

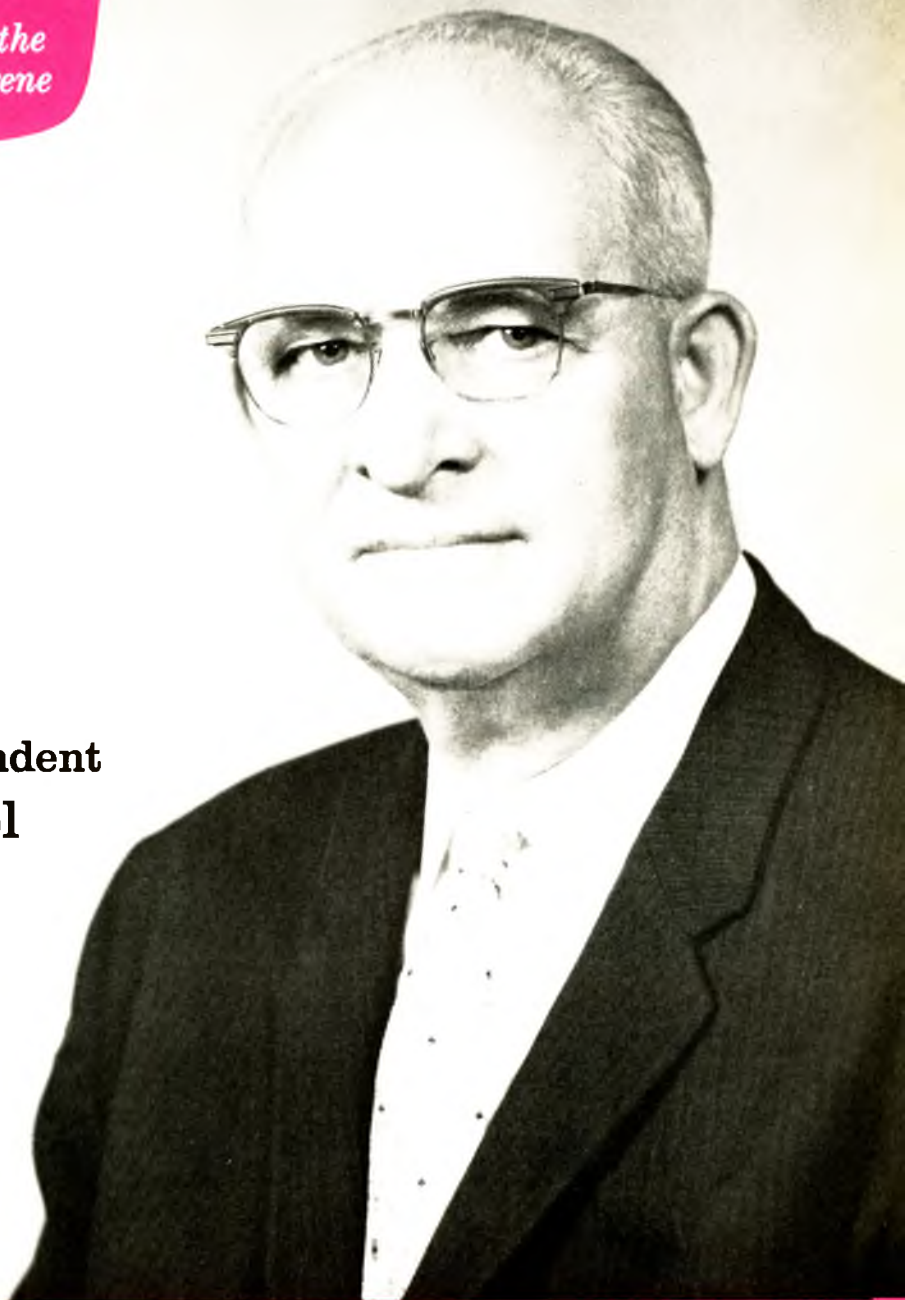
Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

"Let every department, every minister, and every layman go all out to make Evangelism First more than a slogan."

**General Superintendent
D. I. Vanderpool**



June 14, 1961

EDITORIALS

By W. T. PURKISER

"God Dealeth with You as with Sons"

These words from Hebrews 12:7 declare a monumental truth about God's relationship with His people. It is not, God dealeth with you as with pawns, as with slaves, as with hired servants, as with creatures, or even as with citizens. "God dealeth with you as with sons."

The greatest word in the New Testament about God is that He is "the God and Father of our Lord Jesus Christ" (Ephesians 1:3; Colossians 1:3; I Peter 1:3). We must always remember that, although we may become the children of God, Christ is *the* Son of God from all eternity.

The Bible describes this with the words "only begotten." No other is the son of God as Jesus is the Son. While Jesus taught His disciples to call God "Father," He made it clear that our sonship is not like His own. His sonship is by nature; ours is by grace. He was *always* the Son; we *become* God's children when we receive Christ (John 1: 11-12).

It comes as a shock to some folks to realize that the New Testament never teaches that all men are God's children. "Ye are of your father the devil, and the lusts of your father ye will do," said Jesus to those who opposed Him—religious



Dr. D. I. Vanderpool is a native of Missouri, was converted in a Free Methodist church, and

began to preach in country schoolhouses within three months. Joining the Church of the Nazarene in 1913, Dr. Vanderpool was educated at John Fletcher and Pasadena colleges. Nineteen years in the pastorate and fourteen years as district superintendent preceded election to the general superintendency in 1949. Dr. and Mrs. Vanderpool reside in San Jose, California.

men, all of them (John 8:44). Paul says, "We . . . were by nature the children of wrath, even as others" (Ephesians 2:3). "In this the children of God are manifest, and the children of the devil:" says John, "whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10).

When the New Testament talks about the way we become children of God, it uses two remarkable terms. We become God's children by being *born* of His Spirit; and we are His children by *adoption*.

Being *born of the Spirit* means a new dimension, a different quality of life. "That which is born of the flesh is flesh;" Jesus told Nicodemus, "and that which is born of the Spirit is spirit" (John 3:6). Paul adds, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

Adoption, on the other hand, means a new status, a new relationship, and a new privilege. It is interesting to notice that in the two great passages where Paul speaks of adoption (Romans 8:14-17; Galatians 4:5-7) there is the same sequence of ideas: the Holy Spirit as He bears witness to our adoption gives assurance, and the hope of an inheritance in heaven. As children, we are heirs, and "joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17).

So God, the great God of the universe, deals with us as with sons. Everything fatherhood means in the realm of the human, God does—and more. A love that is constant and true; the supply of every need to the limits of ability; protection from harm as far as such is possible; a share in the estate—these are some of the things our "fathers after the flesh" have meant to us. In all these ways, too, God has dealt with us as with sons.

But there is a special lesson in the context of this wonderful verse. God disciplines those who are truly His children. We often think of "chastening" in terms of punishment alone. But it means much more than that. It includes the whole course of moral training and discipline.

A father may be able financially to give his son all he needs and desires, yet allows him to get a job and work. A mother may be quite able to do all the household chores, yet wisely enlists the help

(Please turn to page 12)

C can you take a hint?



General Superintendent Young

THE NEED for divine guidance is universal. The primitive peoples express it in black magic and the cultured call it luck. But God has not remained silent. He has spoken by the prophets, and finally by His Son. He is the Word made flesh, God brought low to meet earth's need.

Even within circles of the Christian faith men still grope for divine direction. Many look for skywriting and for wonder-working miracles. Sometimes they cry out against their encircling gloom when the clouds about them are but the smog of their own conceits. Jesus pointed out clearly God's willingness and nearness when He said, "If any man is willing to do his will he shall know" (John 7:17, Wesley's translation).

A classic example from the patriarchs of old is Abram. God put him to the test by requiring him to offer Isaac, the child of promise, upon the altar of obedience. At first Abram did not learn the exact mountain or place of sacrifice, only the general direction and destined country. But he followed God's hint for more than two days before he saw the appointed place afar off. Later, at the

last minute it seemed, God showed him the ram caught in the thicket, and Isaac was spared. But God's true intention was unfolded then too. It was a test of faith.

God's Word is our Lamp today, but we must follow it if we would learn its true meaning. We also have the Holy Spirit, the Master Teacher, who leads us gently, a step at a time. Actually, even today, God frequently gives us hints and lays down principles rather than offering categorical replies to our every inquiry. It may be, in the language of another, that He hands back to us "a great deal more responsibility for decision than we bargained for." Even when we seek an entrance into His kingdom, He stands as One knocking at our heart's door. We must open if He would enter in.

To be sure, Jesus did not live beyond the years of youth, but His life is valid example for the mature and for those in old age. He is never provincial and the centuries do not bind Him. To our whole world of need, Jesus is the answer. Paul states this in language that soars and sings: "All things are yours; . . . and ye are Christ's; and Christ is God's (I Corinthians 3:21-23).

Growing Place

*A seed must have a quiet place
Apart where it can grow
Without a single sign or trace
Of hidden powers that flow.
Deep in the moist, brown earth—a home
In which to sink its roots*

By **BERNIECE AYERS HALL**

*Ere from the friendly, fertile loam
It sends up tiny shoots!*

*A life must have a quiet place
Apart from busy throng
Where it can grow in love and grace.
Be nourished and made strong.
It too is starved and destitute
Without the nurturing sod.
Life must be fed, ere it bear fruit,
First from the heart of God.*

*A growing place? You wonder where?
It is, ah, yes, the place of prayer!*

LATE NEWS

Telegram . . .

