

Herald of Holiness

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October 17, 1956

Goals are set to assure maximum production. Those who refuse to accept them do less than they could and less than they ought. An easy mark has no value. Only those objectives which raise the sights, tax the resources, and inspire the faith of all who are engaged in the effort are worthy.

The recent General Assembly approved the recommended goal of fourteen million dollars for world evangelism. This is four million

An Inspiring Goal

General Superintendent Williamson

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?

Rom. 10:14-15

dollars more than that accepted in 1952. It is three and one-half million more than was actually collected in the last four years. It is the tithe of the total income to the church from 1952 to 1956.

Fourteen million dollars in General Budget, Alabaster boxes, and approved specials is an inspiring but not an unattainable goal.

To reach the figure at which we aim, or to go beyond it, we must determine the percentage of required increase at the beginning of the quadriennium. The angle of elevation must be measured now, or we will miss the target by a wide margin.

As usual the monthly income following the General Assembly has been below normal. This relaxation must be balanced off in a record-breaking Thanksgiving offering on November eighteenth. It should go beyond \$800,000.00.

This offering must be taken as an index of our purpose to reach the mark set before us. It will be a forecast by which to plan our expansion and advance between now and 1960. It may well be the deciding factor in determining whether we will enter Brazil and West Germany and other new areas. Furthermore, it will be the base for next year's budget allocations, which must always be less than the amounts requested and needed in mission fields.

Goals have value, but they do not provide sufficient motivation for superlative achievement. That can come only from love for the Christ of Calvary and those for whom He shed His precious blood.

We must fix our aim now and preach, pray, and give the maximum or find ourselves short in 1960.

LATE NEWS

Superintendent Earl Mosteller of Cape Verde Islands (now on furlough in the States) sends word: "Please request churches to pray and fast for health of Mrs. Margaret Wood, lest return to States be necessary."

Dr. Roy H. Cantrell, president, sends word from Bethany Nazarene College, Bethany, Oklahoma: "Bethany enrollment about the same as last year. New men's dormitory housing 204 nearing completion. Opening convention with Rev. Mark Moore marked by one of the greatest outpourings of the Spirit witnessed in many years. Days never looked brighter for the college."

Pastor Earl C. Darden writes: "After four years of enjoyable and fruitful ministry at Oak Avenue Church, Duncan, Oklahoma, we feel led of God to accept the unanimous call to First Church, North Little Rock, Arkansas."

"Rev. W. Charles Oliver has recently resigned as pastor of First Church, Orange, Texas, to accept the call to pastor the church in Bradenton, Florida. During his ministry here in Orange, God blessed and substantial gains were made spiritually, numerically, and financially. A new church plant was also reconstructed, with a valuation of \$75,000.00."—MRS. L. E. EMHIRT, *Secretary*.

On Each Crossroad

By LAURA EMILY MAU

I know that on each crossroad
God has been there before,
And that when I get there—
There is an open door
Through which to walk and leave
My fears all behind;
To walk by faith, not sight,
Which knows I walk not blind

On the strait, narrow way
Outlined by God for me,
The way which on the earth
I can't discern or see,
He keeps me on His way—
The way that is for me:
Detached from all but God,
To serve Him perfectly.

"We can never convince anyone of Jesus through argument, for the doubter can meet our argument with counter-argument. But if he sees in our lives the miracle of God's transforming power, and the living out of our testimonies, 'Whereas I was blind, now I see,' then he must believe."—HAROLD M. DANIELS.

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The Voice of Prayer

By LYLE PRESCOTT

*I heard a voice somewhere in prayer
Nor knew I what the voice did say;
An atmosphere of heav'n was felt,
And I was moved to kneel and pray.*

*May something in my Christian walk,
May shadows from my life that fall
Cause men in need along the way
To lift their hearts and on God call!*

HOW

Can I Be Sure That I Am Forgiven?

By Grace V. Watkins

Fargo, North Dakota

"But how can I be sure that God has forgiven me?" he asked—the slender young man with the sensitive face, the earnest eyes. "I still feel so guilty for doing what I did."

What to tell him in his perplexity? Suddenly I had an inspiration. Christ brought home eternal truths by using parables, graphic chapters from human lives that His listeners would never forget.

"May I tell you a story?" I asked the young man.

His "Of course" was flanked by eager wistfulness.

"Several years ago," I said quietly, "one of my closest friends confessed to me that in a moment of anger and resentment he had entered my room, taken a personal letter out of my desk drawer, and read it. This friend was sorry and asked me to forgive him." I paused, smiled at my listener. "What do you think I did, Jim?"

Jim's eyes were filled with solicitude. "You forgave him."

I nodded. "I forgave him gladly, and loved him for the honest, straightforward way he'd made his confession and told me he was sorry."

There was silence between Jim and me for a moment. Then I asked, "Do you suppose there ever was any doubt in your friend's mind that I had really forgiven him?"

Jim's face relaxed. "Of course not. He had your word for it and, besides, he knew what sort of person you were." Jim hesitated, then added, "It would be dishonoring your friendship not to accept the forgiveness fully, wouldn't it?"

I nodded. Jim's eyes were lighted with assurance. "I've got my answer," he said, and in his voice I could hear the surge of faith, his deepened faith in the mighty love and forgiveness of God, who tells us that He remembers our sins no more, that they are put as far away as the east is from the west.

The Presence and Work of the Holy Spirit

Pentecost centers our attention on the presence and the work of the Holy Spirit in the individual and in the Church. The Holy Spirit was present in the hearts and lives of men also in Old Testament times.

Particularly in the books of the prophets and in the Psalms there are numerous references revealing a consciousness of the saving and keeping power of the Spirit of God. David prayed: "Take not thy holy Spirit from me" (Ps. 51:11). God's promise to Israel by the prophet Ezekiel was: "I will put my spirit within you, and cause you to walk in my statutes" (36:27). This had both present and future application. It was given to the prophets, however, to foresee and to foretell the coming of a new day of spiritual revival, when God would pour out upon His people His Spirit in great fullness. This is stated most clearly in the Book of Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and . . ." (2:28-29). The nature and the purpose of this sending forth of the Holy Spirit is specifically stated in the concluding words of this promise, which is quoted by Peter in his sermon on the Day of Pentecost: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

The coming of the Holy Spirit in fullness was to be "afterward"—that is, as we see it now in the clearer light of New Testament revelation, after the Redeemer had accomplished His work. The fullness of the Spirit is directly related to the finished work of redemption. The Holy Spirit is the same; in His person there is no increase or diminution. But in the factors which condition His work of saving souls and extending the kingdom of God among men, there are increase and fulfillment. The two essential factors are the atonement effected by the Son of God and the completed revelation of God's saving will in relation to men. The atonement had been accomplished when our blessed Lord on the cross cried, "It is finished." "Afterward" the

Holy Spirit could come in fullness and bring into being the New Testament fullness of truth and spiritual power.

Therefore, there can be no salvation of the individual soul except by the gracious work of the Holy Ghost. Though Christ died for our sins according to the Scriptures, and though the forgiveness of sins is offered in His name freely to all men, the Holy Spirit effects the threefold work of *cleansing, renewing, and empowering* of the individual soul. The personal indwelling of the Holy Ghost in the heart of the believer is *the anointing*; the anointing which the believer may receive is literally the "Christ-ing." Thus the personal indwelling of the Holy Ghost imparts to the child of God the very presence, power, and spirit of the Lord Jesus.

To thus emphasize and exalt the person and work of the Holy Ghost does not obscure the person and agency of our blessed Lord. The fact is that the exaltation and reception of the Holy Spirit is the only method by which an adequate exaltation of the Son is secured. To honor the Holy Ghost is to honor Christ. Our Lord said: "When he, the Spirit of truth, is come, . . . He [the Comforter, the Holy Spirit] shall glorify me" (John 16:13-14). The Holy Spirit does not speak of himself, but shows the things of Christ unto us. "No man can say that Jesus is the Lord [God over all], but by the Holy Ghost" (1 Cor. 12:3).

Only when the anointing with the Holy Ghost is come can the soul believe completely that Jesus is the Son of God. Likewise, the Church itself never comprehends the Christ until it has received the anointing of the Holy Ghost. Because of the lack of this anointing generally in the Church, the Redeemer is largely unknown and unhonored, except as the historical Jesus.

May the Church, under a Spirit-baptized ministry, be called again to the meaning of Pentecost and to this blessed experience of the anointing with the Holy Ghost!

By Chaplain John T. Donnelly, Eglin Air Force Base, Florida

His Ways Are Not My Ways

**By Martha L. Kitchen
Kansas City, Missouri**

I felt completely defeated in trying to train my young parakeet. This little bird that I wanted so much, and had paid an unusual price for, ignored all my friendly advances. He would fly wildly about in his cage when I came near to feed him or care for his needs. I could not make him understand that I was his friend and loved him, and wanted him to love me.

With a feeling of failure I stood looking at him one morning when these words from Isaiah drifted into my mind: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (55:8). Of course the little bird's ways were not my ways, and a deep feeling of love and tenderness swept over me for him.

Suddenly I realized something of the feeling of love and sympathy God has for us, and how patiently and unceasingly He works to bring us to understand His love and protection, and to make us understand that He wanted us and loved us so much that He paid a tremendous price for us—the price of His beloved Son, Jesus Christ. And we—like the little bird—flutter wildly and madly about in our small worldly affairs when He comes near to administer to our needs and to win our love.

Finally a friend advised me to take the bird from his cage several times each day and hold him in my hand and softly repeat his name. As I held the throbbing little bird, the thought came to me of God holding His children in the hollow of His hand.

At last the little bird became friendly and would sit on my finger and eat from my hand. I love to see him eat. Daintily he picked up his food with no thought of thankfulness. He made me to wonder if we are truly thankful for the great supply of food God has made possible for us to secure. He has given us the soil, the seeds, the plant life, the sunshine, the rain, and the growing and ripening seasons.

I like to hear my parakeet chatter and try to sing. Sometimes he bursts out in a low musical trilling, other times in loud chirping. He makes me to realize how God loves to hear His children sing; He wants His children to be happy and express their happiness in singing His praises.

I enjoy having my little parakeet come to me and express his love by sitting on my arm, or shoulder. Isn't that what God wants of us? To come to Him and abide with Him, leaning on His everlasting arms, resting in His promises.

And, most of all, I do appreciate my little bird talking to me. Not everyone can understand what he is saying, or trying to say; but I know my bird's voice and fully understand what he is saying.

How God does want us to come to Him and talk to Him in prayer—He who gives abundantly of the things for our best good! He doesn't require a brilliant flow of words; He knows the voices of His children and what they are saying, or trying to say—He wants an expression of their love for Him.

