



# Herald of October 12, 1960 HOLINESS

Official Organ of the Church of the Nazarene

## A Sense of Destiny

*Superintendent V. H. Lewis*

There existed a strong sense of destiny in those early Christians. The 120 who came from the Upper Room were filled not only with the Holy Spirit but also with a purpose that never wavered. They had a God-given job to do and meant to fulfill their destiny at any cost.

Their Christ lived! He had returned to God the Father! He had sent the promised Comforter! The world must know these things. The Christians of the Book of Acts were men who felt that the fate of the world depended on their faithfulness to their Lord. They had become the human part of the time-long quest of Christ for men. The world must learn of this great truth that Jesus Christ lives. No foe was too big to thwart them. They believed they had to win a world and were determined to do it before they went to heaven.

The Church of the Nazarene was born with this *sense of destiny*. The noble men and women who founded the church felt they were called of God to serve their day with the gospel of "Holiness unto the Lord." Their feeling of being divinely appointed and guided is reflected in their writings. It is preserved in our *Manual*. The record of that great, compelling, divine commission is portrayed in their deeds of sacrifice and service. It is a wonderful part of our heritage, but is not handed from one generation to the next automatically. It will be kept alive by the tenacity with which we cling to the experience of entire sanctification as a second work of grace. The reality of that experience must be maintained and fostered in the lives of our adherents.

An increase of this sense of mission is imperative. We can be fraternal among denominations but must never feel that any lesser gospel will reach a lost world. Only a gospel of complete liberation from sin will cure the ills that destroy nations and men. Only with holiness shall men see the Lord. The feeling that if we do not reach our generation it will not be reached should be real motivation within us. We who have so much light in this world that possesses so little of life's essentials cannot sit with idle hands, silent lips, and passive worship and expect to hear our Master say, "Well done."



Telegram . . .

Charlotte, North Carolina—Twentyeth District Assembly at Charlotte North Side, September 21 and 22, one of the greatest in North Carolina history. General Superintendent D. I. Vanderpool challenged assembly with "Evangelism First" emphasis; messages gripping and dynamic. Sessions marked by the Holy Spirit's anointing on ministers and laymen, with spontaneity, liberality, harmony, and progress in evidence. District Superintendent Lloyd B. Byron, closing out three-year term, re-elected on first ballot with nearly unanimous vote. Balloting followed which elected him for another three years. Statistics show net gain of 125 in church members, and \$20,000 paid for General Budget. Assembly spoke appreciation for Dr. and Mrs. Byron, giving more than \$1,100 in cash and pledges for visit to Nazarene mission field in Caribbean. Mrs. Lloyd Byron re-elected district N.F.M.S. president with overwhelming majority; 42 out of 44 societies reached "star" rating, making a "star" district for first time in history. All this and much more is evidence that North Carolina marches on victoriously.—Byron E. LeJeune, Reporter.

Word has been received that Dr. W. E. Albea died on September 27 at his home in Dayton, Ohio. He was in the ministry of the Church of the Nazarene for forty-three years, serving as pastor in Indiana, Kentucky, and Ohio; and as the first and only superintendent of the former Western Ohio District from 1943 until his retirement last March 31. Funeral service was held in Dayton First Church on September 29, with Dr. G. B. Williamson, general superintendent, in charge.

After very careful and prayerful consideration, and consultation with district department heads and District Advisory Board, we are appointing T. T. McCord of Oskaloosa, Iowa, district superintendent of the Louisiana District. He will probably take up his responsibilities on the district October 16, 1960.

HARDY C. POWERS  
Board of General Superintendents

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HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Rev. Dan I. Hamiter of Bethany has accepted a call to pastor the church in Sharon, Oklahoma.

After four years as pastor of the church in Jefferson City, Rev. Ronald Axtell has accepted the work of the Bellefontaine Neighbors Church in St. Louis, Missouri.

Rev. Mrs. Esther M. Dyer, musical evangelist, and her husband, E. F. Dyer, retired businessman, will celebrate their fiftieth wedding anniversary on October 26 at their home in Crystal Beach, Florida (they were formerly of Reading, Pennsylvania). Mrs. Dyer has been engaged in full-time evangelistic work since 1930. Their address is P.O. Box 121.

*Gleanings*  
from the  
Office Editor's Desk

"Enclosed is \$1.50 for renewal of the *Herald of Holiness* . . . It's sure a good paper and I'm never disappointed when I go to my mailbox and find a *Herald* there."—Oregon.

. . . there are many articles that appear in the *Herald of Holiness* that help me from a spiritual standpoint. . . thank you so much."—Washington.

"This is the first year I have received your weekly magazine [*Herald of Holiness*] in my home and I really enjoy it. When I am finished with it I pass it on to my mother, who is glad to read a paper with the Word of God in it."—Michigan.

"Enclosed check for renewal. I have taken the *Herald of Holiness* for a number of years and think it is one of the best papers . . . I am a class leader in our Free Methodist church."—Michigan.

"I enjoy reading the *Herald of Holiness*. It has been a great help in my Christian experience."—Florida.

"For fifteen years I have read our wonderful *Herald of Holiness*. This Sabbath [July 3] morning I had to stay with a sick one, so was hindered from going to church. I read the June 29 issue of the *Herald*, and can say to me it was outstanding. Each article was truly an inspiration to me. Thank you for one of the finest Christian publications on the market today. May God richly bless the editor and each one at the publishing house and also each person that writes these soul-stirring messages."—Texas.

**AUTUMN MEDITATION—**

*Fence cobwebs weighed with heavy dew;  
A hazy, paler sun;  
The pumpkins grown to great, orange  
globes;  
Leaves drifting one by one . . .*

*Cool rain begins a different tune,  
In sharper, deeper chord;  
And thick vines, curving to the roof,  
Reveal white lattice-board . . .*

*How beautifully seasons change!  
So will our lifetime, planned  
With Christ, have beauty at earth's close,  
With heaven close at hand!*

—ILA R. MONDAY

## Three Kinds of

# Holiness

By RALPH EARLE\*

in the New Testament

Three kinds of holiness in the New Testament? That's right! But you say, I thought there was only one kind of holiness. Let's look at the picture.

First, there is the holiness of John the Baptist. This was *asceticism*. He lived as a lonely recluse in the wilderness, a rustic in the desert. His clothing was crude, his food simple. No parties for John. Social life was out! "John came neither eating nor drinking" (Matthew 11:18). What did the people say? "He hath a devil." They didn't understand him; so they condemned him. We still criticize those we can't understand. God forgive us!

In contrast, "The Son of man came eating and drinking" (Matthew 11:19). What did they say about Him? "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." You just can't win!

Mere separation from society is not Christian holiness. Too many think that the "heavenly" life means being "unearthly." But the two terms are not quite synonymous. If you heard a beautiful solo, it might be all right to tell the singer that her music was heavenly. It would hardly do to inform her that it was unearthly.

That is the difference that we need to learn. The Christian is to be *in* the world but not *of* the world. Each one of us has his responsibilities as a citizen, as a neighbor, as a friend, as a loved one. To infuse heavenly love into earthly living is our daily assignment.

There is a *second* type of holiness in the New Testament, that of the Pharisees. This is *legalism*.

Have you ever seen a legalist who was consistent? I never have. He will make a mountain out of a molehill, harping constantly on some minor point. Yet all the time there is a glaring inconsistency in his own conduct that almost everyone is aware of—except himself. Jesus described the situation graphically. He said: "Why do you try to take a speck out of your brother's eye, when you have a sawlog in your own? First get the log out of your

eye, so you can see to remove the splinter from your brother's."

This matter comes very close home to us. For the Pharisees were considered to be the "holiness people" of Jesus' day. Their very name means "the separated ones." They lived the separated life. They multiplied their rules and regulations until they had so many that no one could remember them all. The poor common people, busy with their daily tasks, couldn't possibly keep them. So the Pharisees called them "sinners." When we read of "publicans and sinners" in the Gospels we must remember that these were not necessarily wicked people. But because they failed to observe all the minute and multitudinous regulations of their religion they were dubbed "sinners."

The Pharisees put themselves on a pedestal of sainthood. But this bred spiritual pride, a "holier-than-thou" attitude. They held themselves aloof from those about them. They were superior to everybody else.

Brethren, this is not Christianity. It is Pharisaism! If we pride ourselves on being spiritual, and criticize the rest of Christendom as worldly, we need to climb down from our pedestal and prostrate ourselves at the altar. We need to fall before the Lord in humility of heart, in confession and contrition. We need to ask ourselves why others are having many new converts to Christ, while too often we putter around, thrashing over the same straw in revival (?) after revival. Are we letting the Spirit of God get to us? Are we willing to be emptied of self—of all self-seeking and self-glory—in order that we may be filled with the Holy Spirit? The greatest need of the holiness movement is the Holy Spirit!

Every real revival begins in humble confession of our own failures and shortcomings, our own coldness and lack of passion for souls. Are we as a church willing to pay the price?

The *third* kind of holiness in the New Testament is that of Jesus. It can be summed up in one word—*love*; not *legalism*, but *love*!

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How are we to measure our spirituality? There is only one adequate answer—by love. The Bible says, "God is love" (I John 4:8, 16). So—the more of God we have, the more of love we have. Dare we face the implication? The less of love we have, the less of God we have. That is the crucial test.

I feel neither capable nor worthy of saying any more about the love of Jesus. I would just suggest that all of us read again John 3:16; Romans 12:10; I Corinthians 13; Galatians 5:22; Ephesians 4:31—5:2; I Thessalonians 3:12-13; I John 4:7-21—and then let us pray!

who wrote his sweetheart an ardent love letter, which he closed something like this: "I would climb the highest mountain, and swim the deepest river, to be at your side." After signing his name, he added this postscript: "I'll be over to see you Wednesday night if it doesn't rain." How like our protestations of love to Christ! We sing "Faith of Our Fathers," a martyrs' song, then wilt at the first temptation—or "My Jesus, I Love Thee," then become offended if someone fails to speak to us—or "Stand Up for Jesus," and then let a television or radio program keep us from prayer meeting!

We need a militant Christianity. This age requires more than a milk-and-water, Sunday-morning religion that costs nothing and is worth little. We are up against real problems every day, and need all the help we can get from God. The businessman, the student, the housewife, the professional person—all are being constantly bombarded by the savage and subtle influences of an evil world. It will take more than just a comfortable religion to see us through.

Perhaps the best thing that could happen to the Church would be healthy persecution—not the kind that is invited by oddness, but that which is a result of a virile stand for the right, regardless of the consequences. Peter Marshall once prayed in the Senate: "Help us to stand for something lest we fall for anything!"

Our best is none too good for God. We cannot afford to "save back" our energies or protect ourselves, or we will atrophy. As we give our best to the Lord all the time, whether the crowd be large or small, the place of service noted or unknown, our "best" will become better, and we will have His smile upon our consecrated labor for Him.

What almost haunts me sometimes is that I may come to the judgment, having done halfhearted service, and having played around the shore of the sea of grace—"saved as by fire," with my works burned. We ought to determine that every day will see something of permanent value accomplished. This is not a plea for tension and brittle pharisaical "devotion," but rather for an overflowing love that gives gladly and freely for the Christ we profess to love more than all beside.

Dwight L. Moody once resolved that he would not let a day go by without speaking to some soul about Christ. One stormy night he suddenly awoke to the fact that he had missed that day. Overcoming the temptation to take it easy this once, he put on his overcoat and started out of the hotel, only to find a bedraggled man just at the door. He spoke to him, and won him to Christ there in the hotel lobby.

Let us not "make the residue a god," but give God our best every moment of every day!

