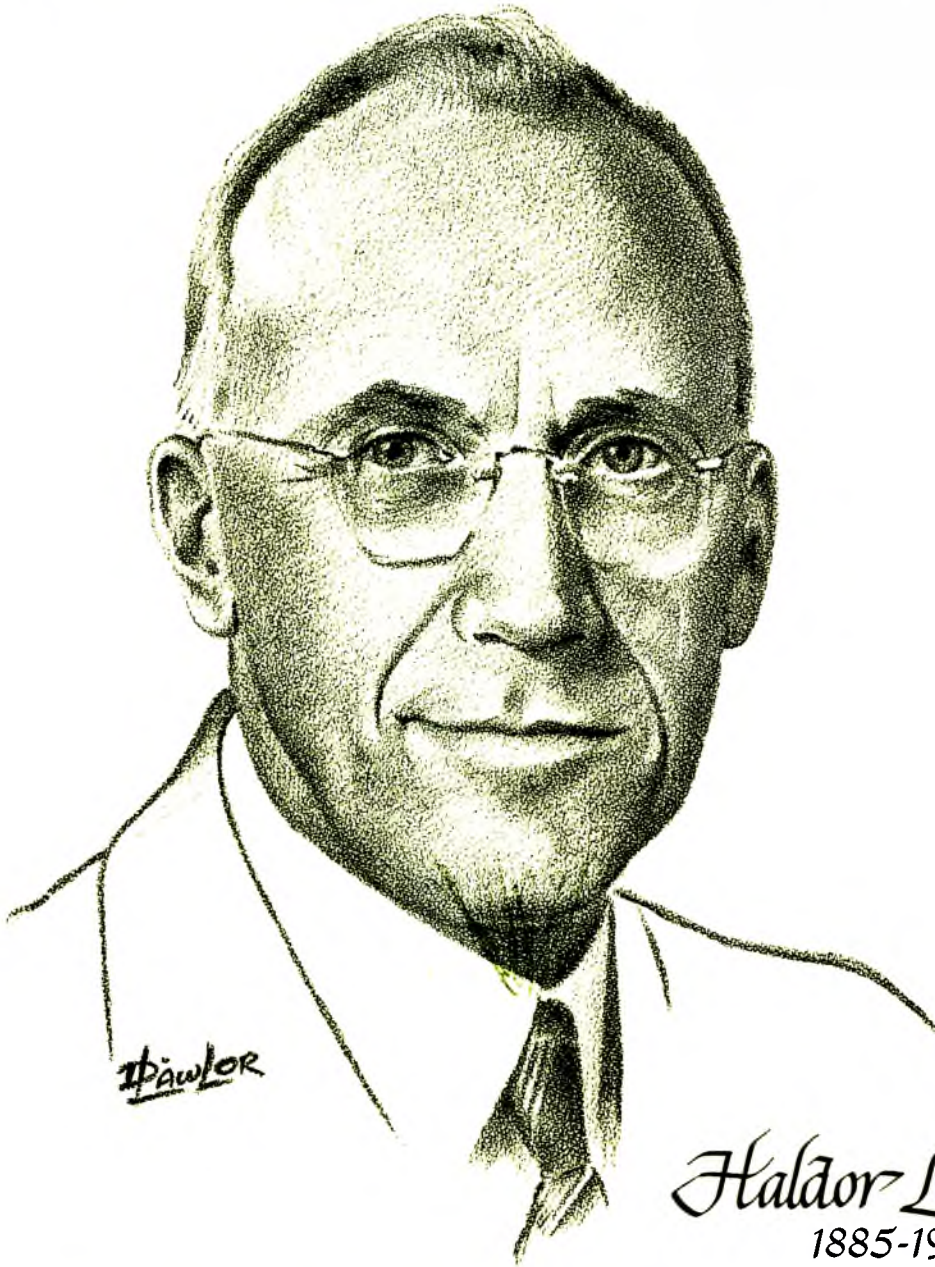




Herald of HOLINESS

September 30, 1959



Haldor Liljenas
1885-1959



LATE NEWS

Telegrams . . .

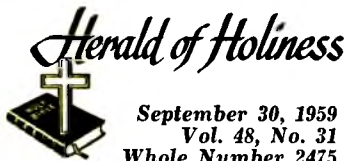
Pasadena, California—Just closed, on Sunday, September 6, under splendid leadership of Superintendent W. Shelburne Brown, one of the best camp meetings in history of Los Angeles District. Rev. Harold Daniels and Rev. Robert Goslaw mightily used of God. Time and again scores of earnest seekers filled the long altar and front chairs seeking God for pardon and cleansing. Dr. H. Orton Wiley's Bible studies rich and stimulating; and messages of Rev. Earl Lee, missionary from India, stimulating and informative. Rev. and Mrs. Charles Higgins sang beautifully and nightly directed teen-age choir of nearly 150 voices. Attendance at Sunday services approximately four thousand. A holy enthusiasm, a spirit of unity, and a genuine burden for souls grip the hearts of Los Angeles area Nazarenes.—Don H. Hughes, Reporter.

Kansas City, Missouri—Just concluded wonderful assembly at District Center, Kansas City District, with Dr. D. I. Vanderpool presiding. Dr. Vanderpool's ministry greatly owned of God and appreciated by all. Dr. Jarrette Aycock, who has served as superintendent for seventeen years, gave a splendid report, followed by his election for a two-year term with a wonderful vote. Statistics reveal 147 gain in church membership, splendid church organized at Kansas City Bethel Glenn, and \$636,404 raised for all purposes. Kansas City District again a "10 per cent" district for world evangelism. Mrs. Jarrette Aycock re-elected district N.F.M.S. president, and Rev. Leon Wyss elected as new district N.Y.P.S. president in pre-assembly conventions. Wonderful spirit of unity, love, and optimism prevailed on district.—Orville W. Jenkins, Reporter.



After pastoring the church at Danbury, Connecticut, for about two and one-half years, Rev. Neil MacPherson has resigned to accept the pastorate of the church in Osawatimic, Kansas, effective October 4.

Mrs. Helen Holland, secretary, writes that the members and friends of their church in Union, Missouri, recently gave their pastor and wife, Rev. and Mrs. Robert H. Gray, a wedding anniversary (ninth) dinner. Mrs. Gray was presented a beautiful set of dinnerware, and Brother Gray was given a five-dollar-per-week raise in salary, effective August 16.



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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. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Mr. and Mrs. John Gardner, charter members of the Church of the Nazarene in Georgetown, Kentucky, will celebrate their golden wedding anniversary on October 5. Open house will be held at their home on Sunday, October 4, for this still very active couple, and most faithful and regular attendants at all the church services. The church was organized in 1923 and the Gardners have stood by it through the years.

After pastoring the church at Red Bluff for a little more than three years, Rev. Ervin R. Klassen has resigned to accept a call to the church in Auburn, California.

See pages 14-16 for memorial for Dr. Lillenas.

ANNOUNCEMENT

Superintendents' Conference

The Superintendents' Conference will be held at the First Church of the Nazarene, Rockhill Road and Meyer Boulevard, Kansas City, Missouri, Wednesday and Thursday, January 13 and 14, 1960.

HUGH C. BENNER, Secretary
Board of General Superintendents

If you must whisper—

WHISPER A PRAYER

By KATHERINE BEVIS

Preludes are for prayer!

"Be still, and know that I am God" (Psalms 46:10), we are admonished, and with the prelude comes that time that we can "be still."

It is the Sabbath! We have come to the house of the Lord to worship. God is there waiting—of course we cannot see Him, but we can sense His presence if we will but "be still, . . ."

Perhaps we have hurried to get ready for church. Everything went wrong before we left; then the drive through the heavy traffic upset us—we are flustered.

We enter the sanctuary wondering how in the world we ever made it. Hurrying down the aisle, we take our seat, and then, as though saying to all gathered there, "Well, I did make it on time after all," we sit down.

Then as we listen, we hear the prelude, and there comes a quiet time. It is not a background of music against which we are to chat with our friends and neighbors—it is a meditative type of music, and if we will but let it, it will create within us an attitude of prayer—for preludes are for prayer.

Before we know it we have a feeling of peace, a sense of nearness with God—we are in His house, He is there—all is right with the world now. The hurrying and flurrying, the children's bad tempers, the crowded, congested traffic—all of these are forgotten now as we sit there in a quiet, reverent mood, listening to the restful prelude and feeling His nearness.

Prelude time! In these few moments we can find greater strength and inspiration than we ever knew would be possible, by obeying the admonition, "Be still, and know."

Preludes are for prayer—not whispers to your friends and neighbors; so if you must whisper, *whisper a prayer!*

THE *Beauty* OF HOLINESS

(Isaiah 35)

The way of holiness is often depicted as a hard way, and sometimes even as an unattractive way, of life. There is some truth in the first idea, for all worthwhile things are hard to some degree. But we could never be true to the Scriptures and say that the way of holiness is unattractive.

Those who climb a high mountain find the undertaking strenuous, and often difficult, to carry through. It requires the best in physical strength and co-ordination, in care and judgment, that the climber can muster to succeed. But who could look on that line of climbers high against the snow, as I did some months ago at Mount Hood, without knowing too that there is exhilarating joy in the trip to the top? The fact that every year sees new additions to the club that counts among its members only those who have reached the summit would prove that there is something that draws them on and up. They don't have to go—they go because the challenge is attractive to them.

There is an exhilaration about a high road. The altitudes beckon us, and we find pleasure in the clear, pure air, the fragrance of the firs, and the broad vistas of beautiful scenery laid out before us. This is also true of the spiritual life. While many have lived beneath their privileges and have professed more than they have possessed—and while others have been satisfied too much with the crisis experience, and have neglected to go on in Christian growth—yet Christian perfection remains the great ideal given us in the Bible. And it is enjoyed by all of God's children who are willing to meet the conditions of self-denial, consecration, and faith. A mountain climber must meet all three of these conditions. He must deny himself of rich foods, enervating pleasures, and late hours in order to condition his body to the strenuous climb. He must consecrate himself to the task at hand—forgetting other interests, and giving himself fully to the purpose at hand. And he must have faith in his guide, that is able to see him safely to the top. But he knows that the goal is worth the climb, and the view from the peak is worth the hard climb.

We want to notice the beauty of the way of holiness, and why it is so worth striving for. In this thirty-fifth chapter of Isaiah there is a classic

picture given of the beauty of this glorious way of Christian living.

THERE IS FREEDOM IN THE WAY OF HOLINESS

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (vv. 5-6). This is not a constriction or restriction of real living! This is the opening of new vistas and horizons of life!

In holiness we have our eyes opened to see new beauty in nature and, most of all, to see new truth in the Word of God. One of the first things a newly sanctified person realizes is that his eyes have been opened and he can see so many things that were hitherto obscure. He now reads the Bible with the Author indwelling his soul and interpreting the meaning.

