Why "Evangelism First"?

General Superintendent Williamson

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

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

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

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

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

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

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

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

I Felt God Touch My Soul Today

By F. W. DAVIS

I felt God touch my soul today.
I praise His loving name.
He touched me as I knelt in prayer
And set my heart aflame.
Oh, what a joy! Oh, what a thrill,
Bursting the bonds of self-control,
When His dear Spirit comes within
And penetrates the soul!

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

(Continued on page 19)
Christ, the Master Builder

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

By VERNON L. WILCOX
Pastor, Moreland Church, Portland, Oregon

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

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

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

I

The Foundation: "Upon this rock."

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

Some have felt that the confession Peter made is the rock on which the Church is built. But time, as well as logic, shows us the flimsy structure of a church built on a creed alone. The highest confession does not produce the life found in Christianity. Let us rather believe that the "rock" is Christ himself: His sonship, not a creed about it; His deity, not a confession of it. There is ample scriptural basis for this: "They drank of that spiritual Rock that followed them: and that Rock was Christ" (I Corinthians 10:4). "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed" (Romans 9:33). "He only is my rock and my salvation: he is my defence; I shall not be moved" (Psalms 62:6).

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

II

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

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

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

III

The Vitality and Permanence of Christ's Church:

"The gates of hell shall not prevail against it."

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

But think of the vicissitudes it has survived: persecutions by the Jews, its motherland; by the Romans, its fatherland; in modern times, cruel persecution by Fascist and Communist regimes. Its enemies beheaded James, crucified Peter, exiled John, stoned Stephen, beheaded Paul, fed Poly-carp to the flames and countless others to the lions; they threw Luther into prison, stoned Wesley, cast
Niemoller into a concentration camp, and martyred untold millions—yet the Church, like the fabled phoenix, rises more strong and glorious from every persecution, and makes its funeral pyre its resurrection. What would destroy any other organization only refines and revitalizes the Church of Christ, filled and empowered by His Holy Spirit!

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

Bible examples encourage
us to pray—

"LORD, SEND DOWN THE FIRE!"

By C. WARREN JONES
Retired Nazarene Elder, Bethany, Oklahoma

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

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

The Prophet Elijah was not afraid of fire. Of course he wanted God in the fire, for then he was at home. On Mount Carmel he had to deal with the prophets of Baal. The battle waxed hot, but Elijah was not to be defeated. He called for a showdown. He declared that the God that answered by fire should be worshiped as God. He let the idol worshipers lead off. They prepared the sacrifice and with much vehemence called on their gods—but no fire fell. They failed and that miserably.

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

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

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

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

By LOUIS McCURDY
Nazarene Elder, Canada Pacific District

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

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

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

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

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

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

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

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

A WISH—

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

—GRACE V. WATKINS

SEPTEMBER 14, 1960 • (689) 5
"You don’t have to be a fanatic to be a Christian!"

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

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

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

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

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

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

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

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

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

Are we satisfied with such an attitude? Is there something better we can do to reveal to the ordinary man what the love of Christ really is? And—is his attitude all his fault?

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

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

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

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

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

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

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

Perhaps God needs more ordinary men who can act as ministers but who do not know how to act like preachers. Not fanatical, maybe, but sufficiently radical to say what they know about our Lord. Jim Hawk may be right!
Here is a fifth-century message with a twentieth-century meaning. It was a man who knew much of the outer world where trouble is, and also of the inner world where God is, who said, “Let God cover thy wounds; do not thou.” And he went on to say that if you cover them they are only “concealed”; if God covers them, they are “healed.” So wrote wise Augustine long ago.

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

I
Suffering is inescapable. Never mind, for the moment, why it is so. It is the fact of it that we need openly and honestly to face. “Man is born unto trouble, as the sparks fly upward” (Job 5:7). “In the world ye shall have tribulation” (John 16:33), said Jesus. “Think it not strange,” cries Peter to his comrades, “concerning the fiery trial which is to try you” (1 Peter 4:12).

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

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

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

Yet there should be at least some light in our very bewilderment. We read in 1 Peter 2:21, “Christ also suffered for us, leaving us an example, that ye should follow his steps.” If even the Faultless One was not shielded from the things that bring anguish, should we be surprised that life sometimes shows us roughly into the “prison house of pain”?

