



Herald of HOLINESS

July 22, 1950

To Sin or Not to Sin

General Superintendent Williamson

That is the question! There is no other alternative! Is a Christian a helpless victim of sin? Is it impossible for him to be delivered from its power and practice? If one must sin there are some inescapable questions. What sins are allowable? Adultery? Murder? Lying? Stealing? Pride? Covetousness? Idolatry? Gossip? How often can they be indulged? Does Christ save men in their sins? Under grace does one have license to live on a lower level than the law demands? If this be our fate, how depressing!

We are not under law but under grace. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1b-2) "Sin is the transgression of the law" (I John 3:1b). Jesus said, "Whosoever committeth sin is the servant of sin." "To whom ye yield yourselves servants to obey, his servants ye are . . . whether of sin unto death, or of obedience unto righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness" (Romans 6:16, 22). Holiness is God's standard for himself and for all who have moral responsibility. His word is, "Be ye holy; for I am holy."

If God's requirement is holiness, His provision must make it possible. "Holiness, without which no man shall see the Lord" is no mockery of words. Calvary is God's provision for man's holiness.

Acceptance of the doctrine that a holy God requires holiness of men produces in them the deepest sense of sin and of God's displeasure. At the same time it inspires the greatest aspiration to be holy in His sight. The result is the most complete blend of reliance upon God and of self-discipline. It causes one to unite his faith with God's promise and his will with God's command. He is furthermore aware that "if any man sin, we have an advocate with the Father." He intercedes, and in response to man's prayer and faith covers the deficiency in man's conduct by His atoning sacrifice; and the blood of Jesus Christ continues to cleanse us from all sin.



LATE NEWS

Telegrams . . .

Phoenix, Arizona—Organized Arizona's thirty-fifth Church of the Nazarene at Sierra Vista, adjacent to Fort Huachuca, on June 28, with strong adult membership. Rev. Tom Gobel, a Seminary graduate, appointed as pastor.—M. L. Mann, District Superintendent.

Summersville, West Virginia—Tremendous spirit of unity and harmony demonstrated as twentieth West Virginia District Assembly overwhelmingly re-elected Rev. H. Harvey Hendershot district superintendent, and extended the call for three years. Dr. Hugh C. Benner presided with grace and efficiency. Gains reported in all departments; net increase in membership of 350; total giving more than nine hundred thousand dollars. Mrs. W. C. Miller re-elected district N.F. M.S. president. Mrs. Louise R. Chapman, general N.F.M.S. president, stirred hearts with her messages. West Virginia forges ahead.—John Hancock, Reporter.

Rev. Vane M. Anderson has resigned as pastor of the church at Man, West Virginia, to accept the pastorate of the Memorial Church in Muskogee, Oklahoma.

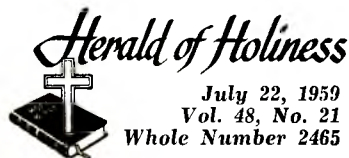
Rev. W. R. Aldridge has resigned as pastor at Fairview to accept the work of the church at Caddo, Oklahoma.

In the Seminary "Lift the Debt" campaign the Canada West District is the second to pay its apportionment in full. Congratulations! (Florida District was first).—L. T. CORLETT, President, Nazarene Theological Seminary.

Rev. Odis R. Brown, graduate of Nazarene Theological Seminary with the class of '59, has accepted the pastorate of the church in Backus, Minnesota; he began his work there on July 5.

It is safe and wise sincerely to endeavor to find and follow God's plan all of our lives. Our own wisdom is too shortsighted. Our own power will never be effective. Our own ambitions may never materialize. But God's way always ends in triumph. Beware of meddling with God.—Selected.

A cup of God's love, peace, and joy is worth a barrel of the devil's counterfeit.—Selected.



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The Church A Unit of Individuals

By FRED W. PARSONS*

Our religious freedom is God given and inspired. Let us not lose this precious heritage by licensing it to hide behind, as Adam and Eve did in the Garden of Eden when they hid themselves among the trees.

It is true that sanctification is instantaneous and received by the baptism of the Holy Ghost, but holiness is the life that expands and causes one to grow in His likeness. Our strength comes from Him.

We are living in a day when personal responsibility is giving way to group pressure. All too often, even in

Just Ask the Lord for More Grace!

By MRS. W. M. FRANKLIN

*Are you weary and worn,
Is your life all perplexed?
Are there cares unnumbered—
With friends are you vexed?
Just ask the Lord for more grace!*

*Do you have afflictions
That cause you great pain?
Have you suffered losses
When you'd hoped for gain?
Then ask the Lord for more grace!*

*Have you sought for position
Where you could be used?
Then another was chosen,
And your friends seemed amused?
Just ask the Lord for more grace!*

*There is comfort and blessing,
There is hope for your soul,
There's a happier future
When He takes control—
If you'll ask the Lord for more grace!*

*You need grace for living,
You'll need it in death.
And His grace is sufficient
To your latest breath—
So ask the Lord for more grace!*

the religious world, we are depending on the group to keep up our individual Christian experience. We are swayed by the group, and as the group goes, we are apt to go. When the inspiration of the crowd is gone, we become weak. It is true, there is strength in unity, but the unit is no stronger than the weakest individual.

Prayer in unison is very effective when the burden has been placed upon all persons concerned for a particular request. It is also very important to encourage young and weaker Christians to pray audibly. But this process need not become habit, any more than a child learning to walk. The initial steps are important, but each step should cause added strength, so he can depend on his own feet and legs instead of on others.

In my observation, this tendency of depending on the group to pray has produced many dwarfed Christians. The crises of our day demand individual fortitude. Let us do our best to develop individual giants of prayer and faith by getting alone with God, either in the crowd or when the crowd is gone. There is a day coming when everyone must stand or fall alone on what he is. Let us not depend on the crowd, but rather on God, for our strength; then we help to make the church stronger.

*Pastor, Eastside, New Albany, Indiana.



By OVELLA SATRE SHAFER

HYMNS ABOUT OUR SAVIOUR'S BLOOD

There is an idea abroad that hymns about the blood of Christ are not so popular and appropriate as they once were. Let this not be the truth in our present-day churches, for we must make Christ's death more than that of a martyr to a good cause. We must extol the fact that His death and blood proclaim His Saviourhood—His power to cleanse the heart from the guilt, shame, and bondage of sin.

Let us be certain that each service we hold in our churches honors the atoning blood of Christ by singing some hymn (or hymns) that speak of new life, new power to conquer sin and destroy its deadly germs. This was the basis of Cowper's immortal hymn:

*There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

Cowper was under deep conviction of sin for a long time and went about seeking pardon and peace, seemingly to no avail. But one day he picked up a Bible from his summerhouse and it opened at these words: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:25).

"Immediately," he said, "I received strength to believe, and the full beams of the *Sun of Righteousness* shone upon me, removing the dark clouds of guilt, shame and fear. I saw the sufficiency of the atonement which Christ had made, my pardon sealed in His blood, and all the fulness of justification."

Yes, redemption for mankind is only through the blood of Christ and many men, women, and children have been known to plead the merits of Jesus' blood after hearing congregations sing:

*"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.*

*"Oh, precious is the flow
That makes me white as snow.
No other fount I know,
Nothing but the blood of Jesus."*

Dr. Isaac Watts's hymn "When I Survey the Wondrous Cross" is another tribute to the vicarious suffering and blood atonement of Christ, and only God knows how many living eyes it has inspired or how many dying eyes it has comforted.

*Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.*

The above is the second stanza but we shall also quote the fourth stanza because it is in the complete original text and nearly always omitted from hymnals:

*His dying crimson like a robe
Spreads o'er His body on the tree;
Then I am dead to all the globe [world]
And all the world is dead to me.*

As we lustily and heartily sing:

*"The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me!"*

we are indebted to two lady composers: Phoebe Palmer and Mrs. J. F. Knapp, in their song "The Cleansing Wave." Throughout this gospel song we can feel the beating of the heart of the poet who found comforting St. John's saying, "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Rev. Hugh Stowell's "The Mercy Seat" is another sacred hymn greatly blessed to the good of individual souls and to the edification of the Church at large in which we find the Blood theme is interwoven throughout the poem. What a beautiful picture in this following second stanza!

*There is a place where Jesus sheds
The oil of gladness on our heads:
A place than all besides more sweet:
It is the Blood-bought mercy seat.*

We have the songs and hymns of the Blood in

abundance in our hymnals, so let us avail ourselves of this precious privilege—singing them! In our own local Church of the Nazarene our song leader has always made the policy of including a number on the Blood in each service and our Winfield, Kansas, members and friends have profited by this thoughtfulness. That the ransomed souls in heaven were conscious that it was a Blood-bought salvation which had redeemed them from sin and delivered them to glory is evidenced in

the last book of our Holy Bible—Revelation—where St. John describes how he heard the redeemed souls in heaven, out of all nations, tribes, kindreds, and colors, sing: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” It is this Jesus who “loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion for ever and ever. Amen.”

WITNESSING

Brings a

*Holy Ghost Revival**

The Week of Witnessing has literally transformed the Meade Church of the Nazarene. Since that week we have had many special Spirit-filled services.

Before the Week of Witnessing the same notes of discouragement were ever present. Our church is located in a small town of only sixteen hundred. The countryside is sparsely populated. Besides this, ours is an “old church,” being organized nearly forty years ago. With these obstacles it is difficult to stir the people with anything. As pastor I wondered, searched, and prayed as to how we could reach out and win souls for the Master. Just then the general church presented to us what has proved to be the challenge we needed. We therefore geared everything to the Week of Witnessing.

With souls aflame and bathed with the Pentecostal commission the Meade Nazarenes took the story of “One in a Million” into the business houses, residences, and across the countryside. Each contact was heart-searching and a real testimony of what Christ can mean to the individual. As our people witnessed (some for the first time), their own spiritual lives became radically transformed. Our midweek service during that week was one of glorious praise, victory, and accomplishment.

We began to see that the Week of Witnessing was the perfect pattern for a Holy Ghost revival. However, all expectations were far exceeded. Since then the Spirit has come—the fire has fallen! During our revivals sinners have been literally prayed into the services. The transforming grace of Christ in regard to lives being made new has been a real challenge to all. A great number were liberated

from the fetters and shackles of worldly habits. The result has been that our congregation has taken on a new complexion. We have received a large number of new Nazarenes into membership, which included five young couples. It would thrill any pastor and church to have these impressive saved and sanctified young folk as members.

The genuine proof that these new products of the Week of Witnessing were born of the Holy Spirit is that they have proved so faithful in their devotion to Christ and the church. They are supporting every arm of the church program, including all evening services. From the start they have honored God with their tithes.

The most thrilling part of this witnessing is the fact that it is a continuing thing. We have already seen results of these new Nazarenes witnessing and bringing their friends to their church and to their Christ.

Just this past Sunday evening we received seven more members into membership, six of them by profession of faith. Among this number was an outstanding young couple who were won themselves by another couple who were reached through the Week of Witnessing. Their hearts were thrilled again when among the victorious seekers at the altar service was a fine young mother for whom they had been praying. It is such a joy to realize the continuing aspect of this witnessing that has transformed our church!

To God be the glory!

**Sent in by REV. SAM STEARMAN, pastor, Meade, Kansas, at the request of Dr. V. H. Lewis, executive secretary of the Department of Evangelism.*



Spiritual Pioneers

By H. RAY DUNNING

Pastor, Jacksonville, Arkansas

A few months ago I moved into new territory. I settled in a nice parsonage with hardwood floors; I turned a valve and had hot and cold running water; I flipped a switch and had light—I was not a pioneer! There *had* been pioneers here, but they hewed out the logs for their homes with their own hands and used the ground for a floor; they carried water from the “spring” and burned tallow candles for light. I was enjoying initial comforts which I would never have had if they had not endured privations to blaze the trail.

I walked into a nice church, stood behind a good pulpit, and preached to a group of people already gathered together—I was not a pioneer! But there *had* been pioneers here. They preached in homes, a log cabin, labored long and hard to build a building, and suffered privation to make this possible. Pioneer laymen had assembled in small congregations, gave money far beyond their tithe, and endured privations of ecclesiastical comfort to have a holiness church in their community.

