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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*"Our church engaged in total, unceasing
reangelism will be God's voice of awaken-
ing, salvation, and salvage in this mo-
mentous hour. Let us all give ourselves to
making this a reality now."*

General Superintendent
V. H. Lewis



June 28, 1961

EDITORIALS

By W. T. PURKISER

Freedom's Holy Light

One of the deepest urges of our human nature is the passion for freedom. Chains of any kind may befit an animal, but not a man. The coming of Dominion Day in Canada and Independence Day in the United States may again remind us that our nations have been conceived and dedicated to the twin ideals of freedom and equality.

It is a curious sort of blindness which fails to understand the Christian roots of political freedom. It is no accident that communism is atheistic, for its ruthless enslavement of the individual to the state is under the judgment of God. The next step after rejection of God is denial of His existence.

There is complete consistency between the denial of God and the mass murders and blood purges that give a grim propriety to the symbolic color of communism. The "Red" of political communism is the blood of millions of innocent victims whose only crime was education, ownership of property, differing political opinions, or a Christian testimony.



The Cover . . .

Dr. V. H. Lewis is a native of Maxwell, Nebraska. After his conversion and call to preach, he graduated from Bethany Nazarene College. Beginning his work in the ministry as an evangelist, he traveled for eight years in this field. After seven years in the pastorate, and nine years as superintendent of the Houston District, Dr. Lewis was elected the first full-time executive secretary of the Department of Evangelism in 1956. He was elected general superintendent at the General Assembly of 1960. Dr. and Mrs. Lewis live in Kansas City.

As Christians, on the contrary, we sing:

*Our fathers' God, to Thee,
Author of liberty,
To Thee we sing,
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!*

But it is of the deeper and more fundamental freedom I would speak, that summarized by Paul in his immortal words, "Where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17). Millions in the Western world enjoy the "Four Freedoms" for which their fathers and brothers fought who yet languish in a slavery even more bitter than that of the disenfranchised. People may have freedom from fear, freedom from want, freedom of speech, and freedom to worship and still be bound by galling chains more bitter than political, economic, social, or even physical bondage.

What makes the chains of sin so terrible is the fact that they are forged on the anvil of our own wills. They are not imposed upon us from without. They bind more tightly because they are self-chosen and self-inflicted. There is the story of a famous blacksmith in medieval times who boasted that he alone could forge a chain no one could break. Imprisoned himself at last, he eagerly examined the chain with which he was bound to discover in dismay that it was one of his own making.

I

The spiritual liberty of which the Apostle speaks has been described in terms of a freedom of expression, particularly in the work and worship of the church. How wonderful it is when the Spirit of the Lord comes upon a gathering of God's people! There is a spontaneity, a lift, an exhilaration of soul, a gracious openness of expression, a freedom from self-consciousness in praise which no earthly power can duplicate.

This kind of freedom in the Spirit we must always cherish. It is one of the distinguishing marks of the worship of holiness people, and has characterized the Church of the Nazarene from the beginning. There is no substitute for the blessing of God. To "keep the pressure on" is no good substitute for the desire to "keep the glory down."

(Please turn to page 12)

LOST the Bible!



General Superintendent Benner

THE BIBLE is rated consistently as a "best seller," and yet it is for millions a lost Book. Search the average home, the school, and in many cases the church, and the realistic appraisal will be, "Lost—the Bible."

True, the Bible is available as never before, with some editions costing only a few cents. True, Bibles can be found by the thousands in homes, libraries, motels, hotels, and staterooms. But to millions, by being ignored, by unbelief, by modernistic interpretations, by indifference toward its teachings, it is, for all practical purposes, lost.

Lost—the Bible! What has been lost? While it was not designed as a literary masterpiece it contains the most beautiful, forceful, and significant literature of the world. Its poetry is unsurpassed, its philippics against sin, pride, hypocrisy, and oppression have no peers. Its descriptions are superb, its narrative simple and compelling, its drama unrivaled. Its visions of "apocalyptic splendors," to use Longfellow's phrase, are rich, colorful, and inspiring.

The Bible is not a treatise on history, and yet it gives the most complete, continuous, and reliable record of ancient

civilization that we possess. Every turn of the archeologist's spade, every deciphered clay tablet, every fragment of papyrus, further supports its authenticity and complete reliability.

While not a textbook on science, it is accurate in every point at which it touches science. It is not a commentary on law, but it contains the irreducible minimum of fundamental legal principles. It is not a treatise on ethics, and yet it contains the most adequate statement of ethical principles known to man. Not produced as a thesis on pedagogy, it is as up-to-date pedagogically as the latest established procedure of the teaching art.

What is the Bible? Far beyond the considerable values listed above, it is the Book of books, the Word of God. It is the Spirit-inspired revelation of God to man, the authoritative and unique message of full salvation and eternal life through Jesus Christ. It is the divine Guidebook, the spiritual Compass, the Light of the ages, the Chart for eternity.

The answer to the "Lost Bible" is the "Hidden Bible"—"Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). As in King Josiah's day, let this be the time of a glorious and blessed rediscovery of the Word of God.

An Awesome, Glorious Truth

(Romans 11:16)

*"I am a part of all that I have met,"
Thus sang a poet of the long ago.
His famous line I never could forget;
How mighty is the truth he then could show!
Then, like a clear, majestic summer dawn,
The converse of this truth I one day saw,
And never from my mind has it withdrawn;
It fills me with a sense of deepest awe:*

*They whom I meet become a part of me;
My influence is working constantly
At home, at work, or in society,
Though conscious of this fact I may not be.
God give me grace that all I do or say,
Or even look, so Christlike may appear
That they whom I shall meet from day to day
Will feel that I to Him am living near.*

By E. WAYNE STAHL

Telegrams . . .

Pasadena, California—Dr. J. Proctor Knott died June 4. He was a charter member of Los Angeles First Church, and professor at Pasadena College since 1931.—Oscar J. Finch, President of Pasadena College.

Roswell, New Mexico—The New Mexico District closed a wonderful 48th assembly with Dr. V. H. Lewis presiding, and Dr. R. C. Gunstream, district superintendent. The "Evangelism First" emphasis on the district is evidenced in the report of membership; the total at the end of the year was 2,571, a net gain of 249, or 10.7 per cent increase; 295 were received on profession of faith—approximately one for every eight Nazarenes.—Kenneth O. Frey, District Secretary.

Carthage, Missouri—Garnett, Kansas, church organized on June 4; sixteen members, with four to join soon. Sunday school above thirty. Rev. Tom Nees, pastor. This is the sixth church to be organized on Joplin District since beginning three and one-half years ago. With a spirit of harmony and optimism among pastors and people the future is bright for the work of the Kingdom.—Dean Baldwin, District Superintendent.

Pasadena, California—The eleventh annual assembly of the Los Angeles District was held at the Bresee Church, Pasadena, May 17 to 19, with Rev. J. George Taylorson, as host pastor to 75 churches. Dr. Hugh C. Benner, general superintendent, presided with his characteristic efficiency and grace. District Superintendent W. Shelburne Brown's splendid report on Thursday morning was enthusiastically received by more than 350 delegates and 500 friends. A spontaneous love offering of \$1,000 gave evidence of the people's affection and appreciation for Dr. and Mrs. Brown, who have served the district with distinction for nine years. The total giving of the district was \$1,588,698; the per capita giving was \$181; total giving to missions was \$140,569, over \$16,000 more than last year. Membership of the district now stands at 8,757, an increase of 303; 564 were received by profession of faith. The average Sunday school attendance was 10,623, an increase of 520 over last year; Sunday school enrollment increased to an all-time high of 16,396. The Home Mission Loan Fund now has \$70,000 in cash. More than 1,750 seekers knelt at the altars of the churches in one week during the fall simultaneous revival. In an impressive ordination service Thursday night, C. S. Cowles, W. Verne Drumm, Fred Forster, and Bruce Webb received elder's orders. The elder's or-

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ders of Marvin T. Cockman were recognized. Central Church, Pasadena, was the entertaining church for the N.Y.P.S. convention, and Bresee Church for the N.F.M.S. convention. Rev. Reuben Welch, regional N.Y.P.S. representative, was the keynote speaker for N.Y.P.S. convention, held Monday of assembly week. Rev. Bill Prince was re-elected for a third year with a strong vote. The N.Y.P.S. membership now stands at 2,434. In Tuesday's missionary convention, Mrs. W. Shelburne Brown, who led the 4,847 N.F.M.S. members to a victorious year, was almost unanimously re-elected. Los Angeles District Nazarenes are united and have laid aggressive plans for keeping "Evangelism First." They are praying that the fourteen great Sunday nights of evangelism may result in a twentieth century Pentecost.—Don Hughes, Reporter.

After four years as pastor of First Church in Loveland, Colorado, Rev. Donald E. Bland has accepted appointment as pastor of the Church of the Nazarene in Kailua, Hawaii, and expects to arrive there on July 29.

Rev. I. W. Young sends word from Pasadena, California: "Rev. Moses M. Lowrey, pioneer minister of the Church of the Nazarene, died May 25 at his home in Pasadena."

SHEPHERD OF MEN

Counting His sheep, the Shepherd learned

That one was missing, had not returned;
So out He went on the mountain cold,
To find and bear it back to the fold.

Bleeding, broken, and growing stiff,
The wanderer lay below the cliff;
Down went the Shepherd, bearing His light,
And shouldered the one in its helpless plight.

Many are wandering in sorrow and sin,
With no one to seek and bring them in;
We can be helpers, serving Him when
He rescues the lost, our great Shepherd of men!

By CHRISTINE WHITE

There IS a cure for

HEART TROUBLE!

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



WHEN the doctor gives you a prescription, sometimes it is a sure cure for disease, at other times a mere experiment. Doctors, above all people, realize they cannot heal; they can only diagnose, prescribe, and help. Heart trouble strikes at young and old, cruelly and indiscriminately.