POWERLESS PRAYING

By Mont Hurst, Dallas, Texas

It is safe to say that the majority of prayers do not have the power so necessary to reach the throne of grace and actually be heard by God himself. First of all, real prayer should have praise as its principal ingredient. God honors praise, and praise honors God. This type of prayer has power that carries it through. The time for "praying through" could be greatly cut if one prayed in the Spirit. For this reason Christians must realize that powerful praying comes from refilling with the Spirit. When we pray and know that our petition is in God's will and we do not receive the answer we desire, we should realize that somewhere along the line the power played out and the prayer was simply wafted away on the air.

When we see storage batteries being recharged in a shop we can get a good illustration of the need of refilling for power. No matter how much power the battery may have when it is new, there will come a time when it will require refilling in order

to have power. We must learn to tarry at periodical times until we become endued with power. We feel and know by instinct that our prayers are reaching the throne when we know we are filled with the Spirit.

We are admonished to be specific in making our requests known to God. More power is needed when we pray in this manner. Praying with praise is praying with power. We know full well how praise affects us when someone expresses gratitude for some help or favor we have extended him.

Someone has said that prayer is the chief thing that man may present to God. This is why our prayers must be carefully planned and spoken. Also, our prayers must be offered up in a state of expectancy; we must expect an answer. If we do not, then we know there is no power in our petitions. Fennell said that he who prays without confidence cannot hope that his prayers will be granted. Phillips Brooks said that prayer "is not conquering God's

reluctance, but taking hold of God's willingness." If we do not pray in this spirit we can be assured that our prayers do not possess power that propels them into His ear. God's Word tells us: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The power of the Spirit is the kernel of the grain.

If God is not praiseworthy He is not God. He loves to know that His children glorify Him with praise. It is disheartening to hear people pray in a rambling and careless manner, proving that they are not praying with power and that they have not learned the simple rudiments of genuine prayer. There is a vast difference between saying prayers and praying! Spurgeon once said that prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might! This requires power. It means that determination has taken the place of merely saying a prayer; it gives full assurance of effective praying.

One old-time minister said that prayer is the first breath of divine life: it is the pulse of the believing soul—by prayer, it is "with joy" that we "draw water out of the wells of salvation." By prayer, faith puts forth its energy, in apprehending the promised blessings, and receiving from the Redeemer's fullness; in leaning on His almighty arm, and making His name our strong tower, and in overcoming the world, the flesh, and the devil.

It takes self-mastery to possess power. Self must be eradicated and the Holy Spirit must move in to overflowing. The one who hurriedly kneels and begins praying without giving thought to the fact that he is trying to reach the presence of God is one who will send up a prayer lacking in power. We must never rush into the presence of God without first realizing that we are about to perform our greatest act and take advantage of the greatest privilege ever extended to man. There is a great source of power awaiting the one who, before beginning to pray, sits still in a meditative mood and ponders over the great privilege of prayer.

Humility should spearhead our thinking and preparation for prayer. The fact and presence of the Holy Spirit should be realized. And we must also realize that Jesus himself is making intercession for us, and the Holy Spirit also, with groanings. This fact alone is enough to make us realize the need of power in prayer. Without power our words are but sounding brass and tinkling cymbals; with power they travel swiftly in an unerring direction that causes God to listen and answer. Preparation, praise, and power form the trinity of effective praying: these must be employed if God is to hear and answer our prayers.

The Eye of the Hurricane

By Jack Watson, Pastor, Wauchula, Florida

The hurricane season is officially here. Soon the Coast Guard will be flying storm warnings from Jacksonville to Key West and around the entire Gulf Coast. Aircraft will be moved to other cities out of the storm's path; homes will be boarded up for the big blow, and ships at sea will be warned to steer clear of this mighty mass of destruction.

But, while we think of the hurricane as a destructive power, we find that within the center of the storm there is an "eye" that is as calm as a sunny day in Florida. While the winds are circling this eye at better than one hundred miles per hour, the eye remains calm. People have been caught off guard by this sudden lull and have gone out of their homes or public buildings only to be trapped by the storm as the "eye" passed over.

We read in Mark that Jesus spoke "Peace, be still. . . and there was a great calm" (4:39). The winds ceased and the sea became calm, as the Lord proved himself to be the Master of every situation. Many times God chooses to calm the storm as He did here as recorded by Mark; but this is not always the plan of God for our lives.

At a local hospital there is a man dying of cancer. For years he has been active in the holiness movement. His life has been used for the glory of God, but God has permitted him to suffer and for some reason has not seen fit to heal his body. We cannot always understand why, but if our lives are yielded to God, someday we will.

God did not take away Paul's "thorn in the flesh," but He did say to him, "My grace is sufficient for thee." He did not keep Paul and Silas out of jail, but He went to jail with them. God did not keep the three Hebrew children from the fiery furnace, but He kept them in the flames. He did not keep Daniel out of the lions' den, but He did close the lions' mouths.

While it is true that God does not always choose to calm the storm, it is also true that He will give a calm in the midst of the storm. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

Observations

OF A TRAVELING PARSON

By Charles A. Gibson

Superintendent of Wisconsin District

Sometimes our folks need to look at the folks on life's other side. By that I mean not only those who are in poverty (a word almost overlooked now by many), but those who fight for the Lord in the little and sometimes out-of-the-way places. Many times it seems they are working almost alone and against great odds. If many of our good, strong churches of today were checked back for just a few years, there would be a picture of a few folks who stood by, and will receive their reward in heaven, though they may have received small reward in this life. History like this brought to our attention helps in more places today than many may think.

I

Within recent weeks Mrs. Gibson and I made some such visits, which will be of encouragement to us for weeks to come. We went to a small town where a sacrificing pastor had located because he felt the Lord led him to this town of three thousand people. It was a town where our folks had tried, and tried hard, but with little results, and the work was virtually closed. This man did not ask for help except to pay the rent on a building. It was such a poor place, and so badly arranged, that we hesitated to put money into it. But here was the plea of a good man, a few people, and a sad history. We put the money into it because of this man and his faith. Later we transferred to an upstairs hall, and still later the local group bought a lot and paid for it, at great sacrifice. It was then that we offered to help with a building, but only if we could have the assurance that these leaders would remain and fight on until the debts were paid. With their own labor the work was done, and we provided the money for material. The salary has been raised twice, and still it is only a pittance. The pastor still must work at a daily job, and he does it with grace and patience; but now he has more than fifty in Sunday school and has gained the respect of the town.

We found a group of determined people and a community that has much respect for the preacher and his family. This struggling group hopes to be able to pay five hundred dollars for General

Budget this year. The children of this pastor are back of the work of the church; and they live in the community, the schools, and the church in such a way as to influence young and old in favor of the church. It takes time to establish a work, and these people know it. These folks plan to stay on the job until there is a self-supporting work in Mauston.

II

We next went to a small church where circumstances have made it impossible to have a pastor for the last few months. The building is small and our members are small—only fifteen to thirty in Sunday school. The backbone of this work just now is a man who, with his wife, was saved and sanctified only six years ago. They are a fine couple, with three fine girls (the oldest in her early teens), who are right in the swing of things in school, but give attention to the work of the Sunday school and church.

We wondered if we would have to give courage and encouragement to this "little vine," but instead we gathered both from the folks of the congregation, and this father and mother as well as their children. They have carried a heavy load, and the finances must be carried by a very few, and yet we were informed they plan to pay their budgets this year. They also want to have the money for the evangelist when he comes, and they want a pastor lined up for them within a few months. The climax was they want to get the parsonage debt paid, then sell it, move the old church off, make a parsonage out of it, and build a nice, neat, and attractive church on the corner. Such vision, faith, and courage are seldom found, and surely are to be commended wherever found.

This little town with its few attractions and many worldly youth has in it these fine young people. There are those who might object to television in the home, but this fine father and mother said they found their children being invited elsewhere to see it, and also sitting on the porch to watch the programs of their neighbors; so they bought a set for their home, and they direct and supervise it. We were impressed with the conversation of the second girl in a private talk with us. She said, "Of course there are programs that we would not want to look at, and when one with a beer or tobacco advertisement comes on, we turn it off right now. But, Brother Gibson, we do get some great programs of educational value, and some fine music, as well as some spiritual programs." I am sure that anyone who would meet with these folks and talk and pray with them, and then hear these girls tell of their selection of programs, would say such people have real salvation. We gathered encouragement for the fight and persistence of the small work and went away feeling it is worth all it has or will cost.

We found the same spirit prevailing elsewhere and proceeded to the Menomonie section, where on Tuesday night we had a service in an old church we still own, although for five years we have had no services, and the church has been officially disorganized. Here we found a renewed interest. It is now hoped that we will not have to sell the church building, but rather open it up again for regular services, and this is being promoted. The place is Durand, and Rev. Dale Sidle of Forest Center is in general charge.

We then went out to Wheeler, where Rev. O. I. Crane has labored so long and hard, with small support and little results to encourage himself or his family. Yet they have fought on and held the work together until now they have the parsonage paid for and owe only three hundred dollars on the church. One finds faith in the most unexpected places, and this is one of them. From this holiness seed that will not rot there will come a harvest of souls in the days ahead.

This report-article deals with the small and many times unmentioned places, but I think it well for our folk to get a look at the other side of our work occasionally.



I Saw God Working

Russell Birchard, Guatemala

After more than twenty-five years of standing in termite-infested Salama, our church was in a sad state of deterioration. Termites had eaten out rafters and ceiling until only a paper-thin shell of paint hid the damage, and there was real danger lest the heavy tile roof fall on the congregation.

Worse still, church attendance was dropping, the Sunday school was losing ground, and the N.Y.P.S. was meeting infrequently. For two years there had not been an addition to the church, notwithstanding faithful efforts by the pastor. The discouraged congregation was seriously considering letting their pastor go because they felt they did not have enough people to keep the church open much longer. It was a critical situation.

After much earnest prayer we decided to venture out on faith. The pastor, the missionary, and a carpenter member were asked to serve as a committee to lay out a plan for repair and remodeling. A letter was mimeographed and sent to all members and friends inviting them to a Sunday

The Glorious Windows

By E. WAYNE STAHL

*"'Tis like the heavenly glassy sea,
Mingled with fire," one said to me,
As from our home that morn we gazed,
When sunlight from those windows blazed.*

*Bright fountains of transparent gold
We in those windows could behold:
Oh, beauty! when the eastern sun
Received his morning antiphon!**

*'Twas from a hospital whence came
Such glory of unburning flame;
The crystal rectangles to me
A hundred suns appeared to be.*

*That place of pain at morning tide
With wondrous light was glorified.
"God is a sun"; and grace divine
Can make our woes with triumph shine!*

*Antiphon, a musical response

afternoon meeting to present the plan. Earnest prayer ascended heavenward as the hour for meeting approached.