Pensacola, Florida—Outstanding Alabama District Assembly now (May 24) in progress at Pensacola, Florida, First Church, with General Superintendent Samuel Young presiding. Substantial gains reported in all departments and near unanimous call given to District Superintendent L. S. Oliver to serve for three more years. Under capable leadership, and united as never before, we anticipate greater days in Christ's service.—Elbert Watson, Reporter.

Word has been received of the death of Rev. Joseph Wm. Chambers, retired Nazarene elder of the Alabama District, on May 13 at Fairfax, Alabama.

Rev. and Mrs. William Sedat, Nazarene missionaries, were elected honorary life members of the American Bible Society at its 145th annual meeting in New York City on May 11. They were so recognized as the principal translators of the New Testament into the Kekchi language of Guatemala. Rev. Guillermo Danneman P., a Nazarene in Guatemala, was also honored as the principal assistant in the translation project. (American Bible Society news release.)

On May 11, Rev. C. C. Whittington was granted permission from the Federal Communications Commission to build a radio broadcasting station in Nampa, Idaho. Mr. Whittington is pastor of the Fairview Church of the Nazarene in Nampa. He hopes to have the station in operation within sixty days.

The Musical Mitchells (Lloyd and Addie) send word that he had an operation in January and was coming along well until an automobile accident on April 12. His leg was broken in two places above the knee, and his nose mashed in. They have been forced to cancel their summer slate, on doctors' orders, and plan now to resume their work in September. They ask that Nazarenes remember them in prayer for their recovery.

GRAY DAYS

*Gray days must be lived according
To what we saw on the mount.*

If not, the vision is wasted—

And never in our lives to count.

If, when a vision is given,

We act in the light it gives,

The scene on the mount of vision

Makes sure that the gray day lives!

By JESSIE W. FINKS

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Little Things To Think About:

What Things Ye Desire

By VIOLA E. HODGE

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

What things do you most desire?

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

What things?

If you should make a list of the things you most want in the order of their importance to you, what things would lead the list? (After your personal salvation, of course—the knowledge that your heart is right with God and His Spirit abides.) Perhaps if you would have a good, honest, heart-to-heart talk with yourself you might make some surprising discoveries. Are the things you most want the things God

most wants you to want most? Confusing? Well, it is something to think about.

If the Holy Spirit fills our hearts and governs our lives, He will show us, if we will let Him, what must be *our* chief desires. The most important thing in any Christian's life is to please God, and that can be fully accomplished only by discovering what are His plan and purpose for us and then earnestly desiring those things that will further that plan and purpose. Let us pray for ourselves as Paul did for the church at Colosse: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (1:10).

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In more than forty years of preaching to multiplied thousands, I can't recall six persons who were saved for the first time when over seventy. Rejection of light and procrastination result in fixation of character.—Howard W. Sweeten.

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My Father's Slogan

Sing and bear it!

By KATHERINE BEVIS

AN ANCIENT SAGE once said, "The annals of a nation are brief whose songs are few."

It is likewise true of religious movements. Spiritual truths seem to wing their way into hearts best on wings of song. The morning stars sang together for joy and celestial choirs announced the Saviour's birth. In our churches and Sunday schools we need to keep up the tradition, as well as in our homes and communities.

My godly father was seventy when he passed from this life. Through his long life he had known all the primitive sacrifices and privations common to most pioneers in those early days. He had met with sorrow, too, in its baffled mystery and heartbreaking experiences. But to look at his pleasant, clean-cut face and twinkling brown eyes, no one could ever surmise the enormity of all the tragedies that had marched by his side through the long, long years. For my father never failed to keep a song in his heart.

One of the most treasured memories of my childhood and early youth is the picture of my father sitting in his favorite rocking chair, his Bible open on his lap, singing. After the day's work was done—my father was a carpenter and worked very hard to provide a home and the needs of a family of nine children and a wife—he was never too tired nor too discouraged to raise his voice in song to his Creator. His faith in his God never wavered, and he was always confident that somehow, somewhere, everything would be all right.

One of his favorite songs was "How Firm a Foundation," and though he could never have been chosen for grand opera, I am sure that God chose him to sing in the chorus of heaven that he has been joining in now these thirty years.

The songs my father kept in his heart and the accompanying smile which inevitably ensued have made an indelible groove in my life. I remember how my daddy would hold me in his lap, after a day's hard work, and sing to me of Jesus and His love. I remember how he said one time, when I was fighting a battle, "Kathy, remember a song in your heart brings a smile to your lips."

A song in your heart is never a liability. For a song goes far in making any individual a better one. And no one has to be a recognized singer to adopt this method of improvement, either.

We brush shoulders every day with some who are bearing their crosses without murmurings or complaint, because they are being borne with a song in the heart.

And a song becomes contagious, intriguing, for a song that has found its harbor in the heart cannot be confined for long. It is like a restless, caged bird—its strains wing across the air, casting its golden shadows down the years in a shining reflection that neither rust nor moth can destroy.

"Grin and bear it," is the old-fashioned advice, but remember that "sing and bear it" is a great deal better.

Let's keep a song in our hearts, and we shall be better able to keep a smile on our lips.

TRIBUTE to pastor and father

DURING the first twenty years of my life, I had only one pastor. I heard his helpful messages each Sunday. I felt his great love for the Master as his voice often broke and tears filled his eyes, telling of Christ and the plan of salvation. I listened as he sang and played the great hymns of the Church and many of his own compositions.

I watched as he pastored his flock, visiting the sick, the aged, the troubled, faithfully, often leaving groceries and money from his own pocket with an elderly couple who were in need.

I shall always remember his Sunday morning prayer, which seemed to lift all those who heard, and reflected his concern for those to whom he ministered.

I saw his faithfulness to the program of the church and support of each official in it. I marveled in times of great strain and heavy burdens how he exemplified the spirit of Christ, showing perfect love to all men.

The place he filled as my pastor was of great importance to me, but it never could surpass the role he played as my father, for I was a child of the parsonage. The "family sings" around the old piano; the summer vacations to a quiet lake where

fishing, hikes, and berrypicking were shared; the "family nights" once a week with games and laughter and corn popping; the sharing of each other's cares and problems; the family altar after supper each night with each of us praying for all the others—these are but a few of the outstanding memories.

He was my pastor, busy working for Christ and

the church he loved so dearly, and yet he had time to discipline us when we needed it, to play with us often, to pray with us daily, and as we grew, to counsel with us when we sought it.

Daily I thank my God that I was blessed by having had such a pastor, and above all for still having my wonderful father.—JOYCE SCHURMAN MURPHY.

The Gift of Sympathy

By J. B. MACLAGAN, District Superintendent, British Isles South

I sat where they sat (Ezekiel 3:15).

THE GIFT OF SYMPATHY is one of the first and necessary conditions of helpful Christian service in these troublesome days. It is a more rare gift

than we sometimes imagine. It is not everybody who knows how and when to sympathize with those overtaken by some shattering and heart-breaking calamity. It is the gift of being able to put yourself in the other man's place, of looking at life through the other woman's eyes, and of feeling the weight of their burden, and of sitting where they sit.

Sympathy is an experience born of knowledge, and yet it is much more than knowledge, for knowledge can be cold and critical, and real sympathy is neither. This gift of sympathy is something akin to pity, and yet it is much more than pity, for pity can be cheap and nasty. Pity may cost nothing and do nothing, and then it is worthless; while real sympathy always costs us something, suffers something, and spends itself in doing something. Sympathy means to "suffer with" people in their need and is therefore a necessary condition of being useful and helpful in Christian service.

Sympathy Was a Condition of Service in Ezekiel's Day

If you turn to the early chapters of the Book of Ezekiel you will read a story that will thrill you and fit you for a ministry of service for others. Ezekiel was a young priest of good family who had been called of God to be a prophet and to lead the people of God out of their captivity. He tells us quite frankly how bitter and hostile he was in his attitude to his fellow nationals in their captivity. "I went in bitterness, in the heat of my spirit" (3:14).

It was not until Ezekiel went down to the people in their sorrow and shame and sat where they sat



that he understood their need. "Then I came to them of the captivity of Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days" (3:15). It was when he shared their privations, faced up to their difficulties, and listened in silence for seven days to what they had to say for themselves that he was in a fit state of mind and heart to be their friend and helper. It was a real and deep and understanding sympathy that fitted him for the glorious service he was able to render the people of God in their dire need.

Sympathy Is Still a Condition of Service in These Days

It was never more true than today that a Christ-like sympathy for the people who suffer and who find life hard and difficult is one of the first conditions of helpful and encouraging service. The preacher, the teacher, the church and social worker need in an overflowing degree this gift of sympathy. But if one man needs it more than another in these days, it is the one who is called to conduct worship and to preach the gospel of comfort and encouragement.

Let us remember that there is a broken heart in every congregation and sometimes several. And no man can preach the gospel of the One who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28), who has not a deep and real sympathy for those who sorrow in his congregation. Our people need help and comfort and encouragement when they come to the house of God, and these can be

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If the night slips away and the day flies by without your stopping to read God's holy Word, to pray, and to do good to others, just what have you accomplished that is worthwhile?—Walter E. Isenhour.
.....

given only by the preacher who has the rare gift of sympathy and who has himself sat where they are now sitting.

