



# Herald of August 31, 1960 HOLINESS

Official Organ of the Church of the Nazarene

## Prayer and Evangelism

*General Superintendent Vanderpool*

"Evangelism First" is the slogan for this quadrennium. This means that every force in the church must be alerted and mobilized for every means of evangelism. "Mass evangelism," "visitation evangelism," and "personal evangelism" are open doors of opportunity for reaching people for Christ. We have organizations set up for such important factors as visitation, invitation, indoctrination, and enrollment. Our efforts will be co-ordinated and church-wide. Nevertheless, to make "Evangelism First" more than a slogan or more than the human effort of well-meaning people, we must have the Holy Ghost outpoured upon us.

Prayer is that mighty force that has always reached the throne of God and moved His arm in defense and in behalf of His people and His program.

Effectual, fervent prayers of the church will put drive in the programs and lift "Evangelism First" from the plane of a slogan. It will give passion and warmth of heart to our efforts. Prayer will give compassion when we see the multitudes as "sheep without a shepherd." God will operate through praying individuals as He did in the past.

When Nehemiah *wept, mourned, fasted, and prayed* before the God of heaven (Nehemiah 1:4), vision, drive, and guidance were given him as he met the combined forces of opposition which were ever before him. Prayer brought him on his way. His own forces were organized, cooperating, and persevering but the walls were only half finished. When new and desperate conspirators arose against him, Nehemiah again resorted to prayer and tightened his lines of defense; God was released on his problem, the walls were finished, and the cause of God was advanced.

The Early Church was assaulted from every quarter. The threat of both rulers and elders was upon them—further advancement seemed impossible. *Then they prayed*—"And when they had prayed" (Acts 4:31), the empowering Spirit came upon them, and they spoke the word of God with boldness. A multitude were made believers—and great grace was upon them all.

Unceasing, effectual prayer coming from the hearts of humble people precipitated the Welsh revival which swept thousands into the Kingdom about the turn of the century.

Our church is challenged to make advancement today. We call for unceasing pulpit emphasis upon prayer as the mighty force in successful evangelism. We sound a call to prayer warriors everywhere. We can and must have a mighty upsurge of evangelism through prevailing prayer.

# Herald of Holiness



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The poise and grace of a Christian under pressure speak louder than what he says on prayer meeting night.—*Selected.*

## Announcement

After careful and prayerful consideration, and after conferring with district leaders, we are appointing Rev. Raymond Kratzer district superintendent of the Northwest District effective September 1. We urge all departments, pastors, and people to unite under his leadership for the advancement of God's work on that district.

HARDY C. POWERS  
for BOARD OF GENERAL  
SUPERINTENDENTS

## LATE NEWS

### Telegrams . . .

**M a d i s o n, Wisconsin—Wisconsin District honored in having Dr. V. H. Lewis, general superintendent, here in his first assembly, August 4 and 5. He presided like a veteran, challenging the delegates and officers by his messages. The ordination of Wayne Sharpes, Holland Reidel, and Marvin Donaldson was most impressive. Largest crowds ever at camp meeting with Rev. Harold Daniels, Dr. Lewis, and the Pierces all wonderfully used of God. Wisconsin is a "10 per cent" district for fourth consecutive year; paid Olivet College budget in full for eleventh year; paid Seminary apportionment in full. We have pledged to Dr. Lewis and the general church our best for this fall's "Try Christ" program. Rev. Gordon Wetmore was elected evangelism chairman. Officers elected: Mrs. D. J. Gibson, missionary president; Edward Ferguson, Church Schools chairman; Dwight Millikan, N.Y.P.S. president; Rev. Elmer Pannier, Rev. Edward Ferguson, Melvin Hansche, and Joe Brand on advisory board.—D. J. Gibson, District Superintendent.**

**Louisville, Kentucky—The fifty-second annual assembly of the Kentucky District just concluded (August 12). Dr. Hugh C. Benner presided with compassion and efficiency. District Superintendent D. D. Lewis, starting second year of three-year recall, gave an outstanding report and was given a generous love offering. Mrs. Hugh C. Clark re-elected missionary president in pre-assembly convention. Rev. Hadley Hall re-elected district church school chairman at Sunday school convention. Great quadrennial slogan of "Evangelism First"; third Kentucky District for greater goals, and a forward march in 1961.—Oliver C. Huff, Reporter.**

### Report from Mrs. Howard

Latest word received is that Mrs. Everette Howard was released from the hospital August 5, and has returned to her home in San Antonio, Texas. Doctors stated that the disease had been of long standing, but had only recently become strong enough to be detected. However, with medication and rest, they are confident that Mrs. Howard will be fully recovered in about six months. Continue to pray that this will be so.

The Howards deeply appreciate the prayers and many cards of their friends.

Rev. and Mrs. Oren L. Baker will celebrate their twenty-fifth wedding anniversary on September 1. They were

## Announcement

After careful and prayerful consideration, and after conferring with district leaders, we are appointing Rev. Lloyd Cornelison district superintendent of the Colorado District effective July 28. We urge all departments, our pastors and people to unite under his leadership for the advancement of God's cause on that district.

HARDY C. POWERS  
for BOARD OF GENERAL  
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married at Austin Church of the Nazarene in Chicago. Mr. Baker has served as pastor for twenty years at churches in Griggsville and Kewanee, Illinois, and at Fort Madison, Iowa. At present they are serving as pastors at Sioux City, Iowa; their address is 1220 S. Glass Street.

Word has been received that Dr. Remiss Rebfeldt has accepted the pastorate of the First Church of the Nazarene, Peoria, Illinois.

After four years as pastor of the church in Panama City, Florida (Alabama District), Rev. Wallace Bell, Sr., has resigned to accept a call to pastor First Church in Decatur, Alabama.

Mr. and Mrs. William Adams celebrated their golden wedding anniversary on August 23 in Pasadena, California, at First Church of the Nazarene. They are pioneers in the Church of the Nazarene, having been charter members of the Boulder Valley Church in Colorado. They were married August 31, 1910, and have been very active in the church. Mrs. Adams' father, Rev. A. Z. T. Heath, was also a pioneer Nazarene minister, as was her brother, Rev. Samuel Heath, who pastored Denver First Church (both now deceased). Rev. George R. Schriber of Glendora, California, is a son-in-law. The Adamses came to California twenty-two years ago from Boulder, Colorado.

The house organ of the Dow Chemical Company announces the resignation of Dr. V. J. Christensen, project leader of the Chemical Research Department, to head the chemistry department at Pasadena College. The paper states, "The 34-year-old native of Wichita, Kansas, is reversing the pattern teachers usually follow" in leaving college teaching to enter research. "To the modest Christensen, however, the right kind of education for young people is just as important as his own career."

# Holiness IN OUR DAY

By JOHN W. MAY, *Pastor, First Church, Parkersburg, West Virginia*

A recent author says that holiness is held in disrepute today by both the laity and the ministry. He says the same processes that transformed an old-time holiness denomination into a liberal denomination are now operating in certain holiness groups, and that the full effects cannot be seen at present. While his statement is debatable, it would be well for the holiness movement to take a long look at the holiness we see about us today. As "the proof of the pudding is in the eating," we can judge only by what is evidenced to the eye, heart, and understanding. Does holiness work today? Is it the same as possessed by the apostles, Wesley, or Bresee?

## IS IT POWERFUL?

The test of true holiness is not in theology but in power. In those churches where the message of sanctification is no longer preached, or is mentioned only in terms which mean nothing, there has been no basic change in the doctrine as presented in their creeds or books of rules. The change has come in the presentation of the truth. Ministers no longer make it an important part of their pulpit ministry, and the laymen have failed in maintaining it in the pew. As someone has said, we can be as straight as a gun barrel and just as empty. This is tragically so doctrinally.

The test of holiness is not in form but in power. The Pharisees had plenty of form and ritual but how little power! We can hold holiness meetings today, profess to be a holy people, talk about it, proclaim it by a "Holiness unto the Lord" sign on the sanctuary walls, but it will not avail for the needs of humanity until we have the power. It is possible for holiness churches to be as formalistic as the so-called spiritually frigid churches.

The test of holiness is not in testifying but in power. Words are cheap, but words spoken from a heartfelt experience make a real impact on the world. Triumphant holiness is holiness put to the test in regard to power, not merely the profession of power. The tragedy of the Laodicean church was that it professed high and possessed low. Its people said they were rich, increased with goods, and had need of nothing. Jesus said they were "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). May God

deliver the holiness movement today from such a fate!

## IS IT PRACTICAL?

Holiness is not applicable until it is practical. It must work in daily living. If holiness means that one must love God supremely with all his heart, mind, soul, and strength, it must affect every area of his life. It must work at home, in the church, at the place of employment, and in the school.

It must affect our thinking. Carnal ambition, jealousy, bigotry, and carnal imagination are excluded. Thinking evil will color the attitudes and activities. Thinking defeat always brings defeat. Sanctified ambition is commendable but unspiritual ambition is carnal. We need ambition but it must be sanctified. A young man was asked during a popular radio program, "What's your ambition?" He answered, "Oh, mostly nothin'." To have no ambition is to have insurmountable difficulty, but ambition anointed by the Holy Spirit spells victory in Christian living.

It must affect our attitudes. Carnal pride, being easily offended, "having a spell," office seeking, string pulling, and machinery manipulation are not signs of true holiness. Bad attitudes annul the testimony of holiness.

It must affect the daily life. The truly sanctified put holiness on exhibition. Gossip, slander, cutting words, suggestive stories are the bane of a holiness profession. Faithfulness to the cause of Christ is a daily must. Faithfulness to His Church is of great importance. What are the reasons for absenteeism from the church? Why are the Sunday night and week night services more poorly attended than Sunday morning? Would an employer accept these reasons as reasons for absenteeism from work?

The activities in which the sanctified engages must be in line with the will of God for his life. Any activity which cannot be entered conjointly with Christ is wrong. Practical holiness is practical living.

## IS IT PERSONAL?

Only as holiness is a personal relationship and state will it be successful holiness. The truly sanctified will not judge their experiences purely

by others. There are those who excuse themselves by the failure of others. Because others do not make the grade, or do not reach their goal, or get by with attitudes and activities which are questionable, they lose the victory by allowing themselves to engage in the same things. Many limit their potential by being satisfied with doing only what others do, or giving only what others give.

The sanctified will not hold one standard for themselves and another for others. Thus they would become judges and critics, straining at gnats and swallowing camels. They do not wash the outside of the cup and "put on" holiness, giving no regard nor attention to the inside.

The sanctified will be hard on themselves and easy on others. They will not be quick to comment on the failure of others. Their patience will make allowance for others, but their faithfulness and loyalty will set a standard for themselves to maintain.