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# Remnant Counter Religion

By VERNON L. WILCOX

Pastor, Moreland Church, Portland, Oregon

*The residue thereof he maketh a god, . . . and worshippeth it (Isaiah 44:17).*

The man in Isaiah's illustration had cut down a tree, and had used part of it to cook his food and keep him warm. He had, however, some of the tree left over, and in trying to figure out what to do with it decided to make himself a god to worship. His religion could be content with *left-overs!*

We smile at the foolishness depicted, but are we much better in this modern age? We too have "remnant counter religion."

Consider how we give God the remnants of our time. No time to attend revival; too busy to seek God; children are sent, not taken, to Sunday school. Even among those who profess to love the Lord there is far too much carelessness at this point. We often give God just the ragged edge of our time.

We also give God just the remnant of our energy—the tag end of what we have left when fagged out from every other activity. We pray a sixty-second prayer after a long day, as a sort of superstitious calamity insurance. With the coming daylight we are brave and no longer need God's help! We give our service if it does not exhaust us. I read in a church bulletin some time ago these words: "A service that will relax and soothe you." Too many have already been relaxed into sound slumber and need the awakening trumpet of God's truth.

Think too of how we give God the remnant of our interest. The story is told of the young man

# John Wesley's Contribution to **ARMINIANISM**

General Superintendent Young

John Wesley is rightly identified as an able exponent of true Arminianism—the kind that built on the solid theological work of James Arminius, the Dutch theologian. I am inclined to identify Wesleyan Arminianism as the true evangelical Arminianism.

In his study and development of Arminianism, Wesley avoided the perils of Pelagianism by his approach to the doctrine of original sin. He insisted that man is utterly depraved and that this depravity is the result of the Fall. In fact, he regarded any attack on this doctrine as an attack on the very foundations of the Christian religion. In his sermon on "Original Sin" (1760) he writes: "But here is the shibboleth: Is man by nature filled with all manner of evil? Is he void of all good? Is he wholly fallen? Is his soul totally corrupted? Or, to come back to the text, is 'every imagination of his heart only evil continually?' Allow this, and you are so far a Christian. Deny it, and you are but an Heathen still."

Wesley was also clear and emphatic in his declaration that man is utterly unable to save himself or do good apart from the grace of God. In the Minutes of 1745 (which were the published summary of the theological seminar of that year) Wesley acknowledges that they stood at the "very edge" of both Calvinism and Antinomianism. He names their points of agreement with both groups. Concerning Calvinism he insists their position was identical at three points:

"1. In ascribing all good to the free grace of God.

"2. In denying all natural free-will, and all power antecedent to grace.

"3. In excluding all merit from man; even for what he has or does by the grace of God."

Relating to Antinomianism (which really denied the significance of the law under grace) he accepted their religious outlook on these items:

"1. In exalting the merits and love of Christ.

"2. In rejoicing evermore."

But this "very edge of Calvinism" should not identify Wesley as a thoroughgoing Calvinist any more than "the edge of Antinomianism" should dub him an Antinomian.

It was in the development and application of the doctrine of prevenient grace that Wesley made his chief contribution to Arminianism. The revivalist proved to be a sound theologian. As he

came to develop the full implications of Arminius' work for the doctrine of redemption, Wesley saw that preventing or prevenient grace (the grace that goes before) was given to all the world in some measure. He writes in *Predestination Calmly Considered* (1752):

"Natural free-will, in the present state of mankind, I do not understand: I only assert, that there is a measure of free-will supernaturally restored to every man, together with that supernatural light which 'enlightens every man that cometh into the world.'"

In his theological debates with Mr. Hill (a pseudonym for a bishop), Wesley writes (1772):

"But, indeed, both Mr. Fletcher and Mr. Wesley absolutely deny free-will. We both steadily assert that the will of men is by nature free only to evil. Yet we both believe that every man has a measure of free-will restored to him by grace."

This measure of light conferred on all men by prevenient grace, Wesley would say, is not limited to a knowledge of the Christian faith. It is associated particularly with the operation of conscience.

In his sermon "On Working Out Your Own Salvation," Wesley writes:

"Salvation begins with what is usually termed (and very properly) *preventing grace*; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him." Wesley concludes, "So that no man sins because he has not grace, but because he does not use the grace which he hath." He acknowledges the source of grace is from God alone, but he insists that in its operation God requires our co-operation through His enablement. He quotes Augustine here: "Even St. Augustine, who is generally supposed to favor the contrary doctrine, makes that just remark, 'He that made us without ourselves, will not save us without ourselves.'"

Here again, however, Wesley is careful to point out that there is no merit to be derived from man's obedience. He insists constantly, "The blood and righteousness of Christ are the sole meritorious cause of our salvation." After declaring this emphatically in a letter to Rev. John Fletcher (1770), he concludes: "Who is there in England that has asserted these things more strongly and steadily than I have done?"



# WHAT THE CHRISTIAN KNOWS

By **CLAYTON D. BAILEY**

Pastor, Oakland Church, Cedar Rapids, Iowa

“We do know that we know him.” Double talk? No, not if we understand what the writer was trying to convey by this truth. To get the full meaning of this statement we must put it back into its context. “And hereby we do know that we know him, if we keep his commandments” (I John 2:3). Such knowledge is vitally dependent upon more than mental registration of certain facts. This type of knowledge is a moral issue, and it is assured and secured through obedience. “If we keep his commandments.”

By adding two words to the verse we are considering we obtain an interpretation of the double knowledge that John was describing. “And hereby we know *intellectually* that we know him *experientially*, if we keep his commandments.” The head must sanction what the heart is experiencing, or the house divided against itself will fall. The mind stayed on God and the heart trusting in Him give the Christian a winning combination in facing trials and unfavorable circumstances in life. The heart cannot long bask in the sunlight of deliverance if clouds of doubt form in the sky of a man’s thinking.

This knowledge is not absolute; it is relative. It is very much dependent upon a right relationship with God through Christ. It is not abstract dealing with the unreal, but concrete knowledge dealing with the real. This knowledge is our down-to-earth support for daily Christian living.

There are several basic experiential truths that tie into John’s declaration; truths around which our saving, working knowledge revolves.

A bloodless experience is impossible! “Without shedding of blood is no remission” (Hebrews 9:22). Men have tried to silence the voice of the shed blood of our Lord—but the Blood still speaks! A Christian knows by experience that the true spiritual life is realized only when, by faith, he ties into the cleansing, life-giving force of the circulatory system of Calvary. Our spiritual pulse can be found only when we share in the sacrificial death of our wonderful Lord and Saviour.

*He knows that the tune of the sanctified life does not change into a minor key as circumstances turn against it.* If our ability to sing songs of praise during trying times depended upon the accompaniment of external circumstances, we could easily change our tune, or key, or even stop singing. God still gives songs in the night! Our inner relationship with the Spirit of God keeps our spirits in concert pitch. There is no inner discord when we are in accord with His will!

*The Christian rejoices in the fact that the shadow of any unfavorable situation which may appear in the future is dispelled by the light of His shadowless support.* “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17). We can be sure in this world that there will be change; and God, we can be sure, will not change. God is not guilty of oversight, for He is the Overseer of His flock. The Christian knows that God can take care of the unknown tomorrows, for today was yesterday’s tomorrow, and *He hasn’t failed today!*

*The Christian is aware of the fact that to be entrenched is to be entombed.* He knows that to get on top he must go over the top in full battle array. Fighting the good fight of faith cannot be done by remote control. “Armchair” fighting turns into a “high chair” matter. To try to order the battle from a nonparticipating position is to bring on adolescent demands for attention and assistance. The Christian realizes fully that the battle goes well with him who offers *total* resistance, under God, in the encounter, and not just *token* resistance.

*He comes to realize that some things worthwhile that come the Christian’s way are revealed in the light of bursting shells, and not always in the light of a peaceful sunrise.* Elijah was placed on divine relief by the brook Cherith. It must have been a place of quiet solitude. God cared for him there. But David spoke of God preparing a table for him in the presence of his enemies. Feasting on the good things of God is not always done in places of quiet solitude. Some of the greatest spiritual feasts have been spread on the battlefield. The Christian knows this truth, and shares in it.

*He acknowledges the fact that the speaking voice must hover over the steps he takes in life, as he walks even as Christ walked.* He does not try to throw his voice in the direction of an acceptable position with God while his feet still remain in the path of disobedience. Walking and talking must complement each other, not contradict or cancel each other. It is easy to parrot the phrases of Pentecost in our talk without demonstrating the power of Pentecost in our walk. A

Christian is consistent in experience and expression.

*The Christian knows that the romance of the Christian life is realized only when he is divorced from the carnal self, engaged in Christian witness-*

*ing, and a part of the waiting bride of Christ.*

We do hold these truths to be self-evident to him who obeys the commandments of the Lord! Such knowledge is wonderful! Praise God!

## God's People Speak a Language

By LEO C. DAVIS

Superintendent of Southwest Indiana District

*Say now, Shibboleth: and he said, Sibboleth: for he could not frame to pronounce it right (Judges 12:6).*

God's people have a language. They have been speaking it for centuries. There are new words and expressions added with each unfolding generation. The man mentioned in the verse quoted could not speak this language, although he got pretty close to it. He did say, "Sibboleth," but he could not frame to pronounce the word "Shibboleth." He did not speak aright because he did not comprehend or know.

Do we know the real language of the people of God? Can we say, "Shibboleth," or is it "Sibboleth"? I do not use the word "Shibboleth" in a narrow sense, expecting everyone to cross every *t* and dot every *i* just as I would, but I use it in a broad and general sense. Do I speak the language of a redeemed, a sanctified soul?

I am rejoicing and exulting in the heritage left me by that early generation of Nazarenes whose words and expressions—"Shibboleths"—continue to bless me. I am not unable nor ashamed to pronounce them. I find in my own soul the same soil that produced them. Shall I mention a few?

(1) "Praise the Lord!" Praise is a part of the language of God's own. Alas, when we raise our praise to God, so many are quick to change the subject. They begin to talk about the weather or the current price of used cars; "Sibboleth." They cannot frame to pronounce the language of praise.

(2) "I just had a good season of prayer." Another common expression and exclamation among God's people in former times as they returned from their secret places of prayer. We are not hearing such language quite as much now. Our modern Sibboleths are: "Wasn't that a wonderful TV program last night?" "Did you read that article on 'diet' appearing in the recent edition of the *Reader's Digest*?" Such cannot frame to pronounce the language of prayer. They speak of other things.

(3) "Does he have the fire burning in his soul?" "Is he the anointed of the Lord?" These were common inquiries among laymen when a pastoral change was impending and they were selecting a

candidate for pastor. Laymen still expect the minister to be spiritual, but is there not a tendency to get away from this "Shibboleth" and cancel by substitution? Let us take care. Modern "Sibboleths" are: "How many degrees did you say he had?" "A 'go-getter' did you say?" "Wonderful when it comes to know-how; he is a brain!" Such laymen do not speak the language of a burning heart. There is no conflict between a properly trained mind and deep spirituality, understand, but there is always danger of leaning to one's own understanding.

(4) "I got sanctified last night!" This is the language of those who have gone to an altar of prayer and prayed through to "rock bottom" victory—the language of sanctification. Modern Sibboleths: "I hardly believe in it any more"; "Do you think it possible, really, to live above sin as the old-timers used to believe?" or, "Is there really such an experience?"

(5) "I've stripped for the race and I am going through at any cost!" This is the language of separation, spoken by God's people ever since He had a people. Modern talk: "I don't think the preacher has any right to tell me what to do and to try to regulate my personal affairs!" "I don't believe there is any harm in it"; "No use being fanatical about religion." Such persons cannot say "Shibboleth" when it comes to speaking the language of separation.

