Herald of HOLINESS

Official Organ of the Church of the Nazarene
parents are automatically Christians because of that relationship. They must be won to the Lord as well as to the church. They must be introduced to the Lord God of their fathers. We must teach them thoroughly and lead them carefully into the Canaan land of perfect love until their testimonies reveal the faith of their fathers is their faith also.

If we are to be effective as a vital spiritual force in the next generation, then our young people, coming up through the church, must come eventually to the place where the joy of the Lord is their strength. The pastor and the church must consider their obligation unfinished until this is accomplished. We cannot inherit our religion from our parents. Each of us must be born again. Each of us must offer up his Isaac and be sanctified wholly. Each of us must live the disciplined life with clean hands and a pure heart before the Lord. Only then may we claim to be sons and daughters of the Lord.

MY SUBJECT is not meant to be a facetious, or irreverent, remark. Approximately one-third of our church membership have been members less than five years. This means that, in addition to new people won to the Lord, the children of Nazarene parents are also coming into church membership. This is as it should be.

The task of assimilation is ever with us. We must not take it for granted that children of Nazarene

General Superintendent Powers
HUMAN INGENUITY has made amazing progress in harnessing the forces of nature to intricate machines of infinitesimal precision. Life is rapidly becoming "robotized." Man can stand aside and watch the functioning of mechanical "brains" spewing out data in a few seconds which would consume many man-hours with nothing with which to work but pencil and mental concentration. Our scientists are working frantically to find substitutes for the expenditure of human energy. Where do we stop? Have we not gone overboard when we must have electric seat adjusters in our cars to spare us the agony of a forward lurch in the driver's seat? Must we now have electric toothbrushes to deliver us from the awful drudgery of pushing and pulling a toothbrush?

When automation invades the church we may be "blessed" with devices to assist us in rising to sing or pray, and then gently reseat us. It might help to install an automatic device to "turn off" the preacher at 11:50 a.m. Our electric toothbrush manufacturers may supply us with electric handshakers for the pastor to use at the church door!

But with this overwhelming invasion of automation into modern living is it not possible that it may have a dire effect upon the spiritual life of modern Christians? Indeed, it would seem that there are some indications that it is already having a paralyzing effect upon some church members, having gotten into the area of our theology.

Our doctrinal emphasis upon entire sanctification by which the carnal nature, or original sin, is eradicated may suggest certain deadly and erroneous connotations. Two trips to the altar and you are in the chariot of grace. Set the accelerator, go into high gear, and heaven's the next stop! Two trips to the altar provide no unconditional guarantee of final perseverance—a through ticket to heaven. The Christian life is not like that. There is absolutely no such thing as spiritual automation.

The experience of sanctification does not make us automatically "sin-proof." It is one thing to be filled with the Spirit and quite another thing to walk in the Spirit. Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: . . ." St. Paul wrote to the Galatians, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (5:16). Holiness does not dehumanize us. Sanctified people may be tempted, and they may fall.

Our only security lies in a progressive discipleship. The Apostle Peter (II Peter 1:5-10) exhorts us to "add to," and concludes with, "If ye do these things, ye shall never fall." But it is sheer presumption to think that we are secure if we do not "do these things." There are no spiritual accidents. Christians do not go down suddenly. Spiritual casualties generally result from a slow leak. There is a gradual encroachment of evil rendering one unconsciously weak until, caught off guard, he is
floated by a sudden gust of temptation. How apropos the warning in Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" ("run out as leaking vessels" —margin).

God has placed many warnings along the pathway of the Christian life. To be heedless of them is to expose our souls to grave peril. Baseless presumption is deadly. To reason that because we are sanctified we can do no wrong, the carnal nature being dead, therefore whatever we do must of necessity be right, is to open wide the door of temptation. A layman on the eve of a revival said, in his testimony, "We have grown cold and indifferent—no, we cannot admit that; for if we do, we admit sin, and we cannot sin because we are sanctified." This type of reasoning has in it the seeds of damnation. We are not necessarily sanctified now because we were sanctified on a certain day of a certain year. We are sanctified now only as we are in conscious communion with Jesus Christ through obedience, and as we daily "walk in the Spirit."

We retain our sanctified experience only as we abide in Christ. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Hebrews 3:6). "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (v. 11). "And ye, . . . hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if we continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which we have heard" (Colossians 1:21-23).

Spiritual automation? Deception! Danger? Always! Safety? Absolute if we walk in the Spirit. Watch the red warning lights. Heed the danger signals. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11).

WE HAVE OFTEN HEARD the exhortation of Dr. P. F. Bresee, "Get the glory down!" By this Dr. Bresee meant that we should keep the Holy Spirit's presence in our midst. But Dr. Bresee also would have us recognize that if we "get the glory down" a spirit of rejoicing will be the corporate and private lives of our people. For such a crown Paul spoke when he said, "Where the Spirit of the Lord is, there is rejoycing of the holiness people?" Perhaps those who ask the question are critical of the holiness churches and try to find fault at this point. But often this question has been asked in all sincerity. And should not we ask this question of ourselves and evaluate our services, and note the fact of, or lack of, fervor and genuine rejoicing in the corporate and private lives of our people?

If we find that in the past we were extreme in the free expression of our religious emotions (which assertion is subject to some serious question), do we now find that we may have become too "sophisticated and stilled" in our expression of the liberty we have been given through the Holy Spirit? Paul said, "Where the Spirit of the Lord is, there is a corruptible crown: but we an incorruptible" (I Corinthians 9:25).

The Cover . . .

The Smoky Mountains of North Carolina and Tennessee provide some of America's most beautiful natural scenery. Laurel such as grows here was used in Bible times to weave the crowns with which victors were crowned. Of such a crown Paul spoke when he said, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Corinthians 9:25).
libel l>" 1 ,1 1  Coiitluans a: 17). Perhaps we do
need to ask ourselves, Are we as joyous in the Lord
as we were at one timer II wc find that we are
not, the reason could be that either we are not
doing the full will of Cod or we are not allowing
the Holy Spirit to operate in our midst and in our
souls as He would like.

The writer is not advocating emotion for emo­
tion's sake nor that we seek a superficial emotional­
ism. Certainly wc cannot "work up" a blessing
from God, nor have genuine rejoicing without pos­
sessing the indwelling of the Holy Spirit. But the
writer is pleading for allowing Holy Spirit-directed
expression of thanksgiving of the soul, whether it
be in the corporate worship of the church or in
the private, everyday walk of the sanctified man
with his Lord; the giving place for the overflow­
ing of the "well of water" (John 1:11) of the soul.

Let us "keep the glory down." For if we do, our
lives and churches will be filled with rejoicing.
May our beloved denomination always retain this
important characteristic, not merely as a landmark
by which to identify our church, nor as a tradition,
but because it is vital to spiritual life. "Rejoice in
the Lord alway: and again 1  say, Rejoice" (Philip­
ians 4:4).

I Was the Loser

"GO AND PRAY!" How often have we heard a
still, small voice telling us to do just that? How
often have we felt this urge?

"Go and pray!" the voice urged.

"Just as soon as I finish the dishes," I answered
persuasively. "Then I'll go."

"Go and pray!" the voice urged again.

"Yes, just as soon as I finish the dishes," I re­
p lied.

Then the phone rang.

"I must answer it," I told that little voice, ex
cusing myself.

Over the phone I gave her the list of ingredients
and instructions. We visited awhile.

After that a remembrance crossed my mind. I
was to go to my closet and pray. But now it was too
late! The burden I once felt had vanished. The
necessity I sensed several minutes before had been
squeezed. The urge was not the same.