Is holiness the same today as enjoyed by the apostles, Wesley, Bresee? The answer is an unqualified "Yes." God is the same, the standards of holiness are the same, and the power is the same. In an age when there can be clearly seen a substitute or a counterfeit holiness, the genuine may still be obtained, attained, and maintained. Let us "sing it, shout it, preach it, and live it!"

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The restoration of Israel:

## *A Sign of Christ's Coming*

**By J. V. WILBANKS**

Nazarene Layman, Colorado Springs, Colorado

Someone has said that the Hebrew nation is God's time clock; "Watch these people," they say, "and one may discern the signs of the times."

The Hebrew people have had an illustrious history: led into the promised land and established by Joshua; ruled by judges for four hundred years; by kings for five hundred years until, carried away captive for their idolatrous worship and corrupt government, their state was subjugated by the gentiles and remained in a deplorable condition for nearly two thousand years. In May, 1948, the Jews moved into Palestine on the heels of the withdrawing British soldiers, and proclaimed a national state. Now the Israelites, integrated into a nation again, are figuring largely in international affairs.

The same prophets that had thundered warnings of dreadful calamities, like dark clouds of an impending storm, because of the sins of Judah and Israel, also prophesied with divine inspiration the glorious beams of hope and redemption from all those calamities. Jeremiah, the weeping prophet, one day dried his tears and saw such a revelation: "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee" (Jeremiah 46:28). Isaiah laments for Israel's affliction but, almost in the same breath, exclaims, "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isaiah 43:5-6).

Jeremiah 50:6-7 tells us that those who are of the house of Israel have been devoured wherever they have been scattered over the face of the earth. This has been true from the time they were first dispersed to our present time. Not thousands, but literally millions, of Jewish people have perished through calamities and persecutions. During World War II five million Hebrews died by gas ovens in Europe under Hitler's regime. Someday they are promised a complete deliverance from these and similar troubles. Already they have established a homeland in their very own country of olden time and are returning by thousands to this haven of rest from their afflictions.

The Bible also tells us that the Jews, after coming back to their native country, will repent bitterly for crucifying their Messiah and will accept Him gladly as their King. This will be a great day! Paul speaks of it, "And so all Israel shall be saved." Zechariah spoke of it long before, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10). This scripture says that the Jews will look upon the Messiah, not merely think about Him. What could such language mean other than that Christ himself shall be in Jerusalem?

Zechariah also informs us of another grand event in the latter days: "And his feet shall stand in that day upon the mount of Olives, which is be-

fore Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west" (Zechariah 14:4). Now we learn from the Book of Acts that Jesus' re-appearance to this earth will be somewhat similar to His leaving it. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). But where did Christ ascend *from*? The next verse tells us, "Then returned they unto Jerusalem from the mount called *Olivet*." Is it presuming too much to say that Christ shall descend from heaven and stand again upon the Mount of Olives as Zechariah prophesied?

Understanding the developments in Palestine at the present time would lead one to believe that the coming of our Lord Jesus Christ may be very soon.

reveal that it took three saved and sanctified, Spirit-empowered people working four years to get one person saved and sanctified and instructed sufficiently to join the church. Brethren, if these figures do not cause us to put on the sackcloth, something is wrong.

I for one want to admit that I have been an utter failure as a pastor. I have accomplished nothing in my ministry in comparison to what could have been done. I want to put on the sackcloth of true repentance. I am going to call a personal, systematic fast twice a week. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly" (Joel 2:15). The situation is so serious that I want to go "into the house of the Lord, and spread it before the Lord" like Hezekiah (II Kings 19:14), and stay there until the message comes from God, "I have heard."

Our prayer must be souls and "Evangelism First." Then and then only I believe with all my heart that we will see great victory in soul winning in our beloved Zion, the Church of the Nazarene.

In desperate days like these—

## Our Need Is *Sackcloth*

By **MORRIS CHALFANT**

Pastor, Central Church, Seattle, Washington

. . . covered himself with sackcloth, and went into the house of the Lord (II Kings 19:1).

When Hezekiah covered himself with sackcloth and went into the house of the Lord, what was he doing? He was just simply declaring that in his desperate situation he was no longer depending on his position as a sovereign ruler; but in the sight of God and everyone who saw him, he was looking to God for help.

Many times in the Bible we observe that when God's people were in desperate need they either put on sackcloth or were instructed to do so.

It will do us no good to put on a coarse garment as they did in Bible times, but it will do us much good to admit our desperate situation. When we look at our beloved Zion at the close of the General Assembly and see that we are the largest organized holiness denomination in the world, we may well praise God for our great heritage. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalms 16:6).

However, as we look closely at our membership gain in four years, a little simple arithmetic will

## Appreciation—Appropriation

By **E. WAYNE STAHL**

*He was the experience not professing,  
That man who lives in memory,  
Yet for the "second blessing" doctrine  
He could a strong contender be.  
Against the one who would oppose it,  
The glorious truth of perfect love  
For the believer, he would argue,  
Its rightness from the Bible prove.*

*Enthusiasm for the teaching  
All his opponents could not dim.  
Could someone who these words are reading  
In this respect resemble him?  
He knew the way, but walked not in it;  
Appreciation is a dangerous thing,  
Unless appropriation follows.  
Unwalked-in light will darkness bring.<sup>1</sup>*

(1) Matthew 6:23b

Two words sum up God's rule for worship—"first" and "best." Anything less is unacceptable. If you would make your giving worship, always do your best. If you would dedicate your life to the worship of God, put Him first and give Him the best.—JARRETTE AYCOCK.

# Love in Christian Behavior

By EVANGELIST H. B. GARVIN

*And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself (Luke 10:27); But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matthew 5:44).*

Love does some strange and wonderful things to the human heart. Love lifts, love attracts and holds, love tenders and softens, and love heals the stress and wounds of the heart. In the atmosphere of love, men and women always reach the zenith of their capacities in both thought and action.

*The highest reach of our love must be to God:* God definitely calls for the highest and deepest in human affection. "With all thy heart, . . . soul, and . . . strength, and . . . mind." Of course we must love and fellowship with God's people, and we must love Father, Mother, and our precious families. But our love for God must reach far beyond our affection for the dearest on earth. In fact, we are not fully capable of loving one another in earthly ties as we should until we have come to love God supremely. Evidence of this can be found in abundance in human relations.

Supreme love for God will put us in the right and proper relationship with all mankind. Our love for God should be sincere, deep, and eternal. When it is all of this, then we may rest assured that we are in the right relationship with God. And in this law of love, it is pleasing to note that constant love for God will ripen into adoration and genuine worship. This is the way that God has intended that it should be. But I would have you know that it will take the experience of heart holiness to make it possible for us to love God "with all thy heart."

*Christian love will reach our neighbor—". . . and thy neighbour as thyself."* Christians must seek to channel the love of God to all that are near them as opportunity affords. The opportunity will be given us if we only look for it. Desperate human needs all about us will measure the extent of our neighborly love. Then when our hearts are open channels, the flow of love will be natural and easy wherever there is truly a need. Such neighborly love will extend help in time of need.

As a lad in my father's home I can remember that, when a needy neighbor who had but one team with which to tend his farm lost a horse by death, one of my older brothers was sent about the community with a subscription list to make

up money to buy him another horse. I remember too that back in those days there was a quick response to help a neighbor. I believe that true neighborly love will ask no pay for services rendered, and seek no earthly reward. Rewards for neighborly kindness will come in due time. Remember that Jesus said "a cup of cold water" given in the Master's name would not lose its reward.

*Love must reach our enemies—"I say unto you, Love your enemies."* While this is a command given by Jesus to His followers, men cannot love their enemies without loving God as they should. And doubtless the reverse of this is true, that men cannot love God as they should while refusing to love their enemies. How can men love God as they should without loving their enemies when God is the symbol of such love? Ceasing to have love even for your enemies will choke your flow of love toward God.

Does not the practice of true Christianity demand that we do good to the bodies and souls of men? Certainly such Christian behavior will prove to the world that is watching from the side lines that we are lovers of God. Here are the statements of Jesus: "Bless them . . . do good to them . . . and pray for them . . ." How different this is from the behavior of a selfish, sinful world!

Yes, there is the reach of our love *to God*, to *our neighbors*, and to *our enemies*. This is the Bible way in Christian living!

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## THINK ON THIS—

Have you noticed lately Proverbs 16:7?

*"When a man's ways  
please the Lord,  
He maketh even his enemies  
To be at peace with him."*

*The other day while savoring this,  
A double blessing I found.*

*If those "ways" that are spoken of  
Are mine, and I do seek them  
Every day in prayer,  
There is no question—"he" means God;  
But I cannot escape it  
That "he" seems also to refer to me!*

—MISS TERRY

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*It is better and far more pleasant to have grace  
in your heart than money in your pocket.—W. E  
ISENHOUR.*

There is really  
no need for—

# The Tragedy of a COLD Heart

By JAMES W. THARP  
Pastor, Rushville, Indiana

John the Baptist declared concerning Jesus, "He shall baptize you with the Holy Ghost and with fire" (Luke 3:16). The Saviour himself said, "I am come to send fire on the earth" (Luke 12:49).

God never intended that the Church be falsely maneuvered into the frigid zone of cold indifference. But too many Christians have lost the flame and are fighting a cold war, having slipped into the grip of spiritual stalemate. Our spiritual pilgrimage is marred with the strewn wreckage of once flaming warriors whose tragedy began with a cold heart.

## IT REVEALS OUR PLIGHT

When one refuses to allow the Holy Spirit to keep his heart hot, he is compelled by spiritual law to succumb to the nauseating degrees of *lukewarmness*. It is neither difficult nor unpopular for such a victim to settle for the norm in Christian living. A religious pose will add to his dignity in almost any American community, and he is "most acceptable" in the average church.

There is also another element that adds to the plight of the complacent—that of *deception*. The lukewarm Laodiceans held to a false security in their riches and declared that they had "need of nothing." But Christ termed them "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). They were blind and thought they had perfect vision. They were shamefully naked and thought they were fully clothed. Their cold, prayerless hearts had so removed them from the bright light of truth until their spiritual senses were dead. They had ears full of wax. They had eyes covered with scales. Their hearts were crusty and calloused.

## IT RENDERS US POWERLESS

One of the notable characteristics of the Church Militant has always been that of power. "Ye shall

receive power, after that the Holy Ghost is come upon you" (Acts 1:8). But by the lack of a perpetual Pentecost we have relaxed into lethargy, our courage has been reduced to compromise, and our faith has been replaced by form.

James Stewart writes: "For the most part, we Christians are in the trenches. But the tragic fact is that Christ's army is no longer subject to His command. We do not mutiny, but we do not march." The stagnant church must become a dynamic church. The complacent church must become a crusading church. The sleeping church must become a weeping church.

