



Herald of HOLINESS

August 19, 1959

Temptation

General Superintendent Young

No one escapes temptation, not even the choicest saint. The Son of Man himself was tempted in every area of human life, but the record includes the final verdict, "yet without sin" (Hebrews 4:15).

There is meager comfort in the thought that temptation is common to all mankind, although it may save us from conceit at this point. The real religious issue, however, turns on the question, Is there victory for us in this life over temptation? Here the Scriptures are both plain and emphatic in declaring that our great High Priest is on hand to help us. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18). The personal victory over sin by the Son of Man himself is the basis for our hope and faith in prayer. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Some have dared to question our Lord's comprehension of our situation because He never knew the pain and sorrow of personal defeat. But the evidence is all against this pessimism. He alone knows the full strength of evil because He has conquered it. Therefore this victorious One alone can comprehend fully the depth of our need.

Every young Christian needs to learn early something of the varieties and subtleties of temptation. Satan may come as an angel of light to the unwary. The sanctified heart is not free from temptation and the most mature Christian may frequently encounter temptation in some new form. The victorious Christian never loses his sense of dependence and this makes for genuine humility and watchfulness.

What shall we do then when defeat comes? Perhaps there was a flood of temptation that took us in an unguarded moment or when we had grown careless in seeking the place of prayer for divine strength. Go to God in prayer through the name of Jesus Christ. Plead for mercy and restoration in His name. Take the blame that is ours and do not spend much time in pleading extenuating circumstances. Read the Word with faith. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). This is not an invitation to failure, but a divine provision for the defeated—". . . but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).



LATE NEWS

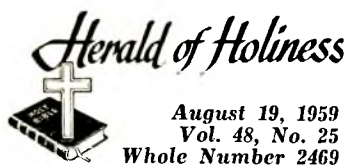
Telegrams . . .

Springfield, Illinois—*The Illinois District Assembly, under the capable and much-loved and appreciated leadership of Superintendent Harold Daniels, reports new achievements in all areas. Sunday school enrollment 16,928, a gain of 377; Sunday school average attendance 9,109, a gain of 425; church membership 6,594, a gain of 147; total giving for general interests, \$94,352; total giving for all purposes, \$926,561. Four new churches were organized during the year. Rev. Harold Daniels elected for a three-year period with a nearly unanimous vote. A holy enthusiasm, a spirit of unity, and a burden for souls grip the hearts of our people. Dr. Hardy C. Powers was at his efficient best and endeared himself to the hearts of the pastors and people. The assembly closed with an impressive ordination service in which the following were ordained: Clayton Allen, Oral Cooper, Lloyd Nelson, Harold Newby, Victor Peters, and Paul White. A great camp meeting of glorious victory is now (August 1) in progress with Dr. Jarrette Ayecock and the Keller-York Party.—O. G. Green, Reporter.*

Hendersonville, North Carolina—*The third annual Hendersonville Nazarene camp meeting closed out with a great altar service. Evangelist Paul Stewart preached rugged truth that resulted in mighty altar services throughout the entire camp. Rev. and Mrs. Leon Cook sang in the Spirit and thrilled out hearts. The crowds were large, the spirit of the camp was wonderful, God was with us. Hendersonville camp meeting promises to be one of the great camps of the South. Thanks be to Christ, our Lord!—W. H. Gentry, President*

Oklahoma City, Oklahoma—*Louisiana District responded to college quota debt reduction and improvement campaign with \$16,750 in pledges. The goal for the district was set at \$5,000. Central heating being installed in all girls' dormitories. Applications for enrollment running 30 per cent above last year. Under the able leadership of Dr. Roy H. Cantrell the college moves forward.—Curtis Smith, Director of Public Relations, Bethany Nazarene College.*

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*Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:16-17).*  
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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Hawaii District has paid its apportionment in full for the Seminary "Lift the Debt" campaign.

Rev. Paul E. Cable has resigned as pastor of the Stringtown Church, Greenfield, to accept the pastorate of the Bridgeport church, about five miles west of Indianapolis, Indiana.

Rev. Ernest S. Mathews, pastor at Galena, Illinois, was ordained an elder in the Church of the Nazarene fifty years ago on August 8. He has labored for God and holiness in the U.S.A. and Canada. Members and friends of the local church at Galena had a special celebration for him in honor of this event. His address is 506 Park Avenue, Galena.

Rev. Alfred J. Loughton has resigned as pastor of South Side Church in Edmonton, Alberta, after six years, to accept the Canadian Nazarene College Church in Red Deer, Alberta, Canada.

After serving the South Shore Church in Chicago, Illinois, for more than four years, Rev. Charlie Harrison has resigned to enter the field of evangelism.

The Office Editor Writes:

It was the privilege of my sister and me to have a few days of vacation in Colorado over July 4. We spent a day and night with former seminarians, Rev. and Mrs. Harold Westlund, now pastors of our Southside Church in Pueblo—their first pastorate. For three years they have done a splendid job and are much loved by their people. They were in their vacation Bible school and, in spite of the fact they have two tiny little boys, Mrs. Westlund was working along with her husband every morning in the V.B.S. Thank God for Nazarene pastors like "Harold and Pat"—products of Nazarene college and seminary!

We spent Sunday with relatives in Denver, visiting Southside Church on Sunday morning. It was a privilege to visit the Bible class and hear our brother teach an inspiring Sunday school lesson. In the absence of the fine young pastor, Rev. James Hamilton, who, with his family, was on vacation, Evangelist Glen W. Abba (who makes his home in Denver) brought the morning message; we enjoyed his ministry and were happy to meet him.

Sunday evening we visited one of our new churches in suburban Denver, Westminster, where Rev. "Bill" Sullivan and wife are doing an outstanding piece of work. They have completed the first unit of their new building program, their Sunday school is growing, and Brother Sullivan brought a most challenging message in the evening service. "Bill and Kiddie" are also splendid Nazarene young people—products of our college and seminary.

As I returned to my own task at our publishing house, my heart was encouraged. Thank God for our fine Nazarene young people, called and commissioned of God and willing to go and "hew out a kingdom" for God and the Church of the Nazarene. What a privilege to be co-workers with God in the building of His kingdom in Kansas City, in Colorado, and to the uttermost parts of the earth.

—VELMA I. KNIGHT

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Rev. Thomas Ream has resigned as pastor of Grace Church in Miami to accept a call to pastor the church in Lake City, Florida. If you have relatives there in the Veterans' Hospital whom you'd like to have Brother Ream contact, write him, 601 S. Alachua Street, Lake City, Florida.

Pastor James F. Cullumber of Tucson, Arizona, sends word that Dr. S. D. Athans, former superintendent of the Mexican work in the Southwest, now retired, suffered a stroke while filling the pulpit on Sunday night of August 2. Special prayer is requested for him.

# the Beauty of Holiness

By EDITH CAREY

Holiness is beautiful, and the Lord wants its beauty to be seen; yet how often the holy things of God and His salvation are considered unattractive! If Christians have the beauty of holiness within, it will shine forth before all men, though because of the darkness in their hearts many may not fully comprehend what they see. Nevertheless it will make sinners hunger for salvation, and believers seek purity of heart. Also it is true that many desiring this beauty will refuse God's offer because of the price they would have to pay.

Heathen religions give no promise of a present salvation which brings to the soul this inner beauty with its peace and joy. The Bible contains many references to the beauty of everything connected with salvation through Christ. Several times in the Word we are bidden to "worship the Lord in the beauty of holiness." He wants our churches, our church services, our programs, our deportment in His house and in our everyday lives to speak of holiness and reveal its beauty.

And did you know that praising the beauty of holiness may be the Lord's way to fight the enemies of righteousness? Read II Chronicles 20. Here we find that singers were appointed to go "before the army." Not to follow it to sing and shout after the victory had been won, but the army was to follow the band of singers. And what did they sing? Was it a song expressing apprehension as they faced the issue? Was it a challenging battle hymn? Nothing of the kind! They led out to the battle praising "the beauty of holiness." Strange as this seems, the result was that, as soon as "they began to sing and to praise," God made their enemies destroy each other, and Israel took the spoil.

We sometimes see a very pretty child so unbecomingly dressed that its good looks are ruined. Is it not too often that way with the children of God? The glorious experience of holiness is dressed in unbecoming garments of something human instead of the "beautiful garments" the Lord provides. If those we associate with have to look at holiness through some notion or extreme idea of ours, it may be so covered up that they will see little that is desirable. We must look different from the world, yet we are not told to be curiosities in dress or behavior as we walk the common ways of life. That different look will be because God has fulfilled His promise to "beautify the meek with salvation." God can make attractive the homeliest person ever born into this world—homely because

of sin and what it does to body and soul. Taking away the hideousness of sin and implanting holiness in the heart will cause the beauty of righteousness to shine out.

The beauty of holiness is a beauty without "make-up." It is real. If we are offering "the sacrifice of praise to God . . . the fruit of our lips," we will not need lipstick to beautify them. If we have received the anointing of "oil to make . . . face to shine," it will not be necessary to add color to our faces. God can put true beauty within that will show on our faces without paint. If we are "clothed . . . with the garments of salvation," we will not need extravagant dress, nor the gold and jewelry of this world.

What opinion do people form regarding holiness when they look at us? Let's ask ourselves the question, What do I really look like? Have I the beauty of holiness within that shines in all my life and being? Do I "adorn the doctrine of God our Saviour"? It is God who gives this beauty; our part is to accept and display it before the world. May our prayer always be, "Let the beauty of the Lord our God be upon us" (Psalms 90:17)!

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## "And He Shall Be Like a Tree Planted . . ."

By KATHRYN BLACKBURN PECK

*One prayed in youth, "Lord, take this life of mine  
And make it as a shady, fruitful tree,  
A tree that grows beside a stream  
And lifts its stately head t'ward Thee;*

*"A tree where weary passers pause to rest,  
And birds sing in the branches, glad and free;  
A tree whose fruit is healing balm  
For suffering humanity."*

*The storms of life beat down upon his head;  
He clung the tighter to the hand of God,  
Just as the tree when driven low  
Tightens its roots within the sod.*

*Scorched by temptations, drenched with bitter tears,  
Blown by the rough winds of adversity,  
The soul began to lift and grow  
In towering beauty as a tree.*

*Touched often by God's pruning knife of pain;  
Nurtured through many years of joy and care,  
He heard at last, at close of day,  
"Child, I have answered now thy prayer!"*

# COMMUNISM:

## *The Bitter Enemy of Religion\**

J. EDGAR HOOVER

Not long ago I read a Communist magazine. There was an article on a famous Bulgarian monastery. It told of the shrine's historic beauty, gorgeous mountain setting and significance in the nation's history.

Then the author, with bitter atheistic scorn, commented about the "new trends and tides" in Bulgarian life. The monastery, he happily proclaimed, "once a center of religious activity," was now "mainly a haunt of artists and art lovers." He added: ". . . it will no doubt attract fewer and fewer devotees. For our young men today have set out to build heaven on earth, and they would rather go in for engineering, medicine and aviation than for theology."

This article is typical of Communist propaganda against religion. The "new trends and tides" refer to *communism*, of course. Spiritual edifices such as monasteries and churches are mere antiques of history! Theology is the babbling idiocy of diseased minds! The job of building "heaven on earth" means the establishment of *communism* throughout the world.

Communism is a bitter enemy of religion. Karl Marx was an atheist. He violently attacked religion as an opiate. To him, God was only a figment of the imagination, invented by the "exploiting classes" to drug men's minds. Lenin was also an atheist, as is Khrushchev. For this reason the Communists attack Western morality and seek to substitute a code of values destructive of the Judaic-Christian way of life.

The Communists would like to extirpate religion. However, even behind the Iron Curtain, they have found this most difficult. Hence, they attempt, wherever possible, to deride, scorn, and ridicule religion as an old wives' tale or superstition which is contrary to the "modern" mind. "We Communists," they say, "have outgrown the religious stage of history. Man no longer needs God." "Bright young men find religion pure foolishness." Religion is equated with ignorance; atheism with intelligence.

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J. Edgar Hoover has been director of the Federal Bureau of Investigation since 1924. He holds the LL.B. and LL.M. degrees from George Washington University, and seventeen honorary degrees from colleges and universities across the land. He first entered the Department of Justice in 1917.

\*In "Christianity Today," June 22; used by permission of the editor of the magazine, and of Mr. Hoover.

This bitter Communist campaign against religion is world-wide, extending also throughout our nation. The Communist Party, USA—though not as openly vocal as Iron Curtain Communists—is a believer in atheism. It works to weaken the tenets of religion. Every possible device—propaganda, front organizations, literature—is used to attack the believers of God.

