Herald of HOLINESS

General Superintendent
Hugh C. Benner
Students of human nature disagree about many things. What is man? Is he clod or cherub? demon or angel? machine or objectified mind? and product of naturalistic evolution or creation of God? climbing animal or fallen image of the divine?

But about one thing all students of human nature agree. Whatever the human species is, whence it comes and whither it goes, something is profoundly wrong. From Socrates to Sartre, from Greek cynic to French existentialist, from Krishna to Kierkegaard, there is one point of agreement: There is a fundamental disease which has come upon humanity, everywhere and through all history.

This human malady shows up in many ways. It appears in the poverty which is induced by greed, laziness, drunkenness, or idolatry. It rears its ugly head in war, divorce, and juvenile delinquency. It breeds the personal restlessness, the deep anxieties, the hidden hungers of the soul.

What is this dis-ease, this deep moral and spiritual disarrangement, which has befallen our race?

Plato said it is ignorance. "Knowledge is virtue," he proclaimed.

But with rising literacy and increasing crime, with enough Ph.D.'s in the average state penitentiary to staff a good-sized college, we are forced to the conclusion that education without God only increases the capacity to make mischief. An ignorant thief may steal tools from his company. An educated thief may steal the company. Francis Bacon was right when he said, "Knowledge is power," but whether that power is used for constructive and right ends or destructive and evil purposes depends on something other than the knowledge itself.

Heidigger says it is anxiety. There is, of course, a fundamental insecurity in man's fallen state. Anxiety and dread are natural consequences of that insecurity. But here we are dealing with a symptom and not the disease, an effect and not the cause.

Other explanations have been given, but none of them reaches the real core of the human predicament until we turn to the Bible. There, as one man, the inspired writers probe to the depths of our bitter human problem. It isn't ignorance, or anxiety, or finite imperfection, or "evolutionary lag." It is, in one word, SIN. Created in the image of God, designed for fellowship with a Heavenly Father, planned to live in harmony with the laws of a moral universe, "we have turned every one to his own way."

Our malady is of two kinds. It is the result of what we are. We belong to a race deprived of the holiness of God by the Fall, and hence depraved and morally corrupt. We are "aliens by birth" as well as "sinners by choice." We must be disciplined and taught to be truthful and honest. To lie and steal comes quite "naturally."

There is the added problem of what we do. From the earliest dawn of moral light in our souls, we turn aside from the right and true path, and follow crooked ways. Each sin committed leaves its deposit of guilt in the soul and strengthens by habit and the formation of character the depravity with which we were born.

But enough of the disease. What of the remedy? "Is there no balm in Gilead; is there no physician there?" Thank God, there is. For what we have done, there is the grace of divine forgiveness. "He
ALONG the Gulf coast of the United States I recently saw a large display signboard carrying this message, “Sleep well tonight. Your coast guard is awake.” That sign called to memory the assurance God gave His children in the 121st Psalm, “He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.”

What a comforting thought it is when the day is done and we’ve done our best for God and lost men to know that, while our weary minds and bodies require refreshing sleep and rest, God is not subject to such mortal weaknesses. Even that threatening temptation can be safely committed to Him in full assurance that He “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

And so it is with everything that would trouble our hearts and minds—that loneliness for that dear one loved long since but now lost awhile; that cooling friendship that meant so much; that empty meal barrel; that thwarting of our plans; and a multitude of things that would rob us of our rest as the shades of night enfold us. Commit them all to God. He does not require sleep and over our life’s treasures so precious to us He will stand guard while we rest.

During a recent 24-hour alert in Alaska while the jet planes were roaring overhead on patrol, we were trying to conduct a service. The noise from those jets made it almost impossible. In testimony a dear saint said, “I thank God for my country and for those jets roaring overhead, but actually my faith is not in the jets but in the God above the jets.”

It is a comforting thought to know that while I sleep tonight my Coast Guard is awake. The human coast guard might be deceived by the enemy, and loss and damage would come to me as the result; but as I lay me down to sleep as God’s child I can safely commit everything to Him for He knows and He cares for me. Therefore I would say to every weary, anxious heart, “Relax and rest well tonight for your God is on guard.”

Why Need I Fear?

When the night seems dark, and my way seems drear,
Why need I worry or why need I fear?
I have a Saviour who is leading the way,
Who will lighten my load, and brighten my day.

There’s never a way too rocky or steep,
For Christ by my side will continually keep.
He gives me a smile in the darkest of night,
And guides every step to lead me aright.

When I feel weak, or tired to the core;
He’s always there to cheer me once more—
We’ll walk hand in hand, my Saviour and I
Until I reach heaven, my home on high.

By PHYLLIS SCHAPER
JUNE 21, 1961 • (323) 3
Phoenix, Arizona—Thursday night, May 25, brought to a close the fortieth Arizona District Assembly. Host Pastor C. W. Elkins and people of East Side Church in Phoenix did a very efficient job of entertaining the assembly to everyone's satisfaction. Dr. M. L. Mann, district superintendent, gave his seventeenth consecutive report to the assembly showing gains in most every department of the church. Dr. Mann's report revealed a total giving for all purposes of $30,143, which is a per capita giving of $164 per member; district property valuation increased $146,530 over previous year. The district superintendent's report also revealed that 300 members were received on the district for the year, and 386 of this number were on profession of faith. Giving for general interests also reached a new high of $47,261. The following district officers were elected: to the Advisory Board—Rev. Paul Downey, Rev. Jack White, M. S. Lydic, and Jim Anderson; Rev. Paul MacLearn was re-elected district secretary, and M. S. Lydic was re-elected district treasurer. Dr. V. H. Lewis endeared himself to the hearts of the Arizona Nazarenes with his beautiful spirit and words. Inspirational, dynamic, and heart-searching messages; also his efficient and unique manner of conducting the district assembly business resulted in a most pleasant and enjoyable assembly. Preceding the district assembly the N.F.M.S. convention expressed their love and respect for Mrs. M. L. Mann's leadership as president by giving her a unanimous vote of confidence and commitment. The district superintendent and the entire leadership and program of the Mesa church, as president for another year. A t an earlier date, the district N.Y.P.S. convention re-elected Rev. Cecil Burns, pastor of the Mesa church, as president for another year. The climax of the assembly was the ordination service conducted by Dr. Lewis, with the following ordained: W. L. Robertson, Stanley McElrath, and Will Spaele. The Arizona District moves forward into another year 100 per cent behind the district superintendent and the entire leadership and program of the church.—V. S. Rushing, Reporter.

The Arizona District moves forward into another year 100 per cent behind the district superintendent and the entire leadership and program of the church.—V. S. Rushing, Reporter.

Late contributions to the Easter Offering have brought the total to $1,169,207, which is an all-time record for missionary giving in the Church of the Nazarene. The highest offering previously recorded was $1,098,857 given at Thanksgiving during the Golden Jubilee emphasis of 1958. The record Easter Offering of this year makes possible the carrying out of missionary commitments tentatively made, and comes at a most providential time.

Word has been received from Superintendent Raymond W. Hurn of Abilene District of the death of Rev. Perry B. Wallace, age eighty-four. He was a retired Nazarene elder, of Lubbock, Texas. Funeral service was held at Calvary Church in Lubbock on May 26. He is survived by his wife, three sons, and one daughter.

Pastor C. W. Snider sends word from Louisville, Kentucky: “The army has granted permission for me to conduct regular Nazarene services on the base at Fort Knox, Kentucky. They are furnishing us Hilltop Chapel, Thursday evenings. Nazarenes having people stationed there contact me at Church of the Nazarene, Valley Station, Kentucky.”

WHO CAN KNOW

By HELEN SMITH

Who can know, but one that's passed
Through valleys dark and drear,
The pain, the sorrow, multiplied
And deeply etched in fear?

Who can know how many times
That little child has crept
Into a place of quietness
And to the Master wept!

We say we know, but 'tis not so,
For have we really known?
I think not, for we cannot
'Til we pass that way alone.