What made men leave the comforts of settled conditions to go out into the unknown, barren regions and build for the Kingdom? It was the pioneer spirit. The serious question is, Have we lost the pioneer spirit? They tell us that there are no more geographical frontiers in America. We must substitute frontiers in other areas, and there certainly is no lack of spiritual frontiers. Do we have men and women with sufficient spiritual fiber to challenge those frontiers?

It would be much easier to lose oneself in a larger church with complete facilities. It is more enjoyable to listen to accomplished talent, and feel the uplift that naturally comes by worshiping with a large congregation. It is far less exacting to pay one's tithe and know that there will not have to be a special offering to take care of the utilities or the budgets and little extra expenditure to finance revivals.

But what about those home mission frontiers? We must face it! Far too many of our people are so spiritually flabby that they will not leave the comforts of a prepared church home for the discomforts of the frontier. Home mission pastors

are constantly facing the discouraging factor of Nazarenes they need so much passing them by because their services are not elaborate, their facilities are not particularly comfortable, and their personnel is not accomplished. God help us to see that, apart from spiritual pioneers, our outreach in the field of home missions is stalemated.

It is risky to be a pioneer. There are dangers involved. I saw an ad which represented a person “who could not risk being a ‘pioneer’” by buying other than established brands. There is the risk of failure. There is the risk of loss of reputation by being associated with a small group who have no meeting place but a home, or inadequate housing. But it is worth the risk.

It is sacrificial to be a pioneer. I am speaking to the laymen. One has to pay his tithe, and then because there isn't enough, he must give more, and many times he has to give some more. Perhaps it is sacrificial to wrestle with your own children, or listen to someone else's baby cry, because there is no staffed nursery where they can be entertained. How about attending the revival night after night with only a handful of the faithful few and only one or two at the altar when the “big meeting” is going on over the way with outstanding preachers, accomplished soloists, and folk at the altar? More enjoyable over there! But there is also something thrilling about being a pioneer.

Remember, you and I would not have what we have today had it not been for men and women with fiber and sinew who “stepped out under the stars” and left behind them the visible supports to march out to the frontier. They were spiritual pioneers!

May we find laymen today who will join in the spirit of our founder, who said concerning the growth of the Church of the Nazarene, “Denomination success is not our aim, but that souls may be saved and sanctified. To this end we not only have suffered, but are ready to continue to suffer, the loss of all things. . . . We have heard the Master call, and we are here to say again, ‘Where He leads, we will follow.’”



When we have better listening—

We Will Have Greater Preaching

By **NORMAN R. OKE**

Book Editor, Church of the Nazarene

It came from her lips more as a sigh than a complaint. She was a sweet-faced saint of God, and looking me right in the eye with a pleading tone in her voice, she said, "Oh, for greater preaching!"

I'm not sure what I replied, for my mind had been stabbed till it bled. For preaching is my *job*—pardon, I should have said preaching is my *life*. And it is. And her plaintive plea for greater preaching was aimed at me and every other man or woman who has felt the hand of God pushing him from the plow or the pencil to the pulpit. Her words stung us all to the quick.

My failure to remember my reply was only because my thoughts were making warfare on my consciousness just then. These questions marched before me, saluted, and demanded attention. Is preaching less great now than in former days? Are we preaching as well as our native talents and our prayer preparation could warrant? Was the dear lady, perchance, unfair with her evaluation of modern preaching?

May I admit to all who read that I, with 99 per cent of all preachers, weep over the fact that there is not more great preaching. I feel like saying also right in tune with the dear, sweet lady, and with as much feeling and sincerity, "Oh, for greater preaching!" I would gladly second her motion. I am as embarrassed as any layman at the ineffectiveness of our pulpit ministry. I wish that my very average messages could somehow climb to that level which can only be classified as "great preaching." But the stinging question is, How?

Now I come to the point of this brief article—the *matter of listening*. Put it like this: We can't have greater preaching until we have better listening. Much of the blame for below-par preaching can be laid at the door of below-par listening. What then, I ask, are the elements in good listening?

First, a *good listening attitude* which says, I want to hear. And if you will permit me to be confessional for you, listening is not naturally easy in our day. And it is getting harder all the time. We so easily forget that Jesus said over and over,

"He that hath ears to hear, let him hear" (Matthew 11:15).

You see, it's this way. We live and labor in a nervous, hurried, chattery, impatient age. In such a time talking is more natural than listening. If you are a good listener in ordinary life you are a jewel, let me declare. Remember, lay friends, if you are good listeners on Sunday in church it will be because you by sheer self-discipline practice in church something most people don't practice all week long—good listening. Our lips abhor inactivity; we are eager-lipped, quick-tongued—for it's much easier to chatter than to listen; talking gives expression to our nervous impatience.

So there is problem number one in developing good listening in behalf of greater preaching.

Second, a *good listening atmosphere* which says, I'll do my best to make listening easy. The truth is here: while we at times decry our poor preaching we are, at times, asking preachers to operate in situations where Demosthenes would have failed. I have tried to preach in churches where the sheer absence of fresh air put good people to sleep—drugged by dead air. A few breaths of fresh air would have gone a long way toward elevating that poor sermon of mine upward a little farther away from drabness. In some cases preachers don't need more prayer; the congregation needs more air. It's hard to be a good listener when you are re-breathing the air that your neighbors all down the pew have already breathed and rebreathed a dozen times, and the last breath you took was screaming for an injection of oxygen.

Then, speaking of atmosphere, great preaching cannot be done in a church where parents make the aisles a race track for their small children. Maybe this is part of our problem: in the Sunday school hour we believe in learning through activity. Then we go to the worship service and our children rather like to carry over the idea and have their preaching amid activity. I make bold to declare that Truett or Dale or Jowett would have done poor preaching if they had been asked to preach to small crowds when perhaps one-fourth of the audience was small children who periodically walked across the aisle to visit Grandma, or chased from the front seats to the back of the

church only to return down the same aisle in a few moments. And all the while your God-sent messenger watches the adults turn their heads to see the procession. Meanwhile the sermon that was moving towards greatness slows to a sickening standstill.

God bless our nurseries. Mothers, with tiny babies, are wonderful to come to church at all. They should have nursery facilities or at least have the back pews reserved for them. They don't know why their baby decided to scream "blue-murder" just at the climax of a great evangelistic message. Apollos could not have done great preaching in competition with leather-lunged, healthy babies. A church that shrugs off the crying-baby problem should never complain about the quality of preaching from its pulpit.

Well, here it is: great preaching can be done only in an atmosphere conducive to good listening.

This is a double-pronged problem. We of the ministry need to bow our heads in confession that we must prepare better both in head and in heart.

We must continually do better preaching. Our times and our listeners demand it and have a right to do so.

But the sheer fact remains that the listening done by any congregation is mightily important. Would you have greater preaching? You can have it. You can have it without calling a new preacher. You can have it without better libraries, better loud-speakers, or better acoustics. How? *Arrange for better listening.* Every church board should be concerned with the listening done in the church services. Trustees should be concerned about a leaky roof, but also about poor ventilation, noisy children, inadequate facilities for mothers with tiny babies. We must have better listening.

And until we obtain better listening we will plead in vain for greater preaching. You know, friend, it may have been because of audience distraction that Jesus said, "He that hath ears to hear, let him hear."

I dedicate these words of Christ to that dear, sweet lady who inspired my mind in this regard—and to all others who would join in a *plea for greater preaching.*

ARE WE

Christians or *Only Church Members?*

By A NAZARENE LAYMAN

Recently a member of our church approached me in all seriousness with a question that is frequently being asked today but in a lighter vein: "Where do we Christians go from here?" Coming from this lady, whom I knew intimately, there were two words in that question that struck me with tragic force—"we Christians" and they have been echoing through my mind ever since. "We Christians"!

Why? Because, although her name has been on our church membership roll for years, yet she rarely attends services, contributes nothing in any way to the extension of the Kingdom, takes no interest whatsoever in the activities of the church, is utterly indifferent as to whether or not her children go to Sunday school, never talks to them about the Lord, and cares little what kind of example she sets either inside or outside her home. Apparently she is just another one of the many barnacles that cling so tenaciously to the good ship "Christianity" and expect to be carried eventually to the heavenly shores of eternity.

As she asked the question, there flashed into my mind Christ's words when, in the Sermon on the Mount, He wiped out all such hollow expecta-

tations with the emphatic declaration, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Matthew 7:21).

Doing "the will of my Father" just what is meant by that? Christ himself clarifies this statement in John 14:23-24: "If a man love me, he will keep my words"; and, vice versa, "He that loveth me not keepeth not my sayings." First, however, if we are Christians we have had an experiential knowledge of Him; and it's only after such an experience that we can come to an understanding of His will. He reveals that will in various ways as, for instance, through the reading and the studying of the Scriptures, through prayer, meditation, communion, worship, and service.

In other words, a Christian is not just a mere professor, nor one whose name is gradually fading out on some church membership roll, but he is one whose belief in and love for Christ have taken such firm root in his heart that they express themselves in word, deed, thought, and action. He is one whose daily living is determined by his love for his Lord and whose pattern of life is fashioned

after the pattern that Christ, as both the living and the written Word, has laid down for His own.

Therefore, when we use the term "we Christians," each of us should search his own heart and examine his life to determine if the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, faith, meekness, temperance" (Galatians 5:22-23)—does find expression in his daily living, because, after all, "the tree is known by his fruit" (Matthew 12:33). If our lives stand this test then we have every right to call ourselves Christians.

But if we are indifferent to His claims, neglect Him, have no time for Him in our lives nor any real love in our hearts for Him or for our brothers and sisters in Christ, no genuine concern for the lost, no interest in His Church, the Bible, or in spiritual matters, then ours is but an empty profession and we are but deluding ourselves with a false hope. We are only church members!

FOR SALE—

Tomorrow

**In which we discover
how old we really are!**

By EVANGELIST G. FRANKLIN ALLEE

And the younger of them said to his father, Father, give me the portion of goods that falleth to me (Luke 15:12).

A characteristic of the very young is to place demands upon today with no thought of the consequences tomorrow. Immature people either lack the ability or are unwilling to project themselves into the future's reality. They will make a bargain sale of tomorrow for the coin of today, will never willingly surrender small pleasures of now for the assurance of big pleasures to come. To them tomorrow never comes. It is a dream. What is to happen in the distant future is relatively unimportant now.

"Give me today," the immature person—of whatever age he may be—cries. "Let me have, here and now, all I am ever going to get."

Such an individual refuses to acknowledge any obligation to the person he is going to be in the years ahead. Give the ordinary child his choice between a handful of jelly beans right now and the assurance of a five-pound box of chocolates tomorrow and he will almost invariably reach for

the jelly beans. He will choose an hour in the park now in preference to the promise of a week at the seaside next summer.

The prodigal's demand, noted above, marks him as an immature soul, someone with the emotional life of a juvenile, though he may have had the body of a man. He would rather have a small portion of his father's estate now than one-half of it later. The knowledge that today's wasteful spending might bring hunger tomorrow had no effect on his decisions until bitter experience jerked him roughly into the world of the mature and he grew up overnight.

The size of one's body or the number of his birthdays, and not even the brilliance of his mind, is an assurance that that person is an adult. In fact, real maturity can usually be measured by how much of today a man is willing to sacrifice for the sake of the person he is going to be tomorrow—and many a man of sixty despises the person he was at twenty. Often an eighty-year-old dislikes all young people in general because the fellow he was at twenty-five, thirty, and thirty-five—selfish, sinful, and shortsighted—wasted life's resources, burned out its emotional life, and left nothing but a heap of ashes, in which he now agonizes out life's sunset days.

The markings of an adult are on a young man who willingly makes superb sacrifices to obtain an education, denies himself many legitimate pleasures and burns the midnight oil so that someday he may reap the benefits that accrue from such efforts. A girl who refuses to compromise principle for the sake of popularity, who gives more thought to character than pleasure, so that in the years ahead she may be worthy of a noble husband and the children who will call her mother, is a young person on her way to maturity.

And now to the heart of the matter: Mr. Doe, who may have passed his forty-fifth birthday and have two degrees from the state university, along with an income so high the government takes the lion's share of it for income taxes, but who sells out all he might be and all he might enjoy as the son of God in the land of eternal day for the sake of petty, sinful pleasures in this land of transients, cannot qualify as a man of maturity.

No doubt he would laugh at his son for choosing a handful of jelly beans today against a box of chocolates tomorrow, and marvel because his daughter chooses a day in the park now rather than the promise of a week at the seaside next summer, but he is not one whit wiser or actually more mature. He throws away a glorious forever for an unsatisfying portion of now.

