



Herald of HOLINESS

September 28, 1960

Official Organ of the Church of the Nazarene

Try Christ's Way

General Superintendent Vanderpool

The Church of the Nazarene plans to make 1960-64 an "all out" quadrennium of evangelism. The program now in progress highlights November as a great month of witnessing, in which we shall challenge two million people to "Try Christ's Way." We believe that no greater kindness can be extended to an unsaved person than to exhort him to "Try Christ's Way."

His way surpasses every way that the world has to offer. The broad way with its wide gate may appear attractive to the careless onlooker, but the wise and thoughtful know that it leads to destruction. Confusion, error, and despair are found in the way of unrighteousness. Bondage, darkness, and fear mark every milepost on this road to eternity. Sorrow, failure, and death are sunset scenes at the end of a misspent life.

Christ's way is the *good way*, offering satisfaction for the *hungers, thirsts, and reaches* of the soul. These hungers and thirsts are only aggravated by any way the world has to offer.

"Try Christ's Way" is a challenge to seek something better. His way leads from bondage to freedom, from darkness to light, and from utter despair to transporting joy. Taking Christ's way is like moving from the drifting snows of winter to the blooming flowers of springtime.

The challenge to "Try Christ's Way" must have the co-operation of every department of the church. The pastor can and will lead the way, but to challenge two million people in the month of November demands that "Try Christ's Way" must be upon the lips of every Nazarene.

We all stand at the crossroads; a personal choice is inevitable. I have made my choice—Christ's way is my way forever. His way compensates with *spiritual life, abundant life, eternal life—life without limit!*

"Try Christ's Way" today!!

LATE NEWS

Rev. James E. Palmer has resigned as pastor at Moberly, Missouri, and accepted the call to pastor St. Paul's Church in Richmond, Indiana.

Evangelist Mary E. Olson of North Syracuse, New York, writes to thank everyone for the prayers and messages of cheer during her illness this past summer. God is answering prayer; she is much improved and hopes for a full recovery.

After more than seven years as pastor of First Church in Walla Walla, Washington, Rev. C. L. Rodda resigned to accept the pastorate of First Church in Huntington, Indiana, beginning his work there on August 21.

After pastoring the Broadmoor Church in Little Rock, Arkansas, for three years, Rev. John W. Ellis has resigned to accept the work of the church in Hannibal, Missouri.

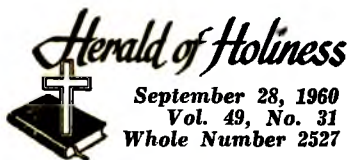
After pastoring the church in Royersford for eight years, Rev. R. E. Zollinhofer has accepted the call and is now pastoring the church in Collingdale, Pennsylvania, with R. E. Diffenderfer serving as minister of music.

Evangelist "Bill" Griffin has left the field of evangelism to accept a call to pastor the church in Kennewick, Washington.

Rev. and Mrs. P. Williams of Inez, Kentucky, will celebrate their fiftieth wedding anniversary on October 4, with open house. They were converted in 1919, called to preach, and came to the Church of the Nazarene in 1935. They opened a Nazarene mission in Covington, Kentucky, and organized the First Church of the Nazarene there in 1936. Mr. Williams had a stroke eight years ago, and since that time Mrs. Williams has been the much-loved pastor of Grace Church, Inez. Their address is P.O. Box 83, Inez, Kentucky.

After serving the Golden Acres Church, Peoria, for four years, Rev. Ithel G. Kenser has resigned to accept a call to pastor the church in Lacon, Illinois.

After three years at Carthage, Tennessee, Rev. Lyle Parker has resigned to accept the pastorate at Griffin, Georgia; it is on Hi-way 41, just south of Atlanta, and people en route south are invited to stop and worship with them.



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Special Prayer is requested for Dr. Harry E. Jessop, who has been in a Chicago (Illinois) hospital for more than a month, facing surgery for the third time; now on absolute bed rest because of a heart condition.

The Divine Law of Inverse Ratio:
To get, we must give; to accumulate, we must scatter; to make ourselves happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others. Prayer girds human weakness with divine strength, and gives to troubled mortals the peace of God.—C. H. SPURGEON.

Advice from the Altars of Abram:

By BRIAN L. FARMER
Pastor, Barlanark Church, Glasgow

3. Losing? Build an Altar

To avoid trouble which was brewing among his own employees and those of his nephew Lot, Abram suggested that they separate from each other together with their respective herds and households.

Lot drove a hard bargain.

He chose for himself the fertile plains of Jordan, leaving for Abram the less enticing land of Canaan.

This is the type of deal that often upsets a person's spiritual equilibrium. A hard bargain, especially when it is the personal, calculated unkindness of one you thought was a friend, smarts in the soul and often strengthens Satan's sway considerably.

With Abram it was not so.

Whilst Lot chose plenteous grass, Abram went in search of plenteous grace and in Mamre built an altar unto the Lord (Genesis 13:18).

It is an example well worth noting.

Every Christian at some time is dealt this sort of blow, and coming from a friend or relative it is "the unkindest cut of all." It disappoints, discourages, disillusion, dismays, grieves, and tends to embitter. But to be sure, there is a place of victory; it is the place of prayer.

In prayer you learn to forgive, remembering how your Heavenly Father has forgiven you. Here you return to an even keel, the emotion subsides, and you see the world with steady eyes.

Bowing reverently at your altar of prayer you will experience a quickening and a correcting of your sense of values. Your loss will not appear so great. Indeed, very likely you will see it as a gain in disguise. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, . . . for all the land which thou seest, to thee will I give it" (Genesis 13:14-15).

"A relationship to Christ is not enjoyed to the full in a self-selected seclusion. A secret order of believers is a contradiction to the planned will of God for winning souls. Jesus sent them into 'every city and place, whither he himself would come.' . . . With the divine investment of grace in our lives, the inspiration of the Spirit's presence, we have the privilege and responsibility of introducing lost men to the Saviour on national and community levels."—*Select-ed.*

In power and grace we find the clue to—

New Testament Evangelism

By MAYNARD JAMES

Nazarene Evangelist, British Isles South District

One of the greatest miracles in history was the impact of the early Christian Church upon a pagan Roman Empire. A mere 120 men and women, mostly working-class folk, set out from the Upper Room in Jerusalem to spread their message to the uttermost parts of earth. What was that message? It was that a certain Jew named Jesus of Nazareth, who was crucified under Pontius Pilate, had risen from the dead and was alive forevermore. They said He was Messiah, and that through His name alone was salvation offered to all men who would repent and believe.

From a human standpoint the task of that little group was hopeless. Apart from themselves, only a limited number of other disciples claimed to have seen this Christ since He had risen from the dead. To make things worse: was not Jesus of Nazareth a Jew—a Member of a race hated and despised by the Romans? And had not His own countrymen rejected and crucified Him? They faced not only the hostility of Jewry, but also the fierce persecution of a pagan Roman world.

In his book, *The Trial of Jesus*, Walter M. Chandler has stated: "No period of human history is so marked by lust and licentiousness as the history of Rome at the beginning of the Christian era. The destruction of infants and the gladiatorial games were mere epitomes of Roman brutality and degeneracy. Barbarity, corruption, and dissoluteness pervaded every form of Roman life."

Professor H. B. Workman has reminded us that for two hundred years the mere profession of Christianity itself was a crime. *Christianus sum* ("I am a Christian") was almost the one plea for which there was no forgiveness. In those days the Romans, Greeks or Gentiles, were known as "the first race." But the Christians, standing out in such marked contrast by their daring unworldliness and uncompromising piety, were stigmatized "the third race." They were "dead to all the globe," out of joint with the world's policies and expediences.

Little wonder, then, that there rang out the cry of the mob in the circus at Carthage, "How long must we endure this third race?" And

*So to the wild wolf hate
Were sacrificed
The panting, huddling flock
Whose crime was Christ.*

It was in such an atmosphere and against such

odds that the Early Church lived, suffered, and died. But it triumphed gloriously!

What was the secret of such amazing success? It was not in human genius or superb organization. It was in the operation of the Holy Spirit through sanctified, obedient men and women. The recurring note in the Acts of the Apostles is the fullness of the Holy Ghost in human lives. It is impossible to read carefully the Acts without noting two characteristics of the early, Spirit-baptized believers.

I

First, Great Power: "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). It was a power that gave them holy boldness and lifted them into the realm of the supernatural. It enabled them to continue the marvelous ministry which Christ had exercised on earth. His promise was revolutionary: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Not only "by the hands of the apostles were many signs and wonders wrought among the people" (Acts 5:12); but men of lower order, like Stephen, the humble deacon, "did great wonders and miracles among the people" (Acts 6:8).

II

Second, Great Grace: "And great grace was upon them all" (Acts 4:33). We sometimes forget that the divine complement of "great power" is always "great grace." Many Christians who eagerly cry out for miraculous gifts and ecstasies are strangely silent when they should be earnestly seeking the grace and fruits of the Holy Spirit.

Jesus Christ our Lord was "full of grace and truth," "and of his fulness have all we received, and grace for grace" (John 1:14-16). If we claim to be filled with the Spirit, then fullness of grace will be ours.

The "great grace" of the New Testament believers was manifested in a threefold way:

(a) *In perfect unity:* They "were of one heart and of one soul" (Acts 4:32). The Holy Spirit taught them to adjust their personalities one to the other. They endeavored to "keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). I once heard a missionary from Malaya tell a group of students that the biggest single problem of many mission fields in the Far East was lack of

unity among the Christian leaders. Unlike, communism, Holy Ghost religion does not steam-roller over human personality. God respects the individual rights and instincts of the creatures He has made. The triumph of a Spirit-filled evangelist, minister, or layman is often seen in his willingness patiently to work and bear with strong-minded and rather "awkward" brethren in Christ.

(b) *In practical charity.* "They had all things common" (Acts 4:32). The New Testament believers were considerate and compassionate one for the other. They distributed to the necessities of their less fortunate brethren. Like Job, they "sought out" the cause of the needy. If the "love of God is shed abroad in our hearts by the Holy Ghost" (Romans 5:5), (and it is) then true holiness will have its ethical and social implications. The late Mr. Lloyd George, prime minister of Britain in World War I, paid public tribute to the practical effect of the Methodist revival of the eighteenth century upon the living standards of the working-class folk in Britain.

(c) *Pervading serenity.* Early Christians possessed a joy and serenity which defied, and then

pervaded, the worst of circumstances. Tertullian talked about the "hilarity of the saints." When Pentecost came, it meant that the disciples "did eat their meat with gladness and singleness of heart, praising God" (Acts 2:46-47). After wrongful imprisonment and beatings, the apostles "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

We live in a sad world. Joy has withered in the sons of men. Worse still is the spectacle of Christians bereft of that holy gladness which is their inheritance in the Spirit. The joy of the Lord is our strength, and a secret of soul winning (Psalms 40:3).

It has been aptly stated that: Confucius, the great Chinese moralist and formalist, thought it undignified to express joy in religion. Mohammed taught his followers how to wield the sword, but not how to strike the harp. Buddha gave to the world a noble creed, but no songs of praises. But Jesus Christ became the Founder of the happiest religion in the world. He gives His people songs in the night. The fruit of the Spirit is joy!