Who can know—There's only One
Who understands our grief;
And when we take it all to Him,
He gives us sweet relief.
THE DAY OF PENTECOST is the most significant day in the history of the Christian Church as it relates to Christian experience. The provisions of redemption made possible through the Cross and the Resurrection would have been of limited value to you and me if provision had not been made for the indwelling of the Spirit of Christ by the advent of the Holy Spirit on the Day of Pentecost.

Historically, Pentecost was most significant as it followed the ten-day “count down” in the upper room, and then released a power that sent the Christian Church around the known world. It must have been a thrill to see Peter standing up with the rest of the disciples. From the quaking denier he had become the quickened deliverer, and the message he gave brought three thousand to the altar. What a day that must have been!

Experientially, Pentecost is the most significant experience in Christian life. Recently a beautiful young woman who had been visiting our church from a Calvinistic church went home from the evening service to ponder the message preached on the Holy Spirit. She had been wonderfully saved in the Billy Graham revival and now was genuinely hungering and thirsting after righteousness. She later testified that as she searched her Bible that night seeking to know the indwelling of the Spirit of Christ, she felt a power surge through her body. As she slid to her knees by the side of her bed to pray she suddenly realized her thirst had been quenched, her hunger satisfied—she was sanctified by the presence of God within in the Person of the Holy Spirit.

But is this the extent of Pentecost? Last Sunday night the choir sang “Pentecostal Fire Is Falling.” The first words of the last verse caught my particular attention, “Pentecost can be repeated.” Just what do those words mean? There will never be another Day of Pentecost historically. Do we have to lose the presence of the Holy Spirit to realize again the ecstasy of our Day of Pentecost experientially? A later phrase in the song answered the question, “Saints of God can live victorious.” But how? Is it possible to have a perpetual Pentecost?

In a recent preachers’ convention I observed the unusual moving of the Holy Spirit among those in attendance as one of the ministers sang. Later, our minister of music, with the choir providing a background of harmony, sang the same song and the Spirit moved upon my soul like a great tidal wave; I felt I had been lifted to plains of light and inspiration I had never known before. I have tried to analyze the reason for this. I am sure it was not only the beautiful melody and harmony, but more the Biblical theme and the expression of spiritual experience. The theme was “Submission.”

The experience was expressed in these words:

Submission to the will
Of Him who guides me still
Is surety of . . . His love revealed;
My soul shall rise above
This world in which I move;
I conquer only where I yield.

Refrain:
Not what I wish to be,
Nor where I wish to go,
For who am I that I should choose my way?
The Lord shall choose for me,
’Tis better far, I know,
So let Him bid me go, or stay.

This is the perpetual Pentecost—submission to the ruling and reigning of the indwelling Christ in the Person of the Holy Spirit. Jesus is not only Saviour but Lord. As the King of my life, He assumes responsibility for my worries, my weaknesses, and my wanderings. His resources are at my disposal in carrying out His will. My only concern is in keeping submitted to His will.

Paul had found this secret of perpetual Pentecost and passed it on to the Christians at Rome. He wrote, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

Jesus said, “Lo, I am with you alway.” It was expedient that He leave in the body that He might return in the Spirit. It was necessary that He leave in the body that He might return in the Spirit. It is expedient that He leave in the body that He might return in the Spirit. It was necessary that He leave in the body that He might return in the Spirit. It was necessary that He leave in the body that He might return in the Spirit. It was necessary that He leave in the body that He might return in the Spirit.
being with us that He might be in us. It is necessary that we die to self that we might live in the Spirit. In our willingness to be “a living sacrifice” we can “prove what is that good, and acceptable, and perfect, will of God.”

Pentecost is a crisis experience, but it is more than that. It is the perpetual presence of God within as a result of our constant submission to His will.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit (1 Peter 1:2).

**Holiness**

God's EVERLASTING Plan

By J. V. WILBANKS
Nazarine Layman
Colorado Springs, Colorado

WHEN a very young man, and just newly converted, I was much concerned about finding a well-established church whose doctrines were firmly based upon the great and eternal Word of God. For, even at an early age, Christians understand the necessity of one's faith resting on a long-tried system of doctrine. Thus it was with me.

I well remember discussing the issue with my father one day. He knew something about the Church of the Nazarene, and in response to my question of what its members believed, he answered that their denominational belief was similar to that of nineteenth century Methodists. "Then," I asked, "how old is the Methodist doctrine?" Dad wasn't quite sure, but he thought about two hundred years.

To my young, anxious mind, this seemed long enough for the establishment of a church, but not of a doctrine. And, inexperienced as any youth can be, such a conclusion is entirely in order. For a doctrine merely two hundred years old would be a schism, wholly unsupported by scripture, and so, unreliable. Had I only known that this doctrine of holiness was much older than either church, my mind would have been better reposed.

In this verse, Peter reminds us that not only is our present and eternal salvation worked out in the plan of heart purity, but also that this great and efficient plan was adopted according to the unerring counsel of an omniscient God before the world began.

Then, if this plan of salvation by purification of the human soul has been so long established, could we inquire of God's holy Word if God has ever used the plan to fit any soul for the skies? For it is clear that if God has blueprinted a scheme for the redemption of fallen man, He surely would use that plan. This He has surely done, and myriads are the instances that could be quoted from the Bible to this effect. We mention only a few:

The Word tells us that “Enoch walked with God after he begat Methuselah three hundred years” (Genesis 5:22). Let it be remembered that for two to walk together they must be agreed. In other words Enoch must have been holy to have walked with God for three hundred years. Verse 24 reiterates that Enoch walked with God, and then God took him on to heaven, for he was sanctified and prepared to go.

Next, notice Enoch's grandson, Noah. “Noah was a just man and perfect in his generations, and Noah walked with God” (Genesis 6:9). Here we have another man walking with God, and of course, he was holy, too. It seems that walking with God and holiness are two inseparable companions. "If we walk in the light, as he is in the light, we have fellowship one with another [God and us], and the blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1:7). Ezekiel 14:14 says that Noah would have delivered his soul by his righteousness in a strait circumstance. Hebrews 11:7 tells us that he became "heir of the righteousness which is by faith." Evidently, Noah made it through to glory on the holiness line.

But, strange as it may seem, there are some who question the validity of God's eternally founded scheme of sanctification for New Testament Christians! Now even the very thought is preposterous, for it accuses the divine Counsel of erring in judgment or administration. It is saying, in effect, "The scheme may have worked in the early stages of the world, but the planned economy broke down, and God has either left the world to perish, or resorted to another expediency because of an unforeseen contingency!" But the Bible tells us that "Known unto God are all his works from the beginning of the world" (Acts 15:18).

If the plan could have broken down, God would have known of it before He formed it. He has not reverted to an expediency and attempted to find another plan of salvation outside of holiness. The deacon Stephen was filled with the Holy Ghost and faith. He was thus enabled to stand before the persecuting mob and seal his faith with a martyr's blood. His victorious entrance into the glory world is beyond any question of doubt, and he was escorted there because he was ready for the translation, being sanctified wholly.

Consider the Apostle Paul. He ran a good race: he fought a good fight, and he kept the faith—
even to the very doors of death. (II Timothy 1:7.) Can any deny that the Apostle obtained the eternal inheritance in any other way than that he preached universally to Jews and gentiles alike? (See Acts 26:18.)

To be fair and honest with God and with ourselves, we must admit that the Scriptures teach no other way. God has not changed His mind. Holiness is still the prerequisite for present and eternal salvation. His pre-determined plan still works. People are getting sanctified wholly today, as they were millenniums ago, for the provisions for soul-cleansing are based on the shed blood of the Son of God, as they were then.

The condition for appropriating those provisions to the soul is still the same, also. That condition is faith. God ordained it that way before the world began. The system still works, and I am glad that I belong to a denomination that preaches holiness as God's everlasting plan of redemption. “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” (Hebrews 13:20-21).

BOUNDARIES are NECESSARY

By LAWRENCE B. HICKS, Pastor, First Church, Chattanooga, Tennessee

SO MUCH we hear the liberal-minded preachers, politicians, and people plead for freedom from restraints that we are apt to lose sight of the fact that certain lines are necessary. Boundaries must exist or property will soon be valueless. Walls and doors which may be shut must still be had or none of us will long be safe.