The Bible gives us some fine examples of maturity:

Moses leaving a throne to cast his lot with a rabble of slaves, having his eye upon a lasting reward; Paul resigning from the Sanhedrin to be-



SEMINARY COMMENCEMENT BANQUET had Dr. William M. Greathouse, pastor of Nashville (Tennessee) First Church and well-known author, as guest speaker. Dr. Corlett, Seminary president, welcomed over 400 students, parents, and friends.

come an itinerant evangelist; Daniel refusing to compromise with idolatry. And uncounted other heroes, suffering and dying for their convictions, of whom the writer of Hebrews declares, "The world was not worthy."

Quit you like men, be strong, is Paul's exhortation to the Corinthian Christians. Real Christianity fosters maturity. Sin, where there is light, is an indication of immaturity.

How old are you?

A World on Fire

By EVANGELIST D. K. WACHTEL

As a boy I watched a big city tenement burn down. I heard the screams of human beings trapped and dying. I saw a mother battle with brawny policemen who restrained her from running into the flames in a vain effort to save her child. I saw that mother finally fall in a merciful faint as hope died. I watched firemen work frantically—it seemed they had a passion for their job! Only when the fire was under control did they slow their efforts.

Today a world is on fire! On fire with sin and evil! On fire with perverted philosophies of life! And the tragedy of it all is found in the apathy of those who might bring the fire under control. A political leader said a few days ago, "Really our greatest problem is our own apathy." Unfortunately that apathy creeps even into the church! A layman said, "I do not have time to share in the visitation program of my church—I do well to attend Sunday morning service." Really he needed the spiritual expression visitation would have given him to keep the fires burning in his own soul. And with those fires burning he would have found time for all the activities of the church, including

the Sunday night service and midweek prayer meeting.

A pastor said, "I am getting an inferiority complex because I cannot produce what is expected of me." He desperately needed a burning passion for his task which would have made him the effective minister he might have become! An evangelist, yielding to the partially justified criticisms of "pressure," turned to essays suitable for a formal "Preaching Mission" and forgot his earnest, impassioned plea for men to "flee the wrath to come." Altars were barren, souls were chilled, and the complaint was raised, "Revivals do not pay." He needed that touch of God which makes men flaming evangelists!

In the midst of our apathy *a world burns*—and wise men of every walk of life are afraid of the future. Can it be that control of a big city tenement fire is more important to hired firemen than the control of sin and evil is to the people of God? Could it be possible that a fireman's passion for his job is greater than our passion for our task? Surely not—but if *we would, we could* bring revival to our generation!

Keep a firm grip on—

THE UNCHANGING

By J. V. WILBANKS

Nazarene Layman, Colorado Springs

Men of Marxist ideals and materialistic standards love to dub themselves "realists." They believe only in those things which they can see, smell, or touch. They presume that the only kind of estate that really matters is "real estate." Their philosophy is, Love the world and the things in it, whereas the Christian is commanded to set his "affection on things above, not on things on the earth" (Colossians 3:2).

Is the materialist right? Are we Christians wandering around in a world of fantasy? Is our hope built upon nothing but the shifting sands of imagination and enthusiasm and in the end to be disappointed? No, thank God! We are not deceived nor shall we be disappointed; we *know* in whom we have believed, and we are *persuaded* that He is able to keep that which we have entrusted to His care (II Timothy 1:12). But let us for a moment look at the changing things of clay. Are they worth setting our affections on? Will they last? Who, in the end, will be the *real* realist?

Paul said, "The things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:18b). So we find earthly things subject to change and decay. The house you paint today will need the job done all over again in a few years; the car you drive now will soon wear out; the photographer can take the lines out of your face in the picture, but you still have them and they bear sure evidence that, in this world, the bodies of men change; customs change. Who would not feel ill at ease wearing the garb of George Washington's day down Main Street? That mode of dress passed away many years ago. Even the earth shall be changed and pass away (Psalms 102:26; Hebrews 1:12).

No wonder the apostle warned the children of God to keep their affections free from the changing, perishing things of earth. He was well aware that, should the soul's affection be fastened to the things of time, the soul itself would perish with them. But the Christian's soul is not attached to these, for he has "in heaven a better and an enduring substance" (Hebrews 10:34). And not only in heaven but right here and now the upright have and enjoy some things unchanging and eternal. What are some of them?

Psalms 102:27 tells us that God is *unchanging*:

"But thou art the same, and thy years shall have no end." Doesn't it bless your soul to realize that the great God that formed all things and walked with Abraham walks with us too? The multitude of years dim the eye and make feeble the step of man, but our great Creator remaineth the same. The Christian knows this unchanging God.

The Word of God, the *Bible*, does not change. It is appropriate that the words of an all-seeing, all-wise, and unchanging God should also be stable and secure and unchanging. King David delighted himself in the precepts and leaned heavily upon the unchanging promises of the Most High. We today, nearly three thousand years later, may find those same enduring promises sweet and true to our own hearts. Even though man is like the grass of the field and withers away and dies, yet the Word of God continues on and endures forever (I Peter 1:24-25a). Get it well rooted in your heart, for it will stand you in good stead in the day of trouble.

Then there is the Christian's *unchangeable High Priest*: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:24-25). What an incorruptible treasure is this means of access which is afforded to the great body of Christians down through all ages of time! It is for us today. Come to this great High Priest with your cares, perplexities, and woes; pour out your heart before Him and you will find that He is the same compassionate and able Master today. Napoleon, in the heyday of his power, could have granted favors to his subjects but he cannot help a single Frenchman today. Napoleon died and his era passed on. But Jesus Christ intercedes for mercy and grace in behalf of man today, for He lives and His era is everlasting.

Yes, we Christians live in a changing world but we have a legacy that does not rust or wear out. It does not need repainting or reupholstering or refinancing, and to those who continue steadfast in the faith there is the promise that this corruptible shall one day put on incorruption: "Behold, I shew you a mystery; We shall not all sleep,

but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15:51-52).

Friend, have you a firm grip on the unchanging?
*Perishing things of clay,
Born for but one brief day,
Pass from my heart away.
Jesus is mine!*

It's a Bargain. Or Is It?

By HAZEL E. HOWARD

From the days of primitive man, all the world loves a bargain. Women scrimmage at marked-down sales. Men read "For Sale or Trade" ads in the newspapers. They may even trade sight unseen and come up with a rock-covered farm or part of a river bed. It matters not if it involves a swap, cash, or both. Each wants to feel he has received a bit more than his money's worth.

Two Biblical characters made bad bargains—Esau and Judas. Esau traded his birthright for a mess of pottage his brother, Jacob, had made. The kettle of vegetable soup cost little more than labor, but the birthright was inherited. It was something precious and belonged to Esau as the oldest of the twin brothers. With it, as head of the family, he possessed priestly rights. As the first-born, he was in direct line for the Messiah. Yet, to satisfy his carnal appetite, he parted with this inheritance

I'm starving, he may have thought. I'll die if I don't eat soon: then what good will my birthright do me? Jacob will get it when I'm gone. Esau was the type of person who places a very low value on spiritual blessings.

Judas, one of Christ's chosen disciples, was treasurer of the little band and handled the finances. Like the other disciples, he preached the gospel and cast forth demons. Yet he who could perform this miracle let Satan—prince of the demons—strike a bargain with him and sold his soul!

"What waste?" he cried with shocked indignation when Mary broke the costly alabaster box and anointed Jesus' tired feet with the precious ointment as He sat at meat in Simon's house. "Why was not this ointment sold for three hundred pence, and given to the poor?"

Several other disciples sided with him at first, but later, when Jesus rebuked them, they accepted His viewpoint. No doubt that rankled. Judas stood alone, always alone. An outsider—a misfit! He who turned traitor was a Judean whereas the other followers were Galileans. This made him a "foreigner." Even his speech had a foreign accent. Naturally there would be prejudices and misunderstandings between him and the others, mixed with more than a little jealousy. Then, too, Jesus took

Peter, James, and John into His confidence. His pets! Judas might sneer silently, friction building up. Only those who have stood outside the magic circle of fellowship can understand his reactions—and shall we say aloneness? In a way he is to be pitied.

It is doubtful if Judas' act of betrayal was spontaneous. He may have considered it for a long time before finally making up his mind and taking his offer to the priests. We can only surmise that greed, envy, or jealousy prompted it. It is hard to believe that he realized the atrocity of his crime until it was too late. Then he could not get through to Jesus. His bad bargain was final—binding.

While coming "boldly to the throne of grace" care should be taken lest we approach it with carnal presumption instead of with due humility that can say, "Not my will, but thine, be done."—MARY SANDERS.

"No refund," we are told when we find we have been gypped. Judas could not undo his deed. Today thousands of men and women have made bad bargains. They have sold their good name, reputation, or chastity for passing worldly pleasures. Many are "considering their ways" in prisons. Others are trying to regain lost health and mental balance. Some, like Judas, have taken their own lives in despair and lost their soul. Countless numbers have traded the old-fashioned gospel for the many new religions that detour around the words Blood, repentance, restitution, and hell. They would like to believe that, because God is love, all will be saved someday—no one will be lost.

Some will wake up too late, but today there is hope for *all* because the door of salvation is wide open. Calvary is still real. "Without shedding of blood is no remission [forgiveness]" (Hebrews 9:22).

If you think you have a bargain, *check it* and *make sure* before it is too late!

A decorative header featuring a quill pen on the left, with the word "EDITORIALS" in a bold, serif font. The quill is positioned as if writing the word. The letter "E" is particularly large and ornate, with a leaf-like design inside it. The word "EDITORIALS" is followed by a series of dots on the right. The quill has a long, curved feather and a sharp nib pointing downwards.

EDITORIALS.....

"Abide with Me"

"Abide with Me" was written by Rev. Henry F. Lyte. He was perpetual curate of Brixham, Devonshire, England, from 1823 until his death in 1847. Near the close of this ministry, when he was in poor health and facing his leave-taking from this life, he wrote this hymn. The best-known stanza is the second one:

*Swift to its close ebbs out life's little day.
Earth's joys grow dim; its glories pass away.
Change and decay in all around I see;
O Thou who changest not, abide with me!*

The writer was, no doubt, very conscious of the coming end when he wrote these words. He faced that which is very true of life—"Swift to its close ebbs out life's little day." How soon this life's "little day" is over! "Earth's joys grow dim; its glories pass away." Everywhere around us, in men, in animals, and the objects of nature, we see "change and decay."

In the midst of all of this, he who knows God, as this man did cries out, "O Thou who changest not, abide with me!" None of us ever gets away very long from the truths which are set forth in this stanza. They are undeniable; they drive themselves home to every heart sooner or later.

Since I became editor of the *Herald of Holiness* eleven years ago, I have been impressed anew with this truth. It seems but yesterday that I began this delightful task, and yet the family circle into which I was born has been decidedly changed during this time. Several years ago, not long after I came into this position, my oldest sister, Mrs. J. E. Lindquist, passed away at Corpus Christi, Texas. She left two married children, and five

brothers and sisters; Father and Mother had preceded her. In three or four more years my oldest brother, Howard W. White, of Palo Alto, California, was taken. He left a married son, a younger son, and four brothers and sisters. Then just recently (late April) the next to the oldest sister was taken; she was the wife of Judge W. L. Eason, of Waco, Texas. She was survived by her husband, two stepsons, three stepdaughters, two brothers, and one sister.

These facts which have confronted me within recent years impress me with the truth of this second stanza:

*Swift to its close ebbs out life's little day.
Earth's joys grow dim; its glories pass away.
Change and decay in all around I see;
O Thou who changest not, abide with me!*

We should, however, associate with it the third stanza, which is even more significant. It reads thus:

*I need Thy presence ev'ry passing hour.
What but Thy grace can foil the tempter's pow'r?
Who, like thyself, my guide and stay can be?
Thro' cloud and sunshine, oh, abide with me!*

We need God not only as the end of life approaches, but we need Him all through life. Unless His presence is with us "ev'ry passing hour," life will be a failure. More than most of us realize, we are helpless without God. Note that the author says, "What but Thy grace can foil the tempter's pow'r?" God's only Son was tempted in all points like as we are, and yet without sin. He is all-powerful and all-wise, and He has faced the diffi-

culties which we have to face; He can come to our help in the time of need. No one of us in his own strength "can foil the tempter's pow'r." Sin is too much for you and me. We must have God's help if we would turn back temptation and keep our lives untouched by the devil.