(6) "This old-time religion makes me love everybody." Bible Christians are ever emphasizing a love where bitterness, grudges, and old animosities are forever buried and forgotten. How refreshing to be in the company of such persons! Are we continuing to speak and practice this language of love? It is certainly the "Shibboleth" of God's people. Those who allow ill will to reign, grieving the Holy Spirit, silence the voice of conscience, live unhappily. A mere "Sibboleth" at this point swings us away from heaven and near the doors of hell.

(7) "God has greatly burdened me for souls." This is the language of compassion, of heart concern for neighbors and friends going the broad

way. A proper and an identifying "Shibboleth" indeed! Today's commercialism, abounding love of pleasures, self-interest, and the lack of Christ's touch upon us, however, will rob us of it. After it is gone from the soul another language is spoken—a mere "Sibboleth"—"We have too many re-

vivals anyhow"; "Do you know how much this church paid out to evangelists last year?" or, "If the sinners want to get saved they know where the church house is located and they can come without my efforts!" Such persons can no longer speak the language of compassion. What tragedy!

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*Do you tend to be*

## *Impulsive? Take Heart!*

By ALBERT J. LOWN, Paisley, Scotland

"Poor *impulsive* Peter!" How often this pitying phrase has been used, as if Peter's impetuosity were the sole cause of his spiritual troubles and heart-breaks. Impulsiveness, in the thinking of many people, is regarded as a weakness, a defect of character of which we speak with sympathy or distaste—as if all impulsive people qualified as "fools, who rush in where angels fear to tread."

Probably most of us have confessed to ourselves or others at some time, "If only I were not so hasty in speech and action! This impulsive nature or tongue of mine causes me to put my foot in it again and again."

But is impulsiveness of necessity a weakness? For the comfort of the impulsive Peters of the church may we rather suggest that it can be

### A GENUINE VIRTUE

that at times it is better to act first and think afterward. Further, we would say that without the right kind of impulsiveness some people will never be saved; for he who hesitates is lost, and may be lost eternally.

It was the impulsiveness of Peter that led to the wonderful achievement of walking upon the water. "Lord, if it be thou," said the Big Fisherman, "bid me come unto thee on the water" (Matthew 14:28). When the inviting command was given, as only Jesus is able to utter that most common and wonderful word, "Come," there were no first and second thoughts. As impulsively as Peter, on the slopes of Hermon, confessed Jesus to be the Christ; as later, in Gethsemane's garden, he disregarded all caution in covenanting to follow his Master to prison and to death—so now, without reasoning or reservation, the impetuous disciple immediately stepped down from the boat to the storm-tossed surface of the Galilean lake. Where Philip would calculate, and Thomas hesitate, Peter acted! The impulsive apostle was doing the impossible thing before others had awakened to the opportunity!

Mistakes are inseparable from impulsiveness, for it was this same believer who had turned the waters of Galilee into a pedestrian crossing who

suggested, "Let us make here three tabernacles; one for thee, and one for . . ." (Matthew 17:4), mistakenly supposing that divine glory may be preserved by the graven work of human hands. But at least impulsive people do get things moving; they attempt something and often achieve much, even when apparently they attempt the impossible. That instinctive, daring action of the impetuous heart in joining Jesus upon the water is

### THE MORE COMMENDABLE

because it took place "in the fourth watch of the night" (3:00 a.m. to 6:00 a.m.), a time when those who have watched and worked through the night, not to mention an exhausting previous day—in Peter's case, the feeding of the five thousand—often feel at their lowest ebb.

The slothful by nature do not need excuses for inaction; others produce reasons from the flimsiest excuses as a conjurer bringing rabbits out of a hat; and the time factor is so often the prize specimen of procrastination's litter. If Peter had wanted an excuse for inactivity, for "staying put," it was perfectly provided by the tiredness of the fourth watch. But excuse has little chance with the impetuosity of the hot heart and the Christ-engendered faith.

And Peter was doing the impulsive, impossible thing, *to go to Jesus!* Many a man has obeyed an impulse and gone to the devil. Others, thank God, have acted upon the impulse of a moment to go to a certain meeting, to read a book or listen to a radio witness, and thus have gone to Jesus. Indeed, some would have found Him in no other way. The holy, God-given impulses of life are to be cherished; for upon the use, or abuse, of them may hinge direction and destiny.

### A LEADING ROLE

in the strength of Peter's character was given to his natural impulsiveness. He could act before others were awake or alert, effectively using his sword in Gethsemane before others had rubbed the sleep from their eyes. But every strong point in human nature carries its corresponding weak-



ness. Paradoxically, by grace, to quote Paul, when we are weak we are strong: by nature, where we are strong we are weak. The indulgent in love are often deficient in discipline. The zealot for justice may easily and woefully overlook the quality of mercy, as Shylock did.

Likewise, the impulsive person, strong in character, action, and achievement, is apt to overlook the feelings and reactions of others, is prone optimistically to dismiss difficulties with the wand of enthusiasm.

"Lord, if it be thou, bid me come unto thee . . .," cried Peter to his Lord, forgetting, apparently, the equally exhausted eleven and their peril. Forgetting, too, in that magic moment, tiredness and storm, wind and wave, darkness and gravity—"He walked on the water, . . . But when he saw the wind boisterous, he was afraid." Second thoughts, of a depressing character, are often the price of impulsiveness, the very quality which gave to Peter the essentials of leadership, boldness, and initiative. Until impetuosity is mellowed by experience, emotions may be overrated, difficulties underrated and too lightly cast aside. After the first, eager, adventurous beginning, difficulties loom larger if they have not been previously faced and estimated. They grow with second thoughts.

This is well illustrated by John Bunyan in his portrait of Pliable and Obstinate. Impulsively they joined Christian on the first stage of his journey to the Celestial City, enticed and enthralled by mansions, crowns, and harps. When the Slough of Despond had to be faced, second thoughts turned them back. The same class of people are described by Jesus as those who "heareth the word, and

anon with joy receiveth it; . . . dureth for a while: . . . by and by he is offended" by tribulation and affliction (Matthew 13:20-21).

Impulsiveness begets the daring, hazarding spirit—if, in measure, the unthinking spirit—even though its aftermath may be the distress of second thoughts that Peter knew. But that same lovable, rash quality became his salvation as it was exercised in

#### THE IMPULSIVENESS OF PRAYER

"Beginning to sink, he cried, saying, Lord, save me" (v. 30). *A sensible prayer*, surely, uttered as he began to sink! An impulsive turning to Jesus is the best recipe for sinking feet. The doctor, accountant, and solicitor, all covet that patient and client who will come at the very onset of pain and perplexity. The minister, too—how much more the Saviour!

*A short prayer also*; personal and purposeful. When difficulties arise, it is so easy to bring other people into the situation, in blame or excuse! But in three words Peter shuts himself in with his Lord—all others excluded—and makes the biggest petition human lips can make known: "Lord, save me." *Save me!*

*An answered prayer.* Gloriously answered by an ever-ready Saviour! "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (v. 31) That merciful, mighty hand is still stretched out to rescue the sinking soul, to guide us back into the boat of fellowship, and in worshiping company to guide us to the other shore, after He has spoken the revealing, healing word to the doubting heart. "Souls in danger" may look to Jesus and "be saved today."

When we get down to pray—



## Let's Mean Business!

By KATHERINE BEVIS

The blessed old song tells us to bring our burdens to the Lord and leave them there. But when we bring these burdens to Him, He wants us to *mean business!* Before we come to God for help, we should examine ourselves. We should be sure that our lives are fully surrendered to Him, that we are living in the power of the Spirit.

*Prayer* is the key that opens the windows of God's storehouse, but we must prepare ourselves to use this key!

*Prayer* is not an optional matter; it is an obligation that is laid upon every Christian. God's Word tells us, "Men ought always to pray, and not to

faint" (Luke 18:1). There would be less discouragement and defeat among the people of God today if there were more praying—real praying—for prayer brings the soul into the blessed warmth of the fire of the Holy Ghost and infuses it with the divine life that is unconquerable. Prayer that *means business* with God lays hold on the precious promises and enables God to display His mighty power on the earth.

We can live in an attitude of *prayer*, and we can have a regular time for prayer, until *prayer* is as much a habit as eating or sleeping.

A minister was once asked what he found the

most arduous in his work. He replied, "Getting myself in the right mood to preach." And is not a similar difficulty the gadfly of numberless Christians? They would have to confess that the absence of the right mood in which to radiate the love of Christ is their greatest loss. And that desirable spiritual climate is one of the fruits of meditation and prayer.

Your quiet time would be incomplete indeed without your feeding on heaven's manna—reading God's Word—and praying.

Don't be afraid if, while you are talking to God and meditating upon His Word, your thoughts wander in channels you had not anticipated. God may be directing in this, for have you not exposed yourself to the movings of His Spirit on your mind?

Although the revelation of God has been in our hands for hundreds of years, yet man is still slow to believe that it is the purpose of God to bless him. The infinite heart of God yearns to bless mankind. Looking upon the bruised and blighted lives of men and women, it is His purpose to banish the blight and bestow His richest bless-

ing. The tragedy is that men are alienated from God, and in blind folly cling to the alienation rather than return to God and be enriched. Human enmity is the barrier to divine enrichment. But just as the earth is dead without sun and rain, so is man apart from God.

The fact that God is eager and willing to bless should be a cord of love drawing our hearts unto God. This cord of love is Calvary, the divine hallmark of God's love unto the world. So let's *mean business* when we pray; let's reconsecrate our all to God, then trust in Him and His atoning sacrifice for every need of our lives.

*Jesus never fails!* If we fail it is our fault, not the fault of our blessed Saviour.

Prayer has divided seas, quenched flames of fire, muzzled lions, disarmed vipers, marshaled the stars against the wicked, and stopped the course of the moon. Prayer has burst open iron gates, raised the dead, bridled the raging passions of man, destroyed vast armies of atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. *What has prayer that means business not done?*

## HIS PLAN'S UNFOLDING

By JEAN M. LOW

*The place of Christian service that I coveted to fill  
Was a place of my own choosing—I forgot to seek  
God's will,*

*For I knew the limitations of the talent I possessed—*

*So small and insignificant—'twas nothing to impress!*

*And yet I longed to serve Him (small tho' my gift might be)*

*Who bore transgressions that were mine, to cleanse the sin from me.*

*And so the place I coveted, I took with joyous heart,*

*And reaped a selfish happiness—yet none could I impart;*

*For the field of chosen labor refused to yield her fruit,*

*And joy that sung within my soul diminished, and was mute.*

*I cried, "Forsake me not, O God, nor hide from me Thy face!"*

*If Thou wilt but go with me, all my footsteps I'll retrace*

*Until Thou shalt, in Thine own time, and in Thy way, reveal*

*The unwise choice of pathway made, wherein I missed Thy will."*

*"This then," He said, "was your mistake, tho' made without design:*

*Unconscious substitution of your ways for those of Mine!*

*Forget not I, the Potter, did fashion you—the clay,*

*And I have better plans for you! Now let Me have My way."*

*Sweetly then with gentle pull to newly opened door,*

*His Spirit led my thirsting soul to fields unknown before;*

*And to the whispered protest, "My small talent can't suffice!"—*

*He answered, "O thou doubting heart, all things are done thro' Christ!*

*There's naught impossible with Him, and He will strengthen you*

*For each and every task that Thou art led by Him to do."*

*And so with contrite heart I prayed, "Lord, have Thy way in me!*

*Unfold Thy plan! Remold Thy clay—for it belongs to Thee!*

*No longer will I cherish futile plans that once were made,*

*But seek to find Thy place for me and fill it, unafraid!"*

# HOLINESS

## Or — ?

By SYLVAN F. STARKS

Nazarene Layman, Tulsa, Oklahoma

*Follow peace with all men, and holiness, without which no man shall see the Lord (Hebrews 12:14).*

It is an irrefutable and generally accepted fact in all Christendom that the Bible teaches holiness of heart and a Christlike conduct for all believers. The doctrinal battleground seems to be concerning when and how this grace is attained, and the consequences of not attaining it.

