



Herald of HOLINESS

September 14, 1960

Official Organ of the Church of the Nazarene

Why "Evangelism First"?

General Superintendent Williamson

First. It is according to the very nature of the Christian gospel. The evangel is the good news that must be told. Failure to publish the good tidings causes those who have believed to lose the wonder of the message, and its power in their own lives is abated. Because of their complacency those who have never heard live and die without God and without hope. Believers confess they are saved by grace through faith. Since it is not of works, they are obliged to give as freely as they have received.

Second. Evangelism must be first because the ratio of Christians to the total population of the world is declining. Our task grows bigger by the day. Are we baffled or challenged by its magnitude? Will we admit failure or declare our faith by relentless attack upon the stronghold of ignorance and superstition?

Third. Evangelism first is imperative because sin prevails throughout the world. It is no less true in "Christian America." Our crime statistics are appalling. Moral standards are sagging. Murder, drunkenness, rape, nudity, promiscuity, and deviation supplant reverence, soberness, modesty, fidelity, and chastity. Organized forces are dedicated to the destruction of the ideals of Christian society. Our sin is great in proportion to our light; therefore we are the world's most condemned sinners. Only an intense crusade of revival evangelism can turn the tide for righteousness.

Fourth. Religion of today is formal and decadent; therefore evangelism must be first. In the Church there is an echo of reality. Holy doctrines have lost their cutting edge. Vital personal experience has given place to theorizing about God. Christian ethics have been discarded or used as whitewash to cover ravening wickedness. The Church must experience revival to make an impact on an unbelieving world.

Fifth. Evangelism must have priority because judgment is imminent. Security is not found in a comparison of ourselves with those more godless. Judgment is implicit in our deeds. We reap what we sow. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and reign righteousness upon you" (Hosea 10:12).

We must evangelize with holy desperation!

LATE NEWS

Telegram . . .

Phoenix, Arizona—The seventeenth annual Arizona District camp meeting came to a close Sunday night, August 14, at the District Center at Prescott, under the direction of the superintendent, Dr. M. L. Mann. In service after service the people were inspired and lifted up by the heart-searching, God-anointed messages of Dr. John Logan and Rev. Fred Thomas, camp meeting evangelists. Professor Ron Lush, assisted by Rev. Stanley McElrath and Mrs. Virgil Rushing at the pianos, and Judy Slater at the organ, made an outstanding contribution to the camp with the young people's choir, congregational singing, and special music. From the very first service Superintendent Mann, Dr. Logan, and Brother Thomas seemed to sense the leading and anointing of the Holy Spirit and altars were filled with people seeking the Lord. The services rose from one climax to another until the last Sunday morning when, for the first time in the history of the Arizona camp, people rushed to an altar of prayer without waiting for evangelists to preach. Also, another high light of the camp meeting was the last Sunday afternoon missionary rally with Dr. and Mrs. W. A. Eckel, superintendent of our work in Japan. Following his report of our work there, and his anointed message, fifty young people bowed at the altar dedicating their lives to the work of Christ. The Arizona District moves forward under the banner of "Evangelism First."—V. S. Rushing, Reporter.

Dr. L. J. Du Bois has accepted the call to pastor First Church in Denver, Colorado. For twelve years Dr. Du Bois served as general secretary of the N.Y.P.S., and for the past four years has been a professor at Nazarene Theological Seminary.

Evangelist Everett E. Herron writes that he has left the field to accept the pastorate of the Calvary Church in North Royalton (Cleveland), Ohio, on the Akron District.

"Often it takes time for God to answer prayer. We frequently fail to give God a chance in this respect. It takes time for God to paint a rose. It takes time for God to grow an oak. All this takes time. Therefore we need to give God a chance in this matter of time. We need to learn this lesson in our prayer life. It takes time for God to answer prayer."—Selected.

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I Felt God Touch My Soul Today

By F. W. DAVIS

I felt God touch my soul today.

*I praise His loving name,
He touched me as I knelt in prayer
And set my heart aflame.
Oh, what a joy! Oh, what a thrill,
Beyond all self-control,
When His dear Spirit comes within
And penetrates the soul!*

*I felt God touch my soul today,
Down on the busy street.
Old self soon vanished from my sight—
His presence was so sweet!
Oh, come, dear God, please come to stay
Each moment and each hour.
And take control of all my life,
And keep me by Thy power.*

Advice from the altars of Abraham:

By BRIAN L. FARMER

Pastor, Barlanark, Glasgow

1. Moving? Build an Altar!

Mr. Harold Macmillan, the British prime minister, has spoken of "winds of change" blowing through Africa. "Winds of change" bring problems wherever they blow, for even when the change is for the better there are problems of adjustment. There are crises in changing circumstances.

Abram's instructions to get out of his country, and from his kindred, and from his father's house unto a land that God would show him was a crisis of this nature. Abram, at seventy-five years of age, had to leave the familiar surroundings, change his routine, and transport a large household, together with servants and hundreds of domestic animals, on an uncertain journey. It was a physical and an emotional crisis which Abram handled most admirably. Noticeable is the fact that no circumstance, no matter how novel, was allowed to damage his devotion. Wherever he pitched his tent he also built an altar unto the Lord.

This is the secret of spiritual success in the shifting scenes of time. Never be caught without an altar!

Young men enlisted in the armed forces testify that it is comparatively easy to live for Christ in the barracks room when their initial stand has been taken, their devotion declared, or their altar erected.

Only a godly determination ensures the priority of an altar in a new situation. The devil opposes a person's devotion from the beginning, but he tries eagerly to overthrow it in the upheaval of changing circumstances.

Birth, marriage, and death are some of the "winds of change" in human life which sometimes serve to blow down altars. When God makes the gift of a new life into a family, the guidance of the Lord is greatly needed. Yet in "the maddening maze of things," devotion is often neglected, the altar allowed to become derelict. Marriage is a crisis in which a person is required to leave his father's house and journey, like Abram, to circumstances that are not fully known. The formula for success? Build an altar unto the Lord. It is also the formula for weathering the storm of human suffering and death. In the type of change that this crisis brings, many people find themselves erecting barriers of bitterness between themselves and their God. The result is that at a time when they sorely need the help of their

(Continued on page 19)

Christ, the Master Builder

Upon this rock I will build my church (Matthew 16:18).

By VERNON L. WILCOX

Pastor, Moreland Church, Portland, Oregon

As we enter a new quadrennium, we are constrained to take an inventory of past blessings, but especially to re-examine the foundation and method of our strategy in the work of the Lord.

One extreme position is to rely on accepted and even proved procedures for future success. This becomes a sort of "holiness humanism" (as in the idea of an evangelist bringing a revival in his suitcase—while a caricature, yet not far from the feeling of many). The other extreme is what we might call a sort of "holiness predestination"—a relinquishing of all to God, saying in effect, "If He wants us to grow this year, He will bring it about," and reflected in the oft-heard prayer, "O Lord, send the people in."

There is a sensible, scriptural, middle-of-the-road truth—that Christ is the Master Builder, and that He builds "living stones" into a living organism, to work out His will through the framework of a living organization.

I

The Foundation: "Upon this rock."

Only the credulous could accept the interpretation that this "rock" is Peter. Peter, the blusterer, the vacillating believer, the fearful follower—the Church must have a stronger foundation than that.

Some have felt that the confession Peter made is the rock on which the Church is built. But time, as well as logic, shows us the flimsy structure of a church built on a creed alone. The highest confession does not produce the life found in Christianity.

Let us rather believe that the "rock" is Christ himself: His sonship, not a creed about it; His deity, not a confession of it. There is ample scriptural basis for this: "They drank of that spiritual Rock that followed them: and that Rock was Christ" (I Corinthians 10:4). "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed" (Romans 9:33). "He only is my rock and my salvation: he is my defence; I shall not be moved" (Psalms 62:6).

Who else or what else can possibly bear the strain and weight of all the ages in the Church's history? Only Christ is strong enough to be our Rock. May we suggest the four corners of this massive Rock—the foundation of the Christian Church: (1) His eternal sonship—His deity; (2) His incarnation—His humanity; (3) His atonement—our salvation; (4) His resurrection—our

eternal life. It is upon this Rock, "the Christ, the Son of the living God," that the Church is built.

II

The Relationship Between Christ and the Church: "I will build my church."

There is a sense in which He is both Rock and Builder. Knowing the stresses to be placed on the building, He cannot build on less than himself. The truth is: He will build the Church, and it is His Church that He builds. Sometimes we speak of Dr. A's church, or of our church—but if we were to build it we would make it in our own image with many flaws, much as a man who builds a house without an architect's plans. But when Christ builds the Church, it is like Him, and what He wants it to be.

He will protect and keep His own building. Can you imagine a master builder erecting a multimillion-dollar hotel and not insuring it? Neither can we imagine that Christ will give His life for the Church, and then let it fend for itself. We so often feel it is going to pieces and frantically try to save it. We would do better to make sure that we are in the true Church built by Christ; then we can be sure of weathering every storm. Just recently, confronted with the beginning of the church year, I found myself praying, "Lord, help me to build my church this year." Suddenly it dawned on me that the Lord had said, "I will build my church." How different from *me* trying to build *mine*!

III

The Vitality and Permanence of Christ's Church: "The gates of hell shall not prevail against it."

The one institution which has lasted through the centuries and has grown steadily stronger is the Church of Christ. If the various political, social, and religious institutions of the first century had been asked to cast a vote as to which one was "least likely to succeed," Christianity would have been unanimously elected. By every human measurement, it had the poorest start.

But think of the vicissitudes it has survived: persecutions by the Jews, its motherland; by the Romans, its fatherland; in modern times, cruel persecution by Fascist and Communist regimes. Its enemies beheaded James, crucified Peter, exiled John, stoned Stephen, beheaded Paul, fed Polycarp to the flames and countless others to the lions; they threw Luther into prison, stoned Wesley, cast

Niemoller into a concentration camp, and martyred untold millions—yet the Church, like the fabled phoenix, rises more strong and glorious from every persecution, and makes its funeral pyre its resurrection. What would destroy any other organization only refines and revitalizes the Church of Christ, filled and empowered by His Holy Spirit!

*Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of Jesus
Constant will remain.
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
Which can never fail.*

*Bible examples encourage
us to pray—*



"LORD, SEND DOWN THE FIRE!"

By C. WARREN JONES

Retired Nazarene Elder, Bethany, Oklahoma

There is something interesting about fire. In the fireplace it is attractive. In the stove or furnace it gives out heat to warm the atmosphere. When placed under a boiler it makes steam to drive the engine. When kept under control, fire is a great blessing. When not controlled, fire can destroy life and property, working havoc in the earth. Fire can be a blessing and it can be a curse.

The Bible has much to say about fire and especially in the realm of the spiritual. It is always interesting reading. God found Moses on the back side of the desert and talked to him from the burning bush. As strange as it may seem, the bush was not consumed. Think of it, a green bush on fire and the leaves not even withered!

The Prophet Elijah was not afraid of fire. Of course he wanted God in the fire, for then he was at home. On Mount Carmel he had to deal with the prophets of Baal. The battle waxed hot, but Elijah was not to be defeated. He called for a showdown. He declared that the God that answered by fire should be worshiped as God. He let the idol worshipers lead off. They prepared

the sacrifice and with much vehemence called on their gods—but no fire fell. They failed and that miserably.

Then it was Elijah's turn. He prepared his sacrifice and soaked it with water. He wanted to convince the crowd beyond any doubt. When everything was in perfect readiness the old prophet stepped back, raised his hands toward heaven, and called on God to send the fire. The result was awe-inspiring and most encouraging to Elijah. The fire consumed the sacrifice, melted the stones, and dried up the water that filled the trenches about the altar. What a victory for God and Elijah! Elijah believed in the supernatural.

