



Herald of HOLINESS

August 12, 1959

It Was What He Did There!

Stephen S. White

Our Nazarene hymnal, *Praise and Worship*, gives a large place to songs which have to do with the death of Christ. They are listed especially under Atonement, Blood, Cross, and Communion. Under Cross, these familiar titles are given: "At the Cross," "Beneath the Cross of Jesus," "Glory to His Name," "In the Cross of Christ," "Lead Me to Calvary," "Must Jesus Bear the Cross Alone?" "Near the Cross," "Nearer the Cross," "The Hallowed Cross," "The Old Rugged Cross," "The Way of the Cross Leads Home," and "When I Survey the Wondrous Cross." What a galaxy of great hymns! But these are just a beginning of the songs in our hymnal which exalt the death of Christ.

The Bible might be thought of as the "Atonement Book" because it says so much about the Blood. Jesus said: "I am the good shepherd: the good shepherd giveth his life for the sheep." He spoke of *the hour*, which undoubtedly referred to His crucifixion. He stated that He must "suffer many things of the elders and chief priests and scribes, and be killed, . . ." Paul declared, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." In Revelation we are told that they overcame Satan "by the blood of the Lamb, and by the word of their testimony." Please remember also that the sacrament of the Lord's Supper is a perpetual memorial of the death of Christ. Finally, all of the Gospels allot much space to the crucifixion of Jesus and the events which immediately led up to it. The Cross is the center of the New Testament as well as of our hymnology.

All of this points to the truth that it was the death of Jesus Christ, *what He did on the Cross*, which made Him our Saviour. *It was what He did there* and not His life and His teachings—as significant as they are—which made salvation from sin possible to all men.

But to say that what Jesus did on the Cross was all-important from the standpoint of His work as Saviour does not mean that what He did there made Him who He was. This is what a certain famous present-day philosopher-theologian is trying to tell us. It was not what Jesus did which made Him who He was, the Son of God and the Son of Man, the God-Man. It was who He was that made it possible for His death on the Cross to be so significant. In other words, the person of Jesus Christ was not the function, or result, of His work, His death on the Cross. The very opposite is true. The work of Jesus Christ—His death on the Cross—had saving and sanctifying power only because He who did this work, or was crucified, was very God as well as very man. He was not a human being transformed into God by what He did, but rather a divine-human Being whose shed blood had an efficacy which that of no mere human being could ever have had.



LATE NEWS

Telegram . . .

Ashland, Kentucky—Eastern Kentucky District Assembly marked by manifestation of Holy Spirit on each session. Dr. Hardy C. Powers presided with his usual grace and dispatch. High peak of the assembly the re-election, by nearly unanimous vote, of Dr. D. S. Somerville, district superintendent. District raised \$431,000 for all purposes past assembly year; General Budget giving, \$26,000. Churches pledged over \$17,000 for new Trevecca College library. Two new churches organized during the year. All departments of the district program showed good increases. Eastern Kentucky Nazarenes stand loyally behind their district superintendent and look forward to climactic year closing this quadrennium.—C. William Ellwanger, Reporter.

After serving for five years as pastor of the church in Charlotte, Michigan, Rev. Wm. G. Foote has accepted the call to pastor the Limestone Church, near Kankakee, Illinois.

Rev. Asa Sparks has accepted the pastorate of First Church in Waynesburg, Pennsylvania.

Rev. Donald V. Peal has resigned as pastor of the Ellis Church, Crowley, to accept a unanimous call to pastor First Church in Pineville, Louisiana. If you have friends at England Air Base, write Brother Peal (1705 Henry Street, Pineville), giving him their names and addresses.

Rev. Doyle C. Smith has resigned as pastor of First Church in Moultrie, Georgia, to accept the pastorate of Bethel Church in Nashville, Tennessee.

FAITH

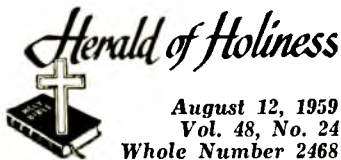
By ENOLA CHAMBERLIN

Faith is the knowing that winter will pass,

*The knowing that once again
The warmth and glory of spring will come
Into the hearts of men.*

*Faith is the knowing that seed and bulb
Will push their green up through the sod.*

*Faith is in walking through danger to hold
To the strong, safe hand of God.*



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Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3:3).

Guest Editorials

In this issue there will be the first of several guest editorials. These are provided in order to give the readers a change and the editor a partial vacation, since they will release him from some of his duties. It should also be added that in each issue which has a guest editorial there will be a request article dealing with some phase of the second blessing—entire sanctification, or the baptism with the Holy Ghost. The guest editorial and this special article will be only two of the significant features found in the *Herald of Holiness* during the next few weeks.

STEPHEN S. WHITE, Editor

In the Mercies of God

By PEARL BURNSIDE McKINNEY

When the pathway of life becomes rough and obscure,

Then my hand in the Saviour's I thrust;

And my step shall be firm and my hope held secure—

By the mercies of God, I will trust.

When my brothers and sisters in Christ in the church

Vote or favor some plan, not my way— I will love, I will lift, and will all my heart search;

By the mercies of God, I will pray.

When this world's little day shall be finished and done,

And my last feeble efforts I give, Then my life with the Master will have just begun—

By the mercies of God, I will live!

Music Memoettes

By OVELLA SATRE SHAFER

A SONG AND A MULE

Few people ever realize that an animal played an important part in the writing of a famous song—"Stand Up, Stand Up for Jesus"—but a preacher's mule did just this.

Rev. Dudley A. Tyng, an Episcopalian rector, was a great soul winner with an outstanding personality. At Jayne's Hall in Philadelphia, when Mr. Tyng was thirty-three years old, he preached to five thousand men in a great revival, using as his text: "Go now ye that are men, and serve the Lord" (Exodus 10:11). In this packed auditorium, one thousand men gave themselves to Christ.

Two weeks later the rector was at his farm home in his study near Brookfield Pennsylvania, and left his books to see how a corn-shelling machine, run by mule power, was running. He was dressed in a gown worn by rectors, and the side sleeve caught in the cogs of the corn sheller as he leaned over to pet the animal's neck. His arm was so badly mangled and lacerated from being drawn into the cogs that he died several days later. Although he suffered most intensely his last night on earth, still he sang victoriously and with last words of remaining strength said, "Tell them to stand up for Jesus."

Rev. George Duffield, close friend and colleague, wrote the words of "Stand Up, Stand Up for Jesus" from the inspiration suggested by Mr. Tyng, reciting the hymn-poem at the close of a Sunday sermon. One of the tunes used with these words was written by George Webb. Adam Geibel has also provided a splendid tune for this stirring song that has a mule in its history.

PUERTO RICAN PROJECT

(Eastern United States)

GENERAL SUPERINTENDENT BENNER

It was my privilege recently to visit our eastern United States Puerto Rican work. Rev. Harold Hampton is the superintendent of this new project and is rendering the church valuable service in these days of foundation and organization. Tens of thousands of Puerto Ricans already live along the East Coast, especially in the New York area, and every month finds the number increased considerably as opportunity for work attracts them away from the island.

I preached in two of the three churches now in operation. At Stamford, Connecticut, the group meets in a musicians' union hall on the second floor of a downtown building. There were excellent attendance, spirited singing, and an optimistic atmosphere, in spite of the fact that the group must soon find other quarters. After a message on holiness seven or eight bowed at the altar, and among them was one who never had been at a Protestant altar before.

The following evening in Manhattan seventy-five people were crowded into a room not more than fourteen feet square, plus a small alcove about six feet each way. It was so crowded that by the time I had finished preaching even the platform chairs had been taken for use by the

congregation. But God was there, and over the roar of the traffic just across the sidewalk, and above the sound of many voices of those tenement dwellers all around us, the voice of the Spirit spoke to hearts.

There is a wide-open door of opportunity among these Puerto Rican people, provided we move in to furnish some reasonably adequate property. In that area property is expensive, but I believe it can be a major investment in the winning of souls to Christ.

Brother and Sister Hampton have a real missionary spirit. Already they are operating a Bible school program on a limited basis, but this project is beginning to provide ministerial prospects and possibilities for a larger outreach. Brother Espada, pastor of the Manhattan church, is holding services in four or five other places in the New York area.

I would urge our people to remember this needy field within our national borders. Such work, in the United States, may not be as sentimentally exciting or as spectacular as work on foreign fields, but it represents souls by the thousand, in a minority group, that need the gospel of full salvation. I pray that we may take full and immediate advantage of this situation.

PENTECOST



and our FEARS

By WENDELL WELLMAN

Pastor, First Church, Atlanta, Georgia

March 4, 1933. A dark hour in American history. The unemployment figures were staggering. Discouragement and gloom were thicker than a London fog. What did the future hold? Could our newly chosen president offer the slightest hope?

In this spirit all America listened as Franklin D. Roosevelt made his first inaugural address. Probably few speeches before or since have produced such immediate and drastic effects. Going at once to the heart of the problem, the new president declared: "This great nation will endure as it

has endured, and will prosper. So first of all, let me assert my firm belief that *the only thing we have to fear is fear itself* [*italics mine*]-nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance."

Fear was a problem then. It is no less a problem today. Then we were frightened by *depression*. Today we fear *destruction!* A few years ago we were catapulted suddenly, and without warning, into the atomic age. Now we find ourselves in the space age. Our dreams--and nightmares--are

full of satellites, spaceships, and strange little men from distant planets. What an age! Even the bravest tremble a little.

But why do we fear? Is God responsible? Definitely not, says Paul. "For God hath not given us the spirit of fear; . . ." (II Timothy 1:7). Fear is not of God, nor is it pleasing to Him.

Some of our fears result from *ignorance* and *superstition*: the fear of evil spirits—fear of the dark—black cats—walking under ladders—breaking a mirror, etc., etc.

Consciousness of our limitations makes us afraid. What is the strongest man against a tornado? What defense is there against rockets and intercontinental missiles? Where is there safety in such an hour as this? The obvious answer frightens.

A sense of guilt causes fear. "Adam, . . . Where art thou? And he said, I heard thy voice in the garden, and I was afraid, . . ." (Genesis 3:9-10). Fear brought on by guilt. "The wicked flee when no man pursueth" (Proverbs 28:1). Shakespeare was right—"Conscience doth make cowards of us all."

But there's another cause for fear: *indwelling sin*. "He that feareth is not made perfect in love," writes John (I John 4:18).

The carnally-minded Christian *fears he will be outshone*. Remember James and John? And their mother? "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matthew 20:21). And their kind are still with us—on church boards, in youth groups, soloists, organists, pianists, even some preachers!

Indwelling sin makes us *fear ridicule*. Remember Peter and the maid? I recall the struggle a young lady was having at the altar. Finally she revealed the difficulty, "I just can't tell the people where I work." Fear of ridicule!

Indwelling sin makes us *fear others will get by easier*. Lord, and what shall this man do? Jesus saith . . . what is that to thee? follow thou me" (John 21:21-22). Peter was afraid John would have it easier. Familiar feeling? Why isn't *she* teaching a class? How much did *they* give in the Easter Offering? Afraid we'll do too much! Afraid others have it easier! Carnality lies at the door!

Yes, fear is a problem; complex, many-sided, dangerous. But curable! Or else the Bible misleads us. "I sought the Lord, and he heard me, and delivered me from all my fears" (Psalms 34:4). What He did for David, He'll do for us. But how?

Before answering, we must face the fact that we can cure many of our fears without His help. Take the fears caused by ignorance and superstition. The cure is relatively simple—knowledge and enlightenment. The same is true of many other fears—but not all! We need God's help with some of our fears.

For example, the fear brought on by guilt. There are but two alternatives here: the conscience can be deadened, or the guilty one can seek and find forgiveness. The first alternative is too tragic to consider. The second is glorious! "There is therefore now no condemnation to them which are in Christ Jesus, . . ." (Romans 8:1). When guilt is gone, so is the fear it caused.

COMMUNION

By CHARLES IDEN

*Just a morsel of bread from the table,
A sip from the cup that He gave;
Just a whisper of prayer from the heart—
Communion with Him who would save,
Brings a moment of peace
And a sense of release
From troubles that come with the day;
Brings a season of rest,
For the emblems are blest
By Christ, who has shown us the way.*

*So be still when the table is spread
And think of the love He has shown;
Let your thoughts be of Him on the Cross,
Who gave up His life to atone.
There is solace so sweet
In the bread that we eat,
And life in the cup that we lift.
As we linger in prayer
We may know He is there
To watch while we take of His gift.*

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And what of the fear caused by indwelling sin? There is but one solution—a *personal Pentecost*! "Perfect love casteth out fear" (I John 4:18).

The sanctified man is no longer afraid he will be outshone. He wants to let his light shine, but he is not afraid another's light will shine brighter! He isn't *peeved* when others are *praised*. He's lost the fear of being outshone. Pentecost did it!

The sanctified man is no longer afraid of ridicule. He doesn't court it, but he doesn't run from it either. He is willing to be a fool "for Christ's sake" if need be. He would "rather have Jesus" than to have "men's applause."

The sanctified man is no longer afraid that others will get by easier. He no longer asks, "What will this man do?" but rather, "What wilt Thou have *me* do?"

