



# Herald of HOLINESS

October 19, 1960

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Official Organ of the Church of the Nazarene

## “Thanksgiving” and “Evangelism First”

*General Superintendent Vanderpool*

The past General Assembly with its great crowds, high spiritual tides, and quick dispatch of business did not change the call, course, or goals of the church but rather clarified and intensified them.

“World-wide Evangelism” was the embraced slogan of the Church of the Nazarene for the first half-century. A sense of urgency and responsibility stemming from frightening world changes in so many areas now drives the church to add the word “First” to this established slogan. Now “World-wide Evangelism First” engraved on our minds and hearts must become our battle cry for the future.

The first Thanksgiving Day of this quadrennium is just before us. With all of the disappointing things that may have come to us personally there are still a thousand things for which we should be thankful.

We issue a challenge to pastors, Sunday school superintendents, and presidents of both missionary societies and young people’s fellowships to rally, organize, inform, and inspire everyone to reach a new bracket of joyous giving.

We urge our members and friends to give a Thanksgiving Offering that will evidence that they have heard the clarion call of God for service and one that will express the secret of burning hearts to do His will.

The answer to the many calls, the earnest prayers, and the crushing needs in every area where the church operates can be found in a Thanksgiving Offering that will break every record of the past. Such an offering will give the church a mighty thrust into this quadrennium and will help to keep the life-giving stream flowing to those who depend upon us.

We sincerely urge all to *pray* a little more, *do* a little more, and *give* a little more at this Thanksgiving time and thus prove that “World-wide Evangelism First” is more than a mere slogan in our church.

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"We wish to express our thanks to the members and friends of the recent General Assembly for your earnest and heartfelt prayers, and for the many letters and cards received since the plane tragedy of June 15 when our son Paul, and his wife, Margie, with Rev. and Mrs. Gary Thompson and Mr. Jack Ferguson, were lost en route to the General Assembly.

"A constant search for three months resulted in finding our loved ones. The plane was utterly wrecked in the Teton mountains of Yellowstone National Park, Wyoming. We are deeply grateful to all who helped in the search, including the state and federal governments, the C.A.A., and private fliers.

"A minister, a coroner, a sheriff, and a C.A.A. deputy reached the mountain peak by helicopter and cared for the remains. A committal service was held and flowers were dropped on the mountain grave.

"We thank God for His sustaining grace during these months of suspense because of your love, sympathy, and prayers. God bless you all!—THE WORDSWORTH FAMILY."

Mr. and Mrs. Fred Bone, members of South Salem Church of the Nazarene in Salem, Oregon, were honored at an open house on Sunday afternoon, September 25, by members of their family, relatives, and friends. Mr. and Mrs. Bone were united in marriage on September 29, 1910, at Portland, Oregon. They first became members of the Church of the Nazarene with the Lincoln Heights Church, Spokane; later, members of First Church; and then charter members when the Shadle Park (former, North Hill) Church was organized. Their lives bespeak the love and devotion they have for Christ and His Church, and for the work of God around the world. Among the guests present were their son and wife, Rev. and Mrs. Larry Bone, Nazarene pastors of First Church of the Nazarene, Sacramento, California; their daughter, Mrs. Helen Ice, and husband, of Portland; a grandson and wife; and a granddaughter and her husband. A short program was given by some of the members and pastor of the South Salem Church in tribute to these faithful folks.

After more than four years as pastor of First Church in Syracuse, New York, Rev. Veryl W. Jenkins has resigned to accept the pastorate of the church in Wapakoneta, Ohio, on the new Northwestern Ohio District.

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October 19, 1960  
Vol. 49, No. 34  
Whole Number 2530

- 1 "Thanksgiving" and "Evangelism First," *General Superintendent Vanderpool*
- 3 No Time to Waste, *Honorato Reza*
- 4 Christian Piety, *Spurgeon Lynn*
- 5 News in Picture  
Siamese Twins of Evangelism, *Evangelist D. K. Wachtel*
- 6 The Sin Principle, *Lawrence B. Hicks*  
Their Answer Was, "No!" *Milo Arnold*
- 7 "Give Me Understanding, and I Shall Keep Thy Law," *Mrs. W. M. Franklin*
- 8 The First Real Lead, *Charles Shaver*
- 9 Understanding the Lost and the Lonely, *Fletcher Galloway*  
Won't Someone Tell Us About Jesus?
- 10 The Cremation of a King, *Ruby F. Miller*  
Faith Is Not the Path of Least Resistance, *Charsten Christensen*
- 11 The Criterion of Success, *Evangelist Ernest Moore, Jr.*
- 12 Editorials, *W. T. Purkiser*

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Mrs. Martha McGuire Coulter, mother of Dr. George Coulter, secretary of the Department of Foreign Missions, died October 2, in Calgary, Alberta, Canada, at the age of ninety-two. Her husband died four years ago. She and Mr. Coulter came to Canada from Ireland thirty-eight years ago, and joined the Calgary Church of the Nazarene in 1924.

Rev. Dan Perryman, who has served so well as superintendent of the Louisiana District for several years, has now entered the field of evangelism. He is a capable evangelist, and can be reached at 508 Wyche, Bossier City, Louisiana.

"You cannot kindle a fire in any other heart until it is burning within your own."

## DIRTY DISHES

By PAULINE E. SPRAY

Dishes. Dishes. Dishes. There are always dishes to do! It is one task from which the average housewife never escapes completely. It is the chore I detested as a girl and the same our two daughters now dread.

It was because of this tiresome chore that Sybil exclaimed rather vehemently one day when she was a little girl, "When I get married I'm going to have maids. I don't care how much it costs!"

The worst part of any task is the "getting at it." At least that is the way I feel about it. Once I have begun to wash the dishes, it is "almost fun" to watch the pile of dirty dishes wane, the washed dishes glisten and shine again, and to store them away in the cupboard, each in its own place.

Many of the same principles can be applied to our prayer life. Prayer is essential to the Christian experience. So long as a Christian lives he must maintain communion with God. He cannot get along without it and be victorious.

The enemy will do his very best to keep us from "getting at it." He will make everything else seem of more importance. The longer we put off praying, the bigger our burdens grow and the harder it is to give in and tackle the "job."

However, if we deliberately take the first step and begin the task, it isn't long until we are able to "wash off" all our burdens, our little trials, our personal problems and remember the needs of our friends and loved ones too.

It is written: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalms 55:22).

Peter encouraged us with these words: "Casting all your care upon him; for he careth for you" (I Peter 5:7).

From the water-stained glasses to the ugly, greasy pots and pans, by persistence, all are made to look bright and clean again. It is a real joy to see all the dishes stacked safely and securely on the cupboard shelves out of the way.

How wonderful it is to be able to take all our problems—big, little, old, and new—to Him, and know He will keep that which we have committed unto Him against that day!

When we feel the need to pray, we ought not "put it off," but, "quickly get at it" and do up the "dirty dishes."

"To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."—WILLIAM TEMPLE.

# NO TIME TO WASTE

By **HONORATO REZA**

Editor of Spanish Publications



Honorato Reza

Some time ago a Latin-American magazine carried an invitation to the heads of the twenty-one republics south of the border to a meeting with the United States. The purpose of the gathering would be to "express in a dramatic and concrete way the pressing needs of the continent in the face of a growing danger of Communist

penetration in Latin America." The caption of the article was a real warning: "There is no time to waste . . . The unity of our hemisphere is in danger."

A two-month trip taken recently through fifteen different countries of South America revealed interesting facts which made this caption not too farfetched. Politically, our days are numbered if we do not awaken to the opposing forces of social order in a positive way. Socially and economically our days are numbered if we fail as a nation in the realm of co-operation, exchange of ideas, and understanding.

Our greatest possible failure, however, is in the realm of the spiritual. For whatever may be the benefits of a given social order, the quest of the soul is not satisfied with money, with political expedience, or with a perfunctory friendship for that matter.

Paradoxically, Latin America, a possessor of all kinds of resources and raw materials, with a keen desire to raise her economic and social level, is in want. We read that Venezuela, with a loan of 200 million dollars from the World Bank, hopes to finance her transportation system and electric power facilities. We relax when told that Peru is gaining government stability and that new enterprises are being started, new roads built, a new airport for jet travel constructed. We feel satisfied when told that Mexico, by far the most stable Latin-American nation, has progressed by leaps and bounds in the area of education, that brand-new textbooks are being printed for free distribution, and that this will make the long-held dream of free education for the masses become a reality. Yet Latin America needs something more.

On July 18, I stood in Guatemala City with about three thousand other people in front of the government palace while several young teachers spoke against their government and requested

fringe benefits which they felt were unjustly taken away from them. The main speaker said something I have not forgotten: "Money is not what we want; bread can be bought with the sweat of our brow; but we do want freedom of the spirit." In my heart I fully agreed with him, for freedom of the spirit is essential to the individual.

A taxi driver in Ciudad Trujillo, Dominican Republic, expressed the desire of many when he said, "Mister, there are deeper needs than a house or a fine automobile. We need security; we need a hope that can achieve reality." He had lost his job and for the first time in six months had gone out to work.

Today a great force threatens the nearly 185 million people of the southern nations where the problem is not that of maintaining private enterprise, but the political and economic progress and the principles of freedom which have inspired these nations from the time of their liberation. The Communist-inspired youth movements are not organized by accident. The various demonstrations of protest for different reasons are only apparent excuses for the internal unrest which plagues the very souls of men. Friendship which has its root in moral and spiritual feeling, as well as in geographical relationships, is being challenged today at the very root. Yes, the unity of our hemisphere is in danger.

But a philosophy of pessimism is not the answer. Many times during the last few months I have stopped to thank God for the privilege of a Christian church, for the benefits of salvation, for the freedom bought, not with money, but by the blood of Jesus. Christ is the answer. Our "Evangelism First" campaign touches the very heart of the issue when it asks: "Have you tried Christ's way?"

A missionary in Ecuador spoke to me after a prayer meeting with the missionaries of his denomination. He said, "I feel the only thing that will save us from a chaotic situation in Ecuador is the message of holiness." We had both seen young people wandering on the streets of Guayaquil without God, in sin and in darkness. The newspaper that morning had carried an article in which the editor asked for better law and order because, he said, there had already been as many crimes committed in that city in one month as were committed in the city of Chicago in two weeks, in spite of the fact that the population in

Guayaquil is 350,000 compared with Chicago's four million people.

It was my privilege to pray with our own missionary at the airport in Havana a few weeks ago. Ours was a sense of urgency in the program of the preaching of the gospel. We had just discussed the future of our church there and had come to the only logical conclusion: God is able; all we need to do is continue preaching, obeying God's will, and winning souls to Christ.

The challenge to the Church today in Latin America is tremendous. City-wide campaigns are arousing interest everywhere. People are hungry for the gospel. Countries heretofore opposed to the gospel are beginning to show signs of tolerance to the Protestants—bookstores are being opened, radio programs broadcast, evangelistic campaigns organized. Radio and television are enjoying a great boom everywhere. This can very well be our day. Ten years from now the doors that are now open might be closed. If we are to win souls they must be won today. There is no time to waste.

This quadrennium of evangelism did not come too soon in our church. But in order to be effective it must be applied, it must provide us with a vision, it must be given hands and feet for action.

Our Nazarene work in Latin America needs our prayers now. May the spirit of evangelism help us delay and perhaps avert the time of pending disaster. We must act now. There is no time to waste!

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*An old-fashioned term takes on new meaning in this discussion of—*

## Christian Piety

By SPURGEON LYNN

Pastor, South Irvington Church, Indianapolis, Indiana

Piety is a word which is saturated with beauty and meaning. What a shame that it has come to mean mere sanctimony! In its purity it is the most beautiful of all the sister virtues. It is more than a facial expression, an appearance, a mode of dress or behavior; it is a fundamental principle of Christianity. We might almost say that it is Christianity. This being true, a few thoughts about piety should be profitable to every Christian.

Christian piety is humbly *negative* in some areas of life. Some things which others may do are not allowed the person in whom piety dwells. Its very nature demands that it stand against whatever is morally wrong. And prudence, dwelling with piety, at times dictates elimination of some practices and indulgences which might be permitted under different circumstances. A part of the beauty of this virtue, then, is seen in the negative background.