It is true that all Christians who would be of real service to their fellows must bear one another's burdens and so fulfill the law of Christ. If we are to do this, it is the gift of understanding sympathy that we need more than anything else. It is a precious gift and is God-given, and Spirit-inspired. It is just as much a fruit of the Spirit as is joy, or peace, or any other fruit of the Spirit.

Sympathy and Character

This rare gift of sympathy not only fits us for Christlike service among our fellows, but it also makes for Christlikeness of character. It not only fits us to do much for others, but it does a great deal for ourselves. If we sit where the poor sit, we shall find a strange and spiritual transformation coming over ourselves.

1. *We shall find ourselves becoming more patient.* Yes, patient with those who are slow of heart to believe. We shall suffer long and then be kind. Ezekiel tells us that he sat in silence for seven days. He gave himself time to understand their sorrows before he tried to help them. Patience is a great gift of God and fits us for service for others.

2. *We shall find ourselves becoming more generous.* Yes, generous in our judgments of other people. Sympathy will develop in us a real ability to appreciate the difficulties and the temptations of others. It will open our eyes to the good there is in unlikely people, and in the most unexpected places. To know all is often to forgive all.

3. *We shall find ourselves becoming more helpful.* Yes, our capacity to be of service will be multiplied a hundredfold. Sympathy has given the world's greatest workers and writers their hold on the hearts of the people. What was it that gave Charles Dickens his amazing power to paint in words the life of the London poor, and his wonderful hold over their hearts? Was it not the fact that he had sat where they had sat, and and lived in the East End, and knew the poor at firsthand? A deep and understanding sympathy is one of the inherent qualities in the make-up of all good men and women—and by a really good man or woman I mean—

One whose heart never hardens;

One whose temper never tires;

One whose touch never hurts;

One whose faith never doubts;

One whose love never fails.

These are days of great opportunity for those who would do good and be kind to their fellows. The gift of sympathy will go a very long way in our endeavors to win souls to Jesus Christ and to add them to the church. May we all covet this gift!

A MECHANIC

A \$25.00 CAR

& 10 FAMILIES

By L. GUY NEES

Pastor, First Church, Los Angeles, California

"SAY, honey, you know our family is getting a little big. Last Sunday we brought in fifteen people to Sunday school and had to make two trips. Wouldn't it be fine if we had another car, so both of us could do some pickups on Sunday morning?"

So said Vernon Duckworth, garage mechanic, to his wife one day.

Vernon had started in as a "car pastor" in November, 1959, and had been faithful in his calling in twelve to fifteen homes every Saturday. The result—an average of twelve new people in Sunday school every Sunday.

Now it's quite common for folks to have two cars these days, but the garageman's salary hardly warranted this added cost right now. The couple began praying about it. One day Vernon noticed an old car on the lot by the shop. After seeing it there for several days he asked the boss about it. The boss said, "Well, really we took it in on a trade but it's hardly worth fixing up and selling. Tell you what, give me \$25.00 for it, as is, and you can have it." Vernon forked over the \$25.00 and started working on the car in off hours.

It wasn't long until it was ready—and it's not too bad an old jalopy. I went with Vernon one Saturday in it on his calls while his wife went shopping with their shiny one. Everywhere we went we were greeted with a warm welcome. I saw that the children and the parents really love and appreciate this young man for his interest and devotion.

Vernon tells me that several of the children have been converted in their Sunday school classes. One family is starting to attend the Sunday evening services. His testimony is, "I believe that I have grown in grace from serving as a car pastor. My only desire is to do more for my Lord; He truly means everything to me." His favorite scripture—"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58).

Now every Sunday morning the Duckworths' two cars are busy for the Master. Kay in the shiny one and Vernon behind the wheel of the jalopy—out for the Lord, picking up an average of twelve people!

Are You LOOKING for A WAY THROUGH?

By H. M. VON STEIN

WHEN Jesus said, "I am the way, the truth, and the life" (John 14:6), His disciples did not understand Him. Apparently many of us still don't. If we did, so much of our vitality, spiritual and physical, would not be wasted looking for "truth" and for "a way through" the difficulties of life, without confidence.

It is surprising how valuable even a little bit of truth can be. What a shine it can put on things, especially where a "way through" is concerned!

The smoke chaser, or forest fireman, knows all about this business of "a way through." When lightning forks down across the mountains, setting the forest afire, finding a way to the fire is often a bigger job than putting it out.

Not all of the trails in the vast network covering the wilderness are plain and smooth. Many of them are marked only by blazes on trees and have not been logged out for years.

In these latter days the smoke jumper has achieved dramatic importance in fire suppression

by dropping out of the sky to put a line around a fire before it can be reached by trail. He can do it all right, but when he is through he must find a trail by which to make his mundane way out of the woods.

It might be interesting to know what a smoke jumper has on his mind as he sails down toward the treetops, which must look like sharp spears, all aimed at him. It isn't on his insurance policy, because he hasn't any. He is what they call a "poor risk."

It would be safe to assume that, whatever else concerns him, he is wondering how he is going to get through this and if he can find the trail out of the wilderness afterwards. The dispatcher will have given him all the information he has, but men who make maps nowadays do not seem to realize that a trail can be as important as a road.

The truth of the matter may be that the dispatcher has never seen the trail, and it may not be where he thinks it is. Mountain slides often take out a trail, and an earthquake is going to take them all out someday. God says, "Yet once more I shake not the earth only, but also heaven" (Hebrews 12:26). This is the truth.

But the truth of Jesus is different from any other truth. When all the trails are gone, and the mountains, it will still be the same as it is while you are reading this. When the "big shake" comes, we will all be looking for a "way through," but the man who has laid hold on the truth of Jesus will know where to look.

There is another thing about the truth of Jesus: you can't come up to it and then just walk away the same as you were. The truth of Jesus is like the flashlight the smoke chaser digs out of his fire pack to find a trail at night. It shows him the way; but after he has used it, he is blind without it.

The truth of Jesus must be accepted and kept turned on. It won't burn out on you, either! Then a man can find his way through, even in the dark.

Love FEAST

by
**BERNIECE
AYERS
HALL**

*I believe in miracles —
Flowers from barren sod,
Hearts set suddenly aflame
At the touch of God.*

*At a table long ago
Love dispelled men's fears.
Lo, it streams from that small room
Down across the years!*

*I believe in miracles!
Not among the least—
This Thanksgiving One unseen
Makes this meal a feast.
I believe Love comes to each
Bounteous table spread—
Else how can we find, past things,
The gift of Living Bread?*

THE POWER OF THE PRINTED PAGE

By CHARLES E. THOMSON



WE ARE INDEBTED to the Communists for the addition to our language of a very significant expression, *brainwashing*. Not that the Communists coined the word, but theirs was the invention of new and more diabolical methods of forcible mind saturation that brought the word into being.

As a soluble substance may be stirred into a liquid to what we call the point of saturation, so the minds of men may be saturated with poisonous philosophies of life that will spell their ruin.

In the present generation we have witnessed the seizing of power by unscrupulous minorities who have not been satisfied with the enslaving of the bodies of men to their evil purposes. They insist on bringing every thought of those in their power into subjection to their vile ideologies, thus blasting their hopes for both worlds.

In these times in which we live we are seeing an unprecedented increase of literacy among the backward races of the world. It is claimed that one million people are learning to read every seven days. Science declares that "nature abhors a vacuum." Here is a mental vacuum that the satanic agencies of our day will strive desperately to fill.

The battle is on for the minds of men, and on a wider front and with a greater intensity than previous world history has known. The Communists know this. They claim they won China largely by the printed page. Their aim is total world conquest. They are printing their pestilential propaganda at the rate of two pieces per annum for every man and woman, boy and girl on this planet.

Further, the Jehovah's Witnesses, falsely so-called, are said to have the largest religious press in the world, which they operate day and night. It prints five hundred magazines a minute, or eighty-five million magazines a year.

Seventh-day Sabbatarians are now spending twelve million dollars a year on getting their message to the world by the printed page.

All of this, and much more that could be said or written, gives point and urgency to our present campaign of "Evangelism First." To every other method we must add the weapon of the printed page, thus fulfilling the apostolic injunction, "By all means save some."

Martin Luther, assailed by the devil in bodily form in Wartburg Castle, threw the ink bottle at old Diabolus. Tourists are still shown the black blotch on the castle wall that indelibly records this

piece of master strategy. Ink, printer's ink, from the humblest tract to the more pretentious forms of evangelical journalism, is a powerful ally, ". . . mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against . . . God" (II Corinthians 10:4-5).

