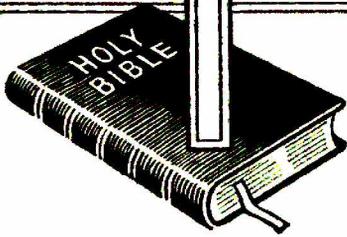
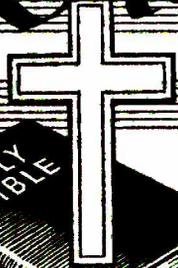


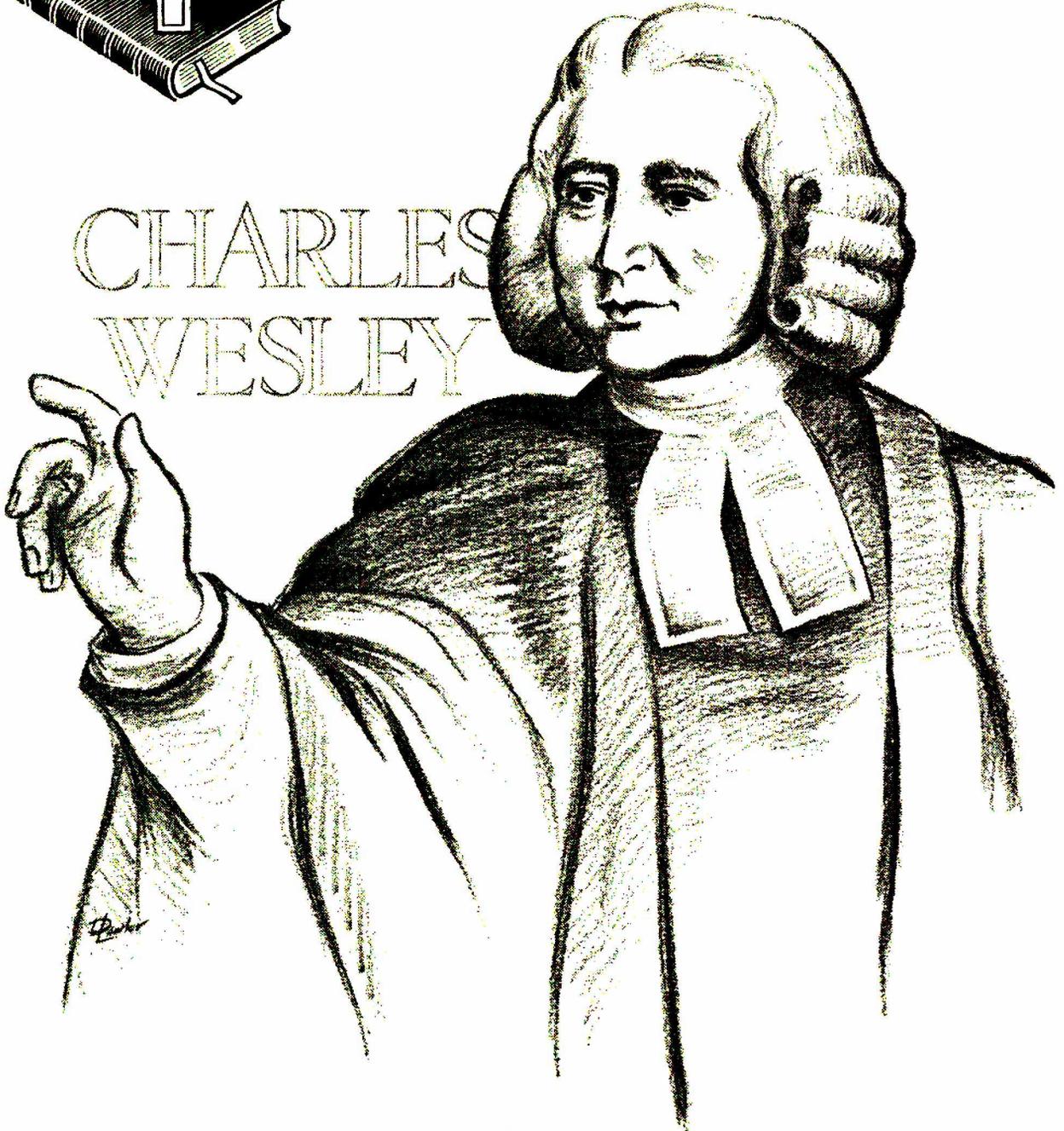
Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



November 20, 1957

CHARLES
WESLEY



Commemorating the 250th Anniversary
1707-1957

LATE NEWS

Telegram . . .

Pasadena, California—*In a wonderful atmosphere of spiritual spontaneity, faculty and students subscribed \$35,750 on expansion program; added to gift of trustees and council members brings grand total to over \$74,100. Please pray that 436 churches of our zone may put the \$180,000 expansion program "over the top" in the twelve-Sunday campaign.—Russell V. DeLong, President of Pasadena Nazarene College.*

Dr. and Mrs. E. W. Martin and Mr. and Mrs. W. Harry Lane, of First Church of the Nazarene, Detroit, Michigan, will be a part of a group of thirty people who will be leaving International Airport, New York City, on December 6, for a flying visit to the lands of the Bible with several stops in Europe. The tour will be directed by Dr. G. A. Turner, professor of Bible at Asbury Theological Seminary in Wilmore, Kentucky, with Dr. J. C. McPheeters, president of Asbury Theological Seminary, as the codirector.

Pastor Fletcher Galloway sends word from Grand Rapids, Michigan: "Rev. C. L. Bradley, age ninety-six, pioneer Nazarene elder of the Michigan District, and founder of many of its churches, died on October 29."

Gifts from God

By CHRISTINE WHITE

My days are filled with things that please,

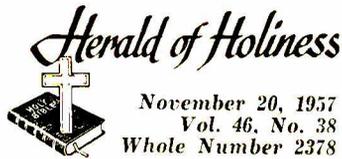
*And leave such lovely memories—
Blackbirds singing in the dawn;*

*Long, soft shadows on the lawn;
Red cannas growing by a wall;*

*A puppy answering my call.
I love the wind, the sun and rain;
Green garden through my window-pane;*

*The quiet hour at close of day,
When I can meditate and pray.
And in the afterglow I see
What riches God has given to me!*

Spiritual birth is an awakening of the spirit to the new world of the soul. As sight and touch were the means of discovery after physical birth, so faith and prayer become the keys to unlock the mysteries of the new spiritual world into which the soul has entered. The new birth is becoming aware of God in conscious, voluntary, free fellowship.—IRENE IMBLER.



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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

Photo Credit: Page 9, "Irish Times."

Forever Here My Rest Shall Be

*Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope and all my plea:
For me the Saviour died.*

*My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse and keep me clean.*

*Wash me, and make me thus Thine own;
Wash me, and mine Thou art;
Wash me, but not my feet alone:
My hands, my head, my heart.*

*Th' atonement of Thy blood apply,
Till faith to sight improve,
Till hope in full fruition die,
And all my soul be love.
—Charles Wesley*

Ten Per Cent for Missions:

"We Held Our Heads Up!"

By CARL W. GRAY

Pastor, Cross Lanex Church, Charleston, West Virginia

The new church year had begun. Allocations for the General Budget for each local church were announced. The task was before us.

Considering the finances, the allocation for our local church was a real challenge. The people applied themselves, consistently as the weeks passed swiftly by. Goals were set for the Thanksgiving and Easter offerings. Our missionary society contributed regularly each month, and even our Junior Society brought their pennies, nickels, and dimes to aid the cause. At the end of the year the totals revealed that our church was "10 per cent" for missions! What a thrill!

In a few weeks one of our fine missionaries, on tour of our district, came to our church for a special missionary service. As she spoke it was a real thrill to observe the expression on the faces of the people as they listened. *We held our heads up!* We could look God's servant in the face; there was a feeling of accomplishment and the blessing of God was manifested in the service.

We held our heads up—because we were not embarrassed or ashamed!

We held our heads up! Not because we had paid our budget; but the servants of God could reach more lost souls—because *we had done our share!*

May God help us to make this the motive for participating in the Thanksgiving Offering!

The Gospel of the Singing Page

General Superintendent Young

The life and labors of Charles Wesley (1707-88) have been probably underrated largely because he was overshadowed by his elder brother John—"The man of the century."

At the time of Charles's death in 1788 John observed at the next conference that Charles's "least praise was his talent in poetry." But the subsequent years have reversed John's appraisal by insisting that it was the poet's song that has made him unforgettable.

In referring to Charles's hymn "Jesus Lover of My Soul," Henry Ward Beecher declared it was his favorite, and concluded: "I would rather have written that hymn than have the fame of all the kings that have ever sat on the earth. It has more power in it. That hymn will go on singing till the last trump calls from the angel band." Similarly, Isaac Watts, the Non-conformist who caused the churches to break away from the sole singing of psalms, insisted that Charles Wesley's lyric poem "Wrestling Jacob" was worth all the verses that he himself had written.

The place of hymn singing in the eighteenth century evangelical revival is without doubt one of paramount importance. John wrote and published his *Journal*, but Charles wrote the poet's songs into the hearts of the common people. J. B. Chapman wrote in the foreword to the first Nazarene hymnal more than twenty-five years ago: "If one is forced to choose between the privilege of preaching what the people are to believe or teach them the songs they will sing, he might do well to choose the latter; for men are moved as much by music and poetry, which are the language of the heart, as they are by reason and logic, which are the expressions of the intellect."

The publication of the hymnbooks was a joint venture of the Wesley brothers, but it is fairly safe to say that Charles wrote nine-tenths of the hymns, although John

edited them. They also printed tune books for these songs and encouraged the preachers to teach the people to sing. The doctrines that were preached in the fields and on the street corners were thus sung by the people themselves. Their range included life at every point. When Charles's *Collection of Hymns* was published in 1780 it was an anthology of his best works. Its arrangement and selections reveal the hand of John again, and it is a lasting contribution to the universal Church.

One of the best known of Charles's hymns was probably written on the first anniversary of his evangelical conversion, for he wrote best out of his own experience. Listen to one of the stanzas:

*Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glory of my God and King,
The triumphs of His grace!*

Just recently I checked the list of hymns in our own first Nazarene hymnal (published in 1931) and noted that out of 703 hymns included, 28 of them were from Charles Wesley's pen. In the new hymnal (1953) I counted 11 in all, but the selections were among his best. Perhaps some additions might be made at the next revision of our hymnal to include those favorites now sung by our British Nazarenes. These would be usable throughout our English-speaking world. This would include such lines as these:

*Long my imprisoned spirit lay
Fast bound in sin and nature's night.
Thine eye diffused a quickening ray;
I woke, the dungeon flamed with light.
My chains fell off, my heart was free;
I rose, went forth, and followed Thee.*

December 18 marks the 250th anniversary of the birth of this original Methodist. But he belongs to the Church universal, and the Nazarenes claim him. He sings in our hearts today. Let us continue to preach the gospel by the singing page in this twentieth century.