We now recall another episode in which fire played an important part: the three Hebrew children in the fiery furnace. Those three young men were in captivity in Babylon, but they refused to obey the king's mandate and worship an idol. For their disobedience they were bound and thrown into a furnace of fire. The heat was so intense that the guards who threw them in were consumed. The king recalled the last testimony of the three men. In great distress he looked and saw four men walking in the furnace, and declared that the fourth was "like the Son of God." The three men, Shadrach, Meshach, and Abed-nego, came out of that furnace without even "the smell of fire" on their garments. All they had lost was the cords that bound them—another marvelous victory for God and the Hebrew captives who refused to give up their faith in God!

When the Holy Ghost dispensation was ushered in on the morning of that first Christian Pentecost, there was the element of fire. "And there appeared unto them cloven tongues [or double tongues] like as of fire, and it sat upon each of them" (Acts 2:3). Fire accompanies the baptism of the Holy Ghost. It is the fire that purges, purifies, and makes clean the temple so that it becomes a fit place for the Holy Ghost to abide. It is the fire that burns out the dross and burns off the worldly trimmings. It is the fire that saves us from indifference, carelessness, lukewarmness, and spiritual dry rot. It is the fire that energizes and puts a spiritual drive in the soul. It is the fire that eliminates the fear of man and makes it easy to witness for Christ. It is the fire that burns the purse strings and makes it easy to bring in our tithes and make offerings so that the kingdom of God can be advanced and the gospel carried to the uttermost parts of the earth. It is the fire that keeps us spiritually hot within, and gives us that inner adornment "which is in the sight of God of great price" (I Peter 3:4).

Thank God for the baptism of the Holy Ghost, which saved the Early Church and has kept the gospel fires burning across the centuries. As a church, we believe in this baptism, but we always want the type that is accompanied by fire.

A Lasting Conversion

By LOUIS McCURDY

Nazarene Elder, Canada Pacific District

How long halt ye between two opinions? (I Kings 18:21)

When Elijah asked this important question, there were many Israelites gathered on Mount Carmel to meet the challenge of the God of Israel. Apparently they had not yet decided whether or not God was worthy of their worship. They had heard the prophets proclaim His law, describe His love, and warn of the judgments to come. However, a manifestation of God's power might have been lacking in their generation up to that time. They got that manifestation that day on Carmel. Then they were willing to say, "The Lord, he is the God" (v. 39). They had seen His fire and felt His presence, and that one expression of the power of God made the difference.

And there may be thousands of worshipers in our own generation who have not yet witnessed the power of God in the sanctuary in which they worship. They have heard good preaching, poor preaching, and much that is in between. Like the ancient Israelites, if they could feel the presence of God in a heartfelt conviction, they probably would be ready to repent and be converted. Many of God's saints are convinced that a manifestation of God's presence and power in the sanctuary during church services will do more evangelizing than a good sermon. A feeling of His presence and a demonstration of His power will bring conviction, and conviction is needed to bring about a conversion.

Saul of Tarsus may have heard some preaching, many arguments, and plenty of discussion about the gospel of Christ, but the image of the dying Stephen remained vivid in his memory. It was like seeing an angel, and Saul's conviction began then and there. When the fire of God blinded him on the Damascus road, he seemed ready to turn his face up in submission to the Christ he had been persecuting.

In our day, indecision can drain the nerve energy and tire the body. This is the condition of many young people in almost every formal church. Yet those churches continue indefinitely without any blessing on their regular services. Some do not plan any revival effort to try to bring God into their activities. Therefore their youth continue to drift along in a state of indecision. They have no conviction, they have not felt the power of God in their sanctuary, and so they are not even certain of His existence. The leaning towards the

theory of evolution in almost every public school intensifies this feeling of uncertainty as to God's existence. This kind of uncertainty will bring about indecision, and indecision will postpone conversion, maybe indefinitely.

But all this can be changed if our youth attend the gatherings of the church in which God's presence is manifested. As prosperity prevails, and travel is made still faster, these gatherings of the church become relatively closer to each one of us. If they are holiness services they are usually rich with divine blessing. They are accessible—and, best of all, God's presence is felt by saints and sinners.

A large percentage of those who have been converted after heartfelt conviction have remained true to God; He becomes so real to them. This feeling of reality is the rock-bottom spiritual foundation they need. Nothing short of repentance and a real change of heart will give them this foundation of faith. We must *keep the glory down*, as our founder, Dr. Bresec, bade us, if we are to maintain and fulfill our slogan, "Evangelism First."

Many of the laity in holiness churches may be wishing for some great leader to rise up and bring the glory down into our midst—but that is everyone's responsibility. All of us should be praying towards that objective. We can meet the conditions of prayer, fasting, and effort both in our revival campaigns and in our regular gatherings and confidently look for God's presence and power to be felt. We can expect it, for the resources of God are ours by faith. Prayer, faith, and effort will help to bring this divine conviction on sinners, and a heartfelt conviction usually brings about a lasting conversion.

A WISH—

*Oh, that my love to God may be
More fair than any sun-bright sea,
More sweet than fragrances unfurled
From all the flowers of the world;
More rich than all the plenitude
Of song within a morning wood:
More humble than a blade of grass
Where cello-lovely breezes pass;
And holier than the softest prayer
Of little children everywhere!*

—GRACE V. WATKINS

THE BARRIER

By H. M. von STEIN

"You don't have to be a fanatic to be a Christian!"

We were straining together, on the narrow shelf of a high mountain trail in the Siskiyou, trying to roll a cut of pine three feet through out of the way. Jim had to wait to catch his breath before answering me. The log went smashing down the precipice.

"Sure you do," he said, wiping his face with his sleeve. "I say your talk about religion ain't true. You say it is. To me that's fanatical."

Here in the mountains we call Jim Hawk a good man. His attitude is an example of what I would call the "great barrier."

Before we cut a piece from the tree, fallen across the trail, the only way a man could pass was to climb precariously over. The cliff prevented going around. A pack string on the way to a forest fire would have had to turn back.

Over here on the divide we have a man-made barrier called a drift fence. It extends for miles, to keep California cattle from eating Oregon grass.

The wild animals are not afraid of the iron, wood, and wire, but of its symbolism—of man. Deer, coyotes, and bobcats cross unobtrusively, but when old Bear comes along he hackles, both angry and afraid. After carefully listening and testing the wind, he approaches, like a hypocrite entering church. When he thinks the fence isn't looking, he scrambles up—the staples scream, braces crack—he makes a furious lunge which tears all the wires loose and some of his black hide. Like the wicked who "flee when no man pursueth" (Proverbs 28:1), he departs at a hysterical gallop into the timber.

The mountain lion stops as though he had been struck when the strange scent of the fence reaches him. He sinks into the earth and glides away, as far as necessary, around it.

The barrier which stands between ordinary people and the liberty of full salvation is as effective as the drift fence to the mountain lion. It separates them from those of us who are willing to help them—people who seldom enter church, and who listen to religious broadcasts with the same expectation with which they hear a singing commercial—if at all.

They are in the position of the mountain man of whom the city dweller said: "Well, why doesn't he come to church? He has a car, He knows where we are."

Are we satisfied with such an attitude? Is there something better we can do to reveal to the or-

dinary man what the love of Christ really is? And—is his attitude all his fault?

The ordinary man, like our mountain man, does not understand what a religious experience means. He is not afraid of that, but of the organized church. He has a hard enough time making a living; he knows, from what he hears on the radio, that in order to belong to a church you have to help support it or they preach at you. This is one barrier. His ideas may be wrong, but he has them.

Then there is professionalism. Not only do we tend to take our marvelous privileges in Christ too often for granted; we develop a set of phrases and mannerisms to take the place of spontaneity when we don't feel too religious. Without them there can be great and unprofitable nakedness of soul.

I once stood to my feet when called upon, and said right out loud that I did not feel like testifying. A resounding and embarrassed silence followed, in which I joined heartily. I had been doing some reading which depressed me.

Jim Hawk tells me he can tell a churchman by the way he screws up his face to smile when he offers to shake hands.

Then the preacher is so surrounded by situations so unvaried among people with attitudes so unimaginative I don't see how he can avoid becoming professional. And there is nothing evil about this aura except that, to the ordinary man, it raises the barrier of sanctimony, which, to the poor preacher, is equal to or greater than the leprosy of sin. He isn't guilty, but it separates him from the ordinary man.

There was an ordinary man, a long time ago, who came to our cabin and talked to me about God and my soul. He had no churchology and no strange phrases. He had been on my side of the barrier. He went through with me and helped clear the trail to the altar.

Later I found, to my surprise, that the minister of the church, too, was an ordinary man who just couldn't help acting like a preacher.

Perhaps God needs more ordinary men who can act as ministers but who do not know how to act like preachers. Not fanatical, maybe, but sufficiently radical to say what they know about our Lord. Jim Hawk may be right!

It is not ours to estimate the value of our personal talents; it is but ours to use them faithfully, humbly, and prayerfully while we leave the computation of their worth in the hands of Him who bestowed them.—MARY SANDERS.

“Let God Cover Thy Wounds”

By BILL BURCH

Pastor, Arlington Avenue Church, Riverside, California

Here is a fifth-century message with a twentieth-century meaning. It was a man who knew much of the outer world where trouble is, and also of the inner world where God is, who said, “Let God cover thy wounds; do not thou.” And he went on to say that if you cover them they are only “concealed”; if God covers them, they are “healed.” So wrote wise Augustine long ago.

Speaking quietly, soberly to ourselves, let us say three things about suffering:

I

Suffering is inescapable. Never mind, for the moment, why it is so. It is the fact of it that we need openly and honestly to face. “Man is born unto trouble, as the sparks fly upward” (Job 5:7). “In the world ye shall have tribulation” (John 16:33), said Jesus. “Think it not strange,” cries Peter to his comrades, “concerning the fiery trial which is to try you” (I Peter 4:12).

Too many of us, you see, have the idea that we are in the world to be, as we say, “happy.” By “happy” we mean *at ease*. The whole idea is wrong—badly wrong. We are here not for *fun* but for a *fight*! Make happiness your aim, and you will miss it; make something higher (our fathers called it “the glory of God”) your goal, and joy of a high and hallowed order will sing its melody through your soul.

Remember, then, that trouble *must* be faced. The pattern of life is not simple; it is complex, criss-crossed—shadows as well as lights! Misunderstandings, betrayals, losses, frustrations, accidents, diseases, death—the world holds all of them. In such a world who can escape pain?

II

Suffering is sometimes, but not always, understandable. When the wicked suffer, we feel that a factor of justice is at work; it is the harvest of their own sowing. But when the righteous suffer, the first human impulse is to cry, “This should not be. How can God permit it?” Herod “eaten of worms”—we can appreciate that. But Jesus “crucified between two thieves”—that seems baffling.

Yet there should be at least some light in our very bewilderment. We read in I Peter 2:21, “Christ also suffered for us, leaving us an example, that ye should follow his steps.” If even the Faultless One was not shielded from the things that bring anguish,

should we be surprised that life sometimes shoves us roughly into the “*prison house of pain*”?

When a father received word that his son, a brilliant lad, had been killed in a railway accident, he turned to his pastor and cried in desperation, “Tell me, sir, where was God when my son was killed?” And in that tense and terrible moment, guidance was given to the counseling pastor. “My friend,” said he, “*God was just where He was when His own Son was killed!*” What a penetrating and sober word! Jesus could commit His life to the Father’s hands. We, in His name, can do the same.

III

Suffering is usable. Another word may seem to you to be more suitable, such as “bearable,” or “endurable,” but this is the one we want, “*usable*.” The difficulties of life do not of themselves either bless us or blight us; it is the way we react to them that makes the difference. And the way we react will depend on whether or not we let God in upon our troubles to deal with both them and us.

If you are God’s trusting child, He does not want you merely to submit to suffering; He wants you to seize it and, by faith, make use of it for the higher purposes it may serve. In short, turn it to good account. To His disciples Jesus said: “They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, . . . And it shall turn to you for a testimony” (Luke 21:12-13). In other words, “If you get a lemon, make a lemonade!”