There is a heart condition which has a sure cure, however. It is spiritual heart trouble. The prescription is Biblical, and is as sure as heaven itself.

God does not save an individual and then place him on his own to try to do the will of God. To justify him only is to forgive actual transgressions and to do nothing about the cause of sinning.

Spiritual heart trouble is deeper than an act or deed; it is impurity inside of man. It cannot be taken care of by prohibitions or chains on the hands and feet. The body acts as it is motivated by the heart. The eyes alone cannot be blamed for lusting, the tongue for lying, the hands for stealing, the feet for walking in the paths of unrighteousness. The blame lies inside of man, in his heart. According to the Scriptures, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19).

The unsanctified heart contains this deposit of defilement. It is snared and steeped in the dilemma with a polluted heart with no hope of deliverance of depravity. Is there no cure? Must man go on this side of heaven? Is not He who bought the soul back from Satan in redemption also able to cleanse the heart from the stain of sin?

The wonderful answer is that there is a Deliverer. According to the writer to the Hebrews there is a *Provider*: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (13:12). The Book of Acts speaks of the *provision*: "But ye shall receive power, after that the Holy Ghost is come upon you" (1:8). Also, there is a *power* strong enough to meet the need of the heart, as recorded in the second chapter of Acts, in the story of the fulfillment of the promise that the Holy Spirit would "come upon you."

There is a great deliverance. There is a pure heart for those who would ascend into the hill of

the Lord (Psalms 24:3-4). The cold, dead, barren heart can be made to bear fruit unto the Lord. (Luke 6:45.) There is happiness for the hungering heart willing to be filled with the Holy Spirit. (Ephesians 5:18-19.) Listen to the testimonies of those who have taken the prescription and found the cure.

Rev. John Fletcher said, "I will declare unto you, in the presence of the Holy Trinity, I am now 'dead indeed unto sin.'"

Rev. William Bramwell said, "My soul was all wonder, love, and praise. I then declared to the people what God had done for my soul."

Rev. John Wesley said, "And immediately I declared to all, 'We are saved from sin, we are made holy by faith.'"

William Carvosso said, "I was emptied of self and sin, and filled with God and received the full

.....

God has so richly blessed us! Our time, our talents, and our money are all gifts from Him. By dedicating these gifts for use in God's work, we can show our gratitude for His love for us. One who gives out of the depth of his heart will enter into the fellowship of those who are true stewards. It is a way of life that knows no equal, for stewardship is at the heart of the Christian faith.

.....

witness of the Spirit that the blood of Jesus has cleansed me from all sin."

Bishop Asbury said, "I live in patience, in purity, and in the perfect love of God."

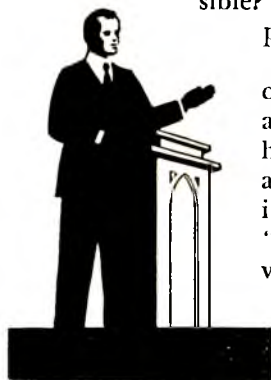
Bishop Whatcoat said, "Suddenly I was stripped of all but love."

Listen to your friends and neighbors as many testify in much the same language as these. They have taken the prescription. It is well to remember that the best prescription ever written will not do its work unless taken. But every believer may come with his need, come with his heavy heart, come with his spiritual heart trouble and find a complete cure in the prescription for heart trouble.

The Evangelist Is Coming!

By DELMAR STALTER, Pastor, Churubusco, Indiana

WHAT A MIXTURE of thoughts sweep our minds as we realize that the evangelist will soon be here to begin the series of revival meetings. Is our preparation complete? Have we remembered to provide for his needs as completely as possible? So much will soon be happening!



Now let us see: the date is confirmed—both evangelist and church are satisfied. We have planned for an adequate advertising campaign, believing the modern adage that “the man who doesn’t advertise *today* will not be here *tomorrow*.” We considered posters, door hangers, bumper stickers, church signs, midweek bulletins, Sunday bulletins, folders,

newspaper ads and stories, plus the most effective means yet found—word-of-mouth! No, we did not utilize them all, but we determined what we felt best for this meeting, and we have followed our plans.

The church board planned carefully and, to the best of its ability, sought to provide comfortable, pleasant surroundings for the “prophet of God” during his ten-day stay. We intend that he be well fed, but also rightly fed (light on pastries).

Ways were considered to enlist the laity to support the meeting by consistent attendance. Revival money has been already partly collected and we will not be embarrassed during the meeting by a “beg” offering.

The board was somewhat hesitant to set a minimum for the evangelist’s offering until they were reminded that they expect to be told their pay before beginning a job.

A series of prayer and fasting services were scheduled after some disheartening discussion. One said, “Aren’t we already busy enough?” and another said, “Why don’t we have the people do this at home?” Or was it the “human” revealing itself by shrinking from the extra stress and true price of revival? Yes, we are going to fast and pray for revival.

Oh, oh—music. We cannot finance another special worker, so we must select a local person. Ability and spirituality of several were considered

and this most crucial issue was happily agreed upon.

Were there other forgotten details? Let’s see now, was the church decoration all right, any lights needing repair, was the plumbing in good shape, was the touch-up painting going to be done, was the heating system in good shape? We want to give our visitors an impression of our genuine and total concern for them.

The Sunday school cabinet met two weeks consecutively—in each session first to pray, then to plan. Why two sessions? Simple enough, we wanted teachers and supervisors stirred about revival and the unsaved folk in their classes. Rallies, special nights, contests, and gifts were seriously considered and will be utilized where possible. Yes, we made some plans which we expect to carry out.

The evangelist is coming! Our spiritual leaders are informed. Oh, almost forgot the N.F.M.S. and the N.Y.P.S.! They also must actively contribute to revival. So these groups are alerted and they will play ways in which they can help. Now they know! Now they are organized! Now revival!

The evangelist will be the tool for revival, but he is not “revival.” For us, there is the tarrying time, plus the trusting and testifying, and the urging, inviting, and the encouraging of men and women to attend and open their hearts to the Lord.

I Will Listen!

By ANNA JOHNSTON

I will listen to God’s exhortation.

I will look for His light on my way.

*I will pray for a deep apprehension
Of His Word and His Spirit today.*

*I will learn of the deep, hidden meaning
Back of trial and sorrow and woe;
I will know of His grace, as I’m leaning
On His power and strength here below.*

*I will listen and look, as I’m praying,
Well aware of my weakness and need;
And my heart will be full of rejoicing,
As my Lord’s faintest whisper I heed!*

What else? Is the preacher ready? Has the urgency of calling on the sick, the wayward, and the faithful, the demanding sermon preparation, the care of extra planning and meetings kept him from his time to pray? No, it has not, for while his laymen sleep peacefully, the pastor prays much like his Master did many years ago. He anticipates joyfully the fellowship of the evangelist, the sharing of burdens, the mutual strengthening of passion,

the stress of the expected crisis times as sin is uncovered in hearts, and the deep satisfaction of seeing them find real victory. Oh, that their response would be warm and fervent! Oh, that men would be saved!

Methinks that the "sound of a going in the tops of the mulberry trees" (II Samuel 5:24) indicates that "revival" is sweeping this way, for the evangelist is coming!

... but all the children of Israel had light in their dwellings (Exodus 10:23b).

"Shining Lights on Sunday Nights"

By B. W. DOWNING, Pastor, First Church, Jackson, Mississippi



WHAT a thrilling and challenging thought! What blessings! What souls! What victories . . . wrapped in those words, "Shining Lights on Sunday Nights!"

Darkened churches on Sunday nights are but added indications of the spiritual indifference and religious apostasy that plague our times.

The Church of the Nazarene was given birth by the Holy Ghost for the task of holiness evangelism. Such evangelism is to include all sound methods of soul saving that we "might by all means save some" (I Corinthians 9:22).

One effective and scriptural means of evangelism, historical and traditional with our church, is the Sunday night service. Normally on Sunday nights the lights are on in our churches. But so far as some Nazarenes are concerned, the *spiritual lights* on Sunday nights are either dim or blacked out.

*I love the church that Jesus bought,
And know that it is right;
I go there on Sunday morning,
But not on Sunday night.*

*At 9:30 a.m., I stroll to church
In Sunday garb delight;
But, Lord, I crave my easy chair
An' slippers, Sunday night.*

*I love to sing the songs of God,
Such worship must be right;
This I do on Sunday morn,
But not on Sunday night.*

*I love to hear our pastor speak,
His views are sound and right;
They fill my soul on Sabbath morn,
But not on Sunday night.*

*I know I need more strength
To keep me in the fight;
For help I come on Sunday morn,
But not on Sunday night.*

*Lord, bless our church and help to fill
Our preacher's soul with might,
To charge the sinful ramparts of
My empty pew at night.*

*Yes, all must die—
I hope I will be doing right;
So may I die on Sunday morn,
And not on Sunday night.*

(Anon.)

Sad, shameful, and tragic it is for Christians to gad about over the country habitually on Sunday afternoons in self-satisfying trips, visits, and gab-fests which render them physically, mentally, and spiritually weak and anemic, betimes too tired to make much of a contribution toward a live, spiritual, soul-saving evening service (even if they are present). Thus the pastor is left to fight the forces of darkness alone except for a few faithful souls.

It is encouraging to know that despite the world, the flesh, and the devil, God can help us to have successful Sunday night services. God is still on the throne, the Bible is still true, the Blood has never lost its power, the Holy Spirit still convicts, converts, and cleanses, and Jesus is still able to "save them to the uttermost that come unto God by him" (Hebrews 7:25).

May we all, preachers and people, rise to the challenge, refuse our own excuses for failure, pay the price individually, and believe God for victorious Sunday night services.

By God's help and grace we can (and *will*) have shining faces, shining victories, shining crowns, and a shining heaven—all through "Shining Lights on Sunday Nights!"