*I need Thy presence ev'ry passing hour.
What but Thy grace can foil the tempter's pow'r?*

By *Stephen S. White*

Then the writer goes on to say—

Who, like thyself, my guide and stay can be?

To ask that question is to answer it in the negative. No one can be our guide and stay like God. We can't see very far ahead, our vision is shortsighted; but He sees all the way, He knows the end from the beginning, and He can sustain us in the most difficult hours of life.

Did you ever go camping, or fishing, or hiking, in some section that was thickly wooded and with which you were so unfamiliar that you had to have a guide? If you've had such an experience, you know how much you had to depend upon that guide. He had been over the road; he knew the way and could keep you from the pitfalls and bring you back home safely. And so it is with God—He will guide us all the way—

Who, like thyself, my guide and stay can be?

Thro' cloud and sunshine, oh, abide with me!

Whatever the conditions may be, the problems we face, "thro' cloud and sunshine," the writer prays, "oh, abide with me!"

These two stanzas, then, of this famous hymn bring to us some of the most important truths of life—

Swift to its close ebbs out life's little day.

Earth's joys grow dim; its glories pass away.

Change and decay in all around I see;

O Thou who changest not, abide with me!

I need Thy presence ev'ry passing hour.

What but Thy grace can foil the tempter's pow'r?

Who, like thyself, my guide and stay can be?

Thro' cloud and sunshine, oh, abide with me!

Bishop Foster Defines Sin

Bishop Foster, a leader in the holiness movement, as well as in the Methodist church, during the last century, defines sin as follows: "Sin is something

which the individual man does: it is an act. There is no sin where there is not a sinner; and there is no sinner where there is not an act committed by him which constitutes him a sinner." Sin as something which the individual man does may be an act that is a choice as well as act which is external and social. By this I do not mean that there is ever the latter without the former, but there may be the former without the latter. A person might decide to rob a bank and yet be prevented from carrying out his decision. Before God he would as surely be a robber as he would have been if he had held up the cashier and taken the money. God knows the hearts of men and the direction in which they deliberately move.

Further, "there is no sin where there is not a sinner." Sinning produces sinners, men who are guilty before God. In all of his definition Bishop Foster is thinking of personal, responsible sin: sin which is willful, known, deliberate. This type of sin always carries with it backsliding. Then the last statement in this definition reads thus: "and there is no sinner where there is not an act committed by him which constitutes him a sinner." Sinning makes personal sinners, men and women who are estranged from God because they have exercised their wills contrary to His will.

Constancy in our Christian lives will always be rewarded in this life. But constancy is not dependent upon faith alone. Faith purges and purifies the heart, but constancy is dependent upon compliance with the conditions set forth in the fifteenth psalm. David said, "He that doeth these things shall never be moved." Therefore to have the reward of peace and tranquillity we must walk uprightly and work righteousness.—*Selected.*

No doubt Bishop Foster was influenced by John Wesley's definition of sin as a voluntary "transgression of a known law of God." No provision is made here for acts of sin which stand halfway between conscious personal sins and impersonal unconscious sins, or sins of ignorance. The latter do not cause a break with God, while the former do. The doctrine of sin is very important for any system of Christian beliefs, and we must not allow ourselves to become confused as to it. This is especially true of those who hold to the Wesleyan doctrine of entire sanctification.



New Missionary

Nathan Lee Rhoden arrived in Sapporo, Hokkaido, Japan, on May 6, 1959.

Missionaries on the Move

Miss Ivis Hopper arrived in the States early in July from Africa, for a year's furlough.

Dr. and Mrs. Ira Cox, who are home on furlough from India, will make their home at 540 Pattie, Wichita, Kansas.

Rev. and Mrs. John Hall are now staying at Trevecca Nazarene College, Nashville 10, Tennessee, temporarily, while Kathy continues to recuperate from her recent heart surgery.

Rev. and Mrs. Robert Wellmon are home on furlough from Nicaragua. They will reside at 103 North Second Street, Bethany, Oklahoma.

New School to Be Dedicated

We are ready to open a unit of the new Alabaster school here at Tavane in June. The administrator and all the local officials will be present and the administrator has consented to open the school. We trust it will be a big day and will make for even better relationships for all of us here.—CLIFFORD CHURCH, *Portuguese East Africa*.

Ready for the Field

I have taken my language exam and will apply for my visa to Portuguese East Africa very soon now. There are only three of us here in Portugal now who are going to Portuguese East Africa. One girl applied for her visa about three months ago and it was refused. We greatly need your prayers that God will provide the needed visa and enable us to go on to the country to which we have been appointed.—EVELYN MEWES, *Portugal*.

New Work in Taipei

During the past three months we have begun the Church of the Nazarene in the city of Taipei, the capital of Formosa. We began at the bottom and now, thanks to the Lord, we are having about thirty in regular attendance in our church services. God is working and new people are coming all the time. We are praying for a real revival and the working of the blessed Holy Spirit. There are limitless possibilities.—LEON C. OSBORN, *Formosa*.

At Jinotega

By DALE SIVVERS, NICARAGUA

We began having services in a rented chapel in this new location on the fifth

REMISS REHFELDT, *Secretary*

of April. I've been searching for a place to meet and the other day as I walked along the sidewalk I noticed a room that appeared vacant and in a good location. I felt a strong urge to ask about it, but kept on walking. The feeling remained with me until I turned around and went back. The room I had seen was rented, but the room next to it, where I had gone to inquire, was for rent. It is located on the main street of town, just one block from the central park. I believe the Lord has come before us to this place and is opening the hearts of the people. They are very friendly and helpful and kind to us. Just yesterday I visited one of the merchants who is sick in bed with diabetes. Before I left he permitted me to pray with him. This is not usual in these towns in Nicaragua. I believe God will give us a good ministry in Jinotega.

Much prayer is needed. We ask a special interest in the prayers of God's people. We are happy to be born again, sanctified by His Holy Spirit, and serv-

ing God in this outpost in the north of Nicaragua.

Virginia Benedict in Portuguese East Africa

After thirty-three days of rocking and rolling, I arrived in Lourenco Marques on the twentieth of May. Midst waving of palm branches and bright flowers I was welcomed into the group here, not only by the wonderful group of students and missionaries, but also many of our African pastors. How wonderful were the words of "Hoyo, hoyo!" It seemed like returning home after a long visit away. It was the closing day of a special meeting for the missionaries and the African ordained elders of the Portuguese East Africa district. Therefore I was able to meet Rev. W. A. Esselstyn, the Stockwells, Moons, and many of our African elders that very first evening.—VIRGINIA BENEDICT, *Portuguese East Africa*.

Pray for Judy Flinger

Judy Flinger, ten-year-old daughter of Rev. and Mrs. Harry Flinger, missionaries home on furlough from Peru, was struck by an automobile recently, and is in the hospital in West Virginia with serious internal injuries. Please pray for this little girl.



Color Slides for Missionary Study

As the new assembly year begins with the district assemblies on the districts throughout the summer, our missionary societies begin a new missionary study—Africa. To get a picture of all the work of the church in Africa, you will need to get acquainted with our European work (among the white people). The full-color set of slides of this work may be secured from the Department of Home Missions. They are mounted in glass and metal frames to give sharpness of focus. The number of sets is limited, so order early. The sixty-eight slides (with accompanying script) provide a forty-five-minute program. Rental charge is only two dollars.

New Churches

District Superintendent Renard D. Smith organized a new church at Horseheads, New York, a part of greater Elmira, on June 28. The church is worshiping temporarily in a grange hall. Rev. Jack Harris has been appointed pastor. This is the third new church on the Albany District this quadrennium.

On June 14 a new church was or-

ganized at Camrose, Alberta, by District Superintendent Edward Lawlor. It is the sixth new church on the Canada West District since the General Assembly.

District Superintendent D. D. Lewis organized a church at New Liberty, Kentucky, at the close of a revival campaign, June 14. By the following Sunday the membership was over thirty, all new Nazarenes. The new church has a lovely church building on about an acre of ground, free of indebtedness. Rev. Aubrey Souder is the pastor. This is the fourth new church this assembly year for the Kentucky District, and the eighth for this quadrennium.

The Los Altos Church was organized in Albuquerque, New Mexico, by District Superintendent R. C. Gunstream on June 28. Rev. Stanley Kirby is the pastor. This is the third new church on the New Mexico District this quadrennium.

Our First Church in Germany

A group of people gathered for ground-breaking ceremonies to commemorate the beginning of construction of the first West Germany Church of the

Servicemen's Corner



FROM MOROCCO—"Just a short note to thank you for sending us the literature of the church. . . The time has come for rotation. Soon I will be leaving this field and heading for civilian life again. We truly are thankful for the experiences the Lord has given us while in the air force, and especially here in Morocco."—ROLAND A. GIBSEN, *USAF*.

IN APPRECIATION—"I would also like to express my THANKS to you for sending me the literature. It has been really inspirational and helpful in my daily climb to greater heights. I have grown to know my Lord better and He has been nearer to me as the days go by. It is a wonderful privilege to know and love the Christ.

"May I also compliment you for the wonderful work that you are doing for the servicemen all over the world through the Nazarene Servicemen's Commission? It is a wonderful lift to those who are away from home to know someone cares and thinks about them."—WYNN JUE, *U.S. Navy*.

TO BE DISCHARGED SOON—"You have been so kind to send me our Nazarene publications while I have been stationed overseas. It has been a real joy to receive this literature while serving my country. Certainly our people at home can take great pride in the literature our publishing

house sends to our servicemen all over the world. Soon I shall leave Germany for the States for my release from active service. When I get back to my home church in Portland, Indiana, I shall order this literature through my church."—Pfc LARRY RAMEY, *U.S. Army*.

THANKS—"I wish to thank you for sending us the literature while my husband was overseas. He is now home and will be getting out of the service in a few weeks. This service was very much appreciated."—Mrs. EMORY THORNTON.

GRATEFUL—"I am being released from the navy and would like to thank you for the fine literature you have been sending me. It has been a great help, as I was away from the church for months at a time while overseas. I am truly thankful that the Church of the Nazarene remembers its service personnel. I am thankful that I am a member of this wonderful church, and love the Lord and want to serve Him in any path He may lead me."—WILLIAM R. TRUSTY, *U.S. Navy*.

NAZARENE SERVICEMEN'S COMMISSION
Londor W. Gilliland DIRECTOR

Nazarene and parsonage in Frankfurt, Main, Germany, May 3, 1959. The eighty-some people who assembled for the occasion were made up of new converts to the Church of the Nazarene, friends and neighbors, and some American and Canadian Nazarenes who are stationed in European NATO forces.

Words of greeting were spoken by Rev. Jerald Johnson, who also brought a brief message. The scripture was read by one of the new converts and another gave his personal testimony. Chaplain Kenneth Matheny, an American Nazarene chaplain stationed in Europe, gave words of greeting to the new congregation. The architect spoke concerning specific details that would be of special interest to all. A young new Nazarene, Hans Mehlretter, sang "Wie Gross Bist Du!" ("How Great Thou Art!"), accompanied by Mrs. Johnson on a field organ.

After the above preliminaries had taken place, Rev. Jerald Johnson removed the first spade of dirt. This was followed by a number of others who participated in this momentous occasion.



After the ground-breaking ceremonies the congregation gathered in a room rented for the occasion for the purpose of organizing the church. There are some Americans who have placed their membership in the German Church of the Nazarene that they might be a

specific blessing to this pioneer project while stationed overseas. The total charter membership to date is thirty-two Germans and Americans.

There is much reason to believe that the future is very bright for the Church of the Nazarene in West Germany.

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
August 2:

Why Do Good People Suffer? (Job)

SCRIPTURE: Job 1; 19; 28; 38; 42
(Printed: Job 19:19-25; 42:1-6)

GOLDEN TEXT: *I have heard of thee by the hearing of the ear; but now mine eye seeth thee* (Job 42:5).

Immense Anxieties: Job was confronted by overwhelming losses. His friends had turned against him. Those who had at one time admired him now criticized him. His body was weakened by suffering. He was able to cheat death by the skin of his teeth. Stripped of these advantages, Job had a right to ponder his plight and face the basic realities which confronted him. Times of loneliness, suffering, isolation, and adversity are conducive to reflection and meditation.

