



Herald of September 21, 1960 HOLINESS

Official Organ of the Church of the Nazarene

Our Unique Soul-winning Potential

General Superintendent Benner

The usual concept of the church school or Sunday school is in terms of teaching and training. Surely this is proper and sound. We need to know the truth of God's revealed Word and its relation to Christian living.

But for those who consider vital experience and soul winning fundamental and imperative, this major auxiliary of the church offers a potential, an opportunity for soul winning, unique in scope and significance.

There can be no argument concerning the declaration that few, in our day, are brought into our church directly and abruptly from the outside. Souls that are won to Christ are first contacted by someone in the church, brought into some more or less close association with Christian people, and in such a spiritual atmosphere realize their need and seek and find God.

Since the Sunday school offers the most normal, easy opportunity for contact, it represents what well may be our greatest evangelistic potential. It is regrettable that Nazarenes generally have not realized this fact. Churches which report unusually large Sunday schools frequently report no correspondingly representative group received into membership by profession of faith.

The fact is that in too many instances our prospects for Christ and the Church of the Nazarene slip through our collective fingers simply because our Sunday school workers are not alert and active in pressing upon pupils the claims of personal salvation and entire sanctification through Christ.

"Evangelism First" can have no more appropriate or profitable area for emphasis and effectiveness than the Sunday school.

First, souls can be won to Christ right in the classes and departments. Let every superintendent, supervisor, and teacher, individually and collectively, pray, plan, and work toward the salvation of every pupil.

Secondly, the Sunday school workers have an unexcelled opportunity to bring their pupils into the regular services of the church and under the influence of an anointed evangelistic ministry.

Let us resolve that, by the help of God, we shall pay the price to realize the latent soul-winning possibilities of this growing arm of the church. Let us conspire to make every Nazarene Sunday school a center of "Evangelism First."

Telegram . . .

Ashland, Kentucky—*God's presence and the spirit of unity were evident as the ninth assembly of the Eastern Kentucky District convened at First Church, Newport, Kentucky. Dr. Samuel Young presided in his characteristic manner; his wit, efficiency, and compassion were a constant inspiration. Our beloved district superintendent, Dr. D. S. Somerville, gave his first year's report on his second three-year extended call. The district expressed our appreciation to Dr. and Mrs. Somerville by giving them over one thousand dollars to take a vacation off the district. Eastern Kentucky is thankful for the leadership of Dr. and Mrs. Somerville. Miss Faye F. Ickes, Eugene Favorite, and Simon Gorman, Jr., were ordained by Dr. Young at the close of a wonderful assembly. Preceding the assembly, Mrs. D. S. Somerville was re-elected district N.F.M.S. president with a nearly unanimous vote.—Leon G. Cook, District Secretary.*

Rev. Samuel Smith sends word from Newport News, Virginia: "Rev. Mrs. L. B. Smith, founder and pastor of the church here, is hospitalized following a heart attack. Prayers are requested for her healing as church looks forward to sanctuary construction."

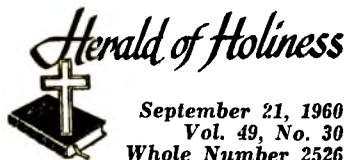
After serving the church at Morristown for four years, Rev. Kenneth T. Jewell has moved to the pastorate of the church in North Vernon, Indiana.

After serving the Green Rock church for ten years, Rev. James E. Hazelwood has accepted the work of the South Side Church in Ottawa, Illinois.

Rev. C. E. Fleshman, who has served as pastor of First Church, Peoria, Illinois, for the past seven years, has resigned to accept the pastorate in Blytheville, Arkansas.

Rev. Walter B. Thompson, pastor of the Church of the Nazarene in Delaware, Ohio, was recently elected president of the Delaware County Ministerial Association, a group representing some thirty or more ministers and churches in the county.

"Prayers are not real, they do not rise to God, if they are but incidental and occasional acts of life which is not itself a constant and uninterrupted effort towards harmony with the divine will."—A. L. LILLEY.



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There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Romans 8:1).

SPECIAL NOTICE

CONFERENCE ON EVANGELISM, 1962

The mid-quadrennial Conference on Evangelism will be held at the Municipal Auditorium, Kansas City, Missouri, Wednesday evening through Friday evening, January 3-5, 1962.

Board of General Superintendents
HUGH C. BENNER, Secretary

Advice from the Altars of Abram:

By BRIAN L. FARMER

Pastor, Barlanark Church, Glasgow

2. Roving? Back to Your Altar!

The artist asked Oliver Cromwell, whose portrait he was about to paint, whether he should paint him "wart and all." (Apparently the eminent Puritan had a prominent wart on the end of his nose!) Cromwell saw no reason for falsehood either in words or in paint and so replied, "Yes, paint me wart and all." In like manner, the Bible paints its characters "wart and all."

Abram's sojourn in Egypt was a discreditable episode in his life. It was not directed by God and was the occasion of cowardice (Genesis 12:11-12) and falsehood (Genesis 12:13, 18, 20). So often when we move without God's will we find ourselves quickly committing sins in succession.

With a little encouragement from Pharaoh, however, Abram made his way back to Bethel and to his altar. This is the antidote to all backslidings. A backslider must make a return journey to the point of departure—to the spiritual issue where he began to live at variance with God—repair the altar that was broken down, and then choose his direction aright.

Whenever a Christian leaves the place of God's choosing he becomes conscious of lack of purpose; life becomes an aimless wander. It is a miserable meander to those who, in previous days, have been guided forward by the firm and steady hand of God.

Perhaps at first there is no deliberate sin, save that of neglecting the divine direction, but purposeless living is the very seedbed of iniquity. Robert Louis Stevenson had a formula for summoning the devil. It was to sit down quietly and twiddle his thumbs. The devil does find work for idle hands to do.

Abram is not the only servant of the Lord who has known a day of deviation. Others of God's good servants have also had to retrace the steps of a needless detour. Among them we could list David in the Old Testament, who prayed: "Restore unto me the joy of thy salvation" (Psalms 51:12), and Peter in the New Testament, who, back in the place of the commitment, affirmed three times that he really loved the Lord (John 21:15-17). In Luke 2:43 f. we read that even Joseph and Mary lost touch with Jesus. They were people we should have least expected to do so, and they lost Him in a most unlikely place—the

(Continued on page 22)

A Voice from Outer Space

By MILO L. ARNOLD

Pastor, Moses Lake, Washington

The other night I watched Echo I, man's first communications satellite, hurrying like a bright, eager star across the sky. While it looked like a star, we knew that it was a comparatively small and very vulnerable human invention. How amazing it is that man can project such an object into orbit around the earth! It is another great stride in man's restless advance into the surrounding unknown.

They tell us that now we can speak into the sky and hear our own voices coming back from outer space. Thus we watch our world enter another new phase in communications. Not only will our voices hurry around the surface of the earth, but they will come and go from outer space with the speed of light. We can now hear voices from space without their being from another world.

While this is new to science, yet it is not entirely new to man. For centuries man has often heard his own voice coming back to him and thought it was a voice from the sky. The echo of our own outgoing attitudes and ideas has often been mistaken for the voice of God, seeming to come to us from outside ourselves.

Many people when wanting something very badly have prayed eagerly for God's approval and in due time felt that they had the divine assurance they sought, when actually their own inventions were echoing their own voices back to them. It is often quite simple for a person who wants very much to hear a voice to get the echo of his own deep feelings and think it comes from another world.

When questing for the will of God in our lives we need to guard lest our own projected desires reflect our voices and we confuse the echo with a voice from heaven. It is dangerously easy for our own inventions to echo our voices when we pray, so that we hear them so clearly as to think they are God speaking.

We have all observed on occasions a loquacious person going into a group and expressing an opinion with such eagerness that he went away saying that all the people who were present had said it. Actually he had given no others a chance to speak but had heard his own voice echoed back, and accepted it as the voice of others.

Sometimes when we pray very earnestly for some important project we feel a sense of divine assurance that the answer is coming, yet time proves that our assurance was unjustified. The answer

did not come. Could it not be that we have in our eagerness simply heard our own echo and thought God had spoken? We know that God does speak, assuring His people of His coming intervention in their behalf; and when He speaks, our complete trust is justified. We would in no wise belittle the voice of God nor diminish our confidence in the revelations given the creature by the Creator. We would however do well to remember that we can sometimes be fooled by our own inventions.

Because of these echoes we find Christians in sharp disagreements while each is sure he has been assured of the will of God. Sharp divisions arise with both factions convinced that they have prayed until God has spoken and guided their decisions. They heard a voice of approval from beyond themselves. We know God is not divided and is not on both sides of an argument. In fact He may have no part with either side; yet sincere persons are convinced that they heard His voice and had a message of approval of their position.

With echoing satellites in the outer space we know that not all voices from the sky are from other worlds. With human inventions surrounding us we know that our own voices can be picked up. When this happens, the voice always agrees with us. Likewise when we pray, our human inventions coupled with our great eagerness to have approval are likely to echo back an agreement. Because of these human echoes many very sincere people have been convinced that God was favoring them in some ungodly situations and have boasted that God assured them He was on their side in some very unbecoming contentions.

Sometimes it is easier to accept the agreeing echo of our own inventions than to hear the voice of God, which may not be in such ready agreement with our own prejudiced opinions. Before we say we have heard the voice of God we need to check carefully that the voice is not a playback of our own prayers.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Joshua 1:8).

Christ's Charter for Youth

By A. J. LOWN, Pastor, Paisley, Scotland

The interview between Jesus and His ambitious disciples in which our Lord called a little child to Him, and "set him in the midst of them," truly qualifies for the title "Christ's Charter for Youth." The discourse which followed the trustful response of an unknown "wee" boy reveals that this action of the Master was more than a casual incident in His ministry. Rather, it revealed His settled purpose that the claims of youth should be to the forefront of His disciples' minds and service.

The child in the center gives us not only a pattern for our own childlike entry into the kingdom of God but also a plan for the work of Christ's Church.

THE MIND OF CHRIST

In Christ's mind the child is always central, whether in the church or in the home. From the cradle to the nursery, to primary, to junior and high school, to college, and even to university, the child has first call upon our time and thought.

In every normal family, the child's future is always in mind—the child is not made for the home, but the home for the child. The responsibility of parental forethought for future possibilities and perils brings a daily twofold demand—for right example and restraining influence, and for ceaseless, sacrificial personal ministry. No child is safe and no home stable without these all-important twin safeguards of the child in the midst of the home, be it tenement or mansion.

So in the church. "Jesus, . . . took a child, and set him by him," records Luke (9:47). Personal ministry in any church is always greater than the technique of youth work, although both are to be coveted and commended. Hence the "amateur" with love's touch may succeed where the "professional" with perfectionist program may fail; for the heart of the gospel is a call to "follow me," not "it." The teaching passion should be as great as the zeal for preaching or missions. Its ideal, "the mind of Christ," must be united to the best methods that consecration and coaching can give.

The personal touch, and example, go hand in hand. Rather than "offend one of these little ones," said Jesus (Luke 17:2), better to suffer the untimely death of a criminal drowned in the depth of the sea with a millstone hanged about his neck. Strong, searching, solemn words; but surely to be feared and faced when dealing with "little ones" who can either take their place with the angels in heaven, beholding the Father's face, or perish eternally as straying sheep, if lost from the fold and not sought and recorded!