The First Methodist

By T. CRICHTON MITCHELL

Pastor, Bolton, Lancs., England

The first Methodist was an Anglican all his life! Charles Wesley was the first to receive that acceptable insult, "Methodist!"

Born in 1707, Charles tripped through school and university just about four paces behind his brother John. He believed in study and he believed in having fun. Being of a most charming disposition and possessing many attractive gifts of personality, he found the fun he sought. To the vivacious Charles the presence of the sober John in Oxford University seemed an embarrassment. It is therefore surprising to find that when John left Oxford for Wroote the gay Charles was pulled up sharply. "Diligence led me into serious thinking. I went to the weekly sacraments and persuaded two or three young students to accompany me and to observe the method of study prescribed by the University; that gained me the harmless name of Methodist."

Despite this, Charles was not converted until Whit Sunday, 1738. At 9:00 a.m. on that day, being ill in bed, he joined with his brother John and some visitors in singing a hymn to the Holy Ghost. Within an hour of the singing of that hymn the first Methodist found "joy and peace in believing." His sins were forgiven and his sickness fled. Two days later he wrote: "At about midnight I gave myself up to Christ; assured I was safe, sleeping or waking, and had continual experience of His power to overrule all temptation; and confessed, with joy and surprise, that He was able to do exceeding abundantly above what I can ask or think."

The first Methodist held his own "experience meetings"; riding with a companion he was "full of delight and seemed in a new heaven and a new earth. We prayed and sang and shouted all the way. . ." His chains had been snapped, his soul was free, and a new rapture gripped his soul.

*Oh, how shall I the goodness tell,
Father, which Thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel my sins forgiven,
Blest with this antepast of heaven!*

*Outcasts of men, to you I call,
Harlots, and publicans, and thieves!
He spreads His arms to embrace you all;
Sinners alone His grace receive: . . .*

That is Charles Wesley's conversion hymn and contains both his experience and his new obsession. The love of God and man spurred him into all England forever crying, "Oh, let me commend my Saviour to you!"

Charles rejoiced in the unbounded grace and the holy love of God. To him it was "immense, unfathomed, unconfined." It swept over the whole world and swallowed every little Calvinist creek of salvation.

*Come, sinners, to the gospel feast;
Let every soul be Jesus' guest!
Ye need not one be left behind,
For God has bidden all mankind!*

Buffeted and beaten, stoned and soaked, attacked outside and inside the meeting houses, this gay singing cavalier of Christ—this Methodist friar—preached, prayed, sang, and smiled his way through all hell's opposition.

After his marriage in 1749 Charles limited his activities to the societies around London and Bristol, but his hymns continued to march and dance up and down England and the New World.

Despite Brother John's verdict (" . . . his least praise was his talent for poetry") the hymns of Charles Wesley are his richest legacy to Christendom. There is none like them in all the world. In them he still offers "pardon and purity and heaven" to the people. Sinners are still being converted to the strains of

*He breaks the power of canceled sin;
He sets the prisoner free!*

And Christians are still being sanctified and made perfect in love singing:

*Now, O my Joshua, bring me in!
Cast out Thy foes; the inbred sin,
The carnal mind remove.
The purchase of Thy death divide:
Give me with all the sanctified
The heritage of love!*

The Way of Excellence

By JACK M. SCHARN

*"And an highway shall be there, and a way,"
That leadeth to the land of endless day.*

*That path the just shall tread in holiness
With meek and quiet heart of lowliness.
Our actions all are governed by pure love—
Our lives are fully led by God above.*

*All self is slain—there's relative perfection.
There's victory and grace in God's protection.
The unclean shall not pass, but it's for those
Who win the battle o'er their earthly foes.*

*The wayfarer nor fools need err therein;
God's power cleanseth from indwelling sin.
An highway shall be there—from this day hence
Let's follow in God's way of excellence!*

"And Can It Be?"

General Superintendent Benner

Alert Nazarenes traveling through the British Isles are reminded many times of the tremendous influence of John and Charles Wesley in behalf of the cause of Christ and scriptural holiness. Particularly in connection with Charles Wesley, two personal experiences stand out in my memory.

The first of these came to me while visiting Wesley Chapel in London. After inspecting the sanctuary and standing, with a deep sense of reverence and historic appreciation, in the high pulpit from which John Wesley preached for so many years, our party was escorted to a small prayer chapel, where we were shown the organ owned by Charles Wesley and on which he composed hundreds of his hymns. For a onetime "musician of sorts," it was an unforgettable privilege to be permitted to play on that rare instrument one of Charles Wesley's great hymns,

*Oh, for a thousand tongues to sing
My great Redeemer's praise!*

But more inspiring than this, because of the involvement of others in sharing a living experience, was the singing of the hymns of Charles Wesley by our British Nazarenes. I can still feel the "lift" of it as they sang with power and fervor,

*And can it be that I should gain
An interest in the Saviour's blood?*

They sang it in the British Isles South District Assembly at Bolton, in Lancashire, where the group was predominantly English. They sang it in the British Isles North District Assembly at the Sharpe Memorial Church (Parkhead) in Glasgow, where our Scottish brethren predominated. But regardless of where or when it was sung, there was always a spirit of blessing and victory.

And when they came to the thrilling and dramatic words,

*My chains fell off, my heart was free;
I rose, went forth, and followed Thee,*

the glorious freedom of redemptive grace shone in their faces and rang out triumphantly in their voices. Frequently, under the evident moving of the Holy Spirit, they would spontaneously repeat these lines two or three times. (The fact is that our British Nazarenes could teach us much in the matter of congregational singing. I have heard them take numbers which American Nazarenes reserve for choir use, and sing them "note perfect" in large congregations.)

Certainly, "And Can It Be?" is outstanding among the hymns of Charles Wesley, and it is

a matter for regret that this great hymn of victorious experience has not enjoyed a wider use among our Nazarene people, particularly in America.

I would urge our people to learn this hymn and sing it, as well as to utilize more frequently the many other available hymns of Charles Wesley, and of other hymn writers whose compositions emphasize the doctrine and experience of scriptural holiness.

"And Can It Be?" is published on the back page of this issue of the *Herald of Holiness*. It may also be found in *Chorus Choir Voices, No. 2*, a recent publication of our Music Department. Also, on page 22 of this issue of the *Herald* is a list of Wesley's hymns to be found in our Nazarene hymnal, *Praise and Worship*.

We urge our pastors to plan a service at an early date in which the eminent contribution of Charles Wesley to Christian hymnology can be brought to the attention of our people. Such a service can be the source of great immediate blessing, and at the same time can open a new field of future spiritual interest and enrichment.

In a "Charles Wesley Service," not only can several of his hymns be sung, but our pastors will find that in many cases the words, verse by verse, provide a logical and effective outline for a message. Examples of such hymns are: "Soldiers of Christ, Arise," "Oh, for a Heart to Praise My God!" and "Come, Thou Almighty King"; or even directed toward evangelism: "And Must I Be to Judgment Brought?" "Saviour of the Sin-Sick Soul," "Arise, My Soul, Arise," and "Jesus, Thine All-victorious Love."

God alone can measure the blessing that has come to mankind through the medium of sacred songs. At this time let us join with all who love Christ in expressing our gratitude to God for the good providence that gave first to Methodism, and then to all Christians of the last two centuries, the divinely inspired genius of Charles Wesley.

The American people raise millions of dollars each year to fight cancer, T.B., and polio, but spend billions (\$9,885,000,000 in 1953) to help spread the virus that causes alcoholism.—The National Voice, June 6, 1957.

Charles Wesley

By HALDOR LILLENAS

The chair and the desk were both in good repair, but both of them seemed a bit spindly and frail. I occupied the chair, feeling that this was an experience I had not expected to enjoy. This was in the city of London, England, in the year

of 1953. The desk and the chair constituted a part of the furniture in the room where John and Charles Wesley often met at 5:00 a.m. to spend an hour in devotion and prayer. Here it was that Charles wrote many of his immortal hymns.

Born in Epworth, England, on December 18, 1707, Charles was one of nineteen children. His father, Samuel Wesley, was rector of an Anglican church and an accomplished poet. In spite of many difficulties the boy was well educated and became a tutor at Oxford. In 1735 he and his brother John were ordained in the Church of England and departed for America, John to be a priest and Charles to serve as secretary to Governor Oglethorpe.

During a terrible storm on the voyage both John

Who could compute the contribution to the Wesleyan revival made by the hymns of Charles Wesley? As the Spirit used John Wesley in the preached and written word, so Charles was mightily used in the exercise of his gift of hymnody.

What a debt the Church owes to Fannie Crosby, Ira Sankey, Mrs. C. H. Morris, Homer Rodeheaver, and scores of others not so prolific! In the modern holiness movement one of the foremost gospel song writers is

HALDOR LILLENAS *Beloved Song Writer*



our own Dr. Haldor Lillenas, whose songs are sung around the world. His inspired verse and music voice what thousands of inarticulate souls feel in their hearts.

As long as the world stands and Christ is worshiped and God the Father adored, the products of Haldor Lillenas' devoted heart and musical soul will be heard. After that it matters little, for then we shall sing a new song to the accompaniment of angels with harp ensemble and the trumpets of archangels.

Those who know Dr. Lillenas best are aware that he is more than a professional song writer of undisputed gifts. What he writes is the expression of what he feels and experiences within. He knows God. He loves Christ. He is Spirit-filled. His friendliness and humble, casual demeanor endear him to all who are fortunate to count him a friend. May God bless him and reward him with many more years of enjoyable returns of his fruitful ministry of song.—M. A. Lunn, Assistant Manager, Nazarene Publishing House.

In a recent accident Dr. Lillenas suffered a broken back. However, he is recovering in a most gratifying way. Doubtless he would appreciate hearing from his many friends. His address is 1945 East Mountain, Pasadena 7, California.

and Charles Wesley were much impressed by the calmness of a group of Moravians from Germany. After less than one year they returned to England and, under the influence of the Moravians, were converted. Both became soul winners of the highest order.