There is also the liberation of the hearing—the ears are unstopped. We can now hear the voice of God speaking to us. Even His "still small voice" is heard above the rumble and din of the world's raucous scream. The music of heaven means more to us than ever before, as a symphony to one whose ear has been tuned to good music. We listen to His leading and accept it gladly as His perfect will for our lives.

There is release from lameness in this way. The old testimony, "I cannot do what I ought, and I do things I ought not," is heard no more. There is now freedom to do right, and victory in doing it. There is still a bitter fight against sin, but the light is without, not within, and there is power given with which to fight it victoriously.

The tongue is unloosed in the way of holiness. This does not mean perfect fluency for all, regardless of natural ability, for we do not all have the same personality gifts. But it does mean that there will be a glad witness to Christ in every sanctified life—radiant, not defeated.

THERE IS PEACE IN THE LIFE OF HOLINESS

"In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the

redeemed shall walk there" (vv. 6-7, 9). Add to these words Isaiah 30:15, "In returning and rest shall be your strength." And Isaiah 32:17, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

We have here the promise of peace in the heart—the only kind that matters or is permanent. There is refreshment when weary and tired. This experience of tiredness comes to all who engage in the service of the Lord, but there is a way to renew our strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

Have we not all had the experience of going to the house of God, or to the private place of prayer, so weary that we wondered if we could hold out for even one hour? Yet by bathing our minds in the Word of God and refreshing our souls at the fountain of prayer we have come away strengthened, blessed, and rested.

The only real way of peace, of course, is to have the enemies removed from our hearts. We read here of the lions being conspicuous by their absence. These might represent the fierce, overwhelming manifestations of carnality: anger, passion, lust, et cetera. The ravenous beasts which are taken away might represent those evidences of carnality which devour our spiritual victory, such as pride, envy, and strife. Then Isaiah says

that the dragons are to be replaced with beautiful vegetation. Who ever saw a dragon? It is a mythical monster. So we can have complete victory over our imaginary enemies, the doubts and fears that beset us as we walk the Christian way.

THERE IS PURITY IN THE WAY OF HOLINESS

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it" (v. 8).

The very word "holiness" indicates purity of heart. Jesus said, "Blessed are the pure in heart." The writer to the Hebrews commanded, "Follow peace with all men, and holiness" (12:14). It is odd how we react against purity in religion, for we want it in every other realm. We are not satisfied with impure foods, or drugs, or education, or love. Why should we want or accept less than pure hearts, when that is exactly what God wants to give us, and what He requires as a minimum essential for entering heaven?

Thank God, this is a pure way. We can be delivered from all inbred sin, until every motive and desire is to please Him who has called us out of darkness into His glorious light. There is still temptation to do wrong, through gratifying our normal appetites wrongly, but in the sanctified life the will is always on God's side.

According to the prophet, this way is so simple that a fool cannot miss it. This glorious experience is not just for a chosen few, but for all who will walk in the light that God gives us: "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). What simpler condition than this could be found?

THERE IS JOY IN THE WAY OF HOLINESS

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (v. 10).

How glad we are that this verse was included! This joy is what made us look toward the holiness movement in the first place. They surely didn't have much else to impress anyone! "Songs," he says. Oh, what songs! How the holiness people can sing, with joy in their hearts and a sparkle in their eyes, and a shine on their faces! Perhaps this is as much a symptom of the holy heart as anything. We should be concerned when it is not found among us as frequently as before, and we should beware when it is gone.

"Everlasting joy upon their heads"—this must mean a glow on the countenance and a radiance in the life. The world has a right to expect it in the holiness people. The Church expects it. God expects it of us. How wonderful when it is found in the children of the heavenly King!

"Is not this the Land of Beulah?"

Rapture

By J. KENNETH GRIDER

*My soul is bathed in rapture,
All melted down inside,
As I contemplate His graciousness,
His love so deep, so wide.*

*A rapture that is blessed,
A nearness to God's heart,
A cleanness in my inwardness,
A heav'nly vision's start!*

*I know not why He blesses
My heart with highest joy,
For I've done nought to merit it—
This love without alloy.*

*But by His help I'll serve Him
As long as life shall last,
And bow low in His presence
When earth's brief day is past!*

How Shall We Deal with Standards



By **LYLE PRESCOTT**
Missionary in Puerto Rico

How shall we deal with standards and not hurt the good, careful saints by seeming to include them among the group guilty of carelessness? We shall have to make it clear that we do not include them in our treatment of the problem. And we shall believe that they will be among the first to "Amen" us on and to join us in prayer for our needy sheep.

How shall we deal with standards and not antagonize those who have lagged behind in modesty and carefulness? We shall have to prove that our motive is love and not harsh criticism. We shall have to watch our own lives that beneath the occasional emphasis on externals runs a deep current of convincing goodness, that the cardinal element of Christian charity never degenerates to mere legalism. The man who harangues a woman over her jewelry, then turns to slap his little daughter fiercely for a slight interruption—what has he accomplished? Who will believe in his religion?

How shall we deal with standards among our own members and not repulse the visitors who, happily, seem present in most of our services? How shall we be sufficiently clear and firm with our members and yet not seem to drive away the interested stranger? Good sense and courage will enable us to deal individually with many cases, but there will be times when general truths on standards must be sounded forth from the central pulpit. The gospel must be delivered with fire—but holy fire; and holiness is so basic and fair that good delivery will never violate good taste and courtesy. These spring naturally out of the dictates of brotherly love and the shepherd heart of a true pastor. Every preacher is a pastor in the broadest sense of the word.

How shall we deal with standards and persuade the Christian who comes to us from another denomination? He likely will feel that many things which we class as worldly do not have any moral quality at all. Some of our points simply will not have occurred to him. Some of our conclusions will seem to him to be extreme. On some points he will emphasize moderation where we have always emphasized complete abstention. What of these differences? First, where our thinking differs,

our love must remain the same. Where our thinking and practice must *exclude* the error, our love absolutely must *include* the stranger. Fear, stand-offishness, or a superiority complex never wins anybody. Then, we must be able by sound Biblical interpretation, clear reasoning, and sanctified winsomeness to draw the stranger into a deeper walk with Christ. Our own lives must demonstrate quietly all that we urge for him. Our own walk must be consistent and beautiful. The presence and fullness of the Holy Spirit will far outshine all the cheap glitter of the world. The spiritually-minded stranger will hunger for Him.

How shall we deal with standards and not offend one of the little lambs of the fold? For them we shall be grateful for high standards, for they serve as a wall to keep the wolves of the world from rushing in upon our little ones. But while we boldly build the defensive wall, let us be careful lest our swinging pick and flailing hammer strike one of our own sheep or lambs. Let us have zeal with wisdom. And let us be sure that we do not impose upon the tender conscience of the young believer (who looks to us during his impressionable years as if we were a veritable Moses) some detail or line of thinking about which we ourselves are secretly doubtful or unconvinced.

How shall we deal with standards and convince those long-time members with talent, intelligence, and organizational ability who seem to our fearful hearts to be "selling us down the river" by their casual indifference toward standards? We shall be grateful that most of our members are not thus indifferent, but even so we shall not fail to be burdened because some of them are. Holy people live with their eyes open, and holy people pray desperately. We confess that some of this important, semi-worldly group are our own children grown up, are from Nazarene homes. They have never known anything but the Church of the Nazarene; it is their spiritual home. They love it; but they love the church more than they love Christ. They have not yet experienced that mighty baptism of the Holy Ghost that will send them out entirely sanctified and "all out for souls!"

How shall we change our standards? We shall not do it! Only the Holy Spirit in a mighty re-

vival will do that job. And when He comes, standards will not be a problem. Good standards are the outworking of a good heart. Holy standards are the expression of a holy life within.

It all boils down to one thing: we need a revival! Nazarenes, let us pay the price in prayer and fasting and a faithful teaching and preaching ministry

until the Holy Spirit finds us a useful channel through which He can pour out a dynamic revival of purity and power.

How shall we deal with standards? "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, . . ." (John 14:26).



"A Tent or a Cottage . . ."

By **KATHRYN M. DAYTON**

Pastor's Wife, Knox, Pennsylvania

Last Sunday morning we sang once more that beautiful hymn "A Child of the King," in our morning worship service. As the pastor brought the sermon of the morning, he recalled to mind that we have here no continuing city, but seek one to come. He went on to say that some on this earth may own mansions and estates, while others own just cottages and more than a few own nothing whatsoever. They truly have no place to call their own.

As he spoke I remembered the promise Jesus gave to His disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). Once more my heart was blessed. Truly we have no continuing city.

My husband is a minister of the gospel; thus we have lived in many houses, great and small. They have all become home to us after a short period of adjustment. But no matter how much I come to love each house, I always realize this house is not mine for my lifetime on this earth. I know someday God will direct us to another field of labor. I will leave this dwelling and move to another. We have painted, wallpapered, and even rebuilt some of our parsonages. As we worked I often wondered if the next pastor and wife would be fond of yellow and pink. Will they wish I had chosen some other color paint or another design of wallpaper? Truly I realized afresh this house was not mine.

It would be hard to number the Christian friends we have made in the past years. We grew to love them dearly. They became our sisters and brothers, mothers and fathers, while our own were many miles away.

Even with these many friends, about twice a year I suffer a serious "home" sickness. I think of my old homestead on that beautiful, sandy island surrounded by bay and ocean. I think of the old, yellow frame house, the moonlight shining through the branches of the green maple tree, and the honeysuckle growing on the wire fence.

When spring or early summer arrives, we take our annual vacation. We ride hundreds of miles to New York City and then fifty-six miles out on the island we so love. I can smell the salt air and see the sand dunes again. Finally we arrive at our destination and find Mother and Father awaiting us. My heart is thrilled, and for a short time I rest at peace.

Suddenly the old restlessness returns—home is not really home any more. The island is fast becoming citified. The house is no longer my home; I am no longer Mother and Dad's "little girl." One-half of my heart is with the parsonage that is currently our "home." My affections wander back over the many miles to the people I now call my own. I think about the Sunday services: Did someone remember to pick up little Linda for Sunday school? Did they check to see if Grandma H. needed a ride to evening service?—and many other thoughts cross my mind and heart.

Suddenly I recall, "I go to prepare a place for you"—"A child of the King!"—"Where I am, there ye may be also."

A tent or a cottage, why should I care?

They're building a palace for me over there!

Tho' exiled from home, yet still I may sing:

"All glory to God, I'm a child of the King."

I can pillow my head and sleep peacefully to the whisper of the ocean breezes through the maple leaves. I know that someday I will make my last move. I will have a continuing city; I will be home eternally. Hallelujah!

Things Transient and Things Eternal

For the things which are seen are temporal; but the things which are not seen are eternal (II Corinthians 4:18).