In every spiritual home, in a genuine family church, the child will have the central place. Doc-

trine, missionary needs, prayer and revivals, budgets and buildings are all worthy elements in the church program; but, ultimately, all will depend upon "the child in the midst" of the membership and congregation.

A realization of this sacred principle in the mind of Jesus would surely solve the main problem which handicaps work among the young in many churches, the dearth of sanctified, suitable leaders and workers. No one, however conscious of personal limitations, could remain indifferent to the staffing difficulties of Sunday school, junior church, and week-night activities if Christ's "Charter for Youth" operated in the lives of adult members.

This realization would also affect the planning of church buildings and the use of church premises. Lack of suitable accommodation paralyzes much sacrificial endeavor to win youth to Christ and an all-round program of Christian education, recreation, and friendly activities. A well-planned youth building or Christian educational unit is the ideal provision for these wider activities which employ talent, weld fellowship, and cultivate responsibility and leadership in the Christian "gang." But where the ideal is not possible, common sense and ingenuity, adaptation and improvisation can work wonders in the use of existing premises.

THE METHODS OF CHRIST

In the modern sense of youth work, an organization with its own constitution, secretariat, program, or uniform, Jesus did not institute as a method of working. Movements, including our own, have created a legion of children's and youth organizations from which the teacher may choose according to need and place. Variety of program, shared responsibility, incorporation into the life of the church, and evangelism at the right season are the watchwords of the most successful.

But without the master method of Jesus the most slick, streamlined super-organization may fail. It was what He *was*, as well as what He did, that made Him *the* successful youth Leader.

Always He was accessible to youth. He did not challenge His disciples' assumption that the accompaniment of youth is "trouble"—but He did rebuke their sense of values in thinking that children were comparatively unimportant. "Suffer little children to come unto me, and forbid them not: . . ." (Luke 18:16), are His own unforgettable words, the children's passport to His heart.

Their questions and problems were welcomed, and invariably there was an immediate response to their sorrows and sufferings. With infinite pity

He commanded the father of the lunatic boy, "Bring him . . . to me" (Matthew 17:17). He raised a son from the dead and healed the demented daughter of a Syrophenician woman. Even on the Calvary road He directed the tears and anguish of the mourning mothers of Jerusalem to the shadowed future of their own children.

And no one appreciated the service of young people more than Jesus. His "Thank you" to the boy who gave his lunch for a wilderness banquet; His commendation of the "choirboys" who made the Temple ring with their "Hosannas"—these were encouragement and reward never to be forgotten.

Accessibility, sympathy, and appreciation are still the keys that unlock children's hearts. Methods may differ, but multitudes from Luther to London, from Raikes to Barnardo, from Wesley to Graham, rise up to testify that the Master's method is the essential in fulfilling His charter, and the first essential in our prayers and plans for youth.

Beyond computation will be the felicity and reward of those who feed His lambs, and finally come to His throne saying, "Here am I, and the children which Thou gavest me."

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FOUNDATION STONES OF A GOOD SUNDAY SCHOOL

By W. WARREN FILKIN, JR.

Is there any way by which one may be sure that his Sunday school will grow? I mention these foundation stones of a good Sunday school. These are not the only foundation stones, of course, but they are important ones.

A Good Sunday School Will Be a Church-related School

This is easy to say but the idea was not always as readily accepted as it is today. You recall that Robert Raikes started the first Sunday school in Gloucester, England, to ameliorate the unhappy state of children who worked in factories through the week. The Sunday school started outside the church, and for years it was not welcome in the church. In New England, Lyman Beecher shocked his people by getting them to support the Sunday school. He called on his most influential, prominent members to send their children to Sunday school. Up until this time the Sunday school movement even in New England had been directed primarily to the underprivileged children of the community. But Lyman Beecher was a strong enough man to carry his point, and from then on

children of the more well-to-do families were permitted to attend his Sunday school.

This was in 1835. Today we believe that the Sunday school ought to be under church control. All of the officers and teachers must be appointed in accord with church polity. General supervision of the school is the responsibility of the church school board. This board makes regular reports of progress and activity to the local church.

Seventy-five per cent of the membership of a local church, 80 per cent of the church workers, and 90 per cent of the ministers and missionaries come to the church through the door of the Sunday school. The hope of the church's future lies in the Sunday school. As the Sunday school prospers, the local church prospers.

The Good Sunday School Will Be Distinctly a Bible School

I believe in Bibles brought, Bibles taught, Bibles studied, and Bibles used. There is no book like the Bible. It has been loved as no other book, hated as no other book, studied as no other book, and, thank God, victorious as no other book.

Other agencies of the church will of course teach subject matter related to the better understanding of the Bible and related subjects, but the morning hour will be primarily for the teaching of the Word of God.

The Good Sunday School Will Be a Graded School

The good Sunday school will be graded in all departments. Today we acknowledge the differences between those of different ages—almost everywhere except in church. We acknowledge the difference between children on weekdays—and then sometimes (because there aren't very many) we group them together on Sundays. Farmers who raise lots of chickens keep the little chicks right out of the incubators from those a few weeks old and the old hens. We ought to be as smart on Sundays with our boys and girls—and their daddies and mothers—as the farmers are all through the week with their poultry.

A Good Sunday School Will Be a Growing School

In recent years there has been a lot of loose talk on the general vein that we are interested in quality and not quantity. Actually, we ought to have both, and we can have both.

The growing school stimulates all of the workers and all of those who have been coming for years to new activity for Christ, yet many a Sunday school appears well pleased if it just keeps up with last week's and last year's record. We must do more than this. We can do more than this. As long as there are lost people in your community and mine, we dare not rest on our past efforts, or even dare be satisfied just to "hold our own." You can have a big Sunday school anywhere there are people, any time you want one. Our job is to make people's "want-to-ers" to function, to seek to create a holy—but optimistic—dissatisfaction.

When those who claim to believe the gospel are not active in the work of seeking systematically to reach lost people for Christ, it is no wonder that lost people feel that the truths of the gospel are just so much "church talk." If you will discover your responsibilities in your neighborhood, multiply classes and departments, enlist and train new workers, step up the training program for present workers, provide place and space for those whom you wish to reach, and then step up the program of visitation and publicity, you can build a larger Sunday school—and the same program will produce a better Sunday school.

A Good Sunday School Will Be a Well-staffed School

A well-staffed school requires training of present and future workers. The officers need to have a philosophy and vision of Sunday school work just as much as the teachers. The officers need to know about the proper administration of the school. The teacher needs to multiply out-of-class contacts with the members of his class. He needs to visit those whom he would reach who have never yet started to attend, and he needs to visit those who are sick or under some particular stress or strain. This gets him into the administration side.

And the officers need to understand children, or young people, or adults, as they work in one division or the other of the school; and like the teachers, they need to be specialists with their particular age-group. The superintendent may become the supervisor if he knows what good teaching is and how to coach his teachers so that they become better teachers.

All of this at least suggests the importance of planning the work with such care that it will guarantee the growth of all the workers so that they become better workers. Someone commented

LOOK

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one day that teachers are born and not made, and someone else added, "Well, if it is true that teachers are born and not made, it is also true that they are not born made."

A good school will be a well-staffed school because provision is made for the discovery, enlistment, and development of workers into the best workers they can become.

*A Good Sunday School Must Be
a Soul-winning School*

Sunday school must be an evangelistic school. As one man put it, "We are not interested merely in making fishing tackle, but in teaching men to tackle fish."

A. C. Dixon, who for years was pastor of what is now the Moody Memorial Church, said that a harvest of souls was no more of a miracle than a harvest of wheat. What he meant was that there are laws for the harvest of wheat and there are laws for the harvest of souls. In the work of the Sunday school we recognize the principles of seed-time and harvest and we seek to become co-operative laborers together with God. The Sunday school can be the greatest evangelistic arm that the church has. Many Sunday schools have yet to reach their potential here. The teaching and preaching services of the church ought to prepare the hearts of the unsaved in attendance for those who love Christ to go to them and press the claims of Christ on their hearts.

*A Good Sunday School Will Be
a Strong Missionary School*

The task of world missions, which includes both foreign and home missions, ought to be presented educationally and inspirationally throughout the year. This will mean graded presentations of the idea in general, and of specific fields and tasks and areas of responsibility in particular.

I believed in missions before I became a Christian. I did not need to be sold on missions, either home missions or overseas missions, after I was saved, because I had been taught this as a junior age and junior high school boy. Like tithing,

this should be taught to youngsters very early—certainly earlier than I just suggested.

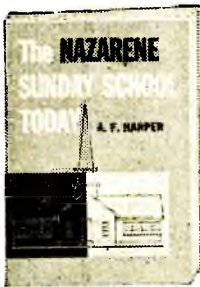
And starting new Sunday schools and new churches shows those of your own constituency that you believe in missions abroad by actually engaging in the same sort of endeavor here at home.

*A Good Sunday School Will Be
a Properly Equipped School*

We now know that the rooms teach, and the equipment teaches. If we believe in a graded school, we must also believe in equipment which matches the bodies and the needs of the youngsters. And the equipment ought to be at least as good as the children and youth have in their public schools. Early impressions are very lasting. I believe that one of the reasons youngsters drop out of the Sunday school in their early teens is that they have learned that the oldsters do not really take the teaching ministry seriously at all. If they did they would provide buildings equal to those provided for the teaching of reading, writing, arithmetic, and all of the rest. So by a grand, year-after-year object lesson, adults demonstrate what they would not dare to voice—that they do not believe that teaching the Word of God according to proper educational procedures is as important as the teaching of reading, writing, arithmetic, and the like. When it comes to teaching the greatest Book in all of the world—just anything is good enough for Jesus.

I ran across a line the other day to this effect: When it comes to providing for adequate building and equipment for the Lord's work—in this case, specifically the educational phase of the Lord's work—we must always consider present times as normal times. Many there are who would want to wait for "normal times" to build. But what we fail to do now will mean that some within our grasp for Christ will go unreached. Who knows whether living in your neighborhood right now is another Adolph Hitler, or a Stalin, or an Al Capone? And who knows whether in your neighbor-

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hood today is another potential Billy Graham, or even a William Carey, or Adoniram Judson?

But before you can provide adequate building and equipment in your church and community for Christ—somebody must care! Will you be that one? Will you be one to pass on this burden or responsibility to others who will see that the job is done in your church and community? This matter of making adequate physical provision for the teaching ministry of the church is no optional matter.

*A Good Sunday School Will Be a Magnetic School,
Growing Better All the Time*

The teaching and the Spirit are of such character and quality that people who come once will find it hard to stay away any more. And the school will be growing better all of the time. Other things being equal, the greatest days and the best days of your school will lie not in the past but in the future. The Apostle Paul saw the danger of having one's future behind him when he said:

Brethren, 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).

Supplied by National Sunday School Association in observance of National Sunday School Week

He Shall Also Confirm You

By MARY H. AUGSBURY

Certain denominations observe the rite of "confirmation." It is made an important and often beautiful ceremony. Its purpose is to make the participants firm and resolute in faith and doctrine and to receive them into full membership of the church.

We are told that "confirm means to establish and strengthen in habit and resolution." In this sense we could earnestly desire confirmation for every believer. Many, but by no means all, have attained this state. How is it reached? Is it to be *attained*, or must it be *obtained*?