REVIVAL EVANGELISM

By Evangelist DAVID K. WACHTEL

EVANGELISM is defined by Webster as "preaching or promulgation of the gospel, especially in revival services." Historically it implies intensity, warmth of spirit, stirred emotions, and moved and changed hearts and lives. Its results have included cities and nations moved to reform, generations lifted from the mire of sin, history books rewritten, and mankind salvaged for new eras of progress. Out of its intense, burning flame came our own movement. Evangelism at once brought us to the birth and gave us reason for existence.

Today there is a temptation to turn from evangelism as defined by Webster—"preaching . . . especially in revival services." Some would substitute other methods which can be operated without the passion, burden, intensity, and sacrifice which *revival evangelism* requires. Dean Paul Culbertson of Pasadena College says, "Throughout the Christian era there has been a persistent struggle between institutionalism, creedalism, and formalism—and the vital inner glow of vibrant spiritual life." That conflict is upon us today; and as the institutional, social, formal, academic approach prevails, warmhearted, intense revival evangelism passes from the scene.

The cause of *revival evangelism* has suffered at the hands of both friend and foe. Extreme methods, even when successful, have alienated some good people. Unsuccessful revival efforts have been damaging. Occasional overemphasis on finance has hurt. Personality quirks of those called evangelists have hindered.

But how much foundation do the criticisms really have? Too often we have forgotten that modern man lives in an atmosphere of pressure. Only a spiritual and emotional pressure great enough to precipitate decision will bring him to Christ. Dr. Robert John Versteeg, in his very conservative book, *The Gracious Calling of the Lord*, says, "What could be more piously foolish than for the evangelist to refuse to exert pressure in man's behalf on the grounds that man ought not to be pressured?" Just how sound is an objection to the pressure of a passionate, warmhearted appeal to "decide now?"

Poor planning for and promotion of revivals must be charged with the blame for most meetings that fail. Advertising, visitation, and promotion which begin after the evangelist arrives are *too little, too late!*"

Failure to include revivals—the number one activity of the church—in the annual budget is largely responsible for problems of finance. Where proper care is given this item, there are few misunderstandings. The evangelist is supported on the same basis as the pastors he labors with (proper allowance being made for travel, parsonage and utilities, vacation, and lost time), and he asks no more.

Personality quirks—we all have them. It behooves us to be very tolerant of the other fellow. He is having to be charitable with us!

At least to some extent these criticisms are the fruit of the age-old conflict of which Dean Culbertson spoke. We can succumb to its pressures and be pushed toward the institutional, social, formal, and academic approach to church operation. But if we do, we cease to have a reason for existence. All sense of mission dies. We have only a growing and intensifying frustration.

But Dean Culbertson went on to say, "Again and again spiritual pioneers have revolted against institutionalism and formalism to stress the vital centrality of spiritual life. This was the calling of the Church of the Nazarene, to re-emphasize the experiential—a vital relationship to God—the glow and glory of the holy life—a heart ablaze with divine power and the divine presence."

Here is our mission for 1961! Re-stressing the old emphasis. Enjoy a new era of *glow and glory* in our midst! Experience hearts ablaze with divine power and the Divine Presence. Such is always found in a tide of *revival evangelism*!

FOGGED IN

By Evangelist E. E. WORDSWORTH

Thou hast covered thyself with a cloud, that our prayer should not pass through (Lamentations 3:44).

My son John made a business trip from Seattle to San Francisco. When he wished to return by jet plane the airport was "fogged in." We called the Seattle airport to ascertain the reason for delayed arrival and the lady answering the phone call said, "San Francisco airport is fogged in." For several days the fog remained, thick and low, to prevent his homeward flight.

The dictionary defines a fog as "a large mass of water vapor condensed to fine particles, at or just above the earth's surface." It is a cloud formed so

Above the Storm

*I shall have faith in love that never fails!
Tho' merciless and wild the storms that blow
On my small craft, and tattered be the sails
In ruthless winds, I still shall trust and know*

By BERNIECE AYERS HALL

*The ablest of all pilots will, indeed,
Step out across the intervening years
To calm the tempest and to meet my need,
To comrade me and rout my darkest fears.*

*I shall have faith—when human strength is frail,
And trust, beyond the force of lashing waves.
One who protects not from but in the gale—
His unseen presence, yet, the power that saves.
I shall have faith to wait His coming, till
Above the storm I hear His "Peace! Be still!"*

low that it rests on the ground or the sea. The cooling of the air causes fog, and the meteorologist and weatherman talk about "radiation" or "motionless" fog.

There are some Christians who get "fogged in." Jeremiah in Lamentations speaks of "clouds," and one commentary says the clouds are "sins." We do surely know that sin in any form will produce a beclouded soul condition. King Saul disobeyed God and His prophet Samuel, and his spiritual skies were no longer clear. He joined the witch of Endor and finally became a suicide. Samson trifled with principles and holy vows and came to a miserable end. Judas made a bad bargain for filthy lucre, sold his Lord for the price of a slave, and became "the son of perdition."

Another reason for a spiritually befogged condition is that of being earth-bound. The lexicographer says, "at or just above the earth's surface." Jesus warned us to beware of "the cares of this world," and Paul says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil" (I Timothy 6:9-10). Solemn words of warning—"temptation," "snare," "foolish and hurtful lusts," "destruction," "perdition." Millions are damned forever by the god of materialism. So beware, dear reader, and take proper warning now and always. "Demas hath forsaken me, having loved this present world" (II Timothy 4:10), wrote the brokenhearted Paul of his former missionary companion.

Another fact about fog to be mentioned is that it is often "motionless." It stays with us entirely too long. Sam Jones said, "Stagnation is next door to damnation." May we sincerely ask: Are you a growing Christian? Are you farther ahead spiritually than you were a year, ten years, forty years ago? Are you? Let's be downright honest with ourselves and take inventory of our spiritual condition in the light of God's Word.

A newborn baby must have life, proper nourishment, and exercise in order to grow. And Peter

said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). The babe, instead of chemically analyzing, instinctively desires and feeds on the milk. The Christian must have a "desire," "a yearning desire for" (Greek) God's Word. All too many so-called Christians are anemic because of a serious lack of devoted love for the reading and study of God's Book. We need a real passion for the Word.

Prayerlessness also is a tragic cause of spiritual immobility, being "motionless." If we prayed more and better, we would move faster. We can make better progress on our knees than on our feet. Samuel said, "God forbid that I should sin . . . in ceasing to pray for you" (I Samuel 12:23). The sin of prayerlessness is truly an alarming, dangerous, subtle, and soul-destroying sin. "Could ye not watch with me one hour?" cried the disappointed Christ in dark Gethsemane, and He is still asking for your prayer time. If you love the social, sports, fun, and good times more than the church prayer meeting it is high time for a checkup. Are you "fogged in"?

We further note that a foggy atmosphere obscures the sun. It cannot, or does not, pierce through. On lakes and the sea the foghorns sound their alarms because of imminent danger. On the highways, travel is slowed down and danger surrounds us. Why? The sun is hidden. Is your sun blotted out? If so, you have a "low ceiling and poor visibility," the sun's rays do not disperse your "fogged-in" condition. May I suggest that you now read a few of the psalms, the Sermon on the Mount, I Corinthians 13, or similar passages and then go alone for a long season of prayer, and your spiritual skies will clear. Now rise from your knees and go out to win a soul for Christ and see how the sun shines upon you.

It is glorious when the fog lifts! And, dear reader, you may live in a cloudless day. Yes, you will have troubles, heartaches, sorrows, and tragedies come to your life; but in Christ there are victory, peace, and open skies. Look up and reach the altitudes for clear flights heavenward!

BEHOLDING THE GLORY

REFLECTING THE IMAGE

By S. F. HICKE, *Pastor, Astoria, Illinois*

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II Corinthians 3:18).

Thackeray, in *Vanity Fair*, states: "The world is a looking glass, and it gives back to every man the reflection of his face. Frown at it, and it will in turn look sourly upon you. Laugh at it and with it, and it is a jolly, kind companion." This is to say that whatever we see in life, is really our own reflection. But the Apostle Paul's idea is just the opposite. He declares that we reflect what we see. This is so true in our everyday world. The facial expressions of horror, sorrow, joy, or mirth are oftentimes only a reflection of what is seen at the moment.

This is also true in the spiritual world. The background of our text has to do with Moses and the Israelites. He had a veil on his face so the Israelites could not see the fading glory of the Old Covenant. This blindness is still on the Jew of today. But the Christian sees the New Covenant of unfading glory. This glory is the glory of the Lord.

Our first sight of this glory is in a place where physical pain and sickness are common, but it goes on to the land where there will be no pain or sickness forever. It begins in tears, but leads to a tearless land. It is a glory seen even though heaviness of heart may be the order of the day—but it continues finally to a place where every burden is laid down forever in heaven. Praise the Lord! It is a glory that cannot be purchased with money, but is given to them that "obey the gospel." Neither physique, beauty, nor intellect can claim this glory, for it is seen only by those who love the Lord.

If we truly behold that glory, we will reflect its image. I think now of an old saint of God. She was unnoticed by those who passed by, and nearly forsaken by man. Her mind wandered, and her step was unsteady; her old body was infirm, and her speech hard to understand. But with raised face, as though "seeing him who is invisible," with a wave of her handkerchief and a shout on her lips, how she reflected the glory she saw. Somehow,

all around her would sense the glory of the One she was beholding.