Absorbed in worldly business or pleasures, prosperously engaged in congenial pursuits, it is easy to forget or ignore the life everlasting. In our devotion to this life, which passes so quickly, we become oblivious to eternity, and live as if the life we are now living were all. Russian Communists, believing this life to be all, promise to make this earth a paradise, and their scientists are planning to double man's allotted span of life.

For millions under communism it has been a life of hard bondage, or abject misery, and they have preferred death to life. At the risk of death tens of thousands have sought and found a safe refuge and freedom in other lands. Yet even in freedom-loving lands, in lands professedly Christian, there is a fatal tendency to think and act as though the life eternal, of which Christ spoke so much, is of little or no importance. The tragedy is this, that although millions live as though this life is all, they act in such a way that they are *shortening* life, and so many do "not live out *half* their days" (Psalms 55:23).

It was a saying of Lord Tennyson that "in this vale of life the little hills of time shut out from us the mountains of eternity." Is this true of us? Do we allow the little hills of this world to bulk so largely in our eyes as to screen from our view the great mountain ranges of the world beyond? It is very noticeable that many men who have been eminently successful, from a worldly point of view, come to see ultimately the *worthlessness* of many things they valued so highly, and they suffer deep remorse because they gave so little time and attention to the things which are eternal.

Over the triple doors of Milan Cathedral there are three doorways spanning the arches. Over one is carved a beautiful wreath of roses and underneath it is the legend: "All that pleases is but for a moment." Over another is sculptured a cross, and underneath it are written these words: "All that troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That *only* is important which is *eternal*." If we realized more fully these three

truths, we would not let trifles trouble us, nor be so interested in the passing pageants of the hour. We would live, not as we do now, but for the permanent and the eternal.

By **ARTHUR HEDLEY**

The *transient* nature of things *seen*: the flowers of the field, physical beauty, our physical powers, is too obvious to be denied or dismissed from our thoughts. The prophet says: "We all do fade as a leaf" (Isaiah 64:6). It is all too true that "brief life is here our portion." Even those things which seem to be eternal—the sun, moon, stars, the mountains and hills—are subject to the law of change and are destined to pass away. The temporality of many things is observable during the brief span of our existence, but other changes are so slow, imperceptible, that only by studying the accumulated records of the centuries are they confirmed.

Paul saw that the *unseen* things belong to the eternal world and are not subject to the law of change and decay. The unseen Christ is eternal. He conquered death, rose triumphant from the tomb, and ascended into the heavens. He who *was* dead is "alive for evermore" (Revelation 1:18). Though He is unseen by mortal eyes, millions testify to the reality of His presence and His grace in the time of need. The realm of glory where He lives and reigns, and to which the early believers looked forward with such earnest expectation, is an *eternal reality*.

The Apostle Paul found great consolation and strength in the fact that all present trials were only temporary; compared with the countless, inestimable blessings laid up for him in heaven they were *but for a moment*. The unseen things are not subject to the law of change and death. To live for Christ, to live for truth, righteousness, love, for the salvation of souls, is to live for eternity.

Are we devoting our time, thought, and talents merely to the passing things of time? Are we concerned *only* with the things which are already perishing; with the things which must be *left behind*? On the night before his death, Prince Baldwin, heir to the throne of Belgium, sent for a dear friend of his, to whom he said: "I want to say good-by to you for ever on this side of the grave. You have always been my best friend. I am so grateful for your high-minded teachings. I now see the *vanity* of all that is *not* eternal." That is how so many think when their eyes are closing on this present passing world.

Would it not be wise to look at things *now* as we shall look at them in the solemn hour when

we shall have to dispel the illusions of sense and confront the realities of eternity? To live merely for the things of time will give no true or lasting satisfaction, and our souls will be restless, full of anxiety and fear, and in the end there will be a deep sense of regret that we neglected the things which are spiritual and eternal.

Let us not suffer mere temporalities to absorb

us. Let us think less of gaining fame, wealth, the prizes of this world, and more of laying up treasure in heaven; less of the passing trouble and more of the eternal glory; less of the momentary pang, and more of the pleasures forevermore at God's right hand. If we do, we shall enjoy a satisfaction, tranquillity, and an assurance unknown to the worldling.

"No Man Cared for My Soul"

(Psalms 142:4)

By **A. O. HENDRICKS**

Retired Nazarene Elder, Pasadena, California

This heart cry of the Psalmist could come from many discouraged, neglected people, rich and poor, high and low, all over the world.

Should we care for souls? The whole Bible emphasizes the fact that we should care.

Our illustrious founder, Dr. P. F. Bresee, said: "We are debtors to every man to give him the gospel in the same measure as we have received it." Paul said in Romans 14:7, "None of us liveth to himself." There is a sense in which the whole world is a brotherhood. Modern inventions in transportation and other things have made the nations interdependent. The water main is our well; the trolley car or bus is our carriage; the banker's safe is our stocking; the policeman's club is our fist.

How much should we care? Let the Bible answer this question. In Exodus 32:31-32, we read: "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out

of thy book which thou hast written." In Jeremiah 9:1, we read: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

In Acts 20:31, Paul tells the Ephesians, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Again in Romans 9:1-3 Paul writes, "I say the truth in *Christ*, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

What if we fail to care? Many will be lost who could have been saved. Please study Ezekiel, chapter 33. There in the sixth verse we read: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." What about us indifferent Nazarenes?

We will care, will we not? We will follow in the footsteps of Moses, Jeremiah, Ezekiel, Paul, Jesus Christ, and all the great soul winners of the ages. By the grace of God we will care!

Most of our beloved Nazarenes proved that they cared, during our Golden Anniversary of 1958, by their generous offerings at Easter and Thanksgiving, when they placed over two million on the altar for world evangelism.

But now that is past. Let us not relax and rest on our oars, but let us tighten our belts, and ask God to help us to lay another two million dollars on the altar this coming Thanksgiving and Easter time. This will prove that we really care!

From Long Ago

By **ENOLA CHAMBERLIN**

*Long ago He said it,
And His words rang clear and true:
"In my Father's house are mansions
Which I prepare for you."*

*Long ago He said it;
He pointed out the way,
The path for us to follow—
It is still the same today.*



PHILLIP KELLERMAN (left), president of the Student Missionary Band of Olivet Nazarene College, Kankakee, Illinois, presenting to President Harold Reed a check for two thousand dollars to be used in building two native workers' homes in Nyasaland, British Central Africa. Looking on is Dr. Eric Jordan, Missionary Band sponsor. The money was raised in volunteer weekly offerings taken in the college chapel programs by the Missionary Band.

EXAMINATION

By **EDGAR F. BIBB**

Pastor, Nome, Alaska

The long days of sunlight had come with the pleasant blue of the skies. A crisp breeze was blowing off the open water of the Bering Sea, which was cluttered with the many huge cakes of ice. It was known as breakup season here in Nome—a time when winter ends and summer begins. A time of preparation was in progress for a walrus hunt on the frigid Bering waters.

The task of examining and testing the Eskimo skin boat called umiak was given to James Savok and myself. This umiak was about twenty-five feet long; its frame was made of hardwood, then covered with split walrus skin about three-sixteenths of an inch thick. It took four walrus skins to cover the boat. These skins were sewed by hand by the Eskimo women, who skillfully make waterproof seams. The frame was first examined, then the rawhide which tied the skins to the frame. Last we tested the skins to see if they were sufficient for one more season.

The umiak was placed keel side up on some old oil drums; then Mr. Savok, who is a large, 210-pound Eskimo, stood on the walrus covering with his feet about eighteen inches apart. He would jump up about twelve inches; when he came down his 210 pounds would strike the thin hull of the

boat a very severe blow. The whole vessel would shake and I just knew he was going to puncture a hole!

He moved forward again about fourteen inches, then repeated the test. My first thought was that he should jump a little easier or the boat would surely be ruined; thus, we would not get to go hunting.

James Savok was a hunter; he had been on many trips and he knew the severe punishment this boat must undergo. Now was the time to find any flaw in the boat, not when it was thirty miles to sea. Now was the time to give the umiak a real testing, not when our lives would depend upon the soundness of it. The umiak could be repaired now, but from five to thirty miles on an ice-cluttered sea it would be too late to make major repairs. We had to know the real truth now, even if it would be very unpleasant. We eagerly sought it. Loved ones and others might suffer if we failed to make a complete examination of the little craft.

St. Paul said, "Let a man examine himself" (1 Corinthians 11:28). Now is the time to test the soundness of the spiritual life. Today is the time to permit the searchlights of glory to be turned upon the soul. We must know the real truth now, for there is coming a time when it will be too late to make any necessary repairs; but we can make any needed ones today. God's Word tells us, "Behold, *now* is the day of salvation" (II Corinthians 6:2).

Relative to church attendance, are you—

RHEUMATIC or ROMANTIC, WHICH?

By PAULINE E. SPRAY

The words rheumatic and romantic sound a lot alike, but there is a vast difference in their meanings.

Rheumatic means to be afflicted with rheumatism; and anyone who ever has had a taste of that disease knows it isn't the pleasantest thing in the world. However, having a romantic feeling is quite the opposite. Anyone having experienced that sensation knows it is something that "really gets you." When we think of romance, we automatically are reminded of pleasure, of love, and of the lovely.

Have you ever taken notice of some church attenders? How about an introduction to a few?

First, there is poor Brother Short. He lives within a stone's throw of the church—but, oh, the agony the man goes through! He never makes it to prayer meeting and scarcely ever to both services on Sunday. When he does drag in late, you can't help being reminded of the great sacrifice he made in order to crown the service with his presence. The pain on his face speaks plainly that his heart is in his "rocking chair," certainly not in the pew.

But let me introduce you to some new converts. Let's call them the Longs—they have a wonderful family of four lively youngsters. Until recently the Longs didn't get along very well; in fact, they

were on the verge of divorce. Then they found Christ! What a change He has made in their lives! Now they are happy—really happy.

Taking four little children to church isn't the easiest thing in the world—but does it daunt the Longs? I should say not! Do the children keep them out of some of the services? Again, I should say not. No, sir! Their pastor can count on them for Sunday school, morning worship, N.Y.P.S., and the evangelistic service on Sunday evening.

What about prayer meeting? Surely one couldn't expect that much of a family with four small children. But they are there—every time. And let me tell you another thing—they are always on time. On time, did I say? Usually they are about twenty minutes early.

What's wrong with the Longs anyway? They have that "romantic" feeling about the Lord and the church. Poor Brother Short has the opposite trouble. Somewhere along the line trouble set in for him. The Lord and the church do not attract him as they once did—he is suffering.

We're glad for the Longs! Wish we had more like them.

What about *your* feelings toward the Lord and church? How do you classify them? Are they "rheumatic" or "romantic"? Which?

There is a way to happiness, but—

THE ROAD RUNS THROUGH THE HEART

By CLARENCE EDWIN FLYNN

The eighty-fourth psalm is one of longing for the hour of worship in the temple. The author is expressing this feeling to God. At one point it prompts him to utter this beatitude, "Blessed is the man whose strength is in thee; in whose heart are the ways . . ." (v. 5).

