"Let the fields rejoice, and all that is therein"
1 Chronicles 16:32
AN OUTSTANDING BENEFICIARY of Pentecost was nameless. We do, however, know several things about him. Had he been an athlete his leaping would have gone unnoticed. But being now more than forty years old and lame from birth his walking and leaping drew a crowd. This often-seen beggar, who dragged around useless feet and ankle bones, was instantly healed and became a sensation. There was no pretense. He stood before the throng enjoying perfect soundness. The omission of his name might suggest that he was to be a representative of millions whose specific need was to be met by the power of God’s Spirit working mightily in those who obey Him.

The apostles disclaimed any credit for the miracle. The vaunted miracle workers of today seek wide publicity. But Peter and John ascribed all power, holiness, and praise to Jesus of Nazareth. They charged no fee and did not take a collection to relieve their own confessed poverty. These witnesses for Christ were not inflated by acclaim nor frightened by the threats which their noteworthy work had provoked from the rulers. They used the opportunity to proclaim to the multitude that Jesus whom they had crucified was risen, and was present there to do this miracle of healing.

Through His humble, Spirit-filled witnesses Christ did for men that which met their need. Blind eyes were opened. Deaf ears were unstopped. Lepers were cleansed. Withered hands were restored. The dumb spoke. Palsied men took up their beds and walked. The mentally ill, devil-possessed, were made free and whole. This lame beggar now enjoyed freedom in action and independence to hustle for himself.

The men Christ makes whole are new creatures possessed of restored powers of body, mind, and will. The alcoholic becomes disciplined in sobriety. The liar speaks the truth. The thief lives honestly. Corrupt hearts are made pure. The victim of a guilt complex finds peace through confession and faith.

Christ is the adequate Saviour. Isaiah’s prophecy is fulfilled—“The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing” (35:5-6).
And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8-9).

ACCELERATION and specialization are familiar terms used to describe symptoms of the shrinking world in which we live. They are not only terms that are compatible, but terms that cannot be separated. As the pace of living increases and the mass of knowledge swells its volume, we are forced to recognize that the day has long since passed when any man could have an overview of knowledge of the specifics of all fields. We have been driven to specialization. Today as never before the Jack-of-all-trades not only finds himself “master of none,” but usually finds himself outside looking in.

All this has brought a demand to find the basic, central, and essential factors in all areas in order that man may become intelligently familiar with any area aside from his specialization.

The founding days of the Early Church had not the complications of our present society, but even then there was the necessity of defining the essentials in contrast to the incidentals, the primary in contrast to the secondary, the central in contrast to the peripheral. It is in this setting that our scripture emphasizes heart purity as the central element of the Pentecostal experience, in contrast to the peripheral manifestations that often become confused in the realm of our experiential relationship with God.

This scripture was an official church doctrinal proclamation made by Peter as the presiding elder of the “General Board.” The board had been called in special session to examine the work of Paul. Some had accused him of compromising on the mission field. His converts who sought full salvation or entire sanctification had not had the accompanying manifestations of Pentecost. The “cloven tongues like as of fire,” the “sound from heaven as of a rushing mighty wind” were not present; and besides this, they did not as a rule “speak with other tongues.”

Yet after thorough examination by this council of the Church, Peter stated that the gentile converts had received an identical experiential relationship with God. “God . . . put no difference between us and them.” They had received that which was essential, basic, primary, and central. “God, . . . put no difference between us and them, purifying their hearts by faith.” The witness of the Spirit was present. The Holy Ghost wrought the work which in its basic essence was a heart-purifying experience.

In the multiplicity of our age with the demands made upon us, let us not be led aside and take peripheral manifestations for central reality. Let us not seek evidences rather than experience. Heart holiness is heart purity. Purity is not peripheral but central!

Beyond That Last Tomorrow

Beyond that last tomorrow
Is a land of peace and rest,
And I'll only reach its portals
If today I've done my best.

The Saviour waits to greet me,
And He gently leads the way
Above earth's disappointments
To a realm of endless day.

Beyond that last tomorrow
Is a place not made by hands,
Where roses need no raindrops,
And where walls of jasper stand.

Beyond life's final sunset,
Far above the rainbow's bend,
I'll share the wealth of heaven
With the Lord, my dearest Friend.

Beyond that last tomorrow
I will go when God does call,
And angel wings will bear me
To a land beyond recall.

Across its mystic border
With my loved ones I will sing,
Beyond that last tomorrow
I will dwell with Christ, my King!

By EDITH ROBERTS
I measured my little boys today by the chart which hangs in our bathroom. In regal splendor, my seven-year-old towers three feet, ten inches. My baby proudly measures up to two feet, eight. How thrilled they are with their names which I write beside the numbers on the chart! They are growing—slower than they wish—but faster than my mother heart desires. My little boys are growing!

As I finished writing their names, the older one asked, "Mommy, aren't you going to measure? Don't you grow?"

I went back to the curtains on which I was working. But the question kept racing through my mind: "Mommy, aren't you going to measure? Don't you grow?"

Well, am I going to measure? Do I grow? I asked myself. I stopped the machine and looking thoughtfully beyond the room with its bare windows and measured myself.

We'll, last year someone had said a stinging remark and I had burned inside with resentment. But yesterday a bitter statement came and I looked beneath it and understood the reason why and loved in spite of wrong.

The devil comes about with his tales of woe and depression, to which I used to listen with bated breath and then would sink into the depths of despair and pessimism, forgetting totally to trust in my Heavenly Father. But this morning he slipped from above, the peace that passeth understanding. I can be quiet inside.

Once misunderstandings would come and I did not take time to search out the beauty that lies within another's heart. But last month I swallowed my desires to another and felt no regret. I once demanded my own way and cried and sacrificed my wants for another and felt no regret. I found grandeur and dignity which commanded my respect. I found a friend who dissolved misunderstanding when I took time to understand the heartbeat inside.

"Mommy, aren't you going to measure?"

Yes, it's good to stop and take stock occasionally. It shows improvement—and sometimes weak spots.

"Don't you grow?"

I smiled as I started the machine over the bright red curtains. "Yes," I told the dotted ruffle, "I grow. But oh—so very slowly! So very slowly!"

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"We must restore the distinction to the word 'News' as Christians use it. The repeated handling of the word in our common life has made it mean something quite different from the sense in which the gospel is 'good news.' News, as we hear it daily, most often is information, usually information about other people. It confronts us with no decision; it leaves us with no need of response; it implants no radical hope. Yet in the gospel sense 'the news' is vastly different. It is proclaimed to those who are involved. It is not information; it is tidings for which we have been waiting, changing the whole situation of our lives."—Gene Bartlett.

The Cover . . .

A farm scene in the hills south of Salem, Oregon, looking east towards the Cascade Mountains. The snow-capped mountain in the distance is Mount Jefferson, elevation 10,495 feet. Through verdant fields such as these, delegates and visitors to the Sixteenth General Assembly will travel next June. The Quadrennial Conventions of the N.F.M.S., N.Y.P.S., and Church Schools Department meet June 18-20, 1964. The General Assembly convenes June 21-26, 1964.
The FOCUS of Christian Faith

CHRISTIAN FAITH is neither blind nor out of focus, as some may surmise. Rather, it is a superior vision that sees beyond the inadequate extent of natural sight. The focus of Christian faith is not fixed on the material resources of this world, but it is centered on God, the Sovereign of the universe. It specifically concentrates on the salvation of God—"Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2).

Life itself determines that all men are creatures of faith. But there are diverse opinions as to what exists as worthy and reliable objects of faith. Christians cling to the reality of God and the truth of His manifold revelation. Others hold only to the visible security provided by material things, overlooking the fact that all material existence is transitory and thus unworthy of faith. The validity of any faith is established by its focus, the object it apprehends.

Christian Faith Is Reasonable

The world, of course, questions the Christian's faith because he believes even though he does not see. To the world, "seeing is believing," and the reasonable is only that which can be understood by human rationalization. However, the faith of a Christian is not unreasonable just because his faith in God extends itself beyond circumstantial evidence.