I have met people who “turned” their troubles into an occasion for hurling bitter complaints against God. I have met other people who “turned” them into an opportunity for proving His grace and goodness. One was a *tirade*; the other was a *testimony*.

Yes, when taken rightly, troubles are usable. In ancient days wires were sometimes stretched between the towers of a castle to make an Aeolian harp. On days of clear, calm weather there was no music; but when the storm blew in, its fierce winds drew forth from that harp a sweet, enchanting melody. The harp used the storm; *out of the madness it gathered a melody*. It “turned” the *moaning into music*. Christ would do that for us when our skies are overcast and our days are stormy!

“*Let God cover thy wounds!*”

NEWS



in PICTURE



HANDMADE GAVEL, of native Wisconsin oak, made by Rev. C. G. Stockwell and District Superintendent D. J. Gibson, being presented to Dr. V. H. Lewis, at his first district assembly as presiding general superintendent. The gavel has an appropriate brass plate with the inscription, "To Dr. Lewis, First District Assembly, Wisconsin District." Shown in the picture (left to right): District Superintendent D. J. Gibson of Wisconsin, General Superintendent Lewis, and Superintendent Harold Daniels of Illinois District.

So long as we can choose
our mode of transportation—

LET'S



FLY!

By **ESTHER BONANDER**

The freeway from San Jose to San Francisco was teeming with cars. Slowly I edged in from the right, gradually merging with the traffic in the slowest lane. As I gathered momentum I slid into the next lane with a watchful eye on the traffic through the rear mirror. Cars were going by at a terrific rate of speed. Fifty, sixty, seventy, and often bordering eighty miles an hour seemed to be the trend. Seizing each opportunity, I moved into a faster lane. I wanted to get there, too, and fast!

Cars of every make and description were on the road. Bright and shining creations of the latest feat of engineering were gliding by. Even the

older makes of cars made a brave showing, all intent on their goal.

A glance to the right of the highway revealed a man with a burden on his back. In all probability that pack contained all his worldly possessions. His progress was very slow—just one step at a time. And he wasn't in a hurry; his eyes seemed to be focused on the ground. He didn't seem interested in his surroundings. There was no plan or purpose evident in his measured gait.

Quickly I turned into the International Airport of San Francisco. After driving around through the acres of parked cars, I finally found a parking place. Here was interest. Here was purpose. The modern buildings containing all necessary arrangements for an airport were crowded to the doors. The glass windows overlooking the airstrip revealed plane after plane coming in or going out. Directions were everywhere, pointing to the approach to this or that plane. You couldn't go wrong getting to the proper plane for your desired destination.

Here were people rubbing elbows with each other from all parts of the world. Transfixed, I watched each plane. What a marvel it was as it raised its huge body, weighing several tons, from the earth! In a moment or two it would be out of sight. Every minute meant miles farther way and nearer its destination. A speck in the sky, within minutes, was a huge, living, vibrating thing, opening its mouth to unload a hundred people or more.

I saw myself as a Christian plodding along in the dust with a burden on my back. I saw myself in a dilapidated car with the car carrying all my load, but making comparatively slow progress. I saw myself in a bright and shining miracle gliding along the highway of life at a terrific speed. Then I saw myself flying, carried aloft by tremendous power—I could add nothing to it. I was a yielded, contented, happy Christian.

Far below was a green and well-ordered earth. The filth and debris didn't show up, so high. Above was a clear and cloudless sky—the clouds were below. And my safety was assured, for "underneath are the everlasting arms" (Deuteronomy 33:27).

Daily we choose our mode of transportation. Why do we trudge along a dusty path when we can soar above the clouds?

Jesus is our Pilot. He knows the way and He keeps the score. Our fare has been paid on Calvary.

LET'S FLY!!

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (John 3:5-7).

Music Memoettes

By OVELLA SATRE SHAFER

"WHAT A FRIEND!"

The Christian world loves to sing:

*What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in pray'r!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Ev'rything to God in pray'r!*

This hymn was born out of pain and anguish; for Joseph Scriven, the author, planned to be married after his graduation from Trinity College, Dublin, Ireland. With the wedding day set and great preparations made, a tragedy occurred, and Mary, the bride-to-be, while riding in a boat with a group of young friends, was drowned when a stormy gale upset the craft. Joseph Scriven moved away from Dublin to Port Hope, Canada, to try to forget the tragic incident. His mother, in packing his trunk, placed a New Testament in the bottom of it.

One afternoon he was seen walking down one of the streets of Port Hope dressed as a plain workingman, and carrying a sawhorse and a saw, on his mission of helpfulness. A citizen, noticing him, asked a friend: "Do you know that man? What is his name, and where does he live? I want someone to cut wood for me, but I find it difficult to get a sober man, and one who will do the work faithfully."

"But you can't get *that* man," was the reply.

"Why not?" queried the gentleman.

"Because you are able to pay for it. He saws wood only for poor widows and for sick people."

But Joseph Scriven did not find the peace he sought in doing these acts of kindness. It was not until ten years after he left home that he picked up the New Testament which his mother had packed, and read the words of Jesus, "I have called you friends." Suddenly he realized that in his lonely life Jesus was the greatest Friend of all. Although he had never written poetry before, still that night with a heart filled with holy emotion and inspiration he wrote the words to the poem "What a Friend!" and sent them home to his mother. A friend found another copy in his scrapbook and made inquiry into the authorship. Scriven replied, "The good Lord and I did it together." His friend had it published in 1865, and although it was the last hymn in the hymnal, it has since become first in the hearts of millions in most all nations and tongues.

Not many years ago a memorial statue of Joseph

Scriven was unveiled at Port Hope, Ontario, Canada, and the three stanzas of "What a Friend!" were engraved on the monument.

"REMEMBER ME!"

By BERNIECE AYERS HALL

*He was so human, after all—
Like any parting friend
He asked, whatever should befall,
Their friendship should not end.
No great memorial to stand
Throughout the ages dim,
No statue carved by sculptor's hand
To tell the world of Him.
Only, and what a simple thing,
In those brief words He said
That they should pause, remembering,
In wine and broken bread.
Oh, friendship's symbols! Surely He
Entreats us yet, "Remember Me!"*

YOUR FAMILY ALTAR IS IMPORTANT*

By EARL C. WOLF

Editor, "Bible School Journal"

1. It unifies the family and sweetens home life.
2. It cultivates the Christian graces and relieves tension and misunderstanding that sometimes threaten the fellowship of the home.
3. It aids our boys and girls in becoming Christians and helps them to develop ideals that guide them in vital Christian living.
4. It yields spiritual resources for daily tasks and assists us in cultivating dependence upon God.
5. It strengthens us in the face of adversities and disappointments and enables us to trust Christ implicitly in all of life's circumstances.
6. It makes us conscious during the day of the abiding presence of our Saviour and Friend.
7. It bears a Christian witness to the guests in our home.
8. It undergirds the Christian teaching of the Sunday school and the ministry of the church.
9. It affords opportunity for the Christian family to pray for and to sharpen its concern for non-Christian families.
10. It helps us to give a right place to spiritual values and saves us from an undue concern for the temporal things of life.
11. It encourages us to put Christianity into practice in our homes.
12. It honors God and provides an excellent outlet for the expression of our gratitude for the abundance of daily mercies and blessings which come from Him.

*May be ordered in tract form (T-400) from the Nazarene Publishing House. Price: 25 for 25¢; 1,000 for \$5.00.

It is possible to be—

TOO BIG TO BE LITTLE!

By JACK WRIGHT

Shreveport, Louisiana

It always has been amazing to me to note the stature that men in secular life are able to attain. Oftentimes men who are not especially known as religious men are able to show big hearts and sterling characters.

The ancient Greek Pericles, after giving a speech, was once followed home by a man cursing him every step of the way. Pericles was too great a statesman to sink to this man's level. He turned to his servant and said, "It is almost dark; take a torch and light this man's way home." He was too big to be little.

Lincoln possessed a big spirit. After Stanton had referred to him as "the original gorilla," Lincoln responded by placing him in the cabinet. He had too big a spirit to let personal differences interfere with the running of the government.

If men who are in public life can reach the heights of character, should not religion make a difference? If our religion is genuine, shouldn't it prevent petty church fights, political maneuvering, and disagreements over trifles? A little girl prayed once, "Lord, make all the bad people good, and all the good people nice!"

While in college I was talking to my college church pastor on one occasion and said to him: "Doesn't it make you nervous to know that you are preaching to a college president and faculty members who know theology backwards and forwards? Doesn't it make you feel uneasy to know that any grammatical error will be noticed?" His answer was one that should be framed and put on the door of every church in the land. He said, "It's not the big men in the church that give you trouble; it's the little men." With that sentence sermon ringing in my ears I resolved to be a big man and boost rather than criticize the man behind the pulpit.

Smallness is always more obvious when it is in the presence of greatness. When you compare the attitude of the elder brother toward the prodigal son with that of his father, you see how small he was. When this broken, burned-out shell of a boy returned home, his father met him with a big heart full of forgiveness, while the elder brother showed only petty jealousy.

When those church people wanted to stone an adulteress that day, Jesus showed them what it meant to be a spiritual giant. I wonder how big

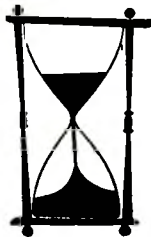
they felt after they compared their "midget" religion with that of the Master!

Stephen showed Saul of Tarsus what it meant to be able to "bless them that curse you." When he lifted his eyes and prayed for his executioners he became the star in a drama that was to end in Saul's conversion.

Dr. J. B. Chapman said, "I owe it to God, to my fellow men, and to myself to be as good and as big as it is possible for me to be."

A short message from Jesus: "But I say unto you, . . . bless them that curse you" (Matthew 5:44); or, "Be too big to be little."

*Though one shall be taken
and one shall be left,*



THERE IS STILL TIME

By MARGARET PERRY

Nazarene Lay Member, Kansas City, Kansas

It is hard, you know, to be a housewife, mother, businesswoman, and also home-room mother for your children at school. I have told myself many times, There just aren't enough hours in a day—also I've reasoned with myself, What could be left out? I've wondered how church could be added to all these things and, well—let me tell you what happened:

It was Sunday evening. I had washed and ironed all day, but it had been such a pretty day I was sure it was just for me. But I was tired, and I was irritated at George because he had taken the children to church morning and evening—and really, he'd done nothing to help me. He had read to me in the afternoon while I ironed, something about working out your salvation with fear and trembling—but I just wasn't in the mood, and I told him so!

As I retired, I was nervous, and it seemed that sleep would never come. Then suddenly a loud noise aroused me and I sat up suddenly and called out to George—but he wasn't there. I grabbed my robe and hurried to the door, but no one was there. I saw that Rose Hilton was up, so I ran over to her door. As she opened it, I asked if George was there. "At 3:00 a.m.!" she exclaimed. "I was just about to call you—Bill has gone too; they are probably together. But what I don't like, he has taken the children!"

"I'm frightened," I admitted. "Let's call Broth-

er Berry. If anything has happened, he will know what to do."

Rose dialed the minister's home with trembling hands, but no answer—his whole family must be gone!

It wasn't long until the street began to fill with people—almost everyone was searching for a member of his family. The school was forgotten then—the clothes so neatly done meant nothing—and the office, how cold and secondary it seemed!

Mr. Schaffer, the school principal, was there, sitting in his new automobile. In his usual steady voice he said, "Why don't we turn on the radio?" and at the touch of the button a voice came loud and clear. But I couldn't understand what he said—it was foreign. I asked Mr. Schaffer, who knew almost every language, "What is it? What are they saying?" But he only shook his head.

Oh, if George were only here, or Mrs. Schaffer, or even the children, we could pray—but I felt suddenly, I didn't know how. I asked timidly, "Mr. Schaffer, did you go to church yesterday?"

"No, my wife goes for me—I just don't have time . . ." The words died on his lips, and he looked me in the eye. "You don't suppose there is anything to—to—in the last day some will be taken and others left!"