When people are blessed by prosperity, and everything about life is going their way, they usually feel self-sufficient. They take everything for granted. They congratulate themselves about being ahead in the game. They drift along with the up-and-down drafts and never give a second thought about the source of these privileges.

However, if catastrophe comes, or adversities hit, the immediate reaction is expressed by raising the question, "Why?"

The immense anxieties which confronted Job produced a philosophical mood, both for Job and for those who had been close to him.

Improper Analysis: According to the reasoning of many in the ancient East, disaster was brought about by offending the Lord. The sufferer was a victim of His wrath. If anyone showed sympathy for an unfortunate sufferer, the former was guilty of taking sides against the Lord and was subject to the same punishment. Losses were sustained by those who broke the rules of the game of life. Wrongdoing was the basis of being deprived of fame or fortune.

The former friends of Job insisted that he was guilty of some secret sin, or these calamities would not have struck him. This analysis was unfair.

Many times the Lord wraps His richest gifts in pain. If we take time to remove the layers of pain, we will be

able to discover the gain that He was endeavoring to convey to us. Adversities do not prove the disfavor of the Lord; rather they show that He imparts something to us that we could not receive through any other vehicle.

Immortal Axiom: In all of these untoward circumstances, Job refused to charge the Lord foolishly. The faith of Job was expressed in several ways. In one instance he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (1:21). Another is found in the immortal axiom presented in chapter 19: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (v. 25).

Job was willing for his position and attitude to be engraved in a prominent place and in permanent form. He entertained no uncertainties regarding his stand. He staked everything on the fact

that the Lord is the Vindicator of all who live righteously. He possessed an unshakable conviction that justice was at the heart of the constitution of the universe.

Immediate Awareness: Through the providences of the Lord, Job was able to secure a direct revelation of the Lord. Job had heard the Lord speak to him, but now he was able to declare that "mine eye seeth thee" (Job 42:5). The Lord is anxious to reveal himself to those who earnestly seek His will. He will provide an assurance and witness that is clear and strong if we follow His instructions. He makes himself available enough that we can receive a vision of His beauty. We can behold Him if we forsake all to follow Him.

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By LESLIE PARROTT

● Presbyterians in conference at Indianapolis, Indiana, heard complaints from the laity that the demands of the church and community tend to separate family members too much. A report stated that families "find that tensions mount, communication deteriorates, and family freedom is crowded aside. Awkward scheduling makes Sunday for some families the busiest and tensest day of all the week."

● Thirteen professors at Southern Baptist Theological Seminary in Louisville, Kentucky, were "respectfully requested this week to resign posts from which they were dismissed last June." The year-long dispute concerns "controversy with the seminary president, Dr. Duke McCall, over his administrative policy." Dr. McCall blames the affair on what he called "a power block" within the school. And the seminary trustees said at the time of the firing that the quarrel had "roots back in part of the change in the bylaw structure of the seminary made by the trustees in 1942 placing administrative responsibilities in the hands of the president rather than in the hands of the faculty."

● The titular head of the all-German church, Bishop Otto Dibelius, recently sounded from a pulpit in East Berlin what amounts to a rallying cry in the evangelical church's last-ditch fight for survival against communism. The central authority of the old state church is slowly but constantly eroding under mounting Communist attacks. Now the task of preserving the faith rests mostly with the isolated local pastors. It is they who are carrying the brunt of the strug-

gle against Communist harassment. The devout bishop said, "No matter what happens to the evangelical church, the name of Jesus Christ will never be erased from the life of the German people."

● Thirteen thousand Protestant churches across the land have reported they have begun keeping their doors open seven days a week, instead of just for the regular services. This permits anyone who wishes to enter for prayer and meditation to do so. The locked-door policy on weekdays has generally been most prevalent among Protestant and Jewish places of worship. Most Roman Catholic churches remain open daily from dawn to night. The chief reason for the locked-door policy has been fear of theft, vandalism, or an accidentally started fire. But how much protection is afforded by the padlock is questionable. "Nothing seems quite so incongruous with the spirit of the church as a building standing with doors locked on every day of the week but Sunday."

● Geneva pauses for Calvin. "Geneva city authorities inaugurated summer-long celebrations on June 1st to mark the 450th Anniversary of the birth of John Calvin and the fourth centenary of the Protestant University Calvin founded. At 27 years of age, John Calvin first passed through Geneva on his way to visit Martin Luther."

● In proportion to population the southern Appalachian Mountain region has more churches and fewer church members than any other region of the United States, according to a Berea College study.

Thought for the Day

by BERTHA MUNRO



Do We Really Want Them Answered?

Some great prayers have been prayed for us; we take a vague comfort in the fact. But there is a peculiarity about these prayers; they cannot be answered without our permission—without our earnest desire. I have been wondering, Do we really want them answered? Or are they an embarrassment to us when we face them squarely?

Monday:

Jesus prayed—and He mentioned us specifically (I pray “for them also which shall believe on me through their word”): “That they all may be one; . . . even as we [the Father and I] are one.” If I wish this prayer answered, why am I so quick to criticize my brother, so slow to give up my own way? Why emphasize differences of speech or understanding and not the heart fellowship of the Spirit? (John 17:20, 22.)

Tuesday:

Jesus prayed for us: “Sanctify them through thy truth”; “Keep them from the evil.” Do we really wish this prayer answered? Then why the reservation of a corner in our hearts and minds for evil? Christ gave His life to break the power of Satan in lives—why cling to our “right” to remain half slave? (John 17:11, 15, 17.)

Wednesday:

Paul prayed “that our God would count you worthy of this calling.” Calling to a place in Christ’s program; calling to the “breath-taking wonder,” the “splendour unimaginable” in store for “those whom He has made holy.”* Calling also to the perilous choice: between that splendor and “eternal exclusion”* are the costly obedience and the inevitable suffering. “Without doubt He intends to use your suffering to make you worthy of His kingdom.”* Do we want this worthiness? (II Thessalonians 1:5, 10-11.)

Thursday:

“That you may be worthy of the Lord.” That the name of Jesus may “become more glorious through you,”* that you may do Him honor; “that your

the Question box

Conducted by STEPHEN S. WHITE, Editor

I worked on a petition with others to help put the question of selling beer before the people so that they could vote on a wet or dry township. But at just about every place I heard the same thing. They said that if it were voted out people would still go some place else to get it. Then they would add that if people are going to drink they will get it somewhere. Another excuse for doing nothing was that if they couldn't get it in public places they would bootleg it in the home, where the children were, and this would be worse than having regularly licensed places to get it. I am really discouraged, because it seemed, with all the effort, one couldn't win—it was a losing fight. Will you please give me your opinion of this?

Don't get discouraged and give up the fight. Any limit on the sale of beer or any other form of intoxicating liquor will help. Laws against stealing, narcotics, and murder don't stop the evil altogether, but they help. The devil thinks that if he will tell his lies long enough and often enough he'll get a lot of people to believe them. The amendment against the sale of intoxicating liquors was repealed quite a few years ago because many who belonged to the devil's crowd believed the devil's lies, and some good people were taken in by them. Don't let anybody make you be-

lieve that we had more drinking when we had prohibition—even if it was not enforced as it should have and could have been—than we have now. I lived then, and I live now, and I know what I'm talking about. The main business of the Church of the Nazarene is to get people saved and sanctified and built up in the grace of God. Along with this, however, we need to remember that our founding fathers lived up to this ideal and still had time to let the world know that they stood foursquare against intoxicating liquors, tobacco, and many other specific evils of the day.

Will you please comment on Mark 16:15?

Here we have one of the greatest commandments ever given by Jesus Christ. It states that God's people are to go into all of the world and preach the gospel to every creature. This is the mainspring of the Church's world-wide missionary activity. We are not to stop until every child of Adam's lost race has had the gospel message. All Christians can't go in person to every creature, but they can go either in person or by proxy. There are two routes to those who need Christ in other lands—the travel route and the pocketbook route. According to

the Great Commission, we are all to go everywhere by one route or the other. The same thought is brought out in Acts 1:8, where the Master says: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” We can all be witnesses in Jerusalem, Judaea, Samaria, and to the uttermost parts, either in person or by proxy. Thus “the world” becomes our “parish.”

My husband and I like the “Herald of Holiness.” When it comes I can hardly wait till I get time to read it. My husband also likes to study his Sunday school lesson from it. He is a new Christian and just getting started in the study of the Bible. I would like to know how you would explain Hebrews 6:4-6.

Here's the most important paragraph in Dr. H. Orton Wiley's explanation of this verse in his new book, *The Epistle to the Hebrews*: “What the writer says therefore is that it is impossible to renew again to repentance those who have fallen away, ‘while they are still crucifying the Son of God afresh for themselves’; and ‘while they are still exposing Him to ignominy and shame.’” This means that if you were in a burning building, on the third floor, and a ladder were put up whereby you might escape, but you refused to come down the ladder, then there would be no escape for you. The only escape open to you would be

to climb down the ladder; but if you refused to do this (or so long as you refused to do this), then there could be no escape for you—any salvation from the burning building. Likewise, as long as you continue to crucify the Son of God afresh, there is no hope of salvation. Why? Because Jesus is “the way, the truth, and the life” (John 14:6). He is the only “ladder” whereby you can escape from the burning building of sin. If you refuse this “ladder,” there is no other way for you to be saved. In other words, the barrier lies within the backslider, or sinner, and not in Jesus Christ.

outward lives, which men see, may bring credit to your Master's Name, and that you may bring joy to His heart by bear-

ing genuine Christian fruit.”* But this cannot be unless we are willing to have the mind of Christ, who made himself

of no reputation; unless we choose to live by His principles. Not easy; not always "convenient?" (II Thessalonians 1:12; Philippians 2:5-7.)

Friday:

"That you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage."* It sounds rather rugged. First the will to learn the patience—His patience—which asks not for the way out, but the way through; then only, "the strength of the Spirit's inner reinforcement."*

Are we ready to write our own names

into the prayer? (Colossians 1:11; Ephesians 3:16.)

Saturday:

"That you may see things, . . . from His point of view"*; that you may "grasp . . . how wide and deep and long and high is the love of Christ"*—impossible! But have we the insatiable hunger that will not wait till eternity to begin what it will take eternity to satisfy? Are we committed to an eager pursuit of Christ, to learn more of Him, and to share in some measure His kind of love, the love that found us? Or are our lives full enough of other things? (Colossians 1:7-10; Ephesians 3:14-19.)

Sunday:

For there is another prayer: that we ourselves be "firmly fixed in love,"* and in holiness (which is God's love in us). That we be "sincere," not reveling in beautiful aspirations only; that we be "without offence," inconsistency, cause of stumbling. That we be "complete in all the will of God," fully given over to will with our whole selves the quality of living that He wills for us. That we be kept "blameless"—our whole spirit, soul, and body His, until His coming. And then—? (I Thessalonians 3:12-13; 5:23; Philippians 1:10-11; Colossians 4:12.)

*J. B. Phillips, *Letters to Young Churches*, Macmillan Company, copyright 1947. Used by permission.

NEWS

of the Churches



New England District N.Y.P.S. Convention

Messages that stirred the mind and warmed the heart by speaker, Dr. Wm. Greathouse; an excellent report of progress by the retiring president, F. Grant Cross; the hospitality of the host church; and a sweet consciousness of Christian unity and God's presence were high lights of the thirty-ninth annual convention of the New England District N.Y.P.S., April 27 and 28, at South Portland, Maine.

President Cross's report noted progress: in membership with eight new societies and twelve Junior Societies organized; in home mission giving with an increase of \$200 to the Founders' Club; in fall district tour with some of the zones doubling and tripling attendance; in large increase of high-schoolers attending the Eastern Nazarene College motorcade. After two years of serving as district president, Brother Cross asked not to be considered for re-election because of other pressing duties.

The newly elected officers are: Howard Rickey, president; George Teague, vice-president; Jean St. Pierre, secretary; F. Grant Cross, treasurer; Donald Arey, teen-age supervisor; Joan Wood and Nathan Adams III, teen-age representatives.

A possible new record attendance was the 435 present the first night. The hospitality committee of the host church, Mrs. Elizabeth McIntyre, chair-lady, arranged for over two hundred overnight accommodations and served a noon luncheon (free) to the entire convention.—ALBERT D. STIEFFEL, *Reporter*.

Rocky Mountain District Assembly and Camp Meeting

The thirty-second annual Rocky Mountain District assembly and camp meeting was held at Billings, Montana, with Dr. Hardy C. Powers presiding. His messages were a great blessing and inspiration to all who came.