There are, at least, four schools of thought pertaining to this fundamental doctrine. Three of these are not exactly "denials," but "escapes" from this great truth. We of the holiness group sometimes refer to all of them as "holiness fighters," when perhaps they should be called "holiness fleers." Let us briefly analyze their flimsy escape routes.

(1) "I don't claim to be a saint, but if my fellow church member, or my pastor, makes it to heaven, I too will make it." This is the nominal Christian—in name only, following the crowd, acknowledging his sin, but basing his "hope" that a "God of love" will rescind His conditional requirement when he appears at the judgment, because so many "good" church members "are no better than I." This escape route is jammed with worldly-minded, halfhearted followers of an adulterated gospel.

(2) "A few are good enough to be saints, a few wicked enough to go to hell, but the majority of us will have to be made holy after death, via purgatory." Not a denial, but an escape! But how flimsy this "human" gate becomes when studying the teaching of Jesus concerning the two gates, the two ways, and the two destinations of man (Matthew 7:13-14). Instead of a third "way," it becomes a detour, leading back to the "broad . . . way, that leadeth to destruction, and many there be which go in thereat" (Matthew 7:13).

(3) "We have to sin every day in word, thought, or deed; so, once we are saved, we cannot be lost." Sinning religion and eternal security go hand in hand. The doctrine of eternal security is the only escape for a sinning religion—outside of a purgatory. Notice that all three of these schools of thought teach a sinning religion, but each has its own escape. The fact that they have these escapes betrays their conviction that God requires holiness of heart and life as a prerequisite to entering Heaven. So—

(4) "It is holiness or hell." This was the warn-

# NAZARENES!

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

During  
November!



*"Let every department, every minister, and every layman go all out to make 'Evangelism First' more than a slogan for 1960-64."*

**DR. D. I. VANDERPOOL**  
General Superintendent

ing cry of our forefathers in the holiness movement. Are we guilty of shying away from it in this generation? Are we seeking an escape from the "stigma" of holiness? God forbid! Rather we preach, teach, promote, and practice holiness to escape the inevitable consequence—hell!

*From this standard we will not depart,  
Holiness forevermore;  
'Tis the song of the purified in heart,  
Holiness forevermore.  
We will sing it, shout it, preach it, and  
live it,  
Holiness forevermore!\**

\*From song, "Holiness Forevermore," copyright 1910, renewed 1937, Nazarene Publishing House; used by permission.

## Let Me Listen in the Quiet . . .

*Let me listen in the quiet  
To the hallowed voice of God,  
Nor rising up to follow  
Till my inner feet are shod  
In accordance with the Guidebook  
For my way—His precious Word,  
Shutting out all other voices  
That would clamor to be heard.*

*Let me listen in the quiet  
While His loving hand outpours  
All I need, and goes before me  
Opening—and closing—doors!*

—ALICE HANSCHÉ MORTENSON

# EDITORIALS

By W. T. PURKISER

## **Holiness Evangelism**

Evangelism in a holiness church always has a twofold objective. In common with all evangelism, holiness evangelism shares the concern to bring all to a saving knowledge of Jesus Christ as Lord. This was never more important than in our day with its gross materialism, its abandonment to evil, its easy "tolerance" of all points of view, and its mistaken notion that sincerity is all that is required for salvation.

But holiness evangelism has an additional goal. It is that of leading believers into the experience of entire sanctification. These are two halves of a total task. The evangelistic commission of the holiness church was expressed in words Christ spoke to His servant Paul: ". . . I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive *forgiveness of sins*, and *inheritance among them which are sanctified by faith that is in me*" (Acts 26:17-18).

It is clear from this that New Testament evangelism must have a two-pronged thrust. It must force an entering wedge into lives dominated by sin, to bring people to the forgiveness of sins; and it must shatter the carnal complacency which is content with being less than the best possible, a best which comes only through taking possession of the inheritance among the sanctified.

These two must not be separated. To do so weakens both. There is only *one* gospel; but that one gospel is as big as all human need. The whole need of man cannot be met with half a gospel.

Actually, the older holiness preachers learned an important lesson and practiced it effectively. They learned that even unsaved people are better reached when a full salvation is preached to them. Moses would have made little headway in Egypt preaching to the people about the long trek through the wilderness. Rather, he held before Egypt's slaves a land that flowed with milk and honey.

There is also the question as to which prong in the twofold advance comes first. There is an urgency about reaching the unsaved which admits of no temporizing. But there is a priority to the holiness message clearly seen in Christ's command to His disciples, eager to hurry forth with the message of the risen Christ, to tarry in Jerusalem until endued with power from on high (Luke 24:49).

To be a force in this world, the Church must be

a Spirit-filled Church. The odds are too great, the opposition too strong, for anything less than this. It is always "when he is come" that the world is convicted of sin, of righteousness, and of coming judgment (John 16:8).

While the Holy Spirit will bless and use His truth whenever and wherever He can, it is still true that Christians walking behind light hinder the force their church can bring to bear on the unsaved. Sometimes groups with lesser light may actually do more to evangelize the lost than those which have more light but do not walk in it. The solution is not to dim the light, but to obey it.

Yet the sanctified church can never be self-contained, enjoying what it is too selfish or too lazy to share. A good case can be made from the New Testament for the claim that God sends His Spirit in sanctifying fullness, not only to fit the believer for heaven, but to prepare him for service on earth. One of the reasons for the sanctification of the followers of Christ was "that the world may believe that thou hast sent me" (John 17:17, 21). That some have gone overboard in preaching the baptism with the Spirit for power and have denied or neglected its cleansing work does not justify us in ignoring the fact that there is spiritual power in the fullness of God's Holy Spirit.

"Forgiveness of sins" and "inheritance among them that are sanctified," this is the twofold objective of holiness evangelism. In seeking this objective, the Church continues in the world the mission of the incarnate God, who prayed not only, "Forgive them," in behalf of the world, but, "Sanctify them," for His own.

## **Satan Incognito**

There are two great Biblical metaphors describing man's archenemy, Satan. One of these is Peter's descriptive word, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

Someone said of this that every Christian must make his journey from earth to glory through "lion country." The roar of a lion is a fearsome sound. It sends cold chills up and down the spine.

But another commented that it is only the old lions which roar. Lions whose teeth are broken and whose claws are worn smooth, whose muscles are stiff, and whose spring is slow, roar in order to paralyze their prey with fright. Young lions, strong

and vigorous, hunt silently. Their victims rarely know what has hit them.

Now I would not underestimate Satan under any metaphor. He is to be feared, however he comes. But Satan as a roaring lion is probably less dangerous to the Christian pilgrim than Satan as a false guide. James may have been thinking of Satan's bluff when he wrote, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

The other metaphor is Paul's. In II Corinthians 11:14-15, he says, "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

It would be foolish to think that one could catalogue all the ways in which the archdeceiver may come to individuals or to churches. While there is only one way to heaven, there are a thousand ways to miss it—and Satan knows them all.

One of the most solemn verses in the Old Testament is the warning of the sage, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). Probably very few deliberately and with intent choose and travel a way they know to be the wrong way, or leading to the wrong destination. Multitudes save their consciences with the purpose sometime later to leave the way about which they may have questions, and seek the true and right way. Other multitudes walk on in blindness and ignorance of the fact that they are traveling a route whose end is destruction.

It is very possible to underestimate the degree to which sin deceives and blinds the human soul. We define sin as "willful transgression of known law," and indeed it is. But while this definition properly excludes involuntary and unavoidable failures from the area of the sinful, it must not be taken to tell the whole story. Its value is more in what it excludes than in what it includes.

"Sin . . . deceived me," wrote the Apostle Paul (Romans 7:11); and the writer to the Hebrews (4:13) warns his fellow believers against "the deceitfulness of sin." John the Revelator describes the adversary as the one who deceives the nations (20:3, 10).

To keep from being deceived by the enemy as an angel of light or by his ministers as ministers of righteousness, we must keep our hearts sensitive by constant exposure to the true light which shines from the Word of God. The Holy Spirit uses the Bible as a channel of revelation of His truth. While false doctrine has been constructed on the Bible, it is always on part of it, never on the whole of it.

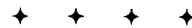
Then, a spirit of obedience to God's will must be maintained. Walking in the light of God dispels the shadows and half-light in which Satan's cause prospers. We have all known some who have drifted out of our churches into some of the sects and

cults that abound in these days; but most of them were people who had not walked in the light of holiness, or who had backed up when confronted with new light. Faith and obedience are Siamese twins. They are separated only at danger of death to both.

Roaring lion, or angel of light: not much to choose between, perhaps. But let me take my chances with the roaring lion. Save me from the "angel of light"—Satan incognito.

## Editorial Notes

Radio Moscow is reported to have said that Russia is considering a new calendar, to date from the Bolshevik revolution in 1917 instead of the birth of Christ. "Communism was born in the October revolution," the statement said, "which makes that date more suitable as marking the beginning of a new era in the world." It seems that even the Communists get the point of what W. F. Fitchett called "The Unrealized Logic of the Calendar." The event which divides the ages of man into B.C. and A.D. must on the face of it be the greatest event in human history, the incarnation of the Son of God. Every time you write a date you testify to the importance of the coming of Christ for mankind.



Essentials for business success are listed as a series of "Ten Commandments" in a talk by Mr. Ed Wachtel, Regional Director of Agencies in New York City for one of the largest insurance companies in the nation. Mr. Wachtel is the brother of Evangelist David K. Wachtel. The commandments he gives will be found just as effective in the even greater work of the Kingdom:

1. Be courageous.
2. Be well informed.
3. Develop imagination.
4. Be dependable.
5. Be honest.
6. Be patient.
7. Show appreciation.
8. Have faith.
9. Share your knowledge and ideas with others.
10. Work HARD.

## MY HEART IS A HARP

By CHRISTINE WHITE

*My heart is a harp with golden strings,  
From which celestial music rings,  
Line upon lilting line;  
My lips are a lark that loves to sing  
Sweet harmonies on joyous wing,  
But their music is not mine;  
They are but instruments to bring  
God's melodies divine!*

# FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

## Hokkaido Needs Your Prayers

One fourth of Hokkaido's population is without a Christian witness. One hundred and fifteen towns and villages on this island, with its population of 1,246,120, have absolutely no Christian work of any kind. Less than 1 per cent of Japan is Christian. The need for the gospel message is overwhelming. How desperately we need your prayers that God will multiply His witness among the people of Japan!—MAURICE RHODEN, *Hokkaido, Japan*.

## Notes from Peru

Last week I finished my tour of the district and found the work in general to be in very good shape. One section in particular has made exceptional progress. Four years ago we named a pastor to San Miguel. When he went there he had four or five small groups and they were giving practically nothing toward the support of their pastors. Now he has fifteen groups, they support their pastor, and have money in reserve. In addition the number of believers, including children, is around eight hundred. Praise the Lord!

This year we plan to set up a Home Mission Board to begin studying the matter of pastoral support, and the local church's responsibility for it. This and other boards will be steps in the direction of Peru's becoming a full-fledged, self-supporting district. Pastoral support has increased 500 per cent

in the past eight years, so we feel Peru is making progress.—CLYDE GOLLIHER, *Peru*.

## From Texas-Mexican District

First we want to report on Mrs. Howard. The doctor feels that with continued treatment in a few months she will be completely recovered from the disease. She is already up and going again, though I am trying to make her slow up a little bit for the next few weeks.

Our Mexican work is progressing well. Our first Latin-American holiness youth camp meeting was far beyond anything we had ever dreamed or even dared to pray for. There is no way to describe it except to say, God came! The spirit of the founders of that old holiness campground seemed to return again. There was real old-fashioned shouting on the part of two of our youngest pastors. Thirty teen-age men and women prayed through, some from Roman Catholic background. A fine Methodist young man was clearly sanctified and called to preach. Every hour was full of something good.