I started to cry out, but then I heard something like a bell and then a firm shake on my shoulder. "You've had a bad night, dear . . . nightmares, maybe. You didn't even hear the alarm clock." George had awakened me.

Making breakfast was done by habit; my only thought was, Thank God, there is still time—time to trade in all the other things for God and church.

George looked at me and said, "Why the tears?" and then he added, "Let me read you something I thought quite good for these troubled days:

*"Be waiting and watching," He tells us,
"For as a thief in the night I will come.
I will take with Me those who are ready,
But alas, I will have to leave some!
Go out in the highways and hedges
And compel them to come unto Me,
For the feast I prepare for My children
Will last through eternity!"*

*Is this the one we save
till company comes?*

"THE DE LUXE"

By PAULINE E. SPRAY

Sue's mealtime prayers are usually short and sweet. But when asked to pray over a meal in the restaurant one day, she prayed longer and sweeter than usual. Of course we knew the reason; we had a guest with us on that occasion.

When comment was made on her amplified blessing, she quickly assured us, "That was my *de luxe*."

Perhaps she was thinking of the food she would order. Hamburgers with "everything" are good, but the *de luxe* models are even better.

Are older Christians sometimes like Sue? Do we save our special—our "*de luxe*" prayers—to pray when company comes?

What about our testimonies? Do we save our best for the big crowds? Or are we as eager to witness before one, or two, or three?

What about our money? Do we withhold our giving until the pastor asks publicly for a show of hands for the largest pledges? Or do we give conscientiously and regularly even though there is no public acclaim?

What about our talents? Are we saving them for some important occasion? Or are we giving our best at every opportunity, be it great or small?

What about our lives? Do we wait to make an exemplary appearance before our friends and those we wish to impress? Or do we live moment by moment conscious of the searching eye of God upon us?

He gave His very best for us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Can we give less in return?

Whatever it may be—prayer, testimony, money, or talents—let us be ready to give, not just the regular with "everything," but better yet, the "*de luxe*."

Dwelling—Walking—Seeking!

By MARIAN L. KNORR

*I dwell in the land and I'm fed by God's hand:
His mercies are ever in view.
I've taken my stand for my Saviour and Lord,
And I know that He'll see me through.*

*I walk in the light and have fellowship sweet;
His blood covers all of my sin.
I witness for Christ as upward I go,
With Jesus, the vic'try I'll win!*

*I sought first the kingdom of God and His love
And Jesus came into my heart.
I look for a city whose Builder is Christ,
In a land where we never shall part.*

*Seek ye the Lord, and walk in the light;
So shalt thou dwell in the land.
Together we'll climb to the mansions above,
Constantly led by His hand.*

EDITORIALS

By W. T. PURKISER

Evangelical or Evangelistic?

Evangelical and evangelistic are common but often misunderstood terms. To be evangelical means to know and to preach a saving truth. To be evangelistic means to know and to preach saving truth with contagion and passion in the power of the Spirit, in such a way that others will be won not only to mental assent but to heart commitment.

It goes without saying that churches and individual Christians may be evangelical without being evangelistic. An evangelistic church or individual is an evangelical church or individual on fire.

A classic definition of evangelism is "so to present Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of His Church."

Here both divine and human elements are blended, as always they must be in the work of the Church. The divine element in evangelism is "the power of the Holy Spirit." An evangelism which depends upon human factors alone is doomed to defeat.

It takes more than preaching about sin to bring conviction for sin. It takes more than a description of the joys of the holy life to create a hunger and thirst after righteousness. It takes more than logic and persuasion to produce a life-and-death decision. These are God's work through His Holy Spirit.

But the human aspect of evangelism is also important. This is pointed up in the words "so to present Christ." Evangelism means not alone the working of the divine Spirit, but an intensity of the human spirit, a quality of earnestness, a singleness of dedication.

A church that is evangelical without being evangelistic tends to drift into preoccupation with orthodoxy and the letter of the law. Theory becomes more important than practice, and form takes the place of power.

On the other hand the church that is evangelistic is generally too busy for fusses and feuds. Churches that have converts rarely have trouble. Hardly any-

thing ever gets wrong with any church that a few new converts won't correct.

Evangelical doctrines may be legislated and printed in creeds and manuals, and handed down from generation to generation. They are rarely in danger. But the evangelistic spirit must be kindled in the fires of a personal Pentecost, kept alive by intercessory prayer, and spread by contagion from person to person.

Evangelical? Always. But evangelistic too. This is our place and destiny in the present age.

Contented Christians

An enterprising Oregon dairy farmer reversed a well-known advertising slogan to good effect. He posted a sign along the road which read, "Our cows are not contented—they are always trying to do better."

Whether milk from cows always trying to do better is more desirable than milk from contented cows, I must leave the reader to judge. There is no doubt, however, that the lives of Christians "always trying to do better" are more rewarding and useful than the lives of "contented Christians."

We have often been reminded that the largest room in the world is the room for improvement. As deadening spiritually as it is professionally is an easy complacency, a placid spirit of "having arrived." It was pointedly said of one man in public life who was moving on the momentum of past efforts, "Oh, he's just 'rusting on his laurels!'"

Holiness people must flee as they would the plague the kind of contentment that paralyzes growth in grace, new horizons of vision, and the venturesomeness of real faith. A soul satisfied with saving and sanctifying grace may still have a divine discontent with present levels of achievement.

With Paul, let me say, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

The Curtains Are Coming Down

The worsening situation in the African Congo reminds us of the 1950 prediction of an American missionary-statesman that white missionaries have just ten more years to work in the dark continent. It also highlights the prime importance of the missionary policy of the Church of the Nazarene in developing Bible schools for the training of national workers on all fields.

The underdeveloped continents of the world are entering a period of strong nationalism when missionaries who are foreigners are looked upon with profound distrust. In such a situation, the hope of reaching the unevangelized millions is the strong national church.

Red and yellow, brown and black curtains are coming down all the world around. What we do for missions must be done quickly. The ten million dollars the Church of the Nazarene proposes, under God, to raise for world evangelism during the next four years is not a penny too much, nor will it be given a moment too soon.

How Timely Are God's Dealings!

By JESSIE WHITESIDE FINKS

*How timely are God's dealings with
That which affects His blood-bought child!
When all about life's storms abound
And angry waves are running wild,
Naught can o'erwhelm. We set our sails;
And "all things" now misunderstood
May hinder, but will not deter:
They but work out that for our good.*

*We slip our trembling hands in His;
We hear His whispered words, "Be still";
Then see Him smile on us and say,
"This storm, My child, is but My will."
They are by My permissive will,
The things that come to you in life;
For sometimes you lose sight of Me
And maybe doubt in all the strife.
I long to have you trust Me so,
To feel your head upon My breast,
That I permit life's storms to blow
So you will come to Me and rest.*

*Find rest, My weary child, and peace
Within your Saviour's loving arms.
Tho' dark the clouds and mad the waves,
The loudest of the earth's alarms
Will not disturb My trusting child,
Believing in a God of love.
Whenever life's storms threaten him,
He clings the more, to God above.*

What Hour Is It?

By GEORGE E. FAILING

It is night. Darkness has fallen upon the earth and gross darkness upon the people.

Earth's night has overtaken us when earth's lights have never been brighter. The scientific and educational and economic progress made in the last half-century is staggering. Electric power plants are rising up in earth's remotest areas. There are few places on earth that planes have not flown over; airfields dot the globe. The luxury of some nations of the Western world is unparalleled in history. Man is aspiring to ride through the heavens and explore other planets.

Meanwhile the missionary enterprise is slowing up. Within five years, it is estimated, half of the present mission fields will no longer welcome Christian missionaries. The Church itself is cooling off. More and larger church buildings are being constructed each year, but there is no evidence of a real grass-roots revival. Even holiness people have come to enjoy parties more than prayer meetings. We seem content with the status quo, and we are losing the fight to convert even our own children.

New nations are being born almost monthly, and one by one they are drifting toward the Soviet sphere of influence. The United States is playing politics with the national health, with public education, with social security, with unemployment. Meanwhile, clever and consecrated Communists seize control of Cuba, frighten away the tourists, expropriate American property, and form economic and political alliances with Russia.

One might think that all these facts would awaken the Church, that revivals and camp meetings would be more spirited and earnest, that personal piety would deepen, that there would be greater desire for Christ's return. But this has not happened—yet!

The ancient prophet inquired, "Watchman, what of the night?" or as the margin has it, "what hour of the night?" (Isaiah 21:11) The hour is late, for the prophet answers, "The morning cometh."

Christians ought to be looking toward the sunrise, the dawning of the day of the Lord. In the meantime they should be ardently working for the Master.

"Even so, come, Lord Jesus."

—The Wesleyan Methodist (by the Editor)

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God (Psalms 90:1-2).

Your Church Can Win

If the HERALD OF HOLINESS campaign has yet to visit your district and church, your Publishing House will award this



Inviting Guest Register

If:

✓ Total subscriptions equal to 50 per cent of church membership, AND

✓ Every church home is receiving a copy of the HERALD OF HOLINESS

*Is Your Home
A HERALD Home?*

SUNDAY SCHOOL ATTENDANCE REPORT



	July 1959	July 1960	Number Increase
SOUTHEAST ZONE			
Florida	9,041	9,308	267
Virginia	3,283	3,471	188
Alabama	6,877	6,960	83
Mississippi	2,828	2,757	-71
North Carolina	*3,949	3,818	-131
West Virginia	10,781	10,562	-219
South Carolina	*4,879	4,590	-289
Tennessee	7,617	7,048	-569
Eastern Kentucky	6,101	5,237	-864
East Tennessee	5,628	4,445	-1,183
Georgia	no report		
Kentucky	no report		
EASTERN ZONE			
New York	2,089	1,982	-107
Albany	*3,405	3,086	-319
Philadelphia	*5,884	5,326	-558
Akron	*12,335	11,307	-1,028
Maine		3,011	
Washington	no report		
New England	no report		
Pittsburgh	no report		
BRITISH COMMONWEALTH ZONE			
Australia	851	856	5
Canada Atlantic	1,028	1,020	-8
Canada Central	2,113	2,092	-21
Canada Pacific	1,085	1,005	-80
Canada West	*4,071	3,661	-410
British Isles North	no report		
British Isles South	no report		
NORTHWEST ZONE			
Oregon Pacific	7,117	7,461	344
Washington Pacific	5,769	6,060	291
Rocky Mountain	2,262	2,391	129
Nevada-Utah	*848	936	88
Northwest	6,164	6,224	60
Alaska	707	743	36
South Dakota	704	711	7
North Dakota	1,535	1,478	-57
Minnesota	*2,289	2,095	-194
Idaho-Oregon	5,882	5,635	-247
CENTRAL ZONE			
Central Ohio	13,262	13,858	596
Chicago Central	5,154	5,455	301
Missouri	6,841	7,122	281
Michigan	8,753	8,863	110
Wisconsin	2,283	2,322	39
Illinois	8,078	8,078	0
Northwestern Illinois	*5,235	5,035	-200
Northwest Indiana	*6,158	5,842	-316
Northwestern Ohio	*5,920	5,273	-647
Southwestern Ohio	*8,830	7,942	-888
Northeastern Indiana	*10,722	9,613	-1,109
Eastern Michigan	no report		
Southwest Indiana	no report		
Iowa	no report		
Indianapolis	no report		
SOUTHERN ZONE			
Abilene	5,796	5,943	147
Northeast Oklahoma	3,806	3,945	139

	July 1959	July 1960	Number Increase
North Arkansas	3,193	3,218	25
Northwest Oklahoma	5,667	5,597	-70
Southwest Oklahoma	*5,588	5,496	-92
Southeast Oklahoma	*3,664	3,499	-165
Louisiana	*3,205	3,001	-204
Kansas	7,682	7,429	-253
Nebraska	2,812	2,559	-253
Kansas City	no report		
South Arkansas	no report		
Houston	no report		
Dallas	no report		
San Antonio	no report		
Joplin	no report		
SOUTHWEST ZONE			
Southern California	11,836	12,456	620
New Mexico	3,226	3,501	275
Los Angeles	9,562	9,734	172
Hawaii	681	681	0
Northern California	14,589	13,860	-729
Arizona	no report		
Colorado	no report		
Estimated average for July, 1960	387,921		
Decrease under average of July, 1959	393		
% of decrease	.001		

*Average attendance last assembly year.