Would it seem an anticlimax to conclude this article with a plea for an army of tract distributors? Hudson Taylor, founder of the China Inland Mis-

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"The day of Pentecost was a pattern day;" all the days of this dispensation should have been like it, or should have exceeded it. But alas! the Church has fallen down to the state in which it was before this blessing had been bestowed, and it is necessary for us to ask Christ to begin over again. We of course in respect to knowledge—intellectual knowledge of spiritual things—are far in advance of the point where the disciples were before Pentecost. But it should be borne in mind that when truths have once been fully revealed and made a part of orthodoxy, the holding of them does not necessarily imply any operation of the Spirit of God. We deceive ourselves, doubtless, in this way, imagining that because we have the whole Scriptures and are conversant with all its great truths the Spirit of God is necessarily working in us. We need a baptism of the Spirit as much as the apostles did at the time of Christ's resurrection."—**GEORGE BOWEN.**

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sion, was saved by a tract, picked up casually in an attic lumber room. Richard Sibbs wrote a tract entitled *The Bruised Reed*. A tin peddler gave it to a boy named Richard Baxter; through it he was brought to Christ. He wrote *A Call to the Unconverted*. Among thousands saved through it was Philip Doddridge, who wrote *The Rise and Progress of Religion in the Soul*. It fell into the hands of William Wilberforce, the emancipator of the slaves in the British colonies. And that is not the end of the story.

Yours may be the hand and heart that will start another chain reaction that will not stop till Jesus returns to gather His own.

HARDNESS OF HEART

By RICHARD S. TAYLOR

ONE IS AMAZED and appalled in reading the Bible at the many references to the hardness of the human heart. Its capacity for sadistic cruelty, its callous indifference to the tears and sufferings of others, are incredible.

To this Jesus traced divorce. He said to the Pharisees, "Moses because of the hardness of your hearts suffered you to put away your wives" (Matthew 19:8). Somewhere in the background of every broken home is a hard heart. Somebody hardened himself against the rights and feelings and entreaties and tears of a wife or husband, and the anguish of children. He resisted his own feelings of compassion and sympathy. He refused to let himself be swayed by sentiment and tenderness. He turned stiffly away from clinging arms and outstretched hands with hardened heart.

Sometimes this hardness masquerades behind a pharisaical kind of fierce piety. When the Pharisees objected to the healing of the man with the withered hand, they pretended a sensitive conscience regarding Sabbath observance. But Jesus looked behind the pious quibbling and was "grieved for the hardness of their hearts" (Mark 3:5). They cared more about their prerogatives and rules than they did about human suffering. They had schooled themselves in the niceties of the law, but had also schooled themselves to look at blind and crippled beggars with unseeing eyes and unfeeling hearts.

The disciples too were often blinded by the persistent hardness of their nature, which clung to them in spite of their love for Jesus. They forbade a certain man from casting out demons in Jesus' name "because he followeth not us"—not thinking of the suffering of the demon-possessed victims, but only of their own exclusive rights as the elite of the Kingdom.

This hardness made it difficult for spiritual truth to penetrate their minds. In spite of constant demonstrations of Jesus' power and compassion, they reacted like unbelievers in each new crisis.

"For they considered not the miracle of the loaves: for their heart was hardened" (Mark 6:52).

It is this lurking hardness even in the believer which must be removed. We can take comfort in the knowledge that its removal is the express object of the new covenant: "I will take away the stony heart out of your flesh, and will give you an heart of flesh" (Ezekiel 36:26). And James assures us that the "wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy . . ." (James 3:17).

Christians are urgently warned against the fatal mistake of falling short of this full cleansing, and resisting God's call to holiness. While it is said, "To day if ye will hear his voice, harden not your hearts, as in the provocation." And we are to "exhort one another daily, . . . lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:15, 13).

How deceitful is the carnal mind, yes, even in the believer! It rationalizes, and hides, and poses questions, and quibbles, and points at others, and seeks alibis, when "the truth comes clear and searching."

*Satan says at once, " 'Twill ruin you
To now confess your state:*

Songs

By ILA R. MONDAY

*I cannot sing; somehow most every note
Becomes a flaw that issues from my throat;
And sounds, intended to be soft and true,
Are blemished efforts when the song comes
through.*

*But have you heard my heart? Its song is clear!
Its soaring knows no height of blessed cheer!
For Jesus' praises echo through its flow—
Heart-notes of joy—and He has made it so!*

Keep on working and professing,
And you'll enter heaven's gate.*

But beware!—that's Satan's word, not God's. When the pastor or evangelist searches you out, and you find yourself beginning to squirm and argue and trying to hide, you are right then being hardened through the deceitfulness of sin.

Many a convicted Christian, who didn't want to humble himself as a seeker at a public altar, who didn't want to make those apologies, or to yield at some controversial issue, has "stouted it out" through the revival meeting. But he emerged with a *hardened heart*, and can probably sit through the next revival unmoved. And he has backslidden, even if he knows it not, yes, even if he continues to serve on the board and teach a Sunday school class. "He therefore that despiseth [God's call to holiness], despiseth not man, but God, who hath also given unto us his holy Spirit" (I Thessalonians 4:8).

Let us remember that we are hardening our hearts every time we resist those strong forces that would urge us to God and to the path of duty. When conscience is silenced, when our own deep longings for righteousness are quenched, when the tearful entreaties of loved ones are brushed aside, when we stiffen against the trembling of our bodies and the beating of our hearts under conviction, when we see the path of obedience we should follow and say no, when we force our attention away from our troubled thoughts to material things, when we seek to forget in the busyness of life and the society of people, we are *hardening our hearts*. But more, we are damning our souls.

A man for whom many prayers had been offered was persuaded to attend a revival meeting. His heart was tender. Night after night the tears flowed unbidden down his cheeks during the appeal, until the Christians became both astonished and alarmed. Their alarm was quite justifiable, for actually, even though the tears continued to flow, a silent, invisible hardening was taking place each time he experienced the pull of a service without yielding.

Such a process is bound to reach a climax. One night a godly friend of many years stepped over and gently invited him to yield to Jesus. There was a moment of painful hesitation. Then the man's face became set, and with a strange, wild resolution he said, "No, and that settles it! Don't ever ask me again."

Those who witnessed this scene were aghast at the sudden change in the man's countenance, from warm tenderness to cold harshness. He never went back to church, nor could anyone interest him in religious issues thereafter. He had hardened his heart, and in so doing he had sealed his eternal doom.

*Poor sinner, harden not your heart,
Be saved, oh, tonight!*

*© 1907. Renewed 1935 by Nazarene Publishing House.

The Problem of Early Marriage

A RECENT MAGAZINE SURVEY disclosed that, during 1958, 244,309 girls between the ages of fifteen and nineteen entered into marriage. More than 80,000 of them married boys in their own age bracket.

These striking statistics have far-reaching implications. One is forced to ask, What sort of preparation do these young people have for the very serious step they have taken?

A tragic corollary of the statistics regarding teen-age marriage is that in the same year almost

as many marriages between young couples were dissolved by divorce.

These figures should lead everyone, especially parents, to do a lot of heart searching and facing of facts.

Young people in our day are reaching physical and psychological maturity at an earlier age than in generations past.

At the same time they are subjected to tremendous pressures from many quarters which are creating within them an overpowering insecurity. Their efforts to alleviate this insecurity often lead them to reach out and seize what seems to be stability by entering into early marriage.

The children of the Church are subjected to modern tensions although not in the same degree as the children of the world. In spite of parents' efforts to safeguard and shelter them, they meet these tensions in their school activities, on radio and television, in real life situations involving military service, and in their daily contacts with other young people.

The trend to early marriage is reaching into Christian families, and very young sons and daughters are leaving the fireside of their godly parents to establish their own homes.

The period allotted Christian mothers and fathers to rear their offspring in the nurture and



By GRACE WILSON

Nazarene Lay Member, Elizabeth, Colorado

admonition of the Lord is growing steadily shorter. Truly it behooves us to "redeem the time," and never to relax our vigilance in prayer and godly example and instruction.

It is important that these young homemakers should know about cooking, and how to almost balance a budget; how to care for little children and safeguard their own health at the same time; something about their own talents and inclinations; and something about the physical and spiritual potentialities of married living.

More vital than these, it is absolutely imperative that they be rooted and grounded in Christ; that their young lives be enriched with beautiful memories of a family altar; and that their personal experience of salvation be real and up-to-date.

May we keep faith with these children of ours. Not only their eternal destiny, but also that of our grandchildren, depends on it.

EDITORIALS

Continued from page 2

of her daughters. This is not punishment, although the youngsters may complain about it. This is training.

So our Heavenly Father may permit trouble to come, difficult circumstances, and disappointments. This does not mean He has forgotten or forsaken His own. "What son is he whom the father chasteneth not?" Actually, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (v. 6).

Many complain that God cannot be good and allow suffering, evil, and tribulation to exist in His world, or permit the devil to run loose. Yet these afflictions but temper the steel, toughen the muscles, and build spiritual fiber into His children. True, God could destroy all evils and prevent all trouble—but the result would be a race of moral jellyfish with no character and no endurance.

The results of God's discipline of His children are worth it all: that we may be partakers of His holiness (v. 10); bearing the "peaceable fruit of righteousness" (v. 11); able to help and encourage others (v. 12); and walking in straight paths (v. 13).

If God deals with us as with sons, there is one great lesson we may learn. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (v. 9) Love, trust, and obedience we owe our Heavenly Father. In George MacDonald's beautiful lines:

I said, "Let me walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

*I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said; "there is sin."*

*I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."*

*I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."*

*I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."*

*I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"*

*Then into His hand went mine,
And into my heart came He:
And I walk in a light divine
The path I had feared to see.*

Editorial Notes

Have you sent in those gift subscriptions to the *Herald* for your friends and relatives, as you had planned to do? Time is running out on the opportunity to subscribe at the old rate of \$1.50. July 1 the new rate of \$2.50 goes into effect, with a reduction to \$4.50 for two years, and \$6.00 for three years.