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

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

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

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

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

“Let God cover thy wounds!”
So long as we can choose our mode of transportation—

**LET'S FLY!**

By ESTHER BONANDER

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

Cars of every make and description were on the road. Bright and shining creations of the latest feat of engineering were gliding by. Even the older makes of cars made a brave showing, all intent on their goal.

A glance to the right of the highway revealed a man with a burden on his back. His progress was very slow—just one step at a time. He wasn't in a hurry; his eyes seemed to be focused on the ground. There was no plan or purpose evident in his measured gait.

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

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

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

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

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

Jesus is our Pilot. He knows the way and He keeps the score. Our fare has been paid on Calvary. Let's fly!!

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (John 3:5-7).
Scriven was unveiled at Port Hope, Ontario, Canada, and the three stanzas of “What a Friend!” were engraved on the monument.

“REMEMBER ME!”
By BERNICE AYERS HALL
He was so human, after all—
Like any parting friend
He asked, whatever should befall,
Their friendship should not end.
No great memorial to stand
Throughout the ages dim,
No statue carved by sculptor’s hand
To tell the world of Him.

Only, and what a simple thing,
In those brief words He said
That they should pause, remembering,
In wine and broken bread.
Oh, friendship’s symbols! Surely He
Entreats us yet, “Remember Me!”

YOUR FAMILY ALTAR
IS IMPORTANT*
By EARL C. WOLF
Editor, “Bible School Journal”

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

*May be ordered in tract form (1T-400) from the Nazarene Publishing House. Price: 25 for 25c; 1,000 for $5.00.
It is possible to be—

TOO BIG

TO BE LITTLE!

By JACK WRIGHT
Shreveport, Louisiana

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

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

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

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

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

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

When those church people wanted to stone an adulteress that day, Jesus showed them what it meant to be a spiritual giant. I wonder how big they felt after they compared their "midget" religion with that of the Master!

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

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

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

Though one shall be taken and one shall be left,

THERE IS STILL TIME

By MARGARET PERRY
Nazarene Lay Member, Kansas City, Kansas

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

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

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

"I'm frightened," I admitted. "Let's call Broth-
er Berry. If anything has happened, he will know what to do."

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

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

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

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

“No, my wife goes for me—I just don’t have time . . .” The words died on his lips, and lit:

“You don’t suppose there is anything to—to—in the last day some will be taken and others left!”

I started to cry out, but then I heard something like a bell and then a firm shake on my shoulder.

“You’ve had a bad night, dear . . . nightmares, maybe. You didn’t even hear the alarm clock.”

George had awakened me.

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

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

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

Is this the one we save till company comes?

---

**THE DE LUXE**

By PAULINE E. SPRAY

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

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

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

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

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

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

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

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

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

Can we give less in return? Whatever it may be—prayer, testimony, money, or talents—let us be ready to give, not just the regular with “everything,” but better yet, the “de luxe.”

---

**Dwelling—Walking—Seeking!**

By MARIAN L. KNORR

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

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

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

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

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

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

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

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

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

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

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

On the other hand the church that is evangelistic is generally too busy for fusses and feuds. Churches that have converts rarely have trouble. Hardly anything ever gets wrong with any church that a few new converts won't correct.

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

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

Contented Christians

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

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

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

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

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

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

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

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

How Timely Are God’s Dealings!

By JESSIE WHITESIDE FINKS

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

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

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

What Hour Is It?

By GEORGE E. FAILING

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

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

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

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

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

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

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

“Even so, come, Lord Jesus.”

—The Wesleyan Methodist (by the Editor)

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

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

If:

1. Total subscriptions equal to 50 per cent of church membership, AND
2. Every church home is receiving a copy of the HERALD OF HOLINESS

Is Your Home A HERALD Home?

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**SUNDAY SCHOOL ATTENDANCE REPORT**

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14 (698) O HERALD OF HOLINESS
July 1959 | July 1960 | Number Increase
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North Arkansas | 3,193 | 3,218 | +25
Northwest Oklahoma | 5,667 | 5,597 | -70
Southwest Oklahoma | *5,588 | 5,496 | -92
Southeast Oklahoma | *3,664 | 3,499 | -165
Louisiana | *3,205 | 3,001 | -204
Kansas | 7,682 | 7,429 | -253
Nebraska | 2,812 | 2,559 | -253

Kansas City: no report
South Arkansas: no report
Houston: no report
Dallas: no report
San Antonio: no report
Joplin: no report

SOUTHWEST ZONE
Southern California: 11,836 | 12,450 | +620
New Mexico: 3,226 | 3,501 | +275
Los Angeles: 9,562 | 9,734 | +172
Hawaii: 681 | 681 | 0
Northern California: 14,589 | 13,860 | -729
Arizona: no report
Colorado: no report

Estimated average for July 1960: 387,921
Decrease under average of July 1959: 393
% of decrease: .091

*Average attendance last assembly year.