A marvelous passage of scripture, I Corinthians 1:7-8, tells us that "our Lord Jesus Christ" is the One to confirm us that we may "be blameless in the day of our Lord Jesus Christ."

The late Dr. Joseph H. Smith used to say, "We speak of confirmed drunkards, gamblers, and misers. Don't you think God can make a confirmed Christian?" Then he would say that he believed that Satan had about given some Christians up

and all he could even hope to do was to bother them a little.

David said, "My heart is fixed, O God" (Psalms 57:7). He didn't mean fixed up, but established, attached. In effect he said, "I am here in the faith and practice of this holy religion to stay. I am a fixture in the Kingdom."

Can the grace of God help us to become fixed in habits of obedience and righteousness? He can and does, but He requires our co-operation. It is more a matter of *obtaining* than *attaining*, but it partakes of both. Right here comes in that great settling, establishing experience of entire sanctification, the coming in of the Holy Spirit to cleanse and control. Our part is complete self-surrender and this comes soon or late according to the degree of determination, not to say desperation, of the soul to cleave unto God. There can be, as all exponents of this scriptural doctrine have always declared, no reservations.

After the initial work of sanctification we supply co-operation by what someone has called "keeping up the good old habits": Bible study, prayer, and gathering with God's people for worship and service.

Isaiah spoke of another motivation for being confirmed. "Strengthen ye," said he, (Isaiah 35:3-4) "the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong." Hebrews 12:13 cites this passage from Isaiah and adds this exhortation, "Lest that which is lame be turned out of the way; but let it rather be healed."

Be confirmed, then, because someone who is weak is watching you, or possibly needs to be held up. Say, "O God, You must keep me steady. I don't dare fail, because some of my family, some of my friends or acquaintances are watching to see if this religion works for me. If my knees are weak and wobbly I'll make a track that will turn someone else out of the way. Confirm me, O God, and let the weak be strengthened and the lame be healed because of me!"

Some people we would little more expect to forsake God than we would expect not to come down if we jumped up. Others we inquire about with caution and fear: "How's he doing?" "How is she getting on in her Christian life?" What a pity when God is waiting to confirm every believer "unto the end" that we may be blameless in that last, great day!

"The sedative which hides the need for surgery is not an asset but a liability, and if the waters which flow from the pulpit are too heavily sugared, they may be the bearers not of nurture but only of nausea."—ROY PEARSON.

NEWS



in PICTURE



Front row, from left: Jeanine Van Beek, Judith Nash, Rose Snodgrass, Bernice Johnson, Lillian Pearce. Second row: John Bennett, C. B. Widmeyer (teacher), Ian Clucas, Gavin Thompson.

Eight students from the Nazarene Bible School in Sydney, Australia, received diplomas at the completion of the Christian Service Training Course in Churchmanship. This course is designed for the local church, and covers eight basic C.S.T. units: "The Christian's Use of His Bible," "History of the Church of the Nazarene," "Meaning of Church Membership," "Sanctification and Everyday Living," "Winning Others to Christ," "Christian Stewardship," "Missions in the Church of the Nazarene," and "My Christian Beliefs."

POLITICS AND RELIGION

By J. KENNETH GRIDER

Associate Professor of Theology
Nazarene Theological Seminary
Kansas City, Missouri

In traditionally Protestant America it is an issue of considerable import to many just now that a member of the Roman Catholic faith is one of the candidates for the presidency. No president as yet has been of that faith, and yet in a land as free as ours such persons are not barred from any public office. In the British Isles they are prohibited from serving as chief of state.

It is an interesting fact, however, that in several predominantly Catholic countries it is constitutionally required that the head of state be Roman

Catholic, Protestants and Jews being prohibited. This is so in Argentina, where the Constitution reads: "To be eligible to the office of President or Vice President of the Nation, a person . . . must belong to the Catholic Church." In Paraguay it is the same: "The President of the Republic must . . . profess the Roman Catholic religion . . ." The constitution of Spain requires that "to exercise the office of Chief of State as king or regent, it shall be necessary . . . to profess the Catholic religion . . ." Naturally, the head of the Vatican City State, to which many nations of the world send ambassadors, must be a Catholic, for that state's head is always the pope, who has "full Legislative, Executive and Judicial powers"—as Article One of the constitution of the Vatican reads.

In a number of other nations it is not constitutionally specified that the head of state be Roman Catholic, but such is always the case. These include most of the Latin-American countries, Ireland, Portugal, Monaco, and Italy. At present the heads of Germany, France, and Belgium are all of the Roman Catholic faith.

It is probably not a matter that is widely noted, but in the United States the Democratic national chairman for many years has been a Roman Catholic. First-time gubernatorial election of members of that denomination has now come about in Maine, Washington, Pennsylvania, and Colorado. In a midwestern state which is three-fourths Protestant, a Roman Catholic senator was elected a year or so ago.

This brief resumé is written in order to share with the *Herald* readers some facts of interest particularly to all of us in America, at a time when we are soon to decide between two principal candidates for the presidency of the United States.

INTO THE SUNSET—

I reached the age of sixty today. For a long time I had been dreading it. But this morning when I awakened, to my surprise, I felt excited—exhilarated. I saw myself standing on the top of a mountain—on the threshold of a new decade. Before me spread a new horizon—an enchanting valley—a new vista. The sunset was out there—in the distance!

My prayer: that I might go forward into the sunset with dignity and courage; that the victorious Christ should go with me every inch of the way; that a chart be given me for this new period of time—a list of things I may do; that, at the close of the period, I might be able to return the chart to Him with all the items checked off.—*Anonymous.*

I Am Going to Heaven

By JOHN W. MAY

Pastor, First Church, Parkersburg, West Virginia

Satan is doing his best to keep man out of heaven. In the Garden of Eden man had a literal Paradise until he succumbed to the wiles of the devil. In the wilderness the evil one tried to sidetrack Jesus from fulfilling His supreme purpose. At the Cross there must have been a time when all hell held its breath as the Son of God died, but His death paved a way to heaven for me. I am going to heaven, not on the basis of my own goodness, but by the blood of Christ. There are certain reasons that make it important for me to make it. Part of them may sound insignificant to others, perhaps even selfish, but they serve as guideposts for me.

I am going to heaven to get some questions answered. Many things have been a mystery to me. I have a large "mystery bag" full of questions. I want to know why some people are so hardhearted. I want to know why so many are careless and indifferent. I want to know how it is possible for some to testify over known disobedience. I want to know why so many are disinterested in the most interesting Person in the world. Then I have a great big "why" concerning many things it has been my lot to endure. There are those who will insist that I will not have my questions answered, that I will not remember. I sincerely believe, however, that where I am going there will be no unsolved mysteries, no unanswered questions, and that I will "understand it better by and by."

I am going to heaven to have all my burdens lifted. I will exchange illness for eternal health. There will be no sickness, no tragic disease, no heart trouble, no cancer, no polio, no tuberculosis there. I will exchange my cross for a crown. There will be no "thorn in the flesh" there, nor thorn in the spirit. No burdens, no care, no disappointments, no discouragement, will invade that land. I will exchange all that is earthly for the heavenly, all that is temporal for the eternal, all that is mortal for the immortal. In that wonderful place there will be no limbs gone, no eyes gone, no physical distress, no rheumatism, no arthritis, no lack of strength to do what needs to be done.

I am going to heaven to meet my loved ones. There will be my father, who died on Easter Sunday morning in 1931 and left a fatherless family, including a boy of nine years who often longed for his daddy. I am anticipating this great reunion.

There will be Grandpa Tucker, who came to

our house at times because he thought we were lonely, but all the time he was lonely to see his loved ones. Sometimes my wife would laugh with him until she cried. We will one day be reunited in the land of eternal joy.

There will be Preacher Burkey, who gave up barbering to enter full-time evangelism. He preached only a few times when he was stricken with deadly cancer. As I stood by his hospital bed he pleaded with me to pray, for he was too weak and sick. He said if he had not made his peace with God before he would not be able to do it then. He died in the faith.

There will be Nate Wells, who was wondrously saved on his way to the altar. One leg gone, he was hobbling to the altar on his crutches when he stopped, raised his hand, and testified. The last time I saw him he was in terrific pain. When I see him again he will be in perfect health and have both his limbs.

There will be Frank Marlowe, who lay in a hospital bed losing blood nearly as fast as it was given him. In his distress he was able to sing songs and tell me it was all right. Once he rose from his pillow and said he wanted to go with the Man over by the door dressed in white. I am sure he did go with Him and I expect to meet him in heaven.

These are but some of those I expect to meet inside the beautiful gate. I will know even as I am known.

I am going to heaven to meet Jesus. This is the supreme reason, the pre-eminent reason. This is the reason that gives meaning to all the others. To kneel at His blessed feet, to see His wonderful face, to receive the crown that will not fade away, and to live with Him in a land where calendars and clocks are unnecessary, will be worth it all. Blind Fanny Crosby said it better than I can but it is my testimony too.

*When my lifework is ended, and I cross the
swelling tide,*

*When the bright and glorious morning I shall
see,*

*I shall know my Redeemer when I reach the
other side,*

And His smile will be the first to welcome me.

*I shall know Him. I shall know Him,
And redeem'd by His side I shall stand.*

*I shall know Him. I shall know Him
By the print of the nails in His hand.*

*Thro' the gates to the city in a robe of spotless
white,*

*He will lead me where no tears will ever fall.
In the glad song of ages I shall mingle with
delight.*

But I long to meet my Saviour first of all.

*We shall all
give account to—*

THE CHIEF AUDITOR

By MONT HURST

Twelve months' operations for a well-established business concern is known as a "fiscal" year. It is a year of activities regardless of dates, and there's a general auditing of the concern's books and operations during that business year. The auditor's report reveals the condition of the business, and the profit or loss. The most important man at the end of the fiscal year is the chief auditor. He has the valid evidence of condition of the business.

The judgment bar of God is where each of us must stand to be audited. God, the Great Auditor, will render His true decision as to our way of life on earth, our service for Him, and our devotion to the gospel as brought by Jesus Christ. There will be no mistake in His report. There can be no new evidence introduced in our favor; the bare facts will face each of us.

The familiar old hymn's words, "Are you ready for the judgment day?" carry a powerful admonition. This hymn pictures in music the exact scenes at the day of reckoning. And there is no greater measure of security than to know that the Great Auditor will give a "Well done" to a balanced and profitable life in His vineyard. What a blessed assurance to know, beyond doubt, that we will not have to give an accounting for a spiritual bankruptcy! It is up to each of us to make the record and show a flawless inventory of conscientious service and faithful labor for Him.

We fashion our futures now. Now we are placing in them the awfulness of retribution or the glorious joy of an assurance of eternal bliss. We add materials to this future house of ours every day of our lives.

It was Henry Ward Beecher who said: "The loving, the gentle, the sympathetic, the sacrificial Saviour, who loved sinning men so that He came to die for them—He, calmly, deliberately, over and over again, did teach His disciples that there is a future state of punishment, and that it is so great and dreadful a thing that all men should with terrible earnestness flee from it."

As we labor for our Lord we abide under the shadow of the Almighty! And it is in this shadow that we fashion our future and prepare the facts which the Great Auditor will reveal. We are wise when we make sure that the facts and figures relating to our business for God are going to be in order against that day.