This is a day of multiplying roads. We are always building new roads and improving old ones, trying to realize a time when there will be a good road leading anywhere anyone wants to go, and we have made great progress toward it.

But there is one road problem before which the surveyors stand helpless, and no modern earth-moving machinery is adequate, and no one could travel anyway by any of the ordinary means of transportation. Nothing manufactured can make

a grade and no material on the market can pave a way to happiness, peace, good will, or wisdom.

There are roads to them, but they do not run across the land, over hills, through valleys, and by spanning bridges. They run straight through the human heart. By the heart the voice of the Spirit must be heard, by the heart the glory of God must be seen, and through the heart the seeker must find the city of his hope.

That was what Zion was, the city of Israel's hope, the point toward which its thoughts were always reaching, the destination toward which the law and the prophets pointed. It was a city greater than Jerusalem, a promised land of fairer fields than those of Canaan; and the way to it, as to all new and better conditions, lay through the heart.

Our Zion today is a New Jerusalem, a new earth,

a heavenly city, a condition in which sorrow and all occasion for it shall have been done away. Jesus called it *the Kingdom* and it was much in His thoughts and on His lips. It was not a place, but a condition; not a government, but a life. It was something more precious than the rarest pearl, something that grows like leaven or a grain of mustard seed; and the road to it is through the heart, for it is within ourselves.

But the Psalmist's word is plural. There are many "ways" or roads to Zion; at least there are many starting places. It has been said facetiously but truly that the way to heaven is to turn right

and keep straight ahead. One can do that anywhere, starting with a prayer of repentance, thoughts toward God; then an act, a relationship, a hope, an aspiration, an ambition; and he will be on his way to Zion, provided he keeps straight ahead.

The moments we spend in meditation and prayer are excellent starting points. They mature, materialize, and fructify in work and faith, and they impel us past way stations that keep us assured that we are on the way. But the way does not lead where material highways go. It runs straight through the heart.

National Day of Prayer—1959

By the President of the United States of America

A Proclamation



Whereas, this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow His commandments as they understood them; and

Whereas, our nation was conceived in the same faith and dedicated to the same purpose; and

Whereas, in this tradition by a joint resolution approved April 17, 1952, (66 Stat. 61) the Congress has provided that "the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals":

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, do hereby set aside Wednesday, the seventh day of October, as a National Day of Prayer; and I call upon my fellow Americans to join in prayer on that day.

Let us give thanks for the bounty of Providence which has made possible the growth and promise of our land.

Let us give thanks for the heritage of free inquiry, sound industry, and boundless vision which have enabled us to advance

the general welfare of our people to unprecedented heights.

Let us remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

Let us join in vigorous concern for those who now endure suffering of body, mind, or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well-being, and enlightenment.

Finally, let us rededicate ourselves and our nation to the highest loyalties which we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude, and in the supreme confidence of men who have accomplished much united under God.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER

JULY 30, 1959

(Miss Mary Scott, our general N.F.M.S. secretary, has suggested that since October 7 is Wednesday, regular prayer meeting night, it would be well for all our Nazarenes to make that midweek service a time of special prayer for our nation.—Editor.)



EDITORIALS.....

"Sky-born Music"

No one may know for sure exactly what the writer of the words of my subject meant by them, but I know what they signify to me as I think of Dr. Haldor Lillenas. He had unusual natural talent, but above all, he knew God. His music and songs were "sky-born"—that is "Heaven-born," born of God, born from above. How very real Jesus, the Son of God, was to him! He literally walked and talked with Jesus; and many others, through his hymns, have walked and talked with the Master.

Here are some of the titles: "I Know a Name," "Jesus Will Walk with Me," "When Jesus Leads," "Wonderful Grace of Jesus," "My Never-failing Friend," "The Closer I Walk the Sweeter He Seems," "Altogether Lovely," "Wonderful," "My Shepherd," "The Peace That Jesus Gives," "He Is Divine," "He Giveth Grace," "A Closer Walk with Thee," "Jesus Only," "My Wonderful Lord," "My Wonderful Friend," "Soldiers of Immanuel," "He Shall Return," "He Is Coming," "Jesus Can Heal," "Great Is Immanuel," "He Shall Reign," "Don't Turn Him Away," "How Can I Be Lonely?"

These titles refer to his Lord through the very words in which they are couched. And many others of his compositions, in which Jesus is not so evident in the title, are also about Jesus and His saving power. These songs were "sky-born"; they have a perpendicular direction to them which many religious songs do not have. The Blood, the Cross, the work of Jesus are also evident in many of his songs. A few of the titles in this class are as follow: "A Wonderful Fountain," "The Blood Covers All of My Sin," "My Burden Is

Gone," "Under the Atoning Blood," "Room at the Fountain."

This Christ, of whom Dr. Lillenas sang so often, is the Son of God—He is alive. He is the Eternal Word made flesh. There is never any room left for those who read or sing his songs to think of Jesus as merely a human being. It is because of this Christ and His cross that Haldor Lillenas could sing so much of heaven and the glory that would be his there. The divine Son of God had saved him from his sins and cleansed him from his sin. He knew what it was to be Blood-washed and to be ready to go.

Along with this "sky-born" emphasis and inspiration, the songs and music of Haldor Lillenas had the human touch. He not only believed in the divine Christ; he believed also in a human Christ, in "the Word" that "was made flesh, and dwelt among us," in Him who not only was eternal and came from the throne above, the throne of God, but also was human and lived on earth and died on a cross for the sins of the whole world.

As I studied Dr. Lillenas' songs, I was reminded of Paul's famous words, "I determined not to know any thing among you, save Jesus Christ, and him crucified." So long as we sing the songs of Haldor Lillenas we shall not forget the Christ, who was born of a virgin in Bethlehem, and yet was also the eternal Son of God. This hymn writer's faith was "sky-born"; his preaching was "sky-born"; his music and singing were "sky-born."

I thank God for the gift of Haldor Lillenas to the holiness movement, to the Church of the Nazarene, to the Christian world at large. His influence has circled the globe and will continue to

circle it for many years. It was a privilege to have known this musical genius and to have had the joy of singing his songs. He speaks to the people of his age through the universal language of music.

National Day of Prayer

October 7 has been set apart by President Eisenhower as a national day of prayer. How glad we

By *Stephen S. White*

are that we have a man as president of the United States, in these perilous days, who believes in prayer so much that he calls for a special day for that purpose!

Let us pray for President Eisenhower on this special day. He is and has been for some time under tremendous pressure. There is perhaps no other living person who carries such a heavy responsibility. More than that, it ought to be easy for us to pray for him. He has his faults, but I think he is one of the finest men that we have had in the president's position for many years. He is an honor to our country; and his ideals, on the whole, are high and worthy. God bless him and give him strength and wisdom for the tasks which are before him; and bless our nation, and help us as a people to turn our minds and our hearts to the God of our fathers.

Perhaps there never has been a time in the history of our nation when we needed more to pause and think about God than we do today. Many among us are permitting that which is contrary to the great principles upon which this nation was founded to crowd in upon them. Along with this, the whole world is confronted with perils which it never has faced before. We can move on into the greatest era the world has ever known, or we can bring upon ourselves a catastrophe too terrible to think about.

God's prophets used to say, "To your knees! to your knees! O Israel!" At least that was the substance of their message. Today one could wish that a prophet would arise as commanding as Isaiah, Ezekiel, or Jeremiah. We desperately need a leader who could get the attention of all nations and cry out with such persuasion and power, "To your knees! to your knees! O ye nations!" that men everywhere would begin to pray.

Let's make use of October 7, a National Day of Prayer—in our homes and our churches; and as

we work, let's breathe a prayer to God for our leader, and all the leaders of the nations of the earth, at this most critical time. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

Oblivion or Immortality

On Sunday afternoon of June 14, General Superintendent Williamson preached at the Kansas City District camp meeting. His general subject was consecration. One statement he made in his challenging message has commanded my attention. Here it is: "Save yourself into oblivion, or give yourself into immortality." If only all of us would believe this and live accordingly, what a different world we'd have! It would mean the deathblow to all selfish living on the part of the multitudes who go down the broad way, and thus choose oblivion by saving themselves.

Only recently I read this statement, "No great moral reform ever had its inception in the mind that labored for the love of glory; the unhappy man who spent his last days in lonely exile on St. Helena failed because he sought to make the world a pedestal for his feet. Self-worship was the cause of most of his misery. Alexander, after conquering the world, was a prey to melancholy." Both Napoleon and Alexander have written their names large in the history that men are creating, but not in the history which God is writing. Their names will not be written on the imperishable granite of the skies. From the standpoint of eternity, they saved themselves into oblivion.

An Esther Carson Winans or a Harmon Schmelzenbach will be far better known in heaven than Alexander or Napoleon. They gave themselves into immortality. This roll of honor in the Church of the Nazarene is longer than we realize. Space forbids mentioning the names of all who have given themselves into immortality, at home or abroad. Most of those, on the other hand, who have saved themselves into oblivion will never be heard of in time or in eternity; they are unknown and will be forever. You can save yourself into oblivion, or you can give yourself into immortality.

Mark gives a statement of this truth in his Gospel. In speaking of Jesus, he said, "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up

(Continued on page 16)

DR. HALDOR LILLENAS

Today we pay high tribute to Dr. Haldor Lillenas, who was truly a master in his field. The value of his contribution to the church and to the cause of Christ through sacred song and music can never be told. There was a constant flow of sacred song springing from the fountain of his poetic soul which made him the outstanding sacred song writer of his day. Christ was always exalted in his songs as the source of strength for the weak, comfort for the sorrowing, and deliverance for the enslaved.

Though his voice is now silent and his pen lies untouched, yet the inspiration and challenge of his songs of praise and spiritual triumph will continue to gather golden grain until the trumpet sounds.

D. I. VANDERPOOL, *Chairman
of the
Board of General Superintendents*

EXCERPTS from the MEMORIAL SERMON

By GENERAL SUPERINTENDENT WILLIAMSON

Text: *O sing unto the Lord a new song: . . . (Psalms 96:1).
. . . be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Ephesians 5:18-19).*

In the days intervening since I received the message of the home-going of Haldor Lillenas, I have sought to arrive at a sober estimate of the character of this man and in some degree to measure the place he has held and does and will hold in the Church of the Nazarene in particular and in the Christian Church in general. For in a very real sense Haldor Lillenas belonged to the Nazarenes, but he belonged to all of the people who loved gospel songs around the world.

I can say without extravagance that he has won a distinction in his unique field of service that is comparable with that held by Dr. P. F. Bresee as a daring, farsighted founder; by Dr. R. T. Williams as an administrator and inspiring leader; by Dr. J. B. Chapman as author, editor, and preacher; by Dr. H. Orton Wiley as educator; and by Dr. M. Lunn as publishing house manager. Furthermore, in the context of his times and their religious mood Haldor Lillenas has been to Nazarenes what Charles Wesley was to beginning Methodists. Inescapably, both of these men have had influence far beyond the groups with which they were identified and far beyond the day in which they have lived and labored.