The pastors had worked very hard for weeks to clean up the campgrounds and cabins. We have twenty cabins, a tabernacle, a large dormitory, and a girls' dormitory, and best of all, it's all paid for!

This year we came up again with our record of 100 per cent vacation Bible

schools—one in every church. Our pastors are working hard and are breaking records every year. It would thrill you to see them and hear their testimony.

Corpus Christi reported over 400 in Sunday school recently, with more than 300 in vacation Bible school, and have had over one hundred in prayer meeting each week for over a year. This church is just five years old and completely self-supporting.—EVERETTE HOWARD, *District Superintendent*.

## Danny York

Danny York is now under the treatment of an excellent therapist. His back has shown some signs of a possible curvature, which may be due in part to his growth. This we hope to be able to correct. Plans for his learning to walk should take form during the ensuing month.

We especially covet your prayers for Danny at this time. The prayers of God's people have meant so much during the past year and more. Time and again God has undertaken in the crises.

We are continuing to pastor a church here in San Francisco, while Danny undergoes treatment.—LEONARD AND MIRIAM YORK, *former missionaries to British Honduras*.

(*Note: Danny, six-year-old son of the Yorks, became ill with polio in British Honduras, in May, 1959. He was flown to the States in an iron lung, and for weeks his life hung in the balance. Doctors felt he would be a helpless bed patient all his life. But Danny has recovered to the point where he can sit up in a wheel chair with a brace, and is able to use his hands to a considerable extent. If he is able to learn to walk with braces and crutches, it will be a great advance for him. His address is: DANNY YORK, 1726 24th Ave., San Francisco 22, California.—Ed.*)

## Public Morals and YOU!



for which they pay more than ten billion dollars—besides all the heartaches and heartbreaks, broken homes, broken bodies, ruined lives, wrecked cars, ruined morals, and blighted minds involved.

The American people need to be reminded of these testimonies:

Shakespeare said, "Alcohol is a poison men take into the mouth to steal away the brain."

Gladstone said strong drink is "more destructive than war, pestilence and famine."

Sir Wilfred Lawson said it is "the devil in solution."

Cardinal Manning said it is a "public, permanent agency of degradation."

Abraham Lincoln said it is "a cancer of human society, eating out its vitals and threatening its destruction."

Robert Hall said it is "distilled damnation."

Lord Chesterfield said it is "an artist in human slaughter."

Ruskin said it is "the most criminal and artistic method of assassination ever invented by the bravos of any age or nation."

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



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


  
 Department of
   
**EVANGELISM**

EDWARD LAWLOR, *Secretary*

**EVANGELISTIC HONOR ROLL**

*The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:*

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

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

Church	Pastor	Membership at Last Assembly	Gain
<i>Membership at Last Assembly Gain</i>			
CANADA ATLANTIC DISTRICT			
Trenton	W. C. Wilcox	42	10
DALLAS DISTRICT			
Richardson	B. Taylor	11	4
Cedar Hill	E. Griffin	30	12
Greggton	R. H. Combs	42	14
Mount Hope	J. C. Burch	42	9
Sulphur Springs	R. E. Hollis	76	13
Atlanta	W. Little	91	12
McKinney	R. H. Thompson	116	14
Dallas Trinity	L. E. Plemons	135	13
Sherman	L. Martin	147	13
INDIANAPOLIS DISTRICT			
Lawrence	J. Short	17	11
Indianapolis Egle Dale	L. Ritchie	19	5
College Corner	A. Gentry	24	6
Indianapolis Broad Ripple	W. E. Chapman	24	12
Indianapolis Keystone		26	8
Fortville	W. Miracle	63	8
Indianapolis Winter Ave.	T. W. Stofer	142	16

Church	Pastor	Membership at Last Assembly	Gain
Martinsville	E. Marvel	182	25
Indianapolis Ray Street	J. Bean	238	23
KANSAS DISTRICT			
Towanda	C. Baldwin	10	4
Mulvane	C. Jennings	14	5
Phillipsburg	H. Janzen	22	5
Wichita Derby	E. W. Kehr	30	17
Wichita Park City	D. Neuenschwander	50	8
Wellington	H. McKellips	63	9
Wichita Haysville	D. Hess	65	9
MISSOURI DISTRICT			
Sullivan	C. S. Shreffler	11	19
Farmington	P. E. Richardson	18	13
Vandalia	V. Smith	22	7
House Springs	P. E. Ambro	23	5
St. Louis Page-Warson	M. C. Reed	29	14
West Plains	L. W. Faulkner	43	16
Moberly	J. E. Palmer	65	8
St. Louis Kirkwood	J. D. Cook	75	15
St. Louis Golden Gate	J. Blanton Cook	80	16
St. Louis Ferguson	U. G. Moss	86	17
Kirkville	T. D. Williams	126	14
Hannibal	A. L. Roach	128	14
NORTHWESTERN ILLINOIS DISTRICT			
Rockton	J. Garmon	13	4
Dixon	R. Gibson	14	7
Mendota	T. Hill	19	4
Galesburg Faith	I. Lake	21	6
Dwight	J. Braundmeier	22	11
East Moline	J. Hayes	38	8
Parkside	R. J. Clark	83	13
Rockford First	J. Thompson	113	13
Ottawa First	E. Rice	115	20
Pekin First	J. V. Morsch	132	34
Peoria Faith	K. Hayes	134	16
TENNESSEE DISTRICT			
Gleason	J. E. Halliburton	12	4
Centerville	R. Furniss, Jr.	14	10
Goodlettsville	B. Bryan	18	4
Nashville Vine Hill	W. R. Gibbs	18	8
Nashville Faith	M. Evans	23	7
Bell Road	W. F. Moore	52	15
Nashville Radnor	A. C. Rowland	120	18
Nashville First	W. M. Greathouse	876	40

Religious News  
and Comments



By **WILSON R. LANPHER**

**The Continuing Slow War**

The slow war against religion continues throughout the world, often unnoted by the press and the public. For example, Evangelist Billy Graham will be arrested if he enters the Communist sector of Berlin to hold a service. This was made known recently in an announcement by Waldemar Schmidt, deputy mayor of East Berlin. After two weeks of meetings in Essen and Hamburg, Dr. Graham will speak nightly during the last week of September through October 2 in West Berlin, the outpost of freedom and 120 miles behind the iron curtain. Permission was sought to hold one service in East Berlin, but in denying it Mayor Schmidt is reported to have stated that "hysterical mass psychosis is not desired in socialist countries" and that "the wandering preacher, as a tool of the West, inserts political utterances in his mass meetings." One cannot help but recall the use of planned, methodical mass hysteria in taking one nation after another behind the prison of Soviet "freedom." Often this was accomplished by a well-drilled minority against the wishes of freedom-loving, but powerless, masses. No wonder they fear the presence of Dr. Billy Graham, who would present the message of the Christ, who said, "Ye

shall know the truth, and the truth shall make you free."

shall know the truth, and the truth shall make you free."

**Clergymen and Mental Illness**

At least one psychiatrist recognizes the important work that ministers do without fanfare or notice among the emotionally sick people of our country. According to Dr. Clarence J. Rowe, chairman of the St. Paul, Minnesota, chapter of the Academy of Religion and Mental Health, this country's 350,000 clergymen encounter more cases of mental illness than do the 11,000 psychiatrists. And the doctor added this important statement, "It is important for the psychiatrist to accept and understand a person's religious convictions. If the psychiatrist tries to get a patient to transgress his conscience, the problem only gets worse." On the other hand, a minister should be alert to help a person seek the right kind of expert help, if the problem demands it. The tragedy

*(Continued on page 16)*

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Our pastor said there will be two tribulation periods. One the Christian will live through, but will already be taken before the Great Tribulation. I can find only one tribulation period mentioned in Matthew 24:21-22, and the Christians will be here. Does Revelation 7:14 mean those who were saved during the tribulation or those Christians who stayed true? Revelation 9:5 refers to five months of great torment. Is this the same tribulation?**

The question of a pre-tribulation or post-tribulation rapture of the saints has been hotly debated for many years. This is both unfortunate and unjustified. The New Testament nowhere clearly states that the Church of Jesus Christ will be caught up before the Great Tribulation. That idea arose in the development of dispensationalism in the nineteenth century, as several recent books have shown conclusively.

Whether Revelation 7:14 refers to saints saved during the tribulation or to those remaining true through that

period is not stated. The "five months" in Revelation 9:5 is probably related to the fact that that is the normal life of a locust (May to September). Whether that is the same tribulation as in the seventh chapter we cannot be sure.—RALPH EARLE, *Professor of New Testament, Nazarene Theological Seminary.*

(Note: All who are interested in the study of the Book of Revelation should order Dr. Earle's new book entitled *Revelation*, priced at \$5c, in the "Search the Scriptures Series," edited by Dr. Norman R. Oke.—W. T. P.)

**Do you think Democratic Nazarenes should vote for a Catholic for the president of the United States?**

I think all American Nazarenes—Democrats, Prohibitionists, or Republicans—must vote as evangelical Christians without regard to party politics, not only in this election but in all elections. The right to vote is a very precious responsibility for the people of God. It must be exercised as in the sight of God. However deeply party loyalties run, if and when there are issues that transcend the narrowly political considerations of party membership, then the larger issues must guide the action of the conscientious Christian.

It is a sign of the secularism of our day that multitudes are saying, "A man's religion makes no difference." If it makes no difference, it is not real. Should the time ever come when religious liberties are curtailed in the United States as they are in Italy, Spain, and some of the Latin-American countries, it will come about because those who should know better parrot the phrase, "A man's religion makes no difference."—W. T. P.

**I am a man seventy-two years of age, and have a question which has been bothering me of late. I am all ready to meet God any day. But where does the soul of man go after it leaves this body?**

It is clear from such passages as II Corinthians 5:1-10 and Philippians 1:23 that the souls of those who die in Christ go immediately into His presence. Though there will be a general judgment in which all will appear before God (II Corinthians 5:10; Revelation 20:11-15), its purpose in the case of the saved is apparently to assign rewards for the deeds done in the flesh.

In I Thessalonians 4:14-17 we read that at the second coming of Christ those who "sleep in Jesus will God bring with him" (v. 14). In other words, those who are asleep to us are with God. Their bodies will be raised incorruptible (v. 16), and those alive on earth at that time will join them, ever to be with the Lord (v. 17).—W. T. P.

**Are the elders mentioned in James 5:14, who anoint and pray for the sick, ordained ministers?**

Probably not in the sense in which we should use the phrase "ordained minister." In the New Testament there seem to have been a number of elders in each local congregation (see Acts 14:23; 20:17; I Peter 5:1). They are described as "overseers" (Acts 20:28) and "bishops" (Philippians 1:1), and were charged with responsibility for the spiritual welfare and oversight of the

local congregation.

While one would usually call an ordained minister to anoint with oil in prayer for the sick, certainly a licensed minister serving as pastor could so do, and he might wisely associate with himself men and women of mature faith in the congregation as together they seek to pray the prayer of faith for divine healing.—W. T. P.

## Religious News

(Continued from page 15)

encountered by so many ministers is the fact that so many psychiatrists have no personal faith in God, and attempt to destroy the patient's religious convictions. For this reason, the statement of Dr. Rowe is most significant.

## Concerning Fake Oaths and Bigotry

Amid the swirling winds of the increasing political tempo, it would seem that two extremes should be avoided. First, to be aware that sincere but misguided people are circulating a bogus and infamous "Oath of the Knights of Columbus" described as a Roman Catholic secret order. And, in order to give it standing, it is presented as coming from the *Congressional Record* of February 15, 1913. However, what is left out is the fact that it is only being quoted as an example of "false and libelous campaigning" and is described in the *Record* as "spurious." Taken out of full context, its meaning is twisted completely. And no one serves his country or his convictions by spreading it.