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**My Desire**

**By WALTER E. ISENHOUR**

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

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

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

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**A CHAPLAIN'S SPECIAL ASSIGNMENT**

“Louis Linn, M.D., has raised the question: ‘If isolation and estrangement are the common lot of psychotic patients, what would possibly be more logical than to bring these lonely people together in an emotionally meaningful situation? And what more natural group can we provide for them than that of the religious congregation?’ The conduct of meaningful chapel services is one of the most important functions of the chaplain. The church is a religious institution that provides a setting for the expression of religious beliefs and practices. It is a place where believers come together to worship God and to receive spiritual guidance and support. The chapel is a sacred space where people can find solace and comfort in times of distress. It is a place where the spiritual needs of the individuals are met, and where they can find a sense of community and belonging. The chaplain represents the religious community with which the mentally ill person is associated and to which he needs to be restored. His competency in this specialized ministry depends upon his personal ability to take part meaningfully in the existence of the sick to whom he ministers. I am grateful to God for the opportunity He has given to minister to them.”—CHAPLAIN CLAUDIUS A. STEELE, Veterans’ Administration.

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**Nazarene Servicemen's Commission**

L. Paul Skiles

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**Servicemen's CORNER**

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**SEPTEMBER 14, 1960 • (699) 15**
May I ask who or what people oppressed the Pilgrims that they came to America for freedom to worship God as they chose? Have I always been wrong in thinking it was the Catholic church in England?

Actually, the persecution which caused the Pilgrims or Puritans to leave England first for Holland, and then the New World, came from the established Church of England. However, the strife was not only religious but political as well, for the Puritans became deeply involved in the opposition to the Stuart kings which led to the outbreak of the Civil War of 1642. Political and religious motives have always been difficult to keep separated.

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

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

The soul and core of Wesleyan holiness is confession to a real cleansing of the moral nature from all inherited sin in the grace of perfect love. So there is a real, and not just a theoretical, difference between the two teachings. “Sinless perfection” is a straw man set up by those opposed to entire sanctification, and then vigorously demolished. Technically, it is defined as a state of grace wherein it is impossible to sin. What we holiness people have said is that by sanctifying grace we are able not to sin, never that we are not able to sin. There’s a world of difference.

What is the nature of the tongues of Acts 19:6? All were of the same nationality, and this would seem to give a good basis for belief in the doctrine of a state of grace wherein it is impossible to sin. What we holiness people have said is that by sanctifying grace we are able not to sin, never that we are not able to sin. There’s a world of difference.

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

What do you think of a preacher who spends all his time on the golf course? Not much. But then, I’ve never known any. For every preacher who spends too much time in recreation, there are 999 who do not spend enough. God gives no preacher an “indulgence” as far as the law of Sabbath is concerned. No any. For every preacher who spends too much time in recreation, there are 999 who do not spend enough. God gives no preacher an “indulgence” as far as the law of Sabbath is concerned.

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

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

What do you think of a preacher who spends his time on the golf course? Not much. But then, I’ve never known any. For every preacher who spends too much time in recreation, there are 999 who do not spend enough. God gives no preacher an “indulgence” as far as the law of Sabbath is concerned. No any. For every preacher who spends too much time in recreation, there are 999 who do not spend enough. God gives no preacher an “indulgence” as far as the law of Sabbath is concerned.

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

Kindness: The virtue of Christian love is one which we so appreciate in others, but so often we neglect its development in our own lives. Kindness is a state of grace wherein it is impossible to sin. What we holiness people have said is that by sanctifying grace we are able not to sin, never that we are not able to sin. There’s a world of difference.