Sad!y realized a blessing had been lost. The
measure of a few minutes in His presence had been
squeezed. The special occasion which
could have been mine was relinquished because I
failed to answer the call—to accept His invitation.

I was the loser!—PAULINE E. SPRAY, Benton Har­
bor, Michigan.

THE CRIMSON STREAM

By MERRILL G. BASSLER

THE EPISODE TO THE HEBREWS affords us
entrance into the most holy place of the mysteries
of redemption. While we stand with bowed heads
before the Blood-sprinkled mercy seat of our Lord
Jesus Christ our hearts are stirred with wonder,
awe, and amazement. We see written, as it were, in
letters of fire: "Without shedding of blood is no
remission" (Hebrews 9:22).

Let us reflect upon the horror and gravity of the
disease of sin as suggested by these words. If a dear
one of ours were desperately ill and the attending
doctor, a renowned specialist in the field of medi­
cine, after careful examination and consultation,
perhaps with a number of other physicians, were
to inform us that the only hope for the sick per­
person was a blood transfusion of the rarest of all
types of blood, or the bringing from a great dis­
tance by jet airplane of a costly serum, we would
then realize the seriousness of this condition.

Just so God Almighty, after careful diagnosis of
the condition of humanity, has pronounced in
solemn tones that there is only one hope, and that
it is an application of the blood of His only be­
gotten Son, Jesus Christ.

It is only natural, in cases of illness, that cheaper
remedies are tried first. When these prove unavail­
ning and the condition of the patient worsens, then,
in desperation, we are ready to make any sacrifice,
even to the point of utter bankruptcy, to secure
some medicine that will cure the disease and save
the life of that loved friend or member of our
family.

Down through the centuries of history the hu­
m an race has tried multiplied thousands of nos­
tums and cure alls for the appalling disease of sin,
only to discover that all of them are "quack" reme­
dies. God's final word in the matter is that there
is only one cure for the disease of sin and that is
the precious blood of Jesus applied to the heart by
the "hyssop" of faith.

Notice again the absolute necessity of the Blood.
The ancient law of the Old Testament economy
required it. The only approach to a holy God af-
lorded the individual sinner was as he came before God with a blood sacrifice to be offered in his stead. Thus he acknowledged the fact that he was a guilty sinner worthy of nothing but eternal death. As he placed his hand upon the head of the animal to be offered for him, by faith he claimed (although at the time not sensing the full import and significance of what he was doing) the substitutionary death of God's slain Lamb, Jesus, to atone for his sins.

Not only did the law require the shedding of blood, but also the justice and righteousness of God demanded it. Hear the voice of God in the words of the ancient prophet: “The soul that sin­neth, it shall die” (Ezekiel 18:4). In this sentence of death for the sinner the Apostle Paul agrees when he declared in Romans 6:23, “The wages of sin is death.” Either the sinner must die himself, or a satisfactory substitute must be found to die in his stead. Jesus Christ is that only satisfactory and all-sufficient Substitute.

A vital principle of Old Testament law was, “The life of the flesh is in the blood” (Leviticus 17:11). This explains the unspeakable merits of the blood of Jesus, for His shed blood represents the giving up of His life to atone for sin.

And so, by the infinite altar of Cain, the world’s devotee of a bloodless religion—in the dying groans of the first-born of Egypt, by the gory sacrifices of the old economy, by the crimson cross of Christ, and by the fearful failures of worldly-wise men of today to achieve their salvation in any other way, I see it: “Without shedding of blood is no remission.”

I hear it in the crashing thunders and crumbling worlds of judgment day, and mingling with the fearful groans of the eternally lost through the in­sufferable ages unending: “Without shedding of blood is no remission.”

When you and I travel on trains, the conductor is not primarily interested in whether we are rich or poor, educated or illiterate. He is concerned with only one thing, and that is that we have in our possession a ticket that entitles us to ride that train.

The blood of Jesus Christ applied to the human heart by penitential faith is mankind’s only ticket from earth to heaven. My friend, do you have that ticket today?

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ANSWERED PRAYER is a multicolored, glowing thing. It is filled with the wonder of the finite communing with the Infinite and thereby bringing a change in a finite world—and in finite plans. For the beauty of answered prayer is that God does not always say, “Yes.”

I am deeply grateful for the many times that God has answered my prayers in the affirmative and bestowed bountiful blessings upon my life—often times in more lavish measure than I had dared to ask.

But no less thankful am I for the prayers to which God has answered, “No!”. I look back upon my prayer life and see foolish prayers which, had they been granted, could have brought only chaos and heartbreak in their wake. My vision was limited to the present and my impulsive whims. His vision covered the future and His loving plan. My prayers were foolish and they went ungranted!

I am grateful for the selfish dreams I spiraled skyward which died upon entering His presence. I was concerned with the minuteness of self. He was interested in the magnitude of my life touching others. My dreams were selfish and they died.

I am thankful that, oftentimes, when I asked for gifts, they were denied. For in my limited judgment I could not see that some things of the world which glitter and beguile are only worthless baubles arrayed in cheap tinsel to entice one’s heart from the deeper mysteries of life. His eyes looked deep into the soul and He knew that no such things were needed. The gifts for which I asked were worthless and He denied me their possession.

Grateful am I for the times I asked for light and He gave to me the dark. For it was there, helpless, frightened, completely dependent, I realized my own inadequacies and my deep need of God. I understood that without Him I was nothing. I wanted to know and see! But He knew that in the dark I would learn lessons which would escape me in the busyness and fulfillment of light.

I offer my thanks for the wishes I hung upon golden stars that I might find ease and laughter and companionship which hung there all unful-

A man may hold a high position in our culture or a low one. He still must love and be loved, must have hope to which he can hold, must learn the meaning of trust, must find a sustaining sufficiency as a person, and must seek reconciliation when he finds himself cut off from others. Without these no life can know fulfillment. There are no substitutes.—Gene Bartlett.
Why Follow AN OLD PATH?  

By R. E. MANER  
Pastor, Decatur, Georgia

... and ask for the old paths, where is the good way, and walk therein (Jeremiah 6:16).

WHAT are the old paths? Is a thing good just because it is old? Why seek the aged anyway? The youth of today ask these questions in all sincerity.

Age does not necessarily bring merit. How long has it been since you heard someone say that these new automobiles just don't have the quality of the old cars? "They just don't make things as good as they used to!"

Many will recall the well in the back yard that Im c l better water than the city water of today; and a haven't forgotten the wood stove that made food taste better than that cooked with gas or electricity. But, you know, I found out they still dig wells and make wood stoves. Strange that so few now use them, isn't it?

I saw the launching of the mighty Saturn on a newcast not long ago. As that monster, some sixteen stories high, lifted from its launching pad, I asked myself some questions. In a world like this where changes come daily and the impossible seems to melt before us, are there any changeless standards? We have discarded so much in recent years. Will the Christian one day find himself on the end of a limb with no way to go? To be more blunt, can the Word of God survive in the age in which we find ourselves?

No doubt the years to come, if there are any to come, will bring even more soul-stirring changes. But there are some things that can never be changed. Truth is still truth, whether I am down in a coal mine or on a rocket to the moon. Lies, lust, greed, hate, and pride remain the same whether they fester in a heart of ancient Corinth or modern Moscow. Love, peace, happiness, and contentment are some of the basic quests of men of any age. The superficial changes of our world have not altered the basic nature of man in the least.