If this sleeping, sloven age of Christianity is corrected, it will be because someone blazes a trail of retreat to the Upper Room for a divine baptism. Prevailing prayer, earnest confession, and complete obedience will bring the Holy Spirit in sanctifying power.

## IT RUINS OUR PURPOSE

The compelling objective of every believer should be to know Christ and to make Christ known. Yet when our passion to please Him is chilled we make the cause of Christ "of none effect." Unless the furnace of our hearts is properly heated we will lose sight of the high and noble purpose of Christian witness.

A cold heart will *ravish our affections*. Instead of setting our "affection on things above" (Colossians 3:2), we have soiled them with "things of this world."

Again, a cold heart will *counterfeit our testimony*. A powerless church is the most meaningless institution in the world. It has no excuse for existence. Without a burning heart our witness is void, our words meaningless.

Our complacency will also *conform us to the world*. This world is constantly challenging the Christian to accept the present system of things as the only reality. Void of genuine love for Christ, the lukewarm Christian has little defense in cold theory and a gainsaying world soon cuts inroads into his life.

But there is a remedy for a cold heart. Pentecostal flames can burn and bless and restore. The fountain of our hearts can be broken up. God can remedy our plight. He can restore our power. He can help us to rediscover our purpose.

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"God is always close to the obedient Christian regardless of what seems to be, and He will give the comfort that will strengthen, encourage, and stimulate. Even in the hour of seeming defeat, when the believer wonders what to do, if he will relax physically and mentally he will discover that God has been by his side continually, and has been sustaining him when he was not conscious of it."  
—L. T. CORLETT.

# Christ and the Problem of Despondency

By A. S. LONDON

Sunday School Evangelist, Oklahoma City, Oklahoma

Dr. T. DeWitt Talmage once said, "Despondency is one of the most unprofitable feelings in which a man may indulge." Yet it comes to every person sometime along the pathway of life.

One of the biographers of Queen Victoria quoted her as saying, "How one loves to cling to one's grief!" The pressures of life, multiplied by tensions, often bring us into a valley of deep, dark shadows. Despondency may come to us through experiences of others, and circumstances beyond our control.

Despondency may come to us through our own blunders. It may come through wrongdoing. Nothing can bring one into a state of despondency quicker than the fact of sin in the life.

Experiences of disheartening attitudes and physical exhaustion may lead us to despondency.

Despondency comes to the educated and the uneducated. It comes to the rich as well as to the poor. It is no respecter of persons. Whenever it strikes, it can become a destructive thing. It can wreck health, home, and usefulness in the best of men and women.

A great poet once declared, "Despondency is, I have no doubt, the greatest enemy and stumbling block any of us have to fear." It often robs people

of faith and of the ability to cope with the problems that confront them in life.

Elijah was called upon to do a certain task in Israel's history. He had overcome 450 false prophets of Baal; but a threat by wicked Jezebel caused him to become despondent, and he fled for his life. He found himself praying to die—yesterday, a spiritual giant; today, a weak, disheartened man. The mood of despondency was upon him.

As Christians we are under compulsion from God to find the answer to this universal problem. We are passing through one of the most critical times in our day. As one said long ago, "These are days that test the souls of men." Good people are disheartened, despondent, weary, and heart-broken. "We are tired clear into the future."

Christ is the answer! He alone can solve our problems and bear our burdens. Artificial means will not suffice. Jesus lived with a peace of mind and soul. He can help us to live in the same manner. He has promised to give rest to the weary. Why permit moods to engulf us? Why not commit all to Him who cares and understands?

Jesus would suggest to us in times of despondency the value of silence and prayer. The greatest lessons in life are learned in the quiet place of

## God Is Near

By **GERRIE NICHOLAS**

*God is near you in the morning  
When the day has just begun.  
As the shadows of the dawning  
Hide behind the rising sun,  
He is lingering close beside you,  
A helping hand to lend.  
He will give you strength and guidance  
If you'll take Him as your Friend.*

*God is with you in the noontide  
As you face the heat of day.  
When temptations 'round you gather,  
Find a moment then to pray;  
For the Lord is still beside you—  
Do not let His light grow dim.  
He can solve your every problem  
If you'll only trust in Him.*

*As the evening shadows gather  
And the sun fades in the west . . .  
God still remains beside you  
To give comfort, peace, and rest.  
He, your every need supplying,  
Has helped you through the day;  
For you met Him in the morning  
In a quiet place to pray.*

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communion with God. Tensions are released, and the healing balm floods the soul, giving a calmness not to be found anywhere else in life.

It is a joy to read the little Book of Habakkuk. This sacred writer fell into a state of despair; he was despondent and disheartened. He was treading the wine press of sorrow and suffering. It seemed that God was silent and doing nothing to help His people.

But Habakkuk had learned that the best living comes through faith in God. He gave us a prayer in a triumphant note that if learned by each of us would lift us out of any state of despondency and defeat. Hear his prayer. I repeat it almost every day, in private and in public:

*Although the fig tree shall not blossom,  
neither shall fruit be in the vines;  
the labour of the olive shall fail,  
and the fields shall yield no meat;  
the flock shall be cut off from the fold,  
and there shall be no herd in the stalls:  
Yet I will rejoice in the Lord,  
I will joy in the God of my salvation.*

(Habakkuk 3:17-18)

It seems that the old prophet is saying, "It makes no difference what happens or what God permits to come, I will find joy 'in the God of my salvation.'" May we say with one of old, "Though he slay me, yet will I trust in him" (Job 13:15).

*Our Father knows what's good and fit,  
And wisdom guides His love;  
To His appointments we submit,  
And every choice approve.*

(Author unknown)


A fallen sparrow is a reminder that--

## God Was on Highway 66!

By NORMAN R. OKE, Book Editor, Church of the Nazarene

U.S. Highway 66 pulses with ceaseless traffic, even as the arteries of the body beat without pause. From Chicago to Los Angeles, it threads the American highway scene from the continental heartland to the balmy Pacific. Strung along its busy sides humming cities, quiet towns, waving corn-rows, and hot deserts throb with the whirling of its weary wheels. Cars—all along the scale from sleek Cadillacs to perky Renaults—hurry breathlessly on. Noisy, overbearing trucks muscle their bulky way from city dock to city dock. Old U.S. 66 seems to be dedicated to mammon—mammon in the raw—nervous, wicked, commercial. There is not the least hint that God Almighty is even

# NEWS

 in PICTURE



### EMPLOYEE RECEPTION FOR THE LUNNS

On the afternoon of August 4, the 225 employees of the Nazarene Publishing House gave a reception to honor and to express their love for their retiring manager and Mrs. M. Lunn.

Departmental groups of twenty-five to thirty called on them in the House conference rooms in half-hour intervals throughout the afternoon. A beautiful memory book was signed by the employees and Polaroid pictures of each group were inserted in the book.

A lovely Zenith Stereophonic combination unit with appropriate sacred records was presented to the Lunnns on behalf of the employees. The day will be long remembered by the Lunnns and the employees, for mutual love and respect were much in evidence.

within hailing distance of that road. At least that was what I thought until the other day.

I swung my car into a parking space at a "drive-in." It just so happened that a car pulled in beside mine fresh from a long day of pavement-pounding on U.S. 66. As it stopped, the car seemed to sigh with weariness, still breathing heavily. The passengers slowly, but painfully, got out to stretch their leg muscles, too long cramped. Cigarettes and profanity radiated the very air of carelessness, this-worldliness.

Just then I glanced at the front of their car. Caught in the radiator was a dead and battered body of a sparrow. Merely a few ounces of tiny

bones and muscle, fluffy feathers—a bundle of worthlessness, scarcely warranting a second thought.

Just then a voice broke in upon my consciousness—"One of them shall not fall on the ground without your Father" (Matthew 10:29). God was talking to me about sparrows. I was wrong as I could be; God was within hailing distance of U.S. 66—had been even patrolling the road that very afternoon.

I walked on thoughtfully. A broken sparrow wedged into a radiator—"one of them [sparrows] shall not fall." Is that what the Bible means? Did the Creator of the universe turn aside that hot summer afternoon when the rushing car, urged on by restless tourists, struck that tiny sparrow to its

death? Was God aware? Did it actually concern His heart? *And if so, what about the people in the car that killed the sparrow?* Does the Bible mean that too?

I reaffirm it today for my own soul's good. God patrols the roads of life on the search for dead sparrows and dying men—much more for dying men! And I think a tear trickled down the face of God that day when on old U.S. 66 a sparrow died—and when men rushed on headlong toward eternal death.

God was on U.S. Highway 66—and He patrols the very path that you will be called to walk tomorrow.

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## "The Pause That Refreshes"

By **CLYDE W. RATHER**

Pastor, Pomona, California

"The times of refreshing shall come from the presence of the Lord" (Acts 3:19).

*Ere you left your room this morning  
Did you think to pray?  
In the name of Christ, our Saviour,  
Did you sue for loving favor  
As a shield today?*

The prominent sign, "The pause that refreshes," one sees along the highway is a picture of the famous soft drink amid crushed ice and, instinctively, the foot relaxes from the accelerator and the eye searches for the rest stop where this thirst-quenching beverage is sold.

But the pause that refreshes the born-again child of God is the pause for prayer. In order for the day to turn out the way it should, one should start the day with prayer. Before speaking with loved ones or friends, commune with God. "Brethren, the Deity was not revealed to gratify our curiosity, or to increase our intellectual pride, but to bring us into relations of affection, submission and communion with Him" (Kirk).

In seeking God we always find Him close by. He is never too far away, for it is not distance but sin that separates God and man. The gap is not physical—but spiritual. How near He will be to us when we set our house in order for His abiding presence: "I sought Thee at a distance, and did not know that Thou wast near; I sought Thee abroad, and behold Thou wast within me" (Augustine). To step into a new day with a radiant sense of the presence of God gives one a fortified heart. What spiritual poverty many Christians endure because

of an unwillingness to take time for a divine tryst!

The intensity of the game of life demands occasional "time out." Fierceness of the battlefield requires a time of truce. The "hecticness" of life necessitates cessation, or a change from action to rest. Jesus often retired from the hurry and noise of everyday life for meditation and prayer. We find Him at Caesarea Philippi with His disciples in a spiritual retreat and on the mount with the three disciples at the time of His transfiguration. He recognized the soul's need of silence at times.

As Moses needed the solitude of Midian, Elijah the stillness of the cave, and Paul the retirement into Arabia, so Jesus often withdrew from the crowds to be alone with His soul and God. He knew the healing force that comes through aloneness with God. He had known the long silence of the forty days in the wilderness, and of spending all night in prayer.