In reality, the reverse is true: All faith that does not look to God is unreasonable. Faith in all other objects is misplaced. It is merely wishful thinking which hopefully awaits the eventual occurrence of that which is desired. This is the fateful condition of the faith of this world, hoping and working that the right causes will produce the desired effects in due process of time. Such faith in vacillating circumstances is necessarily short-lived and impotent.

Faith can be justified only so long as its object lives in providential power. Moreover, a reasonable faith must recognize that spiritual needs cannot be satisfied by material gods, but it must look to the One who made man after His likeness. The object of Christian faith is eternal, and its venture sensibly concerns the deep needs of humanity.

Christian Faith Is Focused on the Living God

This is the single focus of Christian faith, fixed on the changeless, omnipotent God, who inhabits eternity. It remains steadfast because of the substantiating evidence of God's activity throughout human history. However, there is a sense in which the faith of a Christian is neither of himself nor in himself—it is "the gift of God" (cf. Ephesians 2:8).

A Christian trusts in God because his faith comes from God. It is not derived from material security, nor is it dependent upon the rationalistic understanding of this world. Instead, it is attached to the knowledge of God which is available to those who will believe on Him. The focus of such faith is established by the righteousness and faithfulness of the living God.

God has revealed himself to mankind in many ways. His Spirit has dealt faithfully with all men, speaking through the law and the prophets, and then through the Son. Now faith is not only coupled with the Word of His precept, but also to the Lord Jesus, the Word made flesh. As Christ was given for our redemption from sin, this sacrificial display of divine love invites complete trust in Him.

Christian Faith Is Real

When faith is focused on God, it releases a certainty of expectation, for ultimate reality is involved. This confident character of Christian faith is spoken of as "the assurance of things hoped for, being the proof of things not seen" (Hebrews 11:1, A.N.T.). Such faith perceives as real fact that which is unrevealed to the senses by the light of divine commitment.

This destroys the false notion that anything which cannot be seen, measured, or touched is not real. Rather, the realities of faith are governed by the promises of God and the persistence of the believer in claiming them for his own. When the truth of God lays hold of the total being of an individual, and he unwaveringly grasps it for himself, faith becomes a reality that is personally revealed.
Christian Faith Is Personal

Faith in God through Jesus Christ must always be person to person—a personal response to that which is personally given. The truth of God is put forth as a personal challenge to all who will hear. It is written, “Faith cometh by hearing, and hearing by the word of God” (Romans 10:17). God, then, perfectly manifested himself in Christ, that His truth would be made known in the fullness of precept and personal example.

As the Word was made flesh for our salvation, Jesus Christ becomes the personal focal point of every Christian’s faith. He suffered the curse of sin in our stead, and by faith in Him we are justified before God the Father. He arose the Victor over sin, death, and hell. Following Jesus Christ, the Focus of our faith, we find the courage to face life today, and the hope to anticipate life in the eternal tomorrows.

Which Are You . . .

Prophet of DOOM or DELIVERANCE?

By JAMES MACLEOD
Pastor, Drumore, N Ireland

PILGRIMS on the way heavenward know that many dangers beset them, but no danger is greater for those who accept the Bible as the Word of God than accepting an interpretation of the Word which is not in accordance with the will of God.

Roman Catholics declare that the greatest evil result of the Reformation is that every man has become his own priest, and therefore at liberty to interpret scripture (and or tradition) for himself: this, says the Church of Rome, is the explanation of so many divisions and denominations in so-called Protestant circles.

Now it is true that comparatively few Christians read and study the Bible alone or in classes; therefore their opinions and convictions come from expositions given by their leaders. These expositions can be correct or incorrect, proper or improper, and divisions are chiefly due to differences of opinion on what is appropriate or otherwise.

As a rule, it is not difficult for a Christian to discern who are false prophets, their fruits revealing them; but it certainly is not easy to lay hold on the truth when at some time two recognized prophets express opposite opinions.

In Jeremiah 28 an incident is reported which presents this very problem of whom to believe. The two prophets mentioned are Jeremiah and Hananiah, both recognized as prophets of the Lord, and authorized to give forth the Word of the Lord. However their prophecies were quite different for the same situation, and one of them was bound to be in error, and certain to give wrong leading to the people. Both gave their messages at a time of great distress, and just when definite leading was of great importance.

Jeremiah, wearing a wooden yoke around his neck, declared that the yoke was a symbol of the coming enslavement of Judah by the king of Babylon, Nebuchadnezzar. Hananiah, catching the yoke from his brother prophet’s neck and breaking it, declared that the Lord would speedily deliver His people. Here is the problem confronting the people—DOOM or deliverance?

Today we have prophets of doom and also prophets of deliverance, but both cannot be correct. To substantiate his position, Jeremiah, instructed by God, started to wear a yoke of iron, an unbreakable symbol of the doom that was near at hand; for this he was put in prison and was about to die. Recently a leading British politician said (and in largest headlines, too) that there were too many Jeremiahs around, gloomily forecasting doom, while others saw greater than ever glories ahead.

Hananiah preached with enthusiasm, saying as from the Lord, “Within two full years will I [the Lord God] . . . break the yoke of the king of Babylon” (Jeremiah 28:3-4). Doubtless he would refer to all the marvelous promises of God to His people, and would convince large majorities of the truth of his message, gaining for himself, and even for the Lord, some praise and some honor.

Jeremiah said he had a word from the Lord thus, “This whole land shall be a desolation, and . . . shall serve the king of Babylon seventy years” (Jeremiah 25:11). He had formerly taught that if the people, prophets, priests, and princes would not amend their ways and their doings, then they could not expect to escape the judgments of God on their idolatry, disobedience, and impenitence. Rising up early and preaching the truth did not move the people to repentance, and so Jeremiah had to declare the coming doom. He also foretold the death in two months of the mistaken and poorly instructed prophet, Hananiah, and so it came to pass.

Hananiah was weak on the fact that broken laws have to be attended to before there can be any real blessing, and he and those who followed him suffered serious and even fatal loss. Jeremiah knew that only amendment could get the people to the place where they could lawfully claim the promises of God; and so he preached, like John the Baptist, Jesus, Peter at Pentecost, and Paul, the need for repentance. It is much easier to believe Hananiah’s message than that of Jeremiah, but not so beneficial ultimately.

Today there are many preachers who declare that great things are coming in churchism, national, in
at hand it is urgent upon all preachers to speed up Lord will return suddenly, and if that time is near Christianity in the next selfishness. There are other preachers in the same groups, though not so popular, of course, who declare that there's nothing but doom ahead unless the Christians repent and turn from their worldliness and selfishness. Some foresee wonderful things in the realm of Christianity in the next fifty years, while others in the same fellowship foretell the end, suddenly and soon, of the present order of civilization.

It is acceptable to nearly all Christians that the Lord will return suddenly, and if that time is near at hand it is urgent upon all preachers to speed up evangeliand. and ecumenical, etc., and these are not only in dead denominations or in the ranks of the nominal Christians, but in the evangelical groups. There are other preachers in the same groups, though not so popular, of course, who declare that there's nothing but doom ahead unless the Christians repent and turn from their worldliness and selfishness.

Some foresee wonderful things in the realm of Christianity in the next fifty years, while others in the same fellowship foretell the end, suddenly and soon, of the present order of civilization.

It is acceptable to nearly all Christians that the Lord will return suddenly, and if that time is near

The Anatomy of the Church

By WILBUR T. DODSON, Pastor, Mohall, North Dakota

THE DEFINITION and purpose of the Church have changed with the years or as the result of the meetings of church councils. The Bible gives us a clearer picture of the organizational structure and the program of Christ's Church as it relates to or resembles the human body.

The most important part of the body is the head. So it is with the Church. The head is the center of the mind, nerves, and controlling system. Christ is the Head of the Church, and it is through Him we live and move and have our being. This is the dearinghouse for all action, feeling; He is the Coordinator of the balance, poise, emotions of the Church, the body of Christ.