Many of us think of lines and boundaries only as hedging us in, and have utterly lost sight of what these same lines, boundaries, and walls keep out. Defense from harm as well as prohibition is to be seen in boundaries.

There comes a time when lines must be drawn. Evil must be stopped. We all remember Korea and the time the free world was forced to draw a line and, with guns, and airplanes, and American blood, stop godless communism there. It seems that the time has about been forced upon us to act in this same way again.

The pulpit must not be still as we face a mounting wave of apostasy, unmentionable sin, and wickedness. Sin must be set forth as sin instead of error, mental illness, or misguidance. Hell must be again shown to burn with fire and brimstone. Heaven in all its purity and beauty must be declared as the eternal home of the blessed saints of God.

It is absolutely clear that holiness and sin do not work together. The old account of Samson and his compromise with Delilah as recorded in the book of Judges in the Old Testament is a vivid picture of the awfulness of trying to mix sin and holiness. This account from the holy Scriptures reveals the dire results of one's failing to keep his vows to his God. Oh, there is such a laxity in many modern denominations and local congregations and in individual professors of religion in our day!

As we read toward the end of Samson's sad story we see how sin will bind, blind, and bring death. As we think back over all the long history of mankind we discover the terror of the Lord in finally smiting sin and compromise with His holy judgments.

It is a long and sad list of those who have forgotten that Almighty God has set certain boundaries to sin and loose living. What a terrible list: King Saul, Belshazzar of Babylon, Judas, King Herod, Ananias and Sapphira, and many others. All these show the danger of trampling under foot the warnings of God in consistent disobedience to His holy laws.

Lines and laws are an absolute necessity in any age. The age of grace has but intensified this need. We are so much more enlightened today than in any other era that we must be the more careful to stay within the holy boundaries of Canaan land. God has so bountifully provided for us in the holiness way that there is not one thing needful in the world to make us eternally happy. Let us keep within the lines of love.
ONE AUGUST MORNING of the year 1888 two men were walking briskly together on the grounds of the Ohio State Camp Meeting Association. There was a strange glow on their faces and a joyful confidence in their manner.

They stopped at a certain spot where well-drilling machinery was seen, and where dirt from its using was scattered around. The men were Rev. G. W. Ball and Rev. J. B. Reager, Methodist ministers and officials of the association.

One of them said to the operator of the drill these words, in substance, “We’ll keep on going down, even though you advised against our doing this.”

That operator responded, “I indeed do advise against continuing. Here we’ve dug seventy-four feet, and not a sign of water.” Then he added, “If we have not been pouring water down a rat-hole, we have been doing what amounts to the same thing, dropping it into the ground. I’m ready to give up and pull up. It’s surely a hopeless job!”

It was surely a discouraging prospect. There was no well on the campground; water for cooking, drinking, and washing purposes must be hauled to the encampment.

For days efforts to dig a well had been made, hundreds of dollars having been expended. But water seemed as remote as when the work began. The situation was so serious it was possible that that site for the camp meeting would have to be abandoned. Many of the sojourners there probably thought they could realize how the Hebrews in the wilderness felt when there was scarcity of water for them.

Of course prayer had been earnestly offered in the emergency. The two ministers we mentioned, believing that “God’s delays are not His denials,” resolved to spend a whole night in prayer about the situation. I like to think that they, during that nocturnal intercession, pleaded the “exceeding great and precious promise” that Jesus gave, “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven” (Matthew 18:19).

And by morning those two praying preachers rose from their knees with the joyous certainty that their pleadings had reached God’s throne.

What jubilant thanksgivings must have been on their lips after the requestings on their knees! In their faith’s visioning they could see the water coming from that heretofore dry hole in the ground. Their confidence was truly “the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1) as yet by the physical eye.

The following morning, early, when they were sure the driller would be there, they went to where he had been laboring so defeatly, and told him that the water was on the way. Then ensued the conversation with which this little history begins.

And “herein is a marvelous thing”: as the driller went down, sulkily, I surmise, just eight feet further, his resistance being overcome by the insistence of the others, there was a tremendous gush of water. So artesian was its power that drilling tools were lifted up!

Can you not see the look of almost incredulous amazement on the operator’s face as the crystal liquid spurted up geyser-like? Can you not hear the loud praisings to God on the part of those ministers as they realized the validation of their faith? I wonder if they did not exclaim in the language of the jubilant Israelites when water was supplied them in the parched desert, “Spring up, O well!” (Numbers 21:17).

Only eight feet more, and victory! When you are striving, friend reader, to reach a certain worthy goal, but difficulties seem insurmountable, just remember those two and two-thirds yards. Also never forget that “prayer changes things.”

Where Am I?

Today I cannot join the ten
Who stood and cried, “Unclean”—
Ten lepers who knew healing when
They found the Nazarene.
Across the years—their stories shine!
Did all know gratitude?
Behold the one! What of the nine
Lost in the multitude?

For all the gifts that make life sweet—
Strange, I so seldom voice
My thanks and fall at Jesus’ feet!
Should I not, too, rejoice?
Nine offer me no alibi!
O, where am I? Lord, where am I?

By BERNIECE AYERS HALL
Remember that Christianity is not, first and foremost, a religion; it is first and foremost a revelation. It comes before us chiefly not with a declaration of feelings we are to cultivate, or thoughts we are to develop; it comes before us, first and foremost, with the announcement of what God is, as He is proved in what He has done.—William Temple.

Music Memoette
by Ovella Satre Shafer

John Keble's EVENING HYMN

THE HYMN, “Sun of My Soul,” found on page 93 in our Praise and Worship hymnal, is certainly entitled to a place of rank in classic English hymnody since not an evening hymn equal to it has ever been written.

Here we find the combination of rare beauty, sweetness, tenderness, love, trust, and devotion intermingled with deepest spirituality and a soul fervently breathing after God. Written in unsurpassed poetic excellence, it is no wonder this hymn is known to millions and it is sung in every nook and corner of the world.

The author of this universally popular lyric did not intentionally write it to be used as a hymn. It originally appeared in a work entitled the Christian Year which was a collection of “Thoughts in Verse for the Sundays and Holidays.” The title page bore this scripture motto, “In quietness and in confidence shall be your strength.” The authorship leaked out. Because of its popularity, this hymn, as it stands today, appears in its one hundredth edition.

John Keble, the distinguished author of “Sun of My Soul,” was born in Farford, England, in 1792. His father was an honored English clergyman. He was graduated from Oxford in 1810 with double first class honors and admitted to Orders in the Established Church of England in 1816.

It was in 1828 that his famous poem appeared. In 1831 he was elected professor of poetry at Oxford, a position he held for ten years. In 1835 Keble married and became vicar of Hursley, and here he remained content, leading the life of a retired scholar and faithful country pastor.

Keble’s church was always open for prayer, and day and night he would carry out his ministrations to the sick, the poor, and the afflicted. He is remembered as a “true shepherd” of the flock, with a lantern in hand, wending his way to some distant cottage with words of cheer. The poor counted him as their best friend. As a suitable monument to his life, Keble College, Oxford, was founded in 1870.

Dr. Tillett in Our Hymns and Their Authors, relates what is perhaps the most famous true narrative about this hymn:

“A young lady of lovely Christian character lay seriously ill in her chamber. Her mother and loved ones were about her. The room seemed to her to be growing dark. She asked them to raise the curtains and let in the light. But alas, the curtains were already raised, and it was broad-open daylight. It was the night of death that had come, and she knew it not. As she kept asking them to let in the light, they had to tell her the nature of the darkness that was gathering about her. But she was not dismayed. With a sweet, quiet, plaintive voice she began singing her favorite hymn:

‘Sun of my soul! Thou Saviour dear, It is not night if Thou be near. Oh, may no earth-born cloud arise To hide Thee from Thy servant’s eyes!’

“The eyes of all in the room suffused with tears as the sweet singer’s tremulous voice continued:

‘When the soft dews of kindly sleep My weary eyelids gently steep, Be my last thought—How sweet to rest Forever on my Saviour’s breast!’