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There’s a world of difference.
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 REQUIRED GROUP MEMBERSHIP REQUIRED
1 1-24 4 4 IV 150-299 18
2 25-74 6 V 100 and above 25
3 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

<table>
<thead>
<tr>
<th>Church</th>
<th>Pastor</th>
<th>Last Assembly</th>
<th>Gain</th>
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<tr>
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<tr>
<td>Coshocton Pleasant Valley</td>
<td>G. Allen</td>
<td>14</td>
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<td>W. R. Frederick</td>
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<td>5</td>
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<tr>
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<td>R. Amore</td>
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<td>J. Keiser</td>
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<td>Columbus West Broad</td>
<td>J. Dartry</td>
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<td>15</td>
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<tr>
<td>Delaware</td>
<td>W. B. Thompson</td>
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<td>L. Walls</td>
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<td>H. Holmes</td>
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<td>H. Klingel</td>
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<tr>
<td>Wellston</td>
<td>L. Rist</td>
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Religious News and Comments

By WILSON R. LANPHER

Crisis and Opportunity

In view of the problems confronting world-wide missions, it is important for true Christians to remember that the gospel of Jesus Christ is particularly suited for times of crisis. While planes are rescuing missionaries from the Belgian Congo, and while authenticated stories of impending trouble and unrest come from many quarters, it is a time for a humbling but not a surrender, a time for a heroic response to an unprecedented challenge. Sherwood Eliot Wirt, writing in Christianity Today, points out that two facts stand out in the appraisal of the world missionary situation. The first is the expected multiplication of the earth's population to more than six billion by the year A.D. 2000. The second is the decision of a large segment of the Christian Church to downgrade the foreign missionary enterprise as such, and through agonizing reappraisal to redefine "missionary" either as interchurch aid or as just about everything a church does through its total program. Today in some ecclesiastical councils the word is being passed that the missionary movement as such is finished. The missionary, we are told, is now regarded as a symbol of religious and cultural superiority, and as a part of the sinister political scheme for re-establishing Western supremacy in erstwhile colonial areas.

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

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

Christian Composer Dies

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

Singing Hymns in the Rain

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

Missionary Sending Center at Phoenix, Arizona

September 15-16

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

Dr. George Coulter, executive secretary of the Department of Foreign Missions, will be in charge.
The Sunday School Lesson
(Continued from page 16)

God" (v. 8). True humility is not in downgrading or even in upgrading oneself. It is the ability to see ourselves as God sees us without putting on airs or sinking into discouragement. We must try to be at our very best for Him. Realizing our limitations but inspired by the possibilities of grace, we walk humbly with our God to do His will. To Him must be given the honor and any Glory for the good we do. True religion must be worked out on the anvil of our daily lives—with justice, kindness, and Christlike humility—that I may be like Him!

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

Moving?
(Continued from page 2)

Heavenly Father their own attitude forces them to "go it alone." Actually, God promises to help all those who humbly seek Him. We read, "God is our refuge and strength, a very present help in trouble" (Psalms 46:1). Let this lesson be learned by all of us. There is no place in the world and there is no circumstance of life where it is impossible to live for God; but it is impossible to live for God in any circumstance or in any place apart from a paramount devotion to Him.

In the Public Morals booth in the Exhibit Hall during the General Conventions and Assembly in June, 1960, there was a chart that gave the increasing amounts that Americans are spending every year for alcoholic beverages. The supply of mimeographed sheets on the table in the booth giving these facts was exhausted very early. So we are repeating this information here for those who expressed an interest in these statistics. In 1958 the personal consumption expenditures for alcoholic beverages were $9,210 million. As the table clearly indicates, consumers in 1958 spent:

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


<table>
<thead>
<tr>
<th>Year</th>
<th>Alcoholic beverages (total)</th>
<th>Alcoholic beverages (personal)</th>
<th>Gasoline and oil</th>
<th>Tobacco</th>
<th>Shoes and other footwear</th>
<th>Religions and welfare activities</th>
<th>Electricity</th>
<th>Telephone and telegraph</th>
<th>Physicians</th>
<th>Books, magazines, newspapers, etc.</th>
<th>Medical care and hospitalization insurance</th>
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<td>$3,901,000,000</td>
<td>$3,409,000,000</td>
<td>$1,359,000,000</td>
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EARL C. WOLF, Secretary Committee on Public Morals