Charles Wesley's first hymn, "Oh, for a Thousand Tongues to Sing!" was written about two days after his conversion, and "Jesus, Lover of My Soul" two years later. His hymns numbered sixty-five hundred, but he wrote the words only. Many of these are still in use but, as with all writers, hundreds of his productions have not lived.

Since Charles was an itinerant minister and traveled much at first, it became necessary for him to write many of his songs in unexpected places. Scarcely a day passed without the creation of a hymn. In his *Journal* he writes, "Near Ripley my horse threw me and fell on me; my companion thought I had broken my neck, but only my leg was bruised, my hand sprained and my head stunned which prevented me from making hymns until the next day."

During 1756 Charles located in Bristol, England, and then moved to London in 1771. His later years were spent almost exclusively in hymn writing and publishing. He was subjected to much persecution, and many of his great hymns were not generally accepted until after his death; but his influence has been powerful and his name will long continue to be remembered.



The new outpatient unit at Raleigh Fitkin Memorial Hospital, Swaziland, South Africa. A typical Swazi heathen man is standing in the foreground. Last year our 3 hospitals and 41 dispensaries treated over 150,000 patients. This ministry of healing was strongly undergirded with the healing message of the gospel. General Budget dollars invested in our WORLD MISSION pay big dividends. That's why your offering at Thanksgiving time is significant.

Our world struggles today in the darkness of hate. The love of Christ is our only hope. As individual followers of Christ, it is imperative that we love, not only our brother next door, but also our neighbor on the other side of the world. God help me to spread the light of His love as far as my influence can reach.—Carol Gish.

The Place of **MUSIC** in Evangelism

By Evangelist C. WILLIAM FISHER

John and Charles Wesley . . .
Moody and Sankey . . .
Sunday and Rodeheaver . . .
Graham and Barrows . . .

And so it has been in the history of evangelism. The ministry of the evangelists who have moved the masses has been implemented and enlarged by the ministry of music. Sermon and song have been the two sides of the coin of mass evangelism.

And why?

Because effective music, in an evangelistic service, does three things: (1) it serves as a unifying force; (2) as a vehicle of prayer and praise; and, (3) as an expression of doctrine.

The first task in any service is to fuse the aggregation of individuals into a congregation. A hymn, sung heartily by the entire congregation,

fuses individuals into a spiritual unity by focusing their minds and hearts on common symbols, common loyalties, and common objectives. Music sung together evokes a united spirit in a crowd.

But to be a unifying force in an evangelistic service, music must be more than a "concert." It must be more than a program or a performance; it must be a *shared* experience. Anthems can never replace congregational singing in evangelism. Those in the congregation must be more than spectators; they must participate—they must *sing*. Hence the oft repeated plea, "Everybody sing!" And it is common knowledge that if you can't get people to sing you can't get them to do anything.

John Wesley, in his published directions concerning congregational singing, enjoined "accuracy in notes and time, heartiness, moderation, una-

nimity, and spirituality." And, as Dr. Tenney points out, Wesley constantly warned of the danger of losing the "spontaneity" out of the singing.

With what "heartiness" and "spontaneity" the Wesleys and their congregations must have sung:

*Come, let us who in Christ believe
Our common Saviour praise,
To Him with joyful voices give
The glory of His grace!*

As a vehicle for prayer and praise, music is unexcelled. Music is the language of the heart as well as the mind. As Charles Kingsley said, "Music is a language by itself, just as perfect in its way as speech, just as divine, just as blessed."

It is small wonder, then, that music has always been given a large place in evangelistic campaigns. For music not only creates a mood; it releases deep religious feelings and gives expression to the heart's longing and the soul's gratitude. Uncounted thousands have found it so as they have sung with Charles Wesley:

*Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!
My gracious Master and my God,
Assist me to proclaim,
To spread thro' all the earth abroad,
The honors of Thy name.*

Music in the evangelistic service, however, must do more than unify a congregation; it must do more than liberate latent attitudes of prayer and praise; if it is to make a *lasting* contribution, it must express and intensify doctrinal concepts and convictions. It is said that Luther probably did as much to spread his doctrine by his hymns as by his writing and preaching.

Mabel R. Brailsford in "A Tale of Two Brothers," reminds us that "In [his] songs, Charles Wesley crystallized his own and his brother's teaching, presenting it to his converts in palatable form, till the most unlettered became unconsciously masters of Methodist theology."

And who could doubt that statement as he sings:

*Refining Fire, go thro' my heart,
Illuminate my soul;
Scatter Thy life thro' every part,
And sanctify the whole.*

What a happy marriage between sermon and song! And what melodious theology!

Far too much of the "music" in evangelistic services today, however, is little more than religious jazz. What a "worldly" way to try to win the "world"—with jingles and trifling tunes and sticky, sentimental ballads and pepped-up religious "rock 'n roll"!

And strange—or is it—that some of the worst offenders are those very groups and churches which most loudly decry "worldliness."

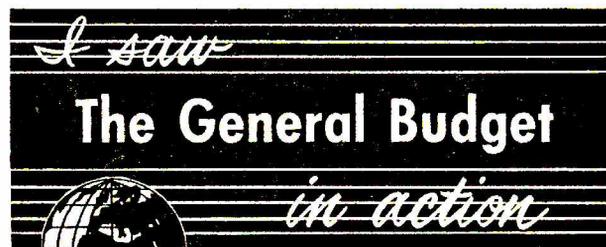
The ideal congregational singing in evangelistic services would surely be a balance between songs that are simple and rhythmic enough to be sung by *everyone* in the congregation and songs that are inspiring and instructive enough to be challenging to the more mature Christians.

And the ideal special singing would be less of a "performance" and more of a sincere presentation of gospel truths—uncluttered and uncontaminated by cheap theatrics.

In this 250th anniversary of Charles Wesley's birth, then, may we get a fresh look at the man who, as Charles W. Ferguson says, "put the music in Methodism . . . the man who wrote a hymn 24 hours after his conversion and dictated a hymn on his deathbed; and in between filled the air with the words and lilt of more than 6,500 hymns."

May those hymns continue to give great impetus to evangelism today. And may our hearts continue to be "strangely warmed" and inspired and challenged as we sing with Charles Wesley:

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.
To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs engage
To do my Master's will!*



Scattered around the world are 10,000 of our young people in military service. Add to that number the wives and children, who move with father and husband as he is transferred from base to base, and the number will be well in excess of 15,000.

Everywhere they go, your Nazarene Servicemen's Commission seeks to follow them with its contacts and services. They are notified, each time they move, of nearby churches. Pastors of the area are contacted, and receive the names and addresses each month of those in their area.

Frequently, personal needs and problems of the family, or the young person himself, are handled. Letters of counseling or guidance are many.

Perhaps the most beneficial service of all is the mailing of our church literature—without charge—to all of our military young people who have been registered with us.

Each one is entered for a free subscription to our

youth magazine, *Conquest*, as soon as we receive his name. He is also furnished with a card whereby he can secure free subscriptions to the *Herald of Holiness*, *Come Ye Apart*, and *Standard*. All who are sent overseas receive the *Other Sheep* in addition to the others.

A very attractive "Servicemen's Kit" is provided, including helpful tracts, a log of "Showers of Blessing" radio stations around the world, a list of our churches near every military base in the world, and many other helpful materials.

The results of all this? Many churches and military leaders, not of our denomination, have said that the Church of the Nazarene has the most complete ministry to its service personnel of any group.

Letters of appreciation and testimonies of our youth and their families are many. Here are just two recent samples:

The North Pole:

"Just a few lines to express my appreciation to the Church of the Nazarene for the church periodicals that are sent to the servicemen throughout the world. I know without them I might be lost. Sometimes it takes two or three weeks for them to get to me from my home base, but still I can always count on them. I thank God, and His people, that they know just how much most service personnel need a lift in the spiritual life.

"At the present time I am on a tour of duty at APO 23, which is about 400 miles from the North Pole. It is a land of snow and ice. The most beautiful thing I have ever seen in my air force career is when I looked outside this morning (Easter morning) about two o'clock and saw the red glow of the sun off behind 'P' mountain. It never gets completely dark up here this time of year, but I don't think anything could have been more beautiful than the sun just as it was this morning.

"It came to my mind that it might have been just such a day as this that Christ arose. You could almost shut your eyes and hear the angelic choir singing as it were right out behind the mountains."
—C. W. L., a Staff Sergeant.

This one came just today:

"As I have been discharged from service I thought I would write and let you know how much I appreciate the reading material I received from you during my tour of service. Many dark, windy nights as I stood alone on watch while the seas boiled around me, the words of some of the fine men who write articles for the *Herald of Holiness* and *Conquest* came back to me. They helped to comfort me while I was away from friends and

Sometimes I have felt that the Lord could not get any glory out of some problem or affliction that I was going through, then He said: "Son, it is your reaction and your attitude to this trial that will bring glory to Me."—ALFRED SILVERNAIL.

NEWS in PICTURE



REV. HARRY AND ESTHER CARLSEN, evangelists from the U.S.A., being greeted by Lord Mayor James Carroll, lord mayor of Dublin, in the Mansion House, Dublin, Eire. Rev. and Mrs. CarlSEN are the first Nazarene evangelists to ever conduct services in Dublin. They also had a forty-five minute conference with Premier De Valera, premier of S. Ireland.

loved ones and made me realize there was One who was with me everywhere I went.

"Though I could not see Him, He was there watching over my every move. Times came when there was nothing to do but read. While the others read literature that was unfit even for the lowest animals, I found strength and faith in the clean Christian stories in *Conquest*. I pray that each serviceman who receives that material will get as much good of it as I."

The stories could be multiplied by the thousands. Another letter this week from a mother said, "I am writing you again to tell you that the contact you made with my son resulted in his getting saved."

Obviously, the cost of such a program would be high. The Nazarene Publishing House and the Nazarene Servicemen's Commission share equally the cost of the free literature. This is about one-half the cost of the total program.

Each time you give to the General Budget, you are sharing in this service, and having a part in every young person's receiving spiritual help or encouragement, for the Nazarene Servicemen's Commission receives its funds for this program from the General Budget. If you could see all of the results, and read all of the letters, you would no doubt feel that none of the dollars of the General Budget are more helpfully invested than the one-half of one per cent which serves our military youth around the world.