God was there and met with us. Interest was aroused, and as the new challenge was presented to the once disheartened congregation, they rose to meet it enthusiastically, giving over eight hundred dollars in cash and pledges that afternoon. Eight hundred dollars was a miracle, but it was not enough to do the work that had to be done. How it thrilled our hearts to be able to tell these sacrificing people that the church at home had already given through the General Budget and that our mission could add to their gifts the five hundred dollars necessary to complete their new church!

Interest revived in the Salama congregation, souls are being saved, and members have been added to the church.

Guatemala Nazarenes are ready to do their part in sacrifice and self-support, to the extent of their capabilities, but they cannot meet all the needs of the work from their own resources. Only through the help of the church at home—your help—as you give in the Thanksgiving Offering, can the work in Guatemala and other fields be maintained. Your sacrificial contributions can transform a difficult problem into a soul-saving situation.

You can never give too much. As the General Budget income increases, your missionaries will be able to extend the lines to new towns and communities where Christ's saving power has not yet been preached.

TITHING

Social Security Pensions

By T. W. WILLINGHAM

Inquiries have already begun to come in about tithing Social Security pensions. Because of this, I asked Dr. T. W. Willingham, who is so well acquainted with this field, to write this article.—Editor.

Now that some of our members and friends are beginning to receive Social Security benefits, a number have written to us for our opinion as to whether or not they should pay tithe on their Social Security pensions.

In Old Testament times the tithe was paid on the "increase" of the fields, which represented the productivity of the soil and the labor of one's hands. Carrying that principle through to the present day, one pays tithe on the monies received for his labors, interest on investments, and the net income from other financial operations. In other words, he pays on the "increase."

The pension which one receives from Social Security has been paid for, at least in part, by the pensioner. One may not live long enough to receive in pension payments as much as he paid in Social Security tax; in that case there would be no profit or "increase," but in many instances

the pension payments will be in excess of the amount of Social Security tax paid by the pensioner. In such cases there will be a profit or "increase."

It would seem to us that one should not be required to pay a tithe on the sum total of the pension received, but upon that portion which is a profit or "increase" over and above the cost of the pension to him. To illustrate: If during one's participation in the Social Security program his portion of the Social Security tax amounted to the sum of \$500.00, the first \$500.00 of Social Security pension payments received by him would be a return of the money which he paid in Social Security tax; hence that amount would not be profit or "increase," and in our judgment would not be subject to the tithe. However, all additional pension payments in excess of the \$500.00 would be profit or "increase," and according to the law of tithing, the profit or "increase" would be subject to the tithe.

It is not difficult for one to ascertain just how much Social Security tax he has paid during the years of his participation. Upon retirement the government will give him that information if requested. Then when he has received in Social Security pension payments a sum equivalent to the amount of the Social Security tax paid by him, which normally is one-half of the total tax paid, his remaining pension receipts should be tithed, as they represent a profit or "increase" over and above his payments in Social Security taxes.

If one follows this principle, he will be paying tithe only on the "increase," which in our judgment is proper and right.

"Take Your Burden to the Lord"

By C. B. Strang, Pastor, First Church, Chicago, Illinois

In the book *The View from Pompey's Head*, I recently read these words: "He himself met the day like a Chinese coolie who has paused with his bundles by the wayside for the night—each parcel had to be laboriously picked up and loaded, just so, and even then there were times when the headstrap chafed and pulled."

I could not help thinking how much like the Chinese coolie most of us are. We pick up our worries every day and with breaking hearts and aching souls we go on our way today just as we did yesterday. While it is true that we are detailed as burden bearers, we are not commissioned to carry cares and worries. Someone has wisely said that today's worries will not break us down, but we

stumble when we add tomorrow's to them. Many have already done that.

The song reads, "Take your burden to the Lord and leave it there." When rightly understood, this is good advice. We must not attempt to divest ourselves of the necessary burdens that each Christian must carry for himself and others; weights are necessary to hold us steady and to develop character—but fears and doubts dissipate rather than build up.

Most of us could walk through the days and months with much less impedimenta than we now have if we took all of those things over which we have no control and laid them at the feet of Christ. We would feel like people newborn if we did so.

If Satan can load us down with a lot of unnecessary cares he can defeat us.

It is a queer quirk of human nature that one discovers how much he has to carry, how heavy it is, and how little time he has when Christian duty is outlined to him by one of Christ's faithful servants.

Slough off that load of anxious care tonight as a Chinese coolie would take off his pack. Like a Christian, deliberately leave it there tomorrow morning as you commence your day. The head strap has chafed and pulled too long on you now—for it is in the region of the head that most people have their irritation. Tenseness is everywhere. Sometimes nature pulls the safety valve and people become so mentally ill that they must be taken out of circulation and hospitalized or institutionalized.

It could be avoided through the grace of our Lord Jesus Christ. Bring that bundle of frustration to Him. Quit plowing deeper that furrow of complex. Abandon the plow at the end of the row now. Try giving yourself to Him in complete consecration and see if that will not eliminate carrying that great burden of unfulfilled desires. Lose your will in His.

"Take your burden to the Lord, and leave it there."

NEWS in PICTURE



FORTY THOUSAND PENNIES IN A TUB . . .

are presented to Dr. Roy H. Cantrell, president, as Ralphe Ann Swann, of Dallas First Church (Texas), enrolls as a freshman at Bethany Nazarene College. Ralphe Ann has been saving the pennies since October, 1954, with the intention of joining hundreds of other Nazarene youth on a campus of one of our colleges this fall.

There IS power for your

SPIRITUAL MACHINERY

Some months ago a man attempted to drive his car from New York to California without a motor in it. He was offered a large sum of money if he succeeded. It took many weary weeks, for he had to be pushed and towed by passing motorists.

He had to invent all kinds of excuses, alibis, and trumped-up reasons for needing a push or a pull, as he was not allowed to reveal the real reason for needing help in making the journey. All sorts of fabrications and tricky falsehoods were resorted to—money was his real goal and prize.

Well, he finally reached his destination, worn out physically, disgusted mentally, and sick of the whole sordid affair. His mercenary motive degraded his character and made him vile and base.

Too many professed Christians are trying to reach heaven in the same way. Yes, they seem to be headed in the right direction, they want to go, but they never accept the use of the divine power, the inner engine, the positive baptism with the power of the Spirit to give enablement and strength

for the journey. They are content to accept a push or a pull: they depend upon the preacher, the veteran saint, or some Christian leader. They drain the life and sap the energies of others while they pity themselves and glibly talk of their own weaknesses.

In the world of automobiles, men love and need power. It is a long step from the 22-horsepower Model-T to the 305-horsepower Cadillac of today. But in the Christian life too many are content to be pushed, pulled, towed, assisted, helped by others, and shoved by every passing traveler on the highway of life.

A car engine can furnish only mechanical power; the driver must furnish the intelligence. But the Holy Ghost within the soul of man supplies him with inner spiritual power as well as guidance. This power and leadership are awaiting every stranded soul along life's highway. You need not wait for a push if you will accept the power of the Holy Ghost within. "Ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8).

By E. E. WORDSWORTH, Pastor, Goldendale, Washington

GIVE ME
SOULS
OR I DIE!

Tonight I cannot sleep. An inner sense of urgency drives me from my place of rest, an urgency born of the knowledge that many of the people I contact in my work are lost. Here in my study at the midnight hour there is upon my heart an inexpressible heaviness for these our church should lead to Christ.

This has been a typically busy day. Every hour has been filled with some legitimate task. But tonight my conscience haunts me as I face in retrospection this day I have lived. For, though my life is dedicated to spreading the gospel, I spoke to no one about his soul today. The Spirit makes me know that I cannot longer live and serve in this manner. I must win men to Christ. I am reminded that John Hyde won four people to Christ each day toward the close of his life. The Lord seems to whisper, "Surely, My son, you can win at least one each week."

Tonight, while the city sleeps, I promise God that tomorrow shall be different. The young housewife who stood in Sunday evening's service and indicated her need for Christ, the man whose home is on the verge of being destroyed, also unsaved—the businessman who has drifted far away from God—to these, and others, I must go. And, by God's grace and help, before tomorrow draws to a close, I will have pointed someone to Calvary. With this promise my heart re-echoes the cry of a saint of generations past: "O God, give me souls or I die." And, in my own words, I pray, "O God, give me souls, that I may be fit to die."

**By Harold L. Maiden, Pastor
Freeport, Texas**

STEWARDSHIP

Quote

"Too many church members 'sit in the bleachers,' fans of the pastors and leaders of the church, feebly cheering them as they carry on the work. Out of the balcony, into the arena!"—W. J. Werning, in "Investing Your Life."

The Best Proof Of Spirituality

By Edwin Zimelman

Nazarene Elder, Sacramento, California

The word spiritual can have a wide range of meanings. Possibly no two definitions would be identical. Some so-called spirituality is not spirituality at all; other definitions indicate personal bias or prejudice. Outward signs are often interpreted as being signs of one's being spiritual, while other sincere Christians would disagree entirely with such a definition. Spirituality is not something to put on or to leave off, nor to observe as in a test tube, nor that which conforms to my personal conception of what a spiritual person is like.

This is a dangerous subject over which to sit in judgment, for others may be observing us and branding us as nonspiritual for things that may be legitimate or even vital to us. Christ's admonition, "Judge not," surely applies here! Mortal man is really not in a position to define truly what being spiritual means. It has so many phases, there are so many things to be considered; we do not all have the same light or background. If we pass judgment on the spirituality of others, we stand in danger of condemning ourselves before others.

The Scriptures give us one positive proof or definition of spirituality. There are others, stated or implied, but this one should not be questioned. The Apostle Paul wrote: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted" (Gal. 6:1). Spirituality is not the ability to line up a fallen brother according to our individual conceptions of being spiritual or otherwise. Rather, Paul gives this as the test: How much soul burden do I have for my faltering brother? How much love? How much willingness to lift and to help him—not to condemn him? Herein lies the proof of spirituality—our attitude toward soul winning.

The Divine Reason for the Cross



By **Harold M. Daniels**
Pastor

North Hill Church
Spokane, Washington

We see the world under a deluge of sin, iniquity, and death. As we search for the source of this pollution, we find that the spring that feeds it exists in the very heart of man—the general corruption of man's nature. This nature of sin in man's heart entered the human race in Adam's first sin.

When God looked over the newly created world and pronounced it "very good" (Gen. 1:31), there was no sin in the world. But when the first pair rebelled against God's authority and broke His command, sin entered. Just as a thief would enter, so sin entered the world to rob and despoil. Death, the penalty for sin, then hung as a pending doom over the guilty pair. "By one man sin entered into the world, and death by sin" (Rom. 5:12).

After sin made its entry into the world, man reproduced not only after his own physical image, but also after his own moral image. As the stream of humanity flows ever onward, man finds himself a victim of sin. Man is morally depraved and under the condemnation of death. "And so death passed upon all men, for that all have sinned" (Rom. 5:12).