News of the Churches

Colorado Springs, Colorado—Southgate Church was organized on July 12 in the Straton Meadows Elementary School. We cannot overemphasize the efforts of our former district superintendent, Dr. O. J. Finch, the Colorado Pioneers, pastors, and Lay people of Colorado Springs in making this a reality. Rev. David D. Bailey was appointed pastor. Permission was granted for us to hold services in the school until the initial unit of our church was built. Actual construction on the 4½-acre site began on June 17. The red-clay brick structure is 112 x 52 feet, with an open-beam interior. A brick wall divides the structure the long way, with the temporary sanctuary on one side and educational unit on the other. The sanctuary will seat about 185 persons, and the educational unit will accommodate an equal number of children. Plans are for a new sanctuary to be erected within the year. The cost of construction was approximately $25,000 and the appraised valuation is about $45,000. Our attendance has increased from 65 on the first Sunday (July 17) to 117 on the fifth Sunday. The charter was held open until August 14, with 74 charter members being received into the Southgate Church. Our new district superintendent, Rev. E. L. Cornellson, brought the first message in our new sanctuary, with an "open house," ribbon-cutting ceremony held in the afternoon of August 11. We are truly grateful to God for what has been wrought in our midst.

—JAMES B. PINGCOMB, Secretary.

Evangelists C. W. and Esther Brockmuller report: "This has been a busy year for us, with revivals on the West Coast and on east to the north central area and back into the central part. God has given some good revivals and we give Him praise for the victories and every soul won. We have greatly enjoyed our labors with our fine pastors and people. Our fall slate is filled with one exception, due to a cancellation. We have an open date, November 16 to 27, and would like to fill this in western Canada or the Northwest, since we will be in that section for the rest of the year. Wife plays several instruments and sings, and I have been using the large Real Felt scenes with the preaching, which have proved a great blessing. We still have some open dates in 1961, and will be glad to go as the Lord may lead. Write me, 908 Fifteenth Ave. So., Nampa, Idaho."

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

SEPTEMBER 14, 1960 ● (703) 19
Home Motto with a Message for TODAY

Here's the motto that should be in every home.

It's designed to fit into any house. Skillfully molded from plastic wood in walnut finish and highlighted with touches of color, giving the appearance of an original carving. "Head of Christ" at top. Oval shape, 9½ x 6½". Boxed. (WA)

An ideal gift for anniversary, housewarming, thank-you to hostess, and many other occasions where you wish to express your thoughtfulness.

Send for this meaningful motto NOW and have it on hand for the next time you wish to give such a meaningful gift.

No. M-1952  ONLY $2.50

NAZARENE PUBLISHING HOUSE

Pasadena  •  KANSAS CITY  •  Toronto

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

Evangelist E. D. Wolfe writes: "I will be closing a meeting on October 16 at Midland, Michigan, and have one week open, October 17 through 23. I would like to slate this time before I go to the Iowa District. Write me c/o our publishing house, P.O. Box 327, Kansas City 41, Missouri."

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

Evangelist M. J. Jones reports: "During the past assembly year I have conducted eighteen revival meetings in seven different states, with over eight hundred seekers. The Lord gave gracious times of victory in these services. It was a joy to work with the various pastors, who were gracious and co-operative. We began our service in West Street Church at Fort Wayne, then go to Ashley-Hudson, Indiana; to Maryland Avenue Church in Dayton, and to Bethel, Ohio; then to Northside in Huntington, Indiana. We have some open time for 1961 and, because of a recent cancellation, have an open date now for September 21 to October 2, this year. Write Mrs. Charles Rushing gave us an outstanding revival in May. We give God praise for all His blessings.—T. J. Daggert, Pastor."

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

The Long Island Holiness Camp Meeting Association, auxiliary to the N.H.A., held its Golden Anniversary camp at Freeport, July 27 to August 7, with Rev. James A. DeWeerd and Rev. Robert Emsley as the evangelists. These men preached with the unction of the Spirit, with major emphasis on Christian perfection. Also the singing was inspiring, the praying fervent, with many shouts of praise to God. People were present from nine states, representing ten different denominations. Over one thousand dollars was raised for the cause of holiness missions. Children's services were conducted by Mrs. DeWeerd and Mrs. Ruth Paton did excellent work with the young people. Several were definitely touched in their souls by a wonderful healing service.
calling us all around the altar for prayer.
A timely message was given in the afternoon service by our district N.Y.P.S. president, Rev. Eugene Plemons. Following this we heard committee reports and "echoes" from the General Convention; also greetings were brought from Olivet Nazarene College by Professor R. L. Lumsford. The special afternoon message was given by one of our camp meeting evangelists, Rev. R. B. Acheson.