“She had often sung this hymn to the delight of the home circle, but now it seemed like the song of the dying swan, the sweetest she had ever sung. Her countenance lighted up with a beauty and a radiance that came not from earth as she sang once more in feebler but more heavenly strains:

‘Abide with me from morn till eve, For without Thee I cannot live. Abide with me when night is nigh. For without Thee I dare not die.’

“And with these fitting words the sweet voice was hushed in death which ceased not to sing

‘Till, in the ocean of God’s love, She lost herself in heaven above.’”

If you are not too familiar with this hymn and its tender melody and pleasing rhythm, please turn to it in our Nazarene hymnal and become acquainted with its fervor and confidence. It is a hymn to calm agitation, to assuage grief, to brighten hope amid the changing vicissitudes of our earthly pilgrimage.
THE PROBLEM of unanswered prayer has pained and puzzled the saints down the ages. Six hundred years B.C., the prophet Habakkuk lamented: “O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!” (Habakkuk 1:2)

Although Moses pleaded with God for permission to enter the Promised Land, he was not allowed to do so. Even though Paul entreated three times for deliverance from his thorn in the flesh, his request was not granted.

In different parts of the world I have heard the prayers of godly parents, grieving over their wayward children. For years they had cried to God for their salvation; but apparently the answer had not come. Why these refusals?

In Psalms 84 David gave two of the reasons why certain prayers seem to be unanswered. With an insight begotten of one whose “heart and flesh” cried out for the living God, the Psalmist perceived some of the wondrous ways of the Almighty. In verse eleven he declared that “The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.”

Ofttimes the reason for unanswered prayer is that the thing we desired was not good for us. What would have happened to many Christians if the Lord had said “yes” to all their petitions? Sorrow and frustration would have followed.

Sometimes God has to teach His children bitter lessons along this line. Far better if good Hezekiah had died soon after Jehovah told him to make his last will and testament. But, behaving like a spoiled child, he wept bitterly and pleaded for longer life on earth. His prayer was answered: he lived another fifteen years. But it was during that extra span of days that his son Manasseh was born, one of the worst kings who sat upon the throne of Judah. If God’s perfect will had been done in Hezekiah’s latter days, that idolatrous son would never have been born. As in the case of Israel, so with Hezekiah: God granted him his request, but it brought “leanness into their soul” (Psalms 106:15).

It is true of the best of saints that “now we see through a glass darkly.” It often requires deep heart searching in God’s presence to know His perfect will on certain matters. Some things are plainly revealed in Scripture as the divine will. Such matters as personal salvation, entire sanctification, and revival, are declared to be God’s gracious desire for mankind. God is not willing that any should perish, but that all should come to repentance. He commands all His children to be filled with the Holy Spirit. He has definitely promised widespread revival in the “latter days.” that is, the dispensation of grace. (Read II Peter 3:9; Ephesians 5:18; Acts 2:17; Zechariah 10:1; Daniel 12:10). So in such matters as these, we can pray with assurance and can claim definite answers from heaven.

But when it comes to divine healing, domestic felicity, personal comfort, and earthly success, definite problems often arise in prayer. No doubt it was for Israel’s benefit that Moses was not allowed to enter Canaan. He had sinned against the Lord at the waters of Meribah. Along with his brother Aaron he failed to honor God before His people. Therefore, although the Lord freely forgave His penitent servant, He had also to show the nation the horror of any sin against a holy God. So He shut Moses out of the Promised Land. In after years, when mothers in Israel would tell their children of the exploits of Moses, they would, no doubt, tell in subdued tones of the punishment that came to their great leader because of his transgression. Thus would the younger generation remember, and fear.

As for God’s “no” to Paul’s earnest plea for physical deliverance; the reason is given by Paul himself. It was to offset any tendency to spiritual pride, and also to increase the Apostle’s usefulness in Christian service. “Lest I should be exalted above measure . . . there was given to me a thorn in the flesh, . . . Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . for when I am weak, then am I strong” (II Corinthians 12:7-10).

We must not, however, fall into error by making Paul’s case an argument against divine healing. Evidently the healing of the sick in answer to
A prayer was so prevalent in Paul’s day, that he besought the Lord three times before realizing that, in his own case, God would not take away his infirmity.

When it comes to the salvation of children of Christian parents, there are important factors which cannot be adequately dealt with in this short article. Sufficient to state that, when the promises of God are pleaded in faith and persistency, and provided the parents are walking in obedience to God, then it must follow that “through faith and patience” they will inherit the promises. Of Abraham we read that “after he had patiently endured, he obtained the promise” (Hebrews 6:15).

II

A second reason for unanswered prayer is given in this psalm. It is of failure to walk in holiness before God. “No good thing will he withhold from them that walk uprightly.” A few years ago I came across an apt illustration of this vital truth. In one of my revival meetings in the U.S.A., a professing Christian came to the altar seeking entire sanctification. Later the pastor’s wife told me that this man had sought the blessing many times, but had failed to obtain. Now in desperation, he said to me, “Will the Lord sanctify me? I have had stolen property in my house for thirty years.” No doubt this struggling seeker for holiness had tried to rationalize the matter of the stolen property by thinking that since his past sins were forgiven, what happened thirty years ago was of no consequence. But God thought otherwise; and so the coveted baptism of the Holy Spirit had not come to him. I replied: “If you are prepared to straighten things out in your life, then the Lord will sanctify you now.” At once he exclaimed, “Yes, I will.”

The moment he came to that point of obedience to light from heaven, the blessing of God fell upon his soul, and he began to rejoice in full salvation. It is as true in this dispensation of grace as it was in David’s day, that “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18). To obtain answers to prayer our lives must be like the hands of a timepiece when pointing to six o’clock—straight up and down! How often, when kneeling before the throne of grace, do we remember the words of the ancient seer: “Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Habakkuk 1:13). It is the man who has “clean hands and a pure heart” who receives “the blessing from the Lord, and righteousness from the God of his salvation” (Psalms 24:5).

The commands of God are all designed to make us more happy than we can possibly be without them.—Thomas Wilson.

By “butting” the brethren, he has become involved in a threefold evil. His purpose is evil—his aim is not to heal but to hurt, not to uplift but to drag down. His method is evil—he blesses that he may blame, praises that he may poison. His words are evil. And we are taught to “speak evil of no man.” Even when mixed with praise, evil words remain evil words. “Butter” beware! For the “butter” shall be “butted.” The “butter” by his “butting” provokes and invites “butting.” He who “butts” the brethren shall by the brethren be “butted.”

The tongue is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet” (James 3:8-12, A.R.V.).

By R. L. HOSTETTER

A Bit on

“BUTTING”

BUDDY is a “butter.” He “butts” the brethren behind the back. How? After this manner:

“Brother Tom is a Christian, but . . . .”

“Brother Dick is a gifted writer and his articles are excellent, but . . . . but . . . .”

“Brother Harry is a useful man. He is serving fine as an elder of the congregation, but . . . . but . . . .”

“Brother Horatio is a faithful preacher. He is doing a lot of good, but . . . . but . . . . but . . . .”

Buddy praises the brethren. He praises them for a purpose—that he may “but” them. The purpose of the praise is to pave the way—to open the hearer’s heart—for a disparaging remark. The praise is the sugar coat, “but” the bitter pill. When preceded by a good word, an evil word becomes more acceptable.

By “butting” the brethren, he has become involved in a threefold evil. His purpose is evil—his aim is not to heal but to hurt, not to uplift but to drag down. His method is evil—he blesses that he may blame, praises that he may poison. His words are evil. And we are taught to “speak evil of no man.” Even when mixed with praise, evil words remain evil words. “Butter” beware! For the “butter” shall be “butted.” The “butter” by his “butting” provokes and invites “butting.” He who “butts” the brethren shall by the brethren be “butted.”

The tongue

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By R. L. HOSTETTER
THE BUS stopped at De Smet, South Dakota, only long enough for the driver to find out there were no passengers. Then it went on. But my thoughts stayed. I wandered back to the day in the early forties when Brother and Sister Earl Pounds (he was the district superintendent at the time) and my husband and I stood at the grave of Dr. J. G. Morrison.