E. G. BENSON
Field Secretary

My Desire

By WALTER E. ISENHOUR

*I'd rather have a tender heart
And treat my fellows kind,
Meanwhile my Christian love impart
To bless them, soul and mind;
Than have the rubies of the earth,
Her diamonds, and her gems,
But know that I'm of little worth
In any of her realms.*

*I'd rather wear a beggar's shirt
And have a godly soul,
And never own a foot of dirt,
Nor reach a rich man's goal;
Than be applauded for my wealth,
Or reach some famous height,
But know I'm worthless to man's health,
And to his soul a blight.*

*I'd rather pray a humble prayer
That reaches God on high,
And have much Christian grace to share
With those who weep and sigh;
Than ride the highways of the land
In luxury and ease,
And live in pomp and splendor grand,
But my dear Lord displease.*



A CHAPLAIN'S SPECIAL ASSIGNMENT

"Louis Linn, M.D., has raised the question: 'If isolation and estrangement are the common lot of psychotic patients, what would possibly be more logical than to bring these lonely people together in an emotionally meaningful situation? And what more natural group can we provide for them than that of the religious congregation?' The conduct of meaningful chapel services is one of the most important functions of the chaplain. There has been some disagreement with this thought. In some circles, the personal counseling situation is thought to be the chaplain's most important function.

"Through this medium of personal counseling they would have the chaplain do his work in much the same manner as the therapists in other departments. Although the counseling situation

is of vital importance, it must, of necessity, be given a secondary role.

"The chaplain is not to be considered a religious therapist, or a sort of junior psychiatrist. He must look upon himself as a divinely appointed minister of God, first, last, and always, and not as a sort of religious psychiatrist.

"From the nurse, the patient expects to receive nursing care; from a psychiatrist, psychiatric help; and when he sees his chaplain, he has every right to expect religious help from him. Often God is the only bit of reality the patient has left to hold on to in an unreal world. This may cause him to seek a closer unity with God through his relationship with the chaplain. This includes attendance at chapel services, Bible study groups, and the personal counseling situation. The chaplain represents the religious community with which the mentally ill person is associated and to which he needs to be restored. His competency in this specialized ministry depends upon his personal ability to take part meaningfully in the existence of the sick to whom he ministers. I am grateful to God for the opportunity He has given to minister to them."—CHAPLAIN CLAUDE A. STEELE, *Veterans' Administration*.

Nazarene Servicemen's Commission
L. Paul Skiles

the *Answer* corner

Conducted by W. T. PURKISER, Editor

May I ask who or what people oppressed the Pilgrims that they came to America for freedom to worship God as they chose? Have I always been wrong in thinking it was the Catholic church in England?

Actually, the persecution which caused the Pilgrims or Puritans to leave England first for Holland, and then the New World, came from the established Church of England. However, the strife was not only religious but political as

well, for the Puritans became deeply involved in the opposition to the Stuart kings which led to the outbreak of the Civil War of 1642. Political and religious motives have always been difficult to keep separated.

What are the differences between the Keswick and Wesleyan concepts of holiness? Is it the same experience described in different terms and theological backgrounds? And where could they possibly get the notion that we believe in a "sinless perfection"?

The Keswick conventions were started in 1875 by Canon Harford-Battersby, then vicar of St. John's, Keswick, England, for the purpose of calling Christians to a deeper spiritual life. Some Wesleyan holiness preachers have been invited from time to time to speak at Keswick and at the other "Keswick" conventions patterned on the English convention. But candor would require one to say that there has been no clear and consistent witness to a real cleansing of heart. Holiness, in the Keswick frame of reference, generally means the counteraction or suppression of the carnal nature through a full surrender

to the Holy Spirit.

The soul and core of Wesleyan holiness is confession to a real cleansing of the moral nature from all inherited sin in the grace of perfect love. So there is a real, and not just a theoretical, difference between the two teachings.

"Sinless perfection" is a straw man set up by those opposed to entire sanctification, and then vigorously demolished. Technically, it is defined as a state of grace wherein it is impossible to sin. What we holiness people have said is that by sanctifying grace we are *able not to sin*, never that we are *not able to sin*. There's a world of difference.

What is the nature of the tongues of Acts 19:6? All were of the same nationality, and this would seem to give a good basis for belief in the doctrine of unknown tongues.

This is the passage in which is described the experience of the twelve disciples at Ephesus who were filled with the Spirit when Paul returned to Ephesus. It is important to note that their speaking in tongues (Greek, "languages") is directly connected with prophesying, which in the New Testament means, not foretelling, but "telling forth" or preaching the good news of Christ to the world. The languages spoken, then, would be the various languages found in any great cosmopolitan center such as Ephesus was at that time.

What do you think of a preacher who spends all his time on the golf course? Not much. But then, I've never known any.

For every preacher who spends too much time in recreation, there are 999 who do not spend enough. God gives no preacher an "indulgence" as far as

Do you think God will ever have another world like ours? Also, are there other worlds now that God is over?

I do not know. But it seems to me to be more important that we be vitally involved in what is happening in this world than it is to speculate about what may be happening in other worlds or

Certainly the tongues of Acts 2:4 were languages understood by the pilgrims gathered in Jerusalem from all over the Mediterranean world. There is just as good reason to think that the tongues of Acts 19:6 were also the languages in which the twelve witnessed to the people of Ephesus. There was nothing "unknown" about them. And if one should think to find a doctrine of "unknown tongues" in the New Testament by turning to I Corinthians 12 and 14, he should remember that the Corinthian church was thoroughly carnal and filled with envying, strife, and division.

what would happen in future worlds like ours. Our first concern must be the redemption of multiplied millions who live on this particular ball of mud God has given us to inhabit.

THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for September 25:

What Is Real Religion?

SCRIPTURE: Micah 6:1-8 (Printed: same)

GOLDEN TEXT: *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* (Micah 6:8)

Micah is famous for the inspired definition of true religion. Even though Hezekiah and Isaiah were accomplishing their reformation and revival, Micah had a message also to this end. God demands more than lip service, more than ritualistic worship, more than Sunday religion. God reminds His people, through Micah, that He still demands a religion that works in the daily routine of life. His demands have not changed. Notice the three emphases of Micah's definition:

Social Justice: "Is it fair?" is a phrase often on the lips of the young and the old. We want to be treated fairly in every area of life. We criticize the thick-thumbed butcher, the slave-driving boss, the copying student, the bribe-taking judge, the tax-evading citizen, and the compromising Christian. But what of your sense of fair play in the daily habits of your life?

We need a sensitive Christian consciousness to the leadership of the Holy Spirit in our relationships with our fellow men.

Kindness: The virtue of Christian love is one which we so appreciate in others, but so often we neglect its development in our own lives. Sometimes it is the smallest deeds of kindness that set the day right for our fellow traveler, and set the bells to ringing in his heart. The opened door, the helping hand, the short wait, the courteous smile, all seem important and worthwhile when they are extended to us. Perhaps we ought to work at the job of being kind—especially if we want to be Christian.

Humility: "Walk humbly with thy

(Continued on page 19)

Department of EVANGELISM

EDWARD LAWLOR, Secretary

EVANGELISTIC HONOR ROLL

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4	IV	150-299	18
II	25-74	8	V	300 and above	25
III	75-149	12			

The entire church and the Department of Evangelism rejoice with these churches and their pastors over the new Christians added to the fellowship of the church.

Membership at

Church	Pastor	Last Assembly	Gain
CENTRAL OHIO DISTRICT			
Vermillion	A. Hansen	13	9
Coshocton Pleasant Valley	G. Allen	14	8
Proctorville	W. B. Frederick	14	6
Toboso	R. Shrader	14	5
Pleasantville	D. Bulla	16	5
Hilliards	I. Beatty	19	5
Orrville	H. R. Prouse	21	7
Marion Kensington Place	P. Pusey	23	10
Hebron	R. Amore	31	8
Medina	R. Williams	35	13
Crestline	R. P. McMillan	36	8
Portsmouth Highland			
	Bend H. Bradley	36	16
Fremont	J. Keiser	46	10
Columbus West Broad	J. Darity	49	15
Delaware	W. B. Thompson	51	8
Mansfield McPherson St.	J. Elliott	65	11
Minford	W. Coburn	66	8
Middleport	C. Bartlett	67	14
Pataskala	L. Walls	72	15
Syracuse	H. Holmes	74	11
Rutland	H. Klingel	79	20
Wellston	L. Rist	85	17

Membership at

Church	Pastor	Last Assembly	Gain
Columbus Frank Road	L. Strahm	90	18
Cardington	P. Flack	109	17
Lancaster	F. Noel	124	16
Gallipolis	V. Shafer	133	14
Mansfield First	A. Beckwith	138	16
Portsmouth Sciotoville	G. Maywood	143	12
Shelby	E. Teasdale	161	19
Galion	P. K. Hayman	181	18
Wooster	C. D. Westhafer	194	18

COLORADO DISTRICT

Colorado Spgs. Southgate	D. D. Bailey	0	10
Pueblo Belmont	L. W. Quinn	0	9
Colorado Springs			
Pennsylvania Avenue			
Glenwood Springs	R. A. Geist	12	18
Denver Golden	L. J. Runner	15	5
Denver Thornton	E. B. Wheeler	28	10
Denver Derby	D. Severin	28	8
Denver Trinity	H. T. Leppard	42	8
Sterling	R. E. Kealiher	45	29
Pueblo Southside	D. Clem	48	8
Brush	H. J. Westlund	58	9
Grand Junction	C. Spicer	99	19
Colorado Springs Trinity	R. D. Wood	136	15
	E. R. Verbeck	140	12

PITTSBURGH DISTRICT

Ellwood City	M. Klink	19	6
McKeesport	J. Christner	21	11
Nanty Glo	G. E. Lashley	21	6
Albion	D. Hennen	22	7
Atlasburg	K. Neiderhiser	41	9
Mercer	C. D. Walker	52	10
Grove City	L. B. Baltz	102	32
Erie First	M. Minick, Jr.	140	19
Oil City	R. E. Lewis	157	18
Washington First	W. G. Ardrey	170	18

SOUTHWESTERN OHIO DISTRICT

Washington Court House	D. Hough	7	7
Milford	Mrs. R. Blanchard	19	6
West Carrollton	E. Clark	22	5
Hamilton Fifth	J. Dozier	33	9
Greenfield	H. Oney	49	13
Cincinnati Montana Ave.	C. G. Coburn	73	9

WISCONSIN DISTRICT

South Milwaukee	F. Enoch	13	6
Racine Taylor	E. E. Young	116	13

Religious News and Comments



By WILSON R. LANPHER

Crisis and Opportunity

In view of the problems confronting world-wide missions, it is important for true Christians to remember that the gospel of Jesus Christ is particularly suited for times of crisis. While planes are rescuing missionaries from the

Belgian Congo, and while authenticated stories of impending trouble and unrest come from many quarters, it is a time for a humbling but not a surrender, a time for a heroic response to an unprecedented challenge. Sherwood Eliot Wirt, writing in *Christianity Today*, points out that two facts stand out in the appraisal of the world missionary situation. The first is the expected multiplication of the earth's population to more than six billion by the year A.D. 2000. The second is the decision of a large segment of the Christian Church to downgrade the foreign missionary enterprise as such, and through agonizing reappraisal to redefine "mission" either as interchurch aid or as just about everything a church does through its total program. Today in some ecclesiastical councils the word is being passed that the missionary movement as such is finished. The

missionary, we are told, is now regarded as a symbol of religious and cultural superiority, and as a part of the sinister political scheme for re-establishing Western supremacy in erstwhile colonial areas.