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

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

**Kansas District Assembly**

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

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

The report of Dr. Ray Hance, highly esteemed district superintendent, indicated a year of excellent progress on the district. The Sunday school enrollment now stands at 12,975 with an average attendance of 8,487. Good increases were reported in church membership and total giving. The district gave 10.64 per cent for world-wide evangelism, making several consecutive years in which we have exceeded the "10 per cent" goal. A new church was organized at Towanda with a most encouraging beginning, and

---

**A Timely NEW Chorus**

**TRY CHRIST'S WAY**

**Your Whole Church Will Want to Sing**

ON THE INSPIRATION of the ever-increasing church-wide "Try Christ's Way" witnessing program, Floyd Hawkins, music editor, has just written a chorus especially for this occasion.

YOU'LL LIKE IT the moment you hear it. It's singable, militant, and evangelistic—a song your entire congregation will enjoy singing over and over again.

JOIN THE GREAT HOST of other Nazarenes—send for a liberal supply of these song sheets and introduce this inspiring NEW chorus to your local member to do his very best in this all-out effort of personal evangelism.

No. SF-209 25c; 12 for 50c; 100 for $3.00; 500 for $10.00

Order TODAY and be singing it next week!

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

Nazarene Publishing House 2923 Troost, Box 527, Kansas City 41, Missouri
two other organizational prospects are in the offing. No election was held this year since Dr. Hance has two years remaining on a three-year call.

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

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

During a most impressive ordination service, James C. Shrider and Eli Cook were granted to another denomination, was given an ordination to the ministry of Rev. John Howald, Jr. Our hearts are challenged to see greater things accomplished for God. The project for the year was supporting the pledge of our new “Morrow Hall” on the campus of one thousand dollars. For the third consecutive year the N.Y.P.S. pledged this amount on this splendid dining hall.

The closing service witnessed a great host of wonderful saved and sanctified young people gathering in a dedication service under the leadership of the spirit. We get God’s praise for His blessings—THOMAS C. HILL, REPORTER.

South Dakota District Assembly

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

New members of the assembly were Donald G. Humber, pastor at Rosholt, transferred from the Oregon Pacific District; and Harley Cash, pastor at Aberdeen, transferred from the Mississippi District. Our district superintendent, Rev. Albert O. Loeber, was given a unanimous confidence, and gave Mr. and Mrs. Loeber a love offering (cash and pledges) to show our appreciation for them. We are privileged indeed to have two such faithful servants of the Lord, dearly loved his church and his Christ, and was a friend to all young people. He is survived by his wife, Lela L. Howald, a daughter, Mrs. Esther Dee Albertson; two brothers, Claude and Herbert; and three sisters, Mrs. Ruby Woods, Mrs. Ruth Egbert, and Mrs. Elva Fries.

JOIN NAZARENES AROUND THE WORLD in this great church-wide study

The Chinese Christian Workers’ Guide

C.S.T. discount 6 or more, 50c each, plus postage

This great church-wide study has been called “The Priority of Evangelism” that will challenge, inform, and motivate every member in the great fall “Try Christ’s Way” witnessing program, 97 pages, paper.

The Christian Service Training text for Unit 1634 “The Priority of Evangelism” that will sell for 15c, each, and use its guide, “Evangelism First.”—CLINTON WICKHAM, REPORTER.

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Information every American citizen should have

Why Not a Roman Catholic President?”

By Evangelist C. William Fisher

In the light of developments during the past few weeks, requests for this timely article which originally appeared in the March 30 issue of the Herald of Holiness have been coming in by the thousands.