We talked of the problems of South Dakota; of the possibilities for strong churches; of our responsibilities; and of how Dr. Morrison used to say, “Can’t you do a little bit more?” His message about “Three Loaves of Bread” had stirred us with a greater challenge, for we had all heard him preach and pour out his soul in burden for the lost.

There had been years of drought when many had left the state for “greener pastures.” Grasshoppers had come in hordes, to eat crops, clothing, lace curtains, and to be shooed out of cooking utensils when it was time to wash kettles so a meal could be prepared.

Frogs had followed the grasshoppers, until so many had been killed on the streets of Carthage, South Dakota, that the place reminded me of Egypt. Snakes had followed the frogs until there was one fall when we never expected to make a call in the country without running over two or three long ones stretched across the road in the sunshine. Heat waves in the summer and blizzards in the winter brought their problems too.

And there we stood by Dr. Morrison’s grave and prayed. Earl Pounds brought to us the feeling of heavy responsibility as he prayed. My thoughts went beyond the tiny congregation I pastored in a schoolhouse and I saw “others” who needed my Lord. My husband prayed and claimed the promises of the “God who is able.” We left that spot feeling that surely God had met us there.

Now, in 1961, nearly twenty years later, my thoughts stayed at De Smet when the bus went on. I had supplied as pastor there for six months and I was thinking of those faithful ones who had stood true for years. A number of pastors have worked there; yet today only Dr. Morrison’s grave remains as a challenge to Nazarenes. He is with the Lord, but sometimes I wonder if he still is saying, “Can’t you do a little bit more?” to Nazarenes everywhere about God’s work everywhere.

Editorial Note

The price increase for the Herald of Holiness goes into effect in about ten days, on July 1. This applies only to subscriptions, new or renewals, received after that date. The new rate applies only in North America; the overseas subscriptions will still be received at the old exchange rate.

Subscriptions for two years will be priced at $1.50, and three-year subscriptions will cost $6.00. Even at the new rate of $2.50 per year, the Herald is one of the best bargains in the publication field. Some readers may be interested in the subscription rates for comparable papers of other denominations. A few are listed below. While some have church club plans, their basic subscription prices are given here for comparison.

- Evangelical Beacon (16 pages) ...................... $4.50
- Gospel Herald (24 pages) ............................. 4.25
- Gospel Trumpet (20 pages) ............................. 3.75
- Free Methodist (16 larger pages) ..................... 3.25
- Wesleyan Methodist (16 larger pages) ............... 3.00
- Gospel Banner (16 pages) ............................. 3.00
- United Evangelical (16 pages) ......................... 3.00
- Pilgrim Holiness Advocate (16 pages) ............... 2.50
- Herald of Holiness (20 pages) ......................... 2.50

We are accountable to God for our time as for His other favors; and to squander it is a sin.—Thomas Wilson.
Medical Work in Africa

The Lord has been giving us precious souls through our medical work here in Africa. Let me tell you of one service here. One of our native nurses was bringing the message. She used the Scripture where John and Peter were going to the temple to pray and a beggar asked them for alms. Peter's reply was: "Silver and gold have I none; but such as I have give I thee: rising up and walk." And the man was healed.

The Lord seemed to bless the nurse that morning as she gave out the Word. I looked about at the seventy or more people who were listening. I saw some dirty and had scarcely any clothing; indeed they probably wouldn't have been wearing them if they had had clothes. I saw those same children growing up in their heathenism with the deepest dyed, stained superstitions being instilled into them.

I saw the woman who had cut her throat a few weeks before. Even as I sewed her throat up, I spoke to her of the Lord who could deliver her from her sins and set her free. She had killed her child a few weeks before this, because the child was always sick with malaria. Her family had said it was because she was bewitched. I saw that woman crying after the service to make sure that her sins were forgiven. Yes, I could tell you more of what I saw, but my heart bowed to the Lord in humble prayer that day and I said something like this: "Lord, I can give medicines and the things that I have, but these will profit nothing at the Judgment if I don't give these precious souls the most valuable thing in all the world—Jesus. Help me not to fail them, for their bodies only live on forever."

I covet your faithful prayers as I endeavor to give these people Jesus, the One who has died for them, as well as us.—Fairy Cochlin, Africa.

"Evangelism First" in Africa

The Lord is blessing in the work here in Africa. It seems that our entire field is being stirred over the emphasis of "Evangelism First." Here, as in the
United States and everywhere, many, many souls need to be reached with the gospel.

Among other victories old Solution has found Christ in this area. He has worked for the mission as a laborer for many years, even though he was a heathen. So dark and superstitious was Solution's heart that a short time ago he was determined to kill one of his twin babies. Today he is a changed man and his heart has been reached with the gospel of Christ. Even his wife testifies to the fact that Solution is no longer the same since he found Christ. She also needs salvation and Solution says she is going to repent soon.

Praise the Lord because some faithful people prayed, and paid, and overpaid the General Budget, thus enabling Solution to hear the Word of Life.—Paul Hetrick, Transvaal, Africa.

The following is an excerpt from a letter received in the Nazarene Ministerial Benevolence Fund office.
The writer is a retired elder with thirty-four years of faithful service.

"Greetings in His dear name. There are no words in any language to express my gratitude for the checks recently received from the office of the N.M.B.F.

"I want you to know just how we feel, but words are inadequate. . . . God bless you."

If you could read the many letters of appreciation received by the Department of Ministerial Benevolence, you would realize just how much the money you give is appreciated and how much it is needed.

The amount you give, be it large or small, brings a joy and a comfort that cannot be measured.

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**The Sunday School Lesson**

**Topic for June 25:**

**The Fruits of Faith**

**Scripture:** James 2: 5; Galatians 5:22-25 (Printed: James 2:8-17; 5:7-8, 11).

**Golden Text:** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:8).

If this article appears staggered and dissected and ragged, it is. I've just gone through a meat grinder—the Epistle of James, that is. Brother, can that man talk straight! Had he been a cowboy and could have shot as straight as he talked and had physical courage equal to his moral courage, he would have won the West.

Had he been an artist, his only colors would have been black and white; no greys, no beiges, no shades. Had he been a sculptor, every chisel would have been sharp and every feature clean. Had he been a cop, his trousers would have been precisely pressed and his whistle frosty clear.

If he was liked or disliked the reason was the same—your understanding what he said.

For example, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). Okay, there it is. Take it or leave it. Talk is fine—but it must be backed up by a good heart. No need to shout it from the housetops how much you love God, unless you can get along with the people inside the house.

This fellow James is just full of things like that. See why I feel like an escapee from a meat grinder? But I have discovered that he has a way of putting you back together if you stay with him long enough. And, the newly-put-together man is better of the operation.

Take this fruit business. Oh, I don't mean apple growing, or cherry picking, or pear selling. But this matter of bearing fruit from our faith. Folks, let's face it: we do a lot of talk about faith in God, in the Scriptures, in the Holy Spirit, in the Lord Jesus Christ, in the church. In each other—but, dear hearts, we do a short job of producing.

I dread mentioning it, but here goes James again. "Even so faith, if it hath not works, is dead, being alone." I would explain that away if I could, but I can't. And I ought to know—I've tried hard enough!

And when he says dead, he means dead like a corpse—and mere words will not bring it to life. Nothing but works! The kind of works which spring from faith—and the kind of works which bring forth fruit.

Pardon me, but I must get busy . . .