Moffatt translates refreshing "breathing space." How little "breathing space" there is these days with all the demands upon us for action! And yet the Word tells us that the one whose mind is stayed on Him shall be kept in perfect peace. "The world is too much with us," Wordsworth wrote. Man's body, mind, and soul need seasons of rest and silence. Every follower of Jesus needs to enter the inner closet of his soul and "shut the door" and commune with God alone in prayer. We can know God's plan for our daily lives only when we have "fenced in" a portion of the day and set it apart for devotion and waiting on Him.

*Prayer:* "O God, who satisfiest the longings of Thy needy children, help us to so rely upon Thee and enter into the abundance and sufficiency of Thy grace and truth that we may find strength in every weakness, courage in every pressure, and wisdom in every perplexity; through Jesus Christ our Lord. Amen."

## Another Little Look at Life:

"Only four cents left," Ruth said as she looked in her coin purse one Saturday evening.

"That isn't much of an offering for Sunday school, but that's all there is. The tithe is paid and the missionary offering, and I'll really need this Monday morning for the letter I send regularly to Mother."

In her devotional lesson that night she read a promise from Psalm 68 that seemed especially to bless her, ". . . thou, O God, hast prepared of thy goodness for the poor" (v. 10). After prayer she felt that she should go to the post office, which was only a block from her home. She followed the inclination of her heart and found a letter containing a check for four dollars.

How her heart rejoiced as she had that check cashed and went home to thank the Lord for some more tithe to give, more offerings for the Lord, and plenty for the stamps necessary for Monday morning!—  
RUBY M. FRANKLIN, *Pastor, Canning, South Dakota.*

## God Must Be Proud

By BERNIECE AYERS HALL

*They still go out, through all the centuries,  
Out in the night alone to pray until  
They, too, who face their dark Gethsemanes,  
Can find the light of guidance and God's will.  
The garden so deserted! Friends have fled,  
And every cherished dream seems but a loss.  
They long for love and laughter, yet instead,  
Sometimes before them, too, there looms a cross.*

*How proud You must be, God! Proud of each one  
Who wins his own soul's victory to pray  
In Christlike triumph now, "Thy will be done,"  
Then turn courageous eyes to meet the day.  
There in the garden loneliness, how few  
Learn they are not alone—they still have You!*

---

"The gall of genuine repentance (and there is no other kind) is so bitter that few want to experience it more than once in a lifetime. But the sweetness of salvation is an abiding experience that grows more and more real as the newborn soul grows in grace."—*Selected.*



*Review of books from other publishers does not mean full approval.*

It seems fitting in this period when Americans are facing a decision relative to the possible election of a Catholic to the presidency that we should make available to you books that will be helpful, objective, and factual. That we will try to do.

### A PROTESTANT SPEAKS HIS MIND\*

ILION T. JONES, (*Westminster*, \$3.95)

It may seem backward to you to begin a review of a book by quoting from the last sentence, but here is the concluding sentence: "Let Protestants dare to be Protestants." This is a breezy but blunt statement that characterizes the entire book.

There has been so much discussion of church union and interfaith tolerance, and many have been accused of bigotry if the religious issue is even raised in a general election. But a book like this will be a tonic and a substantial platform on which to stand. The author insists that Protestants have no reason to feel guilty because of the divisions which exist among them. He points out the fallacy held by many Protestants that there is utter unity within the Catholic fold. However there is always the authoritarian note which is still thunderously loud and stubbornly final. The writer of this book knows history, and writes forcefully. He writes for the average man on the streets, and this book must be considered of special significance in an election year, when a candidate of the Roman Catholic faith is seeking the presidency.

### A ROMAN CATHOLIC IN THE WHITE HOUSE\*

JAMES A. PIKE (*Doubleday & Company*, \$2.50)

The very title of the book, when mentioned in public, creates an emotional atmosphere. Nerves begin to tighten and blood races through the veins. The charge of bigotry is immediately hurled at anyone who suggests that there is anything out of place in the idea of a Roman Catholic in the White House.

Dr. Pike, a churchman and a scholar, distinguished as a writer, in this book carefully delineates between bigotry and legitimate concern. Here is a realistic appraisal and an informed analysis of the political consequences to America in the event that a Roman Catholic is elected to the presidency. Here is a book you will be glad you read and made available to many, many people who will be in the uncommitted area previous to the election time.

—NORMAN R. OKE, *Book Editor*

\*May be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

# EDITORIALS

By W. T. PURKISER

## **"Let the Church Be the Church"**

This striking phrase came out of the Oxford Conference of 1937, and calls attention to a vital and neglected truth.

As a divine organism, the Church will never cease to be the Church. As the body of Christ, the temple of the Spirit, the bride of the Lamb, the Church is only and always the Church—the company of the twice-born and Blood-washed, the "called-out" ones.

As a human organization, the church is always in danger of failing to be the church. It may become a glorified country club, a political action group, an institution for the conservation of vested interests, an occasion for "Kingdom building," or a social service agency.

This is not to deny that fellowship is an important element in the life of the Church, that threat to cherished religious liberties may require mobilization for political action, that humanity bleeds from a dozen wounds the Church may mollify by its social concern. But it is to affirm that in becoming preoccupied with lesser matters, however legitimate in their place, the church may cease to be the church.

The Church in this world is the channel of God's grace into the lives of human beings. It is the sphere of the redemptive action of the Holy Spirit.

The Church is the people of God on earth, a colony of heaven, the ambassador of its exalted Lord and Head, pleading with men in Christ's stead to be reconciled to God (II Corinthians 5: 20). It is bigger than any local church or denomination; yet it manifests itself in and through every Christ-exalting, Spirit-honoring local church or denomination.

To be the Church, the Church must live in the Spirit. Its warfare must not be with carnal weapons (II Corinthians 10:4), but with the Sword of the Spirit, which is the Word of God (Ephesians 6: 17). Its character must express the love of Christ, who gave himself for it, "that he might sanctify and cleanse it with the washing of water by the

word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5: 26-27).

To be the Church, the Church must herald a saving gospel. The soft-soap of self-improvement, the tranquilizers of peace of mind and positive thinking will not do. Only the rugged, saving truth of God that works a separation from the world will meet the needs of a generation tottering on the brink of atomic disaster.

To be the Church, the Church must express a redemptive fellowship, a mission that embraces all of life. There is no proper basis for church membership other than deliverance from the power of darkness and translation "into the kingdom of his dear Son" (Colossians 1:13).

Only by keeping its divine nature and mission ever in mind can the Church be the Church, "fair as the moon, clear as the sun, and terrible as an army with banners" (Solomon's Song 6:10).

## **Evangelism Begins with Prayer**

Evangelism begins with prayer. Let there be no doubt at this point. While it does not stop there, evangelism *begins* in the ministry of intercession.

This is true of public evangelism. Evangelistic preaching which is not born in and supported by prayer becomes either an exercise in futility or the occasion for human manipulation.

It is also true in personal evangelism. Prayer creates the loving earnestness, always felt but never adequately put in words, without which personal work may become either nagging or meddling.

It is in prayer that evangelism finds its depth. This is the qualitative dimension of soul winning which may never be reported in statistics, but of which heaven has an adequate record.

Evangelism motivated from the place of prayer is not only a response to duty but a result of love. The difference between human program and divine power is prevailing prayer.

It is this which gives point to the call to prayer issued by the General Assembly for the quadren-

nium of "Evangelism First," into which we have entered. Beginning September 1, all members and friends of the Church of the Nazarene are urged to make Tuesdays from 6:00 a.m. to 1:00 p.m. and Saturdays from 6:00 p.m. to 12:00 midnight times during which special prayer shall be made for the evangelistic outreach of the praying individual Christian, his local church, and the denomination around the world.

Many churches will plan to organize "chains" of prayer through these hours. Others will wish to schedule prayer meetings during these special periods. All ministers, missionaries, and faculty members of Nazarene schools are urged to join in prayer and fasting the first Wednesday of each month from 12:00 noon to 1:00 p.m.

May we all lay to heart the call to intercession, knowing that evangelism begins with prayer.

## Labor Day, 1960

Labor has a new dignity since the Saviour of mankind was known as "the carpenter, the son of Mary" (Mark 6:3).

Indeed, the Bible is a workingman's Book. Toil finds an honored place in its pages (Proverbs 10:16; Romans 12:11), and idleness is condemned (Ecclesiastes 10:18; I Timothy 5:13). The six days of labor is as much a divine command as the one day of rest.

In the Old Testament, many laws are given for the protection of the laboring man. In the New Testament, all of the apostles would seem to have been laborers or tradesmen. Paul, for example, was a weaver of goat's-hair cloth used in making tents, a trade for which Tarsus was famed in ancient days.

Labor Day, 1960, finds the sixty-six million men and women of the U.S. labor force and the eighteen million members of organized labor facing some severe and trying problems. Increasing automation will affect employment. The ever present threat of inflation clouds the future with uncertainty.

The church must not neglect its responsibility to labor. From its millions come those who are the backbone of our lay membership. Other multiplied thousands are part of the field in which we work. The leavening of the Christian spirit is as much needed in labor-management relations as in any other aspect of our modern life. If Paul could ask prayer for all in authority in his day that believers might lead quiet and peaceable lives in godliness and honesty (I Timothy 2:1-2), such petition is certainly in order for us all on Labor Day, 1960.

## The Church Winning Souls

This is the title of the new Christian Service Training text you have seen advertised in the *Herald of Holiness*. It is written to give guidance

and help for the emphasis of the Church of the Nazarene on "Evangelism First" throughout the next four years.

Prepared by General Superintendent V. H. Lewis while he was executive secretary of the Department of Evangelism, the book is a combination of inspiration and practical instruction which makes it ideal either for individual reading or for class discussion.

Accompanying the text is *The Christian Worker's Guide*, a pocket-size handbook of scriptural answers to common questions in dealing with people about salvation.

While most local churches will plan for class or group use of these materials throughout the next few weeks, each individual member and friend of the Church of the Nazarene should order a personal copy to read carefully and prayerfully.

Program alone can never win, but program plus passion cannot fail. Dr. Lewis writes, "The voice of the pulpit is mighty when the witness of individual Christians is strong" (pp. 21-22). "If there is no witness, if great silence reigns beyond the church walls, there is no future for such a church" (p. 43). "Too many have been silent too long. The day is far spent. We must hasten and challenge everyone to work in the waiting harvest" (p. 92).

See the display advertisement in last week's *Herald*, and order today: *The Church Winning Souls* (\$1.00) and *The Christian Worker's Guide* (50c), Nazarene Publishing House, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri.

## Being Absolutely Certain

(Romans 4:21)

By RUBY M. FRANKLIN

*"Being absolutely certain"  
Of the promise of the Lord  
Makes me feel at ease when others  
Doubt the truth of God's own Word.*

*He is bound to keep His promise;  
He is able to make good.  
What He says He will accomplish—  
You could trust Him if you would.*

*Stagger not at any promise  
That the Lord has given thee.  
He is able, beyond measure,  
To perform "abundantly"!*

Her baby had gone on to heaven  
and had become—

## A Down Payment on a Mansion

By LOUISE JOHNSON

"Five dollars down, small monthly payments with years to pay." This advertisement or similar ones can be seen in nearly every town or city store window or in the newspaper. Many of us look into these when we are interested in their items. Do we always think of down payments in terms of money? Perhaps most of us do.