On the other hand, it never parades itself. Whatever service one may render, piety induces humility; it refuses to assess its own virtue and worth. Boasting of its own righteousness is out of the question. If asked why the refusal to engage in prohibited practices, it answers in a way that does not intend to say, "Look me over, for I am righteous." It is *humbly* negative.

Christian piety is inclined to be social. There are those who hide from the mass of people lest they become contaminated. There are some who think they are more holy than the rest, who pick their little circle of friends and exclude all others. A Pharisee whose piety was the sanctimonious sort thanked God that he was not as other men, not "even as this publican" (Luke 18:11). But sincere piety enjoys every opportunity to do good to the bodies and souls of men. True piety delights in social worship. The sanctuary is important because others gather there to worship in unison. The house of the Lord is a delight to piety, for perchance piety itself might be privileged to inspire another, though unconsciously. It likes company in worship; so when the church service is in progress, piety is present unless providentially hindered.

Christian piety is solicitous for spiritual depth and maturity. It uses every means to grow. As a tree becomes stable by its roots and the size of its trunk, so piety becomes strong by depth and maturity. Prayer is one means of reaching this goal. It is contact with God, who is the Source of spirituality; and its prayer is one of appreciation as well as of request. To piety prayer is the *breath* of the soul; and it breathes often.

Another path to depth and maturity is Bible study. This is *food* for the soul. All life must have food to be sustained and strengthened, and soul life is no exception. Without Bible study, the soul grows lean and weak, and piety wanes.

Meditation is another means of grace. It ties prayer and Bible study together. Piety likes to think long on the love, faithfulness, and providence of God, and tries to contemplate His holiness. Remembering the divine promises, it allows the mind to linger on them while trying to appropriate them to itself. Long after reading the scripture and praying, meditation continues.

Whether approaching life negatively or positively, or seeking spiritual depth and maturity, Christian piety is always unconsciously humble and unassuming. It never forces itself into the lives of others, but ever consciously strives to become more like the Christ. In word, thought, and deed it is the most beautiful of all characteristics among Christians.

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**Ours is a world mission. Let us share gratefully, generously, and prayerfully in the Thanksgiving Offering.**

# NEWS



in PICTURE



*Raising of FM Antenna*

The antenna for the new FM broadcasting station at the Nazarene Theological Seminary is pictured as it was recently hoisted into place behind the building. Designed primarily to provide training for radio ministry for Seminary students, the station, KTSR, 90.1 meg., will program fine gospel music and preaching. The equipment has been provided for the Seminary by a grant for educational purposes.

## Siamese Twins of Evangelism

By EVANGELIST D. K. WACHTEL

Today's newspaper carries a story of parents taking their inseparable "Siamese twins" home from the hospital. Doctors had ruled against trying to separate the babies because they shared the same heart and other vital organs.

So it is with the "Siamese twins of evangelism"—*mass* and *personal*. They cannot be separated, for they share the same heart. That heart is a genuine passion for the salvation of lost men, and always it expresses itself both in the personal touch and the historic, warmhearted, intense, stirring, evangelistic preaching of the Christian Church.

Even a quick glance at church history will show

that whenever one prospered the other prospered, when one suffered the other suffered. Now and then there have been men who seemed to advocate one at the expense of the other; but when all the facts were in, such men were interested in neither. When the warm heart of spiritual passion beats, *both* personal evangelism and mass evangelism become the method of the day. When the heart of spiritual passion is chilled there may be "programed" mass efforts with cool, heartless "essay" preaching; "programed" personal efforts with machinelike "canned" speeches—but both are impotent.

*Evangelism First* means a return to *both* personal and mass effort. There will be personal effort *before, during, and following* every mass effort, prompted by genuine passion and concern for human beings lost in these difficult times; personal effort that prepares the way by months of work in advance of the mass effort, and assures a hearing for the evangelist when he arrives; personal work which adds an individual invitation to those standing on the brink of decision when the mass invitation is made; personal follow-up that makes sure new converts are not forgotten and hard-earned gains are not lost.

There will be also mass effort which becomes the focal point—the harvest season—of the whole effort; mass effort which uses the "foolishness of preaching" to bring men to decision; mass effort with its atmosphere of intense and desperate concern which lets men know *someone cares*; mass effort which lifts the souls of those engaged in the conflict until faith for real revival becomes possible.

Across the changing years those men who have been most successful in the work of evangelism have recognized that these "Siamese twins" cannot be separated—have realized they "share the same heart." Moody, Sunday, and now Billy Graham in our own day, known as *mass* evangelists, insisted on a *personal* emphasis. With their great organizations they could move in ahead of time, do their own groundwork—then leave a staff behind after the mass campaign was over to "follow up." *Both* methods were used, and as a result their mass efforts were successful. The principle holds in our local church efforts. Because of lack of a great organization the mass evangelist must depend upon local leadership to do the personal evangelism. But the *twins cannot be separated—they share the same heart!*

**Only Jesus Christ can save, but YOU have the power to give or to withhold the gospel. "How shall they believe in him of whom they have not heard?" How shall they hear? The answer is in your hand. Remember the Thanksgiving Offering.**

# The Sin Principle

By LAWRENCE B. HICKS

Pastor, First Church, Chattanooga, Tennessee

*Ye do the deeds of your father* (John 8:41); *Ye are of your father the devil, and the lusts of your father ye will do* (John 8:44); *He that committeth sin is of the devil* (I John 3:8).

Can any words in all our language be stronger than these? Does this not show exactly how the "beloved disciple" felt in relation to sin? Is it not most revealing to notice the firm belief of that "disciple whom Jesus loved" in regard to sin? John certainly knew, and was fully inspired by the Holy Ghost to record his knowledge, that sin was in total opposition to God. John further declares that the whole purpose of the earthly mission of the Saviour with His blood sacrifice on the cruel cross of Golgotha was to destroy the works of the devil (I John 3:8).

Dr. George Allen Turner of the Asbury Theological Seminary of Wilmore, Kentucky, says on page 81 of his great book, *The More Excellent Way*: "Sin is not a harmless shortcoming, or an infirmity merely; it is rebellion and hence is intolerable in the child of God." Writing in the first century, St. John said the same thing. In the King James Version of our Bible, I John 3:4 reads, ". . . for sin is the transgression of the law." In the original Greek it literally means, ". . . and the sin is the lawlessness." In short, "the sin" (carnality) is rebellion, anarchy. In Romans 6, 7, and 8 Paul very carefully develops this awful fact. In Romans 8:7 he really reaches a startling climax with the bold assertion, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The only remedy for this "lust of your father" (John 8:44), this "lawlessness" (I John 3:4), this "enmity against God" (Romans 8:7), this "old man" (Romans 6:6), this "another law in my members" (Romans 7:23), is total destruction (I John 3:8).

Dr. Daniel Steele of Boston University was most explicit when he said that of all the available Greek words that indicate suppression, control, etc., none is used by St. Paul to indicate God's dealings with carnality. God deals most drastically with this "lawlessness" and this "enmity against" Him. He uses such strong words as "crucified" in Romans 6:6, as "destroyed" in Romans 6:6 and I John 3:8, as "dead indeed" in Romans 6:11, and as "mortify" in Romans 8:13 and Colossians 3:5.

A fundamental New Testament standard of sal-

vation must make no room for any sort of willful sinning. The God that gave His only begotten, virgin-born Son to suffer on the Cross for the people will reach no compromise with sin. The shed blood of Christ is expressly said to be to "cleanse" (I John 1:7), to "sanctify" (Hebrews 13:12), to make spotless (Ephesians 5:27). This all makes possible the demands of James 1:27 as a "pure religion" in its being "unspotted" from the world.

One's heart fairly aches to see blind prejudice in some creed or denominational background keep the hungry-hearted child of God from the "rest" of full salvation. One could weep as he sees the legalist fret over a religion of human works and abstention in a fruitless effort to attain holiness of heart. One is deeply grieved to see a worldly, unspiritual form of powerless religion suck into its deadly grasp the multitudes who are awakened by the Holy Spirit. Most folk want Christ to cooperate with their plans, not radically to change them!

Yet the final analysis is that "saints do not sin; sinners are not saints." The Bible has not changed. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8); and without holiness "no man shall see the Lord" (Hebrews 12:14).

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## THEIR ANSWER WAS, "NO!"

By MILO ARNOLD

Pastor, Moses Lake, Washington

The question was, "Do you think a young person must get to be popular?" The answer was unanimously, "NO!" The persons answering it were one hundred young people at a district youth camp.

I had been asked to teach the course in Christian courtship to two classes, one made up of fifty sophomores, the other of fifty seniors. To help me orient my teaching to their need I had prepared a list of questions which they answered anonymously by checking yes or no.

These fine young people were attentive, serious, well mannered, and came predominantly from Nazarene churches and homes. Their frank participation was always reverent, courteous, and Christian. By their answers to the questions they

gave me the following picture of a cross section of our young people and the problems they face in their complex world.

Ten per cent had lost at least one parent by death.

Sixteen per cent came from homes broken by separation or divorce.

Eighty-eight per cent of those living with both parents considered that their parents were happily married.

Sixty per cent of them thought their parents did not understand them.

Sixty per cent of the boys and 20 per cent of the girls said their parents had never discussed with them the sex factors of their own bodies.

Sixty per cent of the boys and 45 per cent of the girls indicated that their parents had never discussed with them sex factors of the opposite sex.

Eighty-three per cent said they felt close enough to their parents to discuss such subjects with them.

Ten per cent of them were "going steady," though nearly all agreed that the common practice called "going steady" was not wholesome prior to engagement or during school life.

Eighty-six per cent of them had in mind some young person with whom they would like to keep company if they had the opportunity.

Ninety-two per cent of them felt that a better knowledge of social etiquette and manners would help them to a more satisfying social life.

Ninety-two per cent of them were proud to take their dates to their church.

Twenty per cent of them prayed together when on dates.

Ninety-two per cent thought that the N.Y.P.S., Sunday school, and church activities provided suitable "together" projects for interesting dates.

Twelve per cent of them thought themselves so different from others that they were handicapped.

Fourteen per cent thought they were handicapped by physical inadequacy.

Twenty per cent feared they would make fools of themselves because of their ignorance of sex matters.

Twenty-five per cent of the girls but none of the boys acknowledged difficulty in keeping their conduct on dates such that they felt honorable about it later.

Eighty-six per cent believed their pastors and churches should try to provide fuller training for them in the areas of their social and physical problems.

After assessing their questionnaires and discussions I felt they pointed to some things we might seriously consider.

(a) The young people of today are seriously and intelligently trying to build for themselves a fine life structure.

(b) The children may be more ready to be

frank with their parents than the parents are to be frank with the children. The lack of rapport may be often due to parental reluctance.

(c) The church and the family owe the young people a fuller provision for training in fine manners, cultured etiquette and social behavior. This needs to be done by elevating the total cultural level of our homes and churches until we help the youth form fixed habits of good manners. There is need for well-planned training classes in the church groups.

(d) The young people are interested in the church and want it to give them strong leadership. They do not want restraints removed, but they do want the church to help them come to grips with the problems of their present generation.

(e) Adults often underestimate the loneliness of young people.

(f) The church and the home must provide preparation for courtship experiences through education, moral culture, and spiritual convictions. There is no way whereby we can separate their courtship experiences from their spiritual welfare. Repeated experiences of repentance will not correct a situation created by lack of education or inadequate social qualification.

## **"Give Me Understanding, and I Shall Keep Thy Law"**

*(Psalms 119:34)*

**By MRS. W. M. FRANKLIN**

*I want to do Thy will, O Lord,  
But first I need to know  
The things Thou dost prohibit  
And the way I need to go.*

*With all my heart I will obey;  
So teach me, Lord, the right.  
Give me full understanding, for  
I want my heart kept white.*

*I need to know Thy precepts,  
Thy commandments, every one,  
And understand completely  
The example of God's Son.*

*Not one thing should I e'er omit  
Of all Thy will for me.  
Not one sin should I e'er commit;  
From evil I must flee.*

*Teach me and daily guide me, Lord.  
Keep me from every flaw.  
Oh, give me understanding, Lord,  
And with grace I'll keep Thy law.*

# THE FIRST REAL LEAD

By CHARLES SHAVER

Pastor, Bethel, Kansas

From a human point of view, I was sitting on top of the world: I had a wonderful family, a smart beauty queen for my steady girl, and the privilege of attending Dartmouth College—of Indian and Ivy League fame. My marks were up and I'd recently made honor roll. I had many friends and had joined a national Greek letter fraternity. If there was a financial need, there was always help from home. I went to church, said my prayers, and did good deeds. What else could I ask for in life?