THE UNHOLY HOLY

By LAWRENCE B. HICKS

Pastor, First Church, Chattanooga, Tennessee

Professionalism in religion is one of the most wretched states of affairs imaginable. When it invades the ranks of a holiness church it is even more awful than otherwise. To honor God with one's lips while having the heart married to the passions of the world is hypocrisy (Isaiah 29:13 and Mark 7:6). The scribes and the Pharisees in the time of Jesus' earthly ministry were so classed (Matthew 23:13-36). Upon these unholy professors of God's holy religion the Son of God pronounced the eight awful "woes" in Matthew 23.

It is needless to say that these unholy professors professed the highest type of religion known in their time. It is also true that many of them outwardly conformed almost to perfection to the legal requirements and to the ritualistic form of that holy religion of God. Yet in all their efforts at total conformity they "neglected the weightier matters of the law" (Matthew 23:23). So it is not nearly enough to tithe strictly, for to have gotten the money upon which the tithe was collected by some illicit intrigue was far more wicked than to have "robbed God" (Matthew 23:23).

To conform to a negative law against the world and at the same time desire that which the law forbids is indeed a terrible state. It splits the very soul of the religious professor and places him in the class described in James 1:8 as the "double-

minded man," or as the original language puts it, "the two-doubled" man. I have often pictured it as the side-show monstrosity of the deformed snake with two heads. When feeding time comes for this deformed serpent, both heads fight for the food, until a board must be placed between the two hungry mouths! Spiritual hunger is as normal as physical hunger. A carnal spirit hungers after the world; a holy soul hungers after God. Professional, legal holiness puts the board of law between the twain, but the vicious hunger is still there.

We have some "unholy holy ones" in the holiness movement. They have been twice to the altar, but no definite double blessing has been their satisfied lot. They strive to conform to the demands of the appearance of holiness and war a constant battle against a deep, unholy urge for the world. Many times they are so successful as to maintain a veneer of holiness until we often class them as "the best," while they know down deep within that they are far short of such a title.

Restful living in the full blessing of holiness should be our lot. If it is not so, there is something wrong. We may have so long rationalized our present secret defeat as to become satisfied that we are being tempted when we are yet carnal. There is a salvation of victory that "overcometh the world" (I John 5:3-5). Oh, to see the old-fashioned death route victory that makes us die! Oh, for that holy and whole deliverance from carnality as set forth by the Holy Spirit in Romans 6:6 and 14!

It is so easy to make excuses! The wicked voice of the world about us does apply much pressure

today. Pharaoh-like, it tells us to go worship God, but not go very far away! Far away? Yes, our God demands that we depart as far as death from life (Romans 8:13). We must not, we need not, we cannot remain in the ranks of the unholy holy. How fearful will be the Judgment Day reward of the unholy holy! (See Luke 12:47-48.)

WHAT IS SIN?

By RICHARD S. TAYLOR

Sin, from one standpoint, is a specific act or failure which violates one's conscience. The sinner is aware of the wrongness of his act and knows he is guilty.

This sin may be outward, as stealing, lying, adultery, murder. Or it may be inward, as lust, envy, hatred. Or it may not be a wrong act or attitude, but a neglect. It may be failure to pay one's debts, or to pray, or go to church, when we know in our hearts that we ought to do these things.

The greatest sins are two, and they are closely related: failure to love God with all the heart, soul, mind, and strength, in obedience to the Great Commandment (Matthew 22:37-38); and failure to accept Christ as Saviour from our sins and Lord of our lives—since only Christ can enable us to fulfill the Great Commandment. These two sins alone would banish us from God eternally, even if there were no others.

But sin is not only a specific wrong act or failure; it is also a wrong direction or set of our lives. As such it is the underlying quality of our nature and disposition. It is not just a matter of *doing*, but a matter of *being*. When we commit sin we are sinners in practice; but because the inner self is basically wrong in affections and direction, we can say that we are sinful in nature as well as practice. This sinful nature is the inner root out of which outward sins grow.

This inner sinfulness has four facets: ungodliness, lawlessness, unbelief, and selfishness. There is that in man which prefers to live without God. That is ungodliness. There is also that in man which resents God's rule—His restraints and interference. That is lawlessness. Then there is that in man which distrusts God, refusing to accept His Word as truth. That is unbelief.

But the inevitable complement of ungodliness, lawlessness, and unbelief is self-centeredness. Where God is not enthroned, self is bound to be. The sinner becomes preoccupied with *his* desires, *his*

pleasures, *his* affections, *his* possessions, *his* happiness, *his* plans and ambitions. As a result every sinner lives an essentially lonely and isolated life, on a little island. Unhappiness and misery cannot but follow.

We say man is greedy, proud, hateful. From his greed, pride, and hatefulness come war, divorce, poverty, and every other evil which alienates men from each other and from God, and brings misery and discord into human life. But the greed, pride, and hatefulness come from his selfishness, lawlessness, unbelief, and ungodliness—which is to say, his sinfulness.

But as great as are the devastating effects of sin among men, far greater are its spiritual and eternal results. Sin shrivels and debauches the soul. It defiles the universe and dishonors God; as such it demands God's wrath. No matter how trivial the sin may seem to be, it is in its very essence and by its very nature an attempt to dethrone God.

It is a flaunting of His law, a disregard for His will, a despising of His love, a rejection of His claims. It is self first—the creature before the Creator—which is idolatry. It is self-sufficiency—the creature presuming to be independent of its Creator—which is pride. And in the end, it is self-destroying, for it alienates the self from God, its true Home, thereby bringing about its complete demonizing and eternal damnation.

Sin is indeed frightful. No wonder the Bible says, "Fools make a mock at sin" (Proverbs 14:9), for only a fool would trifle with anything so far-reachingly devastating.

EXTRA THINGS

By ALICE HANSCH MORTENSON

*We thank Thee, God, for extra things
You send along our way,
Both when our days are sunny bright
And when our skies are gray:*

*The little planned surprises, dropped
From Thy great, loving hand,
Like unexpected showers on
A parched and desert land;*

*The meeting of an old-time friend,
The lifting of a cave,
And sunlight breaking through the clouds
To tell us You are there.*

*Just why You do these "extra things"
Our finite minds don't know;
It must be You delight in them
Because You love us so!*

Comfort for These Perilous Times

By DORA HALL McCANDLESS

In this atomic age when the very air itself is poisoned by the deadly germs of doubt and insecurity, men and women are searching desperately for some voice of authority to dispel their doubts and to allay their fears and thus soothe their troubled, perplexed feelings into a state of peaceful security.

In other words, they are seeking comfort. When they hear the word comfort, immediately they think of something soothing and relaxing, but this is not the original meaning of the word. It is derived from the Latin verb *comfortare*, meaning "to strengthen," its root being the adjective *fortis*, meaning "strong." Thus folks are comforted when they are made strong against their doubts and fears by words of cheer and hope, but such words must come from some reliable source.

Yet, tragically enough, the majority of people are looking for such assurance from the wrong direction. They are putting their trust in strength of arms and powerful missiles. In brief, they are blindly worshiping the pagan god of forces while back of him, unseen and unrecognized, stands none other than a mocking Satan, whose high-sounding words of peace and safety are but deceitful lies. Peace and security will never come through modern instruments of war, for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

But the Christian has an entirely different outlook. No matter how thick and black the clouds may be, nor how fierce the storm and high the waves, he can always look to Christ, the Rock of his salvation, and have that inward peace and security that can keep him calm and serene despite the raging tempest outside.

This peace is centered in a Person, the person of the Lord Jesus Christ, who, as the Good Shepherd, looks after His own, the sheep of His pasture. He and He alone carries in His hands the insignia of supreme authority, the rod and the staff. David knew this because, when he was beset with foes from within and without, he exclaimed, "Thy rod and thy staff they comfort me" (Psalms 23:4c).

And what a comfort the staff can be when the sheep heedlessly falls into some crevice! It is then that the shepherd reaches down, carefully slips the crook beneath the sheep, and gently lifts it to safety. Just so does the Good Shepherd reach down

when His child has slipped or fallen and lovingly sets him back on his feet again.

But the rod—a comfort? Why, there are times when this rod becomes a chastening rod of judgment! It has been of inestimable help to the shepherd in protecting his flock from wild animals and thieves who have broken into the fold to kill and destroy and scatter the sheep. In a similar way Christ uses His rod of authority, the written Word, to protect and guard His children not only against the subtle attacks of their archenemy, Satan, but also against the onslaughts of false teachers as well.

And the shepherd uses the rod to punish his sheep. When they carelessly or thoughtlessly wander off, it is the rod that brings them back into the green pastures and to the still waters. In other words, the Shepherd uses His rod "for our profit, that we might be partakers of his holiness" (Hebrews 12:10b), and afterward "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11b), provided, of course, that no root of bitterness is allowed to spring up within.

How comforting it is, therefore, for His child to know that in these perilous times the Lord is not only tenderly watching over him, staff in hand, but is also using His rod to drive off the enemies who would so ruthlessly destroy both him and his faith; and at the same time Christ is using that same rod to mold him into His likeness!

Yes, indeed, His rod and His staff do comfort His own!

DID YOU BRING ANY BIBLES?

By CHARSTEN CHRISTENSEN

The young soldier sat astride the barrel of the big gun pointed toward the mainland of China. He was lonely and homesick. Over and over he counted the days and weeks left in his "stint" on Quemoy Island.

The missionary walking down the road to speak to "the boys" knew all this. She had just returned from the States and she knew how hungry he was

to hear firsthand news from "outside." But his first eager question was:

"Did you bring any Bibles?"

Home and loved ones are important, yes; news from the great throbbing world outside is always welcome; but the fundamental need of the human heart is implied in the question of the Quemoy soldier:

"Did you bring any Bibles?"

The Psalmist knew the heart of man well because his own was closely attuned to the heart of God. In these beautiful words he describes the longing of the honest child of God:

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalms 42:1-2).

Thirst is the most compelling form of motivation known. It has driven men to amazing physical feats

that it might be satisfied. In parallel, spiritual thirst has urged men on through peril to life and liberty until they have eventually come to the Fountain of Living Waters. Then, as Jesus promised, they in turn became men from whom rivers of living water flow.

John Wesley, the thirsty Anglican clergyman; Martin Luther, who found no soul satisfaction as a successful professor in a university; Dwight Moody, the energetic shoe salesman—they and tens of thousands of others are proof of Jesus' statement: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

"My soul thirsteth for God"—this is a description of every true child of God. But there is also another side of the story. Untouched millions are stretching eager hands towards us and saying:

"Did you bring any Bibles?"

There's Victory When We Trust and Obey

They that sow in tears shall reap in joy (Psalms 126:5)

By J. V. WILBANKS

Nazarene Layman, Colorado Springs, Colorado

Yesterday I attended our District Nazarene Foreign Missionary Society Convention as a delegate from Trinity Church in Colorado Springs. It was a long, tiring day, leaving early for Denver, attending the services, etc. Dr. Hardy Powers, one of our general superintendents, brought a fine evening message. Dr. V. H. Lewis, one of our newly elected "Generals," and wife were also present for the service. We had a good convention, with Sister C. K. Hesel receiving a unanimous vote for re-election as president of our district society.