Paul assures us that this glory is not to be static, but changing, and the thought is that of an increasing glory transforming us so that we shall be more like Him whose glory we behold. As I behold the glory of His care for me, shall I not give, and give more freely? When I experience and know the glory of His pardon for all my sins, shall not I then radiate forgiveness toward all who may have wronged me? When the glory of His self-denial comes into view, shall not I reflect self-denial too? Seeing the glory of His tears over a lost city, shall I be dry-eyed? Ought not I to weep as He wept? Beholding the glory of His compassionate heart among the hopeless, dare I reflect anything but a heart of compassion for the poor and outcast of earth's millions? Watching Him go "without the camp," carrying a heavy cross in my stead, shall I be crossless?

This transformation is not effected by us, but by the Holy Spirit. If the Holy Spirit can own and use us, He will effect the change "from glory to glory" in these and a thousand other ways.

This ought not to be static either as regards the brightness or the intensity of the reflection. The closer to Him we are, the greater should be the outshining of His glory from our face. We expect darkness from those whose faces are toward darkness, but those who face the Light should have shining faces.

These words *beholding* and *changed into the same image* are searching words. They raise the question, "What am I reflecting?" What if we were to take on the characteristics or looks of what we were really beholding? God help us if all we would reflect would be money and possessions and the things of time and sense.

The story is told of some Indians who were going out to climb the highest mountain near them. According to legend, behind this mountain lay the great sea which none of them had ever seen. They climbed onward and upward. Some found the way too rigorous and quit but a little way up. Others went higher, but they, too, quit. Each one brought back a token from the mountain showing how

high he had gone. Long after the others had returned one came back emptyhanded. But his face was aglow with beauty and light. He had reached the top. He had seen the beauty and splendor of the great sea, and it radiated from his face.

Shall not we climb the heights of God until we can see His glory? And shall not we reflect the glory of what we see? A hungry world is waiting. Oh, that they might see the shine of glory on the face of him who, "beholding . . . the glory of the Lord," is "changed into the same image from glory to glory, even as by the Spirit of the Lord." It is not looking for fading glory, but rather for that which is eternally bright. Let us behold the image, and reflect the glory!

THE MINISTRY OF Trials

By Evangelist ED BENNETT

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Hebrews 12:11).

THE APOSTLE did not glory in the fact of the many tribulations and trying experiences that beset him, but rather found deep satisfaction in what he learned from these fiery trials. He found out the hard way the part that suffering played in the economy of grace; so instead of fainting he endured, instead of despising Christ he prayed that he might share in the same kind of suffering.

Should life become to us a wearisome journey because at times we are betrayed, bereaved, forgotten, or heartbroken? Let us remember that God hath promised, "As thy days, so shall thy strength be" (Deuteronomy 33:25). What more could a Christian follower ask?

Another promise God gave us is that He would go with us through the waters and they would not overflow. He who has made us and laid out plans for our lives knows just how many trials we can stand, and how many mountains we can climb and not faint. Was it not He who said, "Be still, and know that I am God"? He rightfully expects to be exalted and glorified through

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I cannot see any honest way to evade the obligation arising from the emphasis Jesus put on stewardship. It is the subject with which more than any other His recorded utterances deal. It has been estimated that one-sixth of all of them deal with it. Yet the members of our churches are not all tithers. Is it not high time that we get back to Jesus' way?

.....

the lives we live and through the ministry of our trials.

Again we learn through this medium of chastening that it is in His eternal plan and purpose; for we read in His Holy Scriptures: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). Yet this chastening should not be looked upon as punishment, but rather as a disciplinary action sent from above for our schooling.

David was a man of many trials but God continually delivered him. It was he who left us this timely admonition, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalms 55:22).

John Wesley once said, "The readiest way to escape from our sufferings and trials is to be willing they should endure as long as God pleases."

The Apostle Paul, sitting alone in his damp, dreary, rat-infested Roman jail, let his mind wander back over the past years of his colorful life. There had been grief and pain, hurts and blows; yet he had some way known that it was all for the best. For he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ: . . . that I may know him, . . . and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:8-10).

Peace will never be ours until we surrender to His permissive will, and only then will we have grace to walk unhurt through the many trials and tribulations that come to us unsolicited and usually unwanted. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Corinthians 4:8).

Thank God, the trials will soon be a thing of the past, and cares like a wild deluge will be swept into the sea of forgetfulness, as we see this old world receding as we are swept upward, headed for that celestial city where time is no more and where joy will be eternal. We've passed the examination and our report card shows that we have been promoted. The trials that we have known will fade into oblivion. Thank God!

EDITORIALS

Continued from page 2

God save us from getting tied up in empty formality. Years ago I heard C. W. Ruth express the thought that he didn't mind if folks were "starched," just so they were "washed" first. I agree that the important thing is to be "washed" and made "whiter than snow." But too much "starch" can be worse than too little. Without in any degree approving human emotionalism and the cheap imitation of spiritual freedom which is found in some circles, let us not get too much in bondage to our own dignity.

Here, however, we must never forget the importance of individuality in spiritual expression. The Spirit manifests himself differently in different people and at different times. There can be stereotypes in "freedom" just as there are in formality. When expression becomes uniform and imitative, then the Spirit has ceased to work and the flesh has taken over.

It is well to be reminded, too, that freedom does not mean irresponsibility. We are warned against making freedom an occasion for the flesh. Liberty is never license, and must not be permitted to degenerate into it.

II

But there is another fundamental meaning to these thrilling words, "Where the Spirit of the Lord is, there is liberty." Indeed, it is its primary meaning. It is not liberty for us to do as we will, but freedom for Him to do as He wills. The Lord Jesus Christ, risen and regnant, is a liberating Spirit. He is the Great Emancipator who frees from sin and brings His people into "the liberty wherewith Christ hath made us free" (Galatians 5:1).

Paul speaks first of *liberty through truth*, the unveiled heart. In men's turning to the Lord, the veil which hid the fading glory of the old covenant is taken away (v. 16). The Old Testament was a revelation of types and shadows, partly revealing and partly concealing truth. In contrast, the gospel comes with "great plainness of speech" (v. 12). In Christ the veil is removed and the truth stands fully revealed.

One of the supreme tragedies of our educated and sophisticated age is "the veil on the mind" (v. 14). Good minds, bright minds, are veiled by selfishness, prejudice, and disobedience to the will of God. Sincerity is substituted for truth, and good intentions for proper understanding. But it is not our opinions which bring freedom. "Ye shall know the truth," said Jesus, "and the truth shall make you free" (John 8:32).

Next Paul speaks of *liberty from the condemnation of the past*. He contrasts the life-giving Spirit

with the death-dealing letter of the old law (vv. 6-11). The law was glorious, but it was still a vehicle of condemnation (v. 9). It kept men back from committing sin by external constraint. The glory of the Spirit is that He keeps the soul from sin by inward aversion. He makes it distasteful and repulsive.

One who lives under the law refrains from wrong because he does not *dare* do it. One who lives in the Spirit avoids wrong because he does not *care* to do it. Christ, through His Spirit, controls the "want to." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Then there is *liberty in the ministration of the Spirit*. This word (v. 8) means literally what the Spirit does to help us. The Spirit of God comes into human life with a regenerating, life-giving ministry. Then He works within a cleansing, sanctifying ministry. Only "the law of the Spirit of life in Christ Jesus" can make me "free from the law of sin and death" (Romans 8:2).

Finally, there is *liberty for the developing likeness of Christ*. The purpose of the indwelling Spirit is to mold us into the image of our Lord (v. 18). Beginning in crisis experiences of the new birth and entire sanctification, this is a lifelong process. The liberty of the Spirit is found in both nature and nurture, grace and growth, the "root" of spiritual life and the "fruit" of the Spirit. In this framework freedom glows in a new and holy light. No word can better describe it than the one chosen by Haldor Lillenas in the gospel song we love so to sing. It is "*Glorious Freedom*";*

*Once I was bound by sin's galling fetters;
Chained like a slave, I struggled in vain.
But I received a glorious freedom
When Jesus broke my fetters in twain.*

*Freedom from all the carnal affections;
Freedom from envy, hatred, and strife;
Freedom from vain and worldly ambitions;
Freedom from all that saddened my life.*

*Freedom from pride and all sinful follies;
Freedom from love and glitter of gold;
Freedom from evil temper and anger—
Glorious freedom, rapture untold!*

*Freedom from fear with all of its torments;
Freedom from care with all of its pain;
Freedom in Christ, my blessed Redeemer,
He who has rent my fetters in twain.*

*Glorious freedom! Wonderful freedom!
No more in chains of sin I repine!
Jesus, the glorious Emancipator!
Now and forever He shall be mine.*

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New Executive Secretary

Department of Church Schools

Dr. Kenneth S. Rice, pastor of Oklahoma City First Church, has been elected by the

General Board as executive secretary of the Department of Church Schools.

This action enlarges the staff of the department. It comes as a recommendation from Dr. A. F. Harper, who has served both as executive secretary of the department and as editor in chief of church school periodicals. The *Manual* provides for both positions but in the past both offices have been held by one person—Dr. E. P. Ellyson, 1923-38; Dr. Orval J. Nease, 1938-40; Dr. J. Glenn Gould, 1940-45; and Dr. A. F. Harper, 1945-61. Because of the growth of the church and the resulting increased work load, Dr. Harper asked to be relieved of his responsibilities as executive secretary. He will continue as editor in chief of church school periodicals, with the proposed title of executive editor.

Under the new arrangement the Department of

Church Schools will continue to function as a united department and staff, but with divided administrative responsibility. The executive editor and the editorial members of the staff will continue their responsibility for the thirty-four periodicals of the department. The executive secretary and the promotional members of the staff will be responsible for shaping church school educational policy in the local church, for program planning, and promotional activities. The executive secretary and the executive editor will plan the work of the department together, but each will be responsible directly to the General Board and to the Board of General Superintendents for the areas of the work under his jurisdiction.

Dr. Rice and members of the promotional staff will be responsible for such department programs as Sunday school organization and administration, Cradle Roll, Home Department, Christian Family Life, Camps and Caravans, Sunday school enlargement campaigns, contacts with district church school boards, regional and general conventions, and other types of department promotion.

