or less per week
- 24—10% receive \$31.00-\$40.00 per week
- 40—17% receive \$41.00-\$50.00 per week
- 41—17% receive \$51.00-\$60.00 per week

This is truly a profitable dividend to the church on the investment made in the Seminary.

MAY-SEMINARY MONTH