May we as a missionary church be alert to what is happening. We must not lose faith with those who have pioneered. In one of the most heroic sagas of world history, and for a century and a half, thousands of young men and women left their homes and sailed the seven seas seeking to reach a lost world for God. On the fever-ridden shores of Africa their average life span a century ago was just four months; yet on they came, wave after wave, to seek the lost for Jesus Christ. Let us covenant that we will not join in the movement to put the Great Commission into storage. At home and abroad, we must be men sent from God, with a message

of salvation. Let us implement our programs with much prayer and generous giving, and let us have our eyes open to this scheme of Satan to divert missionaries from being evangelists into being teachers of contour farming.

Lutheran Community Is Population Center

The little village of Ferrin, Illinois, which is 100 per cent Lutheran, has been tentatively declared by the U.S. Census Bureau to be the new center of population of the United States. The final decision concerning the exact center will be made next year. Ferrin is a town of fifty Lutheran residents, eighteen houses, one small supermarket, a grain elevator, a farm implement store, a church, and a Lutheran parochial school. The congregation is affiliated with the Lutheran Church—Missouri Synod. The community has no ordinances, no crime, no jukeboxes, no saloons, no movie theaters, and no filling stations. But it does have a quiet charm, as motorists approaching the town on U.S. Highway 50 soon discover.

Christian Composer Dies

Rev. Alfred Henry Ackley, a Presbyterian minister who was one of the most noted contemporary Christian composers, died in July in Whittier, California, at the age of seventy-three. He was best known for gospel songs such as "He Lives," "Heartaches," "God's Tomorrow," "Song of the Soul Set Free," and "At the End of the Road." He had teamed with his late brother, B. D. Ackley, in more than five thousand compositions. Once associated with Billy Sunday, A. H. Ackley had more recently been writing for the Rodeheaver-Hall Mack Company, publishers of church music. He is survived by his wife and two sons.

Singing Hymns in the Rain

"Singing on the Mountain" is a great tradition in western North Carolina. Hundreds of families annually set aside an early summer Sunday for a trek to Grandfather Mountain, where in song and sermon they echo the gospel message across the laurel-crowned Blue Ridge heights. This year the dawn-to-dusk songfest was marred by continuous rain, so that an estimated fifteen thousand men, women, and children were obliged to stand under dripping trees. Some two thousand families had arrived the day before and had pitched tents in an adjoining meadow. "Singing on the Mountain" began as a Bible class outing thirty-six years ago. The 1960 edition proved that country people are more loyal than ever to the tradition founder, eighty-nine-year-old Joe Lee Hartley, who owns Grandfather Mountain.



GEORGE COULTER, *Secretary*

Prayer Request for Cuba

Pray especially for Rev. Spurgeon Hendrix and Rev. John Hall, who are remaining in Cuba in very uncertain circumstances, not knowing what the next day may bring. Pray also for our Cuban Christians, who will be facing increasing pressure as the days go by.

Thank You from the Schmelzenbachs

The Schmelzenbach family would like to express their appreciation to the entire church and their many friends for the notes of sympathy, the many prayers, and their helpfulness during the illness and home-going of Mother Schmelzenbach.

Mozambique vs. Portuguese East Africa

One of our missionaries from the above province advises us that the official name for this country is Mozambique, rather than Portuguese East Africa. In respect for the wishes of the citizens of the country and their government, we will use this address for our missionaries who work there. The addresses of all missionaries formerly given as Portuguese East Africa should be changed to: Manjacaze, via Lourenco Marques, Mozambique, Africa.

African Note

As you know, Africa is undergoing violent change in these days, and missionary work becomes more and more complicated as the days go by. There is a severe testing time ahead for missionary staff and the young African church alike. Pray that we will not be found wanting.—H. K. BEDWELL, *Swaziland, South Africa.*

Missionary Sending Center at Phoenix, Arizona September 15-16

Rev. C. W. Elkins, Eastside Church of the Nazarene, will be the host pastor at the last of the four great Missionary Sending Centers, scheduled to be held at the Eastside Church of the Nazarene in Phoenix, Arizona, September 15-16, 1960.

Dr. George Coulter, executive secretary of the Department of Foreign Missions, will be in charge.

Speakers will include Dr. Hugh C. Benner, general superintendent; Rev. Elmer Schmelzenbach, missionary to Africa; and Dr. John Cochran, missionary to Argentina.

Furloughed missionaries and missionary appointees about to leave for their assigned fields will be present during both days.

There will be three services daily, at 10:00 a.m., and 2:30 p.m., and 7:30 p.m.

Two wonderful days of missionary inspiration. Everyone who possibly can should plan to be present for the full two days.

Missionary Addresses

Rev. and Mrs. Robert Pittam are now in Nicaragua. Their address is: Apartado 302, Managua, Nicaragua, C.A.

Rev. and Mrs. Clifford Church are home on furlough from Mozambique, Africa. Their address is: % Rev. W. R. Thompson, 407 E. Archwood Ave., Akron 1, Ohio.

Miss Jean Darling has returned to India for her third term. Her address is: Basim, Akola District, Maharashtra, India.

Miss Joyce Blair has returned to British Honduras for her fourth term. Her address is: Benque Viejo, British Honduras, Central America.

Rev. and Mrs. Donald Reed are now back in Lebanon for their second term. Their address is: P.O. Box 2328, Beirut, Lebanon.

Mr. and Mrs. John Wise are not at Rehoboth Mission as previously printed, but are stationed at Box 14, Bremersdorp, Swaziland, South Africa.

Rev. John Hall has returned to Cuba, leaving his wife and children here until the current political unrest settles down. Mr. Hall's address is: Instituto Biblico Nazareno, El Calvario, Havana, Cuba. Mrs. Hall's address is: 610 Fessler Lane, Nashville, Tennessee.

Rev. and Mrs. William Moon are now stationed at: Schmelzenbach Memorial Station, P.O. Box 55, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Earl Morgan have returned to Italy. Their address is Via Miccinesi 5, Florence, Italy.

Rev. and Mrs. Clifford Gay, who returned to Britain because of his illness, can be reached at: 289 York St., Belfast, North Ireland, Great Britain.

The Sunday School Lesson
(Continued from page 16)

God" (v. 8). True humility is not in downgrading or even in upgrading oneself. It is the ability to see ourselves as God sees us without putting on airs or sinking into discouragement. We must try to be at our very best for Him.

Realizing our limitations but inspired by the possibilities of grace, we walk humbly with our God to do His will. To Him must be given the honor and any glory for the good we do.

True religion must be worked out on the anvil of our daily lives—with justice, kindness, and Christlike humility—that I may be like Him!

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.

Moving?

(Continued from page 2)

Heavenly Father their own attitude forces them to "go it alone." Actually, God promises to help all those who humbly seek Him. We read, "God is our refuge and strength, a very present help in trouble" (Psalms 46:1).

Let this lesson be learned by all of us. There is no place in the world and there is no circumstance of life where it is impossible to live for God; but it is impossible to live for God in any circumstance or in any place apart from a paramount devotion to Him.

(To be continued)



News of the Churches

Colorado Springs, Colorado—Southgate Church was organized on July 12 in the Stratton Meadows Elementary School. We cannot overemphasize the efforts of our former district superintendent, Dr. O. J. Finch, the Colorado Pioneers, pastors, and lay people of Colorado Springs in making this a reality. Rev. David D. Bailey was appointed pastor. Permission was granted for us to hold services in the school until the initial unit of our church was built. Actual construction on the 4½-acre site began on June 17. The red-clay brick structure is 112 x 52 feet, with an open-beam interior. A brick wall divides the structure the long way, with the temporary sanctuary on one side and educational unit on the other. The sanctuary will seat about 185 persons, and the educational unit will accommodate an equal number of children. Plans are for a new sanctuary to be erected within the year. The cost of construction was approximately \$25,000 and the appraised

valuation is about \$45,000. Our attendance has increased from 65 on the first Sunday (July 17) to 117 on the fifth Sunday. The charter was held open until August 14, with 74 charter members being received into the Southgate Church. Our new district superintendent, Rev. E. L. Cornelison, brought the first message in our new sanctuary, with an "open house," ribbon-cutting ceremony held in the afternoon of August 14. We are truly grateful to God for what has been wrought in our midst. —JAMES B. PINCOMB, Secretary.

Evangelists C. W. and Esther Brockmueller report: "This has been a busy year for us, with revivals on the West Coast and on east to the north central area and back into the central part. God has given some good revivals and we give Him praise for the victories and every soul won. We have greatly enjoyed our labors with our fine pastors and people. Our fall slate is filled with one

beverages. The supply of mimeographed sheets on the table in the booth giving these facts was exhausted very early. So we are repeating this information here for those who expressed an interest in these statistics.

In 1958 the personal consumption expenditures for alcoholic beverages were \$9,210 million. As the table clearly indicates, consumers in 1958 spent:

- more for alcoholic beverages than for any other commodity except gasoline and oil;
- about one dollar out of every twenty-five for alcoholic beverages;
- seven times more for alcohol than for medical care and hospitalization;
- two and a half more for alcohol than for religious and welfare activities or for the care of a physician.

	1956	1957	1958
Alcoholic beverages (total)	\$10,500,000,000	\$10,670,000,000	\$10,760,000,000
Alcoholic beverages (personal)	8,990,000,000	9,140,000,000	9,210,000,000
Gasoline and oil	9,558,000,000	10,360,000,000	10,532,000,000
Tobacco	5,638,000,000	6,064,000,000	6,376,000,000
Shoes and other footwear	3,746,000,000	3,827,000,000	4,090,000,000
Religions and welfare activities	3,465,000,000	3,709,000,000	3,939,000,000
Electricity	3,618,000,000	3,899,000,000	4,169,000,000
Telephone and telegraph	3,244,000,000	3,542,000,000	3,806,000,000
Physicians	3,512,000,000	3,741,000,000	3,901,000,000
Books, magazines, newspapers, etc.	2,960,000,000	3,236,000,000	3,409,000,000
Medical care and hospitalization insurance	1,076,000,000	1,210,000,000	1,359,000,000

Estimates released from Office of Business Economics, U.S. Department of Commerce, July 20, 1959

EARL C. WOLF, Secretary
Committee on Public Morals

exception, due to a cancellation. We have an open date, November 16 to 27, and would like to fill this in western Canada or the Northwest, since we will be in that section for the rest of the year. Wife plays several instruments and sings, and I have been using the large Real Felto scenes with the preaching, which have proved a great blessing. We still have some open dates in 1961, and will be glad to go as the Lord may lead. Write us, 908 Fifteenth Ave. So., Nampa, Idaho."

Brother George Waterman writes: "I have been a commissioned song evangelist on the New England District for several years, participating in week-end and local full-time meetings, but now feel that God would have me enter the field full time. I am therefore slating meetings for the year of 1961. Write me, 85 Wendell St., Cambridge 38, Massachusetts."

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Cullman, Alabama—In July, First Church enjoyed one of its very best revivals. The church had prayed so earnestly for an old-fashioned revival, and Rev. L. Wayne Sears, pastor of First Church in Norman, Oklahoma, brought messages that were Spirit-anointed, heart-searching, and effective. Also, God blessed and used Brother Kenneth Moore in his work as song evangelist. We thank the Lord for the many seekers at the altar, and the good number added to the church.—FRANCES CHEATWOOD, *Reporter*.

Evangelist H. G. Purkhiser writes that he has an open date, October 5 to 16. Write him, 4531 Marcellus Street, N.W., Canton 8, Ohio.