Freedom from fear! To the world a pleasant shibboleth, little more. To the sanctified man, a glorious reality. "Perfect love casteth out fear."



By
E. WAYNE STAHL

Retired Nazarene Elder
Lowell, Mass.

Sorrow Made a Song

In the *Herald of Holiness* of April 15 appeared a helpful, illuminating editorial entitled "The Secret Place." It was based on a lovely hymn that has been in other years sung by multitudes. Believing that the readers of the aforesaid editorial will be interested in the occasion of the composing of this hymn, I offer the following facts:

"Mrs. Brown, why do you come up at evenings near our house? If you want anything, why don't you come in and ask for it?"

These words were spoken in harsh tones and with a haughty, patronizing manner by a wealthy woman to a lady in poor circumstances. Both were guests one evening at a home in Ellington, Connecticut, 141 years ago.

What added to the hurt they caused was that several other persons were present and heard them. I can see the face of the one to whom they were addressed crimson with embarrassment.

Mrs. Brown was the mother of four little children, and had a husband who was not kind to her. Another member of the household was a sick sister, who lived in the only finished room of the two comprising the dwelling. It would be exaggeration to call it a home.

Returning to her abode she put the children to bed, except the baby. Then sitting down at a table she took pen and paper, and holding the baby began to write. She thus confessed what she then did:

"I gave vent to my oppressed heart in what I called, 'My Apology for My Twilight Rambles, Addressed to a Lady.'" It was intended to be the answer to the question which the so-called "lady" had asked her earlier that evening.

Little did that burdened wife and mother dream that she was writing words that would be sung by millions of Christians and which possibly will be sung until time shall be no longer. For what she composed in that night of sadness began with the lines,

*I love to steal awhile away
From every cumbering care,
And spend the hours of closing day
In humble, grateful prayer.*

Oppressed by the duties and responsibilities of a housewife and mother, the care of a sick sister, with an unappreciative husband, and the wolf of want ever prowling at the door, she realized her vast need of strength from the Divine Throne.

There was no place in her meager residence to be alone with her Lord. So each evening, when conditions permitted, she left her little ones in charge of another person and, walking a short distance, would come to a brook where trees and alders grew. In that secluded spot she would pour out her grieving heart to her compassionate Father.

It was not far from the sumptuous mansion of the rich woman who had asked the question with which this little history begins. And there at the mercy seat Mrs. Brown knew healing for her wounded spirit. She realized the glory and the wonder and the triumph expressed by Dr. Richard Trench in these lovely lines:

*Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!*

So was the beautiful hymn composed. Out of the rock of tribulation she found the honey of divine consolation.

And we too may set our sorrows to music, through the grace of God. Do we not do this when we obey Paul's mighty mandate, "exceeding joyful in . . . tribulation" (II Corinthians 7:4)? He did. It was on that dreadful, glorious midnight in the Philippian jail that he, along with Silas, "sang praises unto God" (Acts 16:25). Yes, thank God, trouble can be transmuted by divine alchemy into triumph! (Read Romans 8:35, 37.)

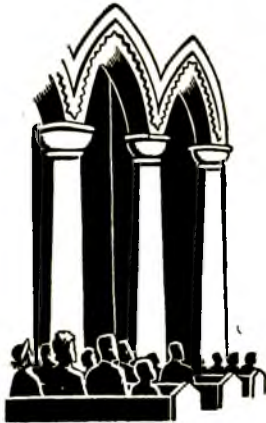
Mrs. Brown's given name was Phoebe. This is from the Greek, and means "shining." She lived up to this thought as, amid the gloom of her temporal situations, she let her light shine; and she could say with dear old Samuel Rutherford, whose life was big with affliction but bright with the heavenly victory, as he testified of the all-sufficient grace of God:

*With mercy and with judgment
My web of time He wove;
And e'en my dew's of sorrow
Were lustered with His love.
And e'en my murkiest storm cloud
Was by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's Land.*

“. . . and How Shall They Hear . . . ?”

(Romans 10:14)

By JOHN H. COTNER*



THE PROBLEM

A recent article appearing in the *Family Weekly* entitled “America’s Shortage—the Ministry” focused attention upon a growing problem in American Protestantism, and more particularly in

the Church of the Nazarene. While the last five years have witnessed a “return to religion” in America, as indicated by the increasing interest in revivalism, it is a startling discovery to realize that the supply of ministers has not kept pace with the increasing demand. The shortage of clergy is being felt in all religious circles. Much is being said about man power shortage in the United States, but little, if any, attention is being given to this more basic need.

Much could be said about the relation of theological seminaries to their respective denominations and its possible effect upon the total problem. All in all, the seminaries’ growth has been small; and even in those churches where greatest emphasis has been placed upon the seminary training for ministers, the demand for more ministers is increasing rather than decreasing. The total number of graduates from seminaries falls far short of manning the pulpits of America.

More specifically, we are concerned with the problem as it relates to the Church of the Nazarene. The last fiscal year witnessed the organization of 245 home missionary churches in the Church of the Nazarene. The total number of ministerial graduates from the Nazarene colleges and the seminary was less than 200. This means that quite apart from the number of retirements and deaths occurring during this time, our schools and seminaries combined did not nearly meet the demand for preachers in our church last year. This is cause for great alarm. One study indicated no significant shift away from the ministry between the freshman and senior years in college. It did show, however, a deplorably small percentage of freshmen who indicated an interest in the ministry. This would seem to say that the problem is not to be found at the college level, much less the solution. Easy solutions are not available, for the problem is a complex one. A search for possible

causes for this predicament leads one into several directions.

THE CAUSES OF THE SHORTAGE

First of all, the general emphasis in our culture is in a direction away from spiritual matters and toward materialism in its most blatant form. Our young people are being confronted with a very difficult decision when they try to correlate the contemporary professional picture with the status of the ministry. There was a day when the minister expected and quite enthusiastically accepted “hard scrabble” as a part of his work. The constant pressure today, however, is toward a subtle type of professionalism in which the minister is put on an equal plane with other professions, while the fact of the matter is that this cannot be done, and the correlation breaks down at this point. If the ministry is compared to the professions on this basis, then there is little wonder that our young people are not “feeling a call” into the ministry.

Another possible cause for our present predicament in this regard has been listed by Dr. L. T. Corlett as “an indolent ministry.” This is not a careless and facetious indictment of the ministers who we all know are devoted men and women, but is rather an insight into what may be called “the image of the clergy” which is being established in the minds of our young people. The type of life lived, the emotional responses, the degree of sincerity, the level of commitment, the seriousness of attitude, the intent of devotion of the pastor, evangelist, or superintendent all create an “image of the minister” in the minds of our youth. Not long ago my fourteen-year-old son, during one of those cherished father-son conversations, quite calmly announced to me that he felt that he wanted to be either a medical doctor or a preacher. Before I could make any kind of response he volunteered, “If I can just be like my pastor, I would like to be a preacher.” This reminded me of the tremendous influence of the minister on the thinking and responses of our young people. One wonders what the reaction would be if he saw in his pastor that which he did not want to be or become.

A third possible cause is an inactive, spiritless, lifeless laity. The article mentioned above said that the solution to the problem of recruiting and/or educating ministers is to be found in an “active laity.” The inspiration for the call to the ministry rests primarily on the family unit. The basic responsibility lies in maintaining a vital

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spiritual thrust in the home and the church, where young people are nurtured in an atmosphere of devotion and commitment to the will of God, whatever that may turn out to be in the final analysis. Faith and enthusiasm are contagious, and where lacking, complacency and passivity set in.

A final possible cause is what Dr. Hardy Powers has called "an outdated outlook." The greatest need in our church, says he, is for "our people to think in terms of the space age." We must find ways of interpreting life in these new dimensions in our Sunday school classes and pulpits, for if we don't, our interpretation of life will be completely outdated by the influence and activities of the secular classroom, which is geared in this direction.

THE SOLUTION OF THE PROBLEM

What is the solution to our problem? The Church of the Nazarene was born in the midst of fire, and the spirit of revivalism has characterized her since the beginning days. It has always been the genius of the church to foster a "God-called" ministry. *The two—revivalistic emphasis and God-called ministry—go hand in hand.* God forbid that we should ever revert to a program of "clergy recruitment." This marks the sad state of affairs in some of our sister denominations today. It almost seems repulsive to think in terms of "recruiting" young people to become ministers on a professional basis. That is tantamount to placing the ministry alongside the professions and in effect losing sight of "the divine call." We have always believed that God by the Holy Spirit places His hand upon some people and calls them to full-time Christian ministry. This call is imperative! It is preach or perish!

One situation emerging in our ranks which is cause for great concern is the increasing tendency for our young ministers to prepare for another vocational activity, such as secondary or elementary teaching, and to "pastor a church on the side." This reduces the ministry to an "avocation." The implication is that "good living" and "material security" come first, and apparently gone is the spirit of preach or perish.

Perhaps the greatest need at the moment in attempting to solve this minister shortage problem is for a *genuine sweeping revival* in the Church of the Nazarene. Revivals must not be looked upon as events in the calendar employed for the purpose of lifting the spiritual atmosphere of the church, but rather the spiritual atmosphere of the church must be such that revivals are spontaneous and contagious. Revival meetings are not instruments or mechanisms to be employed at intervals, but are rather the very breath and life of the church. That is to say, soul winning or evangelism is of the church. If this kind of spirit can prevail, our young people will be born and bred with an urgency for soul winning and their hearts will readily be open to the will of God.

Another possible solution would be an *increased emphasis on an all-out consecration* in our preaching and teaching ministry. Too many of our young people think of consecration and sanctification and a call to some kind of special work as being synonymous. They need to be taught that the basic requirement for sanctification is an all-out commitment to the will of God regardless of the vocational interest to be pursued. If this matter of "entire consecration" can be settled in the hearts and lives of our youth, then it becomes possible and probable for them to hear the call of God when it is tendered; for the young person who does not have his first problem (that of commitment) settled is hardly in a position to hear the call of God.

This calls for an increasing emphasis on a service motive in our theology. Our ministry has been characterized, and rightly so, by an emphasis on the two works of grace. Inadvertently, however, and by default the implication has been that serving God in the work of the Kingdom is a matter of subsequent consideration, and I am afraid tragically never attended to. For this reason our ranks are full of saved and sanctified Christians who never turn a tap for God and the Kingdom. The all-out service in the kingdom of God is not incidental to salvation, but rather is essential and at the heart of it and one of the basic requisites for a right relationship with God. God does not save anyone to expend His grace for selfish ends, but rather saves people to fit them for service in carrying out the Great Commission.

A final possible solution would be for every pastor to make a special effort to conduct services in his church periodically which are geared to assisting people, particularly our youth, to make a specific consecration to the will of God for their lives. This may be done by employing a special missionary speaker, an evangelist, a consecrated layman or by the pastor himself. One thing which characterized the early days of this writer was frequent services in which he was called upon by the minister and the Holy Spirit to focus attention on this matter of his life's work, and he was forced to a decision.

In conclusion, it might be said that while community and religious life in America is thriving—supermarkets, shopping centers, recreational centers, church activities, etc. are bustling—the Church is slowly and surely losing her leadership and hence her impact upon this culture. The temporary search for scientists, mathematicians, and educators is obscuring the alarming scarcity of young men to fill the pulpits of the Church of the Nazarene in the immediate future. What will this mean ten years from now? The colleges and the seminary cannot be expected to answer this question. It goes far deeper and seeks for the answer in the heart and life of every Nazarene preacher and layman.

Quarterly Meeting in Barbados

By A. F. HARPER

Editor in Chief, Church School Periodicals

It took only fifty minutes by plane to cover the two hundred miles from Trinidad to Barbados. Superintendent Lawrence Faul and his family met me at the airport Friday morning, June 26. Rev. and Mrs. Robert Brown, our Barbadian missionaries from Belfast, Ireland, were unable to come because of an attack of influenza that kept Brother Brown in bed for the entire week.

Plans for the five-day visit included four Sunday school zone rallies at Ruby, Black Rock, Fair View, and Newbury; the all-day quarterly meeting on Sunday; and an all-day Sunday school planning conference.

Friday and Saturday gave me an opportunity to see our Barbadian Nazarenes in their local churches. On Sunday, I saw them all together and it reminded me of General Assembly atmosphere. Barbados is only twenty-one miles long and fourteen miles wide. It is therefore possible to gather most Nazarenes periodically at the district center for times of united fellowship and worship. This great quarterly meeting has become an established feature of our work on the island.

At 8:45 on Sunday morning the folk began to gather at the tabernacle. They came on foot, on bicycles, motorcycles, and a few in cars. I counted ten large chartered buses that pulled up to the tabernacle and discharged about forty passengers each. We have about twelve hundred Nazarenes on Barbados, and nearly one thousand of them were present for the morning and afternoon services.

Pastor Boyce led the congregation in singing:

*"I'm over the Jordan tide;
The waters did there divide;
I'm in the land of Canaan,
Abundantly satisfied."*

Our superintendent then baptized twenty-eight new converts. In true Nazarene tradition the candidates could choose their mode of baptism—twenty-six were immersed and two were sprinkled.

After the baptisms it was my privilege to read the *Manual* service for reception of members and

to extend the right hand of fellowship to fifty-two new Nazarenes. The ladies all wore white dresses and the men wore dark suits. It was a joy to see that our Barbadian Nazarenes are not holding off the young people from church membership; among the new members were several twelve to fifteen years of age. It was a moving scene when fifty-two converted and baptized Christians presented themselves for membership.