Dr. Rice comes to his new position with excellent general background and personal qualifications. He also brings with him special training and years of experience in the field of Christian education. Following his discharge from the armed forces, Dr. Rice worked in the sales department of Nazarene Publishing House in 1947. From 1948 to 1955 he served as full-time director of Christian education at Oklahoma City First Church.

From 1955 to 1958 he was on the headquarters' staff in Kansas City as director of Christian Service Training and Church Schools Administration. Especially since 1955 his services have been much in demand as a convention speaker and local church counselor in Christian education.

Dr. Rice holds an earned doctorate in Christian education. He is the author and coauthor of two widely used books in church schools administration, *The Department Supervisor* and *How to Improve Your Sunday School*. In 1958 Dr. Rice was called to return to Oklahoma City First Church as the pastor.

Dr. and Mrs. Rice, with their two daughters, Linda and Ronda, will move to Kansas City during the summer or early fall to assume his new duties.

V. H. LEWIS, Secretary
Board of General Superintendents

How Much Christ Gave!

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:51).

*In prayer we kneel in deep humility
As we behold God's Son on Calvary.*

*The pride of life can nevermore abide
When we consider Christ, the Crucified.*

*The hour when Jesus died, the veil was rent,
That all might know the reason He was sent—
That His forgiveness was for all the world,
The Temple showed the veil once drawn—unfurled!*

*How wonderfully He loved, enough to die
That sinful man might live with Him on high!
Yes, when Christ died, the mighty rocks were
riven:*

Christ's sacrifice complete—redemption given!

By FLORA E. BRECK

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Welcome to British Honduras

Our arrival in British Honduras was certainly welcomed most warmly by these wonderful people.

Wednesday evening there was a welcome service for us at Belize First Church with over two hundred in attendance. Speeches of welcome were given by officers of the church and the superintendent of the Methodist Mission welcomed us on behalf of the ministerial association. The church and the house were decorated with signs "Welcome" and "Welcome Home."

Thursday evening we had a special communion service commemorating the Easter season. It was very unique in that a table with thirteen places was set on the platform. The head chair was draped with a white cloth to represent Christ's chair. Then twelve people at a time sat at the table and partook of the Lord's Supper.

Friday was a special day; and at night there was a "March of Witness" by all the Protestant churches, including the Anglicans.

The farthest church out was the Anglican church, so their group started singing, and as they passed our church our group followed them, singing songs of the Cross. As the march passed each church, the various church groups fell into line. They paraded through town and came to the park for special services. There were over 2,500 people present.

On Saturday we took advantage of the holiday week-end and took a picnic lunch and drove over one hundred miles to Stann Creek. We visited our pastor there, Christopher Joseph.

He told us of his experiences. He had been trying for some time to get his driver's license and had failed the test twice. Just a few days ago, however, he tried again and this time he was successful.

As the officer handed him the permit he said, "I guess you will go home and pray about this."

Christopher answered, "Sure, I'll thank the Lord for helping me get it."

The officer replied, "When you pray, pray for us too."

Christopher couldn't let the opportunity pass. He said, "Sure, I'll pray for you. Get on your knees right here."

So the officers who were present knelt right there in the office and

Christopher prayed loud and long that the Lord would help them see their need of salvation. Christopher is a wonderful man of God who has been saved from drink, and all that goes with it. Now he doesn't fail to testify to or pray with anyone who is not a Christian.—CHARLOTTE BEALS, *British Honduras*.

A Blessed Service

Last Sunday night we had a blessed service in the church here in Campinas. Seven men and a lady stepped out to the altar when the invitation was given. One was a fine young laboratory technician who has attended all our services regularly. The lady was an attractive, well-dressed woman who has been seeking for some weeks. She has been bound for some thirty years by the pipe-smoking habit. Pray that God will give this child of His victory over this.

In contrast to these two, was another young man who attended that night for the first time. The next prayer meeting this young man gave a clear testimony of how God had given the peace he had sought for so long. Brazilians are seeking soul peace. How we long to point them to Jesus.—EARL MOSTELLER, *Brazil*.

HOME MISSIONS

ROY SMEE, *Secretary*

New Zealand Pastor Ends Furlough

Rev. J. T. Davis has recently completed services on the Albany and New York districts, telling about the work of the Church of the Nazarene in New Zealand where he has served as pastor for several years. Brother Davis has been on furlough in his native state of Georgia and will be sailing with his family for New Zealand this fall. They have some open dates in September as they travel across the country to the West Coast. Brother Davis has some splendid slides of our New Zealand work. Write him at 1840 Walker Street, Augusta, Georgia, if you would like to have him for a service.

British Isles South

District Superintendent J. B. MacLagan has sent in the following report: "I am happy to inform you that a new church was organized in Woodside, Watford, Hertfordshire, England, on Sunday the 23rd of April, when twenty-five people signed the charter roll. The new building, a church-hall, was opened and dedicated by the district superintendent on

Saturday, the 22nd of April, at 3:30 p.m., and at the evening service Rev. W. S. Tranter was inducted to the pastorate. . . . Twelve of the twenty-five persons who signed the charter roll were transferred from the first church in Watford and the others were received on profession of faith. . . . The church will be self-supporting from the beginning. A manse has just been purchased and the minister will be moving in immediately.

"Thank you for your very substantial help from the Department of Home Missions that enables us to build this new church. It has cost £5600 (pounds) . . . is the first church on this new housing estate. We have sufficient ground for the building of a new and larger church at a later date. . . . a number of American Nazarenes are in attendance at the regular services, and on the 22nd of April, when the church was opened and dedicated, Major Claude Chilton, Nazarene chaplain, took part in the dedication."

Brother MacLagan's big problem at the present time is to find pastors for his churches. Let us make this a matter of prayer, for there are now ten churches on the district needing ministers.

News From Africa

Rev. Floyd Perkins conducted Holy Week services at Lourenco Marques again this year. He reports that God wonderfully blessed, and that Brother Dias is doing a fine job in Lourenco Marques. New families have been reached, and the work is progressing. It was thrilling for Brother Perkins to see a woman who was saved from the very depths of sin at last year's services, now living a triumphant and fruitful Christian life. During the year she has won almost her entire family and several of the companions of her sinful days to the Lord.

Change of Address

Rev. H. S. Palmquist, superintendent of our work in New Zealand, is now residing at 44 Kitchener Road, Sandringham, Auckland, New Zealand.

New Churches

Bundaberg in Queensland, Australia, with a population of 23,000 people, lies 261 miles north of Brisbane. It was the setting, on April 13, for the organization by District Superintendent A. A. E. Berg of a new Church of the Nazarene. Prospects for a thriving and growing church in this town appear bright, for Brother Berg reports we have some fine people who are Nazarenes by Holy

Ghost conviction. A deposit has been made on a good corner property in the suburb of Svensson Heights, West Bundaberg. Rev. Gavin Thompson is pastoring this new church.

Dr. V. W. Littrell, superintendent of the Virginia District, recently organized a Church of the Nazarene at Highland Springs, Virginia. Members were received from Richmond First and Richmond Southside, these two church boards having met and generously voted to give several families residing in the area of the new church. Services are being held at present in the American Legion hall. Rev. Robert Grosse is pastor.

Dr. Littrell also reports the organization, on May 14, of a church in Aragonia Village district of Norfolk, Virginia. The members are not transferring from our other churches in Norfolk but are brand new Nazarenes residing in that area of the city. As a beginning, they have pledged \$50.00 per Sunday toward the work.

The Northside Church of the Nazarene was organized on April 16, at Albany, Georgia, by District Superintendent Mack Anderson. Rev. Chester Roberts was appointed pastor.

Brother Anderson also reports that the church at Meldrim, Georgia, which has been in a dying community and almost inoperative, has been revitalized and activated by moving to West Savannah and merging with a small Wesleyan Methodist group there. The church, now known as the West Savannah Church of the Nazarene, is pastored by Rev. Neal E. Palmer. Services are being held in the former Wesleyan church, and the building at Meldrim is being sold, with the money from the sale being used to improve the West Savannah property.

Dr. Jarrette Aycock, superintendent of the Kansas City District, reports the organization of two additional churches: Kansas City Shawnee and the Sunflower Village churches.

THE BIBLE LESSON

By J. W. ELLIS

Topic for July 2:

Mary: Consecrated Motherhood

SCRIPTURE: Matthew 1:18-25; 12:46-50; Luke 1:26-2:52; John 2:1-10; 19:25-27; Acts 1:14 (Printed: Luke 1:26-31; 2:41-49; John 19:25-27)

GOLDEN TEXT: *Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed* (Luke 1:46-48).

I am not an expert on angels (my work is among men), but it seems that Gabriel was a special kind of angel. You might say, of the ambassadorial rank. To quote him: "I am Gabriel, that stand in the presence of God" (Luke 1:19).

Down from heaven he came to the city of Nazareth, to the house of a young lady engaged to be married, to make her simple name forever remembered, and to make her Son, divinely conceived, the Saviour of the world.

"Hail, . . . highly favoured, the Lord is with thee: blessed art thou among women. . . . thou hast found favour with God. . . . thou shalt . . . bring forth a son, and shalt call his name JESUS" (Luke 1:28-31).

What a single encounter—of all women of all time, only to her were those words spoken!

The depth of her soul was revealed in the simplicity of her response, "How shall this be?"

And the angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (1:35).

The sincerity of her devotion is now clearly seen: "Behold the handmaid of

"SHOWERS OF BLESSING" Program Schedule

July 2—"What Is Man?" by William Greathouse

July 9—"The Witness of the Spirit," by William Greathouse

July 16—"Certainty in Christ," by William Greathouse

July 23—"Our Confidence in God," by William Greathouse

the Lord; be it unto me according to thy word" (v. 38).