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NOTE: For additional information on this emphasis, see also pages 66 and 67, August 24, 1960, issue of the Herald of Holiness

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Deaths

BURTIS V. HOAG was born in Canonsburg, Pennsylvania, October 17, 1865, and died in Bloomington, California, on Sunday morning, March 6, 1960, as he was opening his Sunday school class in prayer. He had been a member of the Church of the Nazarene since 1915. He came to Whittier in 1911 and had lived in Bloomington, California, for the past thirteen years. He was a faithful servant of the Lord, dearly loved his church and his Christ, and was a friend to all young people. He is survived by his wife, Lula L. Hoag, a daughter, Mrs. Esther Dee Albertson, two brothers, Claude and Herbert; and three sisters, Mrs. Ruby Woods, Mrs. Ruth Egbert, and Mrs. Elva Fries.
MRS. PHOEBE LOWERY (nee Windsor) was born in Hurlock, Maryland, September 25, 1893, and died May 4, 1960, after a long illness. Early in life she gave her heart to the Lord and became interested in all departments of the church. In 1914 she was united in marriage to Charles D. Lowery. In 1916 they took up their residence in Rhode Island and have since made their home in Providence, or nearby, at the time of her death they resided in Cranston. Upon coming to Rhode Island they occupied themselves with an independent holiness church, and later with the Church of the Nazarene. She was an active member of Providence First Church, and active in the missionary society. Her life was devoted to her church and her family. Besides her husband, she is survived by four sons: Charles D., Jr., Paul W., James C., and William W.; three daughters: Miss Ruth, Mrs. Minnie W. Hunt, and Mrs. Muriel Cornell; also a brother and two sisters. Funeral service was in charge of her pastor, Rev. Arthur Hughes, assisted by Rev. Nathan Adams, pastor of the New Bedfor Church.

MRS. W. G. SEYMOUR was born October 13, 1893, at Shawntown, Illinois, and died January 20, 1960, at the home in Blytheville, Arkansas. She was a "mother in Israel," and for the past twenty years had lived with her family and friends. She was a devoted member of the Church of the Nazarene in Blytheville. Her last day on earth was one of intense activity; she attended the Wednesday night prayer meeting and closed the day with an intense burden of prayer that the family might be an unbroken circle in heaven. She slipped away quietly to be with Jesus, while asleep. She is survived by her husband, W. G. Seymour; four daughters: Bobbie Jean; Mrs. Iva Anthony; Mrs. Lloyd Roberts; and Mrs. J. T. White; wife of the Nazarene pastor in Matthews, Missouri; three sons: Rev. Paul Seymour; Nazarene pastor at Kennebunk, Maine, and Eugene, a half brother, Walter Wright. Funeral service was conducted in her home church by Rev. Nelson Pearsall, pastor of First Church of the Nazarene in Yakima, Washington. Funeral service was held in the church with Rev. Herbert Rogers, pastor, in charge, assisted by Rev. C. O. Withrow, former pastor, and Dr. Edward S. Mann, president of Eastern Nazarene College.

WILSON D. PEARSSALL, who for many years was a faithful member of the church board, First Church of the Nazarene in East Rockaway, New York, died April 20, 1960, after a serious heart attack on March 27. He is survived by his wife, Hazel, of East Rockaway; a daughter, Mrs. Doris Restrict, whose husband is pastor of the Morgandale Church of the Nazarene in Warren, Ohio; a son, Clinton, of East Rockaway church; and Rev. Kenneth Pearsall, pastor of First Church of the Nazarene in Yakima, Washington. Funeral service was conducted in her home church by Rev. W. R. Donaldson, Rev. J. Louis Emmeart, and Rev. Harold Thompson. Interment was in the Memorial Park Cemetery in Blytheville.

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Announcements

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

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

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

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

Miss Jacqueline May Reimer and Mr. Larry William Vaughters were united in marriage on July 29 at the Church of the Nazarene, Woodland, California, with Rev. W. C. Vaughters, father of the groom, officiating.

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

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

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

SPECIAL PRAYER is requested by a Nazarene brother in West Virginia for his health, also for a "certain friend" to be true to God; by a Christian brother in Ohio, that "I may be victorious in thought, word, and deed; also that I may be healed"; by a Nazarene lady in Florida for her employer and his family to become more devout and faithful Christians; by a Christian friend in Tennessee that God may undertake and help in a strained relationship between a mother and her daughter—also that a friend may be able to live in her own home in peace—that God will undertake in sending a new pastor for a church in Illinois, one who may be God's choice; by a 4th grade teacher in California that God may undertake with regard to a serious nervous stomach ailment and give complete healing, that he may continue his work.

District Assembly Information

NORTH CAROLINA—Assembly, September 21 and 22, at Northside Church, 1201 Peggarm St., 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.

July 28 in Pickens Chapel Church of the Nazarene, Letona, with the bride's sister, Rev. Mrs. Betty Ann Stinson.

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