On the other hand, while intelligent people deplore the radical crackpots, there are certain points with which most reasonable Protestants and many Roman Catholics will agree. The Roman laity and hierarchy are ever ready to protect and defend their rights and to fight for the institutional welfare of their church, and one cannot help admire their loyalty. Why cannot Protestants do the same without being called "bigots" and smeared with the words "prejudiced" and "intolerant"? The dictionary definition of "bigoted" reads in part: "... not tolerating others' views." Protestants recognize that others may have differing views, but also we maintain that we have the right to contend intelligently and fairly, and examine all evidence, without being truly worthy of the label "bigot."

If we have not closed our minds, our eyes, and our ears completely over the years to the spoken and written pronouncements from Rome, we have no choice but to believe that the Roman hierarchy does claim the authority to instruct its lay members, not only in matters relating to faith, but also regarding those things it considers indispensable to the church's welfare. This in substance is why a sincere Protestant may study, ask questions, and be concerned about the implications of the current political campaign, without being a "bigot."

*"Consider the simplicity of Jesus, His objectivity, His warmth, how these speak to every child, and yet have something to say to the profoundest thinker."*—JOHANNES WEISS.



# THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for  
October 23:

## Our Need of God

SCRIPTURE: Psalms 19; 42 (Printed: Psalms 42:1-11)

**GOLDEN TEXT:** *Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God (Psalms 42:11).*

In Psalm 42 we hear the voice of the spiritual believer under depression, longing for the renewal of divine presence and perhaps struggling with doubts and fears—all God's children have sailed this sea! Yet it is also a reflection of the intense yearning and spiritual thirst of those who do not know God in His personal redeeming presence. We always have need of God!

**Spiritual Thirst:** We must not mock or take lightly the open seeking for God and religion. Men and women are hungering and thirsting for something that the world cannot give. We must honor this spiritual thirst in the sinner and in the believer. Our desire and anticipation combine to give us hope! "Hope thou in God" (Psalms 42:5).

Life has a way of crowding in on us. Sometimes it would seem to overwhelm us. It may be the consequences of sin or the circumstances of life. It is then we must have some spiritual resources.

**Spiritual Resources:** A faith in God can sustain His child because he has a good conscience by day and melodious sleep in the night.

The sinner can, through the revelation of God in nature, recognize his Creator but it is through the Word of God that we find the way of hope and salvation.

The Bible points us to the source of our hope and salvation. We slake our thirst at His well.

Our spiritual resources can be artesian wells if we keep the highways of our hearts open. We do this by our habits of Christian devotion—the church services, kindness, a helpful spirit, cleanliness of thoughts and desires, love for

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others, and self-effacement. Blessed are those who have highways in their hearts along which God can travel. "Prepare ye the way of the Lord, . . . a highway for our God" (Isaiah 40:3 ff.).

We may have the personal presence of the living God if we seek His face. We have the pitcher of faith and the well is deep. "Ho, every one that

thirsteth, come ye to the waters, . . ." (Isaiah 55:1). "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalms 42:1).

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.



## NAZARENE MINISTERS BENEVOLENT FUND

Department of Ministerial Benevolence  
DEAN WESSELS, Secretary

The following letter came from a widow in California who is seventy-eight years of age. She and her husband served the church for twenty-six years. She has been bedridden for more than ten years. She writes laboriously, but joyously, as follows:

"I want to express my appreciation for the check. I am very grateful to the dear ones who made it possible. I am sure the other widows feel the same way. I am bedridden, and have so much expense. I thank God for the memory of my faithful husband, and the years he spent preaching the gospel. We had the pleasure of holding meetings in schoolhouses, under brush arbors, and in tents. . . . I thank God we lived to see the day when we could pastor and hold meetings in our churches that stand for holiness."

**DID YOU KNOW** that the first organization in the early Christian Church was for the purpose of BENEVOLENCE? The New Testament puts it this way, "Then the disciples, every man according to his ability, determined to send relief unto the brethren." There is no act more Christian than the sharing of another's burden. When you give to the Nazarene Ministers Benevolent Fund, you do just that.

". . . a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2).

"Here is a full-length portrait of a man who found favor with God and doubtless with men. In that summary of spiritual qualifications, Cornelius gets a high rating. And you can be sure that he merited every bit of it. The Bible isn't given to palaver or extravagance in highlighting an individual's virtues. Remember

the almost curt tribute paid to another faithful one? 'He was a good man, and full of the Holy Ghost and of faith.' You don't have to say much about a godly man in order to do justice to his religious outlook and activity. At one place the Scriptures very briefly give the requirements for righteousness: 'To do justly, and to love mercy, and to walk humbly with thy God.' Back to Cornelius—what a revelation of a man's inner life and outer walk we have in the twenty-four-word appraisal!"—VERNON LUNN.



**ANNOUNCING . . .**

**THE 1960 NAZARENE  
SERVICEMEN'S RETREAT**

**Who:**

All of our service personnel (including their dependents) are eligible to attend. You need not be a member of the Church of the Nazarene. You may bring your wife, or husband, and your children. Yes—even bring a buddy!

**When:**

November 14-18, 1960  
(Monday afternoon through Friday breakfast)

**Where:**

General Walker Hotel, Berchtesgaden, Germany

**Why:**

To offer our servicemen amazing opportunity for personal, spiritual advancement and a time of relaxed, informal, friendly, and inspiring fellowship

**How:**

For reservations, see your local chaplain. For further information, write to the Nazarene Servicemen's Commission, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**What You Can Do:**

Write the military member of your family, or friend, and urge him to attend.

Pray now, and through the retreat dates, for a great time of spiritual blessing, victory, and encouragement for our service personnel. Pray for our chaplains and others who will be in charge of the retreat.

**NAZARENE SERVICEMEN'S COMMISSION**

*Paul Stokes* DIRECTOR



**News of the Churches**

Rev. Jimmy and Fern Heasley write: "More than two years ago we came to pastor our church in Springdale, Arkansas, and God has given some wonderful victories during this time. We have received 36 members into the church, and have seen the Sunday school grow from 120 to an average of 172 for the year. We have purchased three acres for a new church, and plans are under way for a complete new building. Although we have received a three-year recall, we feel the Lord is leading us to return to the field of evangelism. We accepted the pastorate because of a severe throat infection, but God has marvelously touched our throat and it is normal again; we give Him praise. We are now available for meetings; write us, Box 293, Marionville, Missouri."

Evangelist W. E. Boggs writes: "Because of a mix-up in slating I have had two cancellations—January 4 to 15 and January 19 to 29 (1961). I can arrange for anything from Texas, Oklahoma, to California. Write me % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Vincennes, Indiana—A delegation from the First and Northside Nazarene churches met at the union depot of our city at 9:00 p.m., September 16, to bid farewell to Rev. and Mrs. Samuel Taylor and daughter, Becky, starting the first part of their trip to British Guiana, South America. The Taylors are our newly appointed missionaries from this area. Shortly before their departure, prayer was offered by Rev. L. W. Conway of First Church, and the group sang "God Be with You," as the Taylors boarded the southbound train. Vincennes is the home town of the Taylors, and with them go the very best wishes and prayers for God's blessings from their families and many Christian friends.—CLAUDE D. WILSON, *Pastor, Northside Church.*

Evangelists Eddie and Ann Burnem write: "Due to a sudden cancellation, we have the date November 23 through December 4 available for revival meeting. We shall be glad to go as the Lord may lead. Write us at our home address, Box 1007, Ashland, Kentucky."

Marienthal, Kansas—The West Kansas Holiness Association (consisting of the Pleasant Valley Methodist, West Bethany Free Methodist, and the Sunnyside Church of the Nazarene of Wichita County, and the Pilgrim Holiness and Church of the Nazarene of Scott County) sponsored a union revival recently, with services held at the Sunnyside Church of the Nazarene. Dr. Ray Hance, superintendent of the Kansas District, was the evangelist, with Dwight and Norma Jean Meredith and son Mark as the singers and musicians. God's presence was felt in every service under the good singing of the Merediths and the Spirit-anointed messages of Dr. Hance. The services were well attended, and about fifty people sought the Lord to be saved or sanctified.—RUSSEL R. McCOLLOM, *Reporter.*

Evangelist Virgil R. Caudill writes: "I have some open time, December 1 to 18, this year, and January 1 through 29, in '61. Any pastor or church desiring my services may write me, Route 3, Troy Road, Springfield, Ohio."

Gainesville, Florida—Recently Trinity Church had a wonderful revival with Evangelist Dave Erickson and wife. He is a dynamic preacher of the gospel. The altar was lined with seekers several times, and many souls found victory in God in saving, reclaiming, and sanctifying power. The church was greatly helped and encouraged. We thank God for the Ericksons and the definite work God helped them to do here. The revival spirit continues, with six at the altar the Sunday after the close of the meeting. Two of these were men for whom the church had been praying, and both prayed through to victory.—C. K. MCKAY, Pastor.

Pastor Charles L. Melton writes: "Wife and I recently arrived in Clarksville, Tennessee, to pastor the Park Lane Church. The people here love God and the church, and are anxious to win souls for the Kingdom. This is the nearest church to the large army post, Fort Campbell, Kentucky. If you have friends there, write me (Route 4, Clarksville) and I shall be glad to contact them."

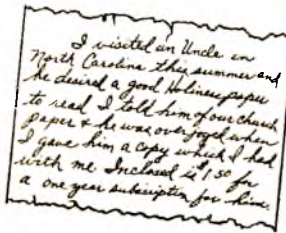
Pastor T. A. Shirley reports from Panama City, Florida: "We came here a month ago after pastoring our good people in First Church, Decatur, Alabama, where God gave us a wonderful ministry for three years. When we went to Decatur, the property was worth only about six thousand dollars. With the co-operation of the good people and the blessings of the Lord we were able to erect a new church building and a new parsonage, valued at around seventy thousand dollars. Coming here to First Church we found Rev. Wallace Bell had done an excellent work. We have just closed a wonderful revival with Rev. Gordon Winchester as the evangelist. Many sought God, and on the closing Sunday the altar was lined with seekers praying through in the old-fashioned way. Both the Sunday school attendance record and the offering record was broken. Pray for us as we labor in this new field."

Hinton, West Virginia—Our church recently enjoyed a wonderful revival with the Fowler Evangelistic Party as the special workers. We thank God for this family; they sing and preach with the anointing of the Spirit. Their ministry was a blessing to the church and in the community. New friends were made, several souls sought God at the altar, and finances came in well. We thank God for our members and friends here at Hinton.—ROY C. BELCHER, Pastor.

Lamasco, Texas—We thank God for a real Holy Ghost revival here. Evangelist Paul E. Mounts preached each night with the anointing of God upon him. Old-time conviction settled down upon the hearts of the people, and a number received help from God. Some of the older members said this was the most blessed and heart-moving revival in the history of the church. We feel that our people have definitely moved up, and we give God praise.—EVERETT HUTCHINGS, Pastor.

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Pastor J. G. Wells reports from Toledo, Ohio: "New building program for East Broadway Church got under way in August, with a Nazarene contractor. Application for \$100,000 loan accepted by a building and loan company; well underwritten in pledges being paid regularly. God is blessing our people, and revival conditions prevail. The C.S.T. training course on soul winning has been given and proved a really great incentive to the work. New class of church members again forming, and August showed a gain of sixty-eight per Sunday in Sunday school over last year's August average. We have a people here ready to accept the challenge of our day. A new work being sponsored by our people among Spanish-speaking folks is succeeding; Juan and Lydia Rodriguez, excellent 'missionaries,' are the leaders. Mrs. Wells and I most happy in our work out here. We praise God for our godly district and general leadership, and thank Him for Nazarenes like we have here at East Broadway."