Next in the order of service was the missionary offering. Hundreds of Alabaster boxes were brought forward and laid on the long altar. It was lined from end to end and part of the length the boxes were stacked two deep. The plates were then passed for an Alabaster offering from those of us who had no boxes to bring.

At the close of the morning message the box-covered altar proved no deterrent to hungry hearts. The boxes were hastily stacked away as some twenty seekers filled the altar seeking the blessing of entire sanctification.

Only the God who is *all-powerful* can completely deliver a man who is a slave to his own depraved appetites, passions, and desires. Give Him a thorough trial and see.—W. E. ISENHOUR.

After the benediction several hundred local people left for their homes, but most of the crowd pulled lunch baskets from under the pews and ate physical bread on the spot where they had just partaken of spiritual manna. They were back in their places for the special Sunday school service at 1:45. At 3:30 the big day was ended and the buses were loaded to return the out-of-town Nazarenes to their homes. At 7:15 the Bridgetown churches united in a combined evangelistic service. In spite of rain there were about three hundred out for the night service at the tabernacle.

The Barbados visit closed Tuesday with an all-day conference on Sunday school organization and methods. From 9:30 to 12:00 and from 1:30 to 4:00 about eighty missionaries, pastors, and teachers heard papers, raised questions, listened to recommendations, and laid plans for the future of the Sunday school work on the island.

I left Barbados feeling confident for the future of our work there. I can still hear a thousand joyful Nazarenes singing:

*"There's sunshine in my soul today,
More glorious and bright
Than glows in any earthly sky,
For Jesus is my Light."*

With that Light, they shall never again walk in darkness.

In an age of frenzy and hurry—

LORD, GIVE US MORE PATIENCE!

By CLARA M. MORRISON

Impatience seems to be a very general fault in this generation. We are so used to the speeded-up action in travel, labor-saving devices, and even the preparation of food, that we become impatient at even the least delay. And it is not unusual to see some person waiting for a green traffic light or a turn at a cashier's window, moving about restlessly in a distressing state of impatience.

Yet impatience is by no means a new characteristic. Both the Apostle Paul and the Lord Jesus advised patience many times to their followers.

In the parable of the sower, Jesus told His disciples that the good seed brought forth fruit with patience (Luke 8:15). And we know that even in this age of mechanical assistance a farmer would not plant wheat or corn and expect to reap the harvest in a few days. There must first be a period of cultivation and growth.

This is true also of the Christian life. We must learn to cultivate our thoughts and acts. With patience the tares must be weeded out and our lives opened to the sunlight and living water of Christ's Spirit. Then we may hope for the reward of spiritual growth.

In her little book *Meditations*, Grace Noll Crowell wrote, "Obstacles toughen our spiritual fiber." But, she points out, the Lord will make a way for us to pass through obstacles if that is His will. Sometimes, however, "the way" may require much patience—and this may be His will too.

Did you ever watch a child practicing his music? Over and over again some small error forces him to start anew, until at last the piece is played through perfectly. Then you know by the smile on his face that he rejoices in the fruit of his accomplishment.

We need to practice our spiritual lessons also—the scales of Christianity—honesty, truth, kindness, worship, patience. Over and over again we must play the music until it becomes a part of us.

Sometimes we have to practice endurance of things that hurt until they no longer hurt. We have to "endure hardness, as a good soldier" (II Timothy 2:3): and we learn to substitute compassion for resentment and patience for petulance.

Perhaps the best aid to patience is a quiet reading of the Scriptures, especially those that speak of patience. We need to slow our thoughts and wait with patience when necessary.

We find, too, in the Scriptures a strengthening


power. The Word of God is like a small seed: "... they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Thus patience is not an end in itself but a step to continuing effort that will bring forth spiritual fruit. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36).

NEWS in PICTURE



HARRELL POARCH wins first place in the Youth for Christ International Talent Finals at Winona Lake, Indiana. The solo Harrell sang for the West Coast regional elimination and at the international contest was "The Crystal Fountain," written by Floyd Hawkins, music editor of the Nazarene Publishing House. Teen-ager Harrell is a member of the Garden Grove Church of the Nazarene, in California, and plans to attend Pasadena College when he completes his high school work.



GUEST EDITORIALS.....

By DAVID J. TARRANT, *Pastor, Port Glasgow, Scotland*
Associate Editor, the "Flame"; formerly joint editor, the "Way"

Forbidden Love

Human hearts are made for loving. This may sound like a line from a popular song, but it is nevertheless a tremendous truth. When God made man, He made him in His own image. The Bible tells us that "God is love"; and one of the most significant features of God's image in man is the power to love. God's purpose, of course, was that man should be in perfect harmony with the whole creation by having his love rightly directed towards his Creator, God. "Thou shalt love the Lord thy God"—this was the channel along which human love was intended to flow.

But Satan, intent on spoiling God's handiwork, set out to divert the stream of love into the wrong channel. And so in Eden he injected into the minds of our first parents the suggestion of the desirability of self-love. This was his argument: God says that He loves you; but He is deliberately holding back from you something that would be good for you. It's about time you started looking after yourselves. Go ahead! Take what you're entitled to! And we read, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6). Thus love was corrupted into lust—the lust of the flesh, the lust of the eyes, the pride of life.

The action of Adam and Eve in yielding to the temptation to love self instead of loving God had a twofold effect. In the first place, the pure stream of love for God dried up within their souls; and this dryness they have communicated to their children, so that loving God no longer comes naturally to the human heart. Second, they opened a fountain of self-love which, in succeeding generations, has grown into a mighty torrent; so that it is the controlling motive of the human race today. The feeding, strengthening, and preserving of *my* interests, *my* rights, *my* possessions against the rest of the world is the main concern of individuals, groups of workers and employers, political parties,

racial and social groups, nations and groups of nations.

Now it is this self-centered setup, motivated by greed, encased in a shell of envy, jealousy, hatred, and suspicion, that the Bible calls "the world." There is, of course, a use of this term which has a simpler meaning, as in John 3:16, where "the world" means simply the whole concourse of humanity. But more often "the world" carries the stigma of rebellion. In His betrayal-night discourse (John's Gospel, chapters 13 through 16) Jesus uses the term in this way, stating that "the world" has hated Him, will hate His disciples, who are "not of the world," but have been chosen out of the world; and that "the world" cannot see, know, or receive the Spirit of God. "The world" is thus defined as the company of militant unbelievers, whom the Holy Spirit, at His coming, would reprove of sin, "because they believe not on me."

Now the spirit of militant unbelief, of rebellion against God's authority, is the spirit of Satan. We may say then that the world, in the special sense now defined, is a community of thought, of attitude towards things, which is satanically inspired. Its motto is, "Get." Its principle is unrestrained desire. It laughs at morality, goodness, and holiness. Its standard is the survival of the fittest in an environment of unrestricted competition. The weak, worthy only to be despised, must go to the wall. It is the spirit that has been the inspiration of a grasping capitalism and a militant communism. Desperately ugly, when seen in true perspective, it has a deadly fascination for those who are caught up in its coils. Holding out its tinsel toys of riches, honors, pleasures, finery, and power over one's fellows, it attracts men as a jam pot attracts wasps on a summer's day. Men fall in love with it, and throw themselves into its deadly embrace. And because the embrace is so deadly, the Spirit of God has erected a warning sign, in unmistakable words: *Love not the world* (I John 2:15).

These words have a message for all who read them, but are directed in particular to those who tread the heavenly pathway. For this pathway passes through the center of Vanity Fair, and every pilgrim is likely to be importuned to buy comforts,

possessions, honors, and delights of a dozen varieties. Some who have yielded have fallen from grace and have been lost eternally; as Demas, Ananias and Sapphira, and others. It is not surprising that some have fallen; for Satan is constantly at work, seeking to persuade God's people that they can have the best of both worlds. Some even who stand before the sacred desk are Satan's mouthpieces in this matter. "There's no harm in drinking in moderation," they plead, "or in going to the cinema to see a good picture, or in a little 'flutter,' so long as you don't take bread from the children's mouths." But these advocates of compromise overlook the motive of these actions they recommend, which is love of the world!

Whose Friend Are You?

In the Epistle of James two phrases stand in bold contrast. Abraham, we are told (James 2:23), because of his implicit faith in God and precise obedience to God's commands, was called "the Friend of God." But the possibility is revealed (James 4:4) that even a man with a Christian profession may become an enemy of God by being "a friend of the world." A friend of God or a friend of the world—*whose friend are you?*

It is a grand thing to have friends. There is nothing wrong about desire for friendship. A good friend is a priceless blessing. Solomon reminds us that, as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Proverbs 27:17). He tells us that a good friend "loveth at all times" that a friend's good advice rejoices a man's heart like ointment or perfume, that even his reproofs are faithful wounds. History demonstrates that friendship can be a most ennobling influence, calling out the best that is in us. We know of no grander stories than those of Damon and Pythias, of David and Jonathan.

But friendships can also be a man's downfall. Samson's life was a sorry record of a series of destructive friendships. The highest and most ennobling friendship is friendship with Jesus! "Henceforth I call you not servants;" said the Master to His disciples on the betrayal night, "for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:15). So today Jesus calls us, saves us, and takes us into His confidence. He walks with us and talks with us, as He did with His friends on the Emmaus road. Oh, what wonderful rewards this friendship brings! For Jesus is the Friend whose readiness to show himself a true Friend in need is always matched by His unlimited resources!

On the other hand, we may say that the lowest and most corrupting friendship is friendship with

the world. Friendship with the world, as we have defined it, is desperately easy to cultivate, because the world reeks of those savors which excite the flesh, especially the sexual appetite. The world literally hinges on sex. Its art, drama, fashion are all sex-centered. Its literature and entertainment are suggestive. Its pleasure halls, brilliantly lighted on the outside to attract people like moths to a flame, are dimly lighted within, to encourage the practice of evil. No wonder friendship with the world is positively forbidden to the Christian.

The Bible leaves no room for compromise at this point. To be a friend of the world is to be an enemy of God. There is no mediating position, no halfway house, no fence to sit on! The intolerance of God at this point is surely reasonable enough! For it was the world that cast out His Son and spiked Him to a gallows! It has been the world which has derided and mocked God's people all down the ages. How then could God be expected to come to terms with the world? And if God's own people, whom He has set apart to be a spotless bride for His own dear Son, wander down into the money-mad, sex-sodden world and start to taste its infected dainties, shall God not be angry with them?

The extent of God's anger towards Christians who flirt with the world is seen in the epithet which He flings at them: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" (James 4:4) Could it be that you, dear reader, while detesting the thought of physical adultery, are committing spiritual adultery against the Husband of your soul by your love of the world?

There are three steps towards worldliness. First, we start to *think* like the world. We accept its scale of values; allow ourselves to believe that its fancy foods and costly clothes and flashy jewelry are really worth having, that its riches and favors are really worth striving for. Then we start to *speak* like the world. We allow the jargon of its competitive striving to become our verbal stock in trade. We allow its light frivolity to get hold of our tongues, playing ball with empty and vain words, and with "jesting, which are not convenient." We get careless about those "little white lies"; begin to speak critical and hurtful words behind people's backs, making surmises injurious to their reputation, and so forth. After this, we begin to *act* like the world: neglecting holy things, indulging pride in dress and behavior, wasting our God-entrusted substance on fleshly indulgences.

Our friendship today determines our destiny hereafter. The classic example of this truth is

(Continued on page 14)

"MAKE HIS PRAISE"

A tremendously moving spiritual experience . . . drawn by the mutual desire to offer more beautiful music and song in praise of the Lord, 500 Nazarenes from 35 states and 5 foreign countries participated in the first international Church Musicians' Institute of the denomination, at Indian Lake, near Vicksburg, Michigan, July 6-10. By any evaluation, the event was a historic and inspiring occasion and a great climax to Music Year.

Under the tutelage of a competent faculty, the musicians took part in a series of refresher courses that dealt with various phases of church music.

Each day started with a devotional service and ended with rehearsals of the augmented choir and orchestra.

The three-hour sacred music festival program that was given on the closing night was a tremendously moving spiritual experience for the participants and spectators alike. Several pioneer holiness folks on the campgrounds agreed that the Holy Spirit was present in an unusual way during the song fest.

Even if the musicians had confined themselves to singing the old-time favorites, it would have been a great program because of the beauty of their voices and the artistry of directors and participants. But the program presented a series of unusual "firsts" as well.

Dr. Hugh C. Benner directed for the first time from printed music his thrilling anthem "Prepare Ye the Way of the Lord." Rev. Floyd W. Hawkins, Nazarene music editor, directed his selection "The Crystal Fountain"; and James Boersma, Studio City, California, Rodeheaver music arranger, directed the sixty-three-piece orchestra in a new arrangement of the resurrected "Pentecostal Fire Is Falling."

The prize-winning selection in the gospel song writing contest sponsored by the Nazarene Publishing House was sung. It was "Without My Lord," by Mrs. Geraldine Alden, Brockton, Massachusetts (Her manuscript was one of 639 submitted.) The second and third prizes went to "Before I Met Jesus," by Buddy Lawson, Terre Haute, Indiana; and "Just a Whisper from the Lord," by J. Raymond Parker, Oklahoma City.