NAZARENES! Let's Witness to 2,000,000

During
November!



"Christ made evangelism the primary task of the Church, and what Christ made primary we dare not make secondary."

DR. HARDY C. POWERS
General Superintendent

HOLY, HOLY, HOLY!

By RUTH WILLIAMS CROOKS

*"Holy, holy, holy," sing the legions
Of angels, bowing prostrate at His feet;
His blinding brightness and His awful splendor,
With glory and with majesty replete.*

*His holiness, His everlasting greatness,
Our finite minds but dimly comprehend.
Oh, loose our tongues! We too would join the
chorus—
Our adoration with their praises blend.*

*Eternity is far too short to tell His glory;
The singing stars can only hint His praise.
Oh, touch our lips with coals of living fire,
And we shall sing His glory all our days!*

*Let all His worlds join in the mighty chorus,
As on and on it leaps from sea to sea;
Let thunders roll in mighty adoration,
And all melt into one vast symphony.*

*Let seas, and plains, and fields with harvests brim-
ming,
And twinkling stars, and creatures of the sod,
And all mankind join in the mighty chorus
Of "Holy, holy, holy" to our God!
(Isaiah 6:1-7)*

EDITORIALS

By W. T. PURKISER

Lifelong Learning

In recognition of National Sunday School Week, September 25 to October 2, we are giving part of this issue of the *Herald of Holiness* to this vital arm of our church. General Superintendent Hugh C. Benner writes the cover editorial on the importance of the Sunday school in evangelism. Dr. Albert Harper, executive secretary of the Department of Church Schools and editor in chief of church schools publications, writes the guest editorial featured on these pages and presents the other material on the work of the Sunday school.

There are many reasons for the church's interest in its Sunday schools. One of the best channels of outreach into the community is the contact with homes which is established through the Sunday school. Heaven would be greatly impoverished but for the families whose first contact with a holiness church was the presence of the children in Sunday school. Still, as always, "a little child shall lead them" (Isaiah 11:6).

Many older people can be brought into the Sunday school more easily than they can be induced to attend regular church services. Here the seed may be sown and watered in preparation for harvesttime.

The Sunday school is one organization in the church in which membership may be offered to those who have not as yet been converted and brought to faith in second-blessing holiness. All other auxiliaries of the church properly require prior church membership for full participation.

Along with these compelling reasons is another of equal importance. It is suggested by the caption of this editorial, slogan of the adult education division of a great state university: "Lifelong Learning."

No Christian ever gets to the place where he can assume he has learned all he needs to know about the Bible. The Sunday school is one institution which can never have commencement exercises. The only graduation to be expected is promotion to the eternal University of the Skies.

Not all have seen this need for lifelong learning in the things of God. Serving as dean of one of our colleges a few years back, I talked with a young man who announced that he was tired of giving his attention to the requirements for a degree, and that he was going to drop out of

school for a year and master the Bible. "Then," said he, "I'll come back and finish." I tried to point out that there were just two things wrong with his program. In the first place, if he dropped out under those circumstances, the chances were about one hundred to one he wouldn't get back. But more than that, "mastering" the Bible is not a task for one year, or one decade. It is a lifetime project, and even then will never be fully accomplished.

The fact that one has read, or even studied, a certain portion of scripture does not mean that there is not much there yet to be fathomed. Bible study is like gold mining. The greatest treasure is not in the nuggets on the surface, but buried in the quartz deep below.

True, mining is hard work. It is backbreaking toil. But it is worth it. The rewards of mining gold are temporal. The rewards of Bible study are eternal.

*The ordinances of the Lord are true,
they are righteous altogether;
More to be desired are they than gold,
yea, than much fine gold;
Sweeter also than honey and the honeycomb.*
(Psalms 19:9-10, Hebrew)

This places great responsibility upon teachers of adult classes. Too many depend on the inspiration of the moment for a lesson plan. Others seek profit from the pooling of the collective ignorance of the class in so-called "discussion." There is great need to make class sessions challenging by grappling with the great themes and passages of the Word of God and their meaning for today. To this end, let every teacher strive and pray. The outcome, then, will be "lifelong learning" in the "knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

A NOTEWORTHY ANNIVERSARY

In just about three weeks we shall observe the four hundredth anniversary of the birth of James Arminius, a Dutch theologian to whom holiness people owe a great debt. Much has been made of anniversaries of the birth of John Calvin, but little has been said or written about the brilliant but humble scholar who has lent his name to what is called Arminian theology. As a matter of fact, some even refer to our doctrinal heritage as "Ar-

menian," as though it originated in the country of Armenia!

To supply this lack in part, we are giving special emphasis in the *Herald of Holiness* for October 5 to the memory of one who did much to free the Biblical faith from the misunderstandings which had grown up around it. In this issue and in that for next week, Dr. Carl Bangs lays the foundation for a deeper appreciation of our holiness theology. In the issue of October 5, Dr. H. Orton Wiley and Dr. Samuel Young present significant articles on the meaning and importance of Arminius for today.

EDITORIAL NOTES

Father Ernest J. Flusche, superintendent of Roman Catholic education in Oklahoma, told a recent gathering of Catholic women from the Oklahoma City-Tulsa diocese that Catholics "must demand what is rightfully ours—tax relief." The priest declared that the interpretation of the Constitution's provisions on separation of church and state must be changed to permit Catholic educational institutions to draw on tax funds.

This frankly expressed purpose to raid the public treasury for money to support parochial education is one irritant in Roman Catholic policy which makes non-Catholics suspicious of further entrenchments of loyal members of the Roman church in positions where they may influence public policy.

Dr. Warren B. "Dick" Martin, now of Cornell College in Iowa, has written a much publicized article in the *Christian Century* in which he claims that it does not make much difference whether a president of the United States be a Catholic or a Protestant so long as he is merely nominal in his religious loyalties. Dr. Martin argues that a strong Christian could not be a strong president, and that a strong president must of necessity be a Christian more in name than in fact.

This, of course, depends on what is meant by being a "strong" president. If a "strong" president is one who charts his nation's course by policy rather than by principle, by expedience rather than moral law, then such a "strong" president could not be a committed Christian. Perhaps it is time to recall again the old distinction between a politician who thinks only of the next election and a statesman who thinks chiefly of the next generation.

A strange bureaucratic quirk is revealed in a news item from El Paso, Texas, which reports that the Texas Liquor Control Board has ordered a restaurant proprietor to take down a neon sign reading "No Beer for Sale." The board explained that the sign violates a provision of the Texas Penal Code which prohibits advertising of alcoholic beverages by firms which do not have liquor licenses. So now it is illegal to tell the public you *don't* sell liquor. What next?

Guest Editorial

Is It Happening in My Church?

What kind of circumstances does the Holy Spirit use to draw us to Christ? What were the influences that started me on the Christian way? Who were the people that helped me most in my Christian growth? What did they do that helped? The heart of Christian education is found in the answers to these questions. Christian education is the kind of teaching and learning that leads men to God and keeps challenging them to grow toward "the stature of the fullness of Christ." Is it happening in my church?

Does the pastor take a personal interest in every child of the congregation? Does he spend time enough with the children that they feel his concern? Does he sometimes visit the children's classes, the Junior Society, and help in the vacation Bible school?

Do the rooms and equipment where our children and young people assemble say that Christian teaching is important? Are they as well planned and cared for as the adult classrooms and the sanctuary? Are they as well furnished as they could be if we really believed that they influence children for or against faith in Christ? They do.

Do teachers go beyond the line of duty? Do they search the community for new pupils? Do they carry a personal concern for the salvation of the unsaved? Do they call in pupils' homes and invite class members into their homes? Do they encourage pupils to attend church services with them? Personal concern is powerful Christian education. Is it happening in my church?

Do our teen-age classes and our N.Y.P.S. put young people to work at significant Christian tasks? We become churchmen only when responsibility is given and accepted for the work of God in the church.

Do our growing young people have opportunity to meet and fellowship with other Christian young people in rallies, youth camps, and Nazarene colleges? It is here that crucial spiritual victories are often won.

Are children and teen-agers who have found Christ being encouraged to join the church? We are always more firmly committed when we belong than when we only attend.

Are adults being encouraged to become Christian teachers and being trained for Christian service? That was our Lord's Great Commission.

These are the channels through which the Holy Spirit works. This is effective Christian education. Is it happening in my church?

By A. F. HARPER
Executive Secretary
Department of Church Schools

"I Longed and Longed and Longed . . ."

A friend recently told of her desire to attend a certain evangelical church in her neighborhood, but hesitated to attend uninvited. Her neighbors next door attended there regularly, but in eight years they had not thought to invite her to go with them.

She has recently become a very enthusiastic member of that church. She said,

"For eight years I longed, and longed, and longed for my neighbors to invite me to go to church with them, but they never did." And then she added, "I'm going to invite my neighbors."

Yes, our neighbors might attend our church too if we would invite them. People usually go where they know they are wanted.

Don't let it ever be said of us, "I longed for them to invite me to go to church with them, but they never did."—E. D. MESSER, *Clearwater, Florida.*

**JAMES ARMINIUS:
CHRISTIAN SCHOLAR (I)**

The Background of Arminianism

By **CARL BANGS***

The history of Christendom amply illustrates the truth of Romans 12:4 that "we have many members in one body, and all members have not the same office." The cause of Christ has often been furthered by wise bishops, courageous missionaries, eloquent preachers, faithful pastors, and wise rulers. No less has it been furthered by countless obscure ministers and laymen who in ways known and unknown have suffered and served in the interests of the gospel. No legitimate human occupation is exempt from the possibility and the obligation of being useful, yes, even crucially important, in the common life of the body of Christ.

James Arminius was one of those faithful servants of God whose contribution to the cause of the gospel was through the comparatively obscure channel of patient and rigorous theological scholarship. The greater part of his life was lived in the small country of Holland, and the greater part of his time was spent in the study—as student, pastor, and university professor. Although he became involved in the public affairs of the church and national life of his time and place, his enduring importance has been in his scholarship, the results of which, known by the familiar name of "Arminianism," have been widely influential in Protestantism and par-

ticularly in Wesleyanism. It is fitting that attention be given in this anniversary year to the life and work of Arminius.

Arminius was born four hundred years ago, on October 10, 1560, in the village of Oudewater, South Holland. Orphaned early in life, he was raised by devout and learned Protestants who recognized in him the marks of unusual ability. The best education of his day was made available to him in the schools and universities of Utrecht, Marburg, Leiden, Geneva, and Basel. He entered the ministry of the Reformed Church at Amsterdam in 1588, having earned distinction as a student of mathematics, languages, philosophy, theology, and Bible. Thus, when a religious and political crisis arose in the Dutch churches, he was unusually equipped to play an important role in the events of the time.

The first generation of reformers had passed from the scene and the initial struggle with Roman Catholicism was over when Arminius entered into his mature work. The disciples of the reformers, both Lutheran and Calvinist, were now faced with the ongoing internal problems of church order and doctrine. Among these unresolved problems was the question of predestination, a concept used by both Luther and Calvin in opposition to the merit system of the Roman church. For Luther and Calvin predestination and election had meant that salvation is provided on God's terms as God's gift and is not in any way the product of man's earning or merit. This was not to say that man was not obligated to lay hold of Jesus Christ in an act of faith, but the relationship between God's election (as in I Thessalonians 1:4) and man's faith (as in John 3:16) was not defined clearly in the early Reformation.