### THE FATE OF CHRISTIAN VALUES

What does the acceptance of atheistic communism mean in terms of the individual? What happens to the concept of man when Marxism-Leninism gains control? What is the fate of Christian values?

The answer: the individual is not a creature of God, loved and cherished, but a blotch of skins and bones to be trained, manipulated, and exploited for reasons of state. Love, mercy, and justice become meaningless symbols, mocked as "bourgeois weaknesses." The state becomes supreme and man exists to serve a supreme master whose every whim is final and irrevocable. Man becomes a tool without personality or individuality. In other words, our Judaic-Christian history is completely reversed.

I think it would be most rewarding—as we celebrate again the Fourth of July—to view some of the evil effects of atheistic communism upon the human personality. To do so, I am sure, will make us appreciate more than ever our glorious heritage of freedom.

1. *The inevitable rise of the dictator.* Communism is based on dictatorship, brutal, aggressive, and efficient. Both the theory and practice of communism are anti-democratic. The power belongs to the strong, the unscrupulous, and the greedy. At all times the Party becomes the idol to worship—the Communist "Messiah" which is to lead the people to the ideal society. Within the Party there is constantly, overt or latent, a bitter personal struggle for position. Any "collective leadership" in a Communist society can only be a temporary or a facade. Ultimately, by the very nature of communism, the "strong man" emerges—a strong man whose credentials of validity are ruthlessness, tyranny, and naked force.

2. *The relationship of person to person within communism cannot be based on love or respect for individual rights, but on deceit, hypocrisy, and*

*falsehood.* The history of Russia under Stalin shows how he dealt with his foes as well as his "friends." Personal vanity, fear of position, and inveterate jealousy were Stalin's ruling guides in dealing with his associates. He was, in every respect, the "law of the land." There was no appeal beyond him. To love your enemies as yourself is an admonition unheard of in Communist power politics. Accusations, charges, and countercharges are the techniques of "advancement." Smear your opponent. Accuse him of a wrong. Belittle his position. Inch your way ahead by any means possible. That is the testimony of Joseph Stalin, Nikita Khrushchev, and Party leaders in the United States.

3. *The individual, regardless of his Party position, is never to be trusted.* The Communist is indoctrinated in an ideology—Marxism-Leninism. He is taught in Party indoctrination schools, he is forced to read the Party press, he is compelled to listen to Party policy. Never does a member finish going to school. Even if he's a tested veteran, he must continue to secure Party training. The Communists live in perpetual fear that a member may "backslide," or in Party language, become a "traitor"—that is, his enthusiasm for communism might wane. To become disinterested is to become a danger to the security of the Party. Hence, the member must be constantly watched. He must live under the closest of discipline. His every decision, even of his personal life, must be made under Party scrutiny. To trust him too much, to give him too much freedom from Party control, is to risk a Party defeat.

4. *The individual, under communism, becomes an automatic responder, not an original thinker.* In the Party apparatus, the Communist officials quickly learn what the superiors "downtown" (referring to district, state, or national headquarters) desire. Hence, many Party officials do everything they can, slanting their information and opinions, "to please." If a difference of opinion develops—well, it takes a strong comrade to buck the known desires of headquarters. If he objects, he has vivid memories of how former objectors were expelled from the Party. Communist discipline, throughout the world today, is creating this mass mentality of obedience, the individual who is afraid to make an independent decision. Moreover, eventually, because he seldom uses the power of critical discernment, he loses this facility. We in the FBI have talked to many Party members—some who have been in the Party for many years. They will argue for hours, always in the same Communist groove. Many are incapable of making an independent judgment. This mentality represents a great danger to our way of life today.

5. *The function of an individual in communism is to serve, produce, and work for any goal which*

*might be defined by the state.* Never, for a moment, is any thought given toward enriching the personality of the individual. In our society, we believe that each personality has merit itself, to be enriched and developed within the general structure of society as a whole. To Communists, this concept is utterly foreign. The office worker, the factory manager, the soldier exist to give their best for the state. In communism there is no personal gratitude for a job well done. There are only demands for further production or criticism for things allegedly gone wrong. The individual is strictly utilitarian: a piece of living matter, without the image of God, to be manipulated for the Party and/or the state. Hence, any alleged neglect of duty, a poor record of production, or faulty workmanship brings the most drastic penalties. Such acts are interpreted as treason against the state.

## THE SEEKING CHRIST

By CLARENCE EDWIN FLYNN

*Our Lord once walked the traveled ways  
Of sunny Galilee  
In quiet nights and busy days,  
Inviting, "Follow Me."  
But now on every thoroughfare  
He goes upon His quest,  
And any fireside anywhere  
May have Him for a Guest.*

*He used to speak in vibrant sound  
To faith's receptive ear,  
But no one heard the call profound  
Who chanced not to be near.  
Now He breathes in mind and heart  
His warm, impelling word.  
There is no spot lone and apart  
Where He cannot be heard!*

6. *The individual is compelled to give idolatrous worship to the Party.* With the true God "expelled," so to speak, Communists have erected a new god—that of the Party. Communist men and women are compelled to worship it. Communism cannot be understood except as a false religion. Admittedly, and very unfortunately, communism can and often does secure the full allegiance of the human heart. The enthusiasm, devotion and dedication of many Communist devotees are a matter of record. The false Communist appeal to a better world, to a heaven on earth, to elimination of racial, economic, and political injustices is an alluring and powerful motive. The minds of thousands

of men and women, including many in our own country, have succumbed and are today furnishing world communism the incentive, intelligence, and dynamic power to make it a master of millions of human souls.

#### INFLUENCE ON PERSONALITY

This, then, is a brief picture of communism's powerful influence on the human personality. We see the creation of "Communist man"—a man whose devotion is wholeheartedly to the Party, a man who is stripped of his powers of critical judgment, who works unceasingly for a Communist-defined goal, who is willing to be unfairly treated, who, when criticized, keeps on coming, a man whose daily life is saturated with fear and apprehension. Today he's a "hero." tomorrow he may be a traitor and outcast depending on what the Party says.

Can this be true, you ask? As ministers of the Gospel, you know that the attributes of Communist man are diametrically opposed to those of free man. We see the values of Christian society, very literally, being turned upside down. Good becomes evil. Love becomes hate. Help your neighbor becomes tear him down. Trust and confidence are transformed into fear and suspicion. The worship of the true God, the Maker of heaven and earth, becomes the idolatrous worship of a man-made Communist Party.

I think all of us should be aware of the dangers of communism. We must realize that we face a formidable foe. We see, all too tragically, that Communist man can create stupendous material wonders—the Sputniks and missiles. Never must we underrate him. To do so is to risk our freedom.

Yet, as for me, I have utmost confidence that *this new creature of idolatry, this handmaiden of tyranny, will be defeated. The power of our Judaic-Christian tradition is too strong.* We know from history what happens when men and civilizations stray from the path of God. Their immediate endeavors may be successful, but eventually they are doomed to decay. Communism contains within itself the seeds of its own destruction. Communist man will ultimately fail.

We, as members of a free society, must stop, take stock of our own values. We must be willing, as Christians, to stand up to the challenge. Communism is an evil which is testing the defenses of our own beliefs. *We must be willing to devote the same amount of time and devotion to our beliefs, to reading the Bible, to working for Christian values, as the Communists do for their institutions. We have a great heritage—a heritage of freedom and justice and love.*

#### CHALLENGE TO THE MINISTRY

You, as ministers, have a challenge to make your pulpits sound the trumpet cry of free men. Each Sunday morning literally millions of Americans

listen to church sermons. Sermons represent one of the most potent forces for good in the nation today. Ministers must proclaim the obligations of free men to meet this atheistic enemy. You must urge *a rededication to Christian beliefs.*

To my mind, the ministers of America hold a vital place in the fight against communism. As men of God, you know what this atheistic enemy can and will do to the souls of men. You know that communism is an evil—an evil which would destroy Christian values. In a Communist society, clergymen would be one of the first targets of the Communist secret police—to be silenced or liquidated. Communism and the Church of Christ can never mix. You as ministers stand on the front line in our battle of survival. By urging Americans to rededicate their lives to God, to live the values they profess, to uphold the ideals of Christian truth and justice, you can do valiant service for our nation. No group in our population can do more to defeat "Communist man" than the clergymen of America.

The challenge is here. By faith in God this nation was created. By faith in God this nation shall endure, strong and free. By faith in God atheistic world communism can eventually be overcome.

Say

Those

by

ENOLA

CHAMBERLIN

Words!

When I was a child we pioneered in what is now called the Upper Imperial Valley in southeastern California. It was wild desert country, made habitable by artesian water. Huge salt bushes crowded round shoulder to round shoulder making impenetrable thickets. Out of this dry jungle, quail by the hundreds came to feast on the thirty acres of cantaloupes we had planted in cleared-off land. They did their greatest damage during blossom time and just as the little melons were setting. They fed in the early mornings and early evenings. Thus, during about four hours of each day that melon patch had to be guarded. This job fell to my brother and me. It was a wearisome task: up

one side of the patch, across the end, and back again. We never even met. When my brother was at one corner, I was at the other diagonally across from him. Sometimes we called to each other. Generally we plodded in silence.

One evening I was especially tired and, being less than eight years old, I began to cry. I threw myself on the ground and did a masterful job of it. My brother, alarmed, ran across the melon patch to me. When he tried to find out what was wrong with me, I cried the harder. Finally he put his arm across my shoulder.

"Go to the house," he said. "I can run and patrol the whole patch until dark."

I needed no more urging. I was up and away like a startled quail myself; the tears miraculously had stopped flowing. Before I reached the house I was in the gayest of spirits. My father met me as he came out of the shed where he had unharnessed and fed the horses.

"Quitting your job a bit soon, aren't you?" he asked kindly but suspiciously.

"I was tired. Will said he would run and guard the whole patch until dark," I answered.

"That was nice of Will," Father said. "I hope you told him so."

"Why, no, I didn't," I said with a child's irresponsibility in such matters.

My father's voice was no less kindly but it was stern now.

"You march right back to that field and tell Will, tell him plenty. Not only say thank you, but praise him for being so kind and good."

I dragged myself back to the field in rather a rebellious mood. The lesson would probably not have taken hold of me at all, but when I reached Will where he was running and panting, he was crying.

"You ran away and didn't even say thank you!" he flung at me.

Well, I said it then, while we both plumped ourselves down on the ground and cried on each other's shoulders. And I didn't leave him again. Hand in hand like the two young things we were, we ran around that melon patch until twilight crept on cool sandals and put the quail to bed.

That was a long time ago, but still today when I neglect to say the words of thanks, of praise, and of appreciation which I should say I am again a little girl—hurt because of the hurt I had unwittingly given a beloved brother. My conscience hurts me more for the words I do not say than for the ones I do. "Silence is golden," we have heard that phrase many times. Jesus said we would have to give account for every idle word. But may we not also agree with Benjamin Franklin that we will have to give account for every idle silence as well as for every idle word? Because those unsaid words, that idle silence might have been trans-

formed into "apples of gold in pictures of silver" if the words had been fitly spoken.

People cannot read our minds, even our closest friends, our dearest loved ones. They know only by our actions, our looks, and especially by our words our reactions to situations, our feelings toward them. "If you love me, tell me so." There are times, of course, generally times of grief, when a hand laid on a hand or across a shoulder is better than any words. But those are not the ordinary day-to-day experiences. Often a smile will do. But a word or two of thanks, of praise, of appreciation gives body to the smile, makes it more memorable, more heartfelt to the receiver. No amount of smiling on my part would ever have appeased my brother on that faraway day at the melon patch. Words had to be said.

It is normal to talk, Calvin Coolidge to the contrary. Words were given us that we might communicate with one another, that we might express our feelings, tell our love, share ourselves. That we misuse them to brag and boast, to ramble on aimlessly, to express anger or hate, fear or worry, is but a weakness in ourselves. That was why the injunction is given that we must account for idle words. But the Bible is filled with references to words—the Word of God, of being mighty in words, to labor in words, good words, comfortable words, and many, many more.

If you would know the true value of words, and of silences, spend one day with a blind person. He cannot see your expression; he cannot see your smile. He has to depend entirely on the tone of your voice and the words that come out of your mouth. You can watch his face and see by the expressions that flit across it the impressions that your words are making, and also the impressions of your silences. Experience like this would be a revelation to all of us. A silence when a word should be spoken can be like a blow, the wrong word not more so.