It was a tiring day and I arrived home last night at nearly the midnight hour. But it was a good day and I realized one victory afresh. Let me explain:

I have a certain route to take from our home here in the Black Forest, just northeast of Colorado Springs, to the fine Nazarene Campgrounds in Denver. We live just west of the United States Air Force Academy grounds, and I drive over to Highway 87; take 87 to Alameda Avenue in Denver; take Alameda west to Wadsworth; Wadsworth south to East Colfax Avenue; East Colfax to Dover, on which is located our great camp.

Now on this Colfax Avenue there is a certain institution that very much interests me every time I go by it. Until a couple of years ago it was called

Crag Colony Sanatorium. It is now a rehabilitation center for accident victims, etc.

Twenty-three years ago I was a patient in this institution; on a certain fall evening I slowly walked up and down a path parallel and immediately adjacent to Colfax Avenue. I was despondent, for my earthly hopes had, for some time, been blasted to bits. My health, job, and social relations to a large extent were gone. The atmosphere, being heavy and damp and cool, lent itself also to morbid feelings; but my future looked darker than the weather, for my health was getting worse despite sanatorium care. However, I always prayed; I believed God *could* change circumstances; and, bless God, He has!

Yesterday my pastor, Rev. Eugene Verbeck, a fine man, with his good wife, and Brother and Sister Bud Isham (some of the finest Christians you will ever meet) with their three beautiful children, and Sister Bonnie Haun, took us in his new Rambler down Colfax Avenue, past the same sanatorium, to dine at an elite restaurant. On our way back to the camp we, perhaps (for the road may have been widened), drove over the very same path that my discouraged feet had trodden twenty-three years earlier! Praise God! Could I only have seen that vision on that cloudy fall evening, how my heart would have rejoiced! For God not only healed my sick body, but my sick soul as well; and where I once walked in disease and discouragement, I now rode in the victory of joy, health, and happiness! Hallelujah! It pays to trust and obey God!

“Evangelism First”

Means

“Revival Now”

By **ROSS W. HAYSLIP**

Pastor, First Church, Whittier, California

If the church is to reach out toward men with a message of evangelism, she must first reach up toward God with a desire for a soul-searching revival. We cannot expect to touch a coldhearted world with a tepid type of promotional evangelism. As never before in the history of our denomination, we are challenged to “Revival Now.”

The history of past revivals has shown emphasis upon the lordship of Christ, the awfulness of sin, and the fullness of salvation. These themes must be sounded forth to counteract the prevalent worship of the goddess of materialism, the laxity of moral standards, and the ease of church affiliation. Real revival will stir our people with the same urge that drove the Jerusalem church out from the city and into “all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). Without revival our program of “Evangelism First” will become monotonous rather than momentous. It will degenerate into a pretty phrase rather than a prayerful power.

This revival must be prayed down rather than worked up. Through prayer an

ordinary slogan can be transformed into an extraordinary revival. We must listen to God in prayerful attitude before we can live for Him in dynamic evangelism. Energized by the power of the Holy Spirit the Church of the Nazarene can give the message of full salvation with the same thrill that captivated the New Testament Church after they had partaken of the new wine of the Spirit. We can be possessed with a holy contagion that will infect men with a desire for God. Our vision of a lost world and the brevity of our day will compel us to go into the highways and byways to compel the sinners to come in. The great evidence of true revival is evangelism.

“Evangelism First” will not start the revival; it will be the result of it. It will be as blessed to cross the street to win a neighbor as to cross an ocean to witness to millions. We have reached a great hour in the history of our Zion. We can arise to the challenge by paying the price that brings “Revival Now!”

SEEDS OF PROMISE

By **BERNIECE AYERS HALL**

*Jesus saw the seeds of promise
In men's hearts and loved each one
As a gardener tends the seedling,
Then awaits the warm, spring sun.
In a tax collector—goodness
That no other eyes could see!
Power released thro' His believing—
And a soul's maturity!*

*Jesus treasures seeds of promise
Now as in the long ago,
Lifts each hidden talent sunward
To God's mercy, bids it grow.
Oh, who else would e'er discover,
Buried 'neath the soil of gloom,
That a seed, when loved, will flower—
Filling life with rich perfume?*

One can tell by the sound
if the machine is—

RUNNING EMPTY

By WILBUR T. DODSON

Pastor, Fessenden, North Dakota

"I thought I had this machine in good shape," was the remark of a farmer when I walked out in the field where he was repairing his swather. The anxious farmer with sweaty brow and tired muscles said, "These breakdowns could be costly."

"What do you mean—could be costly?" I asked.

"This is the fourth time I have had to repair this machine this morning," was the reply. "The parts are expensive enough, but it could cost me the crop. I've got to find the reasons for these breakdowns."

He did find the cause for the need of so many repairs. Too much of the time the machine was running empty. During the early months of the year the spring rains had filled the potholes with water, which had destroyed the planted seed, so there was no grain to be cut. When the machine was running empty it began to bounce and vibrate, causing loosening of the bolts. If a machine does not hold together, no grain can be garnered and the harvest is lost.

The solution to this problem was an easy one; the operator had to drive around the potholes. Keeping the machine busy meant saving the harvest.

A story told recently by the emcee at his parents' golden wedding anniversary concerned a church that couldn't keep a pastor. Many young pastors were sent, but at the end of one year each would have to leave. Finally a more experienced, older pastor was sent. During the first board meeting he recommended that the church put new roofs on the buildings. After much discussion the spokesman for the board said, "These buildings do not need new roofs. There is nothing wrong with the ones we have now."

The wise pastor answered, "That's right, but if you take on a job to do you will keep yourselves occupied and find that your church will run smoothly." It is needless to say that that pastor stayed for several years and the church grew in every department.

The churches that grow are the ones where people will not only mortgage their own lives to the work and building of the Kingdom, but also will mortgage their children to that task. The churches that are spiritual are the ones that have accepted obligations great enough to require calling upon God for help. Thus God has an opportunity to increase their faith.

We are not afraid to mortgage the lives of our

children for the future of America by taxes for schools, government, and defense. This is important, but the work of the Kingdom is of much greater importance. Our children will remember our sacrifices for the church if part of that sacrifice is for their benefit. They need adequate Sunday school facilities—places where they can worship God on their own level, and educational units where they will not have to "run idle" but have a place to fellowship together.

The "idle mind is the devil's workshop" in the individual, the home, and the church. Do not shake the machinery to pieces by "running empty."

ONLY THIS

By FRANCES B. ERICKSON

*No favor would I ask, my God, of Thee
But only that Thy presence still shall lead,
And that Thy tender love o'ershadow me
Though paths be rough and cause my feet to
bleed!*

*I have no right to pray for carefree days
(Thy earthly life was marred with so much
pain) —
But by Thy grace and comfort I can praise
Through darkest vales, as well as sunlit plain.*

*There may await some mount of sacrifice
Where I must put the knife to all I love;
But this I know, an angel can provide
The offering that cometh from above!*

*There is a peace in knowing Thou dost care,
Though all the winds of Satan 'round me blow.
No favor then I ask but just to share
The love of Christ that will not let me go!*

A lay member likes strong preaching—

Some Questions

We Should Answer

By JOHNNY JERNIGAN

For years I have been besieged in my own mind and heart by questions I would like for you to answer.

This fast age in which we live presents many problems that our ministers have to face. We, as members, may make the situation more acute by our seeming indifference and lack of appreciation

for the sterner type of sermons we hear. This is the type our pioneer ministers used, which, it seems, brought faster, greater, and more lasting results.

The sympathetic reader will admit it is hard for a pastor to preach a close, searching sermon to a small, or even a large, *regular* congregation. Some members might think the sermon is incriminating, too personal, or in plain words the minister is trying to unchristianize them.

We have annual physical checkups, and some of them are painful and hard to take. Then sometimes, because of some symptom, more than one doctor is visited and numerous expensive tests are made. The checkups don't give us the disease—they help prevent it. If some grave danger signs are present, pointing to a devastating disease and eventual death, who among us would be vexed at our doctor for prescribing a remedy, and would any first-class doctor fail to tell the truth to us about the condition found?

We would be the last to say that our ministers

should preach just one type of sermons, for Jesus preached an all-inclusive gospel from comforting the brokenhearted to the grave climax of His second coming. Stern subjects are not merely given because one has fallen from grace, but to help to keep us from falling. So we urge that, as members, we encourage our pastors and evangelists to give us invigorating food that has been vitalized by love, prayer, and the Holy Spirit, which will keep us ready for instant service or instant death.

Now for the questions: How often do you hear pungent sermons on the following subjects: Repentance; Hell Is Real; The Second Coming; Restitution; Asking Forgiveness and Making Wrongs Right; Whatsoever Ye Shall Sow, That Shall Ye Also Reap; Shun the Very Appearance of Evil; or The Judgment Is Coming When the Books Will Be Opened.

If you can answer, "Often enough," then you are fortunate.

Fruitful, Spirit-filled lives are—



"Rain Trees of God"

By IRENE M. CLEMONS

Travelers are enthusiastic about a species of palm tree which grows in South America. They call it the rain tree. This tree has the power of attracting atmospheric moisture, which it condenses and drops on the earth in refreshing dew. It grows straight up in the parched and arid desert and daily distributes its refreshing showers, with the result that around it an oasis of luxuriant vegetation soon springs up. The rain tree, getting its moisture from above, renews the garden which it has created about its base, and gives the weary traveler shade and fruit, a new life and delightful rest.

God would have us be like the rain tree along the desert highways of our lives, ministering and giving new spiritual life, incentive, help, and comfort to those we meet in our onward going. God himself is our atmosphere and we carry our atmosphere wherever we go.

It may well be that the most important fact about our lives is not how long we remain upon the earth, how much wealth we amass, or even who we are, but what we give of ourselves willingly

and without reward that is of enduring worth. Losing ourselves in a great cause, toiling for the betterment and uplift of others, giving out God's atmosphere in the spirit which constitutes the redeeming life, these are the important factors.

Too many people measure success only by the visible, the tangible, the material assets of life and frequently discover that these things, while good in themselves, are also transient. They cannot fully satisfy our souls.

As we look through the pages of history we find that all life's greatest accomplishments for the good of mankind have been brought about by men and women who lived in God's atmosphere, who sought to minister and serve, who were veritable "rain trees." They gave themselves unstintingly with no thought of self or what they could get out of it. They were dedicated people triumphantly pursuing the path of sacrificial ministry.

These "rain trees of God," like Paul, have not always found the way easy. They have frequently been subjected to discouragement, disappointment, failure, and all manner of limitations. But they

were doing a great work, and they could not come down (see Nehemiah 6:3); so they refused to accept defeat. When they failed they tried again, and they tried as many times as was necessary. Material wealth meant less to them than did spiritual values.

It is inspiring to remember that Phillips Brooks failed as a teacher before becoming an outstanding clergyman; that Dr. Moon of Brighton, England, would not allow himself to be despairing when stricken with blindness but set about inventing the Moon alphabet for the blind, enabling both himself and others to read; that Milton Hershey, the candy manufacturer, did not let his disappointment that he and his wife were childless embitter him—instead, he built a great orphanage that today provides and cares for more than one thousand homeless boys.

The examples of these people and countless others like them warm our hearts, give us the desire to live better, higher lives of more giving and less getting. For bringing, as they have, to others the very atmosphere of the Master, their influence will not pass away, for the sacrificial life is never "out of season."

William James once wrote, "The best use of our lives is to spend them for something that outlasts life."