But one week end the question of the future hit me in the heart and I lost my satisfaction with my spot in the world. Somehow to be a businessman in order to make a lot of money and to get married as soon as possible didn't seem like lofty goals for life.

My girl friend put the question to me that week end, "Chic, have you ever thought of the ministry?" Yes, I had thought of it—but *now* I felt inadequate for that profession. First of all, I didn't know my Bible. Secondly, I felt like such a sinner (although I had previously considered myself "pretty good"). Thirdly, I wasn't even sure if Christ was the Son of God. That last problem particularly troubled me. How did one get faith in Christ anyway?

Back on the Dartmouth campus after the week end away, I began to search in earnest in order to find faith in Christ. I began to read the Bible—a chapter a day—but I couldn't understand it. Each night when I went to bed I prayed more sincerely than I had in the past, but God seemed a thousand miles away. I went to ministers (modernists they were, but I didn't know) and asked, "How do you get faith in Christ?" I came away more confused than ever. Was there no answer? Was there no one to tell me how to get to know this Jesus?

And then it happened—the first real lead I'd had in my search. At chapel, which I had also started to attend, I saw sitting in front of me—could it be?—yes, Peter Gunas. He'd been a terrible drinker, had been in lots of trouble at school, and had dropped out in his senior year. Now he was not only back at Dartmouth, but, of all places, in chapel! He looked different. There was a glow on his countenance. I noticed him praying. It occurred to me that it must have been more than human power that had changed him.

The second day at chapel he took me by the hand and said, "Chic, I'm different than I used to

be. I've found the Lord." What would my friends think of me talking to a person like this? I thought. Yet he had the very faith I was looking for. Six weeks later Peter came over to my fraternity house to talk to me more of this Christ. For nine hours he told me what his life had been like without Christ and how glorious life had been since he had been pointed to Christ three months earlier by other witnesses. My life didn't seem like his, but my heart cried out to know God through Christ in the personal way that Peter did. As we parted that Saturday at the midnight hour Peter asked, "How about coming to church with me tomorrow?"

Despite my prejudices against those Nazarenes who said, "Amen," in service and led such strict lives, the appeal of a personal relationship to God as revealed in the life of my buddy, Pete, was sufficient attraction to find me in the Church of the Nazarene in Claremont, New Hampshire, the next morning. Despite a church building less elaborate and the crowd smaller than what I was used to, the singing of those folk had a ring of reality to it such as I had not heard before.

Back that night, more singing—and then something I had never seen before. People began to stand to their feet and testify that they had been saved and Christ was real to them too. I said to myself, How do you like that? It's not just for Peter or a selected few, but "whosoever will" may know Christ. As the pastor preached, I prayed; and right there in my seat, in the most sincere prayer of my life up to that point, I confessed my sins to God. As we stood to sing the final hymn, "Almost Persuaded," my heart still reached out for a personal faith.

Then at 9:00 p.m. on that November 20, 1955, while the congregation was at the third word from the end of the first stanza, the whole room became warm with the presence of God. Suddenly Christ through the Holy Spirit was real to me, and the minute I knew Christ, I knew the Father. Christ came into my heart, I knew my sins were forgiven, and I knew I had eternal life. That night was a great night of both tears and rejoicing. And as Peter and I parted late that night after rejoicing together, I could only say, "Peter, everything you said about getting saved is true. You didn't deceive me a bit. Christ is real! He has come into my heart; 'old things are passed away' and all things are new."



# UNDERSTANDING THE LOST AND THE LONELY

By **FLETCHER GALLOWAY**

Pastor, First Church, Grand Rapids, Michigan

It is true that Christians must live a life "unspotted from the world" if they are to have spiritual power and be effective as soul winners. However, this is not the only essential.

Nothing will lift the lost and the lonely like understanding and love. Most anyone can "preach." Most anyone can "point." Most anyone can "penalize." It is easy to make rules. It is easy to practice segregation from sinners, but this ultimately means sterility in the church.

One day Jesus stood in the center of a life situation which was most desperate. Two sisters who were friends of His had just lost their brother in death. Something heroic and miraculous needed to be done. However before Jesus did anything, He just stood there and wept. Those tears were like a healing balm to two broken hearts. Jesus understands!

Another day Jesus stood in a crowd in which there were many sufferers, sick people who had been brought because of His fame as the great Healer. It is wonderful that He healed them all. We thrill to think about it. But before He healed them, "He looked with compassion on them." That look, which showed that "He cared," was worth more to many sufferers than the actual miracle of healing.

Still another day a woman was "trapped" and

brought to Jesus with just one purpose in view, to "trap" Jesus. There seemed to be no doubt about her guilt. She was embarrassed and friendless. There is nothing in the story to condone immorality, but Jesus did something that was kind. He looked the other way; He stooped down and wrote upon the ground. He gave the poor, wretched woman a little time to "straighten her hair" before He dealt with her sin. What a Saviour! No wonder they called Him "Friend of sinners."

Our Great High Priest can be "touched with the feeling of our infirmities"; for He was "tempted . . . like as we are" (Hebrews 4:15).

A wild stallion which had become a legend because of his size and beauty and unconquerableness was finally brought down and captured by a whole army of riders. Nine ropes held him. Three men had been kicked to death in making the capture and the captors still did not know how he was to be tamed. To everyone's amazement a motherless boy who had been kicked and cuffed all his life, and who was called "a no-good" and a "coward," was able to "gentle" the animal and finally to ride him. His explanation was a classic. "I have the gift of understanding the lost and the lonely."

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***"The Holy Spirit delights to take up His abode in the believer. His personality interpenetrates ours just in proportion to the perfectness of our self-surrender. It is a wise remark of Dr. A. J. Gordon that the Spirit, like the wind, always moves toward a vacuum. By entire consecration make your heart vacant of all love of the world, and the Holy Spirit will come in Pentecostal power and fill the vacuum."***—DANIEL STEELE.



This is a close-up of the two half-orphans. All these children have is what they are wearing.

## WON'T SOMEONE TELL US ABOUT JESUS?

These two small Chinese children lost their mother and their home in a recent bombing of the island of Quemoy by the Communist Chinese. Their father was seriously injured. Their only possessions are the clothes they are wearing.

The government has recently offered our church a piece of land, and men to help us build a church on the island of Quemoy. We have one Nazarene living there. What a wonderful privilege to bring the Bread of Life to these people who live so close to the shadow of death every moment of their lives!

But unless the General Budget permits this additional expansion, we may not be able to accept this offer to take our message of salvation to Quemoy.

Pray much that God will send in a great Thanksgiving Offering for world evangelism. Ask God what He wants YOU to do about it.

—General Stewardship Committee

# The Cremation of a King

By RUBY F. MILLER\*

Inside a low, white-walled enclosure were three grandstands facing a small, temple-shaped building. Only those having special invitations and in proper dress were admitted. After the national anthem and prayers chanted by yellow-robed Buddhist priests, the Queen of Cambodia was escorted down a lovely red carpet, past many photographers, into the temple to pay her last respects to her late husband, who had died four months before.

The outside of the temple seemed to be covered in a figured brocade. A rounded dome decorated in rich filigree was illumined and glowed with iridescent golden and green colors. Atop the dome ending in a sharp spire was a four-headed Siva watching in all directions. Hanging inside the dome above the pyre, which was on a pedestal, was a delicate white and gold chandelier. Draping the tall arched doorways, four of them, were white silk curtains, gold stars twinkling here and there among the folds.

As the Queen took her wreath to start the fire

\*Nazarene lay member whose husband is in the foreign service of the U.S. Government.

under the royal urn, it was so quiet one could almost hear a leaf drop. Then the boom of a cannon sounded, 101 times. A nearby loud-speaker began moaning and wailing the "Cambodian Crying Song," lending added weirdness to the scene. Off in the distance dogs could be heard howling mournfully.

Each guest had been given a small, lotus-shaped wreath made of wood shavings which he was to put on the altar near the urn. By the time our group had climbed the few stairs inside the temple, white, lazy-like, fragrant smoke was rising from the wreaths fed to the fire frequently by the Buddhist priests. Only the native mourners bowed deeply, heads to the floor three times, hands clasped together. Having deposited our wreaths, we descended the carpeted stairs, where we watched the Queen receive condolences from her chair where she watched the pyre until dawn.

When we went outside the wall, the street had become a squirming mass of humanity. The police aided our party through safely. Later we learned that many fainted and several children were trampled to death.

Here was sorrow without hope, mourning with no eternal morning in prospect. Only the gospel of Christ can change such scenes. Have our giving and our going been "too little and too late"? Let's pray for Cambodia, and other nations in darkness.

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Three illustrations show that—

## Faith Is Not the Path of Least Resistance

By CHARSTEN CHRISTENSEN

Once in the Alps a hunter on the Mer de Glace momentarily forgot to watch his step. He slipped, and threw himself in such a way that he went over the side of a deep crevasse. Fortunately the side of the crevasse was shelved enough to break his fall, and he was not seriously injured.

But the crevasse was deep, and the sides impossible of scaling. He crept along under the immense mass of ice for a long distance. At his side flowed a dark, swift stream. At last he came to a solid wall of ice that would not permit him to progress further. There was no choice; it was a matter of doing the desperate thing—or perishing.

He flung himself into the swift, icy current. The paralyzing cold pierced him, and an utter darkness swept over him. He held his breath and prayed. A minute—a long minute.

Suddenly he bobbed to the surface. He drew a gasping breath and opened his eyes. There he was in the exhilarating air and warm sunshine of the valley of Chamouni.

When we think of faith, we think of "walking in the light." But there are times when faith means plunging into the depths. To the hunter in the Alps, that is exactly what was involved. This thought is also illustrated by the following incident which took place not far from the above setting:

On July 5, 1770, in the Aegean Sea near the island of Chios the famous naval battle of Tscheschme was fought. Two Russian battleships and a number of Turkish vessels were sunk.

A Syrian pearl-merchant named Flenneisa first proposed the suggestion that there might be rich treasure at this spot. He got a number of local businessmen interested in the project. Immediately they started diving operations.

The first diver down soon came back up. "The tangle of wood and metal is too great," he reported. "We will never be able to get in where treasure might be found."

But the other diver had different ideas. He was

an experienced sailor and knew that the worst tangle of obstruction was farthest from the point of explosion. He was quite certain that if he could only locate the shell hole that had finally sunk the ship, he would have a fairly easy "port of entry."

Accordingly he lowered himself to the bottom, and walked carefully along each hulk until he found the wanted shell hole. Then through this he got into the very heart of the ship.

His technique paid off immediately. His first find was a chest containing twelve thousand gold ducats. Later an iron box containing two thousand gold pieces was found, as well as jewels and gold and silver ornaments.

Flenneisa, the merchant, *believed* there was treasure at this spot, and was willing to spend money on his belief. But it took a "dive into the depths" before treasure was actually secured.

A successful Christian teacher has this motto above his desk: "Faith is not belief in spite of evidence, but life in scorn of consequences."

In the Banff National Park in the Canadian Rockies is an extremely successful business family, the Brewsters. They own a string of motels and lodges from the American border to the Alaska highway, sight-seeing buses, horse ranches, and other enterprises.

Their entire business is built on the creed of their grandfather, who started in business as a blacksmith back in the 1880's. This was Grandfather John Brewster's creed:

"Most people are hemmed in by clocks and timetables. Soon their molehills become mountains. But the first time they see a real mountain they put the molehill in its proper place."

Faith, then, may be thought of as seeing things in their proper perspective. The hunter in the Alps had to choose between an indefinite fear and his own life. The Crimean treasure-hunter took a calculated risk to find a certain treasure. The Brewsters of Banff let the majestic Rockies teach them that molehills are, after all, only molehills.

Faith is not the path of least resistance. It is the "large life" that is the natural consequence of a contact with the Master of the universe. It is a glimpse of life's tremendous possibilities, and then forever living that "life in scorn of consequences."