If you have no blind person around, imagine for one day that the one nearest and dearest to you is blind. Do not rely on just a smile to say you forgive. Can you not remember the time he turned away too quickly to catch your smile, and did not know until long afterward that you had forgiven? One little word with that smile as to a blind person would have made the difference between hurt and joy, understanding and lack of it.

The power of speech, the two-edged sword, capable of creating tragedy or ecstasy, capable of bringing intense joy to two lonely children, capable of lifting them above that loneliness into realms of togetherness—use it as it was meant to be used. Words, God-given, words of thanks and appreciation, words of praise, marvelous things—say them, say them often, and you will never have idle silences to regret.

# PROTESTANT INDULGENCES\*

By R. A. KERBY

During the sixteenth century when the papal enormities had depleted their treasury some evil genius conceived the idea of selling "Indulgences" to the ignorant masses. This nefarious traffic spread until a man, John Tetzel, came up into the country of Martin Luther. So blatant was this traffic that the statement was made that as soon as the stipulated sum struck the bottom of the immense treasure-chest all sins were remitted. To add, if possible, to the darkness of the situation, remission could be secured before commission. Suffice it to say that the great soul of Luther was stirred to its very depths as he came into conflict with this soul-damning heresy. Such monstrous claims were made for these sin-remitting indulgences that it was declared that a person might ravish the Virgin Mary, if that were possible, and yet be totally absolved.

This evil traffic was the means of setting the Great Reformation in motion. Several of the immortal Ninety-five Theses nailed to the door of the Wittenberg Cathedral denounced this awful error. Thesis number thirty-two declared, "Those who fancy themselves sure of salvation by indul-

gences will go to perdition along with those who teach them so." Thesis number eighty said, "The Bishops, Pastors and theologians who permit such things to be told the people, will have to render an account of them." Thesis number ninety-two cried out, "Would that we were quit of all these preachers who say to the church, 'Peace, peace, and there is no peace!'" The final thesis, number ninety-five, exhorted the people as follows, "For it is better to enter into the Kingdom through much tribulation, than to acquire a carnal security by the consolations of a false peace." Of great significance is the last sentence of one of the letters of absolution. After promising full immunity from all the "excesses, sins and crimes" committed it concludes, "And if thou shouldst not die for long years, this grace will remain unalterable until thy last hour shall arrive."

The fateful centuries have rolled around and here in America we are witnessing the mighty revival of a doctrine which, though it is not basely commercialized as was the doctrine of indulgences, yet in delusive and death-dealing power it comes no whit behind its awful forerunner. Both doctrines make allowance for sin and thus the people are led to believe that they can sin and yet remain on the shining road to eternal bliss. This "Eternal Security" heresy is deceiving a class of people who would stand utterly aghast at "Indulgences." Recently one prominent exponent of this doctrine was reliably reported to have said, "I could die in the arms of a harlot and go to Heaven." The old theory of "unalterable grace" found on the certificate of Indulgence now makes its portentous appearance under the flag of an enlightened Protestant Fundamentalism! Recently an author of this camp said as follows, "After the Rapture many tavern roofs will need repairing on the account of the sinning saints being caught up through them." We do not scruple to assert that any repairing under such circumstances would be needed on the floor rather than on the roof! An otherwise intelligent disciple of this belief asserted that although a certain party had lived the life of a drunkard and had died with a whisky bottle under his pillow, yet *he made it through!* Any doctrine that thus attempts to set aside the plain declarations of the Word of God reeks of hell no matter how high-minded the person may be that holds it.

How similar do the wild statements made by

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## WHEN JESUS CAME!

By PAUL ASHLAND

*For joy and happiness I pined,  
My path with dangers thick was lined,  
The Father's face I could not find—  
Till Jesus came!*

*The way I trod was dark and lone,  
My failing strength was almost gone,  
No ray of light to guide me home—  
Till Jesus came!*

*My heart was stony hard with sin,  
No calm or peace of soul within,  
I knew not how to let God in,  
Till Jesus came!*

*But Jesus came! And then God's face  
Shone through the frowning clouds apace,  
My heart was whole through His great grace—  
When Jesus came!*

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**News  
in  
Picture**



**TEXAS-MEXICAN DISTRICT ORDINATION SERVICE.** *The largest group of pastors ever to be ordained on this district are all graduates of a Bible school or seminary. Dr. Samuel Young, general superintendent, left; and Rev. Everette Howard, district superintendent, stand behind the graduates, who are, left to right: Alfredo Lucano, Agustin Cerda, Joaquin Rodriguez, Laurentino Castro, Ramon Solis, Antonio Rodriguez, and Sam Picazo.*

Indulgence-selling Tetzels sound to the statements quoted above! One of the leading radio preachers of America is now declaiming that the commission of sin does not break the connection of the soul with God. We have no wish to make any attack on his character or motive, but we do not hesitate for one swift instant to say that the doctrine of "unalterable grace" being preached by him will produce the same excesses in the twentieth century that it did in the sixteenth. Will not the deluded Papist with his certificate of absolution in his hand, and the so-called enlightened Fundamentalist with the doctrine of Eternal Security in his mouth, face the same condemnation at last if his beloved doctrine has allowed him to continue in sin, the wages of which is death? While these two doctrines, Indulgences and Eternal Security, have arisen in two different quarters and no doubt are carried on through very different motives, yet who will arise and say that they do not produce the same fruit? If the sixteenth century man could commit all manner of "excesses, sins and crimes," and then receive "unalterable grace" and the twentieth century man can drink, frequent taverns and "die in the arms of a harlot" without impairing his standing with a holy God, then what and just where is the difference?

It certainly is not an over-statement to say that the doctrine of Eternal Security which teaches that the "all things" we are justified from (Acts 13:39) include past, present and future sins is a form of Protestant Indulgences. The teaching of "remis-

sion before commission" is a bantling of hell and only makes its appearance through the heated imaginations of deluded man. What does the devil care what form of theology we subscribe to so long as we continue in the sin upon which the all-holy God has sworn eternal vengeance?

Just as the Reformation suffered loss at the hands of the Counter-Reformation launched by Loyola, so today there is grave danger that the holiness movement will suffer loss at the hands of various groups who hold to Eternal Security, but want our influence and strength. Our only hope of present power and future glory is to be found in our firm stand for the full salvation concept given us by our Wesleyan forbears.

Any doctrine or group which makes allowance for sin must be "marked and avoided" if we are to keep the favor of that God who cannot look on sin with the least degree of allowance. No matter what may be the externals of a theology, Protestant or otherwise, if it makes allowance for known sin it will lead its adherents who believe and practice such teaching, to perdition. If the wages of sin be not death, then our hopes of eternal life are the veriest delusion. At this dark hour, our duty, privilege and hope of immortality rest upon our standing firm on the doctrinal platform which utterly rejects all forms of lawless grace.

God grant that we may preach and live in the power of that holy grace which reigns through righteousness unto eternal life by Jesus Christ our Lord. Amen and amen!

## BRITISH ISLES NAZARENES BUY ESTATE

### *As Permanent Site for New College*

The new British Isles Nazarene College, successor to the Hurler Nazarene College at Glasgow, Scotland, has purchased a building and five and one-half acres of landscaped grounds as a permanent home near Manchester, England.

The new college campus is about four miles from Manchester, one of the five principal cities of the British Isles, located in north-central England. The site is near the intersection of two important highways, one leading west to Liverpool. Manchester has a population of about one million people.

The property was selected after two years of prayer and search by the trustees. Several properties were considered in the Leeds and Manchester area in north-central England, but God seemed to close the doors. The trustees' original advertisement in the *Manchester Guardian* specified the "Didsbury area," and the property now owned by the Nazarenes lies in this suburb. The wooded acreage and grounds adjoins the Didsbury and Withington golf courses.

The trustees sold the former Hurler Nazarene property southwest of Glasgow, and a property at Beech Lawn. The money went into the new plant at Didsbury, which cost about \$30,000 and is debt-free.

The estate is the former home of the Godlee family, long associated with the internationally known Halle orchestra. The main building is a large, handsome brick structure in Tudor style. The music room will be converted into an assembly



Lecture Room, British Isles Nazarene College

and chapel with accommodations for one hundred.

Rev. Hugh Rae, principal, and the trustees immediately launched a campaign for additional building. They hope to raise \$15,000 to \$20,000 within the next year from members and friends of the ninety-four Nazarene churches in the two British Isles districts.

The General Board in January offered to match the first \$15,000 raised in a building program.

The proposed addition would have twenty single rooms as living quarters for students. This would make it possible to serve a resident enrollment up to fifty. Leaders hope to build a separate wing for use as a library a little later.



British Isles Nazarene College

Official opening is planned for August 29, with the formal college opening in September.

Dr. Rae and the trustees also are working on plans for an annual holiness convention and assembly at the college with delegations invited from all the churches.

The present holiness movement in the British Isles started in 1901 with the preaching of Rev. George Sharpe. He established the Parkhead Church in Glasgow. The movement became the

Pentecostal Church of Scotland, which merged with the Church of the Nazarene in 1915.

The united holiness front in the British Isles was the result of two unions in the 1952-56 quadrennium. The International Holiness Mission, founded by Rev. David Thomas in 1907, joined with the Nazarenes in 1952. The Calvary Holiness church, led by Rev. Maynard James and Rev. Jack Ford, joined in 1955.—*Nazarene Information Service.*

# The Rich Fool

*A Sermon*



**By** EVANGELIST FRED THOMAS

Text: *But God said unto him, Thou fool, this night thy soul shall be required of thee* (Luke 12:20).

God did not call this man a fool because he looked well after material interests, and because he was rich.

God called him a fool because he *took no account of God*. "He thought within himself?" (v. 17). He had left out of his plans the God who

had blessed him with life and riches. He did not profess to be an atheist, yet he lived as if there were no God. Apart from God man is out of his rightful realm and thus he is insufficient. A man is a fool who leaves God out of his plans.

God called him a fool because he *took no account of others*. He never thought of anyone but himself; he made a god out of himself.

God called him a fool because he *took no account of his own soul*. In a sense he did when he said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (v. 19). But this only shows the outrageous fool he was, for he thought he could satisfy his immortal soul on the material things of life. A man is a fool who lives only for the things of this world; they are unsatisfying, fleeting, and perishing.

God called him a fool because he *took no account of eternity*. Death never entered his mind; all he thought of was enjoying what he had laid up. This man had provisions only for this life, but no provisions for eternity. "But God said unto him, Thou fool, this night thy soul shall be required of thee." Death comes whether we are prepared or unprepared. This man was unprepared for it, but it was not the lack of brains, or intelligence, that kept him in unpreparedness.

Too many people are wise for time and foolish for eternity. They know when to buy and sell, but they are pawning their souls for naught but hell. They have everything insured but their immortal souls. They pull down their barns and build greater; they have shelter for all earthly possessions, but no shelter for their immortal souls.

## **BOLDLY I COME!**

**(Hebrews 4:14-16)**

**By** ALICE HANSCHÉ MORTENSON

*Boldly I come! O blessed, blessed Jesus!  
Boldly I come unto the throne of grace;  
For Thou art there, this moment, interceding,  
My great High Priest—before the Father's face!*

*Boldly I come! No fear of swift denial,  
For Thou art touched by our infirmities.  
Though sinless, Thou didst trod earth's rugged  
byways,  
And ever faced temptations such as these.*

*Boldly I come—unto the Lamb, exalted!  
Dear King of Kings, who once for me did bleed;  
In faith I humbly claim Thy loving mercy,  
And will find "grace to help in time of need."*



# ... GUEST EDITORIAL

By ARNOLD E. AIRHART, *Pastor, St. Clair Church*

## **A Good Place to Rear Your Children**

"The Church of the Nazarene is a good place to rear my boys." This was the remark of a man, a member of the Church of the Nazarene, who has two boys who were recently enrolled in one of our boys' camps, operated under the auspices of the District Church School Board. His boys had returned from camp, tanned and happy, better physically, but above all, greatly benefited spiritually. The younger boy had been saved at the camp, and the older boy testified brightly that he had been sanctified, and they listed the names of their friends who had also been helped spiritually during the camp. This father gratefully thanked God for a church which has a wholesome, appealing children's and youth program, both local and district—a program which inculcates the highest moral standards, instills Bible truth, maintains pure doctrines, and promotes fervent evangelism. Yes, this is a good church in which to rear your children!

## **Let the Wind of Heaven Blow!**

The reader of the Book of Acts is spiritually refreshed by the evident spontaneity that characterized the first Christians and many of the events described in the book. These Christian people were obviously under no sense of obligation to conform to some preset pattern in the expression of their faith, love, and zeal. They were not trying to do it in the way someone had done it before—they were doing it for the first time.