You and I can do that if we keep our hearts so attuned to the Holy Spirit that He can direct them at will, guiding us as we seek to give out His blessed atmosphere. We shall find that there is nothing so admirable, nothing so worthy of our seeking, and so satisfying as *the holiness* in which we give ourselves to the cause of Christ. It is not a holiness which is cold and indifferent, or which holds a "better than thou" attitude, but one which makes us more gentle, more softened, eager only for His acclaim of our strivings.

God help us to live and to make real to those around us the simplicity, the beauty, the glory, and the power of the Christ atmosphere. This is the sublimest life it is possible to live. Our reward? Is it not more than enough to know that we are "rain trees of God"?


The central mission of the church and of every Christian in it is a redemptive mission. Witnessing and winning always must have first priority in the life of a disciple of Christ. And regardless of what a Christian does, or of how successful he may be in doing it, if he is failing or neglecting to witness—to preach—to share the good news of Christ's redeeming love, that Christian is failing Christ, he is failing the souls for whom Christ died, and he is failing his own highest Christ-given responsibility.

—Selected.

NAZARENES!

Let's Witness to 2,000,000

**During
November!**



"In a non-Christian world, evangelism has been and must always be first for an aggressive church."

DR. G. B. WILLIAMSON
General Superintendent

"When our problems seem overwhelming, where do we look for help? To ourselves? To other people? To a change in circumstances? Or to the One who is able to do exceedingly above all that we ask or think, and who is the same yesterday, today, and forever?"—PAUL T. CULBERTSON.

Holy Bible—Holy People

(John 17:17)

By E. WAYNE STAHL

*"Through Thy truth, oh, sanctify them,"
Interceding Jesus prayed
That dark night for His disciples;
For us too that prayer He made.
And we hear Him also saying
In His plea, "Thy word is truth."
What a glorious declaration,
Thrilling both adults and youth!*

*"Holy Bible" on the cover
Is reminding those who read
Its commands, are them obeying,
Will have holiness indeed.
This is one of its great mandates,
"I, your God, am holy; ye
Shall be holy also."¹ Here are
Glory, power, and victory!*

(1) 1 Peter 1:16

EDITORIALS

By W. T. PURKISER

"Try Christ's Way": Imperative or Invitation

It is our purpose in the Church of the Nazarene personally to challenge two million people this fall to "Try Christ's Way." Many more will see this striking phrase on posters, bumper stickers, and tracts.

In the *Herald of Holiness* for this week, General Superintendent D. I. Vanderpool leads off with a cover editorial on this theme. On the back cover, the "Try Christ's Way" chorus is presented, a song with a lilt and a lift which should sing its way into the hearts of thousands in the next few weeks.

We might do well to ponder the words, "Try Christ's Way." There are two kinds of emphasis which may be given this phrase. It may be thought of as an exhortation or injunction, a command to do something; or it may be used as expressing an invitation to join in following a way which has proved supremely satisfying to the one giving the invitation.

There is, of course, a difference between an imperative and an invitation. A little story comes down from Civil War days when a patriotic rally was held to get enlistments for the regiment being made up from the community. Three speakers were on the program, two of them brilliant orators. The orators spoke first, painting in vivid terms the obligations of citizenship and the implications of patriotism. Each closed his speech with the ringing exhortation, "Go, boys, go." But nobody went.

The third speaker was no orator. He had difficulty putting words together. But he was an old soldier who had seen service in other wars. He closed his simple address with the words, "Come on, boys, come on," and struck off across the field for the recruiting stand. Within thirty minutes every able-bodied man in the crowd had signed enlistment papers.

As Christians use the phrase "Try Christ's Way" in talking with those who are out of Christ, there will always be a sense of exhortation or injunction about it. But it will come with its greatest effectiveness when it serves as an invitation rather than as an imperative. There is still more power in "Come" than in "Go."

The nature of the gospel is such that it demands heralds, witnesses who express what God has done

in Christ. The gospel is "good news," and news is of such a sort that it must be reported by those with direct knowledge. The grace of God must be experienced to be expressed. Paul spoke of being called to "testify the gospel of the grace of God" (Acts 20:24).

This is vividly illustrated in the tenth chapter of Acts, where an angel appeared to Cornelius as he prayed for light and guidance. Who can doubt that the angel was aware of the facts underlying the gospel? He knew of the death of Christ, and the sending of the Holy Spirit on the Day of Pentecost. It would seem that he might have explained to Cornelius what he needed to know. But the angel could only tell Cornelius to send for Peter. The message of redemption and holiness could be given only by a redeemed and sanctified man.

Beyond all doubt, the strongest Christian logic is expressed in the words of Philip to Nathanael. Nathanael was disposed to doubt that any good thing could come out of Nazareth, and was ready to argue the point. The facts are, historically Nathanael was right. Nothing much had come out of Nazareth across the centuries. The answer of Philip expresses the real genius of Christianity: "Come and see." There are points that I cannot argue and cannot fully explain. But I have seen, and will do my best to tell you about it. However, you will never know until you yourself "come and see."

The need of our day is not ecclesiastical lawyers skilled in the arts of religious polemic. It is for faithful witnesses who will but tell what they do know. "Try Christ's Way" is more than imperative; it is invitation.

Honorary President of the Universe

One has said that many Christians seem to think of God as a kind of "honorary President of the universe." He is given a place of dignity and respect, but there is no real faith in His power and the ultimate victory of His cause.

It is very easy to fall into the habit of supposing that the really crucial decisions affecting the history of mankind are made in Moscow, or Peiping, or even in Washington, D.C. Riots in the Congo,

communism in Cuba, Russians rattling their rockets, and we cower as if the end had come.

Dictators are no new phenomenon in human history. They have been around ever since Pharaoh decided to crush the growing power of the people of God. Their uniforms and weapons have changed, but their purposes are always the same. And their end was tersely put by one historian in what he called "the evolution of a dictator: hero, Nero, zero."

Our Lord said that we should hear of wars and rumors of wars, distress of nations, and men's hearts failing for fear. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

The Biblical faith has always been faith in the sovereignty of God. It is true, some have thought of sovereignty in such a way as to rob man of his God-given moral freedom. Sovereignty has been described so as to make God seem to be a Cosmic Chess Player pushing pawns around on a board, or a Puppeteer pulling the strings that control His little creatures.

The Bible, however, compares God with a King dealing with subjects, some loyal and some in revolt. Is not a King who deals with and wins the loyalty of rebellious subjects a greater Sovereign than one who controls robots?

That some have read unchristian notions into the idea of the divine sovereignty should not scare us away from a precious and wonderful truth. The wrath of man may be defiant and hot, but in the end it shall praise God. As surely as God is, every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11).

No one, of course, should think of the sovereignty of God in terms which would take away the responsibility of man. It is God's sovereign choice to allow finite human beings to assist in the accomplishment of His purposes. Sovereignty does not mean surrender to irresponsibility, the disposition to lean back and "let God do it."

Certainly God wills that the earth shall bring forth her fruits, and man shall live thereby. But this does not excuse the farmer from the labor of plowing, sowing, cultivating, and reaping. It is said that an atheist once willed his farm to the devil. When the will came up for probate, there was some discussion as to just how its terms could be carried out. Finally the wise old judge ruled, "Just leave the farm alone, and it will quickly enough go to its legatee."

Perhaps these two points—divine sovereignty and human responsibility—were never better brought together than in the old adage, "Work as if everything depended on you; pray and trust as if everything depended on God." God will then be

more than "honorary President of the universe." He will be the King of our lives, His Son our real Lord and Master, and His Spirit our Advocate and Guide.

Editorial Notes . . .

Following the custom of previous years, President Eisenhower has designated Wednesday, October 5, as a national day of prayer. The President's proclamation in part reads: "It is not by our strength alone, nor by our own righteousness, that we have enjoyed the abundant gifts of our Creator . . . In this time of testing we shall ever place our trust in the keeping of God's commandments, knowing that He who has brought us here requires justice and mercy in return.

"As we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it."

The proclamation is issued under a joint resolution passed by Congress in 1952 authorizing the President to "set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

May we join in making this national day of prayer more than a form to be observed with lip service. May it be a day of real soul-searching and national repentance, that God may be pleased to allow us a few more years of peace in which to witness His Word.

♦ ♦ ♦ ♦

What has been called recently "Coffee-Break Evangelism" offers a valuable suggestion for the improvement of moments which otherwise might be misused. The coffee break has become an accepted part of the American way of life. It is a social and a sociable time, when people spend ten or fifteen minutes (or more) together in a relaxed mood over a cup of coffee. Defenses are down, and doors of communication are open. What better time to move in close to the spiritual need of friend or fellow employee with a word of personal witness, a truth about Christ, an encouragement to attend church?

♦ ♦ ♦ ♦

Christian Service Training Director Bennett Dudley reports that, by early September, 525 classes had been registered in local churches to study *The Church Winning Souls*, C.S.T. textbook by Dr. V. H. Lewis. Approximately fifty classes per day are still being registered. Twenty thousand copies of the book have been shipped, and a third printing is just being finished. Many other churches are planning group study of this worthwhile book. All should be sure to register the classes with the C.S.T. office.

JAMES ARMINIUS: CHRISTIAN SCHOLAR (II)

The Scriptural Doctrine of Election

By CARL BANGS*

The earliest reformers in the Low Countries, mostly Lutherans and Anabaptists, faced heroically the elemental problems of survival in the face of persecution. As time went on the "Reformed" church (i.e., a church following the Swiss rather than the German Reformation) at Emden, just outside the Low Countries, came to exercise leadership among Dutch Protestants, extending among them a type of piety which was more Calvinist than Lutheran but in which the notion of predestination was not of central concern. It was in this tradition of mild Reformed theology that Arminius received his early training.

As the Dutch churches became able to send their future ministers away for formal training, they turned to Geneva, the city of John Calvin. When the Genevan-trained clergy returned to the Low Countries, they brought with them the influence of Calvin and of his noted successor, Theodore Beza. It was probably Beza more than Calvin himself who made the doctrine of the secret and absolute predestination of some to salvation and of others to damnation the center of Calvinism. The newer Dutch clergy now tried to enforce this strict double-predestination doctrine in the Dutch churches. In this they were opposed by the older Reformed clergy, by the Anabaptists, by some of the Lutherans, and by the humanists.

Arminius, who had studied in Geneva under Beza in the 1580's, was requested by the Calvinist clergy to defend Beza's position against these various attacks. This Arminius would not do, and at the cost of bitter persecution he himself began to attack the predestination teaching of Beza and his followers. Arminius soon became the foremost among the resisters of Calvinism in Holland, and this for at least two reasons. First, his unusual abilities as a preacher and theologian attracted a large and influential following. Second, his appointment in the midst of the controversy to the pivotal position of professor of theology at the University of Leiden put him in a place of prominence from whence he was thrust into the role of spokesman for the old Reformed theology of the pre-Calvinist Dutch Reformation.

In the handling of the problem of predestination his thorough scholarship and practical wisdom enabled him to avoid three pitfalls. First, he did not

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make common cause with the humanists, whose resistance to Calvinism was based not so much on scriptural and religious concerns as upon Renaissance notions of the dignity, rational ability, and inherent free will of man. Second, he did not concede to the Calvinists the exclusive right to use the ninth chapter of Romans (a chapter strangely neglected by many Arminian preachers). Third, he did not let his disapproval of Beza's predestination theory drive him to deny predestination itself. In other words, he recognized that the Bible speaks of election and predestination, and he saw that the problem must be handled Biblically, that is, without subjecting the Bible either to Calvinist dogma or to humanist reason.