Mrs. Inez Vance Johnson, Fergus Falls, Minnesota presented a thirty-voice children's choir in a demonstration of three selections, with Miss Helen Greenlee as soloist.

Bill Carle, Altadena, California, popular Christian basso, sang "The Love of God," with the mixed chorus of 300 voices. His 3 solo selections were the

Comments

HOWARD S. SYLVIA, Pastor, Toledo, Ohio

"I came expecting it to be worthwhile but I confess it has far exceeded my expectation. It has been a thrilling experience. The spiritual emphasis that was predominant, as well as the technique that was well presented, cannot help but be reflected in my future service in God's kingdom."

RAMON R. UNRUH, Professor of Voice and Music Education, Trevecca Nazarene College

"I think the Institute is the finest thing that has come about in the music aspect of the Church of the Nazarene. It has helped me to sense and realize what is being done throughout the church and, to see the wonderful ministry possible through music that is Christ-centered."

R. FLETCHER TINK, Pastor, Hamilton, Ontario, Canada

"The Institute has proved its value in many ways. Musically, it has been all that we could have hoped for. The men who have taught have been terrific. The fellowship, choir, and orchestra have been thrilling to us all."

CHARLES EDWARD JOHNSON, Minister of Music, Buena Park, California

"This Institute has blessed me spiritually and I feel I have drawn closer to my Lord. The classes have been just the type of guidance I have been looking for. I know that our future musical ministry will be of greater value from this."



FIRST NATIONAL CHURCH MUSICIANS' INSTITUTE. July 6-10

ISE GLORIOUS"

new "Ten Thousand Angels," "Circuit Riding Preacher," and "How Great Thou Art!"

"Gary" Moore, Detroit First Church music director, a noted baritone, sang "In Times Like These" and Haldor Lillenas' "The Calvary Road."

Rev. R. T. Williams, Jr., of Pasadena, was master of ceremonies for the program. He sang "My Wonderful Lord" and "He Became Poor," and was soloist for the Dr. Benner anthem.

James G. "Greg" Larkin, of the music faculty of Eastern Nazarene College, taught classes in piano and organ and was organ accompanist throughout.

Special awards of merit were given to the composers of ten additional gospel songs and the selections were purchased by the publishing house.

Nazarene Information Service

His praise was made glorious at the final service of the Church Musicians' Institute, the climax of four unforgettable days of class sessions in choir directing, congregational song leading, voice training, composing, orchestra, organ, and piano. In addition there were general assemblies for addresses and inspirational features.

The climactic Sacred Music Festival was a memorable event. I am still thrilled as I recall the various numbers in the three-hour program: the message by Dr. Benner, the 63-piece orchestra, the choir of 200 ladies' and 100 men's voices, the solos and choruses—all of it was soul-lifting and heart-warming.

It wasn't a display of talent and ability. It was a service in which Mrs. C. H. Morris' gospel song "Make His Praise Glorious" was made alive.

Technical ability was demonstrated but it certainly wasn't prominent. There was a pervading sense and atmosphere of worship, of praise to the Saviour. And there was an evangelistic emphasis evident in the entire program. If there were unsaved present, certainly they must have yearned to be able to participate in the glory that was in the very air.

As long as the spirit that characterized the Sacred Music Festival is reflected in our local churches, in our worship services and our evangelistic campaigns, we need have no fear that we are sacrificing spontaneity and warmth and spirit and blessing for formalism.

I left Indian Lake, refreshed, encouraged, rejoicing, and more firmly assured than ever before that "God is with us."

M. A. (Bud) Lumm

the Institute

instruction we have received. The people in our local church have the vision of greater things in Christ through music."

HELEN GREENLEE, Song Evangelist, Hameston, Iowa

"I feel that this Institute has done more to tie our church together than anything else. I also feel that the impact will be felt for years to come. God grant that we will never lose the spirit of holiness in the music of our church!"

AUDREY DARLING, Instructor in Piano and Music Theory, Canadian Nazarene College

"This Institute has enlarged my vision as to the musical needs of my music students in relation to the church at Canadian Nazarene College.

"The standards and ideals of the Church of the Nazarene as to music have been clarified. I am thrilled also with the progressive spirit of the leaders."

E. H. (BOB) STEENBERGEN, Layman and Businessman, Ashland, Kentucky

"I believe this has been the greatest event I have ever attended, inspiration-wise. I have learned many things both in techniques and the unity of musical people toward one goal—that of winning souls through music.

"This has really been a time of inspiration and my heart is filled to overflowing!"



Indian Lake, Michigan. Sponsored by Your Nazarene Publishing House

(Continued from page 11)

Lot's wife. She made a friend of the world to such an extent that she would never have been happy in heaven. The same is true of many today. They say they would like to go to heaven, but on arrival they would find the air of heaven too pure for them—they would not be happy until they had turned it into a fog of tobacco smoke. The crystal water that flows from the throne of God would not be strong enough for them! They would want something with a "kick" in it! The song of the Lamb would be too boring for them; they would want more accent on rhythm! And as for the white robes of the redeemed, they would

be far too plain; they would want them cut lower at the neck, higher at the knee, with gloves, handbag, lipstick, and nail varnish to match! You see, our tastes are developed here. If we allow ourselves to develop a taste for finery and pearls and gold and sexy music and erotic literature here, we'll never feel at home in heaven.

We must choose, and choose now! The world's frothy fun, or satisfying fellowship with God. A decision is needed; and this must be followed by a discipline. "A man that hath friends must shew himself friendly" (Proverbs 18:24). And he who would have God for his Friend must wait on God, deliberately plan to walk with God, a day at a time. Will you?



Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	5	IV	150-299	18
II	25-74	9	V	300-499	25
III	75-149	12	VI	500 & over	35

The Crusade for Souls Commission joints the entire church to express congratulations to these pastors and their churches!

Church	Pastor	Present Membership	Gain
CANADA CENTRAL DISTRICT			
Ottawa Grace	K. R. McMillan	15	5
Markdale	A. E. Petersen	30	8
Toronto Kennedy Road	L. G. Tattrie	39	9
Meaford	W. R. Brooks	47	11
St. Thomas	G. E. M. Symons	50	10
NEBRASKA DISTRICT			
Superior	D. L. Lowry	15	5
Cozad	D. E. Banks	22	5
Valentine	R. C. Whybrew	30	9
Fairbury	J. R. Smith	56	12
Beatrice	L. Morrow	60	15
York	C. D. Holley	65	11
Falls City	C. Byers	69	10
Omaha First	E. J. Gallup	101	22
North Platte	G. L. Mowry	115	12
NEVADA-UTAH DISTRICT			
Reno Home Gardens	L. O. Green	19	7
NEW MEXICO DISTRICT			
Deming	D. Johnston	15	5
El Paso Ranchland Hills	P. Stanton	34	9
El Paso Immanuel	T. McClain	37	9
Kermit	A. B. Scudday	40	12
Carlsbad Church Street	J. E. Sams	47	13
Roswell Central	R. Rodes	51	9
Clovis Fairview	B. Nye	56	9
Portales	D. Strack	73	10
Lovington	B. Lindley	84	18
Albuquerque Central	H. Russell	95	29
Roswell First	K. Frey	111	12

Church	Pastor	Present Membership	Gain
Clovis First	J. P. Tucker	181	19
El Paso First	H. Morris	210	28
NORTHWEST DISTRICT			
Arlington	R. E. Bebout	33	9
Post Falls	H. R. Grossman	42	12
Yakima West Valley	I. J. Hoover	66	20
Cheney	R. Griffith	67	9
Grangeville	A. J. Stott	68	13
Walla Walla Aldersgate	E. G. Cox	77	13
Spokane Valley	J. M. Thomas	117	15
Lewiston First	J. R. Yount	124	13
Yakima First	K. Pearsall	435	26
SOUTHERN CALIFORNIA DISTRICT			
San Diego Chinese	H. Eng	6	5
Encinitas	M. McCreery	22	5
Bell	L. Johnston	24	7
San Diego Clairemont	B. Strauser	30	10
Twentynine Palms	R. Knighten	41	14
Santa Ana Edinger St.	O. Gunter	45	11
Rialto	E. L. Stafford	50	9
Pacific Beach	G. Pestana	51	19
Bell Gardens	M. Peters	61	15
Barstow	J. A. Millard	62	11
Indio	B. C. Johnson	63	10
Pomona Towne Avenue	C. Rather	65	15
Colton	R. Gery	73	13
Yucaipa Valley	L. Young	74	12
Buena Park	T. E. Shamblin	94	15
Midway City	M. McCandless	104	42
Garden Grove	W. Stone	122	25
Riverside First	H. Hines	128	13
Norwalk	D. Leetch	142	19
Brea	P. Benefiel	145	13
Escondido	W. A. Jordon	145	13
Compton First	D. Jenkins	149	20
Cypress	G. W. Abersold	159	30
Banning	S. Bennett	169	20
Torrance	C. Little	179	32
Riverside Arlington Ave.	H. E. Burton	182	26
Lynwood First	F. Brunson	184	22
Bellflower	V. R. Rayborn	190	25
Redlands	A. Young	201	31
Pomona First	A. F. Hayes	205	30
Whittier First	R. Hayslip	292	20
Ontario	O. J. Nease	295	40
Upland	W. E. Thompson	302	19
San Bernardino First	C. Rhone	326	34
San Diego University	W. H. Burton	426	34
Long Beach First	M. Smith	497	36

Thought for the Day



by BERTHA MUNRO

What to Do with Your Mountains

Monday:

Claim them—those hampering mountains of difficulties, opposition, frustration that hedge in every life—as means of spiritual growth, by proving the resources of God. Claim them as Caleb did when in old age he even asked for a new one: "Give me this mountain." Let each represent conquest, advance,

progress. You are too little? The promise is that "a worm"—with God—"shall thresh a mountain." (Joshua 14:12; Isaiah 41:14-15.)

Tuesday:

Plenty will rise in your path without your asking. The mountain of problems that confronts you at this moment—give it by an act of will to Jesus. He said that trusting faith will remove a mountain. Prove Him. Your inner eye will see it begin to melt. (Matthew 21:21.)

Wednesday:

The mountain of work that you cannot see over—invite Christ to supervise its removal and your strain of worry is gone, its place taken by a growing sense of His fellowship, His co-operation, His interest. (Deuteronomy 1:17c; I Corinthians 3:9a.)

Thursday:

See with the eyes of the Kingdom builder who cries, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." For it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Let your hindering mountains stand to you for confidence in the final victory:

"Every mountain and hill shall be made low." (Zechariah 4:6-7; Isaiah 40:4.)

Friday:

*My sins rose as high as a mountain, But they all disappeared in the fountain.**

Use the height of that old mountain, remembered, to measure your love for the Saviour. Forgiven much, then loving much. (Luke 7:47.)

Saturday:

There are mountains around you of God's protection. There are the "mount of the Lord," the "mount of blessing," the mountains which speak of the righteousness of God, of His power who weighs the "mountains in scales, and the hills in a balance." Rest in their shadow. (Psalms 125:2; Exodus 3:1; Deuteronomy 27:12; I Kings 19:8; Psalms 36:6; Isaiah 40:12.)

Sunday:

Keep your mountains for reverence (Sinai), for communion (Olivet), for vision (Pisgah), for Christ transfigured (Hermon). The mountains brought Jesus near to His Father. They can mean that to us. (Matthew 14:23; Luke 6:12.)

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Servicemen's Corner



A Chaplain's Work

"The life of a chaplain is usually highlighted as one of tremendous activity, abounding opportunity, and vigorous challenge. If possible, however, I would like to show you another area of his life and work. Apart from the military atmosphere, the experiences of a chaplain revolve around the same basic issues as his civilian counterpart.

"A chaplain's work involves large groups of men. In the course of a month he normally contacts many times the number of people a civilian pastor would reach. Lectures, ceremonies, special services, etc. all add to this outreach. It broadens a minister's horizons and affords bountiful opportunities.

"The most important part of his work is never clearly reflected by statistics. His greatest contribution is as invisible as faith, yet as valuable and moving as influence and confidence. Without an intangible, spiritual atmosphere surrounding his life, the chaplain becomes just another officer. This completely destroys any real value one might have with his unit. Although he may rate high, temporarily, as a 'regular guy,' in the long run his shallow spiritual barrenness will bring only contempt.

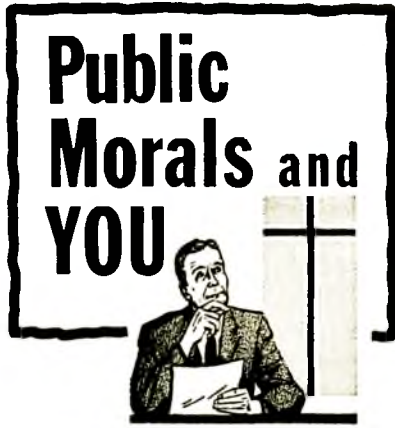
"Reports, statistics, and figures cannot tell the whole story of the chaplain's ministry. I received notice one day that a man in the stockade wanted to see me. He was a big, robust man, who had been a noncommissioned officer. He told me that during my sermon the previous Sunday he had decided to become a Christian. His problem was that he knew nothing about vital Christianity. The next few minutes were among the most important in his life. What a joy to share the reality of the living Christ with him! This man needed help that only God's Spirit could bring. This is typical of many others reported under the 'counseling' section of a chaplain's report.