To be sure, that could, in one sense, happen only once in the Church's history. Since Pentecost was an utterly new thing, this artlessly beguiling spontaneity (for example, Peter and John at the Beautiful Gate, or Philip and the eunuch) may be, perhaps, unrepeatable.

Before very long, however, there were those who

saw in these events a prescribed pattern and, mistaking the shell for the kernel, and the form for the reality, wanted to confine the Spirit's ministry to special modes and manifestations. The crystallization of such thinking into stifling, rigid religious molds is familiar to the reader of church history.

But the operations of the Holy Spirit cannot be restricted to set patterns or forms, whether these be found in men's ceremonies or in men's minds. The Heavenly Dove cannot be caged by the notions of men, however much sanctity may be attached to such notions. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Is there not a freshness about the Spirit's manifestation that is invariably surprising?

The Holy Spirit is "given to them that obey him" (Acts 5:32). For the first Christians, to obey Him meant breaking new trails in the hazardous adventure of witnessing to Christ's power and resurrection. The great thing is not the reaching of a preconceived result; the great thing is to obey Him, to follow where He leads, to be utterly honest, yielded, and willing to be used in whatever manner He shall choose for Christ's glory. Our plans are blessable when they channel rather than prescribe the operation of the free Spirit.

Present-day manifestations of the Spirit, times of refreshing from the presence of the Lord, come whenever we persevere in breaking through to a reverent and unostentatious obedience to the Spirit's wishes. Our fathers gave to us a holy example not to be departed from, but their word to us today would be to seek, not to be mere imitators of them, but rather to enjoy the secret of their spiritual power. "Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matthew 13:52).

## **"Faith, and a Good Conscience"**

Just as religion and morality are inextricably bound up together both in scripture and in Christian experience, so are faith and a good conscience.



**to, Ontario, Canada**

Paul exhorts Timothy, "... that thou . . . mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (I Timothy 1:18-19). The Scriptures speak of a "good conscience" (Acts 23:1; I Timothy 1:5); a "pure conscience" (I Timothy 3:9); a "conscience void of offence" (Acts 24:16); a witnessing conscience (Romans 9:1); a "weak" conscience (I Corinthians 8:7), and a "seared" conscience (I Timothy 4:2). The moral voice in every man which says, "You ought," the power to distinguish between a right and a wrong, to feel obligated personally to do the right and reject the wrong, to feel approbation in doing right and uneasiness in doing wrong—this is conscience.

Although defiled by sin (Titus 1:15), conscience is operative in sinners (Romans 2:15), and upon this handle the Holy Spirit seizes in bringing men to repentance and saving faith. The defiled conscience is to be cleansed by Christ's blood (Hebrews 9:14 and 10:22). This involves the removal of guilt, and the liberation of the moral sense from slavish obligation to mere dead works by bringing it into a pure, dynamic relationship with the living God.

To continue to maintain a "good" conscience is essential to Christian experience, for without it faith ends in shipwreck.

A good conscience is, first, one which is obeyed unswervingly. Nor is this to ignore the need for the enlightenment of the moral judgment, as the following discussion indicates. We are judged in God's sight, not only according to the measure of our light (Romans 2), but also on the basis of conscientious obedience to our moral insights.

Failure usually begins in disobedience involving so-called little things. Then there takes place a pseudo-enlightenment of conscience, that is, conscience is overridden in some matter until it ceases to protest, and a false freedom is obtained.

The first result of such tampering is a loss of the keenness of one's relationship with God. A pastor tells of being shut up in his study one morning with God, and of enjoying a blessed sense of divine illumination. There came later to his attention the need to make a call, under circumstances that were particularly disagreeable, and he rationalized the obligation away. But the voices that had sung to him earlier were now silent; the fire in the "burning bush" had gone out. He labored on to try to rekindle the flame and to reawaken the voices, but to no avail. At last, admitting, his moral delinquency, he performed the disagreeable task, and returned to find that the glory of the morning had returned also.

Prolonged tampering with a good conscience will result in loss of fellowship with Christ. The disobedience may be completely rationalized as in the tragedy of King Saul. The end of this course is the shipwreck of faith. For faith is a moral act as well as an intellectual persuasion, and where a man will not conscientiously obey, he sooner or later finds himself unable to believe.

Thus, to be scrupulous in our handling of the truth, and unswerving in our obedience to our best moral insights, is the first rule for the maintenance of a good conscience.

Undoubtedly however, the most vexing problems of conscience are those which are more social than private in nature. A good conscience is one which never permits its Christian liberty to become a stumbling block to those that are weak (I Corinthians 8:9). The unenlightened moral judgment of one who has a "weak" conscience clashes in matters of personal conviction with another who is more enlightened, and this becomes the moral test of the strong. A good conscience is possible only as we act by the law of love (Romans 15:1-3).

A good conscience is always subservient to scripture and to the spirit of Jesus. The Christian person must be willing to continually grow in his understanding of moral obligation, admitting willingly that what he once did ignorantly, for example, may be later forbidden by sounder judgment. Unchanging principles of moral conduct have, nevertheless, changing applications to specific times and places. Herein are the value and the validity of church rules, which permit the collective conscience of the Church to speak in applying the moral principles of scripture to our times.

In matters where consciences differ we do well to note the negatives of Romans 14: "Despise . . . not," "judge" not, and above all "offend" not, that is, do not make another stumble. No more

solemn warning is found in scripture than that relating to these matters in I Corinthians 8:9-13.

Must one, then, live in bondage to the opinions of others in order to preserve a good conscience? No, because, first, such bondage would involve an essential contradiction. And because, second, one will readily be able to distinguish between the "weak" brother and the cranky, censorious, stubborn, faultfinding brother. Further, Christian love will discover no bondage in considering the needs

of others, but will rather rejoice. "Love worketh no ill to his neighbour" (Romans 13:10). This kind of love is not necessarily agreement with my neighbor's ideas, admiration of his conduct, delight in his company, or compatibility with his personality. But it does sincerely desire his good, and actively safeguards his best interests; for while mere "knowledge puffs up, love builds up."

This is the grace of true holiness, and this is also the grace of a good conscience.

# HOME MISSIONS



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

ROY F. SMEE, *Secretary*

## Overseas Bible Colleges

Our Bible colleges in South Africa and Australia are both having one of the best years in their history. Rev. Floyd J. Perkins, principal of our college at Potchefstroom, Transvaal, recently wrote:

"There is an excellent spirit in the college, for which we praise the Lord. In two week-end rallies at Johannesburg Central Church and the R. T. Williams Memorial Church at Vanderbijl Park, an excellent number of prospective students were secured. Our problem is that we don't exactly know what we are going to do with all of the students next year."

Dr. Richard S. Taylor, principal of our college at Sydney, Australia, wrote that the Billy Graham Crusade in Sydney was not only well attended, but a genuine moving of the Holy Spirit in revival. "God is working miraculously and we are humbled as we see it. A number of people for whom we have prayed in our local community for some years have been saved. I am referring to people who gave the Church of the Nazarene as their preference."

## New Churches

District Superintendent Orville W. Jenkins organized the Taylor Park Church in Denton, Texas, on June 17. The church was organized at the altar of Denton First Church with the assistance of Pastor Lonnie Voorhies and his people. Rev. H. D. Williams has been appointed pastor. This is the eleventh new church on the Abilene District since the 1956 General Assembly.

District Superintendent M. L. Mann organized the new Sierra Vista Church on June 28. The local congregation has purchased a commodious dwelling for church services. Rev. Tom Goble has been appointed as the pastor. This is the fifth church organized on the Arizona District since the 1956 General Assembly.

## Building for Tomorrow

Today with the tremendous growth of the metropolitan areas, home missions is the concern of everyone. We cannot relegate our home mission responsibility to a district board and feel we have done all we can. Individual churches may share in the strategic planning for the future by purchasing lots, in collaboration with the district, for a future church. Surveys may be studied on population and growth trends, and property purchased in the line of probable development before the area is filled up and prices have risen. It is not always possible for the district to have home mission funds available for such future needs, but established churches with a home missionary vision may be purchasing future sites for churches far in advance of the need.

Examples of such co-operative home missionary endeavor appeared in the June issue of the *Nazarene Voice* of the Northern California District, in a quotation from the report of the district superintendent, Dr. George Coulter, to his assembly:

"During the year the Eureka church, under the leadership of Rev. Paul Mangum, has set a wonderful example for others to follow. Eureka church has purchased and paid for two lots for two new churches in the future. In a recent home mission service they pledged nearly \$3,500 to help build the church in the Humboldt Hill location.

"San Jose Westside Church has pledged money for the purchase of a lot for a new church in Cupertino. It seems to me that at least ten churches on our district could make a down payment and carry monthly payments on ten lots for future church development so that in the future as we are able to move into these areas we will have property available without having to pay inflated prices."

## Summer Home Missions

On many districts home mission campaigns are being conducted this summer, looking toward the organization of a new church in a new center. If there is one near you, pray for the campaign, attend the services, and give the people a boost.

## New Pastor in Canal Zone

Rev. and Mrs. James Jones and family arrived in the Panama Canal Zone on July 21 and were heartily greeted by many Canal Zone Nazarenes. They will be pastoring our Mount Hope Church on the Pacific Side of the Zone, following Rev. and Mrs. Ralph L. Hysong, who had to return to the States on account of the climate. They found the Mount Hope Church in the midst of a revival with Evangelist C. William Fisher.

The Joneses have served as missionaries in Barbados. Pray for them as they minister in this strategic center of the world commerce. Their address is Box 5019, Margarita, Canal Zone.

## The Sunday School Lesson

MENDELL TAYLOR

Topic for August 30:

### Joel, Prophet of Pentecost

SCRIPTURE: Joel (Printed: Joel 1:15-20; 2:12-13, 21-23, 28-29)

GOLDEN TEXT: *Fear not, O land; be glad and rejoice: for the Lord will do great things (Joel 2:21).*

The little Book of Joel is the poetical outcry of a devout layman who had carried heavily upon his heart the woes and the sins of his people. The basic teachings of Joel's message are summarized in the following propositions:

**The day of desperation:** Joel envisioned the judgments of the Lord falling upon the people. This time of disaster was the direct result of the sins of the people. Tragedy was piled upon tragedy as the people were brought to a point of desperation. The Lord would use this punishment to bring the people to a proper understanding of the right way to live. Divine displeasure could be seen in the following calamities: (1) the seed turned rotten in the ground; (2) the storage bins were empty; (3) the plants that did grow withered before they produced a harvest; (4) the pasture lands dried up; (5) the flocks and herds died; (6) forest fires destroyed available timber; (7) drought left the land and the inhabitants without water.

This series of losses reminded the people of their failure to honor, obey, and serve the Lord. In times of depression, the minds of the people usually turn to the Lord; in time of prosperity, their thinking is channeled in other directions.

**The day of dedication:** As these despairing people became receptive to the voice of the Lord, His message came to

them in this fashion: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, . . ." The Lord will turn with favor in our direction if we will turn in His direction. Every step we take toward Him, He will take two toward us. When we give our hearts to Him, He will bestow benefits fresh from His heart upon us. If we have tears of remorse in our eyes, He will squeeze tears from the clouds in the form of rain and bring a bountiful harvest once more. If we become broken-hearted over our condition, He will heal our hearts and answer our petitions.

**The day of deliverance:** The spirit of mourning is replaced by a spirit of rejoicing. Fear is replaced by faith. The Lord is ready to do great things. Nature receives benefits from the hand of the Lord. The parched ground now blossoms as a rose garden; the famishing beasts are now flourishing; the blighted crops now become bumper crops. Human nature is also affected by this change for the better. The children of Zion can be sure that the Lord has inaugurated a day of deliverance. Despair is gone and optimism reigns; desperation is gone and inspiration makes gains;

discouragement is gone and confidence is given a new birth.

**The day of deluge:** The prophet reaches a new level of spiritual intensity as he makes this amazing declaration: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The outpouring of the Spirit will reach a flood-tide stage. The right to hear and speak the word of the Lord would no longer be confined to a few chosen ones. The gift of prophecy would be shared by everyone alike. The Spirit of the Lord would be available for everyone who desired to receive this possession.

This deluge of the Spirit upon the hearts of men was fully realized on the Day of Pentecost. It was this prophecy that Peter used to interpret the events of the Day of Pentecost.

The Lord floods the soul with joy, power, and love when His Spirit is bestowed in His fullness.