God operates in the area of our basic need. As I wrote these words I stopped to look out my study window. I saw a redheaded woodpecker pecking on the dead limb of a tree. Woodpeckers have been doing that for a long time. It seems that God has been able to keep them supplied with dead limbs. I dare say the changing world about that bird hasn't caused him to miss one rap on his limb.

The God of the woodpecker has His eye on me too. My needs are the same as Peter and John, and no different from those of Knox or Calvin. The setting is different but the plot is the same. I have sinned; I am condemned; I seek a hiding place (either the trees of the garden or a neurosis); in the promises of God I find a Saviour; I turn to Him with all my heart.

Looking back, I find that the way to the Saviour was the old path that the saints before me have trod. "Ask for the old paths... the good way, and walk therein, and ye shall find rest for your souls." The old paths are not good because they are old; they are good because they lead to the desired destination—heaven.

“We live, believers and non-believers alike, in the presence of exhaustion, anguish, and exasperation of soul. We shall not help to rid ourselves of them by throwing paradoxes at people's heads and dwelling endlessly upon the ultimate absurdity of that in which we believe. We can help to make sick minds well only if we are sure that the answers we give really fit the questions men are earnestly asking today.”—Roger Hazelton.
Are We Becoming TOO FORMAL?

The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen (Luke 19:37).

The memorable day of the battle for New Orleans was a Sunday, January 8. General Andrew Jackson expected every hour an attack by the British Army. Because of this he had that morning given orders that no man should be far from his place, that the strictest order should be preserved, and that no unusual noise be made in the camp.

There were some godly men in the army who had assembled in one of the tents after breakfast and had begun a prayer meeting. As they became fervent and animated in prayer, one of the officers came to the tent and ordered them to discontinue the prayer meeting. He said that they were disobeying the orders given that morning by the general.

The men assured the officer that they wished to show no spirit of disobedience and asked for a chance to put their case before the general, saying that they wished to show no spirit of disobedience and asked for a chance to put their case before the general, saying that they would abide by his interpretation of their conduct. They went accordingly and the officer stated the case to the general, remarking that he had forbidden the continuance of the prayer meeting because it had become warm and noisy and he considered loud prayers and shouts of praise a violation of the general's orders. To this General Jackson replied: "God forbid that a prayer meeting should be an unusual noise in my camp." So the soldiers returned and the prayer meeting went on until they were called to the field of battle.

Spirit-filled people in all ages have had a shout. Spontaneous and manifest praise to God is a part of the Bible record. No one can doubt that. Back in Leviticus 9:21, it says, "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat which when all the people saw, they shouted." Let the fire of God burn brightly enough in the services today and there'll be a shout. I'll guarantee that, I've seen it over and over again.

In Joshua 6:20, we read: "So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." Friend, there are some "Jericho's"—some of the enemy's walled cities today—that will come tumbling down only when God's people begin to lift up their voices in praise and shout God's victory.

Just where do we stand as a church on this matter of demonstration in the Spirit? Note, please, that we say in the Spirit, for surely none of us will condone that which is out of the Spirit.

This is no plea for the overthrow of decent and necessary forms of worship, but for the removal of those forms which receive more attention and require more devotion than they give to the God who is being worshiped. There is a very real peril that in our efforts to "be like others" we shall over-emphasize the form and minimize the spirit. Ceremonialism may be substituted for spirituality, but the soul starves on empty forms and heartless routines of ritualism. It ought to give us pause to observe that the more of the divine glory that rests upon a people, the less attention they give to and the less reliance they put upon liturgical forms. A soul under God's blessing needs no set form to follow in offering Him its praise.

We are grateful for God's material blessing and new buildings, but with material blessings and beautiful new churches we must face the perils and problems that are inevitable.

In an atmosphere of plush rugs, stained-glass windows, and modern design we may lose the informality that allows the congregation to participate in the services. In place of the former pew-centered emphasis we are rapidly adopting a new, pulpit-centered manner of worship. Along with the more pretentious sanctuaries have come better dressed people, a social position in the community, and a generally wider acceptance, all of which have added to our increasingly more formal condition.

A certain amount of formality and planning is desirable, but we must not confuse spiritual anemia with dignity. If we deprive our congregations of the opportunity to express themselves in the services, we also stand to lose the spiritual experiences that are our only excuse for being.

We must never reach the point where our congregations are composed of onlooking spectators rather than participating worshipers.

Religious formality is essentially an escape mechanism. It may be a mask behind which we hide our true feeling in favor of social grace. It may
be a conforming to community pressure. Our Christian duty is to transform our communities, not to conform to them. The spiritual battle of the ages must be fought with bold action, not vacillating diplomacy and compromise. Ordinarily we are formal with strangers and informal with our friends. Why, then, should we be formal with God?

Over the years our numbers have increased, our church buildings are more imposing, our mission program is outstanding, our schools are recognized, our publishing house is world-known. But do we still have the soul travail which caused preachers and laymen to weep over the erring ones, to miss their meals, and have sleepless nights? Do we substitute organizing for agonizing?

The attraction of the past in our church was the Holy Ghost upon its people. While the world totters on the brink of destruction, this is no time to replace the power of the Spirit with the influence of spectacular movies and personages of prestige. The glory of standing in the gap in days like these is a challenge to us. Will we hold high the banner of holiness of heart and life, or will Ichabod have to be written over our doors:

Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

Refining Fire, go through my heart;
Illumine my soul;
Scatter Thy life through every part,
And sanctify the whole.

The Christian’s Wonderful Expectation

THE LORD had a great deal to say about His second coming. Some people who profess to be Christians seem to have no interest whatsoever in the truth of the return of our Saviour.

It has been said by some people, “I am not interested in the second coming of Christ. The only thing that concerns me is to be ready when He comes.” It is important that we should be ready when He comes, but to say, “The only thing that concerns me is to be ready,” denotes selfishness. Am I concerned only about my own personal readiness? Do I not have a deep, warm expectation in my soul, looking forward to the glorious day when the Saviour shall return?

Am I not longing to see Him? He has said that He is coming back and He has told us to be watching and waiting for His return. Surely, if we have learned to love Him, if we know Him as one who died for us and washed away our sins in His precious blood, we should be looking eagerly for His return. The expectation of the Lord, in His return, should be one of the most precious hopes we have.

This is probably what the Apostle meant when he said, “According to my earnest expectation and my hope.” He was looking for the coming of the Saviour, and he said, “T will not look to be ashamed.” I want to be found while I am watching for Him, laboring for His glory. Endeavoring to bring others unto Him, seeking to manifest Christ in my daily life, I can always say, “For to me to live is Christ, and to die is gain” (Philippians 1:21).

The Prince of Peace came here to dwell among men in lowly grace. He came to bring peace, but men said, “We will not have this man to reign over us” (Luke 19:14).

The Lord returned to the Father’s right hand and is there preparing a place for His redeemed. Some day He is coming again, and His coming will mean the rapture of His Church and our presentation before the Father in fullness of joy.

We are forewarned of the condition our hearts must experience if we are to enjoy His second coming: “Ye must be born again” (John 3:7). This is a must, but it is not enough; for the Scripture also says—if we are to enjoy the fullness of His return—“Be ye holy, for I am holy” (1 Peter 1:16).

Many have testified, “I want to see Jesus,” or “I expect to meet Him face to face.” The Scripture points out the requirement: “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:1).

Traveling the highways of life we see many things which we have no expectation of seeing; many things come into our view that we fail to recognize. But not so the return of our blessed Lord. We must be expecting to see Him. Not to be looking for His return is taking His promise for less than face value.