Our church has emphasized this in the Crusade for Souls—*Now*. Oh, that we might help to restore the fallen and the broken by bringing them to Jesus, who can give them rest! If the desire and practice of soul winning grips our spirits and takes possession of our beings, we are spiritual according to Paul's definition. The teachings of Jesus are in perfect accord with this. The *spiritual* Christian has soul burden for the lost. If he does not have that, it matters not what other definitions or concepts of being spiritual he may have.

But God had a plan for restoration. Though sin had made its entry, God had a countermeasure which would nullify the impact of sin. Someone had to bear the penalty for every sin ever committed, both past and future. There was no human being who could die this death, for no man was free from sin and a just penalty of death. Perfection is found only in God. It had to be Deity! On the other hand, it had to be a *human* death, for the penalty was to be paid for *human* sin.

Then came the miracle of all miracles! God uniting with man formed a unique Being, the God-Man. Jesus Christ, the Second Member of the Trinity, who had existed from all eternity, who had shared in all creation, stepped down on the plane of human existence, that He might provide the necessary death for the penalty of man's sin. He met the requirement of purity, for He was God. He met the requirement of humanity, for He was born of man and was man. Just as Adam, the fountain from which flowed all humanity, had colored the stream of life by his act of sin; so Jesus, the Second Adam, stands as the fountain of grace, and through faith in Him all humanity can be cleansed of the pollution of sin. Through Adam came the poison; through Jesus came the antidote, and more!

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:18-19).

Paul closes with a sobering warning, a warning which certainly includes judging the spirituality of others. He reminds us that we ought to be meek and very humble, for we too can fall—then we would like to have the Christian attitude of kindness and love extended to us.

Let us engage in the great work of restoring souls. Then our spirituality will be true and genuine. Let us not try to define spirituality, but let us practice it in the winning and restoring of precious souls.

Why I Believe in Two Rather than Four Crisis Experiences

This subject was suggested to me a few days ago. For this discussion, let's suppose that it implies there is no more reason for advocating two crisis experiences in the Christian life than four. In that case, I take very decided exception to it.

In the first place, no Christian church has ever advocated four crisis experiences. On the other hand, several Christian churches now teach two crises—the Free Methodist, the Wesleyan Methodist, the Pilgrim Holiness, the Church of God, and the Church of the Nazarene. Further, the Methodist Episcopal church was founded for the express purpose of teaching not only the first work of grace but also the second.

Second, the Bible teaches that there are two types of sin; sin as an act, and sin as a principle, or an inborn condition. On the other hand, it does not teach that there are four kinds of sin. Such a view as to sin at least lays a foundation for belief in two experiences, each one dealing with a specific form of sin. Along with this, the Bible teaches that a person will not get into heaven if he is a sinner or if he has sin within. Somewhere, then, along the line, he must get rid of the two types of sin. Further, the Bible implies time and time again that when the guilt of our actual sins is forgiven the nature of sin is not dealt with. If it is gotten rid of before we get to heaven, it must be taken care of either in this life through a crisis experience, gradually, at death, or after death. Certainly, it would be in harmony with the implications of many of the teachings of the Bible to say that this sin nature, or second type of sin, is dealt with in a second crisis.

Third, when one studies the great creeds of the Church, he is confronted with the belief in two types of sin; also with the claim that the sin nature is not cleansed away when one is saved. The creeds do not all agree as to when this sin nature is dealt with, but they all are one in holding that it must be taken care of before heaven is entered. More than that, they all unite, as has already been indicated, in teaching that it is not cleansed away when the sinner's actual transgressions are forgiven. Therefore, even if all of the creeds do not specifically advocate a second blessing, they certainly leave room for such.

Fourth, if one will take time to study the lives of the great Christians of all churches, he will find that in most of them, at least, there is that which could be described as a second crisis experience. In fact, a book has been written on *The Deeper Experiences of Famous Christians*. Often, it brings out the fact of a second crisis, a second level, which the person talked about reaches in this present life.

Fifth, each of the two greatest movements which have sprung up in the Christian Church has been built around a particular crisis experience. I refer to the Reformation and the Wesleyan revival. The Reformation emphasized "justification by faith." Luther definitely turned away from salvation through the church to individual salvation through faith in Jesus Christ. He forever settled it that according to the Bible the guilt of one's actual transgressions can be forgiven only by the living Christ. Wesley came on a few centuries later. He did not repudiate Luther's stand for justification by faith; he made that foundational. In fact, it was through Luther's influence, really, that he was

Editorials

brought to a saving knowledge of Jesus Christ. But this was not all that Wesley did; it was just a beginning. His movement was built largely around entire sanctification, a second definite crisis. He accepted justification by faith, the fact that Jesus could deal with the individual and forgive his sins, but he did not stop there. He went on to emphasize the truth that the sin nature, which is deep-seated in the soul, and which man has inherited from Adam because he fell, can be destroyed. Man can not only be made free from the guilt of his actual transgressions, but he can also in a second crisis be made free from the sin nature which lies back of one's sins. This can be accomplished in this life. It is not something for which one must wait until he gets into the next world. Wesley felt this so strongly that he declared this truth to be the great depositum of Methodism, and that Methodism had been raised up in order to spread it over the world. There is nothing that can compare with Luther's emphasis, and Wesley's emphasis, when it comes to the claim that there is a third or fourth blessing in the Christian life in the sense of three or four outstanding crises. The Reformation and the Wesleyan revival stand in a class by themselves in the history of Christianity, each one emphasizing an outstanding crisis experience. Luther started another religious movement—the Reformation. There was nothing else he could do, nothing else he planned to do once he had broken with the Roman Catholic church. It was not so with John Wesley. He had no intention of establishing a church when he began emphasizing the second work of grace. However, the experience was so vital and revolutionary that

out honesty, with pride and snobbery, with swearing, with this or that sin. But the facts are, you can't get by with any sin. The devil will whip you with the blacksnake of every sin. Sometimes a mean man with a blacksnake will beat the blood out of the animal which he may be driving. Remember, friend, the devil is more cruel than any man could ever be. Sin will bare your back, as it were, and beat it until it runs with blood. Sin's blacksnake!

You may be forgiven for your sin, or sins, and get back to God, and save your soul; but you can't undo, from the standpoint of the whip, the lashes it will lay upon your back here and now. I have in mind a man, back in the early days of this century. He was in his prime then, and at the very top of the preachers in the holiness movement; he could hold great audiences spellbound. He was headed for the best positions there were in his group. One day he sinned a terrible sin; he lived probably a half-century after that to re-

gret it. All that time sin's blacksnake was beating him. His wife died of a broken heart; his children lived under the shadow of his sin. I believe he sincerely repented, and that he is with God now—but, my friend, please bear in mind the fact that he didn't escape the blacksnake of sin. "Whatever a man soweth, that shall he also reap." The reaping that comes in this life cannot usually be averted, even by coming to God. As long as we live among men, the effects of our sin will limit and curse us.

If we could say this truth with the voice of an archangel and get the ear of every boy and girl in our land, and get them to see what it means, I don't believe we could hire them to continue in sin. They would want to start today, before sin's whip has become so long and terrible. God save you, my friend, and all of us, of whatever age we may be, from the blacksnake of sin, insofar as He can do it in accordance with our free will and the sins which we have already committed!



by BERTHA MUNRO

The Golden Balance

Monday:

All the finest is in Christ. Freethinkers and the "open-minded" are always pointing out the excellent ideas in other "religions" and philosophical systems. In every one you will have some approximation to the truth; but put its best beside Jesus, and you find this "best" in Him but in higher form and combined with the good points of all the others. Why take the inferior when you can have the perfect? "They [our little systems] are but broken lights of Thee." (Col. 2:8-9.)

Tuesday:

In Aristotle's *Ethics*, the high point of human thought about personal excellence, we have the ideal of the balanced personality, the "golden mean." It is good common sense. Too much courage is rashness; too little is cowardice. Be

cautious. Find a middle ground. And so with all the virtues. But Jesus goes beyond this prudent balance of qualities. His is a dynamic poise; every quality in its fullness—divine excess yet divine equilibrium. This is Christ's golden balance. (John 1:4; 10:10.)

Wednesday:

Love in excess, unmeasured—He showed it himself. No counting of cost or consequence; yet finest, truest, ultimate calculation. Before the foundation of the world He decided with clear judgment that the returns were good. Giving without limit was receiving without limit; dying was living. So the Christian balance in living is not the prudent mean between extravagance and stinginess; it is the balance of giving all and receiving all. (Phil. 2:8-9; Rom. 8:32.)

Thursday:

So it is of *faith*. Human best would be a cautious halfway point between indolent credulity and bumptious distrust; the Christian poise is self-abandoning, doubt-free, unquestioning faith in the God of miracles balanced by a complete devotion of every energy to achieve. Faith (God trusting dependence) plus works (self-respecting independence). "Pray as if everything depended on God; work as if everything depended on you." (John 14:12; Jas. 2:26.)

Friday:

So of *hope*. "Cheer up" is good human comfort. "Look up" is Christian cheer. The precarious balance between

the extremes of pessimism and optimism, despair and delight, is hard to keep. "All's right with the world" or "All's wrong with the world"? The Christian has unmixed confidence in God and His Word—unmixed despair of any scheme or policy that bears Satan's imprimatur. (Luke 21:28, 33.)

Saturday:

So of *joy*. The Stoic's poise could achieve the dead tranquillity midway between joy and sorrow. The Christian can be "sorrowful, yet always rejoicing"; he knows both pure joy in the Lord and intensest burden for the lost. He knows both undisturbed heart rest and ceaseless activity in the work of the Lord. No one so carefree, no one so concerned. (1 Cor. 6:10.)

Sunday:

Browning's Arab physician is puzzled by the "case" of one Lazarus whom he has met in his travels: strangely indifferent to wars and world upheavals, yet strangely indignant over the suffering of a child. Having once crossed to the other side, he has a new perspective. Extremely insensitive to personal slights and injuries, yet acutely sensitive to moral wrongs and loveless attitudes—again that quite other-worldly balance, the serenity of utter trust with the keen sensitivity of perfect love. Meekness and indignation, tolerance and intolerance, the child's innocence and the Spirit's wisdom, the humility of the servant and the bold assurance of the child of God—the rich poise of Christ himself. (John 17:16; 18:36-37.)

The Light from the Middle Cross

By Pearl Burnside McKinney

Pleasures of life lost their glitter and shine,
Far greater wealth than this world now is mine;
I have met Jesus, my Saviour divine—
In the light from the middle cross!

All that is hidden down deep in the heart
Now is revealed, and the wrong bid depart;
Love, peace, and joy doth the Saviour impart—
In the light from the middle cross!

Life may bring pleasure, or sorrow, or woe,
Dark be the night, but my heart is aglow;
Full is my cup, and the blessings o'erflow—
In the light from the middle cross!