I should like to point out, first of all, that here was a good man—a Barnabas, full of faith and the Holy Ghost, a true son of consolation. Haldor Lillenas was a man of humble mind and of deep dedication to the service of God and the church. He did exemplify the Christ whom he loved and served and of whom he sang so sweetly. To this his professional and business associates testify as well as his wife and children. His songs are an expression of the inner life of holiness, devotion, communion, and joy. They are what they are because he was what he was, by the grace of God. They were an outpouring of his life for the joy of others and for the glory of God.

I would also like to call attention to what Dr. Lillenas has done to make his name immortal. He was a successful pastor of a number of churches. The last and most out-

standing ministry was rendered at Indianapolis First Church, where he served so acceptably. Dr. Lillenas was also an evangelist, both in preaching and in singing. But as a matter of fact his great distinction has been won as a music composer, a poet, an editor, and as founder of the Lillenas Publishing Company, which, as you have heard through Dr. M. Lunn, became a part of the Nazarene Publishing House and now exercises a wide influence both within the Church of the Nazarene and beyond its borders.

We are reminded of the fact that Dr. Lillenas published more than 4,000 songs under his own name and the pen names which he assumed. One of his monumental works was in the publication of *Glorious Gospel Hymns*, which became widely known as the first Nazarene hymnal. This great book with more than 700 songs within it had an astounding circulation and maintained a place of leadership in the field for twenty years. It was a vanguard of its type and was replaced by the present hymnal, *Praise and Worship*, only a few years ago. In the first Nazarene hymnal there were 81 songs by Dr. Lillenas. He had either composed the music or was author of the words, or both. In the reduced number of hymns in *Praise and Worship* his name is attached to 34. This indicates the continuing influence of Haldor Lillenas in the singing of gospel songs among the Nazarene people and others who are appreciative of the quality of songs which he wrote.

While yet a young man, Haldor Lillenas made his way to California and there he came in touch with the holiness people and especially the ministry of Dr. P. F. Bresee. Several years ago he was with me as representative of the Nazarene Publishing House in a few assemblies and I heard him more than once tell how when he began attending those holiness meetings he had a deep hunger in his heart for this second work of grace. He testified for three months that he struggled to get it through his head but somehow or other it wouldn't go through. But finally he was persuaded to let his hungering heart lead him and he made his way down the long aisle, knelt at the altar, made his complete consecration to Christ, and the Holy Spirit came in, so that he could understand thereafter and preach and write and sing songs of that wonderful experience.

Dr. Lillenas had an undying, unflagging zeal for souls. This is expressed in missionary songs such as "Dusky Hands Are Reaching for the Bread of Life" and "Tell the Blessed Story of the Cross." There were also songs with the martial air, such as "Soldiers of Immanuel." Dr. Lillenas' zeal for the salvation of souls kept him active even in the years of his retirement. Three times he went to his native land of Norway, there to sing and preach and try, if possible, to drive an entering wedge which would later mean that the Church of the Nazarene would be established in his native land. God grant that his prayer may be answered and his faith rewarded.

Without a doubt there was a persistent longing in his heart for the heavenly home and therefore he wrote such songs as "The Things of the World Seem So Small," "Where They Need No Sun," and "Living Forever." To him, heaven was more than a place toward which to look and of which to sing. Heaven was in his heart. After his serious accident of a few years back—the one about which he said he would not be afraid to die, but he would be terribly ashamed to do so under the circumstances, because he felt that in his own folly he had caused himself to be in a position to be so seriously hurt—but during that time of illness his daughter,

Mrs. Williams, visited him. Looking out upon the beauties of the world about him, he said, "I'm ready to go to heaven, but I can't say that I want to go now. There is so much of beauty and interest in this life." Such a word would come from a man, suffering illness in advanced years, only because heaven was in his heart.

Men live in the works which they have done. Michelangelo lives in St. Peter's of Rome; Sir Christopher Wren, in St. Paul's of London; Leonardo da Vinci lives in "The Last Supper"; and Hofmann, in "Christ, the Light of the World." Administrators live on in the institutions which they guide, authors in the books they write, preachers in sermons which they preach. But could there be a more abiding blessing than to bequeath to the world a song? And Haldor Lillenas has left thousands of them.

Now this life that began in Norway was strengthened in South Dakota, inspired to lofty aspirations as he lived youthful years among the fir trees of Oregon, toughened in the long, cold winters of Minnesota, tested in the fierce trials of life's stern realities and proved under life's heavy burdens, sweetened under all circumstances, reached a climax in the mountains of Colorado, and is now victorious in "that city where they need no sun." Peace to his memory, God's comfort to the family, and may God give us all inspiration to live as this man of God has lived.

Tribute

Deep were his roots in local soil. True, he belonged to the Church of the Nazarene—and further still his fame spread—but like a fruitful tree he grew in our garden.

His gentle spirit will forever be remembered, as will his testimony for God. His laughter—clean and vibrant and sincere—can still be heard. And of his songs there is no end.

Generation after generation will speak of Haldor Lillenas, and for this his "home" church is richer.

—J. W. ELLIS, *His Pastor* (Pasadena First Church)

Haldor Lillenas

Haldor Lillenas, as we knew him, is gone. We say that he died. But he was never more alive than at this moment. He has really begun to live. As he lived here, victoriously, so he lives now, gloriously and triumphantly.

When he penned the words of one of his most popular gospel songs, "Wonderful Grace of Jesus," he wrote:

*How shall my tongue describe it?
Where shall its praise begin?
Taking away my burden,
Setting my spirit free.**

The problem he expressed then has now been solved. The limitations of mortal tongue are lifted. Now he can extol the merits and the redemptive grace of his beloved Saviour in full voice and in adequate description.

Again, more than twenty-five years ago, he wrote "Living Forever."

*Living forever, oh, destiny bright!
In that bright Eden where cometh no night;
Living forever with Jesus will be
Heaven and glory sufficient for me.***

What Haldor Lillenas anticipated then has now become reality. His destiny has been achieved. He has gone to be forever with his Lord.

His brief and modest autobiography of only eighty pages, he titled *Down Melody Lane*. He has reached the end of that lane, for he traveled it as a wayfarer, a sojourner. He is now established in Melody Land. Surely this was what he had in mind when, perhaps in a mood of wistful longing,

back in 1912, he wrote that beautiful song "Where They Need No Sun." The foretaste of the fourth stanza is now realized, for he said:

*With the countless Blood-washed millions
I shall sing beyond the skies
Praise to God and to the Lamb for sinners slain.
As the sound of many waters,
This triumphant song shall rise
And resound thro'out God's vast domain.****

Dr. Lillenas has gone from us, but his memory will be cherished by his countless friends who loved him for his genuineness, his shy smile of comradeship, his self-effacing personality.

His lifework, his songs, more than 4,000 of them, will live on, keeping his genius alive as his Spirit-inspired writings and compositions continue spreading as the eddies in a pool. If it is true that the influence of a good man never dies, how true it must be that the influence of a man such as Haldor Lillenas—good, gifted, and devoted—will live on forever!

Haldor Lillenas was born on November 18, 1885, on the island of Stord, south of Bergen, Norway. He died at Aspen, Colorado, on August 18, 1959.

He was converted in 1906, later was sanctified, and joined the Church of the Nazarene in 1908.

Rev. Haldor and Bertha Mae Lillenas (who preceded him to the glory world) served as evangelists and pastored the following local churches: Lompoc and Pomona, California; Auburn, Illinois; Peniel, Texas; Redlands, California; Indianapolis, Indiana, First Church.

In 1924, Dr. Lillenas founded the Lillenas Music Company with offices in Indianapolis, Indiana. This music publishing enterprise was purchased by the Nazarene Publishing House in 1930 and Mr. Lillenas' services were acquired as manager and music editor. After serving in this capacity for twenty years, he retired to make his home in California.

Dr. Lillenas is survived by his wife, Lola Dell; two children, Mrs. Evangeline Williams and Wendell Lillenas; four grandchildren, Mrs. Tatia Lynn Woodruff, Randy Williams, Gary and Cindy Lillenas; two great-grandchildren, Richard and Daryl Woodruff.

A close friend and fellow song writer, Rev. Floyd W. Hawkins, was inspired to compose the following poem of tribute to our departed Haldor Lillenas:

HE SET THE WORLD TO SINGING
*He saw God in the mountains and in the valleys broad,
Through all his ways while on the journey long.
His paths were often dreary, but by a gift from God,
He always found a theme for some new song.

He met God at the altar where saving grace was found,
And grace became his soul-possessing theme.
So wonderful the blessing and grace did so abound
That songs were born like one melodic stream.

He set the world to singing his tuneful melodies,
And God has blest the messages they bring;
They tell the world of Jesus, who from all bondage frees,
And hearts once burdened now rejoice and sing.

Today we do not hear him—it seems his pen is still,
For God has called him to the realms on high
To take part in the chorus on yonder Zion's hill,
The song of the redeemed, who never die.

His last song has been written to tell of wondrous grace,
And now for him earth's weary race is run;
But this we know, he's singing where shines his Saviour's face—
"In that city where they need no sun."*

—FLOYD W. HAWKINS

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**© 1923. Renewed 1951 by Lillenas Publishing Co.

***© 1912. Renewed 1940 by Nazarene Publishing House.

Memorial Service

The memorial service honoring the home-going of Dr. Haldor Lillenas was held at the First Church of the Nazarene, Kansas City, Missouri, Saturday morning at ten o'clock, August 22.

Emphasizing joyful notes of praise and singing from the Psalms, Isaiah, and the Book of Revelation, several beautiful scriptures were read by General Superintendent Hugh C. Benner. The prayer was offered by Rev. J. W. Ellis, pastor of Pasadena First Church of the Nazarene.

Selected messages of condolence were read by S. T. Ludwig, general church secretary. A special tribute was given by Brother Ellis, the pastor of Dr. and Mrs. Lillenas.

Rev. Floyd Hawkins, music editor for the Nazarene Publishing House, sang "My Wonderful Lord," one of Haldor Lillenas' own compositions. The obituary was prepared by Dr. M. Lunn, manager of the Nazarene Publishing House.

The memorial sermon was given by General Superintendent G. B. Williamson, who used Psalms 96:1-2 and Ephesians 5:18-19 as a basis for his message. He spoke with deep appreciation for the long and useful life of Dr. Lillenas as pastor, evangelist, composer of gospel songs, and manager and music editor of the Music Department of the Nazarene Publishing House for twenty years. He mentioned the scope of his music ministry and that it not only greatly influenced

the singing of the Church of the Nazarene but was world-wide in its outreach wherever Protestants are singing.