One of the first things we learn is the oneness of the Church; if one part of the body suffers, we all suffer with it. When one part is made glad, then all rejoice. If one member is injured, the other members of the body respond to help, to protect, and even "hurt" with a "sympathetic pain."

Working together is the only way for the Church to grow. While occasionally there may be a task that can be completed by one individual, most jobs are interdependent one upon another. "If you see a brother in need, go and help him," is a challenge from the Head of the Church. The eyes have been alerted to see the need, and at the moment the eyes see, or the ears hear a cry for help, immediately the sensory nerves relate this need to the control tower, and messages are sent to alert the hands and feet to answer the needs the eyes have seen.

To see the need only and do nothing about it would be incomplete. To know one is hungry and say, "Go thy way and be filled," would not satisfy the individual, nor would the Church be carrying out its obligation.

It is a great tragedy for the body if one member fails to respond to the call of the sensory nerve. The legs may become weak from the lack of food or oxygen and they call for air and food. Immediately the circulatory system begins to pick up fresh oxygen from the lungs and fills the red corpuscles with needed energy from the digestive tract, and rushes it to the cells that are in need. What an intricate system! It calls upon hundreds of glands and organs of which the average individual is completely unaware. It is no wonder Paul said every member is important—for every part, even the "uncomely parts," are needed; and if they do their jobs, they will have bestowed upon them "more abundant honour."

In the Church of Christ there is little time to discuss who is the greatest. We cannot say to any part, "We have no need of you." "Nay, much more those members of the body, which seem to be more feeble, are necessary" (I Corinthians 12:22).

The body of Christ, the Church, must be beautiful, and be clothed with the "robe of righteousness." She must have poise, grace, and courage to remain unsullied "though the gates of hell might prevail." She must be beautiful and graceful so she will not stumble over the obstacles of the enemy.

Although beauty is important, it is not enough. She must be strong to walk uprightly in an evil world. To do this she must be a healthy Church. Every organ must be free from disease and function properly. She must have strength to carry a burden for lost souls. The Church is beautiful, healthy, and strong only in order to win the lost to Christ and His Church—that they may become joined to the body.

It is impossible to carry out this task unless the body is fully co-ordinated and carries out the int-
pulse given by the Head of the Church. When the Church gets to the judgment bar of God, He will not say to the hand, foot, eye, “Enter thou into the joy of the Lord, and leave the rest outside”; but the whole body will arise from its knees before God and walk into heaven still using eyes to see, ears to hear, the voice to praise, arms raised with the banner of holiness, and walking on feet and legs made strong from the battle of the centuries.

OUR EXCITING Hope

By DELMAR STALTER
Pastor, New Haven, Indiana

WHAT THRILLING DAYS to be living for Christ! Especially is this true when we realize that the rapture of the Church is at hand. The Bible plainly speaks of the rapture as an event to occur in a day like ours, and it is an event that must yet occur.

Ranting Khrushchevs, stubborn DeGaulles, double-talking Nehrus, and not-always-wise Kennedys create fearful situations in our day. While Khrushchev threatens to “take us over,” our political situation is shot through with graft, petty politics, and wickedness in high places. Tepid substitutes are offered for righteousness in the field of religion, philosophy, psychology, and even government. These are sad commentaries on the general faithlessness of our generation. These are real grounds for fear!

Christ wants those who love Him to be informed about His return. Paul wrote to worried Christians to assure them that those who had died in the Lord would share in the rapture (I Thessalonians 4:13—5:11). He also wrote to the Corinthian church to assure them concerning the same issue (I Corinthians 15:51-53).

When Paul so spoke of this event, he had good authority. Christ himself had indicated He would return (John 14:3), and the two angels on ascension day declared He would so return as He had been seen to go (Acts 1:10-11). Christ died in order to save men, for He loved them. His concern for their welfare goes far beyond saving them now—He desires to save them eternally! He is anxious to gather them to himself before the fury of the tribulation breaks upon the world, and before the archenemy of the Church is allowed his last freedoms to work havoc in the earth.

Every newspaper headline shouts to me of the nearness of Christ’s return. The “spiritual” of our churches see that the time is “nigh.” Scripture is not our only witness, for scientists and national leaders recognize the nearness of a climactic hour. It is time for the Church to arise and trim her lamps.

John, after visions of tragic judgments as described in the Book of Revelation, still prayed (brokenheartedly), “Even so, come, Lord Jesus” (Revelation 22:20). Devout Christians join the Apostle John in their prayer for Christ to come. This imminent event is anticipated with great excitement.

This hour of crisis will find many souls unprepared. It will be too sudden an event for repentance, the exact timing to be “the twinkling of an eye” (I Corinthians 15:52), roughly determined to be one-fiftieth of one second. This leaves no time to trust Christ, make restitutions, or break evil habits. So unexpectedly and suddenly will this event occur that the shock will stupefy those who have been left behind.

That is tragic! It need not happen that men be so unprepared. Abundant opportunities are available: Sunday morning and Sunday evening services, prayer meetings, cottage prayer meetings, revivals, and many personally witnessing of Christ’s love.

So many positive scriptural statements, such as “... and holiness, without which no man shall see the Lord” (Hebrews 12:14), make it of utmost importance to seek the Lord now, for a real experience of forgiving and sanctifying grace.

Can you think of anything of sufficient value to make it worth missing this great hour? Can you think of any vice, habit, or sin that is so precious that you will not forsake it? Grace offers you real victory through Christ’s death. You are not worthy, but God’s love tugs at your heart, pleading for you to surrender and know the joy of preparation for eternity.

Additional benefits of readiness for this hour would be the hope in the face of sudden accidents or unexpected heart attacks. The peace that comes with preparation is not to be overlooked.

I am excited—Christ is coming for me one of these days! My personal view is that we may have two, maybe ten, years; but if tomorrow, or today, I am ready! Should this event tarry until my threescore and-ten are gone, I am assured that even from the silent city of the dead, the metal, stone, and earth will yield my body to join with the raptured saints. This means I shall be with the Lord forever. Why shouldn’t I be excited? Christ is coming!
The "SELF SIDE NAZARENE CHURCH"

By J. C. COLLINS
Pastor, Southside Church, Murfreesboro, Tenn.

IF THE TITLE of this article stings you a bit, then you can imagine somewhat the reaction I experienced when I first looked at the letter bearing my address plus the direction "c/o Self Side Nazarene Church." I could hardly believe my eyes. Was someone playing a joke on me at the expense of my church? How could anyone be so careless? Our church is the Southside Church of the Nazarene—not the "Self Side Nazarene Church." On second thought I knew that a simple mistake had been made, and the disturbing direction on the envelope was neither a joke nor a jab at the church I love. I immediately chalked it up to "frail humanity," and set about to forget it. But could I? You know by these lines that I could not.

If I had chosen to listen, the devil would have grabbed this careless, insignificant mistake, and forged it into a carnal weapon to cut and to hurt. Although I refused to argue the matter with the avowed enemy of the Church, I did make it a time of serious reflection. A church, you know, may be guilty of selfishness as well as an individual person. Regardless of what man may say about the accomplishments of my church, it is possible that very worthwhile things might be achieved with selfish motives. If ours were, then the direction on the envelope, "c/o Self Side Nazarene Church," was correct.

Our local church, like so many others, has conscientiously accepted the challenge to pay a tithe of our church income to world-wide evangelism as a minimum goal. It has not always been easy to do this, especially during building programs and other times of financial stress. In order to be a "10 per cent" church we have found it necessary to pray, sacrifice, and make long-range plans.

Granting all this to be true, were we actually more concerned about sharing the gospel with the lost of earth or were we thinking primarily of the Honor Certificate our church would receive at the district assembly. As a people, we have tried to keep our motives pure in His sight, as well as to rightly divide our manifold blessings with His other sheep. By His grace we are fully determined that no one shall ever correctly say "Self Side" instead of "Southside."