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

## Servicemen's Corner



TO BE DISCHARGED FROM THE R.A.F.—  
"I would like to take this opportunity to thank you for the church papers which I have received. I never failed to receive blessing and inspiration from them. Over the past two years I have learned the value of these papers, and I shall take more time to read them in the future. Opportunities for Christian fellowship, here in Germany, have not been numerous, but when they did come my way, I appreciated them all the more. I have much to thank God for during my national service, and my desire is to remain 'a good soldier of Jesus Christ.'"—JIM NOBLE, R.A.F.

FROM KOREA—"Thanks for your publications; I have been receiving them regularly. I read them thoroughly and enjoy them. Thanks again; they are an excellent guide in a land of many temptations."—PVT. CLARENCE R. DALTON.

FROM A CHAPLAIN'S ANNUAL REPORT—  
"For the past year I have been attached to Escort Squadron Sixteen with additional duty to Escort Squadron Eighteen. This means that I have had the responsibility for the chaplain's duties in sixteen destroyer-type ships. These ships are the radar picket ships which keep lonely vigils for a month at a stretch in the North Atlantic the year around. These ships each have approximately 160 men and 12 officers; so I am 'the

chaplain' for about 2,750 navy personnel, many of whom have families living in the Newport, Rhode Island, area.

"During the past year I made several trips out to 'the barrier,' then 'highlined' to the departing ship, and returned to home port. I have conducted services aboard the ships, counseled with the men and their dependents, supervised an active, religious lay-leader program in each of the ships, given character education lectures, shown religious films, and have tried to give particular attention to the spiritual needs of the few Nazarene servicemen attached to my ships. It has been of priceless reward to me to see a few men pray through to a definite experience of grace. It is a joy to serve our Lord Jesus Christ in the field into which He has led me—the chaplaincy. Here one sees a wide cross section of the needs, the hurts, the passions, the motivating drives of the youth of America. And seeing these, one cannot but be moved to proclaim the adequacy and fullness of the gospel to satisfy the thirst that is parching men's souls."—LT. HENRY W. STROMAN, U.S. Navy, Chaplain.

**NAZARENE SERVICEMEN'S COMMISSION**  
*Louise W. Gilliland* DIRECTOR



# Religious News & Comments

By **LESLIE PARROTT**

● The First Presbyterian Church of Elizabeth, New Jersey, has changed its membership policy. People who "know little, believe little, and do little" can no longer join up. Now they must attend ten instruction sessions, read "almost the entire Bible and pledge themselves to a lifelong study of it," promise some kind of useful labor to the church, attend regularly, pray, contribute, and pledge themselves to ethical and moral behavior and to love and respect all persons regardless of race, social status, or past life. Conspicuous for its absence is any mention of conversion.

● There are sixty thousand closed churches in America, according to a recent study. Thirty thousand churches have no resident pastor, and there are ten thousand towns and villages without any religious services.

● The *Encyclopedia Britannica Book of the Year for 1959* gives some interesting church statistics: Including Roman Catholics, Eastern Orthodox, and Protestants, there are 835,564,542 Christians in the world; this is a decrease of 13 million from 1958 figures. There are more than twice as many Catholics as Protestants, and the total number of Jews remains at 12 million in spite of the purges in recent decades. There are

424 million Moslems, 300 million Confucianists, 150 million Buddhists, and 325 million Hindus in the world. Protestantism with 209 million members ranks fifth while Catholics, Moslems, Confucianists, and Hindus surpass her numbers. *Britannica* evidently does not consider communism as a religion; if so, it would rank first.

● From Boston comes a report that the American Cancer Society voted, through its directors, to launch a campaign against smoking—aimed chiefly at teenagers. They also called for wider distribution of all data on the possible link between tobacco and cancer. It seems that when Americans will not reform to safeguard their souls, they will refrain to protect their bodies.

● Calvin College at Grand Rapids, Michigan, is a new center of controversy in the synod of the Christian Reformed church. A professor accuses the president of approving "the publication of stories in the student newspaper which raised questions about the infallibility of the Bible."

● Richard Cardinal Cushing advocates the teaching of communism in the high schools and colleges. During a speech in Boston he said, "We should teach it [communism] for what it is—an intrinsic

civil—like a medical student being taught about cancer . . ."

● A nationwide survey of Methodist ministers reveals some interesting facts: First, they feel they work long hours for inadequate pay, but if they had it to do over again they would still be clergymen . . . two out of every five Methodist ministers perform janitorial services . . . one-third of the pastors complained of some layman who "tries to boss the preacher around."



by **BERTHA MUNRO**

## No Mighty Works (Matthew 13:58)

### Monday:

"He did not many mighty works there because of their unbelief." How about my particular "there"? In every situation there are miracles crying to be done, and God by His Spirit waiting—for someone's faith—to do them.

Those spontaneous, reckless acts the pastor spoke of, when our faith working by love has done the impossible, without counting the cost or facing the risks—we could "educate" ourselves to the "reasonable" and miss the miracle. Lord, could it be I? Christ's "no mighty works" because of my lost daring? (Mark 6:5-6.)

### Tuesday:

God's name dishonored, His people paralyzed by the oppressor: "The highways were unoccupied, and the travellers walked through byways." A miracle of deliverance was needed. A woman's (Deborah's) faith leaped the barriers of the conventional, called for recruits, and gave God a chance to act.

God's long-range plans to symbolize His love for all peoples of the world required a "foreigner" as one of His human ancestors. The uncalculating love-loyalty of Ruth the Moabitess gave Him His opportunity.

Another girl's unquestioning faith gave Him the human home for His Son: Mary's "Be it unto me according to thy word." (Judges 5:6-7; Ruth 4:17bc; Luke 1:38.)

### Wednesday:

Less notable, but essential to the "mighty," is the unspectacular, creative



## Nazarene Ministers Benevolent Fund

**DEAN WESSELS, Secretary**

From a Rocky Mountain state comes this letter of appreciation:

"I take this means of expressing the deep gratitude of my heart for the liberal Christmas check and the precious Christmas message received. It makes me feel anew the great privilege which has been mine to be united to such a brotherhood as our holiness Church of the Nazarene.

"May God richly bless in the kind and faithful ministrations of love and cheer which you are sending to us who are no longer able to serve in the capacity which we once were."

Did you know that, besides the regular monthly checks which go out from the Department of Ministerial Benevolence, each minister and his wife and also each widow who is on the roll . . . receives a check at Christmas time and also a birthday greeting each year? You have a part in this ministry when you pay your N.M.B.F. budget in your local church.



faith of the "go betweens." The healing of Naaman's leprosy—how many links made it possible? The little maid who believed enough to recommend her God, the loyal wife who passed the word on, the servants who encouraged the great general to try the humble cure, it takes them all to get the needy soul and the prophet of God together. Recommenders, inviters, boosters—all contribute to the miracle of one man's salvation.

Then the confident faith in God's truth itself of the preacher, ambassador of God, who will not compromise with sin nor compliment the sinner to secure a superficial victory. These Valiants-for-Truth, Valiants-Through-Truth, hold the key to the genuine. (II Kings 5:3-4, 10-15.)

#### **Thursday:**

And so they stretch before us.

The faith that answers God's call: Moses' when God needs a nation born, Peter's when He needs a Church started, Paul's when He needs that Church spread and taught. Or Sidney Knox's when He needs New Guinea evangelized. The faith of those who will take his place. (Hebrews 11:24-26; Matthew 16:16-19; Acts 26:16-19.)

#### **Friday:**

The faith (Paul's) that can rescue a shipload from destruction by receiving a promise from God and holding it fast; the faith (Jeremiah's) that can lift a nation's morale by practical investment in a promise; the faith (Abraham's) that, bequeathing itself, can save for God's kingdom a line of descendants; the faith (Job's or Stephen's) that can see God through suffering, and so give to a doubting world the message it sorely needs: God is to be loved for himself and not for His gifts. (Acts 27:23-25, 44; Jeremiah 32:6-15; Romans 4:16-18; Job 23:10; 43:5; Acts 7:55.)

#### **Saturday:**

The faith of the soul winner: the definite personal trust in Christ that makes possible the definite personal testimony. (The report of the women of Samaria opened a whole town to God.)

The faith (of the four who carried the paralytic to Jesus) that will lift in prayer those unable to pray for themselves. The faith of Moses and of Paul, who will care enough to offer themselves to be blotted from God's book in place of those they love. (John 4:39-42; Mark 2:3-5; Exodus 32:32; Romans 9:3.)

#### **Sunday:**

The faith that invests in the future: as Barnabas' did in Mark, and Paul's in Timothy, and Elijah's in Elisha—and that obscure country teacher's who "loved and believed her boys into greatness."

The faith that takes Jesus' word "the promise of the Father" at its face value,

## the Question box

Conducted

by STEPHEN S. WHITE, Editor

***I was under the impression that there are two kinds of Christians, as based on the third chapter of First Corinthians. May I have your version on this?***

You are right. In many places in the New Testament, we are taught that there are Christians who are just saved and those who are sanctified wholly. The carnal Christian if properly understood is one whose acts of sin have been forgiven and who has been regenerated, or born again. In regeneration a new center of life is set up in the heart of the man who has been a sinner. After this, if he remains a Christian, he does not willfully violate the law of God. However, there is a conflict between the old sinful center of his life and the new spiritual center. This is due to the fact that, while he has been born again, he has not been sanctified wholly, or cleansed from inbred sin, with which he was born because he is a part of a fallen race. On the other hand,

there are those who hold that there is just one kind of Christian—the carnal Christian. According to them, we have to continue after the new birth, or conversion, with the two natures—the new Christ nature and the old, inborn carnal or sin nature until death. This means that a constant struggle between the two natures goes on, with one in the ascendancy part of the time and the other the remainder of the time. In fact, those who believe this often leave the impression that the sin nature is in the ascendancy most of the time. I am glad that the prayer of Jesus in John 17 for the Christian, that he might be sanctified, can be answered in this life, and we can become something better than carnal Christians.

***When a person dies, does his soul go to its final place of abode at once or does it wait until the judgment day? If it does wait until the judgment day, what do ministers mean when they say that someone is in hell tonight or is united in heaven with his loved ones at the present time? Further, if there is a resting place between death and the judgment, what is it called?***

You have asked some difficult questions. Therefore you must recognize that we'll have to wait until we get to the other world before we know all that we want to about the answers to these questions. Still, I'll do my best to throw some light on them. Protestants do believe in an intermediate state, not an intermediate place. This means that we do not begin to experience the fullness of the glory of the heavenly life immediately after death. He who dies a Christian begins a life of conscious blessedness in the other world with Jesus at once. Likewise, he who dies a sinner begins a life of conscious suffering with the devil at once. This does not mean that the Christian has gone to heaven in the fullest sense nor the sinner to hell in the fullest sense. One

cannot realize the fullness of heaven without a body. The same is true as to the person who goes to hell. In addition, there are degrees in rewards and punishments, and the amount in each case cannot be known until after the judgment. All of the evidence will not be in until time is no more; for our influence, whether for good or bad, will continue after death. Thus the correct way to state it is that the saved go to be with Jesus and are consciously happy with Him, while the unsaved go to be with the devil and are in conscious suffering. This begins immediately after death, but the fullness of the reward on the one hand or of the punishment on the other will not be realized until after the judgment.

***If a piece of mail comes to you and the stamp has never in any way had a postmark on it (not any even on the letter itself), is it Christian to remove the stamp carefully and use it to send another letter?***

I would not want to do it. I would prefer to throw the envelope with its stamp away. We must be careful about committing what might be considered a little sin. The questionable should be left undone. The way to keep from sinning, as a Christian, is not to start it. In this connection I must add, however, that we should not be too quick to criticize or unchristianize someone else

who might have thoughtlessly used a stamp such as you describe. A person who has not had much light on what it means to be a Christian might do such a thing without thinking. Later, after having been a Christian for some time, he would realize at once the questionableness of such an act and turn it down.

and by obedient prayer makes Pentecost possible. (Acts 15:39; II Timothy 4:11b; 1:1-5; I Kings 19:30; Acts 1:4, 12-14; 2:1-4.)

No miracles being done in the situation where I find myself? If I am following orders, yes—or they are on the way. For faith is opening the door.



# Foreign Missions

REMISS REHFELDT, *Secretary*

## Notice

Parcels sent to any of our missionaries in the Philippines must be below \$5.00 value (items should be valued at one-fourth retail) on any one parcel. Be sure to mark the parcel: "Gift, for missionary personal use, not for resale."

This special instruction is made necessary by a new law recently put into effect.

## Missionaries on the Move

Rev. and Mrs. Merrill Bennett have returned to the mission field after a year in the States on furlough. Their address will be: C.P.O. Box 89, Naha, Okinawa, Ryukyu Islands.