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## THE CRITERION OF SUCCESS

Every man wants to succeed. It is built into his very constitution. However, we must keep our perspective in spiritual discernment if we would correctly understand this matter.

Jesus gave us some guideposts to go by in critically analyzing success or failure in the Christian sense. In Matthew 16:25, He tells us that whosoever would seek to save his life would lose it. He

# NAZARENES!

## Let's Witness to 2,000,000

During  
November!



*"'Evangelism First,' undergirded and permeated with an intense spiritual emphasis, will make the coming quadrennium our most significant period of achievement for Christ and scriptural holiness."*

**DR. HUGH C. BENNER**  
General Superintendent

added that whosoever would lose his life for His sake and the gospel's would save the same.

In another instance He admonished one to take up His cross and follow Him (Matthew 16:24). And, in still another scripture, we are told that if a kernel of wheat does not die it cannot reproduce itself (John 12:24). The fact is that the whole gospel message hinges on this very thought. Except Jesus had been willing to suffer, bleed, and die for our sins there would have been no atonement possible for sin. We would all have been under the sentence of spiritual death and damnation. But He did die! He did pay the price for our redemption!

How strange then in our day to hear those of our number disclaim allegiance to this essential theme of the Scriptures! The early pioneers of our movement were ever reminded of cross-bearing and the centrality of this message. Success was measured by these early Nazarenes in terms of accomplishment for the kingdom of God and the salvation of lost humanity. And, methinks when the Book is opened in that great day of judgment the same criterion of success will be used as the measuring stick!—EVANGELIST ERNEST MOORE, JR.

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**The Great Commission says, "Go . . ." That demands action. Every Christian must do something toward spreading the gospel. The Thanksgiving Offering will give you an opportunity to do this.**

# EDITORIALS

By W. T. PURKISER

## Perseverance and Preservation

The little Book of Jude carries a tremendous message for Christians in troubled times. It is addressed to those who are "sanctified by God the Father, and preserved in Jesus Christ, and called" (v. 1). It voices a ringing appeal to "earnestly contend for the faith which was once delivered unto the saints" (v. 3). It climaxes with a *precept to perseverance*, "Keep yourselves . . ." (v. 21), and a *promise of preservation*, God is able to "keep you . . ." (v. 24).

There are those in our day who have tried to get along without one or the other of these two, perseverance or preservation. Some have talked and acted as if it were all a matter of perseverance, of our human effort and striving. Others have talked and acted as if it were all a matter of preservation, God's keeping power. But you can't have the one without the other.

### I

We are commanded to keep ourselves in the love of God. There are some things we must do to keep God's love glowing in our hearts.

The first of these is to build up ourselves on our most holy faith (v. 20). This is the kind of "build-up" we need most. Faith can have two meanings, and it seems to have them both here. It can mean *that which we believe*, the truth to which we hold. It can also mean *trusting confidence in the One we believe*, reliance on the faithfulness of God who promises. In both of these aspects of faith Paul gives us guidance as he says, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

Then, to keep ourselves in God's love we must pray in the Holy Ghost (v. 20). Praying in the Spirit is not saying prayers. It is not a hasty "Good morning" or "Good night" to our Heavenly Father. It is lingering in His presence before an open Bible until there is a lift of soul, the sweet assurance that we are heard in heaven. Other things being equal, the measure of our Christian effectiveness is the measure in which we pray in the Holy Spirit.

Another essential to keeping ourselves in the love of God is to maintain an attitude of expectancy toward the return of our Lord (v. 21). We must guard against the subtle danger of allowing uncertainty as to the exact day and hour of Christ's second coming to become the practical certainty that it will not be soon. To do as He said, to oc-

cupy until He comes, means to *plan* as if He were not coming for twenty years, and to *work* as if He were coming tomorrow.

Again, to keep ourselves in the love of God we must cultivate an attitude of compassion toward others, "making a difference" or making allowance for them (v. 22). There is a Christian charity which holds tight reins on oneself, but which refuses to mount the judgment seat in wholesale condemnation of others. John Wesley is reported to have said that his own private measure of his growth in grace was the degree to which he became more charitable toward others and more severe with himself. This does not mean, certainly, that God's people will not have standards, but it means that there will be first concern to bring themselves into line with the whole counsel of God. I have found that it is easier for me to see the splinter in my brother's eye than to recognize the log in my own.

But keeping ourselves in the love of God is never a self-centered and ingrown thing. It always finds expression in an outreach to the spiritual needs of a lost and bewildered age: "and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (v. 23). It is not that the fire is coming in the future. It is already ablaze. As "brands from the burning" we must seek the lost, hating the sin but loving the sinner.

### II

This is "promise ground." When we have kept ourselves in the love of God, we have complete confidence that "the only wise God our Saviour," to whom is "glory and majesty, dominion and power, both now and ever" (v. 25), will keep us from falling and present us "faultless before the presence of his glory with exceeding joy" (v. 24).

All we could possibly do for ourselves would be of no value if it were not for what He has done and does do for us. "Salvation is of the Lord," in every part and parcel, both now and forever. He holds the keys of the Kingdom. What we do in keeping ourselves would be worthless without His keeping power.

It is in the area of God's keeping grace that an important part of the work of entire sanctification appears. This is, above all, the "grace wherein we stand." In connection with His high priestly prayer, "Sanctify them," Jesus prayed, "That thou shouldst keep them from the evil" (John 17:17 and 15). Paul's urgent desire as given in I Thessalonians

5:23 was that the very God of peace should sanctify wholly the young Christians of Thessalonica, and that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The writer to the Hebrews gives us God's command to "follow peace with all men, and holiness, without which no man shall see the Lord," and adds, "Looking diligently lest any man fail of [margin, 'fall from'] the grace of God" (Hebrews 12:14-15). There is no security in the Christian life so long as there is within the heart of the believer that carnal mind which is "enmity against God" and "not subject to the law of God, neither indeed can be" (Romans 8:7).

Obedience to the precept—"keep yourselves"—brings confidence in the promise—"keep you." Perseverance issues in preservation, and preservation perfects perseverance.

## Editorial Notes

"Bathe your soul in the Word of God; it will wash the dust from your eyes." October 17-23 is National Bible Week, looking forward to the annual Bible reading from Thanksgiving to Christmas and Universal Bible Sunday in December. In recognition of this observance your publishing house is offering a complete line of fine Bibles at sharply reduced prices. Bibles for every age-group and in all qualities are presented on pages 22 and 23 in this issue of the *Herald*.

◆ ◆ ◆ ◆

Thanksgiving and Easter offerings for foreign missions are always important in the Church of the Nazarene, but never more so than this quadrennium when we seek to raise \$18,000,000 for General Budget and missionary specials. This represents an increase of almost 30 per cent over last quadrennium, which means that our Thanksgiving Offering this year, to be in proportion, should run about \$250,000 more than the million-dollar offerings of the last two years—or about \$1,250,000.

This goal can't be reached by "hope so" or "want to." It will be reached only by a willingness to sacrifice a little more so that untold millions may not all die untold about Christ and His power to save and to sanctify. Dr. Bresee said in 1903, "The shallowness of your religion begins in the desire that your sacrifice be as little as possible."

◆ ◆ ◆ ◆

The political use of religion goes on apace. It began when the aides of Senator Kennedy circulated a paper at the 1956 and 1960 Democratic conventions to show that a Roman Catholic candidate could stop the shift of Roman Catholic votes from the Democratic party and thereby win the election. The second phase was the charge that Republican politicians were circulating anti-Catholic material for political purposes. The third phase is

the persistent attempt to label every non-Catholic who does not support Mr. Kennedy an intolerant and narrow-minded bigot. The trick is obvious. It completely ignores deep and fundamental political issues. How successful it is will be shown on November 8. "You can fool all of the people some of the time, and some of the people all of the time; but you can't fool all of the people all of the time."

◆ ◆ ◆ ◆

East Germany has met Dr. Billy Graham with armored cars, tanks, and sub-machine guns, patrolling the Brandenburg Gate to keep residents of the Soviet zone from attending the Graham meeting in West Berlin. The gospel may seem like a fragile weapon against cold steel, but it is still the same "power of God unto salvation" that humbled the might of Imperial Rome.

◆ ◆ ◆ ◆

Statistics for the churches of the United States, as gathered for *The Yearbook of American Churches for 1961*, reveal another slight increase in the proportion of Americans belonging to some religious body. The figure in 1958 was 63 per cent. It stands at 63.4 per cent for 1959, the latest full year for which the figures are available. The percentage increase in 1959 over 1958 was 2.4, or 2,669,164 new members. The figures show 226 Protestant denominations with a total membership of 62,543,502, an increase of 1,038,833. Roman Catholic membership in the United States in 1959 is given as 40,871,302, or 1,361,794 new communicants. The percentage rate of increase for Protestant bodies was 1.7 as compared with 3.4 for Roman Catholics.



## KEEP THE FAITH!

By JUNE HATTON

*When days were dark and things went wrong,*

*Did you keep the faith?*

*When troubles descended and stilled your song,*

*Did you keep the faith?*

*Tho' times have changed and some convictions too—*

*Did you keep the faith?*

*Worldly things do change, but our God stays true.*

*Just keep the faith!*

*Are you tender still? Is your light still bright?*

*Have you kept the faith?*

*Let's stay in the middle, not left, not right—*

*And keep the faith!*

*Our standards are high; our calling is clear—*

*Have you kept the faith?*

*Let's keep them that way—His coming is near—*

*Just keep the faith!*

# Home Missions



ROY F. SMEE, Secretary

## Going Abroad?



If you are planning to make a trip overseas, you are invited to visit our churches in the British Isles and any of the overseas home mission areas, including Australia, New Zealand, West Germany, South Africa (European), the Panama Canal Zone, Alaska, and Hawaii. The location of churches in these countries and states may be secured by writing the Department of Home Missions in Kansas City.

We will also send suggestions on how your visit may be a help and blessing to our churches overseas, rather than a burden or an imposition. You will be a representative of the church at the home base and you will want those you meet to have a new pride in the Church of the Nazarene because of your visit.

## New Churches

The Parkview Church, Mobile, Alabama, was organized September 11 by District Superintendent L. S. Oliver at a zone rally held at Mobile First Church. There were twenty-seven charter members. Plans for the new church were initiated two years ago when local pastors began surveying the city for a suitable site and started a fund for the project. Several months ago a three-acre tract was purchased in one of the fastest growing residential sections of Mobile, overlooking the new municipal park. The congregation is worshipping in a community building until the completion of the first unit of the church building. Rev. Sam Hindman has been appointed pastor of this church, the fourth in the Mobile area.

District Superintendent Paul H. Garrett organized the Westside Church in Tyler, Texas, on September 11 with twenty-three charter members. The congregation is worshipping in a store

building at present and has assumed full self-support. Rev. J. W. McGuffey has been appointed pastor. The Dallas District is aiming to reach its goal of new churches for the quadrennium.

A new church was organized by District Superintendent Dean Baldwin at Humboldt, Kansas, on the Joplin District, on August 21. Rev. Wilson Baker of Iola and Rev. Claude Pittenger of Chanute helped to make the new church possible.

District Superintendent Ray Hance organized a new church at Colby, Kansas, on September 14. Church and parsonage buildings have been purchased and moved into town on new lots for the congregation. Rev. Lee Hillery has been appointed pastor. This is the first new church on the Kansas District for the quadrennium, and it is located in the largest town on the district that was without a Church of the Nazarene.

The Quadrennial Planning Committee for "Evangelism First" has designated this period as Home Mission Harvest, with a goal of one new church on every district before January 31, 1961.

Let us undergird this Home Mission Harvest with our support and co-operation wherever we have the opportunity. Let us undergird the new church drive on each district by paying up our district home missions budget.

Let us undergird this Home Mission Harvest with our prayers. Openings for a new church must be found on seventy-six districts; a nucleus of people who want a new church must be gathered together; property must be secured; seventy-six new pastors must be ready for home mission assignment. Here is a challenge for our full prayer support for a need within the boundaries of our own district. Let us, under God, accept the challenge and press on to complete victory!