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
October 28:

The Second Crisis Experience

SCRIPTURE: Matt. 3:11; John 17:6-17; Acts 1:12-14; 2:1-4; 8:5-17; 19:1-5 (Printed: Matt. 3:11; Acts 8:5, 12, 14-17; 19:1-6)

GOLDEN TEXT: *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6:1).*

There is another work of grace subsequent to regeneration. It is called sanctification. There are many facts which substantiate this truth, but I am presenting only three.

I. The Holy Scriptures teach and illustrate it. For instance, the seventy returned, rejoicing because "even the devils are subject"; but Jesus said, "In this rejoice not. . . . but rather rejoice, because your names are written in heaven" (Luke 10:17, 20). Evidently they were converted men, but Jesus commanded them to "tarry . . . until ye be endued with power from on high." No doubt many of them were in the Upper Room and received the Holy Spirit. Those who did received this experience as a second work of grace.

There are at least twelve evidences given in the high-priestly prayer of Jesus in John 17 that the men for whom He was praying were already converted.

Among these are: "I have manifested thy name unto the men which thou gavest me out of the world"; "They are not of the world, even as I am not of the world"; and, "I kept them in thy name: . . . none of them is lost, but the son of perdition." Still Jesus prayed, "Sanctify them through thy truth: thy word is truth."

The Samaritans evidently were truly converted under the fiery preaching of Philip the evangelist, for many of them had been baptized in "the name of the Lord Jesus." But when Peter and John came from Jerusalem and preached the "second blessing" to them, they received the Holy Ghost.

Paul found disciples when he arrived in Ephesus, and asked them, "Have ye received the Holy Ghost since ye believed?" When he found that they had been baptized only in John's baptism, he baptized them again "in the name of the Lord Jesus." Then he laid his hands on them and prayed that they might receive the Holy Ghost, which they did immediately.

There are twelve evidences given in

the first chapter of First Thessalonians that these to whom Paul was writing were converted Christians—not the least of which is his statement that they were "ensamples to all that believe in Macedonia and Achaia." However, he concludes his Epistle with a prayer, "The very God of peace sanctify you wholly."

II. Most all orthodox churches teach that the sinful nature remains after conversion. If it is dealt with, it must involve a second experience. The primary concern of a sinner seeking God is to be relieved of his guilt. He repents and confesses his sins and by faith receives forgiveness. But a Christian who has come to recognize a carnal warfare in his heart has a different need, and must meet different conditions. Inner weakness and frustration drive him to God for cleansing. Consecration and faith are the conditions.

III. Universal experience bears out the fact that sanctification is a second experience. All those who testify to it have found this soul rest as a second experience.



Prayer Request

Some of our young men are meeting with much temptation. Please pray that God will help them to hold steady and do His will.—MRS. EARL MORGAN, Italy.

Thank You for Your Prayers

We cannot express in words what your prayers have meant to us during our severe testings. At times our circumstances look very black, but our faith never wavers because we know we have a wonderful group of praying Nazarenes behind us. We feel the pres-

REMISS REHFELDT, *Secretary*

sure is beginning to lift. God is answering prayer!—TUE DOLLS, *Portuguese East Africa.*

IMPORTANT—Please Note

Word has just been received that all addresses for missionaries in India have been changed. If you have missionary lists, please correct them. When you receive your October *Other Sheep*, please make these corrections on the address list contained therein. The changes arrived after the *Other Sheep* was already on the presses and corrections could not be made.

New addresses are as follows:

Rev. and Mrs. Earl Lee
 Dr. and Mrs. Ira Cox
 Miss Jean Darling
 Miss Esther Howard
 Rev. and Mrs. William Pease
 Dr. Orpha Speicher
 Basim, Akola District, Bombay State, India
 Rev. and Mrs. Bronell Greer
 Rev. and Mrs. John McKay
 Dr. Evelyn Witthoff
 Buldana, Buldana District, Bombay State, India
 Rev. and Mrs. John W. Anderson
 Miss Geraldine Chappell
 Rev. and Mrs. Cleve James
 Chikhli, Buldana District, Bombay State, India
 Miss Agnes Willox
 Mission House, Pusad, Yoctmal District, Bombay State, India
 Rev. and Mrs. Clarence Carter are on furlough in the States
 Miss Alberta Fletcher is furloughing in November.
 Miss Mary Harper will be in a special training course in a hospital in South India until December. We do not have the new address for that area, so we suggest that you write her at the following address until we receive further notice:

Miss Mary Harper
 Basim, Akola District
 Bombay State, India

Prayer Requests

Please pray for the father of Mrs. Earl Morgan, our missionary in Italy. He has been very ill.

Pray also for the parents of Juanita Gardner, one of our missionary nurses in Africa. They have been ill for some time. Miss Gardner is due to furlough as soon as the field is able to place another nurse in her assignment. Because of the lack of staff, this has not been possible so far.

Note from Japan

We just closed a Church School Convention at our headquarters. About fifty-five delegates from all over Japan attended the three full days of meetings. God truly blessed us.

Then at Hakone immediately following the convention, we had a Nazarene retreat, or camp meeting. There were about one hundred ministers and laymen gathered here at a mountain lodge owned by one of our Nazarene laymen. The emphasis on all the meetings was on holiness. God gave a wonderful harvest of seekers and finders in these services.

We feel that God is blessing every phase of the work. New stations are being opened and souls are being saved and sanctified. Praise His name!—
 HUBERT HELLING.

Back to Work

It is a joy to be back into the work to which God has called me. We are very busy in the hospital and there are so many extra patients on the floor and underneath the beds that it is difficult to walk around the wards.

While it is a joy and privilege to minister to their physical needs, it is a greater and more wonderful privilege to see God at work in their hearts and lives. Just recently we had one of our own African evangelists as a patient in our male ward and he was used of God to lead seven of the male patients to the Lord. One of them came back about two weeks ago to witness to his going with God by removing his bracelets and witch doctor medicine. Please pray that he and many others will be kept steadfast and unmovable, always abounding in the work of the Lord.

My address now will be:
 Miss Nellie Storey
 Box 14
 Bremersdorp, Swaziland
 South Africa



ROY F. SMEE, Secretary

Finding Leads For New Churches

By Mark R. Moore

PART 3

Nazarene Nucleus Leads

Whenever enough Nazarenes move to an unchurched community, they become leads to the organization of a church. An example was the county seat town of Beaver, Oklahoma, population 1,495. I heard that we had 9 Nazarenes living in this community. They occasionally attended a church thirty-five miles away. I found a pastor willing to enter the community and anxious to work with us in establishing a church. We bought a lot, found a school building for sale, bought it, and moved it onto our lot. These 9 Nazarenes were more than anxious to have a church home this near. I was privileged to conduct the home-mission meeting. There were enough people saved and sanctified that when we called for the organization of the church we took in 24 of the finest folks that I have seen in a new organization. The original 9 Nazarenes gave us courage

to enter this community and find others that were friendly to the doctrine of holiness.

I would warn that there are certain dangers which we face in using a Nazarene nucleus. Sometimes there are "old Nazarenes" who want a church in their community, but only on their terms. They want to give a lot or some money and tie strings on the gift, or they want to be dictators and pass on everything and everyone, or it may be they want the pastor completely under their thumb. This attitude is most unfortunate. Usually the work cannot progress until the church has lost the "dictator" or new Nazarenes outnumber and overrule the influence of the one who is an obstacle to the work.

Larger Nazarene nucleus areas will be found in cities large enough for two or more churches. Recently I heard of one of our pastors in Canada who keeps a city map upon his wall, and for each member family he has a red pin at the point of the member's residence. For each friendly family of the church he has a green pin. The purpose of the map is to keep the location of the con-

gregation's homes in view. However, it has also revealed to the pastor areas where there are a number of Nazarene families two or three miles from his church which eventually should be the foundation for new churches. Given time, I believe that this aggressive and co-operative pastor will help to establish three churches, and he will gain numbers and spiritual strength in his own church by doing it.

We multiply by dividing. We get by giving. The German translation puts it this way, "It is more blessed to give than to take." Do you believe this? I know of a few pastors who believe it. I know of others who doubt it. I know of still others who endeavor to refute it. I have seen some pastors who want to take members but do not want to give them.

Too often we are divided by contention more than by vision. Certain denominations can divide by contention and seem to make progress, but we cannot. A sister denomination and one with which I am well acquainted has the ability to get mad, divide, start another church, and then suppress the trouble, and both churches make progress and get along together. But holiness people are not experienced in suppression. We have Someone within, and when He is driven out by carnal contention we spoil, and great is the stench thereof!

I think one of our pressing needs is

for our pastors to awaken to the possibility of multiplying by dividing. In 1950 we organized a new church in Bethany. First Church, Rev. E. S. Phillips, pastor, took the lead and with the support of the other churches in the Bethany community we were able to buy property in a new housing area. We started with \$35,000.00 worth of property, 96 charter members, a lovely two-bedroom parsonage, a full-time pastor, a Sunday school with an average attendance of 120, and a church strong enough to begin immediately to shoulder local, district, and world-wide responsibilities. In addition, a marvelous spirit of unity existed among these pastors and people.

The effect on our other churches in Bethany was that they did better after the new church was organized than they did before. I grant that Bethany is somewhat different from other communities, but I have seen the same results in other locations. If we had 500 pastors in our leading churches anxious and willing to take the initiative in starting new churches by giving a church nucleus, it would be no task to reach our goal of 1,000 new churches during this quadrennium.

(To be continued November 11)

Dr. Taylor Returns to Australia

Dr. Richard S. Taylor, president of Nazarene Bible College in Sydney, Australia, is returning to take up his duties at the school after being in the United States for a furlough since last spring. His address is 235 Pennant Hills Road, Thornleigh, Sydney, Australia. We are happy to bring this report from Dr. Taylor:

"We have traveled 16,000 miles since arriving in the States last April 5, and have been in 70 churches and 2 colleges, on 14 districts. We are grateful for the privilege which has been ours in presenting the work in Australia so extensively, and for the wonderful reception everywhere—just like the Lord's people! A few souls have sought the Lord in these services, and for this we give God special praise. We are thankful for health of body, as well as spiritual grace, as we joyfully anticipate our return to the work and people we love so well. God permitting, I am returning by air, and expect to arrive in Sydney October 8, and Mrs. Taylor and Paul will sail from Vancouver, B. C., December 29. We covet your prayers."

Messages in Russian

We have good prospects of being able to use a Russian language radio program on tape in one of our overseas churches. We would like to have information about any Nazarene minister who speaks Russian fluently.



Honor to Whom Honor*

By PONDER W. GILLILAND

Now let me see. . . . Just how do you go about honoring a man like Lauriston J. Du Bois? What words does one employ? What expressions does one use? How shall I proceed?