I had invited my pastor and his wife out to my place for dinner one weekday. When they arrived they mentioned they were just returning from attending the funeral of a little child.

As the conversation continued, the pastor told us that one of the Sunday school boys had called and asked him if he would come to their home. His mother was much disturbed, for death had just taken his little sister. The parents went to another church but the boy's first thought for help was his pastor. Of course the pastor went.

The mother was very upset, but was much consoled when the pastor told her that the child was like a beautiful flowering bud which had been transplanted to heaven, making it more beautiful. Then he went on to tell her what a wonderful place heaven was for those who would enter there.

The day of the funeral this Sunday school boy called his pastor again and asked if it would be possible for him to come to see them again before the time of the funeral. Our pastor went and found the mother so different this time. The mother said, "We have always wanted a home of our own but never felt we had the money for the down payment. Now we have made the largest down payment

anyone could make on the most beautiful home one could have—the one up in heaven. I have that feeling now, for I had never been told the beautiful things in such a beautiful way as you told me when you were here the last time." Wasn't that a marvelous way to put her sentiment?

How many of us have made similar down payments—but have we kept up the rest of the payments?

Days have come and gone since that was told to me, but somehow it did something to my heart and the thoughts have been revived since last Mother's Day. I've been thinking of the down payments I've made of my dear mother and my beloved step-mother, who are now with the Lord.

How about the daily payments as well as the monthly ones for each of us? Have we been keeping them paid up or does the Lord have some interest due on them? The payments on these premises are our faithfulness in love, humility, meekness, and kindness to our Lord and Master as well as to our fellow men. Are we spending the time in prayer that we should? Those payments require no actual money, but how about the cash ones which consist of our tithes and offerings and gifts?

The Lord gives us such a boundless measure of His goodness every day and every moment of our lives. Do we in return give freely of ourselves and our goods? "Freely ye have received, freely give" (Matthew 10:8). Let us all keep paid up, so when we make our final move the Lord can say, "Your home is paid for; enter in and dwell with Me for all eternity."

More than ever, I'm glad that I can say I'm—



## ONE OF THEM!

By GRACE WILSON

It required more than the prescribed amount of aspirin to trim my headache down to a size I could tuck neatly inside my hat and ride the forty miles to the place I love most on earth—my church.

There was no asking, "Is it worth the effort?" I knew better than that, for Sunday after Sunday I enter the sanctuary weary and depleted; then at the close of the worship service leave with a song in my heart, refreshed and renewed, ready for a new week.

The "special" song before the sermon was special indeed, "Each Step I Take."

The Holy Spirit drew very near as the pastor asked if someone wished to testify before he began to preach. One by one they stood, so quiet, so reverent—a young doctor, a high school student, a brilliant science professor, and his talented, beautiful wife, an engineer, housewives, laborers, business people—all with fresh testimonies of God's present blessings in their lives.

Some have problems we have known and shared; others walked deep valleys alone with God; but all have the victory and give glory to God for His very present help.

Thirty-one people testified to the reality and validity of God's presence in their lives. Some of them I have talked with during this week—the "glow" still radiates above the prosaic, unsympathetic "cares of this world." Christ is just as real on Thursday as He was Sunday morning.

Perhaps those who say, after our consecrated, compassionate ministers have pleaded with them, visited their sick, officiated at their weddings, stood by their side as they buried a loved one, and prayed for their poor lost souls, "After all, religion is their profession; that is what they are trained to do and say"—perhaps even those whose thinking is so insensitive and shallow as that will at least feel a stab of conviction as they see the vital stamina of Christian experience in the lives of these who work in the "hot sun" of secular careers, feeling the same brunt of the daily grind that they feel themselves.

Our Spirit-filled and Spirit-directed pastor read in closing Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope,

and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

As we began the long drive home, my head still ached, but my heart was singing, "I'm so glad that I can say, I'm one of them!"

## MEMBERS OPPOSITE

By BRIAN L. FARMER

Pastor, Barlanark, Scotland

Two men stood outside the church carefully caressing paint onto the window frames. It was routine maintenance willingly carried out by two members who had little else in common.

One was converted in youth; the other knew not the Lord until middle age. One was placid; the other emotional. One man worked rather more than he conferred, while the other talked rather more than he worked. In the board room they often stood on different sides in debate. Therefore, in many respects they were *members opposite*.

But they were *workers together* in the kingdom of God.

The Lord's work is either made or marred in direct proportion to the way Christians of differing views either *work* or *war* together.

God's sanctifying grace does not destroy human differences, but enables them to become advantageous rather than deleterious to the cause of Christ. Spirit-filled Christians may differ from each other in a thousand minor matters, but supremely, they are of *one accord*. It is their desire to display to the world, as well as human frailty will allow, the love of God made perfect in their relations the one with the other and in their dealing with the world in general. The post-Pentecostal lives of Philip and Peter, Paul and Barnabas illustrate this truth. Different in outlook, temperament, and technique, they could well have chanted in unison: "*This one thing I do.*"

Indeed two heads inclined in slightly different directions can quite conceivably be better than one. They see the subject from different angles and so get a more comprehensive picture of the whole. Certainly nothing is more ruinous to the Church of Jesus Christ than *carnal* members of varied views engaging in vicious invective; but a *sanctified* group of men and women, though different and varied in many ways, become *members one of another*. "We have many members in one body, and all members have not the same office" (Romans 12:4); and all members should be *fitly joined together*.

A good test of my spirituality is my attitude to *members opposite*. Do I prayerfully seek to work in partnership with them, or do I try to shout them down?

# the *Answer* corner

Conducted by W. T. PURKISER, Editor

**Is there a difference between hymns and songs? What is meant by short, long, and common meter? Why are there numbers under some of the old hymns, like 6-8-6-8, etc.?**

There is a difference between hymns and songs, although these are often confused. A hymn is sung in adoration and praise, extolling the omnipotent God, and is usually addressed to God. Elements of supplication and dedication may also be heard in a true hymn.

A gospel song is sung to others and is a proclamation of the good tidings of salvation through Jesus Christ. This is often expressed by a testimony of Christian life and experience. A message of admonition and/or invitation may be expressed in a gospel song.

The designation of the various meters—short, long, common, etc.—in old hymnbooks described the rhythm patterns of the lyrics. The number notations, such as 6-8-6-8, indicated the number of syllables in each line of the lyrics. These were used as a means of associating the lyrics with the various hymn tunes. Today, with our perfected hymnals combining words and music for the entire congregation, such notations are unnecessary.—FLOYD W. HAWKINS, *Music Editor, Nazarene Publishing House.*

**Does God get glory out of certain sins? Such as Job. Sin caused Job to suffer, yet the Bible says that the last estate of Job was greater than the first, because he endured the punishment that came upon him.**

You have misread the story of Job. Job did not suffer because of his sin, and what came upon him was in no sense punishment for wrong he had done. In fact, the Lord said of Job that he was a perfect man, who feared God and avoided evil. Satan claimed that Job served God for what he got out of it, prosperity and protection from trouble. Job's testing proved Satan

wrong, and not only justified Job's faith in God but God's faith in Job as well.

God is *not* glorified in man's sin. In His sovereign providence He may use the consequences of sinful action to bring about His purposes. He works in *all* things, good and evil, for good to those who love him (Romans 8:28). But all sin is rebellion against God, and comes under His wrath.—W. T. P.

**What causes so many people in these days to backslide?**

Backsliding is no new thing. Unfortunately, there have always been those who have made a start with the Lord but have turned back. I doubt that the percentage is much different now from what it has always been.

Jesus gave two reasons why people

backslide. One is a shallow experience in the first place, with little or no depth of conviction and decision (Luke 8:6, 13). The other is getting too concerned about the cares, or the riches, or the pleasures of this life (Luke 8:7, 14).—W. T. P.

Contact Rev. Fred Hawk if you will need overnight reservations.

## Missionaries on the Move

Rev. and Mrs. Howard Conrad have returned to the States from Cuba. Their address is c/o T. J. Murray, Route 1, Tahoka, Texas.

Rev. and Mrs. Rocco J. Cerrato have just arrived in Italy for their first term of service. Their address is: Via Miccinesi N. 5D, Florence, Italy.

Rev. and Mrs. Donald Owens have returned to Korea for their second term of service. They will live at the same address as the Eldon Cornetts, which is found on the missionary lists.

Miss Ruth Saxon has returned to Trinidad for her second term of service. Her address is Box 444, Port of Spain, Trinidad, W.I.

Rev. and Mrs. Robert Wellmon have just returned to Nicaragua for their fourth term of service. Their address is Apartado 302, Managua, Nicaragua, C.A.

Miss Ivis Hopper has returned to Swaziland, South Africa. Her address is Box 14, Bremersdorp, Swaziland, South Africa.

Rev. and Mrs. C. William Porter have returned to Puerto Rico. Their address is: Calle Bucare 117, Punta Las Marias, Santurce, Puerto Rico.

Mr. and Mrs. John Wise have returned to Africa. Their address is Box 14, Bremersdorp, Swaziland, South Africa.

Miss Leona Youngblood has returned to Mozambique. Her address is Manjacaze, via Lourenco Marques, Mozambique (P.E. Africa).

Rev. and Mrs. William Sedat have moved to a new address in Guatemala. It is: Apartado 28, Coban, A.V., Guatemala, C.A.

Rev. and Mrs. Ted Hughes, missionary appointees to Cuba, have now moved to California. They are living at 1419 North Flower, Santa Ana, California.

## Formosa Bible School Site Secured

Prayer has been answered! After nearly three years of searching for a suitable, well-located site for our Bible school and district center, we have at last been able to purchase one of the most beautiful and desirable properties we have seen, for our mission location. This is a wonderful answer to prayer. Please continue to pray as we get our Bible school and mission center established. We want this location to be a lighthouse for holiness throughout the island of Taiwan (Formosa).—JACK HOLSTEAD, *Taiwan.*

*Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain (Psalms 127:1).*



GEORGE COULTER, Secretary

### At Indianapolis

Two-day Missionary Sending Center Convention opens in Indianapolis, Indiana, September 5, 1960.

First Church of the Nazarene and Rev. Fred Hawk, pastor, will be the hosts of the convention.

Dr. Samuel Young, Dr. George Coulter, Rev. Lyle Prescott of Puerto Rico,

and Rev. Ronald Bishop of British Honduras will be the featured speakers. Furloughed missionaries and missionary appointees will be present and taking part in the three services a day.