## Church Building Questions

*We have outgrown our present church building in both Sunday school space and for our church services. The building is well constructed, but not very attractive in architecture. We have ample land space. Would you recommend remodeling and building onto our present building or building an entirely*

*new building, using the existing building for Sunday school and eventually tearing it down?*

There are a number of factors that should be studied carefully in arriving at the right answer to your question for your church. Is the present building structurally sound? Is its shape such that it can be worked into an additional unit and the two blended together into one architectural building? Would the cost of remodeling be considerably less than the building in the same space of a new building? Is it properly situated on the lots for an additional unit to be added and in proper relationship to the street, off-street parking, and nearby buildings?

If the present building is so situated on the property that it will not give a proper setting to the future church plant, or it will dominate any addition that may be added to it, it may be necessary to build an entirely new unit separate from it, with the thought of eventually tearing down the present structure.

A competent church architect will be able to study the present building to determine its soundness of structure and how it can be remodeled to fit into an adequate and attractive church plant. Many old buildings can be thoroughly remodeled so they are brought up to date in both appearance and facilities. Since building costs are exceedingly high, the existing building should be built into the new plans if at all possible. The training and experience of the architect are necessary in arriving at a satisfactory solution.

Church building literature that is available from the Division of Church Extension will be of help to any church in assessing its building problems.

## TO GO THE WAY

By ENOLA CHAMBERLIN

*God created the fruit tree,  
Made it to bloom and bear.  
He created the mountains  
And set His forests there.*

*Then in His wondrous wisdom  
Caused us to grow until  
We could take dominion  
Over the orchard and hill.*

*And then He gave us the power  
To choose the right from the wrong;  
To be greedy and proud and self-seeking,  
Or to fill the world with song.*

*He gave us the choice to travel  
Where the paths are rugged and dim,  
Or to walk in the light of His presence,  
To live in peace through Him.*

*We are not orchards or forests;  
We are not water or sod;  
But in joy we can choose our going  
And walk in the footsteps of God.*

**NAZARENE**  
*Young*  *People's*  
**SOCIETY**  
 JUNIOR FELLOWSHIP · TEEN FELLOWSHIP · YOUNG ADULT FELLOWSHIP

PAUL SKILES, *Secretary*

**Eastern Michigan  
 N.Y.P.S. Institute**

"Holy pandemonium" is not a new phrase, but it is one that aptly describes the start of the 1960 Institute, says a teen-ager who was there. This is the way he tells it:

"On Tuesday night of Institute week, God was faithful to answer prayer, and we had the greatest service we have ever had. Without one word of preaching the Holy Spirit came upon the service in a mighty way. It all began during the song service when the congregation was singing 'Victory in Jesus.' Then God broke through and this spontaneous altar service began. Instituters were reclaimed,

sanctified, or rededicated to a call to 'Evangelism First.'

"When the praying was finished, all who wished to gathered around the microphone to give their testimonies. Once more blessings began to flow as the 'kids' testified; tears streamed down their cheeks and everyone was blessed. Some of the adults who live at Indian Lake were in the back of the auditorium and stayed for the testimonies. They too were blessed and began to shout and praise God."

What a wonderful way to start an Institute! What a promise of what can happen to "whosoever will" if we let go and let God have His wonderful way.

—GEORGE GUERNSEY

**Nevada-Utah  
 Institute High Lights**

The Institute this year was beyond doubt the best ever. The spirit of unity and fellowship was continuously felt during the entire week. There was a spirit of expectancy in each of the chapel services carried over into the tents, that led to soul searching on the part of each camper.

Rev. Raymond Kratzer, of Nampa, Idaho, the Institute speaker, did a magnificent work in leading the entire Institute into a closer walk with God. High tides of spiritual blessing were experienced in each chapel service.

The Institute was set up in four teams, the Atlas, Jupiter, Hercules, and Titans. Each team representing space travel was trying to break the gravitational pull of 25,000 miles per hour. The winning team, the Titans, were under the leadership of Rev. LeRoy Smith and Mrs. Hubert Wingerd.

Special attention was given to the juniors during the Institute. Eighteen juniors enjoyed their own crafts, campfire, and chapel services. Only lack of facilities prohibit us from offering a full junior program of camping.



**From a Discharged Serviceman**

"I will be going back to stateside for discharge the twenty-seventh of this month. I wish to thank you for sending me the literature of the church. It has been a blessing and help. It was a real privilege to attend the Servicemen's Retreat at Berchtesgaden. It was the best days of my army career. It was also great to renew an old friendship with our missionaries, the Jerry Johnsons, and see the wonderful work they are doing here in Europe.

"Thanks again so much for the wonderful job you are doing for servicemen."—HAL WEITMAN.

**From Taipei, Taiwan**

"We have just this week received the tragic news that a young Christian serviceman and his wife were among the casualties of the terrible DC-6 airliner crash on Guam where seventy-eight persons were killed.

"Bruce Skaug, twenty-three years old, was a typical Christian boy. He had his ups and downs. I had the privilege of personally praying with and for him on several occasions. He was not a

member of our church but he said while aboard a U.S. naval ship that he would always read with great joy the *Herald of Holiness*, *Conquest*, and the *Other Sheep*. He said that these periodicals were rich in spiritual food and had definitely helped him.

"As a result of reading the Nazarene literature aboard the U.S. ship he had a great confidence in our church and ministers. Thus he came to me for spiritual advice.

"The last time I visited Bruce was just a few weeks before his tragic death. He was planning on attending our church in Washington, D.C. In his home on the coffee table was the recent issue of the *Herald of Holiness*. He told me both he and his wife appreciated very much this periodical.

"Only eternity will reveal the fruits of the printed page so graciously sown to the young men in uniform through the Nazarene Servicemen's Commission. There are results. There is fruit. Your labors are not in vain. Our program is worthwhile. You and your staff are a blessing to many within and without the Church of the Nazarene.

"I thought perhaps you might appreciate knowing in a small measure the direct effect of your great ministry upon the many unknown service boys."—JOHN H. HOLSTEAD.

**NAZARENE SERVICEMEN'S COMMISSION**

*Paul Skiles* DIRECTOR

# the *Answer corner*

Conducted by W. T. PURKISER, Editor

Can you give me scriptural grounds why we keep the first day and by what authority?

I strongly urge that you order and read two books from the Nazarene Publishing House: Horace G. Cowan, *The Sabbath in Scripture and History* (341 pp., \$2.00); and D. Shelby Corlett, *The Christian Sabbath* (31 pp., 15c). They will fully, completely, and conclusively answer the arguments of the "seventh day" people.

Most of those who try to impose the Saturday sabbath on Christians do not see that the fourth commandment is literally obeyed by those who work six days a week and worship on Sunday. The commandment (Exodus 20:9-11; Deuteronomy 5:13-14) does not say that "day number seven" or even "the seventh day of the week" is the Sabbath. It simply says, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work."

"Seventh" is an ordinal number, and means only and always the next after six. The Christian Lord's day is therefore fully in harmony with the fourth commandment. As a matter of fact, more than half the references in the Old Testament to "the seventh day" have no relation at all to Saturday or "day number seven" in a weekly cycle. See Leviticus 13:5-6; 14:9; Numbers 19:19; 31:24; Joshua 6:4; Judges 14:15, 17; II Samuel 12:18; I Kings 20:29. If therefore you work six days a week, and

observe the seventh day as the Sabbath of the Lord, you are fulfilling completely the *literal* requirements of the Ten Commandments.

However, scriptural grounds for observing the Lord's day as the Christian Sabbath are found in the post-Resurrection example of our Lord and in the practice of the New Testament Church. Nowhere in the New Testament is there any record of any group of Christians meeting to worship on the Jewish Sabbath. It is true, the apostles went into the synagogues to preach to the Jews on the Jewish Sabbath, for that is the only time anyone would have been there.

But every mention we have of Christians gathering for any kind of religious service, if the day is stated at all, speaks of the time as "the first day sabbath" as it is in the Greek, or "the first day of the week" as we translate it (John 20:19, 26; Acts 2:1—the day would figure out to be the first day; Acts 20:7; and I Corinthians 16:2—*Sabbaton* in the Greek means cessation from labor, and week).

Now honestly, if this matter were so important that Lord's day worship is actually "the mark of the beast," as some Sabbatarians have said, don't you think the New Testament would at least *somewhere* record the gathering of Christians on Saturday or give some word of command to believers to keep the Jewish Sabbath?—W. T. P.

**In a *Life of Christ* I have been reading, it says that the marriage at Cana in Galilee was in the first year of Jesus' ministry, and that He was there with His disciples. It later says that the call of the fishermen took place in the second year of His ministry. Now were other disciples called before the fishermen or just when were they called?**

John's Gospel in chapter 1 relates that shortly after His baptism Jesus met Andrew, Peter, Philip, Nathanael, and probably John himself. These were probably the disciples who were with the Lord at the marriage at Cana. However, almost a year passed before James and John, Peter and Andrew were called to leave their nets in Galilee to follow Christ.

The answer appears to be that there were many disciples who were with the Master for shorter or longer periods. Some even went back and "walked no more with him" (John 6:66). There were as many as 500 who were identified as Christ's disciples shortly after the Resurrection (I Corinthians 15:6), and there were 120 present at the Day of

Pentecost (Acts 1:15).

Out of this larger number, Jesus chose twelve whom He called "apostles" or authorized messengers. The call of the fishermen was related to their call as apostles, which meant leaving all secular work and remaining with Jesus constantly. That is, there were many more disciples than there were apostles. All apostles were disciples, but not all disciples were apostles. Since the requirement for an apostle is given in Acts 1:22 as one who was an ordained or authorized "witness with us of his resurrection," there could not be apostles in the New Testament sense after that first generation, the *Book of Mormon* notwithstanding. But we may all be disciples.—W. T. P.

## THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for  
October 30:

### Our Response to God

SCRIPTURE: Psalm 1; Romans 12  
(Printed: Psalm 1; Romans 12:1-2)

GOLDEN TEXT: *Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Romans 12:2).*

With so much emphasis today upon group conformity, we need to sound a clear note of warning that Christians cannot be conformed to this world but must be transformed by the blood of Christ. There is and must always be a clear distinction between the Christian and the sinner, the righteous and the unrighteous.

*Personal Surrender:* Before we can act like Christians we must present our "bodies a living sacrifice, holy, acceptable unto God, . . ." (Romans 12:1).

We must prove to the world that something has transpired between us and our God. We must know the joy of full surrender and the cleansing, renewing fullness of the Holy Spirit. The scripture of Romans 12 emphasizes the essential origin of Christlike living, while Psalm 1 describes the overt manifestations of this surrender. Both of them are specific in demanding that we must serve God according to His commandments.

*Positive Standards:* Whatever the current pattern of behavior may be, we must follow God's way. His ways are best. Right living will come as the result of the right relationship—full surrender—to God. The Psalmist reminds us that the ways of the righteous will end with God, but the unrighteous shall be separated in judgment and hell.

Paul emphasizes the manifestation of love in daily living: doing what we are called to do with simplicity, earnestness, cheerfulness, and faith; not slothful in business; meeting the needs of others; manifesting the buoyancy of inner spiritual resources; following the golden rule; returning good for evil; and letting God take care of the consequences as



well as the rewards. We must act in a Christlike manner.

God's way is the best way!

May we prove we have been with Jesus—He is our Righteousness!

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.



GEORGE COULTER, *Secretary*

## He Is Altogether Sufficient

By W. C. ESSELSTYN, *Africa*

It has been very hard to say, "Good-by," to Margaret. For a full thirty-three years she has been to me my altogether faithful, devoted, lovely wife. After she passed away I asked God for something from His Word to comfort my heart. This is what He gave me: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

I began to think of all that I have to be thankful for: Margaret's beautiful Christian life; the fact that she was altogether ready for heaven; the fact that so many, even many thousands, of God's finest people on earth had been praying for her until there could be no question but that God had heard and done that which was best in His perfect wisdom; our beautiful children and their families which He has given us; our five precious grandsons; our beloved missionaries; and our African church; the host of loved ones and friends who mean so much of strength and comfort to our hearts and lives; our church and its people and leaders who have such a genuine personal interest in us and burden for us; and most of all for the deep, comforting love of God; and for Jesus Christ, our Saviour, with all that He means to us of reunion in heaven and of eternal hope and life and joy. As I think upon these things, indeed the peace of God does rule in my heart and bring its infinite comfort and rest, and I praise Him. In the valley of the shadow of death I have found our wonderful Lord altogether sufficient.