Evangelist Charles E. Haden reports: "Recently I concluded a very fine revival with our church at Estill Springs, Tennessee, and Pastor Winfred Hill. Many said this was the best revival in the short history of this church. A number of souls were saved and sanctified and the church greatly uplifted by the outpouring of God's Holy Spirit. At this writing I am in the midst of a wonderful revival with Rev. James Cottle and our church at Murfreesboro, Tennessee. Already God has come on the scene and given some wonderful altar services. From here I go to Cincinnati, Ohio, and then to Indiana for two campaigns. I have some good open dates for revivals after January 1, and will be glad to go anywhere the Lord may lead. Write me, Box 245, Sacramento, Kentucky."

Rev. E. L. Latham writes: "Having served our Third Church in Springfield, Illinois, for the past seven years, we have felt led of the Lord not to return for the eighth year but to enter the field of evangelism. Since our district assembly in July, I have been privileged to work with the fine pastors and people at Mattoon, Rev. Harold Gravvat; East St. Louis, with Rev. George Williams; and at Clinton, Illinois, with Rev. Kenneth Owens. These churches are launching into 'Evangelism First' campaigns in a great way. I have some open time for the fall and winter. Write me c/o the District Center, Dawson, Illinois."

Evangelist Marvin S. Cooper writes: "I am grateful to the Lord and to our pastors and people for keeping me busy preaching second-blessing holiness. At this writing I am in a meeting at Sault Ste Marie, Michigan, with Rev. Paul Whaley, and the interest is increasing. Due to an unavoidable change I have an open date, November 22 to December 4, and would like to slate this time in Michigan or the Middle West. Write me, 1514 N. Wakefield Street, Arlington, Virginia. I also have some open time early in '61."



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

Sunday School Evangelist Frank McConnell of Bethany, Oklahoma, reports: "It was my privilege to be with Superintendent James Hester and the San Antonio District for five weeks during the summer; I was with five churches, Tuesday over Sunday. They were San Antonio Hatfield Memorial with Pastor Hearne Spruce; Houston Terrace with Rev. Larry Wade; South San Antonio with Pastor A. L. Dennis; at Temple with Rev. Don Sanders; and at Waco First with Rev. Danford Alger. The summer's visible results: 625 people made 1,671 calls; they brought in 224 visitors; and 454 calls per week pledged. We had 36 to profess to find God in salvation, 41 were at the altar praying over personal problems, and 8 were added to the church membership. Thank God, the days of revivals are not over. If these churches follow out the plans they are using, only eternity will reveal the results."

Song Evangelist Leland R. Davis reports: "In September, I closed my tenth year in the field of song evangelism—ten good years in which I have enjoyed the blessings of the Lord. The past year has been one of the best, and I have enjoyed working on the New York, Northeastern Indiana, Florida, Pittsburgh, New England, and Akron districts. I have just closed two months of camps on the Akron District—always a high point so far as spiritual blessings are concerned. To see the 'teens' bow at the altar seeking Christ, and the older people repenting and fully consecrating all, inspires me to continue in the field to which God has called me. I have some open time for the fall and winter and will be glad to go as the Lord may lead. I thank God for our church and her leaders. Write me, % Nazarene District Center, R.D. 1, Louisville, Ohio."

Evangelist George Brannon writes: "I have an available date, January 18 to 29, 1961, which I shall be glad to slate with any church desiring a revival at that time. Write me at my home address, 125 N. Wheeler, Bethany, Oklahoma."

Evangelist Dwight Berry writes: "Glad to report I am improving much faster than the doctor predicted since my coronary heart attack last May 31. I am in need of the prayers of God's people that He shall heal my nerves of their tendency to tense up and create angina muscle spasms. I thank all who have

prayed for me and sent cards and letters; God bless each of you. I was sorry to be compelled to cancel my fall slate and plan for a year's rest. Only time will tell if I shall again be able to travel in the field of my calling. Wife is now working as a nurse's aid and we do ask a continued interest in your prayers."

Harrison, Ohio—Recently we had one of the best meetings I have been privileged to be in for some time. Our special workers, the Passmore Evangelistic Party, were at their best in music, song, and preaching. The convicting power of the Holy Spirit was manifested in a mighty way, and seekers came forward and found the needed help from God at the altar of prayer. We give God praise for victory. In the closing Sunday service four new members were added to the church. We greatly appreciate the ministry of the Passmore Party; they are godly and effective workers for the Lord.—L. E. STEWART, Pastor.

#### Northwest Indiana District Assembly

The eighteenth annual assembly of the Northwest Indiana District was held August 17 and 18 at our First Church in Mishawaka, Indiana.

Dr. Hugh C. Benner, presiding general superintendent, gave an encouraging challenge to the district for advancement in the new program for the 1960-64 quadrennium. Each message he gave was blessed and anointed by the Holy Spirit.

The assembly was characterized by the most optimistic spirit of unity and cooperation ever shown in the history of the district. Rev. Arthur Morgan, district superintendent for the past seven years, gave a victorious report of success and accomplishment. Following his report, a love offering of \$700 was given to him and Mrs. Morgan. The district has prospered under their leadership, and they are continuing a three-year call in consecration and devotion to the cause of Christ.

All departments of the district showed an increase over the previous year. The total church income for the district increased over \$20,000. The district church school board chairman, Rev. Owen M. Burke, reported an increase in Sunday school attendance to 6,159—a new record for the district.

The N.F.M.S., under the efficient leadership of the re-elected district president, Mrs. Arthur Morgan, has shown phenomenal gains in support of foreign missions. Miss Dorothy Beville, our missionary to Africa, a member of our district, gave the N.F.M.S. convention a challenging revelation of the spiritual needs and of the urgency of the call to the work of missions.

At the close of the assembly Rev. Robert Summers was received into the Church of the Nazarene as an elder from the Congregational Christian church.

As a district, we accept the challenge of the general church program of evangelism, "Try Christ's Way," and pledge our devotion and consecration to the work of His kingdom.—ROBERT E. ROSS, Reporter.

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"The hearing of Dr. Wiley's 'Reflections' is like an hour's visit with the dean of Nazarene educators. This is a 'must' for every Nazarene home."

W. T. PURKISER, Editor, *Herald of Holiness*

Interview and narrative by J. Wesley Mieras and Paul T. Culbertson. Front of jacket contains large-size photograph of Dr. Wiley. On back is brief biography.

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### Northeastern Indiana District Camps

The Northeastern Indiana District camping season recently closed with very gratifying results. We have five camps and institutes, besides conventions and retreats. We have finished forty-eight actual camping days on the campground.

In the season we have seen approximately fifteen thousand people experience camping in Northeastern Indiana Christ-centered relationships, attend to our church business, and reaping and sharing in the harvest of souls. In the latter, we have had over five hundred souls seeking God for pardon, heart purity, or healing for mind and body. The Lord hath done great things and we give Him praise.

Dr. V. H. Lewis, newly elected general superintendent, remade our preachers in seminar, under God. The Martin Brothers were God's anointed in camp meeting, senior youth institute, and young adult retreat. God blessed the Merediths, the 100-voice teen-age choir, Missionaries Bryant, Bishop, and Lochner. Rev. Forrest Nash, Dr. Howard Hamlin, and our presiding general superintendent, Dr. Hugh C. Benner. Our own leaders in camps and institutes were at their best. It was our best forty-eight days of Christian camping ever.

The new junior high institute, young adult retreat, and Caravan jamboree were valuable assets to our already established units. Praise God! Already we look forward to starting again in May of 1961 and closing in September.—PAUL C. UPRKE, *District Superintendent.*

### Joplin District Assembly

The presence of God was truly felt by the more than three hundred delegates and visitors at the third annual assembly of the Joplin District. It was held at Pittsburg, Kansas, September 1 and 2, under the efficient leadership of Dr. Hugh C. Benner, presiding general superintendent. The characteristic combination of graceful dignity and spiritual freedom with which Dr. Benner presided over the business sessions was reflected in the inspiring and uplifting atmosphere of the assembly. His messages moved the hearts of laymen and ministers to carry out the assignment of our church and the Great Commission of our Master in "Evangelism First."

With fifty-eight churches reporting, the financial and numerical growth of the district was at an all-time high under the effective leadership of District Superintendent Dean Baldwin. Mrs. Baldwin was re-elected N.F.M.S. president with a wonderful vote, and Brother Baldwin is serving on an extended call. Superintendent and Mrs. Baldwin are loved and appreciated for their consecrated leadership, and a generous love offering was received for them of nearly \$500 in cash and pledges.

Reports of the pastors revealed progress with a vision for the future. The Revolving Fund and Home Missions Budget are growing rapidly, and are being used with increasing effectiveness to begin new churches and erect church buildings.

Rev. Mark Moore, superintendent of Chicago Central District, spoke each evening throughout the conventions and on Thursday evening of the assembly. His message on evangelism was climaxed with District Superintendent Baldwin calling each pastor and zone chairman forward and distributing the assignments for each church in the fall evangelistic crusade. The dynamic and heart-warming ministry of Brother Moore was sincerely appreciated by all present.

Bethany Nazarene College was represented by President Roy H. Cantrell. The hearty response in the continued support of an even greater educational budget and the renewal of building pledges revealed a splendid sense of unity of the district for B.N.C. A copy of the *Arrow*, B.N.C. yearbook, was presented to each pastor whose church paid its educational budget in full.

A preachers' quartet was organized and received a very favorable response as God graciously blessed the singing of these pastors throughout the Sunday school convention and the district assembly.

The ordination service on Friday evening was well attended, and God's presence was manifested in shouts of praise and a Spirit-filled atmosphere. Dr. Benner ordained seven—Robert A. Allen, Charles Lee Eby, William H. Loughridge, Bobby G. Robison, Nina Griggs Gunter, Dwight Moody Gunter, and Ian Kingsnorth Robertson.

Joplin District, with its loyal laymen, progressive pastors, and sagacious superintendent, Rev. Dean Baldwin, marches forward, united in purpose and consecrated in spirit to build the kingdom of God.—CLAUDE E. PITTEGER, *Reporter.*

### Annual N.Y.P.S. Convention Northwest Oklahoma District

Teen-agers sat motionless, young adults felt a new sense of God's presence, and district officers were inspired to greater exploits for God as Rev. Jimmy Blankenship, Northeast Oklahoma District N.Y.P.S. president, spoke to the convention of the N.Y.P.S. on the Northwest Oklahoma District, August 2. Certainly this was a message of vital, fundamental truths, geared to the days which Nazarene youth face now.

Rev. Carl Powers gave to the convention his characteristically interesting report, reflecting faithfulness to the appointed task of winning youth to the Master. The young people indicated their love and appreciation for Brother Powers by giving him an overwhelming vote to serve as president for another year.

The convention also elected the following to the executive council: Bill Draper, vice-president; Bill Schardein, secretary; Harold Blankenship, treasurer; J. Reyndal Russell, teen-age supervisor; Mrs. Roy Darden, Junior Society director; Jamie Hubbert and Del Morgan, teen-age representatives.

Northwest Oklahoma District youth are on the march, determined that all they meet shall know they are "HIS."—J. REYNDAL RUSSELL, *Reporter.*

### Louisiana District N.Y.P.S. Convention

The Louisiana District N.Y.P.S. convention was held on August 15. We had a great convention, with special emphasis on the quadrennial theme, "HIS."

Brother Ray Atwood was re-elected as the district president with a good vote. The Louisiana young people are marching forward under the banner of holiness.