His answer was quite simple. He saw that the idea of the divine election, present in both Old and New Testaments, applies pre-eminently and in its ultimate fulfillment to Jesus Christ, the beloved Son, in whom God is well pleased. Jesus Christ is thus the foundation and content of election and not merely the means of executing a prior, abstract decree to save or damn particular individuals. But the content of election, according to Arminius, must be extended also to the Church, or to those who are "in Christ." No one is in Christ except by faith, however, so faith becomes the condition of election as it applies to individuals. This means that God has predestined the salvation of all who believe in Christ but not that He has determined that certain persons only shall believe.

With characteristic precision Arminius pointed out, in his discussion of Romans 9:16, that men are not saved merely because they will to be saved but that they are saved because they are those to whom God has determined to show mercy, namely, believers. Central to all this is the truth that Christ is offered to all men as "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," that the divine call to repentance, faith, and holiness is a "serious call," and that to all men is available the truth in Christ which sets them free.

Predestination for Arminius is then not a "horrible decree," but it is the good news that God has determined from all eternity to save those who in repentance and faith accept Jesus Christ as their Salvation.

(To be concluded)

"Sincere prayer never fails to leave the echo of duty ringing in the heart. However great one's sense of need, however pitiful one's own lack of strength before the omnipotence of God, however sublime the awareness of glory in the secret place, one always rises from his knees with some personal duty before him."

—JOHN F. RILEY.

Why the Home Department?

By ETHEL K. WHITE

Each Nazarene Sunday school should have an organized Home Department, where shut-ins should be visited at least once a month with the Sunday school quarterly and *Come Ye Apart*. There are four reasons why:

- (1) It will enlarge the influence of the church. I found a lonely one while making calls for the Sunday school, registered her in the Home Department, and called on her for about two years. Then when she passed on, our pastor was called to have the service.
- (2) It will provide an extension arm for the Sunday school. By visiting this mother, her daughter became a regular attendant of our church.
- (3) It will aid the pastor in his visitation program. Our Home Department has at least thirty calls to credit to the Sunday school each month.
- (4) It will provide a spiritual ministry to needy hearts. I called for two years at a convalescent home on one dear sick soul who was entangled in a false doctrine. When she was fully recovered and back home, she attended our Sunday school and church, and is now saved, sanctified, and a member of Central Church at Orlando, Florida.

Organize a Home Department; elect a supervisor who will carry a burden and do the job by writing to the Nazarene Publishing House or your District Church School Board for Home Department literature.

We have five elderly ladies who are members of our church but who are unable to attend the services. They are members of our Home Department. They seldom have a call from the church except by the pastor and the Home Department. One has willed the church her estate; one who has an income pays her tithe; another has included the church in her will.

It is profitable in more ways than one. The church just received a check from the estate of one Home Department member who passed on a year ago.

If the Lord tarries, we may be shut-ins ourselves in the future. Let's be faithful to all departments of the church.

"Humility is the eye which sees everything except itself."—CHRISTIAN SCRIVER.

"When Humility says, 'I am here,' it is gone."

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Spanish Bible Institute

We opened our school in September with the largest enrollment in the history of the Institute: fifty-one students in all—nineteen girls and thirty-two boys.

Thirty-eight are from old Mexico and the rest from the United States. This will fill our school to capacity with the best of our Latin-American youth who feel a call to prepare themselves for Christian service. Our hearts rejoice in the privilege that is ours in serving in the preparation of our ministers of tomorrow.—W. C. VAUGHTERS, *San Antonio*.

Guatemala High Lights

In January, Janice and Cynthia returned to Huehuetenango for another school year, leaving a big empty spot in our home and hearts.

In April we toured the Lake Izabal area. Eight hours by car to Puerto Barrios, on to Livingston by launch, and from there by dugout canoe, piloted by our pastor in Livingston. Four hours up the river Rio Dulce, with virgin jungle and tropical growth luxuriant on either side. Then through the Gulletta and out into the lake—250 square

miles of water, and we reached our first place for visitation. On Sunday morning we traveled five and a half hours by boat and an hour by foot over a steep, rocky trail to visit the congregation at Plan Grande. A sudden storm delayed our boat trip an hour and a half, as the waves lashed our little boat around and around, soaking us and our baggage. Finally we pulled close to shore and worked our way along through the reeds and rushes. God protected us and brought us safely to our destination.

District Youth Camp in Coban was the next high light, with one hundred or more young people. This is a time of spiritual deepening and of settling spiritual problems, as well as recreation.

A few days later we were the "head-quarters" for the Protestant Intermissions Yearly Missionary Conference. Our home was dining hall and kitchen for seventy people three times a day. (Our kitchen is 11 x 13 feet.) We made out by washing dishes in the laundry tubs.

Then came the dedication of the Rabinal-Achi Educational Center at San

Miguel. This is really a pre-Bible school where young people of this Indian tribe can be trained as lay workers in their local churches, receiving basic Bible training. Those who are definitely called to the ministry will then be prepared to enter our Bible Institute in Coban for special preparation.

A few days later it was camp meeting for the Alta Verapaz Zone, held at Coban. Sunday morning the auditorium was packed with eight hundred people.

After ten days at home to catch up on office business, we spent a week in El Salvador holding evangelistic services in our mission there. As we were coming back from there, a freak storm sent a flood down a normally dry river bed, caught us and our car, and washed it about fifteen feet. But God had His hand upon us. The wheels sank into the sandy river bed and we were not overturned. We climbed out through the window, and jumped from the hood to the bank. We were able to get our car out some eight hours later; spent a day and a half cleaning the sand out of the motor and the inside and then went on our way.

Hard on the heels of this experience came the blessed time when Elward baptized five and received twelve into membership at the Trece Aguas church, which we had started while living in Senahu.

Then the Pocomchi dialect conferences, Quarterly Council Meeting, Preachers' Retreat, and it was time to furlough.—CORR AND ELWARD GREEN, *Guatemala*.

THE SUNDAY SCHOOL LESSON



By ROBERT L. SAWYER

Topic for
October 9:

The Adoration of God

SCRIPTURE: Psalm 24; Ephesians 3:14-21
(Printed: Psalm 24)

GOLDEN TEXT: *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him*

be glory in the church by Christ Jesus throughout all ages, world without end (Ephesians 3:20-21).

To see Him, to know Him, is to love Him. To love Him is to bow down, to exalt, to praise, to adore Him.

We worship Thee, O God, "the author and finisher of our faith" (Hebrews 12:2).

Requirements of worship: All of the prophets, as well as the Psalmist, felt their inadequacy in the face of the greatness and holiness of God.

The Psalmist reminds us that only those with clean hands shall stand in His presence, that is, the outward conduct of our lives must be clean if we are to be acceptable before our God. To lift up dirty hands in worship is an insult to God. To try to worship God with unconfessed sins is an affront to the God whom we would worship.

But even the forgiveness of sins is not enough; the worshiper must also have a pure heart, that is, a heart cleansed from that principle of sin which makes us divided in our loyalties. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

The expression of worship: As the city gates were flung wide for the entrance of an earthly potentate, so the gates of our hearts must be flung wide to let the King of Kings and Lord of Lords come in. If we open the gates, He will come in.

From Paul's letter to the Ephesians, we see that the great God of glory of Psalm 24 is the Christ of Calvary. He would come in and dwell in the heart of the worshiper in His saving and sanctifying power. He would have us bow at His feet and confess our love and adoration for His marvelous work of personal redemption.

What a wonderful redemption that God, in Christ, can dwell in His fullness within our hearts! That we should know the inner resources of the love of God and the power of the Spirit—this is our privilege in Christ. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:21). We exalt, we adore, we praise Thy matchless name, O Christ!

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.

the Answer corner

Conducted by W. T. PURKISER, Editor

We may not be faultless, but—

We Can Be Spotless!

As I sat watching the cars and trucks traveling down Troost Avenue, one went by that caught my attention. Painted on the side were these words: "Faultless Linen Supply." I began to wonder, Were these cleaners actually faultless? Was there no time in their operation that they made even a single mistake? Was the word *faultless* the correct one to use? Perhaps *spotless* would have been better. They may make errors, but they could still guarantee a clean laundry.

Then I thought, What about us as Christians? Do we expect too much of ourselves, or of others? Do we expect them to be without fault? Without error in human judgment? God did not promise us that we would be without human frailty or without fault on this earth; but He did give us the promise that we could be spotless. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:14).

Christ would have His Church to be sanctified and cleansed, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27).

We can know that we are "redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:19).

Praise the Lord for this assurance today! We may not be faultless, but *we can be spotless!*—DONNA CLARK GOODRICH.

How Faithful Is the Stream

By ILA R. MONDAY

A small brook's faithful: If the Father says,

"Continue till you find a larger stream," It's done. Or if He says, "I'll send a drought—

Be still, till I again bid you to run . . .," It stops. Nor does it break its silence, till

The pattering rain, released in gentleness, Comes faster . . . then it trickles to a stream—

And with rain pouring swells to great excess. . . .

Ah, to be like that stream! To always be

So deep in His sweet will, to always know

As soon as He would have me stop, to stop—

And to spring, running, when He bids me, "Go!"

Wasn't it intended for Judas to betray the Christ? What if Judas had not betrayed Christ, how then could we be saved?

I can't believe anyone but the devil intended for Judas to betray Christ. God's purpose in atonement by the death of Christ was eternal, and Jesus foresaw that one of His own disciples would betray Him. But to read into this any notion that the act of Judas was predestined or foreordained is to see something which is not there. There could have been a dozen ways for Jesus to be delivered into the hands of His enemies besides the way in which it actually happened.

There are many strange notions about Judas. One is that because Jesus said, "One of you is a devil," Judas must

have been an incarnate demon. But Jesus also said to Peter, "Get thee behind me, Satan." Another is that when Judas "went to his own place" (Acts 1:25) he went to a place predestined for him. Actually, his own place was the place he chose. Judas stands as a tragic example of an apostate. Having once known and walked with the Lord, he turned back into eternal darkness.

So, as of old, man by himself is priced;

For thirty pieces, Judas sold himself, not Christ.

—W. T. P.

Why do pastors and church leaders just say "Jesus Christ" instead of "Lord Jesus Christ"?

I was not aware of any particular pattern in speaking of our Saviour. Of course there is no one right way, with all others wrong. The New Testament speaks of the Redeemer in a variety of ways: Jesus, Jesus Christ, Christ Jesus, Lord Jesus Christ, Lord Jesus, Lord Christ, and Christ Jesus our Lord, to quote the most frequently used.

There are some shades of meaning in the divine names. Jesus is from the Greek form of Joshua, which means "Saviour," and was a common name in New Testament times, as it still is in Latin-American countries. There were others mentioned in the New Testament named Jesus; for example, Elymas the sorcerer was the son of a man named Jesus, and Paul speaks of Jesus called

Justus in Colossians 4:11. This is why our Lord is so often referred to as "Jesus of Nazareth," or "Jesus which is called Christ." Jesus stands for His humanity.

Christ is from the Greek form of the Hebrew term Messiah, and was originally a title. The Gospels speak of Jesus as "the Christ." However, it soon came to be used as a proper name. It stands for the relation of Jesus to the Old Testament as the promised Messiah.