—PONDER GILLILAND, Director
Nazarene Servicemen's Commission

The Place of Singing in the Wesleyan Revival

By E. E. WORDSWORTH

John and Charles Wesley, brothers, were two British clergymen. John, the older brother, was the founder of the Methodist church. But the great credit should be given to Charles, the world-renowned hymn writer. Charles wrote more than 6,000 hymns, including "Jesus, Lover of My Soul." Of this great hymn Dr. P. F. Bresee said, "I know one song that has been sung where the thousands have gathered ten thousand times. It has been sung when gladness has filled the soul and when sorrows like billows have swept over the spirit. I have heard it many times beside the bed of death and thousands of times when souls were putting on new life—'Jesus, Lover of My Soul.'"

The triumphant hymns of Charles Wesley, along with those of John, for he too wrote a few hymns, made a vast contribution to the evangelical movement and revival of the eighteenth century that, as historians say, saved England from a revolution such as came to France.

Great religious awakenings are always characterized by soul-stirring singing. Luther and the German nation sang in the churches of Germany and on the streets "A Mighty Fortress Is Our God," and brought about the Protestant Reformation. Torrey had Alexander to lead vast congregations in singing. Moody had his Sankey. Billy Sunday had Rodcheaver. Billy Graham has Cliff Barrows and Beverley Shea and well-organized choirs. "The blood and fire" of the Salvation Army is associated with band music, tambourines, and singing. And the great Wesleyan revival that stirred the Old World and the New had inspiring music.

The early Methodists sang in the churches, in the open air, at their love feasts, and in the class meetings. And their conferences often were occasions when the great congregations were lifted into the heavenlies through the gracious uplifting power of music and song. The old-time circuit rider always had three books in his

saddlebags—the Bible, the Methodist discipline, and the Methodist hymnal—when he went forth to his labors astride his horse. And when he dismounted he sang, preached, prayed, and exhorted until the revival fires were all ablaze and many were the slain of the Lord.

John Wesley always exhorted the early Methodists to "sing lustily" unto the Lord. He did not mean jazzy, syncopated music by singing "lustily," but stately hymns and songs with truly spiritual and worshipful tunes that brought tears to the eyes of saints, deep conviction to the rabble and rowdies, and glory to the name of Jesus Christ. Paul said, "I will sing with the spirit, and I will sing with the understanding also" (I Corinthians 14:15).

The singing multitudes of England, Scotland, Ireland, and Wales under the Wesleys, and across the Atlantic with Coke, Asbury, and their colaborers of colonial days, started a holiness revival that has belted the globe.

Without a doubt the clear, doctrinal, argumentative preaching of John Wesley, Richard Watson, Adam Clarke, Coke, Asbury, and others made a large contribution to the revival movement. (Asbury said he never preached without clearly mentioning the doctrine and experience of entire sanctification.) But a great factor, and one that should not be overlooked, in the success of this revivalism was the gospel singing that deeply stirred the emotions, activated the will, and helped in bringing tens of thousands into the kingdom of God. Without the instrumentality of sacred music it is doubtful if the Wesleyan revival of vast dimensions would have occurred; and this movement gave birth to our modern camp meetings with their untold blessing to multitudes.

So let us "sing lustily," with animation and spiritual joy, as our song leaders refrain from talking and exhorting. Let us sing and praise God, from whom all blessings flow!

"Love Divine, All Love Excelling"

By **Floyd W. Hawkins**
Music Editor, Nazarene Publishing House

*Love divine, all love excellung,
Joy of heav'n, to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion;
Pure, unbounded love Thou art.
Visit us with Thy salvation;
Enter ev'ry trembling heart.*

It seems that the heavenly world smiles its sanction with every singing of this great hymn of Christian perfection. Frequently it is the pastor's choice for the opening hymn because of its purifying effect upon the atmosphere of the worship service.

*Breathe, oh, breathe Thy loving Spirit
Into ev'ry troubled breast!
Let us all in Thee inherit;
Let us find that second rest.
Take away our bent to sinning; . . .*

But two hundred and ten years of occupying a treasured place in Christian hymnody was not achieved—even from the pen of Charles Wesley—without first being put to the test of severe criti-

cism. Among its critics were John Wesley, John Fletcher, and other contemporary leaders of the evangelical revival who frowned upon the terminology in the second stanza: "Take away our power of sinning" (the original writing). This was changed in their hymnbooks to read: "Take away our bent of sinning" (later altered, "Take away our bent to sinning," as we have it today). These holy men did not, however, challenge the line of supplication: "Let us find that *second rest*" (now changed in some modern hymnals).

*Finish then Thy new creation;
Pure and spotless let us be. . . .*

So dominant is the theme of Christian perfection that it sounds in all of the stanzas.

How wonderfully inspired this hymn must have been! What hymn is sung with more inspiration and blessing! In a world so obsessed with many false loves, it speaks with ringing accent: "Love divine, all love excellung"; for every troubled breast—His "loving Spirit"; for the blighted soul—a heart made "pure and spotless." But greatest of all—freedom from sin!—"Set our hearts at liberty."

The Hymn That Saved a Life

"Jesus, Lover of My Soul"

By **RALPH SCHURMAN, Pastor, First Church, Roanoke, Virginia**

Charles Wesley, "The Sweet Bard of Methodism," in half a century gave to the world sixty-five hundred hymns. None is loved more than this one written in praise to his Maker at the age of thirty-one—"Jesus, Lover of My Soul." Through the years it has been sung to a number of tunes, but today the melody written by Simeon B. Marsh is most widely used.

The British Broadcasting Company's "Sunday Hymn Sing" reports Wesley's "Jesus, Lover of My Soul" an outstanding favorite in requests; and a famous American author places this hymn as leading the ten top favorites in the United States.

Some have thought the theme may have been suggested to Wesley as he passed through a severe storm at sea in company with his brother John. However, here is a story showing the powerful influence of this hymn during Civil War days.

On a summer evening in 1881 a group of travelers were singing as they journeyed by boat down the Potomac River. A young man then sang for

his friends "Jesus, Lover of My Soul." As the final notes ended, a stranger approached the group. "Pardon me," he said, "but your song took me back to war days. Were you by any chance in Grant's army?" The singer replied, "I was." "Well, I fought with the South, and I believe I was very near you one night eighteen years ago this month. If I am not mistaken you were on guard duty on an outpost. I lay not far distant with my rifle aimed at your heart, when suddenly you sang softly this very hymn, 'Cover my defenseless head with the shadow of Thy wing.' Then I remembered my own home and the mother who once sang that very song to me. I lowered my rifle, for I could not take the life of a man who had put his trust in my mother's God."

And so it was that this beautiful hymn saved a life: the hymn that Henry Ward Beecher said he would rather have written than to have the fame of all the kings that ever sat upon the thrones of earth.

"Our Calling's Glorious Hope"

Charles Wesley wrote hundreds of hymns; many of these were on holiness. Out of this number there are some with which we are not acquainted. The one used in the present article is in this class. The first stanza reads thus:

*What is our calling's glorious hope
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.*

Here Wesley clearly says that "our calling's glorious hope" is inward holiness; holiness of heart, or intention, and not perfection in deed or conduct. After we are sanctified, as we grow in grace, we more and more harmonize our outward lives with our inner motives; still, none of us ever in this life completely reaches the goal of outward perfection. In this life we are never freed completely from mistakes, or sins of ignorance. Charles Wesley well knew this, and while he was not the theological thinker and writer that his brother John was, he had a good understanding of the teachings of the Bible. He prayed for and expected inward holiness, though he never prayed for and expected external perfection. He looked upon the former as a possibility in this life, but not on the latter as such.

What is "our calling's glorious hope" but inward holiness? "For this to Jesus I look up; I calmly wait for this."

In the second stanza, Charles says:

*I wait till He shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart.*

In these words Wesley identifies holiness and freedom from sin. He is expecting Jesus, in answer to his prayer, to make him clean, to cast out sin, to purify his heart. With this freedom from sin would come a more victorious life and power for greater achievement for God. His longing was for inward holiness, or purity of heart. That was his desire even before he was saved. The "Holy Club" was formed because of that hunger. He was not mistaken as to what this inward holiness meant. It was to bring into the heart freedom from the principle of sin, the inbeing of sin.

On the other hand, Charles, in this hymn, looked upon this inward holiness as something positive as well as negative. It was to be brought about by the indwelling Christ, which was made possible through Pentecost. This is proved by the third stanza, where he says:

*When Jesus makes my heart His home,
My sin shall all depart;
And lo! He saith, "I quickly come,
To fill and rule thy heart!"*

He did not feel that he had to wait until death for this living Christ, in the personality of the Holy Ghost, to move into his heart. He was to come in now and fill and rule in his heart, which had been emptied of sin. Freedom from sin and Pentecost go together; they go together in the Bible; they went together in the thinking of Charles Wesley. It took both the cleansing and the infilling to complete inward holiness for him. Holiness, he also says, brings the promise of Jesus, "I quickly come, to fill and rule thy heart." This was not something that had to be delayed, that he had to wait for a long time; not something he

Editorials

could not get until death; for the promise was, "I quickly come, to fill and rule thy heart."

Then Charles Wesley concludes this hymn on "our calling's glorious hope" with this stanza:

*Be it according to Thy Word;
Redeem me from all sin.*

*My heart would now receive Thee, Lord;
Come in, my Lord, come in!*

As we have already indicated, his prayer as voiced in this hymn was in harmony with the teaching of the Word of God. Our calling does have a "glorious hope" according to the Word, and this "glorious hope" is "inward holiness," or freedom from sin. More than that, it means a heart that was filled with the divine presence, a heart which has become the home of God himself. The writer of this hymn was not talking about a truth which was foreign to the Word of God; it is according to the Word, yes, one of the most fundamental teachings. "Be ye holy; for I am holy" (I Peter 1:16); "Sanctify them through thy truth: thy word is truth" (John 17:17); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). These and many other scriptures in the Word of God herald "our calling's glorious hope"—inward holiness!

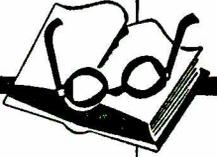
An Interview with the Apostle Paul

Paul, why are you so determined to preach the gospel in Rome?

Not long after my conversion and call to minister to the Gentiles, there came into my heart a desire to preach Jesus Christ in Rome. This am-

The Sunday School Lesson

MELZA H.
BROWN



Topic for
December 1:

Boldness in Christian Witnessing

SCRIPTURE: Philippians 1 (Printed:
Philippians 1:1-2, 12-21)

GOLDEN TEXT: *For to me to live is Christ, and to die is gain* (Philippians 1:21).