Also, what about the "Evangelistic Honor Roll"? Could it be possible that a selfish motive is the incentive to achieve this worthwhile objective? Would any church be tempted to use questionable measures to receive a certain quota of new members by profession of faith in order to receive public recognition? Has my church been motivated by the constraining love of Jesus Christ to seek and to save lost souls? Although I may find it difficult to believe that an ugly incentive may be the driving force to attain a noble end, I am sure that it could be. Not likely, I pray, but possible.

If such evil suggestions from the devil that my church might be a "Self Side" church would cause my soul to tremble, think of what it would mean to hear such an accusation from the mouth of Him who speaks only the truth! Even to write like this gives me "spiritual goose flesh." But if you will bear with me a little more, allow me to mention briefly other areas of church life where we must keep our motives pure in the sight of God.

I am thinking now of the vital phases of our work represented by the various departments. In each of these areas we have well-defined goals and objectives to reach each year. How else could we make progress in the right direction? I have chosen to believe that the persons made responsible to set these goals for our churches were trying to help us to do our best for a needy world for His glory. Dr. R. T. Williams once said that our duty is "our best plus God." This I yet believe. I also believe that if a pastor and his people can reach their assignments without God's divine assistance there is surely something wrong with the motives, the methods, or the product.

What if we are successful in getting large numbers of people present in our Sunday school rallies and contests, but we are unable to get them saved, sanctified, and into the church? What if we are able to keep all ages busy as bees in church activities, but God's glory and holy character are not the end results? What if we do raise more money for missions than ever before, but there is little or no genuine fasting and intercessory prayer for the missionaries? What if we are holding our youth to the church, but the Holy Ghost...
is not being poured out upon them as the prophet promised? What if we do make two or three revival efforts a year, but a sin-killing, soul-stirring, heaven-sent revival never comes? Could the answers to these questions be found in the disturbing direction “c-o Self Side Nazarene Church”?

If the person who sent the letter to which I have referred in this article happens to read these words, please accept my thanks for a very interesting, helpful experience. I am sure that it was an insignificant mistake on your part—but God has helped me to use it for my soul’s profit. May God bless you.

CHRISTIAN VOCATION SERIES

God’s Promises Prove True*

By THORNTON S. WILEY

The Honorable Thornton S. Wiley served as mayor of the city of Ashland, Oregon, for sixteen years, having been a fruit grower and businessman prior to his public service. The Ashland Church of the Nazarene is one of the oldest in the Northwest, having been organized in 1905 under the direction of Dr. P. F. Bresee, and the Wileys have been members from the earliest days. Mr. Wiley was Sunday school superintendent of the Ashland church for many years, and served for over a quarter of a century consecutively as a member of the board of regents of Northwest Nazarene College.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherein ye are called, with all lowliness and meekness, with long-suffering, . . . (Ephesians 4:1-2); He hath shewed thee, O man, what is good; and what doth the Lord require of thee? . . . (Micah 6:8)

TO WALK IN THE LIGHT of these promises has been my aim in all the vocations of life. My occupations have been varied. For instance, as a young man I fired wood-burning locomotives on the railroad. I drove a team in San Francisco hauling debris in the cleanup period after the great earthquake and fire. This is a far cry from the mighty diesels that haul long trains over the great Siskiyou Mountains in southern Oregon, and the big trucks that travel our modern highways today. It is a changing world, but Jesus Christ is “the same yesterday, and to day, and for ever” (Hebrews 13:8).

I have been engaged in various business enterprises, and active in civic undertakings. Especially mentioning my service as a public official, I served on the city council for two years, and in 1932 I had the great honor to be chosen unanimously as a reform candidate for mayor of our city; was elected and served for sixteen years. This was during the great depression and World War II.

During depression days conditions were very bad. People were without work and the situation was often desperate. The city was able to provide employment to hundreds of our citizens with Federal aid, with work projects rated as some of the best in the state, saving our city thousands of dollars in worthwhile improvements in every department of the city.

World War II brought on many extra duties and problems incident to wartimes, such as rationing, selling of bonds, and committee work. During this time thousands of soldiers from nearby Camp White visited our city, creating a problem of entertainment and order.

The city had a very efficient police department, and laws were enforced with fairness and without fear or favor. State law enforcement officers stated we had the cleanest city in Oregon for law enforcement.

Rev. J. T. Little used to say that God never called anyone to be a failure who put God first in his life. The Bible speaks of the man whose delight is in “the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Psalms 1:23).

Joshua 1:8 tells us: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”

And again we read: “Let not mercy and truth forsake thee; bind them about thy neck: write them upon the table of thine heart: so shall thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones” (Proverbs 3:3-8).

I have put these promises to the test and have proved them to be true in every walk of life: as an orchardist, a public official, in various business undertakings, as a Sunday school superintendent, and in the various activities in the church.

*Article received, as requested, last December; Brother Wiley was killed in an automobile accident just a few weeks ago—on July 15.
The Folk on the Fringe

Every growing holiness church has two kinds of people in its orbit of influence. There is the hard core of those who carry the loads of responsibility and service. And there are the folk on the fringe. Paradoxically, the folk on the fringe can be the measure either of success or of failure.

For the folk on the fringe are, generally speaking, either on the way in or on the way out. Those on the way in are the measure of the church's effectiveness in reaching out into its community and drawing the needy toward its fold. Those on the way out are the measure of the church's failure to integrate and hold those who have felt the magnetism of its message of full salvation.

WE MAY therefore think of the folk on the fringe as either problem or promise. To the extent to which we can harden our hearts and reconcile ourselves to the loss of any soul for whom Christ died, they constitute a problem. Then the only real question is how to drive them off and get rid of them as expeditiously as possible. Generally that isn't hard to do, and there are some who seem to have cultivated the art pretty nearly to perfection.

But there is promise in the presence of the folk on the fringe. They are an immediate challenge to the church and its leadership. When once we see that human life never stands still and its relationships are never static, we sense the urgency of drawing more and more of the folk on the fringe into the hard core of responsibility and service. For if they are not drawn in, they will certainly be driven out.

To the degree that we are successful in bringing unchurched people into the circle of the church's influence, we will find among us those whose standards differ greatly from our own. If our attitude toward them creates a hurdle they must overcome we shall doubtless be guilty of shutting up the kingdom of Heaven against those who would enter in. On the other hand, if our attitude toward them constitutes an invitation to a new and better way of life, it may easily make the difference between deliverance and disaster, and even between heaven and hell.

HOW CAREFUL and Christlike we need to be at this point! My heart was stirred in reading recently the words of J. B. Chapman in the Herald of Holiness of May 26, 1926:

"And it also often occurs that in standing against worldliness in principle, preachers and people become needlessly offensive because of their exaggerated emphasis upon incidentals. There are some preachers who are splendid so long as they stay with the essentials of faith and practice, but who are unfit for children and youth to hear when they get off into tangents and 'dig 'em up' on particulars of dress and social practice. There is no more reason why a preacher should use salacious language than there is that yellow journalism should use it, and there is no reason why preachers and people should occupy themselves with the incidentals of dress and behaviour in such a way as to drive people away before they have heard the saving message of truth as it is in Jesus Christ."

These are strong words, but absolutely true; and we ignore them only to our sorrow and to the damage of those God has put under our care. If we take seriously what we have been saying about the urgency of evangelism, we will welcome the folk on the fringe as our promise for the future. They are the field we have to work, and will become part of the force with which we work as we bring them into the spiritual and dependable core at the center.

A Guideline for Ethics

One of history's greatest ethical teachers long ago suggested a rule for conduct which has the widest possible application. He called it "the categorical imperative." By the name, he simply meant that this is a command which permits no "if's" or "and's" or "but's." This is an order without exceptions. He gave it more than one statement, but in one of its forms it is, "Do nothing which you could not will should become the law of universal action."

Volumes have been written about this "categorical imperative." The point of this comment is that it shows the evil of making an exception for oneself. "I know this isn't the right thing to do, but, you see, this is different." Everyone knows it is wrong to lie. If lying were to become universal practice, people could not possibly live and work together. The practice is almost as widespread as humanity itself. "I know this isn't the right thing to do, but there are special circumstances in my case. I'm an exception."