For several years, deficits in the cost of publishing the *Herald* have been climbing rapidly. The cost of printing, like that of everything else in our economy, has moved ever upward. The new lithographed covers and two-color press work on the inside pages, together with the expense of the additional Evangelists' Slates Supplement once a quarter, have added about forty cents per subscription to the cost of the paper. The remaining sixty cents per subscription of the increased price must go toward meeting the existing deficit.

But still, where could you get 1,040 pages of holiness literature, including 520 articles and features, 200 quotable poems, and 250 pages of church news, all for \$2.50? Because it comes week by week, the total amount of material in the *Herald* in a year's time is scarcely realized.

♦ ♦ ♦

Another five-star book from Beacon Hill is Milo Arnold's, *Parents Can Be Problems: A Study in the Art of Godly Parenthood*. Every Christian parent with growing children in the home should secure and read this book. It is practical, sensible, spiritual, and worth far more than its modest price. Krome-Kote covers, 112 pages, \$1.50.

Home Missions



ROY F. SMEE, Secretary

Care to hear
about the
savings bank
of the church?

Sure, tell
me more.



Through the General Church Loan Fund you are offered a unique opportunity to put your savings to work for the Lord as well as receive personal benefit.

In five and one-half years savings deposits belonging to churches, districts, members, and friends, have grown to over \$870,000,* now financing scores of church building programs.

On Father's Day your pastor will have folders with additional information on how your savings may earn from 3½ per cent to 4½ per cent interest, payable semiannually. Ask him for one.

- SAFE INVESTMENT
- SENSIBLE EARNINGS
- SPIRITUAL SERVICE

*Total loan funds amount to \$1,550,000.

DIVISION OF CHURCH EXTENSION Department of Home Missions

Box 6076, Kansas City 10, Missouri

Please send more information on savings deposits in the General Church Loan Fund. I understand all correspondence is strictly confidential.

Name _____

Address _____

City and State _____

The Aim of My Life:

By JESSIE W. FINKS

The aim of my life is God's and not mine;

I am to be lost in His will,
No purpose in life but His will for me;
Let Him have His way; then, until
He works out through me whate'er
pleases Him,

Leads me where He would have me
go.

The aim of my life is God's and not mine;

I am just to "be still, and know."

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
June 18:

The Power of the Tongue

SCRIPTURE: Proverbs 6:12-19; 15:1-7; James 1:19-20, 26; 3; 4:11-12 (Printed: James 3:1-12)

GOLDEN TEXT: *A soft answer turneth away wrath; but grievous words stir up anger* (Proverbs 15:1).

Did you ever stump your toe on a mountain? Hardly! It was the little stone.

Did you ever get a telephone pole in your eye? Hardly! It was the little splinter.

Like the proverbial big elephant afraid of the little mouse, it is the little thing that gets you.

No need to get excited about it, for no mood am I in to argue. So just settle down and ponder. 'Tis sad to say—but say I must—for both you and I know that the little foxes spoil the vine. And more sad still, the inconsequential becomes consequential only through disturbance. In the long tomorrow we shall forget what gave us "fits" today.

The person who shall be made ruler of "many things" is the one who has overcome the "few things." How beautiful is the patience of Christ!—how we desire to be like Him! The gap between us is not taken by one giant step, but by a multitude of tiny steps. And little steps stumble on little stones.

Now the tongue is a little thing. You could hardly call it a stone, for alive

it is! But it is a little thing. But "behold, how great a matter [or wood] a little fire kindleth!" Aflame with fire is the tongue—a world of iniquity—it defiles the whole body—sets afire the wheel of nature—and its flames are the flames of hell!

Your job and mine is to control the fire!

"Ah," you say, "that will be easy. Like eating or sleeping or taking a day off."

No, friend, no. No horseman am I, but fearful I get when I see so much flesh upon four hoofs with so much "horse power" in those powerful muscles. But such an animal can be controlled by simply placing a bit in its mouth. Not so with the tongue.

No sailor am I, but the sea and I are no strangers. Through many waters, along many shores, in weather fair and foul, I have stood top deck and watched the ship cut a path through the sea.

Into the port of call the ship always sailed. How could it find its way through unmarked waters? It turned with a very small helm at the captain's touch. But not so the tongue.

Only the power of God, the love for man, and extreme self-discipline can control the tongue. But control it!

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.



FOREIGN MISSIONS



GEORGE COULTER, Secretary

Cape Verde Note

I arrived back in S. Vicente recently after having the privilege of organizing a new church in S. Maria, Sal, on Sunday. I baptized and took into membership twenty believers. With this new group I organized the new church. Our pastor in Espargo will care for this church also until another pastor is available.

We praise God for His blessings and we are looking to Him and for His coming in these troubled times. Hallelujah! This same Jesus will so come in like manner as ye have seen Him go. What a bright light in these dark days! —ERNEST A. D. EADES, *Cape Verde Islands*.

Swazi-Zulu Compounds

I have just returned from a tour of the Springs and Kinross areas in the Swazi-Zulu compounds. God blessed in every service and we had the joy of praying with eighteen seekers during

the past eight days. The presence of the Lord was very real and He has protected us as we have traveled the dangerous roads. We believe God is answering prayer. During the past week we have given out over thirteen hundred Gospels of John. It has been very encouraging to meet the recipients of these same booklets after a few days and learn that they have already read the whole Gospel through. Some of these were men who received the Gospel when they came to our church service for the first time. Pray that we shall be able to reach as many as possible during these last days.—ERIC COURTNEY-SMITH, *Africa*.

Personal Evangelism

We have seen some wonderful results from personal work by our students. Two young men especially had some interesting contacts. One was hospitalized for an appendectomy, but due to a medical strike in the country, he waited two weeks in the hospital for

the operation, testifying to patients in his ward and to the nurses. During this time a nineteen year-old young man was brought in who had been seriously burned by smoking while drunk. He was in dreadful condition when he came. Our student testified to him about the Lord. Another student took care of the young man for two nights, while he was there to care for our student. Both of these Christian young men testified to the young man, and he was so impressed by their words that he was converted. He had been a prodigal son who had wandered away from his home and had settled in Buenos Aires. Now he called his parents and was reconciled to them on his bed. He testified that he wanted to live as our two young men were living.

Sadly, the young man took tetanus fever and died, but his parents were so impressed by his personal testimony that they asked our students to have a funeral service for him, even though they were not evangelicals. The students did so and invited the parents to our Ferrero St. Church. The parents came to the church the following Sunday and were both gloriously converted and comforted in their hearts. How great is God's power in the lives of newborn babes in Christ! These parents have gone back to the interior of Argentina with Christ in their hearts.—DOROTHY AHLEMAN, *Argentina*.



News of the Churches

Niles, Michigan—The Bertrand Church is still rejoicing over the blessing of the week's revival in May, with Rev. Joseph Porter as the evangelist. God honored Brother Porter's heart-stirring messages, and there were seekers almost every night who prayed through to definite victory at the altar. Harmony prevails. God is blessing, and the church moves forward.—JACK SMITH, *Pastor*.

Woodbury, Georgia—Harmony Church recently enjoyed a fine revival with Evangelist Joe Bishop. The co-operation of the young people was splendid, with good attendance every night. Several people testified to having received definite help, and we feel that the whole church was benefitted by the ministry of Brother Bishop. He is appreciated by pastor and laymen alike.—*Reporter*.

Rev. W. W. Loveless, retired Nazarene elder of London, Ohio, has been asked to write a series of historical sketches of Madison County churches in connection with the local observance of the 150th anniversary of the community. Mr. Loveless had the distinction of receiving into church membership (at Pall Mall, Tennessee) Sgt. Alvin C. York of World War I fame.

New Freedom, Pennsylvania—Recently we had one of the best revivals in the history of this church. Preaching of Evangelist W. J. Strack, under the anointing of the Holy Spirit, brought people to Christ, many of those for whom the church had prayed a long time. Brother Strack is an outstanding holiness preacher. Many souls found definite help at the altar of prayer, and the entire church was helped. We greatly appreciated Brother Strack's ministry with us.—LEONARD A. KETCHERSIDE, *Pastor*.

Evangelists Kenneth and Lily Wells report: "Praise and gratitude are due our wonderful Lord for permitting us to be together again in the work of evangelism. Also we thank our many friends who have prayed for us in Lily's long illness. Her malady—disseminated lupus erythematosus—had brought her to death's door, but our Great Physician touched her body. The turning point came when our pastor, Rev. William G. Collier, anointed her with oil in the name of the Lord and prayed in faith for her healing. The improvement has been steady and continuous. Also Lily is gradually improving in her walking, after being seriously crippled by a touch of polio during her hospitalization. She needs her cane now only for going up and down steps. Just recently we closed a meeting at Grand Forks, North Dakota, with Pastor Duane Springer. The Lord gave a gracious revival with more than thirty seekers. Also we have had good meetings at Menomonic and Eau Claire, Wisconsin, and in Libertyville, Iowa. Our meeting here in New Rockford, North Dakota, started off with a full house and a great service with Rev. John W. Pattee, missionary on furlough from the Philippines. Rev. Theo. Rosenau is the good pastor here."