Lord is the most exalted name, "the name which is above every name" (Philippians 2:9), because it was the Old Testament name for God. It speaks of His deity. The first Christian confession was "Jesus is Lord" (Romans 10:9; Philippians 2:11).—W. T. P.

One teaching of the Church of the Nazarene has me confused. The church holds that a person securing a divorce because his spouse was guilty of adultery is free to remarry. I find no scripture to back this up. Is it not true that Jesus said "except for fornication"?

The reference is to the statement in the Special Rules which speaks of "scriptural ground for divorce, namely, adultery" (*Manual*, 1956, p. 49). The scripture mentioned in the question is Matthew 5:32 and 19:9, where the English translation reads "saving for the cause of fornication," and "except it be for fornication." Both passages have to do with remarriage after divorce.

The original term in both these verses is *porneia*, which simply means any

illicit sex relationship, whether before or after marriage. It therefore includes adultery, and cannot be confined, as the English term suggests, to immorality before marriage. Some liberals challenge the validity of the exception in Matthew, since it is not found in the parallels in Mark 10:11 and Luke 16:18. However, our church accepts the full inspiration of Matthew, and takes his word as sufficient testimony to what Jesus said.—W. T. P.


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
		Last Assembly	Gain	
CHICAGO CENTRAL DISTRICT				
Richton Park	W. R. Mingleorff	13	6	
Paxton	S. Farris	19	12	
Chicago Midwest	R. V. Layman	20	7	
Mundelein	D. F. MacMillan	22	13	
Dolton	R. C. Barr	23	4	
Blue Island	C. H. Roberts	42	8	
Kankakee Fairmount	A. Evans	55	10	
Kankakee West Side	G. M. Galloway	61	10	
Aurora	L. E. Jantz	66	9	
Joliet	C. B. Arnes	135	16	
Chicago First	C. D. Ewell	552	36	
EASTERN KENTUCKY DISTRICT				
South Shore	D. Morton	0	6	
Wurtland	S. Gorman, Jr.	107	13	
Richmond First	D. Landreth	190	18	
ILLINOIS DISTRICT				
Charleston	C. Cruse	0	5	
Oblong First	C. L. Chapman			
Sesser	H. Holliday	0	10	
Du Quoin	C. Smith	8	8	
Zeigler	I. T. Wright	11	11	
Champaign West Side	O. Cooper	33	10	

Church	Pastor	Membership at Last Assembly		Gain
Decatur Oak Grove	L. Wooten	64		9
Champaign Grace	W. B. Kelly	122		12
Granite City	R. Beaty	144		21
KENTUCKY DISTRICT				
Lexington Immanuel	J. R. Tyson	15		10
Louisville Fairdale	F. Griffith	18		5
Louisville Westside	W. W. Bevans	19		6
Louisville Buechel	M. C. Hash	65		9
Louisville First	H. Hall	206		40
NORTHWEST OKLAHOMA DISTRICT				
Freedom	T. R. Louthan	21		4
O.C. Village	A. D. Grim	23		7
Harmon	J. Bailey	24		5
Blackwell Southside	J. A. Stringer	42		26
Medford	J. F. Yarbrough	64		10
Enid, Main	H. Blankenship	66		11
Bethany Wms. Mem.	F. W. Rowe	214		31
SOUTHWEST INDIANA DISTRICT				
Newberry	F. Porter	3		4
Blackiston Mills	R. O. Godby	17		6
Rockport	G. Osborne	24		8
Chandler	R. Hungate	31		8
Jeffersonville First	R. Halstead	31		8
Clinton	H. Stringer	36		16
Columbus Calvary	P. Miller	54		8
New Albany East Side	F. Parsons	66		9
Union Chapel	T. DeBolt	70		8
Mitchell	F. Canada	155		19
VIRGINIA DISTRICT				
Saltville	J. Combs	7		16
Vienna	P. Bambling	7		5
Timberville	J. Herrald	15		5
Hot Springs	C. S. Fender	24		7
Hampton	R. Grosse	28		12
Roanoke Riverdale	J. West	28		10
Norfolk Calvary	V. Bateman	52		8
Roanoke Eastgate	V. J. Shetler	54		11

CORRECTION:

It was previously reported that Rev. L. Pointer was the pastor at Council, Idaho, on the Idaho-Oregon District. We apologize to Rev. R. M. Powers and we are happy to list the correct information below:

Council	R. M. Powers	23	6
Boise Immanuel	L. Pointer	30	10

Public Morals and YOU!



Previous reference has been made in this column to the article by Evangelist C. William Fisher entitled "Why Not a Roman Catholic President?" In the light of recent developments, it seems appropriate that we mention again this timely article in this col-

umn. Requests for this helpful article have been coming in to the Publishing House by the thousands.

For a question to be raised as to whether or not we should have a Catholic president in the White House may seem like prejudice against Catholicism as a religious body. Strangely enough, however, the issue is not basically religious, but political.

This fact is made clear by Evangelist C. William Fisher in his excellent article, which first appeared in the March 30 issue of the *Herald of Holiness*. In this article Evangelist Fisher says: "Without prejudice and without passion, every American must come to the clear understanding that a Roman Catholic is not only a believer in a religion, as a Protestant or a Jew or a Mohammedan or a Buddhist would be, but that a Roman Catholic is a member of an ecclesiastical system—a religious and political system so rigid, so authoritarian, and

so totalitarian that it demands, and gets, the first allegiance of every true member of it."

Many people need to be better informed regarding the issues involved in the possible election of a Roman Catholic to the presidency.

Reprints of the timely article by Evangelist Fisher are still available. The reprints may be secured at the following prices:

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



Jump at Daybreak

"Not too long ago I experienced a strange, yet inspiring, preaching situation. Our battle group was marshaled at a distant air force base. We were refitting for a simulated air-borne assault. Almost fifteen hundred men were preparing to jump at daybreak. Men were busily rigging their vehicles for the drop, and drawing their own chutes.

"The evening before the departure we scheduled church services. Before each problem, time is allotted for these. News had just reached us of another group's air drop that morning in which five men were killed and almost two hundred hospitalized as the result of extreme winds. With this sobering news and jittery thoughts of our jump in the morning, almost every trooper found his way to the church service.

"I found a spot by the edge of a small lake

where the shore sloped down to the water's edge. This was our 'church' under God's canopy of blue. As I spoke, before me were some nine hundred 'Screaming Eagles' (paratroopers) sitting on the hillside ranking from two-star general to private E-2. Behind me was a placid lake. All of the men entered into the song service until their voices could be heard all the way to the airstrip.

"There was a marked atmosphere of reverence as we read responsively—'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . .' As we bowed in prayer it was evident that each man was talking to his Heavenly Father. During the sermon every man seemed to be hungry to hear the Word. After the service some thirty of them sought and found Christ as their Saviour.

"As service was dismissed and the troopers returned to their respective companies, there was an air of confidence and faith.

"This setting reminded me of the multitudes who sat along the shores of the Sea of Galilee—and of the Master, who shared with them the 'Bread of Life.'"

—CAPTAIN CLIFFORD E. KEYS, JR.
Chaplain, 101st Airborne Division

Nazarene Servicemen's Commission

Paul Skiles



News of the Churches

The (Thomas) Fowler Family Evangelistic Party report: "We have just closed out our first full two years as a party. In these two years, we conducted 46 revival meetings, traveled about 60,000 miles, saw around 1,800 seekers at the altar, worked in 22 of our (Nazarene) districts, preached about 675 sermons, sung and played about 1,500 songs, and made scores of friends. Best of all, God is with us! We are booked up into 1962, but have some open dates left in 1961 and 1962. Write us, c/o Trevecca Nazarene College, Nashville 10, Tennessee."

Song Evangelist Norman E. McCoy writes, "I have some open time for meetings in the months just ahead, and would be glad to hear from pastors of churches of any size. Write me, 1318 East 28th Street, Anderson, Indiana."

Evangelists A. E. and Pauline Miller write: "We are beginning our seventeenth consecutive year in the evangelistic field; now in a meeting at Lorain, Ohio. We have two open dates early in 1961: January 18 to 29, and February 15 to 26. We shall be glad to slate these wherever the Lord may lead. We carry the whole program—preaching, singing, special music, chalk artistry, and children's work. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Evangelist Charlie Harrison writes: "I close a meeting in Chicago, Illinois, on October 16 and, because of a cancellation, have an open date, October 19 to 30, which I would be glad to slate in Illinois, Indiana, or east. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. George P. Woodward writes: "With every department winning top honors and breaking the old records, we closed our pastorate and gave our final report for the church at Johnstown, Pennsylvania. We have a wonderful group of people there now and a plant valued at more than one hundred thousand dollars. Our greatest Easter offering of \$800 helped us to overpay the General Budget by \$300. The total raised for all purposes was \$17,851—the greatest financial year in the church's history. Fourteen new members were received, with a gain of 15 in average attendance in Sunday school, making a total of 155, which broke the old records. We purchased added property for parking and paved two lots, at a cost of \$2,700, which was paid for in cash. The district elected us delegates to the General Assembly and the church gave lib-

erally on our expenses. They also gave us a wonderful farewell party and a great love offering. Now I have closed my first revival since re-entering the evangelistic field. God richly blessed at Delta, Pennsylvania, with Pastor Jerry Douds, and gave seekers at the altar, with a great closing day on Sunday. Write me now at R.D. 2, Box 677, Monongahela, Pennsylvania."

Gainesville, Georgia—Our recent revival broke all-time records in attendance, seekers at the altar, and new people contacted for the church. On the closing Sunday, the second highest Sunday school attendance on record was reached, a nice class of members received, and thirteen people were baptized. Evangelists Alva O. and Gladys Estep were wonderfully blessed of God as they preached and sang in the old-fashioned way. Our people prayed and fasted and God blessed in every service, with not a barren altar service. We appreciate the Esteps' ministry. His Scene-o-felt pictures and colored slides of our Indian, Mexican, and Chinese work, and of our schools, proved especially interesting to our young people and children. Many of them were saved and sanctified during the meeting and several joined the church. Our church is united in its effort to make "Evangelism First" a reality as well as a motto.—HUGH R. MINCEY, *Pastor*.

Columbus, Indiana—Newbern Church recently had a very fine meeting with Evangelist and Mrs. William Thompson as the special workers. Brother Thompson is an old-fashioned, Spirit-filled preacher of holiness, and he won the hearts of the people. The attendance was the best of any meeting the church has had, and souls prayed through at the altar with new people reached for God. Brother Thompson plays the guitar and he and Sister Thompson sing together. We greatly appreciated the ministry of Brother and Sister Thompson with us.—ORAN M. YOUNG, *Pastor*.

Orlando, Florida—First Church is happy to report its greatest vacation Bible school in the history of the church. Rev. and Mrs. William Snyder of Dundee have been our directors for the past eleven years; they are excellent workers. Here are the figures: total enrollment of 286; 207 for average nightly attendance, with 163 children seeking God at the altar, and 438 present at the graduation service on Sunday morning, August 28. To make everything perfect in the Sunday school department, our school received the "Double A" attendance banner on the Florida District for the month.—DONALD FRIESE, *Pastor*.

District Superintendent W. Shelburne Brown reports that the seventy-seven churches of the Los Angeles District and several of the churches of the Southwest Mexican District are scheduling a simultaneous revival for the greater Los Angeles area the week of October 9 to 16.