Every thinking person knows that it is wrong to lie. If lying were to become universal practice, people could not possibly live and work together. The lie succeeds, if it does, only because most people tell the truth most of the time. So the alibi is, "I know it's wrong to lie; but, you see, this is different."

Everyone knows it is wrong to steal. If theft were to become universal, society would cease to exist.
Stealing is possible only because most people most of the time respect property rights. However it is often said, "Of course stealing is wrong; but this will not be missed. Sometime I'll bring it back."

So reason confirms what the Bible affirms—"Thou shalt not bear false witness"; "Thou shalt not steal." It is impossible for one reasonably to lie or steal, because falsehood and theft cannot be made a rule for all to follow. It is always wrong for one to make an exception for himself.

THINK OF THIS in relation to the church. "Certainly we ought to attend prayer meeting. It is the powerhouse of the church week. But I don't feel so well tonight, I've had extra things to do today. So I'll let the rest of them take care of the prayer meeting."

What finally happens, of course, is that so many leave to so few what all should do that finally it is not done. In one of the larger denominations, where the midweek service has been dropped entirely, two ministers were talking.

Said one, "I understand you discontinued your midweek service."

"Yes," replied the other, "about six months ago."

"Well," said the first, "how do the people feel about it?"

"Oh," his friend replied, "I expect they'll be plenty mad when they find out."

If there were no prayer meeting in your church, would you know about it? Would it make any difference to you?

Possible applications are too many to number. But put in the trite words of the old couplet, there is a tremendously searching ethical question in the lines:

What kind of a church would this church be if every member were just like me?

THE CHURCH AT WORK

EVANGELISM
EDWARD LAWTON, Secretary

At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith.

ALBANY
C. Wilson, Bath; T. Hall, Clifton Springs; F. Shaw, Coming; C. Cunningham, Elmira Calvary; C. Christopher, Lowville; L. Warner, N. Tonawanda; J. Tasker, Olean; B. Proser, Oswego; B. Waubdy, Rome; C. Baker, Syracuse Immanuel; J. Fox, Utica; B. Mason, Waverly.

BRITISH ISLES NORTH
A. Doherty, Irvine; A. Loun, Paisley.

CANADA ATLANTIC
R. Brooks, Stephenville.

CANADA WEST
D. Nicholas, Calgary South; H. Quam, Canmore; D. Hildie, Edmonton First; F. Hannah, Forest Lawn; R. Deasley, Rimby; E. Craig, Wapella.

MAINE
P. Rines, Auburn; R. Smith, Augusta; C. Patnode, Bethel; K. Smith, Bingham; C. Teal, Eliot; D. Webb, Houlton; W. Heughins, Mechanic Falls; F. Tinh, Skowhegan; C. Alexander, West Point.

NEBRASKA
F. Brickley, Beatrice; N. Bloom, Hastings; P. Deal, Sidney; W. Campbell, Valentine.

NEW ENGLAND

NEVADA-UTAH

NORTHEAST OKLAHOMA
C. Miller, Broken Arrow; R. Weather, Cushing; R. Lindley, Tulsa University; F. Stegall, Tulsa Valley View.

NORTHEASTERN INDIANA
J. Wine, Anderson First; W. Smith, Anderson, Ind. M. D.; C. Toney, Blountsville; W. Graeflin, Bluffton; K. Hawkins, Columbus City; L. Adams, Elkhart Grace; C. Templin, Ft. Wayne Nease; R. Ward, Goshen; C. Gunn, Muncie Burlington; A. Woodcock, Muncie First; F. Zurcher, Muncie No. Walnut; M. Bright, Muncie Forrest Park; B. Taylor, Olive Branch; T. Town, Parker; C. Russell, Peru Oakdale; J. Secor, Syracuse; M. Brown, Upland; R. Baker, Warren.

NORTHWESTERN OHIO
C. Sands, Archbold; E. Baker, Defiance; P. Pusey, Findlay Summit; M. Marini, Lima Grand; F. Stenger, Marysville; V. Jekotis, Springfield High; D. Lockwood, Toledo Sylvia; O. Harrison, Wausau; J. Dotson, Wren.

ROCKY MOUNTAIN
A. Miller, Butte; J. Bond, Casper; J. Burt, Lander; B. Kitchen, Livingston.

SOUTH DAKOTA
W. Hands, Rapid City.

SOUTHWESTERN OHIO
R. Allen, Aberdeen; L. Harbold, Amelia; V. Hurley, Batavia; E. Bennett, Bethel; G. Curtis, Brookville; F. Roddy, Dayton Alpha; G. Breeze, Dayton Central; R. Orner, Dayton Drexel; W. Poole, Dayton Knollwood; N. McNelly, Dayton Maryland; K. Grandy, Dayton Northridge; M. Snider, Dayton Radcliff; R. Taylor, Fairborn First; G. Mooreman, Ham. Tuley Rd.; R. Blanchard, Milford; G. Koch, Sardina; L. Watson, Springfield; W. Bridges, Wilmington.

WEST VIRGINIA
J. McLean, Alderson; C. Gray Jr., Beckley; E. Miley, Burnwell; F. Spiker, Chas. Northside; E. Hisom, Chas. Southeast; N. Sullivan, Chas. Valley Grove; A. Petty, Colliers; C. Harlen, Gap Mills; P. Heis, Glassow; F. Radcliffe, Grafton; W. Willis, Hamlin; R. Belcher, Hinton; H. Ward, Hurricane; H. Ross, Little Sandy; M. Provance, Logan; J. Shank, Jr., Marlinton; A. Kesec, Martinsburg; V. Davis, Mason town; R. Whitman, New Marl
Maine District Assembly

The third Maine District Assembly convened in Augusta, June 20. General Superintendent Williamson presided with efficiency, giving emphasis upon the anointing of the Holy Spirit. The comprehensive report of our district superintendent, Rev. J. C. Wagner, who is serving on an extended call, showed gains totaling $3,166,041. Twenty new churches were organized during the year, at Lincoln and Houlton; and a total of 273 new members were added, with a net gain of 116. The Sunday school showed a 5 percent increase in attendance, and a 10 percent increase in the number of those engaged in a youth program. The congregation of the district has increased; fourteen major building programs were completed; district-wide tithing campaign was conducted in February with encouraging results; a splendid lot has been purchased in Quincy, Massachusetts, upon which a new district parsonage is now under construction; and approximately $1,500 was spontaneously pledged by the ministers for churches to purchase furnishings for the district office which is being incorporated into the new parsonage.

The assembly climaxed with a moving ordination service, conducted by Dr. Lewis and Evangelist H. E. Hestrom, with the presence of the Holy Spirit was manifest throughout the week, with many souls finding victory at the altar of prayer.—D. R. Hardt, Reporter.

North Dakota District Assembly

Dr. V. H. Lewis, general superintendent, ably presided over the forty-fifth annual assembly of the North Dakota District, June 27 and 28.

District Superintendent Harry F. Taplin, who completed his fourth year in office, was given a three-year extended call. Mrs. Ruth E. Foat was elected to elder’s orders, and the credentials of Lyle L. and Carol Inez Spicer, elders coming from the Salvation Army, were recognized.

Rev. Melvin Carlson was re-elected district secretary, and Marvin Gebhardt, district treasurer. Delegates elected to the General Assembly were: Rev. F. Taplin and David E. Figg, ministerial; Virgil Arndts and Marvin Gebhardt, laymen.

In the conventions preceding the assembly, Mrs. Harry F. Taplin was re-elected district N.F.M.S. president, and Rev. D. L. Runyon was elected to succeed Rev. Claire W. Kern, who had served for the past eight years as district N.Y.P.S. president. Rev. Ray R. Glenn was re-elected as chairman of the district church school board.

Dr. Lewis and Evangelist H. E. Hegstrom were the speakers for the family camp in connection with the conventions and assembly, with Don and Helen Kelly in charge of the music, and Mrs. D. J. McGilvra as the children’s worker. The Lord richly blessed the work of these workers, and the presence of the Holy Spirit was manifest throughout the week, with many souls finding victory at the altar of prayer.—D. E. Foe, Reporter.