Services convene at 10:00 a.m., 2:30 p.m., and 7:30 p.m.

These will be two great days of missionary inspiration and challenge. You won't want to miss a single service.



EVANGELISM  
FIRST  
PRIORITY

# Department of EVANGELISM

EDWARD LAWLOR, Secretary

## EVANGELISTIC HONOR ROLL

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate.

This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

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

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

### Membership at

Church	Pastor	Last Assembly	Gain
<b>MICHIGAN DISTRICT</b>			
Marshall	W. Mack	0	7
Muskegon Eastwood	F. E. Ockert	0	18
Saginaw Shields	G. C. Otto	0	14
Gaylord	Mrs. C. A. Rayon	4	9
Clare	J. Ulrich	18	13
Boyne City	J. Cole	20	6
Bertrand	J. Smith	22	14
Holt	W. Hurt	23	4
Niles	F. F. Kanipe	23	5
Lansing Towar Gardens	C. Barnes	37	15
Charlotte	A. H. Williams	46	8
Sparta	R. R. Cook	51	9
Traverse City	G. E. Gallup	59	10
Durand	R. L. Sheehy	90	12
Jackson	H. L. Johnston	103	18
Grand Haven	P. K. Moore	130	20
Sturgis	A. Gould	133	15
<b>NORTHEASTERN INDIANA</b>			
Wolcottville	M. Donson	5	6
Collett	M. Moore	17	7
Monroeville	J. DeCamp	20	9
Selma	J. S. Abshear	21	5

# Religious News and Comments



By **WILSON R. LANPHER**

## Symbol of Protestant Amiability

Paul Blanshard, the eminent author, paints a vivid picture in a recent article about the unbelievable situation taking place in the heartland of America.

Hays, Kansas, is a pretty little city in the midwestern part of the state. It is predominantly a Roman Catholic city.

The bizarre educational arrangement in Hays began about nineteen years ago when drought and depression brought disaster to the whole area. The Roman Catholic church in Hays had plunged into an overambitious building program. The church authorities had felt compelled to mortgage the church, and faced with foreclosure on all their property, they came to the Hays School Board about December 1, 1941, and said in effect: "You must help our school or we will have to close it." This happened in almost the exact way in Vincennes, Indiana, in 1939, when three Roman Catholic schools were suddenly "dumped" upon the public treasury as an emergency measure. But the Vincennes emergency was ended by a lawsuit, and by mutual consent within a five-year period. The Hays emergency

has been running for nineteen years.

The school board of Hays was made up of reasonable and merciful men. They knew that a new public school could not be built in a hurry, especially at a time when all supplies were restricted by defense. They did the reasonable thing and rented the Roman Catholic school as a "temporary" public school for a rental large enough to cover operational costs, directed that it should be run without religious education in the classrooms, hired all the qualified Roman Catholic nuns as public school teachers, and kept the Roman Catholic children in school. It was clearly understood that this was only an "emergency" measure. By a gentlemen's agreement there were three Protestants and three Roman Catholics on the school board. The years crept by, and whenever a Protestant board member suggested that the emergency was over, the Roman Catholic members re-

### Membership

Church	Pastor	Last Assembly	Gain
Huntington North	V. Davison	30	17
Gaston	T. Oren	35	9
Geneva	R. Baker	35	9
Orland	H. W. Soward	38	10
Marion Park Lynn	V. E. Johnson	39	8
Muncie Mayfield	R. L. Sutton	80	12
Wabash	C. P. Mason	84	16
Muncie North Walnut	J. G. Towriss	139	18

### WEST VIRGINIA DISTRICT

Madison	C. Henry	4	4
Gap Mills	J. W. McLain	8	4
Lizemore	A. R. Smits	11	5
Buffalo	E. Corns	15	13
Eskdale	W. E. Saunders	16	6
Colliers	A. Fetty	22	4
Campbells Creek	E. R. Sanford	23	4
Buckhannon	D. Smith	26	12
Burnwell	F. Prater	30	22
Welch	J. W. Hadlock	43	29
Follansbee	L. C. Provance	49	14
Wheeling First	C. W. Gray, Jr.	50	15
Narmet	A. B. Hollis, Jr.	56	10
Clarksburg	H. O. Johnson	62	11
Clendenin	C. P. Taylor	72	9
Man	H. E. White	73	12
Oak Hill	E. E. Hale	89	23
Logan	M. E. Provance	90	12
Hurricane	H. Ward	109	30
Charleston North Side	C. F. Beckett	113	19
South Charleston Grace	H. E. Runyan	129	19
Dunbar	R. T. McKinney	188	25
Weirton	E. G. Hissom, Jr.	279	20
Charleston Davis Creek	D. Baggett	324	31

### YOUR HELP WANTED—

Nazarenes used approximately 50,000 tracts with which to witness while they were at the General Assembly and on the way home. Several have told us their thrilling experiences of telling others about Christ. Why don't you write us about your experiences with the tract packet? Send your letter to the Department of Evangelism, 6401 The Paseo, Kansas City 10, Missouri.

plied that they couldn't act too quickly.

Protestant businessmen whose customers were largely Roman Catholic and Protestant lawyers whose clients were largely Roman Catholic joined in endorsing "educational peace," even at the expense of the Constitution. Instead of giving up the public subsidy, the Roman Catholics engaged in new drives for expansion: an expensive new convent has been built, plans announced for a new girls' high school, and about six years ago they actually built a new school-and-church combination. Instead of supporting this new project, they calmly attached it to the public payroll.

Now Hays has two Roman Catholic public schools, one with 882 students and the other with 465. Between them they have the great majority of all the elementary students of the city. The three bona fide public schools are greatly overshadowed. On the public records the two Roman Catholic schools are called Jefferson East and Jefferson West. But on the front of Jefferson West are carved in stone the words, "St. Joseph's School." And just to make sure that the name Jefferson East is only a courtesy title, the new school has erected in letters of steel on the public Roman Catholic school the words, "Immaculate Heart of Mary School." On the outside is a ten-foot statue of the Virgin Mary, and the tower is surmounted by a cross.

"Is all this important? If Hays were the only community where such conditions exist, it could be conveniently forgotten. But Hays is a symbol of something very much bigger than itself. It is a symbol of amiable Protestantism retreating in confusion before a few determined Roman Catholic citizens who, with the noblest of motives, want a dual school system established in America at public expense in the European manner. There is at stake here something quite basic in the American way of life. If the Hays system is allowed to continue, the phenomenon may mushroom into a new pattern of segregated-segregated by *c r e e d*-sectarian education supported by 'tolerant' taxpayers."

It is time that all Nazarenes thought well of their duty to vote properly in the coming election. If anyone thinks that these things would diminish under a Roman Catholic president, he is naive indeed. The entire Protestant community is indebted to Paul Blanshard for bringing the "Hays story" to our attention. Now it will remain for Protestant businessmen, lawyers, and citizens to shrug off the epithet of prejudice, and fight to help keep church and state separated.

[I am indebted to Rev. Lewis Patterson, pastor of the Hays Church of the Nazarene, for checking and verifying the facts above.—EDITOR.]

# THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for  
September 11:

## God Reveals to Isaiah the Hope of the World

SCRIPTURE: Isaiah 2:1-4; 9:2-7; 11:1-9  
(Printed: Isaiah 11:1-9)

GOLDEN TEXT: *He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2:4).*

The pursuit of peace and peaceful coexistence has been the desire of all men who follow the lowly Nazarene. There is a real sense in which there can never be real or lasting peace in this world. For only as men know the Prince of Peace personally can there be a real peace. So long as Satan is the prince of the power of the air, there will be strife. But we are not to despair. Christ has promised to return, and we must pursue peace with God and our fellow men as long as we are in the flesh.

*Teach His Ways:* We must not put the cart before the horse. We cannot legislate righteousness. His command is that we sit at His feet and learn of Him. Many try to live by a part of the golden rule and the Sermon on the Mount without a personal regenerating and sanctifying experience with the Master Teacher. To try to live according to His standards without His enabling power is but to try to be holy by building our own Tower of Babel. We need His Word and His grace to know real peace within and with our fellow men.

*Walk in His Paths:* Very often the missionary must instruct and teach for several years before he sees many real conversions. The Sunday school arm of the church is the seed sower. We must teach and cultivate for the harvest. Even in teaching we teach for a decision. It is only after the crises experiences that we can walk in His paths.

The fences of our parents, the church, and godly people serve to keep us in

the way when we are young. But we must choose for ourselves the old paths and listen to the "still small voice" to keep us in the center of this way.

*Learn War No More:* Isaiah's vision of a warless world is the dream of all God-fearing men. But it will come only as the righteous Ruler, that is, Jesus Christ, brings in His kingdom and we have met the conditions of peace.

We are starting to build the Kingdom rightly when we make our personal peace with God and pursue peace with our fellow men by sharing with them our Saviour. Only in Christ is there true peace. As He is given pre-eminence we shall have peace among the people, this nation, and the nations of the world.

We must make our Christianity work. May we prove we've been with Jesus by building His kingdom and by living in obedience to His will!

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.

## Public Morals and YOU!



*It is the estimate of Congressman Paul Fine of New York State that over 50 per cent of the people of the United States gamble. Deputy Police Chief Clarence Lutz, head of the Washington, D.C., Police Department's Morals Division, estimates that illegal gambling has a volume of one million dollars a day in the nation's capital. Gambling is Washington's biggest private industry.*

*The Senate Crime Investigation Committee has estimated that \$20,000,000,000 per year is turned over to professional gamblers. In addition to this staggering sum we have the millions spent by the American people on "legal" gambling.*

*Gambling is at the least a threefold sin. It is:*

- a sin against society*
- a sin against oneself*
- a sin against God.*

*The gambling business is an enemy of the cause of Christ and all that is high and holy. Let every Christian combat this evil in every way possible.*

**EARL C. WOLF, Secretary  
Committee on Public Morals**



## A NAVY CHAPLAIN'S PARISH

The scope of the ministry in the chaplaincy is a never-ending source of amazement. It would seem that the chaplain is continually thrust toward the hub of trouble and need, never toward the periphery. The varied instances and demands of this type of service to mankind tax the ability, training, and experience to such a point as demands an utter dependence upon God. To make decisions on a daily basis which will affect the future of men and their families creates a drain on strength and wisdom which can only be replenished and supplemented by the supernatural. It is here that the resilient force of the gospel, that power to bounce back from day to day, is seen.