Consecrated motherhood finds itself wrapped up in the will of God. Without this, her best is of earth and her hope is forlorn. With this, heaven is in her hands and her hope is fulfilled.

Most of what has been written and spoken and thought about Mary follows her meeting with Gabriel. It was what she became that holds our attention. But what about what she was? Before Gabriel, that is.

Two windows are full of light: Blessed among women was she. In any group she shined—not by polish; but by her manner, her speech, and her spirit. She did not have to scream to be heard. No storm was she, but a quiet rain. Even women liked her.

The other window: She had found favor with God. No mere earth creature was she. The world above entered her life below. It was plain to see that she had won Joseph's heart—and was glad for it. It was also plain that she loved God—and was glad for it.

For consecrated motherhood, earth ties are important. It is evident that Mary had them neatly tied. She even got along with her relatives! Heavenly ties are also vital. These, too, were secure in her heart.

DISTRICT ACTIVITIES

Alabama District Assembly

Delegates enjoyed an outstanding district assembly, May 24 and 25, held at First Church, Pensacola, Florida.

Dr. Samuel Young was the presiding general superintendent, and he presided with his usual grace and efficiency.

High light of the assembly was the near unanimous three-year recall given to District Superintendent L. S. Oliver. His report revealed substantial progress in every department of the district work. Total giving increased from \$607,833 to \$649,684, and church membership from 5,823 to 6,194.

Superintendent Oliver challenged the district to organize 4 new churches; give 10 per cent for world evangelism, and increase the district revolving fund to \$30,000.—ELBERT WATSON, Reporter.

Alaska District Assembly and Indoor Camp Meeting

The eleventh assembly of the Alaska District, together with the indoor camp meeting, was held at Anchorage, in May. The return of Dr. Hardy C. Powers (Alaska's first general superintendent) was a great blessing and inspiration to the people. His love for the Alaskan District, together with his faith and challenge found responsive hearts in Alaska Nazarenes.

Dr. B. V. Seal's ministry in the night services of the camp meeting was of the highest order and deeply appreciated. The presence of the Lord was manifested as night after night the altar was lined with people seeking help from God for pardon and heart purity.

Our beloved district superintendent, Rev. Bert Daniels, endeared himself to every one with his gentle spirit, love for God and souls, and loyalty to the church.

The host pastor, Rev. M. R. Korody, and the people of First Church, together with Rev. Arden Sickenburger and his people of the Minnesota Avenue Church, opened their homes and hearts to care for the delegates.

A spirit of unity, faith, and progress grips the district. The district superintendent's report indicated gains in all areas. Total giving for all purposes was \$122,963, making \$311.29 per capita for the 395 members. The district went over 10 per cent for general giving. Out of the 11 churches on the district, 7 received 10 per cent certificates.

Special guests at the assembly were Rev. George Rice, ably representing our publishing house in Kansas City; Rev. Hardy John Powers, son of General Superintendent Powers and pastor of our Burien Church in Seattle, Washington, who was guest speaker at the N.Y.P.S. convention, and Chaplain (Major) Everett D. Penrod, USAF, currently stationed at Elmendorf AFB, Anchorage.

All pastors and their wives, and many

of their children, besides delegates and friends, were able to be present from all over this great state and the Yukon Territory, Canada, which makes up the Alaska District. God's hand is upon the district, and we praise Him for every victory.—S. TRUEMAN SHELTON, *Reporter*.

THE LOCAL CHURCHES

Pastor John Barrick reports: "Recently we had a revival in our church in Marshall, Illinois, with Rev. Ernest Florence as evangelist. His Spirit-filled messages were uplifting to all who attended the services, and several people received help from God at the altar of prayer. We have enjoyed nearly eight years as pastor in Marshall, and God has wonderfully blessed, giving many souls praying through at the altar and a good number uniting with the church. I have now resigned as pastor to accept a call to pastor our Bethel Church near Beardstown, Illinois."

Dr. Ray Hance, superintendent of the Kansas District, was wonderfully used of the Holy Spirit as the special speaker in a union holiness convention, May 3 to 7, at First Church in El Paso, Texas. All seven Nazarene churches of the area benefited as they jointly sponsored this first union meeting effort of the city. Rev. John Fonner, minister of music at First Church, sang and directed a city-wide choir in each service. A marvelous manifestation of God's presence was felt throughout the campaign, with more than seventy-five people praying through to God for pardon of heart purity during the five days. Bible holiness was presented in the old-time manner, with unction and liberty as the Spirit worked through Dr. Hance. Genuine uplift was felt equally in the singing and directing of Brother Fonner. A fine spirit of unity and fellowship prevails among the Nazarenes of El Paso.—BERNARD W. CULBERTSON, *Reporter*.

Defiance, Ohio—Our church recently closed a good revival with Evangelist H. B. Garvin and wife. We deeply appreciated Brother Garvin's fine holiness messages which were an inspiration and help to many people. The attendance was good, and God was faithful in blessing in the services. Brother Garvin is to return to us in 1962 for another meeting.—MRS. RUSSELL E. SMITH, *Secretary*.

Rev. Clayton Stouffer and Wife (Florence) write: "After serving as pastor of Central Church in Cleveland, Ohio, for almost nine years, we have resigned to again enter the full-time evangelistic work. The Lord has given us a fruitful ministry with the fine folks here in Central Church. We have prayed with over one thousand seekers, and received eighty-one into church membership; also we have seen many healed of sickness through prayer. Around \$72,000 has passed through the treasury, and we leave total financial assets of over \$18,000—mostly in cash. The folks have been kind and patient, and never cast a vote against us. Our new address is, 115 Garden Street, Bedford, Ohio."

Fairborn, Ohio—Wright View Church just recently closed one of the greatest revivals in our eight years of history. Evangelist Fred Thomas and Song Evangelist Paul Qualls were the special workers, and God poured out of His gracious Spirit in every service, with more than 120 praying through to blood-bought victory. Eighteen new members were received into the church, sixteen of them on profession of faith. This has been the greatest year in our history, with an average of 365 in Sunday school, and we now have over two hundred members.—ROY J. NASH, *Pastor*.

Evangelists A. E. and Pauline Miller report: "Due to an unavoidable cancellation, we have an open date, August 30 to September 10, and will be glad to slate this time as the Lord may lead. We are starting our eighteenth consecutive year in the evangelistic field; carry the whole program—preaching, singing, chalk artistry, special music, and children's work. Write us at our home address, 307 S. Delaware Street, Mt. Gilcad, Ohio."

Deaths

MRS. CATHERINE MAE HALL was born January 27, 1883, and died February 4, 1961, at her home near Rutherford, Tennessee. She was converted at an early age and became a member of the Zion Church of the Nazarene near Rutherford. The church was later moved to Union City where she remained a faithful member until her death. She lived a consistent Christian life and was loved and respected by all who knew her. She is survived by her husband, Mark Hall. Burial was in Bells Chapel Cemetery.

MRS. ELSIE D. MILLER, age seventy-five, died January 16, 1961, at the home of her daughter, Mrs. Ivan Williams, in Hayward, California. She was a member of the Winfield, Kansas, Church of the Nazarene, and a staunch supporter of the missionary program of the church. The last few years of her life were spent in a wheel chair. Her husband, Rev. W. E. Miller, is a retired elder and a member of the Winfield church. She is also survived by a large family of children and grandchildren. Funeral service was conducted in Winfield by her pastor, Rev. Ralph E. Shafer, and the district superintendent, Dr. Ray Hance, with burial in Highland Cemetery.

MRS. LAURA L. WHITE, age seventy-three, charter member of Grace Church of the Nazarene, Austin, Texas, died suddenly of a heart attack on April 21, 1961. She found the Lord as a teen-ager under the ministry of Rev. J. E. Threadgill. She and her husband devoted several years to full-time evangelism prior to his death in 1937. She is survived by two sons, Grey and Lt. Col. Ray S.; two daughters, Mrs. Ruth E. Davis, and Mrs. Imogene Johnson; two brothers, Otto J. Allen, and Lonnie B. Allen; and four sisters, Mrs. Clara Thompson, Mrs. Edna Whaley, Mrs. Hattie Baker, and Miss Jo Allen. Sister White's radiant Christian experience lingers in the memory of all who knew her. Funeral service was conducted by her pastor, Rev. H. R. Borgeson, in Grace Church, with burial in Austin Memorial Park.