For those who remain on earth, the return of the Lord will be an exit from death and an entrance into life eternal. The ills of time will be no more—no more sorrow, no more crying, no more pain, and no more night. All earthly garments will be exchanged for robes of pure white—death will be no more. The saints shall walk with Him; it will be said of them, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14). And He that sitteth on the throne in the midst of the redeemed “shall feed them, and shall lead them unto living fountains of waters: and God shall

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wipe away all tears from their eyes” (v. 17).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Revelation 22:14).

CHRISTIAN VOCATION SERIES

“Diligent in Business”

By LAWRENCE W. DURKEE

LAWRENCE W. DURKEE is manager of personnel services for the Goodyear International Corporation in Akron, Ohio. He has been with the corporation thirty-eight years. His church responsibilities include service on the General Board of the Church of the Nazarene, membership on the District Advisory Board of the Akron District and the Board of Trustees of Eastern Nazarene College, and the superintendentship of the Sunday school of Akron First Church of the Nazarene. Mrs. Durkee is president of the Akron District N.F.M.S.

PROBABLY the greatest need today is for Christian men in business, Christian teachers, Christian lawyers, Christian doctors, Christian housewives, yes, Christians in all walks of life—everywhere daily witnessing to the saving and sanctifying grace of God and His power over sin.

My work in the Goodyear International Corporation is essentially the same as that of Dr. George Coulter, executive secretary of the Department of Foreign Missions, except that he is sending out missionaries, and my responsibility is to send businessmen and their families overseas to operate our factories, sales branches, and plantations.

When speaking of accomplishment in the business world, one can rarely take personal credit because it is a team effort all the way. This means cooperation and getting along with other persons no matter how difficult they may be.

If a businessman has Christian love in his heart, he will not try to edge out others; neither will he hold grudges, have resentments or envy. He will not have a feeling of superiority nor a desire to “get even.” He will be honest and fair in all of his dealings and show great patience in contacts with difficult persons. “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Romans 13:10).

A division manager once cursed me for not giving him information which I had no idea he wanted or needed. However, dealing with him in a spirit of love made him my friend and gave me a tremendous lift in my own spirit. “A soft answer turneth away wrath: but grievous words stir up anger” (Proverbs 15:1).

Shortly after joining the company, I was invited to a social poker game at the home of a company official. My superior urged my attendance, suggesting that refusal might jeopardize my future. As a Christian, I could not go. It has been my observation through the years that progress in a large corporation is dependent primarily on ability. One can “seek . . . first the kingdom of God, . . .”

At another time a department manager and I were discussing a “knotty” problem. It was gratifying to me to hear him say, “Durkee, you make me uncomfortable. I just can’t swear when you’re around.”

Many businessmen resort to demoralizing tactics; but the peace that God gives and the resultant poise enable one to meet all problems without becoming upset and irritated. “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Isaiah 26:3).

Decisions! Decisions! In the business world, as in many other areas, each day is filled with decisions which cannot be delayed. They must be made and must be made correctly. It was Theodore Roosevelt who said, “He who makes no mistakes does nothing, but he who makes too many loses his job.” “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and maketh his petitions be fulfilled by faith” (James 1:5).

Many times when I have been confronted with problems both great and small, God has wonderfully directed me in the solution. In my early morning devotions I call upon God for grace and wisdom and, on occasion, my associates have remarked that I must have been praying about such and such a problem in view of the successful solution. “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” (Proverbs 3:5,6). Accomplishment and greater accomplishment is always a pressing motivation in the business world. Some succeed through the use of “low pressure” methods while others feel that accomplishment can be achieved only through the use of “high pressure” accompanied by rough tactics and profanity. Early in my career a superior “explained” to me that the only way to get things done was to get mad, pound the desk, and curse it necessary, pointing to the example of Jesus in the Temple. But I have found, through the years, that the practice of the golden rule and consideration for one’s fellow men, results of the love of God being shed abroad in one’s heart, will bring much greater accomplishment.

Committed businessmen in multiplied numbers are a part of the business world today. Their testimonies, their influence, and the impact of their Christian lives are definitely being felt.
Holiness Is a Way

One of the most challenging descriptions of the life of holiness is given by the Old Testament prophet Isaiah in his word picture of "The way of holiness" (Isaiah 35:8-10). He says some remarkable things about this way. It is a way which runs through the reclaimed desert, part of God's great "reclamation project" which began with the coming of Christ (vv. 5-7). It is a clean way, for "the unclean shall not pass over it." It is a plain way wherein wavering men need not err. It is a safe way, for lions and ravenous beasts are excluded. It is a way for the redeemed to walk. It is a joyous way. And it is a homeward way.

But underlying all of this is the simple yet striking idea that many of us seem to have missed. It is a way. Instead of a place to be reached, holiness is a way to be traveled. Rather than our entrance being a termination or an end, it is a starting point. Holiness is not a milestone to be passed, but a growing life to be lived.

It is appalling to find people who have professed the sanctifying grace of God for years who are less spiritual than they were a week after their initial victory. Prayer holds less victory for them. The Bible is still largely a closed Book. The fellowship of other Christians has little attraction. Public worship is more social than spiritual. Service is more drudgery than delight. They are clean but not keen, religious but not radiant, good but not godly.

THAT THESE things ought not to be scarcely needs to be said. It is possible that the causes of spiritual atrophy are many. But surely one of the most deadly is the failure to keep in mind at all times that holiness is a way. It is a pilgrimage from here to eternity. There is no place to stop and camp--at least not permanently.

All normal life is marked by growth. Whenever growth totally stops, death begins. The body and the mind that cease to develop commence to die. And this is true of the spiritual nature. To "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" is not a matter of choice but of necessity.

But traveling the way of holiness does not just happen. It isn't the aimless wandering of a tramp. It takes effort and purpose to make a journey and to arrive at a desired destination. We must resist the idea that where we are is where we should stay for the rest of our lives. True, it is easier to drift than to travel. It is comforting to camp among familiar scenes, to linger over victories already won. But the call of God's far horizons is upon us, and we must not stay.

Servants of God

One of the most common titles in the Bible given to both patriarchs and prophets of the Old Testament and Christians in the New is found in the phrase "servant of God." Over and over, the command to Israel was to "serve the Lord," and Christians are, one and all, "the servants of God" (1 Peter 2:16).

But how, really, can a man on earth "serve" God in heaven? It certainly cannot be as one human being would serve another, by preparing food for His use, or performing tasks that add to creature comforts. It cannot be anywhere other than where we are, that is, here in this staggering old world.

ONE WAY we may serve God is immediately apparent. We may serve God in heaven as we minister to those He loves here on earth. David is described in the Old Testament as God's servant, and Paul points out that it was because he "served his own generation by the will of God" (Acts 13:36).

We are servants of God as we do His work in the world. Some of the tasks are menial and lowly. We must not forget the example of the Early Church, which sought out seven men of honest report, "full of the Holy Ghost and wisdom," who were not given the privilege of preaching to the multitudes but set to the humble work to "serve tables" (Acts 6:2-3). While for Stephen and Philip this was a steppingstone to higher things, the other five apparently served out their days in what to most of us would seem like a very limited sphere of activity indeed.

The church needs its "doorkeepers" and its floor sweepers as well as its Sunday school superintendents and song leaders. Only if the door goes unkept and the floor unswept for a while do we realize how important they are. Most of us have chuckled over the story of the somewhat pompous organist in the days of hand-pumped organs who had completely ignored the little boy working the air-pump back of the choir loft. Finally the lad tired of the repeated announcements, "I will now play . . ." "I will render a number . . ." and quit
THEN, WE ARE servants of God when we truly worship Him. Of Anna it was said that she “served God with fastings and prayers night and day” (Luke 2:37). One of the New Testament words for service is a word which also means the form of worship, and of this we speak when we refer to the “services” of the church.