From the sniveling drunk to the saintly sinner;

from the bigoted fake to the humbly sincere; from the baptism of a little cherub before the altar in the chapel to "taps" blown over the casket in the national cemetery; from the counselor's desk to the bleak hall in the Y.M.C.A., talking and praying with a young man as he makes his decision for Christ while a piano bangs out "boogie-woogie"; from Navy Relief to the Sunday offering to Operation Handclasp; from emergency leave and air reservations to a quiet afternoon in the park with four other navy chaplains and their families; from the security of home and loved ones to the piers as the great ships of our nation are nudged out into the stream and get under way for a tour in the western Pacific; from the subdued prayer in the office with a man who has just lost his twenty-three-year-old wife in childbirth to the dignity and uplift of Sunday morning worship—this in part is the parish of a navy chaplain. Waste no sympathy on him whom God has blessed with a calling such as this.

CHAPLAIN GERALD W. BLACK  
*United States Navy*

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



# News of the Churches

Eldon, Missouri—Recently we enjoyed one of the greatest revivals in the history of this church. Rev. R. A. Isbell was the evangelist, with his children—Rose, Marjorie, and Charles—in charge of the music. These young people gave their best, and God blessed it. Brother Isbell's ministry was Spirit-anointed, and more than sixty seekers sought and found victory in God at the altar of prayer; some of these were "brand-new" to the Church of the Nazarene. On the closing Sunday eight received Christian baptism. In October this church will celebrate its fortieth anniversary. God has given us a wonderful church here, and the past year has been a good one. We show a 10 per cent increase in members received on profession of faith, a 20 per cent increase in Sunday school attendance, and a good increase in giving for both general and district interests. During the year we had a good revival with Rev. F. A. Welsh, also a wonderful week-end meeting with Rev. and Mrs. J. C. Crabtree.—ROBERT ALDRICH, *Pastor*.

Pastor Vaughn Davis reports: "After pastoring our good church at Bruceton Mills for more than three years, we felt led of the Lord to resign and accept a unanimous call to our church in Mason town, West Virginia. Following the leadership of Pastor Charles Pittman we found a wonderful group of God-fearing Nazarenes who gave us a warm welcome. God is blessing. For the past three Sundays the Sunday school has averaged around seventy-five with a wonderful response in the worship services. In a recent Wednesday night service God met with us and touched some of our people physically as we prayed at the altar. Evangelist and Mrs. Dayton Lockard were with us on Sunday morning and God used their message in song to stir the hearts of the people. As we preached on 'Evangelism First,' the Spirit of the Lord came on the service and many came forward to pledge themselves to the work of soul winning. If you have folks in this area, write us and we'll be glad to contact them."

Evangelist Haven Goodall reports: "I am glad to write that Mrs. Goodall has recovered from the automobile accident, and we are now rebuilding our slate for the fall and winter. We give God thanks for the way He has helped us and the way He is again opening the doors for us, but we do have some open dates for fall and winter. We have been in the field since 1955, and carry the full program—preaching, singing, Scene-o-felt pictures in black lighting, and will be glad to go as the Lord may lead. Write us, 22330 Lanark Street, Canoga Park, California."

Rev. Robert C. Bentley writes: "I am working in the evangelistic field on a part-time basis while finishing my schoolwork at Olivet Nazarene College. I shall be glad to accept calls for week-end meetings and some full-time meetings within driving distance of the school. I am a member of the Michigan District. Write me c/o Olivet Nazarene College, Kankakee, Illinois."

## Naomi, Kentucky



On Sunday afternoon of May 1, this year, we dedicated our new church with District Superintendent D. D. Lewis as the special speaker. A number of visiting pastors, members, and friends filled the church to capacity. The Spirit of the Lord came upon the congregation and the saints praised God. Coming here nine years ago we found the congregation worshipping in a church built in 1913. After erecting the new building and moving in, we sold the old

building for \$75.00. The new church is 50 x 36 feet, seats around two hundred fifty people, and has a full basement with Sunday school rooms. With the new furniture, the building is valued at \$40,000, and was dedicated almost debt-free (balance of the debt is about \$500). God has helped in all our undertakings for Him and it has been a great joy to serve for these nine years in building the Kingdom here in the hills of Kentucky.—OSCAR LOBB, *Pastor*.

Evangelists Alvin and Annabelle Richards write: "We have an open date early in 1961—January 5 to 15, also some time open next summer for camps. We use a Hammond organ, accordion, trombone, and piano; sing duets and solos, besides preaching. Write us, Route 2, Linden, Michigan."

Evangelists Dewey and Wavolene Mounts write: "We wish to express our deep appreciation for the privilege of laboring with so many fine pastors and their people since we have been in the evangelistic field. God has blessed in our meetings and given us many souls praying through for forgiveness and heart purity. We will be in Ann Arbor, Michigan, for a meeting October 12 to 23; then, due to a change in our slate, we have an open date, October 26 to November 6. Following this we'll be in Effingham, Illinois, November 9 to 20. We also have an open date December 7 to 18. Any church needing our services as preacher and singer write us, P.O. Box 52, Worth, Illinois."

Rev. Joe Bishop writes that he is re-entering the field of evangelism on September 1, and will have a meeting in El Paso, Texas, September 4 to 18. Write him at his new address, 1515 S. Jensen Street, El Reno, Oklahoma.

Evangelists Oliver and Ruth Morgan and Daughter Mardell report: "We are happy to report another assembly year's work in the field of evangelism. We have been engaged in twenty-four revival meetings, traveled over twenty-five thousand miles, and have seen hundreds of people at the altars seeking God for pardon and heart purity. We are now entering our nineteenth year as evangelists; during the past eighteen years we have been in 460 meetings. It is a joy and privilege to be in this great work for the Kingdom. We solicit your prayers as we preach and sing the gospel across the nation. Pastors and laymen have been very kind to us and we give God praise for His blessings."

Delmer, Kentucky—Our church recently concluded what older members say was one of the greatest revivals the church has had in twenty-five years. Night after night old-fashioned conviction settled down upon the hearts of the people, with numbers praying through to God for regeneration and entire sanctification. The church was definitely helped and blessed by this great awakening. Evangelist and Mrs. C. E. Haden were the special workers. His messages were dynamic and soul-searching and brought results. Mrs. Haden's religious readings were blessed of the Lord to the

hearts of the people. We are greatly blessed in having as our spiritual leader Rev. Mrs. Belle M. Bartee, ably assisted by her husband. They are loved and respected by the entire community.—JUANITA BURTON, *Secretary*.

Evangelist Bob Palmer reports: "At this writing I am in a meeting with Pastor Sprouse at Hamden, Ohio. As I enter my second year in the field of evangelism I give God praise for His blessings. I am now making up my slate for the fall of '60 and into the spring of '61; will go anywhere the Lord may lead so I can win souls, and will come for freewill offerings. Write me, 59 Broad Street, Jackson, Ohio."

### Colorado District Assembly

The fifty-second annual assembly of the Colorado District was held July 21 and 22 at the Nazarene Campgrounds in Denver.

Dr. Hardy C. Powers, presiding general superintendent, did an outstanding job in encouraging and challenging the district in the new program for the 1960-64 quadrennium. His messages were anointed by the Spirit.

Dr. O. J. Finch, district superintendent for the past five years, gave his final report before taking over his duties as the new president of our Pasadena College, California. Following his report, a love offering of over one thousand dollars was given to Dr. and Mrs. Finch. On Wednesday night before the assembly opened, the district presented a lovely tea service to Dr. and Mrs. Finch. The district has prospered under his wonderful leadership.

All departments of the district showed an increase over the previous year. Church membership was increased by 208, to bring the total membership to 5,105; total giving was \$717,454, with the total general giving amounting to \$79,627.

The assembly closed with a fine ordination service in which Vernon Way and Richard Timmer were given elder's orders.—HAROLD J. WESTLUND, *Reporter*.

### Annual N.Y.P.S. Convention West Virginia District

The West Virginia District N.Y.P.S. convention was held July 5 and 6 at Summersville, with the presence of God felt in each session. High lights of the convention were the great inspirational rally featuring a teen-age choir directed by Rev. Verlin Archer and the stirring message of Rev. John Howald, Jr., of Maysville, Kentucky.

Rev. John Hancock, president since 1956, asked that his name be not considered for re-election. A fine love offering was given to Brother Hancock for his faithful and loyal service.

Rev. Jack Archer, pastor at Elkins, was elected district president on the third ballot, receiving a wonderful vote. Other officers elected were: Rev. John Hancock, vice-president; Rev. Carl W. Gray, secretary; Rev. Wm. G. Hill, treasurer; Rev. A. George Pitzer, teen-age supervisor; and Scotty Keely and Carol Light as the teen-age council members. Rev. Ira Fowler, district secretary and

active in the district N.Y.P.S. work for the past eight years, asked that his name not be considered for secretary.

A spirit of unity and zeal was manifested throughout the entire convention. West Virginia youth are on the march for God. Under the guidance of the Holy Spirit and the fine leadership of District Superintendent Hendershot and District President Archer, a victorious year looms ahead.—IRA E. FOWLER, *Secretary*.

### Nevada-Utah District Assembly

The Nevada-Utah District Assembly convened at Salt Lake City, Utah, on May 18 with Rev. Lowell Drake, host pastor, having everything well planned for the delegates.

Dr. G. B. Williamson conducted the assembly with his usual efficiency, and inspired us to greater endeavors by his timely and inspiring messages.

Rev. Raymond B. Sherwood was re-elected as district superintendent. His report was encouraging, and was characterized by the remark that the past year had been the best during his superintendency of the district. Gains were shown in all departments. A new work was begun at Kaysville, and plans made to open work at Kearns; both towns are adjacent to Salt Lake City and in the state of Utah. The work at Quincy, California, was reported to be expanding financially and numerically, with improvements being made on the buildings.

There was a spirit of optimism and faith for greater things in the tomorrows. The assembly closed with the ordination service—Robert Hollinger and Louis Johnson were elected to elder's orders.—R. R. HODGE, *Reporter*.

### Olivet Nazarene College

Plans for a conference in observance of the four hundredth anniversary of the birth of James Arminius to be held October 6 and 7, on the Olivet Nazarene College campus, Kankakee, Illinois, have been announced by Dr. John H. Cotner, chairman of the Division of Religion and Philosophy.

The two-day conference honoring the sixteenth-century Dutch theologian after whom the Arminian school of Protestant theology has been named will be led by Dr. Carl Bangs, associate professor of religion and philosophy at Olivet.

Dr. Bangs's research, writing, and lecturing on Arminius have brought him recognition as one of the outstanding American authorities on the Dutch theologian. The Olivet professor has participated in most of the American Arminian celebrations this year, including those of the American Society of Church History and the American Theological Society. He also participated in the Arminian Symposium at Amsterdam, Holland.

Dr. Bangs will give two principal lectures during the Olivet conference: one on "Arminius and Protestantism" and one on "Enduring Values of Arminius."