**News of the Churches**

Norfolk, Virginia—Recently we were recalled for our fifth year of service with Central Church by a splendid vote of confidence. We count this as one of the very best churches we have been privileged to serve in twenty-three years of continuous pastoral services. God has given us an increase in membership each year. Recently we saw one of the greatest manifestations of God's glory and power we have witnessed, in revival services with Evangelist George Brannon. We began the meeting with the three-day fast proclaimed by our general superintendents, and continued fasting at least one meal a day and praying an hour daily throughout the entire meeting. God came in a wonderful sweep of victory, with nine new members added to the church at the close of the meeting. This revival has put our church on the stretch for greater things in this metropolitan area. Norfolk and the Tidewater area are making great strides in civic and urban improvement, and the Church of the Nazarene is endeavoring to keep pace. Our congregation has purchased lots for a new church site in the very heart of this city. We hope before too long to build the new structure, which is greatly needed to accommodate our growing congregation. We count it a privilege to minister to many fine servicemen and their families who come our way. If you have friends in the Norfolk or Tidewater area, write me (419 West 28th Street), and we'll be happy to contact them.—Ralph Ahlemann, Pastor.
Bath, New York—On Wednesday, May 3, this church celebrated its eighth birthday. District Superintendent R. D. Smich organized the church with twelve charter members. Under the leadership of Rev. David Hopscuer, the church went from a small store building into a basement, and a short time later the superstructure was begun. Before the work was completed, God called the pastor home. The church has been completed and we are now in the process of completing a new 54 x 42-foot parsonage. It will have three bedrooms, a ranch-style home, with the entire basement arranged for a social hall and all the needed facilities. Ninety people were present to celebrate our anniversary, and District Superintendent Smich present to bring the devotional message. The high light of the evening was the reception of eighteen new members into the church, sixteen of these on profession of faith. This brings our total membership to seventy-six. Truly, God is blessing the work of the Bath church. —CLAYTON P. WILSON, Pastor.

Garrett, Indiana—Our church has been blessed and helped by the ministry of Rev. Blythe. Brother Blythe's challenging and Spirit-filled messages were a blessing to everyone. God blessed his scriptural messages to the hearts of the people, and 157 seekers found victory in God at the altar of prayer. The hearts of the people were blessed and encouraged as they saw many of their prayers answered in this revival. On the closing Sunday we had 416 in Sunday school. We appreciate the spiritual leadership of our pastor, Rev. W. E. Varian, and thank God for His blessings.—MURIEL M. BAGBEE, Pastor.

Howell, Michigan—Recently this church closed one of its best revivals it has had in several years with Evangelist Ellis Blythe as the special worker. We have been encouraged and Brother Blythe's challenging and Spirit-filled messages were a blessing to everyone. God blessed his scriptural messages to the hearts of the people, and 157 seekers found victory in God at the altar of prayer. The hearts of the people were blessed and encouraged as they saw many of their prayers answered in this revival. On the closing Sunday we had 416 in Sunday school. We appreciate the spiritual leadership of our pastor, Rev. W. E. Varian, and thank God for His blessings.—RUTH CRAIN, Reporter.

Clare, Michigan—Recently we closed an eight-day series of meetings which proved to be real revival. Rev. Franklin Ward, pastor of the new Central Church in Saginaw, was the evangelist. Our people were prepared, and we witnessed a steady attendance, an uplifting spirit, and twenty seekers at the altar, with thirteen on the final Sunday evening. During the last few months we have seen many seekers in our altars in God's altar of prayer. The people of the hearts were blessed and encouraged as they saw many of their prayers answered in this revival. On the closing Sunday we had 416 in Sunday school. We appreciate the spiritual leadership of our pastor, Rev. W. E. Varian, and thank God for His blessings.—J. D. URBACH, Pastor.

Evangelist James W. Humble reports: "At this writing we are in a revival campaign in Kenosha, Wisconsin, with Rev. Lottie M. Rynearson and her good people. The spiritual atmosphere is good. God has been giving some glorious tidings of victory as we have endeavored to follow the leadership of the Holy Spirit. Just recently closed a good meeting with Pastor Wesley Bentley and the Camden Park Church in Minneapolis, Minnesota. We are enjoying the fellowship with our pastors, and count it a privilege to work with them in winning souls. Due to a cancellation because of a building program, I have an open date, September 27 to October 8; between a meeting in Grand Forks, North Dakota, and Cedar Falls, Iowa. Write me, 219 Elder Street, Nampa, Idaho."

Bloomington, Indiana—On May 11, East Side Church closed the greatest revival, its history with Evangelist Paul J. Stewart preaching with the anointing of God. He preached Christ, scriptural holiness, heaven and hell, and God blessed with more than one hundred seekers at the altar, many seeking Christ for the first time, were brought into the kingdom of life. Our church is fully co-operating in our denominational program, "Try Christ's Way." We are now constructing a fine Sunday school annex, enabling us to double our capacity for growth, and increasing the valuation of our property to $175,000. Our church is located four blocks from the campus of Indiana University; if you have friends there, write us about them.—C. G. BOHANNAN, Pastor.

Northern California District N.Y.P.S. Convention

The fortieth annual convention of the Northern California District N.Y.P.S. was held on May 8 at the district campgrounds at Santa Cruz, Rev. Marilyn Blank, secretary, reported the present district membership to be 4,925, with 1,313 Junior Fellowship members, 1,465 Teen Fellowship members, and 2,147 Young Adult Fellowship members.

As has been the tradition of the district for many years, Northern California young people have responded to the challenge for Christian service and stewardship by pledging $2,616 to the home mission program of the district in the coming year.

A high light of the convention was the presence and address of Rev. Reuben Welch, representative of the Southwestern Field of the General N.Y.P.S. Council.

The convention expressed its appreciation of the five years of leadership of retiring President Marilyn Anderson with a check for $250, and chose Rev. Robert Scott, pastor of Fresno First Church, to be the new president.

Other district officers elected were: Gabe Martinez, vice-president; Arwanna Loper, secretary; Bob Anderson, treasurer; N.J.F. director, Paul Miller; N.T.F. director, Hal Bonner; and N.Y.A.F. director, Glenn Chaffee.

Northern California young people are united, all-they're commitment to make known the redeeming love of the Lord Jesus Christ.—HAL BONNER, Reporter.

San Antonio District Assembly

The San Antonio District Assembly was held on April 4 and 5, in Central Church, Austin, Texas, with Rev. Howard R. Borgeson and his good people as hosts.

Dr. Hardy C. Powers was the presiding general superintendent, and his ministry seemed especially blessed and given for the time in which we live. His plea for evangelism through prayer and the anointing of the Holy Spirit found a ready response in the hearts and minds of the people of this district. The "punch lines" of his assembly ministry will live with us in the coming months as an encouragement and strength for the battle for souls.

James C. Hester reported a splendid spirit of aggressiveness prevailing across the district; with new churches in San Antonio at East Terrill Hills, at Midland Northside, and work beginning in Fort Stockton. The leadership of our district superintendent is deeply appreciated, for his challenge and vision in God's work.

Mrs. James C. Hester, N.F.M.S. president; and Rev. H. R. Borgeson, N.Y.P.S. president, were both installed.

Rev. Edward Cairns, missionary to British Honduras, was ordained in an impressive ordination service that closed the assembly on Friday afternoon. We believe this San Antonio District is seeing its greatest days in love, unity and evangelism.—T. A. BURTON, Reporter.

Pastor Gerald T. McCommon reports from Valdosta, Georgia: "I came here on April 30 to pastor Southside Church after Rev. G. A. Fender had resigned because of ill health. Under his leadership the church was started as a mission four years ago. In February of 1958, District Superintendent Mack Anderson organized it as a church, and a building was purchased (from another denomination). The church is already looking toward the enlargement of the School Sunday school facilities, and negotiations have now been started toward the purchase of a parsonage. The people are deeply spiritual, and viewpoint is: Wherever we are, we are in God. Moody Air Force Base is nearby, and if you have friends there, please write me (704 Conoly Street). Valdosta is on U.S. Route 41, the main north-south route to Florida, and we invite you to worship with us when coming this way."

Evangelist Thomas Hayes writes: "I will be in a meeting in Kingman, Kansas, October 4 to 15. Please write if you have open time for this fall. Will be glad to go as the Lord may lead. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Pastor Gene Hiskinson writes: "After pastoring our South Salem [Oregon] Church for the past two and one-half years, I recently resigned to accept the pastorate in Oak Harbor, Washington. If you have friends in the service stationed at Ault Field (Naval Air Station) on Whidbey Island, send me their addresses and I'll be glad to contact them, as I plan to work with the naval air base and navy personnel. Write me, Route 2, Box 420, Oak Harbor, Washington."