The Council has asked me to continue with the superintendency of the mission field, and I shall start again on my duties very soon now. First on the schedule is a trip to Central Africa, where we hope to be present at the opening of our new Bible school on our mission station at Limbe in Nyasaland.

## The Best Yet

"The best yet!" How often we use this terminology to express ourselves

when referring to some outstanding Christian gathering.

This is really what we have experienced in the forty-first district assembly in Peru. Increased attendance, a better spirit of understanding and co-operation, encouraging reports of increase in every phase of the work, the best missionary offering thus far, a greater determination on the part of the Peruvian church to attain self-government, love and respect for the missionaries—all these are a part of the reason for saying that this assembly was "the best yet."

Dr. Honorato Reza, sent to us from headquarters, and speaking to us in the native language of Peru, brought us crystal-clear messages on holiness with the anointing of God upon them. I am sure many have returned to their churches to be better and more loyal Christians and Nazarenes.

He talked to the missionary staff first, and we hung on his words as he told of the General Assembly and the new program of "Evangelism First." From the questions that followed, it was evident that there was real interest in the new thrust of evangelism, and a determination by the grace and power of God to carry the gospel light further into the dark places of the earth.—SAMUEL HEAP, *Peru*.

## Moving Missionaries

Rev. and Mrs. James Hudson are now at San Miguel, Chicaj, B.V., Guatemala, Central America.

Rev. and Mrs. Robert Wellmon have moved to Apartado 25, Jinotepe, Carazo, Nicaragua, Central America.

Miss Lorraine Schultz has returned to Africa. Her address is Manjacaze, via Lourenco Marques, Mozambique, Africa.

Rev. and Mrs. Brian Vanciel have returned to the States for furlough. Their address is: 3136 Arcade Blvd., North Sacramento, California.

Rev. and Mrs. William Fowler have moved to Box 70, New Amsterdam, British Guiana, South America.

Rev. and Mrs. John McKay may now be addressed at 3517 Rhoda Lane, Chattanooga 6, Tennessee.

Rev. and Mrs. Herbert Ratcliff have

returned to Box 444, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. David Browning have returned to British Guiana from furlough. Their address is P.O. Box 170, Georgetown, British Guiana.

Thank God for these new missionaries whose visas have been received, and they have left for their respective fields:

Rev. and Mrs. Jack Riley to the Union of South Africa

Rev. and Mrs. Raymond Thorpe to Portugal for language study

Dr. and Mrs. Robert Merki to the Union of South Africa

Rev. and Mrs. Harmon Schmelzenbach to the Union of South Africa

Miss Mabel Tustin, to the Union of South Africa

Rev. and Mrs. Samuel Taylor to British Guiana

The granting of these visas is a real answer to prayer. Continue to remember these new appointees as they take up their work.

## A VISION OF HOPE

(Isaiah 40:5)

Isaiah's vision of hope, seven centuries before the star shone over Bethlehem, is still being eloquently fulfilled.

Against the tumultuous clamor of the world, there is still His reassuring "Comfort ye."

Against our man-made schemes to change and save the world, His "Prepare ye the way of the Lord."

Against sin's crooked, rough, uneven ways, His plain, straight paths.

Against the waning glory of earthly kingdoms, the glory of the Lord.

Against the exalting of one tribe or race, the revelation to "all flesh."

Against time's fractional moment of our life on earth, the Word of God, that stands forever.

Against man's vain philosophies and panaceas, "Behold your God!"

Against man's puny arm, the Lord's strong hand.

Against the ashes of sin's wages, God's unmerited reward.

Against man's cruel exploitation of his fellow man, the divine tenderness of our gentle Shepherd, Christ.

Against our helpless, hopeless state, His redemption and entrance into His everlasting kingdom.

—ALICE SPANGENBERG

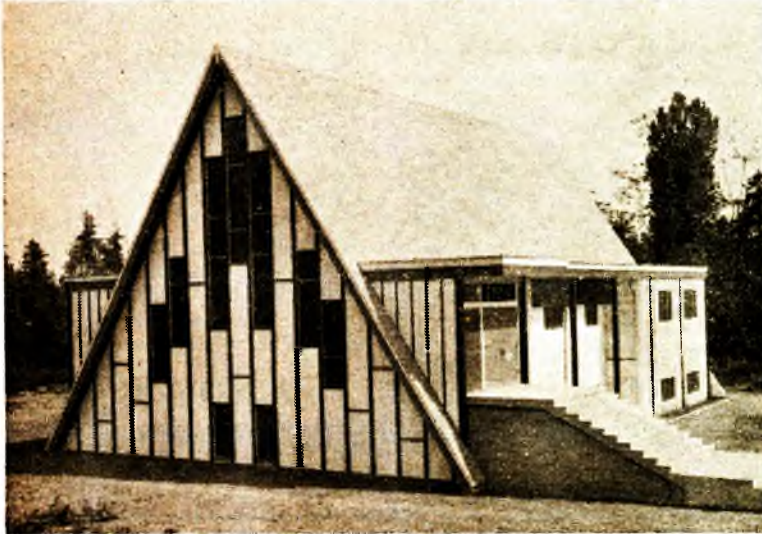
"The truest evangelism is to preach the full ideal for which power is offered in the present life. 'The work of God does not prosper,' said John Wesley, 'where perfect love is not preached.'"—R. NEWTON FLEW.

"A man can't be always defending the truth; there must be a time to feed on it."—C. S. LEWIS.



# News of the Churches

Whalley Church, British Columbia, Canada



Last June 5 was a day of historic significance for this church when the congregation moved into the new and commodious new building pictured here. God has given us a modern miracle in this new plant, built almost entirely by volunteer labor at a cost of \$14,000, with an appraised value of \$40,000. The total debt is only \$11,000. The congregation moved into the lower auditorium with plans to finish the upstairs as soon as possible; when completed the value will be about \$65,000. The building is 47 x 73 feet, situated in the heart of a new and fast-growing area. The lower sanctuary seats about 90, with room for a Sunday school of 150. The front is

composed of blue and amber glass, white stucco, and brown 2 x 4-foot cedar battens. Without doubt it is one of Whalley's most beautiful buildings. The services on June 5 were attended by a capacity crowd, with Rev. Bert Daniels, district superintendent, speaking both afternoon and evening. His messages thrilled and challenged our hearts. In the afternoon service, an offering of \$227 was received to defray last-minute finishing costs. Whalley church is on the move for God. Rev. Harold W. Hoffman was pastor during the building program; he has now accepted a call to the church in Brandon, Manitoba.—WAYNE S. MUNRO, *Pastor*.

expressed their appreciation for his timely messages. Since coming here one year ago, we have seen a number of people pray through to definite victory in God. Our people are sacrificial, loyal, and faithful. We thank God that He blessed and helped the congregation, under the leadership of the former pastor, Rev. George Mullins, to erect and equip a building that any community and Nazarene may be thankful for. If you have friends in this area, write us and we'll be glad to contact them.—HARLAN H. SHIPPY, *Pastor*.

Longview, Texas—Accepting a unanimous call, we came here to pastor First Church last July. We give God praise for His direction in leading us this way; we love and appreciate these good people. They are good Nazarenes in every respect, love God, and stand by the whole church program. This is a large oil and industrial city; also the R. G. LeTourneau Technological School and Manufacturing Company is located in Longview. If you have friends here, write me (2001 Karen Drive), and we'll be glad to contact them.—PAUL GRUNDY, *Pastor*.

Dr. and Mrs. A. S. London report: "It was a day not soon to be forgotten at our First Church in Oklahoma City, Oklahoma. Dr. Kenneth Rice, pastor, and Dean Galloway, director of religious education, are doing a wonderful piece of work in church building. A fine visitation program is on. During the assembly year, forty-three members were received, with \$97,000 raised. Since the new assembly year began sixteen new members have been received, and the Sunday school is near the six-hundred mark. The choir, under the direction of Bob Hale, is one of the best. We had a Sunday with Pastor Bill Draper at Lakeview Church, Oklahoma. This is one of the most thriving new churches in our denomination—beautiful property, fine personnel, and an aggressive program led on by one of our choice young pastors. We had an eleven-day meeting at our Meridian Park Church, Oklahoma City, with Pastor Noble Hathaway, and Rev. Mrs. Emma Irick as the evangelist. This church has a record of more than two hundred thousand dollars raised in its seven-year history, and nearly three hundred people received into church membership. Mrs. Irick, a minister for fifty-three years, is distinctly a holiness evangelist; capable, devout, and alert. It was a joy to work with Sister Irick and this fine pastor, who is a leader of unusual ability. We shall not forget the choir, the congregational singing, and the altar scenes."

Rev. O. W. Eudaley writes: "After pastoring the wonderful people of Westside Church, Wichita, Kansas, for seven years, I resigned last June and am now working in the evangelistic field. I have evangelist's commission from the Kansas District, and am now making up my slate for 1961. I will go anywhere the Lord may lead to work for the salvation of souls, and will come for freewill offering. Write me, Box 42, Marlow, Oklahoma."

Write me, 126 Arlington Drive, Danville, Illinois."

Evangelist Robert E. Watson writes: "God has been blessing and giving some great revivals. This has been one of our best years in the field, and I have greatly enjoyed working with our pastors and people. I have some open dates for January and February, and also for the last half of November, 1961. I am making up my slate for 1962, and will be glad to go as the Lord may direct.

Sinton, Texas—From August 29 through September 4 we were privileged to have Dr. and Mrs. Ralph Earle of the Nazarene Theological Seminary with us for a week of special revival services. The meeting was well attended, and closed with record crowds for revival services in this church. We sincerely appreciated the ministry of these Spirit-filled, God-anointed messengers. Mrs. Earle's messages to our N.F.M.S. zone rally, Sunday school and N.Y.P.S. groups were of practical and lasting value. Each service was of untold worth to our people as Dr. Earle presented wonderful, Bible-centered messages. We had arranged for Dr. Earle to speak at the local Kiwanis Club, then he was asked to speak to the Rotary Service Club. Many of our community leaders

Port St. Joe, Florida—Sunday, September 4, was a great day with us, for it marked the opening service in our new church building. In October of 1958 the work began here as a mission, in a small rented building, with sixteen in Sunday school; the following April, District Superintendent Oliver organized the mission into a church with eight members. We prayed and sought God's help in finding a church site and, in answer to prayer, he opened the way for the purchase of a choice site. Today we have a nice building, located on a corner, with 3,000 feet of floor space, and a 293-foot front with paved parking area. We have a completely furnished auditorium with matching furniture, a nice nursery, pastor's study, and seven classrooms. Total cost to the church was \$13,500, with a valuation of \$27,000. We now have twenty members.—J. A. BLACKWELL, *Pastor*.

Pastor Curtis F. Cook reports: "On August 21 we closed a ministry of two years with our First Church in Camden, Tennessee. The people were kind and considerate, and the Lord blessed our work there. We came to Nashville Richland Church by appointment of District Superintendent Shumake. Our predecessor, Rev. John Knight, did good work at Richland Church and we have found a good people here who have received us well."

Evangelist Bob Palmer writes: "I have an open date, November 9 to 20, and shall be glad to slate this time as the Lord may lead; will go anywhere for freewill offering. Write me, 59 Broad Street, Jackson, Ohio."

Nanty Glo, Pennsylvania—On September 18 our church concluded a very fruitful revival with Rev. Don Isenberg as the evangelist and chalk artist. He surely gave us good services and God smiled upon us. We had the largest average attendance in years and, counting as they came, thirty-nine seekers bowed at the altar of prayer. Many new people found the Lord in saving and sanctifying grace. This church was revived as it had not been in ten years. We give God praise.—GEORGE E. LASHLEY, *Pastor*.

Pastor Don Sanders reports from Temple, Texas: "Two years ago in May we came here to pastor Bresee Church and found a good people with a mind to work. During this time the auditorium has been reversed and completely remodeled and redecored, the Sunday school annex decorated inside, and, just recently, the entire building was equipped with year-round air conditioning. In August we had an outstanding vacation Bible school, with Mrs. Arthur Maddux as superintendent; all records were broken. Our Sunday school shows a 14-average increase over last year, with a present average of 112. From August 16 to 21, Rev. Frank McConnell was with us for a Sunday school revival. During these six days, 219 callers made 486 calls and brought 50 different visitors into the services, with 12 professions. The average attendance was 83 each night, the largest revival average attendance ever. God is blessing as our



people have pledged to call for the church and Sunday school, and new people are being reached for God as Bresee Church unites in 'Evangelism First.'"