In the Calvinist churches (customarily called "Reformed" churches) there soon arose men who wanted to define predestination in a particularly rigid manner, teaching that God appoints certain persons to salvation and others to damnation apart from any consideration of faith or impenitence. In other words, men are elected to faith rather than in consideration of their faith.

When the attempt was made to enforce this kind of predestination theory upon the Dutch Reformed churches, Arminius, first as pastor at Amsterdam and then as professor of theology at Leiden, resisted the attempt with his thorough studies of the Biblical and historical bases of the doctrine of predestination. He objected to any kind of predestination theory which could not be harmonized with the gospel offer of free grace in Jesus Christ to every man or which made man irresponsible in his encounter with Christ. This led Arminius to consider also the related questions of the resistibility of grace, the possibility of falling from grace, the extent of the gospel call, the status of man's will, the nature of personal assurance, and the possibility of evangelical perfection.

The historical and exegetical work which Arminius did with these problems provided the framework for the evangelistic theology of John and Charles Wesley in eighteenth century England and remains basic for the theology of the modern holiness movement, including the Church of the Nazarene. The study of Arminius, then, is not only an encounter with a theologian of the first rank but is also an act of historical self-understanding in which we examine one of the real but often unacknowledged molders of our own religious thinking and feeling.

(To be continued)

*Associate Professor of Religion and Philosophy
Olivet Nazarene College, Kankakee, Illinois

MUSIC MEMOETTES

By OVELLA SATRE SHAFER

How many people in the choir or audience pay attention to the names of hymn writers? Not enough, we are sure. Just how observing are you? Try your skill in the "Matching Quiz" below and give yourself a score of ten for every one you can answer correctly. You will be *exceptional* with a grade of ninety or better. By the way, all of these are in your own *Praise and Worship* hymnal and two composers are living today.

The Hymns

1. When the Roll Is Called Up Yonder
2. Shall We Gather at the River?
3. I Must Tell Jesus
4. The Old-time Religion
5. I Will Sing the Wondrous Story
6. When the Tithes Are Gathered In
7. I Love to Walk with Jesus
8. The Pearly-white City
9. Oh, Shout the News!
10. Wonderful Grace of Jesus

The Authors

E. A. Hoffman, Hugh C. Benner, J. M. Black, Robert Lowry, Mrs. C. H. Morris, F. H. Rowley, C. F. Weigle, Arthur F. Ingler, Haldor Lillenas, Mrs. M. J. Harris

The Answers

- (1) J. M. Black (2) Robert Lowry

(3) E. A. Hoffman (4) Mrs. M. J. Harris (5) F. H. Rowley (6) Mrs. C. H. Morris (7) C. F. Weigle (8) Arthur F. Ingler (9) Hugh C. Benner (10) Haldor Lillenas

The Blessing In the Blast

By CHARSTEN CHRISTENSEN

In England the spring after the buzz-bombs started falling, ninety-two new varieties of flowers were noted in the ugly scars on the countryside. For centuries the seeds had lain dormant. When the blasts scattered the subsoil and the niter of the high explosives fertilized it, the flowers came forth in a profusion of beauty.

Thorwaldsen, the Danish sculptor, had been in Rome for some time hewing out his matchless works of art from the choice marble there. But now he was returning home, and his heart beat in glad anticipation.

He hastened on ahead of his family and his belongings to get the old home in readiness. With his gardeners and even with his own hands, he worked the rich soil of his estate, making it ready for the luxurious greenery he so dearly loved.

But the day the family and his be-

longings arrived, he was called away on urgent business. When he returned late in the afternoon, he looked around in dismay, then sat down on a marble block and wept.

When he had left Rome he had packed his chiseled products with meticulous care in crates and boxes in a mixture of hay and straw purchased from a farmer. And now, over the gardens and flower plots he had prepared so carefully, the servants had scattered carelessly the straw used in the packing.

But the weeds he feared failed to materialize. Instead, some of the most beautiful flowers of Rome grew there the next spring, and from this chance incident came many of the exotic flowers that grow in Copenhagen today.

In one of the battles of the Crimean War a cannon ball struck inside one of the forts. It tore into a beautiful garden. Immediately from the ugly gash burst forth a spring of water which continued to flow as a living fountain.

"Ye thought evil against me;" said Joseph to his brethren, "but God meant it unto good" (Genesis 50:20).

God meant it unto good. He has a knack of turning blasts into blessings.

God lets and does; the reason why I often fail to see—

But knowing that 'tis God who lets Is good enough for me.



PAUL SKILES. *Secretary*

The following have recently been elected to serve as teen-age council members and supervisors for 1960-61:

Abilene—

Supervisor:

Rev. W. E. Rhodes
Box 305
Graham, Texas

Council Members:

Anne Poole
2712 21st Street
Lubbock, Texas
Gary Buckner
5601 Trail Lake Drive
Ft. Worth, Texas

Albany—

Supervisor:

Gordon Nichols
R.D. 1
Binghamton, New York

Council Members:

Virginia Douglas
14 Locust Street
Albany 3, New York

Martha Smith

405 Dwight Avenue
Endicott, New York

Arizona—

Supervisor:

Rev. Thomas Goble
P.O. Box 447
Sierra Vista, Arizona

Council Members:

Preston Sykes
4226 N. 19th Avenue
Phoenix, Arizona
Judy White
1520 E. 10th Street
Tucson, Arizona

British Isles South—

Supervisor:

Rev. J. Weatherill
150 Smithpool Road
Fenton, Stoke-on-Trent,
England

Council Member:

David B. Ramsden
100 Bradford Road
East Ardsley, Nr.
Wakefield, Yorkshire

Canada Central—

Supervisor:

Rev. R. C. Raycroft
5 McPhail Cres.
St. Catharines, Ontario

Council Members:

Betty Hall
39 Mitcham Drive
Toronto 14, Ontario
David Deeks
363 Northcliffe Avenue
Toronto 10, Ontario

Canada West—

Supervisor:

Rev. Glenn Follis
12710 123rd St.
Edmonton, Alberta

Council Members:

Robin Baker
Cereal, Alberta
Rod Derksen
1618 9th Avenue S.
Lethbridge, Alta.

Dallas—

Supervisor:

M. A. Wagstaff
Box 307
Greenville, Texas

Council Members:

Mike Gholson
200 W. Monterey
Denison, Texas
Gaylia Garrett
2718 Maple Springs
Dallas, Texas



Servicemen's CORNER

OUR CHAPLAINS REPORT:

"Here at Bainbridge, Maryland, I work primarily in the Service School Command, giving character education lectures to the students in training. Also I conduct chapel services, counsel, assist with Navy Relief work, brig visitation, and act as custodian of the Chapel Fund. For about nine months of this past year I carried on study group meetings for Nazarene servicemen and their families. Though the attendance was small, I felt that this was one of the most vital and rewarding parts of my ministry here. . . . I rejoice in the grace of God in my life."

—LT. HENRY W. STROMAN, *United States Navy*

"This report comes at the completion of over six and a half years as a chaplain in the army of the United States. I am thankful for the clear calling of God to this mission field, and for the trust I have from my church to so minister His grace in the military. During this year we were transferred to Fort Carson, Colorado, for the

health of our son. Bill. We do praise the Lord for this transfer, for it has worked wonders with his condition. We are enjoying the fellowship and participation in the worship and services of First Church here.

"I rejoice in increasing missionary vision and concern, and in the conscious knowledge that I am His who purchased my full salvation with His own blood. I look to Him that I might be used more completely this next assembly year."

—CAPTAIN SAMUEL R. GRAVES, JR.
United States Army

"During the past year I have continued my work as Veterans' Administration Hospital chaplain in Wadsworth, Kansas, where I am serving my fourteenth year. My ministry consists of preaching, pastoral care, spiritual care of the sick and dying, and pastoral work with the mentally ill. The families of these groups of patients are often served. I endeavor to support my pastor and local church through my prayers, financial help, and counsel when needed. I would request that all Nazarenes support the work of the Servicemen's Commission. It is filling a vital place in our church."

—ARCHEL R. MEREDITH, *Chaplain
Veterans' Administration*

Nazarene Servicemen's Commission

Paul Skiles



FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Christian Ethics in Practice

By OSCAR STOCKWELL
Mozambique

A retired preacher who some years ago lost a leg because of the disease of elephantiasis has been getting around on a donkey. He has no wooden leg, and without his beast would not be able to carry on his activities for the Lord.

He was at our recent annual meeting at Tavane, and the folk there learned that just a few weeks ago his donkey had died. He requested permission to borrow money from the district treasury

to buy another donkey, but we had no money available to cover such personal loans.

Our district finance committee suggested that we take a freewill offering, and with great joy this was done. Almost the entire amount came in on the spot, to provide him with a new donkey. It was most refreshing to see this spontaneous giving.

While attending the annual meeting, we learned of another interesting example of Christian ethics in practice. Evangelist Hezekiel Ntamele had tried for several years to start a new work at Bahule but had had much

difficulty with the headman of the chief. This man had arrested our evangelist and made trouble for him at every turn.

Recently Evangelist Ntamele got out his oxen and plow and went over and plowed the headman's gardens, free of charge. Needless to say, the church at Bahule is now progressing well.

Missionaries on the Move

Rev. and Mrs. Phillip Torgrimson are now living at 2817 South 4th, Ironton, Ohio.

Rev. and Mrs. Clifford Gay are presently at 75 West Side, Clapham Common, London, S.W. 4, England.

Young People's Convention in Peru

The District Young People's Convention met in Chiclayo on the third of August, with the president, Castulo Galvez, in charge. Zone and local presidents gave their reports, some of which

were truly outstanding. One president reported many Bibles sold and souls saved in their meetings, and another spoke of unusual success they had had in open-air meetings.

Dr. Honorato Raza was present and brought a devotional message at 11:30 a.m. and another major message in the evening. We can never express our thankfulness for the wonderful messages he brought to us, both in this young people's convention and in the conventions and assembly which followed. They were a real challenge to all those privileged to attend. Many souls found God at the altar during the meetings, for which we praise God.

I believe this year was the best assembly we've ever had in Peru.

Pray for our continued efforts for Christ in this needy land. We face opposition from the Catholics at every step.—NOREEN GRANTZ, reporter, Peru.

Worship Services in Barbados

Paul has been holding revivals in some of our churches. He is now in a place called Horse Hill. It is on the top of a pretty steep hill and perhaps it received its name from the difficulty the horses had in pulling the carriages up the hill in the early days.

Services in Barbados are somewhat different from those at home. When the people come to church they always kneel to pray before sitting in their pew, no matter how late they may be. Even the sinner goes through the form, though whether he actually prays or not we do not know. Only four or five churches have a pump organ or a piano. Consequently they have devised other "instruments." Their singing is accompanied by vigorous and rhythmic clapping. They also "play" tambourines with the same enthusiasm. The song service is a joyful part of the service and can usually be heard some distance away.

They also sing while receiving the offering and if they have anything at all they put something in the collection plate. It is very rare for anyone not to put at least a penny (2c) in the plate at every service—and this in spite of the fact that they earn only a few cents a day.