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San Antonio District

N.Y.P.S. Convention

The forty-eighth annual San Antonio District N.Y.P.S. convention was held April 16-19 at the Warren Church in Columbus, with District President Jay H. Keiser presiding. An inspiring devotional message was delivered by Dr. M. Kimber Moulton, a past general N.Y.P.S. president.

Approximately five hundred delegates and visitors registered for the morning session, while many others attended in the evening.

After organizing for the elections, District Superintendent H. S. Galloway received reports of the officers and conducted elections. Those elected to serve for the new year are: Jay H. Keiser, president; Ronald Justice, vice-president; John Dennis, secretary; Paul Pusey, treasurer; Paul McMillan, director of N.T.F.; Clare St. John, director of N.Y.A.F.; Robert Syers, director of N.I.F.; James Cline and Cliff Everett, N.Y.A.F. members-at-large; and Jeelon Hester and St. John and David Williams, N.T.F. members-at-large.

The evening service featured a young adult choir, and a brass quartet furnished special music. The final of the district Bible quiz was won by the Galion church emerging victorious again this year. Members of the team were: David Reid, Dean Bower, Barbara Gifford, Darrel Reid, and Mrs. Forest Bower, coach.

The Central Ohio youth are responding admirably to the challenge of the church in every way.—JOHN W. DENNIS, Reporter.

Evangelist W. C. Raker and Wife report: "Following the Christmas holidays, we began revival services at our Southside Church in Indianapolis, Indiana, on December 30. Up to today (May 14) we have traveled almost eleven thousand miles and conducted seven two-week revival meetings, four one-week youth meetings, and eight special services, bringing us in contact with many new people and working with twenty four different churches. We thank God for the many victories won. Besides other calls received, we have been invited to return to all the above mentioned churches, except two. We have just closed a good meeting at our Highland Crest Church in Kansas City, Missouri, with Pastor Fulton, and are slated to return in '63. We thank God for the privilege of serving Him and the church. Write us, Box 106, Lewistown, Illinois."—W. C. Raker, Pastor.

Mishawaka, Indiana—Southside Church had a great time of blessing in our revival in May conducted by the Pickering Evangelist Emmett F. Taylor. His "middle-of-the-road," clear-cut, Spirit-filled messages were the means of helping our church, especially the new converts to get more firmly established in the doctrines and beliefs of our church. Each evening God gave souls who found definite help at the altar of prayer.—JOHN L. HARKISON, Pastor.

Evangelist Don Scarlett writes that due to a misunderstanding as to a camp meeting date, he has an open date in July. Write him, Route 1, North Vernon, Indiana.

Central Ohio District

N.Y.P.S. Convention

The seventeenth annual N.Y.P.S. convention of the Central Ohio District was held on the weekend of May 16-19 at the Warren Church in Columbus, with District President Jay H. Keiser presiding. An inspiring devotional message was delivered by Dr. M. Kimber Moulton, a past general N.Y.P.S. president.

Evangelist R. E. Griffith reports: "I arrived in Glasgow, Scotland, on Palm Sunday and was busy until April 2 when I left England for the Continent. In that short time I was privileged to visit many places and do some very effective work. In the British Isles, there were many times of real blessing and some outstanding visitations. District Superintendents George Frame and J. B. MacTaggart both requested me for their sessions. I am thankful to them and recommend for the splendid work they are doing in this part of the Lord's vineyard. I was especially grateful for the privilege I had of sharing the New Zealand mission. My trip to the old country was one of the most satisfying of my career. This, my third visit to the old country, has greatly enriched my life, and I trust I shall be able to pass some of it on to others. Best of all, God is with us. Write me c/o our publishing house, P.O. Box 527, Kansas City, Missouri."

Dayton, Ohio—in August of 1958 I returned to pastor the good people of Glen Road Church, having previously served them for some five years, 1942 to 1947. These have been good years with substantial gains in all departments. We have added two new departments to our church school program, made some needed improvements in our buildings and facilities, and our Easter Offering was the largest in the history of the church.

On Mother's Day Sunday we received a class of ten into membership. Our recent revival with Miss Betty Skates was outstanding, with many definite victories. Our people have recently given us an increase in salary. We have gladly given nearly thirty-one years of our life to the ministry. We are planning to retire in Ohio, and all of it in the Church of the Nazarene. We count it a privilege to serve God in our beloved church.—VIRgil H. FEw, Pastor.

Molalla, Oregon—Our church celebrated the twenty-fifth anniversary of its organization on Sunday, April 30, with services throughout the day, and a basket supper in the evening. The dinner hour is served at the noon hour. Former pastors, charter members, and many others participated in the services. Rev. Marvin Sporleder brought the morning message, Rev. J. L. Kelso the devotional address, and Rev. Orville Parnell was in charge of the afternoon service of praise and testimonies. Eight of the twenty charter members were present for the day.

There were 163 people present for the morning service, with others coming in for the afternoon and evening; more than one hundred enjoyed the fellowship at the noon hour. God has blessed the church, and I trust we will be able to pass some of it on to others. We are planning to retire in the fall of this year, as well as supporting all phases of our work.—JOHN GROEMULLER, Pastor.

Evangelist Charles E. Haden writes: "Due to a change of pastors, I have two open dates, October 18 to 29, and November 15 to 26. I will be glad to go anywhere the Lord may lead. Write me at my home address, P.O. Box 245, Sacramento, Kentucky."
MRS. MARY E. BREWER was born July 2, 1873, and died March 31, 1961, in Santa Cruz, California. She was a member of the Old North Church, Boston, Massachusetts in 1859, and to this union were born eleven children, four and fifty-six, respectively, of Bartow, Florida. Their father, Mrs. Brewer, became a charter member of the church, and each left a glowing testimony. They are survived by one son: H. Gordon, two daughters, Mrs. Joy Tidwell and Mrs. Ann Gistler, and Mrs. Jenkins by a sister, Mrs. Joe LaRocco; and three brothers, Philip, Worthy, and Franklin Knitsy, and Mrs. Jenkins by a daughter and stepfather, Mr. and Mrs. O. B. Freeman; and one sister, Mrs. Mary Thompson, who was conducted by their pastor, Rev. J. E. Redmon, with interment in the Wildwood Memorial Park at Bar- tow.

MRS. LOU V. HAROLD died April 27, 1961, at her home in Indianapolis, Indiana. She loved the Lord and was faithful to Him. She passed in death in her husband and three sons. She is survived by three sons: Rev. John W., Nazarene evangelist, of Red Key; Earl, of Salem, Indiana; and Orville, of Bradley, Illinois. Funeral service was in charge of Rev. Judey, Bartow, and burial in the Quaker Cemetery at Salem, Indiana.

MRS. LOIS ADAMS, wife of Rev. Kenneth Adams, died April 16, 1961, at her home in Congers, New York. She was born March 23, 1902, at Talkeetna, Alaska. Converted at an early age, she united with the Church of the Nazarene at Alaska, and was faithful to her church until death. She was loved for her faithfulness to God and to the church and for her understanding and helpful spirit. Besides her husband, she is survived by a son, Michael Dale, age nine. Funeral service was held in the family church at Canyon Falls, Kentucky, with Rev. Diane Ray officiating. Interment was in the family cemetery at Canyon Falls.

**SHOWER OF BLESSING**

Program Schedule

June 25—"Dilemma of the Uncommitted," by Wilson R. LaRnder

July 2—"What Is Man?" by William Greathouse

July 9—"Witness of the Spirit" by William Greathouse

July 16—"Certainty in Christ," by William Greathouse

Announcements

BORN

- to Homer Shaw and Wife (Gloria Ford) of Indianapolis, Indiana, a daughter, Teresa Elaine, on May 23.

- to Rev. Elmer and Louise Brunton of Fort Saskatchewan, Alberta, Canada, a daughter, Sheila Louise, on May 1.

- to Charles and Wanda (Stockton) Bennett of Bozeman, a daughter, Colleen Margaret, on April 26.