Canada West District Assembly

The Canada West District moves forward for God, as attested by reports at the fifteenth annual assembly held at Calgary First Church. July 4 and 5, Dr. Hugh C. Benner presided, and under his anointed preaching and wise direction the sessions were rich in blessing.

Giving his third report as district superintendent, Rev. Herman L. G. Smith revealed some good gains: net membership gain, 123; 3 new churches organized, one being the first in the Northwest Territories at Fort Smith, with Rev. Dalton Marsten as pastor; and the district is again a “10 per cent” district for world evangelism, with $51,750 given for foreign missions. Subsidy to home missions, and $22,654 to Canadian Nazarene College. Total giving was $491,000 for a per capita figure of $159.

District Activities

Canada Atlantic District Assembly

The twentieth annual assembly of the Canada Atlantic District was held in Summerside, Prince Edward Island, June 20 and 21. Dr. Flardy C. Benner presided, with efficiency, yet with emphasis upon the anointing of the Holy Spirit. Mrs. Ruth E. Foat was re-elected as district president. Rev. R. F. Woods, district superintendent, gave an excellent report that rang with challenge. Increases in membership and finances were encouraging, and of particular interest were the new church buildings that have been or are in the process of being erected. A new camp location is being developed that will be a wonderful asset to the district in the years to come.

Rev. W. C. Wilcox was appointed to St. John’s, Newfoundland, and an offering of over five hundred dollars was received to assist him.

Ray J. Lewis, pastor from Dartmouth, N.S., received elder’s orders in an impressive service on Friday night.

The Canada Atlantic District received a new vision of the need for presenting scriptural holiness in these eastern provinces of Canada.—A. Percy Rainey, Reporter.

Attest Your COLLEGE CONFERENCE ON EVANGELISM

EASTERN NAZARENE COLLEGE


Special Workers:
Dr. Samuel Young
Dr. Edward Lawlor

PASADENA COLLEGE


Special Workers:
Dr. Hardy C. Powers
Dr. Edward Lawlor

Canada West District Assembly
West Virginia District Assembly and Camp

Reports of numerical and financial increases as well as spiritual progress highlighted the sessions of the twenty-fourth annual assembly of the West Virginia District. July 4 to 6, at the district center. Dr. V. A. Lewis presided and stirred the hearts of West Virginia Nazarenes with his tremendous messages and warmth of spirit in guiding the assembly sessions.

Dr. H. Harvey Hendershot, our beloved district superintendent, brought a stimulating report: total raised for all purposes during the year reached a record high of $1,028,152, of which $90,130 went to general interests; church membership showed an increase of 739 by profession of faith, bringing the total to 8,911; Sunday school enrollment reached nearly 20,000 with an average attendance of 11,172; and 3 new churches were organized during the year.

District officers elected: Rev. John R. Browning, secretary; Rev. John W. May, treasurer; advisory board—John W. May, Earl Hisson, Jr., J. C. Rushing, ministerial; D. D. Robinson, R. A. Sisson, and Thomas James, laymen.

In the pre-assembley conventions, Mrs. O. C. Rushing, R. A. Sisson, and Rev. Jack Archer were overwhelmingly re-elected presidents of the district N.F.M.S. and N.Y.P.S. P.S. respectively; and Rev. John Lay will again serve as district church school board chairman.


In the impressive service conducted by Dr. Lewis, three men were ordained as elders—James Withrow, Bernard Bowers, and Virgil Radcliffe; and, coming from another denomination, the elder's orders of Rev. Curtis Cox, Rev. Fred Thomas, and Professor Paul Qualls. Hundreds of people sought and found spiritual help from God during the week-long camp.—John J. Hancock, Reporter.

Southwestern Ohio District Assembly

The fourth annual assembly of the Southwestern Ohio District convened at the District Center, July 4 and 5. Dr. V. H. Lewis presided, and stirred the hearts of the Nazarenes with his tremendous messages and warmth of spirit in guiding the assembly sessions.

The report of District Superintendent M. E. Clay was one of victory and advancement. With 77 churches, a membership of 7,597 was reported, a total gain of 778, of which 512 were by profession of faith. Also $1,252,247 was raised as total all purposes with $103,530 given for world-wide missions; 23 churches made the “10 per cent” honor roll, and 18 made the “Evangelism” honor roll. The Sunday school average was 921, the highest in the history of one of our churches, Winson Park, was organized.

No vote was taken, since Brother Clay is setting on an extended call. In the convention preceding the assembly Mrs. Clay was elected president of N.F.M.S. by an unanimous vote. In appreciation of the Clay's and their consecrated leadership, a love gift offering was received to help them in making the needed mission field there. To date the offering has reached $2,700.


In the impressive service following the ordinations as elders—Glenn Curtis, Leslie E. Goodwin, Gary T. Koch, and Raymond Omer; and the elder’s orders of Verla M. Wood and Willbur D. Phillips from sister denominations were recognized.—Kenneth J. Grandy, Reporter.

Cape Verde District Assembly

"Be Ye Holy" was the theme of the twelfth Cape Verde District Assembly held in Praia, June 17 to 23. The Lord blessed our national pastors as they brought the morning devotional messages on various phases of this theme. The results of this life of holiness were apparent in the annual reports of victories won in each of the thirteen churches.

We gratefully appreciated the beautiful, four-part harmony of the assembly choir, composed of five dedicated young people from St. Vincent and Praia. There were shouts of victory and spontaneous testimonies.

The afternoon sessions were dedicated to convention labor. In the Sunday school convention, District President Eudo Almeida presented shields to the schools with the highest gains in attendance, Ruo Vista, for offering; S. Maria and Sal; and Bibles in text, respectively. In the missionary convention, President M. Teresa Sa Nogueira gave a colorful talk to each of the six "sir" societies. After an interesting program the district young people's president, Rev. Eudo Almeida, presented the N.Y.P.S. trophy to the Praia society, which had shown the greatest gains.

No one present will forget the presence of the Holy Spirit in the service on prayer and fasting day. The altar filled with pastors, laymen, and missionaries, thanking God for His presence, and the service turned into an old-time "love feast"—differences forgotten, words of appreciation spoken, and vows to God renewed.

Hearts were well prepared to accept the goals for the coming year as set forth in the annual report of Superintendent S. C. Gay, as he urged us to work together to win one thousand souls for Christ during this assembly year.

On the closing Sunday evening the church was filled to capacity for the falliculize service. The Baptist Bible College was represented. Hearts were stirred by Brother Gay's challenge, and at the close two young men students received their first preacher's license. God is still working in the Cape Verde Islands.—G. Hinck, Reporter.

Northeastern Indiana District Assembly

Dr. V. H. Lewis presided at the twenty-first annual assembly of the Northeastern Indiana District, July 9 through 11, with grace and dignity.

District Superintendent Paul Updike reported 2 new churches organized during the year—Syracuse, Peru Oakdale, and Chesterfield; 495 members added by profession of faith; and the Sunday school average reached 10,759 with an enrollment of 20,736. One out of every 50 persons in Northeastern Indiana is enrolled in a Nazarene Sunday school.

Six thousand new people were converted to Christ, and $1,825,004 was raised for all purposes, with $158,097 paid to the General Budget and specials. This makes Northeastern Indiana more than a "10 per cent" district, with the distinction of being the only district that has reached this goal since its beginning.

Dr. Updike was returned as district superintendent for a three-year term, and a splendid love offering of over $1,300 was given to the Updikes.


In an impressive service on Thursday evening David E. Whitehead, John
THE LOCAL CHURCHES

Canon City, Colorado—Lincoln Park Church was two years old on July 9. The church property is paid for and the budget has been paid. The church is now in a condition to move from their present location to the new building. The services are held in the new building.

Evangelist F. H. Davis write: "Due to a change, I have a revival date open in January of 1962. Anyone interested in this date may write me at my home address, P.O. Box 929, Vian, Oklahoma.