KENNETH COLLINS, age sixty, died at his home in Wellsburg, West Virginia, on April 15, 1961. He was an efficient treasurer of the local Church of the Nazarene for many years, and served also as trustee. He was a most valued member of First Church, capable and willing to do anything asked of him. His daily life was a living testimony of the grace of God. He is survived by his wife, Mrs. Mary Collins; two daughters, Pamela, at home, and Mrs. Norman Rickey, pastor's wife at Birmingham, Alabama; a son, William and a brother, Orville. Funeral service was conducted by his pastor, Rev. Paul Darulla, assisted by two former pastors, Rev. Herman Taylor, and Rev. O. O. Mills. Burial was in Franklin Cemetery.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri
District Assembly Schedules

HARDY C. POWERS:

Canada West.....July 6 to 8
Oregon Pacific.....July 19 to 21

Southwest Indiana.....July 26 and 27
Wisconsin.....August 10 and 11
Missouri.....August 17 and 18
Houston.....August 23 and 24

G. B. WILLIAMSON:

Minnesota.....June 30 and July 1
Colorado.....July 20 and 21
East Tennessee.....July 26 and 27
Iowa.....August 9 and 10
Northwest Indiana.....August 23 and 24
Kansas City.....August 30 and 31

SAMUEL YOUNG:

West Virginia.....July 6 to 8
Michigan.....July 12 to 14
Kansas.....August 2 to 4
Kentucky.....August 9 and 10
Tennessee.....August 23 and 24
Southeast Oklahoma.....September 13 and 14
Joplin.....September 21 and 22
North Arkansas.....September 27 and 28

D. I. VANDERPOOL:

Eastern Michigan.....July 5 and 6
Northeastern Indiana.....July 12 to 14
Pittsburgh.....July 19 to 21
Eastern Kentucky.....July 26 and 27
Gulf Central.....August 3 and 4
Northwestern Illinois.....August 17 and 18
Indianapolis.....August 23 and 24
Georgia.....September 13 and 14
Southwest Oklahoma.....September 20 and 21

HUGH C. BENNER:

Southwestern Ohio.....July 5 and 6
Central Ohio.....July 19 to 21
Illinois.....July 26 to 28
Akron.....August 2 and 3
Dallas.....August 9 and 10
Louisiana.....August 30 and 31
South Arkansas.....September 20 and 21

V. H. LEWIS:

Canada Atlantic.....July 4 and 5
Northwestern Ohio.....July 12 and 13
Chicago Central.....July 19 and 20
Northwest Oklahoma.....July 26 and 27
Virginia.....August 9 and 10
South Carolina.....September 13 and 14
North Carolina.....September 20 and 21
New York.....September 29 and 30

District Assembly Information

MINNESOTA, June 30 and July 1, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 27, Minnesota. Mail address, c/o Rev. Roy F. Stevens, at Mission Farms. General Superintendent Williamson. (N.F.M.S. convention, June 26 and 27; Church Schools convention, June 28; N.Y.P.S. convention, June 29.)

CANADA ATLANTIC, July 4 and 5, at Church of the Nazarene, Main Street, Oxford, N.S., Canada. Rev. R. R. Cribbis, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 3.)

SOUTHWESTERN OHIO, July 5 and 6, at church on West Second Street at Massie Drive, Xenia, Ohio. Rev. Harold J. Maish, pastor. General Superintendent Benner. N.F.M.S. convention, July 3 and 4.)

CANADA WEST, July 6 to 8, at First Church, 11056 97th St., Edmonton, Alberta, Canada. Rev. D. W. Hildie, pastor. General Superintendent Powers. (Church Schools rally, July 4; N.F.M.S. convention, July 5.)

WEST VIRGINIA, July 6 to 8, at District Campgrounds, Summersville, West Virginia. Rev. Chester Acton, pastor (c/o Nazarene Camp, Summersville). General Superintendent Young. (N.F.M.S. convention, July 3 and 4; N.Y.P.S. convention, July 4 and 5; Sunday School convention, July 5.)

NORTHWESTERN OHIO, July 12 and 13, at the Nazarene Center, St. Marys, Ohio (2½ miles west on Route 29). Rev. O. V. Mewbourn, 1001 Edwards St., pastor. General Superintendent Lewis. (N.F.M.S. convention, July 10-11.)

MICHIGAN, July 12 to 14th, at Indian Lake Campgrounds, Vicksburg, Michigan. Mail, c/o Dee O'Brien, Route 2, Vicksburg. General Superintendent Young. (N.F.M.S. convention, July 10-11.)

NORTHEASTERN INDIANA, July 12 to 14, at the Nazarene Campgrounds, Roosevelt Road, 38th Street, Extended, Marion, Indiana. Mail to T. L. Marks, Rt. 5, Box 400, Caretaker. General Superintendent Vanderpool. (N.F.M.S. convention, July 10-11.)

CHICAGO CENTRAL, July 19 and 20, at First Church, 8333 S. Damen Ave., Chicago, Illinois. Dr. Cecil Ewell, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 18.)

CENTRAL OHIO, July 19 to 21, at District Campgrounds, 2708 Morse Road, Columbus, Ohio. Mail, c/o Delbert Guillen, at campgrounds. General Su-

perintendent Benner (N.F.M.S. convention, July 17-18).

OREGON PACIFIC, July 19 to 21, at District Center, 7911 S.E. Lake Road, Milwaukie 22, Oregon. Send mail to District Center, Route 1, Box 425, Clackamas, Oregon; and merchandise c/o District Center, General Superintendent Powers. N.F.M.S. convention, July 22. To reach the Center, Portland is rail terminus; go south on Hi-way 99 East to Milwaukie (seven miles south of Portland), then east 3 miles on Lake Road to Center.

PITTSBURGH, July 19 to 21, at Alameda Park Nazarene Camp, Butler, Pennsylvania. Send mail c/o Rev. R. B. Acheson, Box 367, Butler. General Superintendent Vanderpool. (N.F.M.S. convention, July 18-19).

COLORADO, July 20 and 21, at District Headquarters, 1755 Dover St., Lakewood, Colorado. Send mail at that address, c/o Rev. M. A. Palmquist. General Superintendent Williamson. (N.Y.P.S. convention, July 18; N.F.M.S. convention, July 19).

District Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas
AKRON—C. D. Taylor, Nazarene District Center, 8063 Columbus Rd. N.E., Louisville, Ohio
ALABAMA—L. S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama
ALASKA—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
ALABANY—Renard D. Smith, 5216 South Salina St., Syracuse, New York
ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona
AUSTRIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrawhill, Ballieston, Glasgow, Scotland
BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England
CANADA ATLANTIC—Bruce Taylor, Box 234, Oxford, Nova Scotia, Canada
CANADA CENTRAL—Bruce Taylor, Box 234, Oxford, Nova Scotia, Canada
CANADA PACIFIC—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio
CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois
COLORADO—E. L. Cornelison, 1765 Dover Street, Denver 15, Colorado
DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 15, Texas
EAST TENNESSEE—Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee
EASTERN KENTUCKY—D. S. Somerville, 2717 Irroquois Ave., Ashland, Kentucky
EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan
FLORIDA—John L. Knight, 2115 Hawthorne Trail, P.O. Box 464, Lakeland, Florida
GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia
GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan
HAWAII—Melza H. Brown, 2311 Ala Wai Blvd., Honolulu, Hawaii
HOUSTON—W. Raymond McClung, 525 Hohldale, Houston 18, Texas
IDAHO-OREGON—I. F. Younger, 324 Holly Street, Nampa, Idaho
ILLINOIS—Harold Daniels, Box 1705, Springfield, Illinois
INDIANAPOLIS—Luther Cantwell, 4930 S. Franklin Rd., Indianapolis, Indiana
IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa
JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage, Missouri
KANSAS—Ray Hance, 457 Lexington Road, Wichita 8, Kansas
KANSAS CITY—Jarrette Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri
KENTUCKY—D. D. Lewis, 2230 Alta Ave., Louisville, Kentucky
LOS ANGELES—Shelburne Brown, 1601 E. Howard St., Pasadena 7, California
LOUISIANA—T. T. McCord, 1611 Henry St., Pineville, Louisiana
MAINE—Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine
MICHIGAN—Orville L. Maish, 734 Griswold, S.E., Grand Rapids, Michigan
MINNESOTA—Rov F. Stevens, 6224 Concord Ave., S. Minneapolis 24, Minnesota
MISSISSIPPI—W. Charles Oliver, 2008 Wisteria Drive, Jackson 4, Mississippi
MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri
NEBRASKA—Whitcomb Harding, 801 North Briggs, Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada
NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts
NEW MEXICO—R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico
NEW YORK—Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York
NORTH ARKANSAS—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas
NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina
NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota
NORTHEASTERN INDIANA—Paul Uddike, 840 Kem Road, Box 987, Marion, Indiana
NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma
NORTHERN CALIFORNIA—E. E. Zachary, P.O. Box 67, East Santa Cruz Station, Santa Cruz, California
NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington
NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois
NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana
NORTHWESTERN OHIO—Carl B. Clendenen, Jr., Box 286, St. Marys, Ohio
NORTHWEST OKLAHOMA—Jonathan T. Gassett, 4505 N. Donald St., Bethany, Oklahoma
OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 5205, Portland 16, Oregon
PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania
PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania
ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana
SAN ANTONIO—James Hester, 434 Furr Drive, San Antonio, Texas
SOUTH AFRICA—(European)—C. H. Strickland, 83 Honeyball Ave., Discovery, Transvaal, South Africa
SOUTH ARKANSAS—A. Milton Smith, 1523 Fair Park Blvd., Little Rock, Arkansas
SOUTH CAROLINA—Otto Stucki, 635 Glenholme Road, Columbia, South Carolina
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison Orange, California
SOUTH DAKOTA—Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma
SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma
SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio
TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee
VIRGINIA—J. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia
WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania
WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington
WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave., Charleston, S.E., West Virginia
WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Rd., Madison, Wisconsin

Foreign Mission Districts

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona
SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey
SOUTHWEST MEXICAN—Ira L. True, 1490 North Wesley Avenue, Pasadena 7, California
TEXAS-MEXICAN—Everette Howard, 1007 Alamos Street, San Antonio 1, Texas

Announcements

WEDDING BELLS

Miss Eleanor Loudin and Earl Charles Eddleman of Atwater, Ohio, were united in marriage on May 5, in the Atwater Church of the Nazarene, with Rev. Russell F. Metcalfe, pastor, officiating.

BORN

—to Melburn and Dixie (Barnett) Sorenson of Bourbonnais, Illinois, a son, David Wayne, on May 13.

—to James Kidd and Wife (Patty Hensley) of Fort Lauderdale, Florida, a daughter, Patricia Lynn, on May 10.

—to Orville and Loretta (Craddock) Emerson of Bourbonnais, Illinois, a son, Mark Douglas, on May 9.

—to Don and Carol (Swope) Parker, of Kankakee, Illinois, a son, Stephen Kent, on May 8.

—to Charles and Helen (Polley) Preston, of Bourbonnais, Illinois, a daughter, Angela Joy, on April 28.

—to Art and Lynn (Winsaver) Zawicki, of Bellingham, Washington, a daughter, Christine Joy on April 22.