We are today to take a look at the witness of this hero of the Cross. This letter to the Philippians was written from Rome during Paul's imprisonment. Thus the witness was given under very trying circumstances and in a situation which was anything but pleasant. However, Paul was optimistic and victorious. We find no word of discouragement or complaint in this letter.

This is the testimony of a true Christian. The salutation is of grace and peace and the writer would exalt the Father in heaven, and also the Lord Jesus Christ. He is not bearing witness for himself but rather for his Lord. He may be imprisoned, but the peace and grace from God and the Lord cannot be limited. To the saints at Philippi, Paul would send that which is worth more than money. They had shared with him some financial assistance; he would share with them that which is of more importance, some spiritual encouragement and help.

Paul's life purpose was the preaching of Christ or the spreading of the good news of the gospel of Christ. He believed what he preached. He had confidence that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). So even imprisonment opened the door for his witness to the guard and to those of the palace. He considered himself the prisoner of the Lord Jesus Christ rather than the prisoner of Rome. He was living in the will of God and therefore happy to be in Rome as a representative of the Lord Jesus Christ and an ambassador of heaven.

This witness was effective. Paul's life in prison was not in vain. Christ was preached and therein he did rejoice,

yea, and would rejoice. Some in Caesar's household were saints and sent salutations to the church at Philippi (4:22).

The spirit of Paul was undefeatable. If to live was Christ and to die was gain, then regardless of what happened he was victorious. His one purpose of life was to witness for Christ. This he could do anywhere and by all means. The worse the world could do was to take his life, but that only gave him

gain; he would prefer to be with the Lord. His one and only desire while remaining was to further the gospel of the Lord Jesus Christ. This he was doing, so he had the desire of his heart.

Truly this message, written to the Philippians, is a triumphant witness to the power of the Lord Jesus Christ.

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REMISS REHFELDT, Secretary

Trinidad

We have a big flu epidemic here. The past two weeks it has really covered the island. Our Bible school is full of it. Some local pastors and some missionaries are down with it. Otherwise the work is coming along fine. We feel God's blessings each day. He has answered prayer in many ways. Our trust is in Him.—HOWARD SAVES, *Trinidad*.

News Flash

I organized the New Amsterdam group last night with sixteen members and six probationers. A very fine group! —DONALD AULT, *British Guiana*.

On Furlough

Dr. Orpha Speicher and Miss Esther Howard sailed from India on October 13, 1957, for furlough in the United States. They will arrive sometime in November.

New Missionaries

Rev. and Mrs. Harry Rich have arrived in Haiti for their first term of service. Their address is P.O. Box 444, Port-au-Prince, Haiti.

New Address

Miss Nellie Storey, of Africa, is now stationed at the following address: P.O. Idalia, via Piet Retief, Transvaal, South Africa.

Thirty-fourth Annual Council Africa

On behalf of all our missionaries I am requested to convey to you our united, sincere, and hearty thanks for your interest in and prayers for the African field. The sowers and the reapers will rejoice together when the final harvest is gathered.

It was a great council, outstanding for the outpouring of the Spirit in a remarkable way. One devotional service scheduled to last half an hour stretched into three hours as testimony and confession, prayer and praise followed each other without a break. It was thrilling

to know that two new fields had been opened up during the council year—the work among the Coloured people in the Cape and the work in Nyasaland. The vast African continent lies open, challenging us to possess it for Christ.

There were few dry eyes when the children of the missionaries arose one after another to testify to full salvation, and not a few declared that they had heard God's call to labor among the heathen. Dr. W. C. Esselstyn has been elected to lead us again as field superintendent when he returns from furlough. In the meantime "Uncle" Jenkins carries on. The missionaries' Alabaster offering reached 320 pounds, 75 pounds more than last year. Ninety missionaries were present at council. Over 700 full and probationary members were added to the church during the year, and it is heartening to know that there are 91 students in our three Bible training schools. We look forward to a year of increased progress as we enter into the jubilee year of the church.—H. K. BEDWELL.

We had a wonderful council. I have been attending councils since 1920, and I can say without hesitation that this was the very best. Every day the Spirit of the Lord visited us. One morning especially we had the missionary children in to give their testimonies. It was sweet beyond words. The fire fell and the service, which was to last about half an hour, lasted three hours! No one will ever forget. In spite of taking plenty of time to get blessed we closed earlier than usual. All of our missionaries were present. Good news was brought from Nyasaland and Cape Town.—C. S. JENKINS, *Africa*.

Welcome to New Missionaries

The Korean District gave our new missionaries, the Cornetts, a fine welcome at Pusan, and a special welcome service was held later in Seoul. Our

Servicemen's Corner



From Germany:

"I received your card a short while back to send in an order for the free subscriptions to the church periodicals. I thought I would send a letter along letting you know that the church papers have been a great help to me in the service, and more so since I have been over here in Germany for a year now.

"God has really helped me since I have come overseas. He has made me stronger in faith and I have a lot better look on life by being so far away from the homeland. We have a very active chapel over here on post. We have Sunday school every Sunday, which has been averaging about two hundred now for some time, and there is a very nice adult class to which everyone on post is welcome. Our class study is different from the church Sunday school book because we follow a lesson plan that takes a chapter a week and follow all the way through the Bible. It is interesting and it holds everyone's interest who comes.

"Also we have our Sunday evening services with a fellowship hour afterwards and our Wednesday evening services. So as you can see God

has been on our side because all of our services seem to be growing in attendance.

"Right now about half of the people on post are returning to the States for discharge, and we are getting in new replacements; so I would like to ask that you remember us over here in prayer, that we will get a God-serving group of people in to take the place of the people returning to the States.

"And I will say again that I really enjoy serving God and want to serve Him the rest of my life.—WILMER JACKSON."

* * *

Kenai, Alaska:

"God has given the Kenai church seekers each Sunday since the revival with Rev. and Mrs. Bert Daniels. That was the beginning and it has not stopped. It is a thrill to see one serviceman at a time come and find Christ, then go out and bring his buddies out for service."

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

district superintendent. Brother Park Kee Suh, brought a very fine welcome message, promising the prayers and co-operation of the Korean Nazarenes for the new missionaries.

At present we are all living in the mission home, but in a few weeks we expect to move the Owens family to the upper floor of our main Bible school building, at least for the winter, until better arrangements can be worked out.

The Cornetts are enrolling immediately in language school and will be giving full time to language study for the next several months. They are eager to be at it, for we all realize that this is the only way we can be of greatest help to the work here.

We have found a lot for our Central Church here in Seoul and hope to have the purchasing process completed before too long.—DONALD OWENS, *Korea*.

(metropolitan Toronto). Twenty-six charter members formed the membership. Property has been purchased on Kennedy Road, one of the main traffic arteries, giving 119 feet of frontage in a corner lot. Plans are to build a church building next spring. The property is located near the geographical center of Scarborough among thousands of new homes.

This church is the outgrowth of a branch Sunday school begun last spring by Toronto Main Street Church of the Nazarene. A tent meeting was held in

HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

New Churches

District Superintendent C. D. Taylor has recently organized two new churches on the Akron District. On July 28 the church at Scio was officially inaugurated, with Rev. Florence B. Henry as pastor. The Leesville church has sponsored this new work, which is meeting in a hall at the present time.

The Warren Champion Church, sponsored by the Warren, Ohio, churches, was organized August 13 with

ROY F. SMEE, *Secretary*

twenty charter members. Rev. Willis R. Scott has been appointed pastor and the Sunday school, meeting in a school building, averaged 75 the first month. There are three new churches on the Akron District this quadrennium.

On Sunday afternoon, October 6, the Kennedy Road Church of the Nazarene was organized by District Superintendent H. Blair Ward, in Corvette Public School, Scarborough, Ontario

"The greatest challenge for advance ever faced by the church"

50TH
ANNIVERSARY YEAR

Look for the Home Missions page in the January 1, 1958, *Herald of Holiness*

August by Rev. Robert Fowler, and the good people of Main Street Church, assisted by Rev. Layton Tattrie, who has been appointed pastor of the new church.

Until the church is built, services are being conducted in the auditorium-gymnasium of Corvette School.

On Friday, September 13, District Superintendent D. S. Somerville organized a new church in Waco, Kentucky. Rev. Russell Van Winkle, pastor of the new congregation, has been responsible for its beginning. A basement building has been erected and the Sunday school is averaging seventy in attendance. This is the second new church on the Eastern Kentucky District since the General Assembly.

District Superintendent Paul C. Updike organized a new church recently in a small Indiana town, Cowan. An abandoned church building in a good location has been purchased and some of the people from this former group have joined the church. Rev. Emmett Harris has been appointed pastor. It is

the second church in Northeastern Indiana this quadrennium.

A licensed preacher with a burden for a new church has resulted in the organization, at the conclusion of a home mission campaign, of a church in McKinleyville, California, by District Superintendent George Coulter on October 3. A church building is now under construction. Mrs. Sara Brandes has been appointed pastor. This is the third new organization in Northern California since the General Assembly.

A new church was recently organized at Anita, Pennsylvania; Rev. R. B. Acheson, district superintendent. Rev. Jack Christner is the pastor. There are three new churches on the Pittsburgh District this quadrennium.

Two new churches have been organized on the South Carolina District by District Superintendent D. W. Thaxton. The Grace Church in Rock Hill was begun August 4 and the church building is under construction. Rev. Dave Erickson has been appointed pastor.

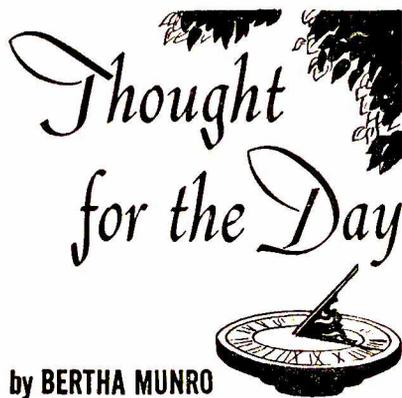
A month later, September 5, the Lake City Church was organized. Good property has been purchased and a building will be erected soon. Rev. Warren Copeland is the new pastor.

District Superintendent Nicholas A. Hull organized a new church at Twentynine Palms, California, on September 30. Rev. P. E. Hamilton has been appointed pastor and construction of a church building has begun. This is the third new church on the Southern California District this quadrennium.

A new church was organized last month at Issaquah, Washington. A branch Sunday school was operated in this town for several weeks by the Kirkland and Snoqualmie churches. The pastors of the zone then supported a home mission campaign with Rev. Art Mottram doing the preaching. District Superintendent B. V. Seals has four new churches on the Washington Pacific District since the General Assembly.