Rev. Edward Wyman is now living at 6171 Ruby Place, Los Angeles 42, California.

## Prayer Request for Swaziland

Mrs. Kenneth Bedwell has recently had major surgery at our E.L.M. Hospital at Acornhoek. Please pray for her complete recovery.

## Pray for Our Spanish Broadcast in Tangiers

We have recently learned that a new government order in Morocco prohibits all private radio activity in Morocco beginning January 1, 1960. This will mean that the Spanish broadcast from the station in Tangiers will be closed on that date unless the government changes the decree. Pray that it will change and permit these evangelical broadcasts to go on. The Tangiers station is very powerful, and our Spanish "Showers of Blessing" program has been reaching millions of hearers over this station.

## Word About

### Mrs. Gideon Nkambule of Africa

Some time ago we requested prayer for our district elder's wife, Mrs. Nkambule, who had had a stroke. We would like to thank all who prayed for her. She has now recovered sufficiently that she

can take a few steps at a time by herself, with the help of a cane. However her arm is still helpless, and she can say only a very few words intelligibly. We would appreciate it if folk would pray again that God will touch Mrs. Nkambule and enable her to get back into the Lord's work, which she loves so much, and where she is so greatly needed. —CARL MISCHKE, *Transvaal, Africa.*

## Interesting Days in Tucuru

By EVELYN VERHOEK, GUATEMALA

These days have been interesting. The young people have done very well in organizing and keeping going an N.Y.P.S. They seem to be growing in their sense of responsibility, and I hope to carry them through the critical period of their early teens into a real Christian experience. God has been answering prayer and has broken down the resistance in some of their hearts. Friday one who had been most antagonistic led our service and did a very good job.

Sunday school is on the upswing in comprehension too. I have had a chart to indicate three emphases for these first months of 1959: attendance, faithfulness, and progress. Special emphasis is given on the family life. This is difficult since Tucuru has very few united families and moral customs are not conducive to married status even. Most of our homes here are not those of married couples. But we have a few real Christians. We urge family worship, Bible reading, and Golden Text for all family units, whether they are Christians or not; for we feel as they meet Christ, the deeper needs of a Christian marriage and Christian ethics will be met. This emphasis is not in the nature of a contest, for each person competes only with his own past record of achievement, but it is stimulating interest in things spiritual.

We covet your prayers for our Sunday school superintendent, a fine Christian girl named Fidelia. A man from a

neighboring *finca* is interested in her. He once attended Mrs. Coats's day school but never became a Christian and has wandered astray from Christian standards. He has never married, but has lived with various women in his life. Now he claims he has changed and has "accepted" Christ. Pray for him that this profession will be backed up by a changed life and a straight walk that will prove the truth of a changed heart. Pray for our Fidelia that she will not be deceived by any false pretenses, but that she will be led by God in every phase of this courtship. She is a devoted Christian.

## At Work in Carolina

By IRMA KOFFEL, *Transvaal, Africa*

Last Sunday Dr. Esselstyn was with us. We left home at 8:30 a.m. and drove fifty miles to our largest outstation. We were able to rent a hall for the day and the Lord met with us. There were 111 in Sunday school and 122 in church. Eight responded to the altar call. One of the leaders provided dinner for us. How we pray that we shall soon be granted a site so that we can build a church and a parsonage here! As it is now, the pastor must live here on the main station until we can find a place and build.

In the night service here at the station there were forty-one out. This is very good for night, as the people live far away and night travel on foot is not easy.

Monday night I met the train at Idalia and picked up our district leader. Then we went thirty miles from here, on Tuesday, to the spot where one of our older members has moved. They didn't know we were coming, for we haven't been able to manage regular visits there as yet. He sent a boy around the neighborhood on a bicycle and after about forty minutes we had a good congregation of forty-one people. Two other young men came in at the close. They seemed very interested and hungry for the gospel. If we can find any way at all to arrange it, we want to visit them once a month during the week. We can't possibly have Sunday services there until we can get more native workers.

There is no end to the opportunity surrounding this area. Please pray with us for native workers.



**Michigan District Assembly**  
The forty-sixth annual assembly of the Michigan District was held at Indian Lake, Vicksburg. A spirit of progress, optimism, and a deep tone of spiritual wealth were factors in this effervescent conference.

Our senior general superintendent, Dr. Hardy C. Powers, presided with grace, efficiency, and kindness. His deep interest in each report, his well-placed humor, and his compassionate, Biblical messages endeared him to the hundreds in attendance.

Dr. Orville L. Maish, district superintendent, gave his tenth report to the assembly. It depicted progress in all departments: church membership—6,079; Sunday school average attendance—8,659; N.Y.P.S. membership—2,146; and the N.F.M.S. membership—3,483. Total

paid for all purposes was \$830,977; value of district properties, including the district center, was \$3,700,940.

Dr. Maish was given a wonderful vote to return as district superintendent for the eleventh year. Members of the district advisory board presented to Dr. and Mrs. Maish, from the district, a beautiful two-pen desk set with a large, bronze pheasant inserted on Italian marble base—for their tenth anniversary as leaders of the Michigan District. Dr. and Mrs. Maish are revered and respected by all, and a splendid love offering was given to them.

Other district officers elected were: Rev. Byron Morford, district church schools chairman; Rev. James Estelle, district secretary; Rev. Harry T. Stanley, district treasurer; and to the advisory board, Rev. Herbert Thomas, Rev. Roy Mumau, Mr. Arthur Starr, and Dr. L. D. Mitchell.

Delegates elected to the General Assembly were: ministerial—Dr. O. L. Maish, Harry T. Stanley, Herbert W. Thomas, Hugh Putnam, James E. Estelle; laymen—Mrs. O. L. Maish, Arthur Starr, Dr. L. D. Mitchell, Francis Trey, and Roy Hewitt.

Ordained to elder's orders—Ernest A. Smith, Glen Ide, Jr., and Milton Hoose.

The spirit of unanimity and compassion for the lost gives evidence of growth and progress for the ensuing year.—HERBERT W. THOMAS, *Reporter*.

### Colorado District Assembly

The keynote of the fifty-first Colorado District Assembly was progress! Three splendid new churches were organized the past year, and an increase in membership netted a grand total of 4,897 members for the district. A total of 360 new Nazarenes joined with us this past year. An increase of \$44,000 in giving resulted in an amount of \$674,000 being given for all purposes. The total value of church and parsonage property was increased by \$253,000; general giving again exceeded 9 per cent. The Sunday school enrollment now stands at 10,251, with a total average attendance for the year of 6,243. The district boys' and girls' camp, under the direction of Rev. Douglas Clem, had an all-time high registration of 403.

Five young men were ordained to the ministry: Gayland Aubrey, Marshall Glen Griffith, Lon J. Runner, Henry Schott, and Earl Wheeler. Rev. and Mrs. Darrell Spoon, pastors at Trinidad, leave this September as missionaries to Guatemala.

In that Dr. Oscar J. Finch was just beginning his second year of the three-year recall as district superintendent, instead of the usual splendid vote the assembly spontaneously responded with an expression of appreciation to Dr. and Mrs. Finch with an offering in excess of \$1,100.

All this, we believe, was accomplished through the blessing and manifold mercies of God, the co-operation of the pastors and their people, under the wise and able leadership of our capable district superintendent, Dr. O. J. Finch.

Dr. Hugh C. Benner presided with a dispatch of poise, distinction, and ability. It was a genuine delight to have Mrs. Benner in attendance at all the services of the assembly. From the opening mis-

sionary service through the moving memorial service and on to the concluding ordination service, the ushers, tellers, singers, players, and those in attendance were stirred by the note of progress and blessed by the manifestation of the Holy Spirit in every service.—WILFORD N. VANDERPOOL, *Reporter*.

### Chicago Central District Assembly

The fifty-fifth annual assembly of the Chicago Central District is now history, and what a wonderful history it is! Seldom if ever in the history of the district has a greater spirit of unity and optimism been manifest than during this assembly. Dr. Hugh C. Benner presided with grace and efficiency. Under his Spirit-anointed ministry the congregation was frequently brought to shouts of joy.

In his seventh annual report, District Superintendent Mark R. Moore reported progress in all departments. Four new churches were organized during the year—E. O. Chalfant Memorial Church at Danville, Hoopston West Side, New Lennox, and St. Charles-Fox Valley, Illinois. This makes a total of 64 churches on the district. Nineteen congregations showed 11 per cent to 90 per cent increase in membership; 19 churches have participated in building and improvement programs. Total giving for General Budget was \$72,820 with a grand total raised for all purposes of \$829,164. There was a net gain in church membership of 232.

Reviewing the progress of the past quadrennium, Brother Moore reported a total gain in church membership of 638, of 2,007 in Sunday school enrollment; an increase in N.F.M.S. membership of 1,040, and an increase in annual giving of \$101,619. The increase in property value over four years ago is \$1,116,500.

Brother Moore was extended his second successive three-year re-election. A love offering of more than five hundred dollars was presented to the Moore family.

Fifteen young ministers were given their first district license; the licenses of thirty-five others were renewed; and seven were ordained to elder's orders—Frank and Miriam Coleman, Glenn E. Eades, Arthur L. Evans, Richard L. Hawley, Elvin Leichty, and J. E. Foster. The credentials of Rev. W. E. Bowie, transferring from the Pilgrim Holiness church, were recognized.

In the pre-assembly conventions, Rev. Byron M. Carmony, district church schools chairman, reported an outstanding year of gains in all church school activities. Mrs. Mark R. Moore, district N.F.M.S. president, presided over an outstanding missionary convention. She was re-elected for another year with a nearly unanimous vote.—R. L. LUNSFORD, *Reporter*.

### Western Ohio District Assembly

The sixteenth Western Ohio District Assembly again appreciated the forthright and conservatively directive messages of Dr. G. B. Williamson, presiding officer.

Convening at the district center on Lake St. Marys, July 22 to 24, the assembly re-elected Dr. W. E. Albea, our much esteemed district superintendent, with a vote of 360 out of 367. A com-

mittee was set up to make plans to honor the Albeas for their seventeen years of leadership. Also a commission was authorized by the assembly to study the question of possible division of the district at the next assembly.

Nine ministerial and nine lay delegates were elected by the assembly to represent the district at the next General Assembly. Two new churches, Groesbeck and West Carrollton, were organized during the year.

Mrs. Ruby Blanchard, Bruce Modesitt, and Joseph Dotson were ordained. The elder's orders of Robert L. Spencer and Virgil L. Caudill were recognized. Mrs. Ruth Haney was consecrated to the office of deaconess work.

Dr. Albea's report surveyed his superintendency since 1943. In 1943 there were 83 churches; 6,556 members; 6,089 Sunday school average; \$18,183 General Budget giving; total for all purposes, \$332,423. In 1959 there are 132 churches; 11,687 members; 14,667 Sunday school average; \$112,904 General Budget giving; with a total for all purposes of \$1,164,836. The District Center, valued at \$100,000, has been purchased, as has been the district parsonage, during these years, and both are debt-free.

Western Ohio Nazarenes deeply appreciate the Albeas, who have been such consecrated and aggressive leaders. It is with regret that we accept the fact of their coming retirement—but we rejoice that we have another year of their leadership.—PAUL G. BASSETT, *Reporter*.

Pastor I. H. Roebuck reports from Georgetown, Kentucky: "We came to First Church here one year ago and found a wonderful people. God has blessed and given us one of the greatest years of our ministry. The Sunday school has gained thirty-six per Sunday under the direction of our very fine superintendent; the enrollment is now over five hundred. The people have rebuilt and remodeled the parsonage, put in a new gas furnace, a new organ in the church, and are now redecorating the church. Also the people have given us a unanimous vote for three years, with a nice raise in salary. We are a "10 per cent" church. We followed Rev. Hugh Clark, who did a fine work in the city, and the church is united. We have had a 10 per cent gain in membership since coming here. We appreciate working with the fine district superintendent, Rev. D. D. Lewis, and the good preachers on the Kentucky District."