"The content of a chaplain's work depends largely upon his personal relationship with God. This is why I am thankful for my Nazarene heritage. Only an experience of entire sanctification gives me adequate inner strength for my tasks.

"Remember to pray for your chaplains—not so much that we may have desirable assignments, quick promotions, or increased activities, but that the people we contact will be touched by the Spirit of the living Christ."—CHAPLAIN (1ST LT.) CALVIN G. CAUSEY, U.S. Army.

NAZARENE SERVICEMEN'S COMMISSION

Landon W. Gilliland DIRECTOR



Recently Dr. Carradine R. Hooten, president of the Interdenominational Committee on Alcohol Problems, sent a protest to government authorities stating that a series of magazine advertisements violate federal regulations by implying that beer is "good for you." The protest was made to Dwight E. Avis, director of the Alcohol and Tobacco Tax Division of the U.S. Treasury Department. Dr. Hooten charged that advertisements currently sponsored by the U.S. Brewers Foundation are "dangerously misleading" because they suggest that beer has "curative or therapeutic effects."

The two-page, full-color ads are running on a rotation basis in "Life," "Look," and the "Saturday Evening Post." One of the ads in question depicts a fishing scene beside a glass of foaming beer with the caption, "Good for you!" Even the trade journal "Advertising Age" has called special attention to the ad by reproducing it on the front page of its June 1, 1959, issue. In a caption the magazine said, "In context it refers to the good work done by the fishermen in the illustration, although to others it might appear that beer is 'good for you.'"

The magazine adds, "In the past any mention of the therapeutic value of beer has been forbidden by the Federal Alcohol Administration Act." Dr. Hooten has asked the Alcohol and Tax Division "to take remedial steps to curb this blatant effort to circumvent federal regulations."

You may wish to make a similar protest to:

Mr. Dwight E. Avis, Director
Alcohol and Tobacco Tax Division
U.S. Treasury Department
Washington, D.C.

EARL C. WOLF, Secretary
Committee on Public Morals

Jesus answered and said . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:13-14).

Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

First Akron District Nazarene Junior Society Convention

On Saturday, April 11, 1959, the first Akron District Nazarene Junior Society Convention was held with over 260 in attendance at the Cleveland First Church of the Nazarene. The convention was under the direction of Rev. William L. Parks, district director of the N.J.S.

Jane Burris of the Dellroy society led the song service; Kenny Martsof of the East Palestine society read the scripture; and Barbara Diehl of the Bedford society led in prayer. Sonny Leonard of the Dellroy society and Larry Christman of the Cadiz society served as pages for the convention.

Special music was provided for the convention by Freddie and Arnold McLaughlin of East Palestine singing a duet, and Leslie Jacobs of Cleveland First singing a solo.

Rev. Wayne Speakman, assistant pastor of Cleveland First, delighted the convention with several numbers on his trumpet.

Also among the high lights of the convention was a picture story given by Mrs. George Carrier of Uhrichsville.

Members of the convention enjoyed a time when the district director went into the audience and introduced each of the delegates individually. Each church was to send five delegates.

Prior to the convention it was announced that there would be compiled a Convention Honor Roll. This would consist of those churches having at the convention their pastor, N.J.S. supervisor, and at least two juniors. There were twelve churches able to qualify.

Selected to Serve

The following have recently been elected, or re-elected, to serve as district youth leaders.

DISTRICT N.J.S. DIRECTORS

Miss June Ingersoll—British Isles South
Melvin Tucker—Canada West
Mary Lou Gallup—Nebraska
Joyce Hamilton—Nevada-Utah
Mrs. Rex Morris—New Mexico
Mrs. David Figg—North Dakota
Mrs. Janice Sanders—N.E. Oklahoma
Miss Kay Kercher—Pittsburgh
Ivan Lathrop—Washington Pacific



REMISS REHFELDT, Secretary

Urgent Prayer Request

SISTER EARL MORGAN OPERATED ON FOR GOITER, JULY 16. PROBABLY HAS HODGKIN'S DISEASE, WHICH COULD BE FATAL IF X-RAY TREATMENT NOT SUCCESSFUL. PLEASE PRAY.—EARL MORGAN, Missionary on Furlough from Italy.

of this tract you would like to have. Give one to every member of your society. Keep copies on file for a permanent record of the work of our church around the world.

Urgent Prayer Request for Bolivia

We have been carrying a heavy prayer burden for the work here, and this morning while praying, there came the thought to request prayer of our wonderful family of Nazarene prayer warriors.

We greatly feel the need for intercessory prayer. Devil worship and witchcraft are everywhere here, and we are helpless in the face of it. Many who name the name of Jesus need to be freed, as well as those who still await the gospel message.

Carnality still reigns in the hearts of some of our fine workers. The "old

1958 Statistical Tract

Do you have your new statistical tract giving all the figures on our mission fields and their growth for the year ending December 30, 1958? These are the latest figures available on our fields. The tract will be circulated for only one year. The opposite side of the tract carries a map showing the location of every field in foreign and home overseas mission work. These tracts are free upon request. Write the Nazarene Foreign Missionary Society, 6401 The Pasco, Kansas City 10, Missouri, and indicate how many copies

man" will have to go if a solid work is to be built here in Bolivia.

Pray especially for our Spanish-speaking church in La Paz. The attendance has been around seventy for some time, and of this number there are about thirty between twelve and twenty-five years of age. Some are not saved; others have not been sanctified. Unless the Spirit comes in cleansing power, carnality can ruin all we can do; for it is not subject to God, and indeed cannot be. Others have labored before us with many tears and prayers and we have entered into their labors, but unless God comes and works in saving and cleansing power, we will not have settled Christians to form a permanent nucleus for a Church of the Nazarene.

The church in the homeland has stood by us in prayer and we appreciate it very much. I am sure our call at this time will not go unheard. We would even ask that prayer be accompanied by fasting, for could it be that "these come not out but by fasting and prayer"?—LUCILLE TAYLOR, *Bolivia*.

Missionaries on the Move

Miss Mary Bagley is now back in Africa after an extended furlough in Australia, due to a broken ankle. Her address is Box 14, Bremersdorp, Swaziland, South Africa.

Miss Ivis Hopper arrived on furlough from Africa on July 3, 1959. She will be home at P.O. Box 166, Midvale, Idaho.

Rev. and Mrs. Roy Copelin are home on furlough from the Philippine Islands. Their home address is: % Mrs. Charles Horst, 928 Market Street, Duncannon, Pennsylvania.

Miss Mayme Alexander has just returned from Guatemala on furlough. She will reside at Route 2, Jacksonville, Texas.

Rev. and Mrs. Bartlett McKay have arrived on furlough from Japan. They can be reached in care of Rev. W. C. McKay, Box 528, Orofino, Idaho.

Rev. and Mrs. Earl Lee and family have just arrived from India. They expect to reside in Nampa, Idaho.

Argentina

We have begun the extension Bible school here in San Miguel de Tucuman. There are seven students. The spirit is good and the prospects are bright. Two young people from San Miguel de Tucuman are in Buenos Aires now for training in our Bible school there.

Our little son, Daniel, is progressing well. We give thanks to God for the son that He has given to us.—MELVIN WILKINSON, *Argentina*.

Word has been received that the father of Miss Nita Clegg, our missionary to Swaziland, Africa, passed away on July 18. We know Miss Clegg will appreciate your prayers at this time of bereavement.

the Question box

Conducted by STEPHEN S. WHITE, Editor

I have often heard preachers commend Philip for ministering to the Ethiopian eunuch, because the latter was a foreigner and a member of another race. If this was true, how do you account for the fact that he had been to Jerusalem to worship and was reading the Hebrew Scriptures?

Most authorities would answer your question by saying that the Ethiopian was a proselyte of the Jewish religion. This means that he was not an Israelite by birth, but had accepted the religion of the Old Testament. Then, with the help of the Holy Spirit and the direction of Philip as the human instrument, he became a Christian. We should remember also that there were different classes, or

kinds, of proselytes to the Jewish religion. Many believe that the Ethiopian was "a proselyte of the gate"—had accepted Judaism only partially—when he became a follower of Christ. People of various races had been brought into the fold of Judaism through the efforts of Jews who had been scattered throughout the world by persecution.

In referring to the Psalms, is it correct to speak of them as chapters or divisions? Is it not proper to say either the ninety-first psalm or the ninety-first division of the Psalms?

We do not usually speak of the different psalms as chapters. The psalms are all psalms, or songs, and are rightly placed together. Further, most of them were written by David and have a certain kinship on this basis. Nevertheless, they are not parts of a whole in the same sense that the chapters of an Epistle or a

book are. They do not have the continuity of subject matter which is characteristic of these other parts of the Bible. I usually say the ninety-first psalm, although I have heard others speak of the ninety-first division of the Psalms. Either, it seems to me, would be correct.

In Acts 1:12-13 we are told that the disciples, after Jesus' ascension, returned to Jerusalem to their upper room sleeping quarters. Verse 14 says that they with others (120 in all, Acts 1:15) continued in prayer. Since Luke 24:53 says that during six or seven days before Pentecost they were continually in the Temple, and Acts 2:46 says that they were daily in the Temple after Pentecost, why do some claim that the prayer meeting and the coming of the Holy Spirit occurred in those "sleeping quarters," or the Upper Room?

Your question is interesting, but it is not in accord with the facts in several places. In the first place, nothing is said in the Acts of the Apostles about sleeping quarters—this is your addition. In fact, not a word is said in any of the scriptures to which you refer about sleeping, much less sleeping quarters. Second, you say that in the six or seven days before Pentecost they were continually in the Temple, and as a proof of this you refer to Luke 24:53. But while the passage in Luke 24:50-53 tells of the ascension of Jesus and some of the activities of His disciples after His ascension, it does not mention Pentecost. Further, nothing is said in Luke 24:50-53 about six or seven days. The Book of

the Acts of the Apostles was written by Luke, the same person who wrote the Gospel of Luke, and the most complete account of the Ascension and what took place between it and Pentecost is found in the first chapter of Acts. Nothing is said here about the Temple, six or seven days, sleeping, or sleeping quarters. The Upper Room is never identified with the Temple, and most writers on the Bible believe that it was the place where the disciples received their Pentecost, and not the Temple. However, no one can prove this absolutely. On the other hand, it is rather difficult to rule it out as the most probable possibility—certainly more probable than the Temple.

I have read many questions and answers about tithing, but have never read the following question: "Should a Christian let his honest debts go which he had made before he became a Christian in order to pay his tithes?"

I note what you say in your letter about sickness in the family and other misfortunes. Nevertheless, while you pay your debts to men—whether made before or after you were saved—you must not rob God. What you owe God is just as truly a debt as what you owe men. Further, I have heard many people testify that tithing, or paying their

debt to God, helped them to catch up faster with what they owed men. I believe that in the long run this will always be the case. Finally, you must remember that all you are and have belong to God, and one of the best ways to recognize this is to faithfully tithe your income.

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
August 23:

Daniel's Intercessory Prayer

SCRIPTURE: Daniel 1-6; 9 (Printed: Daniel 9:4-10, 17-19)

GOLDEN TEXT: *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (II Chronicles 7:14).*

The Book of Daniel was written for the purpose of stabilizing the faith of the Jews during a period of captivity. It appeared as a part of the effort to steel the people in their resistance to the paganism of their oppressors. In the scripture under consideration there is a fervent prayer of confession and repentance. The following areas are included in this plea:

Repentance for broken commandments: This condition was described in these words: "We have . . . rebelled, even by departing from thy precepts and from thy judgments." The stress here is on disobedience. The people had tossed the

rebel flag into the face of the Creator and said, "We'll run our lives our way. We'll be our own boss. We'll do as we please and we do not want anyone interfering." Defiance of this type always breeds contempt for the Lord's ways and the Lord's will. When we assume responsibility for this rebellion, and acknowledge that we have been dead wrong in our perversity, we can make progress in transacting business with the Lord.

Repentance for broken confidence: This condition was described in these words: "Neither have we hearkened unto thy servants the prophets, which spake in thy name." The different classes in the social scale from king to commoner have refused to listen to the messengers of the Lord. The Lord had provided voices that had sounded grim warnings; they were faithful spokesmen of righteousness. The Lord had selected qualified representatives for this sacred mission, and yet the people betrayed the confidence of the Lord by disregarding His messengers. The anointed prophets of the Lord were not given a hearing. When we open our ears to the truth we can make progress in transacting business with the Lord.

Repentance for broken countenances: The expression "confusion of face" actually means disgrace, or to put it in more familiar terms, "loss of face." The people of that day had fallen countenances, so they could not look the Lord straight in the eye. A fallen countenance and a shifting eye go together. The righteousness of the Lord forms a "plumb line" that can be dropped alongside the soul so that we can see how twisted and warped we are. When this condition becomes apparent, we lose face, and look in another direction from

the Lord. When we repent of our unrighteousness, then we can meet the Lord face to face, and make progress in transacting business with the Lord.