New Opening in Honolulu

A new home mission work was inaugurated in the Halawa section of



"My Happiness"

Monday:

Thanksgiving month again; it finds me happy. And I bring my thanks to the Author of all true happiness. Leah, hungry for her husband's love, thinking to buy it with the sons she bore him, named a son Asher, "my happiness." She placed its source too low, and was disappointed. "All my springs are in thee." (Genesis 30:13, margin; Psalms 87:7.)

Tuesday:

My praise to God for a happiness that does not depend on "hap"; it cannot be taken away. My thanks for the fresh, almost overwhelming wave of

realization that in all the years past there has come no emergency, no catastrophe, no pressure of mind or heart that could not be met by Him. Always in an unexpected but utterly right way. Blessed assurance for the future: "Happy is that people. . . whose God is the Lord." (Psalms 144:15; Philippians 4:19.)

Wednesday:

"Blessed" is the Bible's word for happy; every good and perfect gift comes from above. I give thanks today that I believe I can qualify; I have learned that my real happiness is to be found only in His terms. Mine is the blessing of Benjamin: safety in the conscious personal presence of God.

He hideth my soul in the cleft of the rock . . .

He hideth my life in the depths of His love . . .

(James 1:17; Deuteronomy 33:12.)

Thursday:

And the blessing of Judah: "Be thou an help to him from his enemies." his "shield" and "sword." There it is: "more than conquerors through him that loved us."

The blessing of Asher: "shoes shall be iron and brass," and strength "as thy days." Grace sufficient. (Deuteronomy 33:7, 25; II Corinthians 12:9.)

Friday:

The blessing of Levi too: the power of God himself in the special work en-

trusted to him; the promise that the work of his hands shall be accepted.

The blessing of Joseph: fruit in abundance, life-giving dew and ripening sun—no barren spots in his service. And of Naphtali: "satisfied with favour," possessing ever-new territory. (Deuteronomy 33:8-11, 13-16, 23.)

Saturday:

"Blessed is she that believed." "All generations" shall call her "blessed"—just a girl who had given her will to God for His purposes, her body a temple of the Holy Ghost. All who wish may have the happiness of the yielded life. I choose to prove His "good, and acceptable, and perfect, will." (Luke 1:45, 48; I Corinthians 6:19; Romans 12:2.)

Sunday:

Happy, because I have stopped defining my old happiness and have chosen the values that cannot be lost: Jesus' own definition. He calls those supremely happy who depend on God for their well-being: the poor in spirit, who choose His riches; the humble, who choose His will; the sinners saved by grace, pure in heart through the blood of Calvary; the loving, who do not "seek their own."

My thanks today that He proves himself true. "Blessed [happy] is every one that feareth the Lord; that walketh in his ways." (Matthew 5:3-8; I Corinthians 13:5; Psalms 128:1.)

Honolulu with a grand opening in October with 185 present. The use of a government community building has been secured for services and the pastors of the Honolulu area donated their time in getting the building in order for church use. It is located in the center of one of the most densely populated areas of Honolulu and will become our fourth church in that city. Nelson T. Tuitele, a local preacher of the Honolulu Kaimuki Church, is acting as supply pastor. Rev. Cecil Knippers is the district superintendent.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Can a person get gifts of the Spirit before he gets the gift of the Spirit?

Some would answer your question in the negative. I would go along with them far enough to say that it certainly would be dangerous to obtain a gift of

the Spirit without *the* gift of the Spirit, or the baptism with the Holy Spirit. We need *the* gift of the Spirit in order to use a gift of the Spirit wisely.

Since there will be a judgment day, do we sleep after death until the Second Coming? Our souls can't go to heaven or hell until after the Judgment, can they?

Those who are Christians will go to be with Jesus at death and will be in a state of consciousness. However, they will not be in their final state until after the resurrection and judgment. They will be happy with Jesus immediately after death, but will not reach the fullness of heavenly bliss until they have

their resurrected bodies (see II Corinthians 5:6-8; Romans 8:38-39; Revelation 14:13). As to the wicked, they will be away from Christ in conscious suffering as soon as the soul leaves the body in death. Still, they will not be in hell in the fullest sense until after the resurrection and judgment.

Should a member of a local church send his money away to support an evangelist and pay only on special offerings in the local church?

No. If he were pastor or took much of the responsibility of the church to which he belongs, he wouldn't be in

favor of sending his tithe or most of the money which he gives to religious work to someone outside of his church.

The Bible teaches that only a few will enter through the strait gate into the narrow way and thus finally be saved. On the other hand, John in Revelation sees thousands and thousands around the great white throne. He even speaks of a multitude that no man can count which will be among the redeemed. Will you please help me on this contradiction?

Those who die before they reach the age of moral accountability will make it to heaven. Jesus says, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). These children plus those who have accepted Christ

from age to age in all of the various countries will make quite a crowd, even though the latter were decidedly in the minority when they lived on the earth. The contradiction between the two types of scriptures, then, is more apparent than real.

What is the meaning of the tree of life and the tree of the knowledge of good and evil in the Garden of Eden?

The tree of life was so named because it was the sign and seal of immortal life. The tree of the knowledge of good and evil was given its name because it was a test of obedience. Man was to disobey or obey God according as he partook or didn't partake of the fruit of this tree. When our first parents broke God's com-

mand and ate of the fruit of this tree, they died immediately, spiritually—that is, became sinners and at the same time destroyed their possibility of escaping physical death. This also meant that sooner or later physical death would become the lot of all human beings because Adam and Eve sinned.

Why is it more difficult for some people to get saved than others? Why is it more difficult to get saved the second time? Is it dangerous for a person to continue backsliding, or backslide time after time? What causes people to backslide—weakness, fear, laziness, or what?

There might be many things which make it more difficult for some to get saved than others. One person might naturally be more stubborn than another and, because of this, it would not be as easy to yield to God. Again, a person's background might be such as to make it harder for him to decide to follow Christ. Further, one's associates might hold him back more than those of another person. However, I am sure that every sinner can get saved, whatever the difficulty may be. Getting saved the second time, or being reclaimed from one's backsliding, is more

difficult because failure to follow Christ carries with it loss of confidence in one's self and in Christ. Because of this, it is not as easy to have faith for the forgiveness of your sins. Of course, it is dangerous to keep on backsliding, for each time a Christian backslides, it becomes more of a problem to get back to God. I believe that the chief causes of backsliding are a failure to keep up one's own private devotions—giving some time alone to God every day—and the failure to attend church services and to be active in the work of the church.

1957 Thanksgiving to Christmas 14th Annual World-wide BIBLE READING

NOVEMBER		
28 Thanksgiving...	Mical	6:6-8
29.....	Psalms	90:1-17
30.....	Psalms	103:1-22
DECEMBER		
1 Advent Sunday...	Romans	13:7-14
2.....	James	1:1-27
3.....	Genesis	1:1-31
4.....	Psalms	8:1-9
5.....	Psalms	139:1-24
6.....	Matthew	20:17-29
7.....	Ephesians	4:1-32
8 Universal		
Bible Sunday...	Exodus	20:1-17
9.....	Matthew	22:15-40
10.....	Romans	8:14-39
11.....	I Corinthians	13:1-13
12.....	I John	4:1-21
13.....	Matthew	5:1-26
14.....	Matthew	5:27-48
15 Sunday.....	Matthew	6:1-18
16.....	Matthew	6:19-34
17.....	Matthew	7:1-29
18.....	John	3:1-17
19.....	Titus	2:1-15
20.....	Isaiah	11:1-9
21.....	Isaiah	53:1-12
22 Sunday.....	John	1:1-18
23.....	Hebrews	1:1-14
24.....	Matthew	1:18-25
25 Christmas.....	Matthew	2:1-12

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26.....	Matthew	2:13-23
27.....	Acts	7:51-60
28.....	Matthew	23:1-22
29 Sunday.....	Matthew	23:23-39
30.....	Psalms	19:1-14
31.....	Psalms	91:1-16

Will you make Bible reading a daily practice? Ask your minister for lists, write your church headquarters or request our "Daily Bible Readings 1958" (U-139) from the

American Bible Society
(Dept. U)
450 Park Ave., New York 22, N.Y.

the HOME CIRCLE



Conducted by GRACE RAMQUIST

The Home of Charles Wesley

Susanna Wesley, the mother of Charles Wesley, believed that as soon as a baby was born he should be taught submission to the will of his parents. She believed that, after being told once what was right and what was wrong, a child should be obedient. She felt that as soon as possible every child should be taught to have intelligent and loving submission to God and to His will. She expected all these from her children and worked always to that end.

Samuel Wesley, the father of Charles Wesley, was appointed as the preacher of Epworth parish in the east part of England soon after he was married to Susanna. He remained in this parish for forty years, during which time his children were born. There were nineteen children in all, but only ten of these lived to adulthood. Since Susanna was mother and schoolteacher at the same time, she sometimes had a school with eight pupils and sometimes had one with only two or three. In those days girls did not go away to college, for there were no schools open to girls. Boys had plenty of opportunities, for there were boys' schools all over the country. Susanna felt that girls should have an education, so although most girls did not learn Latin and Greek, she taught her girls along with her boys.

If you had been Charles, on your fifth birthday you would have heard these words, "Charles, today is your fifth birthday. Today you must learn to read and write the alphabet perfectly."

That was the rule of the Wesley household. The following day you would have been given one line of poetry to learn to read and write. The third day your lesson would have been more difficult, and so on and on. Each day you would be required to learn your lesson perfectly before you could leave the schoolroom. By the time Charles was eight years of age he could read English, Latin, and Greek.

For Mother Susanna there was much to do. There were the household duties, the teaching of her children, and the helping of her husband in his parish work. But she did not consider her work finished even when she had done all these things. She felt that her chil-

dren needed individual attention. So she set aside a period of time every night for her separate talks with the children. At one time this was the schedule: Monday night with Molly; Tuesday night with Hetty; Wednesday night with Nancy; Thursday night with Jacky (John); Friday night with Patty; Saturday night with Charles; while on Sunday she took care of Emily and Sukey.