I want to do it right! I have heard speeches (and read them) that made one cringe with uneasiness, for they were, as a teen-ager might say, "too oily," to sound sincere. I must avoid that! And I ought to mention accomplishments, certainly, but too much detail would defeat our purpose.

What shall I say to honor a man who has been gripped by such a holy optimism for young people, and whose confidence in them has inspired mutual appreciation and affection? One who can report, "I see many evidences that our young people love God, and love the church," and whose confidence and optimism encompasses the entire church as he affirms, "We are doing a better job of saving more of our young people today than ever before."

How shall I word this, so as to bring honor to a man who has spoken in scores of youth camps, and to hundreds of gatherings on almost every district in the church, inspiring young people to believe in themselves, and in the possibility that, under God, they can be not only true, holiness young people,

but infectious in their spirit and testimony?

I must start. But I must make a memo not to forget that he has led the N.Y.P.S. in growth from fifty-five thousand to ninety-five thousand in twelve years; and how effective and efficient he has made his office in these twelve years!

Twelve years! Twelve years of self-giving; twelve years of growth and progress; twelve years of spotless example; twelve years when no one has had cause to question his utter devotion to his church, its doctrine and standards; twelve years at the head of the greatest organization of holiness youth in the world. Let heaven add that up! (Heaven will *have to*—for it is beyond human calculation.) Somehow I must work it in here to show what it means for a man to give twelve of the best years of his life in a great cause like this, a cause that is greater because he did give twelve years to it!

And I must remember to express the love of Nazarene youth for Ferné, also. She is the wife of Dr. Du Bois. How do you honor a couple like this? You can't! That's all! By representing the very best in Nazarene manhood and womanhood, they have, without seeking it, brought honor to themselves!

Not from duty, but from desire, we recognize the honor that has been ours in having them as our leaders for these years.

**Reprinted from October "Conquest"*

As Mustard Seed

By Grace Clyde Andrews

*The mustard seed has no regrets
That it was made so small; it lets
The sun and raindrops have their way
With it until it grows, one day,
Into a tree with branching limbs
Where birds may perch and sing their hymns.*

*Oh, let me not sit down and pine
For height and beauty never mine.
Planted in Christ, oh, let me be
Whatever God has planned for me—
A Joshua tree by the desert's rim,
If so I may bear fruit for Him!*

Servicemen's Corner



"I have been planning for some time now to write you. There are many good things that I would like to tell you, but first of all I want to thank you for sending me the *HERALD OF HOLINESS* and the other swell Christian magazines. There are about eight or ten Christian fellows here on the ship now and I share the papers all with the fellows.

"Next I would like to thank you for sending me the address of the Full Gospel Hospitality Home. Right after I received the address we landed at Naples and stayed for ten days. I went to the home as often as I could.

"They have a very wonderful work there among the Italian people. A group of us went there as often as we could. One of the services there was very outstanding and I don't think I will ever forget it. Two Italian girls got up and gave their testimony in Italian. One of the men there translated for us. I think it was the best testimony I have ever heard.

"We were given some tracts while at the home, which were written in Italian. When we returned to the ship on a trolley car, we passed them out to the people. Since we didn't speak the language, we couldn't tell exactly what good we were doing. One night we gave one to an elderly lady and watched her read it; as she read the tears began to flow down her face. Those few tears were proof to us that God did at least speak to one person. We were so happy when we saw her cry, we almost started to shout right there on the trolley.

"To see the Lord working over here in other countries has really meant something to me. It has drawn me closer to the Lord. I just thank God for what He has done for me and I pray that He will use me to tell others what He can do for them. Praise God, from whom all blessings flow.

"We have a few loyal Christians here on the ship that have been praying that God would use us as a testimony among our other shipmates. (There is one other Nazarene.) We have a morning prayer group and also a Bible study class. Please pray for us out here; we sure need prayer."—LARRY B. THOMSON, JR.

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Hillland DIRECTOR

the Question box

Conducted

by STEPHEN S. WHITE, Editor

If the Lord calls a person to sing a special song or render some other service in the local church, does He also work on the other end of the line? Or does God expect the individual who gets the call to sing the special song to go and tell the pastor about it?

If I understand what you mean, I would say that it would be better to let the Lord tell the pastor about your ability and readiness to render some kind of special service. Of course, if volunteers are sought for certain tasks, by all means volunteer; but let your pastor and the leaders in the church place you where you are most needed and can render the best service. After all, there are so many different types of work which all of us can do to some extent that we should never seek to be

chosen for this or that public activity. We can be punctual and regular in attending the public services, giving tithes and offerings, praying, asking people to come to Sunday school and church, etc., etc., that we do not need ever to ask for jobs. If we are willing and really want to work for God's glory and not our own, we'll find plenty to do. These activities may not bring us into the public eye, but that is not important to the man who is interested in glorifying God.

Please explain the difference between punishing and punishment. Some say that punishing means something which continues on and on, while punishment means something which one might get and then it's over. What do you think?

Those who would make the difference between these two words which you indicate are straining a point. Punishing is one form of the verb punish, and its first definition in the dictionary is, "To impose punishment upon." Then the dictionary gives as the first definition of punishment the following: "Act of punishing." Punishment is a noun and indicates what a person gets when a penalty is inflicted, and this punishment is past, present, or future accord-

ing to the tense of the verb. The tense grows out of the verb, and not the noun. If we say that the child is receiving punishment we are saying essentially the same thing as we would if we were to declare that the man is punishing the child. Both signify that the penalty is being administered to the child *now*. Neither statement implies the continuity of the punishment on out into an indefinite future.

Last Sunday I said in Sunday-school class that a person who is a Christian and gets light on his need of entire sanctification and then refuses, fails, or neglects to go on and obtain this experience will be lost. Was I right in taking this position?

Light, or apprehended truth, is the most dangerous thing with which any of us has to deal. No person can walk back of light and keep saved, or under the Blood. There are not two ways to heaven, the justified and the sanctified. There is only one way, and this way leads through the two stations, or experiences of justification (conversion) and entire sanctification. A saved person can't keep saved and turn down holiness. That is what I meant when I said above that a person can't walk behind light and keep saved. Even a person who is saved and sanctified can't deliberately turn down light—some new truth which has been apprehended—and get to heaven. Why? He will backslide and have no grace at all because he refuses to walk in the light. Therefore, you were essentially right in what you said in the Sunday-school class. However, you and I must remember that we are not the final judges as to

who has deliberately turned down light. It is all right for you and me to preach what you did, but we must remember as we preach it that the final judgment of people has not been turned over to us. God knows whether a person has knowingly turned down light. None of us can fool Him. Also, the individual, if he is honest with himself, knows it. God will bear with a Christian who is honestly seeking light on holiness, but God will not be patient with a person who is saved and has light on holiness, but refuses, fails, or neglects to go on and get the experience. None of us should dare to try to walk back of the light which God has shed on our pathway. To do this is conscious disobedience; and such disobedience is deliberate sin, and such sin will inevitably cut us off from God, or cause us to backslide. Finally, no backslider can hope to get into heaven.



East Tennessee District Assembly

The ninth annual assembly of the East Tennessee District was probably the best in our history. The preaching ministry of Dr. Hardy C. Powers, presiding officer, and Dr. Charles Strickland, missionary, was indeed a rich feast for our people.

A high light of the assembly was the excellent report of Rev. Victor E. Gray, district superintendent. Following the report he was re-elected with the best vote of his seven years of service in East Tennessee. Also, in accordance with recent General Assembly legislation making possible a three-year call, Brother Gray was given an excellent vote for an extended call. A nice love offering was given as a further expression of appreciation for our district superintendent and his fine family. East Tennessee is fortunate to have such high-caliber, clear-cut, genuinely Nazarene leadership. Brother Gray stands solidly back of every phase of the work of the Church of the Nazarene as she goes forward in her program of world-wide evangelism.

All auxiliary departments reported good gains: average attendance in Sunday school was nearly 6,000 for the year; the N.Y.P.S. made an 18.8 per cent gain, the Junior Society reported a gain of 28.9 per cent, and N.F.M.S. membership increased 15.9 per cent.

A lovely new cafeteria building was erected on the campgrounds; it has 8,200 square feet of usable floor space. The second floor of this building provides space for office, committee rooms, and additional dormitory space. The reported indebtedness was only \$2,000.00 at assembly time.

Of the 439 members received, over 300 were by profession of faith. The total giving for all purposes was \$423,570.00; and total property evaluation is now \$1,517,053.00. Four new churches were organized during the last assembly year, and 20 for the quadrennium just closed.

The people of East Tennessee have been blessed of God. With spiritual human leadership, and God's continued blessings, we look forward to a time of revivals and progress.—Reporter.

Northeast Oklahoma District Assembly

The week of September 17 through 21 marked a particularly blessed time for the Nazarenes of the Northeast Oklahoma District. The fifth annual assembly was preceded by the Sunday-school convention on Monday, September 17, with Rev. Albert Neuschwanger, district chairman, in charge. Dr. E. S. Phillips, special speaker, brought heart-searching messages dealing with the work of the Sunday school.

The N.Y.P.S. convention got under way on Tuesday morning, with Rev.

Robert Weathers, district president, in charge. On Wednesday morning the N.F.M.S. convention opened with Mrs. I. C. Mathis, district president, in charge. Dr. Charles Strickland brought messages which our people will not soon forget in both of these conventions.

Dr. Hardy C. Powers presided at the assembly, which began on Thursday morning. His messages and ministry, as the presiding officer, were certainly appreciated and fitting to the hour and need.

Our good district superintendent, Dr. I. C. Mathis, was re-elected with a great vote of confidence. On recommendation of the District Advisory Board and the district department heads, the assembly voted for an extended call for Dr. Mathis, giving him a wonderful vote for three years. The Nazarenes of the Northeast Oklahoma District certainly appreciate the Mathis family. Following the vote, the people gave an offering of eight hundred dollars to the district superintendent in love for and appreciation of him and his work.

Mrs. I. C. Mathis was re-elected as district N.F.M.S. president; Rev. James R. Blankenship was elected as the district N.Y.P.S. president; and Rev. Albert Neuschwanger was elected as the church school board chairman for the new year.

The hospitality of Rev. S. W. NeSmith and the people of the Cushing church was appreciated by all. The spirit of unity and fellowship which prevailed throughout the conventions and assembly was characteristic of this district.

On Friday a good ordination service was held, with Clayton Garner and Wayne Edwards receiving elder's orders. Everyone left the assembly feeling he had been "in heavenly places."—E. H. SANDERS, Reporter.