Dr. and Mrs. A. S. London report: "First Church in Oklahoma City, Oklahoma, saw 1,009 in Sunday school on Easter Sunday; there were 703 present in the school at a later date. The pastor, Dr. Kenneth S. Rice, has received around eighty new members into the church during this assembly year, and the membership is now over six hundred. Pastor Rice keeps a good spirit of evangelism going constantly, with prayer groups, Bible classes, and Bible preaching. Visitation is a great factor in the building of the school and church. Dr. Rice is assisted by Mr. Dean Galloway, director of religious education; and Mr. Bob Hale, music director; and a fine Sunday school superintendent. These men are an asset to this growing institution. Recently the church voted a sixty-thousand-dollar improvement and advancement program, with work to start on the buildings immediately. In April the church had a twelve-day revival meeting with Evangelist Charles Hastings Smith. He is a poet, a word painter, a linguist, and a preacher of unusual gifts. His knowledge of the Scriptures and his unique way of presenting his message make him a master preacher. The privilege of going through a revival meeting as a listener, for the first time in ten years, was a rare treat."

Malvern, Arkansas—Recently our church closed one of the best revivals in its history. Under the ministry of Evangelist John House, the Holy Spirit came night after night and honored the old-fashioned Bible messages. Many souls were saved and sanctified. On the closing Sunday we had all-day services, and in the afternoon we were privileged to have the Mid-south Quartet to sing for us. Rev. Charlie Flynn was in charge of the special singing for the meeting. On the closing night God came in great power, as souls filled the altar and prayed through to victory and God's glory came upon the people. A nice love offering was given to the pastor.—E. STANLEY WAGNER, *Pastor*.

Bradley, Illinois—First Church congregation has been worshiping in our new sanctuary for more than a year, and the added facilities have been utilized to the fullest. Victories and freedom of the Spirit are as real and constant as in the old auditorium. Every department of the church has made steady advances. Our evangelistic program is the prominent feature of our church life. In our regular Sunday evening services the altar has been filled time and again with seekers and those who came to pray with them. Our fall revival, with Rev. Frank H. Watkin and Rev. H. Dale Mitchell as special workers, reached such a climax there was no preaching the last Sunday night, but the altar filled twice. Also, in the Youth Week services, with Rev. H. Dale Mitchell, the revival tide was high and many were swept into the Kingdom. Now we have closed an eight-day meeting with Dr. C. A. Gibson, a fruitful revival with some definite cases of salvation and sanctification. The closing service was literally a "blaze of glory," when sixteen seekers prayed through to victory. On Sunday morning we received twelve into church membership, six on profession of faith.—GEORGE J. FRANKLIN, *Pastor*.

Rev. Ellis Lewis writes: "After eight and one-half years in the field of evangelism I felt it to be the Lord's will for me when I accepted the pastorate of the Britton Church on the Northwest Oklahoma District. During the two and one-half years in this pastorate, with the help and co-operation of the good people and under the leadership of God, we built a beautiful new church and parsonage. With these added facilities the church has unlimited opportunities. Leaving the church after the short but fruitful pastorate, with two years remaining on a three-year recall, I am just as definite that this is God's will for me. In March, God gave us a good revival with Ponca City First Church and Rev. L. J. Minkler; then a good meeting at St. Marys, Ohio, with Pastor O. V. Newbuorn; and a good week-end meeting with Rev. Darrel L. Slack at West Gate Church, Oklahoma City. I am slated in the East and Midwest this summer and fall, and do have some open time. Beginning in February, I have some meetings scheduled in northern California. Write me if I can be of service to you and your church; my address, 6706 N.W. 31st Street, Bethany, Oklahoma."

Evansville, Indiana—Grace Church recently had a revival with Rev. Barney Brumbeloe of Alabama as the evangelist. The spirit of his messages were much appreciated by our people. God answered prayer and precious souls prayed through at the altar both to be reclaimed and sanctified. We are praying that our church may continue to go forward under the leadership of our pastor, Rev. R. B. Phillips.—PHYLLIS WELDEN, *Secretary*.

The Plains, Ohio—Recently we closed a most successful revival with the Singing Brands as the special workers. God gave us the greatest community attendance we have ever witnessed; the meeting was planned and the plan was worked. The advertising was done mainly by personal contact, though the mails and radio advertising were utilized. During the meeting our people made 987 personal contacts. The altars were anointed by the tears of the seekers, and backsliders of long standing came back to God. Rev. Willis Brand preached scriptural messages, and Mrs. Brand thrilled the people with her organ presentations and outstanding performance on the Swiss and Swedish bells. On the closing night the Singing Brands presented a concert of sacred music, and the result was tremendous. The altar was lined, three altar services, one after another—as men, women, and young people wept their way to God. Victories that had been dreamed of became a reality. On the Sunday following we saw an increase in Sunday school, a new convert at the altar, a backslider reclaimed, and another seeker sanctified. Praise God for our wonderful people! We appreciated so much the ministry of the Singing Brands; they have dignity and grace, and their ministry is anointed with the power of God that brings results.—TOBE MACKAY AND WIFE, *Pastors*.

Washington District Assembly

The fourth annual assembly of the Washington District convened May 3 and 4 in Baltimore, Maryland. Over two hundred delegates representing fifty-nine churches were present to hear the opening address of the presiding general superintendent, Dr. D. I. Vanderpool.

Dr. Vanderpool's messages were a challenge to the four-state assembly to put into operation the denominational theme, "Evangelism First."

The special order of business was the annual report of the district superintendent, Dr. E. E. Grosse. He was re-elected to serve for another three years. His report revealed two newly organized churches—Gaithersburg, Maryland; and State College, Pennsylvania—and a total giving for all purposes of \$625,000.

In the final service on Thursday evening six candidates were ordained and granted elder's orders in an impressive service conducted by Dr. Vanderpool. They were: Elsie Bradfield, Milton Clark, Gilford Faile, Robert Kern, Gene Smith, and John Wagner.

Washington District showed increases in every phase of its work, and moves forward under the leadership of Superintendent Grosse with the theme of "Evangelism First"—*Reporter*.

**Maine District
N.Y.P.S. Convention**

The first N.Y.P.S. convention since the organization of the Maine District last year was held May 1 and 2 at Skowhegan, with Rev. George Teague, district president, in charge.

Rev. James Snow, general N.Y.P.S. president, was the guest speaker. Other guests included Professor Jasper Naylor, from Eastern Nazarene College, and Mr.

Paul Wells, our Eastern Zone representative on the General N.Y.P.S. Council.

At the business session on Monday afternoon the convention was welcomed by the host pastor, Rev. Fletcher Tink, and reports were heard from the various local churches. Rev. James Snow challenged the young people with his evening message.

Rev. George Teague was re-elected as

the district president in the business session on Tuesday. Reports were heard from the local societies, and a full slate of officers was elected for the new year.

District Superintendent Joshua C. Wagner inaugurated the new officers in the final session on Tuesday evening. The convention climaxed by Brother Snow's stirring message on the necessity of having the Holy Spirit in our lives.

—HARLEY E. BYE, Reporter.

For Christian ACTION

What has been described as a "shocking" set of statistics on the increase of alcoholism in West Germany has been published by the Temperance Association, reports the *New York Times*.

The report blamed higher living standards for the spread of alcoholism. It said that West Germans had spent the equivalent of \$2,600,000,000

last year on alcoholic beverages, more than in any year since records were started forty-five years ago. This is almost as much as the government has allocated for social expenditures in next year's budget.

Leading sociologists and physicians met recently for a two-day conference called by the Temperance Association to discuss the situation. They agreed that it was "highly dangerous," especially since alcoholism is spreading fastest among young people.

A well-stocked supply of hard liquor in the house has come to be a status symbol in prosperous West Germany. Even at the traditional afternoon get-together of German housewives for cakes and gossip, the cognac bottle has won a place alongside the coffeepot.

By the standards of the United Na-

tions World Health Organization, about 2,300,000 West Germans are regarded as alcoholics, according to the Temperance Association (as reported in the *Union Signal*).

EARL C. WOLF, Secretary
Committee on Public Morals

"SHOWERS OF BLESSING"

Program Schedule

June 18—"Problems of the Cheating Steward," by *Wilson R. Lanpher*

June 25—"Dilemma of the Uncommitted," by *Wilson R. Lanpher*

July 2—"What Is Man?" by *William Greathouse*

July 9—"The Witness of the Spirit," by *William Greathouse*



NEW CHAPLAIN

Curtis R. Bowers has been called to active duty in the army chaplaincy and is assigned to the U.S. Army Electronic Proving Ground, Fort Huachuca, Arizona.

Chaplain Bowers was called to duty from a pastorate in Cape May, New Jersey.

Welcome to our ranks, Chaplain Bowers.



"This Is Your Life, Chaplain Robinson"

For over seven years Chaplain Lyle Robinson has been stationed at Fort Lewis, Washington, with the exception of a short tour of duty in Alaska. He has gone time and time again beyond the call of duty in his service to the Lord, the

Church of the Nazarene, and the army. He is highly respected on the Washington Pacific District. His activities on the district were so numerous he was accepted as a pastor would be. Above all, he is a man of God with a love for souls.