Included in the planning are arrangements for identical advertising through

posters, visual art folders, and bumper stickers; as well as a district-wide program for training personal workers and supervising follow-up work. District committees on Prayer, Personal Work, Music, Special Rallies, Attendance, Follow-up, Radio-TV, Advertising, and Financing have been appointed and have been preparing for the campaign.

The project has been in the planning stage for over a year and a half, and grows out of a desire to make a concerted effort in a vast metropolitan area where the impact of a single church may not be widely felt.

Evangelists and special workers from all over the church have been called to assist the local churches. Nazarenes everywhere are requested to join in prayer for a veritable Pentecost in Los Angeles during this momentous week.

Rev. Don Zimmerlee writes: "We praise the Lord and thank our friends for blessings in the pastorate. After completing thirteen years with our fine Nazarenes in East St. Louis, Illinois, we spent three years with the good folk in Uddingston, Scotland. Recently we returned to the States feeling that the Lord would be pleased for us to labor in the field of evangelism, beginning our work in this field on August 31. Mrs. Zimmerlee will be traveling with me and we will assume the whole program. We shall be glad to slate revivals, camps, conventions, and/or vacation Bible schools as the Lord may lead. Write us, 1331 Gregan Place, St. Louis 33, Missouri."

Rev. W. C. Raker writes: "After three years pastoring the South Ottawa, Illinois, church, Wife and I have resigned to enter the evangelistic field. We resigned as of September 4, and our first meeting began at Bath, Illinois, on September 7. We thank God, the churches and pastors for the calls already received for 1960 and '61. Our first open date is in November. We carry the full program of music, singing, and preaching unless otherwise planned. Write us c/o General Delivery, Lewistown, Illinois."

Kansas City District Assembly

The thirty-sixth annual assembly of the Kansas City District was held at Lakeview, the district center in suburban Kansas City, August 31 and September 1. General Superintendent Samuel Young presided with grace and strength.

District Superintendent Jarrette Aycock, serving on an extended term, reported substantial progress on the district during the year. A love offering was received for Dr. and Mrs. Aycock; and since the coming year will be the last before Dr. Aycock's retirement from the superintendency, plans were set under way for suitable recognition at the next assembly of eighteen years of service on the district.

Rev. Harper Cole, district secretary, and M. Frank Turner, district treasurer, were re-elected; and Rev. W. D. Ferguson, Dr. Orville W. Jenkins, Dr. John Stockton, and M. Frank Turner were elected to the District Advisory Board.

Bethany Nazarene College was represented by Dr. Roy H. Cantrell, and Nazarene Theological Seminary by Dr. Lewis T. Corlett.

In the pre-conventions, the district N.Y.P.S. re-elected Rev. Kenneth Meredith as president; and the N.F.M.S. re-elected Mrs. Dell Aycock as district president.

Night preaching for the conventions and assembly was done by Dr. E. D. Simpson on Monday, and Dr. I. C. Mathis on Tuesday and Wednesday.

In an impressive ordination service Thursday night, Dr. Young presented elder's orders to Mrs. Eunice Bryant, missionary from Guatemala, and eleven young men: Robert W. Crew, Robert L. Emrich, George Ferguson, Gilbert Jackson, Clinton Eugene Lain, Paul Lloyd, John Reese, Wallace Renegar, Richard Schumann, Charles F. Shaver, Jr., and Vernon Swim.—W. T. PURKISER, *Reporter*.

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Boys' and Girls' Camp Canada Atlantic District

The largest group of boys and girls ever to attend boys' and girls' camp on the Canada Atlantic District came from distances of up to 250 miles to strain our rented facilities to capacity and make this year's camp a wonderful success. The camp was held from August 15 to 20 with a staff of devoted counselors under the guidance of Rev. Owen Underwood, director.

Rev. Phillip Chatto, pastor at Summerside, P.E.I., was the camp chaplain. His earnest preaching gripped the attention of the children and led many of them to make a decision for Christ. Brother Chatto's messages were rich with illustrations from the Bible and were delivered with the unction of the Spirit. Many of the boys and girls went home from camp with a newly found testimony in their hearts.

The activities of the camp kept the boys and girls and the counselors constantly busy. We were thrilled to see spiritual things given first place in a schedule filled with recreation, classes, crafts, and special events. The children, a typical group from Nazarene and non-Nazarene homes, responded enthusiastically to a program directed to give them hours of pleasure and an opportunity to give their young hearts to Christ. We thank God that we are seeing our boys and girls saved and sanctified and brought into the Church of the Nazarene.—GERALD E. HUFF, *Reporter*.

Central Ohio District N.Y.P.S. Institute

The fifteenth annual Central Ohio District N.Y.P.S. Institute was conducted August 1 through 5, at the District Center, Columbus, under the direction of Rev. Jay H. Keiser, district N.Y.P.S. president.

Spiritual blessings and victories were achieved under the ministry of Rev. James Snow, our general N.Y.P.S. president. His messages were timely and Spirit-anointed.

Rev. Clare St. John, dean of the institute, arranged for two classes in the Holiness Institute Series, with over three hundred certificates awarded.

A well-balanced program of worship, study, and recreation brought real benefits to one of the finest groups of institute youth we have ever enrolled.—JOHN W. DENNIS, *Reporter*.

Dallas District Assembly

Following a wonderful camp meeting on old historical Scottsville campgrounds, with scores of people seeking and finding God under the ministry of Dr. I. C. Mathis, preacher, and the Rev. I. Eugene Plemons, singer, the fifty-second annual

assembly of the Dallas District met in the nearby Marshall Church of the Nazarene.

The wonderful spirit of the camp carried over into the convention and assembly sessions and was enhanced and encouraged by the spiritual leadership of Dr. Samuel Young, presiding general superintendent.

Reports from the district superintendent, Dr. Paul H. Garrett, from the local churches through their pastors, and from the other district leaders, revealed real progress for the past year with good gains in all departments through the many and varied activities. The over-all giving increased \$48,490 over the past year for a grand total of \$568,646 for all purposes, with \$54,239 going to general interests, a substantial increase over the previous year. Eleven churches were "10 per cent" or better for missions, and nine churches were on the Evangelistic Honor Roll for the year. Payment of district budget monies was the best in the history of the district.

The report of the district superintendent was received with enthusiasm, and a wonderful expression of love in the form of an offering was made. He is beginning the second year of a three-year call.

Dr. Don Young ably represented the Nazarene Publishing House. Speakers for the pre-assembly conventions were Dr. I. C. Mathis for Church Schools; Rev. Robert Hollis for the N.Y.P.S., and Rev. David Browning, furloughed missionary from British Guiana, for the N.F.M.S. Mrs. Paul H. Garrett was re-elected as district N.F.M.S. president, Rev. I. Eugene Plemons for the district N.Y.P.S. president, and Rev. Robert G. Nielson as chairman for the district church schools.

In the closing service of the assembly Miss Lillian Odell Northcutt was ordained in a moving, warmhearted service conducted by Dr. Young.—J. LEWIS INGLE, *Reporter*.

Joplin District N.Y.P.S. Convention

The Joplin District N.Y.P.S. convention was held August 29 at First Presbyterian Church in Pittsburg, Kansas, with Rev. J. R. Smith, district president, in charge. A good spirit prevailed throughout the convention.

Rev. Harley Downs, pastor of the church in Fort Scott, Kansas, was especially anointed of God as he spoke to the convention on the quadrennial theme, "HIS."

The district president, Rev. J. R. Smith, of Parsons, Kansas, was re-elected with a wonderful vote. Other officers elected were: Rev. Robert Leffel, vice-president; Rev. Malcolm Eudaley, secretary; Rev. Wayne Shurley, treasurer;

Rev. Harold Morgan, teen-age supervisor; David Long and Linda Sodowsky, teen-age council members.

The special singing and the reports were a blessing to all present. Plans for progress and a good year on the Joplin District were given to the leadership of each local church. We thank God for His blessings.—MALCOLM EUDALEY, *Reporter*.

Northwestern Illinois District Sunday School Convention

The Northwestern Illinois District Sunday school convention was held on August 17 at Manville Camp, Sreator, Illinois, with Dr. Lyle Eckley, district superintendent, and Rev. J. W. Silvers, church school chairman, in charge.

The local Sunday school superintendents' reports revealed a wonderful year of progress on the district. Rev. Forrest Nash, pastor of the College Church at Kankakee, brought a splendid morning message.

The district Sunday school leaders reported: 1,171 on the Cradle Roll; 371 members in the Caravan; 22 churches having C.S.T. credits, with 546 credits earned. The chairman announced that the district Sunday school average for the year was 5,646—a gain of 411 over the previous year. The Easter attendance was 8,852, an increase of 934 over last year.

One of the outstanding features of the day was when Mrs. Laura Peck, of Pekin First Church, was selected as the Sunday school "teacher of the year."

We were honored to have with us Dr. V. H. Lewis, our newest general superintendent. His evening message on the quadrennial theme, "Evangelism First," was heart-stirring. We thank God for His blessings upon the work and leaders of our church.—KENNETH HAYSE, *Reporter*.

East Tennessee District Assembly and Camp

The thirteenth annual assembly of the East Tennessee District convened at Louisville, Tennessee, July 28 and 29. Through both days there was a spiritual current that made for harmony and blessing throughout.

Dr. Hugh C. Benner presided with his usual grace and dignity. Business sessions were carried out in an expeditious manner, yet there was such a spirit of freedom allowed by our presiding officer that it was a joy to be a part of the daily sessions.

Dr. Benner's messages both morning and evening stirred the hearts of preachers and laymen, and many said they had never heard Dr. Benner preach with greater anointing of the Spirit. Truly our church is safe in the hands of such leaders.

A high light of the assembly was the good report of our beloved district superintendent, Rev. Victor E. Gray. Progress was noted, and the district was challenged to enter the quadrennium of "Evangelism First" as outlined by the general church. Brother Gray is an old-fashioned man, loves the church and the souls of men, and under his godly and farsighted leadership, East Tennessee is making real progress. He is now serving

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the second year of a three-year call. We love our district family and will support Brother Gray in every endeavor to further the Kingdom here. A good love offering conveyed a token of our gratitude for the untiring efforts of our superintendent and his family.

On Friday night, Dr. Benner conducted a very impressive ordination service, with Jasper White and Garland Wilson receiving elder's orders. The assembly closed with ministers and laymen determined to make this year one of evangelism and soul winning.

On Saturday, following the close of the assembly, the camp meeting began, with Dr. E. D. Simpson and Dr. Mendell Taylor as the special workers. A better combination could not have been found. Dr. Taylor presents gospel truth in a unique and winsome fashion, and Dr. Simpson won the hearts of all present with his great spirit and humble, anointed ministry. Service after service was crowned with seekers and happy finders. Many nights the long altar in our beautiful tabernacle was lined clear across with hungry-hearted people, and a vast majority prayed through to real victory.

There was a climactic service on Wednesday when Brother Gray presented the needs of the camp and, with shouts and praises, the people gave more than three thousand dollars for the support of this holiness center. It was perhaps the greatest single offering in the history of the camp. At ten o'clock Dr. Taylor preached in his inimitable style, and visitors to the camp said they had never experienced such a spirit of giving before.

The "Singing Smiths" were in charge of the music and did a marvelous job. Their singing and spirit added much to the success of the camp.