Those who do not feel they are properly dressed (perhaps they don't own a hat or a pair of shoes) stand outside the windows and doors and listen from there. Sometimes there are more on the outside than on the inside. But even these are often convicted by the Holy Spirit and come in to the altar when the invitation is given.—CHARLOTTE BEALS, Barbados.

I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high (Psalms 7:17).

Home Missions



ROY F. SMEE, Secretary

Church Architecture At General Assembly

Three important events concerning church building occurred during the busy days of the General Assembly.

The church building display in the Church Extension booth was the center of daily interest and study by visitors. Architects over the United States and Canada had been invited to submit displays of Nazarene church buildings of their design. Over fifty feet of the display was filled with these entries. We were pleased with the large number of architects who responded and the quality of the illustrations submitted.

On Monday and Tuesday a church architects' conference was held at the Hotel Phillips. Architects, church designers, and contractors met together to hear papers read on problems of mutual interest. There was a lively discussion of these papers. Alpin P. Bowes, from the department, served as chairman of this conference. On Tuesday the architects made a tour of Kansas City church buildings of interesting design, guided by Mr. Ray Bowman. A severe thunderstorm delayed the tour an hour, but did not dampen the enthusiasm of those who participated. About twenty architects and builders attended this first conference, coming from as far

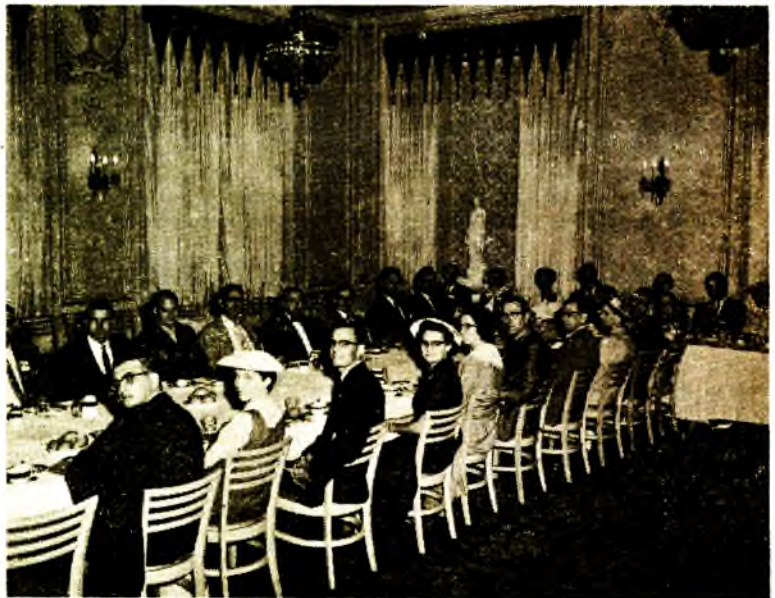
as Pennsylvania, California, and Washington.

On Monday afternoon a public meeting on church building was presented at the Municipal Auditorium. Dr. E. S. Phillips, pastor of Bethany, Oklahoma, First Church, addressed the group on the subject "Three Important Pillars of Architecture." A panel of Nazarene architects answered questions from the audience, followed by the showing of pictures of church buildings by Rev. Alpin Bowes.

Dr. Phillips' address brought out important considerations in church building. Copies of the address are available on request to the Division of Church Extension. The following quotation is from his discussion of the second pillar of architecture—projected permanence:

"Solomon believed that the Church should be a developing institution. The old Tabernacle was a wonderful thing during the early period of Israel's history, but the time came when the Tabernacle, something that was temporary, gave place to the Temple, something of permanence. That was the philosophy of the founder of our church, Dr. Bresee. The old Los Angeles tabernacle was built as a place of shelter, but it wasn't long until they moved into

(Continued on page 18)



Church architects and builders at General Assembly luncheon of architecture conference.

the *A*nswer corner

Conducted by W. T. PURKISER, Editor

Can you give me some scripture supporting the stand of the Church of the Nazarene on the question of lodges?

A good place to start is with the passage given in the *Manual*, II Corinthians 6:14-18. The whole philosophy of the secret, oath-bound order seems quite contrary to the spirit of the gospel, about which Paul said, "This thing was not done in a corner" (Acts 26:26).

I speak totally as an outsider, but to me the secrecy involved in the lodge is either sinister or juvenile. Just last night I read an editorial by Dr. J. B. Chapman in the *Herald of Holiness* of August 31, 1921, on this question. It is as up-to-date as tomorrow:

"I think one would have a hard task should he undertake to show cause why there should be secret organizations of any sort in a country like ours. If the plans of an organization are good and its purposes are pure, the public will

approve its existence. Christ reminded the Jewish court that His teachings were open (John 18:20), and Paul rejoiced that Christianity was not initiated in a corner (Acts 26:26); moreover Christ made it clear that only evil is promoted by the cover of secrecy and that goodness is promoted by publicity (John 3:20-21). The Nazarene plan of refusing to hold membership in or to have fellowship with oath-bound lodges or fraternities is, after all, the scriptural and reasonable attitude."

As to the fellowship: I once happened into a hotel lobby during a lodge convention. My impression is that a born-again Christian would be extremely lonely in the sort of crowd that was there.—W. T. P.

Does the Church of the Nazarene belong to the National Council of Churches, or contribute money to its program?

The Church of the Nazarene belongs to no council or association of churches whatsoever, and makes no contribution to the support of any denominational council or association.

We do co-operate with some inter-denominational agencies, such as the International Council on Religious

Education, which works out the uniform Bible lessons used around the world. However, the Southern Baptist Convention and the churches of Canada also affiliate with this body, so it hardly constitutes any kind of official membership in a National Council.—W. T. P.

I have been disturbed over people in the church getting "miffed" and either going elsewhere or voting the preacher out if they couldn't sing when they wanted to or be in the office they wanted. Yet this type of person is the quickest to condemn or criticize others who may have a much better spirit.

It bothers all of us. The quickest answer is that it is all a matter of carnality. Dr. R. J. Plumb used to exclaim over the mystery that some "sanctified" people would act as if they weren't. A more charitable explanation might be that some of this is due to immaturity, to spiritual childishness. Youngsters are quick to pick up their toys and go home if they think they are slighted.

There is a bigness of soul toward which we all should strive. Little people quickly get out over little things. I have heard Dr. Lewis T. Corlett say with truth that God has more trouble making little people big than He does making bad people good. Whoever originated it, it's still a good prayer: "O Lord, make the bad people good, and the good people nice."—W. T. P.

Will you please explain I Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead baptized for the dead?"

This is a question often asked. Bible-believing Christians divide into two schools of thought on the subject. Some hold that being baptized for the dead should be understood as being baptized for death. That is, in days of bitter persecution, Christian baptism was often a death warrant. Paul is dealing with those who do not believe in a resurrection, and is saying that if this life is all there is, then why risk it for Christ?

On the other hand, it is pointed out that this mention occurs only in I Corin-

thians, and it is possible that Paul refers, without approval, to a custom adopted by the Corinthians in being baptized for friends or loved ones who died in the faith without opportunity for Christian baptism.

The latter is very possible. Corinth was a carnal church, and carnal churches become seedbeds for queer ideas. There were many such in Corinth. Paul simply uses against them one of their own customs for which there is no support in scripture.—W. T. P.

Home Missions Department

(Continued from page 17)

something more pretentious and something of more architectural beauty.

"I say it kindly, but most independent sects or independent organizations are built around one man and therefore are temporary. They are not permanent. Consequently you find them usually worshipping in tabernacles. The old, established liturgical churches are permanent. Many of them worship in Gothic cathedrals.

"The Church of the Nazarene is a permanent organization. We are here to stay. We have moved out of the tabernacle stage, but we never want to go over into the Gothic phase. We must find our place somewhere in between. Therefore it is very important that we have a projected permanence. In our whole building program we must give thought and planning to the future. Some people think it is possible to erect a building that will be adequate for all the years to come. That isn't so, for as long as a church is alive and growing, improvements will have to be made from time to time. Possibly we will have to construct new educational units, and new sanctuaries will have to be erected. Often a building program in a church can be a stimulus along all other lines of growth."

These three events reflect the growing services of the Division of Church Extension in its goal of "helping churches build better." As a denomination we have a responsibility to reflect our mission and message through our church buildings. We do not propose to build great architectural monuments, but the dollars we spend on buildings must not be wasted in poor design, cheap materials, and ineffective buildings. Each year scores of pastors and church boards call on the Division of Church Extension for helps in their building planning.

THERE ARE NO SMALL THINGS

By GRACE V. WATKINS

*Because you sang a quiet hymn
When twilight time was blue and dim,
Someone found healing for his grief
At shining altars of belief.*

*Because you said a humble prayer,
A darkened soul became aware
Of God's salvation, glory-bright,
And found the everlasting Light!*

*Oh, never think that they are small;
A hymn, a prayer, can be as tall
As time, wider than love's blue sea,
And longer than infinity.*

THE SUNDAY SCHOOL LESSON



By **ROBERT L. SAWYER**

Topic for
October 2:

The Greatness of God

SCRIPTURE: Psalms 8; 104 (Printed: Psalm 8; 104:1-4)

GOLDEN TEXT: *O Lord our Lord, how excellent is thy name in all the earth!* (Psalms 8:9)

To keep the right perspective in this day, we must have both a Godward and a manward look. No one would deny

that we live in an amazing and wonderful space age. In this scientific age we, like men of other centuries, are apt to exalt man above the Creator and Preserver of the universe. What is man compared to an infinite God?

Looking Around: We must see life as it really is. We do not want to bury our heads in the sand nor do we want to see only the work of human hands.

The stars, the mountains, the rivers, the trees, the seasonal changes, the beauty of the sunrise, the splendor of the sunset—these are reminders of God's creative work. The red rose, the green leaf, the baby's smile—these too remind us of Him.

The laws of gravity, atomic energy, the speed of light, these too speak of God. "What is man, that thou art mindful of him?" (8:4)

Looking Up: We see Christ. Man can shake his fist into the face of God and reject His overtures of love. But if we catch a glimpse of Jesus' face and realize what He has done for us, we bow prostrate before Him in love and adoration.

Certainly man is insignificant when

we compare him to God. But man was created in the image of God in order to be fit for fellowship with his holy Creator. Man is the highest creation of the universe, but to what depths he has fallen from original creation!

We must measure up to what God, the Father, expects of us through the sacrifice of His Son and the power of His Holy Spirit.

Our lives are based on the dependability of the universe, springtime and harvest, summer and winter. We can trust our Heavenly Father for today as well as tomorrow. What a challenge for us to measure up to what God expects of us in the building of His kingdom! We have the whole universe on our side when we do the will of God.

The blood of Christ can cancel the deepest stain of life, can lift from the lowest pit of degradation, can free the heaviest shackled soul. Hallelujah! How great is our God! Bless His holy name!

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.



News of the Churches

Evangelist C. G. Weathers writes: "Since leaving Eustis, Florida, as pastors, at assembly time, we have served as interim pastors at Royersford, Pennsylvania. Also we have five or six meetings slated for this fall. The Lord is blessing and helping us and we give Him praise."