Nor is this as indirect and remote as might be thought. Jesus told us that God seeks those who will worship Him in spirit and in truth (John 4:23). Such service provides the incentive and motive power from which other forms of worship spring.

FINALLY, WE ARE servants of God as we recognize and live out His absolute ownership and control of our lives. One of the most common words for servant in the New Testament is the same word which just simply meant “slave.” True, in the service of God it is always the “love slave” who is in mind. But whatever the basis of the relationship between master and slave, and however willingly the slave might work because of the love he had for his lord, to be a slave still meant to be the absolute property of the master, who had full power of life and death and complete control of the entire life of his servant.

This is really what is implied in calling Christ “Lord.” “Why call ye me, Lord, Lord,” and do not the things which I say?” (Luke 6:46) This, of course, means a contradiction in terms, for the servant must do what His Lord commands. If He does not obey, he is no servant worthy the name.

It is not without meaning that the final reward promised to those who are faithful in the Christian life is the Master’s greeting. “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord” (Matthew 25:21, 23). The question we need to ponder is, How can He say, “Well done,” if we have done nothing? Only to doers of the Word can it ever be said:

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won.
Enter into Master’s joy.

The pains of death are past,
Labour and sorrow cease.
And life’s long warfare closed at last.
Thy soul is found in peace.

—James Montgomery

Something to Think About

The following lines, entitled “Peace Priorities,” are challenging and thought-provoking.

I planned an ultramodern home when priorities were lifted—
But a Belgian woman whispered, “I have no home at all.”

I dreamed of a country place for luxurious week ends—
But Jewish and Baltic lads kept saying, “We have no country.”

I decided on a new cupboard right now—
But a child in China cried out, “I have no cup!”

I started to purchase a new kind of washing machine—
But a Polish woman said softly, “I have nothing to wash.”

I wanted a quick-freezing unit for storing quantities of food—
But across the water came the cry: “I have no food.”

I ordered a new car for the pleasure of my loved ones—
But a war orphan murmured, “I have no loved ones.”

—Selected
NOTICE: To assist in faster handling of news, reporters to the Herald are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

San Antonio District Assembly

The fifth annual assembly of the San Antonio District was held in San Antonio First Church, May 1 and 2, with Dr. V. H. Lewis as the presiding general superintendent. His special messages were inspiring, convicting, and challenging, and he presided with ease and dignity. A wonderful spirit prevailed throughout the assembly.

Reports show that the district has had an outstanding year under the leadership of District Superintendent James Hester; 275 members received by report included (101,683) given in church membership; 5 new churches organized; 207 gain in N.I.M.S. membership, Under the leadership of Mrs. James Hester, district N.I.M.S. president, the missionary society achieved a "star" rating for the first time. The district gave 87.3 per cent for missions (a record); $189,992 was raised for all causes; and an additional $302 in Herald of Holiness subscriptions over last year. During the "Baby of the Week" campaign, 281 new babies were enrolled.

District Superintendent Hester was given a three-year extended call, and Mrs. Hester was re-elected as district N.I.M.S. president. The district is united. O'MAL A. BROWN, Reporter.

Los Angeles District Assembly

The newly dedicated $60,000 sanctuary of the Los Angeles First Church was the scene of the thirteenth annual assembly of the Los Angeles District, with General Superintendent G. B. Williamson presiding. He stirred our hearts through the inspiration of the Holy Spirit and presided with grace. There were shouts of victory and moments of reflection as God dealt with our hearts concerning the unparalleled opportunities in our area.

The assembly expressed its unity and appreciation to leadership by a unanimous, three-year renewal vote for District Superintendent W. Shelburne Brown, with 206 voting. A $1,000 love offering was given to the Browns. Dr. Brown's report included, given to foreign missions, an amount of $1,780,602 for total giving, and a 30 per cent gain in membership.

Rev. Don Hughes was commended for his outstanding work as district youth director.

Zeal for missions reached a new high as we plunged our loving support to the newly appointed missionaries from our district: Rev. and Mrs. Fred Foster to Japan, Rev. and Mrs. Jack Messer to Taiwan, Rev. and Mrs. Neil Morse to Africa, Miss Bethany Dellow to Bolivia, Dr. and Mrs. M. J. Evans to Panama, and Miss Judy Slater under general appointment.

The assembly voted to recognize the elder's orders of three men transferring to our denomination: Revs. R. J. Roih, E. P. Scott, and Nelson Silver; and to ordain six young men into the ministry: Mrs. Pat Herald, Neil Morse, Philip Rupp, Ken Broome, Melvin Bryan, and Robert C. Gardner.

Pastors' reports indicated that the spirit of P. F. Brose is still with us—JACK C. HAWTHORNE, Reporter.

Sacramento District Assembly

The first annual assembly of the new Sacramento District was held May 1 and 2 at Arden Church in Sacramento. This district was organized last January from a three-way division of the former Northern California District.

Dr. D. L. Van Beed, presiding general superintendent, summed up his impression of the first district assembly by saying, "I came thinking I was coming to a new baby district, but this is the biggest baby I ever saw."

The spirit of unity and purpose expressed again and again throughout the assembly was typified by the unanimous reelection of Rev. Kenneth Vogt as district superintendent, and the generous love offering presented to him and Mrs. Vogt.

Elected to the advisory board were ministers, Lawrence Bone and Robert Sutton; Laymen, San Hart and Milton Durley. In the missionary congregation Mrs. Robert Sutton was elected as district N.I.M.S. president. Other department heads are: Rev. J. Melton Thomas, chairman of church school board; Rev. Donald Moore, N.I.M.S. president; Rev. Dan Pennington, district secretary; and Mr. Don Bailey, district treasurer.

Elder's orders were presented to Paul Shires in an impressive ordination service.

Facilities at the Arden Church proved at times to be inadequate to handle the crowds for the night services, even in their new and commodious sanctuary, plus two overflow rooms with closed-circuit TV. God is blessing the work of the Sacramento District.—KENTH T. BUR, Reporter.

Western Latin-American District Assembly

The thirty-third assembly of the Western Latin-American District met in the Boyle Heights Church, Los Angeles, May 1 and 2, with Rev. Salvador Salcedo as the host pastor.

Dr. George Conliff, executive secretary of the Department of Foreign Missions, Missions, and Miss Judy Slater under general appointment.

The following day was one we will not soon forget, as Rev. Ira L. Tine, Sr.,
gave his last report as district superintendent. He has given eighteen years among his Latine-American brethren working in the capacity of district superintendent. Due to a severe illness last year he felt he should resign. In his report he told of his dream of seeing five thousand members on this district. Although during the past four churches in the state of Colorado, he was able to report two more members than one year ago. As he spoke, there was an atmosphere of sacredness and respect, with tears shed, and it occurred that Brother Tine’s devotion to his Master had prompted him to do much of his forwarding. He might be glad to go anywhere the Lord may lead. I have had eighteen years of pastoral experience, and feel God will help me to encourage both pastors and people.

Easter Sunday all attendance records were broken with 365 present. We are serving a most gracious people who demonstrate their love for the pastor and wife. -Mrs. O. Wright, Pastor.