Evangelist W. M. McGuire writes that he has left the field of evangelism, and is now pastoring the church in Atchison, Kansas.

Sunday School Evangelists Clyde and Lois Potter report: "Our spring tour, which took us through thirty-five states, was a success. The Sunday school crowds went down to the city of the dead. We have added some new churches to our circuit and our Sunday school classes are growing.

Evangelist C. R. Harnett reports: "Recent revival meetings have been held in Dublin, Georgia; Hialeah, Florida; Rentonville, Arkansas; Hurricane, West Virginia; Albany, Georgia; Grenada, Mississippi; and at Coshocton, Ohio. We enjoyed working with these fine pastors—Rev. Herman Ward, Rev. H. G. Snellgrove, Rev. David Sanders, and Rev. W. E. Zimmerman, and the good laity of the areas."
ings, giving souls at the altar, and new members added to the churches.”

Rev. Billy Karanick writes that, after pastoring the church in Bonifay, Florida, for almost three years, he has accepted a unanimous call to the church in Dadeville, Alabama.

Rev. Paul E. Huddle writes: “Recently I resigned my pastorate to enter the evangelistic field. I have pastored churches on the Illinois and Wisconsin circuits for the past eighteen years. I shall be glad to go as the Lord may lead, and I will be in some of the time and supply special singing and music, along with my preaching. Write me, Route 1, Urbana, Illinois.”

Beckley, West Virginia—First Church recently enjoyed an old-fashioned revival with Evangelist Russell Bowman, who was used of God in a wonderful way. The church was edified by his Spirit-anointed message on second blessing holiness. The revival reached a harvest of souls with new families being won to God and the church, giving an increase of 12 per cent membership, with fourteen received by profession of faith. Our people are encouraged, and the church is united in our efforts to build the kingdom.—Carl W. Gray, Jr., Pastor.

Pastor W. E. (Bill) Varian reports: “It has been my privilege to pastor the church in Howell, Michigan, for nearly seven years. The church was organized in 1886. The church has a membership of 55, and the average attendance was 45 in 1956. These have been wonderful years, because of our fine laymen. We have seen the Sunday school grow from 260 to a high of 336; finances increased from $25,000 a year to $13,000, and we have received 117 members during our ministry here. They have privileged us with a trip throughout the Holy Land, and our wonderful expressions of love. After our pilgrimage, we then had a homecoming day for us, with an attendance of 525, establishing a new record. We are now beginning our ministry in the heat of the year, and feel that it is God’s will for us.”

“SHOWERS of BLESSING” Program Schedule

August 25—"Blessings in Disguise" by Dallas Baggett (featuring music by Northwest Nazarene College)

September 1—"God’s Will for You," by Dallas Baggett

September 8—"Listen or Lose," by Russell Wellman (featuring music by Pasadena College)

However we look at this experience, we are faced with a problem. If Abraham knew God would not hold him to the final killing of Isaac, there was no test involved. If he did not believe this, he had an erroneous concept of the character of God. Either God was acting insincerely or Abraham was due for a new revelation of God. From the Bible it seems we learn that man’s understanding of God came gradually as he was able to receive God’s revelation of himself. It is on this basis that we claim Jesus is to be the highest personal revelation of God. It is therefore evident that Abraham, in the far-off day before any Biblical revelation had been given, believed that God was requiring the sacrifice of life, even that of a child, as atonement for sin. He started for Moriah to take the life of his son in strict obedience to what he believed God required of him as a religious man. The test of this faith came when he raised his knife for the kill.

Abraham was living in the belief that he was destined to be the father of a family, even a nation. What of this if Isaac were killed? The two things just didn’t add up. And then the light dawned—God could not be the kind of God who would require the sacrifice of life, even that of a child. He still was able to believe in God when God was asking him to commit an immoral act.

REv. LILLIE HENDERSON

Lillie Henderson was born in England on September 21, 1872. At the age of four she was separated from her parents and sent to live with foster parents in Canada. She entered the United States June of 1901 and became a citizen later that same year.

On February 8, 1903, she was united in marriage to Rev. D. Rand Pierce. Hundreds of souls were won for the Kingdom through their ministry together. Mrs. Henderson preceded her in death.

REV. E. ARTHUR LEWIS

E. Arthur Lewis was born August 22, 1888, in St. Joseph, Missouri. He was married to Miss Louisa Mathews in 1910, and they were married in 1912. They were active missionaries in Argentina from 1914 to 1926. Upon return to America, they pastored the church in Chicago, Illinois, and were active in the work of the Council of Religious Education, and is used by its permission.

Deaths

REV. ERNEST EUGENE RUSSELL

Ernest Eugene Russell was born May 27, 1897, at Okolona, Arkansas. He was called to the ministry in 1913, while pastoring at Conley Minnesota. He attended John Fletcher College at University Park, Oklahoma, and was licensed to preach by the Church of the Nazarene in 1922, and pastored churches at Climbing Hill, Pearson, and Cedar Rapids, Iowa; Fergus Falls and Minneapolis Russell Avenue, Minnesota; and Eau Claire and Bristol, Wisconsin. He was married to Ethel Stevens on September 20, 1921. This union of 42 years was blessed with five children. Three of these children were born to a daughter and one son: Mrs. Clair A. Sherry, of Cortland, New York; Mrs. Wilma R. Range (Ruth), of Minneapolis, Minnesota; and O. Eugene Russell of Denver, Colorado, Education.

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Directories
GENERAL SUPERINTENDENTS

HARDY C. POWERS:

North Arkansas..................................September 25 and 26
South Carolina .................................September 11 and 12

V. H. LEWIS:

South Arkansas .................................September 18 and 19
Southeast Oklahoma ............................September
North Carolina ....................................September 18 and 19

C. B. WILLIAMSON:

Louisiana,....................................August 28 and 29

SAUL MEYER:

South Carolina .................................September 11 and 12
North Carolina ....................................September 18 and 19
Southwest Oklahoma ............................September 25 and 26

V. H. LEWIS:

Kansas City,....................................August 28 and 29

District Assembly Information
MINNESOTA, August 27 and 28, at the Lake Koshkonong Assembly Grounds, Paynesville, Minnesota (2 miles southwest of Paynesville on Lake Koronial.
General Superintendent Powers. (S.S. convention, August 27; N.Y.P.S. convention, August 28; N.F.M.S. convention, August 29.)

KANSAS CITY, August 28 and 29, at First Church of the Nazarene, 6401 Rockhill Road, Kansas City, Missouri. Rev. C. Win. Ellwanger, pastor. General Superintendent Williamson. (S.S. convention August 28; N.F.M.S. convention, August 27.)

LOUISIANA, August 28 and 29, at the District Center, Highway 21, Pineville, Louisiana. Rev. Don Page, 1705 Henry St., Pineville, pastor. General Superintendent Williams. (S.S. convention August 28; N.F.M.S. convention, August 27.)

SOUTHEAST OKLAHOMA, September 4 and 5, at First Church, 610 W. Ninth St., Ada, Oklahoma. Rev. C. B. Cox, pastor. (General Superintendent Vonderpool.

WEDDING BELLS
Miss Anna Moore and Carroll Lee lies, both of Miss Linda Jean Kuka of Havre, Montana, and Eddie Lee Brown of the groom, officiating.

BORN
--to Mr. and Mrs. Lyle Derby of Kingsburg, California, a son, David Walter, on July 16.
--to Noel and Sarah (Rogers) Edwards of Peeks-kill, N.Y., a son, David, on September 7, to Mr. and Mrs. Edward T. Edwards, officiating.
--to Bill and Tawnya (Gilbrath) Irwin of Tulahoma, Tennessee, a son, William Clyde II, on July 16.

SPECIAL PRAYER REQUESTED
--by a Christian friend in Pennsylvania for an undeserved husband and three children, a home situation that is strained, and who requests prayers for a change in the husband's situation.
--by a brother in Indiana for the health of a friend and his family.