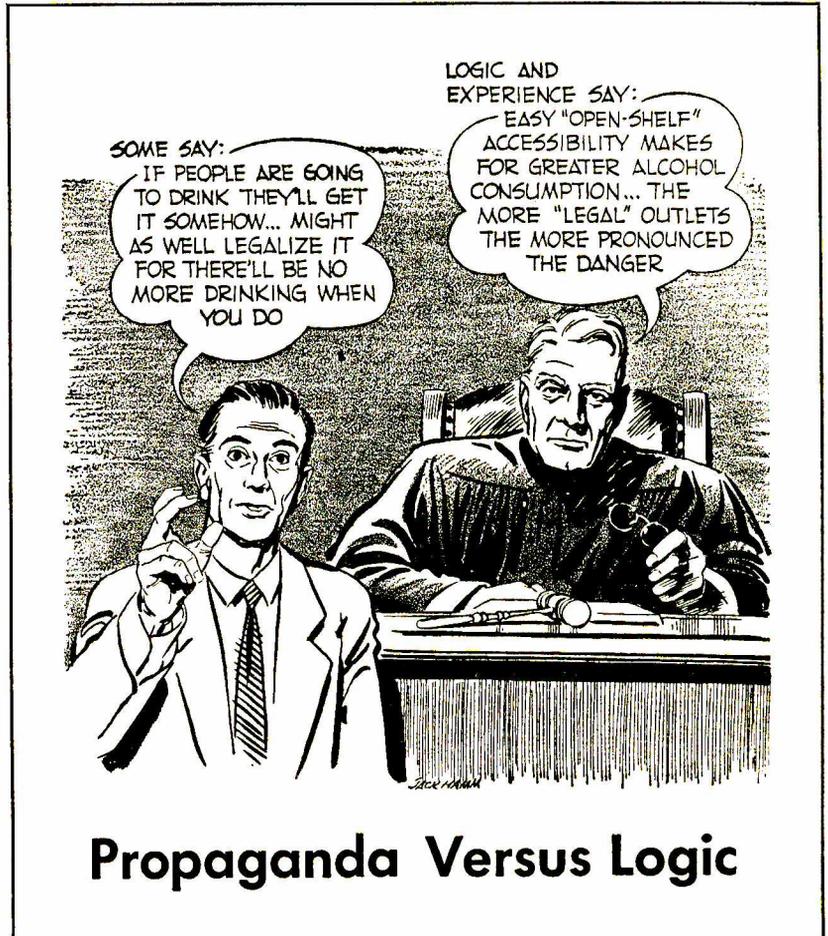
Every Saturday night Charles met with his mother. He asked her questions which had come into his mind during the week. He told her of his hopes and also of his troubles. He asked her about God and what his duty to God was. Susanna explained the Bible to him and often prayed with him. It was during these individual talks that Charles learned to be a

serious thinker even before he was eight years old.

When Dr. Adam Clarke was writing about his personal acquaintance with the Wesley family he wrote: "The Wesley family was a great family of little children who were wonderfully gentle and polite not only to their parents and visitors but to each other and to the servants as well. They had the common fame of being the most loving family in the county of Lincolnshire." This was true only because Mother Susanna kept on the job of training and being with her children from morning until night.

Going Off to School—

Samuel was the oldest Wesley boy. Because he was a good student, applying himself to his work, he was chosen to attend a boys' school some distance from Epworth. He had been there but a few years when he was selected as an assistant teacher. This gave him extra money and time. He was a kind-hearted boy. He remembered that his parents had a large family to support on very little money. He began to think of his youngest brother, Charles. Then he wrote his parents offering to pay for Charles's tuition and expenses at his school.



Propaganda Versus Logic

Charles was barely eight years of age at the time. He was eager to go to school and his parents gladly accepted their oldest son's offer of assistance. It took very little time for Charles to pack his few belongings. He was soon on his way.

Charles was afraid of nothing. He was high-spirited and active in all the school life. The boys accepted him immediately and soon were calling him "captain of the school." Charles had learned so well while at home that he was far ahead of the other students in all of his studies as well as in his ability to lead others. He was tenderhearted and kind to everyone. Whenever he found a boy who was being mistreated, he went out of his way to help him;

never was he a fighter, however.

It soon became natural for Charles to go to his brother Samuel for advice and comfort. His parents were so far away that he learned to lean on his older brother. As far as we know, Charles was never privileged to live at his parents' home again.

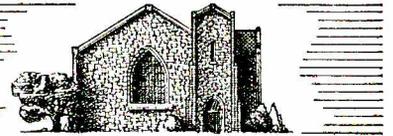
It is hard to believe that a boy could learn so much in eight years. Charles learned to be polite, to be kind, to be religious, to be a student, to desire knowledge, and to write simple poems and hymns, as did his father. It was not until Charles Wesley was forty years old that he again had a home he could call his own. He was forty when he was married to his beloved Sarah Gwynne.

PASTORS ATTENTION

A special N.M.B.F. Annual Christmas Love Offering envelope to be used any time during the month of December has been prepared for this year. Pastors wishing to use these free envelopes should order immediately from the Department of Ministerial Benevolence, 6401 The Paseo, Box 6076, Kansas City 10, Missouri. (Note: The amount received in this special offering will be credited to the N.M.B.F. budget for this year.)

DEPARTMENT OF
MINISTERIAL BENEVOLENCE
Dean Wessels
Executive Secretary

NEWS of the Churches



Artist-Evangelist L. J. MacAllen writes: "I had a week-end engagement, October 19 and 20, with First Church, Muncie, Indiana, with our friends of long standing, the A. E. Woodcocks. Driving toward home on Monday morning I was stricken with acute appendicitis. After I had located the parsonage at Findlay, Ohio, Pastor Noel Whitis and wife placed me in the hands of their physician, and I had surgery that evening. My family was notified and arrived while I was in the recovery room. Brother and Sister Whitis were so kind and considerate, going out of their way, even with all their busy schedule, to show me every consideration. I am now able to resume my busy schedule. I give God praise for His help."

Huntington, West Virginia—Recently God blessed Central Church with a wonderful revival under the Spirit-anointed ministry of Evangelist George J. Grimm. Our people were greatly helped, the church made spiritual strides, and God gave many scenes of victory around the altar. The crowds were good each night, new contacts were made, souls were fed, sinners saved, and believers sanctified. Our church was deeply appreciative of the message and ministry of Brother Grimm. He has a real burden for souls; is a good holiness preacher and evangelist, on fire for God. Mrs. Hancock and I came to Central Church last June to succeed Rev. and Mrs. J. C. Wallace, who did a wonderful job as pastors here for nearly ten years. We have a lovely group of consecrated people who have "a mind to work."—JOHN J. HANCOCK, *Pastor*.

Evangelists Harry and Esther Carlsen report: "After much prayer and planning, and under the leadership of Dr. George Frame, superintendent of British Isles North District, a thirteen-day campaign was held in the Abbey Street Methodist Lecture Hall in Dublin, Eire.

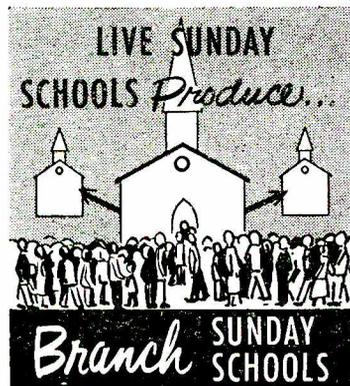
Dr. Frame had invited us to tour the churches of his district and to launch this special effort in the city of Dublin. From the first service, God's presence was manifest. In the first service 120 were present, and on the closing night over 400 people filled the hall to capacity. Many souls made their way to an altar of prayer—some saved for the first time, and others were sanctified wholly. Prospects are good for the Church of the Nazarene here. Pray for Dublin and for the British Isles North District, that God will enable them to establish a Church of the Nazarene in this capital city of southern Ireland."

Dr. and Mrs. A. S. London report: "It is always a pleasure to work with Pastor Milton Bunker, his family, and congregation. He has been with Kenmore Church, Akron, Ohio, for eleven years. He has a Sunday school of more than three hundred in average attendance, and church property valued at around \$300,000. His organization and technique for Sunday school building are among the best. Greater Pittsburgh (Pennsylvania) National Sunday School Association had their first convention in the Christian Missionary Alliance church, Pittsburgh, with more than one

dozen denominations co-operating. It was our privilege to speak in two Presbyterian churches on Sunday morning, and the Christian Missionary Alliance church on Sunday night, where about six hundred people were present; we had a good altar service."

Wadsworth, Ohio—At the completion of our first year of ministry in this city of fifteen thousand population, the fine congregation gave us an extended three-year recall. We are now in the relocation and enlargement program; five lots, corner of High and Brouse, 403 x 250 feet, will be dedicated this month. The twenty-thousand-dollar, five-year-old parsonage will be dedicated in the spring in the mortgage burning. The present brick-and-steel church building, erected in 1947, has been sold for \$23,000 and construction on the new proposed three-unit edifice costing \$150,000 will begin early in the spring. The Lord has given us over one hundred people at the church altar in recent months. We are thankful to God and grateful to our church and people.—LLOYD D. MORGAN, *Pastor*.

Camden, New Jersey—Recently our church enjoyed a very fruitful revival with Evangelist Dayton Lockard and wife as the special workers. In spite of much sickness, God blessed and souls were saved and sanctified. In the closing service there were twenty-six seekers at the altar, and a great time of praise. Seven new members were added to the church. During our seventeen months here the church building has been received into the denomination, renovated, redecorated, twenty-two members added to the roll, and we are now in the process of purchasing a Hammond organ. From this "mother" church have gone five pastors now serving in our denomination, and a new church (Pitman). We give God all the praise.—MILTON H. TAYLOR, *Pastor*.





GOOD JUDGMENT...

For CHRISTMAS this year
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Read what some of the subscribers say—

"Again I'm sending subscription for the most wonderful of all magazines. I cannot do without it. I've received many blessings from reading the Herald . . ."—*Missouri*.

"I enjoy the Herald as much as I enjoy my evening meal. I couldn't get along without either of them. Next to my Bible is my church publication, the Herald of Holiness."—*Massachusetts*.

South Arkansas District Assembly

The sixth annual assembly of the South Arkansas District was held September 10 to 12 at Little Rock First Church.

Mrs. Willis French was re-elected district president with a splendid vote of confidence at the N.F.M.S. convention, preceding the assembly. Dr. Remiss Rehfeldt, foreign missions secretary, was the special speaker and stirred our hearts with facts and inspiration regarding world evangelism.

We deeply appreciated Dr. Hardy C. Powers, our presiding officer in the as-

sembly. Under his wise guidance the business ran smoothly, yet without appearing to be hurried. We were all challenged by Dr. Powers' Spirit-anointed messages. It was a generally stated opinion that this was the best assembly our district has known.