#### Los Angeles District Camp

What scenes of glory and spiritual refreshing! Seldom have we witnessed so much of the presence of God and the manifestation of His power. September 4 marked the close of the greatest camp meeting we have enjoyed in years.

Rev. Maynard James of Great Britain and Dr. John Knight of Florida made a team of ministering servants that would be hard to excel. Rev. Gilbert Rushford was in charge of the congregational singing and special music, with Rev. Charles Higgins director of the great teen-age choir. Throughout the eight days the glory of God was most evident.

Rev. Nicholas Hull, superintendent of Southern California District, brought the message for the first Sunday night service. From the very beginning many people sought and found God in saving and sanctifying power. Over eight hundred seekers were at the altar during the week.

At the Wednesday morning healing service God broke in, and shouts of victory and songs of praise filled the huge Memorial Auditorium. A sermon was unnecessary. Many felt the healing touch of the Great Physician as they were anointed and prayed for.

Several hundred teen-age young people were in attendance during the entire camp. Each night the choir of two hundred teen-age youth brought special choral numbers that were truly blessed of God. Most of these young people were in attendance at their two daily prayer meetings. Their earnest seeking and glowing testimonies were evidence that God had done a mighty work in their hearts.

Rev. Harmon Schmelzenbach spoke each day to the teen-age group in the morning, then to the older folk in the evening before the regular evening service. On the last Sunday afternoon the auditorium was filled with about four thousand people, as Brother Schmelzenbach brought the closing missionary message. Almost fifty young people stepped out indicating that they sensed a definite call of God on them for missionary work. Hundreds more stood behind them indicating they were willing to obey God's call regardless of where it might be. What an indescribable moment when hundreds stood at the front of the auditorium for a closing season of prayer, asking God to use these young people and keep His glory on all of our hearts!

Praise God, from whom all blessings flow! The entire district looks forward

expectantly for an even greater spiritual ingathering during the Greater Los Angeles Nazarene Crusade, during the week of October 9 to 16, when every church on the entire district unites in revival campaigns in each church. We want to be used of God to bring the message of full salvation to this great metropolitan area.—W. SHILBURN BROWN, *District Superintendent*.

#### New Mexico District Camp Meeting

The annual New Mexico District camp meeting was recently conducted under the direction of Dr. R. C. Gunstream, district superintendent, at the beautiful Mountain Park Campground near Ruidoso, New Mexico.

The Lord graciously used the ministry of Rev. Herman Burton, pastor of the University Avenue Church in San Diego, California, and Dr. Ray Hance, superintendent of the Kansas District. The music was under the very capable leadership of Rev. John Fonner, minister of music and youth at First Church, El Paso, Texas; and children's services were directed by Mrs. Rex Morris, district Junior Society director.

During the course of the camp, over seven hundred dollars was received in pledges to care for the expenses of Dr. and Mrs. Gunstream for a trip to British Honduras, where Dr. Gunstream is to serve as that district's camp meeting speaker.

The various services were times of spiritual joy, salvation, and refreshment. A spirit of harmony prevails, and the district moves ahead to make "Evangelism First."—KENNETH FREY, *Reporter*.

**Nazarenes and other Protestants have already bought**

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## Indianapolis District

The thirty-fifth annual assembly of the Indianapolis District was held at the Camby campground, August 24 and 25, under the able leadership of Dr. Hugh C. Benner, general superintendent. He presided with grace and poise, mingled with wisdom and exactness, and the Spirit of God put all minds at ease so that the assembly ran smoothly with the oil of the Holy Spirit. Dr. Benner's messages were given of the Spirit of God for our day and time. The depth and richness of these messages were enhanced by his wonderful spirit of love and understanding of his fellow men and their problems.

Rev. Luther Cantwell was given a good, strong vote to return as district superintendent for the eighth year. His annual report showed gains in all departments; general giving for the district of \$110,371, an increase of \$5,830; local church expense \$786,342, an increase of \$31,000; district giving \$73,902, an increase of \$12,000; with the district membership reaching 6,103. The church schools enrollment reached 16,880, with an average weekly attendance of 9,340, an increase of 232. Rev. Aleck Ulmet was re-elected as the church school chairman.

The district missionary society showed good gains under the inspired leadership of Mrs. Luther Cantwell, becoming a "Gold Star" society this year. Rev. Lester Johnston, missionary speaker for the convention, was very inspiring and informative.

The N.Y.P.S. showed good gains along all lines under the spiritual and wise leadership of Rev. Kenneth Jewell, district president. The Bible quiz and the musical contest were the high lights of the year.

The three summer camps this year made outstanding progress, with more boys and girls in attendance than ever before, and the altars lined with seekers night after night.

The annual camp meeting was the most spiritual the district ever has witnessed, with Rev. R. B. Acheson, superintendent of Pittsburgh District, as the daytime speaker, and Evangelist J. A. McNatt speaking at night. Brother Curtis Brown blessed the camp night after night with his gospel songs.

The district junior work made good strides forward under the fine direction of Francis Hardin.

The crowning service of the assembly was the ordination service. The glory of God fell on the saints through the singing of Brother Jim Bohi of Olivet Nazarene College, and the testimony of a teen-age girl who had prayed through after midnight at the camp altar. While the saints shouted, young people ran to the altar and prayed through while the ordination service waited. Then Dr. Benner brought a divinely directed message to the ordination class of five members—Richard Grubbs, Hollis Foster, Jack Pence, Wesley Delk, and Prentice Wiliums.—S. T. MOORE, *Reporter*.

## South Carolina District Assembly

The eighteenth annual assembly of the South Carolina District convened on September 14 at the Fort Mill Church, with Dr. D. I. Vanderpool as the pres-

siding general superintendent. He presided with spiritual warmth and efficiency, endearing himself to the South Carolina Nazarenes.

Our district was challenged and inspired by the messages of Dr. Vanderpool to place "Evangelism First" in every department of the district and local church. God's blessings came upon the assembly on Wednesday night in a heart-warming manner, and two thousand dollars was pledged for home missions. This is to be raised on October 9 through the Sunday schools.

The report of our beloved district superintendent, Rev. Ben F. Marlin, revealed gains in many departments, with 285 members being received by profession of faith. One new church was organized, at Summerville, with 14 charter members. The churches on the Charleston Zone were largely responsible for this new church. Brother Marlin was re-elected with a good vote.

Those elected to serve on the district advisory board were C. M. Knight and Raymond DeShon, ministers, and V. V. Shumpert and Ray McKenzie, laymen. Marion Pressley was re-elected as district secretary, and L. Jenkins was elected district treasurer. N. J. Lewis was re-elected as chairman of the church school board, and C. M. Knight was elected trustee to Trevecca Nazarene College.

The N.F.M.S., under the capable leadership of Mrs. Ben F. Marlin, made many gains, becoming a "star" district. Mrs. Marlin was re-elected as the president.

James Taylor was re-elected as the district N.Y.P.S. president.

The assembly closed with an impressive ordination service conducted by Dr. Vanderpool, and a class of five receiving elder's orders: Vernon Smith, James Adams, W. T. White, C. O. Moser, and Mrs. Gladys Walker. The assembly adjourned in a wonderful spirit of victory and blessing.—ROBERT AGER, *Reporter*.

## Southwest Indiana District Sunday School Convention

"The best Sunday school convention" is the expression heard over and over at the Southwest Indiana District Sunday school convention, held at Seymour First Church, September 19 and 20.

The district church school board, with its efficient, congenial chairman, Dr. B. G. Wiggs, presented a full and excellent program. The singing, the scripture readings, and the prayers brought down upon the people time and time again glorious manifestations of God's Spirit. There was not a drab moment.

The speakers for the convention were



NOTE: For additional information on this timely emphasis, see page 23, September 28, 1960, issue of the *Herald of Holiness*.

Dr. Edward Lawlor, executive secretary for the Department of Evangelism; and Rev. C. R. Thrasher, director of "Evangelism First" on our district. The messages were of the highest content, presented with the unction of the Spirit.

Achievement awards were presented, also the "Fall Climb," Caravan, and Teen-age interests, with the work of the Cradle Roll and Home Department, and basic training filmstrips were shown.

The convention closed with the Sunday school superintendents gathered around the altar, surrounded by the teachers and the pastors in a glorious time of prayer led by our district church schools chairman, Dr. B. G. Wiggs.—ALBERT B. SCHNEIDER, *Reporter*.

## Oregon Pacific District

On September 19, Oregon Pacific District completed a ten-zone tour in the interest of "Evangelism First," emphasizing the full slogan, "Try Christ's Way."

The tour was sponsored by the district board of home missions and evangelism, and since the emphasis is being followed in all departments, the district church schools chairman, Rev. Harold M. Sanner; district N.Y.P.S. president, Rev. Don B. Fivecoat; district N.F.M.S. president, Mrs. Gordon T. Olsen; and the district director of evangelism, Rev. Roscoe Pershall, accompanied the district superintendent and the special speaker, Rev. Ponder W. Gilliland.

After three-minute talks by each of the department leaders, a song, "Try Christ's Way," was sung by the men's quartet. The song was prepared especially for this tour by two of our district pastors: A. G. Jeffries of Portland First wrote the words, and Vernon L. Wilcox of Portland Moreland, the music. Following the address by Brother Gilliland, a twenty-five-minute period was spent in four workshops with departmental leaders conducting them to give practical helps in the plan for reaching our share of the denominational goals this fall.

The tour was well attended. More than 90 per cent of the pastors attended, and about one-fourth of the entire district membership was in attendance in the services conducted. We believe this tour will bear rich fruit in the months and years to follow.—W. D. MCGRAW, *District Superintendent*.

## Boys' and Girls' Camps Eastern Michigan District

The boys' and girls' camps of the Eastern Michigan District, held at the Nazarene Haven, Howell, Michigan, August 8 to 26, under the direction of Rev. and Mrs. Robert A. North of Adrian, were commended for having one of the finest camp programs in the state.

The attendance totaled 350, an increase over last year. The first week 102 junior boys (ages eight to eleven) attended; the next week, 113 junior girls; and the third week, 135 boys and girls (ages twelve to fourteen) attended.

Rev. Robert Milner of Millington was chaplain for the camps, and the services were the high lights of the camps. No boy or girl was known to leave the camp without being saved, and many professed entire sanctification.

The recreational program was under the direction of Rev. Stanley Norton and

Mrs. K. A. Roland, and included baseball, volleyball, badminton, etc. The swimming was supervised by Rev. Kermit Boyce, Mrs. R. Pelton, and Mrs. B. Lee. Caravan projects, including a cook-out, first aid, nature study, etc., were arranged by Rev. and Mrs. Donald Pinner, with many handicraft projects arranged by Rev. and Mrs. Earl M. Crane.

Mrs. Byron Lee of East Detroit was camp nurse for two weeks, and Mrs. McNeil of Colling was nurse for the third week.

The counselors, each one over nine to eleven boys or girls, housed in tents, worked together as one great team. Each held his own devotions and led his group in competition in recreation and orderliness in the camp.

Selected as the best campers were: Doyle Mohl of Ann Arbor for junior boys; Betty Hebert of Hazel Park for junior girls; and Dennis Ferris of Vassar and Jeanette Traver of Bad Axe for the senior camp.

Fellowship at mealtime, the songs, counselor parades, kitchen parades, campfires, and many other incidents rounded out the program.—EARL M. CRANE, *Reporter*.

### Washington-Philadelphia Camp

As youth worker in this year's Washington-Philadelphia camp I am giving an outsider's impression of this great camp meeting. I am enumerating several features which seemed to me to be significant.

(1) I was impressed by the throngs who camped and attended the service. Almost two thousand campers were on the grounds for most of the ten days. Hundreds drove in for the week ends to swell the ranks.

(2) The family spirit which characterized the encampment was inspiring. Amidst a rich tradition Nazarenes, old and new, mature and young, mingled in Christian fellowship.