Evangelist N. Beaton Cain reports: "since leaving the pastorate at First Church, Portland, Oregon, last October, the Lord has opened door after door for us. He has given us good services where we have filled in for pastors at Chanleview, Houston Central Park, Hawthorne, California; Hollywood, Oakwood, Houston Lake Forest, Bellevue, Angleton, La Marque, and Port Arthur Grace, all in the Houston District. I am now dating for revivals, have some open dates, and will be glad to go anywhere the Lord may lead. I have had eighteen years of pastoral experience, and feel God will help me to encourage both pastors and people. Write me, 12011 Ross Ave, Houston 39, Texas."

West Columbia, South Carolina—We assumed the pastorate of First Church here in October of 1957. God has given us steady growth each year. Last year we had eighteen months of pastoral experience, and saw some great manifestations of the power of God. Recently we closed two good revivals: with our Westbrook Church in Indianapolis, Rev. R. L. Wilson; and at our Haffa Church in San Antonio, Texas, with Pastor J. Frank Hamm. Fifteen souls prayed through in the closing service here. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Mo. Missour"

Pastor Paul Darrell reports from wellshrub, West Virginia: ‘This is our fourth year among the wonderful people of Wellshrub. We are glad to report 730 in Sunday school and Easter, over 3,500 in the Easter offering. We have received 13 members, 12 of them by profession of faith, giving us a total of 18 for this assembly year. The pastor spoke at an early Good Friday service, and took part in the Easter sunrise service. God is giving us souls. Currently we are studying the book, Treasures in Heaven, with a large number enrolled.

Adrian, Michigan—Since our coming here nine months ago, God has been blessing the efforts of both pastor and people. In the fall we had a fine revival with Evangelist Charles Lippe, in which seven people found Christ and eight joined the church. This year, April 7, we had Dr. W. E. Martin, district superintendent, with our for eight wonderful days of revival and victory. Again, we were saved, and a number of new members were received. On the closing day Dr. Martin held the pastoral recall. We received a unanimous one-year call, with only two negative votes on a three-year call, with a ten-dollar per-week raise in salary. On

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great help in the meeting. We have had a very wonderful ministry in Elk­hart—Bill R. Joiner, Pastor.

Newton, Kansas—First Church is moving ahead. “Co-operative, loyal, and hard-working” describes the wonderful congregation here. Following our coming to Newton in August of 1962, God gave the church a wonderful revival in November with Dr. V. H. Lewis and Rev. Herb. Steele as special workers. The church has purchased additional adjacent property for expansion and parking and many new members were reached through the “Operation Doorbell” and “Baby of the Week” programs. In February the Sunday school began an intensive visitation program which enlisted many laymen, not on the teaching staff, for regular visitation work. There was a wonderful response to the church-wide C.S.T. course, with 116 enrolled in the 4 classes. In March the past three revival meetings were unanimous vote recall. The church demonstrated its love for missions with nearly $1,200 in the Thanksgiving offering, and a record of $1,103 in the Easter offering. One new family was a blessed day, with 404 in Sunday school and a spirit of revival. Rev. Curtis Smith and the Troubadour Quartet from Bethany Nazarene College were with us for the 5-day revival following Easter, and God gave many victories at the altar.—Earl C. Darden, Pastor.

In the May 8 issue, under local church news reports, the one by Pastor Carl Erwin is listed as Fredericktown, Missouri. It should have been Fred­ricktown, Ohio. Sorry for the error.

Office Editor.

Highland, Indiana—Our church has been helped more than can be evaluated by the meetings in which they have been privileged to have. In April we were privileged to have “The Singing Leichtys” with us as preacher and singers. They are good workers, the crowds were the best we have had, and the collections were the number of souls were helped. Finances came quite readily. This has been our best year with this fine church and people.—L. D. Lockwood, Pastor.

The Thomas Fowler Evangelistic Party reports: “Recently we had another wonderful revival with our First Church in New Castle, Indiana. God gave sixty­five seekers, great crowds through most of our services, with almost five hundred in Sunday school for both Sundays. Pastor Robert Ellis and family are great folks. We are now beginning at Sheridan Avenue Church in Saginaw, Michigan, with Rev. Joseph Tuerz.”

Dayton, Ohio—First Church has accepted the challenge to build a new church sanctuary and educational building. The church is unanimously agreed on the program of construction, and unity prevails in every department of the church. Construction is now underway. Wonderful location, new area for our growing church, a great, spiritual side of the church is rising, and greater days for First Church are evidenced by enthusiastic efforts of members and friends in prayer, visitation, co-operation, and contributions. December 7 is set for completion date.—Donald E. Snow, Pastor.

THE BIBLE LESSON

IN THE IMAGE OF GOD

Topic for July 21:

In the Image of God

SCRIPTURE: Genesis 1–2

The Bible Lesson, copyrighted by the International Bible Lessons for Christian Teaching, is saturated to the point where it can no longer receive new knowledge. No man’s mind can be saturated to the point where he can receive no new knowledge. No man has ever lived long enough to learn all the skills of which he is capable nor to master all the facts his mind is able to retain. Man is capable of almost limitless capacity and endless growth. And, it may be at this point where he is like his limitless exhaustless, omnipotent Creator.

In thinking all that has been suggested is the fact that we hold within our grasp the power of moral choice. We can decide whether the image of God, which is inherent within us, shall be marred, enriched, or developed into positive holiness of life and character.

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

Announcements

WEDDING BELLS

Barbara Pickering and Bronco Myers, both of Saginaw, Michigan, were united in marriage on June 8, at First Church of the Nazarene, Guthrie, Oklahoma, with Rev. Jack T. Ralston of Bethany Nazarene College officiating. Miss Barbara Pickering is the daughter of Mr. and Mrs. Alonzo Pickering, Saginaw, Michigan.

Northwestern Illinois ...........................................August 15 and 16

Northwestern Wisconsin .....................................August 14 and 15

Missouri ..........................................................August 22 and 23

North Dakota .....................................................September 25 and 26

S. B. WILLIAMSON:

Eastern Kentucky ........................................July 24 and 25

Tennessee ..........................................................August 1 and 2

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District Assembly Information

**EASTERN KENTUCKY,** July 24 and 25, at First Church, Box 367, Newport, Kentucky. Rev. John Hendail, Jr., pastor. General Superintendent William F. Younger, Box 300, New York, N.Y. (N.F.M.S. convention, July 24.)

**SOUTHWEST OKLAHOMA,** July 24 and 25, at First Church, Eufala, Oklahoma, Dr. E. S. Phillips, pastor. General Superintendent Powers, (N.F.M.S. convention, July 24; S.S. convention, July 25.)

**EAST TENNESSEE,** July 25, at the District Center, Tabernacle Road, route 2, Louisville, Tennessee. Write Victor Gray, district superintendent. (For information write Rev. W. J. Emmer, Box 100, Blissfield, Michigan.)

**ILLINOIS,** July 26 and 27, at Nazareth Avenue, Mechanicsburg, Illinois. Host at campground, Raymond Peterson, Route 1, Aitchisonville, Illinois. General Superintendent Young. (N.F.M.S. convention, July 26-27; S.S. convention, July 27; N.Y.P.S. convention, July 28.)


**FRONTIER & SOUTHWEST OHIO,** July 27-28, at the Nazarene District Center, St. Clairsville, Ohio, Harold Daniels, Rev. E. L. Clay, district superintendents. For information write Rev. Leslie L. Hare, Route 1, Fort Recovery, Ohio.