Evangelist M. J. Jones reports: "During the past assembly year I have conducted eighteen revival meetings in seven different states, with over eight hundred seekers. The Lord gave gracious times of victory in these services. It was a joy to work with the various pastors, who were gracious and co-operative. We begin our fall revivals with West Main Street Church at Fort Wayne, then go to Ashley-Hudson, Indiana; to Maryland Avenue Church in Dayton, and to Bethel, Ohio; then to Northside in Huntington, and close our fall work at Monticello, Indiana. We have some open time for 1961 and, because of a recent cancellation, have an open date now for September 21 to October 2, this year. Wife travels with me as a children's worker and prayer partner. We are thrilled with the quadrennial slogan, 'Evangelism First,' and count it a joy to share with pastors and people in promoting spiritual revivals. Write us, 119 N. Colorado Avenue, Indianapolis, Indiana."

Evangelist E. D. Wolfe writes: "I will be closing a meeting on October 16 at Midland, Michigan, and have one week open, October 17 through 23. I would like to slate this time before I go to the Iowa District. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelists Billy and Helen Smith write, "We have an open date for the last two weeks of November, this year. Write us, 816 McKinley Avenue, Cambridge, Ohio."

Houston, Texas—Sunday, August 14, was a significant day for Central Park Church, with a special mortgage-burning service: the fourth mortgage burned by this church, and means that all property is free and clear. The original mortgage was in the amount of \$20,000 and was signed April 11, 1949. The normal schedule of payments would have called for its payment by the end of 1962. Four thousand dollars in principal and interest was paid this year. Dr. W. Raymond McClung acted in a dual capacity in our celebration. (1) as former pastor when the educational unit was built, and (2) as our district superintendent now. Already plans are being laid for a new building project. The board has authorized a locations committee to consider the possibility of relocating our church. We give God praise for His blessings.—DAVID K. KLINE, *Pastor*.

Wickes, Arkansas—From August 1 through 13, our church enjoyed a very successful vacation Bible school. We had a total enrollment of eighty, with a daily average attendance of fifty-five for the two weeks. The Lord has been good to us here and we give Him praise for His blessings.—MRS. W. C. WATKINS, *Reporter*.

Wausau, Wisconsin—God has wonderfully blessed our church here. Coming here two years ago we found a fine group of people who loved the Lord and wanted to go forward. Much of the progress made is due to the fine work of Rev. Miles Finley, who laid a good foundation and labored here so faithfully. Plans are now being made to launch a building program this fall. We had two good revivals during the past year, with a fine Youth Week in February. Rev. A. W. Premble was with us last November; Rev. Shirley Hickey was with us for Youth Week; and Rev. and

Mrs. Charles Rushing gave us an outstanding revival in May. We give God praise for all His blessings.—T. J. DAGGETT, *Pastor*.

Eustis, Florida—Recently this church enjoyed the best revival of its history. Rev. Gordon Winchester was the evangelist, and God blessed his ministry with many souls saved and sanctified and eight new members added to the church. We doubled the Sunday school attendance over one year ago.—WILLARD KILPATRICK, *Pastor*.

The Long Island Holiness Camp Meeting Association, auxiliary to the N.H.A., held its Golden Anniversary camp at Freeport, July 27 to August 7, with Rev. James A. DeWeerd and Rev. Robert Emsley as the evangelists. These men preached with the unction of the Spirit, with major emphasis on Christian perfection. Also the singing was inspiring, the praying fervent, with many shouts of praise to God. People were present from nine states, representing ten different denominations. Over one thousand dollars was raised for the cause of holiness missions. Children's services were conducted by Mrs. Helen Matthews, and Mrs. Ruth Patton did excellent work with the young people. Several were definitely touched in their bodies in a wonderful healing service. A special Golden Anniversary service was held on Sunday afternoon, with Mrs. Duryea, wife of the founder, Rev. John A. Duryea, giving a concise history of the camp. Dr. B. Joseph Martin brought a most challenging anniversary message. The chairman, Rev. Jay W. Patton, presided efficiently.—CLIFTON T. MATTHEWS, *Reporter*.

Rev. T. J. Farlow writes: "After months of prayer I have resigned my pastorate at Jackson, Alabama, feeling God would have me give full time to the work of evangelism. I am now making up my fall and winter slate and have some open time in October and into the winter months. I have served in the pastorate for seven years, and have been privileged to work with young people a great deal. I am an elder on the Alabama District, also a graduate commercial artist, and sing most of the songs used with my chalk drawings. I shall be glad to go wherever the Lord opens the door, and will come for free-will offerings and entertainment. Write me, P.O. Box 472, Jackson, Alabama."

Northwestern Illinois District Assembly

The twelfth annual assembly of the Northwestern Illinois District was a highly significant one. Dr. V. H. Lewis, newly elected general superintendent, was the presiding officer. From the opening message Dr. Lewis challenged our hearts to a deeper devotion and greater endeavor of accomplishments for our Christ. As a result of his presentation of the quadrennial theme, "Evangelism First," our district, under the leadership of the Holy Spirit, looks forward to its greatest year of soul winning.

Our publishing house was represented by Dr. Don Young. Ably representing

our Olivet Nazarene College were President Harold W. Reed, Field Secretary J. W. Swearingen, Singing Jim Bohi, and the accompanist, Mr. Dave Hughes. We love our college and paid our budget in full.

The assembly gave Dr. Lyle Eckley, our Spirit-led superintendent, a wonderful love offering of more than five hundred dollars in appreciation of his gracious ministry. Under his leadership the district is forging ahead in every phase of Kingdom building.

In the afternoon two ladies were consecrated as deaconesses, at the close of a beautiful memoirs service. God settled down upon us in a gracious way.

The Spirit of the Lord prevailed also in the evening service as Rev. and Mrs. Ted Holstein sang, following which the charge was given by Dr. Lewis to the ordination candidates. All our hearts were deeply moved. Elected to elder's orders were: Lydia Stevenson, James Hayes, Raymond E. Hoskins, and Raymond L. Gibson.

We give God praise for His blessings.
—THOMAS C. HILL, Reporter.

Virginia District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the Virginia District was held jointly with the district church schools convention, July 29 and 30, at the district campground, Dillwyn, Virginia.

Rev. A. H. Johnson, pastor of the Victoria church, brought a stirring and inspiring message on the new N.Y.P.S. theme, "HIS."

Gains were reported in all phases of our district work; a 17 per cent gain in N.Y.P.S. membership, and a 63 per cent gain in junior members. The *Conquest* goal was 400 subscriptions—we received 559, or a gain of 140 per cent, as reported by our able district president, Rev. David Radcliffe, who was re-elected by an overwhelming vote for the fourth term.

Other officers elected were: Rev. W. O. Holloway, vice-president; Mrs. Samuel Pickenpough, secretary; Mr. Raymond Carr, treasurer; Rev. Loren Gould, teen-age supervisor; Mrs. Lorane Gould, Junior Society director; and Dianne Peters and Eddie Orndoff, teen-age representatives.

The district president reported that 114 teen-agers were enrolled in the youth camp this year, an increase of 34 over last year. Many felt that this was one of the best institutes ever held on the district, with Rev. C. Wm. Ellwanger as youth worker.

The Virginia District is moving ahead under the capable leadership of our district president, and the wholehearted support of our beloved district superintendent, Dr. V. W. Littrell.—V. J. SHELTER, Reporter.

Indianapolis District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the Indianapolis District was held August 5 and 6 on the district campground at Camby, Indiana.

The convention opened with devotions led by Rev. Lawrence Adams, and District Superintendent Luther Cantwell

calling us all around the altar for prayer.

A timely message was given in the afternoon service by our district N.Y.P.S. president on the theme, "HIS." Following this we heard committee reports and "echoes" from the General Convention; also greetings were brought from Olivet Nazarene College by Professor R. L. Lunsford. The special afternoon message was given by one of our camp meeting evangelists, Rev. R. B. Acheson.

On Tuesday morning we heard reports from the local presidents and district officers. A high point in the meeting was the request of Rev. W. H. Johnson, pastor of Indianapolis West Side Church, that we take time to sing "America," in remembrance of our heritage as Americans. The thought was stimulated due to our teen-age representative being in the armed forces.

Our good district N.Y.P.S. president, Rev. Kenneth Jewell, was elected to serve another year, and all other officers were re-elected, with the exception of the teen-age representatives, who are Diane Hardin and Philip Fletcher.—C. ROBERT MOORE, Reporter.

Dallas District N.Y.P.S. Convention

The thirty-seventh annual convention of the Dallas District N.Y.P.S. convened August 8 at First Church, Marshall, Texas, with Rev. J. Lewis Ingle as host pastor.

District President Lawrence Gholson gave a challenging report, which was accepted with deep appreciation. Having served at two different times as the district president, Brother Gholson felt it best he relinquish this office to another. A love offering was presented to him in appreciation for his fine work.

Officers elected for the new year were:

Rev. Eugene Plemons, president; Rev. Buddy Little, vice-president; Rev. Robert Snodgrass, secretary; Rev. Paul Grundy, treasurer; Rev. M. A. Wagstaff, teen-age supervisor; and Gaylia Garrett and Mike Gholson as teen-age representatives.

Dallas District youth are moving forward for God, and we look forward to a victorious year under the leadership of our president and council.—ROBERT SNOGRASS, Reporter.

Kansas District Assembly

August 3 to 5 were days of blessing as Kansas Nazarenes gathered for the annual district assembly at the District Center in Hutchinson. Crowds were large, the services deeply spiritual, and a fine spirit of unity was apparent throughout all the sessions.

The morning messages of Dr. G. B. Williamson, presiding general superintendent, were superb. His great message outlining our quadrennial theme, "Evangelism First," was marked at times with a holy hush and at other times with spontaneous demonstration. Dr. Williamson's presiding genius made possible a smooth operation of business, spiced with wholesome humor and filled with items of human interest.

The report of Dr. Ray Hance, highly esteemed district superintendent, indicated a year of excellent progress on the district. The Sunday school enrollment now stands at 12,975 with an average attendance of 8,437. Good increases were reported in church membership and total giving. The district gave 10.64 per cent for world-wide evangelism, making several consecutive years in which we have exceeded the "10 per cent" goal. A new church was organized at Towanda with a most encouraging beginning, and



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NOTE: For all other "Try Christ's Way" items, see pages 22 and 23, August 24, 1960, *Herald of Holiness*.

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By Evangelist C. William Fisher

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two other organizational prospects are in the offing. No election was held this year since Dr. Hance has two years remaining on a three-year call.

When it was learned that Dr. and Mrs. Hance had received an official invitation for a preaching tour of Australia, the assembly responded magnanimously with a pledge offering of \$5,050 to be paid within a year to make possible the Australian trip and a round-the-world tour. Dr. and Mrs. Hance are deeply loved and esteemed by the Kansas people.

Dr. Roy Cantrell, president, gave a thrilling report of Bethany Nazarene College. The educational budget was virtually paid in full this year. Mr. Elvin Hicks and Mr. Eldon Rawlings represented our Nazarene Publishing House with efficiency. A deeply moving and reverent memorial service was conducted.

During a most impressive ordination service, James C. Shriber and Clarence Lee Jennings received elder's orders, and recognition of elder's orders, from another denomination, was granted to Eli Cook.

The evening services during the assembly were merged into the annual camp meeting. The intensely evangelistic ministry of Dr. Lyle Ecklev, superintendent of Northwestern Illinois District, and the able musical ministry of Professor Ray Moore were greatly appreciated. These services witnessed blessed tides of victory at the tabernacle altar.

With a supreme love for God, a compassionate concern for the souls of men, and guided by gifted human leadership, the Kansas District faces the future with optimism and vision—our guidepost, "Evangelism First."—HOYLE C. THOMAS, *Reporter*.

Annual N.Y.P.S. Convention Northwestern Illinois District

The twelfth annual N.Y.P.S. convention of the Northwestern Illinois District was blessed of God under the ministry of Rev. John Howald, Jr. Our hearts were challenged by his anointed ministry.

Rev. Riley Laymon, pastor at Streator, was re-elected with a wonderful vote to serve again as our district president.

It was a blessing to all present to hear the institute teen-age choir sing.

The N.Y.P.S. showed good gains, and

our hearts are challenged to see greater things accomplished for God.