East Tennessee people, united in heart and purpose, move forward to keep step with the tempo of our great Zion!—**HAROLD LINER, Reporter.**

Canada Atlantic District N.Y.P.S. Institute

Attendance was at a record high as the young people gathered for institute week, August 8 to 15, on the Canada Atlantic District. Under the leadership of Rev. Walter Wilcox, director, the institute was a time of wonderful fellowship and spiritual development. Brother Wilcox expressed appreciation for a staff of willing and capable counselors and helpers.

Rev. Milton ("Happy") Bagley, pastor of Amherst, N.S., Reformed Baptist Church, was our camp chaplain. His instructional messages on holiness and quickening, evangelistic messages brought wonderful fruit in the salvation of many young people. Each day these services were marked by fervent singing, effectual prayer, and the blessing of God.

We enjoyed a varied program that made each day a unique experience. Beside the spiritual blessing the institute was to all of us, we enjoyed the C.S.T. courses, which were timely and instructional. One of the high points of the camp was the program of recreation—six "Indian tribes" were formed and carried on a lively competition.

This program with its strong spiritual

emphasis made the week pass too quickly, and we all look forward to another fine institute next year.—**GERALD E. HUFF, Reporter.**

Annual Boys' and Girls' Camp Canada Pacific District

A strong spiritual emphasis and wholesome fun were mingled together in good proportion at the annual boys' and girls' camp of Canada Pacific District, August 1 to 6, at Point Roberts, Washington.

Rev. Maurice Westmacott was the director. Registrations totaled 105, with a fine staff of counselors and workers.

Rev. J. R. Spittal was unexcelled as camp chaplain. Night after night campers found victory and assurance in God as they were told of and shown "The Two Ways."

Mrs. Bert Daniels had charge of the morning chapel periods and made them memorable times.

Wonderful food and warm friendships contributed to the good success of the effort.—**WILLARD B. AIRHART, Reporter.**

Hawaiian District Youth Camp

The largest and best youth camp of the Hawaii District was held on the island of Oahu, August 22 to 27, with Rev. Harold Meadows as camp director, and Rev. Solomon Kekoa as assistant. Brother Meadows had all details carefully planned and had enlisted a fine staff of counselors.

There were 160 present and, from the beginning of the camp to the final Communion service, the blessing of the Lord was manifest and nearly all the young people who needed spiritual help sought and found victory in God. Our special speaker was Rev. Wesley Crist of Pasadena, California, and his messages gripped the hearts of the youth.

All of our churches but one were represented by pastors and young people.

We trust that the victorious altar scenes of this camp are representative of the "Evangelism First" revivals that we are praying God to give to every one of our churches.—**W. S. PURINTON, District Superintendent.**

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Deaths

REV. WILLIAM LAMBERT

Rev. William Lambert, age eighty-one, a veteran Nazarene pastor, died August 11 at the home in Lakewood, a suburb of Denver, Colorado. He had been in declining health for some time. Brother Lambert terminated a career of forty years in the Nazarene ministry with pastorates at Holyoke and Golden, Colorado. He was also the Colorado District secretary and treasurer. He had retired about nine years ago. He was born and reared at Smith Center, Kansas; and was brought into the Church of the Nazarene by the late Rev. C. B. Jernigan. Brother Lambert had served Nazarene churches at Chase, Newton, and Hutchinson, Kansas; Beatrice, Nebraska; Cheyenne, Wyoming; and Sidney, Montana. He is survived by his wife, Mrs. Ina Lambert; a daughter, Mrs. Esther Lewis, of Kansas City, wife of Dr. V. H. Lewis, general superintendent; and two sons, both in the Nazarene ministry, Rev. J. Wilmer Lambert of Oakland and Rev. Willis J. Lambert of Taft, California. Funeral service was conducted by Rev. Maurice Palmquist, pastor of the Denver Lakewood Church, with interment services at Smith Center, Kansas.

REV. LUSTER H. STANLEY

Rev. Luster H. Stanley was born in 1890 and was translated to his heavenly home on July 28 while attending the Central Ohio District camp meeting, at Columbus, Ohio. He had given a wonderful testimony which blessed the hearts of the people, sat down, and died instantly of a heart attack. He had been a businessman and a minister. After being converted he continued his business and pastored the churches at The Plains, Hamden, Zaleski, and a mission at Mineral, Ohio. For a number of years he had been a faithful and devoted member of First Church of the Nazarene in Athens, Ohio. He was known as a man of prayer and great faith. He is survived by his wife, Frances; a daughter, Mrs. John Edwards; and a son, Bernard. He was the pastor's friend until his death. Funeral service was conducted by his pastor, Rev. Carl L. Wooten, assisted by Rev. Walter Jeffries and Rev. Evan Edwards, in Athens First Church.

DR. ROBERT J. DIXON

Dr. Robert J. Dixon, age eighty-one, died August 12 at the nursing home in Peabody, Massachusetts, where he had spent the past five years. He was born in Ireland on December 18, 1878, and came to Hartford, Connecticut, at an early age. In 1915 he was united in marriage to Hester E. Hancock. Mrs. Dixon died on December 17, 1958. Dr. Dixon was ordained July 1, 1911, by Dr. P. F. Breesee and was commissioned as an evangelist in 1914. Educated at Pasadena College and the University of Southern California, Dr. Dixon spent many years as an educator, serving as head of the Department of Philosophy at Pasadena College, and later at Eastern Nazarene College. He was well known all over the country as a unique Bible expositor, pastor, and evangelist, winning hundreds of souls for the Lord and influencing and inspiring all who heard him. He is survived by several nieces and nephews. Funeral service was held at Lynn, Massachusetts, with Rev. Robert W. Carlson, pastor of First Church of the Nazarene, in charge, assisted by Dr. J. Glenn Gould and Rev. Alexander Ardrey. Burial was in Pine Grove Cemetery, Lynn.

FLOYD ALLEN NICHOLS, a resident of Old Hickory, Tennessee, for thirty-five years, died January 14, 1960. He was born March 12, 1887, in Smith County, Tennessee. He was a charter member of Old Hickory Church of the Nazarene, and served as the first church treasurer, former Sunday school superintendent, in other places of leadership, and was presently a member of the official board. He was custodian of the church at the time of his death, a faithful member, and loved by all who knew him. He is survived by his wife, the former Virgil Williams; two daughters, Mrs. Garrett Tate and Mrs. Eugene Jones; and three sons, Alfred, Herbert, and Dave. Funeral service was conducted by Rev. Harold Graves, pastor, with burial in Spring Hill Cemetery.

JOSEPH "PARKEY" WILSON was born April 20, 1882, in Irving, Illinois, and died June 19, 1960, at his home in Anthony, Kansas. In 1905 he was united in marriage with Martha Elizabeth Ault. To this union were born five children: Cord B., Mary Catherine, Martha Jo, Ruth, and Margaret. "Parkey," as he was known, served faithfully in the many and varied responsibilities of the Anthony Church of the Nazarene during the many years of his membership. He stood by the pastors and his church in its entire program. Just a few hours before his home-going he was faithful to his task as one of the church ushers in the Sunday morning service; he was called home before the time of the evening service. Funeral service was in charge of his pastor, Rev. Forrest Woodward, assisted by Rev. A. D. Grim, a former pastor.

Announcements

RECOMMENDATION—I am glad to recommend Rev. Herman S. Fales, who is now working in the evangelistic field. He is an elder in good standing on our district, and has an evangelist's commission. He is a good preacher, a sincere worker, and will do his best for you. He has had experience in evangelism and has successful and effective campaigns. Write him c/o the Nazarene Publishing House, Box 527, Kansas City 41, Missouri.—Whitcomb Harding, Superintendent of Nebraska District.

WEDDING BELLS

Miss Betty Lou Wood and George K. Roach were united in marriage on August 27 in the Church of the Nazarene, Grunt Pleasant, West Virginia, with Rev. H. O. Grimm officiating.

Miss Ruth Annette Croft of Palo Alto, California, and Mr. Harold E. Weber of Walla Walla, Washington, were united in marriage on August 19 in the Palo Alto church with Rev. Charles W. Croft, father of the bride, officiating, assisted by Rev. Donald L. Farrand, pastor.

Miss Donna M. Clark and Gary Goodrich of Nazarene Theological Seminary, Kansas City, Missouri, were united in marriage on August 13 in First Church of the Nazarene, Jackson, Michigan, with Rev. H. T. Stanley officiating, assisted by Rev. H. L. Johnston.

BORN—to Glenn and Mary Ann (Venable) Kirby of Dayton, Ohio, a son, Brian Leslie, on August 25.

—to Bobby Ray and Vennie (Langford) Steelman of Paris, Texas, a daughter, Nancy Ann, on August 18.

—to Mr. and Mrs. Wesley Stoops of Bourbonnais, Illinois, a son, Nathan Arnold, on August 22.

—to Ronald and Joan (Hiland) Young of Bourbonnais, Illinois, a son, John Mark, on August 20.

—to Alan and Phyllis (Kirkpatrick) Fairchild of Bourbonnais, Illinois, a daughter, Brenda Sue, on August 14.

—to Richard and Mary (Dikes) Jones of Bourbonnais, Illinois, a daughter, Catherine Mary, on August 10.

—to Cliff and Ruth (Kreie) Beals of Pueblo, Colorado, a son, Craig Alan, on July 13.

SPECIAL PRAYER IS REQUESTED by a minister and his wife in Idaho for their son to be saved and healed; by a reader in Ohio for "a very urgent unspoken request"; by a Nazarene couple in Michigan for a couple to be healed, both are saved—for a person, called of God, with a Bible college education, to be able to find Christian work near home—for themselves, one with angina pectoris and the other arthritis and other troubles, and they need God's help materially also;

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by a Christian lady in Washington for their school superintendent, an honorable Christian man and able to help young high school students, but is meeting much opposition—God can help and they need prayer for the entire situation;

by a Christian lady in Kansas for the salvation of her husband—for the urgent unspoken request of a teacher friend in California—that she may be able to find the right job if it is the Lord's will;

by a Christian wife and mother in California whose husband has left her with three small children—that he may return to God and to his family—a little daughter may have to have surgery and they need special help from God;

by a Christian lady in Kentucky for her mother, very sick, willing and ready to go if the Lord calls, but her nervous condition is such that she needs special help from God that she may have peace of mind—also for an unspoken request that God may have His way in the life of someone very dear;

by a Christian brother in Ohio for God's healing touch on his body, and that God will direct in a problem of employment and that he may be in God's perfect will;

by a Christian mother that her son may get established in God's grace—he needs to be sanctified wholly, also for an unspoken request;

by a North Dakota family for their mother, who has had a nervous breakdown, that she may be healed and helped spiritually—for the healing of a crippled child in Minnesota, and that his parents may be converted;

by a Christian mother in Indiana "that somehow an older woman who is caustic and tricky may not be able to influence my young children"—only God can help in this situation.

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Information every American citizen should have

"WHY NOT A ROMAN CATHOLIC PRESIDENT?"

By Evangelist C. William Fisher

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"The forces of evil may be cunning and wise, but they are not omniscient. God still knows how to make the wrath of man to praise Him. May those of us who love God's cause ever be so close to Him that we may serve in thwarting those present world forces that now oppose His will."—Selected.

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Floyd W. Hawkins

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