Repentance for broken commitments: This condition was described in these words: "neither have we obeyed the voice of the Lord our God, to walk in his laws." When the Lord speaks to us there should be a response in our hearts that says, "Here am I, Lord; send me." If He honors us with a special communication, we should reciprocate with a special commitment. The people of Daniel's day had heard the voice of the Lord, and they probably responded affirmatively. But the situation soon developed which indicated that they had gone back on their pledges. If we repent of our carelessness in fulfilling our promises to the Lord, we will make progress in transacting business with the Lord.

Repentance for broken contacts: This condition is described in these words: "Cause thy face to shine upon thy sanctuary that is desolate." The sanctuary was the place where the Lord would meet with His people. The sanctuary was the place where the worshiper could receive a clear vision of the beauty of the Lord. But these vital contacts had been broken. The glory of the Lord was no longer evident in the sanctuary. The face of the Lord could no longer be seen in the holy place. The people had lost contact with the divine. If we will repent of our broken contacts with the Lord, we will make progress in transacting business with the Lord.

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NEWS

of the Churches



Valdosta, Georgia—In June, Southside Church enjoyed one of its very best revivals, with Miss Lala Sports as the evangelist. During the two-week revival, many souls prayed through to victory and a talented singer was received into membership. Miss Sports is a Spirit-filled preacher and a visitation evangelist. We appreciated her spirit and co-operation in helping to make the revival a success.—G. A. FENDER, *Pastor*.

San Antonio, Texas—Coming here to South Church May 1, we found a group of working Nazarenes, and during May we averaged seventy in Sunday school. Five members were added to the church, and five juniors found help at the altar during our vacation Bible school just closed. This was said to be the best vacation Bible school in the history of the church, with 122 present for the closing on June 21. For the first three

Sundays in June our average in Sunday school was 80. Living quarters for the pastor's family have been reconditioned, and we are now in the midst of "face-lifting" for the church building and the Sunday school annex. We thank God for these good people and for His blessings.—A. L. DENNIS, *Pastor*.

Evangelist Carl H. Kruse and wife write that, due to a cancellation, they have an open date, August 4 to 16. Write them c/o the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Evangelists Alvin and Annabelle Richards report: "We have enjoyed another good year in the field of evangelism; God has blessed in a special way in many of the meetings. We have found a wonderful group of pastors and people all across the country who are sincerely

interested in the work of the Kingdom; they have been good to us. Due to a change in our schedule we have an open date, October 28 to November 8. Write us, Linden, Michigan."

Evangelist Thomas Hayes reports: "We have just completed an evangelistic tour through Texas, Oklahoma, Kansas, and Colorado, traveling about thirty-five hundred miles. We had a wonderful day with Brother Davis and his people in Texas, with a fine altar service on Sunday evening. Tuesday evening we had a great service with Pastor Zimmerman in Custer, Oklahoma; and on Friday another great evening service at Chase, Kansas, with Pastor McCollom. Then out to Colorado, where we had a wonderful service on Sunday evening, June 7, with Pastor Vanderpool and his people. God gave us a great altar service with eleven people praying through.

On Monday evening we had a fine service at Ordway with the fine young pastor; then back to Wichita, Kansas, where God gave an outstanding service with Pastor Rushing. A revival broke out in that service, and they continued after we left. We are now in California in a fine meeting and God is blessing with souls praying through in the old-fashioned way. Brother Jim Lee, a fine young man who plays the piano so beautifully and also leads the singing, was with me in all these services and was a great blessing. He has been with me now for about two years when he is not in Pasadena College. He is very spiritual and a great blessing to the young people. Thank God for the Church of the Nazarene—I have been a member of it since I was sixteen years old. We have some of the finest pastors and people in the world."

Canada West District Assembly

The eleventh annual assembly of the Canada West District convened July 9 to 11 on the campus of Canadian Nazarene College, Red Deer, Alberta. Held concurrently with it was the annual district camp meeting. God richly blessed this combination of business and evangelism.

During the day General Superintendent Vanderpool presided with characteristic efficiency. His morning messages were Spirit-anointed, and will be long remembered. The assembly was also privileged to have Mrs. Vanderpool present.

During the evening services the ministry of Evangelist D. K. Wachtel and Professor Warnie Tippitt was mightily used to the salvation of hearts. Sunday closed in a blaze of glorious victory.

On Wednesday the N.F.M.S. convention thrilled to the messages of Brother Harmon Schmelzenbach. Mrs. Edward Lawlor was again unanimously elected as the district president.

District Superintendent Edward Lawlor brought his thirteenth report, which was enthusiastically received by all. Advancement in every area was indicated. An increase in property of over \$155,000 was reported, with \$48,557 raised for General Budget and foreign missions specials. Canada West is again a "10 per cent" district. There was a net gain in new members of eighty-one. A new church was organized at Camrose, Alberta. As a token of the district's high esteem and love for Dr. and Mrs. Lawlor, a love offering was received for them.

Dr. Willard Taylor, president of Canadian Nazarene College, presented an outstanding annual report. Decisions of far-reaching consequences regarding the college were enthusiastically passed by the assembly.

On Sunday afternoon in an impressive ordination service, elder's orders were presented to Glenn Boyce and George Straiton. Mrs. Frances Robinson was consecrated a deaconess.

This new venture of a combined assembly-camp meeting will go down in history as a time of rich blessing. God

still dwells in the midst of His people. Canada West is solidly united under the capable leadership of Dr. Edward Lawlor.—R. BORDEN, *Reporter*.

Maritime District N.Y.P.S. Convention

The sixteenth annual N.Y.P.S. convention of the Maritime District was held on July 11 at Summerside, P.E.I. Rev. Verbal E. Williams, highly esteemed and respected N.Y.P.S. president, was elected on the first ballot to continue as president for another year.

Rev. Robert Woods, evangelist and Eastern Nazarene College representative, was the special speaker. Scenes of victory were witnessed at the altar as young people responded to the call of God.

The Eastern Nazarene College Sentinel Quartet brought much inspiration to the convention.

Reports of the year's achievements were encouraging. The Maritime District, with Rev. R. T. Albertson as *Herald of Holiness* campaign manager, led the denomination in the *Herald* contest. Five new Junior Societies were organized; also two successful youth camps were held, with a total registration of 126.

The district N.Y.P.S. assisted on the pastoral support for our home missions church at Truro, N.S.

The E.N.C. scholarship of fifty dollars was awarded to Hugh McKnight, Yarmouth, N.S. The Oxford society led in the district reading contest; individual winners were Mrs. Sylvia Wood and Mrs. Marie Williams, both of Oxford.

A banquet was enjoyed at the close of the convention. Plans and faith for the future indicate that the Maritime young people, with God's help, intend to "Witness to Win."—MARY A. SHARPE, *Reporter*.

Australian Preachers' Meeting

Another preachers' meeting has come to a close on the Australian District, and the fifteen preachers who attended have returned to their far-flung battle stations, greatly renewed in vision and courage.

Again the gathering was in the Coorparoo Church, Brisbane, under the able leadership of Rev. A. A. E. Berg, district superintendent.

Much of the time was spent in prayer. Each pastor in turn presented the specific needs of his church, following which the brethren made fervent and definite intercession.

Some time was spent in discussing questions which had been handed in. Also Rev. W. D. Pinch inspiringly presented the goals of the Church Schools. The college was discussed by the principal, who also explained Christian Service Training. Further steps were taken toward a summer youth camp on the college campus.

Two very helpful addresses were given by the district superintendent. One message, uniquely called "A Hand of Horses," described the five "horses" which must be yoked to the task if there is to be ministerial success: wise leadership, faithful visitation, exemplary serenity, edifying preaching, and systematic study.—RICHARD S. TAYLOR, *Reporter*.

North Arkansas District N.Y.P.S. Camp and Institute

The North Arkansas district camp and Institute was held at the Baptist assembly grounds, Siloam Springs, Arkansas, July 13 to 17, with Dr. W. T. Purkiser as the special speaker. He was well received by the young people, as his messages were beamed to their needs. Several times during the camp there was a ready response to the message and the altar was filled with earnest seekers.

A very spiritual glow was added to the camp by the presence of Rev. Curtis Smith and the Bethany Nazarene College quartet.

The staff workers, under the leadership of the camp director, Rev. Joe Dickens, did a monumental task. The presence of the district superintendent, Rev. J. W. Hendrickson; and the district N.Y.P.S. president, Rev. Eugene Hulsey, added to the unity and spirit of the camp; it could not have been excelled.

The encampment closed Friday noon with both pastors and young people having new desire and more determination for a bigger and better camp next year. —BERTHA MCKINNEY, *N.Y.P.S. Secretary*.

Eastern Michigan District Assembly

The Eastern Michigan District has just completed the tenth year since organization, and in the district assembly held recently in Detroit First Church, Dr. W. M. McGuire was re-elected as superintendent with an excellent vote of confidence.

The district raised for all purposes \$1,043,210, with \$84,511 in general giving.

Fine progress was reported in all departments, with good gains in Church Schools, under the direction of Rev. Ezra Hendley; the N.F.M.S., under Mrs. W. M. McGuire's splendid leadership (and her vote in re-election was one of the best); and the N.Y.P.S. reported fine growth under President William Varian.

Superintendent McGuire reported enthusiastic response in support of the beautiful new district center at Howell, with \$20,000 pledged for development at the close of the assembly year.

The following were elected as General Assembly delegates: ministerial—W. M. McGuire, E. W. Martin, C. A. Bearinger, R. C. Johnson, Leslie Parrott, and Kenneth Hutchinson; lay—Harlan Heinmiller, Milton Mountain, Ray Williams, Edith Gillespie, Monroe Baker, and Dorothy Van Allen.

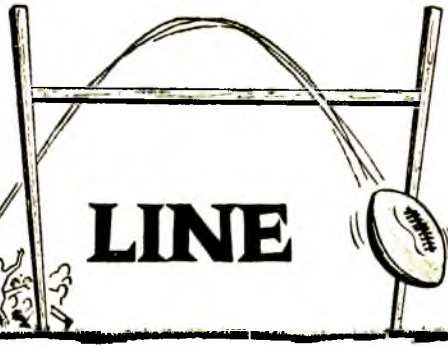
Rev. J. W. Van Allen was re-elected as district secretary, and Rev. W. O. Welton as district treasurer.

Dr. G. B. Williamson presided with great efficiency and in the final service ordained to elder's orders, in a beautiful service: Orville Ferris, George Smith, James Williams, John W. Mellish, and Carl Book.—E. W. MARTIN, *Reporter*.

Evangelist D. C. Van Slyke writes: "Because of a cancellation I have an open date, September 20 to 30, which I'd like to slate in Indiana or a neighboring state. Write me, 508 Sixteenth Avenue, South, Nampa, Idaho."

Evangelist Joe Norton writes: "I have two open dates which I would be glad to slate as the Lord may lead. They are

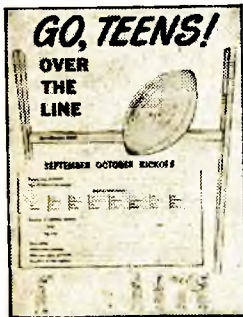
GO, TEENS OVER the



**ENROLL
50,000
NEW
TEEN-AGERS**

during
September & October

"Over the Line" Score POSTER



Here's something that will really get ACTION! An exciting three-color poster to hang wherever teen-agers meet.

Special space is given right across the goal post for showing your local goal (one new teen-ager enrolled for every two now on roll). Below is a chart for recording week-by-week progress and activities helpful in putting you "over the line."

No. U-154 25c; 4 for 65c

"Teens Win Teens" Plan FOLDER

A "how to do it," six-page folder in which five teen-agers from different parts of the country tell ways they personally have used to interest their friends in attending church and becoming Christians.

At the end there are several valuable tips that have already been worked successfully for making this two-month "over the line" total up a big score in your local Sunday school.

You'll want enough to give each pupil and teacher in your teen-age departments.

No. U-200 12 for 35c; 50 for \$1.00; 100 for \$1.75



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BE SURE TO ORDER AN AMPLE SUPPLY OF THESE HELPFUL MATERIALS FOR YOUR LOCAL CHURCH

NAZARENE PUBLISHING HOUSE 2923 Troost, Box 527, Kansas City 41, Missouri

August 16 to 23 and August 26 to September 6. Write me, Box 143, Hamlin, Texas."

Central Ohio District Assembly

The presence of the Holy Spirit was manifest, and a spirit of understanding and unity prevailed, to make the sixteenth annual Central Ohio District assembly, on the old Morse Road campgrounds, July 13 to 17, a time of blessing and victory.

The enrollment of six hundred for the opening missionary service, with Mrs. Wanda Mae Knox and son, Geron, from New Guinea, was the largest ever.

Dr. Samuel Young was at his best in presiding at the assembly sessions. His devotional messages held up the standards of holiness as he challenged "the church to be the church."

For the second consecutive year the Central Ohio District was a "10 per cent district." The report of the district treasurer, Rev. W. E. Zimmerman, showed that the total income was \$1,331,441.

Dr. Harvey S. Galloway's sixteenth annual report showed five new churches were started, to bring the district total to 132. A net gain of 376 members made

the district total 11,303. The Sunday school enrollment was 24,674.

Dr. Galloway was first elected to a one-year term. He then stood for a three-year term and was elected with a good vote. Rev. Paul K. Hayman was re-elected district secretary, and Rev. W. E. Zimmerman was re-elected district treasurer.