Did You Know?

Your Publishing House can get for you any book that is in print, at publisher's regular price.

—to Mr. and Mrs. David Culross of Peoria, Illinois, a son, David Todd, on April 19.

—to Professor Curt and Clarice (Strahl) Brady, of Bourbonnais, Illinois, a daughter, Susan Jane, on May 10.

ADOPTED

by Mr. and Mrs. Donald Potter of Mesa, Arizona, a baby girl, Cynthia Linnae, on March 20; she was born on March 18.

SPECIAL PRAYER IS REQUESTED

by a "heartbroken mother" in Virginia for a backslidden son—has been a student in one of our colleges—that he may avoid the pitfalls of Satan and return to God;

by a friend in Louisiana for two ladies, one suffering from arthritis of the spine, the other also has arthritis—both need special help from God—also for an unspoken request;

by a Christian friend in Michigan that "God will touch and heal my body as I am in much pain" also for an unspoken request;

by a Christian brother in Missouri for special help from God in a personal matter regarding health and finances;

by a Christian friend in Kansas for the salvation of her husband—that she may be a better Christian and quit worrying—for God's help in a business matter—for the salvation of relatives—and that God may help to solve a problem as to employment for both her and her husband.

Nazarene Camp Meetings

July 6 through 16, Hendersonville Nazarene Camp, three miles out on the Upward Road, Hendersonville, North Carolina. Rev. D. K. Wachtel, evangelist; Roy and Lilly Anne Norris, song evangelists. For information, write Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina

July 14 to 23, Michigan District Camp, on Indian Lake, Vicksburg, Michigan. Workers: Rev. Bert Daniels and Dr. B. V. Seals, preachers; Rev. and Mrs. Arthur W. Gould, in charge of music; Rev. John N. Nielson, Bible teacher; Rev. Robert Waggoner, in charge of youth activities; and Mrs. Kenneth Culver, children's work. Dr. O. L. Maish, District Superintendent.

July 17 to 23, Southern California District Camp; at 5861 Crowell Street, Arlington, California. Workers: Dr. T. W. Willingham and Rev. C. B. Fugett, preachers; Professor Ron Lush, musician. Camp manager, Rev. Clive Williams, 704 West Street, Ocean-side, California.

July 23 to 30, Oregon Pacific District Camp, at the District Center, S.E. 82nd Avenue and Lake Road, one mile north of Clackamas, Oregon, and 3 1/2 miles south of Portland city limits. Workers: Dr. George Coulter and Rev. C. B. Cox, evangelists; music in charge of Dr. Leslie Parrott; children's workers, Rev. and Mrs. Roy A. Green. Daily missionary services with Rev. Jack Armstrong and family. Dormitory rooms available; also tents may be rented. For information write, Nazarene District Center, Route 1, Box 425, Clackamas, Oregon. W. D. McGraw, District Superintendent.

August 3 to 13, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, on State Highway 17. Workers: Dr. T. E. Martin, Rev. Paul Martin, and Dr. Ralph Earle, evangelists; Rev. G. L. Rushford, director of music; Rev. Grady Cantrell, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; L. Paul Skiles, director of teen-age activities; Rev. Hal Bonner, director of teen-teen's activities; Mrs. Mary McKenna, children's worker. Dr. E. E. Zachary, district superintendent. For information, write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 4 to 13, Washington and Philadelphia districts camp meeting. North East, Maryland (one-half mile north of Route 40). Workers: Rev. Harold Daniels, evangelist; Dr. W. T. Purkiser, Bible teacher; Rev. Eugene Stowe, youth speaker; Professor Paul McNutt, singer; Rev. Joseph Penn, missionary from Africa; Mrs. William Snyder, children's worker; Grace Bertelet, organist. Dr. E. E. Grosse, superintendent of Washington District, and Rev. Wm. C. Allshouse, superintendent of Philadelphia District. For information, write Rev. Boyd M. Long, camp manager, 415 Washington St., Royersford, Penna.

Jail Russians for Religious Links

Moscow (EP)—Six members of a group identified as the "Pentecostal Sect" have been sentenced to prison by a Soviet court because they reportedly received guidance from American Evangelist Oral Roberts.

Pravda, the Red newspaper reporting the incident, said the defendants got prison terms ranging from two to ten years. They were charged with indulging in illegal gatherings "at which savage customs" were practiced. The paper did not elaborate on the charge.

Graham to Receive C.E. Award

Columbus, Ohio (EP)—Dr. Billy Graham, well-known evangelist, will receive International Youth's Distinguished Service Citation at the forty-sixth International Christian Endeavor convention in Chicago, Illinois, July 5.

Dr. Graham will be presented with the award at the evening mass meeting on Friday, July 7, by Dr. Clyde W. Meadows, president of the International Society. He will be the ninth recipient of this honor. Those who have previously received it are: Admiral Richard E. Byrd, Honorable Herbert C. Hoover, Honorable Harold E. Stassen, Dr. Daniel A. Poling, the late Mrs. Helen Lyon Jones, Honorable Theodore R. McKeldin, Congressman Walter H. Judd, and Honorable Richard M. Nixon.

Methodist Ministers Killed Jailed in Angola

(New York)—Portuguese civilians or military forces killed eight African Methodist ministers after hurried trials during the first month of the Angola rebellion, the Methodist Division of World Missions has reported here.

The division said further that at least half of the denomination's 150 African pastors are reported in prison, have fled with their families, or have been killed.

Basing their reports on "the most reliable Methodist sources in the country," division spokesmen said the families of ministers have also suffered at the hands of armed white civilians.

"One pastor in prison reportedly lost two daughters [who were] at home for Easter," they said. "When arrested [he] left a badly injured wife who has not been heard from in several weeks."

Division spokesmen considered the slaying of the Rev. Guilherme Pereira Ingles, superintendent of the Dembos District, to be the most severe loss for the denomination. In his fifth year as head of the largest Methodist district in membership and financial strength in Africa, Mr. Ingles left behind his widow and nine children. (EPS., Geneva).

the Answer corner

Conducted by W. T. PURKISER, Editor

How does a Nazarene minister who marries divorced people know that he is marrying the innocent party?

By acquaintance with the circum-
stances of the case, or by suitable inves-
tigation.

I have a Catholic sister-in-law who says they do not believe that Mary, mother of Jesus, had any other children. We have found two different places in the Bible where it speaks of brothers and sisters of Jesus. The names of His brothers are given, but not the names of His sisters. Is there anywhere we can find these names? The priest says these are Jesus' cousins, not brothers. Could you explain this for me?

The names of Jesus' sisters are nowhere given. The priest is following the standard Roman line which teaches the perpetual virginity of Mary, a dogma which stands in direct contradiction to the plain meaning of Matthew 1:25. It may be admitted the Greek terms did

not have quite the precision our English words *brother* and *sister* have; yet there still seems no good reason to deny the obvious meaning of such passages as Matthew 12:46-47; 13:55-56; Mark 6:3; John 2:12; 7:3, 5, 10; Acts 1:14; I Corinthians 9:5, and Galatians 1:19.

Can a person who has been sanctified possibly backslide? If so, can he once again have a sanctified experience without being justified again?

A person who has been entirely sanctified may certainly backslide. Dr. J. B. Chapman wrote, "Negative holiness is a concept of thinkers, but it does not exist in fact. Sin is dethroned only when Christ is enthroned, and the heart continues pure only while Christ remains. I write these lines in a stateroom on the lower deck of a steamer in the South Atlantic. Just now I have the electric light on and the whole room is full of light. But the darkness is gone conditionally, rather than absolutely. It is gone on condition that the light remains. Likewise, only a Spirit-filled heart is a pure heart—no theory can invalidate this fact" (*Let the Winds Blow*, p. 18).

If we mean the same thing by backsliding, then such a person would have to be justified (that is, forgiven the sin or sins connected with and following from his backsliding) before he could again be sanctified wholly. But this should not be taken to mean that any length of time need pass between the assurance of forgiveness, and the renewed consecration and faith for entire sanctification. Having been justified freely, such a backslider may (and should) immediately cry as the Psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:7-10).

If a priesthood after the order of Melchisedec had been established in or before Abraham's time and to whom Abraham paid tithes, why was it expedient for the Levitical priesthood after the order of Aaron to be established? Did Melchisedec serve another race of people at Salem in that period?

Hebrews 5:5-10; 7:1-28 teaches that the priesthood of Melchisedec (Genesis 14:18-20) was a type of the priesthood of Christ, in contrast with the prevailing priesthood of Aaron among the Jews. But it is not to be thought that there was an "order of Melchisedec" which included other priests in other generations. Such an "order" is a pure invention, and has no basis in the Word of God.

The priesthood of Christ was like that of Melchisedec in that it did not depend on His human ancestry. He did not have priestly descendants, and His priesthood is not limited by time (without beginning and ending, Hebrews 7:3, 16). Melchisedec served his own day and time as "king of righteousness" the meaning of his name) and as "king of peace" ("Salem," which means "peace,"

the place where he served). But Christ "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

The Levitical priesthood was established as part of the Old Covenant. It was God's method of preparing a people to receive the Messiah, the Saviour of the world. The priests of the Old Testament ministered the sacrifices which pictured the Lamb of God, who alone could take away the sin of the world (John 1:29). This ceremonial law "made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Hebrews 7:19). Paul declares that it was abolished by Christ (Romans 10:4; II Corinthians 3:13-14; Galatians 3:23-25).

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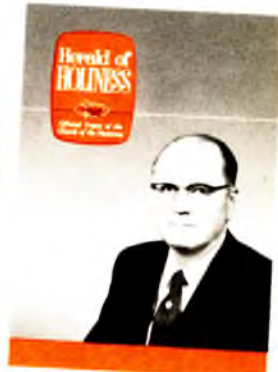
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