A high light of the assembly was the report of our good district superintendent, Rev. W. L. French; he reported substantial gains in all departments. Brother French was re-elected by a good vote for one year. An offer by the proper committee, with approval of the general superintendent, for a three-year call, was declined by Brother French. To show their love, esteem, and appre-

ciation of Brother and Sister French the district gave them a love offering of over six hundred dollars. Superintendent French challenged us with a most aggressive program for the coming year. Plans are laid to make the Golden Anniversary year the most far-reaching this area has known.

Rev. Curtis Smith, much-loved publicity director of Bethany Nazarene College, spoke on Wednesday evening in the interest of Home Missions. Mrs. Roberts presented the work of Rest Cottage in Pilot Point, Texas, and Mr. Don Young represented the Nazarene Publishing House.

Among the district officers elected were: Mrs. Ruby V. Holland, secretary; C. E. Pickens, treasurer; Rev. J. Frank Hamm, chairman of the church school board; Rev. Kline F. Dickerson, Rev. Earl Darden, Ishmael Stivers, and A. C. Luker, advisory board. The assembly adjourned at the close of the ordination service, in which Richard T. Jarrell and James C. Langford were given elder's orders in a very impressive service.

South Arkansas District accepted the recommendations of the district and general superintendents to co-operate with the general church program in the Golden Anniversary year with a deepening spiritual tone in every church, in a renewed emphasis on holiness teaching, reaching, and preaching, and to make our district a "10 per cent" district in general giving.—*Reporter*.

Announcements

WEDDING BELLS

Marjorie Tweedy and Gary Johnson, both of Montrose, Iowa, were united in marriage on October 26, at the Montrose Church of the Nazarene, with the pastor, Rev. L. L. Watters, officiating.

Miss Grace Rexroth and Clem L. Dillman were united in marriage on October 26, in West Side Church of the Nazarene, Kankakee, Illinois, with the brother of the groom, Rev. Craig Dillman, Rev. H. Havener, and the groom's father, Rev. C. K. Dillman, as the officiating ministers.

BORN— to Rev. "Bill" and Betty Robinson of Avon Park, Florida, a son, Mark Anthony, on October 23.



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**CHRISTMAS GIFT
CATALOG**

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Oregon Pacific	May 21 to 23
Rocky Mountain	June 11 and 12
South Dakota	June 18 and 19
West Virginia	July 3 to 5
Colorado	July 10 and 11
Western Ohio	July 23 to 25
Illinois	July 30 and 31
Kentucky	August 7 and 8
Houston	August 20 and 21
Joplin	September 3 and 4
South Arkansas	September 17 and 18
North Arkansas	September 24 and 25

HUGH C. BENNER
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri
District Assembly Schedule for '58

Hawaii	
British Isles North	
British Isles South	
Nebraska	June 9 and 10
Northeast Oklahoma	June 25 and 26
Canada West	July 9 to 11
Minnesota	July 16 and 17
Southwest Indiana	July 30 and 31
Kansas	August 6 to 8
Iowa	August 13 to 15
Michigan	August 20 and 21
Kansas City	September 3 and 4
Southwest Oklahoma	September 17 and 18

—to Joe and Twila (Frye) Beck of Dodge City, Kansas, a daughter, Barbara Jean, on October 11.

—to Dr. and Mrs. Earl V. Greer of Bethany, Oklahoma, a daughter, Melinda Sue, on October 18.

—to Rev. and Mrs. Bob Burkhart of Drexel, Missouri, a daughter, Marcia Joanne, on October 5.

—to Mr. and Mrs. Thomas Haase of Boswell, Pennsylvania, a daughter, Susan Olympia, on September 11.

SPECIAL PRAYER IS REQUESTED by a mother in Pennsylvania for the salvation of her son, who got in trouble and has been sent to the state reformatory;

by a reader in California—his wife is suing him for a divorce—that they may be reconciled;

by a mother in Ohio that her son may be helped in his studies and problems, and also for a special unspoken request.

Eastern Michigan	July 16 and 17
Chicago Central	July 23 and 24
East Tennessee	July 31 to August 1
Virginia	August 13 and 14
Northwestern Illinois	August 20 and 21

D. I. VANDERPOOL
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri
District Assembly Schedule for '58

Alaska	
Canada Pacific	
San Antonio	April 30 to May 1
Abilene	May 7 to 9

District Superintendents

ABILENE—Orville W. Jenkins, 3515 43rd St., Lubbock, Texas
AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio
ALABAMA—L. S. Oliver, 5401 Tenth Ave. So., Birmingham, Alabama
ALBANY—Renard D. Smith, 5216 S. Salina St., Syracuse, New York
ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Arizona
AUSTRALIA—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri
District Assembly Schedule for '58

Akron	April 30 to May 2
Arizona	May 14 and 15
Los Angeles	May 21 to 23
Southern California	May 28 to 30
New Mexico	June 4 and 5
New York	July 4 and 5
Maritime	July 10 and 11
Pittsburgh	July 24 and 25
Missouri	August 6 and 7
Dallas	August 13 and 14
Northwest Indiana	August 20 and 21
Indianapolis	August 27 and 28
Mississippi	September 10 and 11
North Carolina	September 17 and 18
South Carolina	September 24 and 25

G. B. WILLIAMSON
Office, 6401 The Paseo, Box 6076, Kansas City
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District Assembly Schedule for '58

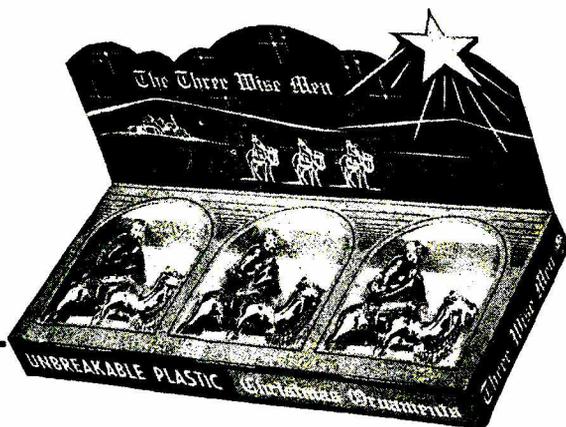
Washington	April 30 to May 2
Philadelphia	May 7 and 8
Florida	May 21 and 22
Alabama	May 28 and 29
Northwest	June 18 and 19
Albany	July 2 and 3
Central Ohio	July 16 to 18
Eastern Kentucky	July 24 and 25
Northwest Oklahoma	July 30 and 31
Wisconsin	August 7 and 8
Tennessee	August 20 and 21
Louisiana	September 3 and 4
Georgia	September 10 and 11
Southeast Oklahoma	September 17 and 18

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

District Assembly Schedule for '58

Idaho-Oregon	April 30 to May 1
Washington Pacific	May 8 and 9
Northern California	May 14 to 16
Nevada-Utah	June 4 and 5
Canada Central	June 12 and 13
New England	June 18 to 20
North Dakota	June 25 and 26
Northeastern Indiana	July 9 to 11

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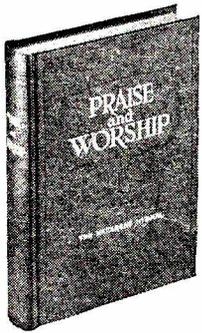
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*The Nazarene hymnal**
PRAISE and WORSHIP
*Contains these hymns from
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"Love Divine"
 "A Charge to Keep I Have"
 "Arise, My Soul, Arise!"
 "Jesus, Lover of My Soul"
 "Soldiers of Christ, Arise"
 "Hark! The Herald Angels Sing"

"Oh, for a Heart to Praise My God"
 "Forever Here My Rest Shall Be"
 "Oh, for a Thousand Tongues to Sing"
 "Jesus, Thine All-victorious Love"
 "Christ, the Lord, Is Risen Today"

They were selected by the Hymnal Committee, not in deference to the author, but for their spiritual and literary qualities that have stood the test of more than two centuries.

May we suggest that, during this season in which the birth of Charles Wesley is commemorated, these hymns, familiar and unfamiliar alike, be featured in our worship services, that by their singing our people may be spiritually enriched.

*Price: \$1.65 a copy delivered; 12 or more, \$1.50 each, delivery extra

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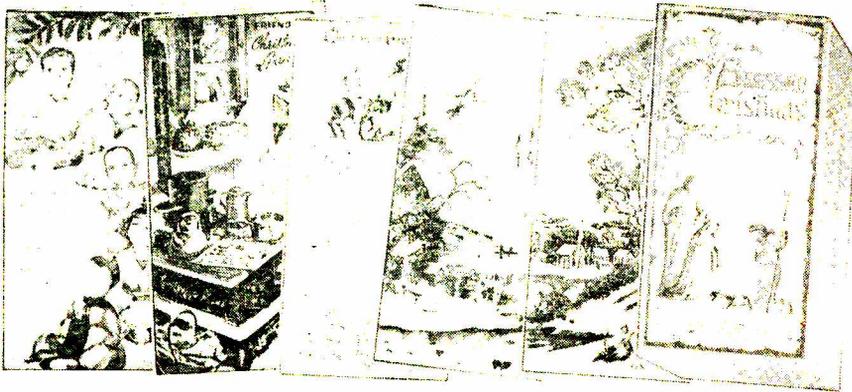
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And Can It Be That I Should Gain?

Charles Wesley

T. Campbell

1. And can it be that I should gain An in - t'rest in the
 2. He left His Fa - ther's throne a - bove, So free, so in - fi -
 3. Long my im pris - oned spir - it lay, Fast bound in sin and

Saviour's blood? Died He for me, who caused His pain? For me, who
 nite His grace! Emptied him-self of all but love, And bled for
 na-ture's might. Thine eye dif-fused a quick'ning ray. I woke; the

Him to death pur-sued? A-maz-ing love! How can it be
 Ad-am's help-less race. 'Tis mer-cy all, im - mense and free!
 dun-geon flamed with light. My chains fell off, my heart was free;

That Thou, my God, shouldst die for me? A - maz-ing love! How
 For, O my God, it found out me! 'Tis mer-cy all, im -
 I rose, went forth, and fol - lowed Thee. My chains fell off, my
 I. A - maz-ing love!

can it be That Thou, my God, shouldst die for me?
 mense and free! For, O my God, it found out me!
 heart was free; I rose, went forth, and fol - lowed Thee.
 How can it be That Thou, my God,