**SOUTHWEST OKLAHOMA,** July 27 to 28, at the District Assembly Camp, at Nazarene Acres. Twelve miles north and east of Oklahoma City. Workers: Dr. Charles J. Watkins, Rev. Dallas Read, Mr. and Mrs. Paul McNutt, Dr. Paul Updike, district superintendent. For information write Mr. and Mrs. Paul McNutt, Box 123, Tabor, Iowa.

**ILLINOIS,** July 28, at the District Assembly Camp, at First Church, 1400 E. Kellogg, Wichita, Kansas. Workers: Dr. Hardy C. Powers, Rev. Paul McGrody, Dr. Howard Hamill, Rev. Raymond Hurn, Professor Wadsworth, Tipton, Camp meeting and devotional meeting, Rev. E. L. Clay, district superintendent, 457 Leslie Road, Wichita, Kansas.

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**EASTERN MICHIGAN—**D. I. Van derpoot and Dick and Dorothy Eieland, District Superintendent.

**DISTRICT SUPERINTENDENTS**

**ALASKA—**J. F. Younger, 3315 43rd St., Burbank, California. (For information write Rev. W. J. Emmer, Box 100, Blissfield, Michigan.)

**NEW MEXICO—**Bruce Taylor, Box 401, Vancouver, B.C., Canada. (For information write Rev. E. J. Van derpoot and Dick and Dorothy Eieland, District Superintendent.)

**BIRMINGHAM—**L. S. Oliver, 5401 Tenth Ave. South, Birmingham, Alabama.

**DELAWARE—**J. F. Younger, 3315 43rd St., Burbank, California. (For information write Rev. W. J. Emmer, Box 100, Blissfield, Michigan.)

**COLORADO—**Eric A. Goss, 7429 E. 24th Ave., Denver, Colorado.

**BOSTON—**Dr. W. F. McGuire, Box 306, Boston, Massachusetts.


**DALLAS—**Paul H. Garrett, 2718 Maple Springs Road, Dallas, Texas.

**PITTSBURG—**Dr. V. E. Grey, 400 Sunset Drive, Chattooga, Tennessee.

Conducted by W. T. PURKISER, Editor

Will you please explain the meaning of the two mysterious beasts spoken of in Revelation 13? Could it be possible that people are blindly worshiping these two strange things and do not know it? I have a feeling that the explanation will satisfy no one. I have long believed that Revelation must be understood on two levels. It had an application to the day in which it was written (things which must shortly come to pass, . . . for the time is at hand)—Revelation 1:3). It also has an application to the times of the end, in which we live, "and the things which shall be hereafter"—Revelation 1:19). This "double reference" is a prominent feature of all Biblical prophecy.

In terms of the fulfillment which shortly came to pass, the first beast was the Roman Empire. The seven heads were the Emperors Titus, Vespasian, Titus, Vespasian Titus, and Domitian. The ten horns come from adding the three who, following the death of Nero, held the power of the empire for a short while, Galba, Otho, and Vitellius. The second beast was the cult of emperor worship, and was described in terms of the popular legend of the day that Nero had been revived or reincarnated. The number of the beast was "666," the numerical value of the Hebrew letters in the name "Nero Caesar."

In terms of an ultimate fulfillment, the beasts represent the Antichrist and his empire.

I'm not meaning to find fault with the preachers, but I hear many who don't seem to preach directly to anyone. If preaching on holiness, they say, "We need to put all on the altar," or if on salvation, "We need to repent." The preacher should have already repented and put his all on the altar. Don't you think it would be much better to use the word "You"? Generally, yes. Preaching is typically a communication under the form of "I-thou," or "I-you." But perhaps no hard and fast rule should be laid down, for the Bible itself often puts its address in the form that is called "the editorial you." For example, Paul said, "If we deny him, we also deny our

Does the Bible make a distinction between faith healing and divine healing? If so, where and how? What does the church teach?

As far as I know, there is no distinction in the Bible with regard to what is now called faith healing. There is, however, a distinction regarding the use of faith energy. "Faith healing" would include all such healing, as is practiced through mesmerism, hypnotism, suggestion (the followers of Emile Coue), Christian Science, spiritualism, and related movements.

Divine healing (which comes through the gift of faith) is a thoroughly Christian concept. The new and immediate concept of God, generally working through the miraculous shortening of the healing process, but often occurring instantaneously. The Church of the Nazarene believes in "the Bible doctrine of divine healing" and urges its people "to seek to offer the prayer of faith for the healing of the sick" while not refusing providential means and agencies "when deemed necessary" (Manual, Paragraph 29).
By O. JOE OLSON, Director, N.I.S.

Telegram . . .


MISSIONARY SENDING SERVICE

IN A JOYOUS and solemn service in the First Church of the Nazarene in Kansas City, a class of thirty-one new missionaries received a charge to labor abroad for Christ and the Kingdom. Largest vote ever cast on the district. A spirit of unity and optimism prevailed. Advances in all departments. Dr. Hugh C. Benner, presiding officer, at his best.—G. Thomas Spiker, Reporter.

Cosily for Dr. Powers

A stopover in Kansas City on the way to Texas from Iowa in late June proved costly for Dr. and Mrs. Hardy C. Powers. During the night a burglar broke into their car at a motel. Stolen were three men’s suits, women’s clothing and a 35 mm camera. Dr. Powers estimated the loss at $1,202 which was covered by insurance.

Scare Wrecks Revival

It was the climax and closing service of a city-wide evangelistic crusade with 7,000 persons present. Under anointing of the Holy Spirit, the evangelist preached on, "Prepare to Meet Thy God."

The speaker, Rev. James C. Grabtree, Springfield, Ohio, was opening the altar call when a policeman halted the service. He said a bomb threat had been received and the auditorium would need to be evacuated for a search of the premises. The crowd made for the exit.

Next day the Houston Post carried the story on page one under an eight-column headline: "7,000 Hoo Bomb Scare."

The twenty-four Nazarene churches that sponsored the crusade plan to try again.

Text a Best Seller

Non-Nazarene colleges by the score are buying the textbook, Explaining the Old Testament, edited by Dr. W. F. Pinkner, putting the book on the best seller list with sales exceeding $20,000. Other books in the same series are selling well.

Need Holiness Literature

Rev. Daniel S. McNutt, aggressive and spirit-filled leader of the Nazarene work in Brazil, cherishes plans for a Nazarene printing plant there. He says that 84 per cent of all Latin American converts have been won as the result of reading Christian literature or the Bible in their own language.

Into Fourth Printing

About 16,000 copies of Dr. Timothy J. Smith’s book, Called to Holiness, have now been sold. The Nazarene Publishing House is preparing a fourth printing.

Personal Mention


Michigan Goals Set

When the golden anniversary of the Michigan District was celebrated at the Indian Lake campground last Wednesday night, July 10, several goals were announced for the coming year. The district aims to establish 6 new churches for a total of 108, plus a net gain of 500 members to a total of 7,200. Dr. Fred J. Hawk, district superintendent, also said churches will work to make Michigan a 10 per cent district. He will seek a district reveiving fund of $25,000. Dr. G. B. Williamson, general superintendent, brought the message. The program included selections by a pioneer choir, and a reading of the history, high lights of the district.

W. Pakistan Bill Would Disinherit Muslim Converts to Christianity

RAWALPINDI, PAKISTAN (EP)—A bill introduced here in the West Pakistan Assembly would allow the disinheritance of Muslims who embrace Christianity.