Dr. and Mrs. Galloway left on a visit to the missionary work in South Africa; the trip was a gift from the churches on the district.—Reporter.

Evangelist L. B. Mathews and wife write that they have an open date, November 11 to 22, which they would be glad to slate as the Lord may lead. Write them, 514 West 15th Street, Columbia, Tennessee.

Michigan District N.Y.P.S. Convention

The thirty-fifth annual Michigan District N.Y.P.S. convention was held on June 27 at Lansing First Church, with Rev. Paul K. Moore, district president, at his best. The convention was blessed with his capable leadership. He was re-elected as district president by a large

majority. His deep concern that our youth across the district be spiritual made a lasting impression on every heart.

Teen participation highlighted the convention. Roberta Phillips brought the morning devotions, and Terry Sheldon the afternoon devotions, each emphasizing a phase of "Witnessing to Win."

Gloria Haff, Carolyn Shafer, Ruth Ann Johnston were winners of the district N.Y.P.S. one-hundred-dollar scholarships to attend Olivet Nazarene College this fall.

Rev. Harold Frye, from the Western Ohio District, brought a dynamic message in the evening service.

Surely God is blessing the Michigan District N.Y.P.S.—MRS. ALLEN COBB, Reporter.

Pastor Joe Glyn Cordell reports from Shreveport, Louisiana: "We accepted the appointment as pastor of First Church here last January 1. The people accepted us very graciously and have cooperated in a wonderful way. The counsel and assistance of District Superintendent Dan V. Perryman have proved to be a real blessing to both pastor and people. The people had been without

A BIBLICAL EVALUATION OF CALVINISM and ARMINIANISM



**NOW
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Its
SECOND
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Where TWO Creeds Meet

By O. Glenn McKinley

"Your method is good; your progression of thought is sure; the treatment is extensive; your logic is unanswerable . . . I most heartily endorse it and most enthusiastically recommend it."

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a full-time pastor for four months and the burden of the property indebtedness was heavy, but they have rallied to the cause of God in a wonderful way. Through their co-operation and with the leadership of God, during the past six months the average Sunday school attendance has increased twenty-one per Sunday, the N.Y.P.S. has tripled, the N.F.M.S. has given an excellent account of its stewardship, and goals for the *Herald of Holiness* and the *Other Sheep* were exceeded. The General Budget is well overpaid, and all other budgets paid or underwritten. We haven't missed a payment on our property note—\$425.60 per month, and \$185.00 has come in through Alabaster box offerings. Best of all, the spiritual tide is rising. The Howard Sayes family, missionaries to Trinidad, are members of this local church, and we have enjoyed having them with us while home for a year doing deputation work. The pastor served as evangelist for the spring meeting, with nearly thirty victories at the altar. In the regular services we have seen thirty seekers at the altar, plus thirty-five boys and girls in the evangelistic service of the vacation Bible school conducted by the pastor. Ten people have been received into church membership. These have been happy, busy months for Mrs. Cordell and me. If you will send us the names and addresses of your friends at Barksdale Air Force Base, we'll be glad to contact them for the church. Write us, c/o First Church, 1027 Jordan Street, Shreveport."

Knowles, Oklahoma—During the past year God has blessed the work of this church, and a spirit of unity prevails. We have had two good revival meetings, and souls have been helped. Improvements to the church property include stuccoing both church and parsonage, redecorating the church, installing air conditioner, and landscaping. The church is free of debt, with all budgets paid. We thank God for our loyal people. The pastor has been given a unanimous call for another year.—JOHN LAMBERT, *Pastor*.

Augusta, Kentucky—This church is now completing what some think is the most successful year of its history. Rev. H. B. Garvin, pastor for four years, has resigned, even though receiving a good return vote, and is entering the evangelistic field. During the past year revival meetings have been conducted by Evangelist E. C. Tarvin, with wonderful preaching; a youth revival by Wanda and Louis Ray Edwards, with a ministry long to be remembered; and the spring revival with the Oliver Morgan Evangelistic Party, who were well received and their ministry was a blessing. During the past year a new Hammond electric organ was installed, also a new piano—all free of debt. These instruments were dedicated by District Superintendent Somerville, with special all-day services. The Augusta congregation have a beautiful brick church, newly decorated, a beautiful parsonage, newly painted and decorated, also debt-free. The Sunday school average is at an all-time high, with attendance in the preaching services ex-

ceeding that of any other church in the city, and the Spirit of the Lord resting on the services.—*Reporter*.

Wheeling, West Virginia—On last June 7 the new Elm Grove Church was organized here, with First Church sponsoring the organization and contributing 13 adult members and \$1,017. The Moundsville Zone sponsored the home mission campaign and the district purchased a building from another denomination. This is the 120th Church of the Nazarene on the West Virginia District. District Superintendent H. H. Hendershot organized this church, and the zone pastors gave 100 per cent co-operation. Home missions is creating new life in the Wheeling area, a city with a population of about 60,000—but only one Church of the Nazarene for the past 25 years. The goal is 4 Nazarene churches within a few years. Rev. and Mrs. W. A. Peck were the special preacher and singer in a ten days' home mission campaign which resulted in the organization of this church. Our good district superintendent, Rev. H. Harvey Hendershot, is leading the district forward since his election at the 1958 assembly (July).—CARL W. GRAY, JR., *Pastor of Wheeling First Church*.

Gulfport, Mississippi—On June 28, First Church closed one of the best revivals in years. It was a real joy to see the boys and girls and young people, as well as the older people, respond to the call of the gospel. Rev. Harry L. Welch was the evangelist, and the attendance

was good every night. We praise God for the presence of the Holy Spirit in our midst. During the meeting our people gave a love offering of fifty dollars to our beloved pastor, Rev. A. L. Chaffin. Just prior to the meeting, our people gave Brother Chaffin a unanimous call for the fourth year.—MARGARET SMITH, *Reporter*.

Rev. Vern Martin writes: "I have now entered the field of full-time evangelism; I am a commissioned evangelist on the Oregon Pacific District. I have some open time in 1960 which I'd like to slate somewhere in the western half of the United States. Write me, Route 1, Fruitland, Idaho."

Evangelists Oliver and Ruth Morgan and Daughter Mardell report: "During the assembly year just closed we have engaged in twenty-three revival meetings on several districts. God has given hundreds of seekers at the altar and many of these have joined the Church of the Nazarene. We thank God for His protecting care as we have traveled in all kinds of weather over the highways. Pastors and laymen have been good to us and have stood by with their prayers and support. We rejoice to have a part in building the Kingdom and helping to win souls to Christ. We carry the whole program—preaching, special singing, and Mrs. Morgan leads the congregational singing. We now enter our eighteenth year as evangelists. Due to a pastoral change we have an open date—May 18

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to 29, 1960. Write us, 485 S. Bresee Avenue, Bourbonnais, Illinois."

Ashland, Kentucky—The work at First Church is progressing nicely. Last March 15, Rev. C. Wm. Ellwanger and wife came as our pastors, and the Lord is certainly using them. From June 7 to 14, Evangelist Mel-Thomas Rothwell ministered to us in an outstanding revival. Much prayer ascended; deep, spiritual preaching was the order; and we did not see one barren service. As we near another district assembly, some of our gains are indeed gratifying. Under the leadership of the superintendent our Sunday school has attained a record, all-time high, averaging 461 per Sunday. We have a men's organization in our church, "Builders for God," and our monthly meetings are times of fellowship and inspiration. Finances have been good, and we hope our new building program will get under way in the not-too-distant future. We have remodeled the property to the rear of our church, purchased about a year ago, and are utilizing some of it to advantage.—**WAYNE E. KENDALL, Secretary.**

Port Huron, Michigan—We have just dedicated the new building for First Church with Dr. Hardy C. Powers as special speaker. He preached with the Spirit's anointing and never have we felt the presence of God stronger than in this beautiful service. The church is 45 x 103 feet, with an overflow capacity of 150; the sanctuary is 45 x 90 feet. Its features are special lighting, louver windows with flower planters, a 16-foot cross that is lighted above the choir loft. The building has laminated beams, spruce decking, with brick and stone walls; the interior is done in gray wood, light green walls with limed oak paneling. The church proper is built on lots

450 x 250 feet, and is the first unit of a \$250,000 plant, provided to take care of 500 people and a Sunday school of 700. The church was designed by Mr. George Schriber and built by Mr. Charles Jackson. Truly a new day has dawned for us, and we give God praise, and thanks to our faithful people.—**U. B. GODMAN, Pastor.**

Evangelist Joe Bishop reports: "My first meeting for this year was at Comanche, Oklahoma; then to Minneapolis, Kansas; and back to Oklahoma for four meetings—Chickasha, Oklahoma City Portland Avenue, Tahlequah, and Elk City. Following this I went to Mississippi for a month at our Oxford, Houlika, and Meridian churches; then to Johnstown, Pennsylvania; Central Church, Oklahoma City, Oklahoma; and to Northside Church in Memphis, Tennessee. After this I returned to Oklahoma for a meeting at Panama; and at this writing I am in a home mission meeting in Lindsay, from which we hope to get a new church. This has been a busy year to date, and I praise God for His help and blessing."

Pastor Archie R. Johnson writes: "Three years ago we came to Juneau, Alaska, and found a loyal and faithful group of Nazarenes worshipping in a rented hall; but the congregation did own a lovely furnished parsonage. Finding permanent property for our church was very difficult, but after much prayer, about two years ago the Lord opened a most desirable location which we were able to finance. It consisted of a house on a corner lot with a vacant lot adjoining. On the vacant lot we have built the first unit of a proposed church plant to occupy the whole corner; it is the educational unit with Sunday school rooms and a large assem-

bly room which is being used for the sanctuary at present. With the pastor supervising and working, and with the help of members and friends, the cost of the building has been kept at a minimum—the total cost so far is \$11,400. In this land of high building costs, this is a miracle from the Lord! The outside of the building is finished, and the inside of the downstairs is practically finished. Since moving into our own building, our Sunday school attendance has doubled. Things look encouraging for the church. Feeling it to be the will of the Lord, I have resigned to accept the work of our Wooddale Church in Houston, Texas."

Deaths

MRS. GLADYS DOROTHY BLACKLOCK was born March 31, 1913, in Blasdell, New York, and died at her home in Alhambra, California, on March 1, 1959. She was converted at an early age, and she and her husband, Rev. A. Gordon Blacklock, started their ministry in 1937 at Veedersburg, Indiana. She served as missionary president of the local churches where she was a member, and also served as district president of the Manitoba-Saskatchewan District, where her husband served as district superintendent. She also served as an officer in the Northern California District N.F.M.S. She was faithful in her service to the church all her life. She is survived by her husband; also two sons, Lorne F. and Wayne L., students in Pasadena College. Funeral service was held in First Church, Alhambra, with the district superintendent, Rev. W. Shelburne Brown, officiating, assisted by Dr. George Coulter, superintendent of Northern California District, and Rev. Frank Watkin, pastor. The Melody Men of Pasadena College (of which her son Lorne is a member) provided the special music. Interment was in Bellevue Cemetery, Ontario, California.

MRS. NELLIE BOND was born December 20, 1901, and died February 19, 1959, at Hammond, Indiana. She was converted as a child and joined First Church of the Nazarene early in her teens. She was a faithful member and a loyal worker in the N.F.M.S., the Sunday school, and the church. Her influence for God and righteousness continues in the community. She is survived by her husband, Claude; a son, Claude, Jr.; one sister, Dorothy June Young; and a brother, William Young. Funeral service was held at First Church, with her pastor, Rev. James R. Snow, officiating.

FRANK D. SHEPPARD of Lovilia, Iowa, age eighty-nine years, died December 28, 1959. He had been a church man all his life, being one of the early-day attendants of the holiness camp meetings in Iowa. He attended the Church of the Nazarene in Lovilia until it closed. He is survived by three daughters, Clara E. Harrison, Mrs. Leah M. Bebout, and Mrs. Nettie L. Carlson; his wife and an infant son preceded him in death.

CHARLES W. RAY was born August 6, 1872, in North Carolina and died March 23, 1959, in Anadarko, Oklahoma. In 1911 he was united in marriage to Myrtle Lois Wilson. He was a faithful member of the Church of the Nazarene for thirty-three years and a Sunday school teacher for forty years. He was a Spanish-American War veteran. He and his wife moved to Anadarko in 1956. He is survived by his wife, Myrtle Lois; seven sons, J. Wilson, Lee, Max, Henry, Arlis, Avon, and Harold; one daughter, Lois Bodley; also three brothers and three sisters. Funeral service was in charge of his pastor, Rev. LaVern S. Day, with burial at Grandfield, Oklahoma.

CHESTER L. SAWDON, age fifty-five, died March 30, 1959, at Albany, Indiana. He was converted in a revival meeting in the Albany Church of the Nazarene a few years ago. His life of devotion in the work of the church was manifested by his untiring labors and liberal giving. He was a driver for a trucking company, and suffered a fatal heart attack in a hotel room in Battle Creek, Michigan. Chester and Helen Sawdon were well known on the Northeastern Indiana District, and we shall miss him very much.