Sunday night, February 26, the young people of First Church, Tacoma, Washington, presented a program entitled "This Is Your Life, Chaplain Robinson." This came as a surprise to him. Featured on the agenda were pictures from childhood and up. Highlighted in the story of his life were bits of information about his conversion, call to preach, and schooling in our colleges and seminary. His wife, Bernice; and children, Lois, Charles, and Eddie, all had their place on the program. Letters from his mother, Martina Robinson, of Spokane, Washington; General Superintendent Hugh C. Benner; and from his district superintendent, Rev. Raymond Kratzer, were read. At the close of the service Brigadier General Robert H. Adams, Commanding Officer of Division Artillery, presented him with a Fort Lewis Certificate of Achievement, with Major Pennington assisting in the presentation.

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Paul Stiles DIRECTOR

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District Assembly Schedules

HARDY C. POWERS:

Canada Central	June 22 and 23
Canada West	July 6 to 8
Oregon Pacific	July 19 to 21
Southwest Indiana	July 26 and 27
Wisconsin	August 10 and 11
Missouri	August 17 and 18
Houston	August 23 and 24

G. B. WILLIAMSON:

Northeast Oklahoma	June 28 and 29
Minnesota	June 30 and July 1
Colorado	July 20 and 21
East Tennessee	July 26 and 27
Iowa	August 9 and 10
Northwest Indiana	August 23 and 24
Kansas City	August 30 and 31

SAMUEL YOUNG:

Nebraska	June 29 and 30
West Virginia	July 6 to 8
Michigan	July 12 to 14
Kansas	August 2 to 4
Kentucky	August 9 and 10
Tennessee	August 23 and 24
Southeast Oklahoma	September 13 and 14
Joplin	September 21 and 22
North Arkansas	September 27 and 28

D. I. VANDERPOOL:

Eastern Michigan	July 5 and 6
Northeastern Indiana	July 12 to 14
Pittsburgh	July 19 to 21
Eastern Kentucky	July 26 and 27
Gulf Central	August 3 and 4
Northwestern Illinois	August 17 and 18
Indianapolis	August 23 and 24
Georgia	September 13 and 14
Southwest Oklahoma	September 20 and 21

HUGH C. BENNER:

South Dakota	June 21 and 22
North Dakota	June 29 and 30
Southwestern Ohio	July 5 and 6
Central Ohio	July 19 to 21
Illinois	July 26 to 28
Akron	August 2 and 3
Dallas	August 9 and 10
Louisiana	August 30 and 31
South Arkansas	September 20 and 21

V. H. LEWIS:

Albany	June 28 and 29
Canada Atlantic	July 4 and 5
Northwestern Ohio	July 12 and 13
Chicago Central	July 19 and 20
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	September 13 and 14
North Carolina	September 20 and 21
New York	September 27 and 28

District Assembly Information

SOUTH DAKOTA, June 21 and 22, at 714 S. Minnesota, Mitchell, South Dakota. Rev. Howard Olson, pastor. General Superintendent Benner. (N.Y.P.S. convention, June 19; N.F.M.S. convention, June 29; Church Schools convention, June 21.)

CANADA CENTRAL, June 22 and 23, at Cedar-dale Park Nazarene Camp, Pefferlaw, Ontario, Canada. Rev. John Colley, pastor. To reach the Center, take the train to Toronto, bus to the camp. (N.F.M.S. convention, June 21; N.Y.P.S. convention, June 24.) General Superintendent Powers.

ALBANY, June 28 and 29, at Grandview Nazarene Camp, Brooktondale, New York. (To reach the Center—Lehigh Valley R.R.; Mohawk Airline to Ithaca, N.Y.) Rev. William Chase, pastor. General Superintendent Lewis. (N.F.M.S. convention, June 26 and 27; Church Schools convention, June 27.)

NORTHEAST OKLAHOMA, June 28 and 29, at 10th and Jennings, Bartlesville, Oklahoma. Rev. Albert Neuschwanger, pastor. General Superintendent Williamson. (N.F.M.S. and N.Y.P.S. conventions, June 26 and 27.)

NEBRASKA, June 29 and 30, at First Methodist Church, Kearney, Nebraska. Rev. C. B. Johnson, Nazarene pastor, 2516 Avenue A, Box 114, Kearney. General Superintendent Young. (N.F.M.S. convention, June 26; N.Y.P.S. convention, June 27; Church School convention, June 28.)

NORTH DAKOTA, June 29 and 30, at the Nazarene Campgrounds, Sawyer, North Dakota. (To reach the campgrounds, Great Northern to Minot; No Line R.R.—Jet Base Shortway Bus Line.)

Mail address, c/o Ray Redding, Postmaster, c/o Post Office, Sawyer, North Dakota. General Superintendent Benner. (Church Schools convention, June 26; N.F.M.S. convention, June 27; N.Y.P.S. convention, June 28.)

MINNESOTA, June 30 and July 1, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 27, Minnesota. Mail address, % Rev. Roy F. Stevens, at Mission Farms. General Superintendent Williamson. (N.F.M.S. convention, June 26 and 27; Church Schools convention, June 28; N.Y.P.S. convention, June 29.)

CANADA ATLANTIC, July 4 and 5, at Church of the Nazarene, Main Street, Oxford, N.S., Canada. Rev. R. R. Gribbis, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 3.)

SOUTHWESTERN OHIO, July 5 and 6, at church on West Second Street at Massie Drive, Xenia, Ohio. Rev. Harold J. Maish, pastor. General Superintendent Benner. (N.F.M.S. convention, July 3 and 4.)

CANADA WEST, July 6 to 8, at First Church, 11056 97th St., Edmonton, Alberta, Canada. Rev. D. W. Hildie, pastor. General Superintendent Powers. (Church Schools rally, July 4; N.F.M.S. convention, July 5.)

WEST VIRGINIA, July 6 to 8, at District Campgrounds, Summersville, West Virginia. Rev. Chester Acton, pastor (% Nazarene Camp, Summersville). General Superintendent Young. (N.F.M.S. convention, July 3 and 4; N.Y.P.S. convention, July 4 and 5; Sunday School convention, July 5.)

Announcements

WEDDING BELLS

Miss Ruth Bixby and Mr. James T. York, Jr., were united in marriage on June 4 at the College Church, Olivet Nazarene College, Kankakee, Illinois, with Rev. Frank Watkin, Sr., and Rev. Forrest Nash officiating.

BORN

—to Mr. and Mrs. Calvin Ruhl of Providence, Rhode Island, a son, Douglas Earle, on April 20.

—to Rev. Glenn and Hazel Beers of Seattle, Washington, a son, Richard Allen, on April 13.

—to Richard and Virginia Lord of Orlando, Florida, a daughter, Sandra Jeannine, on April 5.

It is not a question of who is right, but what is right.

Nazarene Camp Meetings

July 6 through 16, Hendersonville Nazarene Camp, three miles out on the Upward Road, Hendersonville, North Carolina. Rev. D. K. Wachtel, evangelist; Roy and Lilly Anne Norris, song evangelists. For information, write Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 17 to 23, Southern California District Camp; at 5861 Crowell Street, Arlington, California. Workers: Dr. T. W. Willingham and Rev. C. B. Fugitt, preachers; Professor Ron Lush, musician. Camp manager: Rev. Clive Williams, 704 West Street, Oceanside, California.

July 23 to 30, Oregon Pacific District Camp, at the District Center, S.E. 82nd Avenue and Lake Road, one mile north of Clackamas, Oregon, and 3½ miles south of Portland city limits. Workers: Dr. George Coulter and Rev. C. B. Cox evangelists; music in charge of Dr. Leslie Parrott; children's workers, Rev. and Mrs. Roy A. Green. Daily missionary services with Rev. Jack Armstrong and family. Dormitory rooms available; also tents may be rented. For information write, Nazarene District Center, Route 1, Box 425, Clackamas, Oregon.—W. D. McGraw, District Superintendent.

August 3 to 13, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, on State Highway 17. Workers: Dr. T. E. Martin, Rev. Paul Martin, and Dr. Ralph Earle, evangelists; Rev. G. L. Rushford, director of music; Rev. Grady Cantrell, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; L. Paul Skiles, director of teen-age activities; Rev. Hal Bonner, director of tween-teens activities; Mrs. Mary McKenna, children's worker. Dr. E. E. Zachary, district superintendent. For information, write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

Did You Know?

Last year your Publishing House printed a total of 450,000 books, 137 titles by 36 different authors.

Deaths

JOHN E. MONTGOMERY was born in Vilonia, Arkansas, and died at his home in Searcy, Arkansas, on April 9, 1961, at the age of seventy-five. He was a devoted member of the Church of the Nazarene from its very beginning, and served as a member of the board of trustees of the Searcy church, and also as a Sunday school teacher. He "adorned" the doctrine of holiness by his testimony and by a sacrificial, blameless life. Although a great sufferer in his prolonged last sickness, he manifested a beautiful patience. He is survived by his wife, Mrs. Mabel Montgomery, and a sister, Mrs. E. Wayne Stahl. Funeral service was held in the Searcy church, with his pastor, Rev. Robert Allen, bringing the message; he was assisted in the service by Rev. Carl Gunter. Burial was in Beebe, Arkansas.