Flushing, New York—During the ten-year ministry of the devoted and talented Rev. Jay W. and Mrs. Patton, God gave this church a new lease on life and it became a self-supporting unit. Breaking out of their former quarters, and establishing themselves in a new building on an adequate corner lot, the people expressed a new faith that God is honoring. We came here in February of 1958 and found an optimistic people. We are seeing a healthy growth in all departments, finances, and the total Sunday morning and evening attendance has almost doubled as compared with one year ago. Recently we received eight new members on profession of faith, partially as the result

## First Church, Lanett, Alabama



God is blessing Lanett First Church. Last year was a very good year in many ways. Since our moving into our new and spacious, air-conditioned building, finances have been our great need. However, God knew our needs and He has provided in a marvelous way. At assembly time we were able to report all budgets paid or overpaid. Our Sunday school averaged 244 for the year, with 414 present on Golden Anniversary Sunday, and 423 present on home-

coming day. We have had three good revivals, with Rev. Victor E. Gray, Rev. Simon Gorman, and Rev. C. H. Dooley as the evangelists. We appreciate our fine people, the Church of the Nazarene with its wonderful leadership, and our district leaders, Rev. and Mrs. L. S. Oliver, who are leading the work in Alabama on to new heights. We praise God for His blessings to our church and people.—DONALD K. BALLARD, *Pastor*.

of God's blessing on a special meeting in June with Evangelist and Mrs. A. D. Richards. We are thirty minutes from Times Square and will contact your friends who move to the city if you will write and give addresses to the Department of Evangelism.—ROLAND STANFORD, *Pastor*.

### Indianapolis District N.Y.P.S. Convention

The twenty-fourth annual N.Y.P.S. convention of the Indianapolis District convened July 3 and 4, at the district campground, Camby, Indiana. Dr. Wm. Greathouse was the special convention speaker. A wonderful spirit of unity and harmony prevailed.

Rev. Kenneth Jewell gave an outstanding report and was re-elected with a wonderful vote to serve as district president for another year. Other officers elected were: Rev. Paul Shields, vice-president; Rev. Gerald Jenkins, secretary; Rev. Elmer McCormick, treasurer; Mrs. Maxine Matlock, teen-age supervisor; and Ted Lee and Sharron Ulmet, teen-age members of the council.

Delegates elected to the General N.Y.P.S. Convention were: ministerial—Kenneth Jewell, Joe Bean, Paul Shields, and Walter Miracle; lay—Mrs. Kenneth

Jewell, Mrs. Maxine Matlock, Ralph Fox, and Mrs. Walter Miracle.

The Indianapolis District young people look forward to another year of service to God and the church.—*Reporter*.

Pastor Joe Chastain writes: The Ewa Beach Church in Hawaii is now in operation, and we have moved into the area. The Lord is helping and we are thrilled at the response we are finding in the community. If you have servicemen at Barbers' Point Naval Air Station, or the other military establishments nearby, please write us, (Box 1347, Ewa, Hawaii) and we'll be glad to contact them."

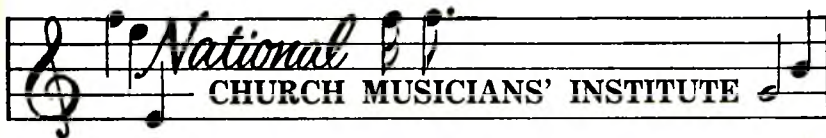
Evangelists Alva O. and Gladys Estep write: "In the spring of 1960 we will be in Colorado Springs, Colorado, for a meeting, May 4 to 15. We are interested in slating the two dates following, May 18 to 29 and June 1 to 12, in Colorado, or between Colorado and Kansas City. We have been in the evangelistic field for twenty-five years and carry the full program for the meeting. Write us, Box 238, Losantville, Indiana."

"The biggest and best camp meeting yet" seemed to be the reports from all sources as we closed the Richmond, Maine, Nazarene camp on July 19. The crowds were the best ever, and finances came without pressure. Best of all was God's presence, with seekers at the altar the first night and at each service thereafter. More than 250 found help at the altar of prayer. Rev. Fred Thomas is truly a great camp meeting preacher, one who understands the moving of the Spirit. Brother Paul McNutt is "tops" as singer—and what a great team these men make! We deeply appreciated them. There were 109 who registered in the young people's institute, and 40 in the vacation Bible school. More than 60 were baptized in the new outdoor baptistry on Sunday afternoon while the choir, directed by Brother McNutt, sang the old hymns of the Church. The people responded generously to help finance three new projects for the coming year—another new motel, a chapel, and a boys' double unit. Our fall camp is over Labor Day, September 4 to 7. We praise God for His gracious visitation in Richmond this year. For information about the fall camp write Rev. Andrew Cone, Gardiner, Maine.—JOSHUA C. WAGNER, *President of Camp*.

Leavittsburg, Ohio—The Meadowbrook Church recently held a series of evangelistic services with Evangelist Ottis E. Smith. God blessed his ministry in sermon and song, and many souls sought victory at the altar of prayer. Brother Smith was especially used of the Lord in the advancement of our church teen-age program. He conducted a teen-age choir in each service. We opened the Golden Anniversary year with a revival with Miss Wilma Jean Ingham, as a result of which eighteen people were added to the membership, most of them on profession of faith. The fall evangelistic campaign was a great success, with Evangelist Claude Jones as God's messenger. Our people pray and believe God for revivals; the prayer and fasting service is a part of our church's weekly calendar. We give God praise for His blessings.—ROBERT M. INGLAND, Jr., *Pastor*.

Shippensburg, Pennsylvania—Our church recently experienced a special outpouring of God's Holy Spirit in a Sunday morning service. Just at the close of the Sunday school hour, God came—folks wept and shouted, loved each other, and we had a time of real joy and blessing. We give God all praise for this special manifestation of His Spirit—the first to be experienced in this church just like this. The church is making advances in every department, budgets paid to date, and the building has been completely renovated—W. J. TURNER, *Pastor*.

Rev. James Cottle writes: "Wife and I are now pastoring the First Church in Murfreesboro, Tennessee. The church board gave us a unanimous call in May, and so immediately following our graduation from Nazarene Theological Seminary with the class of '59, we began our work here. We feel definitely



BECAUSE OF THE INTEREST SHOWN IN THE MUSICAL NUMBERS PRESENTED AT THE NATIONAL CHURCH MUSICIANS' INSTITUTE, AND IN PARTICULAR THE VOCAL SELECTIONS OF THE CLOSING FESTIVAL PROGRAM, WE ARE LISTING THE FOLLOWING TITLES, INDICATING THE FORM IN WHICH THEY ARE MOST READILY AVAILABLE.

|                                                                                                                                                                                                     |                      |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| "Prepare Ye the Way of the Lord"<br>Anthem for mixed choir by Dr. Hugh C. Benner.                                                                                                                   | 25c                  |
| "Without My Lord"<br>First-award-winning song of Gospel Song Writing Contest, by Geraldine Alden. Duet with piano accompaniment. Sheet music No. SM-425.                                            | 50c                  |
| "Before I Met Jesus"<br>Second-award-winning song of contest, by Buddy Lawson. Solo with piano accompaniment. Sheet music No. SM-426.                                                               | 50c                  |
| "Just a Whisper from the Lord"<br>Third-award winner of contest, by J. Raymond Parker. Mixed quartet arrangement. Sheet music No. SM-427.                                                           | 50c                  |
| "Pentecostal Fire Is Falling" and<br>"The Meeting in the Air"<br>Medley arranged by James G. Boersma. For mixed choir. Octavo No. 2179.                                                             | 22c                  |
| "The Love of God"<br>Mixed quartet arrangement. Song folder No. SF-61.<br>Ladies' trio arrangement in TREBLE VOICES No. 1.<br>Solo with piano accompaniment in CARLE'S ALBUM OF SACRED SONGS.       | 25c<br>60c<br>\$1.00 |
| "By and By, When the Morning Comes" and<br>"Just Over in the Glory Land"<br>Arrangements for men's chorus or quartet in MEN OF GOD.                                                                 | \$1.00               |
| "My Wonderful Lord"<br>Solo with piano accompaniment. Sheet music No. SM-415.                                                                                                                       | 50c                  |
| "He Became Poor"<br>Solo with piano accompaniment. Sheet music No. SM-408.                                                                                                                          | 50c                  |
| "The Crystal Fountain"<br>Solo with piano accompaniment. Sheet music No. SM-406.<br>Ladies' trio arrangement in TREBLE VOICES No. 2.                                                                | 50c<br>60c           |
| "Ten Thousand Angels"<br>Solo with piano accompaniment. Sheet music No. SM-419.                                                                                                                     | 50c                  |
| "The Circuit Riding Preacher"<br>Solo with piano accompaniment. Sheet music.                                                                                                                        | 60c                  |
| "How Great Thou Art"<br>Solo with piano accompaniment. Sheet music No. SM-513.                                                                                                                      | 60c                  |
| "A Name I Highly Treasure"<br>Solo or duet with piano accompaniment. Sheet music No. SM-416.<br>Choir arrangement in CHORUS CHOIR VOICES No. 2.<br>Ladies' trio arrangement in TREBLE VOICES No. 2. | 50c<br>75c<br>60c    |
| "In Times Like These"<br>Mixed quartet arrangement in SPECIAL VOICES No. 1.                                                                                                                         | 75c                  |
| "The Calvary Road"<br>Solo with piano accompaniment. Sheet music No. SM-403.                                                                                                                        | 50c                  |

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that God has led us here and already He is blessing, for which we give Him praise."

Song Evangelist Curtis R. Brown writes: "Due to a change in my slate I have an open date, October 14 through 25. I would be glad to slate this time as the Lord may lead. Write me, 383 Bresee Ave., Bourbonnais, Illinois."

## **WHEN GOD GREW MUSHROOMS**

Many years ago Major and Mrs. Clark started the mission work which has now developed into the widely known Pacific Garden Mission in the heart of the Chicago Loop. The early days of this work were beset with difficulty. The Clarks had bought a property and were having a struggle in meeting the financial obligation. The time came when they were in immediate danger of losing it for the want of a comparatively small sum of money.

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And, there never appeared a single mushroom on that piece of ground before or since! God surely works in a mysterious way, His wonders to perform! —ART RAKESTRAW.

## **PRAY!**

*When trials many beset your way  
And worry haunts your steps all day,  
When discouragement has you at bay—  
Do you pray?*

*Just bow your head and seek His will,  
You'll hear His voice so small and still;  
Then He your cup of joy will fill—  
When you pray!*

*Whatever be your earthly fare,  
The Lord will guide you everywhere.  
When you need Him, He'll be there—  
If you pray!*

—HILDA B. MORRILL

## Deaths

**MISS ELSIE N. CUNNINGHAM** was born September 17, 1878, in Fairhaven, Massachusetts, and died April 9, 1959, in Providence, Rhode Island. When very young she became interested in the Salvation Army and spent several years in that organization. In 1906 she became associated with Rev. Lura Horton (now Mrs. Ingler) and together they held pastorates and labored in evangelistic work. Miss Cunningham had a record of teaching Sunday school classes for fifty years or more; taught the women's Bible class in the Church of the Nazarene for seventeen years. In 1956, because of ill health, she was forced to retire from all activities. She was a member of the Church of the Nazarene in Providence, one of the "Nazarene pioneers." She was a faithful servant of the Lord for many years. She is survived by one brother, Charles A., of Tampa, Florida. Funeral service was conducted by her pastor, Rev. Arthur Hughes, assisted by Rev. H. S. Hurd and Rev. Dudley C. Hathaway, a nephew of the deceased. Interment was in Thomas Cemetery, North Swansea, Massachusetts.

**MRS. MOLLIE ELLEN MUSE** was born October 9, 1885, and died March 30, 1959, at the hospital in Somerset, Kentucky. Her home was in Trimble, Kentucky. She was united in marriage to Luther Muse in 1905. To this union were born ten children, nine of whom survive. Her husband died in 1957. Her life was characterized by Christian traits as a wife, mother, and church member. She was one of the charter members of the Delmer Church of the Nazarene and faithfully served her Saviour and her church for many years. She was a faithful church member, a devoted Christian, a loving mother, and always ready to encourage and assist not only her family but those in the community as well. She is survived by nine children: Mrs. Hazel Dunkum, Paul, Lindel, Mrs. Glen Lacey, Mrs. Ocia Fletcher, Arie, Mrs. Alexine Barium, Joseph, and Mrs. Mavis Adams; also a brother, Cornelius Floyd; and two sisters, Mrs. Angie Stansberry and Mrs. Emma Gover. Funeral service was held at the Delmer church with Rev. C. C. Burton and Rev. Belle M. Barte (pastor) officiating. Burial was in Lakeside Memorial Gardens at West Somerset, Kentucky.