MRS. ED. DIXON, member of the Church of the Nazarene in Knowles, Oklahoma, died April 8, 1959. She died in her chair after asking God to take away the pain or take her on to heaven. Funeral service was held in her church, with the pastor, Rev. John Lambert, in charge, with the house filled.

MRS. TILLIE WESTLUND, charter member of First Church of the Nazarene in Milwaukee, Wisconsin, died March 18, after a short illness. She was born in Sweden in 1886, and came to the United States while still a child. After organization of the church in 1928, she served as pianist for seven years, and was also a member of the church board and Sunday school teacher; was teacher of the adult Bible class at the time of her death. Besides her husband, Elmer, she is survived by two daughters and one son. Funeral service was held in the church with Rev. D. J. Gibson preaching, and her pastor, Rev. J. E. Ferguson, assisting. God's presence was very real during the service, a true memorial to a life spent in Christian service.

MRS. MARY COWARD BLOUNT, widow of the late W. A. Blount, Sr., died March 23, 1959. She was born August 2, 1879, in White County, Arkansas, near Searcy. She became a Christian early in life and walked with God for over sixty years. After joining the Church of the Nazarene in 1916 she was an active member for forty-three years. For the last twenty-eight years of her life she was a member of First Church in Little Rock, Arkansas. She was a faithful and devoted worker for the cause of missions. She attended church for two services on the day before the Lord called her home. She is survived by one son: Rev. W. A. Blount, of North Little Rock; three daughters: Mrs. J. L. Scarbrough, Mrs. Fred Fleetwood, and Mrs. Bernice Hicks; three brothers: Walter, Hubert, and Luther Coward; and two sisters: Mrs. J. E. Simpson and Mrs. Florence Slaten. Funeral service was conducted in Little Rock First Church by the pastor, Rev. Kline F. Dickerson, assisted by Rev. Agnes W. Diffie and Rev. Oliver C. Weigel, with interment in Oak Grove Cemetery in Searcy.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959

Joplin September 2 and 3
Southeast Oklahoma September 16 and 17

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959

Northwestern Illinois August 19 and 20
Indianapolis August 26 and 27
South Arkansas September 16 and 17
North Arkansas September 23 and 24

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959

Northwest Indiana August 19 and 20
Houston August 26 and 27
Georgia September 9 and 10
Mississippi September 16 and 17

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959

Tennessee August 19 and 20
Louisiana September 2 and 3
Kansas City September 9 and 10
Southwest Oklahoma September 23 and 24

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959

South Carolina September 16 and 17
North Carolina September 23 and 24
New York October 2 and 3

District Assembly Information

NORTHWEST INDIANA—Assembly, August 19 and 20, at First Church, 1435 S. Armstrong, Kokomo, Indiana. Send mail, merchandise, and other items relating to the assembly % Rev. M. K. Millikan, 1435 S. Armstrong, Kokomo, Indiana, entertaining pastor. (N.F.M.S. convention, August 18.) Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 19 and 20, at the District Center, Manville, Illinois. Send mail, merchandise, and other items relating to the assembly % Harry Morrow, Manville, Illinois. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 19 and 20, at First Church, 1026 Washington St., Clarksville, Tennessee. Rev. Fred Reedy, entertaining pastor, 1729 Haynes St., Clarksville, Tennessee. Send mail, merchandise, and other items relating to

the assembly to First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. D. I. Vanderpool presiding.

HOUSTON—Assembly, August 26 and 27, at First Church, 46 Waugh Drive, Houston, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Hugh B. Dean, 46 Waugh Drive, Houston, Texas. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.) Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 26 to 28, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. W. A. Burton, Nazarene Campground, Route 1, Camby, Indiana. To reach the Center—go southwest from Indianapolis on Hi-way 67, ten miles to Camby; turn west one mile to campground. (N.F.M.S. convention, August 24-25.) Dr. G. B. Williamson presiding.

JOPLIN—Assembly, September 2 and 3, at First Church, Seventh and Linden, Coffeyville, Kansas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. J. Steele, 702 E. Eighth, Coffeyville, Kansas. (N.Y.P.S. convention, August 30; N.F.M.S. convention, September 1.) Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 2 and 3, at the District Campgrounds, Pineville, Louisiana; five miles north of Alexandria on Hi-way 71. Entertaining pastor, Rev. Carl Bunch, 802 Texas St., Alexandria, Louisiana. Send mail, merchandise, and other items relating to the assembly % Rev. V. Dan Perryman, district superintendent, 1611 Henry St., Pineville, Louisiana. (N.F.M.S. convention, September 1.) Dr. D. I. Vanderpool presiding.

GEORGIA—Assembly, September 9 and 10, at the Fairview-Rossville Church, 2011 McFarland Rd., Rossville, Georgia. Send mail, merchandise, and other items relating to the assembly, % the entertaining pastor, Rev. W. J. Combs, 108 Everett, Chattanooga 9, Tennessee. (N.F.M.S. and N.Y.P.S.

conventions, September 10.) Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 9 and 10, at the District Center, 7700 Antioch Road, Overland Park, Kansas (from the Kansas City Union Station take the Overland Park bus). Send mail, merchandise, and other items relating to the assembly % Dr. Jarrette Aycock, district superintendent, 7700 Antioch Road, Overland Park, Kansas. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.) Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, September 16 and 17, at the Meridian Central Church, 22nd Avenue at 15th St., Meridian, Mississippi. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. E. Wayne Elliott, 1425 22nd Avenue, South, Meridian, Mississippi. (N.F.M.S. convention, September 15.) Dr. Samuel Young presiding.

SOUTH CAROLINA—Assembly, September 16 and 17, at First Church, 401 Catawba Ave., Columbia, South Carolina. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. H. Eades, 401 Catawba Ave., Columbia, South Carolina. (Sunday school convention, September 14; N.F.M.S. convention, September 15.) Dr. Hugh C. Benner presiding.

SOUTHEAST OKLAHOMA—Assembly, September 16 and 17, at the Church of the Nazarene, 409 Clayton, Poteau, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Bill Butcher, 409 Clayton, Poteau, Oklahoma. (N.Y.P.S. convention, September 14; N.F.M.S. convention, September 15.) Dr. Hardy C. Powers presiding.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).



TELEGRAM

The Michigan District as host witnessed the greatest musical event in its history July 6-10, namely, the National Church Musicians' Institute, sponsored by the Nazarene Publishing House.

Thirty-five states and several foreign countries were represented by over five hundred registrants and hundreds of visitors. Twelve sister denominations were represented.

God's blessings were evident from the first assembly throughout all classes, demonstrations, panel discussions, and rehearsals. Prayer, submissiveness to God, and unity of evangelical purpose characterized every activity under the able counsel of General Superintendent Hugh C. Benner.

Three thousand were present for the Sacred Music Festival which climaxed the four-day Institute. Additional hundreds listened by remote control in the village of Vicksburg. Three hundred sang in the chorus-choir and sixty-three played in the orchestra.

Many testified to a spiritual rebirth during the Institute. Hundreds made new vows to serve the Lord better through music. Selfless, inspiring service was given by the entire faculty, including Gerald Moore, R. T. Williams, Bill Carle, Greg Larkin, Floyd W. Hawkins, James Boersma, Inez Johnson, Bob Stringfield, as well as Al Ramquist, Institute director; Rev. Arthur W. Gould, chairman of local arrangements; and Rev. Vernon Ward, campground superintendent.

DR. O. L. MAISH, Superintendent
Michigan District

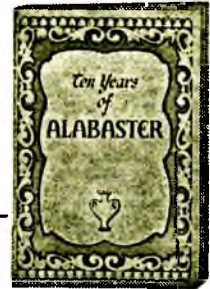
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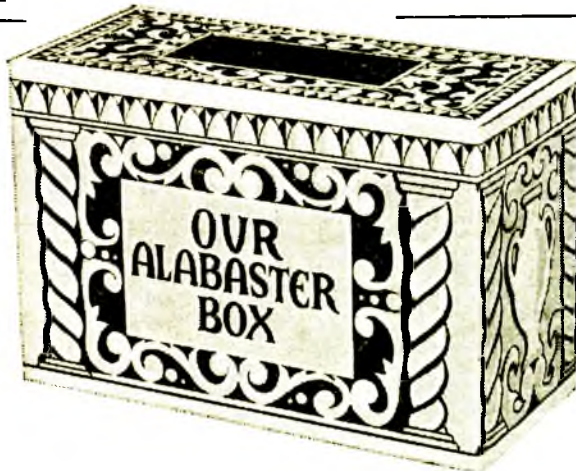
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Announcements

NOTICES

We have received word that Major Allister Smith of the Salvation Army in London is coming to the United States for a number of weeks this fall. One of the holiness leaders today who knows Major Smith well has this to say about him: "Of all the men in the Salvation Army today, he is probably the nearest to what Commissioner Brengle was." If any pastor wishes to use Major Smith for a service or a series of messages, he should be contacted at once by writing him at the following address: 111 Mayow Road, Sydenham, London, S.E. 26, England.—S. T. Ludwig, General Church Secretary.

Rev. Charlie Harrison, who has just closed a four-year pastorate on the Chicago Central District at the South Shore Church of the Nazarene, is returning to the evangelistic field. I have known Brother Harrison for a number of years and found him to be a faithful minister of the Word, strong in evangelism. I commend his ministry to our pastors and people. He is now making up his fall and spring slate. Mail or telegrams will reach him, P.O. Box 527, Kansas City 41, Missouri.—S. T. Ludwig, General Church Secretary.

The Dallas Area Holiness Association will conduct the second annual United Wesleyan Revival, August 20 to 30, at the Beacon Free Methodist Church, in Oak Cliff section of Dallas, Texas, at Frio Drive, Saner Avenue and S. Ewing Avenue. Rev. J. C. Smith is host pastor. Services, 10:30 a.m. and 7:30 p.m. each day. Rev. James Hertel and Rev. and Mrs. Alvin D. Richards, special workers.—C. D. Hurd, Secretary.

RECOMMENDATIONS

I am happy to recommend Rev. and Mrs. Robert Robison of Heaters, West Virginia, a splendid young couple who have recently united with the Church of the Nazarene. They carry the full program

of music and preaching and also conduct children's services in connection with their revival campaigns. They are available immediately and will go anywhere they may be called for freewill offerings.—H. Harvey Hendershot, Superintendent of West Virginia District.

Rev. Donald Oyler, 415 E. Main, Lyons, Kansas, is entering the evangelistic field. He has pastored three churches, but has always felt he should evangelize. He is a good, sane preacher and will be a successful soul winner. I can recommend him to our people everywhere.—Ray Hance, Superintendent of Kansas District.

WEDDING BELLS—Miss Sandra Ann Jones and Francis Jon Haff, both of Charlotte, Michigan, were united in marriage on June 20 in the Pottersville Methodist church, with Rev. Francis C. Haff, father of the groom, and pastor of the Lake Odessa Nazarene Chapel, officiating.

BORN—to Rev. and Mrs. Wm. J. Nichols of Fort Wayne, Indiana, a son, Timothy Jay, on July 7.

—to Galen and Daisy (Cook) Howard of Dayton, Ohio, a daughter, Denise Lyn, on July 9.

—to James and Ruthie (Carroll) Yates of Bourbonnais, Illinois, a son, Gregory Dale, on July 16.

—to Lee and Arvella (Peterson) Stouffer of Puyallup, Washington, a son, Kevin Randall, on July 7.

—to Mr. and Mrs. Walter League of Lawrence, Kansas, a son, on June 19.

—to Mr. and Mrs. Bill Yenter of Colorado Springs, Colorado, a daughter, Catherine Lee, on June 18.

—to Mr. and Mrs. Donis Eaton of Wichta, Kansas, a son, Randall Dean, on May 1.

—to Gerald and Joy Hertenstein of San Diego, California, a son, John William, on March 24.

ADOPTED by Mr. and Mrs. Edwin L. Rathbun of Lewiston, Idaho, three children: Jean, age seven; Connie, age three; and Steven, age two.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Indiana, for her neighbor's salvation—he needs God;

by a Christian mother in Texas for her children, most of whom are out of the church, and drink, "which almost breaks my heart," and she is not welcome in their homes; also for an unspoken request;

by a Christian wife and mother that God may undertake in their home situation—she sees no way out—the husband has been unfaithful, is unkind to her and the children, but still makes a profession—she needs God's special help.

Nazarene Camp Meetings

August 13 to 23, Idaho-Oregon District Camp, on the district campgrounds, adjacent to Northwest Nazarene College, Nampa, Idaho. Workers: Dr. V. H. Lewis, Rev. Nicholas Hull, preachers; Rev. Murray Morford, song evangelist. Platform manager, Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

August 14 to 23, Virginia District Camp, at Dillwyn, Virginia (campgrounds near Sprouse's Corner; Routes 60 and 15). Workers: Rev. Ted Martin, evangelist; Rev. Roy Copelin, missionary speaker; Professor A. C. Wakefield, singer; Mrs. Loren W. Gould, children's worker. Dr. V. W. Littrell, district superintendent. For information write Rev. W. O. Holloway, Buckingham, Virginia.

August 20 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Rev. Don Scarlett, evangelist; Rev. Eric Jordan, Bible teacher; and the Dee Rushing Family Trio, singers and musicians. Dr. Gene Phillips, district superintendent, director. For information write Irving Mitchell, Tabor, Iowa.