The organ prelude was played by Miss Jean Parker, and at several points in the memorial service a medley of songs written by Dr. Lillenas was played. A quartet consisting of Dr. and Mrs. Don Whitsett, Mrs. Alpin Bowes, and Mr. Warren Black joined in singing short selections. The songs rendered were suggested as a final tribute by the family to the memory of Haldor Lillenas.

General Superintendent Samuel Young gave the benediction.

At the graveside the committal was given by General Superintendent Williamson and the prayer by Rev. J. W. Ellis.

Over thirty years ago Haldor Lillenas wrote a beautiful poem entitled "Requiem." I quote the epilogue:

*When the lengthy tale of time at last is told,
When the burning suns have faded and grown cold,
Though my body sleeps beneath the rain-swept sod,
I shall still be singing on the hills of God.*

The earthly temple of Haldor Lillenas was reverently laid to rest in the Forest Hill Cemetery, Kansas City, Missouri; but his eternal spirit had been released to its heavenly habitation, where he would be joining with the Blood-washed souls of all ages in bringing praise to his "Wonderful Lord," about whom he wrote so beautifully.

Editorials

(Continued from page 13)

his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (8:34-35). Matthew presents a similar truth from Jesus in these words: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (10:37-39).

Again, Jesus declares, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 10:23-25). All of these passages emphasize the truth, "Save yourself into oblivion, or give yourself into immortality."

Paul, the great apostle to the gentiles, said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2). This was the underlying principle of his life after he found the lowly Nazarene. It was the one thing he did after that all-important turn-

ing point in his life. Such consecration as this, such giving as this, made it possible for Paul, even though a prisoner at Rome, to say as he faced the headsman's ax, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:6-8).

Finally, Jesus himself gave the greatest example of this teaching. When He began to speak to the apostles about His death, He was rebuked; they couldn't see the path to the Cross, but Jesus knew that the hour had come. "He stedfastly set his face to go to Jerusalem," and at last toward the Cross. He gave himself into immortality. He was the supreme Example of the principle that one can give himself into immortality. No wonder the hymn writer said,

*O Thou who died on Calvary,
To save my soul and make me free,
I'll consecrate my life to Thee,
My Saviour and my God!*

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

Thought for the Day

by BERTHA MUNRO



Those Responsibilities

Monday:

The coveted adulthood of "thinking for oneself," making one's own decisions—here it is in the over-all lifetime responsibility: Jesus' "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Or Paul's "Prove all things; hold fast that which is good." It is the responsibility to *think, then live*. Back of that, the responsibility of a changed heart and a mind alerted to God's will. "Be not conformed to [dominated by] this world: but . . . transformed by the renewing of your mind" . . . to "prove what is that good, . . . will of God."

In shouldering the responsibility, the supreme joy of the Spirit's guiding fellowship as we follow Christ down the straight path of light. (Matthew 22:21; I Thessalonians 5:21; Romans 12:2; John 16:13.)

Tuesday:

Then the basic enabling responsibility, which makes possible of ungrudging fulfillment all the others: the responsibility to *love without dissimulation*. Dissimulation will "love God" in general but does not bother with particulars. But the man who loves God with all his strength expresses that love in acts and attitudes. Law is fulfilled in love, and God supplies love as needed. Result: right living is natural because sincere; the yoke is easy. (Romans 12:9a; 13:8b-10; Luke 10:27.)

Wednesday:

The responsibility of *true worship*. "The true worshippers shall worship the Father in spirit and in truth." Respond to Him as He deserves. "All that is within me, bless [bring honor to] his holy name." Back of that, the responsibility to accept His "right spirit" of a heart cleansed through His own indwelling Spirit.

Then, day by day to "forget not all his benefits," cultivate His presence, admire Him enough to imitate Him. With each day so lived, "blessing" God, more of return blessing to you. (John 4:23; Psalms 103:1b-2; Ezekiel 36:26-27.)

(Continued on page 18)

the Question box

Conducted by STEPHEN S. WHITE, Editor

If all three Persons in the Godhead are coexistent and eternal, why is one called the Father and another the Son?

From the human viewpoint, father and son denote a temporal as well as other relationships. In fact, this temporal relationship stands out as one of the most important or well-known. It signifies a temporal subordination—one comes after the other in time. But when Father and Son are used as to the Godhead, this specific temporal relationship is not involved. It does not mean that one is subordinate to the other temporally; neither does it mean that one is subordinate to the other in nature. God the Father and God the Son are on the same level qualitatively—the Son is just as truly God as the Father. Because of this, they are both eternal. As God, neither had a beginning. That is why we speak of the Son as being eternally *generated*, brought into existence (if I might state it thus) by the Father. But you may say, "If Father and Son as applied to the Godhead signify no difference as to nature and none as to time, then just what do they mean? They are used to convey to you and me a difference in

function, office, or position in the Godhead. The Son is very God. He is equal to the Father in nature and in the sense that He is eternal, but not in function or work. As one theologian has put it, the Father's role in the Godhead is that of *causation*, the Son's is *obedience*, and the Holy Spirit's is *self-effacement*—His business is to exalt, or glorify, the other Persons in the Godhead and never put himself in the limelight. The Father, Son, and Holy Spirit are all a part of the Godhead, and they are all eternal. In these respects they are equal; but from the standpoint of the specific work of each, the Son is subordinate to the Father, and the Holy Spirit is subordinate to the Father and the Son. The Son is eternally generated by the Father, and the Holy Spirit eternally proceeds from the Father and the Son. There are both equality and subordination as to the Persons in the Godhead—equality as to certain aspects and subordination as to other aspects.

Please tell me if I am saved or how to believe I am saved. I tremble at the thought of wrong. I can't stay away from church. Neither can I stay away from the altar, and it seems that I can't pray enough. I believe in Jesus and I have the Holy Spirit in me, but I have so many hardships. What is right for me and how do I stand? Am I unsaved or do I need to be sanctified?

Evidently the devil is on your track. He is using the hardships which you are having to cause you to doubt your salvation. I would say, "Have faith in God" (Mark 11:22). In other words, don't give up your confidence, your belief that you are saved. Remember that Jesus was tempted in all points like as we are and yet without sin (Hebrews 4:15). He passed through one hardship after another and finally went to the Cross, and yet He did not give up. Hold on to your faith! The Apostle Paul declared: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:7-18). Then in another passage Paul gives us these triumphant words: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35-39). Don't give up, my friend! Believe, and then go on and consecrate your all to God and get sanctified wholly. The "second blessing" will help you to stand.

Thought for the Day
(Continued from page 17)

Thursday:

The responsibility of *debt-paying*. "Render therefore to all their dues": the principle of justice. Every relationship imposes its particular obligation; it is your duty to discover and meet it. Back of that: "Owe no man any thing but to love one another"—love you will always be owing, but the love God provides supplies your capital. Returning to you, the joy of harmony and right personal relations. (Romans 13:7-8a.)

Friday:

And your debt to *yourself*; the responsibility of *honest work*. Accepting gladly from God's hand the special as-

signment He has allotted you, mind ("study to do") your own business. Do it as for His eyes.

Back of that, the responsibility to get your strength from above. Don't be a leaner, be a pillar—because you are a truster. So, the joy of self-respect, the steady thrill of standing erect. (Romans 12:11; I Thessalonians 4:11-13; Revelation 3:12a.)

Saturday:

The responsibility of the *golden rule*. Forgive as forgiven by God; "overcome evil with good. Pray for all men. Rejoice with the rejoicing; weep with the weeping. Bear others' burdens—the limit can easily be ascertained: "as ye would." It is a large order.

But with the performance the heart-enlargement of the one who gives himself. And returns unsought, undreamed of. "He that watereth shall be watered also himself." (Luke 6:31; Ephesians 4:32; Romans 12:15, 20-21; Galatians 6:2; Proverbs 11:25.)

Sunday:

One does not accept the responsibilities of the Christian life with the selfish motive of earning happiness, but unmixed satisfaction is the blessed by-product. Inherent in the nature of each demand is its own peculiar joy; and there is no exhilaration equal to life in the will of God. For it is to "put ye on the Lord Jesus." It is to be of "the day." (Nehemiah 8:10; Romans 13:12-13a, 14a.)



ROY F. SMEE, Secretary

Retired Riches

Everywhere today we are becoming conscious of the fact that wise, experienced people have been placed on the shelf because of their age. At the same time, in the church, we have the problem of supplying pastors for churches. Some of these are small churches that can give support to a pastor but are limited by their community from growing to a large size. Our retired ministers, some of them still keen of mind and in good health, provide a source of pastoral supply that should not be overlooked. Some of them may not have the strength for the tension and speed of the city, but they are well qualified to give experienced, godly leadership to churches in smaller towns.

The story of one such church that had been without a pastor and whose property was run-down came to us a few weeks ago, and we are glad to print it in our column.

Finding pastors for churches—the right man in the right place—is an ever-present and harassing problem for every district superintendent. From what source can recruits be gleaned?

Business enterprises look first to the possibilities within their own forces. By following a like method, the church must face the fact that scores of Nazarene pastors are ushered into retirement while they are still armed with physical health, mental abilities, and with lives and souls enriched through years of service for the Lord. These seasoned and God-filled men are sitting somewhere facing inactivity until the Lord shall call for them. Focusing attention in another direction, scores of churches come into view. Perhaps they are small, but the faithful people are upon their knees asking God to send

a shepherd who can understand and solve problems that a parade of tender, inexperienced ministers have failed to surmount.

Nestled down in the heart of Texas, and surrounded by bubbling springs, friendly hills, and green ranchlands, there is such a struggling little church in Mason. The young and venturesome superintendent of the San Antonio District, Rev. James C. Hester, dared to release Rev. E. W. Wells and his good wife from their retirement in Dallas, Texas, and appointed them to pastor the careworn little church. Before retirement, Brother Wells had given his life in service. He had built churches in hard places, evangelized, pastored, and in 1920 and 1922 he had served as district superintendent on the San Antonio District.

Upon arrival at his new appointment, Mr. Wells found that the church had not had a pastor for two and a half years, the parsonage was in almost hopeless disrepair, the church sign was rusted beyond legibility, the lawn was grown over with weeds and grass. But a little nucleus of faithful people still gathered each service hour and, by the help of a good layman from another denomination, Johnny Schuessler, continued to call upon God and evoke His mercies that a leader would come.

Greeting Pastor and Mrs. Wells the first Sunday were seven eager faces. Now, four months later, the parsonage has been completely redone with coverings on all the floors and attractive furnishings. The lawn is beautifully green, the sign gleams with new paint, air conditioning has been installed in the parsonage and church, and the attendance is from twenty-five to thirty-five. A Spirit-filled revival closed June 7, with one of the finest men in the community having been sanctified and all who attended receiving an outpouring from on high. The evangelist was Rev. Van Turman of Texas City.