(3) The beautiful spirit of co-operation between the two districts was commendable. Dr. E. E. Grosse and Dr. William C. Allshouse, with their district officers and councils, flowed together in thought and brotherly love. One could not tell a Washingtonian from a Philadelphian. These two great districts are indeed twin sisters!

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NOTE: For additional information on this timely emphasis, see page 23, September 28, 1960, issue of the "Herald of Holiness."

(4) The spiritual atmosphere of the camp was heartening. A gracious freedom of spirit prevailed. There was no "locking up" in any service. The preachers, singers, and musicians worked beautifully as a team. The Spirit of God brooded over the people and many responded to His blessed overtures. Scores were reclaimed, converted, or sanctified wholly.

(5) The other workers were of the highest caliber: Dr. Lewis T. Corlett, president of Nazarene Theological Seminary; Dr. Paul Kindschi, Church Schools secretary for the Wesleyan Methodist Church of America; Song Evangelist Paul Qualls; Dr. John Cochran, missionary speaker; Mrs. William Snyder, children's worker; and Mrs. Grace Bertolet, organist—these were the workers who ministered with grace and under the anointing of the Spirit.

To God be the praise for His outpoured blessing upon this great encampment. Only eternity can reveal what really happened during its days.—WILLIAM GREATHOUSE, *Youth Worker*.

### Northwest Indiana District

Northwest Indiana District is making progress. Crawfordsville First Church has completely remodeled their building, climaxed with a gracious dedication service by Dr. Hugh C. Benner, general superintendent.

Our new church at Lebanon has received three new members since assembly, and they are now in the process of signing a contract for a parsonage-chapel building site. East Chicago is fast bringing to completion a new church building which will be one of our nicest.

Mishawaka South has remodeled the interior and front of the church, re-

ceived twenty-one new members, and had a dedication service by the district superintendent for their church and also the parsonage. Garden Homes had a dedication of their new parsonage, with Dr. George Franklin.

We have recently closed a Sunday school and N.Y.P.S. tour, with Rev. J. Paul Downey, which was one of the best. We are now in a home mission tour with Rev. Everette Howard, and we look forward to the dedication of our new \$65,000 first-unit church in Winamac, with Dr. Hardy C. Powers, general superintendent, on October 23.—ARTHUR C. MORGAN, *District Superintendent*.

### Deaths

#### REV. LUM JONES

Evangelist Lum Jones was born February 9, 1888, in the Indian Territory, near what is now known as Caddo, Oklahoma, and died August 17, 1960, at Ada, Oklahoma. He was united in marriage to Mabel Lorena Halsey on January 30, 1910. To this union were born six children: Rev. Glen C., superintendent of Southeast Oklahoma District; Garnet Charles; Mrs. Kathryn Jones Hovey; Welborn Hardy; Lawton Willis; and Mrs. Marcie Jean Jenkins. Shortly after his marriage Brother Jones was converted, sanctified, and wonderfully called into the ministry. He became a member of the Church of the Nazarene, to which group he was loyal and devoted until his death. For more than forty years he devoted his life to the evangelistic ministry, giving of his redeemed best, for he believed in both the doctrines and the standards of the Nazarenes. Today more than one hundred preachers, many of them church leaders, enjoy an experience of divine grace through Christ because of the ministry of Evangelist Lum Jones. His wife died on January 15, 1953. He was also preceded in death by his father, mother, oldest sister, two brothers, and one son. He is survived by one sister, Mrs. A. B. Hensley; five children; and his wife, Mrs. Christine M. Jones. Funeral service was under the direction of his pastor, Rev. H. M. Curtis, of Ada, assisted by Rev. David F. Krick, Rev. J. A. Allen, and Rev. R. S. Ball, with six of the pastors on the Southeast Oklahoma District acting as pallbearers. Interment was in the Rosedale Cemetery, Ada.

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**REV. WILLIAM SCHMIDT**

Rev. William Schmidt was born June 15, 1909, in Harvey, Illinois. The family moved to Michigan in his early youth and after some time he came into contact with the Church of the Nazarene. In 1935 he married June Thomas and to this union were born three children: William Thomas, Saralee Ann, and Bette June. In 1948 he entered the ministry and was ordained by Dr. D. I. Vanderpool in 1953 (coincidentally, Dr. Vanderpool was the presiding general superintendent at the reading of a memorial to Brother Schmidt). Brother Schmidt served pastorates in Michigan at Shafsbury, Clare, Eaton Rapids, Reed City, and Colling. Six years preceding his death were invested in evangelism. His messages were fervent and convicting and his ministry was fruitful and blessed. Across the country many people remember his ministry and his faithfulness. Besides his wife and children, he is also survived by three sisters: Mrs. Minnie Schultz, Mrs. Lydia Six, and Mrs. Trace Stuck; and a brother, Andrew. Funeral service was held in the Mancelona church, with Dr. O. L. Maish, district superintendent, giving the helpful message; he was assisted in the service by Rev. Thomas L. Voyles and Rev. Jerry Uhrlich.

**REV. LUCY V. GAFFORD**

Rev. Lucy V. Gafford was born April 2, 1884, in Georgetown, Tennessee, and died July 16, 1960, in Waco, Texas. She was an ordained Nazarene minister, a member of Trinity Heights Church of the Nazarene in Waco. She had been bedfast for the past twenty-three years as a result of injuries suffered in an automobile accident twenty-four years ago. She had written many poems, carried on extensive correspondence, and been a living witness of the power of God to keep in the time of trial and suffering to the many who visited her bedside down across the years. Funeral service was held in the Trinity Heights Church with her pastor, Rev. Ralph E. West, officiating, assisted by Rev. Jim Ashcraft and Rev. Ernest Moore.

**REV. LULA A. WILLIAMS**

Miss Lula A. Williams (retired Nazarene elder), was born May 2, 1879, in Bowie, and died September 4, 1960, in Wichita Falls, Texas, age eighty-one. She had moved to a rest home in Wichita Falls just two weeks before her death. She served as a Nazarene missionary in Japan for fourteen years. She is survived by two sisters: Mrs. Arnie Werner, of Burkburnett; and Mrs. Marzie Hendrix, of Wichita Falls. Funeral service was conducted by Rev. D. M. Duke, pastor of First Church of the Nazarene in Wichita Falls, assisted by Rev. Maurice Moore, with burial in Elmwood Cemetery, Bowie.

**MRS. LELA MAE STURTEVANT** was born June 21, 1883, at Rogersville, Tennessee. She was united in marriage to Joel Sturtevant on September 6, 1929, at Redfield, South Dakota. They came to Nampa, Idaho, in 1937; where she was a member of Fairview Church of the Nazarene. Mr. Sturtevant died in 1953. She was loved by her husband's children and the grandchildren alike, and known for her devotion to her Lord. She died on July 14. She leaves to mourn her passing four sons: Abe, Lester, Cyrus, and Rev. L. R. Sturtevant; and seven daughters: Mrs. Iva Olmstead, Mrs. Nellis Olmstead, Mrs. Harry Hauge, Mrs. Donald Flynn, Mrs. Marion Heber, Mrs. Arthur Arnot, and Mrs. Florence Sturtevant; besides forty-four grandchildren and forty great-grandchildren. Funeral service was held at Nampa Fairview Church, with Rev. Raymond C. Kratzer officiating.

**MRS. THERESA ANN ELLIS**, a native of Indiana, was born September 12, 1868. She moved to Oklahoma in 1900, lived at Shawnee until 1923, and then moved to Oklahoma City, Oklahoma. She united with the Capitol Hill Church of the Nazarene and was a great blessing to her pastor and the membership. She was converted early in life and lived a devout Christian, dying in triumph and victory, at the age of ninety-one years. She was the mother of eleven children; and had twenty-one grandchildren, thirty-two great-grandchildren, and five great, great-grandchildren.

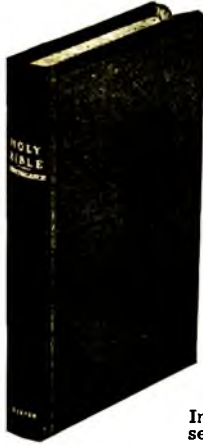
**MRS. GEORGIA U. MORGAN** was born October 18, 1893, in Paris, Mississippi, and died August 14, 1960, in Fort Smith, Arkansas. In 1921 she was united in marriage to Troy G. Morgan. She had been a faithful member of the Church of the Nazarene since 1921; had been a charter member of two Nazarene churches. Her entire life was centered around the church, and she served faithfully in many official capacities down through the years. She was sincere and fervent in her service to God and lived an exemplary life. She was a member of Central Church of the Nazarene, Fort Smith. She is survived by her husband, Troy G.; two sons: Alvin C.; and Rev. Harold R. Morgan, Nazarene pastor of Central Church, Coffeyville, Kansas; one brother; and one sister.

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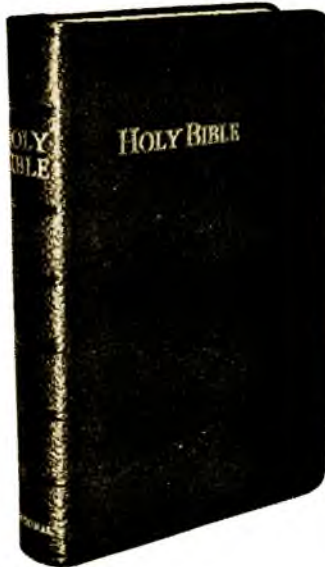
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MRS. O. E. (ELIZABETH) EDWARDS, age ninety-one, died at a hospital in Kennewick, Washington, July 22, 1960. From 1908 to 1922 she and her husband pastored Free Methodist churches in North and South Dakota. After moving to Washington they affiliated with the Church of the Nazarene and served as pastors in eastern Washington. She is survived by one daughter, Mrs. Zilpha McCardie; and four sons: W. O., Harper F., Paul B., and Harold O. Funeral service was conducted by her pastor, Rev. Don Peterman, of Kennewick, with interment in the Greenwood Cemetery, Spokane, Washington.

## Announcements

NOTICE—Eastern Michigan District Preachers' Meeting, Monday evening, October 24, through Wednesday noon, October 26, with Dr. T. W. Willingham as the special speaker. Midyear N.F.M.S. Convention on October 24, with Miss Mary Scott as the special speaker. The conventions will be held at Central Church of the Nazarene, Flint, Michigan (Beach at W. 8th Street), with Rev. Harry Dickerson as host pastor. Dr. W. M. McGuire, district superintendent.—J. E. Van Allen, District Secretary.

## WEDDING BELLS

Miss Tanya Gene Miller of Brownwood, and Mr. Frank Karnes of Star, Texas, were united in marriage in First Church of the Nazarene, Brownwood, on September 10 with the pastor, Rev. B. Edwin Perkins, officiating, assisted by Rev. James Hester, superintendent of the San Antonio District.

Miss Loretta Sue Meek of Odessa, Texas, and Robert M. ("Buddy") Prentice of El Dorado, Arkansas, were united in marriage on August 19 in Central Church of the Nazarene in Odessa with Rev. Carl Prentice, Sr., father of the groom, officiating.

BORN—to Rev. "Bill" and Martha Strickland of Nashville, Tennessee, a daughter, Susan Kay, on September 24.

—to Rev. and Mrs. John McVey of Pineville, Louisiana, a daughter, Karen Denise, on September 14.

—to Earl and Wanda (McEown) Howell of Churubusco, Indiana, a daughter, Catherine Ann, on September 12.

—to Bill and Arlene Haddow of Woodstock, Illinois, a daughter, Sonya Marie, on September 11.

—to Rev. and Mrs. George W. Privett, Jr., of Selma, Alabama, a son, Jonathan Martin, on September 11.

—to Frank and Mary Jane (Milner) Watters of Olivet Nazarene College, Kankakee, Illinois, a daughter, April Jane, on September 9.

—to Ellis and Sharon (Finkbeiner) Miller of Nampa, Idaho, a son, Arnie John, on August 20.

—to Rev. and Mrs. Henry M. Terry of Rochester, Indiana, a son, Thomas Julian, on August 18.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Indiana that God will see fit to touch and heal her body—for a young couple who have three small children, mother in an insane asylum and father working in another state, that God may undertake in the entire situation and that the family may be reunited;

by a Christian lady in Ohio, undergoing very severe trials and persecutions, that God may undertake for her and children and bring deliverance along every line.

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