The project for the year was supporting the pledge of our new "Morrow Hall" on the Manville Campground of over one thousand dollars. For the third consecutive year the N.Y.P.S. pledged this amount on this splendid dining hall.

The closing service witnessed a great host of wonderful saved and sanctified young people gathering in a dedication service under the leadership of the Spirit. We give God praise for His blessings.—THOMAS C. HILL, *Reporter*.

South Dakota District Assembly

The twenty-first annual assembly of the South Dakota District convened at nine o'clock on July 6, in the Mitchell church. General Superintendent G. B. Williamson was presented by District Superintendent Albert O. Loeber as speaker and presiding officer. Throughout the assembly our hearts were stirred by the warm and challenging messages of our general leader.

New members of the assembly were Donald G. Humber, pastor at Rosholt, transferred from the Oregon Pacific District; and Harley Cash, pastor at Aberdeen, transferred from the Mississippi District.

Our district superintendent, Rev. Albert O. Loeber, was given a unanimous recall, and lacked only one vote in receiving a unanimous call for two years beyond the one-year call. We all rejoiced for this wonderful vote of confidence, and gave Mr. and Mrs. Loeber a love offering (cash and pledges) to show our appreciation for them. We are privileged indeed to have two such dedicated and gifted leaders.

An Evangelistic Honor Roll Certificate was presented to the Rapid City church for receiving into membership fourteen new members by profession of faith in the past year.

The following district officers were elected to serve for the new year: Rev. Clinton Wickham, secretary; Rev. A. W. Hands, treasurer; Rev. J. C. Wolstenholm, N.Y.P.S. president; Mrs. A. O. Loeber, N.F.M.S. president; and Rev. Glen Dayton, Church School Board chairman.

Throughout the assembly the warm hospitality of the host pastor, Rev. Howard Olson, and his people was enjoyed by all.

As pastors and people in South Dakota,

we thank God for the blessings of the past, and go forward into the new year to carry out the quadrennial slogan, "Evangelism First."—CLINTON WICKHAM, *Reporter*.

Deaths

BURTIS V. HOAG was born in Cannonsburg, Michigan, October 17, 1885, and died in Bloomington, California, on Sunday morning, March 6, 1960, as he was opening his Sunday school Bible class in prayer. He had been a member of the Church of the Nazarene since 1915. He came to Whittier in 1911 and had lived in Bloomington, California, for the past thirteen years. He was a faithful servant of the Lord, dearly loved his church and his Christ, and was a friend to all young people. He is survived by his wife, Lela L. Hoag; a daughter, Mrs. Esther Dee Albertson; two brothers, Claud and Herbert; and three sisters, Mrs. Ruby Woods, Mrs. Ruth Egbert, and Mrs. Elsie Foess.



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NOTE: For additional information on this timely emphasis, see pages 22 and 23, August 24, 1960, issue of the *Herald of Holiness*.

MRS. PHOEBE LOWERY (nee Windsor) was born in Hurlock, Maryland, September 25, 1893, and died May 4, 1960, after a long illness. Early in life she gave her heart to the Lord and became interested in all departments of the church. In 1914 she was united in marriage to Charles D. Lowery. In 1916 they took up their residence in Rhode Island and have since made their home in Providence, or nearby; at the time of her death they resided in Cranston. Upon coming to Rhode Island they at once identified themselves with an independent holiness church, and later with the Church of the Nazarene. She was an active member of Providence First Church, and active in the missionary society. Her life was devoted to her church and her family. Besides her husband, she is survived by four sons: Charles D., Jr., Paul W., James C., and William W.; three daughters: Miss Ruth, Mrs. Minnie W. Ruhl, and Mrs. Muriel Cornell; also a brother and two sisters. Funeral service was in charge of her pastor, Rev. Arthur Hughes, assisted by Rev. Nathan Adams, pastor of the New Bedford church.

MRS. W. G. SEYMORE was born October 13, 1893, at Shawneetown, Illinois, and died January 20, 1960, at the home in Blytheville, Arkansas. She was a "mother in Israel," and for the past twenty years had wielded a tremendous influence among family and friends. She was a devoted member of the Church of the Nazarene in Blytheville. Her last day on earth was one of intense activity; she attended the Wednesday night prayer meeting and closed the day with an intense burden of prayer that the family might be an unbroken circle in heaven. She slipped away quietly to be with Jesus, while asleep. She is survived by her husband, W. G. Seymore; four daughters: Bobbie Jean; Mrs. Ira Anthony; Mrs. Lloyd Roberts; and Mrs. J. T. White, wife of the Nazarene pastor in Matthews, Missouri; three sons: Rev. Paul Seymore, Nazarene pastor at Kennett, Missouri; Bill; and Eugene; also a half brother, Walter Wright. Funeral service was conducted in her home church by Rev. W. R. Donaldson, Rev. J. Louis Emmert, and Rev. Harold Thompson. Interment was in the Memorial Park Cemetery in Blytheville.

NELSON D. PEARSALL, who for many years was a faithful member of the church board, First Church of the Nazarene in East Rockaway, New York, died April 20, 1960, after a serious heart attack on March 27. He is survived by his wife, Hazel, of East Rockaway; a daughter, Mrs. Doris Restrick, whose husband is pastor of the Morgandale Church of the Nazarene in Warren, Ohio; a son, Clinton, of East Rockaway church; and Rev. Kenneth Pearsall, pastor of First Church of the Nazarene in Yakima, Washington. Funeral service was held in the church with Rev. Herbert Rogers, pastor, in charge, assisted by Rev. C. D. Withrow, former pastor, and Dr. Edward S. Mann, president of Eastern Nazarene College.

NOBLE G. MCKINLEY, a native of Greenfield, Indiana, and for many years an agent for the U.S. Army Corps of Engineers, working in Georgia and Alabama, died in a hospital in Atlanta, Georgia, March 24, at the age of sixty-five. He and his wife had been living at Eufaula, Alabama, for several years. A member of First Church of the Nazarene in Columbus, Georgia, he was deeply interested in winning people to Christ, and witnessed to men as opportunity was given—often he made the opportunity. "One of the finest laymen one will meet in a lifetime, he stood by the work of the church in the spirit and reality of true holiness, giving of his life and means, carrying a burden for missions, each day calling the names of scores of missionaries in prayer." He is survived by his wife, Mrs. Estelle McKinley; a son, Bruce A.; and a daughter, Mrs. Robert Medcalf. Funeral service was conducted in Greenfield, Indiana, by Rev. Forest Cooper, with interment in the Greenfield cemetery.

MRS. KATHARINE CARROLL was born June 29, 1872, at Madison, Mississippi, and died June 6, 1960, after a long illness, at the Gray Nursing Home in Denver, Colorado. She has been a member of the Lowell Church of the Nazarene for the past eighteen years. She was very interested in missions and many times was our heaviest giver. Mrs. Carroll will be greatly missed. She is survived by two daughters: Pauline Cammack, of Albuquerque, New Mexico; and Faith Cammack, of Denver; also a brother, Rev. Albert T. Coleman, of Albuquerque. Funeral service was held at the Lowell church with the pastor, Rev. John W. Lundy, officiating.

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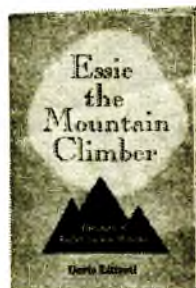


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Announcements

WEDDING BELLS

Miss Deloris L. Hunt of Oklahoma City, Oklahoma, and Airman 3/c Kenneth Leonard, stationed at Keesler Air Force Base in Biloxi, Mississippi, were united in marriage on August 20 at the Biloxi Church of the Nazarene with Rev. L. L. Mathis, pastor of the Long Beach (Miss.) Church of the Nazarene, officiating.

Luanna Marie Barnhart and Garry Lee Hall, both of Winfield, Kansas, were united in marriage on August 13 at the home of the groom's parents in Winfield, with the pastor of First Church of the Nazarene, Rev. Ralph E. Shafer, officiating.

Miss Grace Twining of Letona, Arkansas, and Mr. James Williams of Little Rock, Arkansas, were united in marriage on August 12 in Pickens Chapel Church of the Nazarene, Letona, with the bride's father, Rev. R. F. Twining, officiating, assisted by the bride's sister, Rev. Mrs. Betty Ann Stinson.

Miss Patricia Nancy Johnson and Mr. Duane Lee Yoesel, both of Kansas City, were united in marriage on July 29 at Central Church of the Nazarene, Kansas City, Kansas, with Rev. Keith Bottles of Bloomington, Illinois, and Rev. Gerald Yoesel of Kenesaw, Nebraska, (brother-in-law and brother of the groom) officiating.

Miss Jacqueline May Reimer and Mr. Larry William Vaughters were united in marriage on July 16 at the Church of the Nazarene, Woodland, California, with Rev. W. C. Vaughters, father of the groom, officiating.

Miss Ruth Vaughters and Mr. James Wolpe were united in marriage on July 9 at First Church of the Nazarene in Pasadena, California, with Rev. W. C. Vaughters, father of the bride, officiating.

BORN—to Leo and Martha (Clack) Gilmer of Burbank, California, a son, Jeffrey Alan, on August 11.

ADOPTED by Rev. and Mrs. Curtice L. Powell of Newark, Ohio, a little girl, Brenda Joyce, born December 25, 1959.

SPECIAL PRAYER IS REQUESTED by a Nazarene brother in West Virginia for his health, also for a "certain friend" to be true to God;

by a Christian brother in Ohio, that "I may be victorious in thought, word, and deed; also that I may be healed";

by a Nazarene lady in Florida for her employer and his family to become more devout and faithful Christians;

by a Christian friend in Tennessee that God may undertake and help in a strained relationship between a mother and her daughters—also that a friend may be able to live in her own home in peace—that God will undertake in sending a new pastor for a church in Illinois, one who may be God's choice;

by gospel minister in Alabama that God may undertake with regard to a serious nervous stomach ailment and give complete healing, that he may continue his work.

District Assembly Information

NORTH CAROLINA—Assembly, September 21 and 22, at Northside Church, 1201 Pegram St., Charlotte, North Carolina. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Byron E. LeJeune, 3235 Brixton Court, Charlotte, North Carolina. (N.F.M.S. convention, September 20.) Dr. D. I. Vanderpool presiding.

SOUTH ARKANSAS—Assembly, September 21 and 22, at Little Rock First Church, Maryland and Battery, Little Rock, Arkansas. Entertaining pastor,

Rev. Kline Dickerson, 309 Ridgeway, Little Rock. Send mail, merchandise, and other items relating to the assembly c/o First Church of the Nazarene, Maryland and Battery, Little Rock, Arkansas. (N.F.M.S. convention, September 19 and 20.) Dr. Samuel Young presiding.

SOUTHWEST OKLAHOMA—Assembly, September 21 and 22, at First Church, 1402 Arlington, Lawton, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. J. W. Livingston, 1406 Arlington, Lawton, Oklahoma. (N.F.M.S. convention, September 19 and 21.) Dr. V. H. Lewis presiding.

NORTH ARKANSAS—Assembly, September 28 and 29, at Church of the Nazarene, Faulkner and Scott Sts., Conway, Arkansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Clyde Montgomery, 515 Center St., Conway, Arkansas. (Missionary convention, September 26 and 27.) Dr. V. H. Lewis presiding.

NEW YORK—Assembly, September 30 and October 1, at Valley Stream church, 215 Hillside Ave., Valley Stream, L.I., New York. Send mail, merchandise and other items relating to the assembly c/o the entertaining pastor, Rev. Samuel Smith, 215 Hillside Ave., Valley Stream, New York. (N.F.M.S. convention, September 16 and 17; N.Y.P.S. convention, October 14 and 15.) Dr. D. I. Vanderpool presiding.

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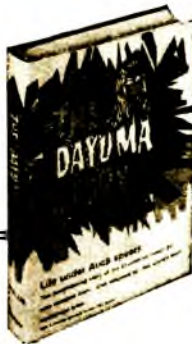
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He loves us with a holy love,
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