Topeka, Kansas—Auburndale Church has taken on a "new look" under the inspired leadership and anointed ministry of our beloved pastor, Rev. Richard S. Schumann, and his talented wife, who came to us sixteen months ago. The church's growth has been almost phenomenal; thirty-five fine members have joined in the past year. To accommodate the ever increasing numbers the sanctuary has been enlarged, and has been air-conditioned and improved. Recently the Sunday school reached an all-time high of 183 in attendance, which was particularly gratifying during the "summer slump" season. The solution to our ever increasing numbers seems to be a new and greatly enlarged church building; for this we humbly pray and actively plan. We are emphasizing "Evangelism First," as evidenced by six seekers at our altar last Sunday night.—**RUTH WILLIAMS CROOKS, Reporter.**

The Leverett Brothers, evangelists, write: "We have a few dates open after the first of the year which we would like to slate in the central or southwestern states. Write us, Route 4, Lamar, Missouri."

Rev. W. Emerson Chapman writes: "After pastoring in both the New England and the Southwest Indiana districts, three years ago we accepted a call to Indianapolis (Indiana) Broad Ripple, a home mission church. We praise God for the wonderful gains, especially during this past year, in which we added thirty-two members, twelve by profession of faith (a net gain of 118 per cent), which placed us on the Evangelistic Honor Roll. Our Sunday school increased from thirty-nine to an average of sixty-seven, and we tied for first place on the district for the largest Easter attendance gain over the previous year. Our Easter missionary offering also increased over 300 per cent. The N.Y.P.S. was organized during the year with sixteen members; and we were the only church on the district whose youth won all zone contests in Bible quiz, vocal, and instrumental. A gracious spirit of unity prevails; we love our people and have accepted a unani-

mous three-year recall. Being in the area of Fort Benjamin Harrison, we offer our services to army personnel and new people moving into this area. Write us, 2125 East 54th Street, Indianapolis."

Rev. A. L. Cargill writes: "After a very pleasant pastorate with our church at Cortez, Colorado, Wife and I have resigned to re-enter the field of evangelism. We shall be glad to hear from the wonderful pastors with whom we have labored in the past, and others who may desire our services. We still have two open dates for this year, with most of '61 open. We accept calls for holiness conventions, week-end, or full-time evangelistic campaigns. Write us, 838 W. Kiowa, Colorado Springs, Colorado."

Evangelist L. B. Mathews writes: "After seventeen years in the field of evangelism, with the exception of a few months, Mrs. Mathews and I are leaving the field. I have accepted the office of minister of visitation at our First Church in Nashville, Tennessee. We wish to express our sincere thanks to God for His blessings upon us, to all the pastors who have used us in meetings, and to

all the laity who have supported us with their prayers, many good works, and finances. God has given us thousands of souls at our altars praying through for regeneration and entire sanctification—we give Him praise. We look forward with eagerness to our new field of labor, under the blessing of God and the direction of Dr. Wm. M. Greathouse, our good pastor in this great church."

Evangelists J. Herbert and Pansy Morgan write: "At this time we are in a meeting at Hawthorne, Nevada, with Brother Johnson. There is a good spirit in the meeting. We will be closing a meeting in Provo, Utah, on October 9, then have an open date (October 13 to 23) we'd be glad to give some church between Utah and Ohio, or north central states en route east. Write us, 334 N. Randolph Street, Indianapolis 1, Ind."

Emmanuel Church, Rock Hill, South Carolina



The Emmanuel Church was dedicated on last May 15, with our district superintendent, Rev. Ben F. Marlin, delivering the dedicatory address to a large group of members, fellow pastors, and friends. The church was organized in November of 1950 with thirty-three charter members, by Rev. G. L. Scott, first, and also present, pastor. Due to his vision, planning, and labors, plus the help of many others, we were enabled under God to erect our new 44 x 65-foot sanctuary; it has eight Sunday school

rooms. The building is valued at around \$15,000 with a debt of only \$6,000. Our district superintendent calls it the "miracle church." Best of all, a revival spirit is manifest in our services. Before the inspiring dedication message, the Sunday school superintendent paid tribute to our district superintendent, to the three other pastors, faithful members, and friends, and closed by presenting a check to Pastor Scott as a token of our appreciation. We feel that God sent him to us.—Reporter.

Evangelists Everett and Irene Kimball report: "Since last reporting, God has given us some very wonderful meetings—at First Church, St. Johns, Michigan, with Pastor D. E. Weitz, good crowds and fine altar services; at Southside Church, Kalamazoo, with Pastor Harold Smith, the presence of God was manifested in the services and a number sought and found definite victory in God at the altar. Our next meeting was at Cass City, Michigan, where the Wilsons are doing an excellent job at First Church; then at Montrose, Iowa, with Rev. Dell Kelly we saw more than two hundred people seek and find God, many for the first time. From here we went to North Dakota for our first meeting in that state, at Regent, with Pastor Long; then to First Church, Delta, Colorado, with Rev. Melvin Carpenter, where God blessed with seekers; to Farnam, Nebraska, with Pastor Lundy; and to the Lansing Holiness Camp, where we had a great time with Evangelist George Anderson. We will be closing a meeting in Cozad, Nebraska,

on November 27; then have an open date, November 30 to December 11, we'd like to slate between Cozad and Denver, Colorado. Also we have a good spring date open, April 5 to 16, we'd like to slate between Keokuk, Iowa, and Grand Junction, Colorado. We carry the whole program—preaching, singing, and music. Write us, P.O. Box 408, Potterville, Michigan."

Evangelist Everett E. Herron writes: "I have now accepted the pastorate of the new Calvary Church in North Royalton (Cleveland), Ohio, on the Akron District. There are great opportunities for service here. I appreciate the churches and pastors who had kept me busy in the evangelistic work, and am sorry I had to cancel the meetings scheduled for fall and winter; but I do feel that my calling is the pastoral ministry. If you have friends in the Parma-North Royalton area, write us (8632 State Road, North Royalton 33, Ohio) and we'll be glad to contact them."

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Rev. L. J. Scherrer writes: "In October of 1958 I felt called to pastor the church at Bristol, Tennessee. I had been serving as assistant to Dr. L. B. Hicks while he was pastor of Central Church in Orlando, Florida. While I was pastoring at Bristol, the old church was sold and a new church built in a new part of the city, also a good parsonage was purchased. We learned to love the fine group of God's people in the Bristol church. But after much prayer we have accepted the call to work with Dr. Hicks and First Church in Chattanooga, Tennessee. We appreciate this fine pastor and people. If you have friends here, write us and we'll do our best to help them."

Austin, Texas—The Manor Hills Church recently closed its first vacation Bible school with an enrollment of sixty-six and an average attendance of forty-seven. This was good for a church less than one year old. Eleven months ago under the leadership of District Superintendent Hester the church was organized as Eastside Church, and a few months later the name was changed to Manor Hills. On the first Sunday there were four children present in Sunday school. On the day of our demonstration school we had a record attendance of sixty in Sunday school. We are now beginning the first unit of our church building, located on a choice corner lot, covering an acre of ground in a growing area of northeast Austin. The building will be constructed of brick and stone and will be air-conditioned throughout. We thank God for His blessings.—VICTOR ENOCH, *Pastor*.

Iowa District N.Y.P.S. Convention

The Iowa District N.Y.P.S. convention was held on August 13 at the district campgrounds in West Des Moines, Iowa.

District President Forrest E. Whitlatch presided with efficiency. His report showed a year of progress, and the challenge to a life of deeper devotion to God revealed a great soul burden for the young people of Iowa. Brother Whitlatch was elected to serve another year.

Other high lights of the day included a devotional message by Leland Watkins, of Burlington, on the theme of "Witnessing"; the district talent contest with twenty-two Iowa young people participating; and the camp meeting service with the Speer Family singing, and Evangelist Don Scarlett preaching, climaxing with a wonderful altar service.—FRED BORGER, JR., *Reporter*.

Northeastern Indiana Youth Institute and Camp

One hundred and forty-seven teenagers enjoyed one of the best youth camps ever known on the Northeastern Indiana District. Rev. Paul Martin's spirit and messages were used in a reasonable way among the young people, and many received definite spiritual help during these days of encampment. One of the high lights was that many of the young people were called into full-time Christian service. It seemed to most of us that the climax came when virtually

all the young men and young women pledged to return to their homes to become "campus missionaries."

This year's king and queen were selected on the basis of their attitudes, friendliness, Christian life, and influence. The honors went to James "Tiny" Boyer, king, and Carol Bishop, queen.

The teen-agers were happy to have present the Ambassadors Quartet from Olivet Nazarene College. Their singing proved to be an inspiration to all.

Through the leadership of Rev. Ray Tucker and District President Walter Graeflin the camp was considered a great success by all.—DELORIS SHADOWENS, *Reporter*.

Annual N.Y.P.S. Convention Southwest Oklahoma District

The Southwest Oklahoma District young people's convention convened at the district campground, near Anadarko, Oklahoma, on August 6. The district president, Rev. Bob Carroll, presented the new quadrennial theme, "HIS."

District President Carroll gave his fourth inspiring report, indicating four years of splendid progress: (1) *Conquest* subscriptions climbed from 13 per cent of quota to 97 per cent of quota; (2) a substantial gain in membership; (3) American Bible Society offering increased from 13 churches participating with \$65.00 to all churches co-operating with nearly \$500.00; (4) the projects of the past four years have included—paying off the indebtedness and finishing the interior of the N.Y.P.S. cabin, paying the expenses of the delegates to the International Institute, purchasing new plastic trays and glasses for the dining room at camp, and defraying the expenses of the delegates to the General Convention. At the close of his report Brother Carroll requested that his name not be considered for re-election.

The newly elected officers are as follows: Rev. Marvin Powers, president; Rev. Bill Rohlmeir, vice-president; and Rev. Charles Stroud, secretary-treasurer. The coming year promises to be one of continued victory under the able leadership of these fine men.—LAVERN S. DAY, *Reporter*.

Tennessee District Assembly

The forty-eighth annual assembly of the Tennessee District was held at First Church, Clarksville, Tennessee, August 17 and 18. Members of the assembly and visitors were given a warm welcome by Rev. Claude Galloway and his fine congregation.

Dr. Hardy C. Powers, beloved general superintendent, presided with grace and efficiency. His messages were used of the Holy Spirit to stir our district to move forward in the task of "Evangelism First."

Our district superintendent, Rev. C. E. Shumake, gave a fine report. Churches and individuals joined in giving a nice love offering to Brother and Sister Shumake. There is a great spirit of unity on our district under the leadership of Superintendent Shumake.

We were privileged to have Dr. Mack Anderson, superintendent of the Georgia District, to preach during the N.Y.P.S. convention and the assembly.

Trevecca Nazarene College was repre-

sented by Dr. A. B. Mackey, president; Dr. Homer Adams, dean; Rev. C. E. Keys, field representative; and the Trevecca Men's Quartet. Inspiring reports were given of the progress of the college.

The assembly closed with a beautiful and inspiring ordination service. Elected to elder's orders and ordained by Dr. Powers were Thomas Cox, William Erickson, and Robert Reid.—EDWARD F. COX, *Reporter*.

Youth Institute Western Ohio Districts

August 8 through 13 was a memorable week on the Northwestern and Southwestern Ohio districts. Our combined youth institute was one we shall not soon forget. There were 184 young people registered from the two districts, with about 21 workers and counselors directing the activities of the camp.

Rev. Glenn Evans, Northwestern Ohio District N.Y.P.S. president, was the institute director. His was a well-planned program of recreation, fun times by the various camp clubs, the best in subject matter for C.S.T. classes, and chapel services which could not be excelled.