The district N.F.M.S. president, Mrs. Cora C. MacMillan, was ill and unable

to be present; and Mrs. Gordon Olsen, member of the General Council, from Eugene, Oregon, graciously accepted the invitation to preside at the convention.

The district N.Y.P.S. president, Rev. Ted L. Hughes, brought a good report for the past year. The Hugheses are leaving for Mexico City, where they will engage in language study in preparation for missionary work in Cuba. A special offering of more than one thousand dollars was raised to help them pay for their car.

The district church school board chairman presented a fine report of the district Sunday school activities of the year.

Rev. Alvin L. McQuay was elected as district superintendent for the fourteenth year with a good vote of confidence. Henry Hartberg was given elder's orders in a very impressive ordination service conducted by Dr. Powers.

Camp meeting services were conducted each evening with Rev. and Mrs. Cecil Knippers as evangelist and singers. God gave some wonderful victories around the altar of prayer.—RICHARD A. GILSTER, *Reporter*.

Charleston, West Virginia—Cross Lanes Church enjoyed a glorious outpouring of God's Spirit on our young people during the week of June 7 to 14. Rev. Ralph Burdette preached God's Word with the anointing of the Spirit, and we praise God for sending him our way. He is a good youth evangelist.—RUTH ANN NIENKE, *Reporter*.

Illinois District

On Sunday, May 17, we organized the Crestview Church in East St. Louis, Illinois, with 109 charter members; 70 of this number were from our East St. Louis First Church, 29 by profession of faith, and 10 from other churches. Rev. Harold Glaze was called as pastor. They have purchased three-fourths of an acre in a beautiful area of East St. Louis, overlooking the city, on Hi-way 157, where they plan to build in the very near future.

On Sunday, May 24, we organized the church at Du Quoin, Illinois, with a nice class of members and more to be received in a few weeks. Rev. Claude Smith has done a commendable job in getting the work started in this challenging city of ten thousand population. They have nice property, well located on Hi-way 51.

This makes the fourth church organized this assembly year and the tenth this quadrennium.—HAROLD DANIELS, *District Superintendent*.

Philadelphia District N.Y.P.S. Convention

The second Philadelphia District N.Y.P.S. convention met on Saturday, May 31, in the church at Ephrata, Pennsylvania. Rev. George Wolf, retiring president, was in charge, and the convention was highlighted by the capable and stirring ministry of Dr. Wm. Greathouse.

Substantial gains were reported for all lines of endeavor during the past year, and the Philadelphia District looks forward with keen anticipation to greater things for God and the youth of the church.

A fine piece of luggage was presented to Mr. Wolf as a token of gratitude for his faithful leadership. The convention elected Rev. Dale Hilkert, pastor at Lancaster, Pennsylvania, as the new president.—W. H. KALE, JR., *Reporter*.

Rocky Mountain District N.Y.P.S. Convention

The Rocky Mountain District N.Y.P.S. convention was held on June 10 in Billings, Montana. Rev. Cecil Knippers, special speaker, challenged all those present with his stirring messages.

Rev. Ted L. Hughes, district president, presided. He and his wife are to leave soon for missionary work in Cuba, so they were presented with a love offering from the various societies across the district to aid them in their preparation for this work.

Officers elected for the new year:

Rev. James Bartz, president; Rev. Mervyn Gale, vice-president; Mrs. Mervyn Gale, secretary; Dan Wright, treasurer; Rev. Weston Tucker, teenage supervisor; and Gamon Bennett and Mary Gilster, teen-age representatives to the council.—*Reporter*.

Nevada-Utah District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the Nevada-Utah District was held on June 2 at the church in Las Vegas, Nevada, with Rev. Willfred Stukas, district president, in charge. District Superintendent R. B. Sherwood was in charge of the special order of the day, and Rev. Mr. Stukas was elected as president for the new year.

There were gains in all areas and good reports from all zones and local societies. The Nevada-Utah District had 133 per cent of their *Conquest* quota, and passed nearly all the other goals. The director for the Junior Society reported that new societies had been formed during the past year.

It is the prayer of the president and all the new officers that this district, though small in numbers, will grow numerically and spiritually during the new year.—**RICHARD A. FRANK**, *Reporter*.

Rev. A. Alan Gilmour, former pastor at Waynesburg, Pennsylvania, writes: "After much prayer and waiting upon the Lord, I have felt led to enter the field of evangelism. Write me, until August 1, at 798 E. Greene St., Waynesburg, Pennsylvania."

South Carolina Preachers' Wives' Retreat

The annual preachers' wives' retreat for South Carolina was held May 5 through 7 in conjunction with the North Carolina preachers' wives at Montreat, North Carolina, high in the Blue Ridge Mountains.

The theme of the retreat was "Anchors Aweigh" and a fanciful voyage was made on the S.S. "Parsonage Queen." As the ladies crossed the gangplank from the shore of everyday home and church duties and cares, they were conscious of a wonderful uplift physically, mentally, socially, and spiritually. The devotions were inspirational and the entire retreat was wonderfully planned.—**MRS. MARY L. JENKINS**, *Secretary*.

Florin, California—This church is reporting the best year in its history. Under the supervision of Pastor Wm. L. McKee, the fiscal year closed with good gains in all departments. Forty members have united with the church, and 21 of these came in by confession of faith; the Sunday school has increased in average attendance with 102 per week increase over last year's average; and a new annex building is under construction to keep pace with growth of the church and community. A recent revival with Rev. Paul Martin preaching under the anointing of God gave us many new contacts and 105 seekers in the one-week campaign.—*Reporter*.

Marshall, Illinois—This church recently enjoyed a wonderful revival with

Calvary Church, Nacogdoches, Texas



The new educational unit of Calvary Church was dedicated on May 3 with District Superintendent W. Raymond McClung officiating. The building fund was started early in 1958, with a total of over \$4,000 being raised. The pledges of the people, in excess of regular church budget support, supplemented by community contributions, and a loan of \$10,000 (the total amount of present indebtedness), brought the building to completion. The entire structure was built by laymen of the church, with Edward Stephens, one of the early members, being contractor. In the entire building program less than \$1,000 was paid out for labor. The new unit includes two large as-

sembly rooms, eight classrooms, nursery, two rest rooms, pastor's study, and a new vestibule-entrance. The floor area totals 2,570 square feet, and is joined to the present church auditorium, completed some five years ago. Since Rev. David K. Kline came as pastor in June of 1957, average attendance in Sunday school has increased from 108 to 134, and membership has increased 91 per cent. A local church family furnished the pastor's study. Local building authorities have estimated the value of the combined buildings, plus furnishings, at \$35,000; the actual dollar cost of both buildings was less than \$17,500.—*Reporter*.

Naomi Meadows and Eleanore Reasoner as the special workers. Their Spirit-filled messages, singing, and children's work were a real blessing and help to our people. These fine workers carry a real burden for souls, and many people bowed at our altar and prayed through to God. God has blessed the Marshall church this year; to date, we have received twenty-one members by profession of faith. We are completing our sixth year with this church and give God praise for His help and blessing.—**JOHN BARRICK**, *Pastor*.

Houston, Texas—The Lord's rich blessings have been upon First Church in every phase of the work. Sunday school attendance is up fifty to one hundred more per Sunday than last year; souls are being saved and sanctified in the regular services and new members have been added to the church. Many material gains also have been realized; wall-to-wall carpeting installed over the entire sanctuary, the choir loft and platform remodeled, new pulpit furniture purchased, and the pastor's study has been remodeled and redecorated. A new parsonage has been purchased in one of the area's nicest subdivisions. The church recently extended a three-year

call to the pastor, Rev. Hugh B. Dean. Truly God's presence is with us and we give Him praise for every advancement made.—**MRS. C. W. LARD, JR.**, *Secretary*.

New Cumberland, West Virginia—Our church enjoyed a wonderful revival closing on May 3. Rev. E. H. Davis from Michigan was the evangelist; his sermons were spiritual and filled with the Bible truths of regeneration and entire sanctification. God gave fifty-six seekers at the altar, many of them praying through for salvation and heart holiness. In a healing service four were prayed for; two were healed and the other two are improving. One entire family was saved, and a class of six added to the church membership. The special music was in charge of Douglas Knight, also of Michigan. We thank God for His blessings.—**JAMES C. TILLIS**, *Reporter*.

Dr. and Mrs. A. S. London write: "We were asked to visit the Berean Sunday school class of our First Church in Bethany, Oklahoma, and sing 'Amazing Grace.' There were 112 present. Dr. L. C. Philo and Dr. C. Warren Jones are the teachers. They are great; have Bible knowledge and the ability to present

Jerome, Idaho



During our fourteen-year pastorate in Jerome, Idaho, the church experienced a substantial increase in church membership and Sunday school enrollment. Also, a new parsonage was erected, and

a beautiful new brick sanctuary constructed, valued at \$104,000, with an indebtedness of only \$8,500. We have now resigned to accept a call to pastor our church in Burns, Oregon.—W. H. HURN.

truth in a challenging manner. Dr. E. S. Phillips, pastor of the church, has a membership of more than 1,300, with an average Sunday school attendance of 1,075 for the year. He is a forceful and instructive preacher. Our Bethany Nazarene College, under the leadership of President Roy H. Cantrell, has had a great year.”

Somerset, Pennsylvania—Our church recently enjoyed a fruitful revival with Evangelist and Mrs. G. F. Underwood as the special workers, even though the pastor was in the hospital for six days of the meeting. Brother and Sister Underwood carried the burden for the work on their hearts, along with the good people of the church, and God gave many seekers for salvation and heart purity. We have a wonderful group of people here; devoted to God's cause, sacrificial in their giving, and in love with the old-fashioned way of holiness. The Underwoods were given a call to return for a meeting in '61.—GEORGE EMMETT, *Pastor*.

Indianapolis, Indiana—The Mars Hill Church recently experienced what we feel was the greatest three weeks of old-time revival preaching and singing in the church's history. Evangelist Hubert Slayton and the Evans Trio were the special workers. This trio is Spirit-filled and talented. Brother Slayton has been called the “walking, talking Bible,” and this truly expresses his preaching. The church moved forward under the blessing of God; attendance was boosted, new members were added, and the finances increased. A fine love offering was given Pastor Wesley Delk and family.—NINA NEELEY, *Reporter*.

Honolulu, Hawaii—Central Church is being relocated to Ewa Beach, Oahu. This is directly across Pearl Harbor, about twenty miles from our present location and adjacent to Barbers Point Naval Air Station. If you have service-

men there, write and give us their names and addresses, or tell them a church is nearby. For the time being we will conduct services in the Ewa Beach Elementary School. We feel that God is leading us into a new field of opportunity and ask that you pray for us that we may be able to reach the people of this section. Write us c/o Dr. W. S. Purinton, 502 Hoa St., Honolulu, Hawaii.—JOE CHASTAIN, *Pastor*.

Leverett Brothers, evangelists, write that they have a short open date, September 23 to 27, they'd like to fill in the Midwest. Write them, P.O. Box 326, Lamar, Missouri.

Evangelist Marvin S. Cooper writes: “We are grateful to the Lord for honoring our ministry across the years, and feel especially indebted to the pastors and people who have called us for meetings, even though it was necessary that we localize our evangelistic services for over two years. We are now covering the same territory where we began our full-time evangelism in 1919. Recently we closed a good meeting with Pastor Harold L. Smith and his people at North Star, Michigan. The Lord willing, we return in October for a follow-up revival. We spent a week end with Pastor R. D. Miller and church at Laingsburg, Michigan, and also plan to return there in October. God has helped us to conduct meetings in Mich-

igan out of which fourteen churches have been organized and are still operating. At this time we have two dates open in November and December. Write us, 1514 N. Wakefield Street, Arlington 7, Virginia.”

Kansas City, Missouri—Linden Church recently closed the best revival in the church's five-year history. Evangelist Leila Dell Miller preached with the anointing of God in every service, and twenty-four different people received spiritual help at the altar. Three new people were converted and several believers sanctified. Mr. and Mrs. Paul Gregory, music leaders in the local church, were blessed of the Lord as they played and sang. Fourteen members have been added to the church during this assembly year—a 37 per cent gain. New pews have been ordered and the Sunday school facilities are being improved. The Sunday school has averaged 64 to date for this year.—NEIL B. WISEMAN, *Pastor*.