Pastor A. M. Wilson writes from Trenton, Ohio: "As we begin our sixteenth year with this fine church we pause again to praise God. Trenton church was organized in 1942 with 23 charter members; now has 291 members, with a Sunday-school average last year of 278. We have enlarged our present building twice, and must enlarge it again. We have a group of loyal people who stand by with their prayers, attendance, tithes, and personal visitation. The answer to our growth is God's wonderful presence in the services—seldom a barren altar, either Sunday morning or evening, and many times shouts of victory are heard. On a recent Sunday morning, I had a prepared message, but the Holy Spirit took over, and we had four different altar services—many of the seekers new people who had attended the services only a few times. Since our assembly sixteen new people have joined the church. Recently we had a fruitful revival with Rev. William Applegate as evangelist, and our own

local singers until the last week end, when Professor Charles Rushing was with us. These workers were of great blessing to us. It is a real joy to work with our fine people. The church has given us another three-year call."

North Arkansas District Assembly

The fourth annual assembly of the North Arkansas District was held at the Batesville church, September 19 and 20.

Dr. G. B. Williamson presided with ease and efficiency. His opening message on "Holiness" set the example throughout the assembly. God blessed each session with His presence.

After the third annual report by Rev. J. W. Hendrickson, the assembly re-elected him as district superintendent with only two negative votes. Then upon the recommendation of the department heads of the district, Brother Hendrickson was elected to serve for three years with a nearly unanimous vote. A wonderful love offering of over six hundred dollars in cash and pledges was given Brother and Sister Hendrickson, so they could take full advantage of a thirty-day vacation with pay. The Hendricksons are loved and appreciated by pastors and laymen, and the district is united under their able leadership.

When all the reports were in, gains were shown in nearly every department. North Arkansas Nazarenes believe in the whole program of the church. We are striving to give 10 per cent for general giving, and have accepted a new educational budget of 3 per cent of local giving, exclusive of buildings and improvements expenditures.

Dr. R. H. Cantrell, president, gave a wonderful report of the work of Bethany Nazarene College, and challenged the district to pay our budgets in full and to liquidate our dormitory pledges as soon as possible.

There were 8,275 copies of the special HERALD OF HOLINESS ordered. We are striving to strengthen the small churches and to organize three new churches this year; also we have plans to build a new district parsonage at Conway.

In the N.F.M.S. convention preceding the assembly, Mrs. J. W. Hendrickson was re-elected to serve as the president for another year. Rev. Samuel Krikorian was the special speaker; he was loved and appreciated by all.

On Thursday morning, in an impressive ceremony, four young people were ordained as elders by Dr. Williamson, as follows: J. B. Thomas, pastor at Ozark; Charles Ice, pastor at Si-loam Springs; Mrs. Leroy Milburn, wife of the pastor at Hiawasse; and Miss Barbara June Davis, pastor at Eureka Springs.

Rev. Alpin Bowes did a fine job as representative of the Nazarene Publishing House, in giving us information as to books available.—THOMAS GILHAM, Reporter.

Toledo, Ohio—The Walbridge Avenue Church experienced a stirring revival recently under the capable ministry of Rev. and Mrs. Everett Kimball. Brother Kimball's soul-searching messages, with their instrumental music and singing, were well received by the church. Attendance was much better than in previous efforts, and we feel that much lasting good was accomplished.—C. WILLIAM MORRISON, *Pastor*.

Greensboro, Indiana—In September we had another wonderful revival. Rev. Fay Fouse was the evangelist, with Bobby and Raymon Johnson as the singers. Good crowds attended the services, more than 30 seekers prayed through to victory, and 8 new people were added to the church membership, all on confession of faith. Since our coming here fourteen months ago, God has given us 30 new members, all but 5 of whom came on profession of faith. Our Sunday school shows an increase of 13 per Sunday over last year, with the average increased from 117 to 136 in the last few months. With the help of God we now have a 30 x 30-foot addition on the church, with a 30 x 30-foot addition to the basement—and we do not owe one cent on the building. In our young people's prayer meeting, with an average of 35 in attendance, souls have been saved. God has blessed this year in the salvation of souls, healing of bodies, sanctification of Christians, and new members added to the church.—BILL W. LEWIS, *Pastor*.

Champaign, Illinois—Recently West-side Church experienced one of the best revivals of its history. With Rev. C. Wesley Brough as the evangelist, hearts were stirred with conviction, and a total of fifty-one seekers were either saved or sanctified. Brother Brough's God-given messages were a great inspiration to all. God visited our church in revival, and we greatly appreciated the ministry of Brother Brough with us. He is a man of God, and preaches God's Word. A class of eight members was added to the church.—HAROLD CANADAY, *Pastor*.

Evangelists A. E. and Pauline Miller write: "We will be conducting a series of revival meetings in Texas in January and February (1957), and have an open date, January 29 to February 10. We'd like to slate this time in the Southwest; will go to any church desiring our services. We carry the whole program—preaching, singing, music, chalk artistry, and children's work. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Jefferson, Ohio—In September we had a wonderful revival meeting with Evangelists C. C. and Flora Chatfield as the special workers. This, our second meeting with the Chatfields, was wonderfully blessed with the presence of the Lord. God blessed and gave ninety-five at the altar seeking Him for pardon or heart purity. The church was helped tremendously, and we greatly appreciated the ministry of the Chatfields with us.—JOHN R. DONLEY, *Pastor*.

Michigan District N.Y.P.S. Convention

With the largest enrollment of delegates and visitors in recent years, the Michigan District N.Y.P.S. convention convened at the district center on Indian Lake, Vicksburg.

The high light of the convention was the report of Rev. Keith St. John, who has served as president for more than three years. These were good years of advance, and since "Father Time" had caught up with Brother St. John, he was not in the running for re-election. The good spirit of the convention was seen in the wonderful vote given to Rev. Paul K. Moore, who was elected district president on the nominating ballot. Mr. Harry Sheldon, who has served for five

Sheldon, Illinois—On September 17 we closed a revival with Rev. Max Rincker as the evangelist. God blessed and gave twenty-six souls at the altar seeking Him for conversion or sanctification, also in the Sunday school by helping us to break the record which had stood for three years. The Holy Spirit was manifested in the services, and the Lord gave us three new families. We are encouraged to press forward.—EARL ARMSTRONG, *Pastor*.

Evangelists Eddie and Ann Burnem write: "Due to a change in our slate, we have an open date, November 28 to December 9. If interested, please contact us, Box 1007, Ashland, Kentucky."

Evangelists Betty Wagner and Helen Lavelly report: "At this writing [Sept. 24] we are in the midst of a good revival with Rev. Louis D. Snively and the church at Noble, Oklahoma. God is blessing this pastor and people, and recently they purchased lots on which they are now building a nice church. We are happy in the field of evangelism, and God is giving souls praying through in the old-fashioned way, with new members added to the Church of the Nazarene. We have some open time for this winter and in the spring of '57; will be glad to slate meetings with any of our pastors. Write us, c/o General Delivery, Mt. Vernon, Illinois."

Central Ohio District Retreat

Five messages dealing with a deeper spiritual life as a prerequisite to the revival we need were given by Dr. George Frame, superintendent of the British Isles, North, District to some seventy-five pastors at the annual three-day Retreat of the Central Ohio District held on the campgrounds in Columbus, September 17 to 19.

Under the direction of Dr. Harvey S. Galloway, district superintendent, the hours were filled with devotional and heart-searching talks, fellowship, and recreation.

Dr. Frame talked about God's giving of himself in Christ as the measure for total and absolute Christian devotion. He reminded that "the whole world lieth in wickedness," and that only a life "inextricably bound up with Christ in a redemptive relationship" can meet that need. He challenged the pastors to "fight and fight and fight" for the spirituality of loved ones and other fellow pastors. "If we fight we will win, but we must fight!"

Pastors served as resource specialists on two panel discussions that took up rituals of the church and administrative affairs of the ministry. R. B. Frederick and Joseph Nielson were chairmen. Three phases of preparing for a revival were discussed by E. K. Richey, Carl L. Wooten, and W. E. Zimmerman. Bernard W. Knox conducted two study sessions in the First Epistle of John. Dr. Galloway reviewed the goals of the Central Ohio District in the light of general church quadrennial goals.

The pastors voted unanimously to hold a similar fall retreat in 1957.—JOE OLSON, *Reporter*.



years as district N.Y.P.S. treasurer, together with Rev. Keith St. John, were presented with gifts and expressions of gratitude for their fine service.

It was the plan of the previous convention to present two of the high school graduating seniors with scholarships to Olivet Nazarene College. In the Sunday afternoon youth rally the two were presented together with the nine finalists as the worthy applicants. Spontaneously an offering broke forth to do something for the other seven; two people gave \$100.00, two gave \$50.00, twelve gave \$10.00 each, and many others helped in smaller amounts until the total was sufficient to give all nine a money scholarship to Olivet.

Included in the report of the president was the fact that we had enjoyed a 50 per cent increase in HERALD OF HOLINESS subscriptions for the year.

Rev. Ross and Dorothy Emrick were the special speakers for the convention; they were well received by the youth. Brother Emrick's keynote address followed the new quadrennial theme, and helped us to get started for real progress in the coming four years.—LOYD W. HALL, *Reporter*.

Evangelist George P. Woodward writes: "For the past nine years I have had the privilege of laboring in the evangelistic field—twenty years in all that I have served as an evangelist. God has richly blessed and given gracious revivals. My work is strenuous, and my health was failing, but I had made no plans to quit. Unexpectedly, but clearly, the Lord opened the door to the pastorate of First Church in Johnstown, Pennsylvania. I am sorry to disappoint the many churches that have slated me for the next three years, but must cancel with them. My thanks and appreciation to all. I have had twenty-seven years of full-time ministry in the Church of the Nazarene, and believe the church is better and more spiritual than when I started. God is with us and I believe there are better days ahead for our church—the Church of the Nazarene."

Houston District Assembly

The Houston District closed its ninth annual assembly in a most wonderful spirit of unity, a spirit which has characterized every effort of the district during its nine years of outstanding progress. Dr. V. H. Lewis, our district superintendent, has led us in a very wonderful way, welding us into a "great district family."

When the Dallas District was divided nine years ago we had twenty-five churches. Dr. Lewis closes his leadership as superintendent with forty-one. For our first year, we gave in total giving \$171,822.00, and this year the total was \$381,079.00. Our giving to general interests for the first year was \$10,861.00, and this past year we gave for world evangelism \$35,486.00.

Along with the advances of our district, our leadership grew until the general church called him to a far-reaching task—the executive secretary of the Department of Evangelism. So, in a real sense, Dr. Lewis still leads us on, only in a broader sense.

On the third ballot, Rev. W. Raymond McClung, pastor of North Little Rock, Arkansas, church, was elected as our district superintendent. The Houston District marches on! We are more than fully convinced that God's choice has been found.

Dr. Hardy C. Powers, presiding officer, had the unmistakable signs of God's anointing as he presided in the business sessions of the assembly and ministered to us in his messages. His wisdom, coupled with his Christlike spirit, helped to provide a most wonderful atmosphere for this very important assembly.