Dr. Donald E. Snow, pastor of Dayton First Church, was the special speaker; he made an outstanding contribution to the lives of all who were present. His timely messages, geared to the youth, were used mightily of God. In service after service the altar was lined with young people. Two of the chapel services were so visited by the Holy Spirit that Dr. Snow did not get to preach,

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NOTE: For additional information on this timely emphasis, see pages 22 and 23, August 24, 1960, issue of the *Herald of Holiness*. Also, timely NEW "Try Christ's Way" chorus mentioned in September 14 issue.

as young people obeyed the voice of the Lord, filling the altar. God gave some wonderful victories.

In the missionary service on Wednesday morning Miss Schultz, of Africa, gave a stirring message. Nine young people responded to her call of dedication to God if they were certain of their call to the foreign field. This service continues to challenge my own heart yet today.

Miss Linda McKinney of Pisgah was elected camp queen, and Mr. Tim Spackey of Rudolph was elected camp king. These two are outstanding examples of our fine youth, both being wonderful Christians and deeply appreciated by all at the institute.

Rev. Carl Clendenen, district superintendent of Northwestern Ohio, and Rev. M. E. Clay, district superintendent of Southwestern Ohio, were both present to lend their gracious spirit to the institute and were as thrilled as we. The 1960 institute will be long remembered as the best yet.—HAROLD E. PLATTER, Reporter.

Missouri District Assembly

The fiftieth annual assembly of the Missouri District was held August 17 and 18 at Pine Crest Camp, Fredericktown, Missouri, with Dr. G. B. Williamson presiding.

A wonderful spirit of unity and love prevailed throughout the assembly, and the presence of God was manifested in a marvelous way. Dr. Williamson's messages were stirring and challenging, and he proved to be an efficient leader as he presided over the assembly.

The high light of the assembly was the good report of Dr. E. D. Simpson, district superintendent, and his reelection for three years with a fine vote.

Dr. Simpson reported a total membership of 5,564, which was a net gain of 152; total giving of \$762,875, an increase of \$30,681; total amount given to general interests of \$72,873, an increase of \$2,373. Two new churches were organized—Ballwin and Barnhart.

Rev. J. W. Swearingen ably represented our Olivet Nazarene College, and Mr. Elvin Hicks did a fine job representing the Nazarene Publishing House.

In an impressive service on Thursday morning, James H. Trimble and Bobby C. Hunt were ordained to the ministry.

In the pre-assembly conventions Mrs. Minnie Hoffert was re-elected as N.F.M.S. president and Rev. J. D. Cook was re-elected as N.Y.P.S. president.

The assembly was a time of shouts in the camp and unity in the ranks.—LELAND S. BUCKNER, Reporter.

(Continued from page 2)

Temple. We must recall, however, that He was restored to them as soon as they returned to the place where they had lost Him.

In all of this there is a worthwhile lesson:

To one who is now conscious that he has deviated from the "strait and narrow way" there is but one sane course of action. Let him return to the place where he last knew God's presence, ask forgiveness, and begin from there. Let him return "unto the place of the altar, which he had made there at the first" (Genesis 13:4).

Prayer for This Day

By GRACE V. WATKINS

*Lord, let this be a shining day,
My every thought a sun-wide slope
Where golden flowers of kindness bloom
And little paths of faith and hope
And love lead upward to a place
That looks on glory-lighted space.*

*Lord, let this be a singing day,
My every spoken word a clear,
Allegro-lovely melody
For every listener to hear
And find refreshment through the strong
And lifting fellowship of song.*

*Lord, let this be a giving day,
My every deed a glad release
From garnered treasures of life
To bring another healing peace.
And, Lord, may all my giving be
A psalm of thankfulness to Thee.*

Deaths

JACK HUSTON CRUSE, age twenty-one, a U.S. Marine and native of Richmond, Kentucky, died May 12, 1960, at the U.S. Naval Hospital in Beaufort, South Carolina. He was born October 6, 1938, graduated from Trevecca high school, and attended Trevecca Nazarene College. He was a member of Richmond First Church of the Nazarene until transferring his membership to Nashville First Church. He is survived by his parents, Mr. and Mrs. Milton Cruse, of Richmond; a brother, Danny; the paternal grandparents, Mr. and Mrs. James H. Cruse; and the maternal grandmother, Mrs. Jack Johnson. Funeral service was conducted by the former pastor, Rev. Glen Williams, assisted by Rev. D. S. Somerville and Rev. Duane Landreth, with interment in the Richmond cemetery.

EDWARD "ED" DIXON, age eighty-seven, died October 18, 1959, at the home of a son, Fred, in Ashland, Kentucky. He was born May 17, 1872, in Boyd County, Kentucky. He was a member of the Summit Church of the Nazarene. Survivors include five daughters: Mrs. Philip Smith, Mrs. John Leach, Mrs. Jim Sparks, Mrs. T. V. Horton, and Mrs. Robert Handley; two other sons: Delbert and Ben; and one sister, Mrs. Virginia Hart. Funeral service was conducted by Rev. William Duncan and Rev. Duane Landreth, with interment in the Rose Hill Cemetery, Ashland.

JOSEPH C. INNIS was born in Tipton County, Indiana, February 3, 1882, and died in Largo, Florida, on June 16. He was a charter member of the Southside Church of the Nazarene in Frankfort, Indiana, where he was much loved and respected for his godly life and sound advice. Since retiring he had made his home in Florida. He is survived by his wife, Nina; four sons, Forest, Frank, Paul, and Elbert; and three daughters, Catherine, Mildred, and Mary Jane. Funeral service was conducted in Frankfort Southside Church, with the pastor, Rev. Loran Irby, officiating. Burial was in Bunnell Cemetery.

(Continued on page 24)

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(Continued from page 22)

Announcements

WEDDING BELLS

Miss Linda Kae Fugett and Mr. Frederick Allen Fields, both of Ashland, Kentucky, were united in marriage on August 21 in Grace Church of the Nazarene, with Rev. C. B. Fugett, father of the bride, and Gerald Fields, brother of the groom, officiating.

Miss Donna Morgan of Bourbonnais and Mr. David C. Reedy of Mornence, Illinois, were united in marriage on August 13 at the Olivet Nazarene College Church in Kankakee, with Rev. Oliver Morgan, father of the bride, and Rev. J. C. Reedy, father of the groom, officiating.

BORN—to Ruth and Mert Richards of Kansas City, Missouri, a daughter, Rhonda Ruth, on August 27.

—to Mr. and Mrs. Ed Holman of Kansas City, Missouri, a son, Jeffrey Brent, on August 22.

—to Rev. and Mrs. J. Donald Nicholas of Har-mattan, Alberta, Canada, a daughter, Donna Gail, on August 19.

—to Rev. and Mrs. Irving W. Laird of Indian-apolis, Indiana, a daughter, Rebecca Joy, on August 6.

—to Eugene T. and Janet (Wagg) Hansen of St. Paul, Minnesota, a son, Kyle Eugene, on August 6.

—to Tillman and Shirley (Kruise) Eby of Bethany, Oklahoma, a daughter, Rhonda Lynn, on July 31.

SPECIAL PRAYER IS REQUESTED for a minister in Arkansas, undergoing serious foot surgery—ex-pected to be in casts and on crutches for several weeks;

by a friend in Illinois "for my family, that they will all be saved before it is too late; also for my own spiritual need; and salvation for people on my prayer list";

by a Christian brother in Ohio that "I may be victorious in my Christian life," for a son to be guided in his life's work, and for the healing of his wife;

by a friend in Oklahoma—an urgent unspoken request;

by a Christian friend in Washington for a very difficult home situation, that her husband may be consistent in his Christian living and profession, that they may have a real Christian home—that God, who knows the entire situation, may undertake in a definite way;

by a Christian friend in Iowa that they may be able to get a church started in that place that "preaches a full gospel."

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District Assembly Schedule
New York September 30 and October 1

HUGH C. BENNER
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

V. H. LEWIS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

District Assembly Schedule
North Arkansas September 28 and 29

District Assembly Information

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 enter-taining pastor, Rev. Clyde Montgomery, 515 Center St., Conway, Arkansas. (Missionary convention, Sep-tember 26 and 27.) Dr. V. H. Lewis presiding.

NEW YORK—Assembly, September 30 and Oc-tober 1, at Valley Stream church, 215 Hillside Ave. Valley Stream, L.I., New York. Send mail, merchan-dise, 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. con-vention, October 14 and 15.) Dr. D. I. Vanderpool presiding.

LINDA RUTH KNAPP, age eleven, died of cancer at the family home in Reno, Nevada, on February 13. She was born in Reno, May 26, 1948. She faith-fully attended the Church of the Nazarene all her life, and became a member on April 27, 1958. She took an active part in the Sunday school, Junior Society, and the missionary work until her serious illness forced her to give it up. She was truly an inspiration to many, and these friends expressed their sentiments through a lasting memorial for her when a beautiful new Communion table was unveiled and dedicated on Easter Sunday; three engraved brass offering plates were added on Memorial Sun-day. She is survived by her parents, Mr. and Mrs. R. M. Knapp; three brothers, George Knapp, David and Charles Miller; and two sisters, Mrs. Patricia Kessar and Mrs. Judith Dickey. Funeral service was in charge of Rev. Milton Harrington, with interment in the Mountain View Cemetery.

MRS. LAURA JEWELL, age eighty-nine, member of the Perryton, Texas, Church of the Nazarene, died May 17. "Mother" Jewell is survived by 110 descendants, including 4 children, 27 grandchildren, 54 great-grandchildren, and 25 great-great-grand-children. Funeral service was held in the Perryton church, with the pastor, Rev. Ivy Bohannan, offici-ating. Burial was in the Balco, Oklahoma, cemetery.

MRS. MARY PARKER, charter member of the Memorial Church of the Nazarene, Muskogee, Okla-homa, died May 18 at the age of eighty-two. She is survived by six daughters, two sons, twenty-nine grandchildren, and twenty-five great-grandchildren, besides a host of friends.

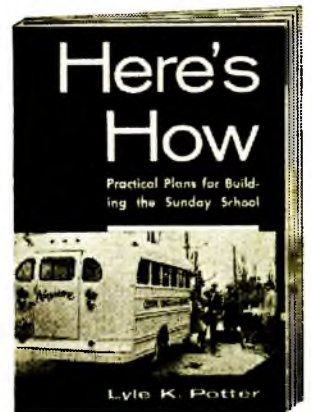
MRS. ADDIE MAY GOODWIN was born January 30, 1889, in Rogers, Arkansas, and died at her home in Washington, Iowa, on June 13 at the age of seventy-one years. In 1905 she was united in marriage to John Merric Goodwin; they have made their home in Washington since 1915. She was a member of the Washington Church of the Nazarene. She is survived by her husband; two sons, Kenneth and Clyde; four daughters, Mrs. Florence Gargus, Mrs. Evelyn Brooks, Mary Lou Kauffman, and Johnette Goodwin; also three brothers, Albert, J. H., and Lennis Creech; and three sisters, Mrs. Bertha Morris, Mrs. Ida Baldwin, and Mrs. John Been-blossom. Funeral service was conducted by her pastor, Rev. L. L. Waters, assisted by Rev. W. Stevens, with burial in the Washington cemetery.



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