Dayton, Ohio—The Maryland Avenue Church has been unusually blessed during the past eight years to have as pastor and leaders Rev. Wright Strong and his family. Brother Strong is a prince among preachers and a wonderful leader of the people. He is humble, but a man of courage, and by the help of God has led this congregation to accomplish what seemed impossible. A wonderful spirit of unity prevails and the prospects are bright for our church.—FRANCES WILLIAMS, *Secretary*.

The “Singing Smiths” (Eugene and LaNora) write: “Just recently we closed our twelfth year of full-time song evangelism. God has wonderfully blessed and we have enjoyed working with our pastors and people in twenty different states. Last fall Mr. Smith felt God definitely leading toward preaching as well as singing, and he has preached in five out of our last six revival meetings. The Lord has given wonderful victories and we have seen many souls saved, sanctified, and reclaimed. If desired, we will now carry the full program for the meeting. We thank God for the Church of the Nazarene and our leadership. Write us, Winnsboro, South Carolina.”

Arlington, Virginia—First Church recently closed a stirring and soul searching revival with Rev. and Mrs. Virgil Rushing as the special workers. God met with us in each service, the Lord honored the prayers of His people, and the meeting resulted in a nice class of members added to the church. Our Sunday school has been showing a steady increase during the past year, and our regular services are times of refreshing under the Spirit-anointed preaching of our good pastor, Rev. Giles Graham. The revival spirit continues, and souls are being reached for God as pastor and people labor together.—B. E. SCHWARTZ, *Secretary*.

Oelwein, Iowa—Our church recently enjoyed a wonderful revival with the Leichty Family as the special workers.



Some people were saved for the first time, some were reclaimed, and others were sanctified wholly. The music presented by the Leichtys was glorious and heart-warming, and Brother Leichty's preaching was understandable, powerful, and heart-searching. Good, solid, spiritual victories were the results of this meeting. As a church, we are advancing spiritually and financially. We hope to have the Leichty Family return for another meeting. We thank God for His blessings.—ROBERT KUHN, *Pastor*.

South Arkansas District N.Y.P.S. Convention

The seventh annual N.Y.P.S. convention of the South Arkansas District was held June 5 at El Dorado First Church. The convention was highlighted by a spirit of unity and a desire to do more for the Master.

Before the morning business Rev. Howard Sayes, missionary to Trinidad, brought a dynamic message that challenged the hearts of all those present.

Rev. Eugene Twining, district president, was unable to be present because of illness, and Rev. Wayman Davis, vice-president, presided in a very capable manner. Brother Davis read Brother Twining's report, which was enthusiastically received; flowers and a gift of love and appreciation were sent to him. Since Mr. Twining is leaving the district, it became necessary to elect a new president. Rev. Wayman Davis was elected by a good majority on the second ballot. Other officers elected are: Rev. Bill Jetton, vice-president; Charles Wilson, secretary; and Rev. Bill Camp, treasurer.

The convention's climactic high light was the banquet held in one of the city's outstanding hotels. Two prominent Nazarene laymen, Mr. A. C. Luker and Mr. Charles Phillips, spoke effectively to the young people; both of these fine men are from North Little Rock.

The young people of South Arkansas press forward for God and the church.—ART PAYNE, *Reporter*.

Sligo, Pennsylvania—In June we had what many of the folks said was the best revival here in many years. Miss Wilma Jean England was the evangelist, with Lloyd and Addie Mitchell as singers. The work of both evangelist and singers was much appreciated. God blessed, the church was helped and encouraged, and there were some very definite conversions.—C. F. HUNT, *Pastor*.

Houston District N.Y.P.S. Camp and Institute

A record registration of 204 young people and staff members met at Camp Ross Sterling, Baytown, Texas, June 8 to 12, for what many felt was one of the most wonderful N.Y.P.S. camps and institutes ever held on the Houston District.

The Lord graciously anointed Dr. Norman Oke, our camp meeting preacher, for each service. Everyone present was blessed and encouraged, and by the close of the week seventy-two young people had been saved or sanctified.

The chapel service Friday noon was a real spiritual epoch. While the Beth-

any Nazarene College Quartet and Rev. Curtis Smith were singing, the Holy Spirit came in such mighty power that the whole congregation was moved and, for a period of two hours, sinners repented and confessed, and others made consecrations as our youth sought to be sanctified. Rev. Mrs. Emma Trick, a charter member of the Church of the Nazarene, commented that it was one of the great manifestations of God's presence experienced in her lifetime. It is impossible to describe the glory and blessing of that service—the Lord came!

The staff workers, under the leadership of Camp Director Calvin Oyler, did a monumental task. The unity and spirit of this group could not have been excelled. They engaged in a "chain of prayer" and some fasted for the unsaved.

Gathering around the campfire after the evening service, we were all somewhat wistful, realizing that such a wonderfully joyous week was drawing to a close.—HAROLD L. MAIDEN, *District N.Y.P.S. President*.

Evangelist Donald R. Silvernail reports: "God gave us a successful meeting at Dallas, Texas, with Pastor W. W. Cummins, and we were given a call to return in 1960. In the meeting at Ortonville, Michigan, with Rev. John Mellish, the attendance was good and a number of Sunday school children sought the Lord. At Marshall, Texas, with Pastor J. Lewis Ingle, the Lord came in response to the prayers and labors of pastor and people, and throughout the meeting there were seekers and happy finders at the altar. On the closing Sunday there was a real landslide of victory, with thirty-five seekers praying through to God for pardon and heart purity. We give God praise for these good meetings, and thank the fine pastors and people for their faithfulness. We have an open date for this fall, October 15 to 25. Write me, Nazarene District Center, Vicksburg, Michigan."

Deaths

MRS. MABEL A. FLOWERS was born April 22, 1878, at Balaton, Minnesota, and died March 11, 1959, in Spokane, Washington. She was converted at the age of eight years. In 1913 she was united in marriage to Rev. Levi M. Flowers; five children were born to this union. In 1927 she became a member of the Church of the Nazarene and was faithful until her home-going. Her last church affiliation was with the North Hill Church of the Nazarene, Spokane. Seventy-two years a Christian, she served first as a public school teacher, then as a minister's wife. Her five consecrated Christian children are serving, three as ministers of the gospel, and two as faithful laymen in the church. Her light shines on.

MRS. CARRIE L. LOCKE was born June 23, 1873, at Osgood, Indiana, and died February 10, 1959, at Orlando, Florida. She had been a member of the Church of the Nazarene for more than fifty years. Her name appeared on the Honor Roll of members, in the Golden Anniversary issue of the "Herald of Holiness." The "Herald" meant so much to her, and the honor of having her name on the Honor Roll was a source of great satisfaction to her. She was a member of First Church of the Nazarene in Indianapolis, Indiana, from the time of its organization until she moved to Orlando, Florida, in 1946. She then moved her membership to Orlando Central Church. She taught Sunday school classes, played the piano, and was active in the women's missionary society. She is survived by three sons, also by five sisters and one brother. Funeral service was conducted at Orlando with her pastor, Rev. Charles Ide, in charge.

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CHAPTER 5
AND seeing the multitudes, he **LA** up into a mountain; and he was set, his disciples came him:

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MRS. LELA F. SNOW was born December 21, 1890, and died February 11, 1959, at her home in Quitman, Arkansas. She was converted at the age of sixteen and was true to God the remainder of her life. Sanctified before a Church of the Nazarene was organized at Quitman, she prayed that God would open a holiness work there, and became one of the staunchest charter members of the Church of the Nazarene. She walked for miles over the country in and near Quitman, ministering to the needs of the people and inviting them to come to church services. She helped to build the church building. Her spiritual usefulness was the result of the divine touch upon her inner nature; her humility grew out of an unselfish spirit because she was devoted to a great God and His cause. She never complained though the days seemed long and the pain severe, in the last days of her earthly life. With rejoicing she spoke of her departure from this life and of her assurance of a home in heaven. She is survived by her husband, James U.; her father, Charles Chamness; two sons, Daniel and Carlton Maddox; four stepsons, John, Cortez, J. H., and Louis Snow; two brothers, Cecil and Elliott Chamness; and one sister, Mrs. Zera Richman. Funeral service was conducted by Rev. T. M. Gay, pastor of the Quitman church, assisted by Rev. J. W. Hendrickson, district superintendent, Rev. Lloyd Melbourn, and Rev. Walter Maddox, with interment in the Mt. Pleasant cemetery.

MARTHA IONA BARON was born January 2, 1908, in Colorado, and died February 24, 1959, in Tacoma, Washington. Funeral service was conducted by Rev. Virgil Grover, with Merle Johnson, soloist, in the Garden Chapel of the Mountain View Funeral Home. Interment was in the Mountain View Memorial Park.

HENRY ECKMEYER, charter member of the Church of the Nazarene in Richmond Hill, New York, for over forty years, died on December 12, 1958, after a long illness. He was eighty-six years old. He is survived by his wife, Anna; three sons: Charles and Ernest of Garden City, N.Y., and Rev. Wm. Eckmeyer, Nazarene pastor at Fuiton, N.Y.; and a daughter, Ruth, of Richmond Hill. Funeral service was conducted by his pastor, Rev. Clarence L. Arnold, at the Richmond Hill church, with interment in Maple Grove Cemetery.

MRS. WILLIAM E. BRUNING was born July 17, 1884, at Warrenton, Missouri, and died February 25, 1959, at Warrenton. In June of 1937 she helped to organize the Church of the Nazarene in Wright City, Missouri, of which she and her husband became charter members and were diligent workers for the Lord. Mr. Bruning died January 1, 1957. She is survived by a son, Melvin, and also two sisters. Funeral service was conducted by Rev. M. D. Sartin of Magnolia, Mississippi, a former pastor, and Rev. James McCaulla, pastor at Wright City, with interment in the city cemetery.

MRS. LOIS HARLEMAN, age eighty-two, died November 15, 1958, at Sioux City, Iowa, after a long illness. She was born June 29, 1876, in Manchester, Iowa. She was married to Allen Harleman in 1902. She was a member of the Church of the Nazarene. She is survived by a daughter, Mrs. Maurice Jacobson, of Sioux City, and three grandchildren. The body was taken to Willmar for funeral services and burial.

Directories

GENERAL SUPERINTENDENTS

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District Assembly Schedule for 1959

Illinois July 29 and 30
Kentucky August 5 and 6
Joplin September 2 and 3
Southeast Oklahoma September 16 and 17

G. B. WILLIAMSON
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District Assembly Schedule for 1959

Southwest Indiana August 6 and 7
Dallas August 12 and 13
Northwestern Illinois August 19 and 20
Indianapolis August 26 and 27
South Arkansas September 16 and 17
North Arkansas September 23 and 24

SAMUEL YOUNG
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District Assembly Schedule for 1959

Wisconsin August 6 and 7
Missouri August 12 and 13
Northwest Indiana August 19 and 20
Houston August 26 and 27
Georgia September 9 and 10
Mississippi September 16 and 17

D. I. VANDERPOOL
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District Assembly Schedule for 1959

East Tennessee July 30 and 31
Kansas August 5 to 7
Iowa August 12 to 14
Tennessee August 19 and 20
Louisiana September 2 and 3
Kansas City September 9 and 10
Southwest Oklahoma September 23 and 24

HUGH C. BENNER
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959

Northwest Oklahoma July 29 and 30
Virginia August 12 and 13
South Carolina September 16 and 17
North Carolina September 23 and 24
New York October 2 and 3

District Assembly Information

ILLINOIS—Assembly, July 29 and 30, at the Nazarene Acres Campground, Route 1, Mechanicburg, Illinois. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Edward L. Latham, Route 1, Mechanicburg, Illinois. The campgrounds are twelve miles east of Springfield, Illinois. (N.F.M.S. convention, July 27-28; Sunday School convention, August 1.) Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—Assembly, July 29 and 30, at Bethany First Church, Main & Asbury, Bethany, Oklahoma. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Dr. E. S. Phillips, corner Main & Asbury, Bethany, Oklahoma. (N.F.M.S. convention, July 27; Church Schools and N.Y.P.S. conventions, July 28.) Dr. Hugh C. Benner presiding.

EAST TENNESSEE—Assembly, July 30 and 31, at the District Center, Route 2, Louisville, Tennessee. Send mail, merchandise, and other items relating to the assembly to Rev. Victor E. Gray, Nazarene Campground, Route 2, Louisville, Tennessee. (N.F.M.S. and N.Y.P.S. conventions will be held the two days preceding the assembly.) Dr. D. I. Vanderpool presiding.