In the elections, a spirit of unity of heart and mind prevailed to return to district offices all those who had served in previous years. And so the Houston District girds itself for the most challenging task ever faced by a district. We pledge our Zion that we will do our best for home missions in this "Golden Gulf Area," and our "utmost for others." This past year our district came close to being a "10 per cent" district, so we pledge we will be this coming year.—GRANVILLE S. ROGERS, Reporter.

PAY DAY



ARE COMING IN THE BY-AND-BY. Against that prospect, the values of this world shrink.

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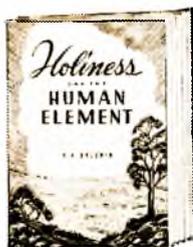
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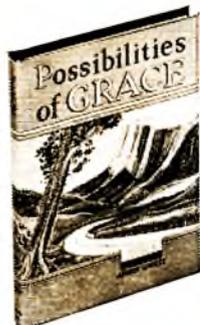
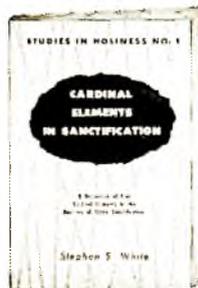
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Indianapolis, Indiana—The Fountain Square Church of the Nazarene was organized only a few months ago, and the work has moved forward with a wonderful spirit of aggressiveness. The work began in a hall, and now through the sacrificial spirit of our laymen and the help of the district, we have bought property and are worshiping in our own chapel. The work is growing spiritually and numerically. Recently we had a profitable revival with Evangelists Betty Wagner and Helen Lavelly. God came upon the services, our people were blessed and encouraged, the Sunday-school record was broken, and two new members were added to the church. Soon we will have to have more room, as the work is showing gains in every department. We give God praise for His blessings.—H. M. MYRICK, *Pastor*.

Rev. A. Gordon Rice writes: "After serving our church in Malden, Missouri, for three years, I have resigned to enter the field of full-time evangelism. I am making up my slate and will gladly go to any church, large or small. I have two good winter dates which I'd like to fill. Write me, c/o General Delivery, Bourbonnais, Illinois."

Oak Lawn, Illinois—Southwest Church recently completed a revival with Evangelist Nettie A. Miller, in which about 130 seekers prayed through to God for salvation and heart holiness. The attendance was the best the church ever has had, with the building filled many nights. The church is in better condition today, spiritually, than ever before; people are minding God, and there has been no "revival letdown" since the evangelist left. God's spirit of power and revival continues with us.—PAUL R. FRANK, *Pastor*.

Evangelist B. N. Wire reports: "I have just recently closed my second year in the evangelistic field; have conducted 19 meetings on seven districts, with over 250 definitely praying through to God for salvation or sanctification. I thank God for the wonderful fellowship of the good pastors and loyal Nazarenes. They have been wonderful in their kindness and thoughtfulness of me. I have a few choice dates open for late fall this year and next spring. Write me, 109 N.W. Seventh St., Bethany, Okla."

**New England District
N.Y.P.S. Institute**

The N.Y.P.S. institute for the southern section of the New England District was held at the North Reading campgrounds, August 20 to 24. The enrollment reached 87, which along with the Vermont and Maine institutes brings the total enrollment to approximately 200.

Under the efficient leadership of Rev. Paul Neal, director, the program was well organized. Dean Dudley Hathaway and his corps of instructors, Revs. William Benson, Grant Cross, John Gardner, John Nielson, and George Teague, were responsible for the training classes. Rev. and Mrs. William Benson, camp "Ma and Pa," were greatly loved in spite of their so-called strict social regula-

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tions. Rev. and Mrs. Arthur Hughes, district N.Y.P.S. president and wife, undertook the huge task of cooking, and did a splendid job in preparing the food secured by Rev. Alton Swift, treasurer and buyer.

Rev. Robert Woods, preacher, and Rev. Andrew Cone, song leader, ministered to the spiritual needs of the camp. The heart-to-heart practical messages of Brother Woods held the attention of the group in each service, and influenced at least forty young people to bow at an altar of prayer.

Impressive features of the last three evening services were the testimonies of three young people as to how God had

helped them to be true in school; accounts by three pastors as to what entire sanctification meant to them in everyday living; and the testimonies of three visiting veteran Christians—District Superintendent J. C. Albright, Dr. R. J. Dixon, and Rev. J. B. MacLagan of the British Isles—as to what Christ means to them now.

Others who gave of their time to make the institute a success were Mrs. Paul Neal, Mrs. Andrew Cone, Mrs. Dudley Hathaway, Miss Jean St. Pierre, Rev. Joe Randall, Rev. Paul Lockhart, and Rev. and Mrs. Harry Rich.

The general feeling of the leaders as they broke camp was that this had been an institute greatly blessed of God to the profit of those in attendance.—**GEORGE TEAGUE, Reporter.**

DEATHS

JAMES ALEXANDER BLAKE was born September 28, 1876, in Missouri, and died August 12, 1956, at his home in Quanah, Texas. Converted at the age of forty-five, he lived a clean, quiet, consistent, godly life until the time of his death. In 1900 he was united in marriage to Lula Medlin; to this union were born five children. He is survived by his wife, and three children, Arthur, Flossie, and Frank; also one sister, Mrs. A. B. Jackson. Funeral service was conducted at the Quanah church by Rev. C. C. Calhoun and Rev. John Ferguson, Sr., with burial at the Quanah cemetery.

MRS. BERTIE E. GUARD, widow of Alfred E. Guard, died August 22, 1956, after a long illness. She was born February 14, 1864. She lived a long and useful life. She was active in the work of the Church of the Nazarene in her home town of Belvidere, Vermont, and helped to keep the church doors open in more ways than one. About twenty years ago she came to Providence, Rhode Island, and transferred her membership to First Church; she attended the services whenever it was possible for her to do so. She is survived by a daughter, Mrs. Madge Sinclair, with whom she made her home; and a second daughter, Mrs. Wilma Cranton. Funeral service was conducted by her pastor, Rev. Kenneth E. Sullivan.

MRS. MARTHA ANN WHITE, age seventy-six, of Niles, Ohio, died at the home of her daughter, Mrs. Harry Johnstone, of Youngstown, on August 9, 1956. She was born August 19, 1879, in Rotherham, England. She was a charter member of the Ashtabula, Ohio, Church of the Nazarene; the family moved to Niles in 1925, where they joined the

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Warren church; later they became charter members of the Niles church, which they were instrumental in organizing in 1929. She was active in the church, serving as Sunday-school teacher, pianist, and missionary president for a number of years. She was sincerely devoted to the church, and had a very special interest in missions. She is survived by six daughters: Mrs. Mary Van Ness, Mrs. Ethel Johnstone, Mrs. Grace Koonis, Mrs. Lucille Brinker, Mrs. Alice Shaffer, and Mrs. June Wise; also four sons: John L., Wayne A., Gene L., and Lewis A. She was preceded in death by her husband, Harry White, in 1949; also a daughter, Ruth, and a son, Harry. Two sisters and a brother also survive. Funeral service was conducted by Rev. LeRoy Hastie and Rev. Raymond Leach, with interment in the Niles Union Cemetery.

MRS. W. A. ROPER was born September 27, 1874, near Overt, Mississippi, and died after a brief illness on July 26, 1956, in Meridian, Mississippi. For the past few years she had made her home with her nephew, Rev. B. W. Downing, pastor of Central Church of the Nazarene, Meridian. She was a loyal member of the Church of the Nazarene for many years, and as a devoted Christian, left a definite testimony. Funeral service was conducted in First Church of the Nazarene, Hattiesburg, by District Superintendent Otto Stucki, assisted by the pastor, Rev. M. L. Turney, with burial in Oaklawn Cemetery in Hattiesburg.

MRS. ETHEL SHIELDS died August 23, 1956, at her home in Trinidad, Colorado, at the age of eighty-five. She was born in Ohio in 1870, moving

to Trinidad when a small child. She was married to George Shields in 1892; to this union three children were born. Two children survive: a son, Howard, of Trinidad; and a daughter, Mrs. Marie Wilson, of Hutchinson, Kansas. The Trinidad church has lost a wonderful member. Funeral service was conducted by her pastor, Rev. Jess Rains.

ANNOUNCEMENTS

WEDDING BELLS

Miss Anna Mae Dodge and Harold Grimes were united in marriage on September 2, in the Grace Church of the Nazarene, Champaign, Illinois, with Rev. Wm. Kelly officiating, assisted by Rev. Sam McKay.

Thirl Joyce Lilly of Payette, Idaho, and Robert E. Harmon of Powell, Wyoming, were united in marriage on August 31, at the Payette Church of the Nazarene, with Rev. Herbert E. Lilly, father of the bride, officiating, assisted by Rev. Clarence Griffin.

Marjorie Scurlock and Don L. Olmsted were united in marriage on August 31, at First Church of the Nazarene in Nampa, Idaho, with Rev. Will Bruner of La Grande, Oregon, officiating.

Miss Jane Moore of Philadelphia, Pennsylvania, and Mr. William C. Yeager of Baltimore, Maryland, both graduates of Eastern Nazarene College, were united in marriage on August 25, at Philadelphia First Church of the Nazarene, with Rev. Paul L. Moore, brother of the bride, officiating, assisted by Rev. J. E. Hunton, brother-in-law of the bride.

NOTICE—Forty-first annual session, Brooklyn Holiness Convention, November 2 to 11, at the Free Methodist church, 124 16th Street, Brooklyn, New York, with Rev. Robert I. Goslaw, Nazarene district superintendent, special speaker. The host pastor is Rev. H. D. Oliver. The first service will be Friday afternoon at two-thirty, the Lord's Supper.—Clifton T. Matthews, Secretary.

BORN—to Mr. and Mrs. Jack W. Feurtado of Dallas, Texas, a daughter, Karen Delayne, on September 15.

—to Mr. and Mrs. Elmer Sheelenberger of Enid, Oklahoma, a daughter, Marjorie Sue, on September 12.

—to Rev. and Mrs. Robert Utter of Lancaster, Pennsylvania, a daughter, Constance Elaine, on September 6.

SPECIAL PRAYER IS REQUESTED for a family in Pennsylvania whose home is about to be broken up, and there are four children in the home, that God may undertake in a special way;

by a reader in Ohio for healing of a chronic physical ailment, also for a special unspoken request;

by a preacher in Illinois for a lady, weak, nervous, with low blood pressure, who has cared for her parents for years and overtaxed her strength;

by a mother in Illinois for a son in the service, that he may be healed of a physical difficulty if it is to the glory of God, and above all that he and his young wife may completely surrender to God—that God will help to clear up a misunderstanding between two relatives—for the salvation of a loved one—and that she may have a real burden for lost souls.

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