Are there other retired riches scattered over our country while churches



Church of the Nazarene, Mason, Texas

pray for shepherds? Is chronological age all-important? Moses was released from his call only by death. Samuel rendered one of his greatest services in the understanding and training of young prophets after he had been superannuated. Elijah, after a life of tempestuous activity, was released only when "there appeared a chariot of fire, . . . and Elijah went up by a whirlwind into heaven." Isaiah's response, "Here am I; send me," terminated only in death. From the time Paul spoke the famous words, "Lord, what wilt thou have me to do?" his commission was continuous until he could say, "I have fought a good fight, I have finished my course. I have kept the faith."

It is true that not all ministers are capable of remaining in active service to the end of life. But before a man is judged we should look into the man, and judge him, not only by his chronological age, but by that which makes up the inner man also. We must recognize the full measure of every man. God is always waiting to reveal himself through human instruments, whether they be young and inexperienced or the aged who have grown especially tender and wise in their extended fellowship with God.—MRS. FAY CLARY, Church Secretary, Mason, Texas.



Nazarene Ministers Benevolent Fund

DEAN WESSELS, Secretary

From a retired minister in Illinois comes the following letter of appreciation:

"Please accept my sincere thanks for the lovely birthday greeting and for the gracious service of N.M.B.F.

"Being totally disabled by illness, requiring also constant doctor's care and enormous amounts of medication . . . you will never know the security the monthly check has meant for me . . . it has saved me great embarrassment by being thus able to pay these obligations. During the past year it has taken the entire amount on the average.

"From the depths of my heart I thank each and every one who had a part in this courtesy extended to your humble servant. I love the church and its glorious doctrines of full salvation."

Aren't you glad that you have had a part in encouraging and helping this minister who gave faithfully of time and talent for thirty years? So little means so much to those who are no longer able to earn their way. From them and from us comes a hearty thank-you.

Servicemen's Corner



FROM A CHAPLAIN'S ANNUAL REPORT—"This past year has been a very active one but very successful in winning young soldiers to the Lord. Since most of our work is with basic infantry trainees assigned for eight weeks' training, I have no way of determining the enduring effect their decisions at the altar have on their lives. Quite often some do write back to express their appreciation and to assure me that they are faithfully serving the Lord. Much of our personal counseling results in decisions for Christ.

"Recently a young man came to my office to testify to the result of his decision at the altar. He was a delinquent problem to his parents and in the community, and for that reason he joined the army. He praised the Lord, to me, with tears for the wonderful transformation that had taken place in his heart and that there was no longer any desire for previous bad habits. There are many experiences similar to this. Of the 1,527 who made their decision, I am confident that many will remain true. It is not unusual to have 100 or 150 at the altar at one time.

"Our Chapel Choir was an outstanding success this past year. The achievements of the year required effort, but with the constant inspiration and blessing of the Lord, it has all

been a pleasure. I would like to express my appreciation to the Church of the Nazarene for being given the opportunity of serving the Lord Jesus Christ in the chaplaincy."—CHAPLAIN (MAJOR) GEORGE C. LAURIE, U.S.A.

CHANGE OF ADDRESS—"My address has been changed slightly. I want to thank you again for the wonderful papers that lend so much help to so many servicemen. May God richly bless your work."—PFC WM. E. GARNER.

WITH APPRECIATION—"I have enjoyed the *Herald of Holiness*, *Conquest*, etc. They have helped me in many ways. Pray that I'll always be found in the will of God."—STEPHEN D. CLANTON, AN, U.S. Navy.

NEW CHAPLAIN—"Chaplain (1st Lt.) Shural G. Knippers has been called to active duty from the Reserves. He is presently stationed at Lackland Air Force Base, San Antonio, Texas."

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR



God Is Blessing

God is blessing the work here in the Philippines. The enrollment in the Bible school is the highest ever—fifty-five or fifty-six. There are about ten in the graduating class.

We have been in a revival for a week now in the school with good results and a wonderful spirit. Yesterday I did not get to preach, for a burden of prayer fell on all and many prayed through to victory.

Of course there are plenty of problems to keep us on our knees but we feel God is helping and we gladly press on.—H. A. WIESE, *Philippine Islands*.

Urgent Need for Used Clothing

We are greatly in need of used clothing. Unless we get some soon, it will be impossible to give any out for this whole year. That would reflect on our mission, for the people have always received some at least once a year before, and sometimes oftener.

We can use any good lightweight used clothing for babies, children, boys, girls, men, and women. The women can also use summer cloth or straw hats. Do not send winter-weight clothing nor felt hats. Send to: Church of the Nazarene Mission, % Rev. Lawrence Faul, P.O. Box 253, Bridgetown, Barbados, W.I. Please help us with this need.

We Visited the Philippine Islands Nazarenes

By M. E. THOMAS
Nazarene from Australia

Not long ago I had the opportunity to visit a number of our churches on the island of Luzon and I was impressed with the work that is being done. I attended the district assembly in the spring, at the Bible college, and it was a great joy to fellowship with missionaries and Filipinos who are working together with a real spirit of oneness in preaching the gospel and the message of holiness.

There was a spirit of optimism among those who were voting, with an increase of forty-one nationals on the voting rolls. In the reports from pastors and workers we felt a keenness and determination to do the work to which God has called them. The reports were very encouraging.

The thing that impressed me most was the high standards that were lifted up. We were thrilled to see the spirit of aggressiveness for the Kingdom evidenced in a land where many of the people show very little separation unto God and His commission.

REMISS REHFELDT, Secretary

Some of the pastors testified to a spirit of revival in their congregations, and you could feel the hunger in the hearts of the other workers for the same visitation of the Spirit in their churches.

With the good foundation that has been laid in the Lord here, with all the workers welded together in the task of spreading scriptural holiness and evangelizing the multitudes, we look for the Lord to answer your prayers and open the windows of heaven and pour out a blessing that cannot be contained on the Nazarenes in the Philippine Islands. Are you praying for the Philippines?

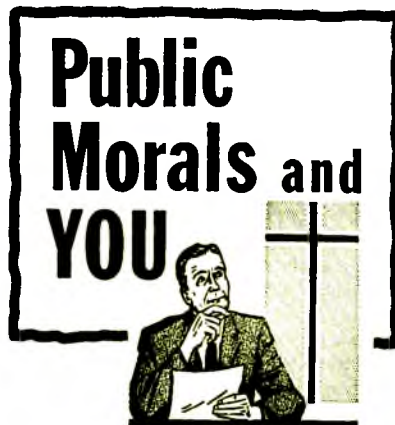
A Tour Among the European Churches

We have just finished a tour of our European (white) churches in Africa. Most of the people in our European churches have grown up in Africa, and we were afraid it might be difficult for

us, foreigners, to tell them about the African people. But God was faithful and helped us. We soon found that most of the people had lived in towns most of their lives, and were not as well acquainted with the inner lives, burdens, and battles of the Africans as we thought they would be.

We found a crowd of people in whose hearts the holy fire burns, and they received us with wide-open hearts and minds. We often saw tears as we told them of some of our soldiers of the Cross, and how they bravely bear persecution in order to follow the Lord. They truly love the African people, and this love is shown in many ways. Sunday schools and preaching services are carried on in the native locations by a number of our European churches. Some of their finest young people feel that God is calling them to full-time mission work among the natives of South Africa. Their love and appreciation for the missionaries and the African Christians are heart-warming.

One high light of the tour was our visit to the European Bible Training School. God was very present in three services there. We found some extra fine young men and women in training there for full-time service for God.—C. W. MISCHKE, *Transvaal, Africa*.



America is the "gamblingest" nation of them all. So says Dr. Lycurgus Starkey, associate professor of social ethics, National Methodist Theological Seminary, Kansas City, Missouri.

Referring to a "Life" editorial and a Gallup poll, Dr. Starkey said that there are 50 million adults and numerous minors who gamble in this country. They spend about 30 billion dollars each year—a sum that is more than the combined profits of the top 100 U.S. manufacturing companies.

According to "Contact," Dr. Starkey gave the following reasons why gambling is a liability to a person and his society:

(1) Gambling is psychologically impairing. The attitude of getting something for nothing or of not giving an equivalent in return for what is received paralyzes the creativity

and integrity of a man, stifling his personal achievement and fulfillment.

(2) Gambling is economically impairing. "It creates no new wealth and performs no useful service." The idea that gambling can be an economic asset is an illusion, because for every dollar raised from gambling, five dollars must be spent for relief, police protection, or court costs.

(3) Gambling is socially impairing. A study of embezzlements made by the United States Fidelity and Guaranty Company of Baltimore shows that of the four million dollars embezzled in 1947, anywhere from 30 to 75 per cent was attributed to gambling.

Gambling is also socially blighting because it attracts the criminal elements, as reported in the Kefauver Crime Commission reports.

(4) Gambling is morally wrong. "Anything that hampers or stifles, hurts or hinders the normal growth of the human personality toward the fullness of his created capacities is morally wrong. . . . But the strongest case against gambling arises when one considers its total impact upon society, my neighbor in mass."

(5) Gambling is theologically wrong. It violates the first, second, and tenth commandments and encourages the dependence upon chance rather than on God. "To submit our lives to the whim and caprice of chance and luck is to deny the providence of God."

EARL C. WOLF, Secretary
Committee on Public Morals

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
October 11:

Filled with the Holy Spirit

SCRIPTURE: Acts 2 (Printed: Acts 2:1-4, 22-24, 32-38)

GOLDEN TEXT: *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38)*

The Day of Pentecost is the birth date when the Holy Spirit indwells the human heart, just as Christmas is the birth date when Jesus was embodied in human clay. The major events that are associated with this epoch in the history of Christianity are as follows:

The Cord That Unites: The cord that bound the disciples together in oneness of spirit and love was described in these words, "They were all with one accord in one place" (v. 1). Many personality types were present, but they forgot their temperamental differences as they became absorbed in the high purpose of moving their hearts heavenward. Just as spokes in a wheel come closer to each other the nearer they are to the hub, so the nearer the disciples drew to Christ, the Hub, the closer they were to each other. The upward pull was strong enough to produce a oneness of faith, of love, and of purpose.

The Wind That Shakes: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (v. 2). Where there is unity there is strength. When an army of marching men start to cross a bridge, an order is given to break step. If they marched in step across the bridge, the rhythm of their motion would shake the bridge until its structural composition might be damaged. Since none of the disciples broke step, the place where they were waiting before the Lord was shaken. As they moved in rhythm under the orchestration of the Spirit a rushing, mighty wind struck them. The driving power of these supernatural air currents filled the sails of their lives and launched them out into the deep things of God.

The Fire That Purges: "Cloven tongues like as of fire" settled upon

each of them. This flame burned out the dross and alloy that weakened the metal of their courage and devotion. This baptism with fire destroyed the bacteria of sin and purged them of all that was unlike God in their hearts. The high temperatures created by these spiritual fires set up the condition for welding their hearts, hopes, and aspirations to the program of God. Just as two pieces of metal cannot be welded unless the point of contact is free from foreign particles, so they could not have their hearts completely fused to God's heart unless all that was alien to Him was removed.