**ETHEL V. "S" STEVENS**, was born April 11, 1887, and died April 5, 1959, in a hospital at Somerset, Kentucky, after suffering a heart attack the previous day. In 1919 he was united in marriage to Ida Belle Vanhoosier; three children were born to this union. In 1928 he became a member of the Faubush Church of the Nazarene. He is survived by his wife; three children, Mrs. Ilene Hutton, Delrue, and Doyle; also two brothers, Elmer and Elza; and one sister, Mrs. Pearl Pennington. Funeral service was held at the Somerset Church of the Nazarene, with the pastor, Rev. J. B. Root, officiating, assisted by Rev. Bert Whitaker. Burial was in the Somerset Cemetery.

**MRS. CARRIE BELLAMY** died April 4, 1959, in Monrovia, California. She was the widow of Rev. R. H. Bellamy, Sr. She was a member of the Sierra Madre Church of the Nazarene, of which her grandson-in-law, Dr. Orian G. Burlison, was pastor. She had been a member of the Church of the Nazarene for more than twenty-five years, having previously served with her husband in the ministry of the Methodist church. She is survived by six daughters: Rev. Emma F. Smith, Nazarene pastor in Los Angeles; Mrs. Gladys Mellon; Mrs. Hattie Johnson; Mrs. Alice Wheaton; Rev. Mrs. Ethel Gilliam, Nazarene elder; Mrs. Grace Fabrin; and four sons: R. H., Jr.; Rev. Carlton, Nazarene elder; Alfred; and Curtis. Funeral service was conducted by Rev. J. M. Whitley, pastor of South Pasadena Church of the Nazarene, with interment at Mountain View Cemetery, Pasadena.

**WALTER EDGAR LEWIS**, age fifty-seven, died of a heart attack, December 23, 1958, in Nashville. He was a member of First Church of the Nazarene in Clarksville, Tennessee, having joined, with his wife, in 1949. He loved the Lord and the Church of the Nazarene and was faithful in giving and service. He will be long remembered for his tender spirit. He was a great friend to the Nazarene ministry. He is survived by his wife, Emma Gillum Lewis; two daughters, Joyce and Mrs. William Stone; and two sons, William and Kenneth. Funeral service was conducted from Clarksville First Church, with Rev. George Scutt and Rev. Fred Reedy officiating, with burial in Clarksville Greenwood Cemetery.

**MRS. NAOMI BARNES WALKER** died February 14, 1959, in Youngstown, Ohio. She and her sister, Ora, were known as the "Barnes Sisters," evangelistic singers and chalk artists. Naomi was commissioned as a song evangelist at the Pittsburgh District Assembly in 1932. She spent thirty-four active years in the Church of the Nazarene, fifteen

of those years in the evangelistic work, traveling and singing. The Boardman Church of the Nazarene was organized in her home in the winter of 1956; she served as treasurer, N.F.M.S. president, song leader, and Sunday school teacher. She is survived by her husband, J. W. Walker. Funeral service was in charge of Rev. C. J. Haas, Rev. J. C. Carmichael, and Rev. J. L. McClung, with interment in Forest Lawn Cemetery, Youngstown.

**MRS. LETA CRECELIUS** was born June 16, 1885, in Renick, Missouri, and died April 12, 1959, at Leavenworth, Kansas. She was the last remaining charter member of the Leavenworth Church of the Nazarene. She is survived by her husband, Earl; a daughter, Mrs. Elva Mae Luse, of Kansas City; and two sons, Wilbur and Verlin. Funeral service was conducted by her pastor, Rev. Richard Scharn, with interment in Mount Muncie Cemetery, Leavenworth.

**MRS. BERTHA WILSON PEED** was born near Lynnville, July 8, 1882, and died in Evansville, Indiana, March 11, 1959, as the result of a heart attack. She was converted in the Methodist church, and in 1910 accepted the light on holiness as a second definite work of grace, and later became a charter member of the Mackey Church of the Nazarene, to which she was loyal until her death. In 1910 she was united in marriage to Jerauld Peed; he died in 1922. She is survived by her sister, Mrs. Ray Roettger, and four brothers: Hursted, Clay, Vaughn, and Wilmer. Funeral service was held in the Mackey church with the pastor, Rev. Robert Bates, in charge. Burial was in the Montgomery cemetery.

*Jesus saith . . . Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (John 4:34-35).*

## Announcements RECOMMENDATIONS

Rev. Lloyd Dean Sheets, who has recently united with the Church of the Nazarene, is entering the field of full-time evangelism. He was a successful evangelist in the church from which he came, and I am sure that he will do a good work in our church. I commend him to the consideration of our pastors and churches in the working out of their evangelistic schedules.—Harvey S. Galloway, Superintendent of Central Ohio District.

I understand that Rev. and Mrs. Earl Gardner, who recently moved from Wisconsin to 1641 Sycamore, Cincinnati, Ohio, are now open for revival meetings, vacation Bible schools, and week-end meetings. Until recently they pastored on our district. They would be happy to serve any church that can use their services.—Donald J. Gibson, Superintendent of Wisconsin District.

**BORN**—to Mr. and Mrs. Charles Schall of Lancaster, Pennsylvania, a son, Charles Curtis, on July 25.

—to Rev. and Mrs. Joe Wilson of Jonesboro, Arkansas, a daughter, Donna Lynn, on July 24.

—to Rev. Wilbur T. and Blanche (Southwell) Dodson of Fessenden, North Dakota, a daughter, Kimberly Kaye, on July 11.

—to Mr. S. Fred and Shirlee (Sullivan) Rapp of Seattle, Washington, a son, William Allen, on July 10.

—to Rev. and Mrs. Roger M. Williams of Paterson, New Jersey, a daughter, Trudy Regina, on July 4.

—to Rev. and Mrs. F. D. Ketner, Jr., of Media, Pennsylvania, a son, John William, on July 3.

**SPECIAL PRAYER IS REQUESTED** by a Christian friend in Iowa that "God will manage and save those for whom I pray, also that I will not fail, that God will increase my faith," and also for two silent requests;

by a Christian mother in Indiana for "God's guidance to show His will to my two unmarried sons and to carry it out; also a revival for our church";

by a reader in Ohio "for me that I can pray through until I know God hears. I am saved but it seems I can't pray like others; I so want to be more like Jesus";



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by a lady in Indiana, recently reclaimed, and feels she should continue training (broken off several years ago) for special service, but she is now the mother of four small children—she is so anxious to do God's will fully.

## District Superintendents

**ABILENE**—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas  
**AKRON**—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio  
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**ALASKA**—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada  
**ALBANY**—Renard D. Smith, 5216 S. Salina St., Syracuse, New York  
**ARIZONA**—M. L. Mann, 6801 E. Coronado, Scottsdale, Arizona  
**AUSTRALIA**—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia  
**BRITISH ISLES NORTH**—George Frame, 126 Glasgow Garrawhill, Baillieston, Glasgow, Scotland  
**BRITISH ISLES SOUTH**—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England  
**CANADA CENTRAL**—H. Blair Ward, 42 Elendale Dr., Dorset Park, Scarborough, Ontario, Canada  
**CANADA PACIFIC**—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada

CANADA WEST—Edward Lawlor, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada  
 CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio  
 CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois  
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 EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky  
 EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan  
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 GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia  
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 MISSISSIPPI—Otto Stucki, P.O. Box 10507, Westland Station, Jackson 9, Mississippi  
 MISSOURI—E. D. Simpson, 12 Ridge Line Dr., St. Louis 22, Missouri  
 NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska  
 NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada  
 NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts  
 NEW MEXICO—R. C. Gunstream, 215 57th St. N.W., Albuquerque, New Mexico  
 NEW YORK—Robert Goslaw, 27 Wilson Street, Beacon, New York  
 NORTH AMERICAN INDIAN—G. H. Pearson, 4229 No. 16th Drive, Phoenix, Arizona  
 NORTH ARKANSAS—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas  
 NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte, North Carolina  
 NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota  
 NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marlon, Indiana  
 NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma  
 NORTHERN CALIFORNIA—George Coulter, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California  
 NORTHWEST—E. E. Zachary, 4305 Snow Mountain Rd., Yakima, Washington  
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 SAN ANTONIO—James Hester, 434 Furr Drive, San Antonio, Texas  
 SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, Union of South Africa  
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**Nazarene Camp Meetings**

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.

August 30 to September 6, Los Angeles District Nazarene Camp, at the Nazarene Memorial Auditorium, Howard and Sierra Bonita Sts., Pasadena, California. Workers: Rev. Harold Daniels and Rev. Robert Goslaw, evangelists; Dr. H. Orton Wiley, Bible expositor; Rev. Charles Higgins, singer; Rev. Wendell Woods, children's work; Rev. Bill Prince, youth work; Mrs. Earl Lee, missionary; Dick Willis, organist; Evelyn Sanner, pianist. Rev. Shelburne Browne, district superintendent. For information write the district superintendent, 1601 E. Howard Street, Pasadena.

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**GENERAL SUPERINTENDENTS**

**HARDY C. POWERS**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959  
 Joplin ..... September 2 and 3  
 Southeast Oklahoma ..... September 16 and 17

**G. B. WILLIAMSON**  
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District Assembly Schedule for 1959  
 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  
 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  
 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  
 South Carolina ..... September 16 and 17  
 North Carolina ..... September 23 and 24  
 New York ..... October 2 and 3

**District Assembly Information**

HOUSTON—Assembly, August 26 and 27, at First Church, 46 Waugh Drive, Houston, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Hugh B.

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Dean, 46 Waugh Drive, Houston, Texas. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.) Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 26 to 28, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. W. A. Burton, Nazarene Campground, Route 1, Camby, Indiana. To reach the Center—go southwest from Indianapolis on Hi-way 67, ten miles to Camby;

turn west one mile to campground. (N.F.M.S. convention, August 24-25). Dr. G. B. Williamson presiding.

JOPLIN—Assembly, September 2 and 3, at First Church, Seventh and Linden, Coffeyville, Kansas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. J. Steele, 702 E. Eighth, Coffeyville, Kansas. (N.Y.P.S. convention, August 30; N.F.M.S. convention, September 1.) Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 2 and 3, at the District Campgrounds, Pineville, Louisiana; five miles north of Alexandria on Hi-way 71. Entertaining pastor, Rev. Carl Bunch, 802 Texas St., Alexandria, Louisiana. Send mail, merchandise, and other items relating to the assembly % Rev. V. Dan Perryman, district superintendent, 1611 Henry St., Pineville, Louisiana. (N.F.M.S. convention, September 1.) Dr. D. I. Vanderpool presiding.

GEORGIA—Assembly, September 9 and 10, at the Fairview-Rossville Church, 2011 McFarland Rd., Rossville, Georgia. Send mail, merchandise, and other items relating to the assembly, % the entertaining pastor, Rev. W. J. Combs, 108 Everett, Chattanooga 9, Tennessee. (N.F.M.S. and N.Y.P.S. conventions, September 10.) Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 9 and 10, at the District Center, 7700 Antioch Road, Overland Park, Kansas (from the Kansas City Union Station take the Overland Park bus). Send mail, merchandise, and other items relating to the assembly % Dr. Jarrette Aycock, district superintendent, 7700 Antioch Road, Overland Park, Kansas. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.) Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, September 16 and 17, at the Meridian Central Church, 22nd Avenue at 15th St., Meridian, Mississippi. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. E. Wayne Elliott, 1425 22nd Avenue, South, Meridian, Mississippi. (N.F.M.S. convention, September 15.) Dr. Samuel Young presiding.

SOUTH CAROLINA—Assembly, September 16 and 17, at First Church, 401 Catawba Ave., Columbia, South Carolina. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. H. Eades, 401 Catawba Ave., Columbia, South Carolina. (Sunday school convention, September 14; N.F.M.S. convention, September 15.) Dr. Hugh C. Benner presiding.

SOUTHEAST OKLAHOMA—Assembly, September 16 and 17, at the Church of the Nazarene, 409 Clayton, Poteau, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Bill Butcher, 409 Clayton, Poteau, Oklahoma. (N.Y.P.S. convention, September 14; N.F.M.S. convention, September 15.) Dr. Hardy C. Powers presiding.

NORTH ARKANSAS—Assembly, September 23 and 24, at Central Church, N. Ninth and B Sts., Fort Smith, Arkansas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. W. Livingston, 509 N. Greenwood St., Fort Smith, Arkansas. (N.F.M.S. convention, September 21 and 22.) Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 23 and 24, at First Church, First Avenue West, Hendersonville, North Carolina. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Wyatt H. Gentry, P.O. Box 1143, Hendersonville, North Carolina. (N.F.M.S. convention, September 22.) Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 23 and 24, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Bob Carroll, Box 242, 1211 Hickory, Duncan, Oklahoma. (N.F.M.S. convention September 21 and 22.) Dr. D. I. Vanderpool presiding.