CHRIST F. MORITZ of North St. Paul, Minnesota, suffered a heart attack and died suddenly at his home on April 20, 1961. A member of the Church of the Nazarene since 1925, he served on the church board, as Sunday school teacher, and sang in several quartets. His friendly manner and great faithfulness to the church will be long remembered. He was born December 14, 1897, at Cavalier, North Dakota, moving to Minnesota while in his teens. There he married Ella Mueller and first joined the Church of the Nazarene. For the past seventeen years he had lived in North St. Paul. He is survived by his wife; a daughter, Mrs. Louis (Fern) Schaap, Nazarene pastor's wife at Willmar, Minnesota; two sons, Don and DuWayn; and several brothers and sisters. Funeral service was at his home church in North St. Paul, with the pastor, Rev. David J. Sullivan, in charge; interment was at the local Evergreen Memorial Gardens Cemetery.

MRS. ICY ELIZABETH CUMMINGS, age seventy-three, died April 9 at her home in Mountain Home, Arkansas. She was a native of White County, born February 23, 1888 (nee Robbins), and had lived in the Mountain Home area for the past twelve years. She was a member of the Church of the Nazarene. She is survived by her husband, Jesse A.; a daughter, Mrs. Emma Worthen; and a brother, John Robbins. Funeral service was conducted in the Church of the Nazarene by Rev. Joe Wilson, with interment in the Oak Grove Cemetery.

WILLIAM E. BABB was born January 21, 1889, in Brookport, Illinois, and died April 8 in Hillsdale, Michigan, following a long illness. In 1910 he was united in marriage to Nellie Woods; they celebrated their fiftieth wedding anniversary in 1960. He was converted in 1912 and joined the Church of the Nazarene in 1914 at Malden, Missouri. He was a faithful member, a loyal and devoted Christian, and kept the faith to the end. He is survived by his wife, Nellie; two daughters, Mrs. Mildred Nichols and Mrs. Allethea Green; and five sons, Raymond, Vernon, Chesley, William, and Harlan. Funeral service was conducted by Rev. C. G. Bohanan, Nazarene pastor of Bloomington, Indiana, assisted by Rev. Lorne J. Lee, Nazarene pastor of Reading, Michigan, with interment in the Maplewood Cemetery, Reading.

NOAH H. EBY was born January 10, 1864, in Lancaster County, Pennsylvania, and died December 27, 1960, in Tampa, Florida, at the age of ninety-six years. Early in his married life he was active in promoting holiness meetings in Harvey County, Kansas. He joined the Church of the Nazarene in Newton, Kansas, in 1909. In 1913 he moved his family to Miami, Florida, and joined the new Church of the Nazarene, the first one in Florida. He was always very active in the church as a teacher and lay preacher; he put the Lord's work first. He left a victorious testimony. He is survived by six sons: Hermas R., Titus J., Enos, Daniel D., Abner A., and Noah J.; and a sister, Mrs. Isaac Martin. Funeral service was held in Miami, conducted by Rev. Robert H. Spear, Jr., pastor of First Church of the Nazarene, Miami, assisted by Rev. Earle W. Vennum of Evansville, Indiana. Interment was in the local cemetery.

The United States has 193,467 bartenders and only 167,471 clergymen, according to the annual edition of the *Statistical Abstract of the United States* published by the Census Bureau. Another fact disclosed that is of concern to churches is that nearly 3,000,000 mothers with children under twelve years of age now hold full-time jobs (35 hours a week or more) outside the home to help supplement the family income. This is the largest number of working mothers ever reported. (WRN)

Christianity Today magazine has established its first foreign bureau with the opening of editorial and business in London. Located along famed Fleet Street, traditional hub of the British press operation, the new bureau will, according to Dr. Carl F. H. Henry, editor, permit expanded news and editorial coverage. Editorial direction of the British Bureau will be initially assumed by Dr. Philip E. Hughes, former secretary of the Church Society of the Church of England, who has been appointed British Editorial Associate. Gervase E. Duffield, Cambridge graduate and Anglican layman, will co-ordinate business and circulation activities as London manager. (CNR)

Dallas, Texas—The editor of the *Baptist Standard* said he does not think Baptists should join the right-wing John Birch Society. In an editorial in a recent *Baptist Standard*, Dr. E. S. James said he does not want to condemn those Baptists who have already joined the organization, but he advised Baptists who are not members to stay out of the society. "This editor is not opposed to any person who may belong to the John Birch Society, but he is opposed to any movement that resorts to character assassination," he said. "He is opposed to anything that would deny the American people the right to think and decide for themselves." Dr. James continued. He also denounced the one-man control of the society by its founder, Robert Welch, and what he called its semisecret tactics and its opposition to democracy. "Any organization that gets its orders from one man is dangerous even though he were the best man in the world," Dr. James said. He said he objected to what he termed the society's "methods of harassment" and to Welch's charges that seven thousand Protestant ministers are Communist sympathizers. "We can think of no greater danger to American freedom than the destruction of confidence in the Protestant ministry," he said.

the Answer corner



Conducted by W. T. PURKISER, Editor

In the April issue of the *Other Sheep*, I read the article asking that no cash or packages be sent to Nicaragua, but that any money be sent to John Stockton to be included with the field check. My question is, Will they receive their full monthly check plus the money sent in, or will it be deducted from their regular amount?

Money sent to the General Treasurer's office, specified for missionaries on any field, is added to the amount regularly

sent. The full monthly amount is sent, plus any money specified for particular missionaries or particular fields.

What is proper, Nazarene church or Church of the Nazarene?

Technically, Church of the Nazarene. "The Nazarene" is Jesus Christ. "Nazarene" as an adjective may mean just "of or pertaining to Nazareth." As a noun, it was used in New Testament times to describe Christians in general, as for example in Acts 24:5, where

Tertullus called Paul, "a ringleader of the sect of the Nazarenes." In casual conversation there may not be too much objection to "Nazarene preacher" or "Nazarene church"; but in our advertising and publicity, let's use the name correctly: "Church of the Nazarene."

Coming from a Reformed church to the Church of the Nazarene, I notice a lack of reverence in the church. I pray that God will help me to do my part to remedy the situation.

I like your spirit. I'm sure you can do much to help, by your example and by your influence.

However, much of what passes for irreverence is just thoughtlessness. Irreverence in relation to God is sin. Thoughtlessness, while it may look like irreverence, comes from lack of good

judgment rather than lack of grace.

Still and all, we can do much to improve in many local situations. I can think of little excuse for whispering, laughing, and "cutting up" during divine worship or for staring around during prayer.

What do you think of a church with over 170 members who have plenty of talent, but which simply will not get around to organizing a choir? They have a capable music director who is completely unenthusiastic about having a choir, and a pastor who is interested in having one.

Interesting situation. I don't think I've been given enough information to make any kind of judgment in the matter. Could be the music director is reluctant to take on the added responsibilities of training and practicing regularly with the choir. Could also be

that he has had some unfortunate experiences with a choir in the past. But if the pastor is interested and the people really want a choir, looks like the music man, in Uncle Bud Robinson's terms, "will have to git out of the way or git run over."

Our pastor says that we get all of the Holy Spirit when we are born again and that we realize more of its power as we yield ourselves to it. He also says that we constantly carry a sinful nature and keep on sinning. Could you please comment on the two above statements?

We appreciate the fact that many who do not attend the Church of the Nazarene are readers of the *Herald of Holiness*. In regard to the first statement, either this pastor is a Unitarian, is inexcusably careless in his speech, or is incorrectly reported as referring to the Holy Spirit as "it." The Holy Spirit is a divine Person, and must always be spoken of as "He" and "Him."

those who have first been born can be baptized; only those who first have the Spirit can be filled with the Spirit (John 14:15-17).

The new birth is the work of the Holy Spirit (John 3:5), and all of the children of God are led by Him (Romans 8:14). But there is a clear-cut difference between the birth of the Spirit and the baptism with the Spirit (Acts 1:5), between "having the Spirit" (Romans 8:9) and being "filled with the Spirit" (Ephesians 5:18). Only

As to the constant sinning: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2); "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4); "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

be do

FIRST

RIGHT

My hands were full of many **things** I sought to do for Christ;
From early morn 'til late at night I labored with my might.

But in the whirl of doing **things** I had no time to pray;

Ah, yes, I hurried through the form, but things led prayer astray.

Yes, then it was that Satan came and hurled his fiery dart!

My hands, so full of **things**, you see, protected not my heart.

My shield was down, my sword undrawn, for **things** stood in the way.

'Twas then the enemy came in and thought my soul to slay.

The arrows flew and pierced my flesh; one barely missed my heart.

I staggered, stunned, and wounded sore, my soul with pain a-smart.

I would have died, but Heavenly Hands reached out and touched the bruise

And poured therein a cleansing balm, my feverish soul to soothe.

And as those **things** in ruin lay that once had seemed so fair,

I found they were expendable, but never so with prayer.

And as my Saviour nurtured me again to health and strength,

He taught a lesson ne'er forgot, so patiently at length.

“**To be**, not **do**, is My desire for those who'd serve Me well.

'Tis only as you move in Me that I will in you dwell.”

“**To be**,” not “**do**,” is paramount if we would win the fight.

“**To be**” will mean “**to do**” what's best; “**to be**” is first and right.

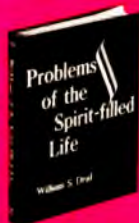
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By CHARLES D. MOSHER

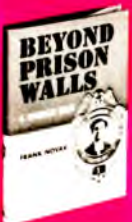
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