Other lecturers for the conference will be Dr. H. Orton Wiley, president emeritus and professor of theology, Pasadena College (California), General Superin-

tendent Samuel Young, Kansas City, Missouri. Discussion leaders for the conference will include Dr. Paul T. Culbertson, dean of Pasadena College; Dr. Wm. M. Greathouse, dean of religion, Trevecca Nazarene College; and Dr. J. Kenneth Grider, assistant professor of theology, Nazarene Theological Seminary.

Especially planned for ministers, seminary and college professors, and students of theology, the conference is open without charge to all who wish to attend.—*News Service Bureau, Olivet Nazarene College*.

### Deaths

#### REV. SADIE M. HALL

Sadie M. Hall, retired Nazarene elder, died June 7, 1960, at the age of eighty-three, in Akron, Ohio. In the early days as a Free Methodist evangelist, in the midst of rearing a family of twelve children, she took the message of salvation by sidesaddle, horse and buggy, and on foot over the rugged hills of southeastern Ohio. After becoming a Nazarene, and about the age of sixty, she took the minister's course of study and was ordained. She did personal evangelism wherever God called. She never drove a car, but tramped the highways and streets in building the church. In her last pastorate of thirteen years at Marietta, she took a church of less than twelve members, badly in debt and much discouraged. She retired with all debts paid, several thousand dollars in the bank, a new parsonage paid for, and a membership of over one hundred. Her husband was a wonderful Christian, who ably helped her while able. Later he was a semi-invalid, ill for seventeen years; he died twenty-one years ago. She is survived by eight sons and three daughters. The three minister sons officiated at the funeral and six of her sons were pallbearers. The sons are Rev. Harry, Rev. Lowell, Rev. Glenn A., Oscar W., Floyd, Brayman, Elmer, and Lawrence; and the daughters, Ruth, Mrs. Grace E. Rector, and Mrs. Helen Leyda. Rev. C. D. Taylor, district superintendent, also assisted in the funeral service. Memorial service was held at Akron First Church. She held her membership in the Barberton Church of the Nazarene.

#### REV CHARLES H. ALGER

Charles H. Alger, of Bethany, Oklahoma, died May 30, 1960, at the age of eighty-seven years. He was converted at the age of sixteen and later answered the call to preach. He joined the Church of the Nazarene in 1909. When his health broke and he was forced to leave the ministry he moved with his family to Bethany, where he was a faithful member until the Lord called him home. He is survived by his wife, Lucy; two sons: George C., of Oklahoma City; and Rev. Danford W., pastor of First Church in Waco, Texas; and one daughter, Mrs. Guy Faulkner, of Bethany. Funeral service was conducted by his pastor, Dr. E. S. Phillips, with interment in the Chapel Hill Memorial Gardens, Oklahoma City, Oklahoma.

MRS. HELEN C. PERRY, wife of the late Rev. A. H. Perry, was born July 9, 1877, at Valley City, Ohio, and died at a hospital in Des Moines, Iowa, on June 21, 1960. She is survived by one son, Clarence W., of Inglewood, California; and two daughters: Mrs. Gene Phillips, of Des Moines; and Mrs. Robert Daiber, of Bucyrus, Ohio; also one sister, Mrs. Arthur Bailey; and a brother, Walter Reisinger. Rev. Clyde Stanley, her pastor for ten years, was in charge of the funeral service in Des Moines First Church. A memorial service was held at a funeral home in Elyria and she was buried by the side of her husband in the Columbia Center, Ohio, cemetery to await the coming of her Lord, whom she loved devotedly and served faithfully.

W. T. LAWSON, of Benton, Illinois, died May 12, 1960, at the age of eighty-four years, after a lingering illness. His devoted wife preceded him in death by ten months. He is survived by a daughter, Mrs. Lena Fry, of Ina, Illinois; and a son, J. A., of Rosamond, California; also two brothers. He united with the Church of the Nazarene in 1922 and remained a faithful member until death. In his last weeks of suffering he paid off the local church debt as his final contribution to the church he loved. He gave loyal and loving service to his church, and also to interdenominational camp meeting work. He was secretary of the camp at Bonnie, Illinois, for forty years, giving unstintingly of his time and means and carrying the burden of the camp. Funeral service was conducted at the Benton Church of the Nazarene by his pastor, Rev. John Dittmer.

FRANKLIN TOMLIN McCLUNG was born September 28, 1876, at Sidney, Iowa, and died April 18, 1960, at the home of his son, Rev. Joe McClung, in Canadian, Texas. In 1907 he was united in marriage to Pearl Bard and to this union six children were born. Early in life he consecrated his life to God and throughout his life served faithfully in any field where he was needed. He was held in high esteem by all who knew him, and was a tower of strength to those in need of spiritual encouragement and guidance. He was a charter member of the Harmon Church of the Nazarene, organized in 1914. He was elected as its first Sunday school superintendent, in which capacity he served faithfully for more than thirty-six years. He is survived by a daughter, Mrs. Homer Gifford; four sons, John, Virgil, Robert, and Rev. Joe McClung, of Canadian, Texas; also two sisters, Mrs. Mary Green and Mrs. Gertrude Davis. Funeral service was conducted by his pastor, Rev. James P. Bailey, assisted by Rev. Roy Bickford, with interment in the Harmon cemetery.

MRS. LAURA VIVIAN ALLER of Johnson, Kansas, died December 25, 1959, at the age of forty-eight years. She was an earnest, devoted Christian and a member of Bethel Church of the Nazarene. She taught a Sunday school class for several years, but her greatest talent lay in the field of church music, a talent which she used effectively in the service of God. During her long illness she was a source of strength and inspiration to her friends and loved ones. She is survived by her husband, Ralph; her mother, Mrs. Laura Saunders, of Colorado Springs, Colorado; five sisters; and three brothers. Funeral service was conducted in the Bethel Church by the pastor, Rev. Arthur Myers, assisted by Rev. and Mrs. H. L. Solter.

### Announcements

#### RECOMMENDATIONS

I am happy to give my endorsement to Rev. Bennie I. Dale, an elder and a commissioned evangelist on our district, for the work of evangelism. The touch of the Master is apparent in the revival meetings conducted by Brother Dale. Contact him, 339 North East St., Linton, Indiana.—Leo C. Davis, Superintendent of Southwest Indiana District.

I am happy to recommend to our churches and pastors Rev. K. S. White, 1016 Washington Blvd., Beaumont, Texas, for revivals and conventions. For the past twelve years he has pastored Beaumont First Church. He has given loyal and devoted service, and co-operated fully in all phases of the work of the church. He loves souls and will go "all out" to have revivals. Brother White is a capable, effective Bible preacher, majoring on holiness and evangelism; he preaches with tenderness and unction and will be a blessing wherever he is used. He sings and directs the music when his services are needed.—W. Raymond McClung, Superintendent of the Houston District.

#### WEDDING BELLS

Miss Delores Jean Lawson of Oklahoma City and Gerald Wayne Lee of Bethany, Oklahoma, were united in marriage on July 19 at Bethany with Dr. E. S. Phillips officiating.

Miss Toni Colclasure and Mr. Jack E. Warner, both of Mahomet, Illinois, were united in marriage on July 12 at Urbana, Illinois, with Rev. C. E. Allen, pastor of the Urbana Perkins Church of the Nazarene, officiating.

Miss Peggy Gentry of Wichita Falls, and Dayne Johnson of Odessa, Texas, were united in marriage on July 11 in the Nazarene parsonage of Odessa First Church with the pastor, Rev. Pearl Keeton, officiating.

BORN—to Mr. and Mrs. Wendell Bartlow of Pomeroy, Washington, a son, Kirk Randall, on July 30.

—to Richard and Dorothy (Turner) Allender of Kankakee, Illinois, a daughter, Rhonda Lynn, on July 30.

—to Mr. and Mrs. Merwyn D. Matson of North Bend, Oregon, a daughter, Candace Denice, on July 21.

—to Dr. and Mrs. Ronald K. Cooper of Albuquerque, New Mexico, a daughter, Judith Diane, on July 18.

—to Rev. and Mrs. Paul Anderson of Mt. Vernon, Washington, a daughter, Sonja Marie, on May 24.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Ohio that God will give grace and help, also touch her body, and that her husband, who is very abusive at times, may find God in old-time salvation.

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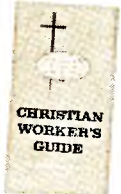
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**District Assembly Information**

**GEORGIA**—Assembly, September 7 and 8, at Church of the Nazarene, two blocks north of City Square, Swainsboro, Georgia. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. P. C. Hutchinson, c/o Church of the Nazarene, Swainsboro, Georgia. (Sunday school convention, September 5; N.Y.P.S. and N.F.M.S. conventions, September 6.) Dr. Hardy C. Powers presiding.

**MISSISSIPPI**—Assembly, September 14 and 15, at First Church, 603 W. Silas Brown St., Jackson, Mississippi. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. B. W. Downing, 618 W. Silas Brown St., Jackson, Mississippi. (N.F.M.S. convention September 13.) Dr. G. B. Williamson presiding.

**SOUTH CAROLINA**—Assembly, September 14 and 15 at Fort Mill Church, 109 Harris St., Fort Mill, South Carolina. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. M. Knight, 107 Harris, Fort Mill, South Carolina. (Sunday school convention, September 12; N.Y.P.S. and N.F.M.S. conventions, September 13.) Dr. D. I. Vanderpool presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 14 and 15, at Church of the Nazarene, 302 South 9th St., Durant, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Harold C. Harcourt, 302 South 9th St., Durant, Oklahoma. (N.Y.P.S. convention, September 12; N.F.M.S. convention, September 13.) Dr. V. H. Lewis presiding.

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

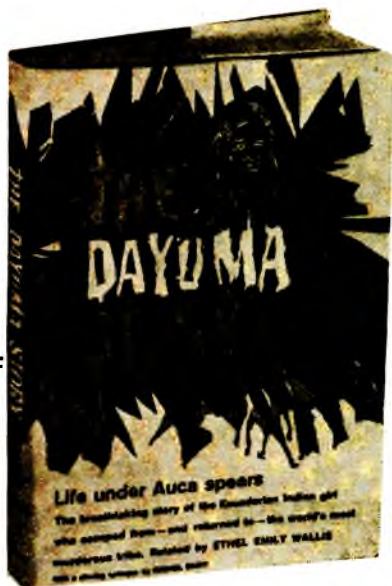
**SOUTH ARKANSAS**—Assembly, September 21 and 22, at Little Rock First Church, Maryland and Battery, Little Rock, Arkansas. Entertaining pastor, Rev. Kline Dickerson, 309 Ridgeway, Little Rock. Send mail, merchandise, and other items relating to the assembly c/o First Church of the Nazarene, Maryland and Battery, Little Rock, Arkansas. (N.F.M.S. convention, September 19 and 20.) Dr. Samuel Young presiding.

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

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

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

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