AUGUST 21, 1963

Conducted by W. J. PARKISE Editor

I heard a man make the statement that he didn't feel we could be completely sanctified in this life, the reason being that we sometimes get discouraged. Is this inconsistent with entire sanctification?

No. Peter said that those who are kept by the power of God through faith unto salvation ready to be revealed in the last time might still “for a season, if need be,” find themselves “in heaviness through manifold temptations” (I Peter 1:5-9).

It rather sounds as if this man is resorting to the familiar expedient of denying the doctrine of entire sanctification by defining it in his own impossible terms. There are those who define sin in such inclusive terms as to make it virtually synonymous with humanity or with life in the earthly sphere, and who argue from this that no one can be free from sin in this life. This is the “fallacy of definition.”

If we define sin in such terms that we do not deny the truth of I John 3:9 (“Whosoever is born of God doth not commit sin”), and of I John 1:7 (“the blood of Jesus Christ his Son cleanseth us from all sin”), the supposed difficulty disappears.

What does I Peter 4:6 mean?

The verse reads: “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

The verse has been understood in three ways: (1) the dead are those who are dead in trespasses and sins; (2) the dead are those who heard the gospel when they were alive; (3) the dead are those who died before Christ came to earth; and in connection with I Peter 3:19, this means that Christ proclaimed His victory over sin to those in the place of the dead, from which He then led the righteous (Ephesians 4:8-10) to heaven.

If Peter meant that this is a very difficult verse, any one of these three helps to make sense. I lean toward the third.

What kind of policy should a church have toward a church member who makes a good salary, yet does not pay any tithe and gives little in offerings into the church? Yet year after year this man seeks and gains placement on the church board, and serves on building and improvement committees, always advocating a heavy spending program. What about such a member serving as church treasurer? Should a pastor be acquainted with the contributions habits of his members?

Well, if I knew of such a case, I wouldn’t vote for him to be a member of the board; and if I were on the board, I wouldn’t vote to elect him treasurer. Most of us have too high a regard for consistency to smile on such a situation. On the other hand, I wouldn’t want to decide on the basis of gossip about the qualifications of a fellow church member. Information of this sort is not generally available to members of the congregation, and the brother may be giving more than you know.

If the disciples received the Holy Ghost at Pentecost, then what does John 20:22 refer to?

The verse reads: “And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost.” There are those who hold that this was a promise of what was fulfilled at Pentecost. Others believe, I think with more reason, that the ingathering of the Spirit at this time was what we should now call being “born of the Spirit” or regeneration, as contrasted with what happened at Pentecost, the bestowment of the baptism or fullness of the Spirit.

In my years as pastor, I never attempted to find out much about any church member or church family was contributing, or how much one’s income was. However, I know some pastors feel that, since stewardship is directly related to spiritual welfare, it is as important for them to know about their members’ giving habits as it is to know about their devotional habits. All would certainly agree, however, that such information is a matter of professional confidence and under no circumstances should it be shared with others.

August 21, 1963 • (517) 17
Smeo's Eye Operation

Dr. Roy E. Smeo, secretary since 1918 of Nazarene Home Missions, was in and out of the hospital before many of his friends knew anything about it. On August 1 he underwent an operation for removal of a cataract in the left eye. He went home a few days later to recuperate. His address: 3827 First Seventy-first Terrace, Kansas City, Missouri. If all goes well, he plans to have the right eye operated upon in about six months.

Song Writer Goes Home

Rev. Paul S. Hill, colorful worship of the Cross in the early days of our church in the East, died at the home of his birth in Burke, N.Y., on July 26. He was seventy-nine. Burial was beside the grave of his wife at Bloomington, N.Y., with Rev. Homer M. Smith, Endicott, officiating.

Mr. Hill was a preacher, poet, theologian, and song writer. A close friend to the late Dr. Orton Wile, Mr. Hill served as reader at Wile's manuscript on systematic theology. He lived a Malome and was active on the Albany District.

One of his better-known hymns was “Even Me.” The opening words: “Angels, touch again your golden strings...”

Martin to Nashville

Rev. T. E. (Ted) Martin, pastor of the First Church of the Nazarene in Quincy, Massachusetts, “college church” of E.N.C., since 1959, has accepted a call to pastor the First Church of the Nazarene in Nashville. He succeeds Dr. William Grathouse, who will assume the presidency of Trevecca Nazarene College on September 1.

Mrs. Updike at Home

Mrs. Paul Updike, wife of Dr. Paul Updike, head of the Northeast Indiana District, went home from the hospital in early August and is reported as “doing quite well.” Her husband said: “She has surprised the doctors and has had hardly any sickness that one would expect. Her testimony has been a blessing to many. She is committed to the will of the Lord and we are depending on God and the prayers of the church.” The family home is at 840 Kem Road, Marion, Indiana.

Our Moving Nazarenes

A new mailing piece plus the cooperation of Nazarene pastors and laymen brought information last month on a record number of 208 moving Nazarene families, or about 1,000 persons, whose new addresses were sent on to the nearest Nazarene church. Dr. Edward Lawlor, evangelism secretary, said this was an increase of about 80 per cent over the preceding month.

Mom and Dad to 250

Mr. and Mrs. Arthur McFall, members of First Church in Peoria, Illinois, have been Dad and Mom to nearly 250 children who were cared for in their home while awaiting adoption. Their work started in 1917. The Peoria newspaper did a feature article about the McFalls on their thirteenth wedding anniversary recently. The reporter interviewed their neighbors, who said the McFalls were ideally suited for giving this special care. Said one: “The McFalls are wonderful people who are overflowing with love.”

Personal Mention

Rev. Donald C. Moore, Sacramento Arden Church, to Seattle First Church succeeding Rev. Roy J. Yieder, new leader of Canada Pacific... Rev. D. Lee Allison, Versailles, Kentucky, has joined the faculty at State College, Florence, Alabama... Dr. W. D. McGraw re-elected to a three-year term as superintendent of Oregon Pacific District.
1 Grand Junction, Colorado, Nazarenes entered a float in the city parade on the occasion of the selection of Grand Junction as an "All-America City." The theme of the parade was, "How We Live in Grand Junction," and the Nazarene float emphasized the relationship between work, play, and worship. It is a church full of children with various types of work and play portrayed around the edges. Rev. Ray Hawkins is the pastor.

2 An unusual class of graduates from Pasadena Academy includes Elwood Prescott, son of Rev. and Mrs. Lyle Prescott, missionaries to the Virgin Islands; David Penn, son of Rev. and Mrs. Joseph Penn, missionaries to Swaziland; Donna Ragains, daughter of Rev. and Mrs. Louis Ragains, missionaries to Nicaragua; and two graduates who are natives of Ensenada, Mexico. Pictured with the class are Dr. O. J. Finch, president of Pasadena College (center), Mrs. Frances Shannon, class sponsor (front left), and Mrs. Mildred Nash, Director of Pasadena Academy (front right).

3 Veteran Nazarene missionary and linguistic expert, Dr. William Sedat, right, discusses with Dr. Dean S. Collins, executive secretary of the Western and Pacific Region of the American Bible Society, the Kekehi New Testament which Dr. Collins holds in his hands while Rev. Sedat points to Coban, Alta Verapaz, Guatemala, where the translating was done. Rev. Sedat was in Pasadena to visit his children, John and Jean (twins), who were among the 204 graduates of Pasadena College, and to receive from his Alma Mater the honorary degree of Doctor of Letters.

4 Mr. M. K. Bingham, seated center, presents a deed to a farm worth $75,000 to Rev. Raymond W. Hum, seated left, district superintendent of the Abilene District. The value represented is to become part of the district loan fund in which Mr. and Mrs. Bingham now have a total of $100,000. Seated right is Rev. Milton Poole, secretary of the home mission board and pastor of Lubbock, Texas, First Church of the Nazarene. Standing left to right are Mr. Raman Chandler, farmer-rancher from Dalhart, Texas; Mr. Lee Burgner, businessman; and Pastors William Dorough of Big Spring and Wayne Gash of Abilene First, all members of the home mission board.
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