- to Edward and Phyllis (Riley) King of Oklahoma, a daughter, Sarah Anne, on April 20.

SPECIAL PRAYER IS REQUIRED

by a friend in California for the healing of a one-year-old child, who has cancer. He believes God can do it if it be His will.

by a Christian brother in Ohio that he may have special help from God in a "big problem," also for healing of a sister in poor health, and a sister who needs special help from God. appointed to Rev. John M. Benjen, pastor, 2516 Avenue A, Box 114, Kearney, Nebraska. Rev. C. B. Johnson, pastor. General Superintendent Williamson.

**Directories**

**General Superintendents Office**, 6401 The Paseo, Box 6076

**Kansas City 10, Missouri**

**District Assembly Schedules**

**Hardy C. Hield**

**Canada West**

**Colorado**
- to Rev. C. B. Cox, evangelist, for Aug. 23-24; Church Schools convention, June 26 and 27; Church Schools convention, June 28, 1961; N.Y.P.S. convention, June 28.

**G. B. Williamson**

**Northeast Oklahoma**
- to Rev. R. E. Skiles, director of youth activities; Rev. Hall Bomer, director of teen-age activities; Mrs. Mary Skiles, secretary, 2516 Avenue A, Box 114, Kearney, Nebraska. Rev. C. B. Johnson, pastor. General Superintendent Williamson.

**Northeastern Indiana**

**Southwestern Ohio**

**Southwestern Indiana**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Southeastern Ohio**

**Southeastern Oklahoma**
- to Rev. R. E. Skiles, director of youth activities; Rev. Hall Bomer, director of teen-age activities; Mrs. Mary Skiles, secretary, 2516 Avenue A, Box 114, Kearney, Nebraska. Rev. C. B. Johnson, pastor. General Superintendent Williamson.

**Vermont**

**D. I. Vanderpool**

**Eastern Michigan**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Eastern Kentucky**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Gulf Central**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Indiana**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Indiana-Pennsylvania**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Southwest Oklahoma**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**North Dakota**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Northern Ohio**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Ohio**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**South Carolina**
- to Rev. G. W. Anderson, leader of people's meetings; L. Paul Skiles, director of youth activities; Rev. Hall Bomer, director of teen-age activities; Mrs. Mary Skiles, secretary, 2516 Avenue A, Box 114, Kearney, Nebraska. Rev. C. B. Johnson, pastor. General Superintendent Williamson.

**Tennessee**
- to Rev. G. W. Anderson, leader of people's meetings; L. Paul Skiles, director of youth activities; Rev. Hall Bomer, director of teen-age activities; Mrs. Mary Skiles, secretary, 2516 Avenue A, Box 114, Kearney, Nebraska. Rev. C. B. Johnson, pastor. General Superintendent Williamson.

**Texas**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Virginia**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Western Kentucky**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Western Ohio**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Western Pennsylvania**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Western South Dakota**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Central Ohio**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.

**Central Pennsylvania**
- to Rev. C. B. Johnson, pastor. General Superintendent Young.
In I Thessalonians 5:23, did Paul mean the Thessalonians had not been sanctified wholly already? See I Thessalonians 5:11.

I cannot see what else the words would mean: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” I don’t think I would pray that God would sanctify entirely those who were entirely sanctified.

Verse 11 has not the remotest connection with entire sanctification. It reads, “Wherefore comfort yourselves together, and edify one another, even as also ye do.” The reference is to those who had died in the Lord, and to the second coming of Christ. Unsanctified Christians may be vitally concerned with teachings about the second coming of Christ, as these Thessalonians obviously were. Paul’s concern is not only that they shall understand the Second Coming, but that they shall be ready for it.

What do you think of Jeremiah 10 about the Christmas tree? What is Christ’s true birthday?

My experience of conscience compels me to say that Jeremiah 10:1-16 has nothing to do with Christmas trees. The reference is to idols of wood, covered with gold and silver, and carved into images of heathen gods (v. 11). The whole passage contrasts the idols men worship with the true and living God, who made the heavens and the earth.

Most Bible scholars seem to agree that there is no way of knowing certainly the day of Christ’s birth. December 25 is observed, of course, as a matter of convention.

I belong to another denomination, but enjoy the Herald of Holiness and appreciate the “Answer Corner.” Many Old Testament references tell of not lending money for usury. What is your feeling on usury? This is a common practice in our day and age, and I’m wondering if the Church of the Nazarene accepts this.

I would answer as the laconic report it: “He was against it!” See Exodus 22:25; Proverbs 28:8.

Lately I have heard a great deal concerning the Rapture and would like to learn more. Where does it speak about the Rapture in the Bible? Will not all eyes see Jesus then? Will Jesus allow sinners seven more years to repent after He raptures His Church? Please give scriptures.

This answer might very well take a book, rather than two or three paragraphs in a periodical. The term Rapture is not a Biblical term, although the idea it seeks to express is. It means the return of the Lord Jesus Christ to receive to himself His own. It is clearly taught in such passages as Matthew 24:30-51; Matthew 25:31-30 (with parallels in Mark 13 and Luke 21); Luke 17:24-37; John 14:1-3; Acts 1:11; I Thessalonians 4:16-18; II Thessalonians 2:1-12; II Peter 3:1-12; I John 3:2-3. There are many more in the same vein.

At this point, paths of interpretation diverge, and there are many more theories than I can detail here. It is my personal conviction that the “day of the Lord” will include a complex of events, the first of which will be the Rapture as such (Luke 17:24-36), followed by a series of judgments on the rebellious (II Thessalonians 1:6-10), the great tribulation, and the coming of the Kingdom in its full and final form.

It seems to me that Isaiah 21:11-12 holds a clue to the understanding of much of the prophecy concerning our Lord’s return, a clue strangely overlooked by students of prophecy: “Watchman, what of the night? The watchman said, ‘The morning cometh, and also the night.’” The same turning of the earth which brings morning to one-half of mankind brings night to the balance. So the coming of Christ will be the dawning of eternal day for his people, and the evening of eternal night for the unsaved.

While recognizing that opinions differ, I am unable to find any clear evidence in the Bible for the salvation of any after the return of the Lord for His Church. I fear this view is part and parcel of the theology of “sinning saintliness,” which I can only reject entirely.

May I refer you to Dr. T. W. Williams’ book, The Tornado in the Sky (Nazarene Publishing House, 72 pages, list price, $1.00)? The House also carries standard works on prophecy by Wuest, Davis, Earle, Seiss, Marsh, Belew, and Talbot. A catalog will be sent on request.
The Bible clearly states that it is impossible to “serve two masters.” “Ye cannot serve God and mammon” (Matthew 6:24). Satan pulls with the temptations of materialism to defeat the purposes of Christianity. One of these two words, devotion and desecration, can describe the way that you are living.

First, let us look at the word devotion. It means loyalty or deep affection. All people with sins forgiven should be concerned about devotion to the Christian way. It is extremely foolish to think that any person would not be loyal to the Saviour of his soul. In too many lives today, however, there is divided attention when practical religious duties are involved. This brings us to the opposite term, desecration.

Desecration means misuse, violation, debasement, pollution. These are the natural effects that come in the life of a person who is not devoted to God and His kingdom. Undoubtedly you can think of a particular person that is misusing and polluting his life. Could it be that you are failing and disappointing your Saviour by the way you live? Think of the excuses made for not attending Sunday evening services or midweek prayer services. Remember the money spent for pleasure or luxury, when at least the tithe should have been given. Don’t forget the hours spent reading the daily newspaper or watching television when family prayer and reading of the Bible were neglected. Sorry and of no value, desecration ruins a Christian experience.

How will you live? Can’t you see the Blood-marked way, the crown of thorns, the nail-pierced hands? No, it’s not asking too much for us to be utterly devoted unto the Saviour with a Christian life.

My life, my love, I give to Thee,
Thou Lamb of God, who died for me.
Oh, may I ever faithful be,
My Saviour and my God!

I’ll live for Him who died for me,
How happy then my life shall be!
I’ll live for Him who died for me,
My Saviour and my God.

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