KENTUCKY—Assembly, August 5 and 6, at Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Dennis E. Wyrick, 324 E. Broadway, Louisville, Kentucky. (N.F.M.S. convention, August 4.) Dr. Hardy C. Powers presiding.

KANSAS—Assembly, August 5 to 7, at the District Center, 520 East 15th, Hutchinson, Kansas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Eli Cook, 520 East 15th, Hutchinson, Kansas. (N.F.M.S. convention, August 3; S.S. convention, August 4; N.Y.P.S. convention, August 8.) Dr. D. I. Vanderpool presiding.

SOUTHWEST INDIANA—Assembly, August 6 and 7, at the University Auditorium, Indiana University Campus, Bloomington, Indiana. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. C. G. Bohannon, 512 N. Grant, Bloomington, Indiana. (N.F.M.S. convention, August 3-4; N.Y.P.S. convention, August 5.) Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 6 and 7, at Camp Byron, Route 1, Oakfield, Wisconsin. Rev. C. E. Royse, Oshkosh, Wisconsin, is the entertaining pastor. Send mail, merchandise, and other items relating to the assembly to Rev. D. J. Gibson, Camp Byron, Route 1, Oakfield, Wisconsin. Camp Byron is located fifty miles north of Milwaukee, three miles west of Route 41; rail connections through Fon Du Lac, Wisconsin. (N.F.M.S. convention, August 4; N.Y.P.S. convention, August 8.) Dr. Samuel Young presiding.

DALLAS—Assembly, August 12 and 13, at Church of the Nazarene, 401 E. Burleson, Marshall, Texas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. J. Lewis Ingle, 403 E. Burleson, Marshall, Texas. (N.F.M.S. convention, August 10; N.Y.P.S. convention, August 11.) Dr. G. B. Williamson presiding.

MISSOURI—Assembly, August 12 and 13, at the Pinecrest Campgrounds, Fredericktown, Missouri. Rev. P. A. Lewis, P.O. Box 349, Fredericktown, Missouri, entertaining pastor. Send mail, merchandise, and other items relating to the assembly to Dr. E. D. Simpson, P.O. Box 349, Fredericktown, Missouri. To reach the grounds—seven miles south of Fredericktown, Hi-way 67; Fredericktown Express—St. Louis to Fredericktown. (N.Y.P.S. convention, August 10; N.F.M.S. convention, August 11.) Dr. Samuel Young presiding.

VIRGINIA—Assembly, August 12 and 13, at the District Center, Dillwyn, Virginia. Send mail, merchandise, and other items relating to the assembly to Dr. V. W. Littrell, Nazarene Campground, Buckingham, Virginia. (N.F.M.S. convention, August 11.) Dr. Hugh C. Benner presiding.

IOWA—Assembly, August 12 to 14, at the Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa. (N.F.M.S. convention, August 11; N.Y.P.S. convention, August 15.) Dr. D. I. Vanderpool presiding.

NORTHWEST INDIANA—Assembly, August 19 and 20, at First Church, 1435 S. Armstrong, Kokomo, Indiana. Send mail, merchandise, and other

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items relating to the assembly of Rev. M. K. Millikan, 1435 S. Armstrong, Kokomo, Indiana, entertaining pastor. (N.F.M.S. convention, August 18.) Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 19 and 20, at the District Center, Manville, Illinois. Send mail, merchandise, and other items relating to the assembly to Harry Morrow, Manville, Illinois. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 19 and 20, at First Church, 1026 Washington St., Clarksville, Tennessee. Rev. Fred Reedy, entertaining pastor, 1729 Haynes St., Clarksville, Tennessee. Send mail, merchandise, and other items relating to the assembly to First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. D. I. Vanderpool presiding.

Announcements

WEDDING BELLS

Miss Mary Jo Moore of Tucson, Arizona, and Mr. Walter F. (Dick) Mason of Las Cruces, New Mexico, were united in marriage on June 26 at the Central Church of the Nazarene in Tucson with the bride's father, Rev. J. Erben Moore, Jr., officiating.

Miss Joyce Ellen Anderson and Mr. William Joseph Browning, both of Man, West Virginia, were united in marriage on June 4, at the Church of the Nazarene in Man, with the bride's father, Rev. Vane M. Anderson, officiating.

BORN—to Rev. and Mrs. Albert A. Miller of Libby, Montana, a daughter, Rachel Grace, on June 21.

—to Pfc. John N. and Anita Louise (Ramsey) Dailey of San Francisco, California, a son, John M., Jr., on June 18.

—to Rev. and Mrs. Ron J. Pelton of Argentine, Michigan, a son, Jeffrey Alan, on June 15.

—to Jack and Marilyn (Bryant) Hansher of Columbus, Ohio, a son, Kevin Mark, on June 14.

SPECIAL PRAYER IS REQUESTED by a Christian reader in Ohio for victory over a chronic nervous condition and healing, also for a son to be sanctified wholly.

by a Christian friend in Michigan for healing—suffering greatly with her eyes and pains in the head—eye specialist says he cannot help, but she believes God is able; also for another urgent request, that God may work it out and help her to be content with His will and way.

Nazarene Camp Meetings

July 24 to August 2, Georgia District Camp, Adrian, Georgia (one mile east of Adrian, on Hi-way 80). Workers: Dr. B. V. Seals and Rev. Leon Chambers, evangelists; Professor DeVern Muller, singer. Rev. Mack Anderson, district superintendent, director of camp. For information write Rev. H. J. Eason, 5001 Jasmine Ave., Savannah, Georgia.

July 27 to August 2, Southern California District Camp, at Southern California Bible College Campus, Newport Boulevard, Costa Mesa, California. Workers: Dr. John Logan, Dr. Orville Jenkins, preachers; Professor Ron Lush, musician. Rev. Nicholas A. Hull, district superintendent. For information write the camp manager, Rev. Clive Williams, 704 West Street, Oceanside, California.

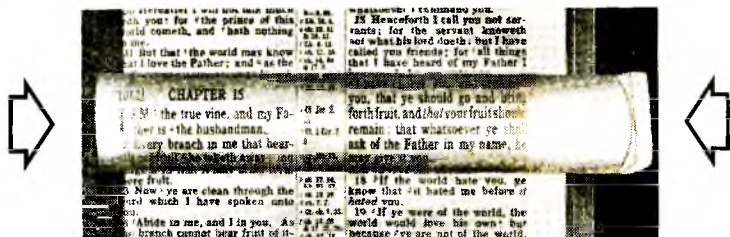
July 30 to August 9, Northern California District Camp, at Beulah Park Campgrounds, two miles north of Santa Cruz, California, on State Hi-way 7. Workers: Dr. T. W. Willingham, Rev. Paul Martin, and Dr. H. Orton Wiley, preachers; Rev. A. G. Jeffries, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; Gilbert Rushford, music director; Paul Skiles, youth director; 44 Bonner, tween-teens leader; Rev. and Mrs. Ted Parrott, V.B.S. activities; Mrs. Paul Alexander and Mrs. Eugene Mallory, pianists; Mrs. G. L. Rushford, organist. Dr. George Coulter, district superintendent and director of camp. For information write, Frank S. True, 100 Beulah Park Drive, Santa Cruz, California.

July 30 to August 9, Western Ohio District Camp, at the Nazarene Center, Hi-way 29; 2 1/2 miles west of St. Marys and 7 miles east of Celina. Workers: Dr. Mendell Taylor and Rev. Charles Lipker, evangelists; Professor Ray Moore, singer; Mrs. Noel Whitis, children's worker. Dr. W. E. Alba, district superintendent. For information write Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio.

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July 31 to August 9, Southwest Oklahoma District Camp, at Anadarko, Oklahoma. (District campground 3 1/2 miles west of Anadarko, on Hi-way 9.) Workers: C. W. Davis and Don Scarlett, evangelists; Jim Bohi, singer. For information write the district superintendent, Rev. W. T. Johnson, Box 391.

July 31 to August 9, Northeastern Indiana District Camp, at the district campgrounds, 1 1/2 miles east of VA Hospital on East 38th Street, Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Bettcher, evangelists; Rev. Robert Condon, song evangelist and choir director; Rev. and Mrs. Melvin Taylor, Mrs. Etta Tucker, Mrs. Alice Hunt, children's workers. Dr. Paul C. Updike, district superintendent. For information write Rev. Walter Graeflin, registrar, 321 W. Cherry St., Bluffton, Indiana.

August 6 to 16, Arkansas Nazarene Camp, at Vilonia, twelve miles east of Conway on Hi-way 64. Workers: Rev. C. B. Cox and Rev. Clyde Montgomery, preachers; Boyce and Catherine Pierce and daughter, Linda, singers and musicians. Three services daily. Free trailer space. For information write, Clyde Montgomery, 515 Center St., Conway, Arkansas.

August 7 through 16, Washington and Philadelphia Districts Camp, at North East, Maryland. Workers: Rev. James Crabtree, evangelist; Dr. Harry Jessop, Bible expositor; Rev. Dean Baldwin, youth worker; The Singing Jantzes, singers and musicians; Rev. and Mrs. Ernest Eades, missionaries; Mrs. William Snyder, children's worker. Dr. E. E. Grosse and Rev. Wm. C. Allhouse, district superintendents. For information write the camp manager, Rev. Boyd Long, 305 Euclid Ave., Trenton, New Jersey.

August 7 to 16, Arizona District Camp, at the Nazarene District Center, in Prescott, Arizona. Workers: Rev. Harold Daniels, Rev. Bert Daniels, and Professor Ron Lush. Rev. M. L. Mann, district superintendent. For information or reservations write Rev. James F. Cullumber, 3367 N. Geronimo, Tucson, Arizona.

August 20 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Rev. Don Scarlett, evangelist; Rev. Eric Jordan, Bible teacher, and the Dee Rushing Family Trio, singers and musicians. Dr. Gene Phillips, district superintendent, director. For information, write, Irving Mitchell, Tabor, Iowa.



Results! OF THE GOSPEL SONG WRITING CONTEST

World-wide interest was shown in the Gospel Song Writing Contest conducted by the Nazarene Publishing House which was concluded May 31. Two hundred and forty-seven writers submitted a total of 639 manuscripts. These were received from 39 of the States, several of the provinces of Canada, England, Scotland, South Africa, Australia, and Haiti.

Winning song manuscripts were selected by the music committee and three awards are being awarded to writers, as follows:

First Award, to Mrs. Geraldine Alden, Brockton, Massachusetts, a one-semester tuition scholarship to any one of the eight colleges sponsored by the Church of the Nazarene, or a cash award of \$250. The winning number is a duet entitled "Without My Lord."

Second Award, to Buddy Lawson, Terre Haute, Indiana, a cash award of \$100. His composition, "Before I Met Jesus," was submitted in solo form.

Third Award, to J. Raymond Parker, Oklahoma City, a cash award of \$50.00. "Just a Whisper from the Lord" is the title of his composition, prepared in four-part harmony.

The next "Top Ten" song compositions, selected by the committee, bringing special recognition of merit to their authors, are as follows:

- "After the Turning," Harold Franklin, Kansas City, Missouri
- "Alone on Calvary," Rev. Neil Robertson, Edinburgh, Scotland
- "Enough for Me," Mary Ella Livesay, Independence, Missouri
- "He Cares for Me," Ruth A. Eby, Nampa, Idaho
- "He'll Never Fail," Reita DeLong Rundlett, Altadena, California
- "Heavenly Father, King Eternal," L. Harold Johnston, Santa Ana, California
- "Holy Spirit, Be My Guide," Mrs. Mildred Cope, Indianapolis, Indiana
- "I'm His for All Eternity," Rev. Ralph Schurman, Roanoke, Virginia
- "I've Made Up My Mind," Mary Bane, Greenfork, Indiana
- "My Anchor Holds," Rev. Rupert Cravens, Lawrenceburg, Tennessee

Three sessions of the music committee were necessary to reach a decision on the winning manuscripts. Their task was not easy, for there was much good material to be considered.

Expressions of many writers indicating renewed interest in gospel song writing and the fine response of new contributors were most heartening. These were among the chief goals at the time of launching the Gospel Song Writing Contest as a special feature of Music Year in the Church of the Nazarene.

Floyd W. Hawkins
Music Editor