Our second youth camp followed the convention. God came in a wonderful way and many souls sought and found Him in definite victory. Our young people were inspired and challenged by the messages of Rev. J. Louis Emmert. Certainly he was God's man for this time. There were 145 registered and attending the classes and services. We thank God for the help received and the victories won.—*Reporter.*

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**Georgia District Assembly**  
"EVANGELISM FIRST! Will it be just a high-sounding slogan, or will it become the impelling passion in the hearts of Nazarenes around the world?"

With this question Dr. Hardy C. Powers, general superintendent, challenged Georgia Nazarenes at our district assembly at Swainsboro, September 7 and 8. In a stirring, impassioned message at the opening session, our senior general superintendent outlined the "Evangelism First" program. There was abundant evidence throughout the assembly that our Georgia ministers and laymen are ready to accept the challenge. The heightened spiritual temperature was unmistakable.

The fourteenth annual report of our district superintendent, Dr. Mack Anderson, sounded a similar call, with a number of specific recommendations. He challenged each church to meet its goals for the October-January evangelism drive. He challenged Georgia Nazarenes to raise the following amounts for world evangelism: \$40,000 in 1961; \$45,000 in 1962; \$50,000 in 1963; and \$55,000 in 1964. Dr. Anderson further challenged us to show a net gain of at least one thousand in church membership, and to send out at least two missionaries from the state of Georgia.

Following his report, the delegates responded with a splendid love offering for Dr. and Mrs. Anderson.

The spiritual impact of this assembly can best be expressed in the comment of one of our pastors who remarked: "I was reared in a Nazarene parsonage, and have been in and out of district assemblies all my life, but I have never experienced anything like this."

To God be the glory!—WENDELL WELLMAN, Reporter.

**Annual N.Y.P.S. Convention**  
**Northwest Indiana District**

The eighteenth annual N.Y.P.S. convention of the Northwest Indiana District was held on August 6 at the District Center, San Pierre, with the district president, Rev. James Snow, presiding.

Following the report of our retiring president, Mr. Snow, a love offering was presented to him, evidencing appreciation for his efficient and faithful leadership during the past year. His new position as the general N.Y.P.S. president will lead him into greater and more extensive service to God and the church.

Rev. Darrell E. Luther, the capable pastor of Crawfordville First Church, was enthusiastically elected to the office of district president.

Other newly elected officers are: Rev. Wally Erickson, vice-president; Rev. Gordon Wickersham, secretary; Rev. James Leonard, treasurer; Rev. Richard Neiderhiser, teen sponsor; and Sue Vannest and Louis Spross, teen-age representatives.

The convention concluded with an old-fashioned evangelistic service in the evening. The Melody Men's Trio and a teen-age choir inspired the hearts of the people. Rev. Roy Bettcher preached with unction and conviction moved upon the youth, with a victorious altar service and many making decisions for Christ. With this crowning victory, we enter the new year expecting great things from God.—ROBERT E. ROSS, Reporter.

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

Rev. C. F. Champion concluded four years as director of the Michigan District N.Y.P.S. Institute, after witnessing a record-breaking attendance of 179 at this year's encampment at Indian Lake, August 8 to 13. Both staff members and youth testified that this was one of the most outstanding Institutes they had attended.

Dr. Norman R. Oke, guest speaker, was at his best as he presented timely, practical, and appealing messages for young people. Night after night, at the altar of prayer, we witnessed the triumph of youth seeking God. Friday night was a Pentecost experience when, for two and one-half hours following the message, the young people massed around the front of the tabernacle praying, singing, and shouting the praises of God. Preachers, laymen, and youth—all will never escape the glorious experience of this service.

The Institute honored George Ide of Battle Creek and Marilyn Darby of Saginaw by selecting them to be Mr. and Miss Nazarene for the 1960 Institute.

Brother Champion has endeared himself to the hearts of the youth of the district, which was expressed by a spontaneous love offering presented to him by the young people. He now steps into his duties as the newly elected president of the Michigan District N.Y.P.S.—ROBERT M. WAGGONER, Reporter.

**Pasadena College**

The Board of Trustees of Pasadena College, Pasadena, California, take great pleasure in announcing the election of Dr. Oscar J. Finch to the position of president of the school. Following the resignation of Dr. R. V. DeLong, much time was taken in deliberation over the choice of the successor in this position. The executive committee of the board unanimously nominated Dr. Finch to the office, and the board in wholehearted support approved the nomination.

Dr. O. J. Finch comes to this place of prominence with a wealth of experience in both college and church administration. He has been superintendent of the New York District, the Kansas District, and the Colorado District of the Church of the Nazarene. It was from this latter position that he was elected to lead the college. He served a successful term of office as president of Bethany-Peniel College during the years 1944 through 1947.

Dr. Finch assumed the leadership of the school on August 1, and already has set in motion the completion of several expansion projects already under way, and has initiated the program for an outstanding school year, both academically and in terms of improvement of physical facilities.

At this time registration is in process for what appears to be a record-breaking number of students on the campus of Pasadena College.—W. SHELburne BROWN, Vice-chairman of the Board.

**N.Y.P.S. Convention and Institute**  
**New Mexico District**

The New Mexico District N.Y.P.S. convention met at Mountain Park campground, Capitan, under the able leader-

ship of Rev. Bob Lindley, who served out the unfinished terms of two fine presidents who had resigned to take pastorates off the New Mexico District. Brother Lindley called the convention to order around the altar of the tabernacle. God came, blessed, and the business moved forward smoothly. Brother Bob Lindley was elected on the first ballot, with an overwhelming vote, to serve in his own right as the New Mexico District N.Y.P.S. president.

Elected to share the responsibilities of the district N.Y.P.S. work were the following: Rev. Ronald Rodes, vice-president; Mrs. Donald Johnston, secretary; Rev. John Cochran, treasurer; Rev. John Fonner, teen-age supervisor; and Kathleen Adams and Tommy Horn, teen-age representatives.

The N.Y.P.S. Institute, July 4 to 9, directed by Rev. Ronald Rodes, enrolled 190 campers, of which 152 were teen-agers. Rev. Grady Cantrell of Modesto, California, was the God-anointed speaker for the Institute. There was a great sweep of victory throughout the camp-days that week.

The Harmonaires Quartet of Pasadena College sang their way into the hearts of the teen-agers.—HOWARD E. BALDWIN, Reporter.

### Abilene District Camp

It was a real privilege to preach in our Abilene District camp meeting in August. The other evangelist, Rev. Ted Martin, blessed our hearts with his messages. He is a fine booster and a great brother with whom to work.

No one could have been more kind than the good district superintendent and his wife, Rev. and Mrs. Raymond Hurn. They were most gracious hosts to the workers, providing air-conditioned quarters and caring for our every need and wish. They are doing a fine job on the district.

The spirit of the camp was inspiring. In a packed tabernacle God came again and again to thrill our souls with His presence.

The singing was superb. Dick and Dorothy Edwards sang in the Spirit and with the understanding. They did a magnificent job with the choir. In more than a dozen years of camp meeting preaching I have not heard musicians whose ministry I appreciated more. They are a wonderful, consecrated couple—a blessing in a camp.—RALPH EARLE.

## Announcements

### RECOMMENDATIONS

Rev. Fred Drayer has recently entered the field of evangelism, and received his commission from the Pittsburgh District this year. He successfully pastored several churches on this district before entering the U.S. Navy, where he did extensive gospel work, assisted chaplains, and was instrumental in winning a number of young men to Christ. God has been blessing his ministry during the short time he has been evangelizing. He has some open time in the fall of '61. He is a dedicated young man, a good preacher, calls and gets new people into the services, and is well liked wherever he goes. Address him, 32 Fenner Ave., Newport, Rhode Island.—R. B. Acheson, Superintendent of Pittsburgh District.

Rev. Don Humble, a successful evangelist and church official of a sister denomination, has recently united with the Church of the Nazarene on our district. During recent years he has conducted many successful evangelistic campaigns in the Church of the Nazarene. I can commend him to the consideration of our pastors and churches for



## NOTICE TO PASTORS

*Would you like to have a missionary tape recording to help promote the Thanksgiving Offering in your church? The tape prepared this fall features Harmon Schmelzenbach III as he, a new missionary, accepts the challenge given by his father, Rev. Elmer Schmelzenbach, who spoke to thirty-nine outgoing missionaries at our recent General Assembly.*

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evangelistic work. Address him, c/o Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.—Harvey S. Galloway, Superintendent of Central Ohio District.

### WEDDING BELLS

Miss Joyce Marlene Stringfield and David D. Suttle were united in marriage on September 9 in Central Church of the Nazarene, Kansas City, Kansas, with Dr. Hugh C. Benner officiating, assisted by Rev. Allen B. Miller, pastor.

Kathryn Hodge and Ronald Nees of Los Angeles, California, were united in marriage on September 9 in First Church of the Nazarene, Los Angeles, California, with the groom's father, Dr. L. Guy Nees, officiating, assisted by the bride's father, Rev. Paul Hodge.

Miss Dorothy Deletta Vandegrift of Cleburne, Texas, and Joe Lee Tompkins of Jonesboro, Arkansas, were united in marriage on August 29 in the Cleburne Church of the Nazarene with Rev. M. H. Kirkpatrick of Rose City Church in North Little Rock officiating, assisted by Rev. D. A. Lambert of the Cleburne church.

Miss Rayedeen Hooper of North Little Rock, Arkansas, and Clifton H. Watson of Longview, Texas, were united in marriage on August 20 at First Church of the Nazarene in North Little Rock with Rev. Earl E. Darden, pastor, officiating.

Miss Karen G. Watson of Longview, Texas, and Verlin L. Anthony of Cleo Springs, Oklahoma, were united in marriage on July 2 at First Church of the Nazarene in Longview with Rev. J. Lewis Ingle of Marshall (Texas) church officiating.

**BORN**—to Ralph Edward and Deloris Lavon (Warford) Fox of Indianapolis, Indiana, a son, Brian Lamont, on September 3.

—to Don and Joyce (Blackmon) McFarland of Norfolk, Virginia, a son, David Glenn, on August 31.

—to Carlton and Wanda Lou (Dawson) Wood of Bourbonnais, Illinois, a son, Mark Alan, on August 30.

—to Marvin and Marilyn (Lane) Hoffert of Annapolis, Maryland, a son, Marvin Louis II, on August 29.

—to Dr. Earl and Martelle (Morgan) Ley of Indianapolis, Indiana, a daughter, Cynthia Joan, on August 8.

—to Rev. and Mrs. G. B. Saffell of Yankton, South Dakota, a son, Kent Leon, on August 2.

**ADOPTED**—by Rev. and Mrs. Paul Bickes of Ocala, Florida, a little girl, Cynthia Barrett, born December 12, 1959.

**SPECIAL PRAYER IS REQUESTED** by a Christian sister in Kentucky that God will help her with regard to trouble with her nerves—she believes He is the Great Physician—that she may be able to do more for Him;

by a Christian friend in Ohio for a problem in connection with his employment, that he may have complete victory and be a soul winner, for guidance for his son, and healing for his wife;

by a Nazarene lady in California for God's special help for a sixteen-year-old girl recently saved and gloriously sanctified—now her backslidden mother threatens to put her in a home unless she quits the church, and is treating her very cruelly—they believe God is able even in this situation.

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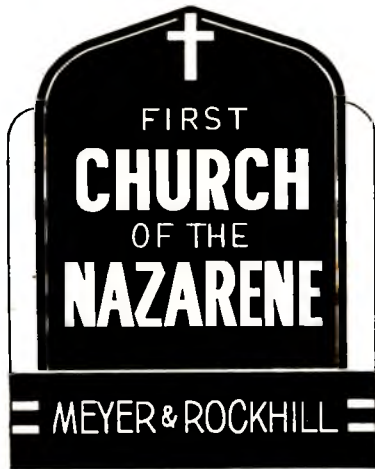
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