Habibullah Saadi, who introduced the measure, noted that a law passed in 1830 by the British had permitted Muslims to convert to Christianity. Christians in the region have the right to receive Christian literature and Bibles, but may not give them to Muslims. He also said churches will work to make Michigan a 10 per cent district. He will seek a district reveiving fund of $25,000. Dr. G. B. Williamson, general superintendent, brought the message. The program included selections by a pioneer choir, and a reading of the history, high lights of the district.

COSTLY FOR DR. POWERS

A stopover in Kansas City on the way to Texas from Iowa in late June proved costly for Dr. and Mrs. Hardy C. Powers. During the night a burglar broke into their car at a motel. Stolen were three men’s suits, women’s clothing and a 35 mm camera. Dr. Powers estimated the loss at $1,202 which was covered by insurance.

SCARE WRECKS REVIVAL

It was the climax and closing service of a city-wide evangelistic crusade with 7,000 persons present. Under anointing of the Holy Spirit, the evangelist preached on, "Prepare to Meet Thy God."

The speaker, Rev. James C. Grabtree, Springfield, Ohio, was opening the altar call when a policeman halted the service. He said a bomb threat had been received and the auditorium would need to be evacuated for a search of the premises. The crowd made for the exit.

Next day the Houston Post carried the story on page one under an eight-column headline: "7,000 Hoo Bomb Scare."

The twenty-four Nazarene churches that sponsored the crusade plan to try again.

TEXT A BEST SELLER

Non-Nazarene colleges by the score are buying the textbook, Explaining the Old Testament, edited by Dr. W. F. Pinkner, putting the book on the best seller list with sales exceeding $20,000. Other books in the same series are selling well.

NEED HOLINESS LITERATURE

Rev. Daniel S. McNutt, aggressive and spirit-filled leader of the Nazarene work in Brazil, cherishes plans for a Nazarene printing plant there. He says that 84 per cent of all Latin American converts have been won as the result of reading Christian literature or the Bible in their own language.

INTO FOURTH PRINTING

About 16,000 copies of Dr. Timothy J. Smith’s book, Called to Holiness, have now been sold. The Nazarene Publishing House is preparing a fourth printing.

PERSONAL MENTION


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“In Times Like These”
We Need a Saviour

IN TIMES LIKE THESE has been the theme for many Sunday schools and churches recently. Could it be possible that if the Saviour were to write a theme it would read like this—

“In times like these, I need a Christian who is fully dedicated and consecrated to My work—one who will read and study the Bible daily, pray often with sincerity, hold fast to the good, and have the character and strength to stand firm and true even when the going may seem hard and difficult.

“I need a Christian who is not a part-time worker, but one who is on fire for the Lord at all times.

“I need a reliable steward who will return just My meager 10 per cent of the material things I have permitted him to use and enjoy. Of course, I could use one who is willing to give extra in offerings to help spread the good message of God’s love to those who have not had the opportunity or privilege of hearing it.

“I need a Christian who will honor My Church, comply with its rules and operate with its government and activities throughout the whole year. One who is friendly, courteous, kind, and reverent in God’s house, with willing hands, heart, and feet to labor in the Master’s vineyard.”

Is this standard too high for any Christian? Would I, would you, pass this test?


The Peace-giving Power of the Word

FIFTY-EIGHT YEARS AGO last February (I do not remember just the date) on a Wednesday night at about eight o’clock, I was sitting in my little single room, lonely, sad, and without hope in this world. I had just arrived in Cleveland, Ohio, at four o’clock and had rented this little room. It was a cold, dreary, rainy night.

While I was sitting there, something happened to me and I picked up a copy of a little New Testament which I had received from the hands of a teen-age girl on the streets of Grand Rapids, Michigan. On the flyleaf of it were these words: “From one who is praying for you. Signed, Melvin E. Trotter.”

I opened the pages and my eyes fell on Matthew 11:28-30. As I read these words: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light,” I knelt by my little single bed and surrendered my all to Jesus.

It was there He forgave me of all my sins, and washed away all my fears and wiped my tears away, and I became a new creature in Christ Jesus. Old things passed away, and all things became new. The things that I hated turned to love. Praise His dear name forever, these past fifty-eight years have been a heaven to me and the way grows brighter as the days go by!—M. M. Snyder, Pastor of West Bank Church, Belle Chasse, Louisiana.

Your Money OR Your Life?

For a man’s life consisteth not in the abundance of the things which he possesses (Luke 12:15).

THE BOYS were playing. One lad brandished his toy pistol and shouted, “Your money or your life.”

Quickly my mind reverted to yesterday. I listened while a friend whom I had not seen for a number of years told me of his financial success and of what his money was doing for him; how much he is worth; about his lovely home and gorgeous furnishings, his cabin cruiser, where he has been, what he had bought for himself and his wife. He said nothing to indicate that his was a dedicated life nor of what he was doing or could do to help or bless or save lost men, although he did mention attending his church.

The money seemed all-important and all-absorbing. What of his life? Is what we possess of this world’s good so major? In his declining years—he is fifty-nine now—will his rejoicing be in his possessions? What a shallow pleasure, for the glory of man is “as the flower of the grass . . . and the flower . . . falleth” away. Will he be able to look back on his life with satisfaction because of what it accomplished that was worthwhile?

Some years ago it was my obligation to care for the details of the burial of an elderly lady. Although we had known her for many years, I was saddened as I remarked to my wife that I could not think of one worthwhile thing that she had ever done for any person or any cause. The thought haunted me for days, and once again I prayed that God would grant to me the privilege of making my life of some consequence in His kingdom and among my fellow men.

“Your money or your life?” is a question that faces every man who has ambition and drive. God grant that our Nazarene laymen shall continue to place their lives for God far above any of the perishing things of this world. —J. BRUCE DEISENROTH, Pasadena, California.
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First practical arrangements for almost any combination of band or orchestral instruments!

B For "B-Flat" instruments
C For "C" instruments
D For Bass clef instruments
E For "E-Flat" instruments

Compiled by R. W. STRINGFIELD
Arranged by WAYNE JOHNSON

CREATES A JOYFUL SPIRIT in congregational singing. Contains 228 hymns and gospel songs all found in Praise and Worship. ONLY FOUR BOOKS, yet almost any conceivable combination of instruments can play in well-balanced, pleasing harmony. For Preludes . . . Offertories . . . Congregational Singing

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IN CALIFORNIA: "...we already have nine of the HYMN-ORCHESTRATION books on hand, and an orchestra playing regularly in our evening services. The material has made possible the opening of an entirely new area of activity in our program. In only two months of organization, the Lord has added a man of another faith, who started playing in the group. As far as we are concerned, that alone has made the material worth far more than the investment. We now have about fifteen regularly in our orchestra."

IN KANSAS: "The HYMN-ORCHESTRATION is the very thing we have wanted for years. Now we have music that the kids can play in church. Wish you could hear the three saxophones, trombone, and baritone horn that we have already. This is just the beginning."

IN OREGON: "We want you to know how very pleased we are with the new HYMN-ORCHESTRATION books which we purchased. Our young people in the church use them almost constantly. You are to be commended for this wonderful achievement."

IN INDIANA: "Had two of the local-profession music teachers examine our HYMN-ORCHESTRATION books and they were very interested. They said they had never seen such a book published and the enthusiastic way in which they were 'poring over' that orchestration made me feel good for your publishing house."

IN INDIANA: "As the director of our church orchestra I would like to inform you of my pleasure in the HYMN-ORCHESTRATION that you have provided. The arrangements are fine and our group has had no trouble playing at all. Someone has done a grand job!"

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For C instruments playing from the treble clef: Violin, Flute, Oboe, C Melody Saxophone

BOOK D
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BOOK E
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