The Spirit That Fills: Each received an experience graphically described in these words: "They were all filled with the Holy Ghost" (v. 4). The supreme objective of all contacts with God was that they might be filled with the Spirit. Their hearts had been prepared as a fit place for Him to dwell. At this point they were Spirit-empowered, Spirit-guided, and Spirit-possessed. The grandeur of the earthen chalice was fully realized. The Spirit now resided in their hearts, which was the new "holy of holies" for the divine life to inhabit. An identity was established between the disciples and the Spirit that made their hands His hands, their feet His feet, their eyes His eyes to reveal His compassion.

The Tongue That Proclaims: They "began to speak . . . as the Spirit gave them utterance" (v. 4). Tongues of fire unloosed their tongues and turned them into flaming bayonets. Here was man's voice uttering God's truth, man's

speech touched by the Spirit's inspiration, a human organ endowed with superhuman power. Stammering tongues were charged with boldness. They were unable to keep their immense discovery to themselves. They felt compelled to share it with anyone who would listen. They took their message to the people in the streets and in their homes. They were dauntless heralds of a gospel that took civilization around its biggest corner.

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I Just Want to Say

*The Lord has been so good to me
For many, many years.
He's helped me when in trouble
And allayed my many fears.*

*He's been my Guide and Counselor—
Has never failed me yet.
His blessings have been wonderful—
So many I forget.*

*I thank Him for the future,
The present, and the past.
I know He'll lead me gently on
And safely home at last.*

*Because He's been so good to me,
I wish to recommend
To one and all my Saviour,
My Counselor and Friend!*

—CHARLES WM. MOORE

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 *
 * *****

● According to Drew Pearson some leading Catholic laymen oppose Kennedy for president. Pearson said Catholic opposition stems from two reasons: (1) "They don't want the Catholic issue raised in a political campaign." (2) "They don't want the Catholic church connected with the Democratic party."

● Dr. Elton Trucloud, in his latest book, *The Idea of a College*, makes a new appeal for the liberal arts church college, which, according to him, has been at the heart of American higher education from the beginning of Harvard College in 1636. In outlining the case of the liberal arts church college, he criticizes American higher education by saying, "The disgrace of modern colleges is that there is too much attendance at class and not enough learning." Dr. Trucloud is professor of philosophy at Earlham College.

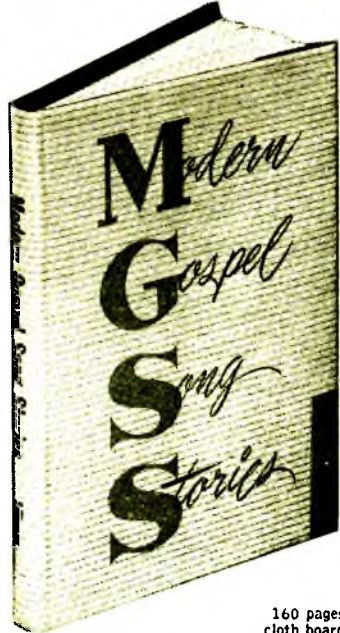
● In the aftermath of the earthquakes at West Yellowstone, Montana, was the first religious service held after a fruitless search of the rubble for the body of Mrs. Marilyn Stowe of Sandy,

Utah. According to the *United Press*, "Tears dropped from red-rimmed eyes as Bishop Richards knelt in a rocky road above the fallen mountain side. 'If Marilyn's body is not found, we ask Thee to accept this as her final resting place,' he said as more than forty friends and neighbors listened." "There wasn't a dry eye there," said Clarence W. Brady, a Salt Lake County deputy sheriff.

● Should churches pay taxes? According to a report in *U.S. News and World Report*, a high-ranking Protestant clergyman now is proposing that churches and church-owned companies pay taxes, giving up tax exemptions which they have been granted in the United States since the earliest times. That proposal comes from Dr. Eugene Carson Blake, stated clerk of the United Presbyterian church and former president of the World Council of Churches. Writing in *Christianity Today*, Dr. Blake suggested that such exemptions often create inequities that might someday result in a revolutionary expropriation of church properties, as has happened in other countries. His point of

view is stated thus: "When one remembers that churches pay no inheritance tax . . . that churches corporate income tax, and that real property used for church purposes . . . is tax-exempt, it is not unreasonable to prophesy that, with reasonably prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future."

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News of the Churches

Dr. and Mrs. A. S. London report: "We were privileged to be with Rev. and Mrs. Travis Harrison and their people in Claremore, Oklahoma, for the third time. They are doing a good work and now making plans for a new church, as they have already secured a new location. Lakeview Park Church, Oklahoma City, is four years old; it has around 130 members with more than 200 in Sunday school. This is the 'child' of First Church, Oklahoma City, and is a robust, healthy baby. Rev. and Mrs. Bill Draper are doing excellent work as pastors. He is a devout, studious, aggressive young pastor, with vision, courage, and strength of character. They have a well-located plant and are now making plans for an educational building. It was an inspiring sight on Sunday morning to see more than forty people pledge to work each week for Sunday school building."

Pensacola, Florida—The Emmanuel Church recently closed one of the best revivals of its history, with Rev. Gordon Winchester as the evangelist. The presence of the Holy Spirit was felt in every service, and all previous attendance records were broken in the Sunday school. On the closing Sunday morning God came in a special way and, without any preaching, the altar was lined with seekers. We greatly appreciated the Spirit-filled ministry of Brother Winchester.—WILLARD KILPATRICK, *Pastor*.

West Virginia District N.Y.P.S. Convention and Institute

The West Virginia District recently closed its most outstanding N.Y.P.S. convention and institute. The Holy Spirit was present from the very beginning and a high tide of holy enthusiasm prevailed throughout both convention and institute.

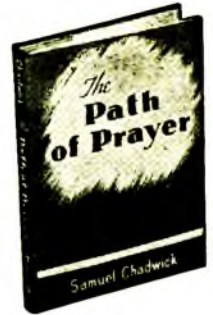
Rev. John J. Hancock, district president, presided over the business sessions with wisdom and ability. His report revealed another year of progress and victory for the N.Y.P.S. Brother Hancock was elected to serve again as district president, with a wonderful vote. Other officers elected were: Rev. Jack Archer, vice-president; Rev. Ira E. Fowler, secretary; Rev. Wm. G. Hill, treasurer; Rev. George Pitzer, teen-age supervisor; and Rev. Aaron Bess, junior supervisor.

Rev. Ponder Gilliland was the special institute speaker. Our young people were challenged and helped by his inspiring messages. It was a real thrill to witness the moving of the Holy Spirit upon the services and see scores of youth at the altar, seeking God's will for their lives. The enrollment was the highest in our history.

Prospects and opportunities are great for West Virginia in the new year. Under the leadership of Christ, and with a Spirit-filled staff, West Virginia youth march forward.—IRA E. FOWLER, *Secretary*.

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NAZARENE PUBLISHING HOUSE

Northwest Indiana District Assembly

The seventeenth annual assembly of the Northwest Indiana District convened at Kokomo First Church, August 17 to 20, with Rev. M. K. Millikan as host pastor.

The business of the assembly proper began on Wednesday morning when Dr. Samuel Young, the presiding officer, spoke from the Hebrew Epistle. The spirit of urgent evangelism characterized the sessions of the assembly.

Rev. Arthur C. Morgan was returned to his position as district superintendent on a three-year recall with a near-unanimous vote. In his report to the assembly he was able to demonstrate the efficiency of his administration by substantial gains in every department.

Dr. Harold W. Reed, president of Olivet Nazarene College, introduced his special assistant, Mr. Harlan Milby, who is in charge of a ten-year \$3,000,000 expansion program for the school. He shared with the assembly the program God had inspired in his own heart, whereby this objective might be gained.

Delegates were elected to the General Assembly as follows: ministerial—Arthur C. Morgan, K. V. Bateman, M. K. Millikan, L. E. Myers, and H. E. Hackett; laymen—Paul Johnson, Darwin Miller, R. T. Savage, Claude Bond, Jr., and Mrs. Bertha Collins.

The assembly closed with an ordination service conducted by General Superintendent Young, assisted by the district superintendent. Those receiving elder's orders were: Ralph Price, James Leonard, Roy Wilson, and William Muir.

In the missionary convention, preceding the assembly, Mrs. Arthur Morgan was re-elected as district president with a near-unanimous vote. Rev. and Mrs. Irvin Dayhoff, recently retired missionaries from Africa, presented inspir-

ing and informative messages. The missionary society raised \$33,880 for the year, a substantial gain toward the goal of 10 per cent giving for world evangelism. Total membership is 2,852, a net increase of 366 over the previous year. The closing service of the convention was highlighted by a challenging and inspiring missionary address by Dr. Samuel Young.—F. D. LAMNECK, Reporter.

Announcements

RECOMMENDATION—It gives me great pleasure to introduce Rev. Virgil R. Caudill, Route 3, Troy Road, Springfield, Ohio, to the Church of the Nazarene. He has lately joined and become a member of the Western Ohio District. He comes to us highly recommended. Mr. Caudill has been a successful evangelist for several years and will be a great blessing to any church that might call him. He is a preacher of the old-time gospel of full salvation. I heartily recommend him. Let's keep him busy.—W. E. Albea, Superintendent of Western Ohio District.

WEDDING BELLS

Miss Gayle Briscoe and Mr. Darryl Scroggins of Baldwin Park, California, were united in marriage on August 14 at the Baldwin Park Church of the Nazarene, with Rev. Vernon Kutz officiating.

Miss Beverly Hickler of Litchfield and Ted Carlson of Cambridge, Minnesota, were united in marriage on August 1 at the Litchfield Church of the Nazarene, with Rev. Harry Grimshaw officiating.

BORN—to Bob and Donna (Edge) Viser of Bradenton, Florida, a son, Jonathan Clay, on August 24.

—to Wayne and Mary (Ruble) Smith of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Tamara Lynn, on August 23.

—to Rev. and Mrs. Champ Traylor of San Mateo, California, a daughter, Vicki Ann, on August 22.

—to Mr. and Mrs. William Noble of Libby, Montana, a son, Richard Dean, on August 16.

—to Rev. and Mrs. Earl Rice of Corpus Christi, Texas, a son, Jerald Earl, on July 29.

SPECIAL PRAYER IS REQUESTED by a Nazarene brother in Texas "that God will keep the blood of Jesus on my body, mind, and soul, as I am being severely tried these days; also for an unspoken request;

- by a Christian in Ohio that he may receive victory and be a soul winner for the Lord;
- by a mother in Illinois for her sons—one to be saved and the other to be sanctified, also for spiritual help and enlightenment for her husband, and for the salvation of other relatives;
- by a lady in Texas that she may "be fully saved, healed, and strengthened."

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